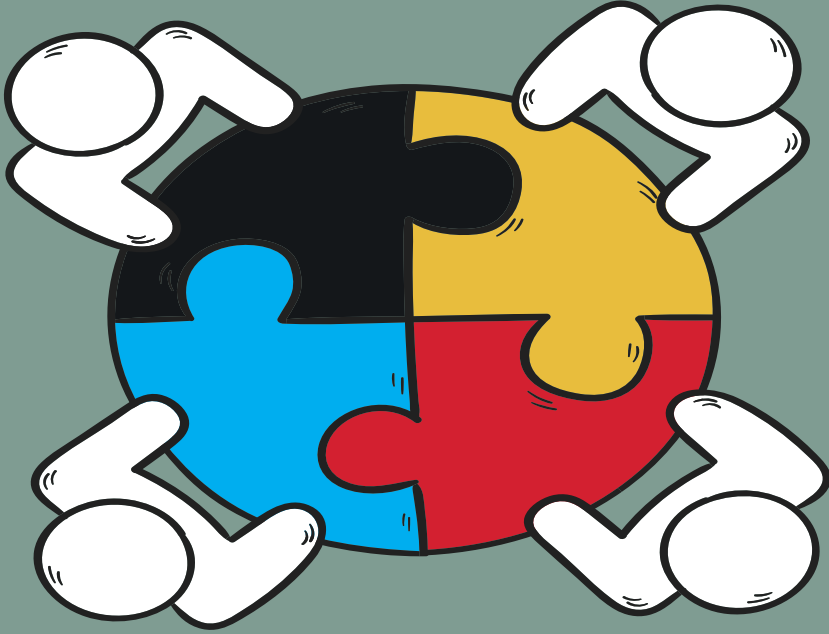# CONTEMPORARY DEBATES IN
SOCIAL SCIENCES

Esma Torun Çelik
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CONTEMPORARY DEBATES IN SOCIAL SCIENCES

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(Edited by: Esma Torun Çelik, Şenel Gerçek)

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INTRODUCTION

While the 21st century evolves into a new future as an age of scientific and technological developments and discoveries, rapid transformations are taking place in the areas of Machine Learning and Artificial Intelligence with the contribution of the advancements in the Natural Learning Process. As computer technology immediately expands to every part of lives, innumerable innovations affect not only our everyday experiences but also the future of academic studies. Soon, as in all fields of science, we are obliged to organise our research and decision-making approaches in social sciences according to new developments. Considering this aspect, the scholars have to appreciate the importance of continuously reaching information and of sharing further knowledge with others. Every issue published under the title of Current Debates, which raises existing questions in the social sciences, continues to undertake essential functions in achieving and sharing these innovations.

The present volume of the book *Current Debates* includes six social science areas: Anthropology, Cultural Studies, Education, Gender&Women Studies, History, Labour&Economics & Industrial Relations and Literature.

The Part I is a collection of three papers in Anthropology. In the first study, *Mouth and Dental Health of Infants and Children of Van Fortress Tumulus*, Nevin Göksal aims to provide information about the mouth and dental health of the infants and children of the Van Fortress Tumulus society. She analyses the 92 teeth and seven jaws obtained by ten infants and children skeletons belongs to modern era captured from the cavities in Van Fortress Tumulus between the years 2013 and 2014. The researcher focuses on the historical side of tooth decay, which is an infectious disease caused by the deterioration of enamel-dentin plates (Larsen, 1987). Such health problems At the end of the study, she found that the decays, observed in the primary molar teeth of the infants and children of Van Fortress Tumulus society, have a slight effect on the neck region of the teeth, not the chewing surface of the teeth in particular. The detected abrasion rate is four-degree in average in the primary teeth of infants and children and the region that the decays occurred suggests that community members feed their children with fibrous nutrients at an early age, and these nutrients help relatively to the mouth and teeth cleanliness. This finding also explains why the antemortem tooth loss and the primary pathological lesions (severe abrasion and decay, dental calculus or abscess) leading to the alveolar loss were not observed.

In *Estimation of Anatomical Points of Right Ear Over 60 Years Old Anatolian Men by Artificial Neural Networks*, Vahdet Özkoçak and Ayşe Görgün interest in the artificial intelligent by applying the human anatomical information of the selected individuals to artificial neural network. Artificial neural network method is sketchily defined as a mathematical modeling of the human brain's learning ability. Artificial neural networks learn the relations between various input and output parameters that constitute a problem and produce solutions to this problem. In this study, the right ear photographs of 150 Anatolian men over 60 years of age were taken under identical conditions and structured in ImageJ program before applying to the artificial neural network model created in Matlab program. The researchers applied the new anatomical information of the individuals to artificial neural network and witnessed that the artificial intelligence predicts Helix points with high accuracy.

In the research titled *Ergonomic Restaurant Aprons Design,* Mehtap Uğur, Yener Bektaş, Vahdet Özkocak and Timur Gültekin focus on ergonomic criteria by investigating the design and production process of the aprons used by the personnel working in the restaurants. Ergonomy, as a multidisciplinary science, depends on considering the

biological, psychological and cognitive characteristics and capacities of the employees. In order to benefit from workplaces and all living spaces at the desired level and quality, ergonomic regulation and techniques should be applied as a whole. (Akın, Gültekin, 2014; 2015). According to the authors, in order to create suitable working conditions and to raise the standards, the suitability of the product must be ensured by taking into consideration that all products, especially clothes, tools, machinery, structures and hardware, are the people who will use the product during the production and usage stages. In this study, they investigate that the apron design and production of the products used by the personnel working in the food preparation, cooking and service departments of the restaurant establishments complied with the ergonomic criteria.

The second part of the book is about Cultural Studies and involves a paper written by Ayşe Temel Erginli ve Azra Nazlı who questionings the perception level and learning capacity of tradespeoples about other cultures under the title of *Intercultural Learning and Perceptions of Home Culture Towards Guest Culture in the Local Tourism Areas*. After determining the tradespeople on Turkey's local tourism areas for purposive sampling and descriptive analysis, they use qualitative analysis design for research. The participants, at the end of the work, indicate that being in a social interaction environment led them having unique experiences about people from other cultures and opened a way of new learning process which made them positively revising their opinions. The intercultural learning process allows intercultural understanding and intercultural competence to develop so that they suggested that future studies should focus on revealing the relation between intercultural understanding and intercultural competence.

In Education Part, G. Zhusupova, J. Sagimbayeva, Z. Shakhputova and S. Mukanova examine the relations between writing ability and academic achievement in their research, Using Business Correspondence as a Motivating Factor in Teaching Professionally-Oriented Foreign Language. Following the evaluation of surveying tourism undergraduates, they found a correlation that the more competence in writing, the more success in communications, business connections and human relations. After learning the characteristics of business writing styles such as summary, autobiography, report, essay and etc. as well as standard language clichés and writing rules of documents in the 'Professionally-Oriented Foreign Language' classroom, the students demonstrated a considerable improvement in writing skills to which they apply during professional practice in hotels and tourist agencies.

The Part IV about Gender&Human Studies have three papers. In the first study, Berceste Gülçin Özdemir reviews the query cinema theory in the world and Turkey by referencing to Ferzan Özpetek films in her study titled *Investigation of Ferzan Özpetek Films Based on Queer Cinema Theory*. As an opposing coding, the queer theory undermines the male-dominant views about gender or sex in the world and suggests that the characteristics of people are not well built or fixed, particularly concerning an individual's gender or sex. As for queer films, the writer underlines, the lives of characters are exhibited having regard to their feelings for their selves, who define themselves as queer identity differently from their sexual identities. However, Turkish cinema has not been productive in creating queer film because of socio-cultural pressures, Ferzan Özpetek produced a rich filmography on the queer characters by including them in the side-event patterns of narrative with heterosexual characters. Özdemir explores Özpetek's films concerning query characters and concludes that he is an essential example regarding Turkish Cinema as one of the directors who did this by acting realistically and reflecting the reality of queer individuals.

In the second study under the title of Gender Equality Education Process at a Rural University in Turkey: Feminist Praxis versus Patriarchal Structures, Fatma Özlem Tezcek searches for the answers of the questions that whether feminism is possible in the countryside and also whether the feminist class applies to rural universities. By referring to Freire's argument that the oppressed must begin to believe in them in order to win their salvation

(Freire, 1970), Tezcek emphasizes that "the critical pedagogy aims to change the way the oppressed perceives the social relations as violence-oriented and hierarchical and also define them as vulnerable and obedient." As a great challenger to patriarchal determinants, such as gender, race and class relations, of the society, feminist pedagogy constitutes a kind of communication channels for "teachers and students in order to question existing power relations and transform them." By opening a course in gender equality, the researcher examines the possibilities of forming a feminist class under the traditional conditions of the university she attends. However the results or the answers, she sought, are not hope-inspiring since covert or open resistances from right to left political and social groups such as from Islamic and nationalist ideologies to socialist and social-democratic ideologies, it would be encouraging start for the future attempts.

In Analysing "Neighborhood Houses" Which are Applied by Çerkezköy Municipality: Veliköy Neighborhood Case, Yeliz Yeşil evaluates the project of the Neighborhood Houses implemented and conducted by Çerkezköy Municipality of Tekirdağ with the partnership of Public Education Center. She emphasises the importance of women participation to labour in economic development by referring to OECD report (2012) that an increase in female labour force participation or a reduction in the gap between wom"en's and men's labour force participation results in faster economic growth. By providing women attend to the eight-months courses established in the neighbourhood houses, the project aims not only to bring women together, or to make them a part of a production by selling what they produce but also to equip those with vocational knowledge and skills. At the end of the survey, the researcher finds the results satisfactory and suggests the distribution of such courses classified in a balanced way in many regions in Turkey with the help of the municipalities.

The Part V about History compromises two issues. In the first paper, Emet Gürel and A. Ceren Alaçam-Akşit trace the base of modern medicine by pursuing a Greek demi-god hero of ancient times, Asclepius, in their research titled A Review on the Understanding of Medicine in the Ancient Era: Asclepius, The God Of Medicine. As in many disciplines, some philosophers of Ancient Greek, who have made significant contributions to the development of medical science, have also set the medical diagnosis and treatments according to their worldviews. The period, some defines as the era of philosopher physicians, begins before the Hippocrates and continues in his time (Eren ve Uyar, 1989: 99; Aydın, 2006). The study discusses the god of medicine, 'Asclepius', his wife, 'Epione', their daughters, 'Hygieia', 'Iaso', 'Panacea', their sons, 'Podaleiros' and 'Machaon', as well as the 'Asclepions' based on the communication discipline and the connection between health communication and mythology. The research is impressive for urging Interdisciplinary studies including medicine, communication, history, archaeology, anthropology and culture.

In the second paper titled Islam in Turkey Through the Eyes of American Ambassadors (1923-1938), Esma Torun Çelik analyses the views of American diplomats on religious practices in Turkey at the beginning of the 20th century. However the first formal diplomatic relations with the new Turkish State were established in 1927, the USA already has authorised Admiral Bristol to develop informal relationships with the leading staff of the Anatolian movement since 1919. Benefiting from the reports of American ambassadors for American Foreign Affairs, of their books, articles and memories, or other people's evaluations in several printings, Çelik put forwards some assessments about the practices related to religion and the reactions of the people against them, the position of religion among people and the consequences of religious changes in Turkey. As a consequence, the researcher underlines that both American ambassadors and officials of that period have evaluated the developments thoroughly

and often mentioned of the revolution in Turkey with praise to influence the American public. They would no longer be prejudiced against the Turks.

In Part VI, the field of Labour Economics & Industrial Relations, only one paper exists. Bülent Arpat's study *The Relationship Between Management Systems and Safety Culture: A Case Study in Metal Sector* is to define the effect of the 9001, 18001, 14001, etc. management systems on safety culture. According to the International Atomic Energy Agency (IAEA) (2002), Safety Culture (SC) is enhanced in three phases: Preparation of safety issues by regulations and measures, consideration of Safety Culture as an organisational object and continuation of Safety Culture in advance. After conducting on 854 metal sector employees in the Denizli City, Arpat reaches to the result that although management systems are effective on safety culture, this effect is mostly adverse on the contrary to what was expected. "Accordingly, an organisation with no management system administered tends to adopt more positive perception towards safety culture."

The last Part of the book relates to Literature and includes two papers. Turgay Gökgöz's study An Outlook on The Saudi Arabian Novel surveys the development of Saudi Arabian Novel and gives specific information about the novel literature written in the Arabia peninsula, starting from the first novel to recent ones. The novel as a modern literary genre can be considered as a new narrative form in Saudi Arabia that it entered to the Arabian Peninsula through Egypt and Lebanon at the beginning of the twentieth century. Numerous examples of European novels and short stories have been translated into Arabic from English and French (Al-Qahtani, 1994). By referring to statements of some critics, Gökgöz divides the historical development of the Saudi novel into four stages. The first stage, between the years 1930 and 1959, witnessed the first Saudi novel with et-Tevındaemâni, written in 1930 by Abdulkuddûs el-Ensârî. The development of the Saudi novel corresponds to the second stage, between the years1959 and 1980 that at this stage, Arab novelists inspire Saudi novelists. In the third stage for some critics from 1980 to 2001, Saudi novelists wrote modernist novels inspired by global writers. After 2001, the historical development of the Saudi novel is the fourth stage of its development.

Yasemin Gürsoy's paper The Rebirth of a Woman: T. Kaipbergenov's The Karakalpak Girl emphasises that after the October Revolution of 1917, a new era began not only for workers and peasants but also for women who have been seen as slave and commodity of men in the society. Based on the idea that socialist generations will raise women, the state has initiated efforts to change the position of women in social life. This issue has also been frequently mentioned in the literary works of Karakalpakistan, a minor state of Central Asia under Soviet rule. In her essay, Gürsoy discussed one of these works, Tulepbergen Kaipbergenov's novel Karakalpak Kızı, Volume I, II. Kaipbergenov describes the life of Karakalpak and the place of women in society in detail in the novel Karakalpak Kızı.

Finally, we would like to say that we need to move number and quality of innovative and future-oriented scientific studies further than before, in parallel with amazing scientific inventions of our century we live in. Therefore, as long as we regularly update our methodological approaches and discover new channels of access to ever-increasing knowledge following the requirements and technology of the age, the contribution of social sciences to humanity will be at least as advanced as the physical sciences.

Editors,

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1

MOUTH AND DENTAL HEALTH OF INFANTS AND CHILDREN OF VAN FORTRESS TUMULUS

Nevin Göksal[1]

Abstract:

Van Fortress Tumulus is located about 5 km west of Van. Our study material consists of 10 infant and child skeletons belongs to modern era obtained from the excavations in Van Fortress Tumulus between 2013 and 2014. The aim of our study is to provide information about the mouth and dental health of the infants and children of the Van Fortress Tumulus society by anthropological analysis of the 92 teeth and 7 jaws. Maximum 4th degree abrasion, 7.9 percent tooth decay and 1.26 percent hypoplasia formation were found in the examined teeth. Abscess, antemortem tooth loss and alveolar loss were not observed in jaws and tooth sockets.

Keywords: Van, Dental Diseases, Infants, Anthropology

1. Introduction

The teeth, which are part of the direct contact of the skeleton with the external environment, are the most important building blocks of the body. Teeth help our digestive system through pre-preparation of the food. Nutrition and digestion activities have vital importance for infants and children. Hence, the mouth is the region that reaches the maturity early when compared to the other parts of the body (Özbek, 2007). Primary teeth eruption starts at amount six months of age after birth and primary teeth are replaced by permanent teeth from six years of age. In dental anthropology studies; teeth and jaw are evaluated in terms of abrasion, decay, hypoplasia, dental calculus, abscess, antemortem tooth loss and alveolar bone loss. The frequency of occurrence of these lesions provides information to the researcher on many issues such as socio-economic conditions of the society, care conditions of infants and children, general health status, nutrition and nutrient types, nutrient preparation techniques.

Dental abrasion is defined as the loss of occlusal/incisial and interproximal surface tooth enamel as a result of touching teeth each other in course of time in the physiological process. Strain on chewing muscles, hardness of diet composition (hard, fibrous and unprocessed foods) and nutrient preparation techniques (grinding, forging, drying, baking) are effective in the development of abrasion (Robert & Manchester, 1995; Aufderheide & Rodriquez, 1998; Özbek, 2000). Tooth abrasions can be physiological or pathological. The degree and shape of the tooth abrasion provide information about the nutrition habits of the examined society or individual (Goodman & Rose, 1991).

Decay is defined as an infectious disease caused by the deterioration of enamel dentin plates, which are hard tissues of the teeth, with the effect of the acids as a result of the interaction between bacteria and food residues (Larsen, 1987). Oral flora, bacterial enzymes, pH level of saliva, oral hygiene, mineral distribution and developmental disorders in enamel, systemic and genetic diseases, tooth abrasion, periodontal diseases, quality of edible nutrients, nutrition types, immune system, age of tooth eruption, and hypoplasia are the main triggering factors of the

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tooth decay (Hillson, 1989; Erdal, 1996; Atamtürk & Duyar, 2008). Tooth decay can be caused by one or more of these factors.

Dental calculus is an inorganic accumulation sticks to tooth surface which is formed after the mineralization of the dental plaque (Brothwell, 1981; Lieverse, 1999). Multiple factors are effective in the etiology of dental calculus. Oral hygiene, bacteria, mandibular occlusal disorders, other pathological formations in the mouth, salivary glands, and the age of the individual play an important role in dental calculus formation (Hillson, 1989).

Abscess is defined as the infection in the alveolar region (Alt et al., 1998; White, 2000). Abscess is a pathological condition that depends on advanced tooth decay, advanced abrasion, exposed pulp cavity, periodontal disease and trauma and resulting in inflammation of the pulp (Brothwell,1981; Buikstra & Ubelaker, 1994).

Hypoplasia is considered a systemic, local or hereditary abnormality on the surface of the enamel in the dental crown. The major causes of hypoplasia are early weaning, malnutrition, some metabolic diseases, calcium/magnesium and A & D vitamin deficiency, febrile diseases such as scarlatina, smallpox, typhoid, pertussis and strep throat or intestinal infections such as dysentery and cholera. Any irregularity in the activity of the ameloblast cells responsible for the formation of the enamel layer affects matrix formation of enamel, creating transversal holes and pits in the surface of the enamel. This is a health indicator that gives information about the growth and development of infant from the last months of pregnancy up to the age of 6 (Özbek, 2007).

Periodontal disease is characterized by the alveolar bone loss. Alveolar bone loss is a pathological condition that arises from the lost of alveolar bone that support the tooth and exposure of tooth root substantially (Hillson, 1989). A significant bone loss is observed under 5 years of age immediately after the completion of primary teeth in childhood (Alt et al.,1998). Antemortem tooth loss is used to describe the teeth that an individual loses during his/her life due to various reasons (tooth decay, abrasion, abscess, periodontitis, etc.) (Özbek, 1997).

2. The Material and the Methodology

Our study material consists of 10 child and infant skeletons obtained from the excavations in Van Fortress Tumulus between 2013 and 2014. Skeletons were brought to Turkish National Police Academy, Forensic Science Institute, forensic science application laboratory in order to make anthropological evaluations in 2017 by courtesy of Associate Professor Emre Konyar. Possible pathological lesions in the teeth and jaws of infants and children were examined. The biological ages of infants and children of Van Fortress Tumulus were determined by using the lengths of long bones (Tibia, Femur, Humerus, Radius), and teeth chronology based on the developmental degree of dental crown and roots (Ubelaker, 1978, White, 2000).

A total of 7 jaws, including 2 maxillae (upper jaw) and 5 mandibles, (lower jaw) were examined in terms of abscess, alveolar loss, and antemortem tooth loss (Brothwell, 1981). A total of 92 teeth including 13 permanent and 79 primary teeth were also examined in terms of abrasion (Bouville et al., 1983), hypoplasia, dental calculus (Brothwell, 1981), and other possible pathological lesions.

3. Paleodemographic Characteristic of the Material

When the paleodemographic distribution of the 10 individuals constituting the study material was examined, it was identified that 4 of these individuals are infants (0-3 years), and 6 of them are children (3-12 years). Identified

ages of infants and children of Van Fortress Tumulus, based on eruption periods and measurement of long bones, have been shown in Table 1.

Table 1. The Age Distribution of the Material

Finding No.	Humerus (mm)	Age	Radius (mm)	Age	Femur (mm)	Age	Tibia (mm)	Age	Dental Age (Ubelaker)	Dental Age (White)
VK 15536	128.77	30 months	87.14	24 months	-		122.05	30 months	4 years ±12 months	3-4 years
VK 13139	-	-	-	-	-	-	-	-	5years ±16 months	4-5 years
VK 13060					110.44	12 months			1year ±4 months	10 months -1 year
VK 13183	-	-	-	-	-	-	-	-	1year ±4 months	10 months -1 year
VK 13102			76.14	12 months	135.97	18 months			1year ±4 months	1 year
VK 15318	-	-	-	-					4year ±12 months	4-5 years
VK 13099	-	-	-	-	-	-	-	-	18 months ±6 months	1-2 years
VK 13080	-	-					176.39	6 years	4years ±12 months	5-6 years
VK 13049	197.80	10 year	141.33	8 year	275.88	10 year	-	-	-	-
VK 13174									4 years ±12 months	

4. Dental Diseases Observed in the Material

A total of 7 jaws, including 2 maxillae and 5 mandibles, and a total of 92 teeth, including 13 permanent and 79 primary, belonging to 4 infants and 6 children from society members were analyzed anthropologically. Tooth decay, hypoplasia, abrasion, abscess, dental calculus, alveolar loss, and antemortem tooth loss formations, which are considered as indicators of oral and dental health, were examined. Moreover, permanent and primary teeths of

children with mixed dentition were examined separately. As a result of reviews, 7.59% of tooth decay and 0.79% of hypoplasia formation were detected in the primary teeth. No alveolar loss was observed in 7 jaws (2 maxillae and 5 mandibles) belonging to 5 individuals examined. Dental calculus and abscess formation were not found in both primary and permanent teeth. In addition, antemortem tooth loss was not observed (Table 2).

Table 2. The Incidence of Dental Diseases

Lesion	Examined Primary Teeth	Observed Primary Teeth	%
Decay	79	6	7.59
Hypoplasia	79	1	1.26
Abscess	67	-	0.00
Calculus	79	-	0.00
Antemortem Tooth Loss	67	-	0.00
Alveolar Bone Loss	7	-	0.00

4.1. Abrasion

Abrasion is a destruction that the physical and physiological effects create on the hard tooth enamel during the chewing of foods (Özbek, 2007). Due to abrasion, the tooth size shrinks, exposed dentin tissue creates sensitivity and chewing activity reduces (Çağlar et al., 2016). 39 primary teeth in the maxillae and 40 primary teeth in the mandibles belonging to the infants and children of Van Fortress Tumulus society were analyzed. 27.84% and a maximum 4th degree abrasion were found within the all primary teeth in the maxillae and mandibles. Within total 39 teeth in the maxillae, the degree of abrasion has been observed as 1 in 2 teeth (5.52%), 2 in 3 teeth (7.69%), 2+ in 8 teeth (20.51%), 3- in 4 teeth (10.25%), 3 in 9 teeth (23.07%), 4 in 11 teeth (28.20%), and 4+ in 2 teeth (5.2%). Furthermore, within total 40 teeth in the mandibles, the degree of abrasion has been observed as 1 in 4 teeth (10%), 2 in 4 teeth (10%), 2+ in 5 teeth (12.5%), 3- in 4 teeth (10%), 3 in 10 teeth (25%), 3+ in 2 teeth (5%) and 4 in 11 teeth (27.50%) (Table 3).

Table 3: The Distribution of Abrasion Degree in Maxillary and Mandibular Primary Teeth

Abrasion Degree	Maxilla	%	Mandible	%	Total	%
1	2	5.52	4	10	6	7.59
2	3	7.69	4	10	7	8.86
2+	8	20.51	5	12.5	13	16.45
3-	4	10.25	4	10	8	10.12
3	9	23.07	10	25	19	24.05
3+	0	0.00	2	5	2	2.53
4	11	28.20	11	27.50	22	27.84
4+	2	5.2	0	0	2	2.53
Total	39	100	40	100	79	100

7 permanent teeth in the maxillae and 6 permanent teeth in the mandibles were analyzed. Within total 7 teeth in the maxillae, the degree of abrasion was observed as 1 in 5 teeth (71.42%) and 2 in 2 teeth (28.57%). Furthermore, within total 6 teeth in the mandibles, the degree of abrasion was observed as 1 in 3 teeth (50%) and 2 in 3 teeth (50%). Abrasion in permanent teeth of the children was found at a minimum level.

Table 4: The Distribution of Abrasion Degree in Maxillary and Mandibular Permanent Teeth

Abrasion Degree	Maxilla	%	Mandible	%	Total	%
1	5	71.42	3	50	8	61.54
2	2	28.57	3	50	5	38.46
Total	7	100	6	100	13	100

4.2. Decay

It is known that tooth decay is related to the diet and nutritional types, and especially refined grains and sugar are held responsible for the formation of tooth decay. After the Neolithic Revolution, the use of carbohydrates and sugars commonly in nutrition has lead to an increase in tooth decays. Tooth decay lesion has been detected in 6 of 79 primary teeth (7.59%) in Van Fortress Tumulus society. It was observed that the decay rate is 12.82% in maxillary teeth and 2.5% in mandibular teeth. Anterior and posterior primary teeth were equally affected by the decay (Table 5).

Table 5: The Distribution of Decay in Maxillary and Mandibular Primary Teeth

Teeth	Maxilla	Mandible	Total	%
Examined	39	40	79	100
Observed	5	1	6	7.59
Total	12.82	2.50	7.59	

When we examine the localizations of decays in primary teeth in the literature, it is seen that the lesion occurs on occlusal, mesial and distal surfaces. It was observed that within the 6 dental decays, detected in 92 teeth belonging to infants and children of Van Fortress Tumulus, 2 of them are on the distal surface (m1), 3 of them are on the labial surface (ı1, ı2 ve c) and one of them affects the entire neck region of the tooth (m1). All the decays in primary teeth were formed in the neck region of the crown surface. Among the 10 individuals examined, tooth decay was found in 3 children in an average age range of 4-5 years, including VK15536 (4 years ± 12 months), VK15318 (4 years ± 12 months) and VK13080 (4 years ± 12 months).

4.3. Hypoplasia

Among the 79 primary teeth, the formation of hypoplasia was found only in maxillary canine belonging to a child (5 years ± 16 months) obtained from package VK15536. Therefore hypoplasia formation distribution was determined as 1.26% in the infants and children of Van Fortress Tumulus.

4.4. Dental Calculus

The formation of dental calculus was not observed in totally 92 teeth examined belonging to the infants and children of Van Fortress Tumulus.

4.5. Abscess

The formation of abscess was not observed in totally 67 tooth sockets examined belonging to the infants and children of Van Fortress Tumulus.

4.6. Antemortem tooth loss

Antemortem tooth loss was not observed in jaws of the infants and children of Van Fortress Tumulus.

4.7. Periodontal diseases (Alveolar loss)

Alveolar loss was not observed in a total of 7 jaws, including 2 maxillae and 5 mandibles, belonging to the infants and children of Van Fortress Tumulus.

5. Discussion and Conclusion

Pathological findings in teeth are important data that are used to reveal oral health, nutrition habits and life styles of the ancient societies. As a result of the examinations on 92 teeth (79 primary teeth and 13 permanent teeth) and 7 jaws (2 maxillae and 5 mandibles) belonging to 4 infants and 6 children of Van Fortress Tumulus society, 7.59% dental decay and 1.26% hypoplasia lesion were found in primary teeth. Abscess, dental calculus, antemortem tooth loss, and alveolar loss were not observed in the teeth and jaws of 10 individuals examined. The degree of abrasion was also determined as 4 for this society.

Determined abrasion degree is similar to the degree determined for primary teeth of Late Roman Sardis Society, dating to an earlier time. However, it is higher than the degree determined for primary teeth of Çayönü (neolithic), Hakkari (early iron age), Iasos (Byzantine period), Dilkaya (iron age) societies and medieval societies of Van Fortress, Karagündüz, Dilkaya, Güllüdere and Minnetpınarı (Table 6). In the studies done, it was seen that the abrasion degree in primary teeth of Çayönü society was interpreted on an individual basis and established a relationship between abrasion degree and the age at which infants start taking complementary food (Özbek, 1987). The highest abrasion degree is at the moderate level in the primary teeth of the infants and children of Van Fortress Tumulus society and no abrasion was found at severe levels. In their diets, it is believed that there were at least some fibrous and hard-grain foods in addition to soft foods. Dental decay lesion rate was found as 7.59% in the teeth of infants and children of Van Fortress Tumulus Society. This rate shows a great resemblance with the rate in the teeth found in Girls Monastery (Gözlük et al., 2010) which is a contemporaneous society. It has been seen that anterior and posterior teeth in the examined jaws were equally affected by the decay formation.

According to studies done so far; the accumulation of food residues in teeth groups (e.g. molar), which have a large chewing surface, result in more decay formation than other teeth groups due to the presence of more fissures and pits. We found that the decays, observed in the primary molar teeth of the infants and children of

Van Fortress Tumulus society, have a slight effect on the neck region of the teeth, not the chewing surface of the teeth in particular. 4 degree abrasion was detected in average in the primary teeth of infants and children and the region that the decays occurred suggests that community members feed their children with fibrous nutrients at an early age and these nutrients help relatively to the mouth and teeth cleanliness. This finding also explains why the antemortem tooth loss and the major pathological lesions (severe abrasion and decay, dental calculus or abscess) leading to alveolar loss were not observed.

The low rate of hypoplasia (1.26%) and the absence of dental calculus, abscess, antemortem tooth loss, and alveolar loss suggest that mouth and dental health of infants and children of Van Fortress Tumulus society is relatively better than the other Anatolian Societies and, moreover, parents take care of mouth and dental health of their infants and children, and their food preparation techniques and nutrition habits are appropriate for mouth and dental health.

Table 6: A Comparison of Pathological Formations in the Primary Teeth of Ancient Anatolian Societies

Location	Period	Research	Abrasion	Decay	Calculus	Hypoplasia
Aşıklı	Neolithic	Özbek, 2007	-	-	-	-
Çayönü	Neolithic	Özbek, 1987	Few	0.50	-	4
Değirmen Tepe	Chalcolithic	Erdal and Özbek, 2010	-	-	-	18.5
Hakkari	Early Iron Age	Gözlük et al., 2003	3	-	-	-
Dilkaya	Iron Age	Erkman, 2008	1 and 2	-	-	-
Sardis	Late Roman	Eroğlu, 1998	4	0.77	17.10	27
Iasos	Byzantine	Yılmaz Usta, 2013	1	3.42	17.09	39.32
Karagündüz	Medieval	Gözlük, 2004	3	4,89	0.23	2.93
Dilkaya	Medieval	Erkman et al., 2008	3	3.18	8.36	-
Güllüdere	Medieval	Yaşar, 2007	3	-	-	27.03
Minnetpınarı	Medieval	Yaşar, 2007	3	-	-	8.80
Yeni Kapı	Medieval	Cağlar et al., 2016	3.3	2.20	-	-
Panaztepe	Islam	Güleç, 1989	-	5.80	-	-
Girls Monastery	A.D.XIV-XIX.	Gözlük et al., 2010	-	7.14	-	-

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2

ESTIMATION OF ANATOMICAL POINTS(LANDMARKS) OF RIGHT EAR OVER 60 YEARS OLD ANATOLIAN MEN BY ARTIFICIAL NEURAL NETWORKS / 60 YAŞ ÜSTÜ ANADOLU ERKEKLERİNİN SAĞ KULAK ANATOMİK NOKTALARININ YAPAY SİNİR AĞLARI İLE TAHMİNİ

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Abstract

There are fundamental physical characteristics that distinguish individuals from each other and make them different from other individuals. In the determination of these distinctive features, anatomical and anthropometric evaluations are carried out by measuring certain anatomical points. The human ear is the most distinctive and remarkable feature on the face of the individual and is one of the most characteristic parts of the head. The ear is an organ frequently used in individual and criminal identification applications due to its characteristic morphology. In the solution of 3-D reflection and criminal identification problems, productive and successful results are obtained by using computer technologies as well as anthropology and anatomy sciences. Artificial neural network method is realised by mathematical modelling of the human brain's learning ability. Artificial neural networks create a problem by learning the relation between various input and output parameters. The output can be generated regardless of the function of this relationship, missing data, and the linearity of the relationship. Artificial neural networks learn the relations between various input and output parameters that constitute a problem and produce solutions to this problem. In this study, the right ear photographs of 150 Anatolian men over 60 years of age were taken under identical conditions and structured in ImageJ program before applying to the artificial neural network model created in Matlab program. The researchers applied the new anatomical information of the individuals to artificial neural network and witnessed that the artificial intelligence predicts Helix points with high accuracy.

Key Words: Anatolian Man, Artificial Neural Networks, Landmarks

Giriş

Organizmalar için şekil, fenotipin en göze çarpan özelliği olup genotip ve çevre arasındaki bağlantıyı sağladığından bilimsel olarak yüzyıllardır dikkat çekici bir özellik olmuştur. Günümüzde birçok canlıda şekil varyasyonu, uzuvlar arasındaki uzaklık ölçüleri ve açı değerleri kullanılarak geleneksel morfometrik yöntemler ile ortaya çıkarılmaya çalışılmıştır. Şekil varyasyonunu ortaya çıkarmak için bu yaklaşım, son zamanlarda yerini "Geometrik Morfometri" metoduna bırakmış olup, farklı amaçlara yönelik yapılan biyolojik çalışmalarda bu yöntem kullanılmaya başlanmıştır (Rohlf &Marcus, 1993). Matematiksel bir temele dayanan "Geometrik Morfometri" metodu, şekil analizi ile

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varyasyonun sebep olduğu çeşitliliği ve morfolojik dönüşümü ortaya koymaktadır. (Koca, 2012; Zelditch, Swiderski and Sheets 2012).

Bireyleri birbirinden ayıran ve onları diğer bireylerden farklı kılan temel fiziksel özellikler bulunmaktadır. Bu ayırt edici özelliklerin tespitinde belirli anatomik noktaların ölçümü yapılarak anatomik ve antropometrik değerlendirmeler gerçekleştirilmektedir. Bir bireyin fizyolojik ya da davranışsal özelliklerinin ölçümü ve değerlendirilmesi işlemine biyometri denir. Literatürde çalışılan başlıca biyometrik özellikler avuç içi damar haritası, parmak izi, retina, iris, ses, diş, konuşma, yürüyüş, yüz, göz, burun, kulak, çene, el yazısı, imza ve DNA analizidir (Nabiyev, 2009). Biyometriklerin sınıflandırılmasına ait temel bir şablon 0'de verilmiştir.
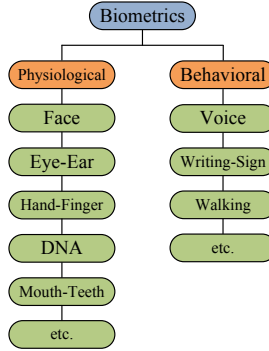
Şekil-1. Biyometriklerin Sınıflandırılması

Biyometrikler değerlendirilme aşamasından geçtikten sonra bireyin fiziksel veya davranışsal benzersizliğini ortaya koyarak ölçülebilir ve gözlenebilir biyolojik izleri üzerinden kimliklendirme yapılabilmesini sağlar. Bu nedenle biyometrik analiz teknikleri adli ve kriminal bilimlerde yaygın bir şekilde kullanılmaktadır. Biyometrik verilerin adli tıp ve adli kimliklendirme alanlarında kullanımı ile yeni ve etkili bir yöntem ortaya konulmuştur. Adli bilimler önemli bir ölçüde suç ve suçlu analizi ile ilgilenmektedir. Biyometri biliminin adli vakaların analizinde kullanımı ile yeni ve farklı bakış açıları geliştirilebilmektedir.

Geometrik morfometri yaklaşımları Antropometrik ölçümlerin direkt olmayan yani indirekt olan metotlarını kullanır. Birey üzerinden küçük-büyük çap pergeli veantropometri tahtası benzeri antropometrik aletlerle alınmayan ancak antropometrik ölçümlere olanak sağlayan verilerin başında bireylerin genel veya spesifik alan fotoğrafları gelir. Dış kulak (auricula) resimleri de bunlardan bir tanesidir. Bu resimlerin dolaylı indirekt Antropometri ölçümleri için kullanıldığından Geometrik morfometriyi de Antropometrik ölçümlerden faydalanan yeni bir disiplin olarak görebiliriz.

Geometrik morfometri, önceden belirlenmiş ve kullanılacak materyal üzerinde işaretlenmiş landmark ya da x,y koordinatları kullanılarak organizmaların biçim ve şekillerinin yorumlanmasında kullanılmaya başlanan ve hızla gelişen bir tekniktir (Pretorius, Steynand and Scholtz, 2006).

Yapay sinir ağları yöntemi insan beyninin öğrenme yeteneğinin matematiksel olarak modellenmesi ile gerçekleştirilmektedir. Tasarlanan bu model; insan beyninin sinir hücrelerinden oluşmuş katmanlı ve paralel olan yapısının tüm fonksiyonlarıyla beraber sayısal dünyada gerçeklenmeye çalışılması ile elde edilir. Dolayısıyla yapay sinir ağları insan beyninin kaba bir matematiksel modelinin yazılımsal olarak oluşturulmasıdır. Yapay sinir ağları tanımlanmış belirli girişler için çıkış ya da çıkışlar üretebilen matematiksel sinir ağı benzetimidir. Yapay sinir ağları bir problemi oluşturan çeşitli giriş ve çıkış parametreleri arasında var olan bağıntıyı öğrenerek çözüm üretmektedir.

Bu bağıntının fonksiyonunun bilinmesine, eksik veriler olmasına ve ilişkinin doğrusallığına bakılmaksızın çıkış üretilebilmektedir (Öztemel, 2003; Sağıroğlu and et al., 2003).

Bu çalışmada Anadolu'da yaşayan 60 yaş üstü sağlıklı 150 erkek bireyin 1,5 metre mesafeden aynı makine ile aynı kişi tarafından çekilen sağ kulak fotoğrafları ImageJ programı ile yapılandırılarak, kulak üzerinde yer alan 11 antropometrik noktanın (landmark) koordinatları tespit edilmiştir. Elde edilen verilerin belirli bir kısmı ile Matlab © programında oluşturulan yapay sinir ağı modeli eğitilmiştir. Eğitimin tamamlanmasından sonra ağın girişlerine eğitim setinde yer almayan bireyler uygulanmış ve Helix antropometrik noktasının bulunduğu yerin kestirimi gerçekleştirilmiştir. Gerçekleştirilen test ve doğrulama analizleri ile ağın önceden tanımadığı bireylere ait helix noktası kestirimini yüksek bir doğrulukla gerçekleştirmektedir.

İnsan Kulağı ve Kulak Bilimi

İnsan kulağı, yüzün en belirgin özelliği ve kafanın karakteristik parçalarından biridir. Çeşitli çalışmalarda bilim insanları kulakların morfolojik özelliklerini bireysel tanımlama için kullanmıştır (Galdámez, González, and Ramón, 2015). İnsan kulağı anatomik ve fonksiyonel olarak temelde 3 kısımdan meydana gelmektedir. Bu kısımlar dış, orta ve iç kulak olarak adlandırılmaktadır.

Dış ortamdaki seslerin toplanması ve orta kulağa iletilmesi görevi dış kulağındır. Dış kulak(auricula), morfolojisi açısından primatlarda kayda değer bir farklılık göstermektedir ve bu farklılığın filogenetik ilişkileri yansıttığı bilinmektedir. Bu farklılıklar, dış kulak morfolojisi ve işitsel performansların yanı sıra filogenetik ilişkileri ile ele alındığında anthropoidler hemen hemen yüksekliği genişliğine eşit kulaklara sahipken, anthropoid olmayanların dar ve uzun kulaklara sahip olduğu görülmüştür (Coleman and Ross, 2004).

Başın iki yanında yer alan kulak kepçesinin (auricula) dış ve iç yüzeyleri çeşitli girinti ve çıkıntılardan oluşmaktadır. İç yüzü konkav bir şekle sahiptir. En derin yerini oluşturan kısmı konka auricula olarak adlandırılır. Bu kısım dış kulak yolu bağlantısını sağlar. Auriculayı çepeçevre saran çıkıntıya helix adı verilmektedir. Bu kısmın önünde yer alan ikinci kabarık kısma ise anti helix adı verilir. Antihelix Scapa üzerinde bulunan kıkırdak kavisli çıkıntıdır. Dış kulak yolunun ön kısmında bulunan çıkıntı tragus, tragus'un altında yer alan ikinci çıkıntı ise antitragus olarak adlandırılır. Auricula'nın alt kısmında kalan kısma ise lobule adı verilir. Literatürde kullanılan landmarklar 0'de görülmektedir.
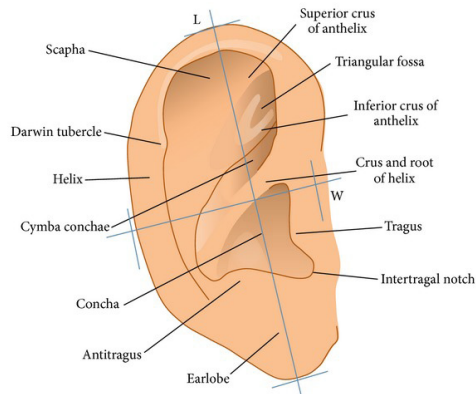

Şekil-2 Sağ Kulak Landmark

İnsan dış kulağı bireyin yaşı ve cinsiyetine göre morfolojik farklılıklar göstermektedir. Yaş ve cinsiyete bağlı olarak dış kulak morfolojisinde meydana gelen değişimler ele alındığında kadın ve erkekte kulağın uzunluğunun ve genişliğinin bireyin yaşamı boyunca arttığı tespit edilmiştir. Yaşa bağlı bu şekil değişiklikleri, başlıca kulak kepçesinde yer alan kıkırdak dokunun fibrillerinin gevşemesi ve kondrosit hücrelerinin yoğunluğunun azalmasıyla beraber kulağın büyümesi olarak gözlenir (Sforza and et al., 2005; Sforza and et al., 2011; Sforza and et al., 2009). Buna ek olarak pretragal deri kıvrımlarının yaş tespiti amacıyla kullanılabileceği belirtilmektedir (Niemitz and et al., 2013).

İnsan vücudunda kulak sabit bir yapıda olması, her bireyde birbirinden farklı özelliklere sahip olması ve yaşlandıkça fiziksel değişim göstermesine rağmen bölgesel oranlarının değişmemesi sebebi ile önemli biyometriklerden biridir. Adli, biyometrik ve kriminolojik araştırmalarda kullanılan önemli parametrelerden biridir. Kulak uzunluğu, tragus üzerindeki kulak uzunluğu, tragus altındaki kulak uzunluğu, tragus uzunluğu, kulak genişliği, konka uzunluğu, konka genişliği, lobül yüksekliği, dış kulak lobülü genişliği gibi çeşitli kulak bölgelerinin üzerinde yapılan çalışmalar neticesinde, bireylerin kimlikleri yüksek doğruluk ile tespit edilmiştir. Dış kulak anatomisi, birçok bilimsel çalışmada ele alınmış ve özellikleri çeşitli parametrelerle değerlendirilmiştir (Kollali, 2009).

Yapay Sinir Ağları

Yapay sinir ağları yöntemi insan beyninin öğrenme yeteneğinin matematiksel olarak modellenmesi ile gerçekleştirilmektedir. Yapay sinir ağları bir problemi oluşturan çeşitli giriş ve çıkış parametreleri arasında var olan bağıntıyı öğrenerek çözüm üretmektedir. Yapay sinir ağlarının en önemli avantajı problemin matematiksel modeline ihtiyaç duyulmaksızın çalışıp mantıklı ve yüksek doğrulukta çıkışlar üretebilmeleridir. Ayrıca bazı verilerin eksik olması ya da problemin giriş değişkenleri arasındaki ilişkinin doğrusallıktan uzak olması bile ağın kabul edilebilir çıkışlar üretmesini engellememektedir. Bu özellikleri ile yapay sinir ağları çok yönlü ve karmaşık problemlere çözüm üretebilmektedir.

Yapay sinir ağları, insan beyninde yer alan sinir hücrelerinin öğrenme faaliyetlerinden yola çıkarak biyolojik sinir hücrelerinin matematiksel olarak modellenmesi ile elde edilir. Biyolojik sinir sisteminin temelinde yani beynin işleyişinde, sürekli olarak bilgiyi alan, yorumlayan ve uygun bir karar üreten merkezi sinir sistemi bulunur. Alıcı sinirler (receptor) organizmanın kendi içinden ya da dışarıdan aldıkları uyaranları elektriksel sinyallere dönüştürüp beyine iletir. Tepki sinirleri (effector) ise, beynin karar vererek ürettiği elektriksel sinyalleri organizma çıktısı olarak uygun tepkilere dönüştürür. 0'de sinir sistemi modeli verilmiştir.
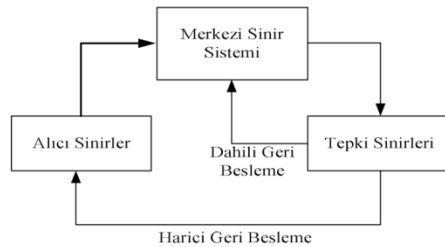
Şekil-3. Merkezi Sinir Sistemi Blok Diyagramı

Merkezi sinir sisteminin temel işlem elemanı nöron olarak adlandırılan sinir hücresidir. İnsan beyninde yaklaşık 10 milyar nöron bulunduğu tahmin edilmektedir. Biyolojik bir sinir hücresi; hücre gövdesi, dendritler ve axonlar

olmak üzere üç temel bileşenden oluşur.Bir sinir hücresine ait Axonların başka bir sinir hücresine ait dendritlere bağlanması ile synapse yapısı oluşur. Oluşturulan bu bağlantılar ile sinirler arası haberleşme gerçekleşir. Biyolojik sinir hücresi 0'de verilmiştir.
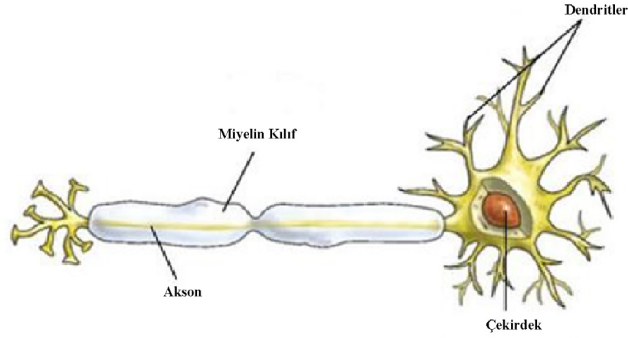
Şekil-4. Biyolojik Sinir Hücresi

Yapay sinir ağları, biyolojik sinir hücrelerinin aktivitelerini matematiksel yöntemlerle taklit etmeye çalışmaktadır. Matematiksel olarak tasarlanan yapay sinir modelinin dört ana bölümü bulunmaktadır. Bu bölümler;

I. Giriş veya girişler

II. Ağırlıklar

III. Aktivasyon fonksiyonu

IV. Çıkış veya çıkışlar

Girişler (x_n) ağın girişine uygulanacak olan verileri, ağırlıklar nöronları birbirine bağlayan ve sayısal değerlere sahip elemanları, Aktivasyon fonksiyonu nöronun matematiksel ifadesini, çıkışlar (y_n) ise uygulanan girişlere karşı ağın üreteceği cevabı belirtmektedir. Çok katmanlı Perceptereon (Multi Layer Percepteron) modelinde sinirler paralel katmanlara yerleşmektedirler.0'de çok katmanlı algılayıcı modeli görülmektedir.
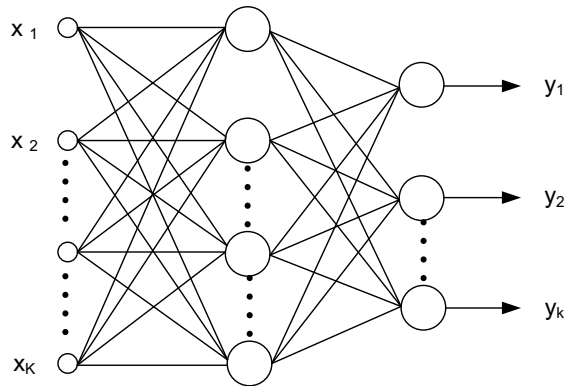
Şekil-5. Çok Katmanlı Algılayıcı Modeli

Çok katmanlı algılayıcının (Multi Layer Percepteron) problemi öğrenebilmesi için geri yayılım algoritması kullanılmıştır. Bu algoritma, hataları çıkıştan girişe doğru olacak şekilde geriye doğru azaltmaktadır. Geri yayılım algoritmasına ait blok diyagramı 0'da verilmiştir.
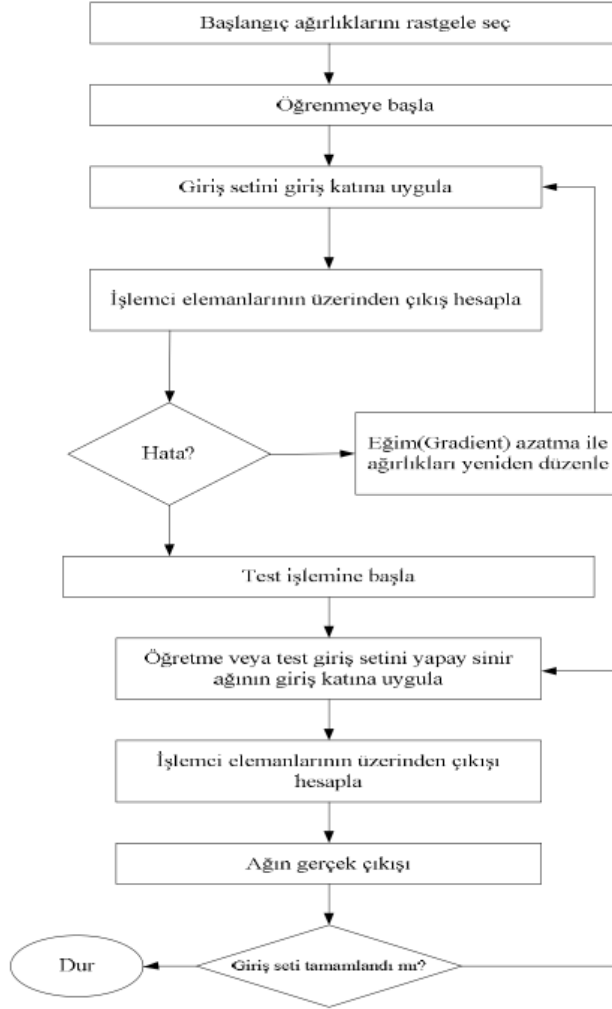
Şekil-6. Geri Yayılım Algoritması Blok Diyagramı

Bu algoritma ile i ve j kat işlem elemanları arasındaki ağırlıklardaki $\Delta w_{ji}(t)$ değişikliği hesaplanır. Bu ifade Eşitlik(1)'de verilmiştir.

$$\Delta w_{ji}(t) = \eta \delta_j x_i + \alpha \Delta w_{ji}(t\text{-}1) \qquad (1)$$

$\Delta w_{ji}(t) = \eta \delta_j x_i + \alpha \Delta w_{ji}(t-1)$ Eşitlik(1) 'de η öğrenme katsayısı, α momentum katsayısı ve δj , ara veya çıkış katındaki herhangi bir j nöronuna ait bir faktördür. Çıkış katı için bu faktör Eşitlik(2) de görüldüğü gibi hesaplanır.

$$\delta j = \frac{\partial f}{\partial net_j}\left(y_j^{(t)} - y_j\right) \qquad\qquad (2)$$

Eşitlik(2) de belirtilen net_j ifadesi Eşitlik(3)'de verilmiştir.

$$net_j = \sum x_j w_{ji} \qquad\qquad (3)$$

Eşitlik(2) de belirtilen $y_j^{(t)}$ ise j işlemci elemanının hedef çıkışıdır. Ara katlardaki nöronlar için ise bu faktör Eşitlik(4)'de verilmiştir.

$$\partial_j = \left(\frac{\partial f}{\partial net_j}\right)\sum w_{qi}\partial_q \qquad\qquad (4)$$

Ara katlardaki nöronlar için herhangi bir hedef çıkış olmadığından, Eşitlik (4) yerine Eşitlik (2) kullanılır. Bu duruma bağlı olarak çıkış katından başlayarak δ_j faktörü, bütün katlardaki nöronlar için hesaplanır. Daha sonra Eşitlik (3) 'deki formüle bağlı olarak, bütün bağlantılar için ağırlıkların güncelleştirilmesi gerçekleştirilir.Bu bir dereceli azalma algoritması olup, MLP yapılarını eğitmede kullanılan bir algoritmadır. Temelde istenilen çıkış ile ağ çıkışı arasındaki hatanın ağırlıklara bağlı olarak düşürülmesi prensibine dayanır.

Başarılı ve hızlı bir eğitim süreci için, β ve α değerlerinin seçimi önemlidir. Geriyayılım öğrenme işlemi, bu iki katsayıdan fazlaca etkilenmektedir. Bu katsayılar için uygun değerlerin seçilmesi deneysel olarak belirlense de bu değerler, uygulamalara ve problemlere bağlıdır. Öğrenme katsayısı için tipik değerler, 0.01 ile 0.9 arasında değişir. Karmaşık ve zor çalışmalar için daha küçük değerlerin seçilmesi önerilir (Öztemel, 2003; Sağıroğlu and et al., 2003).

