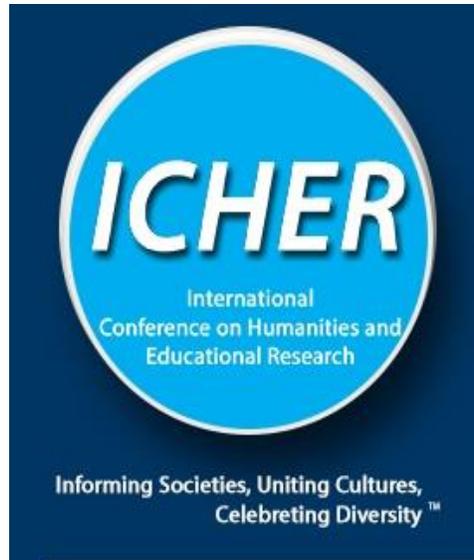


International Conference on Humanities and Educational Research
February 25 – 28, 2016, Washington D.C., USA
CONFERENCE PROCEEDINGS
ISSN 2469-7486



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PREFACE

Complexities surrounding the globalization and the interconnectedness of nations are creating challenges for nation-states as well as other newly formed political structures. Innovative social, political, and economic structures are being formed and existing structures are being reformed to adapt to the forces of globalization. With all these changes (and thus innovations), scholars and practitioners are trying to understand how they fit within these complexities and what the future will be like if we do not respond effectively.

Through this conference we brought experts from around the world to share their research and experiences in humanities and educational research. Our conference sparked some exceptional conversations around the very meaning of culture and cultural competencies.

Here, we present some of our scholarly discussions that took place during our conference in a more detailed manner, which the sessions during the conference would not allow. We hope that these scholarly conversations continue and we all inform each other, work towards uniting the already globalize world so that we can celebrate this unity.

TABLE OF CONTENTS

The Effect of Plyometric Training on Slalom Speed Effect of Landing of 18-20 Years Old Male Snowboarders / 9

Levent Tanyeri – Kamil Erdem / 9

School Choice in Germany and the United States / 10

Sara Mariam Emami / 10

An Analysis of the History, Rise, and Persecution of Falun Gong Practitioners / 11

Sara Mariam Emami / 11

Educating Saudi Women in Saudi Arabia: Challenges and Opportunities / 12

Eyman Alsobhi / 12

The Egyptian Revolutions in the English Poetry / 13

Al-Shaimaa Adham / 13

Graduation Barriers of Minority Nursing Students / 14

Marissa Molina / 14

The Relationship between Organizational Support and Innovation / 15

Fatih Yildirim – Mehmet Emirhan Kula / 15

Differential Effect of ICT-Integrated Learning Strategies on Numeracy Performances of Lower Primary School Pupils in Ile-Ife, Nigeria / 16

Ayobami Gideon Adeleke – Phillip Olu Jegede – Hannah Olubunmu Ajayi / 16

Effects of Students Related Variables on Performance in Map Sketching and Location Secondary School Geography in Jos, Plateau State, Nigeria / 17

Sayita Wakjissa / 17

How Do Tendencies towards Centralization in the U.S. and Decentralization in Turkey Affect Student Outcomes? / 18

Inci Yilmazli / 18

The Relationship Between Instructor Sexual Orientation, Humor, and Credibility / 19

Steven R. Montemayor / 19

Influence of Operating Parameters on the Droplet Diameters of Super 10 Sprinkler / 20

Paulo Eduardo Silva Martins - Elcides Rodrigues da Silva – José Renato Zanini / 20

Comparative Effects of ICT-Integrated Learning Strategies on Spatial Reasoning Skills among Nigerian Lower Primary School Pupils / 21

Ayobami Gideon Adeleke, Phillip Olu Jegede, Victoria I. Iroegbu / 21

Human Rights Education / 22
Abu Bakar Siddique / 22

Urban-ward migration and livelihood situations: The case of Dukem Town Oromia Regional State, Ethiopia / 23
Bikile Zelalem – Terefe Degefa / 23

The Modernization (Civilization) Perception in the Ottoman Intellectuals in the 19th Century / 24
Erol Ciydem – Yavuz Ozdemir / 24

Time's Effect on the Social and Academic Success of Collegiate Football Players / 25
Audie Wood / 25

Relationship between Organizational Ethical Climate and Cyberloafing / 26
Seda Kayapali Yildirim / 26

The Influence of Government on Social Policy after M. K. Ataturk in Turkey, and Ruhollah Khomeini in Iran / 27
Peiman Kazemi / 27

Curriculum Innovation and Education System in Cameroon / 28
Rapheal Sone / 28

Quality of life of Colorectal Cancer Survivors in Saudi Arabia: A Cross- Sectional Study / 29
Khalid Almutairi / 29

Investigation of Anxiety Levels of Teacher Candidates in school of Physical Education and Sports / 30
Baris Yanardag – Cansel Arslanoglu – Kemal Sargin / 30

Evaluation of the emphatic tendency levels and aggression relationship of physical education and sports students from different departments / 31
Cansel Arslanoglu – Metin Yaman / 31

The analysis of reasons for preference of the students studying at the School of Physical Education and Sports in terms of their departments / 32
Erkal Arslanoglu – Ergun Cakir – Baris Yanardag / 32

Systematic Collective Memory Creation Institute of Unsystematic Individual Memory Recollections: Smithsonian Institute / 33
Refia Gulin Ogut Eker / 33

The Effects of Socio-Economical Status of People in the Society on Their Health / 34
Goksen Erkin / 34

Environmental Pollution and Taxes / 36
Gozde Erkin / 36

Empirical Analysis on the Spatial Feature of People's Environmental Consciousness in Rural and Urban China / 37

Yanyan Chen – Yuejun Zheng / 37

Job Reservation in India: A Contentious Issue / 38

Pawan Kumar Jha – Chandana Jha / 38

Ruined by Education: How Fundamentalist and Sexist content in PCTBs Pakistan Studies Textbook is Making the Youth of Punjab Narrow-minded / 39

Natasha Shahid / 39

Climate change and sustainable development among agricultural communities in Tanzania. An analysis of Southern highland rural communities / 40

Paschal Mugabe / 40

The Symbiotic Relationship between Baseball, Education, and the Community / 41

John-Edward Porter / 41

Investigative Journalism on Satirical News Programs / 42

Angela Hart / 42

Life Across Borders: A Case Study of Immigrant Nigerian Women in Kwazulu-Natal, South Africa / 43

Sunday Oyebamiji / 43

An Analysis of Motivation of Students at Sports Science Faculty as Football Sports Fans / 44-60

Emre Belli, Ali Gürbüz, Yunus Sinan Biricik / 44-60

Examining the Healthy Life Style Behaviors of Students of School of Physical Education and Sports in Terms of Body Mass Index and Several Variables / 61-81

Volkan Bozlar, Cansel Arslanoglu / 61-81

Relationship between Target Orientations and Perceived Motivational Climate Levels of Students Engaged in Individual and Team Sports Activities / 82 - 95

Cansel Arslanoglu / 82 - 95

War and Social Panic with Examples from the Turkish History / 96-107

Refik Turan, Abdulvahit Çakır / 96-107

Traditional Turkish Folk Architecture in Terms of Semiotics: Speaking Houses / 108-134

Fatma Ahsen Turan / 108-134

False Equivalent Words in Turkic Written Languages In Terms of Sociolinguistics: The Case of Turkish, Bashkir and Tatar / 135-171

Habibe Yazici Ersoy / 135-171

Teaching Business Ethics: More Than Theoretical Lip Service / 172-179
Thomas P. Corbin Jr / 172-179

Working and Non-Working Mothers' Views about Preschool Education / 180-194
Semra Erkan - Aysel Korkmaz – Selen Demirtas Zorbaz – Gamze Bilir- Seyhan- Umran Alan –
Nihal Akaslan / 180-194

Reverse Culture Shock: How to Help Collectivistic International Students Re-adapt to Their Own
Cultures / 195-204
Hussain Y. Sama / 195-204

Armenian Population Before and After Deportation According to Armenian Sources / 205-215
Savas Egilmez / 205-215

An Evaluation of Student Satisfaction with Distance Education Programs at Kocaeli Vocational
School / 216-231
Zafer Dulger / 216-231

Efforts of Agricultural Land Consolidation in Turkey / 232-246
Günay Kaya, Cemal Sevindi / 232-246

Revitalisation of Metaphysics: Absolute Idealism of Josiah Royce / 247-267
Bahtinur Mongu / 247-267

Narco Culture and Modern Mexico / 268-284
Sara Mariam / 268-284

The First Telkikhane (Bureau of Vaccination) and Tackling Smallpox in the Ottoman / 285-304
Ahmet Uyaniker / 285-304

Desirable Modes of Utilization of Music Lecturers for Effective Personnel Development / 305-
316
Agatha Ijeoma Onwuekwe / 305-316

A Turkish Woman in the Indian Geography: Razia Begum / 317-331
Muslume Melis Celiktas / 317-331

Law Education Comparison between Turkey and the USA / 332-347
Hilmi Can Turan / 332-347

Was Harem A School or Entertainment Place of Sultans? / 348-393
Berrin Akalm / 348-393

Author/Authors: Levent Tanyeri – Kamil Erdem

University: Kafkas University

Title: The Effect of Plyometric Training on Slalom Speed Effect of Landing of 18-20 Years Old Male Snowboarders

Keywords: landing speed, training, snowboarders

Abstract: Globalized world, the indispensable position of sports organizations, athletes are among the reasons inducing him to work harder and be the best. Which satisfy the audience visually, especially in sports like snowboarding, sports success is very important. Applied to athletes training is of great importance here. In this thesis, the discipline of 18-24 years boys snowboard slalom skiers before and after the 8-week plyometric training studies aimed to investigate the effect of the speed of descent. Research within the scope of the working group of 12 people who will plyometric training and plyometric training control group of 12 people who would. People who participated in the survey at the end of the 8-week period of the first and last measurement data were statistically analyzed with SPSS 16 software. Analysis in order to achieve meaningful results obtained alpha coefficient 0.05 level of significance was adopted. Within this research, the working group around the upper leg, lower leg circumference, chest circumference, abdominal circumference and biceps brachii muscle circumference measurements showed significant differences in the first and last measurements. All measurements of subcutaneous fat measurements of the study group were examined and no significant differences were found between the first and last measurement. 30m sprint, standing long jump test data in the study group and were significantly different between the first and last measurements. Grip strength and leg strength data of the study group were significantly different between the first and last measurements. Measurements of the study group were significantly different between the first and last slalom downhill grades.

Author/Authors: Sara Mariam Emami

University: University of the Incarnate Word

Title: School Choice in Germany and the United States

Keywords: School choice, comparative international school systems, K-12 education, German education, U.S. education, Hofstede, educational inequality

Abstract: For this research paper, my goal was to examine the K-12 educational systems of Germany as they compare and differ from the United States. More specifically, the aim in this research paper was to investigate how the social, economic, and cultural conditions in the United States and Germany influence school choice among K-12 students. In Germany, the school system is structured much differently than the United States, and this paper will discuss the educational opportunities for German students in contrast to their U.S. counterparts. Based on the history and tradition of how German school systems are structured, German students are selected or assigned schools based on their performance. The structure of German public schools will be explained in a diagram later in this paper. In the United States, parents have options to send their children to traditional public schools, private schools, they can home-school their children, or they can enter their child into the public charter school lottery. The issue, though, is equality. If German K-12 school systems base access to particular schools based on performance, then it is likely that cultural, economic, and social conditions might impact the chances for German students to have much of a choice. In contrast to Germany, much of the literature on school choice in the United States highlights the inequalities regarding access to quality education. Some of the barriers include financial hardships, students who have disabilities, commuting via long distances, and cultural differences. These are just a few barriers that could likely influence performance and limit school choice for both students in the United States and Germany. Taking all of this into consideration, how do the social, economic, and cultural conditions in both the United States and Germany impact school choice? Provided that the selection process for students enrolled in the German K-12 school system is wide-ranging, are all students afforded fair access regarding school choice in comparison to the United States? What are the alternative options for students in both countries? Who are the winners and losers in Germany and the United States (who are advantaged or disadvantaged)? Does socio-economic and cultural status impact which German students are selected to attend the prestigious Gymnasium also known as the college preparatory school? Are the educational opportunities for German K-12 students equal to K-12 students in the United States? If not, then which country has more “choice”?

Author/Authors: Sara Mariam Emami

University: University of the Incarnate Word

Title: An analysis of the history, rise, and persecution of Falun Gong practitioners

Keywords: human rights, government policy, history, Chinese philosophy, Falun Gong, Falun Dafa, Communist Party of China

Abstract: This paper aims to explore the human rights atrocities that have been committed against practitioners of the Falun Gong via the the Chinese Communist party. The Falun Gong, sometimes referred to as the Falun Dafa, is a spiritual movement that is centered on the discipline of meditation, peaceful and fluid exercises in motion via qipong that are intermingled with strong philosophical underpinnings. Founded in 1992 by Chinese-born religious leader and musician Li Hongzhi, his teachings promote the tenets of compassion, truthfulness, and tolerance. Since the Falun Gong signals pro-democracy thinking and has no record of initiating violence, it is estimated that thousands of practitioners have fallen victim to organ harvesting. An estimated fifteen percent practitioners held in Chinese labor camps who had their organs harvested for sale; the rise of organ transplants have increased in China each year. Since the birth of the Falun Gong, the Chinese Communist party and authorities have also been instrumental in initiating massive propaganda campaigns labeling the Falun Gong as a cult; some scholars on this issue argue that the Chinese authorities consider this movement as one that emulates Westernized ideas; the lack of understanding this movement likely creates the perception of mistrust and poses a threat in the eye of Chinese authorities. As tensions have escalated between practitioners of the Falun Gong and the Chinese government throughout the past two decades, several practitioners are continuously tortured, imprisoned, and sometimes killed for their beliefs. The 2008 Olympics held in Beijing was intent on addressing human rights violations while seeking to bring China and the rest of the world closer together, however, there is mounting evidence that suggests that the Chinese Communist party had no intent to improve the address the issue human rights. The discussion of these human rights atrocities committed against the Falun Gong is urgent, timely, and important in our human effort to promote change while raising continued awareness.

Author/Authors: Eyman Alsobhi

University: University of the Incarnate Word

Title: Educating Saudi Women in Saudi Arabia: Challenges and Opportunities

Keywords: Educating Saudi Women, Gender Inequality, lack of equal opportunities in education in Saudi Arabia.

Abstract: Through my experience as a PhD Saudi female student in the United States, there are many differences between the system of education in the United States and the system of education in Saudi Arabia. The comparative between these two systems is very interesting. In Saudi Arabia, there is a real problem in education system between men and women. Saudi Arabia has the distinction between men and women in education. This paper focuses on Gender Inequality in Saudi Arabia through Saudi woman rights in education. Saudi women have an issue in their education, such as separation system, limited libraries, limited sections, and illiteracy. On the other hand, this paper explains that Islamic law is an important part in Saudi woman rights in education. There is a strong relationship between unequal in education for Saudi women and some conservative religious scholars. So, all these issues create lack of equal opportunities in education in Saudi Arabia.

Author/Authors: Al-Shaimaa Adham

University: South Valley University

Title: The Egyptian Revolutions in the English Poetry

Keywords: The uprisings in the Arabic world, 25th of January 2011 and 30th of June 2013, analyze a selection of poems a teacher of the English poetry, conveying these revolutionary concepts, boiling time.

Abstract: The Egyptian Revolutions in the English Poetry the uprisings in the Arabic world were started neither by political action nor a military force. The revolutions came essentially from the heart of people. They raised a sharp blade against the oppression of the regime, a blade that shed no blood. You can say they were romantic, noble revolutions especially in Tunisia and Egypt. In Egypt, in particular, things went very tough through the last five years passing by two controversial revolutions: 25th of January 2011 and 30th of June 2013. The society was chattered and gathered and chattered again. By its nature, poetry remains the quickest kind of art that reflects the changes in society. In Egypt, the two successive revolutions resulted in a too bias nervous intolerance to the other who doesn't agree with your point of view. The English poetry is a very suitable way to teach students the core of revolution without touching their own beliefs and directions. Poems are used to open their minds to the concepts of freedom and equality whatever their approaches are. The message is demonstrated using references to different poems that reflect many revolutionary events in the prosperous English history such as the struggle against the church in Rome, the Renaissance, the First and Second World Wars, the French and the American Revolutions, the Twentieth century civil rights movements, and the Black movements against racial discrimination, etc. You are not a number, you are a human being; you are a soul and mind. This is the idea the student can get from Auden's famous poem, "The Unknown Citizen": He was found by the Bureau of Statistics to be one against whom there was no official complaint, and all the reports on his conduct agree (1-3). The struggle needs decades to fulfill its targets and reach its last station, don't give up. Such motivation is found in the inspiring poem, "Lift every voice and Sing" by James Weldon Johnson: Stony the road we trod, Bitter the chastening rod, Felt in the days when hope unborn had died; Yet with a steady beat, Have not our weary feet Come to the place for which our fathers sighed? We have come over a way that with tears has been watered (14-20). This study is to suggest, refer to, and analyze a selection of poems a teacher of the English poetry can choose to connect his curriculum to the current revolutionary spirit that prevails our young students after two successive hot revolutions and a burning political turmoil. The selection tries to guarantee maintaining the attention of the students keeping them up with the current events and in the same time it asserts on conveying these revolutionary concepts with no certain political guidance or hint. It is a trial to reflect the Western experience on the Eastern reality, all through poetry avoiding the direct allusion which can be very sensitive. What a critical mission at such a boiling time.

Author/Authors: Marissa Molina

University: University of the Incarnate Word

Title: Graduation Barriers of Minority Nursing Students

Keywords: minority nursing students, diversity, diversity in healthcare, graduation barriers, diversity in nursing, lack of diversity, healthcare disparities, cultural competency, culturally competent healthcare

Abstract: The United States is converting to an increasingly racially and ethnically diverse populace. By 2048, Hispanics will make up more than half of the United States population (Loftin, Newman, Bond, Dumas, and Gilden, 2012). The growing diversity of our patient population calls for the needed diverse nursing personnel to suitably care for this developing population. To sustain these requirements, enrolling, retaining, and graduating diverse nursing students are crucial. According to Auerbach, Buerhaus, & Staiger (2007), the United States is facing a severe nursing shortage wavering from 350,000 to nearly 1 million by 2020 (Loftin, 2012). Even more frustrating is the lack of employee diversity. This lack of diversity results in poor access to care as well as the general health of Hispanic and other underrepresented minority (URM) populations (Vogt & Taningco, 2008). The nursing career is the largest healthcare sources. Like other healthcare occupations, minority representation in nursing is drifting and continues to be a critical problem (Bodenheimer, Chen, & Bennett, 2009). The main emphasis for this search was to find literature that identified barriers reported by minority nursing students. This review explores the graduation barriers of minority nursing students. Minority students are more likely to drop out or fail nursing school before graduation. Nursing faculty have difficulties in finding interventions to reduce the barriers of minority students and increase retention and graduation rates (Ume-Nwagbo, 2012; Dante et. al., 2011). Implications for nursing theory, nursing research, and nursing practice are needed to increase awareness and implement strategies to improve minority nursing student's graduation attainment. Increasing the diversity of the nursing workforce will help eradicate healthcare disparities and provide culturally competent healthcare to our diverse patient population (Lewis, 2011).

Author/Authors: Fatih Yildirim, Mehmet Emirhan Kula

University: Erzurum Technical University

Title: The Relationship between Organizational Support and Innovation

Keywords: Organizational Support, Innovation, Change

Abstract: In the rapid changing and developing global world, the changes and developments in enterprises should be at the same pace, and even the initiator of change. The first step in gaining sustainable competitive advantage is to respond faster and more accurately to the environment. For this reason, businesses should implement innovations as a response to change and be able to offer it at the right time. Businesses provide many benefits with the innovation activities they perform. These benefits include; primarily economic and social benefits, to be effective and productive, and to achieve a competitive advantage. The important thing is to keep innovation permanently. Therefore, it is necessary to provide an environment in which members of the organization can realize innovation. From this perspective, organizational support develops an atmosphere to increase innovation.

This study was carried out on 136 employees working in Erzurum Organized Industrial Site. The scale of innovation was developed by Henard and Szymanski (2001). Innovation was evaluated with the dimensions of product innovation, process innovation, market innovation and strategy innovation. The scale for organizational support was developed by Eisenberger et al. (1998). The data were collected face to face. The data were analyzed in the SPSS 20 and a correlation analysis has been conducted. According to the results, there was a meaningful and positive relationship between organizational support and all types of innovation. This result shows that organizations need to provide organizational support to their employees in order to improve their creativity and innovational perspectives.

Author/Authors: Ayobami Gideon Adeleke – Phillip Olu Jegede – Hannah Olubunmu Ajayi

University: Obafemi Awolowo University, Obafemi Awolowo University, Obafemi Awolowo University

Title: Differential Effect of ICT-Integrated Learning Strategies on Numeracy Performances of Lower Primary School Pupils in Ile-Ife, Nigeria

Keywords: Learning Cycle, Learners' Self Controlled, Cognitive Abilities, Intervention, ICT-integrated learning strategy.

Abstract: The study determined the effectiveness of two ICT-integrated learning strategies namely, ICT-integrated Learning Cycle (ICT-LC) and ICT-integrated Learners' Self Controlled (ICT-LSC) on improving academic performances and the differential effects on pupils of high and low cognitive abilities. The study adopted quasi experimental research design. Purposive sampling technique was used to select three (3) of the 84 primary schools in Ile-Ife, Nigeria. 96 pupils from 3 intact classes, 1 from each school of Primary II, were selected for the study using stratified random sampling technique with class and academic records as strata. Test of Numeracy Achievement (TNA) and Rudimentary Number Skill for Kids (RuNS-K) package were the study instruments. Study found that, there was significant difference between pupils exposed to ICT-LC and ICT-LSC in numeracy ($t = -1.095, p 0.05$). The differential effect of ICT-integrated strategies in Learning Cycle and Learners' Self Controlled ($F_{2, 92} = 4.904$ and $F_{2, 90} = 5.636, p 0.05$) respectively was indicated in favor of ICT-LSC. However, there was no significant interaction between ICT-integrated learning strategies and pupils ability levels ($F_{2,90} = 0.410, p 0.05$) though ICT-LSC low ability pupils benefitted the more from intervention compared with control group ($m = 2.51, p 0.05$). The study concluded that pupils' performance in numeracy skills can be enhanced with the use of ICT-integrated learning strategies and especially found effective in Learners' Self Controlled classroom settings.

Author/Authors: Sayita Wakjissa

University: University of Jos

Title: Effects of Students Related Variables on Performance in Map Sketching and Location Secondary School Geography in Jos, Plateau State, Nigeria

Keywords: Gender, Attitude, Portfolio Assessment, Map Sketching and Location, Geography Performance

Abstract: The outcry on poor performance in geography in secondary schools and external examinations is blamed on poor methods of teaching. This points to the need to incorporate innovative assessment which allows students opportunity to present different kinds of responses and to collect materials that indicate mastery. Innovative assessment enables students to set and monitor their learning goals and to use both writing and performance tasks in response to a wide variety of stimuli. Portfolio assessment require students to construct their own learning which are scored and recorded to represent what students are able to do. The study investigated the influence of attitude and gender on the performance of secondary school students exposed to portfolio assessment in geography. The research was adopted an ex-post facto design. The sample for the study comprised 126 senior secondary school (SSII) students sampled from two public and one private secondary schools in Jos, Plateau State, Nigeria that have been exposed to portfolio assessment. A 3 x 2 factorial ANOVA was used in analysing the data collected for the study. The instruments used for data collection were Geography Achievement Test (GAT), Geography Attitude Questionnaire (GAQ), Portfolio Assessment Test (PAT) and a Portfolio Attitude Questionnaire (PAQ). The findings of the study showed that the performance of students exposed to portfolio assessment did not significantly differ based on their attitude (positive/negative) towards geography. Also, students' attitude towards portfolio assessment did not have any significant effect on their performance. The effect of gender, being male and female did not have any significant effect on students' performance. Based on the findings, the study recommended the need to adopt and develop portfolio packages for teaching geography in secondary schools in Jos and other parts of Nigeria.

Author/Authors: Inci Yilmazli

University: University of the Incarnate Word

Title: How Do Tendencies towards Centralization in the U.S. and Decentralization in Turkey Affect Student Outcomes?

Keywords: comparative education, international education, centralized education, decentralized education

Abstract: The experience students have during their education determines who they become. Education is not about acquiring knowledge only but shaping lives, which highlights its importance. However, there is not a single formula to impart knowledge and shape lives as there are many factors involved in the process. This research paper uses Turkey and the United States, representing examples from centralized and decentralized education systems respectively, to examine the differences seen due to the education systems and their effects on student outcomes. Centralization in education means the control of schools by one single entity while decentralization means delegating the responsibility and authority of making decisions to more local entities. Turkish K12 system is centralized and controlled by the Ministry of Education (MoNE) while the American K12 system is decentralized, meaning that the control over schools is at the state, local and district levels. Given the systems, this research paper focuses on answering the question, how do tendencies towards centralization in the U.S. and decentralization in Turkey affect student outcomes? Vertical case study framework and a descriptive approach are used to describe and compare the education systems in both countries in terms of school structure, funding, curriculum development, evaluation of education, and classroom practices. PISA and OECD results are used for comparison of education systems. Considering the culture in both countries, Turkey and the U.S., changing from a centralized system to a decentralized system or vice versa would do nothing more than create confusion. Therefore, more research should be done in different countries where these systems are implemented and functioning and then changes based on the needs of the country's education system, students, teachers should be made. Due to the nature of the components of the education system and their effects on student outcomes whether directly or indirectly, these components should be addressed separately and a partial centralization or decentralization should be taken into consideration in the cases of Turkey and the United States.

Author/Authors: Steven R. Montemayor

University: University of the Incarnate Word

Title: The Relationship Between Instructor Sexual Orientation, Humor, and Credibility

Keywords: homosexual, humor, stigma communication, teacher credibility, effective learning, sexual orientation

Abstract: This study examined the extent an instructors' sexual orientation and humor factors into the perceptions that university students have on teacher credibility and their effective learning. Students were sampled at a university with a predominately Hispanic population. Scenarios were designed with two different conditions to identify the instructors' humor orientation and to evaluate the outcome of student perceptions. The study looks to reveal and understand the role homosexual instructors and humor play in the college classroom.

Author/Authors: Paulo Eduardo Silva Martins - Elcides Rodrigues da Silva – José Renato Zanini

University: Universidad Tiradentes, UFTM, UNESP

Title: Influence of Operating Parameters on the Droplet Diameters of Super 10 Sprinkler

Keywords: Droplet diameter, hydraulic performance, sprinkler irrigation

Abstract: The study aimed to evaluate the effect of the operating parameters of the sprinkler Super 10, manufactured by NaanDanJain with green, yellow and blue nozzles, over the distribution of droplet size, in order to this information may contribute to a better dimensioning of systems and management of irrigated areas with the aforementioned sprinkler. The determination of the droplet diameters in the Super 10 sprinkler was performed by the flour method according to the methodology proposed by Oliveira (1991), and was developed with green, yellow and blue nozzles. The fractionation of water jet is conducted through the combined effect between the rotation movement and the presence of two orifices in the sprinkler nozzle. The results demonstrate that the mechanism used for the fractionation of the water jet of sprinkler Super 10 is efficient because it presented high homogeneity in droplet spectrum. The measurements made detected the massive presence of droplets with smaller diameter along the wetting radius in all conditions evaluated.

Author/Authors: Ayobami Gideon Adeleke, Phillip Olu Jegede, Victoria I. Iroegbu

University: Obafemi Awolowo University, Obafemi Awolowo University, Obafemi Awolowo University

Title: Comparative Effects of ICT-Integrated Learning Strategies on Spatial Reasoning Skills among Nigerian Lower Primary School Pupils

Keywords: ICT-integrated learning strategy; Spatial reasoning; Performance; High / Low Ability; Lower primary school.

Abstract: The study examined the comparative effectiveness of the ICT-integrated Learners'-Self-Controlled (ICT-LSC), Concrete-Representational-Abstract (ICT-CRA) and Think-Pair-Share (ICT-TPS) learning strategies in improving the performance of lower primary school pupils in spatial reasoning. It also assessed the relative effectiveness of the learning strategies in improving male, female, low and high ability pupils' spatial reasoning performances. These were with a view to improving pupils' spatial reasoning performance. The study adopted the non-equivalent pretest – posttest – control group design. The study population consisted of pupils in the 1,378 primary schools in Osun State, Nigeria. The sample consisted of 105 pupils in primary III intact classes from four schools selected using multi-staged and purposive sampling techniques. The schools were randomly assigned to study groups. The research instrument used to collect data was Spatial Reasoning Test (SRT). Data were analyzed using independent sample t-test, Analysis of Variance (ANOVA) and Analysis of Covariance (ANCOVA). The results showed significant difference in the effectiveness of the ICT-integrated strategies in enhancing performances of the pupils in spatial reasoning ($F=2.934$, $p<0.05$) with ICT-CRA (2.514), ICT-LSC (0.514) and ICT-TPS (0.413) in sequence. The result also revealed no significant effect of strategies on male and female pupils spatial reasoning performance ($F=0.30$, $p>0.05$). No significant difference was found in the effectiveness of the ICT-integrated learning strategies in improving high and low ability pupils spatial reasoning performance ($F=1.440$, $p>0.05$). The study concluded that the ICT-CRA would significantly improve pupils' performance in spatial reasoning better than the ICT-LSC and ICT-TPS learning strategies.

Author/Authors: Abu Bakar Siddique

University: Pakistan International Human Rights Organization

Title: Human Rights Education

Keywords: human rights education and violation across the world

Abstract: Some time back in 1999, some like-minded citizens, having roots in various NGOs and sublime purpose in mind, created Pakistan International Human Rights Organization (PIHRO) as an independent non-profit, non-political and non-governmental organization with the aim of protecting and promoting human Rights (particular emphasis on the vulnerable groups like women, children & refugees), health care (by waging war against HIV/AIDS and drug abuse), promotion basic primary education (with emphasis on girls and computer education), and environment protection and preservation. All this was not an easy task, but with the commitment and active support of our members we have achieved a tremendous success in establishing strong linkages with local communities at the grass-root level, creating awareness about their rights and empowering them politically and economically. PIHRO is promoting a unique holistic approach, combining Human Rights Advocacy with physical development initiative. By adopting this approach, PIHRO has achieved tremendous results, particularly in the most backward areas of the country like federally Administered Tribal Areas of Pakistan, without getting a single penny from any donor agency. Rather our members supported our initiatives with the help of the local communities, we are serving.

Author/Authors: Bikile Zelalem – Terefe Degefa

University: Misrak Ploy Technic College, Addis Ababa University

Title: Urban-ward migration and livelihood situations: The case of Dukem Town Oromia Regional State, Ethiopia

Keywords: Urban-ward migration; livelihoods; livelihood changes; housing conditions; working conditions; urban in-migrants.

Abstract: Urban-ward migration is one of the factors that play significant roles in speeding up the process of urbanization in Ethiopia. Its contributions in terms of increasing the size of urban population, expanding urban areas and creating related socio-economic and environmental consequences are quite enormous. There are theories and assumptions that state that urban-ward migration is an important milestone in improving the livelihoods of urban in-migrants. The main objective of this article is to examine the extent to which urban-ward migration has influenced the livelihood situations of in-migrant population in Dukem, a small but fast expanding town located at about 37 kms East of Addis Ababa. To that end, primary cross-sectional data/information was generated by adopting mixed-method research approach constituting household survey, focus group discussions, and key-informant interviews. A randomly selected 407 in-migrant sample households were surveyed using questionnaire in addition to focus group discussions and key-informant interviews conducted on the basis of respective checklists. The former was used to collect quantitative data while the latter two were employed to gather qualitative information. Secondary data was also collected from relevant literature and documents. Quantitative data was analyzed using SPSS whereas qualitative information was examined through coding and categorizing transcripts into relevant themes to detect key concepts and statements that are reflective of the livelihood situations of in-migrant population, which were utilized in complementing quantitative findings. The results show that about 74.4 of the sample households earn inadequate income, 47.9 live in poor housing conditions, 38.8 have no separate kitchen, 69 have no private shower, and 71 have no private toilet. Moreover, only about 25.3 of the sample households reported to have secured improved working conditions whilst about 58.9, 56.1 and 77 have access to better telephone connection, health and transportation services, respectively, as compared to their place of origin. A further examination of the overall livelihood situation of the sample households shows mixed results, i.e., improvements for about 38.9 and no improvement in livelihoods or worsened livelihoods for about 61.1 of the sample households as compared to the place of origin. Those sample households who managed to improve their livelihoods have established social networks, better education and experiences and their last place of origin was urban, and hence improvement in livelihoods is context specific. These results therefore challenge the theories and assumptions that assert that urban-ward migration often changes the livelihoods of urban in-migrants for the better.

Author/Authors: Erol Ciydem – Yavuz Ozdemir

University: Ataturk University, Ataturk University

Title: The Modernization (Civilization) Perception in the Ottoman Intellectuals in the 19th Century

Keywords: Ottoman Empire, Young Ottoman, Modernization, 19th Century

Abstract: 19th century was a period experiencing radical changes in the structure of the states and societies. 19th century was a process that was witnessed the struggle for existence in the Non-Western society against the West which established hegemony over various geographies by capturing the modernity. In this century, the idea of progress and reform which was first rank in the agenda of many states was always forefront in the agenda of the Ottoman Empire. Ottoman statesmen and intellectuals were often used "terakki" for the idea of progress, while "medeniyet (civilization)" was used for the target to be achieved as a result of progress by them. The reform process called today as Ottoman modernization process was seen as the road to civilization by Ottoman intellectuals. Inevitability and necessity of the entrance to this road were a major concern on the writings of Ottoman intellectuals. In this context, the writings of the Ottoman intellectuals reveal their perception towards modernization process. Because of their trying to give direction to community or people, the modernization perception of Ottoman intellectuals is very valuable in terms of our understanding of that period. In our study is discussed the modernization perception of Ottoman intellectuals by examining articles in the Hurriyet newspaper published by the Young Ottoman in London in 1868. Because of very large literature, our study is limited to articles in the Hurriyet newspaper published in London. The reason for choosing of Tanzimat period, it represents the beginning of Ottoman modernization period. The reason for preference the Hurriyet newspaper, authors in the paper had the opportunity to express themselves more freely and comfortably due to it published abroad. In this study was used literature review and document review as method.

Author/Authors: Audie Wood

University: Idaho State University

Title: Time's Effect on the Social and Academic Success of Collegiate Football Players

Keywords: college athletics, academic success, social barriers

Abstract : In this study we utilized ten qualitative interviews of FCS football players to gain an understanding of what structural barriers prevented them from connecting to the non-football community, and how these structures affected their motivation to perform academically. How time was structured had a negative effect on their ability to connect to anyone outside of football, as well as affecting their academic motivations. The athletic programs main focus was on their football skills, and not whether or not they had time to prepare for academics. This football focused structure is what has led to the stereotypes of dumb jocks and having other negative labels placed on them. All of which negatively affected their motivation to connect to the community or focus on school. If we care about collegiate football player's lives post their football careers; then as academics we must begin to change the structure of athletic programs so that we are setting these young men up for future success and not failure.

Author/Authors: Seda Kayapali Yildirim

University: Igdır University

Title: Relationship between Organizational Ethical Climate and Cyberloafing

Keywords: Organizations, Ethical Climate, Cyberloafing.

Abstract: The organizational ethical climate consists of the principles that define the behaviors that all employees should exhibit or not exhibit in many subjects within the organization. The concept of cyberloafing is that employees use the internet provided by them to perform out of organizational. Can ethical principles in organizations prevent cyberloafing of employees? Designed in this problematic direction, the research was conducted on 115 employees of a credit rating center operating in the banking sector in Erzurum province. A 26-item scale for identifying organizational ethical climate in an organization was developed by Victor and Cullen in 1988. The 13-item scale for measuring organizational cynicism was developed by Dean et al., in 1998. According to research findings; there was a significant negative and at a level of % 99 relationship between the ethical climate levels of the employees and the cyberloafing behaviors. We can say that the opposite relation that comes out occasionally is the result; A behavior that is ethical for the employee can be unethical for the organization when the principles forming the organizational ethical climate and the employees' personal ethics principles are not similar. For this reason, the employee will act in accordance with the personal ethics guidelines for cyberloafing and will find the ethics of cyberloafing.

Author/Authors: Peiman Kazemi

University: National University of Malaysia

Title: The Influence of Government on Social Policy after M. K. Atatürk in Turkey, and Ruhollah Khomeini in Iran.