Yapay sinir ağları, insanlar tarafından gerçekleştirilmiş gerçek beyin fonksiyonunun ürünü olan örnekleri kullanarak olayları öğrenebilen, çevreden gelen olaylara karşı nasıl tepkiler üretileceğini belirleyebilen sistemlerdir. İnsan beyninin fonksiyonel özelliklerine benzer şekilde, öğrenme, ilişkilendirme, sınıflandırma, genelleme, özellik belirleme ve optimizasyon gibi konularda başarılı bir şekilde uygulanmaktadır. Yapay sinir ağları örneklerden elde ettikleri bilgiler ile kendi deneyimlerini oluşturarak, benzer konularda çok yüksek doğruluklarda karar verebilirler. Bu özellikleri ile yapay sinir ağları günümüzde birçok antropometrik probleme çözüm üretebilecek yeteneğe sahiptirler.

Materyal ve Yöntem

Lieartürde araştırmacılar, morfolojik şekillerin niceliğini belirtmek ve bunları analiz edebilmek içinalternatif metotlar geliştirmişlerdir (Adams and et al. 2004). İstatistikçiler biyolojik şekillerde çok değişkenli istatistiksel metotların ve görsel olarak şekil farklılıklarının görüldüğü metotların birlikte kullanıldığı şekil analizi için istatistiksel bir teori geliştirmiştir (Kendall, 1984). Bu teori "Morfometrik Sentez" olarak adlandırılmış olup günümüzde geometrik morfometri olarak bilinen metot ortaya çıkmıştır (Adams and et al., 2004). Geometrik morfometri metodunun yapılan çalışmaya ve eldekiverilere göre değişen farklı uygulamaları mevcuttur. Geometrik morfometri yaklaşımı içerisinde; Öklid Uzaklık Matris Analizi-Euclidian Distance Matrix Analysis (EDMA) (Lele and Richtsmeier, 1991) ve Eliptik Fourier Analizi (EFA) (Lestrel, 1982) ilk başvurulan metotlardır. Birçok geometrik morfometri yaklaşımı içerisinde Landmark Metodu (Procrustes Metot) en yaygın olarak kullanılan metottur. Literatürde bu metodun matematiksel ve istatistiksel özellikleri ile başarısı kısa sürede anlaşılmıştır (Bookstein, 1996). Özellikle iskelet materyalden yapılan çalışmalarda sıklıkla kullanılan Landmark Metodu, yumuşak doku analizlerinde ve çalışmalarında da en verimli, detayları analizlere en uygun metot olarak kullanılabilir olduğu düşünülmektedir (Özden, 2008).

Landmark, çalışmada yer alan tüm örneklerin aynı alanında tanımlanabilen, anatomik olarak ayrılmış, homolog olan noktasal yapılardır. Bir landmark, populasyon içerisinde ve karşılaştırılan popülasyonlar arasında her bir objede birbirinin eş değeri noktalardır. Landmarklar biyolojik anlamlılığı keşfetmeyi ve şekli tanımlamayı sağlayan referans noktaları bütünüdür. Bu referans noktalarının koordinatları, tanımlanan koordinat eksenleri ve her örneğin tek lokasyon ve oryantasyonunu yansıtan sayısal değerleridir. Yapılan çalışmalarda koordinat verilerini standardize etmek için birçok yöntem önerilmiştir. Teorik olarak en gelişmiş metot Procrustes metot olarak bilinen landmark tekniğidir. Bu teknik örnek çiftleri için landmark koordinatlarının sıralanmış setlerini içeren translasyon, rotasyon ve ölçeklendirme parametrelerinin en küçük kareler olarak tahminine bağlıdır. Generalized Procrustes Analysis (GPA) denilen bu işaretleme ve çözümleme yöntemi her örneğin translasyon ve rotasyonu için kullanılan bir analizdir. Örnekler bireysel olarak ölçeklenerek landmark koordinasyonları genel koordinat sistemine aktarılır. Bu aktarma şekline Süperim pozisyon denilir. Böylece değişik şekil konfigürasyonlarından kaynaklanan landmark koordinat farklılıkları sorunsuz bir şekilde ayıklanır ve sonuçlara olumlu yansımalar gerçekleştirilir (Özden, 2008*). Landmarklar, geometrik morfometrik analizlerin ve çalışmaların temelinde rol oynamaktadır. Landmark konfigürasyonu ise, bir objeyi temsil eden landmark gruplarının koordinatlardaki pozisyonudur. İdeal durumda landmarklar homolog anatomik noktalardır. Morfolojiye büyük bir uyumluluk sağlayan landmarklar aynı düzlem üzerinde durdukları için topolojik pozisyonları değişmez. Ayrıca her landmark güvenilir bir biçimde tekrar bulunabilir (Zelditch and et al. 2004)

Literatürde ve daha önce landmarklar üzerinden yapılan çalışmalarda işaretleme konusunda yapılan en önemli uyarı gözlemciler arası hatayı (inter-observererror) ortadan kaldırma prosedürleri olmuştur. Bunun en önemli adımı da tek bir Antropolog tarafından ve iki hafta sonra tekrar denenerek alınan landmarkların sağlamasını yapmak olacaktır. Bu çalışmamızda tek bir Antropolog tarafından landmark işaretlemesi yapılarak iki hafta sonra yeniden tüm gruplar denenerek işaretleme işlemi sonlandırılmıştır.

Geometrik morfometri metodu kullanılarak landmarkların işaretlenmesi amacı ile kullanılan farklı programlar bulunmaktadır. Bu çalışmada elde edilen sonuçların işaretlenebilmesi için New York State Üniversitesinden Profesör F. James Rohlf tarafından yazılan Thin-Plate Spline (TPS) programları kullanılmıştır (Rohlf, 2016). Fotoğrafların eldesinden sonra, en önemli adım işaretlemedir. İşaretleme ise Tps programlarının kullanımı ile olmaktadır. Landmarklar iki aşamadan geçerek çalışmanın istatiksel analizleri elde edilmiştir. Öncelikle fotoğraflar aynı klasöre eklenmelidir ve sürekli o tek klasörden fotoğraflar çekilmelidir. İlk aşamada tpsUtilversion 1.69 programı kullanılarak fotoğraflar tps formatında klasöre alınarak tpsDIGVersion 2.26'ya hazır hale getirilmiştir. İkinci aşamada ise tpsDIG e tanımlanarak işleme başlanmaktadır. Sonrasında ise veriler üzerinden landmarklar tek tek işlenerek sistemden sayısal veriler çekilmektedir (Rohlf, 2002). Fotoğrafların işlenme süreci **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir.
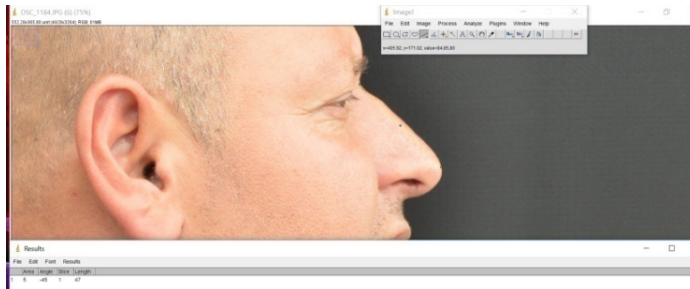
Şekil-7. Fotoğraf İşleme Süreci

Bu çalışmanın örneklemini Anadolu'da yaşayan 60 yaş üzeri sağlıklı 150 erkek birey oluşturmaktadır. Bireylerin sağ kulaklarından elde edilen verilerde, literatürde sıklıkla kullanılan 11 landmark (anatomik nokta) yöntemi kullanılmıştır. Bu noktalar Tablo 1'de belirtilmiştir. Landmarkların referans düzlemleri ile kulak uzunluğunun çeyreklik ölçümleri ve açısı ise **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir.

Tablo-1 Sağ Kulak Landmark Noktaları

Landmark	Location
Helix Rim	Auriculanın belirgin kenar sarmalıdır.
Fossa Triangularis	Antiheliksin iki Crus arasındaki üçgen alandır.
Crus Antihelicis	Tragus üzerindeki Crus çıkıntısıdır.
Helix	Dış kulağın en dış sarmalı.
Crus Helicis	Dış kulağın en içteki sarmalı.
Cavum Conchae	Auriculanın en derin bölgesinde yer alan, Antitragus üzerinde yer alan çıkıntıdır.
Antihelix	Scapa üzerinde bulunan kıkırdak kavisli çıkıntıdır
Scapha	Tragus karşısında dış kulağın deliğe bakan iç kenarı.
Tragus	Dış kulağın geriye doğru olan çıkıntısıdır.
Antitragus	Cavumconchae üzerindeki dışa bakan kısımdır.
Lobule	Kulağın elastikiyeti bulunan aerolar ve adipoz bağ dokulardan oluşan yumuşak meme kısmıdır.
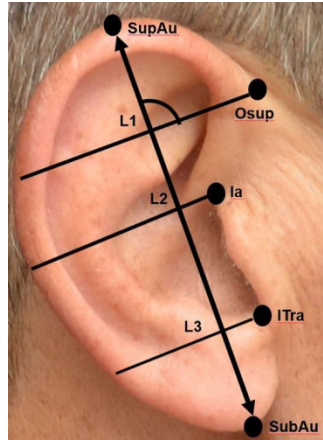
Şekil-8. Landmark referans düzlemleri

Kullanılan landmarklar semi landmark olarak belirlenmiş olup biyolojik ve geometrik olarak belirlenen Tip-II grubuna ve farklı anatomik noktalar baz alınarak belirlenen Tip-III grubuna aittir. Bireylerin kulak bütünlüğünde hasar olmaması ve estetik müdahale edilmemesi dışında fenotipik bir değişkene dikkat edilmemiştir. Gönüllü bireylerden alınan örnek bir fotoğraf **Hata! Başvuru kaynağı bulunamadı.**'da verilmiştir.

Şekil-9. Örnek Fotoğraf

Gönüllü bireylerin fotoğrafları aynı kişinin kullandığı Nikon D7000 marka profesyonel fotoğraf makinesiyle, en iyi derinliği sağlamak amacı ile yaklaşık beş feet (1.54 metre) mesafeden çekilmiştir. Çekilen fotoğraflarda ışığın yansımaması ve programlara tanıtma işlemlerinde resimlerin rahat ayıklanabilmesi için **Hata! Başvuru kaynağı bulunamadı.**'da gösterildiği üzere arka fon siyah olarak, poz süresi 1/60 sn, odak uzaklığı 50 mm, 3,1 açıklıkla, 24 bit derinliğinde, sekiz megapixel, 600 dpi çözünürlüğünde, bireylerin soldan JPG formatında fotoğrafları çekilmiştir. Fotoğraf makinası **Hata! Başvuru kaynağı bulunamadı.**'da görüldüğü gibi su terazili tripod üzerine yerleştirilerek fotoğraf çekimleri yapılmıştır. Tüm fotoğrafların **Hata! Başvuru kaynağı bulunamadı.**'de olduğu üzere aynı açıdan (lateral) ve aynı pozisyonda (Frankfurt düzlemi) çekilmesi sağlanmıştır. Elde edilen fotoğraflar bilgisayar ortamına aktarılarak sırası ile yapılacak işlemler için ayrı bir alanda depolanmıştır.

Şekil-10. Fotoğraflama Süreci
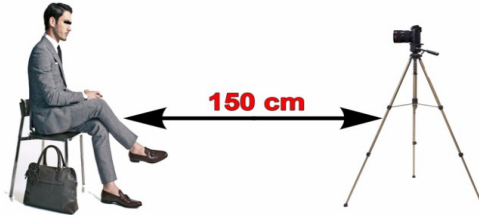
Şekil-11. Fotoğraflama Pozisyonu

Ağın Eğitimi

Yapay sinir ağları uygulamalarında elde edilen verilerin problem uzayını temsil niteliği, problemin çözümü için en önemli başlangıç parametrelerinden biridir. Yapay sinir ağlarının olayları öğrenebilmesi için o olay ile ilgili örneklerin önceden belirlenmesi gerekmektedir. Yani ağı eğitebilecek örneklerin bulunmadığı bir durumda YSA'nın eğitilmesi ve çözüm üretmesi mümkün değildir. Ağın eğitiminde kullanılacak olan örneklerin olayı tam anlamı ile ifade edebilmesi çok önemlidir. Eğer olay ağa bütün yönleri ile gösterilemezse başarılı sonuçlar elde edilemez. Bu nedenle örneklerin oluşturulması ve toplanması YSA biliminde özel bir öneme sahiptir. Bu nedenle verilerin elde ediliş yöntemi ve ağın işleyebileceği aralıklara normalizasyonu oldukça önem arz etmektedir. Verilerin hazırlanması ve normalizasyonu için Eşitlik 5'de verilen denklem kullanılmıştır.

$$n_v = \frac{gerçek\ değer - minimum\ değer}{maksimum\ değer - minimum\ değer} \qquad (5)$$

Normalize edilen verilerin 3 ayrı kullanım alanı vardır. Bunlar eğitim verileri, test verileri ve doğrulama verileri olarak sınıflandırılırlar. Elde edilen veriler içerisinden belirli bir kısmı ağın eğitiminde kullanılan ve yapay sinir ağlarını birbirine bağlayan ağırlıkların konfigürasyonunun belirlenmesinde kullanılır. Eğitim aşamasında her bir örnek ağa tek tek gösterilerek, ağın kendi mekanizmaları vasıtasıyla örnek olayın örüntülerini kavraması sağlanır. Ağ bütün örneklere kabul edilebilir sınırlar çerçevesinde doğru cevaplar verdiği anda eğitim işleminin tamamlandığı kabul edilir. Test verileri ağın problemi öğrenme durumunu kontrol etmek için kullanılan verilerden oluşur. Ağ daha önce hiç görmediği örneklere kabul edilebilir doğrulukta cevaplar veriyorsa kullanıma alınır. Eğer ağın performansı belirlenen kriterlere uymazsa ağı modifiye ederek yeni verilerle eğitmek gerekir. Doğrulama verileri ile ağın ürettiği çıkış değerleri son bir teste daha tabi tutularak en iyi sonucu vererek en az hata yapan ağ topolojisi kullanıma alınır.

Bu çalışmada verileri kullanılan 150 gönüllü bireyin sağ kulağının 11 anatomik noktasına ait x ve y koordinat noktaları birer satırda gösterilerek veri 300 satır ve 11 sütundan oluşan bir matris haline getirilmiştir. 300 verinin 210 tanesi eğitimde, 60 tanesi testte ve 30 tanesi de doğrulama için kullanılmıştır. Matlab © programında tasarlanan ağ yapısının verileri paylaşım oranları **Hata! Başvuru kaynağı bulunamadı.**'de görülmektedir.
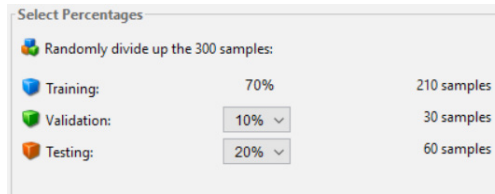
Şekil-12. Verilerin Paylaşım Oranları

Tasarım mimarisi **Hata! Başvuru kaynağı bulunamadı.**'de verilen ağ yapısında 10 giriş, 15 arakatman ve 1 çıkış kullanılmıştır.
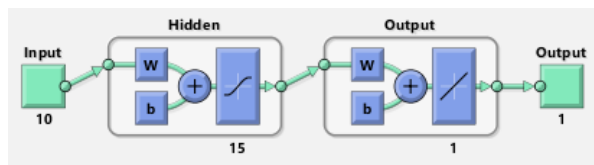
Şekil-13. Ağın Tasarım Mimarisi

Ağın eğitim süreci 13 iterasyon sonunda tamamlanmış olup **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir.
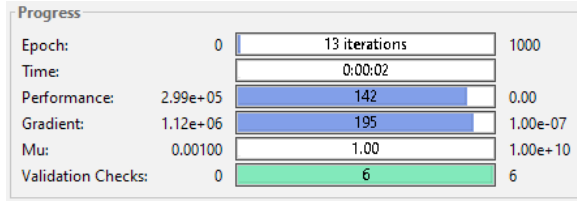
Şekil-14. Ağın Eğitim Süreci

Ağın performans analizini gösteren veriler **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir. En iyi doğrulama(validation) performansına 7. Epoch değerinde ulaşıldığı görülmüştür.
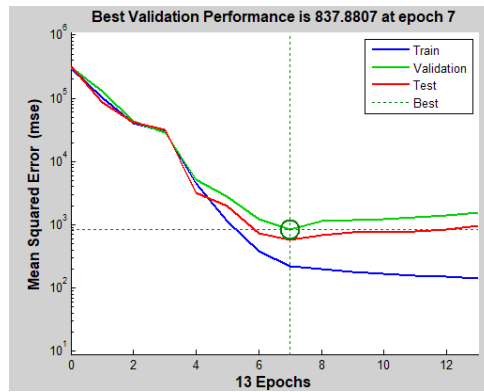
Şekil-15. Performans Analizi

Ağın eğitim durumunu gösteren grafikler **Hata! Başvuru kaynağı bulunamadı.**'da verilmiştir. Gradient ifadesi, gerçek değer ile ağın tahmin ettiği değer arasındaki hata fonksiyonunun karesinin eğimidir. Mu katsayısı literatürde 0.8 ile 1 aralığında değerler alan momentum katsayısıdır. Val fail ifadesi ise doğrulama ve onaylama aşamasındaki hata oranlarını göstermektedir.
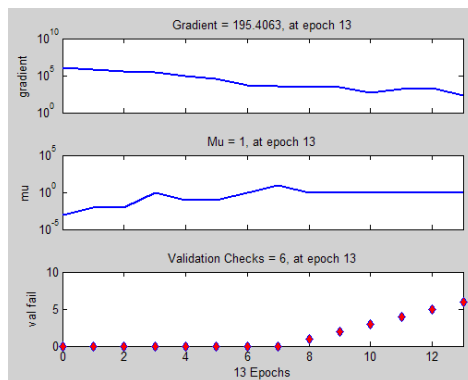
Şekil-16. Ağın Eğitim Durumu

Ağın gerçek çıkış değerleri ile ürettiği çıkış değerleri arasındaki hatalarını gösteren histogram grafiği **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir.
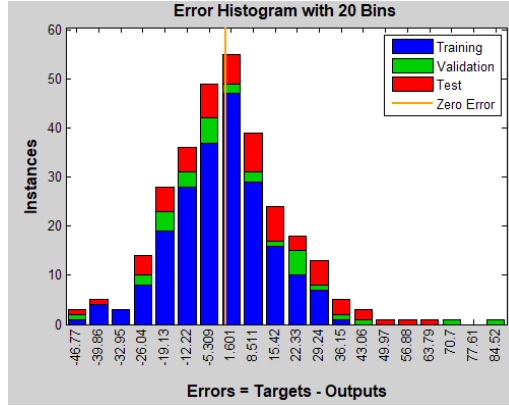
Şekil-17. Hata Histogram Grafiği

Tasarlanan ağın regresyon analizi **Hata! Başvuru kaynağı bulunamadı.**'de verilmiştir. Elde edilen verileringerçek ve tahmin edilen çıkışları üzerinden yapılan hesaplamalarda R katsayısının 1 değerine oldukça yakın olduğu gözlenmiştir. Bu durum gerçek ve tahmin edilen çıkış değerleri arasındaki farkın oldukça küçük olduğunu gösterir. Ağın problemin çözümüne dair ürettiği genel sonuçları gösteren veriler **Hata! Başvuru kaynağı bulunamadı.**'da sunulmuştur. MSE(Minimum Square Error); eğitim, doğrulama ve test aşamalarında ağın tahmin ettiği çıkış değerleri ile gerçek çıkış değerlerinin arasındaki farkın karelerinin toplamıdır. R değeri ise ağın tahmin ettiği çıkış değeri ile gerçek çıkış değeri arasındaki korelasyonu göstermektedir.
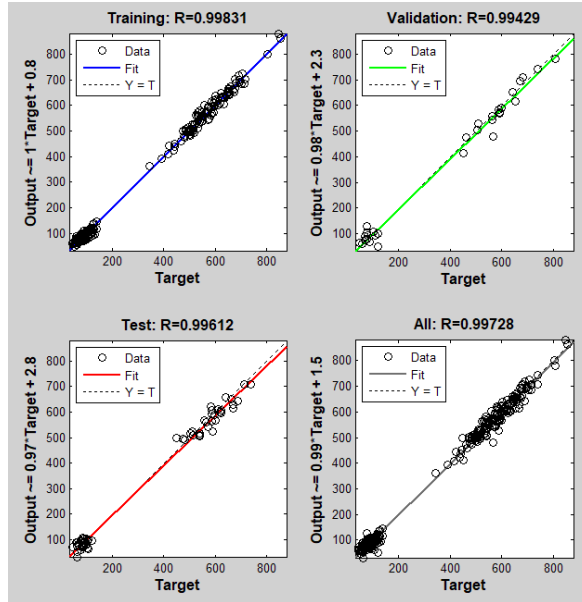
Şekil-18. Regresyon Analizi

	Samples	MSE	R
Training:	210	222.89243e-0	9.98305e-1
Validation:	30	837.88074e-0	9.94292e-1
Testing:	60	575.73942e-0	9.96118e-1

Şekil-19. Eğitim Sonuçları

R değişkeni -1 ile 1 aralığında değerler alabilmektedir. R değerinin karesi alındığında elde edilen sonuç 1'e yaklaştıkça tahmin edilen çıkış ile gerçek çıkış arasındaki fark azalmakta dolayısıyla yakınlık ve korelasyon artmaktadır. R değerinin karesi -1 değerine yaklaştığında ise aralarındaki fark artmakta ve benzerlik azalmaktadır. Tasarlanan ağın ürettiği çıktılar ile gerçek değerler arasındaki R^2 korelasyon değeri tüm verilerde 0,98 olarak hesaplanmıştır. Dolayısıyla gerçek değer ile tahmin edilen değer arasındaki farkın oldukça küçük olduğu görülmüştür. Ayrıca elde edilen veriler literatürde yer alan önceki çalışmalar ile karşılaştırılmış ve birbiri ile örtüşen sonuçlar elde edildiği görülmüştür (Aslan and et al., 2017; Özkoçak and Alkaya, 2017; Özkoçak, Akın and Gültekin, 2017

Sonuç

Yüz yapılarının boyutlarının ele alınması, Adli Antropologlar veKriminologlar açısından oldukça önemlidir. Suçlunun etnik kökeni, yüz hatlarına göre gözaltınaalınan bireyin suçlu olup olmadığının anlaşılması, yeniden yüzlendirme çalışmalarınınyapılması ve yüz cerrahisinde Antropometrik verilerin Geometrik Morfometri tekniklerineuygulanması sıklıkla kullanılmaktadır. Örneğin iskelet ve iskelet kalıntılarından elde edilen materyaller ile canlının bütününe ve fenotipine yönelik kestirimlerin yapılması, kafatası kemiklerinden kraniofasiyal kimliklendirme ve yüzlendirme çalışmaları, kayıp bireyler için adli yaşlandırma ve yüz güncelleme yapılması çalışmalarında geometrik morfometri tekniklerinden yararlanılmaktadır.

Bu çalışmada yapay sinir ağları tekniği kullanılarak, temel fotogrametrik örnekler üzerinde yapılan basit ölçümlerle materyal üzerindeki eksik yada bilinmeyen landmarkların yüksek bir doğrulukla tahmininin gerçekleştirilebileceği gösterilmiştir. Yapay sinir ağlarının en büyük avantajı basit bir yapıya sahip olmasına rağmen modellenmesi çok zor olan problemlere bile kabul edilebilir sonuçlar üretebilmesidir. Ayrıca düşük maliyetli olmasının yanı sıra doğruluğu test edilen bir ağ modelinin sınırsız kullanılabilmesi mümkündür. Tasarlanan ağ yapısı ile elde edilen sonuçlar bilimsel olarak irdelendiğinde güvenilir ve geçerli bir model oluşturulduğu gözlenmiştir. Yeni bir ağ modeli ile farklı yaş gruplarına ait ölçümlerinde yapay sinir ağları ile analizi gerçekleştirilebilecektir. Elde edilen bu veriler ile Anadolu Halkının kulak anatomik noktaları veri bankası oluşturulabilecektir. Anadolu halkı kulak yapısının büyüme ve gelişim standartlarının oluşturulması ile Adli antropolojide kulak gibi yumuşak dokuların kullanımının önemli ölçüde artacağı düşünülmektedir.

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3

ERGONOMIC RESTAURANT APRON DESIGN
ERGONOMIK RESTORAN ÖNLÜĞÜ TASARIMI

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Summary

In an environment in which human beings can work, they can work in a healthy, comfortable and efficient way, as long as appropriate environmental conditions can be created or they have products. In order to create suitable working conditions and to raise the standards, the suitability of the product must be ensured by taking into consideration that all products, especially clothes, tools, machinery, structures and hardware, are the people who will use the product during the production and usage stages. The determination of human characteristics and capacities is very important in ensuring this harmony and relationship. Anthropometry technique is widely preferred for the determination of these properties and capacities. Ergonomics, all kinds of products to be planned in the planning, design, production, functional, technological, original, aesthetic, anthropometric compliance, taking into consideration the criteria such as production. Nowadays, as people's eating habits change, we see that the interest in local culinary culture is increasing. People now see cooking as a hobby. Industrialization and urbanization and the increase in employment rates of women in the working life, social events such as the increase in education levels caused changes in their eating habits and the eating behavior was a joy and need, and led to the opening of a wide variety of restaurants. In the preparation and delivery of food and beverages produced and served in restaurant establishments, the garment preferences of restaurant staff have gained importance. In this study, it was investigated that the apron design and production of the products used by the personnel working in the food preparation, cooking and service departments of the restaurant establishments were in compliance with the ergonomic criteria.

Key Words: Restaurant Apron, ergonomic design, anthropometry

1. Giriş

Günümüzde gelişen sanayi ve iş gücüne duyulan ihtiyaçtan dolayı ve insanların işyerlerinde daha uzun zaman geçirmesinden dolayı evde geçirdikleri zaman gittikçe azalmıştır. Buna bağlı olarak dışarıda yemek yeme alışkanlığı gittikçe artmış ve beraberinde çeşitli yeni restoranların açılmasına etki etmiştir. Gündelik yaşamda restoranların önem kazanmasıyla birlikte çalışan personelin iş giysilerinin ergonomik açıdan uygunluğunun sağlanması gündeme gelmiştir. Önceden iş giysisi tasarımında kumaş, model ve renk gibi kriterler dikkate alınırken, günümüzde gelişen teknoloji ile birlikte tüketicilerin iş giysisinden beklentilerinin değişmesi ile yeni yaklaşımlar ortaya çıkmış ve antropometrik ölçülere uygunluk ve moda gibi kriterler dikkate alınmaya başlamıştır.

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Ergonomi, çalışanların biyolojik, psikolojik, bilişsel özellik ve kapasitelerini göz önünde bulundurarak insan-makine-çevre uyumunun doğal ve teknolojik yasalarını ortaya koyan çok disiplinli bir bilim dalıdır. (Akın, Gültekin, 2014). İşyerleri ve tüm yaşam alanlarından amaçlanan yararların istenilen düzeyde ve kalitede sağlanabilmesi için yapılacak ergonomik düzenlemelerin ergonomik kriterlerden olan antropometrik uygunluk, psikolojik, fizyolojik, enformasyon, iş emniyeti (güvenliği) tekniklerinin bir bütün olarak uygulanmasıyla sağlanabilir (Akın, Gültekin, 2015).

Antropometri insan vücudunun fiziksel özelliklerini ölçme esasları ile boyutlandıran sistematiği olan bir tekniktir. Antropometride ölçümler statik ve dinamik olmak üzere iki durumda yapılır. Statik veriler boy, uzunluk, çevre ve deri kalınlığı gibi ölçümlerdir. Dinamik veriler; eğilme, uzanma ve dönme hareketlerinin sınırlarının ölçülmesi sonucu elde edilmektedir. Statik ve dinamik ölçümler için mezure, Antropometre, kayan kaliper deri kıvrımı ölçüm aleti, gonyometre, inklinometre gibi araçlar ve üç boyutlu dijital yöntemler kullanılmaktadır.

Moda tasarımı, tasarımcının bir veya birkaç temanın belirlenmesiyle bir konsept doğrultusunda tüketicinin ve üreticinin ekonomik ve sosyal yapısına uygun giysileri bir dizi araştırma ve geliştirme çalışmaları ile iki ve üç boyutlu olarak yorumlamasıdır. Model çizimleri ve modellerin kalıplarının hazırlanması iki boyutlu, kalıpların kumaşa uygulanarak kesilip dikilerek oluşturulan modeller ise üç boyutlu tasarımlardır.

Günümüzde restoranlarda kurumsal modanın önem kazanmasıyla birlikte konsept iş giysisi tasarımları tercih edilmektedir. İş giysilerinin tasarımına; restoranın çeşidi, hitap ettiği müşteri profili, servis şekli, personel sayısı, restoran tasarımında kullanılan renkler yön vermektedir. Restoranların iş giysisi ürün gruplarının yelpazesi oldukça geniştir. Bunlar önlük, aşçı ceketi, pantolon, tshirt, gömlek, kep, bandanadır. Ama her restoranın en temel iş giysisi olmazsa olmazı önlüktür. Çünkü her ürün grubunun üzerine önlük giymelidir. Bu aşamada da önlüklerin çalışanların boyutlarına uygun olması gerekir.

2. Amaç

Bu çalışmada amaç, restoranda çalışan personelin iş giysisi ürün gruplarından iş önlüğünün ergonomik tasarımını gerçekleştirmektir.

3. Materyal ve Yöntem

Bu çalışmada öncelikle sektörde çalışanların ürün gruplarının neler olduğu tespit edilmiştir. Daha sonra bu gruplardan önlüğün uygunluk ve hangi boyutlarda olacağı ile ilgili olarak ülkemizde yapılmış olan antropometrik çalışmalardaki ölçüm değerleri kullanılmıştır. Türkiye Antropometri Anketi değerleri Tablo 1 ve 2'de verilmiştir (Türkiye Antropometri Anketi, 2005).

Tablo 1. Türk Erkeklerinin Antropometrik Değerleri, Tanımlayıcı İstatistikleri ve Seçilmiş Persentil Değerleri

	Ort.	SS.	5.	25.	50.	75.	95.
Boy (cm)	168.88	6.76	158.30	164.20	168.70	173.60	179.85
Ağırlık (kg)	74.74	12.32	55.90	66.00	73.65	82.63	96.80
Büst Yüksekliği*	887.27	36.38	825.55	863.00	887.00	912.00	946.00
Alttaraf Yüksekliği*	964.20	56.57	867.55	931.75	967.00	1002.00	1050.00
Diz Yüksekliği*	522.99	27.36	480.00	504.75	522.00	542.00	568.00
Altbacak Yüksekliği*	483.85	44.90	415.00	450.00	482.00	514.00	562.00
Kafa Uzunluğu*	186.40	7.91	173.00	181.00	186.00	192.00	199.00
Tümkol Uzunluğu*	748.54	37.21	687.55	725.00	751.00	773.00	808.90
Üstkol Uzunluğu*	353.11	23.73	312.00	339.00	354.00	367.00	390.00
Önkol Uzunluğu*	269.22	16.40	241.55	258.00	270.00	280.00	295.00
Kalça - Diz Uzunluğu*	557.67	40.18	468.00	542.75	563.00	583.00	613.00
Üstbacak Uzunluğu*	475.03	41.74	417.55	447.00	470.00	495.00	562.00
Ayak Uzunluğu*	261.48	13.08	242.55	254.00	261.00	270.00	282.00
El Uzunluğu*	195.54	10.46	178.55	189.00	196.00	202.00	212.45
Elparmak Uzunluğu*	106.74	7.06	94.00	102.00	107.00	111.00	118.00

Tablo 2. Türk Kadınlarının Antropometrik Değerleri, Tanımlayıcı İstatistikleri ve Seçilmiş Persentil Değerleri

	Ort.	SS.	5.	25.	50.	75.	95.
Boy (cm)	155.03	5.93	147.10	154.73	161.35	168.88	177.40
Ağırlık (kg)	67.12	14.17	50.21	61.13	69.70	79.58	95.30
Büst Yüksekliği*	820.74	35.52	775.05	817.00	855.00	888.00	935.00
Alttaraf Yüksekliği*	869.14	50.11	804.00	864.00	913.00	970.00	1034.00
Diz Yüksekliği*	477.60	23.00	448.05	475.00	498.00	524.00	558.00
Altbacak Yüksekliği*	431.77	33.66	391.00	425.00	451.00	488.00	543.00
Kafa Uzunluğu*	176.77	7.14	168.00	175.00	181.00	188.00	197.00
Tümkol Uzunluğu*	683.68	39.80	633.00	680.25	716.00	755.00	794.95
Üstkol Uzunluğu*	325.72	28.43	289.00	321.00	341.00	360.00	384.00
Önkol Uzunluğu*	237.17	16.95	217.00	236.00	253.00	271.00	289.00
Kalça - Diz Uzunluğu*	548.36	29.59	490.10	534.00	555.00	575.00	605.00
Üstbacak Uzunluğu*	464.84	32.21	416.00	445.00	467.00	488.00	540.00
Ayak Uzunluğu*	236.19	12.28	221.00	235.00	249.00	262.00	278.00
El Uzunluğu*	180.27	10.62	167.00	179.00	188.00	197.00	209.00
Elparmak Uzunluğu*	93.26	8.10	83.00	93.00	100.00	108.00	115.95

4. Bulgular

Ülkemizde firmaların ürettiği, restoranlarda kullanılan klasik önlüklerin Türk insanının antropometrik ölçülerine uygun olduğu fakat klasik önlüklerin üzerine uygulanan yeni modellerin tasarım aşamasında antropometrik verilerin dikkate alınmadığı gözlenmiştir. Önlük çeşitleri Resim 1-2-3-4-5-6-7-8'de boyutları Şekil 1-2-3-4-5-6-7'de sunulmuştur.

1. Boyunda askılı ve belden bağlamalı önlük

Ölçüleri (boyutları):

• En 65cm / Boy 90 cm

2. Belden bağlamalı önlük

Ölçüleri (boyutları) :

• En70cm / Boy70 cm

Boyundan askılı ve belden bağlamalı önlükler kadın ve erkekler için tek bir boyutta üretilmektedir. Ergonomik uyum için sadece askı kısmına ayarlanabilir toka aparatı ilave edilmektedir.

Belden bağlamalı önlük kadın ve erkek için tek bir boyutta üretilmektedir.

Resim 1. Boyundan Askılı ve Belden Bağlamalı Önlük (Erkek)

Resim 2. Boyundan Askılı ve Belden Bağlamalı Önlük (Kadın)
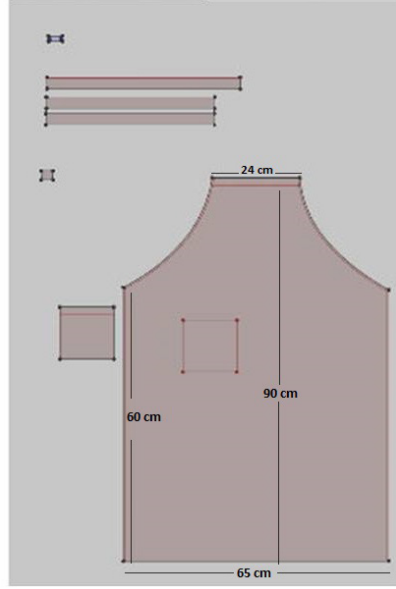
Şekil 1. Boyundan Askılı ve Belden Bağlamalı Önlük Kalıbı ve Boyutları

Resim 3. Belden Bağlamalı Önlük

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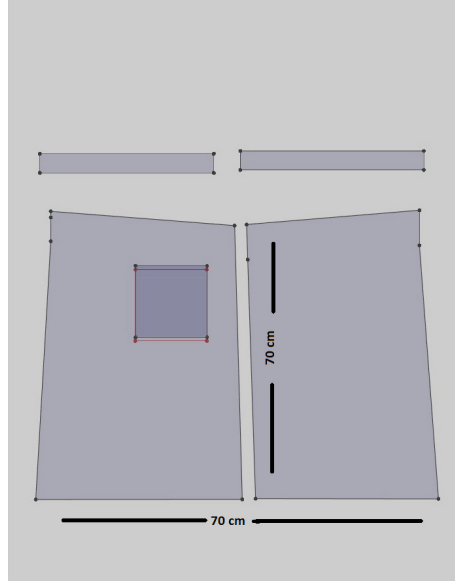
Şekil 2. Belden Bağlamalı Önlük Kalıbı ve Boyutları

Resim 4. Belden Bağlamalı Modelli (Yandan Yırtmaçlı) Önlük
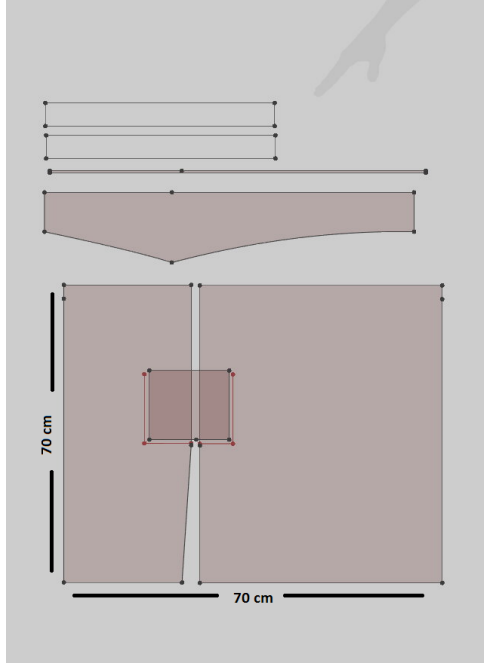
Şekil 3. Belden Bağlamalı ve Modelli (Yandan Yırtmaçlı) Önlük Kalıbı ve Boyutları

Resim 5. Belden Bağlamalı Modelli Önlük
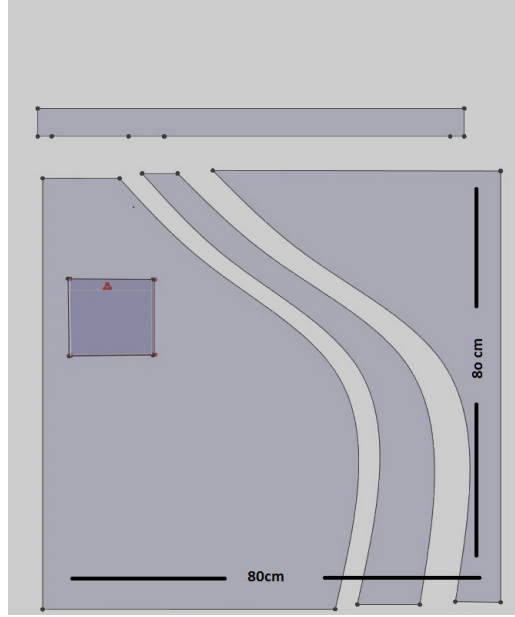
Şekil 4. Belden Bağlamalı Modelli Önlük Kalıbı ve Boyutları

Resim 6. Belden Bağlamalı Modelli Önlük
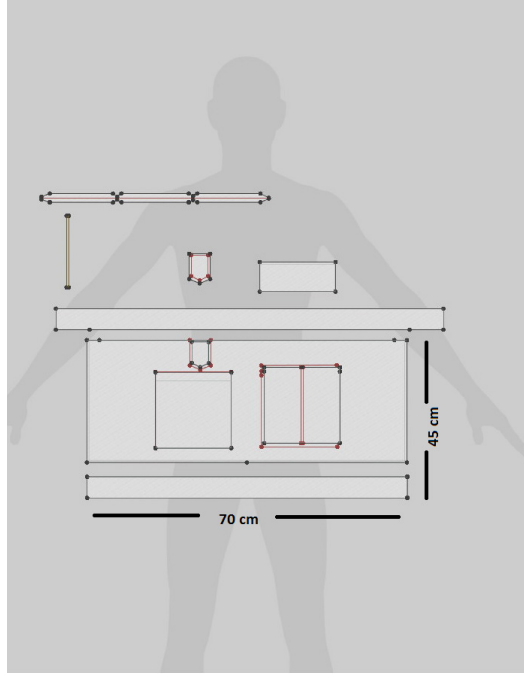
Şekil 5. Belden Bağlamalı Modelli Önlük Kalıbı ve Boyutları
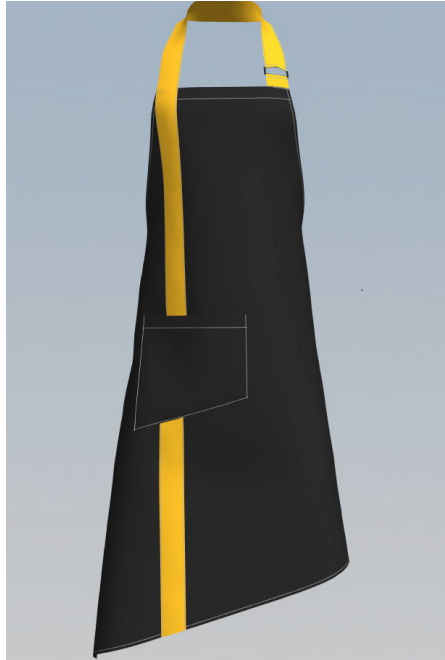
Resim 7. Boyundan Askılı ve Belden Bağlamalı Modelli Önlük

Şekil 6. Boyundan Askılı Belden Bağlamalı Modelli Önlük Kalıbı ve Boyutları

Resim 8. Boyundan Askılı ve Belden Bağlamalı Modelli Önlük
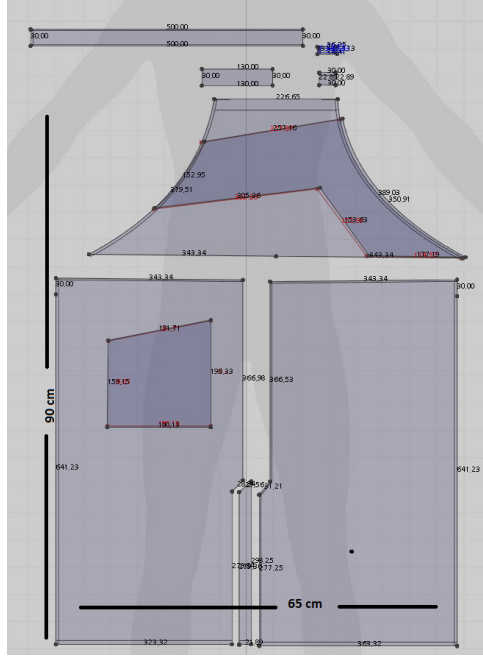
Şekil 7. Boyundan Askılı Belden Bağlamalı Modelli Önlük Kalıbı ve Boyutları

5. Tartışma ve Sonuç

Araştırma sonucunda elde edilen bulgular doğrultusunda, restoran personelinin daha kaliteli hizmet sunabilmeleri için yaptıkları işin niteliği, çalışma koşulları ve hizmet süreleri göz önüne alınarak kendilerini iş giysileri içinde rahat ve konforlu hissetmeleri gerektiği sonucuna ulaşılmış ve bazı öneriler sunulmuştur.

1. Restoran personelinin görevleri gereği yapmaları gereken hareketler çalışma ortamında gözlemlenerek, dinamik antropometrik ölçüler belirlenmeli ve önlük tasarımlarında bu ölçüler kullanılmalıdır.

2. Önlüklerin boy ölçülerinden kaynaklanan problemlerin giderilmesi için droplu bedenler üretilmelidir.

3. Önlüklerin en ölçülerinden kaynaklanan problemlerin giderilmesi için 1-2-3 veya small, medium, large gibi bedenler de üretilmelidir.

4. Önlüklerde kadın ve erkek için tek tip kalıbın kullanılması nedeniyle özellikle kadın kullanıcıların kalıp konusunda yaşadıkları sorunları en aza indirmek için, kadın ve erkek için ayrı kalıplar hazırlanmalıdır.

5. Önlüklere kullanılan düğme, çıtçıt, toka, klips gibi tutturucular hareketleri engellemeyecek ve iş kazalarına neden olmayacak türde seçilmelidir.

6. Önlükler, önceden belirlenmiş, istenen giysi modeline göre müşterinin antropometrik ölçüm sonuçları göz önünde tutularak hazırlanmalıdır.

7. Önlükler tasarımı yapılırken önlük boyu uzun tasarımlarda hareket serbestliği için yırtmaç tercih edilmelidir.

8. Önlük boyutlarının kumaş maliyetini artırmaması için kumaş üreticileri ile görüşülerek kumaş enlerinin istenilen ölçülerde üretilmesi için işbirliği sağlanmalıdır.

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4

INTERCULTURAL LEARNING AND PERCEPTIONS OF HOME CULTURE TOWARDS GUEST CULTURE IN THE LOCAL TOURISM AREAS

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Abstract:

Hofstede (1980) defines culture "collective programming of the mind". This definition points out the differences of cultures. Hall (1959/1976) states "culture hides more than it appears". With using the phrase, he emphasizes the importance of interaction with other people from different cultures is the part of the learning about another culture. Paige & Stringer (1997) describes the concept of intercultural learning as the acquisition of knowledge on "particular linguistic and cultural context in interpersonal interaction process". The learning process is possible with being subjected to cultural product and materials. People inevitably learn the other culture in the processes of intercultural interaction, and they are schematizing these culture and cultural features. Touristic areas are locations where intercultural interactions are intensively experienced, and therefore, intercultural learning takes place for schematizing of other cultures in peoples' minds according to their perceptions. In this context, it is aimed to describe how tradespeople serving touristic areas perceive other cultures and how they learn about other cultures. With this purpose, tradespeople on Turkey's local tourism areas are determined with purposive sampling and with descriptive analysis, qualitative analysis design is chosen for research.

Keywords: intercultural learning, intercultural perception, interpersonal communication.

1. Introduction

Cultural differences in the global world have become a part of daily life. Consequently, the cross-cultural studies have been in the focus of how and in what ways cultural differences will be effective in intercultural encounters or interactions. Nevertheless, intercultural interaction needs to be managed very well due to the increase in the importance given to cultural differences all over the world (Fantini, 2000). Assuming that every culture is the same in the intercultural interaction processes, or acting according to the certain stereotypes, would lead to quite wrong results. The essential point is that every culture is unique and has its own values (Reid, 2009).

The fast-growing multicultural structure around the world makes intercultural learning necessary. Intercultural learning is a necessity for a person to live, study or work in another country or culture for a certain time period. Therefore, the cultural differences highly affect the individual and trigger the intercultural learning. As a matter of fact, it is so often that it leads to negative aspects and culture shock due to cultural differences of the individual, which can be a trigger as well (Bennett, 1993). As a result of intercultural learning, the intercultural competence of people develops accordingly. This stage can be reached through cultural sensitivity, cultural awareness, cultural

understanding, and cultural dialogue stages. Intercultural learning is the most important determinant in terms of achieving intercultural competence.

Intercultural learning has been mostly approached by either educational institutions in terms of diversity in higher education or on behalf of the people who will study, work or travel to another country in terms of learning the culture and cultural adaptation. In this study, the concept of intercultural learning is explained on the basis of experiences of local people who interact with different cultures with the aspect of home culture.

Literature Review
The Concept Of Intercultural Learning

All the living kinds, except the humankind, live within social groups, yet only the humankind creates a culture within the social group it lives and transfers one culture to another by cultural-transmission (Tomasello et. al, 1993). Cultural learning emerges while interacting with another culture. Cultural learning involves the reactions of an individual interacting with a different culture, to the requests or the processes in the new cultural environment. Consequently, the individual faces with a new set of meanings. Thereby, it is in associated with the components such as concrete and explicit, abstract and implicit, values and social meanings (Ikeguchi, 2008).

Cultural learning is different from the social learning. Children's cultural learning is not only formed by means of social but also physical facts. In terms of cultural learning, children do not only learn about the affordance within inanimate environments, at the same time they come across with the intentional states of adults, so that children mostly learn what adults think as well. In this sense, the cultural learning also includes utilization of the conventional symbols and language that people learn through cultural activities and artifacts (Kruger, & Tomasello, 1996).

Tomasello et al. (1993) state that cultural learning differs substantially from individual learning. With respect to this, it is stated that there are many animals following either mother or other group members through the learning process, and they have less personal effort. This is called the emulation learning. The first model of cultural learning is the imitative learning that interiorizes the behavioral strategies of learner demonstrator. The second is called the instructed learning, in which the learner interiorizes the expressions of the instructor and self-regulates towards with its own attentional and cognitive functions. The third type of learning is collaborative learning. The mature interacts with the newborn through the transmission. The newborn is so often exposed to this knowledge in the process growing; it does not retrieve knowledge from one single person but from everybody around. Most importantly, this learning process is established by frequent encounters with similar situations (Tomasello et al, 1993).

The concept of cultural learning has been used in the literature often in the same sense with intercultural learning concept, however, it is frequently stated that the two concepts do not exactly carry the same meaning. According to Bennett (1998), cultural learning is the stage of acquiring knowledge about different or another culture. In this sense, language is the most essential factor in order to acquire knowledge or skills related to other cultures. For this reason, cultural learning is considered as a stage for intercultural learning. Bennett (2009: 2) describes intercultural learning as: "Acquiring an increased awareness of subjective cultural context, including one's own, and developing greater ability to interact sensitively and competently across cultural context as both an immediate and long-term effect of exchange". The concept of intercultural learning is addressed by many different approaches. It is possible to express these approaches as transformative, experiential, sociocultural approaches and to describe them as follows (Jokikokko, 2010):

Intercultural learning as a transformative process: Transformative learning refers not only to what we know but also to a change in how we know. People can make an inference on how they are supposed to interpret the events and to behave for the experiences both on the basis of culture and cultural experiences itself through the learning process. Mezirow (1991) states that the transformative experiences of people during intercultural learning go through three different stages that are reflection, critical reflection and self-reflection. The individual perceives different cultures according to its own thoughts and experiences in the stage of reflection, evaluates the results in the stage of critical reflection, and evaluates the meaning in the stage of self-reflection. So that, it is possible for an individual to have a sense for a new culture and a cultural environment.

Intercultural learning as an experiential process: Intercultural learning is experiential. It is essential to acquire the required experiences related to action or situation in the process of intercultural learning. It starts with an experiential learning trigger. Additionally, the trigger can also be formed by daily life experiences, as there is no need for major life crises. When the intercultural learning is considered as an experiential process, it can be evaluated as learning on the basis of unconsciousness hidden with learning and experiences.

Intercultural learning as a sociocultural process: When intercultural learning is considered as a sociocultural process, learning is acquired through experiences in a social environment, but it may vary according to learning and interpretation of personal, social, professional, and cultural contexts. Learning does not only take place through the influence of the environment, but also other people affect the process of learning as this situation is a determinant in most cases. Intercultural learning takes place within the interactive relations, and it requires cooperation among people. In this sense, learning is often unconscious and incidental.

Intercultural sensitivity is the most important characteristic that the individual must possess in order for intercultural learning to take place. The sensitivity of the individual for cultural differences is essential for adaptation, particularly if there are many differences between the home and host cultures. The only way for an individual to understand the implicit elements of the culture within a new cultural environment is by having an intercultural sensitivity (Bennet, 1994; Ikeguchi, 2008). The effective response of the individual for cultural differences is indeed expressed as intercultural sensitivity. Though, the intercultural sensitivity is conceptualized in two ways, an effective aspect of intercultural communication and the subjective experience of cultural differences (Bennett, 1993). Intercultural sensitivity expresses that the individual is motivated and willing to recognize, accept, and appreciate the cultural differences (Chen & Starosta, 1997). There are five dimensions of intercultural sensitivity: respect for cultural differences, interaction engagement, interaction confidence, interaction enjoyment, interaction attentiveness (Chen & Starosta, 2000).

In order to describe cultural differences, the intercultural learning process requires cultural awareness. The individual who has a developed cultural awareness should improve intercultural sensitivity by recognizing cultural differences. In other words, there are supposed to be some endeavors in order to prevent perceptual discrimination or misunderstanding. Intercultural learning is an exchange comes along with both immediate and long-term effects. It is essential to be sensitive about culture, to learn about the culture and to be involved in cultural exchanges for intercultural learning in short term. Intercultural competence takes place by using the knowledge and skills, which are acquired in a cultural environment in the medium term. In the long term, it is possible to develop a high level of awareness of cultural differences and appreciate cultural differences (Bennett, 2009).

Deardoff (2006) states that four personal attitudes are required for intercultural effectiveness, including respect, openness, curiosity, and discovery. In order for all these attitudes to be formed, intercultural awareness and intercultural understanding are required in order to interact with other cultures, so then it is stated that improving the level of knowledge is essential. The individual develops adaptability, flexibility, and empathy together with its knowledge of other culture/s and cultural interactions. (Hammer et. al, 1978)

Intercultural understanding involves two aspects, which are cognitive and effective. The cognitive aspect involves the knowledge acquisition of the individual's itself as well as other cultures. Besides, it also involves the similarities and differences between an individual's own culture and other culture. Individual's acquisition of knowledge on itself or other cultures is the most important component, however, it's not enough alone (Hill, 2006). In this sense, Hammer et. al. (1978) states that the individual should overcome the psychological stress and acquires the ability to communicate effectively in order to establish intercultural learning and effectiveness. While highlighting the relationship between intercultural effectiveness and intercultural learning, it is also expressed that knowledge, skills, and attitudes should be developed together.

Researches On Intercultural Learning

Taking the researches on intercultural learning into account, it is seen that they are mostly related to college or university students' acquisition of intercultural knowledge and experience in a multicultural environment. Nevertheless, the other part of the researches takes places together with intercultural learning and intercultural adaptation. As a result of the research conducted by King et. al. (2013) "How College Students Experience Intercultural Learning: Key Features and Approaches", how intercultural learning takes place is described with the results which are answered by 207 college students. The students expressed that they feel negative when they encounter with particularly religious matters and practices during or after the intercultural experiences. It is also stated that they produce predictions about the culture while observing the tone of voice, speaking style, and behavior of other people from different cultures. Many students stated that learning about a different culture is like a kind of discovery. It is seen that the students, during the intercultural learning process, pass through some stages such as listen and observe, compare and contrast ideas, engage in personal reflection, explore personal identity, empathize with others (King et. al. 2013).