Keywords: social policy, secularism, Islamic revolution, womens status

Abstract: The aim of this study is to investigate the social constructions of Turkey and Iran. This is with regard to changes in public policy over the historical period after the demise of the Ottoman Empire until the advent of the Justice and Development Party (AK Party) in Turkey (in 2003), and after the Revolution of 1979 in Iran. The study will analyze the ways in which those changes influenced the two societies in the case study of the women's status. This project aims at discovering the ways the secular reforms in Turkey and the Islamic Revolution in Iran have affected social policy between 1923-2003 in Turkey and 1979-2015 in Iran. The goal is to show that the establishment of the Republic of Turkey and the Iranian Revolution has been memorialized by the actions of M. K. Atatürk and Ruhollah Khomeini respectively. This will be done by examining events such as the replacement of the Tanzimat (Reformed Islamic law) of the late Ottoman by the Napoleonic Penal Code in Ankara, and the Establishment of Islamic Republic government by secular principles of Mohammad Reza Pahlavi (last Shah of Iran) in Tehran. Upon examination of these events, it becomes clear that both Atatürk and Khomeini were facing unexpected challenges of Islam versus Modernity, which led to the suppression of the opposition in both countries. Through showing that these contemporary movements live on in memory, this research highlights the importance of the Atatürk's secular reforms in shaping the propensity of the Turks to Islam. On the contrary, Islamic Revolution will demonstrate the importance of the inclination to secularism and modernity among new generations in Iran. The Central question: The main focus question of the study is: Why did the two countries arrive at different conclusions from 1923–2003 in Turkey and 1979-2015 in Iran though both have substantial cultural and historical heritage in common? This focus question leads naturally to further questions that include: How has the social policy conceptualized the public identity since Atatürk's Reforms in Turkey and the Islamic Revolution in Iran? How have these policies impacted on the status of women as the case study of this research? Were there ideological similarities in Atatürk and Khomeini in their search for a prosperous future? Are these movements perceived to have taken a leadership role in the other Muslim States? If so, in what respects? In what ways did the Hüzün (Melancholy), as Orhan Pamuk relates it in "Istanbul: Memories and a city", and hopeless visions of Iranian amid and after Iran-Iraq war shape the impression of citizens towards their governments in Turkey and Iran?

Author/Authors: Rapheal Sone

University: Vrije Universiteit Brussel

Title: Curriculum Innovation and Education System in Cameroon

Keywords: Curriculum, Education and Cameroon

Abstract: The aim of this paper is to identify various strategies that can be implemented into the Cameroonian educational system to make it better than it is today. Cameroon educational system is subdivided into two the French and British systems of education. In the English speaking subsection, the British system of education operates whereas in the French regions, the French pattern of education prevails. Cameroon educational system stands unique among its African counterparts. This is as a result of the country's colonial heritage and the diverse nature of the society. However, the dual nature of the educational system has led to "structural constraints" which has made education in the country more complicated. For example, in the French system, primary education is six years whereas in the English subsection is seven years. Furthermore, secondary education is four years for the francophone of which is five years in the English speaking regions. Moreover, high school for the francophone is three years and two years for those undergoing the English pattern of education. In Cameroon, the drafting of teaching syllabus (Curriculum) for both public and private schools rest in the hands of the state. In addition, the state or centre government determines the conditions and modalities for the formation, opening and running of public and private educational institutions. Base on the above explanation, it is evident that the state has a preponderant role in determining educational activities in the country. It is against this backdrop that this paper seeks to propose new strategies that will permit power sharing to other local municipalities. Hence, this paper will basically focus its attention on three main issues that the Cameroonian government could implement or adopt to effectively improve the educational system in the country. - Harmonisation of both systems of education - Decentralisation of education in the country - To give a description of at least five major features of the Cameroonian education system Data has been collected in 5 out of the 10 administrative regions in the country sampling more than 1000 educational institutions. Nvivo and SPss were used to analyse the data to come up with concrete conclusions and recommendations on how to better improve the educational system in the country.

Author/Authors: Khalid Almutairi

University: King Saud University

Title: Quality of life of Colorectal Cancer Survivors in Saudi Arabia: a cross sectional study

Keywords: Colorectal cancer, Saudi Arabia, Quality of life, EORTC (QLQ C-30)

Abstract: Abstract Colorectal cancer (CRC) is one of the most prevalent cancers in the world. Reports from Saudi Cancer Registry (SCR) showed that colorectal cancer (CRC) was the second most widespread malignancy among Saudis. Colorectal cancer and its treatment can have an adverse effect on social functioning, including work and productive life; relationships with friends, relatives, and partners; another social activities and interests. Less is known, however, about how colorectal cancer patients in Saudi Arabia (KSA) rate their overall quality of life (QOL) and how they cope with the awareness of living with a chronic and potentially life-threatening disease. We, therefore, initiated population-based study to describe the QOL of patients with colorectal cancer in Saudi Arabia. This was a descriptive cross-sectional study conducted between September and December 2014 including 106 participating respondents from five public tertiary level hospitals in KSA. Quality of life was assessed using a specific Arabic versions of the European Organization for Research and Treatment of Cancer (EORTC QLQ-C30 and QLQ- C29). CRC survivors reported favorable overall global quality of life. The respondents showed good functioning on most QLQ-C30 functional scales, with the lowest score for emotional functioning. Factors associated with a major reduction in all domains of quality of life included employment status and tumor location. The most bothersome symptoms were fatigability, insomnia and pain. Respondents who had colon cancer complained of changes in sexual interest, presence of blood and mucous in stool, urinary incontinence, and bloating, dry mouth and hair loss. In terms of functioning status, this study showed that respondents' emotional function, body image and losing weight deteriorated as a result of CRC. Quality of life is an important factor to be taken into account when treating patients especially those with metastatic disease for whom there may be no cure. This study identifies the categories of CRC survivors at risk of poorer quality of life and the issues that most need to be addressed in KSA. Addressing these factors and issues may lessen the burden of cancer survivors in the KSA or may prolong their survival.

Author/Authors: Baris Yanardag – Cansel Arslanoglu – Kemal Sargin

University: Kafkas University, Kafkas University, Yuzuncu Yil University

Title: Investigation of Anxiety Levels of Teacher Candidates in school of Physical Education and Sports

Keywords: anxiety, candidates, sports

Abstract: The aim of this is to discuss the levels of state-trait anxiety levels of the teacher candidates in School of Physical Education and Sports according to gender and class. Methodology: The population of the sample group was composed of a total of 282 students, (191 men and 91 women) who voluntarily agreed to participate in the study. In this research, 20-item State-Trait Anxiety Inventory were used. Inventory was developed by Spielberg et al. (1964) and adapted to Turkish language by Öner and Le Compte (1983) was applied to evaluate the anxiety levels of candidate. Personal information form developed by researcher and applied to determine their socio-demographic characteristics. Portable IBM SPSS Statistics 20 software package was used in terms of analysis of data obtained. One-Sample Kolmogorov-Smirnov Test was applied in order to decide whether data has normal distribution and "ANOVA-Homogeneity of variance" was applied to test the homogeneity of variances. It is observed that data is homogeneous, but have not normal distribution. Mann-Whitney U test and Kruskal-Wallis one-way analysis of variance were applied for comparison. Findings and Results: As a result, anxiety levels of candidates in fourth grade were highest (50.38 ± 7.42 and $46,20 \pm 8,12$). According to gender variable, female candidates' anxiety levels higher than male. In addition to this, significant differences were obtained between anxiety levels and age. In conclusion, grade, gender and age affect the anxiety levels of teacher candidates.

Author/Authors: Cansel Arslanoglu – Metin Yaman

University: Kafkas University, Gazi University

Title: Evaluation of the emphatic tendency levels and aggression relationship of physical education and sports students from different departments

Keywords: physical education and sport, empathy, aggression.

Abstract: The main purpose of this study, to determine the emphatic tendency and aggression relationship of physical education and sports highschool students from different departments with the help of several variables. Survey model used as a method of this research. Physical Education and Sports School students composed the population of the study. The sample of the study is 993(368 female, 625 male) physical education and sports students from Gazi University studying in different sections. In this context; the students who attended the classes between the academic year of 2011-2012 has been reached. First, the current information about the purpose of study given in a systematic way by searching the literature, thus a theoretical framework was created about the subject. Later, a Personal Information Form created by researcher used to reach demographic information of the students participating in the study. In research; "Aggression Inventory" developed by Kiper (1984) and composed of 30 items was used to evaluate aggression levels and "Empatic Tendency Scale" developed by Dökmen (1988) was used in order to determine empathic levels of the students. In data analysis, the descriptive statistics has been given, MANOVA (Multivariate Analysis of Variance) was used to show groups differ in more than one dependent variable and Pearsons correlation analysis was used to interpret relationships between variables. In evaluating the data and calculating the values SPSS 17 (Statistical Package for Social Sciences) package program was used. All statistical analyzes were performed as the significance level of 0.05 and 0.01. Results; • According to the gender variable female students had significantly higher levels of empathic tendency than male students, • Teaching department students have higher score than others with the regard of department variable in empathic tendency. • According to type of education variable normal education students have statistically higher total aggression score than evening education students. When the correlation of all students aggression and empathic tendency levels investigated, • a low level negative correlation between destructive aggression and empathic tendency levels, • a moderate positive correlation between empathic tendency and assertiveness levels. • the low level of negative correlation between total aggression and empathic tendency, were found statistically significant.

Author/Authors: Erkal Arslanoglu – Ergun Cakir – Baris Yanardag

University: Kafkas University, Kafkas University, Gazi University, Kafkas University

Title: The analysis of reasons for preference of the students studying at the School of Physical Education and Sports in terms of their departments

Keywords: Physical education, student, choosing profession.

Abstract: This study is carried out to investigate the students' reasons for preference for their departments at the School of Physical Education and Sports. Method: The sample group of the study was composed of students in 1st and 2nd grade at the School of Physical Education and Sports at Kafkas University for academic year 2014-2015. A total of 299 students (including 180 male and 119 female) participated in the study. General screening model was used in this study and personal information form developed by researchers was accepted as data collection tool. Portable IBM SPSS Statistics v20 software package was used in terms of analysis of data obtained and values for descriptive statistics were controlled. Findings: The average age of female students participated in the study is $21,35 \pm 2,77$ while the average age of male students participated in the study is $22,88 \pm 2,39$. On the basis of their departments, 118 students (39.5) from Physical Education and Sport Teaching, 65 students (21.7) from Trainer Education and 116 students (38.8) from Sports Management Department participated in the study. The average age of beginning sports of students in 1st and 2nd grade was found $13.17 \pm .285$. 42.5 of the students has brother or at least close relative studying at the School of Physical Education and Sports. 50.2 of students stated that they do not actively engage in sports. 40.8 of students stated that they were not satisfied with their departments. 50.8 of students who are not satisfied with their departments stated "I cannot get enough points", 25.8 of them stated "I was unable to get into the department I want" and 15.2 of them stated that they preferred their department because of family pressure. 34.7 of students who are satisfied with their choice stated that "Entrance exam was impartial", 28.4 of them appreciated "guidance of group of friends" When students goals after graduation, 49.3 of them plan to be a "teacher", 20.1 of them target to be an "academician" and 11.4 of them aim to be a "coach". Result: According to the conclusion of evaluation, students studying at the School of Physical Education and Sports accepting students with special talent exam were impressed by close their immediate environments, many of them are satisfied with their departments and they preferred their departments to be teacher in the future.

Author/Authors: Refia Gulin Ogut Eker

University: Hacettepe University

Title: Systematic Collective Memory Creation Institute of Unsystematic Individual Memory Recollections: Smithsonian Institute

Keywords: individual memory, collective memory, belonging, identity, Smithsonian Institute

Abstract: Individual memory is the fundamental cause taking an active part in the creation of collective memory and identity. Museums which are memory sites of individuals, groups or nations, are science/ art institutions making it possible for cultural values which are coded and stored in individual memories to be activated and remembered. Museums which turn an individual sense of belonging into a group sense of belonging are symbolic cultural sites storing cultural transfusion instruments of social structure such as a person, an image and a symbol. In this abstract, Smithsonian Institute which is accepted as one of the indicators of American collective memory will be handled in terms of individual and collective memory. Smithsonian Institute which was built in 1846 in order to “enhance and spread knowledge” with donations from English scientist James Smithson is regarded as the biggest museum and research foundation in the world. Founded by the government, institution is very important with activities such as natural history, aviation and art museums as well as exhibitions, contests and festivals in the means of American history and international cultural researches. In the abstract, institute’s activities will be evaluated by determining the state of inventory studies on Smithsonian Institute. Moreover, the institute will be analyzed in terms of producing social site and productive power relation in the context of Creating Systematic Collective Memory Theory.

Author/Authors: Goksen Erkin

University: Dr. Lutfu Kirdar Kartal Education and Research Center

Title: The Effects of Socio-Economical Status of People in the Society on Their Health

Keywords: health, sociology, effect

Abstract:According to family medicine specialists as the profession of occupational health needs of individuals who have served the community and the services it offers to its source, it is defined as directly or fulfill other health services delivered through its employees.”(World Organization of National Colleges, Academies and Academic Associations of General Practitioners/Family Physicians (WONCA) definition 1991) (2). – We will be first to define it What individuals According to the Turkish language dictionary definition of institutions and societies that make up the intellectual, emotional, people identified in each of the respective qualities of willpower are defined as members of society.(1) Social science is a science of society and human interaction working on. The main factor is the presence of individuals constituting society. At the same time the way of life of the individual and the individual characteristics of the living environment is inevitable that a significant impact is real. Living in low socio-economic environment and low levels of income and education level seems to be a negative internal judge saw the case of disease in individuals with low. Evaluation of the internal consultation with the disease of diabetic patients, the higher the education level titled my thesis, conscious that they could prevent patients if it complies with the current treatment and advice for patients with higher level of education they have in mind will get better results with the measures to be taken in the future in themselves can control this disease and potentially serious health problems and it observed that there was a positive insight. Patients with lower levels of education, whatever I do I was thinking of this disease in the future will certainly create severe health problems. This situation; The lower the educational level of the patient, including diseases and insecurity showed that desperate to see the advent of a negative insight. Yet seven years of my professional life I Izmir and in the big cities like Istanbul, socioeconomic and educational level I have worked as doctors in large hospitals in low quarter period his personal observations I according to the patients hospital patients still given treatment which is more than the number of applicants to the hospital why the vast majority of which are high again apply in the standing It was not true and correct understanding of the treatment of diseases with manic informed. During the same night emergency seizures and training in the greater majority of patients who unnecessary emergency admissions in the time I have tried to continue

the day clinic that patients from lower socio-economic backgrounds and higher patient socioeconomic level they apply to the clinic, waiting instead of the emergency department with almost similar to the present complaint was observing a chance. Yet the sea Koçoglu and Belgin Alis Socioeconomic Inequalities Healthy Lifestyle Behaviors and Quality of Life Relations is working a result was found to be decisive for a healthy life style behaviors and quality of life of socioeconomic inequality.(3). Today, the World Health Organization health constitution "is not only the absence of disease or infirmity, bodily, mental, and social aspects are fully state a favor," he defined.(4). DÜTF Public Health Department of Health and the presentation on the disease Socioeconomic and Cultural Determinants of one of the determinants of health and disease are very important relationship between socio-economic structure with a healthy behavior with and affect individuals educational status of their health in four ways he states. 1. Educated people have more opportunities (2). They are aware of the possibilities offered to them and use them.3. They create confidence in them and 4. Health-related behaviors are specified as they have to develop their skills. (4). To summarize why this conference to participate in the health profession must provide health care for individuals in the case of social sciences (sociology) to emphasize the need to be assessed as a whole, including education and people.

Author/Authors: Gozde Erkin

University: Izmir University

Title: Environmental Pollution and Taxes

Keywords: environment, tax, law

Abstract: One of the fiscal policy instruments in order to solve environmental problems is tax. Environmental pollution, the natural balance of humans as artificial His excessive intervention and is caused by intensive economic activities. These kinds of taxes are introduced as environmental motivation used on purposes like preventing environmental problems and mitigating their consequences. Having illustrated the main sources of public international law by reference to the environment and international trade, we now turn to look in somewhat more detail at in two sectors: air and atmospheric pollution and the disposal of waste. The discussion of each of these topics will then be related to the economic instruments which have been deployed in the UK to assist in the achievement of that country's obligations under international law. As a result of globalization today, both individually as countries, as well as the universe, the feature can not solve alone a country, financial instability, epidemics, wars, migration, urbanization and noise it has many faces common external questions. Now communities are to live in a healthy environment, but believe that it is possible with the environment. In other words ecological problems in recent years, it is not only an environmental issue as economic development, mode of production, trade and political relations began to encounter problems concerning the multi-dimensional form of composition. Many countries implement regulations that include economic sanctions under the concept of Ecological Tax Reform. This concept is still alien to undeveloped countries. So, there must be a pressure from the public for the policy makers to implement new regulations to protect the environment. Laws for protecting the environment and taxes imposed in this manner will surely be effective. Yet, another protective factor would be the love that mankind should have towards the environment. Our country is surely falling behind in this sense. So, ecological taxes must be emphasized in our country.

Author/Authors: Yanyan Chen – Yuejun Zheng

University: Doshisha University, Doshisha University

Title: Empirical Analysis on the Spatial Feature of People's Environmental Consciousness in Rural and Urban China

Keywords: Environmental cognition, Social survey, Categorical data analysis

Abstract: Environmental consciousness is a complex formation. Except the causal effects of personal attributes, the social structure that individuals are embed in, and the objective environmental condition that individuals are living with, also play a import part in the formation of people's environmental consciousness. Rural and urban areas in China were deemed as two different, yet coexisting systems. The formation of people's environmental consciousness in these two societies is supposed to be different. This study aims to clarify the spatial features of environmental consciousness under the social backgrounds of rural and urban China by clarifying people's cognition regarding the most serious environmental issues and the environmental change in diverse regional levels. Social surveys were conducted in 51 villages of Shandong province, Beijing and Hangzhou of China. 508 valid samples in rural areas and 1000 and 1011 valid samples in Beijing and Hangzhou were collected respectively. Analysis results derived from the surveyed data indicated that people's environmental cognition is affected by the local environmental reality they are facing with, and also influenced by the social force, such as media. Furthermore, analysis results also indicated that people are inclined to give a more positive evaluation to the national environmental change than the global one. The influence of demographic factors to the formation of people's cognition is also clarified in this study.

Author/Authors: Pawan Kumar Jha – Chandana Jha

University: B. N. Mandal University, B. N. Mandal University

Title: Job Reservation in India: A Contentious Issue

Keywords: reservation policy, review, private sector, beneficiaries, extension

Abstract: In India, the society is structured on the basis of caste based on the idea of Varna system as explained in early Hindu scriptures. Its central feature is a structure of hierarchy, shaped by religious ideology of ‘purity and pollution’, with Brahmins at the top and the untouchables at the bottom. The republican constitution of India provided reservations in legislatures, public employment and admission in academic institutions for those who were at the bottom of caste hierarchy. In late eighties, the reservation in public employment and admission in academic institutions was also given to intermediary castes i.e other backward castes. In the emerging situation, the demand for extension of reservation of jobs in private sectors for Scheduled Castes(SCs), Scheduled Tribes(STs) and Other Backward Classes(OBCs), especially after economic reforms and the entry of Multi National Corporations(MNCs) and big Corporate Sectors in the Indian economy has come to the centre stage of public discourse, but the recent statement of Mohan Bhagwat chief of Rastriya Swayamsevak Sangh (RSS), an organization to propagate Hindu Nationalism, to review the reservation policy by a non- political committee to examine and determine as which categories of people require reservation benefits and for how long has stirred a political hornet’s nest in India. Against the above background, the present paper attempts to examine, first, as to what extent the benefits of reservations have been percolated down to its identified beneficiaries in last six decades and whether the policy requires a new paradigm to achieve the goal of social justice and, second to analyze the demand for the extension of caste based reservations in private sectors, especially when the state is withdrawing from public sectors leading to shrinking of public employment. In course of discussion, it is to be stated as to how the United States’ policy of affirmative action’s has brought credible impact to its disadvantaged population and achieved to eradicate discrimination and segregation.

Author/Authors: Natasha Shahid

University: Forman Christian College

Title: Ruined by Education: How Fundamentalist and Sexist content in PCTBs Pakistan Studies Textbook is Making the Youth of Punjab Narrow-minded

Keywords: Pakistan, Education, Pakistan Studies, Gender Bias, Sexism, Religious Minorities, Fundamentalism, Extremism

Abstract: In 1979, General Zia-ul-Haq, the third Martial Law Administrator of Pakistan, made the study of the curriculum of "Pakistan Studies" compulsory for Pakistani students from Grade 9 till Undergraduate, across Pakistan. The subject has continued to be treated as such since then. Since the study of the subject is compulsory across Pakistan, therefore each and every student who passes through the educational system of Pakistan is exposed to the contents of its textbook, making the textbook an important tool for shaping up their thoughts, opinions and character. My paper would analyse the contents of the textbook assigned by Punjab Curriculum and Textbook Board (PCTB) to Intermediate students across the province of Punjab, and would especially highlight content that is biased, vague, exaggerated or fundamentalist in nature and/or derogatory towards religious minorities or women. Examples of such content include: "Muslims like other peoples of the subcontinent were living like slaves in the English rule" (exaggeration unbecoming of an academic textbook) on page 1, and "The Islamic state gives women a dignified status. Every role of a woman as a mother, a wife, a sister, and a daughter was considered important" (no mention of career women) on page 3 of the textbook. The paper would further include my own reflections and experiences as an Intermediate teacher of Pakistan Studies and History at one of Pakistan's leading missionary schools, Forman Christian College. I would especially include examples from my experience of teaching the Pakistan Studies textbook to Christian students – the most prominent religious minority at Forman Christian College – and would attempt to include quotes on the topic from students as well as teachers belonging to faiths other than the most common one in Pakistan: Islam. Finally, the paper would seek to approve or disprove the hypothesis that the contents of the Pakistan Studies Textbook assigned to Intermediate students by the Punjab Curriculum and Textbook Board are academically below par as well as biased in favour of Islam to the point of extremism.

Author/Authors: Paschal Mugabe

University: University of Ghana

Title: Climate change and sustainable development among agricultural communities in Tanzania. An analysis of Southern highland rural communities

Keywords: Sustainable development, environment, climate change

Abstract: This paper examines sustainable development planning in the context of environmental concerns in rural areas of the Tanzania. It challenges mainstream approaches to development, focusing instead upon trans-formative action for environmental justice. The goal is to help shape future sustainable development agendas in local government, international agencies and civil society organisations. The links between climate change and sustainable development are strong. While climate change will know no boundaries, poor and developing countries, particularly the LDCs, will be among those most adversely affected and least able to cope with the anticipated shocks to their social, economic and natural systems. The IPCC projects that by 2080, millions of people will be displaced due to sea-level rise, with densely-populated and low-lying countries. Internationally agreed frameworks and goals have set an agenda for integrating climate change and sustainable development. Agenda 21, which addresses climate change under its Chapter 9 (Protection of the atmosphere), recognizes, " that activities that may be undertaken in pursuit of the objectives defined therein should be coordinated with social and economic development in an integrated manner, with a view to avoiding adverse impacts on the latter, taking into full account the legitimate priority needs of developing countries for the achievement of sustained economic growth and the eradication of poverty. Research methods-The approach of the study is geographical, but also involves various Trans-disciplinary elements, particularly from development studies, sociology and anthropology, management, geography, agriculture and environmental science. The research methods included thematic and questionnaire interviews, participatory tools such as focus group discussion, participatory research appraisal and expert interviews for primary data. Secondary data were gathered through the analysis of land use/cover data and official documents on climate, agriculture, marketing and health. Also several earlier studies that were made in the area provided an important reference base. Findings: The findings show that, agricultural sustainability in Tanzania appears likely to deteriorate as a consequence of climate change. Noteworthy differences in impacts across households are also present both by district and by income category. Also food security cannot be explained by climate as the only influencing factor. A combination of economic, political and socio-cultural context of the community are crucial. Conclusively, it is worthy knowing that people understand their relationship between climate change and their livelihood.

Author/Authors: John-Edward Porter

University: Miami University

Title: The Symbiotic Relationship between Baseball, Education, and the Community

Keywords: Minor League Baseball, Stadium Design, Education, and Community

Abstract: Professional baseball is one of the most affluent American sports. However, cities that house Minor League stadiums receive relatively small benefits, despite the huge investment, risk, and financial strain stadiums impose on them. Meanwhile, within United States cities, the educational systems are failing the young generation. School's sports and creative arts programs are being forfeited due to the lack of funds. In order for students to become successful participants within their communities, children need to have a well-rounded curriculum -- academically rigorous while not sacrificing activities that are considered to be extracurricular and the most motivating and enjoyable part for many. This paper discusses the potential of an educational environment that takes advantage of the multiple benefits of sports activities to provide disenfranchised children an equal opportunity to benefit from learning multiple skills afforded by athletic involvement, in particular, baseball. The paper explores the feasibility of creating a strong symbiotic relationship between education, Minor League Baseball stadiums, and the community. The discussion will be informed through analysis of the current relationship of baseball, education, and community issues through case studies of baseball education facilities, and Minor League Baseball Stadiums observed. A series of design strategies will be introduced to facilitate an educational stadium design to support students who may seek a career in professional baseball.

Author/Authors: Angela Hart

University: Georgetown University

Title: Investigative Journalism on Satirical News Programs

Keywords: Fake News, Journalism, Investigative Journalism, Journalistic Practices, Last Week Tonight, The Colbert Report, The Daily Show, News, and Satire

Abstract: Fake news programs, such as “The Daily Show” and “Last Week Tonight,” have transcended their satirical roots and now offer investigative pieces on numerous topics. Rather than simply offer commentary on events, comedic anchors have taken to reporting original stories that inform viewers about worldly matters. Paper Abstract: “The Daily Show” first aired on Comedy Central in 1996 with Craig Kilborn as the host, but in 1999 Jon Stewart took over the anchor seat and the show found its satirical voice. “The Daily Show” is best described as a “politainment” program and approaches news stories in a humorous manner, making it rather light-hearted and enjoyable to watch. One year ago, in 2014, “Last Week Tonight” premiered and changed the face of satire yet again. Fake news programs are no longer providing commentary on pieces, but providing new stories not aired elsewhere. From “The Daily Show” including correspondent pieces that last about five to seven minutes in length to “Last Week Tonight” airing segments fifteen to twenty minutes long, fake news programs have transcended their satirical roots and now offer investigative pieces on numerous topics. Rather than simply offer commentary on events, comedic anchors have taken to reporting original stories that inform viewers about worldly matters, turning these programs into legitimate news outlets.

Author/Authors: Sunday Oyebamiji

University: University of Kwazulu Natal

Title: Life Across Borders: A Case Study of Immigrant Nigerian Women in Kwazulu-Natal, South Africa.

Keywords: Migration, Immigrants, Women, Nigeria.

Abstract: Migration is a complex and dynamic part of life. It presents some of the greatest challenges and the most fulfilling rewards a person can face. Since the early 1990s, South Africa has witnessed an influx of migrants from a number of African countries including Nigeria. A report from Statistics South Africa suggests that the predominant groups of immigrants in South Africa are from Europe, Mozambique, the Democratic Republic of Congo, Nigeria, Somalia, China, India, Pakistan, Bangladesh, Zimbabwe, Burundi and Cameroon. While economic migration is often associated with the male folks particularly in patriarchic societies like those obtainable in Africa. Continuous global recession and changing dynamics in gender roles now means that women, who hitherto were expected to 'remain at home' while their male folks migrate are now in the forefront of migration as evident by the rising number of female migrants in South Africa. Studies on immigrant African women in general are sparse while studies on those within the Nigerian context are meager still. It has often been assumed in migration studies that African women are dependent on their husbands and as such have not been viewed as active and independent participants in migration; the result being that the effects of migration are seen only through the male lens. Thus, this study explored an often neglected aspect of the life of immigrant women-the challenges they face as they grapple with quest for survival in a foreign land. Specifically, the study delved on the challenges encountered by Nigerian women immigrant as well as examined xenophobia within the context of exclusion and identity among the selected immigrant women in KZN, South Africa. A qualitative research method was adopted for this study. A case study approach with in-depth interviews with immigrant Nigerian women located in the South Beach area of the city of Durban which is also known as 'The Point'. The primary sources are oral information, government publications, newspapers, magazines and information gathered from relevant programmes on radio and television. Information bulletin, government gazette and other official documents obtained from the South African Home affair office are among the primary source materials. On the other hand, secondary source materials were employed to complement or supplement the primary sources depending on the issue under consideration. Secondary sources in form of textbooks and journals are to be obtained from the internet and available libraries.

An Analysis of Motivation of Students at Sports Science Faculty as Football Sports Fans

Emre Belli¹ Ali Gürbüz² Yunus Sinan Biricik¹

¹Atatürk University, Sport Science Faculty, Erzurum/Turkey

²Mimar Sinan University, Rectorate, Istanbul/Turkey

Abstract

The aim of this study is to analyze motivation of students at sports science faculty as football sports fans. To collect data about motivation of students for the current research, “Sport Fans Questionnaire” was used that was developed by Karaoğlu and Tiryaki (2003) and it was administered to a total of 273 students consisting of 179 male and 94 female students. For data analysis, SPSS statistical packet program was used for frequency analysis, descriptive statistic, independent t-tests and one-way ANOVA and Tukey test were run to find out the source of the difference among different groups of participants.

The analysis of fans motivations showed that there was not a statistically significant difference among participants from different departments in terms of seeking excitement-fun ($p=,760$), pride ($p=,369$), aggression ($p=,093$), closeness sympathy ($p=,060$), understanding-knowing ($p=,327$), and escape ($p=,597$). However, it was revealed that there was statistically significant difference among participants in aesthetic terms especially on behalf of students of physical education and sports.

Based on these results, it was seen that students at physical training and sports department were more motivated than the students of sports management department as a fan while watching match with regard to aesthetic dimension.

Key Words: Fans, Motivation, Physical Education, Sport

Introduction

The concept of Fans refers to taking and supporting of one side. The original, "fanatic" word derived from fan / fans expression was used to describe overly enthusiastic people for the first time in 1682 (Katirci 2006: 40). In terms of football; this word was used to describe the groups who were attracted to the values represented by the players and supportive of the financial and moral activities of the football club. For example, a person that feels close to an individual, team, style of music, artist, etc. (Keskin, 2014: 2)

When we take a look at the concept of Fanbase, nowadays, it has become synonymous with football fans to such an extent that we first relate this to football before any other type of Fanbase, therefore, people believe that they become more popular once they become a fan especially when they are a Fan of a football team. This mindset has overshadowed the other fanbases of Music, Art and other interests. When we look at the Term: Fan when its related to football we mean a person that is infatuated, interested and supports the football club (Baş 2008: 33).

Currently football Fans have become an integral part of the football culture. Today it would not be incorrect to say that football has become a subculture with its own rhetoric and slang language and the fan-base are regarded as the driving force of this culture. In addition, fans of the popular football culture are enveloped into society and represent the establishment of a micro-economic community. (Dikici 2008: 11).

Football fandom is connected to the team morales and values which are reflected by the players, and they support the football club's activities in both a financial and morale sense by purchasing the clubs services for a specific fee in both domestic and international away games despite any hardships incurred (Kirdar, 2006: 23).

It can be simply said that being a Fan is supporting, binding and having an allegiance to a specific football club. Football clubs constantly evaluate their position based on an increase or decrease in support of their Fanbase. Because the Fanbase is a group of people devoted to the team for a long period of time. The assessment of the club's value is also reflected by the number of their Fanbase (Keskin 2014: 3).

Human beings have an instinctive behavior to survive which is hidden deep within their genetic codes, this has evolved since the beginning of mankind like hunting, gathering and avoiding danger. These instinctive behaviors overshadowed by today's modern life are urging to come to the surface. In this sense, the sports industry is a phenomenon that settled in human life as a result of that urge. For example, hunting is replaced by athleticism, self-defense is replaced by wrestling and gathering or being a part of the group and chasing a prey is replaced by football (Cengiz, 2014: 11). Sports Psychologist Ceren Toksöz; explains in her article "Why do we love football": Why Football has become such an important role in our lives.

Football has become engrained in our genes and unfortunately the majority of the international fanbase allow their primitive Instincts to manifest itself as violence and aggression while following the sport as if football and aggression were systemic which, of course, is not the case.

As claimed by evolutionary psychologists, people still can be very strongly in control of some of their primitive instincts, but what we should never forget is that we are now civilized beings living in the modern world. If this hadn't occurred we wouldn't be able to walk safely in the street or we couldn't have this way of life. It has been noted that football related violence and aggression takes place in those countries which are of a lower socio-cultural level. As it is well known the augmentation of civilization and as a result the intellectual, economic, cultural and social upbringing will be developed and that development will help suppress and control the primitive

instincts. At such locations, self-control is at the highest level and outside influences are at the lowest level. For example, if a stadium is filled with civilized and disciplined human beings, the less the need for police, security guards, fences, etc. But again we should also state that, because football is a sport watched as a group this creates a more favorable environment for violence and aggression. The reason is again the Herd Mentality and the "strength in numbers" syndrome. This group environment predisposes people to be more aggressive. For this reason people that would not normally be predisposed to violence or aggression when in a group show un-awaited behavior in direct conflict to their everyday character "(Toksöz).

You can find examples where Football Fans leave their daily lives behind and stand side by side with people of differing social stature and political views in the Stadium which would not happen anywhere else. It can also be noticed that the fans suppress their anger and frustration when they are in large groups in the stadium watching the Match. The feeling of being in a large group, the competitive feeling of the game and the possibility of surprises create a unique sense of belonging and lifelong Loyalty (Cengiz, 2014: 11).

The reason why football has become a passion for people on many levels is that it nurtures our basic instincts. On the other hand, all the issues mentioned in this article which are resultant from the need to bond with the players, the teams and football, has created this large sub-culture (Cengiz, 2014: 11).

Methodology

This study was designed to investigate motivations of students at sports science faculty as football sports fans. The population of the research is comprised of the students at the Faculty of Sports Sciences at Atatürk University and the sample for the current study consisted of a total of 273 students that included 179 male students and 94 female students.

For data collection, the questionnaire called “Sport Fans Questionnaire” that was developed by Karaoğlu and Tiryaki (2003) was used to gather data. For data analysis, SPSS statistical packet program was used and the significance level was accepted as ($p < 0,05$).

In the current research, frequency analysis was performed for the analysis of demographic features of the students, descriptive statistics was used to find out the general averages, independent samples *t*-tests were run to compare the students’ motivation as football sports fans in terms of gender and type of branch, one-way ANOVA was carried out to find out the difference between motivation as football sports fans in terms of age, grade, team of fans and the department and lastly, Tukey test was run to find out from which group the difference results.

Findings

Table 1. Data on the Demographic Features of the Participants

Gender	N	%
Men	179	65,6
Woman	94	34,4
Branch	N	%
Team Sports	172	63,0
Individual Sports	101	37,0
Age	N	%
20 years and below	73	26,7
21-25 years	188	68,9
26 and above	12	4,4
Department	N	%
P.E and Sports teaching	66	24,2
Sports management	68	24,9
Coach training	73	26,7
Recreation	66	24,2
Class	N	%
1 st grade	47	17,2
2 nd grade	99	36,3
3 rd grade	58	21,2
4 th grade	69	25,3
Team	N	%

Beşiktaş	53	19,4
Fenerbahçe	69	25,3
Galatasaray	109	39,9
Others	42	15,4
Total	273	100

Considering the distribution of participants in terms of gender, it is visible that % 65,6 of them are men and %34,4 are women; Besides, when we look at the branches, we see that %63 of them are interested in team sports and %37 of them prefer individual sports. As for the age, we can see that %26,7 of them are between the ages of 20 and below, %68,9 of them are between 21-25 ages and %4,4 are 26 and above ages . Regarding the distribution of participants in terms of branches, it is obvious that %24,2 of them are in PE and Sports Academy, %24,9 are in Sports Management, % 26,7 of them are in Coaching and %24,2 are the students of Recreation. As for the grade variable, it is revealed that % 17,2 of the participants are in first grade, %36,3 are in second grade, %21,2 are in third grade and %25,3 of them are in fourth grade. Checking out the favorite teams of participants, the following percentages of participants were observed to belong to each football team ; %39,9 as Galatasaray, %25,3 as Fenerbahçe and %19,4 as Beşiktaş. The other teams are supported by %15,4 .

Table. 2 The Analysis Of Motivation Of Sports Fans Related To The Gender Of Participants

Subscale	Gender	N	Mean	Std. Deviation	T	P(sig.)
Seeking excitement/fun	Male	179	3,06	,855	1,972	,233
	Female	94	2,84	,926		
Pride	Male	179	3,12	,967	1,212	,109
	Female	94	2,96	1,065		
Aggression	Male	179	2,64	1,004	1,415	,331
	Female	94	2,45	1,052		
Closeness sympathy	Male	179	2,94	,876	3,498	,811
	Female	94	2,54	,891		

Aesthetic	Male	179	3,18	,920	,817	,076
	Female	94	3,07	1,056		
Understanding-knowing	Male	179	3,02	,957	,792	,380
	Female	94	2,92	1,039		
Escape	Male	179	2,82	,881	3,610	,937
	Female	94	2,42	,881		

*: p<0,05

Based on the findings of data analysis, each category of motivation variables were found to have the following significance levels: seeking excitement/fun (p=,233) pride (p=,109) aggression (p=,331) Closeness sympathy (p=,811), aesthetic (p=,0,76), understanding and knowing (p=,380) and escape (p=,937) no significant difference is visible.

Table. 3 The Analysis of Motivation of Sports Fans Related To Team Genres

Subscale	Teams	N	Mean	Std. Deviation	T	P(sig.)
Seeking excitement/fun	Team	172	3,06	,845	1,989	,173
	Individual	101	2,84	,936		
Pride	Team	172	3,11	,968	1,063	,214
	Individual	101	2,98	1,057		
Aggression	Team	172	2,62	1,006	,932	,386
	Individual	101	2,50	1,051		
Closeness sympathy	Team	172	2,83	,880	,621	,802
	Individual	101	2,76	,935		
Aesthetic	Team	172	3,15	,931	,268	,209
	Individual	101	3,12	1,031		
Understanding-knowing	Team	172	3,05	1,016	1,439	,337
	Individual	101	2,87	,925		
Escape	Team	172	2,73	,869	1,086	,113
	Individual	101	2,61	,950		

*: p<0,05

As illustrated above, the comparison between teams and individuals in terms of each sub-scale of motivation, the following findings were obtained based on data analysis: **Seeking excitement/fun** (p=,173) **pride** (p=,214) **aggression** (p=,386) closeness sympathy (p=,802), **aesthetic** (p=,209),

understanding and knowing (p=,337) and **escape** (p=,113). These findings demonstrated that there was no statistically significant difference among sports fans as team and individuals.