In consequence of the research conducted by Vasbo (2013) "Intercultural Learning Across Contexts", it is stated that the individuals consider themselves irrelevant on issues: nationality, language, ethnicity etc., and categorize people from other cultures as similar or other. The participants can characterize the Norwegian culture. Additionally, participants state that they often share the same interest in their daily life experiences and practices when they interact with people from different cultures, in which the skin color or appearance is not an obstacle. The differences are mostly recognized at the individual level, which is related to the way of building communication, humor, and alcohol.

Bocanegra-Valle (2015) who studied "Intercultural learner, intercultural brokers, and ESP classrooms" on intercultural learning, also examined how intercultural learning of students from different countries take place in a research conducted in Poland. Spanish students stated that they learn about Polish culture while Belgian, Russian, Latvian and Dutch students were saying that they have developed awareness about Polish culture. They acquired Polish culture awareness in intercultural classrooms by using English.

Hottola's (2004) "Culture Confusion, Intercultural Adaptation in Tourism" study states that the cultural learning of tourists in a new cultural environment usually emerges, as a mixture of components such as sensory images, such as sights, smells, and sounds. It is noted that particularly the curious and highly interested tourists have found all differences quite easily. However, it is stated that tourists feel mostly stressful in public spaces. Tourists also state that maps and guidebooks are the most important helpers for the unknown situations and objects within the new culture and that developing an understanding of new situations takes place through mental maps.

The study of Ikeguchi's (2008) "Cultural Learning and Adaptation: A Closer Look at the Realities", focused on the subjects of cultural similarity, cultural learning, and adaptation while examining foreigners' adjustment. The study was conducted with 300 people (60% temporary, 40% permanently living in Japan, from different cultures). Having a high context and using nonverbal communication form so much are the most important features of Japanese culture. It is seen that the evaluation takes place depending on whether Japanese culture is close to or far from their culture, according to an individual's adaptation to culture or cultural learning. In other words, cultural distance and cultural similarity are essential in terms of intercultural learning.

Method

The aim of the research is to demonstrate how intercultural learning takes place through intercultural encounters and how the host culture in the local touristic place perceives both people from the guest culture and guest culture itself. The conceptual framework of the research is constituted by cultural encounters, intercultural perceptions, intercultural interactions and eventually the intercultural learning concepts. Intercultural learning is considered as a process and this process is dealt with as the encounter of different cultures, first impressions and perceptions, and learning through intercultural interactions. Therefore, the research questions are identified as below:

RQ1: How does intercultural learning of people from guest culture, occur while interacting with people from different cultures?

RQ2: How does perception of guest culture/s result from the interaction of people in guest culture with people from different cultures?

With this respect, the research was conducted between 25.08.2018-30.08.2018, in Marmaris district of Muğla province of Turkey, to determine the perceptions and intercultural learning of the local tradespeople through the process of intercultural encounters with other cultures and people from other cultures, by having in-depth interviews as it is a phenomenological research (Yıldırım and Şimşek, 2016). The reason for the choosing the in-depth interview method is to find out the feelings, thoughts, experiences, and observations of the people (Creswell, 2015).

The sample of the study was determined by the purposive sampling method among the tradespeople who have been serving in the fields of food & beverages, entertainment, transportation, accommodation, and luxury consumption. The purposive sample allows for the selection of a particular audience (Lavrakas, 2008) which meets the certain criteria and which has specific characteristics and which is to be studied in more specific circumstances, depending on the purpose of the study. A total of 15 participants (three tradespeople for each sector among the five categories of industries are interviewed) were identified as 9 male and 6 female in order to ensure the number of samples reached the saturation (Lincoln and Guba 1985, cited in Merriam, 2015). The average age of participants is calculated as 40,5.

The data were obtained by asking the questions which were related to the purpose of the research, to the participants through the in-depth interviews. After analyzing the data, it was coded and divided into groups by the two researchers. Both researchers checked the codes composed by the researchers. The triangulation strategy was used to ensure the validity and reliability of the research. Codes are composed in two main and seven subcategories as intercultural learning (emotions for intercultural interaction and intercultural learning, definitions for different culture/s, acquisition of knowledge on different cultures) and perspectives towards different culture/s or people from different cultures (perceptions for physical appearance, perceptions for behaviors and attitudes, perceptions for family-group structure, perceptions for consumption attitudes). The research data are interpreted according to the code table. Determination of the themes on the process of coding the data is carried out in an inductive and comparative way (Merriam, 2015). The statements of the participants based on their experiences and observations while comparing their own culture and other culture/s were also effective. For the purpose of providing the ethical suitability of the research, the names of the participants and the places they work are kept confidential. The limitations of the research are formed as it was conducted in the Marmaris region and the opinions of the local tradespeople were included.

Findings

The results of the research were evaluated in two categories as intercultural learning and perceptions towards different culture/s or people from different cultures. The category of intercultural learning is covered by three subcategories that are intercultural interaction and emotions for intercultural learning, definitions for different culture/s, knowledge acquired by different cultures. The category of perceptions for different culture/s or people from different cultures is covered by the subcategories of perceptions for physical appearance, perceptions for behaviors and attitudes, perceptions for family-group structure, perceptions for consumption attitudes.

1. Intercultural Learning

Emotions for intercultural interaction and intercultural learning

It is observed that tradespeople in Marmaris who have the interaction with guest culture, seem to have positive emotions on intercultural interaction and learning in general terms. In other words, they are accustomed to being intertwined with other cultures and they even love the situation. Comments related to this situation are below given:

a) *"It's nice to be with the tourists. Because they are curious about our delicacies, like our appetizers and turnips, our drinks... Tourists want to learn our culture and our language. This is pleasing for us. There is no difficulty for me to work with tourists. Our prices are all right for them. "* (Participant C, Restaurant owner, tradesperson for 10 years, lives in Marmaris for 26 years.)

b) *"Marmaris has a rich culture and it is very possible to observe the cultural differences. I think it adds different perspectives and different insights to people. "* (Participant F, jewelry shop owner, tradesperson for 7 years, lives in Marmaris for 22 years.)

c) *"Something beautiful. I see all kinds of people, various kinds. We talk to very different people, we have dialogues, we learn languages. We are happy about the region that we are in. We have a very high and beautiful place in their eyes as we live in such a place. "* (Participant M, taxi stand owner, tradesperson for 6 years, lives in Marmaris for 25 years.)

Participants who defined interacting with different cultures as positive presented the impression that they are open to intercultural interaction and show intercultural empathy. The tradespeople were pleased to interact with the tourists which are mostly British, Russian and Arab tourists:

a) *"The tourists that I interact depends...Now there are many Arabian tourists more than it was in past. Russians, the British come as well. "* (Participant H, luxury bag shop owner, tradesperson for 13 years, lives in Marmaris for 15 years.)

b) *"Most of the tourists come from England and Russia."* (Participant V, Watersports and boat tour owner, tradesperson for 3 years, lives in Marmaris for 3 years.)

c) *"Nowadays most tourist coming to our hotel are Russian and Arabian."* (Participant R, hotel receptionist, tradesperson for 13 years, lives in Marmaris for 13 years.)

Definitions / impressions for different culture/s

Tradespeople who expressed having frequent interaction with British, Russian and Arabian tourists, have also frequently mentioned and gave examples of their interaction with German and Dutch tourists as they mediated to this research to focus on the cultures of the cultures of these five countries. The tradespeople expressed that have an expectation of what country the tourists are from when they see tourists, and they emphasized that they understand this determination from skin colors, clothing styles, family structures, and the way they speak.

a) *"The British are identified with either having many children or being young parents. Swedish are usually blonde. The Germans prefer to speak their own language, I understand by this. "* (Participant *C, restaurant owner, tradesperson for 10 years, lives in Marmaris for 26 years.)*

b) *"Russians are usually blonde, and with blue or green eyes. I also recognize Russians from their language. I recognize the Americans from their accent. The British are blonde and with sunspots on their face.* (Participant D, ice cream shop employee, tradesperson for 10 years, lives in Marmaris for 6 years.)"

c) *Their dark skin colors and clothes recognize the Arabians. They move with large groups usually. They speak a mixture of three languages: Arabic, Turkish, and English. "* (Participant S, aparthotel owner, tradesperson for 17 years, lives in Marmaris for 25 years.)

It is seen that the first impressions of the tradespeople towards the guest cultures have reached the generalities for the guest cultures by repeating and strengthening with the experience over time. Within the scope of this study, it is revealed that the impressions of tradespeople on tourists are influenced by factors such as physical appearance, the language they use, clothes, the dynamics of the groups they act with, and the presence or absence of any children in the family. Tradespeople also explain the behaviour and pleasures of the tourists they interact, with some examples. Tradespeople usually describe the Russians as elaborator, the English as polite, the Swedish as unapproachable, and the Dutch as open-minded:

a) "The *Russians want to learn every detail of the product. They compare with other shops. "* (Participant H)

b) *"The British do not buy anything without saying 'please'. They are so kind, and polite. When their children say something without saying 'please', the mother or father immediately ask what the children are supposed to say more, and the children say 'please'.* (Participant, D.)

"Swedish is calm and cold to other people in most cases. Maybe it's because they are from a cold country." (Participant Y, Pub owner, tradesperson for 10 years, lives in Marmaris for 35 years.)

c) *"We can recognize the speech phonetics of Dutch as rough, but the Dutch people are very open-minded and kind. Their mentality, life perspectives are wide-open, and they do not judge people, they are open to gender and sexual orientations."* (Participant A, restaurant employee, tradespeople for 33 years, lives in Marmaris for 26 years.)

Information towards different cultures

It is explained that participants acquire different information according to various interactions with different people from different cultures, and that information is quite useful for their work. Therefore, it is emphasized that Russians are detail oriented and comparative. When the tradespeople in Marmaris asked how they came to this conclusion about Russians, they state Russians examine the products at every point and try it, as well as comparing the prices. British tourists are often described as the politest nation in the eyes of tradespeople. It is seen that tradespeople have inferences for the perception of British people are polite, harmonious and have respect for labor. In their interaction with the British people, Turkish tradespeople express that British tourists offer their gratitude, and they comply with the conditions determined by the tradespeople, and they are generous enough to leave a tip so that the British people are nice and polite. Besides, the tradespeople state that Arabian tourists have the interest in consumption categories such as jewelry, food, and clothing. Tradespeople gave more personal answers when asked to indicate which culture they recognize close. Tradespeople indicated the cultures they have seen close to them on the basis of their personal experience, pleasure, and sensitivity.

a) *"If I were to live abroad I would like to live in Holland because they are affectionate and easy-going people. But I do not consider living abroad due to the natural beauty of my country "* (Participant A.)

b) *"I would like to live in Sweden due to the living standards."* (Participant C)

c) *"I consider British people as close to me due to the way they grow and contribute their children."* (Participant D.)

d) *"I feel much closer to European tourists as I consider myself as a European character"* (Participant F)

e) *"The culture of Russian and British people is quite different from each other and from our culture. Our people are more like Arabian... "* (Participant V)

g) *"I am glad of the place that I live in, but I consider Germany close to me as I know German and because I have relatives in Germany. For example, last year I went to Berlin. Germany is the culture that I know. "* (Participant S)

2. Intercultural Perceptions

The perception of the tradespeople in Marmaris towards foreign tourists is focused mainly on five different cultures, which are British, Russian, Dutch, German and Arabian. Besides, the perception of the tradespeople is

seemed to have a focus on themes such as physical appearance, behavior and attitudes, family-group structures and consumption rituals.

Perceptions towards physical appearance

Perceptions of participants for physical appearance appear to be based on generalizations and limited to their own perceptions. Therefore, it is observed that the physical and external appearances of British tourists are light-skinned, they can have sunspots on face, they are mostly in plain clothes, and the physical perceptions for Russian tourists are tall, usually blond, with colored eyes and have thin body structure. Dutch tourists are often described as portly, tall, blonde, while Germans are blonde and with colored eyes according to the participants. Arabians are usually described with dark-hair and the women with hijabs.

Perceptions towards behaviors and attitudes

Participants are mostly positive about perceptions towards behavior and attitudes of people from different cultures, it is expressed that if they experience any problem, it is related to alcohol use. In this context, the British tourists are polite, respectful, normative, and they a high level of culture. According to the Marmaris tradespeople, the British have a profile that respects the rules, respects courtesy, acts nice and polite, and the tradespeople are mostly pleased with the British tourists. With respect to the perception of Marmaris tradespeople, Russian tourists are detail oriented and curious. The Dutch are easy going, open-minded, egalitarian and well cultured according to the Marmaris tradespeople. The tradespeople have mostly stated that Dutch people are well civilized and have expressed these considerations through examples such as they are open to different ideas as they respect women's rights. The Germans, according to the tradesperson of Marmaris, are rational, distant and punctual. The tradespeople who describe the characteristics of the Germans with their experience, emphasized the rational structures of the Germans, by stating that the Germans do shopping according to performance rather than the price or the appearance of the product. The Arabians are the people who speak aloud and act within groups according to the tradespeople in Marmaris. The tradespeople describe family ties of the Arabs as quite strong as they act altogether.

Perceptions towards family-group structures

Participants also expressed their experience and observations on the functioning of family-group structures in the course of their interaction with people from different cultures. In this context, according to the Marmaris tradespeople, British people become parents at young ages. Additionally, Marmaris tradespeople also think that the British have more children than other Europeans on average. Russian tourists are usually identified as they consist of two people or elementary families by the Marmaris tradespeople. The Marmaris tradespeople, who say that the Dutch usually have a holiday as a group of people, as small groups of friends. Germans are defined as small groups like the Dutch, which consist of groups of young people, Turkish people coming from Germany for holiday or relatively old couples. Arabian tourists have been described as large and throng families by the tradespeople of Marmaris. Besides, according to the perception of the Marmaris tradespeople on Arabian tourist that they have a higher number of children compared to other tourists.

Perceptions towards consumption attitudes

Participants have also expressed their experience and observations on the attitudes of people from different cultures towards the consumption during the process of interacting with people from different cultures. In this context, the British consumer is recognized as stable, and chooses simple and elegant products. In terms of purchasing behavior of British consumers, they buy the product they like. The Russians are frugal people who compare prices and buy the products as much as they can use. The attitude of the Dutch towards consumption is, on the simplicity, according to the participants. Apart from this, tradespeople also commented for Dutch people on the fact that the products that they buy are mostly sporty and stylish. Participants emphasized that the Germans preferred to consume alcohol, particularly the beer, and fried products, as well as taking care to ensure that their products are functional. According to the tradespeople, the Arabians love buying fancy jewelry. Participants who also described Arabians as they also buy textile products, as well as they would like to have diversity in terms of food.

Conclusion

The concept of intercultural learning is a fundamental requirement for development of intercultural competence. Intercultural learning has become a very important issue for both individuals and institutions, particularly in societies, which have a multicultural structure. In order to communicate effectively in environments where intercultural interaction takes place, the individual's knowledge of skills and beliefs about another culture/s are decisive (Jameson, 2007). Intercultural sensitivity is the most important characteristic that the individual must possess for intercultural learning to take place (Bennet, 1994; Ikeguchi, 2008).

Intercultural sensitivity expresses that the individual is motivated and willing to recognize, accept, and appreciate the cultural differences (Chen & Starosta, 1997). Taking the results of research into consideration, it is seen that participants (tradespeople in Marmaris) have a positive approach to intercultural interaction and learning, and even accept intercultural interaction as a part of their lives. Participants seem to interact with British, German, Russian, Dutch and Arabian tourists, and their intercultural learning is associated with these five cultures. It is stated that participants are able to predict where the tourist is come from and what attitudes and behaviors it will show as soon as they see a tourist, which arises in consequence of participants' experience and knowledge on the other culture. Nevertheless, the experience and knowledge above-mentioned have a positive effect on their work. Participants are able to describe the definitions related to different cultures and evaluate the physical appearance of the tourists, the language they speak, the way they behave, the way they shop, the family and group relationships, in the process of intercultural learning.

Learning the issues of social, religious, spiritual, linguistic, history, heritage, cultural practices, food, dress, festivals etc. in other culture is regarded as the first stage in the context of cultural learning. In accordance with acquiring knowledge on other culture, the individual is expected to drift apart from negative effects such as discrimination, disadvantage, power relations, to recognize both its own and other culture, to develop understanding by discovering similarities and differences between its own and other culture (De Leo, 2010). The participants recognize that there are some cultures, which they feel close and they express that they feel closer, as they learn more about the other cultures and compare the other cultures with their own. Nevertheless, they are also able to welcome the cultures, which are out of reach for them over time, as it is possible by being sensitive for these cultures.

Beamer's (1995) model of intercultural communication, intersect with the concept of schema, analysis of people. Schema refers to the individual's previous mental structures with respect to others and to recognize the environment and people in certain categories. Individual's scheme of other cultures inevitably differs from other cultures, so that if the intercultural learning does not take place in the intercultural communication, the schema that the individual possesses will appear as a metacognitive problem. Therefore, everybody who communicates through the intercultural learning and intercultural communication, supposed to modify and redefine the schema for their own culture (Beamer, 1995). Participants stated that they are able to predict which country do the tourists come from and what cultural characteristics do they have, without having any interaction, but with the physical appearance of the tourists. The above-mentioned prediction does not carry a negative sense, but carry the sense of recognition, knowledge, and experience with cultures.

People can have personal interactions and experiences on the basis of cultural differences. The knowledge gained in such interactions and experiences can sometimes create stereotypes or prejudices, which can lead to several negative effects on the processes of intercultural communication in cognitive, affective and behavioral levels. To prevent such possible negative effects, it is essential for intercultural learning to be focused on collective social experiences rather than individual reflection (Otten, 2003). Therefore, the participants indicate that they have no culture shaped stereotypes or biases, as they recognize all cultures precious. Additionally, they underline that every culture has its unique sides.

Acquisition of knowledge on other culture is quite precious, and building a successful communication is only possible with this knowledge (Jameson, 2007). Therefore, the participants stated that there are particular shopping habits of tourists depending on their cultural characteristics. Participants also stated that they have developed their way of approaches to different cultures, as Russians like to compare the prices and products, British tourists are polite and appreciate the labor work.

The essential matter in intercultural learning is that it is not likely to have an emotional imbalance or cognitive irritation when there is a consistency in individual's knowledge (cognition), attitude (emotions), and skills (behaviors) (Otten, 2003). Besides, the tradespeople who participated in the research stated that the intercultural learning is entertaining, it is also seen that they left their schemas and have no stereotypes or prejudices in terms of understanding other cultures. Accordingly, it is emphasized that the communication established with the tourists is shaped by the cultural characteristics of the tourists and giving importance to other cultural values carries out the communication. Consequently, it is stated that there is no negative situation-taking place with tourists.

The intercultural learning is a transformative, experimental, and sociocultural process (Jokikokko, 2010). The participants taking place in the research, indicate that they have the evaluations in the intercultural learning process, which arise from the comparison between their own culture with other cultures, mostly depending on the experience and develops over time, and it is possible within a social interaction environment. The intercultural learning process allows intercultural understanding and intercultural competence to develop. In this sense, it is suggested that the future studies should focus on revealing the relation between intercultural understanding and intercultural competence.

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5

USING BUSINESS CORRESPONDENCE AS A MOTIVATING FACTOR IN TEACHING PROFESSIONALLY-ORIENTED FOREIGN LANGUAGE

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Abstract:

This article is devoted to teaching the fundamentals of business writing to Tourism students of L. N. Gumilyov Eurasian National University. The ability to write effectively is of great importance for establishment of business contacts and successful business. Some practical tasks aimed at formation of business writing skills contributing to the development of communicative competence are presented in this article. Special attention is paid to teaching the features of business writing style (summary, autobiography, report, essay, etc.), standard language cliches and the rules of design of documents. Practical tasks have been tested with 2nd year students majoring in Tourism in the Professionally-Oriented Foreign Language classroom. Research has shown positive results in writing of such types of business correspondence as summary, autobiography, e-mail. The conducted survey demonstrated a growing motivation in studying Professionally-Oriented Foreign Language.

Keywords: Professionally-Oriented Foreign Language, vocational education, business writing, business correspondence, formal letter.

Introduction

Foreign Language training in the 21st century higher education is aimed at integrating university graduates into the international professional network. In order to train students for the labor market requirements, "education becomes more practical and application-oriented" (K. Harding, 2007), the learning process is directed towards "putting knowledge into function" (J. Biggs, 2003). This can be well implemented in the course of Professionally-Oriented Foreign Language (POFL), which is widely recognized as Foreign Language for Specific (Vocational) Purposes. The POFL learning outcomes are focused on student ability to comprehend and analyze professionally related information, as well as solve real-life workplace problems that include spoken and written communication. The ability to communicate effectively at intercultural level is significant not only for establishing business contacts and conducting successful business but also for integrating into international academic environment. Due to joining the Bologna process, Kazakhstani students and instructors participate in academic mobility programmes between partner-universities, various international programmes (Bolashak, Erasmus, DAAD, Goethe-Institut, etc.) and conferences. Thus, it is necessary to determine the business language acquisition as the competitive edge of a graduate on the labor market, and highlight the written communication ability as a fundamental life skill in

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the century of information technologies. However, being a highly required skill in modern society writing ability is less developed than other skills in Foreign Language teaching practice in Kazakhstan. Traditionally, because of limited hours of practical lessons classroom writing activities are more focused on practice and reinforcement of vocabulary and grammar structures than on communicative writing strategies. How could written communication skills be developed and improved? We suggest using business correspondence in Professionally-Oriented Foreign Language classroom in order to make lessons more application-oriented and motivating for students. It is obvious that students learn better when they are self-motivated. Self-motivation is provided with opportunities of being involved in academic exchange programs as well as being employed temporarily on "Work and Travel" program or permanently after graduation from the university due to the formed communicative competence in the field of business written and oral communication.

The Concept of Writing Competence

Writing is a productive skill that is in real life in most cases aimed at communicating and is done with a reader in mind. Research defines writing as a process through which meaning is created (J. Harmer, 2007; V. Zamel, 1987, P. Hedge). According to B. Greetham (2013) writing is "the most difficult, yet the most effective form of thinking". Larkin (2009) states that writing is the process of involving cognitive and metacognitive processes. Task, environment, individual cognition and affective processes all impact on producing written text. (as cited in Tok&Kandemir, 2014)

Business writing skills assume the ability to take notes in a foreign language, complete a questionnaire, fill in a form, write an e-mail / a letter, conduct investigation, apply for a job. As there can be differences between the conventions of writing in the first language and a foreign language, a necessary form of native speakers' speech etiquette, including business writing etiquette should be applied. In a professionally-oriented foreign language classroom students simulate workplace situations, learn about the culture of writing business letters, the specific features of business writing style and the rules of external design of documentation.

Some Challenges that Students Face

Starting to work on teaching written business communication, it is necessary to take into account particular problems that, as a rule, our students face. First of all, it is the lack of effective writing skills in their native language. According to the research, for successful writing the writer should be able to organize ideas or arguments, to select vocabulary and grammatical structures accurately in order to create an appropriate style. Many students do not have a clear idea of the most important concepts, such as the structure of business writing, its outline, the main idea, details, etc. The results of the survey conducted with Tourism students showed that 56 out of 95 students (59%) have difficulties in writing business letters. The following problems in writing business letters were revealed:

- 49% of participants do not know how to form a business letter;

- 45% do not know the structure of a business letter;

- 45% can not formulate the purpose of the letter;

- 40% do not know the rules for drafting business letters;

- 26% do not have sufficient terminology;

- 20% can not summarize the essence of the letter;

-20% there is not enough vocabulary when writing text.

We also identified the types of letters that are claimed in our educational institution:

- e-mail;

- autobiography;

- summary;

- annotation;

- report;

- essay

Motivation and Engaging Tasks

It is significant to choose relevant tasks that engage students in the writing activity. Harmer (2007) highlights using a stimulus (music, pictures, brochures, etc.) to get students motivated. Motivated students have desire to achieve expected outcomes of the lesson. Motivation is also enhanced by the way the activity is organized. Classroom writing can help students feel confident since students may need assistance in using the language or clarifying the task. Students are provided with model answers to show what they are expected to do, then they are explained some aspects of the model. There is a variety of writing tasks that can be done in pairs or groups. Directions, rules, instructions, recommendations are useful activities suitable for professionally-oriented classroom. Tourism students can be asked to give recommendations for greeting and introducing, welcoming guests, etc. Another way of promoting student writing is to get students to write each other. Note-writing in Tourism class can be used, for instance, preparing notes for coach tour role play. Pen-pals, e-mails, and live chat are enjoyable activities that have a real purpose. Students can correspond with each other and the teacher outside the class. We encourage our students to communicate with their groupmates studying abroad on academic mobility program. Getting students to communicate with each other in written form promotes building the writing habit in a motivating and realistic way (Harmer, 2007).

The Learning Activities Directed at Developing Business Writing Skills

Business writing skills, as it is known, are developed on the basis of authentic material. So, working with various newspaper and technical articles, with materials from radio, television and the internet, with a variety of documentation is important for students. Using authentic audio and video materials, containing modern living language help students not only enrich their vocabulary but also form and improve the skills of business communication, as well as develop norms of verbal and non-verbal behavior in professionally-oriented situations.

Unfortunately, in the classroom writing is mostly used as a means of learning, i.e. as a means of remembering and fixing in memory a graphic image of a word, lexical units and grammatical structures.Therefore, it is essential to determine the learning objectives for teaching writing, take into account the role of writing in the development of other skills, correctly select exercises, practice different types of writing at an appropriate stage of the learning process. J. Harmer (2007) differentiates two kinds of writing activities: writing for learning and writing for writing. Writing for learning is directed at practicing and working with language. Writing for writing provides students

with real-life tasks that contribute to building the writing habit. Writing for writing is aimed at developing and upgrading writing skills. These skills are necessary for solving everyday problems:

• filling in questionnaires;

• writing personal and business letters;

• compiling an autobiography / resume;

• writing applications for employment, enrollment etc.;

• writing reviews;

• writing annotations;

• writing reports and abstracts;

• writing essays, e-mails (electronic letters), postcards, etc.

In these types of texts, special attention is paid to the content of the message and its structural organization. Since the written language is more difficult than the oral speech, it requires more developed skills in achieving clarity, logical cohesion and coherence. Since writing is time-consuming and challenging, teachers often omit the work on writing as the goal of teaching, which involves mastering the principles of a written text construction and developing the skills of expressing opinion in written form.

Teaching writing includes various kinds of speech activities: exercises for learning to write messages, exercises for working with a printed text, speech exercises, caused by the process of reading, listening and speaking.

According to Maslyko (2004), written speech exercises for working with a printed text can contain the following:

- write a message to a real or imaginary addressee;
- prepare a plan of the oral presentation, using a selection of texts on the topic or problem;
- write a review on the given topic or problem using various sources in a foreign language;
- make notes when reading and analyzing information;
- write an abstract for the article of a journal.

The ability to present your ideas in the written form should be developed consistently and continuously. To acquire this skill there is a number of reproductive and productive exercises. The exercises offered, for example, by the German methodologist Gerhard Neuner (1993) are constructed in a certain sequence from simple to complex, from reproduction to drawing up of one's own opinion, expressing a stance We find these exercises beneficial for improving writing skills. These are the examples:

- restore the beginning and the end of a formal letter;
- restore the message based on "guiding" phrases;
- change the type of the text (convert a message to a conversation, a dialogue to a description);
- write an answer letter for the letter, telephone conversation, etc.

Students make an analysis of the texts of letters, determine the type of letters (personal letter, business letter, congratulation, invitation, etc.), give a description of the authors, analyze the means of presenting ideas in different types of letters, define transition words, and so on.

This paper demonstrates the experience of selecting and adapting materials in teaching Professionally-Oriented Foreign Language to students majoring in Tourism from the following sources: Walker R., Harding K. Oxford English for Careers- Tourism, Oxford University Press; Leo Jones "Welcome!"- English for travel and tourism industry, Cambridge University Press. Some exercises competed on practical lessons on the topics "Arrivals", "Accommodation", " Tourist information services", " Business travel", "Checking out" are presented below:

1. Based on the given text make a list of all the services a hotel can offer in the following areas.

- eating and drinking
- recreation and relaxation
- business services
- room service and facilities
- local transport and other services

2. Write a tourist information advice and recommendation sheet for your own area. You should include the following sections. Try to use all of the expressions from Language spot.

Tourist information in …
A general description
Information on natural features
Places to visit (e.g. museums, historic buildings)
Nightlife and entertainment
Shopping
Accommodation
Other important information

3. Write an email reply to the representative of a company enquiring about conference facilities. You are going to attach full details of you conference facilities, but you should answer the enquirer's direct questions in your email.

Dear Conference Coordinator We are interested in holding our annual conference in your hotel and I would be grateful if you could send me full details of your conference packages and facilities. We are particularly interested in the capacity of your meeting rooms and the technical equipment and services you offer. Also, are there any special features that you offer? I look forward to hearing from you. Best wishes Ralf Moller

4. Prepare a report for your Resort Manager about what you found on the Internet. Decide

- what information you are going to put in the report
- how many different sections your report will have
- if you are going to use tables and bullet points
- who will be responsible for writing each section.

Students are also required to do the selfwork tasks:

Selfwork task 8. Theme: From the History of Tourism. Attractions and events. Festival

Read the text "From the History of World Tourism". (Erdavletov S.R. Tourism of Kazakhstan, Publishing House «Bastau», 2015, p.52-65)

Write a description of two festivals (ceremonies, parades) from your country. (R.Walker, K.Harding Oxford English for Careers. Tourism. OUP, 2015, p.65)

Project work "Bringing attractions to life": In small groups analyze and determine the visitor attraction which has the lowest excitement/entertainment rating in your city or region. Discuss how it could be made more exciting/entertaining. Present your ideas. (R.Walker, K.Harding Oxford English for Careers. Tourism. OUP, 2015, p.67)

Selfwork task 9 Theme: Tourist Industry. On tour

Create a sightseeing tour around your city. Work out the itinerary. Make a presentation of your tour to the class. (R.Walker, K.Harding Oxford English for Careers. Tourism. OUP, 2015, p.73)

Selfwork task 10 Theme: Tourist Industry. Hotel entertainment

Create your own entertainment training manual. Write an e-mail applying for a job of an entertainment worker. (R.Walker, K.Harding Oxford English for Careers. Tourism. OUP, 2015 - p.82-83, p.56)

Selfwork task 11 Theme: Modern Forms of Tourism. Specialized tourism

Based on the template on p.90, research how your country caters for specialized tourism, and report on it. (R. Walker, K.Harding Oxford English for Careers. Tourism. Oxford University Press, 2015, p.90)

Selfwork task 12 Theme: The Most Developed Forms of Tourism. Business travel

Write an e-mail reply to the representative of a company enquiring about conference facilities. (R. Walker, K.Harding Oxford English for Careers. Tourism. Oxford University Press, 2015, p.99)

Selfwork task 13 Theme: Tourist Industry. Checking out

Write a short report summarizing feedback on hotel services for your resort manager.

(R. Walker, K.Harding Oxford English for Careers. Tourism. Oxford University Press, 2015, 107)

Selfwork task 14 Theme: Tourist Industry of Kazakhstan. Ecotourism.

Report on main tourist routes in Kazakhstan

Results

During the second survey the 2-nd year students of specialty "Tourism" were offered to answer the questionnaire:

1. Do you know how to compose an e-mail?
2. Do you know how to fill out the questionnaire?
3. Do you know how to write the autobiography?
4. Do you know how to compose the curriculum vitae?
5. Do you know how to write the summary?
6. Do you know how to draw up an essay?
7. Do you know how to create a report?

The conducted survey has shown that most of students are able to fill out the questionnaire correctly, write E-mails, autobiographies, summaries, reports. But not all the students have acquired the skills of writing summaries and essays. It is connected with the lack of appropriate number of academic hours on discipline of Professionally-Oriented Foreign Language. However, more complex types of written tasks like writing essays, scientific articles are suggested within the master's program.

Conclusion

Thus, these research data have shown that the theme is relevant since the ability to create a business document in modern life is the required skill.

The recent surveys among students demonstrated that learning activities expanded their knowledge in writing business letters and increased their motivation for studying Professional-Oriented Foreign Language. Instructors admitted using business writing as an effective motivating factor in teaching Professional-Oriented Foreign Language. To sum up, the scientific research resulted in improvement of students' writing skills which have been applied in real life situations during professional practice in hotels and tourist agencies.

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6

INVESTIGATION OF FERZAN ÖZPETEK FILMS BASED ON QUEER CINEMA THEORY

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Abstract

In this study, the relationship of Ferzan Özpetek films with queer cinema was examined. In this context, the meaning of the fact of queer, which was a matter of debate in the 1990s and its historical development was explained. The meaning of the genre fact was discoursed, and the relationship of the queer cinema with the genre was indicated. In this regard, the examples of the representation of queer characters in the history of both the world cinema and the Turkish cinema were presented. Also, information was given about the changes in the representations of queer characters in the history of cinema. From this point of view, the features of queer cinema were detailed, the characters that make a film queer were indicated and the debates regarding how the new queer cinema has changed and transformed the queer cinema were presented with their examples. Within this direction, Özpetek's films were examined in chronological order and information was given about why his films reveal queer cinema properties. Queer characters, iconographies and narratives in his films were analyzed, and inferences were made regarding the identification moment of the spectator. Özpetek's cinematic language was argued comments were made about his contribution to queer cinema and evaluations were made about the development of queer cinema.

Keywords*: Queer cinema, genre, representation, spectator, identification.*

1.Introduction

"Today no one is asking Gabriele Muccino, who makes films that describe heterosexual love affairs very well, whether she is afraid to be labeled or not. Today, I am a director and that's it. Queer is a word I do not like. I'm just telling emotions and life, and I will continue to do that too." (Özpetek, 2016).

What is a Queer and Why People Feel Queer?

What is loving, how do we define love, what is the meaning of emotional intensities between two individuals are some of the questions that prompt us to question our everyday life. Queer films present the lives of individuals who can express their feelings for their selves, who define themselves as queer identity differently from their sexual identities. The matters, characters, and the discourse the queer cinema narrators present to the audience become important in this regard. Queer film critique questions how complex texts and audiences about queer will be defined. The queer film methodology approach indicates how queer characters are described by focusing on texts (Galt, Schoonover, 2016). In that case, the queer theory that forms the basis of the queer cinema, and the concepts along with the meaning of queer are some questions that appeared. The concept of heterosexuality as used by Monique Wittig serves to normalise the dominant sexuality. This word, which started to be used in French in

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1911, is expressed according to Wittig in a way that the gender difference is made natural by rationalising this situation under the surveillance of the male repose (Wittig, 2013). By commenting on Wittig's thoughts, Judith Butler suggests that gender is the effect of reality created by process of violence and suggests that the object is perceived as the reasonless integrity of the gender, which is why the reasons perceived as being lost. Butler, who claims that naming gender is domination and says that it is an institutionalised performative act. Butler says that "bodies set laws as well as create social reality by stating discursive/perceptual constructions according to the principles of sexual difference" and follows a similar way of thinking with Wittig (Butler, 2012). Asking about gender, social gender, and feminism, Butler's questions on gender provide a rethinking of the concept of queer. Butler, "What is gender? It is natural, anatomic, related to chromosomes, or hormonal?" (Butler, 2012). In this context, it should be emphasised that queer individuals must think queer once again, asking what makes them queer: whether because they are natural, is it because of their anatomy, or is it related to their chromosomes or is it about their hormones?. Teresa de Lauretis first used queer theory in 1990 in California, and in 1991 she wrote the article named Queer Theory: Lesbian and Gay Sexualities, where she briefly explained the concept while briefly summarising the conference. According to de Lauretis, queer is another way of thinking about sexuality (De Lauretis, 1991). What is essential in this context is that there is a fallacy in describing queer individuals as queer with their pure sexual identity. While queer is defined as an identity repressed by heterosexist power based on patriarchal nuclear family structure, it suggests that those who will destroy gender categories are gay and lesbians (Jagose, 2015). Referring to the fact that queer is a field of struggle, Butler reveals the importance of visibility of the existing queer body in this area, and this visibility manifests itself in marches, actions and demonstrations (Butler, 1993). According to Tamsin Spargo, the concept of queer describes the diversity of critical practices and priorities (Spargo, 2000). Such studies include the reading of the representation of the desires felt in the literary texts, the analysis of related social and political power relations, the criticism of the gender and gender system, the identification of aggressive desires and sadomasochistic trans identities and trans-sexuality studies. Therefore, in the light of this thought, it is essential to know the concept of queer, to understand the subjects discussed by queer theory and to understand the examinations related to the type of queer film.

2. Blinks to Queer Theory from Turkish Cinema

When the examples of queer films in the history of Turkish cinema are examined, with the development of the concept of queer, the phenomena such as sexuality and sexual identity are witnessed in the process of evolution. In this context, it can be said that there are not many movies that can be evaluated as queer films in Turkish Cinema. Considering Turkey's sociological and historical development, the reason for the low number of queer films can be associated with the rules of our socio-cultural basis. However, in recent years, with the studies such as LGBTI's work on sexual identities, queer individuals in recent years have been able to adopt and express themselves more comfortably than in the past regarding their sexual identity, and in the period beginning in the 1990s, directors also increased their representation of queer characters in films . It is claimed that in 1962, Ver Elini Istanbul (Aydin Arakon) was the first movie in Turkish cinema where two women's kissing scenes were included. In the movie İki Gemi Yan Yana (Atıf Yılmaz, 1963), there is a scene where two women are kissing and in the movie named Haremde Dört Kadın (Halit Refiğ, 1965), the lesbian life in the Ottoman period was conveyed to the audience. The movie named Köçek (Nejat Saydam, 1975) tried to present the life experiences of hermaphrodite queer individuals to the audience by explaining the difficulties that a hermaphrodite character faced in a rural place.

On the other hand, the movie named İhtiras Fırtınası (Halit Refiğ, 1983) represented women who loved the same man and who could not stay away from each other. In the movie named Dul Bir Kadın (Atıf Yılmaz, 1985), the intense feelings of two women towards each other are presented to the audience. In the movie Düş Gezginleri (Atıf Yılmaz, 1992), two female characters making love to each other is screened. In the film Beddua (Osman Faruk Seden, Melih Gülgen, 1980), Bulent Ersoy (who took part in the male sexual identity, now she is a female) is subjected to sexual harassment by his father when he was a child. In the movie named Şöhretin Sonu (Orhan Aksoy, 1981), the queer feelings the main character had during his childhood were tried to be conveyed through the dolls and makeup materials played by the character. In the movie named Melodram (İrfan Tözüm, 1988), a story of a male character that was harassed by his father in childhood was conveyed to the audience. In the movie named Acılar Paylaşılmaz (Esen Zorlu, 1989), a young person with queer feelings is shown as rejected by his father for the feelings, and the violence that his father imposed on his son is presented. The movie Gece Melek ve Bizim Çocuklar (Atıf Yilmaz, 1994) presented the back alleys of Beyoğlu to the audience, while the movie Dönersen Islık Çal (Orhan Oğuz, 1992) was one of the Turkish films that narrated a queer character in a transvestite featuring a dwarf character and tried to show the lives of individuals with various queer characters. Kutluğ Ataman, who is known for the films he made in the form of a queer film, has directed a movie named Lola and The Bilikid (1999), in which Murat, who lives in Germany and has queer feelings, met queer individuals and explored his own sexual identity. The content of the emotional intensity felt by Behiye character in the movie named İki Genç Kız (Kutluğ Ataman, 2005), the character of Handan can also be interpreted as queer emotions concerning the audience. The love of the two men was displayed in the film industry directly by the movie named Kraliçe Fabrika (Ali Kemal Guven, 2008), but the movie was not allowed to be screened in Turkey. The movie named Teslimiyet (Emre Yalkın, 2010), which presented the experiences of four transvestites to the audience, also tried to explain the reality of LGBT individuals. Nar (Ümit Ünal, 2011) movie and the queer relationship experienced by two female characters were presented directly to the audience. Zenne (Caner Alper and Mehmet Binay, 2012) focuses on the tragic story of Ahmet, who was killed by his family because he was a queer. It has been used with indirect narrative strategies of queer since the presentation of queues in Turkish cinema. In the late 1990s, queer-themed films and queer love have become more visible in films. In 2000s Turkish Cinema; the stories of queer characters presented realistically with their jargons belonging to the Turkish queer world were met with interest by the audience with their sexual identities and using their body languages comfortably. With films that used the codes in Turkey regarding the queer and queer cinema with directors engaged in production continues to be provided to the development of queer films. Özpetek has started to offer queer-directed films since he began producing his films and has presented the love of queer characters directly to the audience. For this reason, Özpetek's contribution to queer cinema accounts is important in that the Muslim audience dares to present these accounts.

3.What Tells Queer Cinema, Are the Narratives Queerness?

The queer cinema narratives lie in meeting audiences that will lead to the discussion of the underlying gender. Queer film theoreticians are also engaged in discussions that allow multiple readings on what queer film narratives can offer to the audience. The topics discussed by Queer theorists have also been a source of debate on queer film theorists. Adrienne Rich, in her article *Queer Theory: Gay and Lesbian Criticism* (1972), stated that the assumption of the unchangeable human nature, which is proved in film criticism and is opposed to queer theory, is defined by an exhaustive list: "*What is a man, what is a woman, what is gender, what does it mean to be a heterosexual? Homosexual? Gay? Lesbian? Bisexual? Queer?, what does it mean to be masculine? Feminine?, what does it mean to be*

human?, what is normal? Abnormal?, what is a macho man?, what is love, what is 'forbidden' passion? Forbidden by whom?, what is unfulfilled love, what are its causes?, why do hypocrisy and deceit operate in a so-called forbidden-love relationship?, who or what are in society sanctions or does not sanction the various kinds of love? Heterosexuality? Bisexuality? Homosexuality?, How and why do some elements of society form a societal prison out of some love relationships? What does it mean to be homophobic?" (Rich, 2017). Rich added that the answers to these questions constitute the basis for queer theory and support the development of the struggle with various traditional perspectives on sexuality and sexual identities. According to Steven Paul Davies, from the late 1950s until the 1970s, gay characters were presented as emotional depressed and suicidal characters (Davies, 2010). It has also been mentioned that queer was perceived as funny, that the slang used when talking about queer is ugly, that the queer is the natural extension of human sexuality, that drama, talk show about comedy, and the necessity of making them free from the myths when comedy is done and that the freedom of speaking openly with them can be provided by people (Russo, 1981). These concepts and phenomena discussed by queer film theoreticians in the film narrative have guided the directors who produce queer films from the early 1990s to the present day through the experiment of new narrative strategies. Robin Wood says that all film genres are questioned in a complex structure by all the oppositions within the ideology (Wood, 2003). Queer film theorists have also been instrumental in ideologically questioning the concepts of gender and the sexual identity associated with it. James Dean points out that the queer cinematic narrative centered on the portrayal of sexual identities, revealing sexuality with new methods, and a disturbing direction of normative heterosexuality (Dean, 2007). Teresa De Lauretis emphasizes that queer texts show more relevant terms than gender (Galt, Schoonover, 2016). In this context, besides the consideration of the concept of sexuality in queer cinema accounts, the presentation of various sexuality by the directors becomes important, but firstly the characteristics of the queer film must be known. Harry M. Benshoff and Sean Griffin have described the properties of movies that can feature queer movies with five items under the title "What is Queer film". First, the queer characters are said to be queer films. Characteristic stereotypical characters that can imply homosexuality; personal characteristics, costumes, or speaking styles. However, Benshoff focuses on the question of whether Griffin's debate in this context, the presence of queer characters in films, has made them queer films. The representation of queer characters in uniform stereotypes, the target of homophobic jokes, has also been questioned in terms of authors. According to the authors, queer films should present the issues related to queer characters of queer characters in the face of methods such as queer characters, humiliation and abuse (Benshoff, Griffin, 2006). In this context, it is impossible to think character representations separately from patriarchal society. For this reason, it is important to present thoughts on gender and sexual identities in these films. Secondly, it is emphasized that the concept of authorship is important when a movie is defined as queer movie. Produced by queer individuals in the writing, drawing, or making of films, lesbian, gay, queer actors are considered as the components of queer films. Thirdly, it is said that the audience is important in defining queer films. According to this model, queer movies are described to be watched by lesbian, gay or queer viewers. It has been said that the possibility of reading each film potentially as a queer film from one side may be due to the queer point of view (Benshoff, Griffin, 2006). Hence, the importance of the emotions that viewers are seeing in the process of watching the film is becoming important in the meaning of film in. Fourthly, it is stated that the films, which can be described as queer films, can be seen in various film genres. In the horror films, the uncertainty between the real and the unreal in the imagination that everything can happen in the hyper real world created in Hollywood musicals where new and various identities and sexualities are represented in science-fiction and fantasy genres where strange and terrible sexualities are considered as queer, can qualify these features as queer. Avant-garde, documentary and other independent film productions are also seen considered queer. Fifthly, the psychologist's look at the process and

the definition of the characters with it, suggest that the characters in movies can be considered as queer. Clare Whatling stated that audiences who defined themselves as queer did not limit their desires to appropriate objects. Psychologically, defining characters as queer can cause a woman or man to feel threatening feelings about their sexuality and gender (Benshoff, Griffin, 2006). Michele Aaron notes that queer films can be said to be marginalized groups because they include subgroups in between, as well as getting the gay and lesbian communities into focus. It is also noted as a feature of the queer characters of queer films that characters cannot apologize for errors or offenses committed by them (Aaron, 2004). In this respect, the queer characters have been presented as characters that can stand behind these positions by showing their self-confident and social contradictory stance by differentiating with the development of the new queer cinema. Annette Kuhn, drawing attention to the relationship between ideology and gender, allows the question of the effect of ideology on the concept of gender. According to Kuhn, the ideological gender identity is not certain, because at the same time it contains human nature. Asking what gender identifies us, Kuhn said that he showed the human being by stating that he could not be sexed (Straayer, 2003). In the 1990s, queer cinema narratives evolved, and the presentation of queer film narratives has multiplied. In 1991, the concept of New Queer Cinema was presented for the first time as a concept that points to a number of films that deal with and examine the history of gay images (Hayward, 2012). This concept, according to Alexander Doty, has emerged in the use of popular culture theory and criticism in the film field (Doty, 2000). According to Benshoff and Griffin, Vachom was the producer of queer films and the pioneer of this cinematic movement, as Christine Vachom, the baptism of the New Queer Cinema (Benshoff, Griffin, 2004). While the concept of New Queer Cinema was debated in the 1990s, the concept of post-queer appeared at the beginning of the 2000s. According to David Ruffolo, who shares his ideas in Post-Queer Politics, the post-queer theory post-echo indicates neither the beginning of a new era nor the end of the queer period; the queer goals are underlined more radically with the post-queer concept (Meghani, 2011). Gilles Deleuze also emphasized that queer theory needs post-queer and does not reject post-queer, as it conveys Ruffolo's thoughts on post-queer in Meghani *Queer Theory and Sexualities* (Meghani, 2011). Therefore, while the concept of post-queer is discussed, the concept of queer does not lose its meaning and it can continue to develop by becoming open to interpretation of different viewpoints.

4. Relationship of Özpetek Movies with Queer Movie Narrative

Most of Ferzan Özpetek's narrative structure in his movies has transvestites, transsexuals, bisexuals, and queer characters. In Özpetek's filmography, even though the heterosexual character is in the focus of the narrative, the queer characters are definitely included in the side event patterns in the narrative. In this way, it would not be correct to characterize the director and queer films as directors, although each film does not have a queer movie feature, most of them can not be attributed to the queer cinema because Özpetek's films offer a queer story with the characters they represent, *Hammam* (1997) describes the change in the inner world of Francesco from the arrival of Italy to Istanbul in order to sell the historical bath which is left from his aunt in Istanbul. With the acquaintance of the Turkish family who lived in the home of his aunt's bath, Francesco's point of view towards the fact of life changed. While family's young son Mehmet helps Francesco in his restoration of the bath, one side also takes Istanbul and the emotional bond that develops between them turns into a passionate affair. The arrival of Francesco's wife Marta to Istanbul and learning this secret love causes tension between Francesco and Marta. Marta sees Mehmet and Francesco kissing passionately while the habitat descends quietly from the hidden part of the house that opens at night, does not know what to do with astonishment. However, because Marta

likes another man, her decision to end the marriage with Francesco is easy. Francesco tells Marta that he is living in Istanbul and that he is in private sharing with Mehmet. The film shows that the sexual orientation of a man who has a heterosexual relationship can change over the years. According to opinions of some critics, although Mehmet's sharing with Francesco is an inexorable sharing of homosexuality and he considers that this experience is something that can be experienced by all of the people, in the article of Barış Kılıçbay's *Queer as Turk* (2008) in the face of the fact that there is nothing gay in the *Hammam*, but that this abusive kissing scene challenges the undoubtedly hetero normative roles (Kılıçbay, 2008). In this context, the film makes the hetero normatic identities debatable and allows the audience to make inquiries about sexual identity. During the narration, the productions of the questions related to the sex, which makes the movie queer film, are still ongoing. Teresa de Lauretis also emphasized that the narrative of the film is not just gendered, but also heterosexualized, and stresses that the male character embraces the active movement of a female-gendered space (Stam, 2014). In this film against the queer characters, Francesco character; the stereotypical presentation of emotional connection to the queer male characters with the presentation of the confident and masculine stereotype, the stereotyped prejudices in the social order are reversed. The film, which was filmed in the historical districts of Istanbul, reminds us that baths are used as a space for socialization of queer people, while bathrooms and bathrooms and old Istanbul buildings are presented to the audience while the orientalist atmosphere is also felt in the film. *Hammam* is a movie with features that can enter into a queer film genre. Francesco, one of the characters in the focus of the film narrative, is in the act of discovering his sexuality and changing the direction of his sexual identity. Francesco, who tells his wife Martha that he can express emotional connection with Mehmet in a clear way, reflects that there may be multiple orientations in sexual identities. Queer films, where various sexualities can be presented, are important in this context in terms of queer audiences. Because the presence of different sexualities, the idea that sexual orientation can change with the surprises brought on by the life, the characters and the narration that is presented in the narrative presents the characteristics of the queer film family. Francesco's passion for love, love and sexual identity opens the way for heterosexual audiences to question their own sexuality. Judith Butler mentions that the gender category belongs to the obligatory heterosexual system, which states that it operates through the forced sexual reproductive system (Butler, 2012). Before individuals are born, the categorizations chosen for them direct the lives of individuals in the light of previously made decisions about how they should behave in life. Queer individuals and queer love that they live in are thus alienated by social order. The characters presented in this film play a role in the conceptualization of concepts such as sexuality and gender, standing behind the love they experience as they are not presented in the stereotype of a humiliating, apologetic queer character seen in Hollywood accounts due to their love. From Rich's questions for queer theory; why the hypocrisy of the relationship is made and how the forbidden love deceivers are managed are also rethinked by the *Hammam* movie. A man who has a heterosexual marriage relationship brings to mind the question of Rich, who has an emotional affinity for his brother and hides it from his wife. While identifying with the characters in the film, the audience sees that different emotional love variations can suddenly come into existence by producing questions along with the narrative. Thus, the film reinforces the contribution that queer filmmakers and queer filmmakers have made to their queer film creations with feelings and questions that will emerge in the identification of audiences who cannot confess to themselves. The inquiries of Butler and Rich about the controversial issues in general are reconsidered with the presentation of queer love living in the *Hammam* film, and the queer film lies in presenting the audience with the discussions that will allow these concepts to be reconsidered.

Cahil Periler (2001), queer was presented with a story about the center of focus of a transcendental narrative, and with various queer characters. The *Cahil Periler* is a film about the fact that a woman named Antonia learns

that her husband has a queer identity as a chain of events starting with death. When his wife Massimo suddenly lost in traffic, Antonia was dragged into a chain of events by the arrival of one of his wife's belongings to home. Reading the writing dedicated to a love affair behind the painting presented, Antonia finds out that she has been in a relationship for years with someone else and she has a great surprise. Antonia, trying to find out who the painting belongs to by questioning the people who work with her, finds the person who gives the present to the painting, but it is not a woman who presents this painting as she predicts, but a man. While Antonia is questioning how well she knows her seven-year-old queer relationship partner, she also finds Michele, who has a relationship with her. Michele is one of a few friends who lives in a commune in a house and has adopted friends as a family. Although Antonia cannot understand this communal life first, she later succeeds in getting into this family. In the presence of many queer characters Antonia is trying to figure out how Massimo lived for years, spending time in that house. Collectively overcrowded meals, gay parties and many queer stories are a different world experience from Antonia's point of view. She finds people and lives that she has never met in her life, which makes her sense of her trapped in the world. The death of her spouse opens a door to another world for Antonia in a sense. The iconic character of the *Cahil Periler* is a film that can be referred to as a queer film genre, with the character representation being a focus on the center of a queer love story. The film, which shows that people who live in heterosexual life can feel hidden queer feelings, and even feel their feelings hidden from the closest people, in a sense audience can be anything at any moment, "everyone can be a queer". The topics that are spoken in massively renewed meals are a representation of the life of each character in a sense. While during these meals, they sometimes seek a solution to Mara's problems, sometimes Ernesto's AIDS comes to the agenda, and every family is a huge family, living together and trying to find solutions together. It is shown that the capitalist order may be different from the core family that the individuals have, and that when the problems arise in this "queer family", they can cope together from with the difficult things in their lives. While the travesty is discussed as to how Mara, who is in the id, will go to her brother's wedding, a queer individual is shown to struggle with necessities and difficulties in the world imposed by the social order. Since no one from Mara's family now exists as a woman, she does not know that she continues her life as a woman, so her withdrawal from going to her brother's wedding reveals questions about how family members and people in the country will meet her. The punishment given to the character of Serra by a public official several years ago is told by her friend from Istanbul, but in fact, how many traumatic experiences these characters can experience in their lives. As Aaron noted, the display of queer characters as well as the presentation of marginalized characters can be seen by audiences in the queer film genre of various character stereotypes. The story of many characters that see harassment, unwanted by the family, and who try to stay away from people because of their sexual identity shows a variety of experiences about the lives of queer characters. A colorful table with colorful meals every day; sometimes a baker with a fit look, sometimes a priest. Here, too, the phenomena in the patriarchal codes of societal order that are housed in concepts like male man and religion are reversed and a stand against a film based on the classical narrative structure of the discourses of classical narrative cinema codes.