Table 4. Comparison of differences aimed at identifying the motives of sports fans according to the ages of the participants.

Sub-scale	Age	N	Mean	S.D	F	P(sig.)
Seeking excitement/fun	20 and under	73	2,94	,856	,872	,456
	21-25	188	3,01	,889		
	26 and above	12	2,93	,875		
Pride	20 and under	73	3,30	,867	,863	,461
	21-25	188	3,26	1,045		
	26 and above	12	3,23	,977		
Aggressiveness	20 and under	73	2,62	1,031	,082	,970
	21-25	188	3,61	1,016		
	26 and above	12	3,56	1,189		
Closeness sympathy	20 and under	73	2,73	,899	,930	,437
	21-25	188	2,85	,905		
	26 and above	12	2,51	,775		
Aesthetics	20 and under	73	3,13	,967	,713	,545
	21-25	188	3,16	,968		
	26 and above	12	3,00	,978		
Understanding-Knowing	20 and under	73	2,92	,977	,407	,748
	21-25	188	2,99	,984		
	26 and above	12	3,27	1,121		
Escape	20 and under	73	2,58	,930	,857	,464
	21-25	188	2,73	,884		
	26 and above	12	2,75	1,030		

*: p<0,05

Once the data was analyzed, significant difference was not spotted in the subscales of **seeking excitement/fun** (p=,456), **pride** (p=,461), **aggressiveness** (p=,970), **closeness sympathy** (p=,437), **aesthetics** (p=,545), **understanding-knowing** (p=,748) and **escape** (p=,464).

Table. 5 Comparison of differences aimed at identifying the motives of sports fans according to the departments of the participants.

Sub-scale	Department	N	Mean	SD	F	P(sig.)
Seeking excitement/fun	Teaching	66	3,02	,917	,391	,760
	Managing	68	2,98	,844		
	Coaching	73	3,04	,880		
	Recreation	66	2,89	,909		
Pride	Teaching	66	3,29	,945	1,055	,369
	Managing	68	3,24	,987		
	Coaching	73	3,23	1,006		
	Recreation	66	3,26	1,067		
Aggressiveness	Teaching	66	3,25	,987	2,160	,093
	Managing	68	3,27	,934		
	Coaching	73	3,24	1,029		
	Recreation	66	3,30	1,106		
Closeness sympathy	Teaching	66	2,96	,904	2,497	,060
	Sports man.	68	2,60	,807		
	Coaching	73	2,93	,891		
	Recreation	66	2,71	,962		
Aesthetics	Teaching	66	3,38	,989	2,908	,035*
	Managing	68	2,91	,909		
	Coaching	73	3,21	,936		
	Recreation.	66	3,07	,998		
Understanding-Knowing	Teaching	66	3,05	1,106	1,157	,327
	Managing	68	2,98	,928		
	Coaching	73	3,09	,941		
	Recreation	66	2,80	,959		
Escape	Teaching	66	2,70	,949	,628	,597
	Managing	68	2,59	,758		
	Coaching	73	2,79	,957		
	Recreation	66	2,64	,928		

*: p<0,05

While there was statistically significance difference in the sub-scale of **aesthetics** (p=0,35), no significance difference was obtained in the sub-scales of **seeking excitement/fun** (p=,760), **pride** (p=,369), **aggressiveness** (p=,093), **closeness sympathy** (p=,060), **understanding-knowing** (p=,327) and **escape** (p=,597). The results of the multiple comparisons can be seen in Table 6.

Table.6 The Results of the Multiple Comparison About The Ideas About Motives Of Sports Fans According To The Departments Of The Participants.

Post Hoc (Tukey Test)				
Sub Scale	Comparison		Difference between the average	Significance
Aesthetics	P.E and Sports teaching	Sports Manage.	,469	,025*
		Coaching	,173	,709
		Recreation	,254	,254

*: p<0,05

According to the multiple comparison results, there was a statistically significant difference between **Physical Education and Sports Teaching** and **Sports Management** (p=,025) in the sub-scale of **aesthetics** (p<0,05). According to this statistics, it was found out that students studying at the Department of **Physical Education and Sports Teaching** ($\bar{x}=3,38\pm,989$) were found to give prominence to **aesthetics** while watching games more than the students studying at the Department of **Sports Management** ($\bar{x}=2,91\pm,909$).

Table. 7 Comparison of Differences Aimed at Identifying The Motives Of Sports Fans According to The Grades Of The Participants.

Subdimensions	Grade	N	Mean	S.D	F	P(sig.)
Seeking excitement/fun	1 st Grade	47	2,70	,958	2,498	,060
	2 nd Grade	99	2,96	,900		
	3 rd Grade	58	3,08	,795		
	4 th Grade	69	3,12	,851		
Pride	1 st Grade	47	3,35	1,003	,311	,817
	2 nd Grade	99	3,28	1,035		
	3 rd Grade	58	3,24	1,001		
	4 th Grade	69	3,17	,970		
Aggressiveness	1 st Grade	47	3,88	1,021	3,222	,023*
	2 nd Grade	99	3,60	,940		
	3 rd Grade	58	3,56	1,050		
	4 th Grade	69	3,28	1,064		

Closeness Sympathy	1 st Grade	47	2,57	,972	2,155	,094
	2 nd Grade	99	2,76	,858		
	3 rd Grade	58	2,84	,944		
	4 th Grade	69	2,99	,845		
Aesthetics	1 st Grade	47	2,97	1,082	1,984	,117
	2 nd Grade	99	3,10	,927		
	3 rd Grade	58	3,07	,975		
	4 th Grade	69	3,37	,915		
Understanding- Knowing	1 st Grade	47	2,70	1,035	2,703	,046*
	2 nd Grade	99	2,92	,948		
	3 rd Grade	58	3,06	,955		
	4 th Grade	69	3,20	,993		
Escape	1 st Grade	47	2,40	,844	2,930	,034*
	2 nd Grade	99	2,63	,869		
	3 rd Grade	58	2,83	,984		
	4 th Grade	69	2,84	,870		

*: p<0,05

Once the data was analyzed, significant difference was found in **Aggressiveness** (p=,023), **Understanding-Knowing** (p=,046) and **Escape** (p=,034). However, there was no significant difference (p<0,05) in the sub-scales of **Seeking excitement/ Entertainment** (p=,060), **Pride** (p=,817), **Closeness Sympathy** (p=,094) and **Aesthetics** (p=,117). The results of the multiple comparison can be seen in Table 8.

Table.8 The results of the multiple comparison about the ideas about motives of sports fans according to the grades of the participants.

Post Hoc (Tukey Test)				
Sub Scale	Comparison		Difference between the average	Significance
Aggressiveness	1 st Grade	2 nd Grade	,282	,952
		3 rd Grade	,324	,898
		4 th Grade	,602	,022*
Understanding-Knowing	4th Grade	1 st Grade	,499	,037*
		2 nd Grade	,282	,256
		3 rd Grade	,141	,847

Escape	4th Grade	1 st Grade	,436	,049*
		2 nd Grade	,209	,441
		3 rd Grade	,004	1,000

*: p<0,05

According to the multiple comparison results, there was a significant difference (p<0,05) in the sub-dimension of **Aggressiveness** between the **1st** and **4th Grade** (p=,022) students. According to that finding, it is found out that students studying in 1st Grade ($\bar{x}=3,88\pm1,021$) show more aggressive attitude while watching games compared to students studying in the 1st Grade ($\bar{x}=3,28\pm1,064$)

There is a significant difference in the sub-scale of **Understanding-Knowing** (p<0,05) between the **1st** and **4th Grade** students (p=,037). According to that finding, it is found out that students studying in 4th Grade ($\bar{x}=3,20\pm,993$) value the sub-scale of Understanding-Knowing while watching games more than the students studying in the **1st Grade** ($\bar{x}=2,70\pm1,035$).

There is a significant difference in the sub-scale of **Escape** (p<0,05) between the **1st** and **4th Grade** students (p=,049). According to this finding, it was found out that students studying in **4th Grade** ($\bar{x}=2,84\pm,870$) claimed to get away from the problems of daily life as the reason to watch games in the sub-scale of **Escape** while watching games more than the students studying in the **1st Grade** ($\bar{x}=2,40\pm,844$).

Tablo.9 Determining the Sports Fans Motives According to Sub Dimension Points That Were Taken From the Scale

Sub Dimensions	N	Min.	Max.	Mean	S.D
Seeking excitement/fun	273	1	5	2,98	,884
Pride	273	1	5	3,26	1,002
Aggression	273	1	5	3,58	1,022
Closeness Sympathy	273	1	5	2,80	,899
Aesthetics	273	1	5	3,14	,968
Understanding and knowing	273	1	5	2,98	,985
Escape	273	1	5	2,68	,900

Data analysis also demonstrated that the means of sub-scales on average were found as in the following: **seeking excitement and fun** ($\bar{x}=2,98\pm,884$), **pride** ($\bar{x}=3,26\pm1,002$), **aggression** ($\bar{x}=3,58\pm1,022$), **closeness sympathy** ($\bar{x}=2,80\pm,899$), **aesthetics** ($\bar{x}=3,14\pm,968$), **understanding and knowing** ($\bar{x}=2,98\pm,985$), and **escape** ($\bar{x}=2,68\pm,900$) According to that finding, it is obvious that student show more pride and aggressive attitude feelings according to general average of all students.

Discussion and Conclusion

On this survey, motivations of students majoring at the Faculty of Sports Science at Ataturk University have been investigated and the following results were obtained from the data analysis: We searched the motivation of our students as supporters on this survey, it was found that motivation levels have increased in the sub dimension of aggression and pride. These findings may result from that the scores that their team had on the pitch make the sports fans feel as a matter of honor and thus they adopt more aggressive attitude.

It was also revealed that the urge to participate as an observer to have an experience, to watch the skills of sportsman (Trail & James, 2001; Trail et al. 2003), aggression (McDonald et al., 2002), to prove themselves (Mahony et al., 2002), looking for an aesthetics (Trail & James, 2001), having fun and competing feeling (Wann, 1995) and sentimental feeling (Funk et al., 2003) affected their motivations. Considering the variation in the findings of previous studies in the literature, we can say that fans as supporters are motivated by a variety of different sources. The fundamental result of our study was that aggression was the main source of motivation for sports fans in our study especially the supporters who received education on sports science. It is a matter of doubt and dilemma that needs to be taken into consideration as the findings revealed that jobs in which people such as coaches, sports managers, recreation specialists, and sports teachers serve are motivated by aggression factor while watching the game.

Considering the gender variable, it was revealed that there was not a statistically significant difference between female and male sports fans in terms of their motivations. More specifically, male sports fans were found to be motivated much more by motives including escape, seeking excitement-fun, pride, sincerity/closeness and aesthetics whereas female sports fans were more motivated by understanding-knowing dimension. Accordingly, female sports fans may have desire to watch matches to have an understanding of match as they generally have much less knowledge compared to male sports fans. In relation to this, this finding seems to support the findings of Wann and Branscombe (1995)'s study which focused on fans and identity in that their study yielded no significant difference between males and females.

As for the analysis of motivation of sports fans in terms of their departments, the findings yielded statistically significant differences among participants. Accordingly, students majoring at Physical Education ($\bar{x}=3, 38\pm,989$) were more motivated in aesthetic dimension compared to those majoring at Sports Management ($\bar{x}=2,91\pm,909$). This finding may result from that these Physical education students are keener on the game whereas the students majoring at Sports Management were concerned with rivalry.

In terms of participants' grade, there was statistically significant difference among different grades in dimensions of aggression, understanding-knowing and escape. Regarding aggression dimension, 1st grade students ($\bar{x}=3, 88\pm1,021$) had more means compared to 4th grade students ($\bar{x}=3, 28\pm1,064$). As the 1st grade students are still novices and young they may not consider the notion of sports as an area of profession. In parallel with this, it was found out that the 4th grade students were found to be the sports fans who were the least motivated by aggression. This finding suggests that the higher the grade is the lower level they were motivated by aggression. As for the sub-dimension of escape, 4th grade students ($\bar{x}=2, 84\pm,870$) had more mean scores compared to

1st grade students ($\bar{x}=2,40\pm,844$). This finding may result from that the 4th grade students prefer to watch games to escape from the stress they feel due to the haste of graduation, exams and concern for the future.

As for understanding-knowing sub-dimension, 4th grade students ($\bar{x}=3, 20\pm,993$) had more mean scores than 1st grade students ($\bar{x}=2,70\pm1,035$). Considering this finding, it is possible that 4th and final grade students may prefer to watch games in order to add to their knowledge of their own fields and follow the recent approaches about their area of profession.

In the current research, we searched the motivational aspects of sports science students when they are watching a football match and it was found out that students who have just started at the faculty were motivated by aggression and aggression was both revealed to be the main motive for watching games and found to decrease as grade/ proficiency increases. Moreover, considering the finding that the students who received education on sports at sports science faculty were mainly motivated by aggression is already thought-provoking and needs rethinking and further attention as it is more likely that people who have not even received education on sports at sports science might be more motivated by aggression factor. It is necessary to prevent problems experienced at tribunes to help sports fans feel far from aggression. For that reason, there is a necessity for providing students with the courses that create an awareness on these issues to decrease the aggression factor and to prevent students from having such aggression problems. Moreover, we should spread the fair-play spirit among fans and should move them away from aggression.

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**Examining the Healthy Life Style Behaviors of Students of School of Physical Education
and Sports in Terms of Body Mass Index and Several Variables**

Volkan Bozlar * Cansel Arslanoglu**

*Kırıkkale University, Graduate School of Health Science.

**Kafkas University, Sarıkamış School of Physical Education and Sport.

Abstract

The aim of this study is to determine the Healthy Lifestyle Behavior levels of the students in School of Physical Education and Sport (SPES) in terms of Body Mass Index of students (BMI) and other various variables. The basis of many diseases is based on childhood and youth, so the foundation of having a healthy lifestyle, can be obtained through the introduction of healthy living habits at an early age. Furthermore, it is strongly expressed that it is probable the negative health behaviors that are gained in university, would continue in the post-university education. In this study we have identified the deficiencies of Healthy Lifestyle Behavior practices, and it is intended to be used as a guideline for improving existing health-related behavior and the development of SPES students. The sample of the study, is composed of 1695 students studying in SPES, in 14 different universities across Turkey. It is made up of 1067 male and 624 female students. Data collected, is from both an anonymous personal information form and a Healthy Lifestyle Behaviors Scale – I survey. Data analysis was performed with SPSS 21.0 and analysis obtained is 95% reliant. Examining the difference in status between Healthy Lifestyle Behaviors scores and BMI group were done according to the Kruskal-Wallis H test, while examining the relationship between each BMI group with 6 subscales was done with the Spearman Correlation test.

In this study, it was determined that the highest average score of the subscale is Self-Fulfillment (37.25 ± 6.02), while the lowest score of subscale was Exercise (13.45 ± 3.06). PESC

students with low BMI's were found to have a higher score in the Self- Fullfilment subscale. It was found that Recreation Department students, scored higher in 4 of the 6 subscales, whereas the 4th grade students scored higher in 5 of the 6 subscales. It has been observed that as the family income and education level increases, there is an increase in the awareness of the Healthy Lifestyle Behaviors applied.

The findings of the research conducted so far using a Healthy Lifestyle Behaviors Scale, have revealed that there is a serious lack of exercise and nutrition, and the results for the SPES students observed in this regard were no different. In this regard it is observed that there is a need for a well-rounded encourage and support. Also as a result of this study, the students with low BMI's showed higher scores in the subscale of Self- Fullfilment, students majoring in Recreation department received higher scores on several subscales and as family income and education levels increased, Healthy Lifestyle Behaviors also increased.

Keywords: Physical education, sport, healthy life style.

Introduction

Health, has been one of the concepts that has been focused on greatly since the beginning of humanity. Health can be considered as a process which covers different levels between the healthy status at an optimum level and death (Phalank, 1991). According to the World Health Organization, health is not the status of not having a disease or disability but a status of being well in terms of mental, physical and social aspects. Being healthy, according to the same organization, is defined as “being aware of breathing, being able to meet the needs, being able to change the environment or handle the environment” (World Health Organization, 1986).

There are several factors involved in health and illness. Health is influenced by wrong eating habits, not exercising enough, different stress factors, personal traits, behaviors and attitudes (Ebersole

and Hess, 1990; Lewis and Collier, 1987). Unhealthy habits seen in adulthood are said to be strongly associated with an unhealthy life style in adolescence (Krueger and Chang, 2008; Lowry et al, 2000). However, the fact that the foundation of diseases seen in society are based on the childhood and teenhood periods is ignored most of the time (Rodriguez et al, 2007).

When the development process of medicine and healthcare services are considered, we see that trying to heal the ones who are ill comes first and then ways to prevent diseases are addressed later. That is why, many approaches to protect people from diseases and make them healthy during their lives are developed. Today, all these approaches are defined as Healthy Life Style (Hardrick and Lindsey, 1996). Healthy life style behaviors aim not only to prevent a disease or illness but also to bring a person's general health to a better level. Immobility and a lack of healthy habits are the main reasons health problems occur today. It is stated that healthy life style behaviors can reduce diseases and death on one hand and research conducted on large portions of society show that an immobile life style causes several chronic diseases on the other (Edelman and Mandle, 1986; Pender, 1987; Redland and Stuifbergen, 1993; Costanzo et al, 2006). The healthy life style scale developed within this context includes physical activity, self-fulfillment, health responsibility, nutrition, support among people and stress management components (Maurer and Smith, 2000). Health responsibility is a person's feeling actively responsible for his personal health. Physical activity is defined as doing exercises at every level regularly. Nutrition is defined as an individual's choice and management of his meals and the value of his food. Moral development focuses on the development of inner resources. Interpersonal relationships are the relationships with others and requires use of communication. Stress management is to determine and activate an individual's physiological and psychological resources to reduce and control intensity (Walker et al, 1987).

Considering the fact that the foundation of many diseases and illnesses is based on childhood and teenage period and how important this issue is, this research is anticipated to raise awareness in students of School of Physical Education and Sports (SPES), improving and contributing to the development of current behaviors related to health. When research on healthy lifestyle behaviors in Turkey are examined, it is seen that very few studies are conducted generally in university students (nursing students) or several different parts of the society. This research aims to examine healthy life style behaviors of BESYO students in terms of Body-Mass Index (BMI) and several variables.

Methodology

This study is a descriptive study. The sample of this study consists of SPES students (n=1870) from 14 different universities in Turkey chosen randomly. Contributions from universities to this study are listed in a descending order; Adnan Menderes University (11,2), Kafkas University (10,8), Ordu University (10,3), Erciyes University (9,9), Dumlupinar University (9,4), Karadeniz Technical University (8,0), Yuzuncu Yil University (7,1), Gazi University (7,0), Cukurova University (5,3), Karabuk University (4,7), Batman University (4,7), Mehmet Akif Ersoy University (4,0), Adiyaman University (3,8), Marmara University (3,8).