The film shows both the athletic body man not to be heterosexual and the cleric to be a queer, and a different perspective to the viewer from a traditionalized viewpoint under the domination of the social order. The presentation of the characters in various queer identities present a queer love story from the perspective of a heterosexual man and the queer identity in the real life presents the queer stereotypes for the *Cahil Periler* in queer film genre. The meaning of the concept of sexuality can be reconsidered by the representations of these characters. The characters and the lives they see throughout the movie watching experience can create a realistic perception of queer characters' lives. The features that make the queer movie queer can be seen in film in an intricate structure. *Cahil Periler*, in

which queer audiences can internalize and heterosexual audiences can produce questions about the heterosexual love they experience, represents a representation of implicit queer love. *Cahil Periler* focuses on people who live in the same house, who are in the same life, and who actually believe that they are far away. While de Lauretis notes that queer texts show more relevant expressions than gender, the film allows both the sexually successful generation of the relevant questions in the audience's mind and the conversion of social codes by presenting Antonia's character in breaking judgments that social order has on queer individuals.

Bir Ömür Yetmez (2007) puts the love of two men at the center of the narrative, while presenting the relationships and events that develop around them. The film reveals the efforts of the main characters, a large family of friends who do not allow Lorenzo's death, the loving Davide to be left alone, to suppress the suffering of death and to assist other survivors. Thus, the non-normative family situation, which differs from the core family in which the rules of the patriarchal order are convened, is presented to the viewer again. While friends waiting for Lorenzo's funeral are waiting in front of the morgue, their friends who say "Yes, we are!" always question the meaning of the concept of family to the audience by asking the morgue "Is Lorenzo's family here?" All the moral values and phenomena that are being taught are re-glanced through the film, while the audience is left alone with many questions, such as how interconnected families of patriarchal order are connected, sincere or trustworthy. The voice of the individuals who are trying to be differentiated but who do not allow the sanctions of the social rules to infiltrate their lives by continuing in the way they wish for their lives are announced to the audience with the statement of "Yes, we are!" This is why the queer films' discourse is becoming important when queer audiences reach at catharsis. The figure of the father who understands after his death that his son is queer and tries to perform the funeral process by meeting his boyfriend is also transforming the parent stereotype in classical narrative cinema. The father character that accepts the sexual identity of his son, even met his love by sharing his affection, overcomes the usual parent stereotype in classical cinema and allows the viewer to think of the codes of the determined social order. While the queer characters seem to be bought and satirized in classical cinema accounts, Özpetek reverses the audience's point of view on queer characters as in other films in this film. The stereotype of the queer character, which is mocked in the classical narrative cinema, is now placed in a different position. The stepmother who learns later that Lorenzo is a queer reflects the queer person's notion of what it means to be a queer character and directs the question "Are you the same?" while the narrator strategy used by the director is paradoxical. With the characters, the story carries the characteristics of a longevity, queer film tilt, because of the fact that the story is taken by the presentation, by the presentation of sexual identities and by the viewer to feel their sexuality in questionable positions. While the film allows the homophobic look to be reconsidered against the queer characters, it does not only take an important approach in terms of the queer film genre, but also overcomes the rhetoric of patriarchal order related to the queer individual's existence in society. Özpetek reminds him of the narrative strategy he used in the film in a world order where homophobic rhetoric is violently increasing in a world order where being heterosexual is made a necessity to live in society. While interpreting Herculine, "Do we have a true gender?" when everyone speaks of the fact that everybody has a basic, designated gender identity being compulsory by society, and how much of these gender identities (Foucault, 2011). Living within the framework of compulsory sexual identities and genders, these obligations are separated from human emotions and remind the individuals of their hard work, the repression of repressed, and limitations drawn against the body. Butler explains Foucault's interpretation of Herculine analysis that social spaces are the starting points of the borders of the body; the social space for the body, and the social space of the body within the regulatory schedules (Butler, 2012). Created by history and cultural codes; body, gender and sexuality needs to be completely changed and saved from patriarchal codes. This is necessary for the individual to know their sexuality and for the queer individuals to

be alienated. Michael Warner, with the understanding that the person himself is a queer, national-level fantasies, accuracy-credibility, censorship, private life, terrorism-violence, health-care, and social justice, as well as gender, family, individual freedom, state, public speech, pleasure, nature-culture, maturity, reproductive politics that the position of the body is intricately intertwined with the deep cultural norms, and that as a queer, it always means that fighting with them is a queer (Warner, 2010). Özpetek also shows that the queer who oppose the necessities in this film and experience the queer individuals who live with their emotions, show that the people who are trying to be alienated other bans and necessities. The 'alienation of the' other 'versus' being expressed' is expressed through the character representations and narrative discourses.

In *Serseri Mayınlar* (2010), tragic-comic situations are depicted in the face of this family's queerhood, which has a homophobic viewpoint against the queer, while an Italian bourgeois family represents the patriarchal order. The Cantone family has a wealthy and traditional family in Lecce, south of Italy. Tomasso, from his son, wants to be an actor instead of a family business and shares his idea with his brother by deciding to explain his identity to his family at the dinner. However, Tomasso's abusive Antonio causes a great confusion by revealing his sexual identity at a family dinner and the fact that he hides it from Tomasso and also hides it from his family, and the father Vincenzo, who can not remove the facts, is taken to the hospital by a heart attack. Vincenzo's negativity about queerity during the film showed how the traditional arrangement of the social order shaped the traditional family structure, while the parents who exaggerated reacted to the situation in a satirical manner. In particular, the tragicomic situations of family members who are suspicious and afraid that this will be heard in the city are presented parodically in an exaggerated manner. Represented in classical cinema accounts; instead of queer stereotypes that are ashamed, mocked, helpless, and unhappy with themselves, the queers in this film are individuals who have embraced their sexual identity and their lifestyle; but the exaggerated reactions of parents to the situation were also criticized for the traditional family structure. Tomasso's gay friends are sympathetic and harmonious with the stereotypes of queer characters who are at peace with themselves and represent colorful characters. The movements of these characters, the forms of use of body language and the figures they exhibit in dance stages are presented as performances referring to their sexual identities. Butler notes that gender is the performative, it is the effect of the gender boundary control, which also produces the surface politics of the body, which builds the integrity of the subject. Acts, bodily movements and desires are produced on the surface of the body by the playfulness of the imperfections, and such acts and bodily movements are produced by the bodily signs and discursive means on the other side as if they are expressing performative, essence or identity. In this context, when acts of bodily movement are positioned within the actor, the gender-producing political regimes can be removed according to Butler (Butler, 2012, pp. 224). With reference to Butler's thoughts, the place of performativeness in narrative becomes debatable. People with social-sex roles play unacceptable performances against the patriarchal system with the birthmarks of their genders. Tomasso's family, Tomasso's friends, attention to body language, Antonia's lack of sexual identity for years, his father's work in the workplace, his life in formal life, such as maintaining the example of the social production of performativity is an example. Although Tomasso is gay, the vague admiration for the attractive and beautiful woman Alba, his family friends, shows the diversity of sexual identities and love variations, and reminds again that the content of these concepts is not clear. As Dean says, the queer cinema narrative reveals the unsettling direction of normative heterosexuality by decentralizing the portrayal of sexual identities. In the Oyster Mines, in parallel with this qualification of queer cinema narrative, sexual identities are decentralized through characters and expressed by the ambiguity of emotional sentiments Tomasso's emotional transition. Özpetek, an individual who is a queer, confesses that she has had love with only one woman throughout her life: "It was a story that lasted about a year and a half. Yes, my body was a love that my brain said no. To me, there is no such

thing as homosexuality or heterosexuality. It is just sexuality. So I tell them not to be surprised at anything around me. You may be the next that the clear definitions of love, sexuality, and sexual identities are in fact questionable concepts (Özpetek, 2001). In terms of queer audiences who accept their ownership but are afraid of the reaction of their family, the film is the expression of the closed tension between family and queer individuals expressed in the cinema theaters. Antonia, after years of telling her family, even her family and his brother, wanted to stay away from the psychological sanctions that she had lived through and chose a free life, leaving behind the opportunities her family offered her. The presentation of characters such as Antonia, who have the courage to live in a way that is remote from the hegemony of compulsory gender identity in the awareness of their own sexual identity under the sanctity of life linked to the compulsory sexual categorizations, allows queer viewers with freedom to be identified with the character. The code in the social order of the family concept lies in the continuity of the patriarchal society of heterosexual couples. According to Foucault, the family does not reproduce the society, society does not emulate the family; the family acts as a rule in the psychiatrizing of sexuality forms that are mediated by the populist provocations and distant from the productivity of the sexuality (Foucault, 2010). As Foucault notes, the concept of the family plays a role in the continuation of the patriarchal social order and does not allow different sexualities to occur, but also makes different sexualities into psychiatric cases. In the film narrative, the divergence of the view of sexuality by reversing the discourses of social order fulfills the ideological function of the queer film genre. The tension created by the fact that the sexual identities of queer characters are learned by their parents and the psychological wars between the family are important conflicts and traumas experienced by queer individuals in their lives. In this context, the film presents the tensions that queer individuals live with their families, allowing the catharsis to live by re-experiencing the experiences of the queer spectators. For heterosexual audiences, the film is important in terms of understanding the experiences of queer characters in their lives. Queer associations and queer people can also exist in bourgeois families with a queer-based film, thus adding a surplus value to the queer meaning, because the demographic characteristics of the family in the film center focus center become enshrined for viewers who consider queer experiences only underground. Patriarchal, capitalist, the upper income group is a transmission of life and preferences, such as the ambiguity of the queer concept, which reveals the possibility of experiencing experiences that they can not accept under their efforts to show attentive and sterile stance towards collecting by paying attention to the lives of their families. In this context, the film draws attention to the variability and convertibility of sexuality with the uncertainty contained in the queer concept, and underlines that the "hundred percent heterosexual / homosexual" point of view may also be broken. In the film where the classical narrative structure is used, Özpetek shows that radical discourses about sexuality and social sex can also be produced using classical narrative structure. The demonstrations of radical discourses and characters, the depiction of the patriarchal order, and the affirmation of the presentation of the others, allow the possibility that the cultural codes born of Özpetek can also be disintegrated.

Özpetek, responded to the question of a journalist in Florence: "Why do you have queer again, why do you always have queer?" When you respond to the question by asking, "Are you asking why you are heterosexual in another director's films?" she replied, "No, I do not ask!" (Dorsay, 2009). The type of queer film for Özpetek is a kind of film that is offered to those who are in the life, and while some people in social order reject some sexual identities, different sexual identities are among the realities of life. The rainbow flags that Özpetek uses in his films and the rainbow windflowers in the fountain present icons for queer cinema in iconographic terms also make it easier for the audience to read the codes for the characters more clearly. While the characters help to express body language, life styles, queer, they play an important role in shaping Özpetek's cinematic style. Özpetek, who has written and directed his films, has acquired a bona fide audience as a director who will fill the auteur concept for the director.

The subjective camera movement which is used in the place where it is needed and which does not force the audience watching, with indispensable players who we see the Italian streets and streets working together in their films with their own cinematic language, using as a plateau in most films such as New Realist directors and with the songs of Sezen Aksu in the background of their films with the moving effect of continuous camera use, with the timings of the transitions that are the subtle nuances of the fiction, as well as its cinematographic features that make Özpetek Özpetek. It is always a matter of curiosity about which queer is a story, about a forbidden love, an impossible love or ambiguous emotions, or about which queer characters and queer folks will face the audience. Özpetek thus gives the viewer the feeling of learning of hidden worlds existing within people. In this context, while the identification of audiences with queer characters allows some audiences to perceive themselves, and for some queer audiences, these films provide them with a feeling of being alone in the world order that they are alienating. Özpetek uses the narrative structure of classical narrative cinema, in Turkey, the films are in demand by viewers in Italy, the classic narrative inquiry brought the concepts associated hetero-normativeness so as to be parallel to the rhetoric of the structure are Özpetek is emerging as one of the side favors in terms of audience. The transformation of the core family concept, which has become a necessity in heterosexual order, into the concept of queer family by transforming it in the Özpetek films is a respectful respect for the queer life by presenting to the audience that different family concepts will be experienced. The audiences, queer characters, accustomed to the discourses of the classical narrative structure; In these films, which are not victims, victims and minors, they can change their prejudiced view of queer characters. These presentations, which allow the change of the representation of queer characters, also contribute to the queer film crew. A presentation that allows for multiple readings of love and sexuality has been presented for heterosexual audiences as well as a model for queer audiences. Özpetek's interviews describe the answers given to the questions, which are asked when defining love in one, that there will not be clear definitions of love and that the definition of sexual identities should not be evaluated in clear patterns:

A.Arman: You say, "Love does not have a bottom", what do you mean?

F. Özpetek: "Because you cannot tell who you will fall in love with! Love is something like that, even on a person's sexuality ... "

A. Arman: "So you will not fall in love with who you are in your own hands?"

F. Özpetek: "I do not think! There is no age in love, no sexuality, no rules... There is no sense once! When it's logical, love is over. In a place of love, the mind is disabled..." (Arman, 2015).

The fact that they cannot be told but they are wanted to meet with audiences visually and audibly in the film narrative can be representative of the emotions that the audience may have been forced to accept. On behalf of the classical cinema narrative and the codes that the social order brings, Özpetek reminds Mikhail Bakhtin's carnivalesque concept while using these discourses in his films. Özpetek's queer film shows the color and complex life of queer characters, while the suffering side of the experiences they experience on the other side are presented in all aspects. However, the point that can be criticized within the scope of Özpetek's queer films is that female queer characters are not made visible in their movies as much as male queer characters, queer female characters and their expectation of queer female audiences to be able to present the life of queer female characters to the audiences in detail which can present their lives in detail.

5. Conclusion

In our country where there are individuals who are afraid of accepting their sexual identity, it is important to talk about queers in movies, to question the viewer about sexual identities, and to present a scopophilic pleasure without discrimination in terms of female viewer / male viewer view. There is also a spiritual incentive for young filmmakers who want to make many queer cinemas in terms of the content of films and the creation of cinematic language. The scopophilia and voyeuristic pleasure that Laura Mulvey mentions in the *Visual Pleasure and the Narrative Cinema* (1975), and the male audience in the cinema, give a clue as to how classical narratives can be inverted (Mulvey, 2010). Why does voyeurism serve only the male audience, or why are the works produced in the patterns of the heterosexual order that questions are important not only for the development of the queer cinema but also for the destruction of the rules of patriarchal order. It shows the example of playing a movie with classical narrative codes or normalizing the differentiation with the presentation of the lives of the other individuals.

Helen Hok-Sze Leung, associating queer cinema with the third cinema, said that the queer third cinema could be seen in the near future. Stating that new queer cinemas have been developed from the margins and openings of global power, Leung has stated that these films do not only discover related feelings, gender practices and dictatorships related to the gender system except for the normative heterosexuality. It is also underlined that the policies of traditional filmmaking against paradigms are so important (Leung, 2014). The audience presentation of the queer characters read as social is important to raise awareness of different sexual identities in society. The display and distribution of queer films as well as their production is more difficult than mainstream films worldwide. For this reason, the arrangement of queer film festivals and the meeting of queer films with the audience become important. Karl Schoonover and Rosalind Galt have mentioned that *LGBT* film festivals cannot find suitable institutional distribution, display areas and art centers (Galt, Schoonover, 2016). Therefore, the labor of the directors who produce queer films should not be ignored. As the queer theory is discussed in the academic summer and production of queer films continues, queer films with different cinematic tongues will meet the audience. Queer cinema reminds them of the people who are part of the hypocritical system that avoids their own truth, while revealing the state of social order to other people. Özpetek is an important example in terms of Turkish Cinema as one of the directors who did this by acting realistically and reflecting the reality of queer individuals while presenting queer to the audience in terms of cinematography.

In a part of the *Gay Manifesto*, published in 1970 by Carl Wittman, the homosexuals' remarks about the psychological war remind the viewer of how important the queer film rituals conveyed to the viewer, while expressing the psychological chaos they were exposed to, Wittmann: "We are exposed to heterosexual propaganda we're staying. We think that we are lonely, different and deviant as our parents grow up because they never know homosexuality…" (Wittman, 2017). While Özpetek is trying to present this psychological warfare that has been going on for years, queer individuals try to show their experiences in their own living spaces.

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7

GENDER EQUALITY EDUCATION PROCESS AT A RURAL UNIVERSITY IN TURKEY: FEMINIST PRAXIS VERSUS PATRIARCHAL STRUCTURES

Fatma Özlem Tezcek[1]

Summary

In recent years, many universities have been established in rural areas in Turkey. These rural universities attract many young women and men who live in rural areas nearby or other rural areas. Among the elements that define 'rural' as a social phenomenon; monotony repetition practices, familial, blood-based and cultural oppressions and prejudices, and intolerance to differences. In reference to Arendt, "rural" represents the political evil of patriarchal regime. These elements also shape and limit the capacity of rural universities. This rural environment of the university is quite well-known by the students. These students also come from similar rural areas. Students also belong to low-income families such as working class, farmer, and small trades-people. Due to the traditional patriarchal structures and prevailing masculine norms, it was an uncommon and challenging experience for me to teach the gender equality lesson which is selected as a voluntary course in the fourth year of the undergraduate education period in the university where I work i.e. in this rural environment. On the other hand, starting from the first semester I prepare students for this course in the long term via giving them some basic readings on gender in all of my other courses. With the help of the course content, which opens the dominant patriarchal values to questioning and discussion, I tried to create an opportunity for feminist pedagogies and classrooms in the middle of the conflict created by the rural environment of the university. Apart from describing this experience, this study will also refer to a data evaluation of a survey composed of a certain number of gender awareness questions that I conducted with 50 students from this course.

Key Words: Feminism, feminist pedagogy, patriarchy, feminist praxis

"Feminist educators have a passion for their teaching, and are driven by a vision of 'a world which is not yet"… They interrogate their teaching practices from a variety of perspectives. But whatever questions feminist teacher ask, they do so with remarkable intensity, gazing inward, reflecting on their classroom practice, and outward, refining their critiques of, and action in, the broader social world" (Manicom, 1992).

Introduction

The purpose of critical education, which furiously objects to the mainstream education, is to question power relations between people and communities based on gender, class and racial identities. While the "neutral approach" of mainstream education legitimizes social/political hierarchies among people, the critical education exposes oppression and exploitation processes resulted by various intersectional discrimination. In reference to Freire, critical/radical pedagogy applied to education i.e. the pedagogy of oppressed is an instrument for their

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critical discovery that oppressed women and men are the manifestations of dehumanization and can achieve their liberation. In other words, via praxis, the critical pedagogy aims to change the way the oppressed perceives the social relations as violence-oriented and hierarchical and also define them as vulnerable and obedient. Freire argues that the oppressed must begin to believe in them in order to win their salvation.

This discovery cannot be purely intellectual but must involve action; nor can it be limited to more activism, but must include serious reflection, dialogue, and communication: only then will it be praxis. Encouraged by these pedagogies, feminist pedagogy also challenges the violence and power relations created among people and communities by gender, race and class relations. In the classroom, feminist pedagogy creates dialogue, communication, reflection and action among teachers and students in order to question existing power relations and transform them. Therefore, feminist pedagogy depends upon both the school/class and the feminist movement, thereby becoming political (Meşe, 2016).

Feminist pedagogy has received great interest from the West. There has been a broad literature on the nature and content of feminist pedagogy (see Manicom, 1992; Hollingsworth, 1994; Schoeman, 2015; Shackelford, 1992; Crawley, Lewis, Mayberry, 2008; Henderson, 2015; MacDonald, 1989). There are also bibliographies on feminist pedagogy (see Manicom, 1992; McCusker, 2017; Crawley, Lewis, Mayberry, 2008; Henderson, 2015). However, there is very little study of feminist pedagogy or feminist epistemology and methodology in Turkey.

This article will discuss a course in gender equality that represents the first implementation of such as course in Ordu University. Certainly, the whole process was not without difficulties. First, Ordu University is newly established higher education institution in a small rural city. Second, the university deals with all the negative conditions embodied in the notion of "rurality". Third, the university lacks the experience of feminist academics based in those older, central and more institutionalized universities that began to offer master's degrees in gender and women's studies in the 1990s. Teaching through feminist pedagogy and attempting to build a feminist class challenged me, not least due to difficult conditions stemming from rurality, the cultural environment of the university and my inexperience. Instead of being consumed by these difficulties, I struggled to create a space of freedom and an opportunity to feel pleasure within the context of this course. The aim of this articles is to examine how and the extent to which I could form my own feminist class under the given conditions of the university.

The Concept and Phenomenon of Rural University

Rural universities were established in the 1990s and spreaded throughout Anatolia in the 2000s in accordance with the governments' policy that aimed to establish a university in each Anatolian city. Ordu University was opened in 2006 as a result of this policy. I consider my university to be a rural university for at least four reasons: first, it was established in a small city; second, it is not yet institutionalized due to its recent establishment; third, in the university, the relationships among administrators, academic and administrative staff and students reflect the characteristics of a rural mentality and local interest groups have strong influence on the university.

According to Bora (2006), rurality could be described as narrow horizons, a devastating monotony, a suffocating bigotry, a constrained communication universe, a public world stuck in congregations, a bestial manner treating all new things as a strange and unknown herb and aligned domination of mediocrity. In reference to Hannah Arendt (1976; 1998), in addition to the private sphere, the public space is trapped in the political evil of the patriarchal regime. This political evil has become commonplace in everyday life activities. Hierarchical relations

and the absence of democracy result in the exclusion of different identities, such as race, class and gender i.e., the creation of 'otherness'. These deep-seated structural tendencies limit any opportunity for change.

Rural universities have both negative and positive features. Rural universities provide an opportunity for students who could not have an adequate amount of economic and social capital. Strikingly, most of the female students whose fathers do not let them attend universities in distant cities have a chance to attend these rural universities. Moreover, rural universities create job opportunities for academics who graduate from central and institutionalized universities yet cannot find a job there due to limited academic employment opportunities.

On the other hand, these rural universities also have some negative features. Rural universities act, mostly, as places for reflection, teaching, nourishment, and the reinforcement of a nationalist, conservative and religionist mentality-essentially in the current political structure. Moreover, many students are not strangers to this type of schooling given the geographical region and their social class. Because the educational content, the exam system, and grading do not push students, rural universities easily turn into places that just give diplomas. The university administrations ignore these problems; furthermore, they create new problems by developing policies aiming for quantitative growth in the number of students by establishing new faculties and departments. The rectors have extensive authority and power; they gradually receivethe rectorship, not through election but by direct appointment by the president (Meşe, 2016).

Feminist Pedagogy as "a Strange Fruit"

Indeed, historically, in the Turkish higher education system, the dominance of hierarchical relations creates a kind of strange environment for the application of feminist pedagogy. Unlike hierarchical relations, feminist pedagogy aims to strengthen democratic relations within classroom. Therefore, the 'the theory of intersectionality' i.e. democratic relationships among various identities of gender, race and class is the heart of feminist pedagogy. Ann Manicom (1992) argues that feminist pedagogical practices have developed in the context both of the women's movement and of the long (although often marginalized) tradition of learner-centered progressive pedagogies in the twentieth-century public schooling in North America. She answers this crucial question: What is distinctive about feminist pedagogy? Clearly, she says, it is more that making gender a focus for discussion and debate (although to do that alone is no simple task). Challenges to, and transformation of dominant power relations are central.

In this regard, feminist pedagogy supports cultural diversity and struggle against the patriarchal structural relationships inside and outside the class. J. Shackelford (1992) stresses that feminist pedagogy seeks to interrupt the patriarchal structure inside the classroom and give power to all students with the classroom. Feminist pedagogy challenges theories that do not attend to historical underpinnings of cultural diversity. An operative feminist pedagogy also allows students, through open dialogue and conversation, to compare, contrast and connect their views and ideas with those of others toward a goal of achieving a greater understanding of the subject. Moreover, feminist pedagogies criticize and transform the hierarchical relationship between teacher and students. S. R. Mitcho (2016) stresses that feminist pedagogies strive to foster "a participatory, democratic process in which at least some of the power is shared". They do not erase the role of the instructor as teacher, but seek to also empower students, viewing power in this context in a positive light rather than as a tool for domination.

Feminist pedagogies also trigger both the imagination of women and men towards a feminist revolution. In the words of Bell Hooks (2015: xiv), "Imagine living in a world where there is no domination, where females and

males are not alike or even always equal, but where a vision of mutuality is the ethos shaping our interaction. Imagine living in a world where we can all be who we are, a world of peace and possibility. Feminist revolution alone will not create such a world; we need to end racism, class elitism, imperialism. But it will make it possible for us to be fully self-actualized females and males able to create beloved community, to live together, realizing our dreams of freedom and justice, living the truth that we are all "created equal".

Furthermore, feminist pedagogies should lead to the praxis instead of constraining itself inside institutional structures. Bell Hooks warns us about the dangers of institutional settings. In the USA, the institutionalization of feminist studies created a body of jobs both in the world of the academy and in the world of publishing. These career-based changes led to forms of career opportunism wherein women who had never been politically committed to mass-based feminist struggle adopted the stance and jargon of feminism when it enhanced their class mobility. The dismantling of consciousness-raising groups all but erased the notion that one had to learn about feminism and make an informed choice about embracing feminist politics to become a feminist advocate (Hooks, 2015).

In this regard, M. Bricker-Jenkins and Nancy Hooyman argue that (1986) feminist ideology is organic. It is grounded in our experience of the world. Feminists claim the right to name the world according to our experience and take the responsibility for changing that which does not fit with our experiences. This is the nature of "praxis," which is at the core of feminist theory and practice. They also point out that feminist theory and values are, by definition, ever tentative, never absolute, always becoming. Therefore, a feminist course, feminist teachers, and the feminist shift (with reference to Bourdieu's notion of a pedagogical shift) (Bourdieu and Passeron, 2015) should not be a set of comprehensive and well-defined applications and techniques (Meşe, 2016).

The Course of Gender Equality

Ordu University does not have a Women's Studies Center. In fact, female academicians have no significant efforts on this regard. Every year, some female academics especially organize small activities on 8th March. Nevertheless, I would prefer to call this little effort "prudent feminism"as stated by Aksu Bora (2014, 43-44), a significant feminist in Turkey. Prudent feminism reduces feminism to the advocacy of women's rights, distinguishing it from political characteristics. For this reason, I realized that it is difficult to establish cooperation among female academicians to create feminist practice in this academic environment. In fact, Feminism has a negative meaning among students, academicians and administrative staff in this university environment. Feminism is basically perceived as male antagonism.

I have been working in the economics department of the economics and administrative sciences faculty, Ordu University for 9 years. Individually, for about five years, I have been doing feminist readings with students in all my economics courses. I start to discuss gender, women's issues and feminism in the first semester when new students joined the classes. Finally, after discussions and negotiations with the university administration, for the last semester of the undergraduate curriculum in the economics department, my request to open a selective course titled "gender and economy" was accepted officially.

The Difficulties of Creating a Feminist Class

A feminist class is, first, not an authoritarian class. It values women's experiences and builds cooperation. Manicom (1992, 380) describes the practices of a feminist class as follows: 'less directive teaching techniques, circular class

seating, small-group discussion, students seen as experts, shared leadership, and collective decision-making about course content and grading'. Considering a rural university, various factors such as the habitus of the school, the formal education undertaken by students prior to university, classroom demographics, and the physical possibilities of the class shape the style of education, applying the practices of a feminist class cannot guarantee attaining the desired goal (Meşe, 2018).

How much could I create a feminist class in existing conditions? First, one of the difficulties I faced was overcrowded classes. This has an impact on teaching style and on the classroom atmosphere. Moreover, it was not possible to know the names of all of the students. In the first lesson, I introduced the subjects to be discussed and the articles and books to be read during the term; I wrote down the names of students who wanted to make a presentation. In each lesson, I first lectured and then a student presented the book or article. Next, I attempted to build a platform by asking questions, leading students to share their own experiences in the classroom and to evaluate their experiences using the knowledge they had gained. I observed that students from the lower socioeconomic classes and those from the Black Sea Region were not willing to attend the lessons. One reason for this was that the course was unlike their past classroom experiences. Another reason was that they did not know each other, as they were freshmen and there were many of them. They were feeling shy, fearful and unwilling to share their experiences. The conditions of attendance and a passing grade for the course were classic. I took attendance at each lesson and emphasized compulsory attendance. If I left the impression that they would pass the course easily and had not taken attendance, the students would not have come to class.

Right from the start, I realized that I would have lost students if I had assumed provocative language and disregarded their socioeconomic status and nationalist, conservative, and religious tendencies. There were certainly students who did not have this dominating mentality; however, I could not have instructed only them. At this point, I played a critical role as the teachers. How would I transform the feminist language into a language they would approve and internalize? When I tried to show how power relations in society created inequalities, these students stood up against us with their nationalist, conservative, and religionist reflex. Therefore, I gave lectures on the notion of 'humanity' without mentioning 'women/men'.

In a rural university in which students are predominantly from a rural and lower socioeconomic class, it was difficult to interrogate and to open them to the notions of 'family, culture, honour, heterosexuality, femininity, masculinity', to reconstruct patriarchy and to open the underlying power relations up for discussion. Primarily religionist, conservative, and nationalist male students reacted to this. These students gradually started to leave the class at the end of the term. Male students resisted the course. Since the codes of masculinity are touchstones of their identities and egos, they feared that if they lost them, they would also lose their own identities. At some point, as male students were trying to sabotage the lesson, I had to show the authoritarian teacher behaviors.

During the term, students visited my office. Often, these were students being harassed by lecturers in their own department or earlier in their lives, expressing difficulties they had in the eastern and southeastern cities, complaining about their oppressive family structure, telling of the difficulties they were having in their dormitories, telling us about being gay but refraining because of the difficulties they would face due to oppressiveness of the school. Why did these students prefer to talk face to face with us rather than speak in the class? This situation led us to question the notion of a feminist class given that 'sharing' occurred outside of the classroom. These were reticent students in the class. They were attending the class, but they were silent when they were expected to share their

experiences because, according to Manicom (1992, 378), 'sharing assumes a set of equal relations. Yet, broader social relations of class, race, and heterosexist oppression are fully operative in the feminist classroom'.

Outcomes of the Assessment Survey

I requested my students to complete an assessment including nine questions about the course during the term. I attempted to determine their views, comments on feminism, whether gender equality was possible in Turkey, and whether this course was beneficial or would be useful in their jobs, specifically what subjects would they like to discuss during the course and in this regard, what kind of events, organisations would they like to participate/attend in the faculty. 50 students (almost half of them were male) completed the assessment form. Instead of offering statistical data, I want to show similar and different answers from the students based on what they wrote; these answers will be interpreted.

Responses to the First Question. Most of the students chose this final semester course because they have been discussing gender issues with me from the first year of university and that they are interested in the topic.

Responses to the Second Question. All of the students said "yes" to the question whether there is inequality between women and men in Turkey.

Responses to the Third Question. They say "yes" because …Turkey is a patriarchal society. Inequality begins in childhood. Women feel themselves weak. In the family, the men are raised to dominate women. Violence against women is very common in our daily lives.

Responses to the Fourth Question. Many of the students say "yes" to the question of "there is any possibility of equality between women and man in the near future in Turkey?" They say "yes" because …in these matters, starting from the family, if male and female individuals are made conscious, equality may be possible. They say "no" … Because of traditions and customs, men will always expect all kinds of service from women. Unfortunately, women are obliged to do these services (cooking, dishwashing, child care, showing interest in men, keeping men entertained etc.)

Responses to the Fifth Question. In your opinion, what is feminism? They generally answered this question in this way: …feminism, men are perceived as hostility in Turkey. But in fact feminism is a gender equality. Feminism is an attempt to strengthen women against men. Feminism is a movement that advocates that women should have as much power as men in society.

Responses to the Sixth Question. What could be the content of feminist economics or "gender and economy"? A small number of students have not answered this question. Other students answered this question as follows: equality between men and women in economy, a course showing the inequalities in society, the role of women in the economy, the hierarchical relationship between men and women, economic gender discrimination, inequalities in every area between women and men due to the invisibility of women's labor in economic and social life, awareness of gender inequality.

Responses to the Seventh Question. Can gender equality course be beneficial to equality between men and women? In general, all students gave this question "yes" because …if women and men become conscious, there will be

equality in society. There will be no violence, harassment, or rape against women. Already, the male students in the class have changed their attitude towards female students positively. Female students were also aware of their powers.

Responses to the Eighth Question. Do you think the gender equality course will benefit your profession? All of the female students and some of the male students gave the answer "yes" to this question because…we become conscious with the help of this lesson and we change our life, we realize that women should be in business life and we defend the equality of men and women in business life. Some male students think that this course will benefit them as human beings rather than at work.

Responses to the Nineth Question. do you think this lesson will create or create a positive or negative effect in your life? All of the students answered this question, "yes, this lesson will have a positive effect on me" because …I'm trying to empathize with people now, I learned that women should be self-reliant and strong, I become a more understanding person…this course has affected me a little more positively.

Conclusion

At the end of this experience, I ask myself whether feminism is possible in the countryside and / or whether the feminist class is applicable to rural universities. On the one hand, I confronted disturbing attitudes and words from other lecturers who declared a covert or open war on feminists like me. Some of them have right-wing, Islamic, nationalist ideologies others have socialist, social-democratic ideologies. On the other hand, some of my male students who have strongly internalized the Islamic, nationalistic patriarchal values did not prefer to take the course. Therefore, they resisted to the change.

I consider this lesson that I gave to almost 400 students in the economics department as a medium that will establish a connection between the school and social change. If this lesson is given in terms of critical and feminist pedagogic formation, the school will have a 'transformational' feature as well as 'structuring/reproducing' characteristics. This is just an individual effort, but I believe it will create positive reflections for the future.

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8

ANALYZING "NEIGHBORHOOD HOUSES" WHICH ARE APPLIED BY ÇERKEZKÖY MUNICIPALITY: VELIKÖY NEIGHBORHOOD CASE

Yeliz Yeşil[1]

Summary

For struggling with poverty it is important to increase women employment and get women into the economy. Increasing the participation of women in their working life and strengthening their social and economic strength are necessary for the development of the country's economy. The aim of this study is to evaluate the project of the neighborhood houses directed by the Çerkezköy Municipality of Tekirdağ. In the courses in the neighborhood houses, it is aimed to give women the vocational knowledge and skills. Çerkezköy Municipality acts in partnership with the Public Education Center and Tekirdağ Metropolitan Municipality in this application directed towards women. It is emphasized that the main exit point of neighborhood houses is bringing women together, making women a part of production, making an environment for their families to contribute to the economy by selling their produce. In order for women to sell what they produce, the Hanımeli Street Activity has been passed along with the City Council Building. Çerkezköy Municipality with the courses in the neighborhood; aims to increase the number of courses and trainees, to attract more housewives into social life, to contribute to family budgets and to be able to evaluate their leisure time efficiently. In addition, trainees have the opportunity to sell their products at the year-end exhibitions held after each course period. 30 women are interviewed. According to the results, overall satisfaction is said. In addition to this, at the conclusion and evaluation part a general evaluation was made and proposals were made.

Keywords: Women, employment, neighborhood house, Çerkezköy Municipality.

Introduction

It is important to increase the employment of our women and to bring them into the economy in the fight against poverty. Increasing the participation of women in working life and strengthening them socially and economically is necessary for the development of the country's economy. The aim of this study is to evaluate the project of neighborhood houses for women in Çerkezköy Municipality, which is connected to Tekirdağ. Çerkezköy Municipality works in cooperation with the Public Education Center and the Tekirdağ Metropolitan Municipality in this application for women. It is emphasized that the main starting point of the neighborhood house application is to bring women together and make them a part of production and to create an environment for their families to contribute to their economy by selling what they produce.

Hanımeli Street was opened next to the City Council Building so that women could sell their produce. With the courses at the neighborhood house, it is stated that the targets of Çerkezköy Municipality are to increase the

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number of courses and participants, to attract housewives into social life more, to contribute to family budgets, and to enable them to evaluate their leisure time efficiently. In addition, trainees have the opportunity to sell their products at the end-of-year exhibitions organized after each course period. 30 women were interviewed. When the results are considered, there is a general satisfaction. In addition; In the results and evaluation section, a general evaluation was made and recommendations were made.

1.Women as Disadvantaged Groups

Disadvantaged groups face physical or social barriers in work life as in the past. The disadvantage sometimes arises from lack of knowledge and skills from physical barriers, sometimes from social value systems and sometimes from the labor market, and these factors vary from country to country (Alp, 2014).

The role of women in employment is important for the development of a country's economy. The active role of women in the economy makes them more active in the society and increase their confidence. Women living in rural areas need to be supported in order to do their jobs better and obtain economic independence (Fidan et al., 2017).

Around the world, finding a job is much tougher for women than it is for men. When women are employed, they tend to work in low-quality jobs in vulnerable conditions and there is little improvement forecast in the near future. In countries at all levels of economic development, a woman's personal preference is the key factor in determining whether she will seek out and engage in paid work. However, this preference is heavily influenced by socio-economic constraints and pressure to conform to traditional gender roles. From an economic perspective, reducing gender gaps in labour force participation could substantially boost global GDP (Gross Domestic Product). The freedom to work –by choice, in conditions of dignity, safety and fairness– is integral to human welfare. Guaranteeing that women have access to this right is an important end in itself (ILO,Infostories,The gender gap in employment: What's holding women back,2017).

According to OECD report (2012), when more women work, economies grow. An increase in female labour force participation or a reduction in the gap between women's and men's labour force participation results in faster economic growth. The World Bank (2012) stated that the evidence from a range of countries shows that increasing the share of household income controlled by women, either through their own earnings or cash transfers, changes spending in ways that benefit children. According to World Bank Findex financial inclusion data; women tend to have less access to formal financial institutions and saving mechanisms. While 55 per cent of men report having an account at a formal financial institution, only 47 per cent of women do worldwide. This gap is largest among lower middle-income economies as well as in South Asia and the Middle East and North Africa (UN Women, Facts and Figures: Economic Empowerment, Benefits of economic empowerment, 2017).

One of the most important indicators that should be taken into consideration when comparing the economic and social development levels of countries is whether women and men participate equally in rights, opportunities and resources. Almost all of the countries in which women participate effectively in economic and social life and participate equally in men are nowadays in developed countries, while almost all of the countries where women do not participate equally in education, employment and decision-making are among the less developed or developing countries. In order to become a developed country, it is important to ensure more effective participation of women in opportunities and resources. It is clear that it will not be possible to achieve the goal of sustainable development, which has been frequently voiced around the world for the last thirty years, without women. All

of the countries where women participate in economic and social life as active individuals are countries where welfare level, education level and per capita income are high. As an important point, the most important indicator of women's participation in economic and social life is the extent to which women participate in employment. Participation in employment is more important for a woman than just earning income. Women increase their self-confidence and women stand on their feet by increasing women's employment (TBMM Kadın Erkek Fırsat Eşitliği Komisyonu, 2013).

According to the household labor force survey results in 2016 the rate of employed persons aged 15 years and above age in Turkey is 46.3% to 65.1% for men and women was 28%. When the labor force participation rate is examined according to the education level, it is seen that women have more participation in the labor force as their education level increases. The labor force participation rate of illiterate women is 15.2%. The labor force participation rate of under-high school women is 27.2%. The labor force participation rate of high school graduates is 33,6%. Female labor force participation rate of vocational and technical high school graduates was 41.4% while female labor force participation rate was 71.3%. According to the results of household labor force survey; When the employment rate according to gender and economic activities was examined in 2016, the total employment rate in the agricultural sector was 19.5%, the male employment rate was 15.5% and the female employment rate was 28.7%. Total employment rate in the industrial sector was 26,8%, male employment rate was 31,6% and female employment rate was 15,9%. In the service sector, the total employment rate was 53.7%, this rate was 53% for men and 55.4% for women (İstatistiklerle Kadın, 2017).

Disadvantaged groups are defined as groups that need special protection in the narrow sense. In the broad sense, living in poor conditions in society; showing different quantities and qualities depending on demographic variables; social groups in the responsibility and organization of the state, social security, social protection and service in order to achieve contemporary living conditions from physiological, psychological, social, health, economic, political and cultural aspects. Elderly people, people with disabilities, ill-educated children, orphans, poor, and women victims of violence are some of the disadvantaged groups. In recent years, migration occurs as a result of war in Turkey's neighboring countries and the wave of refugees has been active in the formation of new disadvantaged groups in our country (Dezavantajlı Gruplar Psiko-Sosyal ve Manevi Bakım, 2016).

When we look at the labor force statistics in our country, there are very large proportional differences between men and women. Moreover, this difference has shown little improvement for many years. Half of the population is women, but they do not take part in the same proportion in their working life. As such, the concept of women's poverty continues to be up-to-date in our country. It is observed that there have been some positive developments due to many factors such as women's education levels, industrial developments and transformations, the increase of new jobs specific to women, the women's work after the economic crises and the support policies for women. (Yaprak and Helvacıoğlu, 2014).

2.Concept of Social Municipality

Nowadays, in many developed and developing countries In addition to the central government, local governments also they undertake responsibilities. The state has support from the units closest to the citizen in order to implement the concept of social state. Naturally, the weight of local governments in the social policy system varies according to the political, cultural and historical accumulation of the country and this situation is reflected in the country's legislation. Social policy practices of local governments are covered by social municipalities and social municipalities

are the local representatives of the social state. It is seen that the municipalities become important actors in social policy applications in Turkey in the recent years (Berkün, 2017).

In addition to this, social municipality has emerged by meeting the daily and compulsory needs of all disadvantaged groups who live in difficult conditions in cities rather than theoretical foundations. In social municipality, it is demanded that local governments are included in the social policy of the social state to which the public is responsible and they are required to perform social work and social assistance activities at the local level. social municipality's legal infrastructure in Turkey constitutes Municipality Law No. 5393 of 5216 by Metropolitan Municipality Act. Laws make the municipality general authority on social policies. However, the law does not provide the necessary resources for the social tasks that are installed in the municipalities. Such an arrangement is insufficient to provide municipalities with long-term, wide-ranging and institutionalized social policies (Çelik, 2014).

With the Law No. 5393, important duties and responsibilities have been given to municipalities in the implementation of a wide range of services and activities for the protection of the poor, disabled, elderly, children and women. Again, municipalities have been rendered able to serve effectively in the field of education, housing and health. Law provides social assistance and social services, opening of protection houses for women and children, opening of vocational and skills courses, opening and operating of all kinds of health institutions, maintenance and repair of schools and providing equipment to schools, support to students, athletes and amateur sports clubs. In the field of social policy, important tasks and responsibilities are given. The most important feature of this law, which contains comprehensive regulations in the field of social policy, is that the methods which are suitable for the situation of disabled, elderly, fond and low-income people in the provision of service are applied and the fact that these groups are mentioned in a concrete way (Yıldırım, 2014).

3. Çerkezköy Municipality

Çerkezköy is a district of Tekirdağ province in the Marmara region. Çerkezköy District was founded after the 1878-1878 Ottoman Russian War and Circassians were placed there. Circassians soon left the area and migrants from Bulgaria settled here and formed today's native people (Çerkezköy Belediyesi, 2018).

The population of Çerkezköy is 157.931 compared to 2017. This population consists of 82,346 men and 75,585 women. In percentage: 52.14% male, 47.86% female (Çerkezköy Nüfusu, Tekirdağ, 2017). The district of Çerkezköy is surrounded by Çatalca and Silivri districts of Istanbul province in the east and south and Çorlu district in the southwest, Lüleburgaz of Kırklareli in the west and Saray districts in the north. Çerkezköy District consists of 10 districts (Station, Fevzi Pasha, Gazi Mustafa Kemal Pasha, Gazi Osman Pasha, Republic, Conqueror, Baglik, Yildirim Beyazit, Velikoy, Kizilpinar) and 4 villages (Yanikagil, Bahçeagil, Uzunhaci, Karlikoy). The economic structure of the Çerkezköy district was based on agriculture until the 1970s. Most of these products were cereals and industrial plants. Today, the number of people engaged in agriculture is 15% of the total population. Cerkezkoy district today has become one of Turkey's largest industrial centers. The development of Çerkezköy begins in 1971 with the decision of the Council of Ministers to be included in the Priority Regions of Development. Within the scope of the Istanbul metropolitan plan, Çerkezköy has been adopted as an alternative and the geographic, geological, hydrographic, climate, soil, vegetation, agricultural, commercial, economic and industrial conditions of Çerkezköy have also been studied. The establishment of an Organized Industrial Zone in Çerkezköy was accepted with the decree 7/6177. The administrative and social facilities of the Çerkezköy Organized Industrial Zone were completed in 1977. Industrial establishments in Çerkezköy: Textile, rubber plastic, paint - chemical,

metal - machinery, food, health, mining, wood, electronics and white goods, construction materials, stationery and automotive sector (Çerkezköy Belediyesi, 2018).

Çerkezköy Municipality has applications within the framework of social municipality understanding. Educational courses are organized for the public, and in-kind and cash assistance is provided to the citizens in need every year. There are Veliköy neighborhood house, Kızılpınar neighborhood house and Bağlık neighborhood house in Çerkezköy district. In the neighborhood houses, courses for handicrafts, sports, children's development, reading and writing, music and performing arts, personal development and education are given. more women participated in crafts and child development courses (Çerkezköy Belediyesi, 2018).

4. The Importance of Activities for Women in the Context of Social Municipality

According to Neumeyer, E and T. Plumper (2007) women, especially those in poverty, appear more vulnerable in the face of natural disasters. A recent study of 141 countries found that more women than men die from natural hazards. Where the socioeconomic status of women is high, men and women die in roughly equal numbers during and after natural disasters, whereas more women than men die (or die at a younger age) where the socioeconomic status of women is low. Women and children are more likely to die than men during disasters (UN Women, Facts and Figures: Economic Empowerment, Benefits of economic empowerment, 2017).

In June 2018, the labor force participation rate increased by 675 thousand persons compared to the same period of the previous year and was realized as 32 million 629 thousand persons while the labor force participation rate increased by 0.4 points to 53.8%. According to the comparisons made for the same periods, the labor force participation rate for men increased by 0.4 points to 73.4%, while it was realized as 34.6% with 0.5 percentage points increase for women (İşgücü İstatistikleri, Haziran 2018).

The services provided for women within the framework of social municipality will enable them to be more active in the society and support the increase of women's employment. In particular, local government services are more important for disadvantaged groups. Women's participation in the labor force is important for women to gain economic independence and to reduce women's poverty. Therefore, it is important that the policies pursued for the disadvantaged groups in recent years should continue.

5. Research
5.1. The Purpose and Importance of Research

The aim of the study was to evaluate the courses offered for women who were put into practice by Çerkezköy Municipality. Because the services for women are important for social policy. The importance of the research is to make a general evaluation by revealing the importance of courses to increase women's employment within the framework of social municipality.

5.2. Method of Research

The research was conducted using in-depth interview method. A semi-structured interview form was used in the study. Meetings were held with women who participated in the study. Research data were obtained through face-to-face interviews

5.3.Sample of Research

During the period of 2017-2018, women registered to the course were interviewed As a sample of the study, 30 women were interviewed at the Veliköy Mahalle House in Çerkezköy Municipality.

5.4.Research Findings

The research on the neighborhood houses in Çerkezköy Municipality was carried out in Veliköy neighborhood house. It was emphasized that the general purpose of the application of neighborhood houses is to bring women together, to make women a part of production and to create an environment for them to contribute to the family economy by selling what they produce. The duration of the course lasts approximately 8 months.

There are usually 40 people in the classroom available. At the end of the semester, trainees sell the products that they produce. In Veliköy neighborhood house, simple needle techniques and relief courses are given. It has been emphasized that with the application of the neighborhood house, there is increased communication among women, prejudices are broken and professional knowledge and skills are improved. Most of the participants are women in the middle age group and they are enthusiastic about coming to the courses. The trainer is experienced and also the course building and equipment is new. There are also trainings on women's child health and child psychology from time to time.

Table 1. *Age Range of Participated Women*

Age Range	Number
20-25	2
25-30	3
30-35	6
35-40	13
40-above	6
Total	30

The majority of women participating in the study is between 35 and 40 years of age.

Table 2. *Educational Status of Women Participating in the Research*

Education Status	Number
Primary school	6
Middle School	4
High school	17
College	2
University	1
Total	30

Most of the women participating in the research were high school graduates.

Table 3. *Monthly Family Income of Participating Women*

Monthly Family Income	Sayı
Less than 1500TL	1
Between 1500 TL-2000TL	17
Between 2000TL-2500TL	7
Over 2500TL	5
Total	30

Most of the women participating in the study have a monthly income of 1500 TL-2000TL.

Table 4. *The Work Status of the Women Participated in the Study*

Previous Job Status	Number
Accounting staff	1
Workers at the factory	9
Paid Teacher	1
Consultancy	1
Course Teacher	1
Secretary	1
Retired	1
Self-employed	3
Not working	12
Total	30

Most of the women who participated in the study did not work before.

Table 5. *The Reasons to Go to the Courses of the Women Participated in the Study in Veliköy Neighborhood House*

Reasons to Go to Course	Number
Finding job	5
Opening a Business	7
Social Activity	14
Learning Knowledge	4
Total	30

Most of the women participating in the study are participating in the course for business opening and social activities.

Table 6. *Satisfaction Levels of Women Participated in the Research in Veliköy Neighborhood House Courses*

	Number
I am very pleased	25
I am pleased	5
Undecided	-
I am not satisfied	-
I am not happy at all	-
Total	30

All of the women participating in the research are satisfied with the courses.

Table 7. *Consideration of The Received Training To Help The Business Owner*

The training I received will help finding job	**Number**
Yes	26
No	4
Total	30

The women who participated in the research demand that courses such as sign language, theater, sewing embroidery, foreign language etc. are given and most of the women are welcomed by the municipality to open a course for women.

6. Result And Evaluation

In the framework of the social municipality concept, vocational training courses for women with disadvantaged groups are important, because the support of women's employment is important for the development of the country. In this study, the courses organized for women in Veliköy neighborhood by Çerkezköy Municipality are discussed. The following recommendations can be made for the development of these courses:

• Collaboration with Çerkezköy Organized Industrial Zone and İŞKUR (Turkish Employment Agency) could be improved for increasing women's employment,

• Due to the fact that the region is an industrial zone, it receives intense immigration, the population of the district is increasing, due to the heterogeneous structure caused by immigration in the community, a different demographic structure arises in the region, so vocational education and literacy courses for women in the region can be increased,

• Women are demanding courses in different subjects, especially in order to increase the number of courses that will develop themselves professionally. For this reason, the municipality can be implemented courses like

personal development, sign language, theater, sewing embroidery, foreign language, canvas, accessory jewelry design etc. as demanded by women in Veliköy Neighborhood.

- Women sell their prepared products, so product marketing courses can be opened,
- There is a general satisfaction from the courses; if different courses are opened in different fields, the number of trainers can be increased accordingly,
- Also courses for increasing women's co-operative activities and women's entrepreneurship can be implemented.

Courses to improve professional skills of women and women's employment in Turkey has increased in recent years. These courses are especially important for municipalities to reach the public easily. These courses should be distributed in a balanced way in many regions in Turkey by the help of the municipalities. A variety of courses can be provided, especially in populated areas. This study emphasized the importance of vocational courses in terms of municipalities.

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A REVIEW ON THE UNDERSTANDING OF MEDICINE IN THE ANCIENT ERA: ASCLEPIUS, THE GOD OF MEDICINE / ANTİK DÖNEM TIP ANLAYIŞI ÜZERİNE BİR İNCELEME: SAĞLIK TANRISI ASKLEPİOS

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Abstract

All activities regarding human health and healthcare communication form a linear and developmental line through the history of civilization. Medicine is a process of change and development. In other words, medicine is a discipline that has continued to evolve since ancient times and today maintains its evolutionary quality. This means that the perception and understanding of human health also evolve over time. The period that encapsulates the medical applications of the archaic humans to the modern understanding of medicine, and also includes the progression of medicine in parallel with the modern developments, is expressed as 'the history of medicine'. Medicine is a historical fact as well as a discipline, an art and a profession. Medicine is a part of the history of civilization. In fact, it is possible to read the history of medicine based on the history of civilization and vice versa. The objective of the study is to examine the understanding of ancient medicine, which constitutes the base of modern medicine, using the example of Asclepius, the god of medicine. This can be achieved by clarifying the concurrent aspects between the discipline of medicine and healthcare communication *and* the discipline of history and mythology. Thus, the study aims to enlighten the history of medicine and the origins of healthcare communication. The data were obtained using a literature review. In this context, the study classified and organized the information, which was obtained with the review of resources related to the history of medicine and mythology. The study discusses the god of medicine, 'Asclepius', his wife, 'Epione', their daughters, 'Hygieia', 'Iaso', 'Panacea', their sons, 'Podaleiros' and 'Machaon', as well as the 'Asclepions', which were ancient healing temples, in detail. The details of the findings of the study are reflected in the results section of the study.

Keywords**:** History of medicine, Mythology, Asclepius

1. Giriş

Bir varlık olarak insan, daima sağlıkla yakın bir ilişki içinde olmuş ve kendi var oluşunu sağlık üzerinden anlamlandırarak açıklamıştır. Öyle ki uygarlık tarihi boyunca insan; acılarını dindirmek, hastalıklardan kurtulmak, bedensel ve ruhsal engellerini aşmak, daha kaliteli bir hayat sürmek, yaşam süresini uzatmak amacıyla çeşitli yöntemlere başvurmuş ve bilinçli bir çaba içinde olmuştur. Bu arayış; içgüdüsel olarak uygulanan, doğada bulunan bitkiler ile diğer canlılar gözlemlenerek fark edilen, tesadüfen keşfedilen ya da icat edilen tıbbi bilgiler şeklinde yüzyıllarl boyunca birikerek geniş bir bilgi kümesinin oluşmasını sağlamıştır. Her yeni bilgi, bir önceki üzerine eklenmiş ve onu daha

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ileriye taşımıştır. İlkel tıbbi uygulamalardan modern tıp bilimine uzanan yol; insanın var olma ve hayatta kalma mücadelesinin bir ürünü olduğu kadar, farklı değer ve uygulamaların tarihsel birikimi ile de ilgilidir.

'Batı mitolojisi' olarak nitelenen Yunan ve Roma mitolojisinin önemli kahramanlarından biri olan Sağlık Tanrısı Asklepios, tıp biliminin geçmişten günümüze uzanan doğrusallığında dikkat çeken bir figür olarak belirmektedir. Bu çalışmanın amacı, 'Sağlık Tanrısı Asklepios' ekseninde, tıp ve sağlık iletişiminin tarih ve mitoloji ile kesişen yönlerini ortaya çıkarmaktır. Bu yolla, sağlık iletişimine mitolojik bir bakış açısı getirmek, tarihsel ve kültürel kökenlerine ışık tutmak hedeflenmektedir.

Çalışma, tıp biliminin geçmişten günümüze uzanan evrimsel bir çizgiye sahip olduğundan hareket ederek günümüz modern tıbbının izlerini öncel anlayış ve uygulamalarda sürmenin mümkün olduğunu savlamaktadır. Antik dönem tıp anlayışı, tıp bilgisinin gelişiminde ayrıcalıklı bir öneme sahiptir. Günümüz dünyasına hakim olan Batı paradigması, büyük oranda Antik Yunan uygarlığına dayanmaktadır. Antik Yunan uygarlığını mercek altına almak, hakim Batı paradigmasını daha kapsamlı değerlendirebilmeyi ve tıp bilgisinin geçmişini daha bütünsel bir şekilde görebilmeyi sağlayacaktır.

Çalışma kapsamda tıp tarihi ve Yunan mitolojisi ile ilgili kaynaklar temel veri kaynağı olarak seçilmiştir. Söz konusu kaynaklar, Antik tıp anlayışı ve Sağlık Tanrısı Asklepius odağında taranmış ve elde edilen veriler derlenerek yorumlanmıştır. Çalışma sonunda elde edilen bulgulardan yola çıkarak, antik dönem tıp anlayışı ve uygulamalarının günümüz ile olan benzerlikleri ve farklılıkları tartışılacaktır.

2. Tıp Bilgisinin Tarihsel Gelişimi ve Antik Dönem Tıbbı

Tıp -medicine-; hastalıkları iyileştirme, hafifletme ya da önleme amacına hizmet eden teknik ve bilimsel çalışmaların tümüdür. Daha geniş bir ifadeyle tıp; insan sağlığının sürdürülmesi ya da bozulan sağlığın yeniden düzeltilmesi için hastalıklara tanı koyma, sağaltma ve hastalıklar ile yaralanmalardan koruma amaçlı pratik ve kuramsal bilgi kümesidir. Bu anlamıyla hastalıkların tedavisi ve önlenmesi için geliştirilmiş olan tıp bilimi, insan bilinci kadar eski bir geçmişe sahiptir.

Tıp bilgisi, uygarlık tarihi boyunca zaman ve mekana göre değişen görünümler sergilemiş ve farklı değerlerle ifade bulmuştur. Tıp bilgisinin gelişimi, insanın hayatta kalma içgüdüsüne koşut olarak ortaya çıktığı ilk zamanlardan modern tıp anlayışının ortaya çıktığı günümüze dek doğrusal bir rotayı takip etmiş ve evrimsel bir nitelik arz etmiştir. Bu bağlamda, tıp bilgisinin tarihsel gelişimini Şekil. 1.'de görüldüğü gibi beş dönem üzerinden incelemek mümkündür.

Şekil. 1. Tıp Anlayışının Tarihsel Gelişimi
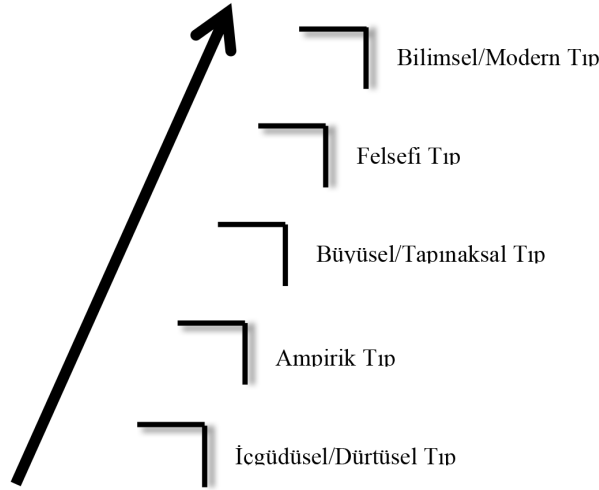
Kaynak: *Aydın, 2006, s. 4'den uyarlanmıştır.*

Tıp bilgisine ilişkin en erken uygulamalar, *içgüdüsel/dürtüsel tıp -instictual/impulsive medicine-* olarak ifade bulmaktadır. Tıp, yaşamın sürekliliğine hizmet eden bir uğraş olduğu kadar, ağrı ya da acı dindirmeye yönelik bir süreçtir. Tıbbin bu niteliği, insanın üçgüdüsel/dürtüsel yönelimiyle kendi kendine yardım etmesi ve sağaltmasıyla görünür olmuştur. Diğer bir ifadeyle insanlar, içgüdülerine/dürtülerine dayanarak kendilerinde var olan tedavi edici gücü ortaya çıkarmışlardır.

İçgüdüsel/dürtüsel olarak kendine tıbbi yardımda bulunması ve ağrısını azaltacak bir eylemde bulunması, insana ait ayrıcalıklı bir beceri değildir. Biyolojik bir dürtünün yarattığı bu eylem kalıbı, tüm canlılarda gözlenebilmektedir. Bu, doğanın tüm canlılara verdiği bir olanaktır. İnsanların hayvanlardan bazı tedavi yollarını öğrendiklerini ya da onları taklit ettiklerini düşünmek de mümkündür (Sarı, 2007).

Uygarlık sürecinin ilk dönemlerinde insanların, yaşamlarını korumak ve sürdürmek, ağrı ve acılarını dindirmek için geliştirdikleri davranış kalıpları, tıbbın ilk evresini oluşturmaktadır. Doğadan uzaklaşması, insanın bu tür davranışlarını azaltsa ve nerdeyse kaybolmasına neden olsa da, günlük yaşantımızda hala bu davranış kalıplarından izler görebilmemiz mümkündür (Aydın, 2006).

İçgüdüsel tıp anlayışını takip eden dönem, *ampirik tıp -emprical medicine-* olarak tanımlanmaktadır. Ampirik; bilginin araştırma sonucuyla değil, uygulamayla kazanılması ve deneyimsel olması demektir. Bu bağlamda ampirik tıp, deneme-yanılma yöntemine dayanan ve insanın ağrısını ya da acısını dindirmek için yaşadığı rahatsızlığa 'neden' olarak etkene odaklanmasıyla gelişmiştir. Ampirik tıp anlayışının bir diğer özelliği, insanların içgüdüleri/dürtüleri yerine akıllarını kullanmaya başladıkları bir döneme denk düşmesidir (Sarı, 2007). Ampirik tıp anlayışına bağlı olarak insanlar; ağrıdan, acıdan ya da ızdırap veren beden rahatsızlığından kurtulmak için gözle görülen ya da görülmeyen ancak var olduğuna ikna oldukları hastalık nedenlerine karşı önlemler almaya başlamışlardır. İnsanoğlunun ağrı-acı yaratan dış etmenler ile bir nedensellik ilişkisi kurması tıp anlayışına yeni bir boyut getirmiştir. Bir tıp uygulaması olarak 'tedavi' olgusu böylece ortaya çıkmıştır. Doğadaki bir çok varlık ve oluşumun -bitkiler, hayvanlar, mineraller vb.-; iyileşmeye yardımcı olabileceği de bu dönemde öğrenilmiştir (Aydın, 2006).

Ampirik tıp, zaman içinde *büyüsel/tapınaksal tıp -magical/temple medicine-* anlayışını doğurmuştur. Büyüsel/ tapınaksal tıp, hastalığın nedeninin doğa dışı güçler olduğunu inanan ve söz konusu güçleri uzaklaştırmak için eylemlerde bulunan tıp anlayışıdır. Buna göre gözle görülemeyen doğa dışı güçler, insan bedenine girmekte ve hastalanmasına neden olmaktadır. Doğadaki bazı periyodik olaylar -yıldızların ve ayın hareketleri gibi-, büyüsel/ tapınaksal tıp anlayışın yaygınlaşması sonucunu doğurmuştur. Otların, bitkilerin, ağaçların yararları görüldükçe, onlara doğa dışı büyüsel özellikler atfedilmiş ve onların önemli, saygın ya da kutsal varlıklar oldukları düşünülmeye başlanmıştır. Yaşanan her iyileşme olgusu, kullanılan maddeye karşı büyük güven ve inanç geliştirmiştir (Aydın, 2006). Büyüsel/tapınaksal tıp anlayışın en önemli çıktılarından biri, *tıp mitolojisinin -medical mythology-* ortaya çıkmasına neden olmasıdır.

Büyüsel/tapınaksal tıp, mistik bir niteliği olan ve ritüellere dayanan tıp anlayışıdır. Bu dönemde insanlar açıklanabilir olanla olmayan arasında bir ayrım yapmaya başlamışlardır. Çevrelerindeki insanların bilinmeyen bazı güçlerin etkisi altına girmeye başladığını gören insanlar, hastalık ve ölüm gibi acıya sebep olan bilinmezliklerin kötücül doğa dışı güçlerin işi olduğuna inanmaya başlamışlardır. Diğer yandan yaşamdaki iyiliklerin, güzelliklerin kaynağının ise iyi ruhların olduğunu düşünmüşlerdir. Kötücül ruhları kendilerinden uzaklaştırmak ve kendilerine musallat olmalarını engellemek için büyü yapmışlar, iyi ruhları mutlu etmek için ise onlara adaklar vermişlerdir.

Kötü ve iyi ruhlar arasında denge kurmaya çalışan insan, sağlığını ve yaşamını gerçekleştirdiği çeşitli ritüeller aracılığıyla korumaya çalışmıştır. Bu noktada tıbbın kökenlerinin, büyüye ve dinsel pratiklere dayandığını ifade etmek mümkündür. Tıp ve din tarihi, kişinin kötü güçlere karşı savunulmasını amaçladıkları için her zaman bağlantılı olmuşlardır. Din, ilk uygarlıklarda daha net bir biçim almaya başlayınca, tıp da yavaş yavaş tapınaklarda gelişmiştir (Lewis, 1998).

Tıp tarihinde büyüsel/tapınaksal tıbbı takip eden dönem, *felsefi tıp -philosophical medicine-* olarak adlandırılmaktadır. Bu dönemin en belirgin özelliği, tıbbi bilginin felsefi bilgi ile birleşmesi ve tıbbın felsefenin ışığında gelişmesidir. Felsefi tıp, sistematik düşünceye geçen insanların, neden ve niçin'e ilişkin sorgulamalarından doğmuştur.

Mitolojik düşünce, felsefik düşüncenin gelişmesine aracılık etmiştir. Antik Yunan; mitolojinin olduğu gibi, felsefenin de beşiğidir. Tarihsel süreç içinde doğruluğu tartışılmamış bilgi ve kavramlara güvenin yitirilmesi, gerçek bilgiye nasıl ulaşılacağı konusunda sorgulamaya neden olmuştur. Yaşanan bu değişim, düşüncenin akılcı ve mantıklı bir şekilde dile getirilmesini sağlamış ve felsefenin doğmasına yol açmıştır.

Felsefi tıp anlayışı, yaklaşık olarak İ.Ö. 6. ve 5. yüzyıla denk düşmektedir. Mitolojiye karşı çıkan ve felsefi söylemlerle dünyayı açıklayan filozoflardan bazıları, tıp konusunda akıl yürütücü olmuşlardır. Bazıları hekimlik de yapan bu fiozoflar, kendi dünya görüşleri doğrultusunda tıbbi tanı ve tedavilere açıklık getirmişlerdir. 'Filozof hekimler' ya da diğer bir deyişle 'düşünür hekimler' üzerinden yorumlanabilen bu dönem, Hipokrat öncesinde başlayan ve O'nun döneminde süren bir dönemdir (Eren ve Uyar, 1989: 99; Aydın, 2006).

Lewis (1998), felsefi tıp döneminde tıbbın katı eleştirilerle disiplin altına alındığını ifade etmektedir. Bu dönemde iyileştirme eylemi; sanat olduğu kadar, bir bilim olarak da düşünülmüştür. Ve yine bu dönemde tıp; yalnızca rahipler tarafından değil, sorgulamayı büyüye tercih eden insanlar tarafından da uygulanmaya başlamıştır. Dönemin doktorları, oldukça saygı görmüştür.

Günümüz tıp anlayışı ise, *bilimsel/modern tıp -scientific/modern medicine-* olarak ifade bulmaktadır. Bu dönemin en önemli ve ayırt edici niteliği, tıbbi bir bilim yapan deneysel metodojinin geliştirilmiş olmasıdır. Bu süreçte

Hipokrat'ın öncülüğünde (İ.Ö. 460-370) tıp akılcı, laik, gözlem ve neden-sonuç ilişkisine dayanan bir nitelik kazanmış, hekimlik gelişerek günümüzdeki halini almıştır (Uğurlu, 1997). Deneysel metoloji, son bir kaç yüzyılın ürünüdür. Dolayısıyla modern tıp, kompleks bir bilim niteliği taşımaktadır ve detaylar açısından çok zengindir. Bu komplekslik modern tıbbın, bir çok uzmanlık dalına ayrılması sonucunu doğurmuştur (Demirhan, 1982).

3. Asklepios Kültü ve Tanrısal Şifa

Tıp tarihinde önemli bir kilometre taşı olan Antik dönem tıbbı, Yunan uygarlığı üzerinden okunabilmekte ve Sağlık Tanrısı Asklepios üzerinden mercek altına alınabilmektedir. Yunan toplumunda, Hipokrat öncesi döneme ait tıbbi düşünce ve uygulamalar, Asklepios kültünü ve ona bağlı hekimlik pratiğini tanımlamaktadır.

Antik Yunan uygarlığı, mitolojinin beşiğidir. Bu bağlamda Yunan kültürü büyük oranda, mitolojik düşünce ile bağlantılıdır. Çok tanrılı olan ve yaşamın bütün alanlarının tanrılar tarafından kontrol edildiği bir kültür olan Yunan kültüründe, sağlık alanının tanrısız olduğunu düşünmek mümkün değildir. Öyle ki Tanrılarla iç içe yaşayan Yunan toplumunda, hekimlik ve mitoloji birbirine karışmış durumdadır (Eren ve Uyar, 1989).

Yunan toplumu, sağlık kavram ve uygulamalarına büyük önem vermiştir. Yunanlılar, sağlığın tanrı elinden çıkma olduklarına ve insanüstü nitelikler arz ettiklerine inanmışlardır. Bu nedenle de mitologyalarında sağlık ile ilgili tanrılar, tanrıçalar, mitsel varlıklar, hekimler ile onlara ilişkin mitoslar yoğunluktadır (Gürel ve Alaçam-Akşit, 2018). Nitelik Yunan tıp mitolojisi; otuz kadar tanrı ve tanrıça ile kahramandan oluşmaktadır (Nasuhioğlu, 1974: 15; Ünver, 1938).

Yunan mitolojisinde sağlık tanrıları, bir aile olarak karşımıza çıkmaktadır. Bu ailesinin reisi, İ.Ö. 14. yüzyıldan beri bilinen bir tanrı olan Asklepios'tur (Bayladı, 2010; Bayatlı, 2012). Antik Yunan toplumunda sağlık, 'Asklepios kültü' ve 'tanrısal şifa' kavramı üzerinden ifade bulmaktadır.

3.1. Sağlık Tanrısı Asklepios ve Ailesi

Asklepios, genel kabul görmüş düşünceye göre sağlık tanrısı olmakla birlikte, mitologyaya konu olmaya nasıl başladığı noktasında rivayet muhtelif bir niteliktedir. Buna göre Asklepios, bir ölümlüdür ve çok eski bir hekimdir. Hekimlik sanatında o denli başarılı ve ileridir ki ölümünden sonra tanrılaştırılmıştır. Powell (2018)'a göre Asklepios gerçek bir insan ve ünlü bir hekim olduğuna işaret eden pek çok özellik taşımaktadır. Yunan tıp tarihine ilişkin en eski yazılı belgeler olan Homeros Destanları'nda (2006 a, b, 2006) konu edilen İ.Ö. 900'lerdeki Yunan tıbbında ise Asklepios henüz bir tanrı değildir. Homerik tıp, Asklepios'u kusursuz ve saygıdeğer bir hekim olarak nitelemektedir. İ.Ö. 800'lere doğru tıbbi uygulamalar tapınaklarda yapılmaya başlanmıştır ve Asklepios tanrılaştırılmıştır (Aydın, 2006).

Sağlık Tanrısı Asklepios'un ailesi (Bkz. şekil 2.); eşi Epione, kızları Aceso, Aglae, Hygieia, Iaso, Meditrina (Meditrine), Panacea ve oğulları Telesphorus, Machaon ile Podaleiros'tan oluşmaktadır. Asklepios başta olmak üzere tüm aile üyeleri, sağlık ile ilgili kavramları simgelemektedirler (Wilson, 2005). Bu noktada ailenin panteonvari bir yapılanma oluşturduğunu ve metaforik bir sistem üzerinden sağlığın bütünsel niteliğine işaret ettiklerini ifade etmek mümkündür. Asklepios kendinden sonra gelen hekimlerin atası olarak kabul edilmiş ve tüm hekimler 'Asklepiosoğlu' olarak anılarak, soyu onurlandırılmıştır.

Şekil. 2. Tanrı Asklepios ve Ailesi
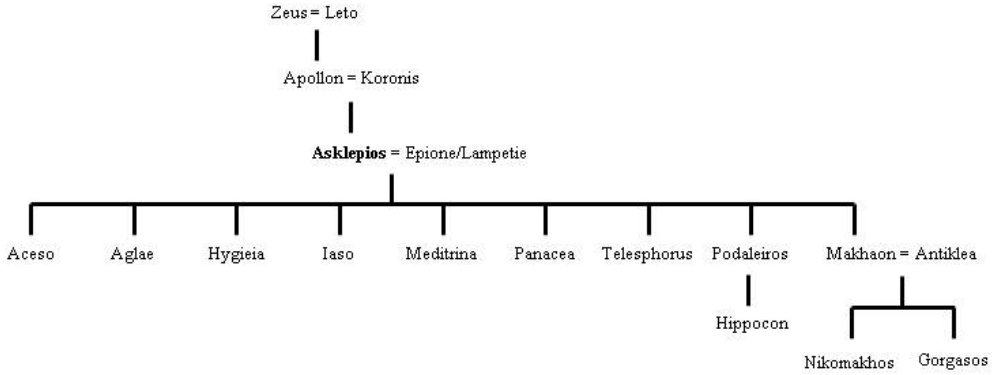
Tanrı Asklepios başta olmak üzere ailesini oluşturan eşi, kızları ve oğulları -tanrılar, tanrıçalar ve doktorlar- ile ilgili bilgiler şu şekilde özetlenebilmektedir:

3.1.1. Asklepios

Asklepios -Aesculapius-, Yunan ve Roma mitolojisinde sağlık tanrısıdır. Işığın, güzel sanatların, kehanetin ve iyileştirmenin tanrısı Apollon'un oğludur. Annesi konusunda, rivayetler vardır. Leukippos'un kızı Arsinoe ile Phlegyas'ın kızı Koronis'in bu bağlamda isimleri geçmektedir (Edelstein &Edelstein, 1998; Wilson, 2005). Ancak genel kabul görmüş düşünce, Asklepios'un annesinin Koronis olduğu yönündedir.

Asklepios'un doğumu da çeşitli rivayetlere konu olmuştur. En yaygın versiyon, Tanrı Apollon'un Thessalia -Teselya- Kralı Phlegyas'ın kızı olan Koronis'e aşık olması ve onunla birleşmesidir. Ancak Apollon ile birlikteliğinden hamile kalan Koronis'in bir başka daha aşığı daha vardır: Elatos'un oğlu Iskhys. Bir kuzgunun haber vermesi ile bu ihaneti öğrenen Apollon, çok öfkelenmiş ve Koronis'i cezalandırmıştır (Smith, 1853). Kimi anlatılara göre ise Apollon, Koronis ve Iskhs'in birlikteliğini kendisi fark etmiştir.

Koronis; kimi anlatılarda Apollon, kimi anlatılarda Artemis tarafından okla öldürülmüştür. Kimi anlatılara göre ise, bir odun yığınının üzerinde diri diri yakılmıştır. Annesine olan tüm öfkesine rağmen, kendi kanından olan çocuğun ölmesine gönlü razı olmayan Apollon, onu annesinin karnından çekip almıştır (Bayladı, 2010). Erhat (2003), bu olayı, Hekim Tanrı'nın son anda kurtarıcı olarak yetişmesinin simgesi olarak yorumlamaktadır. Asklepios'un doğum şekli, sezaryen doğum olarak nitelenebilmektedir (Ağartan, 2009). İlk kez İ.Ö. 8. yüzyılda uygulandığı düşünülen bu yöntem, yine aynı yüzyıllarda Asklepios'un tanrılaştırılması için kullanılmış olmalıdır (Patacı, 2016).

Asklepios'un Epudauros'un en önemli tanrısı olmasına ilişkin bir açıklama niteliğindeki bir başka tradisyona göre ise; Phlegyas bir yağmacıdır ve Koronis babası ile birlikte yaptığı bir yolculuk sırasında Tanrı Apollon tarafından baştan çıkarılmıştır. Koronis, Epidauros'ta Myrtion Dağı'nın eteğinde çocuğu gizlice doğurmuş ve daha sonra terk etmiştir. Bir keçi gelip bebeği emzirmiş, bir köpek ise bakmıştır. Köpekle keçinin sahibi olan çoban Aresthanas, bebeği bulmuş ve bebeği saran ışık çemberini görünce hayrete düşmüştür. Bu işte bir sır olduğunu düşünen çoban, bebeği almaya cesaret edememiş ve bebek tanrısal kaderine doğru tek başına ilerlemiştir (Grimal, 1997).

Bayladı (2005) tarafından aktarılan bir tradisyonda ise Asklepios'tan Leukippos'un kızı Arsione'nin çocuğu olarak söz edilmektedir. Ancak Koronis tarafından yetiştirilmiştir. Böylelikle yaygın olan tradisyonlara gönderme yapılmış ve uzlaşı sağlanmıştır. Bir başka anlatıma göre ise Asklepios, bir kuzgun yumurtasının içinden yılan biçiminde doğmuştur. Hekim Tanrı'ya, Epidauros'da bu görünümü altında tapınılmıştır. Annesi Koronis'in isminin, Yunanca kuzgun anlamına gelen 'korone' sözcüğüyle olan ilintisini de bu bağlamda yorumlamak mümkündür.

Asklepios, babası Apollon tarafından annesinin karnından çekilip alındıktan sonra, yetiştirilmek üzere bir çok sanatın yanı sıra hekimlik sanatının da üstatı olan Kheiron'a verilmiştir. Tanrı Kronos ile Philyra'nın oğlu olan Kheiron; At adamların -Kentauros- en ünlüsü, en akıllısı ve en bilgilisidir. Bir doğa adamı olan Kheiron, doğadan aldığı derslerleen büyük yiğitleri yetişrtirmiştir (Erhat, 2003). Asklepios, Yunan mitolojisinin en önemli tanrılarından biri olan Apollon'un oğlu olmasına ve sahip olduğu tüm tanrısal meziyetlere rağmen; tüm bilgi, beceri, görgü ve deneyimini kendisini yetiştiren Kheiron'a borçludur. Asklepios, Kheiron'dan hekimlik ve cerrahlık sanatının tüm bilgilerini ve detaylarını öğrenmiştir. Güzel konuşmayı, hastalıklara uygun merhem ve ilaçlar hazırlamayı, sağlığa ve şifaya ilişkin tüm ayrıntıları bu süreçte edinmiştir. Zamanla da ustasını geride bırakarak eşsiz bir hekim ve cerrah olmuştur.

Tüm zamanların bilinen en önemli hekimlerinden biri olan Asklepios'un en önemli özelliği, yalnızca hastaları iyileştirmekle kalmaması, ölüleri bile diriltebilmesidir. Efsaneye göre Asklepios, ölüleri diriltmek için Tanrıça Athena'dan aldığı Gorgo'nun kanını kullanmıştır. Asklepios; bu şifalı kanı kullanarak birçok ölüyü diriltmiştir (Edelstein & Edelstein, 1998; Graves, 2012). Ancak Asklepios'un insanlar ve tanrılar arasındaki sınırları zorlamakla birlikte doğal düzene de müdahale eden bu gücü, Baştanrı Zeus'u öfkelendirmiştir. Zeus, kendi yetkisinde bulunan bu gücün bir ölümlü tarafından kullanılmasından hoşlanmamış ve Asklepios'un üzerine bir yıldırım salarak onu yakmış yok etmiştir (Smith, 1853: 19; Graves, 2012). Bu olayı, doğal düzenin bozulmasının yaratıcının arzusuna uygun olmadığı, insanın tüm sağlık arayışlarına ve ölümsüzlük arzusuna rağmen ölmek zorunda olan bir varlık olduğu şeklinde yorumlamak mümkündür.

Asklepios'un doğumu gibi trajik olan ölümü, babası Apollon'u büyük üzüntüye ve öfkeye boğmuştur. Apollon, Zeus'tan intikam almak için ona yıldırımı bağışlayan Kykloplar'ı öldürmüş ve yas tuttuğu süre boyunca Olympos'tan ayrılmıştır. Asklepios ise, ölümünün ardından takımyıldıza dönüştürülerek Yılancı Takımyıldızı olmuş ve Hekim Tanrı olarak saygı görmüştür (Wickkiser, 2008). Asklepios'un tıbbi becerisinin kalıcı değeri, bütün Yunan dünyasının ona tapınmasıyla karşılık bulmuştur.

Asklepios kültü, Yunan ve Roma çok tanrıcılığını -politeizmini- takip eden dönemde gündeme gelen Hıristiyanlık inancı içinde de varlığını sürdürmüş ve Asklepios'un tanrısal şifa özelliği İsa Peygamber'e aktarılmıştır (Sarı, 2007). Patacı (2016), Asklepios'u tanrılaştırma ve şeytanlaştırma arasında mitolojik bir figür olarak nitelemektedir. Bu bağlamda kaynaklarda ilk olarak insan olarak geçen Asklepios, adına tesis edilen kült ve tapınaklar aracılığıyla tanrılaştırılmıştır. Greko-Romen dünyanın en önemli kültlerinden biri olarak tapım gören Asklepios, Hıristiyanlık inancının aynı coğrafyada yayılması neticesinde bu kez şeytanlaştırılmış ve buna bağlı olarak da Asklepios kültü zamanla ortadan kalmıştır. Bununla birlikte Asklepios tapımı yerine, İsa imajı ikame edilmiştir. Asklepios ve İsa biyografileri arasında tanrısal akrabalık bağı, mucizevi doğum, ölüleri diriltme, ölümden dirilmesi gibi temalar nezdinde büyük benzerlik vardır. Bunun yanı sıra her iki karakter de, *soter -kurtarıcı-* ve *filantrop -insan sever/insan canlısı-* olarak bilinmektedir.

Tanrı Asklepios; görsel sanatlarda çoğu kez yaşlı, sağlıklı, deneyimli ve güven verici bir karakter olarak gösterilmektedir. Beyaz bir chiton -elbise- ile betimlenen Asklepios, genellikle bir asaya yaslanmış olarak gösterilmiştir (Edelstein ve Edelstein, 1998). Günümüz hekimlerinin beyaz gömleği de, Asklepios'tan geldiği düşünülmektedir.

Asklepios'un simgeleri -atribüleri-; 'yılan', 'asa', 'tas', 'köpek' ve 'horoz' dur (Bayatlı, 1947; Özden, 2003). Söz konusu simgelerin, sembol dilinde temsil ettikleri kavramları şu şekilde özetlemek mümkündür:

'Yılan', hayvanlarla ilgili sembolizmin ilk sıralarında yer almaktadır (Gardin ve Olorenshaw, 2014). Hem zehirli, hem iyileştirici olması nedeniyle Tanrı Asklepios'un en önemli simgelerinden biridir. Yılan; uzun ömür, bilgelik ve ileri görüşlülük ömürün simgesidir. Asklepios kelimesinin olarak yılan anlamına gelen 'Askalabos' kelimesinden türediği de düşünülmektedir (Astour, 1965). Bu bakış açısına göre Antik Yunan toplumunda ilk başlarda adaklar sunulan Asklepios değil, bir yılandır. Asklepios, zamanla sağlık tanrısı olarak kabul edilmiş ve yılan da şifa gücünü gösteren bir sembol olarak onun asasına sarılı olarak gösterilmiştir. Yılan, yalnızca Tanrı Asklepios'u değil, sağlık ile ilgili tüm tanrı ve tanrıçaları da temsil etmektedir. Yeraltı yaratıklarının en özgür ve en özgünü olan yılan, Asklepios mitinin tarihsel art alanı olarak günümüzde de başta tıp olmak üzere tüm sağlık bilimlerinin sembolü olarak kullanılmaktadır. Yılan simgesinin iyi-kötü, korkulan-saygı duyulan, yaşam-ölüm gibi farklı anlamları barındırması, yılanın sarılı olduğu 'asa' ile ilgili de farklı gönderimlere yol açmıştır. Asa, ağaç ile sembolize edilen bilgiyi bilgeliği ve tıpta uzmanlığın devamlılığını temsil etmektedir. Asklepios'un yılana sarılı asasında, yılanın gençleştirme ve şifa gücü ile asanın şifası ve bilgisi birleşerek Asklepian sembolünü oluşturmuştur. (Antoniou vd., 2011). Kimilerine göre ise asanın anlamı, hekimliğin az bir zamanda öğrenilmeyip yaşlanıp bir bastona yaslanmak zorunda kalacağı zamana değin bilgilenmeye ve deneyim edinmeye gerek duymasıdır (Tahberer, 2016). Kimilerine göre ise asa, hekimlerin ne kadar yorgun olurlarsa olsunlar asalarına dayana dayana hastalarını sağaltmaya gitmelerini ifade etmektedir (Bayatlı, 2016). 'Tas', içinde şifa verici ilaçların hazırlandığı kutsal bir çanaktır. Genellikle gümüşten mal edilmiştir (Tez, 2010; Bayatlı, 2016). 'Köpek'; 'sadakat', 'koruma' ve 'eşlik' sembölüdür. Erken topluluklar tarafından ruhlar alemi ile ilişkilendirilmiştir (Gardin ve Olorenshaw, 2014; Gibson, 2016; Wilkinson, 2014). Köpek, ölüm ve dirilişe ilişkin gizli bilginin koruyucusudur. Ölüm ve yaşam arasında bir varlık olan insan açısından ele alındığında ise köpek, olağanüstü şifanın sembolü olarak belirmektedir ve yaşam ile ölüm arasındaki geçidi tanımlamaktadır. 'Horoz', bir güneş kuşudur ve 'şafak', 'erkek gururu', 'doğurganlık' ve 'cesaret' simgesidir. 'Horoz gibi ötmek', hükmetmek anlamına gelmektedir. Zeus, Apollon ve Persephone gibi bir çok Antik Yunan ve Roma tanrı ile tanrıçasının kutsal hayvanıdır. Horoz, ötüşü ile ihtiyatın sembölüdür. Bu ötüş, gecenin kötülüğünü ve hayaletleri avlayarak, bize aydınlığın geri gelişini bildirmektedir (Gardin ve Olorenshaw, 2014; Wilkinson, 2014). Asklepios'a, yaşamın ve gün doğuşunun her gün yinelenmesini müjdeleyen horoz kurban edildiği bilinmektedir. Öyle ki baldıran zehiri içmek suretiyle ölüme mahkum edilen Sokrates de, ölümünün yeni ve daha mutlu bir yaşamın başlangıcı olacağı inancıyla yeni yaşamı için horoz kurban etmiştir (Özden, 2003).

3.1.2. Sağlık Tanrısı Asklepios'un Eşi: Epione

Sağlık Tanrısı Asklepios, tradisyonlarda bir çok kadınla anılan bir isimdir. Bununla birlikte genel kabul görmüş düşünce Tanrı'nın, Epione ile evlenmiş olduğudur. Epione, Yunan ve Roma mitolojisinde 'ağrı azaltan' tanrıçadır. Epidauruslu olduğu düşünülmekte ve mitologyada Merops'un kızı olarak geçmektedir. Bununla birlikte Kos'ta Asklepios'un kızı olarak kabul edilmektedir. Epione; Tanrı Asklepios ile olan birlikteliğinden bir çok kız çocuk sahibi olmuştur. Iaso, Panakiea, Aiglae ile Akeso bu bağlamda bahsi geçen tanrıçalardır. Kendisine ait bilgiler sınırlı olmakla birlikte Asklepios'un yalnızca karısı değil, yoldaşı ve çalışma arkadaşı olarak değerlendirilmektedir.

Tanrıçanın ağrı azaltma, acı dindirme nosyonu da bu birlikteği anlamlı kılmaktadır. O, hastalıkları dindiren ilaçları hazırlamakla da görevlidir (Tahberer, 2016). Epione'nin, Epidauros Asklepion'unda Tanrı Asklepios'un heykeliyle yanyana duran bir heykeli bulunduğu da bilinmektedir (Grimal, 1997).

3.1.3. Sağlık Tanrısı Asklepios'un Kızları: Aceso, Aiglae, Hygieia, Iaso, Meditrina, Panacea

Sağlık Tanrısı Asklepios'un bir çok kızı vardır. Kızlarının ismi, çeşitli kaynaklarda farklı şekillerde geçmektedir. Tanrı'nın kızları ve onlara ilişkin bilgiler, alfabetik sırayla şu şekildedir:

Aceso

Aceso-Akeso-, kaynaklarda Tanrı Asklepios'un kızı olarak geçmektedir. Yaraların sağaltılması ve hastalıkların iyileştirilmesini temsil etmektedir (Magiorkinis vd., 2008). Kız kardeşleri Iaso ve Panacea ile birlikte bir işlevin kişiselleştirilmesi olarak karşımıza çıkan Aceso'nun Epidaurus kökenli olduğu düşünülmektedir (Edelstein & Edelstein, 1998)

Aiglae

Aiglae -Aegle-, Yunan ve Roma mitolojisinde, Tanrı Asklepios'un kızı olarak geçmektedir (Smith, 1853). Kız kardeşleri gibi, o da bir soyutlamadır. İsmi 'sağlık ışığı' anlamına gelmektedir (Ünver, 2002) ve 'doğal güzellik' sürecinde görevlidir (Ağartan, 2009).

Hygieia

Hygieia, Batı mitolojisinde 'sağlık' ve 'temizlik' tanrıçası olarak yer almaktadır (Bayladı, 2005). Tanrı Asklepios ile Klymene'nin ya da Epione'nin kızıdır Iaso ve Panacea'nın ise kardeşidir. Hygieia'nın adı, bazı kaynaklarda Asklepios'un karısı olarak da geçmektedir (Powell, 2018). Hygieia ismi, kelime olarak 'sağlık' anlamına gelmektedir. O; sağlık ve temizliğin kişiselleştirilmiş şeklidir. Türkçe, İngilizce ve Fransızca'da da kullanılan *hijyen -hygiene-* kelimeleri, Hygieia'dan gelmektedir (Harper, 2018). Hygieia da, kız kardeşleri gibi bir soyutlamadır. Bu nedenle kendisine ait herhangi bir mitos yoktur.

Asklepios'un kızlarından en çok bilineni olan Hygieia hastalıklardan korunma ve yaşamın devamlılığını sağlama sorumluluğunu taşımaktadır. Sadece insanların değil hayvanların da sağlık ve iyileşmelerine yardımcı olmaktadır (Erhat, 2003; Bayladı, 2005).

Ünver (2002)'ye göre Asklepios'un büyük kızı olan Hygieia, Asklepios'un çocukları arasında en onurlusu olarak değerlendirilmiştir. Baba-kız, şifa tanrısı iken, sonraları -İ.Ö. 480- daha genel anlamda kurtarıcı ve tüm tehlikelere karşı sığınılır bir varlık olmuşlardır. Hygieia, Kuzey Yunanistan ve Anadolu'da babası Asklepios'a denk bir üne ve onura sahiptir (Bayatlı, 1947). Hygieia, Asklepios'un en ünlü kızı olarak görsel sanatlarda oldukça işlenmiştir. Hygieia, genellikle babası ile karşılıklı ayakta dururken ya da bir elinde tuttuğu kaseden diğer koluna dolanan yılanı beslerken gösterilmiştir. Bayatlı (1947)'ye göre Hygieia, sağ elinde tuttuğu ve göğsüne doğru uzanan yılan ile Asklepios'un kutsal yılanının süt anası gibi görülmektedir. Tanrıçanın elinde tuttuğu kasenin içinde buğday, bal ve yağ karışımı olan iyileştirici bir içecek olduğu düşünülmektedir. Yılan ve kase simgeleri zamanla birleşerek günümüzde eczacıların simgesi olarak kullanıldığı halini almıştır. Hygieia; Hipokrat döneminde de egzersiz, diyet,

hijyen gibi unsurlar bağlamında sağlıklı yaşamın sürdürülmesindeki simgesel rolünü devam ettirmiştir (Ağartan, 2009).

Iaso

Iaso -Ieso-, Yunan ve Roma mitolojisinde 'nekahat' tanrıçası olarak yer almaktadır. Tanrı Asklepios ile Lampetie'nin bazı kaynaklarda Epione'nin kızı olarak gösterilmektedir. Hygieia, Meditrina ve Panacea'nın kardeşidir. Iaso, iyileştirme süreci ile ilgili bir tanrıçadır. İsmi, iyileştirme anlamına gelmektedir ve Asklepios'un ortanca kızıdır (Ünver, 2002). Asklepios'un diğer kızları gibi Iaso'nun da kendisine ait bir mitos yoktur ve o da diğer kız kardeşleri gibi bir soyutlamadır. Bununla birlikte Oropos'ta bir tapınağının olduğu bilinmektedir (Grimal, 1997).

Meditrina

Meditrina, batı mitolojisinde 'sağlık' ve 'uzun yaşam' ile ilgili tanrıçadır. Tanrı Asklepios'un kızıdır. Kendisi hakkında fazla bilgi yoktur. Diğer kız kardeşleri gibi, o da bir soyutlamadır. Bu bağlamda Meditrina, günümüzde *ilaç -medicine-* anlamında kullanılan en önemli tıbbi kavramlardan biridir (Patacı, 2016).

Panacea

Panacea -Panakeia-, batı mitolojisinde bitkiler aracılığıyla iyileşmeyi temsil eder. Tanrı Asklepios ile Lampetie'nin ya da Epione'nin kızıdır. Hygieia ve Iaso'nun ise kardeşidir (Grimal, 1997). Ünver (2002)'ye göre ismi deva anlamına gelen Panacea, Asklepios'un küçük kızıdır. İnsanların her derde deva bir ilaç -panacea- umudunu simgelemektedir ve tüm hastalıkları iyi eden sağlık tanrıçasıdır (Tez, 2010). Panacea da tıpkı Hygieia ve Iaso gibi, iyileştirme sürecinde görevlidir. O, otlarda bulunan şifa verici kuvvetlerin tanrıçası olduğu için, yüzyıllar boyunca 'panzehir' anlamında kullanılmıştır (Sarı, 2007).

3.1.4 Sağlık Tanrısı Asklepios'un Oğulları: Telephorus, Machaon, Podaleiros

Sağlık Tanrısı Asklepios'un 'Telesphorus', 'Machaon' ve 'Podaleiros' isminde üç oğlu vardır. Tanrı'nın üç oğlu da, kız kardeşleri gibi sağlık ile ilgilidir. Bununla birlikte Telesphorus bir tanrı iken, Podaleiros ve Machaon ünlü birer hekimdir.

Telesphorus

Telesphorus, Yunan ve Roma mitolojisinde 'sağlık' ve 'sağlığın korunması' ile ilgili bir tanrı olarak varlık göstermektedir. Tanrı Asklepios'un oğlu ve yardımcısıdır. Annesinin kim olduğuna dair bilgiler, örtüktür. Hekimlikte hem rüyaları yorumlama hem de iyileşme sürecini kollama işlevlerini yerine getirmektedir (Bayatlı, 1947)

Telesphorus, aynı zamanda nekahat ile de ilişkilendirilmiştir. Akça ve Uzel (2013) Telesphorus'un laik tıbbın bir gereği olan ve hastalık sonrası iyileşme döneminde iyi bir bakım alarak istiharat etmeyi temsil ettiğini ifade etmektedirler. O; tedavi sanatının iyileşme ile sonuçlandığını, hastalığın sona erdiğini ve mükemmel sağlığa kavuşulduğunu temsil etmektedir (Tahberer, 2016). Diğer bir ifadeyle sabır ve dayanıklılık ile şifa bulmanın, iyileşmenin simgesidir. Telesphorus'un, Asklepios kültü ve Asklepion tedavi şekilleri ile bağlantılı olarak düş yorumculuğu yapmak ve

iyimserliği korumak gibi misyonları da vardır. Bu bağlamda Telesphorus; gizemli hekimlik sanatına hakim olan, rüyaları yorumlayan ve iyileşme dönemine eşlik eden bir tanrıdır.

Asklepios gibi Telesphorus'a da adaklar sunulmuş ve iyileşmek için yardım dilenmiştir. Pergamon-Bergama-Asklepionu'nda, Tanrı Telesphorus adına ikinci bir tapınağın daha bulunduğu bilinmektedir. Telesphorus'un bu ayrıcalıklı konumunda, Asklepios'un oğlu olmasının yanı sıra yardımcısı olarak anılmasının muhakkak ki büyük rolü vardır.

Telesphorus, Batı mitologyasına ait bir tanrı olarak kabul görmekle birlikte, bazı yazarlar Anadolu kökenli olduğunda ısrarcıdır. Bu bağlamda Erhat (2003)'e göre Telesphorus, Asklepios kültünden önce Anadolu'da bulunan bir tanrıdır. Ünver (1938) ile Bayatlı (1947), Aristeides, Pausanias ve bazı yazarların Telesphorus'u Bergama'nın özel tanrısı saydıklarını ifade etmektedir. Buna göre zamanının en büyük hekimi olan Telesphorus, ölümünden sonra hemşerileri ve öğrencileri tarafından bir mezhep kurucusu sayılarak tanrı derecesine yükseltilmiştir. Bergama Asklepionu'nda kendisine ait olan tapınağı, Telesphorus'un Anadolu kökenine ilişkin bir kanıt olarak yorumlamak mümkündür. Anadolu'ya özgü özellik gösteren bu Asklepion, Asklepius ve Telesphorus'a ait kültleri bir araya getirmiştir.

Telesphorus, görsel sanatlarda Asklepios'un yanında ya da Asklepios ile Hygieia'nın arasında gösterilmiştir. Genç tanrı, mantolu ve sivri külahlı başlıklı bir genç olarak betimlenmiştir. Öyle ki kısa boylu bir çocuk ya da bir cüce olarak da, tasvirleri bulunmaktadır. (Bayatlı, 1947; Tahberer, 2016).

Podaleiros

Podaleiros -Podaleirios-, Tanrı Asklepios'un oğlu ve Hekim Machaon'un kardeşidir. Annesinin Epione, ya da Lampetie olduğuna dair rivayetler vardır. Homeros (1986)'nın aktardığına göre, Podaleiros da, tıpkı ağabeyi Machaon gibi Troya Savaşı'na katılmış ve Akha Ordusu için hekimlik yapmıştır. Kardeşi Machaon ile birlikte askeri hekimlerin atası olarak nitelendirilebilir. Görünmeyeni keşfetmek ve iyileştirmeyeni iyileştirmek için gerekli tüm hileler, onda vücut bulmaktadır (Sarı, 2007). Podaleiros; oldukça bilgili, becerikli ve başarılı bir hekimdir. Hacamat tedavisinin de onun tarafından keşfedildiği söylenmektedir (Tez, 2010).

Yunan ve Roma mitolojisinde Akhamas, Epeiros, Philoktetes gibi bir çok kahramanın ve Karia Kralı Damatos'un kızı Syrna tedavisi Podaleiros'a atfedilmektedir. Podaleiros'un, Hippocon isimli bir oğlu vardır. Hippocon da, babası ve dedesi gibi bir hekimdir. Öyle ki tıbbın babası olarak da kabul edilen Hippokrates'in de, onun soyundan geldiği rivayet edilmektedir (Ünver, 1938; Eren ve Uyar, 1989).

Machaon

Machaon -Makhaon-, Tanrı Asklepios'un oğlu ve Hekim Podaleiros'un kardeşidir. Annesinin Epione, Arsione, Ksanthe, Lampetie ya da Koronis olduğu yönünde farklı rivayetler vardır. Uzmanlık alanı cerrahidir. Antik Yunan toplumunda cerrahların Machaon'a taptıkları bilinmektedir. Okları çıkarmak, bıçakla ameliyat etmek, yara ve bereleri tedavi etmek onun sorumluluğundadır (Sarı, 2007). İsminin bıçak kelimesinin Yunanca karşılığı olan 'makharia' kelimesi ile ilişkili olması, bu sav ile bağlantılıdır. Machaon, Asklepios'un oğulları arasında görece önemli olandır. Çünkü yeryüzündeki tıbbın bütün olanaklarını kendisinde topladığı düşünülmektedir. Bu nedenle göksel onurların acunsal karşılığı olarak kabul edilmiştir (Bayatlı, 1947).

Troya Savaşı'nda Akha Ordusu'nun hekimliğini yapan Machaon, kardeşi Podaleiros gibi ilk askeri hekimlerden biri kabul edilir. Homeros'un 'kusursuz hekim' olarak nitelediği Machaon, Troya Savaşı esnasında baba mirası mesleğini icra ederken öyle yararlı olmuş ve savaşçılara o kadar çok katkıda bulunmuştur ki çok geçmeden her türlü askerlik hizmetinden muaf tutulmuştur. Machaon'un bir hekim olarak hayatının tehlikeye atılamayacak kadar değerli olması, halkının onu cephe gerisinde tutması sonucunu doğurmuştur (Grimal, 1997). Öyle ki Machaon Paris tarafından vurulduğunda Akhalılar, onu kaybedeceklerini düşünmüş ve büyük paniğe kapılmışlardır Bu panik, Homeros (2016) tarafından şu şekilde dile getirilmiştir: *"Bir sürü insana bedeldir bir hekim, yaradan ustaca çeker çıkarır oku, acı dindiren ilaçlar serper yaraya"*. Machaon yaralanmasının ardından, Nestor tarafından savaş alanından uzaklaştırılmış ve onun barakasında Hekamede tarafından özel bakım görmüştür. Telephos, Philoktetes ve Menelaos Machaon'a tedavi olmuş kişiler arasında en bilinenleridir. En ünlü tedavisi ise Troya Savaşı sırasında Pandaros tarafından yaralanan Menelaos'un yarasını iyileştirmesidir (Gürel ve Alaçam-Akşit, 2018). Machaon, Diokles'in kızı Antiklea ile evlidir. Bu evlilikten Nikomakhos ve Gorgasos isminde iki oğlu vardır. Bu iki oğlan, dedeleri ve babaları gibi sağlıkla ilgilidir. 'İyileştirici kahramanlar' olarak bilinen Nikomakhos ve Gorgasos için, Glaukos'un oğlu Isthmios tarafından bir tapınak yaptırılmıştır (Grimal, 1997).

3.2. Sağlık Yurdu Asklepionlar

Tanrı Asklepios'a adanmış tapınaklar, 'Asklepion' olarak adlandırılmaktadır. Sağlık yurdu olarak karşılık bulan bu mekanlar, Antik dönem tıp anlayışını temsil eden mekanlardır. Asklepion, özünde bir tapınaktır; ancak bir tapınaktan daha fazla bir anlam ifade etmektedir. Asklepios adına inşa edilen bu tapınaklarda, iyileştirici hekimlik yöntemleri uygulanmış ve şifa dağıtılmıştır. Bu bağlamda Asklepion, Antik Yunan kültürünün şifahaneleridir.

Daha geniş bir ifadeyle Asklepion'lar, Antik Yunan ve Roma toplumlarında büyüsel/tapınaksal tıp anlayışının temsilcisi olarak kurulan mekanlardır. 'Sağlık evleri' ya da 'sağlık tapınakları' olarak da adlandırılabilen Asklepion'lar; birer sağlık kuruluşu olarak faaliyet göstermiş ve tapınaktaki rahip-hekimler -Asklepiades- hekimik ve eczacılık yapmışlardır (Tez, 2010). Rahip hekimlik görevi babadan oğula geçen ve yaşam boyu süren kutsal bir görev olarak sürdürülmüştür (Üreten, 2004). Yalnızca Asklepion ve Asklepiad gibi isimlerdirmeler bile, Antik Yunan kültüründe Asklepios'un tıbbın kurucusu olarak görüldüğünü tanıtlamaktadır. Asklepios'a bağlı hekimler, ailelerinin itibarını korumak amacıyla aileye alınan yabancı hekim adaylarına, Asklepios Ailesi'ne yaraşır bir hayat süreceklerine dair yemin ettirmişlerdir. Bu yemin, günümüzde 'Hipokrat Andı' olarak bilinmektedir (Sarı, 2007).

Asklepion ziyaretleriyle ilgili olarak elde edilen kaynaklarda tipik bir ziyaretin; bir memba ya da çeşmede hazırlayıcı banyonun yapılması, ardından şifa için dualarla Asklepios'a adak adaması şeklinde başladığı sonrasında da hastanın tapınak içerisinde bir yerde uykuya yatması ve rüyasında gördüklerinin yorumlanarak buna göre ameliyat, ilaç, diet ya da egzersiz programlarının yürütülmesini içerdiği bulunmuştur. Bu süreç sonunda şifa bulan kişiler, Asklepios'a şükranlarını hediyeler sunarak ritüeli tamamlamaktadırlar (Wickkiser, 2008).

Asklepion'lar, sağlık uygulamalarının gerçekleştirildiği merkezler olmalarının yanı sıra tıp eğitiminin de verildiği mekanlardır. Antik dönemin önemli hekimleri arasında isimleri geçen Calinos ve Galenos gibi hekimlerin yanı sıra modern tıbbın babası olarak kabul edilen Hipokrat'ın da Asklepion'da eğitim gördüğü bilinmektedir. Bu hekimler, Asklepionlar'da öğrendikleri yöntemlere yenilerini ekleyerek insanların hastalıklarını tedavi etmiş, onları sağlıklarına kavuşturmuş ve bilgileri ile deneyimlerini kullanarak yeni hekimler yetiştirmişlerdir.

Antik dönemde inşa edilen Asklepion'lardan bugün iki yüz tanesi bilinmektedir (Tahberer, 2016). Asklepios kültü, İ.Ö. 6. yüzyılda Epidaurus'ta başlamış ve gelişmiştir. Nerede oldukları bilinmeyen Asklepion'ların varlığının yanı sıra günümüzde bile destinasyon değerine sahip olan Asklepion'lar bulunmaktadır. Bu bağlamda Epidauros, Knidos -Datça-, Kos -İstanköy-, Atina, Cyrene, Trika, Rados ve Pergamon -Bergama- kentlerinde bulunan Asklepionlar dünyaca ünlüdür. Asklepionlar'ın şöhreti Antik dünyada Asya, Afrika, Yunanistan ve İtalya'ya kadar yayılmıştır (Ünver, 1938; Nasuhioğlu, 1974; Magiorkinis vd., 2008; Tez, 2010).

Kültün Yunan şehirlerine taşınmasına ilişkin kaynaklar, Atina'daki vebayı sebep olarak göstermektedirler. Nerdeyse şehir halkının üçte birinin ölümüyle sonuçlanan vebanın giderilmesinde, Atina panteonundaki tanrıların yetersiz kaldığının düşünülmesi, Epidaurus'taki kültün Atina'ya taşınmasına neden olmuştur. Kısa sürede veba gerilemiş ve bu durum Asklepios'un başarısı olarak izah edilmiştir (Patacı, 2006: 169).

Asklepion'lar, İ.Ö. 9. yüzyıldan 5. yüzyıla kadar etkili olmuşlardır. Yunan ve Roma kültüründe uzun yıllar boyunca önemli izler bırakan bu tapınak ve sağlık yurtlarının ışığı, Hıristiyanlığın yaygınlaşması ile bu yavaş yavaş sönmeye başlamıştır. Yeni dinin gelişimine koşut olarak tapınaklar kiliseye dönüştürülmüş, içlerinde bulunan tanrı heykelleri ise yok edilmiştir. Hekimlik mesleği ise, yaşanan gelişmeler uyarınca laik bir çizgiye girmiş, dinin ve mitolojisinin etkisinden kurtularak günümüzdeki görünümüne doğru evrilmeye başlamıştır.