1695 surveys out of 1870 that are sent out to be answered are considered acceptable and organized in order to be used in the analysis. 1067 of the surveys taken into analysis were answered by male students while 624 were answered by female students. Some survey takers did not answer some of the questions in the personal information section but completed the scale.

Data Gathering Tools

Personal Information Form: 15 questions were asked in the personal information form related to determination of students' socio-demographical characteristics and BMI.

Healthy Life Style Behaviors Scale: Walker et al., developed the healthy lifestyle behaviors scale to test the Improving Health Model introduced by Pender in 1987 (Esin, 1999). This scale measures behaviors that improve an individual’s health related to healthy lifestyle. The validity and reliability of this scale was conducted by Esin M. N in Turkey (Esin, 1997) and this scale was used in many studies (Esin, 1999). There are a total of 48 items and 6 sub-scales in the scale. These sub question groups are related to self-fulfillment, health responsibility, exercise, nutrition, interpersonal support and stress management.

Data Analysis

Data gathered by surveys were entered into the SPSS 21.0 packet program and statistical analysis was carried out with a 95% reliability range. Personal information related to frequency and percentage values related to data gathered from the personal information form are presented within the scope of the study. Normality test was conducted to determine the conformity to normal distribution and the analysis showed that the scores were not in conformity with normal distribution. Therefore, kruskal wallish and Man Whitney U tests were used. The level of significance was determined according to $p < 0.05$.

When calculating the BMI, weight (kg)/height (m) formula was used. According to BMI values, people under 18,5 were grouped as underweight, ones that are between 18,5 and 24,99 are normal weight, between 25,00 and 29,99 are overweight and over 30,0 are as obese.

Findings

Table 1. Socio-Demographical Information

		N	%
Age	16-17	7	0,4
	18-20	512	30,3
	21-22	651	38,5
	23-24	355	21,0
	25 and older	167	9,9
BMI	Underweight	134	7,9
	Normal	1372	80,9

	Overweight	176	10,4
	Obese	13	0,8
Gender	Female	624	36,9
	Male	1067	63,1
Department	Physical Education and Sports Teacher	585	34,6
	Sports Management	596	35,2
	Coaching Education	367	21,7
	Recreation	144	8,5
Are you a professional athlete?	Yes	834	49,2
	No	860	50,8

Table 2. Normality Test of Dimensions of Healthy Life Style Behavior Scale

	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Exercise	,087	1695	,000	,982	1695	,000
Nutrition	,067	1695	,000	,989	1695	,000
Health Responsibility	,046	1695	,000	,993	1695	,000
Interpersonal Support	,066	1695	,000	,960	1695	,000
Self-Fulfillment	,040	1695	,000	,994	1695	,000
Stress Management	,070	1695	,000	,966	1695	,000

Shapiro-Wilk Test that is done for the scales of exercise, nutrition, health responsibility, interpersonal support, self-fulfillment, stress management score average, showed that the data do not show a normal distribution. Therefore, non-parametric techniques were used in intergroup comparisons.

Table 3. Dimensions of Healthy Life Style Behavior Scale

	N	Minimum	Maximum	Average	ss
Exercise	1695	5,00	33,00	13,45	3,06
Nutrition	1695	6,00	24,00	15,51	3,40
Health Responsibility	1695	10,00	38,00	23,57	5,56
Interpersonal Support	1695	8,00	54,00	20,25	3,82
Self-Fulfillment	1695	15,00	52,00	37,25	6,02
Stress Management	1695	8,00	56,00	18,70	3,67

The survey takers' average score of exercise is 13,45±3,06; average score of nutrition is 15,51±3,40; average score of health responsibility is 23,57±5,56; average score of interpersonal

support is $20,25 \pm 3,82$; average score of self-fulfillment $37,25 \pm 6,02$ and average score of stress management is $18,70 \pm 3,67$.

Table 4. Comparison of Groups With Different Body-Mass Index

BMI		N	Mean Rank	X2	P
Exercise	Underweight	134	811,70	1,179	,758
	Normal	1372	848,37		
	Overweight	176	870,08		
	Obese	13	884,31		
Nutrition	Underweight	134	848,12	6,671	,083
	Normal	1372	836,77		
	Overweight	176	937,33		
	Obese	13	822,77		
Health Responsibility	Underweight	134	929,07	6,242	,100
	Normal	1372	836,42		
	Overweight	176	863,86		
	Obese	13	1019,46		
Interpersonal Support	Underweight	134	880,54	2,163	,539
	Normal	1372	839,59		
	Overweight	176	887,00		
	Obese	13	872,58		
Self-Fulfilment	Underweight	134	941,87	9,630	,022
	Normal	1372	831,10		
	Overweight	176	911,35		
	Obese	13	806,81		
Stress Management	Underweight	134	906,98	5,171	,160
	Normal	1372	835,25		
	Overweight	176	894,15		
	Obese	13	960,81		

$p < 0,05$

Table 5. Comparison of Scale Scores in Terms of Age Variable

	Age	n	Mean Rank	X2	P
Exercise	16-17	7	1196,86	10,121	,038
	18-20	512	881,82		
	21-22	651	812,04		
	23-24	355	839,97		
	25 ≥	167	871,73		
Nutrition	16-17	7	720,29	14,446	,006
	18-20	512	808,60		
	21-22	651	828,16		
	23-24	355	890,07		
	25 ≥	167	946,87		
Health Responsibility	16-17	7	751,71	12,862	,012
	18-20	512	795,57		
	21-22	651	842,77		
	23-24	355	897,09		
	25 ≥	167	913,63		

Interpersonal Support	16-17	7	862,93	7,400	,116
	18-20	512	847,70		
	21-22	651	819,08		
	23-24	355	854,16		
	25 ≥	167	932,72		
Self-Fulfillment	16-17	7	998,21	8,929	,063
	18-20	512	842,66		
	21-22	651	824,15		
	23-24	355	843,56		
	25 ≥	167	945,27		
Stress Management	16-17	7	724,93	9,350	,053
	18-20	512	823,11		
	21-22	651	825,75		
	23-24	355	882,81		
	25 ≥	167	927,04		

p<0,05

According to Kruskal Wallis test performed for different age groups, statistically significant difference was found in the exercise, nutrition and health responsibility scale (p<0,05).

Table 6. Comparison of Scale Scores in Terms of Gender Variable

Gender	n	Mean Rank	U	P	
Exercise	female	624	779,34	291311,000	,000
	male	1067	884,98		
Nutrition	female	624	806,93	308526,500	,012
	male	1067	868,85		
Health Responsibility	female	624	859,71	324350,500	,377
	male	1067	837,98		
Interpersonal Support	female	624	794,12	300528,500	,001
	male	1067	876,34		
Self-Fulfillment	female	624	849,47	330738,500	,823
	male	1067	843,97		
Stress Management	female	624	825,10	319860,000	,177
	male	1067	858,22		

According to the comparison in terms of gender with Mann Whitney test, statistically significant difference was found in exercise, nutrition and interpersonal support scale (p<0,05).

Table 7. Comparison of Scale Scores in Terms of Department Variable

Department	n	Mean Rank	X2	P	
Exercise	Physical Education and Sports Teaching	585	837,31	4,729	,193
	Sports Management	596	826,32		
	Coaching Education	367	893,93		
	Recreation	144	846,49		

Nutrition	Physical Education and Sports Teaching	585	831,35	8,236	,041
	Sports Management	596	836,21		
	Coaching Education	367	844,08		
	Recreation	144	956,79		
Health Responsibility	Physical Education and Sports Teaching	585	880,81	8,990	,029
	Sports Management	596	815,74		
	Coaching Education	367	817,09		
	Recreation	144	909,40		
Interpersonal Support	Physical Education and Sports Teaching	585	824,92	9,717	,021
	Sports Management	596	848,51		
	Coaching Education	367	831,95		
	Recreation	144	962,92		
Self-Fulfillment	Physical Education and Sports Teaching	585	819,62	6,661	,084
	Sports Management	596	857,72		
	Coaching Education	367	837,49		
	Recreation	144	932,24		
Stress Management	Physical Education and Sports Teaching	585	852,74	9,760	,021
	Sports Management	596	831,71		
	Coaching Education	367	816,39		
	Recreation	144	959,12		

Statistically significant difference was found in sub-scales of nutrition, health responsibility, interpersonal support and stress management ($p < 0,05$).

Table 8. Comparison of Groups of Professional and Amateur Athletes

Are you a professional athlete?	n	Mean Rank	U	P
Exercise	Yes	834	978,34	249500,00 ,000
	No	860	720,62	
Nutrition	Yes	834	894,11	319751,00 ,000
	No	860	802,30	
Health Responsibility	Yes	834	894,36	319537,00 ,000
	No	860	802,05	
Interpersonal Support	Yes	834	870,90	339101,00 ,052
	No	860	824,80	
Self-Fulfillment	Yes	834	894,92	319074,00 ,000
	No	860	801,52	
Stres Management	Yes	834	881,06	330635,00 ,005
	No	860	814,96	

$p < 0,05$

According to the Mann Whitney U test performed in groups of professional and amateur athletes, significant difference was found in between the groups in terms of exercise, nutrition, health responsibility, self-fulfillment and stress management sub-dimensions ($p < 0,05$). The scores of people who are professionals, are higher than the other group in all sub-dimensions. There is no statistically significant difference in the interpersonal support scale ($p > 0,05$).

Discussion, Conclusion, and Suggestions

This section presents the comparison and comments of our findings with the related literature findings.

In terms of average of Healthy Life Style Behavior Scale subscale scores:

When the situation is evaluated, it is seen that the highest score average among the answers provided by students is self-fulfillment ($37,25 \pm 6,02$). This is followed by health responsibility ($23,57 \pm 5,56$), interpersonal support ($20,25 \pm 3,82$), stress management ($18,70 \pm 3,67$), nutrition ($15,51 \pm 3,40$) and exercise ($13,45 \pm 3,06$) consecutively (Table 3).

Similarly to our study, in most studies it is seen that self-fulfillment sub-scale takes the first place and exercise takes the last (Bozkuş vd, 2013; Sivrikaya vd, 2013; Ünalın vd, 2007; Can et al, 2008; Altun, 2008; Al-Qahtani, 2015).

In a study performed in Malatya, the healthy lifestyle behavior scale score averages of physical education teachers are found higher than the results of studies performed in different countries and regions using healthy lifestyle behavior scale (Kafkas et al., 2012). Nevertheless, when studies in this field are considered generally, the fact that the lowest scores are in nutrition and physical activity sub-scales and having the same result in our study was an unexpected result from SPES students. In a study conducted in medical students (Nacar et al., 2014), a similar

paradox was identified. Although it was assumed that first year medical students do not have much information on healthy living, they scored higher in several sub-scales while senior year medical students who are to be doctors soon scored lower.

In a study conducted among university students in Mexico, the order was as follows: self-fulfillment, interpersonal relationships, nutrition, stress management, health responsibility and physical activity (Diez and Fortis, 2009). In a study conducted in nursing students in the United States of America, the highest scores were in interpersonal relations and self-fulfillment sub-dimensions while the lowest score was in health responsibility (Stark et al., 2005). The reason that self-fulfillment sub-scale gets the first place is thought to be influenced by societal and personal beliefs while the reason for the exercise sub-scale taking the last place is thought to be a lack of full understanding of sports culture in society, the costs of gyms, living conditions in the society in general and lack of time as a result of this, not having alternative sport fields at the desired level. Results of studies with different rankings are thought to be resulting from international cultural structure, societal priorities and differences in resources.

When the results are considered in terms of BMI:

No statistically significant difference was found in terms of exercise, nutrition, health responsibility, interpersonal support and stress management scales while those with underweight BMIs have the highest mean rank in self-fulfillment scale (Table 4).

When we compared our findings with literature, we found that underweight and normal BMI groups have generally healthier profiles. A study by Firinci showed that according to BMI, “underweight” students are more sensitive in “interpersonal relationships” compared to other students (Firinci, 2012). Additionally, there are studies where no significant difference was determined with different BMI groups and healthy lifestyle behavior total and sub-scale score

averages (Cheung et al, 2007). Also, a study conducted with American adults showed that stressful life, changes related to work and death of a family member or a friend increases BMIs of women especially (Udo et al., 2014).

These data show the importance of having ideal size in having positive health behaviors. In our study that we think is more comprehensive and with broad participation, the interesting point was to find a statistically significant difference only in self-fulfillment scale out of six sub-scales.

In terms of Different Age Groups:

Interpersonal support, self-fulfillment, stress management were not statistically found significantly different while average mean rank of exercise scale of students at the age of 16 and 17 and the sub-scales of nutrition and health responsibility of students that are 25 and older have the highest average mean rank (Table 5).

Literature search showed parallelism with our findings. For instance, a study showed that the scores of sub-scales of health responsibility and nutrition are higher in older ages (Walker et al., 1988) while another study performed with university students from different majors showed that scores of nutrition and health responsibility sub-scales are higher compared to young students (Yildirim, 2005). In another study performed with Firat University Health College this difference was prominent in health responsibility and interpersonal support scores in older ages (Cihangiroglu, 2011). A study done in Nursing College in Istanbul, the average scores of students in 22-25 age groups in self-fulfillment, health responsibility and interpersonal support were found to be higher compared to 17-21 age group (Kocaakman et al., 2010). Aside from these, there is a study showing that especially health responsibility increases as the age increases (Ünalán vd, 2007). In a study conducted in Mexico, it was found that students in the age group 17-24 have higher score average in physical activity, stress management and interpersonal support sub-scales

parallel to our findings compared to students at the age of 25 and older (Díez and Fortis, 2009). In another study done in America, it was found that student at an older age have higher scores in scale total score and health responsibility sub-scale (Stark et al, 2005). Different from our findings, there are a study where there is no statistically significant difference in healthy lifestyle behavior scale total (Walker et al, 1988).

When we evaluate the results, it is seen that individuals who are younger put more importance on physical activity and exercise while individuals who are 25 and older are more responsible with health and their nutrition. In similar studies, it is understood that health responsibility awareness become predominant as the age increases, similar to our findings, and some differences can show changes according to the country, region or areas where the research takes place.

In terms of Gender Variable:

Statistically no significant difference was found in between female and male student groups in terms of health responsibility, self-fulfillment and stress management sub-scales while mean rank scores of males in nutrition and interpersonal support sub-scales are higher than female scores (Table 6).

Our results show parallelism with some research results. In a study conducted in high school students in Adana, the scores of males in nutrition and exercise sub-scales were found higher than females (Karadamar et al., 2014). In a study conducted with nursing college students, males received higher scores in exercise sub-scale (Kocaakman et al., 2010). In studies performed with university students in Hong Kong and Mexico and studies performed in America with 11-15 year old teens, it was found that males place more importance on exercise than females (Díez and Fortis, 2009; Lee and Alice, 2005; Sanchez et al, 2007). In a study performed with academic personnel in

university, the average scores of male academicians in exercise sub-scale were found higher than female academicians (Tiryaki, 2013).

Different than our findings, in a study conducted with 208 physical education teachers, female teachers were found to have higher score average than male teachers in nutrition while no significant difference was found between groups in terms of exercise and interpersonal support sub-scales (Kafkas et al., 2012). Studies performed in African Americans (Johnson, 2005) and students in Uludag University Health College (Ozyazicioglu et al., 2011) showed that female students have higher scores in nutrition and interpersonal support sub-scales and statistically significant difference in between the groups. In a university in Japan, female students showed better results than males in interpersonal support and nutrition sub-scales while males were more prominently represented than females in exercise sub-scale (Wei et al., 2012). Considering these findings, it is seen that mostly males allocate or are able to allocate more time than females for exercise while females are more prominently represented compared to males in terms of nutrition and interpersonal support sub-scales.

In terms of Department Variable:

When the subject is evaluated, students in recreation department have higher mean rank average in terms of nutrition, health responsibility, interpersonal support and stress management compared to students in other departments (Table 9).

There is research in literature that compare different departments. For instance, in a study done in students from nursing, medical school, computer engineering and statistics departments, a relationship was found between departments and only health responsibility sub-scale. In another study performed in students of medicine, dentistry, nursing and midwifery, score average of medical students in all sub-scales except physical activity, and in scale total was found significantly

lower compared to other departments (Bozhuyuk, 2010). Also, another study performed in first year and senior year students from different medical schools in Turkey showed that first year students score significantly higher in several sub-scales while senior year students have lower scores (Nacar et al., 2014). Another study showed that students in life sciences have higher score average in health responsibility sub-scale compared to students in social sciences while students in healthcare have higher score averages compared to students in social sciences and vocational schools (Yildirim, 2005).

When our findings are considered, mean rank scores of recreation students in four sub-scales (Nutrition, Health Responsibility, Interpersonal Support and Stress Management) are found to be higher than other departments. This finding is important in terms of being a reference for further studies.

In terms of Groups of Professional and Amateur Athletes:

When professional athletes are compared with amateur athletes, their mean rank scores are found to be higher in terms of exercise, nutrition, health responsibility, self-fulfillment and stress management sub-scales (Table 12).

In research conducted in Nicosia (Kidrislioglu, 2011) similar results to our findings were received. Students in school of education who engage in sports activities showed significantly higher score averages in two sub-scales compared to individuals who do not engage in sports activities while nursing students have significantly higher score averages in four sub-scales. Additionally, in a study conducted by Bercin (2010), students who are engaged in social activities were found to have higher scores in total score in healthy lifestyle behavior and in all sub-scales except nutrition compared to students who are not engaged in social activities. Another study showed higher scores for students who engage in sports activities than who do not, in terms of all

sub-scales except nutrition, and in total score averages in healthy lifestyle behavior. In a study done in middle school students in Isparta (Saygili et al., 2015), students who engage in sports activities regularly are better than students who do not, in terms of personal traits such as being outgoing and open. Also, these students were found to be prominently represented in terms of academic success. It is clear that individuals who engage in sports activities regularly and who are professional athletes get higher scores in almost all healthy lifestyle behavior sub-scales or they have more positive attitudes and habits related to health. Results of some studies show that these people do not take care of their nutrition (Yalcinkaya et al., 2007).

Conclusion

Our study where healthylife style behaviors of students of BESYO are evaluated in terms of BMI and several variables, we found that the highest score average was achieved in Self-Fulfillment sub-scale ($37,25\pm6,02$) while the lowest score average was in ($13,45\pm3,06$). BESYO students whose BMIs are underweight were found to have higher scores in Self-Fulfillment sub-scale. Students in recreation were found to get higher scores in 4 sub-scales out of 6 while fourth year students have higher scores in 5 sub-scales out of 6.