4. Sonuç, Tartışma ve Öneriler

İnsan uygarlığı açısından en yaşamsal disiplinlerden biri olan tıp bilimi, aşamasal ve evrimsel bir gelişim çizgisine sahiptir. Sağlığın anlamlandırılması ve hastalıkların teşhis ile tedavisi, uygarlık tarihi içinde çeşitli aşamalardan geçmiştir. Bu noktada tıp biliminin gelişimi, birdenbire olmamıştır. Tıp bilimi; insanların ve toplumların tarih boyunca edindiği deneyim ve bilgilerin arka arkaya eklemlenmesi, birbirlerini takip etmeleri, birbirlerini takip ettikleri oranda yanlışlamaları ve bir senteze ulaşmaları ile mümkün olmuştur. Tüm bu nedenler yüzünden tıp bilimini ilk uygulamalardan günümüze uzanan bir doğrusallık içinde değerlendirmekte yarar vardır. Söz konusu bakış açısı, araştırmacıların tıp tarihini geçmişi, gelişimi ve değişimi içinde incelemelerini sağlayacaktır. Böylelikle günümüzden geçmişe bakıldığında, anlamsız ve bilim dışı bulunarak şarlatanlık olarak yorumlanan öncel uygulamalar, sebep-sonuç ilişkisine neden olmaları ve bilimsel tıp bilgisinin geleceğini hazırlamaları açısından önemli ve değerli kabul edilerek tıp biliminin gelişimindeki kilometre taşları olarak değerlendirilebilecektir.

Asklepios kültü, günümüzde yaşayan bir kült değildir. Ancak günümüz tıbbı büyük oranda kavram, nesne, uygumalama temelinde Asklepios ile ilgilidir. Günümüz tıbbında yer alan birçok kavram ve uygulamanın kökenini, Antik Yunan'a dayandırmak mümkündür. Bu bağlamda Asklepios kültünün ve sağlık yurdu Asklepionlar'ın yansımalarına günümüz tıbbında ve sağlık iletişiminde rastlanmaktadır. Asklepion'ları Antik dünyanın 'sağlık yurtları' ve günümüz hastanelerinin ve sağlık kurumlarının öncelleri olarak nitelemek mümkündür. Araştırma bulguları uyarınca;

• Asklepionların yönetsel-örgütsel nitelikleri ile dikkat çeken merkezler oldukları ve günümüz hastanelerinin öncelleri oldukları bulgusu elde edilmiştir. Asklepionlarda zaman içinde düzene giren ve bir usule bağlanan çalışmalar, hekimlik mesleğinin gelişiminde önemli bir etken olmuştur.

Asklepionlar, yoğun ve özverili çalışma tempolarıyla dikkat çeken yerlerdir. Buralarda hastaların bakılması, yatması, gezmesi, temizlik büyük bir düzen içinde yapılmıştır. İçeriye giriş ve çıkış, belirli kurallara bağlanmış, kapılarda

bulunan bekçiler -Philadelphos- izinsiz giriş ve çıkışların olmaması için özel dikkat göstermişlerdir. Hekimler -Asklepiadlar-, yönetsel görevler de görmüşlerdir. Bütün yurt, en büyük hekimin, diğer bir deyişle başhekimin -stephonophoros- sorumluluğuna verilmiştir. Gece ve gündüz nöbetleri büyük bir dikkatle yapılmış, temizlik ve lambaların yakılıp söndürülmesi, belirli kurallara ve zaman çizelgesine bağlanmıştır. Yurdun altın ve gümüş gibi kıymetli eşyaları da, başhekimin hekimin koruması altına verilmiştir (Bayatlı, 2016).

Asklepionların, belirli ilke ve kurallara göre düzen ve işbirliği esasına göre yönetildiklerini ifade etmek mümkündür. Bu anlamıyla, *sağlık yönetimi -health management-* ve *hastane yönetimi -hospital management-* gibi kavramlaştırmaların günümüze özgü olmadıklarını, uygulama temelinde çok önceden beri var olduklarını ileri sürmek mümkündür.

• Asklepionların sağlıklarına tedavilerini tanıtmaya ve halk nezdinde güven, sempati kazanmaya önem verdikleri saptanmıştır. Hastalar sağlıklarına kavuşup Asklepion'den ayrılırken, hastalıklarının ve tedavilerinin öykülendiği tabletler ile iyileşme hikayelerini konu alan yazıtlar bırakmışlardır. Söz konusu tabletler ve yazıtlar, daha sonra gelecek olan hastaların güvenlerini kazanmak için tapınakların duvarlarına asılmıştır ve sergilenmiştir.

Hekim Tanrı Asklepios'un mitinin katlanarak artmasını ve takipçilerinin sundukları hizmetlerin güvenilirlik kazanmasını sağlayan bu uygulamayı, halkla ilişkiler ve reklam faaliyetlerinin öncel örnekleri olarak değerlendirmek mümkündür.

• Asklepionların amaçlarına uygun bir şekilde faaliyet gösterdiklerini ve itibarlarını korumaya büyük önem verdiklerini ortaya koymuştur. Asklepionlar bir sağlık merkezi olsalar da, tapınak olmaları gerçeğini asla göz ardı etmemişlerdir. Yönetimlerinde belirli kurallara uyulması ve yaşamın kutsanarak, ölümün yasaklanması da, bu nedenledir. Asklepionlara giriş ve çıkışlar, kapılarda bulunan bekçiler aracılığıyla kontrol altına alınmıştır. Hastalar, hekimler tarafından kapıda karşılanarak ağırlaşanların içeri alınmasına izin verilmemiştir. Asklepionlara, ölümün girmesi ise yasaktır. Dolayısıyla hiçbir hastanın ölmesine ve kadınların doğum yapmasına olanak tanınmamıştır. Ağırlaşan hastalar, hızla yurdun dışına çıkarılmıştır. Bunun nedeni olası bir ölümün diğer hastalar üzerinde olumsuz bir etki yaratmaması ve Tanrı'nın şerefinin kırılmamasıdır (Bayatlı, 2016).

'Ölümün yasaklandığı, vasiyetnamelerin açılmadığı yer' olarak bilinen Asklepionlar'ın günümüzün moda kavram ve uygulama alanlarından biri olan *itibar yönetimi -reputation management-* ilkelerine göre yönetildiklerini ve başarılı uygulamalar ortaya koyduklarını ifade etmek mümkündür.

• Asklepionlar'da verilen sağlık hizmetlerinin bütünsel tıp özelliği gösterdikleri bulgulanmıştır. Bu yönüyle Antik dönem tıp anlayışı, günümüz tıp anlayışına koşut bir nitelik arz etmektedir.

Asklepionlar'da verilen sağlık hizmetlerinde özellikle doğadan yararlanılmakta ve kişinin içsel gücünün farkına varıp ortaya çıkarmasına yardımcı olunmaktadır. Bu bağlamda su ve güneş banyoları, temiz hava, hijyen kurallarına uygunluk, spor, perhiz, doğayla ve sanatla iç içe olmak, olumlu düşünmek, içsel gücü inanmak ve telkin günümüz tıbbının da önemsediği değerlerdir. Asklepios'un ailesi ve çocukları da sağlığın çeşitli boyutları ile ilgilenerek sağlığın bir bütün olduğuna ve bir dolu halinin olduğuna vurgu yapar niteliktedir. Bu bağlamda Asklepios kültü, sağlığın bir bütün olduğu ve ancak tüm boyutlarının birlikteliği durumunda mümkün olduğunu savlamaktadır.

• Asklepion'ların zamanlarında çok ilgi gördükleri ve tüm dünyada ün saldıkları bulgulanmıştır. İnanç ve telkin üzerine kurulmuş olan bu kült, tartışılmaz bir otorite olarak konumlanmış ve dünyanın dört bir yanından sağlığına kavuşma arzusunda olan hastaları kendine çekmiştir. Özellikle Helenistik dönemde, taşıt araçlarının ve

yol durumunun iyileştirilmesine koşut olarak Tanrı Asklepios'a ve Asklepion'lara yönelik bir turizmin oluştuğu bilinmektedir (Estin ve Laporte, 2003).

Asklepion'ların ziyaretçileri arasında sıradan halkın yanı sıra şehrin ve ülkenin ileri gelenleri, yöneticileri, sanatçıları, söz ustaları, hatta rahipler ve doktorlar gibi çok çeşitli katmanlardan insanlar bulunmaktadır. Kendisi de bir süre Bergama Asklepionu'nda eğitim almış olmasına rağmen hastalıkları ve tedavileri daha gerçekçi bir zeminde irdeleyen Galenos dahi bir hastalığı nedeniyle Bergama Asklepionu'nu ziyaret ettiğini belirtmektedir (Akça ve Uzel, 2013). Bu bağlamda Asklepieion'ların, *sağlık turizmi -health tourism-* kavramının da öncel bir örneğini verdiklerini savlamak olanaklıdır.

- Sağlık tesislerinin savaş durumlarında tüm saldırılardan muaf olması kuralının, Antik dünyada da geçerli olduğu bulgulanmıştır. Uluslararası hukuk kurallarına göre sağlık tesislerinin hedef alınması, savaş suçudur. Asklepion'lar da, benzer şekilde her türlü saldırıya karşı koruma altındadır. Bulunan bir yazıtta Asklepionlar'ın kutsal varlığına dikkat çekildiği ve her türlü saldırıdan özgür oldukları görülmüştür. Asklepionlar'a sığınmış olanların, burada kaldıkları sürece alınmaları mümkün değildi. Hiçbir kuvvet burada hükmünü yürütemezdi. Asklepion'lar, her devirde hücumlardan ve yağmalardan bu şekilde uzak kalmıştır (Bayatlı, 2016).

- Asklepion'larda sağlık hizmetlerinin bedel karşılığında verildiği görülmüştür. Örneğin Bergama Asklepionu'na gelen hastalardan, hastalıklarına ve hallerine göre para alınmıştır. Bergama köylülerine ise, parasız hizmet verilmiştir (Bayatlı, 1947). Sağlık hizmetlerinin ederlerine göre tutarlarının olması, günümüz sağlık koşullarına paralellik arz etmektedir. Yakın çevreye gösterilen iltimas ise, sosyal sorumluluk anlayışının varlığı olarak yorumlanabilmektedir.

Sonuç olarak gerçekleştirilen bu araştırma, elde edilen bulgular ve varılan sonuçlar doğrultusunda, ileriki araştırmalara yönelik aşağıdaki öneriler sunulmuştur:

a) Araştırmanın verileri, Batı tarihi ve Batı mitolojisi evren kabul edilerek toplanmıştır. Çalışma evreni olarak diğer kültürlerin tarihleri ve mitolojileri seçilerek farklı araştırmalar gerçekleştirilebilir.

b) Araştırma, tıp tarihinin yalnızca bir evresine odaklanmış ve yalnızca bir anlayışı konu etmiştir. Tıp tarihini oluşturan araştırmalar, birlikte ele alınarak karşılaştırmalar yapılabilir.

c) Araştırma, iletişim disiplinini temel alarak sağlık iletişimi ve mitoloji bağlantısından hareket etmiştir. Tıp, iletişim, tarih, arkeoloji, antropoloji ve kültür alanlarını içeren disiplinlerarası çalışmalar gerçekleştirilebilir.

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10

ISLAM IN TURKEY THROUGH THE EYES OF AMERICAN AMBASSADORS (1923-1938)

Esma Torun Çelik[1]

Abstract

The American public learned of the first information about Turkey from the Protestant missionaries who came to Anatolia since the beginning of the 19th century. The missionaries who supported the struggle of Christian elements under the Ottoman rule for the independence in the Near East created a very resistant prejudice to overcome. Admiral L. Bristol, who was appointed as High Commissioner to Istanbul at the end of World War I, encouraged the supporters of the American mandate by strictly following the National Movement in Anatolia. Bristol considered the proclamation of the republic after the sultanate and the abolition of the caliphate afterwards as significant events. Bristol appreciated Mustafa Kemal's goal of establishing a secular state and society since the early years. Despite Bristol, diplomatic relations between the two countries could only be established in 1927 and Grew, who was appointed as the first ambassador, was more critical of the religious beliefs of Turkish rulers and the attempts to break the influence of religion on society and state life during his term of duty. Charles H. Sherrill, who was appointed after Grew, served only a year but wrote books that appreciated Mustafa Kemal and compared him to essential leaders. He often admired Mustafa Kemal's views and practices on religion. However, Robert P. Skinner who was appointed as ambassador after Sherrill frequently criticized practices of secularism in Turkey. Ambassadors from the mid-1930s onwards- probably due to the effects of the impending war - sent reports to their country related to totalitarian tendencies in Turkey's regime, relations with foreign countries and on economic issues. MacMurray, who served after Skinner, had a similar attitude. Many of the secularism practices had already been implemented in those years. For this reason, religion-related issues occupy less space in the report during this period than previous ones. Diplomats, who followed the developments aiming to reduce the influence of religion in the society and secularize the state, which started with the abolition of the caliphate and continued until the Turkification of religious worship, transferred those developments from their perspective. They sometimes informed the US administration by having experts at the embassy prepare reports on the Islamic religion, its practices, and its social implications and importance.

Key words**:** America, secularism, missionary, ambassador, Islam

Introduction

In the late 19th century, since the day the Protestant missionaries set foot on the Ottoman lands, the American public described the Ottoman Muslim population as Turks. They interpreted the information about the Turks with the influence of their religious identity and point of view and conveyed them to the American people and their administrators. For this reason, the mind of an ordinary American was filled with information full of religious fanaticism about the people of this distant country, which they did not know at all. This conception, which is

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often reminiscent of the medieval cross-crescent conflict, has become hateful to Turks because of the measures taken against non-Muslim elements -especially the Armenians - trying to get rid of Ottoman sovereignty at the end of the 19th century. The concept "Terrible Turks" has been supported by large groups (McCarthy; 2010).

At the beginning of the national struggle period, due to the negative propaganda of the Armenian and Greek population who had settled in the US in recent years, the policy of smear towards the Turks in the American public has continued. The fact that American ambassadors who came to Istanbul often used missionaries as news sources and that there was no serious economic relationship between the two countries was effective in the continuation of this perspective. After Admiral Mark L. Bristol's appointment as High Commissioner to Istanbul in the middle of 1919, a positive outlook towards Turks began to develop.

Americans have often emphasized that the role of religion in Turkey is very important. The most important feature of the image of a Turk in their mind is the fact that Turks are Muslims. Two things come to mind when an average American thinks of Turkey: The first is the country of the barbarians where the Christians were put to sword; the second is that it is a region where Muslims live and there is *harem* and unlimited sexual confusion. The fact that missionaries working in the Ottoman lands presented Turkey as a country of darkness and barbarians waiting for the light of religious conversion was influential in the formation of this idea. The idea that there was a struggle between Christianity and Islam surrounded the emotional side of the American public (NARA, M1224 Roll10 File 867.404/226).

An American Embassy official, G. Howland Shaw confessed in his report in 1933 entitled "A Note on Religion in Turkey" that Americans consider Turkey and Turks from their religious thoughts and continue to do so and that's why they misjudged Turks. According to Shaw, Turks have no innate religious personalities like in American thought; nor is it possible to describe them as a fanatic Muslim (NARA, M1224 Roll 10 File 867.404/226).

Despite this negative view, the Ottoman-American relations continued uninterruptedly until the First World War. The relations, which were often influenced by the Armenian problem and the missionary institutions, were interrupted in 1917 when the US entered the war alongside the Allied States. The 14 principles introduced by President Woodrow Wilson in the last year of the war were seen as the only means of salvation for some of the Ottoman intellectuals in Istanbul and the American mandate was supported.

From 1919 onwards, although they have authorized Admiral Bristol to establish informal relations with the leading staff of the Anatolian movement, the first diplomatic relations with the new Turk were established in 1927. Joseph C. Grew was appointed as the first ambassador. In the period that we are going to examine, following Grew, Charles H. Sherrill, Robert P. Skinner and John Van Antwerp MacMurray served as ambassadors. In this paper, I will try to put forward their assessment of the practices related to religion and the reactions of the people against them, the position of religion among people and the consequences of religious changes in Turkey through the analyses of reports sent by American ambassadors to American Foreign Affairs, prepared by them personally or by others, their evaluations in books and articles, and their memories.

1. Admiral Mark L. Bristol (1919-1927)

On 12 August 1919, Admiral Mark L. Bristol was appointed to replace Lewis Heck as the High Commissioner. From the moment he took office, Bristol closely followed the National Struggle and informed American Foreign

Affairs about the true nature and significance of the movement led by Mustafa Kemal in Anatolia (Köse, 2016). Admiral Bristol remained in this post until October 1927. He is one of the rare American diplomats who did not support the claims of the genocide of Armenians during the National Struggle and supported the thesis of the Turks.

Bristol is of the opinion that the abolition of the sultanate would have significant repercussions. For this reason, he did not find it convincing that the Turkish authorities refuted the rumors that the Caliphate would be lifted immediately after the proclamation of the republic. He believed that the authorities were taking some time to act although they had made their decisions on the abolition of the caliphate. Bristol argued that anti-religionism was very dominant in the founders of the new Turkish state. Bristol emphasized that they wanted to remove the Caliphate over their hopes to gain a political interest because they regarded it as an obstacle to development. He mentioned the name of Ağaoğlu Ahmet as one of leading radicals he described as anti-religious (NARA, M353 Roll 49 File867.404/57).

He thought that the leaders in Ankara seriously underestimated the importance of their caliphate in a religious and political manner. However, the abolition of the caliphate would be a big mistake for the Turks and would cause significant problems in a short time (NARA, M353 Roll49 File867.404/52). Bristol, who closely monitored the discussions on the state of the caliphate, was not personally in favor of the abolition of this institution. He was of the opinion that the Turkish authorities did not have enough foresight about the consequences of removal.

He was not mistaken in his predictions about the abolition of the caliphate and it was abolished on 3 March 1924. He prepared a report on both the abolition of the Caliphate and the possible changes that the Turks would make later. In his report on the process of abolition, he asserted that Turks, who believed that Islamism was an obstacle to progress and modernization, carried a new spirit, which was quite different from their ancestors. He also mentioned that the Turks were working then to free their laws from the religious connections. However, he thought that abolition of the Caliphate would create reaction in the public. He also predicted that ignorant masses, who were committed to religion and religious tradition, would take action in time (NARA M353 Roll49 Letter 1-8-58).

Bristol was convinced that the Turkish authorities were not sufficiently conscious of the possible consequences of the abolition of the Caliphate, and was aware that they were trying to reduce the social effects of religion, which was seen as an obstacle to development, with the proclamation of the republic and the abolition of the sultanate. However, he was still convinced that the Caliphate was a supra-national institution to which the entire Muslim world was attached and that its religious power was still effective. For this reason, he asked for reports from American representatives about the reactions to the abolition of the Caliphate in other Muslim countries. The brief information in these reports showed that the Islamic world did not show any reaction as he had thought. However, both the establishment of the opposition party, Terakkiperver (The Progressive Republican Party) within the country as well as the protests by the Sheikh Sait Rebellion against the innovations justified his predictions.

Innovations aimed at separating the religion of Islam, which was almost united with the political life of the East, from politics and social life and imprisoning it gradually in the conscience of individuals were not limited to the abolition of the Caliphate, but continued with innovations such as the secularization of education, hat revolution, banning the tombs of saints, Islamic shrines and monasteries (lodge). Turkey was trying to approach step by step to become an increasingly secular society and state. These changes were generally by accepted Admiral Bristol as positive developments in Turkey. When we look at Bristol's writings and reports in general, it can be said that he

is a bit far from the mindset that missionaries affected. It can be said that Bristol made evaluations without any prejudices, as they were.

2. Joseph C. Grew (1927-1932)

Grew, who served as the first US ambassador to the Republic of Turkey, was one of the American delegates as an observer to the Lausanne Conference, essentially started on November 20, 1922. In the second phase of the conference, he became the chief delegate. He established good relations with Ankara representatives and especially with İsmet Pasha. He signed the treaty with İsmet İnönü, which would initiate the relations between the two countries in Lausanne, and made great efforts for it to be approved by the Senate (Grew, 1952: 502 et. al.; 2001). Although the Senate approved the agreement, when the US government launched diplomatic relations between the two countries with Modus Vivende, America sent Grew as the first ambassador. Grew remained in Turkey for a period of five years after this assignment, which can regarded as a gesture to Turkey by America (Grew, 1966 et. al,.).

When Grew came to Turkey as an ambassador, the secularization of the state and the society had been completed, the Caliphate had been abolished, religious education had been lifted, *fez*, which was religious symbol for men, was banned and women had begun to walk around unveiled. In addition, it was abolished to keep religious objects in all schools. Although he appreciated these changes, he approached a bit reactive because of the events in Bursa American Girls' College in 1928. In the case of Christianity propaganda and biblical possession at the school in Bursa, he found the Turkish Government's decisive stance as odd considered it as "unnecessary strictness". Grew worked hard to open up the missionary schools of the Ottoman Empire and provide them with facilities. In his judgment, what played a role in the government's uncompromising attitude was the fact that the article that states that Islam is the state religion was removed in 1924 Constitution. He maintained that the Turkish Government had been trying to persuade and delude the public on their allegiance to the Islamic religion (Grew, 1966). Grew ignored the fact that colleges were missionary schools that aimed at spreading Christianity and he described the schools as solely "American schools".

Grew's approach to religious practices varies according to the reforms and whether they affect them or not. He welcomed the changes in the alphabet in his first year in duty with praise and interest. They became the first embassy to use Latin letters in their license plates. He argued that the use of Latin letters would be restricted in the field of religion, and that the Qur'an could not be written with new letters and that this was very dangerous. Grew argues that although Turkey was open and prone to development, writing the Quran with new letters would be the heaviest blow against religion. He saw that Mustafa Kemal's stiffness towards religious opposition is also acceptable. He thought that it was the smartest way. He thought that if Mustafa Kemal was slightly gentle to the opponents, the regime he founded could be scattered like playing cards (Grew, 1966).

While Grew often admired the changes made on the way to secularism, he sometimes brought serious criticisms of the isolation of religion from social life. He argued that Turks would be left with no civilization to be the basis for their future culture and development due to their separation from Islam. In this case, he argued that the only remedy for the Turks was to imitate the West as well as Japan did. However, the Turkish government should not allow the emergence and formation of religious opposition resting on fanaticism. Emphasizing the existence of strong leaders for the success of the reforms, he argued that all of the current administrators were atheists with few exceptions such as Fevzi Pasha. He stated that some of them were uncivilized, with low quality of life, and

that although some were impolite and immoral, their people hearts were full of patriotism for their country to progress and develop (Grew, 1999).

It is controversial and unrealistic that Grew argues that the Turks do not have a separate civilization and that the society will leave Islam with its secular practices. Moreover, he should clearly state the necessary grounds and justifications describe as atheist the administrators of the young Turkey, which also includes Atatürk. His judgment on this issue creates the impression that secularism applications Turkey is an arbitrary attitude of these executives he described as atheist. Close relations with the Soviets may have played an important role in these claims. It is not possible to fully accept Grew's claims as true because most of these executives were military and civil bureaucrats and come from the middle class, where traditional values were important.

He evaluated the developments such as the *Serbest Fırka* experience in 1930, the Menemen incident and the uprising of the Kurdish tribes in the East as a whole in his diary. Grew argued that the government was trying to impose the top-down force of the reforms in all areas, particularly in the religious sphere. For this reason, the public accepted reforms to a certain degree. He interpreted the steps taken in the path of secularism as the dismissal of Islam and argued that large sections of the population were not satisfied with this situation. At this point, he argues that non-reactionary Turks are often members of the ruling class but those who were defined as reactionary and opposed to the change of traditional structure constituted the majority. Despite this, he noted in his diary that he was hopeful for the future of Turkey (Grew, 1966).

Grew noted the statement in his diary in 1930 that "Modern Turkey is trying to solve problems it could not previously solve in such a short time". He explained that the obstacles from Abdülhamit and his followers were abolished and then Western civilization and culture were successfully adopted. Grew described the changes in Turkey that he saw with his own eyes take place, an astonishing revolution. The thing that surprised him the most in this process of revolution was the complete separation of the government from Islam. The abolition of the sultanate and the caliphate, the prohibition of the use of the religious symbol *fes*, the closure of the *madrasahs*, Muslim religious schools, women walking around unveiled, the prohibition of polygamy, and the adoption of the Latin letters instead of the holy Arabic letters were very important changes. That was largely accepted by the society. It was surprising for him to have only a few years to complete these radical changes. The revolution, which he described as "unbelievable", was an intense, sharp and powerful nationalist spirit that inspired the Americans in 1776. These revolutions were made possible thanks to Mustafa Kemal, who drove the occupants out of the country and was regarded as the father of the country (Grew, 1952).

In addition to his diary, Grew also wrote reports to the US Department of State, and conveyed his views on the state's religious policy and the changes that traditional Islam has undergone in society. One of the subjects he most emphasized is the report entitled "Reform in religion" prepared by the instructors of Istanbul University (Jaschke, 1972). Grew gathered information on the writers of this report, which was unofficial denied by the authorities, and stated that Fuat Köprülü chaired the delegation. He was convinced that the report, which was prepared with the aim of adapting the religion to the current needs of the country, was prepared by the authorities. However, both the university administration and the ministry officials reported that they had no information on the issue (NARA, M353 Roll9 867.404/176).

Grew asserted that this change was very dangerous in the period when the Latin letters were accepted and that the holy book of the Muslims, the Qur'an would not be included. However, in the last period of his embassy he

witnessed the steps taken towards Turkization of the religious worship. On 21 January 1932, a Turkish translation of the Quran in the Yerebatan Mosque was read by a recitation. It was then recited in Turkish in many places. Grew, who interpreted the Qur'an in Turkish as an extraordinary and sensational way for people in the country, did not agree with the view that this was a step towards secularism. The Turkish reading of the Qur'an is a reflection of an anti-religious attitude. According to Grew, who began to interpret Ankara's secularism policy as hostility to religion in recent years; the gap between Ankara and religion was growing. Ankara aimed to make Islam a scientific, modern, positivist, patriotic and nationalist religion. However, this was not the religion traditionally adopted by the people, and they, according to the results, did not approve of this new form of religion (NARA M1224 Roll 10, 867.404/199).

Grew often found it decisive that impact of Islam on the life of society and state was broken in Turkey. However, starting with the reform report in religion, he reacted a little to Turkish reading of the Qur'an and the call to prayer in his last days of duty. At this point, he frequently emphasized that there be close gaps between Islam that the public believed and Islam that the state was trying to create. He was also critical of the reform in the field of religion. He blames most of the administrators in Ankara for atheism so that it is difficult to determine precisely the factors affecting his thoughts.

When the memories and reports of Grew, one of America's most experienced diplomats, are examined, his comments, evaluations and forecasts are often realistic. First Bristol's, and then Grew's reports and memoirs contributed to the collapse of prejudices in the American public. It was revealed that the religious identities of the Anatolian people, whose life they thought was only shaped by religion and they blamed for religious fanaticism for many years , are not decisive in all of their lives, they are open to innovations and reforms, and they rarely turn to religious fanaticism.

3. General Charles H. Sherrill (1932-1933)

Sherrill, another military diplomat after Bristol, was renowned for his identity as a lawyer, soldier, diplomat and writer. Before the Embassy of Turkey, he served as charge d'affaires in Argentina between the years 1909-1911 and served in the army during World War I. After the end of the war, he served as a diplomat in many countries. He came to replace Grew as the American ambassador to Turkey in March 1933 (Özdemir, 2009). General Sherrill is one of the shortest serving embassy diplomats in Turkey; he served only one year. He is remembered as the foreign diplomat who most appreciated Atatürk and the Turkish Revolution. However, in his reports sent secretly to the US Department of State, he interpreted Atatürk's views on religion. These reports involving interesting opinions were debated from time to time in Turkey. The information given in the report consists of the interpretation of what Mustafa Kemal told himself during the interviews.

He made interviews with Mustafa Kemal since the day he came and wrote his biography. His book named "*Year's Embassy to Mustafa Kemal*" was translated into Turkish under the title of "*Gazi Mustafa Kemal Hazretleri Nezdinde Bir Yıllık Elçilik*". Starting with his arrival in Istanbul, his book, where he conveyed his official meetings as an ambassador and his interviews for the book with Mustafa Kemal, is full of praise for Mustafa Kemal and the Turkish revolution, to the extent unexpected of a foreign diplomat. In addition, he wrote Mustafa Kemal's life story, the stages of the national struggle, revolutions during the period from the proclamation of the new Turkish the Republic until 1933, with an understanding very close to that of the official perspective (Sherrill, 1934). Sherrill also wrote a book comparing the important presidents of the time, the American President Franklin Roosevelt and the Italian President Benito Mussolini to Atatürk. In the introduction of his book, starting from the birth dates of

the three leaders, whom he referred to as "the three government leader examined here were forced to face with the challenges no less than that the fourteenth-century Florentines imagined that Dante had defeated" he compared their economic, political and religious views and what they did for their countries. Sherrill, who appreciated the achievements of Mustafa Kemal even before coming to Turkey, included his military achievements chronologically in this book (Sherrill, 1938).

Sherrill also likened Mustafa Kemal to George Washington and the Prophet Moses. He likened Mustafa Kemal to George Washington because he moved the capital to Ankara, established a republic, became its first president, and his intelligent policies and photos in battles were never the same. Just as the Prophet Moses took "the sons of Israel away from the corrupt civilization led by the Pharaohs, and led them into the pure and purifying air of the desert", Mustafa Kemal withdrew "his nation from the degenerate neighborhood of the palace intrigues and removed it from the Ottoman order" (Sherrill, 1934:).

While he mentioned the steps taken towards secularism in Turkey in his books, he also gave brief information about the views of Mustafa Kemal on religion from time to time. He called Mustafa Kemal as the 8th Henry of Islam because he took the definitive steps towards the separation of the state from the religion by first weakening the caliphate, which was important for the whole Islamic world, by separating it from the sultanate and then removing it completely. He regarded the abolition of the Caliphate as a result of the unification of Turkey under the leadership of Mustafa Kemal in a national center and of the Turkification policy which also included religion. With the abolition of the Caliphate, Islam has liberated in Turkey, and non-Turkish elements were also prevented from interfering in Turkey's affairs (Sherrill, 1934). He also regarded the banning of the fez and the adoption of the Latin letters as the result of the nationalization policy of the Turks. Thus, the Turkish language was removed from the influence of the Islamic religion and thus the Arab culture. With the adoption of new Turkish letters instead of Arabic letters, a very important step was taken towards creating a national state and a national religion (Sherrill, 1934).

He described Mustafa Kemal's efforts to translate the Qur'an into Turkish and to translate the language of worship into Turkish as a great religious revolution, and likened Mustafa Kemal to Martin Luther. He claimed that with the translation of Qur'an into Turkish, the language of the people, it was brought into the daily lives of millions of Turks. Due to the achievement of this revolution, Mustafa Kemal gained a superior and greater place in history than Luther and Wycliff (Sherrill, 1934).

It is also necessary to examine the reports Sherrill, who praised in his books the steps taken for secularism under the leadership of Mustafa Kemal, sent to the Ministry of Foreign Affairs about the changes during his term in the embassy and the state of religion. During his term as an ambassador, Turkey had come a long way towards becoming a secular state and society. In this period, the prominent attempt was the Turkization of worship. At the beginning of 1932, Turkish Qur'an started to be recited in a small number of mosques. In the period when Sherrill was serving, the number of mosques where Turkish Qur'an was recited increased.

Sherrill wrote a report on the importance of this, claiming that the Qur'an was translated into Turkish for the first time. In his report dated 30 June 1932, he described this first-time reform as a revolutionary success. He also included citations from Mustafa Kemal's biography in this article. However, in the response from the US Foreign Affairs, it was stated that the Qur'an translation started for the first time in 1908, and was done several times later (NARA, M1224 Roll10 867.404/207). Sherrill, who started to research on this correction, emphasized that after

1908, although some Turkish translations of the Qur'an were done, the religious groups prevented the printing; therefore they were able to be published in small numbers and could not be reached. He mentioned that after the Republic although Mehmet Akif took on the task of making a translation, but he never did. Lastly, he gave information about the printing of the Qur'an in the state printing house with the new letters (NARAM1224 Roll10867.404/215). He reported Mustafa Kemal's instructions regarding call to prayer in Turkish and the preparations made in this regard to the Foreign Affairs excitedly and periodically (NARA M1224 Roll10867.404/210:). After prayer was called in Turkish, some reactions emerged. He reported that the Anatolian people seemed satisfied with the translation of the Qur'an into Turkish. He claimed that the imams provoked the incitement of the events in Bursa and stated that the Turkish Qur'an was recited on the *Laylat al-Qadr* and the attendance was very high. Talking about the general acceptance of the people, he thought that these reactions would be eliminated over time (NARA, M1224 Roll10 867.404/213).

He prepared a comprehensive report on Turkey towards the end of 1932. In the section of the report on religion, Ahmed mentioned that he found Turkey's attitude towards religion confusing and contradictory. In this contradiction, three important factors play a role, such as the belief that religion is always on the reactionary side, that modernization requires contempt for religion, and that without Islam they will not be a true Turk. Sherrill, who argued that the first two were the Near East stance in which the it was customary that religion and politics were interlocked, did not even think that these three had put forward the official position against religion. At this point, Mustafa Kemal's view of religion is also important. He stated that the Turkish government never interfered with the religion of the people, that the Presidency of Religious Affairs helped Muslims to perform their prayers and that the establishment of the Faculty of Theology of Istanbul University were the elements showing the state's religious policy. Even though there were religious leaders among the administrators, he claimed that most of them could be said to be atheist. Despite the closure of dervish lodges, they still reported that there were disciples from the lower classes and continued to gather new followers (NARA, M1224 Roll10, 867.06/2079).

Sherrill fully endorsed the changes made for secularism. Looking at his writings and reports, it can be seen as an admiration for the country, rather than a mere evaluation of an American diplomat. Especially the idea that the public supports the changes immediately and does not react can be considered a little exaggerated.

3.1. Mustafa Kemal's Views on Religion

In the early days when he came to Turkey, he started to work to prepare the biography of Mustafa Kemal and to this end interviewed him several times. He stated that he had been warned by Mustafa Kemal's close circle before the interviews not to open the issue of religion. However, during the interviews he stated that Mustafa Kemal had expressed his views sincerely in respect to the topic of religion, which was opened spontaneously. Sherrill likened Mustafa Kemal first to the Prophet Moses, then Luther and Henry the 8th because of the practices in the path of secularism and he stated that Kemal was not agnostic or an enemy of and religion as he thought, but that he believed in one god who was the creator of the universe. Mustafa Kemal was aware that mankind was in need of believing in a God and religion, and believing was spiritually good for people (Üç Adam, 1938). He opposed the complete abolition of religion as it was in the Soviet Union, but he did not find it appropriate to provide education in schools except for historical information about the three major religions. It should be the main objective to educate people with moral and human values (Bali, 2006).

According to Sherrill, Mustafa Kemal stated that in addition to all religious institutions, all the official or unofficial clergy should be removed. He believed that these groups were the ones who opposed the innovations and provoked the people since the Ottoman period. For modernization, they had to be eliminated (NARA, M1224 Roll10, 867.404/218; Bali, 2006). Religion, which had traditionally been interlocked with politics in the Near East, should be removed from politics and religion should be reduced to the conscience of the people, and its ties from politics should be completely broken. Mustafa Kemal had launched a war not against religion but against those who used religion in politics.

Mustafa Kemal told Sherrill that the Turkish people did not fully understand what was written in the Qur'an and only memorized them without internalization. In order to illustrate this, he recited Surah Tebbet told its Turkish. Mustafa Kemal questioned what inspiration or religious knowledge a Turk could get from thinking about the surah which included the curse on the prophet's uncle and his wife. After this speech, Sherrill argued that Mustafa Kemal's motive for encouraging the reading of the Qur'an in Turkish was to discredit the Qur'an (Bali, 2006).

He also mentioned some of Mustafa Kemal's views on religion in his work titled *Three Men*. The reason why Sherrill often put emphasis on this issue may be that he considers that Mustafa Kemal's thoughts on religion play an important role in secular practices. When we compare his style in his books and his writings he sent to the Ministry and his views on Mustafa Kemal, it can be said that the former is more cautious and distant. You cannot find much praise for Mustafa Kemal in his books. Sherrill is the person who praises and values Mustafa Kemal's revolution and personality the most among the diplomats who served during his term. As a matter of fact, after his dismissal, he did not accept the offer of post for Japanese Ambassador due to health reasons and returned to his country.

4. Robert P. Skinner (1933-1936)

Skinner began his career as a diplomat in 1897 in France and he concluded his career in 1936 with the task as ambassador in Turkey. He is known as the first American ambassador to Ethiopia. He was appointed on March 1933 to replace Sherrill. After he began his post in 1933, he prepared reports on religious practices and the state of religion in Turkey. In the report he prepared immediately after arriving, he included the history of religion in Turkey, assessments of the current situation and its future role. First, he addressed the relations between the two countries and examined the Americans' perspective on Turks. He began his report by noting that Americans think that the role of religion in Turkey is very important and they regard Turks from a religious point of view. He also admitted that Turkey was often misjudged as the Ottoman Empire, emphasized that it stemmed from a religious point of view. However, there are common areas in Anatolia where Muslims, Christians and Jews are involved and live together. He stated that believers of the other religions also visited the places that were sacred to a monotheistic religion. He interpreted these beliefs more as popular religion, non-religiousness and purity and stated that they should not be surprising (NARA, M1224 Roll10 File867.404/226).

He stated that Turkey has many religious varieties and mystical beliefs with religious and popular qualities, which are difficult to define and evaluate quantitatively and qualitatively. According to the report, it is wrong to count the Sunnism as Turkish Islam alone. While Sunnism is dominant in Istanbul, Shiism is strong in Anatolia. There are Dervish monopolies everywhere that operate independently from madrasahs. He is of the opinion that Islam in Turkey is very simple unlike in other Muslim countries (NARA, M1224Roll10 File 867.404/226).

In the report, he stated that the Turkish Government's religious attitude was mixed, even often unconscious; it cannot be generalized to apply to the general population. It has been emphasized that since the beginning of the Republic, the government has followed policies that emphasize public worship, but this does not necessarily mean that it is not anti-religious. At the same time, it is not possible to define the policies of the government as anti-religious or obscure. In his view, the religious policy of the government was very simple and started in a common way. Its leading enemies in Turkish territory and enemies in Istanbul were religious mechanism and sultan-caliphate. He maintained that until 1928, the government did not have a true religious policy, and the main purpose of the abolition of the sultanate and caliphate, closure of madrasas, religious tombs and lodges, and the unification of education was to maintain the freedom gained in Lausanne. It was emphasized that there was still no religious policy at the time they were in, and the importance of two points in the politics of religion was emphasized. Firstly, for those who imitate Gazi (the title given to Kemal Ataturk meaning "veteran") and his views personally, religion is a bit meaningful or meaningless. Secondly, Ankara is a bit naive in its approach to modernization and Westernization and learned modern science from textbooks and popular writers. According to Ankara, religion was incompatible with science and science required a rejection of religion. Science was also the simplest and most dogmatic manner monopoly of a small minority in Turkey. The Anatolian peasant, the small merchant and the town shopkeepers were completely unaware of science (NARA, M1224 Roll10 File867.404/226).

It was emphasized that the changes experienced in matters of religion in Turkey were more in appearance than in practice and the mechanism and the roof the religion in the country had been removed and that religion was not popular in Turkey. He noted that it was discussed in public opinion that teachers and doctors should take the place of teachers in small villages, and he pointed out the difficulty of predicting the future in full despite the same program still continued (NARA, M1224Roll10 File867.404/226).

This report is very different from the views of Sherrill and critically evaluates the religious transformation in Turkey and addresses the issue with a realistic approach. Since Mustafa Kemal is the driving force of the changes, it is generally accepted that the revolutions took place in parallel with Mustafa Kemal's ideas rather than a program. Therefore, the qualifications of the revolution might have changed according to the leader who would succeed after his death. As a matter of fact, such changes have taken place and religious changes have taken their former form.

Not only the reports Skinner prepared, but also his views on Mustafa Kemal personally, are quite different from Sherrill's. When he was newly appointed, President Roosevelt asked him to share his impressions of Mustafa Kemal. He did not do so until Sherrill told him that he would write a book comparing the President and Mustafa Kemal. According to Skinner, President Roosevelt was among the least similar leaders to Mustafa Kemal in the world, and the only similarity was that they were both presidents. Although he had stated that Mustafa Kemal's achievements in the country were remarkable, he tried to identify him as a strange person. The purpose of Skinner, who had the idea to show Mustafa Kemal negatively to the President, in his letter dated October 23, 1934, was thus able to put pressure on the President to prevent Sherrill from writing this book. However, personal examples of Mustafa Kemal were welcomed by President Roosevelt and asked him to write about it frequently (NARA, M1224Roll10, 867.404).

Ambassador Skinner's general negative view of Mustafa Kemal and the Turkish revolution continued in his later writings. In May 1935, the Turkish Grand National Assembly (TBMM) issued a law to take the week-end day from Friday to Sunday. Skinner, who sent a letter to his foreign affairs on this subject, quoted Edward William Lane's Modern Egyptian Procedures and Traditions quoting him about why the holiday day for Muslims was

Friday. He also mentioned that with the amendment made to the law, 4 days of religious holidays were given as a public holiday, but there were rumors about the removal of festivities. He blamed Turkey's current rulers for completely eliminating all things that were religious and had historical importance. He argued that the people in the country were not satisfied with this situation, and that they caused hatred because they saw it as disrespectful to the sacred (NARA, M1224 Roll11, 867.407/8).

It comes to mind is whether Skinner was prejudiced against the Turks after he came to Turkey. But perhaps we can say that he acted as a diplomat. However, his negative views of Mustafa Kemal and Turkish rulers often eliminate the possibility of being prejudiced.

5. John Van Antwerp MacMurray (1936-1941)

He was the last US ambassador in the Atatürk period. He was appointed on 24 June 1936 and served until 28 November 1941. Murray, who has a master's degree in law, is a writer at the time. After his mission as the Deputy Minister of Foreign Affairs, was appointed as an Ambassador to Turkey for the first time after serving in China, Lithuania, Estonia and Latvia. Changes in the field of secularism had been made at the beginning of his term, and finally "Six Arrows" would be put into the Constitution on 5 February 1937. In the second half of the 1930s, because the number of totalitarian administrations in Europe increased and the winds of the war began to blow, religious policies did not take much of a space in reports.

MacMurray also wrote a report that analyzed Turkey's totalitarian tendencies in this period. But he underlined that this was not a classical Western-style totalitarian administration (NARA, M1224 Roll1 867.00/3031).

The winds of war broke out in Europe until 1935, when the Italian occupation of Abyssinia began on September 1, 1939, when World War II officially began. In this process, America tried to identify new policies for itself. He closely monitored the situation in Turkey. Near East Affairs Department of the Ministry of Foreign Affairs prepared a comprehensive report on Turkey in April 1938 and was sent to be presented to the President. Starting from the World War I, the report discusses the political developments in Turkey and states that economic, social and religious reforms have been carried out under the leadership of Mustafa Kemal in the last 18 years. With the reforms in the field of religion, it was suggested that the influence of religion in the administration was completely removed in a country where 95% of the population was Muslim. Beginning from the end of World War I, Turkish-American relations until 1938 were explained in detail. It was stated that the Savanora yacht that Atatürk wanted was not to be given to the Germans but it was sold to the Turkish government, and it created a pleasant atmosphere between the two countries. In the report, current problems between the two countries were also reported (NARA, M1224 Roll1867.00/3055).

In the period when Macmurray was the ambassador, both the completion of secular practices and the prospect of the upcoming war could have prevented the preparation of reports on the issue of religion.

Results

Between the years 1923-38, five American ambassadors served in Turkey, including a High Commissioner. Two of them were diplomats with military background. Not only the diplomats with a military background (Admiral Bristol and General Sherrill) regarded the revolution as necessary and worthy of praise in terms of modern

Turkey's progress but also they did not have a negative attitude about the method. C. H. Sherrill contributed to the recognition of Mustafa Kemal and his revolutions in America with the books he wrote.

Those who were professional diplomats had often critical view of reforms in the field of religion. At this point, the hardest criticisms came from the first ambassador J. Grew immediately after the establishment of diplomatic relations. Especially, while his criticism of the administration of the revolution is justified, some of his statements about the executives and the management of the reforms are open to discussion. It can be seen that it lacks consistency from time to time.

Both ambassadors and officials of the State have evaluated the developments thoroughly and emphasized the reasons and the consequences. While preparing these reports, they tried to prepare their reports in the most realistic way by taking information from the leading political figures of the period, doing research and examining the media. Bristol who served during the National Struggle period, when there was widespread anti-Turkism in America, and in the following years, felt the need to express the reforms in the field of religion in an impressive way so as to change the perception of Turkey in America. Diplomats who served after the republic was founded were aware that the way to tighten relations between the two countries was only possible through the destruction of the terrible Turkish image in the minds of Americans. At this point, particularly the High Commissioner Bristol the ambassadors who served in the period we examined, often mentioned of the revolution in Turkey with praise to influence the American public. They would no longer be prejudiced against the Turks. However, this would not contribute to the area of economic relations or relations in the political sphere between the two countries.

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11

THE RELATIONSHIP BETWEEN MANAGEMENT SYSTEMS AND SAFETY CULTURE: A CASE STUDY IN METAL SECTOR

Bülent Arpat[1]

Abstract

Safety culture, as subdimension of the organization culture, refers shared values, beliefs, assumptions and norms concerning individual and organizational safety attitudes influencing organizational decisions. The objective of the present study is to determine the effect of the 9001, 18001, 14001 and etc. management systems on safety culture. In this survey study conducted on 854 metal sector employees in the Denizli City, management systems were found to be effective on safety culture. Nevertheless, this effect was mostly negative on the contrary to what was expected. Accordingly, an organization with no management system administered tends to adopt more positive perception towards safety culture.

Keywords: Safety Culture, Management Systems, Occupational Health and Safety

Introduction

The concept of safety culture (SC) derived from "culture" phenomena utilized by numbers of various disciplines was first introduced in the Chernobyl nuclear accident report issued by the OECD Nuclear Agency in 1988. The report puts emphasis on organizational mistakes and individual breaches that play role behind accidental disasters (Dursun, 2012). However, evolution of the SC concept into a contemporary prominent position where it undertakes significant role in ensuring safety of human element was the result of the two disastrous accidents occurred in 1988 aftermath of Chernobyl. In the reports issued afterwards of the explosion at the Piper Alpha Offshore Oil Platform and the accident on the Clapham Junction Railroad, the determinant role of low level of SC in organizations attract our attention to the pre-accident period.

The British Occupational Health and Safety Commission considers SC as an outcome which determines values, attitudes, perceptions, competencies, and behavioral patterns of individuals and groups in an organization and which is determined by style and proficiency of organizational occupational health and safety (OHS) management (Aktay, 2011). The British Confederation of Sector describes the SC concept as opinion and beliefs shared about risk, accident and illness (Cooper, 2000). In the same research, Cooper (2000) describes the concept of culture as a products of direct versatile interactions among human (psychological), work (behavioral) and organizational (conditional) whereas the researchers describes safety culture as level of concrete efforts concerning interests and actions basically for enhancing safety in daily life, which guide all organization members. Accordingly, SC could be considered as an opinion affecting behaviors and attitudes of organization members regarding maintenance of health and safety performance as sub-dimension of organization culture.

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According to the International Atomic Energy Agency (IAEA), SC (2002 determine adequacy, structure and social commitment level of safety and health programs in and organization; and could be enhanced in three phases:

- Regulations concerning safety issue are prepared and administrative amendments are organized,
- Safety is considered as an organizational object,
- Safety is continued to be advanced.

So far explained above, SC is considered as an elaborate concept concerned with all safety issues across an organization, founded on shared organizational values, difficult to alter, strongly influent on employee behavior, but influenced by corporate reward systems. SC is considered as a substantially important key factor in wiping out all work accidents that emerge from unsafe employee behaviors especially based on its characteristic of effective on employee behavior at work.

As it is suggested by Yang et al. (2010), SC is employees' perception of organizational characteristics and workplace safety characteristics, which affect their safety performance. These perceptions are under influence of organizational policy, personality and personal attitude. SC displays employees' shared attitudes, beliefs, perceptions and values with regard to safety. Similarly, Simon and Frazee (2005) refer SC as an occupational safety and health-related concept comprised of safety environment, safe attitudes and behaviors institutionalized within organizational culture.

As it is reported by Takala (2003), SC necessitates determination in three dimensions; organizational determination for commissioning OHS systems; employees' determination to participate in and to support these systems; and determination for formation of an international framework that would prevent domestic entrepreneurships based on groundless concerns related with competitive power. As it is reported from the U.S. Nuclear Regulatory by Şerifoğlu and Sungur (2007), six criterions are emphasized in order to institutionalize global SC; behavior-oriented safety, visible commitment of the senior management, persistent interest of middle management, orientation of supervisors onto safety performance, active participation of employees into safety, a flexible system necessary of standardization of practices in field, and employees' positive perceptions of safety. The common characteristic of all criterions is their inclusive nature towards employees of an organization from all levels. This is because SC requires participation of all employees from all levels. Organizational Safety Culture (OSC) affects each member of an organization as under workforce scope and their behaviors.

Existing SC in organizations is considered as indicators of the OHS practices and policies (Demirbilek, 2005). The efforts exerted within the scope of OHS do not always result in positive and fruitful outcomes among employees and management whose OHS consciousness is institutionalized adequately. Instead, there may be some organizations in which OHS philosophy is not appreciated adequately (İşler, 2013). This diversity places organizations in a position between two ends of positive and negative in terms of SC.

Positive Safety Culture (PSC) is set of attitude and behaviors, beliefs, values, norms and symbols shared by employees of an organization about safety at workplace. In other words, PSC is set of policy, practice, procedure and directives regarding diminishing the risk of employees to incur work accidents, to take necessary precautions at each level of an organization to prevent occupational accidents and illnesses. PSC creates a workplace atmosphere in which employees avoid unsafe actions (Dursun, 2012; Muniz, Peon and Ordas, 2007), as negative safety culture cause vice versa. According to Uçkun et al. (2013), an organization's openness to change, development and advancement and their disposition to take lesson from mistakes and accidents are considered as characteristics of

PSC. According to the IAEA (2002), PSC in nuclear facilities is reflection of beliefs and values prioritizing safety across the organization as they are shared at every level of the organization under responsibility.

In order to ensure PSC in an organization, employees are expected to have the qualifications and characteristics described below (Louvar, 2013):

All members of an organization

- contribute into safety across the organization,
- spare adequate time to perform their job safely and accurately,
- admit that work accidents could have serious consequences on their colleagues, their families, and themselves,
- are organized to establish and maintain utmost level of safety atmosphere and cooperate to ensure this within the organization.

In an organization with negative safety culture (NSC), employees fail to assess current risks or somehow avoid them, pay no care or exhibit irrational self-confidence against these risks/hazards; and thus, this negative safety atmosphere persists (Uçkun et al., 2013; Aktay, 2011). Therefore, it is strongly possible to encounter employee resistance along the efforts in evolving NSC into positive one in organizations. İşler (2013) and Aktay (2011) explain deterministic characteristics of organizations with negative (poor or adverse) safety culture as follows;

- Although employees and/or managers say "safety first", OHS could be pushed into the background for accomplishing other objectives. Therefore, theory or policy does not match with the actual practice.
- Similar operational mistakes recur.
- Employees' interest in OHS issues is not persistent.
- It is observed that previous incidents are forgotten quickly and no lesson is taken from them.
- Although current safety status seems "safe", employees carry expectation that anything could happen any time.
- There is a common belief that someone else in charge of OHS (OHS Specialist, Workplace Physician, etc.).
- Management and auditors/engineers do not share the same opinion regarding the OHS and even mostly display disagreement. In a whole organization, OHS is not taken consistently and effectively.
- Employees are in desperation and indifference status towards risks/hazards.
- Investigation processes for cases are designed without coordination with employees.
- In the operational error investigations, employees are charged personally. Therefore, it is not possible to reveal the fundamental issues causing accidents.
- Continually accusative culture exists.
- It is failed to maintain persistent research practices.
- Employees are excessively self-confident about the OHS.

1. Safety Culture and Management Systems

1.1 Dimensions of Safety Culture and Its Factors

In the studies on SC, number of factors exhibits difference from one another. For instance, in the study of Dursun (2012) oriented on the automotive sector, totally eight dimensions are concerned. Similarly, Demirbilek (2005), in a study conducted in the textile sector, takes eight dimensions into account. Just as these researchers, Zohar (1980) studied the same subject for textile, metal, chemistry, and food sectors by including eight dimensions. On the other hand, Dedobbleer and Beland (1991) studied the construction sector with only two dimensions. Whereas Cox and Cox (1991), Ann M. Williamson et al. (1997) covered five dimensions, T.R. Lee (1996) included as much as 24 dimensions (Demirbilek, 2005).

As the present study includes 11 SC dimensions, the explanatory factor analysis result indicated 6 factors for consideration. Table 1 summarizes dimensions and obtained factors of the study.

Table 1: Safety Culture Study in Metal Sector – Dimensions Involved and Factors Acquired

SAFETY CULTURE DIMENSIONS INCLUDED IN THE STUDY		SAFETY CULTURE FACTORS		
		No	Factor	Abbreviation
1	Safety Rules	1	Safety Leadership	SL
2	Safety Priority			
3	Managers' Safety Commitment	2	Safety Awareness and Behaviors	SAB
4	Safety Training			
5	Safety Leadership	3	Safety Communication and Employees' Involvement	SCEI
6	Employees Encouragement			
7	Safety Communication	4	Managers' Safety Commitment	MSC
8	Safety Awareness			
9	Employees' Involvement	5	Safety Training	ST
10	Safety Behaviors			
11	Process Safety	6	Safety Rules	SR

1.2. Management Systems and Safety Culture

Uncertainty and complexity in organizational structure and processes of manufacturing systems and confusing authority and responsibility among employees are reported as significant obstacle before PSC (Demirbilek, 2008). In our globalizing world, the expectations from organizations have further intensified. Provision of good product and service whose quality is secured by ISO 9001 Quality Management System (QMS) and whose environmental impact is controlled by ISO 14001 is not found satisfactory enough. Additionally, organizations are expected to

take OHS precautions and to fulfill their social responsibilities as they are prescribed by OHSAS 18001 (Uçkun et al., 2013). On the other hand, as basic foundations of global OHS strategy are addressed as institutionalization and maintenance of national-scale SC as well as approaching OHS management through systematical point of view (Aktay, 2011).

With the aim of taking measure against the incidents affecting business life, productivity, and thus profitability of organizations, the OHS is a management system determining risks based on current status analysis, and then construct and implement regulation-integrated schedules to eliminate determined risks based on certain documentation process covering all operations to submit to the respective divisions under certain surveillance and auditing order (Özkılıç, 2005). The conditions of this system is regulated by OHSAS 18001 (Occupational Health and Safety Assessment) standard prepared with the "Management System (MS)" approach so as to preserve employees' health and safety in 1999. Organizations administering the OHSAS 18001 MS could prefer to have certification of their system by allowing third-party auditing. The objective of the OHSAS 18001 which draws the conditions necessary for certification is to manage safe and healthy workplace. Increasing costs, legal regulations, intensifying social pressure and consciousness require the OHS MS (Kurt and Özdemir, 2003).

The senior management implements the activities necessary for controlling the factors threatening health and safety in a planned and systematical fashion through "Safety Management" which refers certified and formed version of the safety management system in organizations (Demirbilek, 2005).

Accurate installment and administration of OHS MS is substantially important. In post-installment period, it is necessary to focus on how to maintain the system efficiently (Aktay, 2011:18). Employees need to view existence of this system necessary, to have a faith in, and to be motivated to utilize from the system accurately. Otherwise, it could not be expected from OHS MS to ensure and maintain occupational safety. Having OHS MS at workplace is not solely sufficient for OHS performance. OHS practices could be advanced and developed through OHS MS. However, it should not be ignored continuously that any issue or problem could arise in organizations, which could put safety systems out (İşler, 2013).

Figure 1 exhibits the relationship among leadership, safety management, safety culture and quality management.
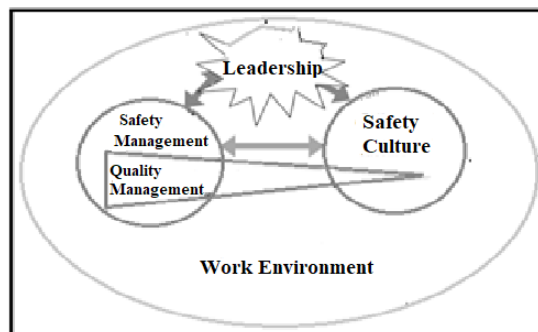

Figure 1: *The relationship among quality management and leadership, safety management, safety culture*

Resource: *IAEA, (2002), "Safety Culture in Nuclear Installations: Guidance for Use in The Enhancement of Safety Culture", IAEA-TECDOC-1329, Vienna.*

The relationship between safety management and quality management has long been discussed by the literature. In fact, when the safety is referred in an organization, both safety management and SC are meant. Leadership is an essential concept for both safety management and quality management, which has exhibited development remarkably across organizations. Leadership allows organizations to convince employees to adopt general safety and quality policies personally. Safety and quality are mutually supplemented to each other. While organizational SC influences, develops and transforms the type of the safety management system operated within, safety management system (SMS) influences back SC. SMS is comprised of systematical precautions taken by an organization to enhance safety performance and develop its SC (IAEA, 2002:76). In the study conducted by Çakır (2008:166) over six different hospitals, three of which certified with a Quality Management System (QMS), the relationship between QMS and patient safety was investigated and reported that QMS practices make positive contribution into establishment of SC across hospitals (r=0.723; p=0.0001).

In an effective safety system, paradoxical contradictions emerge between higher production and more PSC. Demirbilek (2008) emphasizes that ensuring a workplace atmosphere relieved from time-pressure, work-load and stress has positive impact on SC. The atmosphere imposing intensive time pressure over employee in the pursuit of higher manufacturing pace could result in more employee errors.

MSs established to provide maximum contribution into organizations would be perceived as significant indicator of safety commitment by employees as long as they are practiced according to the principles in theory at assumed efficiency. In this sense, especially OHSAS 18001 is expected to make positive contribution into organizational safety culture (OSC) through fulfillment of its requirements and into the perception of Managers' Safety Commitment (MSC).

2. Research Method and Findings
2.1. Objective and Significance of the Study

Within the scope of the study conducted in the metal sector, the effect of the MSs in the categories of 9001, 18001, 14001 and etc. on OSC was investigated. The reason for conducting the study in the metal sector was the characteristic of the sector, which includes numbers of activities classified as hazardous and very hazardous. This situation results in that the metal sector tend to carry abundant danger and risks with regard to the OHS. That is, variety of dangers and risks contained by this sector create greater potential for work accidents in comparison with other sectors. As the sector faces greater hazard/risk of work accident and occupational illness and interacts with other sectors, it could be possible to generalize the findings to other sectors.

2.2. Method

The study conforms to non-empirical, cross-sectional, and quantitative research pattern. The survey form was prepared based on six factors obtained through explanatory factor analysis applied on 11 dimensions taken from 12 different scales from the literature.

The organizations selected for the study were among the ones in the metal sector, classified as "hazardous" and "very hazardous"-type workplaces. Accordingly, participants were employed by these organizations carrying out works classified under "hazardous" and "very hazardous" sections.

The survey study was conducted on totally 854 individuals from 27 organizations in the metal sector. Table 2 summarizes descriptive information regarding the participant organizations, their current management systems, numbers of participants, total number of employees, and hazard classification of the relevant organization.

Table 2: Detailed Information on Participant Organizations

Order	Product/Service Information	Management System	No. of Surveys	No. of Employees	Response Rate (%)	Hazard Classification
1	Panel manufacturing	-	6	12	50	Hazardous
2	Machinery manufacturing, set up and repair	9001	20	51	39.2	Hazardous
3	Panel manufacturing	-	12	16	75	Hazardous
4	Printed circuit manufacturing	-	14	25	56	Hazardous
5	Panel heater manufacturing	9001-14001	124	217	57.14	Hazardous
6	Tank manufacturing	9001	14	27	51.9	Hazardous
7	Printed circuit manufacturing	9001-22001	7	22	31.8	Hazardous
8	Panel manufacturing	9001	15	23	65.2	Hazardous
9	Machinery manufacturing, maintenance-repair	9001	18	88	20.5	Hazardous
10	Tank manufacturing	-	23	52	44.2	Hazardous
11	Milling	9001-18001-14001	24	42	57.1	Very Hazardous
12	Copper manufacturing	9001-18001-14001-50001	106	253	41.9	Hazardous
13	Machinery manufacturing	9001	34	81	42	Hazardous
14	Stove manufacturing	-	15	48	31.3	Hazardous
15	Cable manufacturing	9001	25	146	17.1	Hazardous
16	Steel rope and wire manufacturing	9001	19	71	26.8	Very Hazardous
17	Cable manufacturing	9001, 14001, 18001	27	230	11.7	Hazardous
18	Metal cutting-bending and maintenance-repair	-	11	18	61.1	Hazardous
19	Steel storage and structure manufacturing	9001-14001-18001	51	174	29.3	Hazardous
20	Machinery manufacturing	9001	10	18	55.6	Hazardous
21	Machinery manufacturing	-	9	19	47.4	Hazardous
22	Elevator assembly	-	20	63	31.7	Hazardous
23	Copper manufacturing	9001-14001-18001	126	700	18	Very Hazardous
24	Rim manufacturing	9001-18001-16949-50001-14001	83	538	15.4	Hazardous
25	Fire extinguisher manufacturing	-	13	29	44.8	Hazardous
26	Fire extinguisher manufacturing	-	22	38	57.9	Hazardous
27	Milling	9001	7	81	8.6	Very Hazardous

Collected quantitative data was analyzed by the SPSS 20.0 package software, which includes reliability analysis, normality test, frequency distribution, Mann-Whitney U test and Kruskall Wallis test.

2.3. Research Hypotheses

The fundamental hypothesis of the study was determined as "Organizational Management System practices are effective on employees' perception of SC". The sub-hypotheses linked with the fundamental hypothesis were determined as follows;

- H_1: Having ISO 9001 Certification is effective on perception of SC.
- H_2: Having OHSAS 18001 Certification is effective on perception of SC.
- H_3: Having any management system other than ISO 9001 and OHSAS 18001 (e.g. ISO 14001 and etc.) is effective on perception of SC.

2.4. Analysis

Following analyses were implemented within the scope of the study;

2.4.1. Reliability Analysis: The reliability analysis was conducted by the Cronbach's Alpha method based on each survey question and on overall survey. In the test conducted for questions, the Cronbach's Alpha values were estimated in the range of 0.936 and 0.941. For the overall survey form, the Cronbach's Alpha value was estimated at 0.939. Hence, it was possible to state that the survey questions and the overall survey form were highly reliable.

2.4.2. Normality Test: Application of statistical analysis methods during the investigation of numbers of social science issues is subject to multivariate data set's conformity to normal distribution. Multivariate normal distribution is the most basic distribution since no any detailed information is available about the other distributions and no other quantitative models are practical (Çilingirtürk and Altaş, 2004:181). For the normality test of the collected data, one-sample Kolmogorov Smirnov method was preferred. In test conducted for each questions and overall survey, all p values were estimated at zero, which suggest rejection of the null hypothesis (p<0.05). Accordingly, it was possible to state that variables were not normally distributed and accordingly non-parametric methods were applied in the analysis process of the study.

2.4.3. Management System Certifications and Number of Employees of Organizations:

Table 3 exhibits numbers of organizations with ISO 9001:2008 QMS Certification and their employees.

Table 3: Numbers of ISO 9001:2008 Certificated Organization and Their Employees

ISO 9001:2008 Quality Management System	Organization		Employees	
	Number	**%**	**Number**	**%**
Certificated	17	63	726	85
Non-certificated	10	37	128	15
TOTAL	27	100	854	100

According to Table 3, 63% of participant organizations were certified with the ISO 9001:2008 QMS. On the other hand, 85% of the all employees of the participant organizations were member of an organization certified with the ISO 9001:2008 QMS.

Table 4 exhibits numbers of organizations with OHSAS 18001 QMS Certification and their employees. All organizations bearing the OHSAS 18001 Certification were also certified with the ISO 9001:2008 QMS.

Table 4: Numbers of OHSAS 18001 Certificated Organizations and Their Employees

OHSAS 18001 Certificate	Organization		Employees	
	Number	%	Number	%
Certificated	6	22.3	417	48.8
Non-certificated	21	77.7	437	51.2
TOTAL	27	100	854	100

Based on the data exhibited by Table 4, 22.3% of the participant organizations were OHSAS 18001- certificated; and 48.8% of overall respondents were employees of OHSAS 18001-certificated organizations.

Table 5 numbers of organizations with ISO 14001 Environment Management System (EMS) and other Management System certifications and their employees.

Table 5: Numbers of Organizations with ISO 14001 and Other Management Systems Certifications and Their Employees

ISO 14001 and Others	Organization		Employees	
	Number	%	Number	%
Certificated	8	29.6	560	65.6
Non-certificated	19	70.4	294	34.4
TOTAL	27	100	854	100

According to Table 5, 29.6% of participant organizations were certified with ISO 14001 Environment Management System or any other MS while 65.6% of overall employees were members of an organization certified with ISO 14001 or any other management system.

2.4.4. The Relationship between the ISO 9001 QMS and Safety Culture

H_1: Having ISO 9001 System is effective on perception of safety culture.

Table 6 investigates the relationship between having ISO 9001 Management system and SC.

Table 6: The Effect of Having ISO 9001 Certification on Safety Culture

| FACTORS | ISO 9001:2008 Certificate | | | | |
| | Averages | | U | Z | p |
	9001 Non-certificated	9001 Certificated			
Safety Leadership	533.34	407.61	32661	-5.38	0.000
Safety Awareness and Behaviors	482.99	417.72	39361	-2.79	0.005
Safety Communication and Employees' Involvement	523.84	410.52	34133	-4.81	0.000
Managers' Safety Commitment	513.07	412.41	35511	-4.28	0.000
Safety Training	466.10	420.69	41523,5	-1.95	0.051
Safety Rules	426.31	427.71	46312	-0.06	0.953
SAFETY CULTURE	521.70	409.67	34150,5	-4.75	0.000

The relationships between having ISO 9001:2008 Certificate and SC factors and overall SC were analyzed by the Mann-Whitney U-Test. According to the Table 6 above, except the SC Factor, average values of non-certificated organizations were higher than the certificated organizations for all factors. In terms of the ST and SC Factors, having ISO 9001:2008 certification was not found statistically significant ($p>0.05$). On the other hand, in terms of the SL, SAB, SCEI, MSC Factors, having ISO 9001:2008 certification was found to be statistically significant ($p<0.05$).

Accordingly, for the organizations having ISO 9001:2008 certification, significant difference was found with the SC concept ($p<0.05$).

In general for all factors determined with significant difference and SC, perceptions of non-ISO 9001 certificated organizations were found to be more positive with respect to the perceptions of organizations certified with ISO 9001. Thus, it could be concluded that ISO 9001 QMS practices were not yielding significant positive contribution into development of SC in organizations.

In this line, suggested H_1 hypothesis was accepted for SL, SAB, SCEI, MSC Factors as well as overall SC; but rejected for ST and SR Factors.

One of the eight fundamental principles of the ISO 9001 QMS is related with the "Leadership". This emphasis considers both leadership of the senior management and any other leadership that may exist at any position of an organization. Hence, it is expected that employees' leadership perception, including the safety perception, could be more positive in ISO 9001-certificated organizations with respect the ones not-certified because of effective practices of QMS. However, an opposite finding was obtained in the metal sector. Employees' perception of SL was found to be significantly positive in non-certificated organizations. This situation could be result of following

reasons; ineffective ISO 9001 practices in organizations; inadequate adoption or comprehension of ISO 9001 by employees or senior management; ineffective cycle of "Plan-Do-Check-Act" (PDCA) prescribed by the ISO 9001 philosophy; failure to transfer of the MS from theory to action; maintained employee/manager resistance against ISO 9001; and requirements of MS are viewed as burden by employees. This finding was not only addressing that ISO 9001 QMS was not making positive contribution into establishment of SC, but also avoiding practice of ISO 9001 QMS was positively affecting SC. One of the indicators of failure in ISO 9001 practices is reported by Ulusoy et al. (2006:21) as "timely delivery of products to customers", fundamental performance indicator, that is rather low level among the companies in metal sector. Thus, employees in the metal sector could hold ISO 9001 QMS responsible for short-period delivery dates.

These motives could explain more positive employees' perceptions of SAB, SCEI, MSC and SC in the metal sector organizations with no ISO 9001 Certification. Another remarkable finding was lower employee perception of ST in organizations with QMS Certification despite the fact that training was held vitally important in planning, execution and activity measurement as one of the most prominent requirements of the ISO 9001. Obtained findings indicate that ISO 9001 requirements were forcibly applied among the organization in the metal sector. It could be stated that ISO 9001 QMS was not providing better workplace environment or conditions for organizations in the metal sector nor contribute into organizational safety objectives. Hence, at first, the management needs to comprehend ISO 9001 QMS better. Then, employees were required to be assisted to adopt it so as to ensure their full cooperation to acquire positive OSC through efficient practice of the ISO 9001.

2.4.5. The Relationship between the OHSAS 18001 System and Safety Culture

H$_2$: Having OHSAS 18001 System is effective on perception of safety culture.

Table 7 investigates the relationship between having ISO 18001 Certificate and SC.

Table 7: The Effect of Having OHSAS 18001 Certificate on Safety Culture

FACTORS	OHSAS 18001 Certificate				
	Averages		U	Z	p
	18001 Non-certificated	18001 Certificated			
Safety Leadership	439.41	413.04	85083	-1.58	0.115
Safety Awareness and Behaviors	416.57	438.96	86337	-1.34	0.180
Safety Communication and Employees' Involvement	453.98	399.75	79543	-3.22	0.001
Managers' Safety Commitment	430.97	423.87	89599	-0.42	0.673
Safety Training	413.84	441.81	85147	-1.68	0.092
Safety Rules	421.71	433.57	88585	-0.71	0.480
SAFETY CULTURE	432.07	420.69	88276	-0.68	0.500

The relationships between having OHSAS 18001 Certification and SC and its factors were investigated by the Mann-Whitney U-Test. According to the Table 7 above, average GL, SCEI, MSC factor values of non-certificated organizations were found higher with respect to the certificated organizations. On the other hand, average SAB, ST, SR factor values of employees from the certificated organizations were found to be higher than the others. Of these differences, only SCEI Factor was determined statistically significant for the employees of the OHSAS 18001-certificated organizations (p<0.05).

Thus, it could be concluded that having OHSAS 18001 MS was not found statistically significant on the SC concept. (p>0.05).

The SCEI was found more positive with the organizations not certified with the OHSAS 18001 MS in comparison with the ones certified. On the other hand, perceptions of SL and MSC Factors were found more positive with the organizations with no OHSAS 18001 Certification. In terms of the individual factors of SAB, ST and SR, perception level was found more positive with the organizations having OHSAS 18001 Certification. These findings indicated that whereas having certified with OHSAS 18001 could provide significant advancement to organizations concerning SC factors with personal characteristics, they fail to make the same with the factors with organizational characteristics. Therefore, it could be seen that more positive results occurred with the personal dimension of SC could not be obtained with the organizational dimension. This situation could be result of following circumstances; poor OHSAS 18001 practices of management; putting employee-oriented requirements of the OHSAS 18001 into background; prioritization of fulfillment of documentation instead of actual system implementation criterions; and inadequate and inefficient training activities.

Accordingly, the given H_2 hypothesis was accepted for the SCEI Factor, but rejected for the GL, SAB, MSC, GE, SR as well as overall SC.

This finding was considered as surprising because the OHSAS 18001 MS was expected to exhibit positive effect on OSC. It was found that MS practices which indeed was attempted to establish a positive OHS environment in organizations were not contributing into developing a PSC in the metal sector and even worsen perception or SC to some extent. Perceptions of GL, SCEI, MSC and of overall SC in the Metal sector were found to be more positive for the non-certificated organizations. On the other hand, employee perceptions of GE, SAB and SR Factors were found to be more positive in the certificated organizations. At this point, a notable relationship was found to be existed between the SAB and SR Factors. The positive perception of the SR Factor resulted in a positive effect on the SAB Factor. In terms of the ST Factor, although the positive perception determined with the certificated organizations was an expected outcome, it was realized that it was inadequate to serve to objective of establishing a PSC in an organization. It was considered that this finding could be result of poorly held training activities across the certificated organizations in terms of both quantity and quality or training curriculum was not sensitive to sector-specific risks/hazards.

2.4.6. The Relationships between Other Management Systems and Safety Culture

H₃: Having any other Management System other than ISO 9001 or OHSAS 18001 (e.g. ISO 14001 etc.) is effective on perception of safety culture.

Table 8 investigates the relationship between having ISO 14001 or other management systems certification and SC.

Table 8: Effect of ISO 14001 and Other Management Systems on Safety Culture

FACTORS	ISO 14001 and/or Other Management System Certificates				
	Averages		U	Z	p
	14001 Non-certificated	14001 Certificated			
Safety Leadership	464.30	406.69	70817	-3.28	0.001
Safety Awareness and Behaviors	432.88	424.68	80739	-0.47	0.641
Safety Communication and Employees' Involvement	474.44	402.86	68519	-4.04	0.000
Managers' Safety Commitment	463.69	408.50	71680	-3.12	0.002
Safety Training	418.40	432.28	79645	-0.8	0.427
Safety Rules	403.41	440.15	75236	-2.08	0.037
SAFETY CULTURE	454.17	412.00	73785	-2.38	0.017

The relations between having ISO 14001 or other management system certification and SC and its factors were analyzed by the Mann-Whitney U-Test. As it was exhibited by the Table 8 above, average scores of non-certificated organizations were higher than the certificated organizations for the GL, SAB, SCEI, and MSC Factors. On other hand, average scores of certified organizations were higher than the others for the ST and SR Factors. Whereas the relationships with GL, SCEI, MSC and SR Factors were found to be statistically significant with ISO 14001 and other MSs ($p<0.05$), SAB and ST Factors were not ($p>0.05$).

Additionally, it was found that being employed by an organization with ISO 14001 certificate was statistically significant on SC concept ($p<0.05$).

Since all of the organizations with ISO 14001 and other MS Certification (8 organizations) also were certified with ISO 9001, while other six were certified with OHSAS 18001 MS, the test results of the H_1 and H_2 hypotheses were taken into consideration in evaluation of the relevant hypothesis.

With regard the all factors except SR displaying significant difference, organizations not having 14001 and other MS Certification were found to have higher positive perception in comparison with the organizations not having 14001 and other MS. Organizations having 14001 and other MS were found to have more positive perception toward the SR Factor in comparison with the ones not certified. In terms of the ISO 9001 MS Certifications, organizations both certified and not-certified displayed equal levels of perception toward SR Factor. Finally for the OHSAS 18001 Certification, organizations with certification displayed more positive but statistically insignificant perception level in comparison with organizations not having this MS. On the other hand, in other MS Certifications, significant difference was determined between having "other" MS Certification and positive perception of SR Factor. Similar relationship was found with the ST Factor as well. Although organizations having ISO 14001 and other MS were displaying more positive perception of SC, this difference was statistically insignificant. No

any significant difference was found between the employee perception of SL Factor and any MS. However, the difference decreased relatively in organizations having OHSAS 18001 MS.

In terms of the SCEI Factor, lower perception level was determined with having a MS probed by all three hypotheses. MSC Factor was found more positive with the organizations that do not have a MS certification with respect to others. However, this difference was determined at lower level with the organizations having OHSAS 18001 certification. In terms of overall SC, not having all three MS or at least one of them was found significantly effective on more positive perception of SC.

In addition, all MS practices within the scope of aforesaid MSs were found not to make positive impact on employees' perception of SC. Furthermore, level of perceptions toward SC and its factors was found more positive with the organizations not certified with any MS.

Thus, whereas the H_3 hypothesis was accepted for GL, SCEI, MSC and SR and overall SC, it was rejected for SAB and ST Factors.

The results concerning the relationship between having ISO 9001 and/or OHSAS 18001 certification and SC exhibited similarities with having "other" MS. Accordingly, with regard to having "other" MS other than ISO 9001 and/or OHSAS 18001, the perception of overall SC was found more positive in terms of GL, SCEI, MSC and SR in non-certificated organizations.

The organizations administering more than one of three aforesaid MS categories could have followed "integrative MS" procedures. Hence, common documentations (e.g. quality handbook) could have been issued in a single document covering subject of all other MS. The practices under common titles (internal auditing, management surveillance, and etc.) could have been maintained jointly under single documentation process. Therefore, it was possible to conclude that the integration among MSs could have been resulted in common perceptions towards SC. This situation arisen as result of integration among MSs suggested that neither singular nor integrative administration of MSs were comprehended adequately by employees or practiced appropriately by the management.

Since no statistically significant difference was found between having OHSAS 18001 MS and perception of SC in organizations, the H_2 hypothesis was rejected. H_1 and H_3 hypotheses were accepted based on the determined statistically significant differences between having a MS and perception of SC. Table 9 exhibits the hypothesis test results for relevant factors and overall SC.

Table 9: Overall Evaluation

	H_1	H_2	H_3
SL	+	-	+
SAB	+	-	-
SCEI	+	+	+
MSC	+	-	+
ST	-	-	-
SR	-	-	+
Safety Culture	+	-	+

In the present study investigating the effect of three core MSs on SC, it was revealed that SC was under influence of all MSs. It was surprisingly found that administration of at least one or more MS in an organization individually or integratively has adverse effect on perception of SC. Supportively; the analyses conducted on three study hypotheses revealed that the relevant MS practices were not contributing in SC positively.

The basic hypothesis concerning the effect of the administration of MSs on SC was accepted, but their effects in the metal sector were determined in opposite direction than expected. This situation could be explained by organizations' insufficient understanding of essence and philosophy of MSs. Yet, aforesaid MSs concentrate on organizational performance and satisfaction perceptions of consumers and employees in their respective areas. These systems established and administered in metal sector because of their marketing and sales conveniences displayed organizational SC adversely. This finding indicated that standards of MSs, especially OHSAS 18001, were being followed only for maintaining conformity to certification requirements in terms of documentations and records rather than fully adopting fundamental MS basics.

In order to ensure contribution of those MSs, specifically OHSAS 18001, into organizational SC, their standards were required to be comprehended, explained, experienced, and maintained by all levels of an organization from management to workers. Hence, visible interest and loyalty of senior management into aforesaid MSs could have provided positive contribution to organizational SC factors, especially MSC, and overall SC.

Conclusion

Quality is a concept mutually supplementary with safety for organizations. In this regard, SC could be regarded as an essential constituent of organizational culture. In this study conducted in the metal sector, a significant incompatibility was determined between management system(s) and SC, which even could be regarded as rejecting each other. Our findings suggested that management system practices exhibited diminishing impact on SC. It was quite obvious that relieving this incompatibility would eventually contribute into establishing PSC. Yet, "Safety Leadership", one of the most important principles of aforesaid management systems, emerged as the primary factor as a result of the SC study conducted in the metal sector. Another finding revealing significance of Safety Leadership was the high correlation between SL and SC (See, Arpat. 2015). In this context, as effective leadership contributed into efficiency of MSs and PSC, on the other hand efficiently comprehended, adopted and thus practiced management systems by management and employees would have made positive contribution into SC directly. Hence, the negative impact of practices of management systems on SC could have been relieved in this way.

Obtained results with the management systems indicated system mistakes and issues in the sector. Accordingly, it was concluded that a comprehensive policy has not been achieved or internalized by the sector so far; responsibilities or authorities concerning safety have not been described or applied clearly; safety-related procedures such as measurement, internal/external auditing, observation and etc. have not been taken into consideration or necessary attention have not been paid yet; and required orientation trainings have not been given to employees adequately.

Obtained results with the management systems propounded that management system certification efforts have tended to exhibit negative effect potential on SC as well as on safe behaviors of organization members.

Acknowledgement

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12

AN OUTLOOK ON THE SAUDI ARABIAN NOVEL / SUUDİ ARABİSTAN ROMANINA BİR BAKIŞ

Turgay Gökgöz[1]

Abstract

When we examine the novel in the kingdom of Saudi Arabia, founded in 1922, we see that the first novel work was the work of al-Tawe'aman written by Abd al-Quddus Al-Ansari in 1930. The novel, which continued to develop until 1959 after this year, revealed a new generation of writers with social and economic changes took place in the country, especially in the eighties. In this new generation literature, they discussed new issues with a different perspective than in the past. In the nineties, the level increased with the techniques developed by the younger generation of novelists. In 2000's, the novel, which we can call postmodern, has been influenced by the events of September 11 and continues its journey

Keywords: The Novel, Arabic Literature, Saudi Arabia

Giriş

Osmanlı İmparatorluğu döneminde Hicaz'da Arapça eğitimi gerçekten yeterli değildi. Medreseler dışında Mekke'de iki, Cidde'de bir ve Medine'de de bir olmak üzere dört okulda eğitim dili Arapça idi.

Hicaz, 1916 yılında Hüseyin b. Ali döneminde bağımsızlığını kazandı. Ancak o zamanlar Türkçe öğretime son verilmesine rağmen eğitimde çok az ilerleme kaydedildi. Medreseler dışında Necid'de adından söz edilecek bir eğitim yoktu çünkü nüfus büyük ölçüde bedevilerden ve köylülerden oluşmaktaydı.

Yarımadanın doğusunda, el-Ahsa'da, belirli bir miktar İran ve Hint etkisi vardı. Daha zengin olan sakinler, oğullarını İran ya da Hindistan'a eğitim için gönderirlerdi. Son olarak, XIX. yüzyılın sonundan itibaren İngiliz koruması altındaki körfezin büyük bir bölümüne eğitim olanakları tanındı ve ilkokul 1974 yılında Bahreyn'de açılabildi. Burada çalıştığı bilinen en ünlü Suudi yazarlarından biri Ğazi 'Abdu'r-rahman el-Kusaybi idi.

Suudi Arabistan'ın 1932'de kurulmasıyla eğitim daha genel hale geldi. Gazete ve dergiler ilk kez hayata geçirildi. Suudi öğrenciler özellikle Mısır'a burslu olarak gitmiş, yeni edebi ve eleştirel kavramlarla geri döndüklerinden ilk kez orada karşılaştıkları birçok yayından esinlenmişlerdir. Bunların arasında 1945 yılında Kahire ve İskenderiye üniversitelerinden mezun olan Hâmid Demenhûrî ile Kahire Üniversitesi'nden mezun olan Hamza Bûkrî önde gelmektedir. Daha sonra, 1950'li yıllarda bir grup Suudi romancı Suudi Arabistan'a döndü. 'İsâm Hûkkayr 1953'te Kahire Üniversitesi'nden mezun oldu ve 1980-1983 yılları arasında eserlerini yayımladı. Fu'âd Sâdık Müftü ise 1960 yılında Kahire Üniversitesi'nden mezun oldu ve 1981-1986 yılları arasında romanlarını yayımladı. (Al-Qahtani, 1994).

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1. Körfez Romanı

Arap Yarımadası'nda son on yılda önemli kurgu yazarları ortaya çıkarken Suudi Arabistan'da roman türü, ʻAbdurrahman Munîf, ʻAbdulkâdir Mısrî ve İsmail Fehd İsmail gibi yazarlar eserleri ile önemli bir konum elde etmiştir. Kuveyt'te Leyla el-Osman ve Velîd er-Ruceyb; Yemen'de Zeyd Muʻtî Dammâc ve Muhammed Ahmed Abdu'l-mevlâ çok takdir edilen yazarlar arasında yerlerini alırken İbrahim Halîfe ve Emîn Sâlih, Bahreyn'in önde gelen romancıları olarak kabul edilmektedir. (Sakkut, 2000)

Hicaz daha çok Arap Yarımadası'nda kadın romancıların ortaya çıktığı ilk yer olarak da bilinirken Semîra Bint el-Cezira (1940–1986) olarak tanınan Semîra Hâşıkcî, Körfez bölgesinden çıkan ilk kadın romancıdır. Hicaz'da ve Mısır'da eğitim görmüş ve ilk romanı *Vedda'tu Âmâlî* (Umutlarıma Veda Ettim), 1958 yılında yayımlanmıştır. Hâşıkcî, ölümüne kadar birçok roman yayımlamıştır.

1980'lerde Suudi Arabistan'da Emel Şetâ, Recâʼ ʻÂlem ve Safiye ʻAnber gibi isimler de romanlarını yayımlamaya başladılar. Kuveyt'te Leyla el-Osman iki romanı, *el-Mer'e ve'l-Kıtta*'yı (Kadın ve Kedi) 1985 ve *Ve Sumeyye Tahrucu mine'l-Bahr* (Ve Sümeyye Denizden Çıkıyor)'ı 1986 yılında yayımladı. Nitekim Leyla el-Osman'ın *Ve Sumeyye Tahrucu mine'l-Bahar* ile Recâʼ ʻAlem'in *Erba'a Sıfr* (Dört Sıfır) romanlarında görüldüğü üzere farklı tema ve yapılara sahiplerdi.

1980'lerin sonuna kadar Arap Yarımadası'ndaki roman Suudi Arabistan ve Kuveyt ile sınırlıydı. 1990'larda ise yayımlanan romanların sayısı artmaya başladı. Suudi Arabistan'da Selvâ Demenhûrî, Semîra Lari ve Leylâ el-Cuhenî romanları yayımlandı. Kuveyt'te, Havle el-Kazvînî, Tayba Ahmed el-İbrahim ve diğerleri tarafından birçok roman ortaya çıktı. Bahreyn'de ise Fevziye Reşîd, *Tahavvulâtu'l-Fârisi'l-Ğarîb* (Garip Atlının Dönüşümleri)'i 1990 yılında yayımladı. Katar'da Şuʻâʻ Halîfe ve Delâl Halîfe gibi isimler dört roman yayımladılar. Delâl Halîfe'nin *Mine'l-Bahhâri'l-Kadime İleyk* (Eski Denizciden Sana)'i 1995'te kapakta yazarın adı olmadan yayımlandı. Adını romanın sonuna ekleyen Halîfe, son sayfada gemiyi toplumun sembolü olarak kullandığını ve Hz. Peygamberin bir hadisinden esinlendiğini belirtmektedir. (al-Mana, 2008)

Körfez bölgesinde yaşanan savaş, doksanlardaki terörizm korkusu ve özellikle de 11 Eylül olaylarından sonra el-Kaide'nin uluslararası çıkarlara karşı çarpıcı bir güç olarak yükselmesi ile sadece edebiyatta değil, aynı zamanda hayatın farklı alanlarında ve yazarların anlatımlarında terörizm, savaş, melezlik, kimlik sorunu, kadın hakları, insan hakları ve daha iyi bir yaşam konularına dikkat çekilmeye çalışıldı.

Genel olarak Körfez yazarları ve Suudi romancılar, bu tür meseleleri anlatılarında ele almaya başladılar. Dahası, Körfez devletlerinin dünyaya net ve uydu kanalları aracılığıyla açılması, yazarların yaşama ve anlatımlarına bakışını değiştirmektedir. Yazarlar, Ğazi el-Kusaybî ve ʻAbdu Hâl'ın edebi eserlerinde olduğu gibi halkın kaygılarını, sosyal ve kültürel konuları ele almaya başladılar. (Al-Areqi, 2015)

2. Romanı Etkileyen İç Faktörler

Suudi edebiyatının dinamiklerini gerçekten iyi bir şekilde anlayabilmek için Suudi Arabistan'daki edebi hayatın gelişiminde önemli bir etkiye sahip olan kültürel faktörlerin farkında olmak gerekir. Dini yetkililer, petrole dayalı ekonomik büyüme, Körfez Savaşı ve 11 Eylül olayları gibi etkenler Suudi toplumunun dönüşümüne katkıda bulunmuştur. Eğitim, medya ve sansür gibi birtakım ilave faktörler, Suudilerin kendine özgü kültürünü az ya da çok oluşturmalarına yardımcı olmuştur. En başından beri İbn Suud ile Şeyh Muhammed İbnu'l-ʻAbdu'l-vahhâb

arasındaki ittifak, Suudi bağlamında siyaset, din ve kültür arasındaki karmaşık bağları ve modernleşme sürecinde çatışma ve meydan okuma potansiyelini göstermiştir.

Dini muhalefetin rolü, Suudi toplumundaki yaşamın şekillendirilmesinde en önemli faktörlerden biri olmuştur ve on yıllar boyunca süregelen özellikle 1980'li yıllarda daha da belirginleşen muhafazakâr ve daha liberal sesler arasındaki bu iç tartışma ve ideolojik çatışma devam etmektedir. Bununla birlikte, özellikle 11 Eylül olaylarının ardından hükümet baskısının artışı son zamanlarda dini söylemdeki aşırılıkların giderek daha hoşgörülü ve uzlaşmacı bir tavra yol açtığı anlamına gelmekteydi.

Suudi Arabistan'daki geleneksel Arap varlığını çağdaş kozmopolit yaşam tarzına dönüştürmede belirleyici bir rol oynayan kilit faktörlerden birisi de petrol endüstrisinin ekonomik etkisidir. Suudi Arabistan'daki siyasal, sosyal ve kültürel alandaki gelişmeler, bu sosyo-kültürel değişimleri ve hızlı modernleşmeden kaynaklanan tartışmalı konuları ele almak için ideal bir araç olarak ortaya çıkan romanla birlikte, edebi gelişmelere de yol açmıştır. Bu sosyo-kültürel bağlamlar, Suudi romanlarının kabulü üzerinde önemli bir etkiye sahip olmuştur.

Şaşırtıcı olmayan bir şekilde, Suudi yazarlara verilen bazı tepkiler, romanlarının muhafazakar bir kültüre karşı isyan eylemlerinden oluşmuş olduğu inancı üzerine kurulmuştur. Bu durumun altında yatan nedenlerden birisi şu şekildedir: Liberal yazarlar tarafından yazılan romanlar çoğu zaman aşırı muhafazakâr Müslümanlar tarafından genel ahlak kurallarını yozlaştırmanın bir aracı olarak görülmektedir. Bu durum yurtiçi dağıtımda yaygın bir sansür uygulanmasına ve edebi eser piyasasının sınırlı kalmasına yol açmıştır.

Sansürün etkisi ve ifade özgürlüğünün olmayışı Suudi Arabistan'daki medya, yayıncılar ve bireysel yazarlar için ciddi sorunlar oluşturabilir. Suudi edebiyatı, özellikle siyasi, ahlaki ve dini açıdan duyarlı içeriklerin yayınlanmasını veya dağıtımını durdurmayı hedefleyen sansür gibi mevzuatlardan ve kısıtlayıcı uygulamalardan etkilenmektedir. Özel bir örnek vermek gerekirse, romancı 'Abduh Hâl, eski geleneklerle çatışan zengin bir modern toplumun hicivli bir açıklaması olan romanı *Termî bi'Şirâr* (Kıvılcım Saçıyor) ile 2010 yılı Uluslararası Arapça Kurgu Ödülü'nü kazanmış ancak bu romanı, kendi ülkesi olan Suudi Arabistan'da yasaklanmıştır. Bu nedenle pek çok Suudi yazar, kitaplarını daha iyi bir dağıtım elde etmek adına Kahire ve Beyrut gibi merkezlerde yayınlama eğilimindedir. (Al-Qahtani, 1994).

Yaygın olan bu sansüre rağmen, yeni nesil yazarlar ve okuyucular bu kısıtlamaların üstesinden gelebilmek için farklı yollar buldular. 1980'lere ve 1990'ların başına kadar hükümet, sansürü tam anlamıyla uygulayabilmiştir. Bununla birlikte, internetin, cep telefonunun ve uydu gibi araçların sayesinde işler önemli ölçüde değişti. Yeni nesil genç Suudi yazarları, dijital teknolojilerden ve sosyal medya platformlarından yararlandı. Bu durum, Suudi Arabistan'da siyasete katılma, farklı medya biçimlerinde insan hakları ve ifade özgürlüğü ile ilgili fikirlerin yayılması için yeni bir jenerasyon oluşturdu. Suudi romanının edebi bir tür olarak yeni bulunan olgunluğu, Arap ve Batı dünyasındaki çağdaş Suudi yazarlarının en çok satanlar listelerinde yerlerini aldıklarını göstermektedir.

Bu atmosferde, Suudi romancılar birtakım sosyal kısıtlamalarla karşılaşmış ve Suudi romanının gelişimini etkileyebilecek bazı hallerde ve durumlarda hapis cezasına çarptırılmışlardır. Nitekim, el-Kusaybî'nin romanlarının 2010 yılına kadar Suudi Arabistan'a girişi yasaklandı. Ayrıca Munîf, Hâl, el-Hamed, el-Mutabakat, Zeyneb Hifnî ve el-Cuhenî'nin romanları da men edildi. Çünkü baskın ve ataerkil Suudi ideolojisi için büyük bir tehdit oluşturmaktaydılar. Bu yazarlara dair sosyal tartışmalar şiddetlenirken, diğer yazarlar en hassas konulara dokunmaktan kaçınmak için

otosansür uyguladılar. Ancak bazı yazarlar, yazılarında aşırılıkçı söyleme ve toplumsal gelenekleri eleştirmeye devam etmektedir. Bunun en bilinen örnekleri ise el-Hamed ve Hâl'dir.

Daha önce de belirtildiği gibi, seksenli yıllarda modernistlere karşı yürütülen savaş, Suudi toplumundaki kültürel farkındalığın şekillenmesinde önemli bir etkiye sahip olmuştur. Hoşgörüsüz dinsel söylem, modernistlere karşı belirgin bir önyargılı konum ve kendi ideolojisiyle çelişen bir fikir inşa etti. Bu olumsuz tutumlar, Suudi romanlarının 1980'lerden beri hem doğrudan hem de dolaylı olarak sosyal kabulünü etkilemiştir. (Al-Qahtani, 1994)

Seksenli yıllarda, kadınların Suudi anlatının gelişimindeki rolünü vurgulamak gerekmektedir. Suudi Arabistan'da eğitimin yaygınlaşması ve özellikle kadınlara eğitim özgürlüğü teşvik edilen bir durum haline gelmiştir. Emel Şetâ, Recâ' 'Âlem, Behiye Bûsebît, Safiye 'Anber ve Safiye Bağdâdî gibi birçok kadın yazar edebi eserler üretebilmişlerdir. Kadın yazarların eserlerinin temaları, Körfez kadınının endişeleri, eğitim hakları, genel olarak kadın hakları, ataerkil tahakkum ile öne çıkan toplum içerisindeki kadınlara yönelik olan baskılardır.

Araştırmacılar seksenli yıllarda Suudi Arabistan romanının seyri içerisinde gerçek bir virajdan geçtiğini hususunda hem fikirdirler. Suudi Arabistan toplumsal yaşamında eğitim-öğretimin Batı, Doğu ve Arap kültürlerine doğru açılması, bu sayede de fertlerin bilinçlenmesi, birbirinden farklı okullarda eğitim almaları, modern ekolleri ve yöntemleri takip ederek edebi hareketleri izlemeleri gibi pek çok değişiklik, modern romanın ortaya çıkışı hususunda etkilidir. Bu bağlamda bakıldığında 1980 ila 1989 yılları arasında yaklaşık olarak 29 roman basılmış ve 17 romancı ortaya çıkmıştır. En önemli isimler şu şekildedir: Muhammed 'Abduh Yemânî, Sultân el-Kahtânî, Emel Şatâ, 'İsam Hûkkayr, Hamza Bûkrî, 'Abdullah Cefrî, 'Abdulazîz es-Sak'abî, 'Abdul'azîz Meşrî ve İbrâhîm en-Nâsır el-Humeydâni.

3. Romanı Etkileyen Dış Faktörler

Roman, Suudi Arabistan'da yeni bir sanat biçimidir; Avrupa'dan XX. yüzyılda Mısır ve Lübnan üzerinden gelmiş, nitekim buralarda birçok roman ve kısa öykü koleksiyonu İngilizce ve Fransızca'dan Arapça'ya çevrilmiştir. (Al-Qahtani, 1994).

Nispeten yakın zamana kadar Suudi Arabistan'da romanın gerçek bir konsepti yoktu. Bu tür, eğitimliler arasında bile bilinmemekteydi. Edebiyatın bilinen tek kurgusal biçimi, genel olarak kıssa (öykü) idi ve bu form, Mısır'daki Suudi bursiyer öğrencilerin ve diğer Arap ülkelerindeki göçmenlerin ülkelerine geri dönmeye başladığı II. Dünya Savaşı'nın sonuna kadar herhangi bir şekilde farklılaştırılmadı. (Al-Qahtani, 1994).

Suudi Arabistan'da otuzlu yıllardan itibaren çeviri daha yaygın hale geldi. Cezayir'den Ahmed Rıdâ Hûhû gibi yazarlar savaş nedeniyle Suudi Arabistan'da çalışmaya başladılar. Ayrıca gazeteci ve öğretmen olan Muhammed 'Alim el-Afganî, Afganistan'dan geldi. Ayrıca, Suudiler eğitimleri için yurt dışına gittikçe daha fazla çeviri yapıp bunları dergilerde ve gazetelerde yayımladılar. (Al-Qahtani, 1994).

1934'de Cezayir'den Suudi Arabistan'a ailesiyle birlikte gelen Ahmed Rıdâ Hûhû, *el-Menhel* Dergisi'nde görev yapan bir gazeteciydi. Hûhû, birçok kısa öykünün yanı sıra, 1947 yılında *Ğadetu'l-Ummi'l-Kurâ* (Ummu'l-Kurâ'nın Kızı) adlı çalışmasını yayımlamıştır. Nitekim Cezayirliler kendisini hem Cezayir'deki kısa öykünün öncüsü hem de Hicaz'daki hikayenin öncülerinden biri olarak görmektedirler. Suudi Arabistan'da Hûhû ve diğer göçmenler İngilizce ve Fransızca gibi yabancı dilleri bilmelerinin yanı sıra modern edebiyatın geçmişine dair ciddi bir alt yapıya sahiplerdi. Nitekim Hûhû'nun *el-İntikâm* (1934) adlı hikayesi, Batı modellerinin tamamen türeviydi. Bununla birlikte Suudi Arabistan'daki modern romancıların çoğunun, Suudi Arabistan dışında, kırklı yıllardan itibaren

Mısır, Irak ve Lübnan'da aslı İngilizce ve Fransızca olan veya Arapça'ya tercüme edilmiş romanları okudukları anlaşılmaktadır. (Al-Qahtani, 1994).

Yeni yazarlar, okumalarına bağlı olarak esasen iki gruba ayrılmaktadır. İlk grup, Corcî Zeydân'dan büyük ölçüde etkilendi ve bu etkiyi gösteren eserler yazmaya devam etti. İkinci grup ise edebi tekniklerini hem Arap olan hem de uluslararası olarak tanınan modern romancıların çoğunluğundan almıştır. Hamza Bûkrî, Fu'âd Sâdık Müftü ve Hudâ er-Reşîd gibi bazı Suudi romancılar orijinal Batı eserlerini okumuştur; Emel Satâ, Sultân S. el-Kahtânî, 'Abdullah Cefrî, 'Abdul'azîz Meşrî ve Safiye 'Anber gibi başkaları da Arapça çevirilere vâkıf durumdaydılar. Hepsi de Necîb Mahfûz, Tayyib Sâlih, Yûsuf İdris ve Hanna Mina gibi diğer Arap romancılardan etkilenmişti. (Al-Qahtani, 1994).

Suudi Arabistan'daki en eski eleştirel yazılar, çeşitli kurgu türleri arasında ayrım yapmamaktaydı. Mesela, Muhammed Hasan 'Avvâd (1902-1980), 'Abdulkuddûs el-Ensârî'nin *et-Tev'emâni* (İkizler) romanının yanı sıra ve onun kısa öyküsünü de roman olarak kabul etmiştir. Yine el-'Avvad, Cidde'de 1935 yılında yayımlanan Muhammed Cevherî'nin uzun hikayesi *el-İntikâmu't-Tab'î* (Doğal İntikam) ve Savtu'l-Hicâz gazetesinde yayımlanan Aziz Diya'nın *el-İbnu'l-'Akk* (Nankör Çocuk) adlı öyküsünü de roman olarak adlandırmış ve onlara "sanatsal roman" olarak göndermede bulunmuştur. Muhammed Sa'îd el-'Amûdî (1905-) gibi diğer eleştirmenler de her türlü kurguya "Edebu'l-Kıssa" ve "el-Kıssatu'l-Hadîse" olarak atıfta bulunmuşlardır. Bunun dışında "Kısa Hikaye", "Küçük Hikaye", "Kısa Roman" ve "Analitik Öykü gibi diğer terimler de kullanılmıştır. 'Avvâd, bu esnada yazarları, kendilerini modernleştirmeleri adına Batılıları, özellikle Fransız yazarları taklit etmeye teşvik etmiştir.

Eleştirmenlerin farklı türleri ayırt etmemesinin nedeni ise Suhmî el- Hâcirî'ye göre yazarların hikayelerini, sanattan ziyade eğitim bakış açısıyla yazmalarıdır. Aslında, yazarların sanatsal edebiyat hakkında hiçbir fikirleri yoktu ve kavram, Avrupa ve Mısır'dan buraya tanıtılıncaya değin hiçbir şey bilmemekteydiler. (Al-Qahtani, 1994).

Eğitim, tıp ve gazetecilik gibi çeşitli alanlarda eğitim görmüş olan Suudi yazarların ülkelerine geri dönmeleri, edebiyatın gelişimine önemli derecede katkı sağlamıştır. Hâmid Demenhûrî bir öğretmen, Hamza Bûkrî gazeteci ve edebi çevirmendi. Fu'âd Sâdık Müftü bir diplomat, Hudâ er-Reşîd BBC Arapça hizmetinde bir yayıncı, Emel Şatâ bir tıp doktoru ve 'İsâm Hûkkayr bir diş hekimidir. Özellikle İngilizce olmak üzere hepsi yabancı dil bilmektedir ve modern Batı edebiyatına aşinadır. (Al-Qahtani, 1994).

Suudi Arabistan edebiyatına olan ana etki, hem Mısır'ın etkisi hem de Mısır arabuluculuğundan gelen Batı etkisi olmuştur. Ayrıca, Mısır medyasının etkisi artık daha geniş olmasına rağmen bu etki ilk olarak kendini Suudi Arabistan'ın Mısır'a en yakın bölgesi olan Hicaz'da, diğer bölgelerden daha gelişmiş bir kültürle hissettirdi. Bu koşullarda, belki de Suudi uygulayıcılarının büyük çoğunluğunun Hicaz'dan gelmesi şaşırtıcı değildir.

Eğitimli Mısırlılar Suudi Arabistan'a (ve diğer Arap ülkelerine) öğretmen, doktor, profesör vb. olarak gelmişlerdir ve bu rolünü hala devam ettirmektedir. Mansûr el-Hâzimî bu hususta şöyle demektedir: *"Mısır, sadece Arap ülkelerini destekledi. Eski zamanlarda ve hala şu anda bunu yapabiliyor. Mısırlılar neredeyse kültürün koruyucusu*. Daha sonraları Hâmid Demenhûrî, Muhammed Abduh Yemânî, 'İsâm Hûkkayr, Emel Şatâ, Fu'âd 'Ankavî ve Hamza Bûkrî'de gibi yazarlar Mısır üniversitelerinde çalışmıştır. (Al-Qahtani, 1994).

Ayrıca, edebiyatın gelişim sürecinde Suudi romancıları artık Arap romanlarından ziyade Gabriel García Márquez ve Ernest Hemingway gibi küresel yazarlardan etkilenmeye başladı. Bu safha, Ğazi el-Kusaybî ve 'Abduh Hâl gibi bazı önemli Suudi romancılarının ortaya çıkmasına tanıklık etti. Bu aşamada, Suudi romanı farklı edebi ekollerinin kurulmasına da şahit oldu. Örneğin Hâl, edebi yaşamına modernist bir yazar olarak, son romanlarında postmodernist

teknikleri keşfetmeye ve deneyimlemeye başlamadan önce başlamıştı. 'Abdul'azîz Meşrî ise Suudi romancıların realizm hareketini tasvir etmeye ve köylerden şehirlere bu hareketin Suudi Arabistan'daki sosyal hayatı nasıl etkilediğini tartışmaya odaklanmasıyla bilinmektedir. Ayrıca 'Abdu'r-rahman Munîf'in *Mudunu'l-Milh* (Tuz Şehirleri) bu aşamada yazılmıştır. Bu edebi eser postmodern bir Suudi romanı olarak kabul edilebilir. (Al-Shammari, 2017).

4. Romanın Doğuşu ve Gelişimi

Postmodern Suudi romanının geçmişten günümüze değin gelişini daha iyi anlamak için tarihsel bağlamda dört aşamaya bölmek yerinde olacaktır. İlk aşama, Suudi romanının başlangıcıydı (1930-1959). Bu dönem aslında 1930 yılında *et-Tev'emâni* (İkizler) romanının yayımlanmasıyla başlayıp 1959 yılına dek ağır ağır devam eden bir süreçtir. Suudi romanının bu ilk aşamasının öne çıkan özellikleri üretim yetersizliği, anlatının teknik yapısının zayıflığı ve romana dair olan sıradan yaklaşımlardır. (Al-Shammari, 2017).

Doğuş aşamasında bakıldığında Suudi romanı 'Abdulkuddûs el-Ensârî'nin *et-Tev'emâni* (İkizler) romanının ortaya çıkışıyla başlarken *et-Tev'emâni,* düşük bir sanatsal kaliteye ve tutucu bir bakış açısını içerir. Ele aldığı temel konu Doğu ve Batı arasındaki kültürel çatışma sorunlarıdır. Öyküde Raşit ve Farid, farklı deneyimler yaşayan ikiz kardeşlerdir. (Al-Naami, 2009).

'Abdulkuddûs el-Ensârî'nin *et-Tev'emâni* (İkizler) adlı romanı Mısır ve Lübnan'daki Arap romanından etkilenmiştir. *et-Tev'emâni* romanında el-Ensârî, Mekke toplumundaki sosyal değişimi tartışmaktadır. Ancak bu roman, birçok romanın toplumu eleştirmek için kullandığı estetiği kullanmaz; bunun yerine sosyal vaazlar sunmaya odaklanır. Kısacası, Suudi romanının başlangıcı, toplumsal eleştirinin estetiği açısından zayıf bir oluşum olarak nitelendirilebilir. Bu nedenle, Suudi romancılarının edebi bir roman kaleme almaları uzun zaman almıştır. (Al-Shammari, 2017) *et-Tev'emâni* romanını ıslah eğilimli pek çok roman izlemiştir. Bu roman sonrasında Ahmed es-Sibâ'î'nin *Fikra* (Bir Düşünce, 1948) adlı romanı ortaya çıkmıştır. Bu roman kendisinden önceki roman olan *et-Tev'emâni*'ye nazaran sosyal yapının değişikliği bağlamında daha açık bir romandı. Bu romanın aynı zamanda kahramanı da olan Fikra karakteri, toplumsal değişikliği arzulamaktadır. Roman, kadının bağımsız bir fert olarak görülmediği bu dönemde sıkıntılarını işleyen ve geleceğinden bahseden ilk romandır. Suudi edebiyatı seyrindeki üçüncü roman ise Muhammed Ali Mağribî tarafından kaleme alınan *el-Ba's* (1948)'dır. Burada yazar, *et-Tev'emâni* romanındaki görüşleri hiçe saymaktadır. http://www.al-jazirah.com/2011/20110825/cu14.htm 07.09.2018).