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Relationship between Target Orientations and Perceived Motivational Climate Levels of Students Engaged in Individual and Team Sports Activities

Cansel Arslanoglu

Kafkas University, Sarıkamış School of Physical Education and Sport, Turkey.
canseloglu@hotmail.com

Abstract

The aim of this study is to analyze the relationship between perceived motivational climate and target orientations of team and individual athletes who participate in sports at the Physical Education and Sports Departments of faculties. A total of 200 athletes (students at the Physical Education and Sports Departments of Gazi University, Selçuk University Akdeniz University, Karamanoğlu Mehmetbey University and Atatürk University in the 2012-2013 academic year), 92 of whom play individual sports and 108 of whom play team sports participated in this study ($M=21.475$, $Ss= 2.23$).

To reach the aim of the study, “Task and Ego Orientation in Sport Questionnaire” (TEOSQ) developed by Duda (1989) and “The Perceived Motivational Climate in Sport Questionnaire” (PMCSQ) developed by Walling Duda and Chi (1993) were applied to the athletes.

To analyze and interpret the data by using descriptive statistics and Pearson correlation statistic technique significance taken $P<0,05$. To rate the data and find the estimated values SPSS (Statistical package for social sciences) package program is used.

As a result of this study it is found that ego and target orientations of team athletes have more perceptions than individual athletes. On the other hand there was an advantage noted among team athletes who perceived motivational climate in terms of mastery climate. There is a resemblance

in relation between team athletes target orientation and motivational climate where as there is a resemblance between individual athletes assignment orientation and mastery climate.

Key Words: Task Orientation, Ego Orientation, Mastery Climate, Performance Climate

Introduction

There are several factors involved in the success and failure of athletes. These factors are directly proportional with the athlete's personal perception and his environment. It is thought that target orientation and motivational climate can be included in these factors.

Research on target orientation reveal that there are two independent success ideas. These ideas are task-oriented and ego-oriented targets (Duda and Nicholls, 1992). These two target orientations which will be mentioned as task and ego, are related to individuals' skill levels (Toros 2002). It is stated that an individual with task-oriented targets focuses on individual skill development, learning new skills, show mastery in tasks and are hard-working (Toros, 2011). Task-oriented athletes believe in skill development and hard working in training. They deliberately avoid normative comparisons with their peers at the same age. At the same time, they base their perceptions of success on their personal development. When they face difficulties or failures, they tend to show and continue inner motivational behaviors (Toros et al., 2010). In ego-oriented targets, it is stated that an individual shows efforts to prove himself. The source of personal success for an individual in ego-oriented targets is defined as winning over the competitor in a contest with less effort (Toros, 2002). As winning is embraced as performing the best, the real target in ego-oriented targets is perceived to be superior to competitors (Bray, Balaguer and Duda, 2004). Perceived skills are more important than hard work and efforts for ego-oriented athletes. These athletes tend not to show inner motivational behaviors when they face difficulties and failures. Ego-oriented athletes tend to use unsportsmanlike behavioral advantages (Toros et al., 2010).

Motivational climate is defined as the situational environment that directs the target of the action in success (Ames, 1992). It is accepted that motivational climate affects an individual's interpretation of success and failure measures in success environments, and success behaviors by individual's affective and cognitive responses (Jaakkola and Digelidis, 2007). Motivational climate is addressed in two dimensions; mastery-oriented climate and performance-oriented climate. Mastery climate has the characteristics of increasing social responsibility, developing life-long skills, having a higher will to practice and keeping resistance. Performance oriented climate is the motivational climate that makes the feeling of satisfaction easier after demonstrating superiority over competitors (Sage and Kavussanu, 2007).

Common argument of the results of literature search is that there is an interaction between target-oriented and motivational climate, and the target-orientation of athletes affects their motivational climate perceptions. The results of a study conducted in students of Physical Education and Sports by Roberts and Ommundsen (1996) showed that athletes with primarily task-orientation perceive motivational climate as mastery target-oriented and athletes with primarily ego-orientation perceive motivational climate as performance task-oriented. Also, in a study done in male, elite- and non-elite basketball players showed meaningful relationships between ego-orientation and performance climate (Toros, 2002).

The aim of this study is to reveal the relationship between target-orientation and motivational climate perceptions of athletes engaged in team and individual sports activities.

Methodology

Purpose of the Study

The purpose of this study is to examine the relationship between target orientation and perceived motivational climates of athletes engaged in team sports and individual sports activities in Schools of Physical Education and Sports.

Research Sampling

200 athletes who were students in Schools of Physical Education and Sports of Gazi University, Selcuk University, Akdeniz University, Karamanoglu Mehmetbey University and Ataturk University during 2012-2013 academic year participated in the study. 108 of these athletes were engaged in team sports and 92 athletes were engaged in individual sports activities (The average of age is 21.475 ± 2.23 years). Relational survey method is used in this research. According to this survey method, aiming to determine the existence of change and/or its level in between two or more variables.

Data Collection

Information related to the purpose of the study is given systematically by doing a literature review, and a theoretical framework is set. Then, 'Task and Ego Orientation in Sport Questionnaire' (TEOSQ) developed by Duda (1989; 1992) and 'The Perceived Motivational Climate in Sport Questionnaire' (PMCSQ) developed by Walling, Duda and Chi (1993) were applied to athletes. Tools for data collection are presented below.

Task and Ego Orientation in Sport Questionnaire: This questionnaire has 13 items where 7 of these items are related to task and 6 are related to ego-orientation. The adaptation of this questionnaire for Turkish athletes was done by Toros (2002).

The Perceived Motivational Climate in Sport Questionnaire: This questionnaire has 21 items where 9 of these items are performance related and 12 of them are mastery related. The adaptation of this questionnaire for Turkish athletes was done by Toros (2002).

Data Analysis: Mann-Whitney U and Pearson Correlation methods were used in data analysis and interpretation. The result was significant, $P < 0,05$. Statistical Package for Social Sciences (SPSS) was used in evaluating data and calculating values.

Findings

Table 1. The results of Mann-Whitney U Test of the Sample that Show Target Tendencies

		n	Mean Rank	Rank Total	U	Z	P
Task-orientation	Team Sports	108	114,97	12416,50	3405,500	-3,836	0,000
	Individual Sports Activities	92	83,52	7683,50			
Ego-Orientation	Team Sports	108	110,65	11950,00	3872,000	-2,692	0,007
	Individual Sports Activities	92	88,59	8150,00			

When table 1 is examined, it is found that there is a significant difference in task-orientations of athletes who are engaged in team sports and individual sports activities. [U value=3405,500 $P=0,000 < 0.05$]. The mean rank of athletes in team sports is $\bar{X}=114,97$ while the mean rank is $\bar{X}=83,52$ for athletes engaged in individual sports activities.

Significant difference in ego-orientations of athletes that are engaged in team sports and individual sports activities was found [U value =3872,000 $P=0,007 < 0.05$]. Average values show that the mean rank is $\bar{X}=110,65$ for athletes engaged in team sports while the mean rank is $\bar{X}=88,59$ for athletes that are engaged in individual sports activities.

Table 2. Mann-Whitney U Test Results that Show the Perceived Motivational Climates of the Research Sample

	n	Mean Rank	Total Rank	U	Z	P
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Mastery Climate	Team Sports	108	109,37	11812,00	4010,000	-2,365	0,018
	Individual Sports Activities	92	90,09	8288,00			
Performance Climate	Team Sports	108	106,49	11501,00	4321,000	-1,596	0,110
	Individual Sports Activities	92	93,47	8599,00			

Table 2 shows a significant difference in mastery climate between athletes engaged in team sports and athletes engaged in individual sports activities [U value =4010,000 P=0,018<0.05]. Average scores show that athletes engaged in team sports have a mean rank of (\bar{X} =109,37) while athletes engaged in individual sports activities have a mean rank of (\bar{X} =90,09). No significant difference was found in performance climate between athletes engaged in team sports and athletes engaged in individual sports activities [U value =4321,000 P=0,110>0.05].

Table 3. Correlational Analysis Between Target Orientations and Perceived Motivational Climates of Athletes Engaged in Team Sports

		Mastery Climate	Performance Climate
Task-Orientation	r	-,025	-1,110
	P	-,796	0,048
	N	108	108,000
Ego-Orientation	r	-,031	-,077
	P	-,749	,429
	N	108	108

Table 3 shows a significant relationship between task-orientation of athletes engaged in team sports and performance climate (r=1,110, P< 0.05).

Table 4. Correlational Analysis between Target-Orientation and Perceived Motivational Climates of Athletes Engaged in Individual Sports Activities

		Mastery Climate	Performance Climate
Task-Orientation	r	-,157	-0,310
	P	,136	,770
	N	92	92
Ego-Orientation	r	-,101	1,113
	P	,338	0,045
	N	92	92

Table 4 shows that there is a significant relationship between ego-orientation and performance climate of athletes engaged in individual sports activities ($r=1,113$, $P< 0.05$).

Discussion and Conclusion

Significant difference was found between athletes engaged in team sports and those engaged in individual sports activities in task-orientation. The average values show that the mean rank of athletes involved in team sports is ($\bar{X}=114,97$) while it is ($\bar{X}=83,52$) for athletes involved in individual sports activities.

A significant difference was found between athletes engaged in team sports and that are engaged in individual sports activities in ego-orientations. According to the average values, the mean rank for athletes that are engaged in team sports is ($\bar{X}=110,65$) while the value for athletes that are engaged in individual sports activities is ($\bar{X}=88,59$).

According to this result, the task and ego-orientation of athletes that are engaged in team sports are higher than athletes who are engaged in individual sports activities. The reason for this can be the fact that athletes engaged in team sports having certain tasks and playing in a certain position within the team in terms of technical and tactical tasks requires team players to have higher perceptions in terms of target-orientation. It can be said that, in terms of ego-orientation, in-group motivation, trust for team players and the feeling of success together leads to a higher ego-orientation in athletes that are engaged in team sports compared to athletes engaged in individual

sports activities. Generally, it is seen that both athletes engaged in team sports and engaged in individual sports activities have higher ego-orientations.

Results of similar studies such as Yilmaz et al., (2009), Nutoumanis (2001), White et al., (2004), Toros and Guven (2011), Toros (2002), Ariburun and Asci (2005), Kazak et al. (2002) support our results. These results suggest that task-oriented athletes are happy with what they do and they reach success easier while ego-oriented athletes aim to reach success in as short a time as possible and when they can not reach their target, they psychologically and physically breakdown. According to Stephens and Bredilmer (1995), athletes with high task-orientation see themselves as skilled and they are happy with being involved in sports activities. An athlete with a high task-orientation considers contests as a chance to improve his skills.

A significant difference is found between mastery climate and athletes engaged in team sports. Average values show that the mean rank of athletes engaged in team sports is ($\bar{X}=109,37$) while the mean rank for athletes engaged in individual sports activities is ($\bar{X}=90,09$). There is no significant difference found between performance climate and athletes engaged in team sports compared to athletes engaged in sports activities individually.

This result shows that there is a significant difference in mastery climate in team athletes compared to athletes engaged in individual sports activities while there is no significant difference in performance climate.

Considering this result, it can be said that compared to athletes engaged in individual sports activities, team athletes playing in more games, being aware of their tasks and responsibilities in the team and finding their place in the team, and with the thought of not training enough or irregularly would have a negative effect both on their own and their team's performance, coach

and appropriate sports environments might be more appropriate in terms of team sports which causes team athletes to have a higher mastery climate dimension.

Similarly, a study conducted in soccer players by Van-Yperen and Duda (1999) showed that the athletes' mastery climate perceptions were higher. Another study performed by Ungor (2009) in amateur and professional athletes, amateur soccer players showed higher mastery climate perceptions than performance climate perceptions. Roberts and Ommundsen (1996) found that volleyball players perceive motivational climate of the sports environment as mastery climate based.

Ariburun and Asci (2005) conducted a study on team sports and did not find a significant relationship between mastery climate and performance climate. Gencer and Ilhan (2009) performed a study in badminton players and did not find a significant relationship between mastery climate and performance climate. The results of a study by Pensgaard and Robert (2002) which examined the climate averages of amateur and professional soccer players separately, both groups' performance climate averages were higher than mastery climate averages. Halvari et al. (2011) conducted a study in athletes and students and found that encouragement of their coaches and teachers had a positive effect on their mastery climates.

The reason for differences in similar studies can be due to whether the sports activities are individual or team based, conducting the studies in different sports, and engaging in sports activities professionally or as an amateur.

A significant relationship between task orientation of team athletes and performance climate is found. This result shows that athletes in teams with higher task-orientation perceptions result in an increased performance climate perceptions. Roberts and Ommundsen (1996) conducted a study in students of sports and found that task-oriented athletes perceive motivational climate as

mastery target-oriented and similarly, ego-oriented athletes perceive their motivational climates as performance task-oriented. Gencer and Ilhan (2009) found an insignificant relationship at a low level between task-orientation and performance climate. Cunningham and Xiang (2008) found that mastery climate perception regulates the relationship between task-orientation and life satisfaction. Stornes and Ommundsen (2004) performed a study in handball players and found that performance climate perceptions show parallelism with ego-orientation and task-orientation perceptions show parallelism with mastery climate. A study done by Ungor (2009) in football players, strong correlations were found between task-orientation and mastery climate, and ego-orientation and performance climate.

Literature search shows that athletes with higher task-orientation have higher perceptions of mastery climate. As a result, athletes with task-oriented targets can be successful in an environment with mastery climate and these two traits compensate each other.

A significant relationship was found between ego-orientation and performance climate of athletes engaged in individual sports activities ($r=1,113$, $P < 0.05$). According to this result, in the relationship between target orientation and perceived motivation climates of athletes engaged in individual sports activities, a significant relationship was found between ego-orientation and performance relationship.

Similar studies were examined and Gencer and Ilhan (2009) conducted a study with badminton players where they found that high performance leads to ego-orientation. Roberts and Ommundsen (1996) conducted a study in students of school of sports where they found a significant relationship between ego-orientation and performance climate. Ungur (2009) determined that increase in ego-orientation scores leads to an increase in perception of target orientation in a study performed in soccer players.

From the common points of studies, we can say that athletes judge their competencies or skills to present their personal skills to others and to be successful in tasks that are given to them while performing individually. Their efforts on reaching their goals increase their performance levels while allowing them to feel successful and enjoy it. This leads to an increase in ego-orientation. Therefore, efforts of athletes for high performance and being successful increases their ego-orientations and lead to feeling of satisfaction.

This study shows that task orientations of athletes engaged in team sports are higher than their ego-orientations compared to athletes engaged in individual sports activities. According to their motivational climate levels, although the level of mastery climate of athletes engaged in team sports is high, no difference was found in terms of performance climates. While similarity is found between task orientation and performance climate in between target orientation and motivational climates of athletes engaged in team sports while there is similarity between task orientation and mastery climate in athletes engaged in individual sports activities.

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War and Social Panic with Examples From the Turkish History

Prof. Dr. Refik Turan

President of The Turkish Historical Society

Prof. Dr. Abdülvahit Çakır

Gazi University

Authors Note

Refik Turan, President of The Turkish Historical Society. Kızılay Sokak, No: 1, Sıhhiye, 06100

E-mail: rturan@gazi.edu.tr beyturan@gmail.com

Abdülvahit Çakır, Head of the English Language Teaching Department, Faculty of Education, Gazi University Teknikokullar Ankara Türkiye 06500

E-mail: vahit@gazi.edu.tr abdulcakir@yahoo.com

Abstract

“There is no one in the world who does not want to live. The sense of protecting the flesh against death is constant and common in people. The sense of sudden disorder, which is called ‘panic’ in many languages, is the tumultuation of people in the face of a real or imaginary danger of death like they have lost control of themselves with fear.” Hafız Hakki Pasha, an Ottoman commander, defines social panic as such. There is no definite relationship between social panic and war. Social panic is sometimes the result of wars. Therefore, the state of panic first starts in the fighting soldier. Subsequently, it spreads to the society represented by the soldier like a contagious and fatal disease.

The first important case of social panic in Turkish history which was experienced by the armies and the societies in the background is the states of panic experienced by the Turks and Muslims in the Middle East as a result of the Mongol Invasion in the XIII th century. The panic experienced in the region of this era was imprinted on people’s minds for years with the sense of

fear, terror, defeat and captivity the invasion caused. The cases of panic which were experienced in the XIXth century, which was the last century of the Ottoman Empire, are undoubtedly the historical social events etched in memories. However, the years of main panic were lived in the 1911-12 Balkan War and the years of First World War after 1917. These cases of panic which were experienced in this period of the Turkish history still continue their existence in social memory despite the century which has passed by. The transformation of war into a catastrophe and the social panic experienced as a result of it constitute the framework of some historical events. Political boundaries change and cultural geographies are relocated as a result of war and panic. They sometimes destroy people's lives en masse and sometimes they become a new beginning for the society.

Keywords: Turkish history, war, panic, disorder, Mongol, Balkan, World War I

Introduction

“Mongolian” Panic in the 13th Century Asia

The Mongols, under the leadership of Genghis Khan, launched a great military campaign from the middle of Asia in 1218. Beyond all kinds of war customs and practices, this military campaign relied on a basic principle whereby people other than their own were deprived of any rights and even the slightest objection was severely punished outside the “law of war”. The Mongolian procedures of punishment were very harsh. In general, the punishment was death and the capital punishment was accompanied by heavy torture most of the time. The most important method of Mongolian politics was causing the people they controlled to feel horror, fear and “panic”, which could easily be called “social panic”.

Starting from Otrar, one of the front castles of Turkistan, the Mongolian invasion power had marched up to the gates of Eastern Anatolia in thirteen years. At that time, the biggest political power in Anatolia was the Sultanate of Rum. Their sultan was Alaeddin Kayqubad, who was called as Great Kayqubad, meaning almighty, because of his skills. Alaeddin Kayqubad was a well-trained, well-informed, experienced and prudent sultan. He was well informed about what kind of power the Mongols were, what they did in regions they conquered, and especially the feeling of horror they put in the hearts of people. As a result of their atrocities, many people who were displaced in the cities of Turkistan and Iran and whose hearts shivered with fear knocked the doors of Anatolia (Turan, 1971, pp374-375). Thus, despite all measures taken by the Seljuk Sultan, the Mongolian incursion extended to Sivas through Erzurum because, upon the death of Jalal ad-Din Mingburnu in 1231, Khwarazmian Empire collapsed and no political power remained between the Mongols and the Seljuks. In 1232, a Mongolian advanced guard harried and robbed some settlements they entered in the Eastern Anatolia (Turan, 1971, p. 379). In the meantime, they, with their brutal practices, put great fear in the hearts of the people they encountered in the region.

After the Mongolian raids in the Eastern Anatolia, Sultan Alaeddin Kayqubad appointed his vizier Ziyaeddin Karaarslan to Ahlat and Erzurum. The local people who were raided in this region took a substantial knock and Khwarazmian troops who escaped from the Mongols become miserable running off in all directions.