1930-1945 yılları arasındaki bu uzun bu süreç içerisinde anlatı çalışmalarının yetersizliği ve sanatsal yapıların düşük kalitede oluşu görülmektedir. Buna ilave olarak romanlarda toplumsal yenilenme felsefesi bu dönemde baskın hale gelmiştir. (Al-Naami, 2009).

1950'li yıllarda romanda duraklama dönemi söz konusudur. 1954 yılında Muhammed el-Cevherî tarafından kaleme alınan *el-İntikâmu't-Tab'î* (Doğal İntikam) isimli roman yayımlanmıştır. (Al-Naami, 2009). Dr. Sultan Al-Qahtani, romanın bu kuruluş aşamasında *el-Ba's* romanının önemine vurgu yaparken, diğer araştırmacılar el-Cevherî tarafından kaleme alınan *el-İntikâmu't-Tab'î* isimli romanın bu aşamanın en önemli eseri olduğu iddiasına yönelmişlerdir. http://www.al-jazirah.com/2011/20110825/cu14.htm 07.09.2018).

Suudi romanı gelişiminin ikinci aşamasını (1959-1980) bazı eleştirmenler, Suudi romanının olgunluk dönemi olarak adlandırmışlardır. Bu arada Hâmid Demenhûrî, 1954 yılında Suudi Arabistan'a döndüğünde, roman kavramının hala iyi gelişmediğini çünkü o zamana kadar üretilenlerin hem nicelik hem de nitelik bakımından

eksik olduğunu keşfetti. Ancak, gazeteciliğin çoğaldığını ve eğitimli insanların sayısının artmakta olduğunu gördü. 1959 yılına gelindiğinde ise yazar, Suudi bir yazarın tanınan ilk romanı olan *Semenu't-Tadhiye* (Kurbanın Bedeli)'yi yayımladı. (Al-Qahtani, 1994). Nitekim Edebiyat eleştirmenleri arasında bu romanın ilk sanatsal Suudi romanı olduğu konusunda bir fikir birliği vardır. Bu romanda sanatsal romanın teknikleri apaçık kendisini göstermektedir. Demenhûrî, 1945'te İskenderiye Üniversitesi'nden mezun olmuş ve muhtemelen de Mısır romanlarını ve Arapça'ya çevrilmiş Batı romanlarını okumuştur. Bu nedenle, Batı estetiğinin farkındaydı. Onun romanı kadın yazarlar da dahil olmak üzere diğer Suudi romancılara, edebi romanlar yazmaları hususunda ilham verdi. Belki de bu aşamada Suudi romancılar, *Zeynep* romanından, Corcî Zeydân'dan ve Necîb Mahfûz'un *Sulâsiyye* (Üçleme)'sinden büyük ölçüde etkilendi. Bu yüzden *Semenu't-Tadhiye* romanı Mısır'ın ortamından ve karakterlerinden vazgeçememiştir. Ayrıca, 1960 ve 1970'lerde Batılı üniversitelerde okumak için gönderilen Suudi öğrenciler de, Suudi romanının gelişimini etkilemiştir. (Al-Shammari, 2017; http://www.al-jazirah.com/2011/20110825/cu14.htm 07.09.2018).

Hâmid Demenhûrî'nin *Semenu't-Tadhiye* (1959)'sinde ana karakter Ahmed'in erken çocukluk döneminden itibaren Kahire'ye okumak için gidişine kadar büyüme dönemi ve 1940'ların Mekke'sinde toplumsal değişimin özelliklerini yansıtan bir öykü söz konusudur. Bu romana yakından bakıldığında Ahmed'in küçüklüğünden beri aşık olduğu, okuma-yazma bilmeyen Fatma ile ilişkisine dair olduğunu görürüz. Bu aşamada yazar Hâmid Demenhûrî, ikinci kurgusal çalışması olan *Ve Merrati'l-Eyyâm* (Ve Günler Geçiyor, 1963)'ı yayımlamıştır. Roman Cidde ve Mekke arasındaki coğrafyayı ve çevreyi basit bir üslupla konu edinir. Ancak kimi eleştirmenler nezdinde bu roman sanatsal bakımdan zayıf olarak görülür.

İbrâhîm en-Nâsır el-Humeydâni, Suudi romanına yeni bir soluk katmıştır. Modern sanatsal romanın kuruluşunda *Sukûb fî Ridâ'i'l-Leyl* (Gecenin Örttüğü Delikler, 1961) ve *Sefînetu'l-Mevtâ* (Ölülerin Gemisi, 1969) adlarında iki çalışmasını yayımlamıştır. *Sukûb fî Ridâ'i'l-Leyl* adlı romanda Suudi edebiyat tarihinde ilk kez ele alınan bir konu olan köy ve kent arasındaki ilişkiyi işlemiştir. Bu konuya 1980'lerin romanlarında yinelenen bir durum olarak her yerde sıkça rastlanılmaktadır. Nitekim 'Abdul'azîz el-Meşrî'nin romanlarında da karşımıza çıkmaktadır. *Sefînetu'l-Mevtâ* adlı romanda ise eserdeki olayların Riyâd'ta ve buradaki şehir merkezinde bir hastanede geçmesi söz konusudur. Ancak bu hastaneyi tenkit etmesi nedeniyle devlet tarafından romanının adının değiştirilmesi istenmiştir[2]. Böylece de 1989 yılında *Sefînetu'd-Diyâ'* (Kayıp Gemi) adıyla yeni baskısını yayımlamıştır. (Al-Naami, 2009; http://www.al-jazirah.com/2011/20110825/cu14.htm 07.09.2018).

Daha sonra 1970'lerde iki kadın romancı Hudâ er-Reşîd ve Emel Şatâ da Kahire Üniversitesi'nden mezun oldu. Hudâ er-Reşîd, 1979 yılında Kahire'de *Ğaden Seyekûn el-Hamîs*'i (Yarın Perşembe) yayımladı. Emel Şatâ ise 1980'de Suudi Arabistan'da *Ğaden Ensâ*'yı (Yarın Unutacağım) ve son olarak da 1989 yılında yine Suudi Arabistan'da *La 'Âşe Kalbî* (Artık Kalbim Kalmadı)'yi yayımladı. (Al-Qahtani, 1994).

Suudi romanı gelişiminin üçüncü aşaması, 1980'lerde ve 1990'larda gerçekleşti. Yetmişlerin sonunda ve seksenlerin başlarında, Batılı üniversitelerde okuyan birçok Suudi, modernizmi daha derin bir anlayışla ve postmodernizm değişimlerinin ilk örnekleriyle Suudi Arabistan'a geri döndü. Bu nedenle, Suudi edebiyatının gelişimini belirleyen muhafazakarlar ve modernler arasında edebi bir savaş vardı. Bu aşamada, Suudi romancıları deneme amaçlı romanlar kaleme almaya başladı. (Al-Shammari, 2017).

1980 yılından bugüne kadar süregelen dönemin edebi açıdan daha hızlı bir süreç olduğu görülmektedir. Özellikle Hicaz, Mekke ve Medine; Mısır ve Şam yanında Amerika'ya göç eden Araplar tarafından oluşturulan edebiyat

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2 Yazar bu durumu kendisinin hazırlayıp sunduğu es-Salûnu's-Serdî adlı televizyon programında dile getirmiştir.

ile kültürel etkileşime girmiştir. Bu temasın sonucu, tutucu kültürün sıkıcılığından uzaklaşarak özgürleşmek ve komşu Arap ülkelerindeki çağdaş kültürel değerleri uyarlamak isteyen genç bir kuşağın ortaya çıkışı olmuştur. (Al-Naami, 2009).

Bu süreç 1980'li yılların başlarına dayanmaktadır ve aslında toplumsal esnekliğe, iktisadi gelişime, okuma yazma oranlarının yükselişine ve kadının iş yaşamına katılacak olması gibi çeşitli gelişmelere sahne olmuştur. Nitekim çeşitli sektörlerde çalışmak için gelen insanlar toplumun günlük sıradanlığından çıkmasında ve daha geniş bakış açısına sahip toplumsal eylemleri kabullenmesinde kuşkusuz ki önemli bir etkiye sahiptir. Ayrıca Suudi toplumunun yüksek eğitim, iş görüşmeleri ve turizm gibi çeşitli amaçlarla yurt dışına çıkışı da yeni görüşlere sahip olmaları bakımından değerlidir. (Al-Naami, 2009).

'Abdul'azîz el-Meşrî'nin romanların bakılacak olunursa on yıl gibi bir sürede altı çalışma yayımlayan yazar, Suudi edebiyatına önemli bir katkı sağlamıştır. *Vesmiye* (Vesmiye), *el-Ğuyûm ve'ş-Şeceru'l-Menâbit* (Bulutlar ve Orman), *el-Husûn* (Kaleler), *Rîhu Kâdî* (Kâdî'nin Kokusu), *Fî 'İşk Hattâ* (Aşka Kadar) *ve Saliha* (Saliha) önemli eserleri arasında yerini almıştır. Saf insan anlayışına da katkıda bulunan yazar farklı bir bakış açısı yakalamıştır. İlk bakışta romanları kentleşme sorununa karşıt gibi görünür ve kimlik sorununa dair çok değerli sorular yöneltir. Kurgusal çalışmalarında ise köy ve kent arasında olduğu kadar kendi geleneksel kültürlerinden çıkan insanların içerisinde oldukları krizlere de yer verir.

'Abdul'azîz el-Meşrî, üretken bir yazar olarak işlemiş olduğu konuların sayesinde çoğunluğun sesi durumuna gelmiştir. Söz konusu dönem itibariyle yazılarında görülen sanatsal nitelikle diğer yazarların önünde yer aldığı görülmektedir. Sıradışı ve üretken bir yazar olan 'Abdul'azîz el-Meşrî'nin aksine bu süreç içerisinde, birkaç yazar haricinde kadın ve erkek yazarların katkıları sınırlı durumdadır. Bu bağlamdaki önemli yazarları vurgulamak gerekirse Recâ' 'Âlem, 'Abdul'azîz es-Sak'abî ve Hamza Bûkrî'yi sayabiliriz. Söz konusu bu yazarlar ilk edebi türleriyle tanınır olmuşlardır. Nitekim Recâ' 'Âlem, *Erba' Sıfr* adlı çalışmasıyla İbn Tufeyl Ödülü'ne layık görülmüştür. (Al-Naami, 2009).

Suudi romanının tarihsel gelişimine bakıldığında en önemli değişim 1990'lı yıllardan başlayıp 2000'li yıllara değin süregelen süreçte yaşanmıştır. İlk olarak Turki el-Hamed ve Ğazî el-Kusaybî gibi yazarlar geleneksel anlatı türünün dışına çıkmışlardır. Ardından 'Abduh Hâl gibi yazarlar tarafından yazılan romanlar anlatı deneyimini zorlamaya başlamıştır. Edebiyata bu dönemde Muhammed Hasen 'Alvân, 'Abdu'l-hafîz eş-Şamrî ve 'Abdul'azîz et-Ta'azzî gibi yazarlar katılırken; kadın yazarlar arasında ise Recâ' 'Âlem, Nûrâ el-Ğamidî, Leyla el-Cuhenî, Mehâ el-Faysal, Nidâ' Ebû Ali, Recâ' es-Sâni', Bedriye el-Bişr ve Umeyme el-Hamîs vs. gibi isimler de yer almaktadır.

Bu dönüşümün ardında yatan nedenlerden biri 1990'ların başında Kuveyt'in işgaliyle bölgenin tamamı politik, askeri ve ekonomik düzeylerde etkilenmişti. Nitekim daha sonrada Körfez Savaşı yaşanmıştır. Dönüşümün ardında yatan bir diğer önemli etken ise 1990'lı yıllarda uydunun kullanılması ve internetin kullanıma girişidir. Hem Suudi toplumunu hem de Arap toplumunu etkileyen en önemli olay ise kuşkusuz ki 11 Eylül olaylarıdır.

Yine bu dönemde Ğazî el-Arîdî'nin romanları gerek sahip oldukları yinelemeler gerekse de teknik yaklaşımları nedeniyle geleneksel çizgide olmayan farklı romanlar arasındadır. Aynı şekilde bu dönemde Turkî el-Hamed da, önceki roman örneklerinden farklı olarak, yarı biyografik tarzda romanlar kaleme almıştır. Gene de 1990'lı yıllarda 'Abdul'azîz el-Ta'azzî, Muhammed Hasen 'Alvân, 'Abdu'l-hafîz eş-Şamrî ve 'Abdullah Sâbit gibi genç kuşak romancılar tarafından geliştirilen öykü teknikleri açısından oldukça iyi gelişmelerin kaydedildiği romanlar görülmüştür.

Bu dönemde 'Abduh Hâl, *el-Mevt Yemurru min Hunâ* (Geçip Giden Ölüm, 1995) adlı romanıyla halk öyküleri ve efsanelerine adanmış bir kurgu dünyasının kapılarını okuyuculara açmıştır. Hâl, kariyerine başladığında kurgusal çalışmalarını bir araya getirmiş ve bu eserine *Hivâr 'ala Bevvâbeti'l-Ard* (Dünyanın Kapısında Sohbet) adını vermiştir. 2000'li yıllara gelindiğinde 2001 yılında kaleme almış olduğu *Tîn* (Kil) adlı romanı ise Suudi romanında bir temel eser olarak yerini alacaktır. (Al-Naami, 2009).

Suudi romanı gelişiminin dördüncü aşaması, 2001'den sonra meydana geldi. Bu aşamada Suudi Arabistan, dünyanın en güçlü yirmi ekonomisini temsil eden G 20 ve Dünya Ticaret Örgütü üyesi oldu. Küresel ekonomiye egemen olan bu güçlü örgütlere üyelik, Suudi Arabistan'ın kendisine geç kalmış olan kapitalizmin en önemli katılımcılardan biri olduğunu ve Suudi romancıların bunun sonuçlarıyla boğuştuğunu göstermektedir.

2000'li yıllarda Suudi romanının ödüller kazandığı görülmektedir. Bahsettiğimiz gibi 2009 yılında 'Abduh Hâl'in romanı *Termî bi'Şirâr*, Arap dünyasının en prestijli ve en önemli edebi ödülü olan Uluslararası Arapça Kurgu Ödülü'nü kazandı. Ayrıca, 2011 yılında Recâ' 'Âlem'in *The Doves Necklace* (Güvercinlerin Kolyesi) adlı romanı, Faslı romancı Muhammed el-Eş'arî ile aynı ödülü paylaştı. Bütün bu gelişmelerle beraber gelişiminin şu andaki noktasında, 2001'den sonraki eserler göz önüne alındığında Suudi romanı postmodern bir roman olarak görülebilir. (Al-Shammari, 2017).

Sonuç

Hassân el-Na'âmî gibi bazı eleştirmenler Suudi romanının tarihsel gelişimini üç aşamaya ayırmaktadır. İlk aşama 1930 ve 1959 yılları arasında olan başlangıç safhasıdır. Bu safha, 1930 yılında 'Abdulkuddûs el-Ensârî tarafından kaleme alınan *et-Tev'emâni* ile ilk Suudi romanına tanık oldu. İkinci aşama (1959-1980) Suudi romanının olgunlaşması olarak bilinir. Bu aşamada, Suudi romancılar Arap romancılarından ilham almaktadır. Bu tarihsel dönemin hakim olduğu en yaygın edebiyat ekolü ise gerçekçilikti. Bazı eleştirmenler için üçüncü aşamada (1980'ler ve sonrası) Suudi romancıları, küresel yazarlardan esinlenerek modernist romanlar kaleme almışlardır. 2001 sonrası ise tarihsel bağlamda Suudi romanının gelişiminin dördüncü aşaması olduğu ileri sürülebilir. Bu aşamada, Suudi romancıları, üst anlatıya dair kuşkularını dile getirmektedirler. (Al-Shammari, 2017).

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THE REBIRTH OF A WOMAN: T. KAIPBERGENOV'S THE KARAKALPAK GIRL / BİR KADININ YENİDEN DOĞUŞU: T. KAIPBERGENOV'UN KARAKALPAK KIZI

Yasemin GÜRSOY[1]

Abstract

The October Revolution of 1917 and Soviet Union which was founded after the revolution were lights of hope for people from all walks of life, especially workers and peasants. The new administration started working from the first day to ensure equality not only between classes but also between genders. Women who were oppressed under male domination were given the rights of education and work. In this way, women were freed from the house where they lived as slaves. Even women in big cities were pushed to the second stage during the tsarist period, in the villages of Central Asia, women had no right to speak. Women were not seen as human beings and young girls were bought and sold as goods. The life purpose of these women who lived as slaves was to serve the men and to give sons and sustain the generation. If men with more than one wife want to dismiss their wives and daughters from home, they can do this and continue their lives while desperate women try to hold on to life in poverty. Tulepbergen Kaipbergenov shed light on the villages in Central Asia as he depicts the way of life mentioned in the novel "The Karakalpak Girl" and the woman's place in society in all its details. In this study, based on the novel mentioned, the place of women in the village life and the works to be freed women of the Soviet government are revealed. With the main character Cumagül, while the change process of a public is examined step-by-step, the pains suffered by women for centuries is expressed once again.

Key words: Soviet women, T. Kaipbergenov, The Karakalpak Girl.

> "*Geçmişte sen köle idin çaresiz,*
> *Nice kızın başı sevdaya düştü.*
> *Sen bir cariyeydin, çirkin, gösterişsiz,*
> *Bir lokma ekmeğe muhtaç, kırk yama üstü*"
> (Şamuratova'dan akt. Uygur, 2003, s. 256)

Giriş

Sovyetler Birliği kurulduğu ilk andan itibaren Çarlık dönemi boyunca ikinci sınıfa itilen her kesimden yana olmuş ve gücünü işçiler, köylüler ve kadınlardan almıştır. Bu grupta özellikle kadınlar yüzyıllardır hayatın tüm yükünü omuzlarında taşıdıkları halde ötekileştirilen ve ezilen taraftır. Kadınların o zamana kadar saklı tutulan ve kullanılmayan gücünün farkında olan Sovyet yönetimi aynı zamanda hayalini kurduğu toplumun ve bu toplumu oluşturacak Sovyet insanlarının da kadınlar tarafından dünyaya getirileceğinin ve büyütüleceğinin bilincindedir. Bu nedenle kadınların desteği olmadan komünist düzenin kurulamayacağı ve öncelikli hedeflerinin kadınlara her

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alanda eşitlik sağlamak ve onları kapalı kaldıkları evlerden çıkarmak olduğu konusunda hemfikirlerdir. 19 Kasım 1918 tarihinde gerçekleştirilen I. Tüm Rusya İşçi Kongresi'nde Vladimir Lenin, kadınların yeni oluşum için önemine vurgu yapar ve onları devrim yolunda birleşmeye davet eder: "*Kadın yoldaşlar! Proleter ordunun kadın kesiminin kongresi özellikle çok önemlidir; çünkü bütün ülkelerde en çetin koşullarda harekete geçenler kadınlardı. Ama çalışan kadınların büyük bir kesimi önemli ölçüde katılmadan hiçbir sosyalist devrim*" gerçekleşemez (Lenin, 2014).

Sovyet liderlerin kadını özgürleştirme politikası izlemelerindeki asıl amaç, topluma bir yararı olmadığı düşünülen ev işlerinden kadını uzaklaştırmak, çocuklarını kreşlere yollamasını sağlayarak ona daha fazla boş zaman kazandırmak ve en sonunda evle bağlarını koparmış özgür bir kadından özgür bir işçi yaratmaktır. Kadınların Sovyet rejiminin kuruluşuna katkı sağlamaları ve bu dev çarkın birer dişlisi haline gelmeleri için öncelikle erkek egemenliğinden kurtulmaları, onlarla eşit hak ve özgürlüklere sahip olmaları gerekmektedir. Sovyet yönetiminin ilk işlerinden biri de kadınları yasalarla korumak ve onlara kanuni haklarını vermek olur. Lenin özellikle kadın konusuna değindiği konuşmalarında kadının eşitliğinin öncelikle yasalar önünde sağlanması gerektiğini ve kendi yönetiminin de bunu gerçekleştirdiğini vurgular: "*Sovyet iktidarı, kurulmasının hemen ilk aylarında, kadını ilgilendiren yasaları kökten değiştirdi. Sovyet Cumhuriyetinde, kadına bir astlık konumu tanıyan hiçbir yasadan taş üstünde taş bırakılmadı. Özellikle kadının zayıf konumunu sömüren ve onu yasal olarak eşitsiz ve hatta çoğu zaman aşağı bir duruma indiren yasaları (…) kastediyorum*" (Lenin, 2014, s. 191). Bu amaçla devrimin ardından 1918 yılında Aile Kanunu ile kadın erkek eşitliği yasal olarak yürürlüğe girer; evlilik dışı çocuklar ve anneleri de her türlü haktan yararlanır; çocuk evlilikleri, çok eşlilik ve başlık parası yasaklanır; 1920 yılında Şeriat kanunları yerini laik hukuk ve mahkemelere bırakır; aynı yıl kürtaj yasal hale getirilir; evlilikte kadınlar için 16, erkekler için ise 18 yaş sınırı belirlenir; eşit işe eşit ücret ilkesinin yasallaşması ile kadın erkek eşitliği açısından büyük adımlar atılmış olur (Öz Döm, 2018).

Yasalar önünde kadınlar erkeklerle eşit olsalar da haklarını aramak için eğitime ihtiyaç duyarlar. Kadının ikinci sınıf, ezilen konumdan kurtulması için eğitilmesi gerekmektedir. Sadece okullar ya da eğitim kurumları değil aynı zamanda yazılı ve sözlü iletişim araçları da halkı eğitmek amacıyla kullanılır. Edebiyatı da bir eğitim aracı olarak gören yazarlar özellikle kadınların toplum içindeki konumunun yeniden belirlenmesi için farklı eserler verir, hem kadın hem erkek tüm okurlarına bu konuda yeni bakış açıları katarlar.

Orta Asya'nın merkezinde bulunan ve Sovyetler Birliği dağıldıktan sonra Özbekistan'a bağlı özerk bir cumhuriyet olan Karakalpakistan'ın yazarları da edebi eserlerinde kadın motifini sıklıkla işlemişlerdir ancak Karakalpak edebiyatına genel olarak bakıldığında bu motifinin iki farklı şekilde kullanıldığı görülür: kahraman, fedakâr, asil konumdaki kadın ve mazlum, ezilmiş, ataerkil yapının altında kalmış kadın (Uygur, 2003). Kadını ikinci konumdan çıkarmak da yine yazarlara düşmektedir. Bu nedenle Karakalpak yazarlar konuya daha derinden eğilir ve kadının özgürleşmesi için ellerinden geleni yaparak eserleri aracılığıyla halkı eğitmeye, onları bilinçlendirmeye gayret gösterirler. Bu yazarlardan biri olan Tulepbergen Kaipbergenov, kendi halkını eğitmek ve onlara önderlik etmek amacıyla hem edebi hem de siyasi alanlarda hizmet etmiş önemli bir şahsiyettir.

T. Kaipbergenov ve *Karakalpak Kızı* Romanı

XX. yüzyıl Karakalpak edebiyatının önemli yazarlarından biri olan T. Kaipbergenov (Kayıpbergenov) (1929-2010), hikâye ve roman türlerinde verdiği eserlerle ülkesine edebi açıdan büyük hizmetlerde bulunmakla kalmayıp aynı zamanda devlet adamlığıyla da milletini siyasi açıdan savunur. 1974 yılında Karakalpakistan ve 1998 yılında Özbekistan Halk Yazarı unvanını alan Kaipbergenov, uzun yıllar Karakalpakistan Yazarlar Birliği başkanlığı görevini üstlenir. 1990 yılında Mekke'ye gidip hacı olan ilk SSCB yazarlarındandır. Dinini, milletini ve özgürleşmeyi bir

potada eritip eserlerine aktarmayı başarır. Bu eserlerden *Karakalpak Kızı* ile Karakalpakistan'ın milli ödülü olan "Berdak"a layık görülür (Ulı ve Kahhar, 2003).

Yazarın devrim sonrası Karakalpak yaşamını ve özellikle kadının toplumdaki yerini ele aldığı iki ciltten oluşan (1963-1965) *Karakalpak Kızı* romanı Sovyet edebiyatına bırakılan nadide miraslardan biridir. Gerçekçi bir dille kaleme alınan eserde devrim öncesi Orta Asya köylerinin durumu, kadınların toplum içindeki yeri, Sovyet insanlarının ortaya çıkışı ve toplumda kadın erkek eşitliğini sağlamak için yaptıkları anlatılmaktadır. Romanı, benzer konuların işlendiği eserlerden ayıran en büyük özelliği, mekân olarak bir Karakalpak köyünün seçilmesidir. Kendi kozasında yaşayan halklara kadar ulaşan devrim dalgasını hissetmeye başlayan bu köy ve sakinleri, büyük bir toplumdaki değişimin küçük bir kesit aracılığıyla okuyucuya aktarılmasını sağlar. T. Kaipbergenov'a göre "*bir halkın kaderini bilmek için onun bir ocağının (ailesinin) bütün kaderini öğrenmek yeterlidir. Halkı anlamak için onun bütün fertleriyle söyleşmek şart değildir, bazen bir adamla söyleşmek de yeterlidir*" (Ulı ve Kahhar, 2003). Bu düşünceden yola çıkan yazar Karakalpakların ve Karakalpak kadınlarının kaderini aktarmak için bir kadını, Cumagül'ü seçer ve onun dünyası aracılığıyla tüm Sovyet kadınlarının yaşamını, değişimini, gelişimini ve özgürleşmesini gözler önüne serer.

Karakalpak Kızı Romanında Kadının Durumu ve Değişimi

Karakalpakların menşei, nerede ve ne zaman ortaya çıktıkları belge yetersizliği nedeniyle tam olarak bilinemese de tarihi kaynaklarda Karakalpak adı ilk olarak XVI. yüzyılın sonunda (1578) geçer (Yılmaz, 2006). Toplulukla ilgili bilinen en net gerçek ise yüzyıllar boyunca kökleşmiş ve gelenekselleşmiş ataerkil yapıdır. Karakalpak tarihi ile ilgili önemli çalışmalara imza atan S. Yılmaz, eserlerinde (2006; 2008) ataerkil yapıya birçok kez değinir ve "*Karakalpaklarda ataerkil aile tipi geçerlidir. Evlenen erkekler genelde aileleri ile birlikte yaşamaktadır (...) Ailede söz babanındır*" (Yılmaz, 2008) ifadesiyle aile yapısının oluşumunu ve gelişimini net bir şekilde özetler.

Karakalpak Kızı romanında da bahsedilen aile yapısına sahip bir beyin kızı olarak dünyaya gelen Cumagül'ün hikâyesi anlatılır. Olaylar baba Zaripbay'ın anne Sanem'i öldüresiye dövüp evden atmasının ardından yeniden evlenmesi, Sanem ve henüz 12 yaşındaki Cumagül'ün ise sıfırdan başlayarak hayata tutunmalarıyla başlar. Anne Sanem uzun süre sonra iyileşip kızıyla yollara düşer ve bir beyin yanına hizmetçi olarak girer. Aradan yaklaşık 4 yıl geçmiştir ki Cumagül de annesinin kaderini yaşamak için komşu avuldan hiç tanımadığı biriyle evlenir. Kocası Turumbet ve kaynanası, Cumagül'e fiziksel ve ruhsal işkenceler uygularken Cumagül'ün dünyaya erkek değil de bir kızı çocuk getirmesi bardağı taşıran son damla olur. Annesi gibi Cumagül de kucağında bebeğiyle evden kovulur. Bu noktada eserde devrim yanlısı yeni Sovyet insanını temsil eden Turebay ve Bağdagul çifti evsiz kadına kapılarını açar. Annesini de yanına alan Cumagül, erkeksiz bir ev, bir düzen kurmayı, çalışıp hayatını devam ettirmeyi başararak ataerkil yapıya başkaldırır. Hatta Cumagül'ün ayaklarının üzerinde durmak için çıktığı yolculukta geldiği son nokta, bu uğurda büyük kayıplar vermiş olsa dahi hayallerinin ötesinde olacaktır.

Kaipbergenov, romanın henüz ilk sayfalarında, Karakalpak kadınlarının hayatını birkaç cümlede özetler: "*İtilip kakılmaya alışmış bu zavallı köle kadınlara hayat hiç gülmemişti. Çok, ama çok seyrekti mutlulukları. Tüm yaşamlarının en parlak, en mutlu anları çocukluk çağlarının hayalleriydi sadece. Ama düşlerinde bile mutlulukları bir göçebe çadırı kadar sefil, sonbahar bozkırları gibi çiçeksizdi*" (s. 11). Geleneklerine bağlı bir toplulukta dünyaya gelen kızların kaderi de anneleriyle benzerdir, bu nedenle düşleri, hayalleri bile yarım olan bu kadınlara hayat acımasız bir yol çizmektedir. Kız olarak dünyaya geldikleri için çocukluk yıllarından başlayan ötekileştirme ve değersizleştirme, evlenme çağında başlık parası karşılığı satılmayla, evlilik yıllarında ise sözlü ve fiziksel şiddetle devam eder.

Karakalpaklarda başlık parası geleneği olduğu için genç kızların erken yaşta evlendirilmeleri ve karşılığında para veya kıymetli eşya alınması oldukça yaygındır. Cumagül'ün annesi Sanem de abisi Niyaz tarafından bir miktar manat ve küçükbaş hayvan için zengin Zaripbay'a verilir. Dayı Niyaz küçük yeğeni Cumagül'e eşinin dayağı nedeniyle ölüm döşeğinde yatan annesini öldürüp babasından kan parası isteyerek sözde intikam almayı teklif edecek kadar vicdansız bir adamdır. Kardeşinin dirisini satmakla yetinmeyen Niyaz, ölüsünden bile para kazanmayı planlayacak kadar kendi kız kardeşine, çaresiz bir kadına değer vermemektedir. Eserin ilerleyen bölümlerinde de benzer olaylara sıklıkla rastlanır. Zorla evlendirilme zinciri ise eserde yeni Sovyet insanlardan biri olan Aytbay'ın âşık olduğu Turdıgül'ün kendinden yaşça büyük birine verilecek olması sırasında kırılır. Aytbay'ın okuması için teşvik ettiği Turdıgül evden kaçıp şehre eğitim almaya gider. Bu durum kapalı bir topluluk için alışılmadık ve affedilemez olsa da diğer kızlara bir umut ışığı olur.

Eser boyunca kadınların farklı olaylarda aşağılandığı, kimi zaman hayvanlara benzetildiği görülmektedir. Bibigül'ün annesi de kızını, kendisinden yaşça büyük bir adama sırf başlık parası için kuma olarak vermek istemez ancak kocası onu zorlamaktadır. Aralarındaki tartışmada sarf ettiği sözler kadınlara verilen değeri göstermektedir: "*Hey eşek kulaklı! Kadını ve eşeği Allah aynı çamurdan yaratmış sözünü boşuna dememişler*" (s. 46). Aynı sahnede aşağılayıcı söylemler köy beyinin yardımcısı Nurım tarafından da kullanılır: "*Bir kadın kocasına nasıl böyle hakaret edebilir? Çok çirkin. Bu sözleri duyan hiç kimse kızınla evlenmeyi istemez. Anasına bak kızını al derler. Allah'a şükür baba tam bir erkek (…) Sana hiç saygısı yokmuş meğer. Bu evde kim kadın kim erkek hiç anlamıyorum? (…) Görüyorsun, kadının dili yılan gibi uzun, ama aklı kısa… Hiçbir şey anlamak istemiyor*" (s. 46-47-48). Görüldüğü üzere kadınları sadece kendi eşleri değil başka erkekler de istedikleri gibi aşağılamaktadır. Kadın ile eşek bir tutulurken, kadının dili yılana benzetilmektedir. Ayrıca evde erkeğin sözünün geçtiği ve ataerkil yapı gereği kadının konuşma hakkı olmadığı da vurgulanmaktadır.

Cumagül'e görücü olarak gelen Trumbet de onu bir kuşa benzetir: "*bir düşüneyim dedim, oraya gidip nasıl bir kuştur bakarım beğenirsem evlenirim*" (s. 54). Kadın, kafesteki bir hayvandan farksızdır, alıcısı kafesin başına gelir istediğini seçer ve ona sahip olur. Ancak henüz gelişim sürecini tamamlamamış olan Cumagül, Trumbet'in bu sözlerindeki onur kırıcı tavrı fark etmemiştir. Yazar satır aralarında okuyucuyu eğitmek istercesine durumla ilgili bir açıklama yapar: "*Onur kırıcıydı çünkü bülbülden ötüşü gülden de o güzelim kokuyu zorla alıyordu. Fakat kız bilmiyordu bunu, tıpkı dünyayı göremeyen bir körün ve hiçbir zaman kadın okşayamayacak olan bir hadım ağasının nelerden yoksun olduklarını bilmemeleri gibi*" (s. 54). Eser boyunca kadınlar aşağılanmakta, dövülmekte ve ikinci sınıf muamele görmektedir, ancak şaşırtıcı olan, kadınların bu durumu sorgulamadan kabullenmiş olmalarıdır. Çünkü kendi köylerinden hiç çıkmamış bu kadınlar farklı bir düzenin, farklı bir hayatın mümkün olduğunu hayal bile edemezler.

Karakalpak kadınlarının yaşam tarzının neden bu şekilde olduğunu daha iyi anlamak için Cumagül'ün evlenmeden önce uğrayıp tavsiyelerini aldığı köyün bilge kadını Anar'ın sözlerine kulak vermek gerekir: "*Hiçbir zaman kocana ters düşme! Aziz Bibifatma'nın sözlerini hatırla! Öğütlerini tut! Kutsal anamız Bibifatma hiçbir zaman kocasına karşı gelmedi. Anamız yanında birkaç sopa bulundururdu… Bunu neden yapardı biliyor musunuz? Kocası dövmek isterse sopa aramada gücünü boş yere harcamasın diye… İşte kadın dediğin böyle olmalı!*" (s. 67). Bu ve benzeri öğütlerle büyütülen genç kızlar, evlilikleri boyunca eşlerine ve onların ailelerine itaat etmeyi bir gelenek olarak görmekte ve sorgulama gereği duymamaktadırlar

Köyün beyi Duysenbay ile ilk karısının ilişkisi ve birbirleri hakkındaki düşünceleri de kadın erkek ilişkisine örnek teşkil etmektedir. Duysenbay'a göre "*kadınlar gölgeye benzerler: Peşinden koşarsın, kaçarlar. Uzaklaşmak istersin, bu kez bırakmazlar, peşinden gelirler. Efendim kadın kendi iradesine göre hareket edemez, erkeğin gölgesi, bir yansımasıdır*

o kadar" (s. 336). Bu düşüncelerle karısına karşı tutarsız davranışlarda bulunmakta onu hor görüp aşağılamaktadır. Ancak kadın da durumu kanıksamıştır, hatta kocasını *esirgeyen, bağışlayan* yaratıcı ile bir tutmakta, ona karşı sonsuz bir itaat ve saygı duymaktadır: "*Ne olmuş yani, kocası değil miydi? Esirgeyen, bağışlayan gibi isterse çağırır isterse kovar. Günahlara girmemek için sebebini sormaya yanaşmayacaktı. Evin reisinin, efendisinin buyruğu böyle… Onun kararına, yüce iradesine karşı gelmemeli*" (s. 338). Bu söylemler erkeğin kadının gözündeki yerini göstermektedir. Sorgusuz itaat ve sonsuz saygı duyulan erkekler, Tanrı ile bir tutulmaktadır.

Cumagül de bahsi geçen kadınlardan biridir. Kocasından ve kaynanası Gülbike'den çok çeker ancak adetlere göre "*gelinin itiraz etmeye, konuşmaya, sormaya, düşünmeye hakkı yoktu. Sadece susmaya, katlanmaya hakkı vardı*" (s. 98). Bu nedenle her şeye katlanmak zorunda kalan Cumagül işkenceler ve dayakların sonunda artık bambaşka bir kadın olur. Gençliği ve güzelliği elinden alınan kadının kocası için artık hiçbir değeri kalmamıştır. "*Turumbet karısını görmemek için yüzünü başka tarafa çevirmişti. Bu kadından ona neydi? İster gülsün, ister ağlasın ona vız geliyordu*" (s. 115). Kadının aynı anda erkeğine hizmet etmesi, onun sözünden çıkmaması, ona güzel görünmesi ve iyi davranması gerekmektedir. Cumagül eşine itaat ettiği halde sırf güzelliğini kaybettiği için eşinin gözündeki değerini kaybeder, görmezden gelinir.

Geleneklere göre erkekler her zaman haklıdır ve onların davranışlarını sorgulamak kadınlara düşmez. Cumagül'ün öldüresiye dövülmesinden sonra köy halkından bir grup Sovyet insanı evine gidip Turumbet'i uyarsa da geleneklere göre "*Cumagül şimdilik kanuni eşiydi, canı nasıl istiyorsa öyle davranırdı, kim ne karışırdı, hiç kimse karışamaz*"dı. Bu durumu kaynana Gülbike de sözleriyle onaylar: "*Kadının tek sahibi vardır, o da kocası… Senin için de, bütün köy için de bu böyledir*" (s. 169-170). Kadının kadını korumadığı bir ortamda değişimin zor olduğu ortadadır. Bu değişimi başlatmak için ise büyük bir güce ihtiyaç vardır.

Beklenen değişim Sovyet iktidarının yönetimi devralmasının ardından merkezde başlayıp Orta Asya köylerine kadar uzanır. Halkın özellikle ezilen kesimi olan kadınlar için bir umut ışığı olur. Hayatın tüm zorluklarını tecrübe eden Sanem de yeni iktidara güvenmektedir: "*Ah Tanrım! Yeni bir iktidar kurmuşsun diyorlar. Mahvolan hayatımın öcünü alması için, içinde ölene kadar debelenip durduğumuz alçaklığı, karanlığı ve pisliği yok etmesi için o iktidara güç ver! Bu yeni iktidar yeryüzünde bambaşka, mutlu, aydınlık bir hayat kursun; kızım için, kızımın çocukları için, köylülerimiz ve Karakalpaklar için…*" (s. 77). Sanem'in de hayalini kurduğu gibi köylerde yeni insanlar bir araya gelmeye ve düzeni değiştiremeye başlarlar. Beylerin elinden toprakların alınıp köylülere dağıtılması, köylerde seçimle yöneticilerin seçilmesi değişimin en önemli göstergeleridir.

Kadının toplumdaki yerini değiştirecek ilk adımlar da Cumagül tarafından atılır. Evden kovulduktan sonra ayakları üzerinde durabilmesi, kendi evini, kendi düzenini kurabilmesi bütün kadınlar için umut ışığı olur. Annesi kızına bakarken Cumagül, Turebay ile ormana odun toplamaya gider. Büyük dönüm noktası ise tek başına şehre gidip odun satmayı başarması ve o sırada bir mitinge katılması ile başlar. Mitingde duyduğu birkaç söz aklına kazınmıştır: "*Çünkü kadınlar siz erkekler gibi eşit haklara sahiptirler (…) başlık parası… Rezil bir gelenek… Kadını satmak gibi… Düpedüz kölelik… Bu, erkeklerin icadı*" (s. 204). Erkekler gibi çalışmak, onlar gibi söz sahibi olmak, kendi hayatını kendi kararları doğrultusunda çizebilmek bir hayal değildir artık. Yeni yönetimin tüm bunları ve daha fazlasını kadınlara sunabileceğini düşünen Cumagül'ün önündeki en büyük engel ise eğitimsiz olmasıdır.

Okumak ve eğitim almakla tüm sorunların üstesinden gelebileceğini anlayan Cumagül, bu yola tek başına çıkmak istemez, köydeki diğer kadınları da ikna etmek için onlarla konuşur: "*Kadınlar da insan! Erkekler kendi çıkarları için 'aklı kısa' masalını uydurdular. Karanlık zindan misali bizleri evlerimize hapsettiler. Artık bütün bunlar geride kaldı!*

Yeni iktidar kadınlara eşit haklar veriyor (…) yeni iktidar, kadınlara büyük değer veriyor. Şimdi avulun yönetiminde bile söz sahibi olacağız. Ama mutfaktan başka bir bildiğin yoksa nasıl yönetebilirsin? Bu yüzden bizleri okula göndermek istiyorlar" (s. 239). Geleneklere karşı gelmek istemeyen, kocasından ve bilmediği büyük şehirden korkan kadınları ikna etmek neredeyse imkansızdır. Süreç çok güç ve yıpratıcı olsa da Cumagül davasından vazgeçmez.

Eğitim yolunda önce yalnız ilerleyen Cumagül'e daha sonra arkadaşları da katılır. Bu süreç eserde detaylı olarak verilmese de 3 yıl sonra köyüne dönen Cumagül'deki değişim ilk bakışta fark edilir. Konuşması ve öz güveni ile artık ayakları üzerinde duran bir kadındır. Köyde seçim yapılması için insanları organize eder. Seçim sonunda aksakal olarak seçilen Turebay yaşadığı sorunları şehir komitesine tartışmaya gittiğinde komitede onu savunan bir kadın sesi duyulur: "*Mangit aksakalının bu şekilde sorgulanmasını onur kırıcı buluyorum. Yoldaş Turebay Orazov'u yıllardır tanırım. Kefil olabilirim (…) Ondan kuşkulanmak için esaslı bir nedenimiz olmadığı gibi üstelik buna hakkımız da yok. Politik uyanıklığın kaybı ve huzurun sağlanması konularında Turebay Orazov'dan sertlik ölçülerine varan biçimde hesap sormak ayrı mesele. Ama sisli bir hava yaratarak, bu siste kişinin aklını karıştırmak, onu ve çevresindekileri şaşkınlığa uğratmak basit iş. Gerçeğin açığa çıkarılmasına pek yararı olmaz*" (s. 367, 368). Bu sözlerin birkaç yıl önce kocasından şiddet gören ve sokağa atılan, kendisine yapılan hiçbir haksızlığa ses çıkaramayan Cumagül'e ait olması, Turebay kadar okuyucuyu da şaşırtır. Eğitim sayesinde elde edilen gelişim insanları etkilemekte ve teşvik etmektedir.

Çimbay Bölge Komitesi Kadın Kolları yönetimine getirilen Cumagül, eğitimle kendini geliştirse de kemikleşmiş bazı gelenekler karşısında çaresiz kalmaktadır. Özellikle tüm kadınlara ve genç kızlara örnek olması gereken biriyken evli olmaması hatta eşinden boşanması eser boyunca birkaç defa yüzüne vurulur. Aslında kendisini toplum içinde çok iyi bir şekilde temsil edecek bir adam olan Yermergov, Cumagül'e aşıktır ve onunla evlenmek niyetindedir. Karşılaştığı tüm bu sorunlardan kurtulmasına yardım edecek olsa da Cumagül bu evliliğe razı olmaz, bir kadın olarak tek başına, bir erkeğe bağlı ya da bağımlı olmadan ayakta durabileceğini kanıtlar. Kendini yeni düzene ve değişime adamış olan Cumagül'ün önceliği kendi kişisel yaşamı değil, toplumun eğitimi ve gelişimi için çalışmaktır. Yazar tarafından Cumagül, Sovyet kadınlarına örnek teşkil etmesi amacıyla bireysel arzu ve isteklerinden çok toplumsal yaşama hizmet eden bir karakter olarak çizilmiştir.

Aldığı eğitim sonucunda kendini özgür hissetse de Cumagül'ün aslında tüm zincirlerini kırması elbette kolay olmaz. Eski eşini gördüğünde yaşadığı korku ve endişe kendini sorgulamaya iter: "*Kocası, evin reisi, yazgısına yön veren adam… Hayatının başlangıcı ve sonu… Demek ki bu kölelik bilincinden kurtulamamış, bu duyguyu yüreğinden atamamıştı. Damarlarına işlemiş onu tutsak etmişti (…) Köle işte!*" (s. 387). Genç kadının kölelikten kurtulması için yapılmamışı yapması, kadınlar için imkansız olanı başarması gerekecektir. Öğrenciler tarafından sahneye konan tiyatroda zorla evlendirilen genç kız rolünü oynaması ile büyük değişim doruk noktasına varır. Bahsi geçen dönemde kadın rollerini erkekler oynamaktaydı çünkü "*bir kadının sahneye çıkması dini açıkça ayaklar altına almak, dine küfretmek anlamına gelirdi*" (s. 392). Sahnede gerçek bir kadın olduğunu gören seyircilerden bir kısmı onu dövmek hatta öldürmek istese de diğer grubun araya girmesi ile olaylar bastırılır. Oyun bittiği zaman Cumagül yeniden doğmuş, yeni bir yaşama başlamıştır. "*Kimsenin iradesine boyun eğmediğini kendine ve çevresine kanıtlamayı başaran özgür bir insan gibi hissettiğinden*" (s. 396) artık daha rahat, daha mutludur.

Cumagül'ün hayata bakışı da değişmiştir bu süreçte. Özellikle değişimi ve devrimi anlayıp uygulaması açısından etrafındaki erkekleri bile geride bırakmaktadır: "*Sanıyorlar ki devrim demek her şeyi altüst etmek, önceleri votka içmiyordum şimdi içerim demek. Önceleri sudan çay yapıyorduk, şimdi çaydan su yapmalıyız demek. Tam bir saçmalık! Önceleri kadın kocanın tartışmasız kölesiydi. Pekala, şimdi de erkekler mi kadınların kölesi olacak? Evet, komsomol üyesi yoldaşlar! Devrim çok şeyi kökünden değiştirdi: Toplum ve devlet düzenini, halklar arası ilişkiyi, kişi bilincini.*

Ama güzel olanı devrim ne tamamıyla değiştirir, ne de yok eder. Halkımızın güzel gelenekleri az mıdır? Onları yaşatmak zorundayız. Ozanlarımızın, âşıklarımızın yarattıkları eşsiz destanlarımızı, türkülerimizi bir düşünün, bu büyük zenginliği niçin yadsımalı? Niçin yok etmeli? Onuncu yılda toplanan III. Komsomol Kongresi'nde Lenin yüzyıllar boyu yaratılmış iyi namına ne varsa benliğimizi bunlarla zenginleştirdiğimiz takdirde işte o zaman iyi bir komünist olabilirsiniz demişti" (s. 474) sözleriyle bir kadın olarak eşitliği ve devrimi ne kadar iyi bir şekilde özümsediğini ve hayata geçirdiğini ortaya koyar.

Sonuç

Tarihi süreç göz önüne alındığında gerek Karakalpaklar gerekse tüm Sovyetler Birliği için devrimin getirdiği değişimler ve yenilikler azımsanmayacak derecede çoktur. Özellikle toplumun ötekileştirdiği kesimler için sürecin etkileri daha hissedilir olmuştur. Bu kesimlerden biri hiç kuşkusuz kadınlardır ve devrim sonrasında kadınların hayatında da köklü değişiklikler gerçekleşmiştir. Yüzyıllardır hapis hayatı yaşadıkları evlerinden, bağımlı oldukları eşlerinin zincirlerinden kurtulan kadınların toplum hayatına karışmaları, eğitim almaları ve çalışmaları hem onların eşit ve adil şartlarda yaşamalarına olanak sağlamış hem de kuruluş sürecindeki Sovyetler Birliği'nin sağlam temeller atmasına maddi ve manevi zemin hazırlamıştır. Sovyet yöneticilerin kadın sorunuyla bu kadar yakından ilgilenmelerinin diğer bir nedeni ise hiç kuşkusuz kadınların Sovyetlerin ilk kuşaklarını dünyaya getirecek ve büyütecek kesim olmalarıdır. Bu dönem tarih kitaplarında ele alınsa da özellikle edebi eserler aracılığıyla incelenmesi, tarih edebiyat ilişkisine katkı sağlarken olaylara da yeni bakış açılarıyla yaklaşmanın önünü açmaktadır.

Bahsi geçen sürecin anlatıldığı *Karakalpak Kızı* romanının incelenmesinin ardından özellikle devrim öncesi kadınlarının yaşam şartlarının yazar tarafından detaylı bir şekilde ele alındığı görülmektedir. Dünyaya geldikleri andan itibaren ötekileştirilen kadınlar, ya henüz çocukken evden kovulmuş ya da genç kızken başlık parası uğruna rızaları alınmadan tanımadıkları adamlara verilmiştir. Cumagül ise kendisini görmeye gelen hiç tanımadığı bir adamla kendi isteği ile evlenmeyi kabul ederken bu tercihin altında kendisini rahatsız eden yaşlı bir molladan kurtulma isteği de söz konusudur. Kendi iradesi ile evlenmesi dahi onu fiziksel ve ruhsal şiddetten kurtaramaz. Onu bu zorlu yaşamdan, ikinci sınıf insan muamelesinden kurtaran tek şey ise eğitimdir. Aldığı eğitim sayesinde kendi ayakları üzerinde durabilen, kimseye muhtaç olmayan bir fert olarak karşımıza çıkar. Bu nedenle eser boyunca eğitim almanın önemine değinilmiş, eğitim sayesinde tüm zorlukların üstesinden gelineceği ortaya konulmuştur.

Eserde özgürlük kavramı Cumagül aracılığıyla vurgulanan ve sürekli altı çizilen bir olgudur. Bağımsız ve özgür bir kadının nasıl davranacağı, nelere dikkat edeceği gösterilmeye çalışılır. Öncelik elbette eğitimdir, arkasından kendi kararlarını vermesi ve kendi yolunu çizmesi, onu ezmek ve baskı altına almak isteyenlere karşı dik durması, sırf toplumda kabul görmek için bir evlilik yapmaması ve tek başına çocuğunu büyütmesi gerçekten özgür bir kadın olduğunu kanıtlamaktadır. Bu süreçte hayat onu büyük acılarla sınamıştır. Sovyet karşıtı basmacılar tarafından birçok kez saldırıya uğrayan Cumagül bunlardan birinde annesi Sanem'i kaybeder. Büyük uğraşlar sonucunda eğitim alması için ailesini ikna ettiği on bir yaşındaki Aycan öldürülüp kent kapısına asılır. Eğitim alması için yardımcı olduğu Turdıgül ise babasının hain bir planı sonucunda kendi evinde öldürülür. Tüm bu kötülükleri planlayanlardan biri olan Tacim'i ise kendini korumak için öldürmek zorunda kalan Cumagül, kendi davası uğruna, kadınları eğitmek ve onlara iyi bir gelecek sağlamak uğruna birçok sorunla baş eder. Yalnız bir kadın olarak geldiği nokta imkânsız görünse de Sovyet edebiyatında sıradan insanların kahramanlaştırılması sıklıkla görülmektedir, bu teknikle okuyucuya moral verilirken geleceğe umutla bakması sağlanır.

Bir anne olarak da Cumagül'ün yeni Sovyet insanı olma yolunda yaşadığı farklı zorluklar söz konusudur. Eğitim için çıktığı yolda tek çocuğunu henüz bir yaşındayken sütten kesmek ve annesine emanet edip şehre okumaya gitmek zorunda kalır. Üç yıl boyunca hem kızından hem de annesinden ayrı kalan Cumagül bu uğurda annelik görevini ikinci plana bırakır. Şehirdeki görevi belli olunca annesini ve kızını yanına almış olsa da annesini kaybettikten sonra kızını kreşe verir. Ancak kızı zatürre olduğunda iki hafta boyunca başından ayrılmayan Cumagül hayatta hiçbir şeyin kızından önemli olmadığını tekrar hatırlar.

Eserin özellikle ikinci cildinde Cumagül'ün eğitim alıp köye yeni bir insan olarak dönmesinin ardından toplumda yaşanan değişimler daha derinden hissedilir. Öncelikle olayların geçtiği köyün adı Bahtlı olarak değiştirilerek hem köy hem de köylüler için yeni bir başlangıç yapılması sağlanır. Köyde kurulan MTS (Makine Traktör İstasyonu) ve teknik işlerde yardım etmek için köye gelen Rus Aleksandr ile köy halkı dış topluma açılmaya yeni bakış açıları kazanmaya başlar. Bölgenin ilk kadın işçi komitesi başkanı olarak Bibiay'ın seçilmesi kadınların umutlarını arttırır. Cumagül'ün eski eşi Turumbet'in değişimine özellikle değinmek gerekir. Eğitim alıp köyüne geri dönen Turumbet okul kurup köydeki çocuklara öğretmenlik yapar. Son bölümde ise Sovyet karşıtı basmacıların elebaşları yakalanır. Bu noktada dikkat çeken, bu elebaşlarını Cumagül'ün hayatını zindana çeviren, hatta bir dönem basmacılarla birlikte Sovyet karşıtı eylemlere katılan Turumbet'in ihbar edip yakalatmasıdır. Bir kadının değişimi ile aslında bütün toplumun adım adım değişeceği Cumagül'ün etrafındaki insanların da Sovyet tarafına geçmeleriyle gösterilmektedir.

Sovyetlerde, yeni yönetim biçiminin devamlılığı için topyekûn bir hareketin gerektiği ilk günden beri bilinmektedir. *"Eskiden çoğu zaman şöyle olurdu: Kent devrimcileşir ve köy ancak ondan sonra eyleme geçerdi. Ama şimdiki devrim kırsal kesime güveniyor, onun önemi ve kuvveti de burada yatmaktadır. Bütün özgürleşme hareketlerinin deneyimi gösterdi ki, bir devrimin başarısı kadınların ona hangi ölçüde katıldığına bağlıdır"* sözleriyle Lenin (2014, s. 185) devrimin, köylü ya da şehirli, kadın ya da erkek herkesin çabasıyla gerçekleşeceğini vurgularken özellikle köylülerin ve kadınların bu harekette önemli bir yere sahip olduğunun altını çizmiştir. T. Kaipbergenov da bu düşünceleri kanıtlamak istercesine kendine kahraman olarak çaresiz bir kadını ve Orta Asya'daki küçük bir köyü seçmiştir. Sonuç olarak Cumagül'ün ve köyün değişimiyle toplumun da değişeceğini, imkânlar sağlandıkça toplumun her kesiminin bir araya gelip arzu edilen düzeni kuracağını ve koruyacağını göstermeyi başarır.

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