The Seljuk troops were faced with a sad and appalling environment in Tuğtab, near Erzurum. There were wounded and dead people everywhere who were understood to be Khwarazmian soldiers. The miserable survivors came out of where they were hiding. One of them was the mother-in-law of Kayırhan, the famous Khwarazmshah commander. The severity of situation was revealed with the information from the surviving soldiers. A Mongolian troop of

about 700 soldiers attacked 4000 Khwarezm soldiers and such a catastrophic defeat was suffered as a result. When the Seljuk vizier said that it is disgraceful that such a large number of Khwarezm soldiers were defeated by such a small number of Mongolian soldiers, the answer given by Khwarezm woman exposed the severity of the situation clearly: “The fear of Mongolians in Khwarezm soldiers has made such an impact that it would be the same if a single Mongolian cone fell among thousands of soldiers” (İbn Bibi, 1996, p.432). This answer, indeed, manifests the magnitude of the horror of Mongolian invasion wind blowing in Asia.

Many incidents related to the fear and horror caused by the Mongols had started rumors among the public. There are astonishingly interesting stories about this issue in the source books. One story reports the following; a Mongol raided a village by himself, got everyone on the ground and killed them one by one. When doing all this, he did not encounter any resistance from anyone (İbnu'l Esir, 1987, p. 640; Turan, 1971, p.375). Another story says that seventeen horsemen came across a Mongol. The Mongol ordered them “to line up immediately and bind each other’s arms”. One of them said “the Mongol is just one person, he can’t do anything.” and he suggested killing the Mongol or escaping from him. But the other sixteen people did not give any reaction and obeyed the Mongol and they were all killed one by one. The only reacting person killed the Mongol with one last ditch effort and survived. And this terrifying story was reported by this man who got out alive (İbnu'l Esir, 1987, p. 460).

Is the Mongolian Invasion Panic A Social Panic?

In 13th Century

The Mongolians conducted an invasion and dominance campaign in a wide region from the Central Asia to Anatolia. During the Mongolian invasion, people were faced with vandalism,

robbery, battery, torture and murder. This course of action with methods of violence and terror put people in an immeasurable fear in a wide territory. This immeasurable fear had influenced millions of people who saw the oppression of Mongols, not just a small community. These people became incapable of thinking normally, being reasonable or maintaining their daily lives. Today, this state of affairs is called “social phobia, social panic, social depression or social fear”.

In case of long-term crises such as war, invasion and epidemics, there may be circumstances which could result in social panic or paranoia. In the worrisome atmosphere which emerges as soon as the crisis or disaster is heard, the public needs information to be able to understand “what is really going on” and to disambiguate the situation they are in (Çaplı & Taş, 2009, p. 237). In the 13th century, there were rumors, hearsays and fusses instead of such information.

Similarly, the worry and fear caused by natural disasters such as flood, earthquake and hurricane and epidemics trigger the feeling of panic. From a different perspective, global or national financial crises, sudden fluctuations in financial markets and balance losses lead to the feeling of excitement and panic (Çaplı & Taş, 2009, p. 237). Social panic or fear is more dangerous than personal breakdowns. It is completely pandemic. Researcher Neurologist Dr. Mehmet Yavuz describes social panic as follows: “It may affect all individuals of a country like wildfire with its epidemic nature. In particular, written and visual media and social networking sites cause depression which influences everyone” (Yavuz, Toplumsal Depresyon. Retrieved November 01 2015 from www.reemnp.com/author/drmehmetyavuz)

War is one of the main causes leading to the emergence of social panic. Lack of political authority at the end of a war also results in social panic.

In societies where social panic is dominant, people start to exhibit a pessimistic approach and a depressed perspective. This causes people to get into a depressive mode collectively. People develop defense and protection instincts, avoid exchanges and stand idle except for their essential needs, which leads to an economic rout (Yavuz, Toplumsal Depresyon. Retrieved November 01 2015 from www.reemnp.com/author/drmehtetyavuz).

The first example of a big social panic caused by armies and wars in the Turkish history occurred in consequence of the Mongolian political and military attack in the 13th century. As the above examples show, the state of affairs in the Middle East then was not promising for the Turkish and Muslim populations so much so that it could rightly be called a “social panic” (Özdemir, 2000, pp. 209-214).

“There is no human being who does not want to live. The feeling of preserving the self against death is permanent and common in people. The sense of sudden defeat, called “panic” in many languages, is the state of people running off in all directions as if they have lost themselves with a sudden fear in the face of an actual or imaginary danger of death.” That is how Hafiz Hakkı Pasha, one of the Ottoman commanders, describes social panic (Hafiz Hakkı, ty, p.49).

Hafiz Hakkı describes social panic with the term “defeat” as well. He particularly underlines “war panic” which emerges with the negative psychology influencing the soldier during the war. In his words, “defeat” (panic) is similar to a storm. It comes all of a sudden, breaks down and ruins everything (Hafiz Hakkı, ty, p.58). In sudden defeats called panic, in the beginning, a few disoriented soldiers are seen to run out of control like crazy. If there is no command center to step in in such cases, other soldiers who see the runaways tend to flee too. ... Before long, a significant part of the soldiers start running after the first runaways in the face of the magnitude of the danger they exaggerate in their imagination. They no longer have the ability to think. The fear increases

like snowballing. The number of runaways increases suddenly. The whole army begins to run in masses like a herd in a short time. Self-sacrificing, stalwart people with a strong heart drift with such flood as well. They lose their ability to think at this moment. They can't think of anything but escape from death. Everyone runs until they are exhausted. They have no idea what they are doing or what they will do, like a drunkard. The escape continues until utter exhaustion (Hafız Hakkı, ty, pp.59-60).

When the great commander of the Sultanate of Rum, Alaeddin Kayqubad, died in 1237 as a result of an assassination, Kaykhusraw I, who was still very young, succeeded him. The young sultan was not informed and talented enough to govern the sultanate well. He had no experience either. Moreover, he did not have a strong psychological personality against the difficulties and crises that the sultanate would experience. In his years of power, he did not pay attention to merit in administration. He sacked many statesmen. He also offended some others. The sultanate was shaken in terms of authority and social justice. Another unfavorable aspect of the sultan was that he did not enjoy the capability to lead a war. Thus, he retaliated with his army against the Mongolian army which entered Anatolia in July 1243. The Seljuk Sultan of Rûm left the battlefield just before the war when the two armies came face to face in Köseadağ, Erzurum. After him, army commanders and soldiers also left the battlefield. The Mongolians found the empty tents and won a very easy victory (Çakmak, 2012, p.404).

The Köseadağ Defeat shows that especially Kaykhusraw II, the Seljuk Sultan of Rûmi, and the statesmen got into the "Mongolian Panic". This social panic in the Anatolian Turkish History lasted for at least eighty years. The panic had significant political, social and economic consequences. A new period, called Turkmen Beyliks, started in the history of Anatolia. The rise of the Ottoman Beylik while the Suljuk rule was weakening and coming to an end marked the

beginning of a new era. In fact, the Mongolian Panic, which emerged in Asia before 1243, caused many nomadic Oghuz tribes to take refuge in Anatolia. Important figures in the Turkish community, including Haji Bektash Veli, Rumi, Ahi Evran, and Tapduk Emre, were also among the migrants (Yinanç, 2014, pp 167-180; Turan, 1993, pp.303-305).

Examples of Social Panic during the Ottoman Period

The first war defeat which could have led to “social panic” in the history of Ottoman Empire occurred in the fronts of Vienna in 1683. The Ottoman Empire lost some of its European territories, especially Hungary. Thousands of Turks and Muslims who were living in the lost soils had to immigrate. This situation can be seen as a social panic which was the consequence of the military defeat in Vienna (Finkel, 2007, pp. 258-259).

The Russo-Turkish War of 1768–1774 also had adverse results for the Ottoman Empire. At the end of the war, the Ottoman Empire signed the Treaty of Küçük Kaynarca and lost very large territories in the north of the Danube River. Moreover, as a consequence of the war, Crimea, which had been part of the Ottoman Empire for many years, became independent for the first time and then was annexed by Russia. During the six-year warfare, there had been military defeats which would cause a social panic. The treaty following the war did not prevent Turkish and Muslim communities from immigrating to the Ottoman soils in a great panic. Besides, there was a martyr from almost each family in the Anatolian and Thracian cities. Since the central government prioritized the war fronts, peace and security were disturbed throughout the empire. War expenditures led the Ottoman economy into crisis. Long-lasting wars and defeats resulted in intimidation, weariness and depression among the people (Uzunçarşılı, 1978, pp.420-426; Köse, 2006, pp. 105-106).

One of the biggest panics in the history of the Ottoman Empire emerged after the Russo-Turkish War of 1877–78, also called “The ’93 War”. During the war, forces of Osman Pasha stopped the Russians in front of Plevna for about one year. They exhibited an unforgettable glorious defense and Osman Pasha gained great sympathy among the European public. Nevertheless, the Turks lost Plevna. They were defeated in all fronts of the war. The result of the war was a complete tragedy and trauma for the Turks. Russian and Bulgarian forces acted unmercifully. Muslim communities in some cities were subjected to massacre. For example, the Zağra community in Bulgaria was wiped off the face of the earth. Massacres continued similarly in other areas. As a result, hundreds of thousands of Turkish and Muslim people took to the road once again. At that time, their only thought as an instinct was to save their lives from the hands of murderers (Öztuna, 2006, pp.54-56).

The historical event which resulted in the fall of the Ottoman Empire was World War I. However, the last political and social disaster before its dissolution was the Balkan War. This war took place between 1912-1913 between four Balkan alliance states, namely Serbia, Montenegro, Bulgaria and Greece, and the Ottoman Empire. As a result of the war, the Ottoman Empire was defeated heavily. The defeat had serious consequences for the Turks. More than one million Turks and Muslims died or were killed in the Balkans. Again, a population over one million immigrated to the center of Ottoman Empire to save their lives (Öztuna, 2006, pp. 196-198; Finkel, 2007, pp. 464-465). Turkish immigration from Thrace was not just after the Balkan War. It had continued for almost a century. In other words, the social panic, which emerged in the dissolution period of the Ottoman Empire, continued afterwards in the early years of the Republic of Turkey.

Conclusion

Transformation of war into a disaster and subsequent social panic constitute the frame of some historical events. As a result of wars and panic, political borders are drawn again and cultural geographies change. Sometimes people die collectively and sometimes it becomes a new beginning for the society. 105 years ago, Turkish and Muslim population was the majority in Bulgaria, Western Thrace and even Cyprus.

When we look at the last eight hundred years of the world history, it is observed that some people and nations faced significant disasters called “social panic” after the wars. Those who experienced such disasters include Turks, Arabs, Indians and the People of Al-Andalus. In this study, we tried to give prominence to the Turks. What happened in Anatolia in the 13th century as well as in the Balkans and the Caucasus in the last one hundred fifty years was actually a disaster and tragedy. These events are the examples of “social panic” which have had many historical consequences. It is estimated that at least twenty five percent of the current population of the Republic of Turkey consists of immigrants.

In the incidents of “social panic” Turks and Muslims experienced, the “Mongolians” played the leading role in the 13th century, and “Russians” in the last one hundred fifty years.

In the Syrian civil war, about 10 million Syrians have left their homes and become immigrants since 2011. Five million of them got out of Syria and are now struggling to survive. They have nothing with them but their lives. They are in the middle of a tragedy before the eyes of the entire world. Unfortunately, “Russia” seems to have the primary responsibility for this tragedy and “social panic”. In a sense, Russia repeats its history. And no one seems to be able to stop them now. In Europe Turkey is the most affected country from social panics and tragedies.

Great powers have played the leading roles in establishing peace and social balance in history. Therefore, such states are referred to as “Pax” (peace, order) by historians and social scientists, as in “Pax Romana, Pax Ottoman, Pax Hazaria, Pax Americana”. It is not easy to be a pax state. It is only possible by bringing social peace and balance in their areas of rule. “Power” and “justice” underlie this. A state which uses “power” without justice only causes oppression and a justice without power is nothing but a fantasy. Today, the world is yearning for a political organization that will keep power and justice together and establish world peace and balance.

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Traditional Turkish Folk Architecture in Terms of Semiotics: Speaking Houses

Assoc. Prof. Dr. Fatma Ahsen Turan

Gazi University

Department of Turkish Language and Literature, Faculty of Art, Teknikokullar
Ankara Türkiye 06500

E-mail: aturan@gazi.edu.tr, edebiyatr@hotmail.com

Abstract

Every nation has a cultural history, geography, life style and esthetic tastes, and as a result, an architectural style. In Turkish life, either during nomadic times or settled lives, traditionalism has always been in the forefront in location approaches. Folk architecture has been shaped by the requirements of people. At the same time, this architectural style also exhibited the lifestyle, social relations, production and consumption styles, faiths and traditions of the people who live in these places.

The houses we define as traditional Turkish houses due to their characteristics are present not only in Anatolia, but also in the Balkans, which were a part of the Ottoman realm. The traditional Turkish house is a type of house that continued until the modernization process with its specific characteristics and symbolic language. Traditional folk architecture reflects the cultural structure of a society. Each element that form a traditional architecture has a symbolic language. These symbols are used as expressional instruments and for conveying messages. If you know the cultural structure well, it will be possible to analyze this symbolic language. Symbols mean more than what life and nature present us. As visual ciphers, symbols display the closed aspects of what is seen. According to semiotic approach, every symbolic structure is an indicator. Indicators are also ciphered in a cultural context. Every meaningful visual is also a communication instrument.

Architecture, external features and interior design of Anatolian houses provide information on the social status, lifestyle, beliefs, economic status, even the number of children of the householder. Various windows and doors, even locks and doorknobs, floorings, wall pictures at every house have messages for onlookers. A common language is formed between people through symbols. The symbolic expression in these houses do not only provide information to onlookers. Use of certain items on the house make the life of the householder easier. Larger of the two knobs on some doors are used by male guests, and the smaller one is used by female guests. So, the identity of the visitor can be understood by the knob sound. Again, the slim cage of the side window, seeing the door, were designed to see the visitor without being seen.

Certain characteristics of traditional folk architecture created in line with the requirements and comfort of their residents, particularly the symbolic expression method is today weakened or out of use, due to the development of technical equipment. In our report, examples of traditional Turkish architecture preserved by restorations, or still being used in various settlements of Anatolia, will be introduced by analyzing their symbolic structures and coded languages.

Keywords: Semiotics, culture, traditional folk architecture, symbol, Anatolian houses

Introduction

Societies have built sheltering places in accordance with their geography, climate, requirements and traditions. Climate, flora, topography and local material have affected the architectural features of traditional Turkish houses for ages as well as socio-cultural and socio-economic factors. Traditional Turkish architecture is a reflection of the attitudes, emotions and values of the Turkish nation. In our notification, structure of the traditional Turkish houses and symbolic language will be taken into consideration and evaluated.

A traditional Turkish house is a type of house which was built at the Rumeli and Anadolu regions in the boundaries of Ottoman empire and continued for 500 years and were clarified with its own features (Eldem, 1984, p. 96). A Turkish house has been described as a type of residence which has provided the requirements of the Turkish people for ages, has shown figure and plan features in accordance with life culture and morals of the Turkish family (Kuban, 1975, p.192).

Folk architecture, which has traditional features, is a part of the general architecture besides it is a radical proof of its own culture and civilization. The most significant feature of these houses is that they have built without demonstrating people, nature and homes around these houses. In addition, a house does not hinder another houses' views thanks to their settlement. All houses have been built towards to public buildings, religious structures and monuments which are center located.

The place has been considered, understood and used according to certain values shared by individuals of the society rather than their own stylistic features. The individual has reflected the cultural values belongs to his/her society to the way of using the place that he/she lives. The garden, door, courtyard and layout of the rooms of the house are closely related with the traditions, cultural level, social and economic situation as well as the climate (Köşklükaya, 2013, p. 131).

All traditional houses of the Anatolia was built by being faithful to the certain cultural values. While design and details of the traditional Turkish houses have been examined, it is seen that all designs and solutions have served to a specific purpose and have had a particular benefit (Hidayetoğlu, 2013, pp. 291, 292). Architectural features of the houses, details which creates these features, decorations and embellishments have a symbolic language. In order to understand the given messages, it is necessary to be competent on the language of symbols.

Umberto Eco (1987) has expressed that he can approach to the architecture as a communication fact in general. According to Barthes, interpretation has two levels. Denotation is the reflection of a real object in the mind. The indicator represents a certain denotation and it must be related with the signifier. Connotation is the interaction that occurs when indicator comes together with the excitement and cultural values of the audience (Barthes, 1993, pp.50-51).

One of the most significant indicators of the social values is the life space. As these structures give an idea about cultural identities, they also become an important indicators that reflect their social roles. Roland Barthes (1957) said that when the society occurred, every usage became its own indicator. It is possible to analyze the architectural elements with semiotics by revealing the features of the indicators and they reflect what and how with reference to Umberto Eco (Güneş, 2013, p.75). When we look at the architecture as an indicators unity, the first step will be to reveal the features of these indicators. Symbols can take place in these indicators. Peirce said that unless there was an interpreter, symbol was an indicator which would lose the feature that made it an indicator (from Pierce, 1978, p.140 cited by Rifat, 2009, p.32). In other words, the symbol is an indicator based on a compromise between people (Rifat, 2009, p.32). Royston Pike (1951, p.366) described the symbol as "They are visible signs that provides some things to known". According to Gustav Menshing, everything can be a symbol but nothing can be a symbol by itself. A person or a society create the symbol. There is a truth reflected by the symbol (Schimmel, 1954, p.68).

An architect or a designer cannot functionalize this format if the new created format is not based on preexisting codification processes, whether he/she is genius. That is to say that we cannot use the house unless we perceive the house as the indicators unity related to known codes. Undoubtedly, it does not mean that we should base on old and familiar formats necessarily while

producing new functions. Linking the items each other helps the decoding (from Eco, 1987, p.61 cited by Erkman, 1987, p. 97; Güneş, 2013, p.80). While decoding and giving the meaning to the places accordingly, it is necessary to find the codes belong to the place. In order to evaluate the codes belonging to the place, social and cultural codes of the society must be known (Uluyacağı&Ünlü&Uzunoğlu Baycu 2011, p.120).

General Lines of Traditional Turkish Architecture

When the architectural structure of the Traditional Turkish houses were examined, it is seen that houses were 1-storey in early periods. However with the start of urbanization 2 or 3 storey houses were built (Photo 1) (Eldem, 1984, p. 96).



Photo 1 Safranbolu Yörük Köyü -Nomad Village (photo by BeydoğduTuran)

Traditional Turkish House is located in the courtyard. Courtyard is the place which domestic relations are intense and which is one of the common area of usage (Bozkurt & Altınçekiç 2013, p.77). In general, every house has a daily room and a bedroom. The plan and internal arrangement of the room have the same features in every house. The rooms are quite functioning. The rooms has the qualifications that can provide the requirements related to life such as sitting, resting, eating, heating and sleeping.

The rooms has an entrance terrace and storage wall which is the continuation of it (Aydın, 2008, p.183).A unit placed to the entrance wall in the bedrooms has a washing function and it has created the first examples of the parent's bathroom in today's architecture. In general, a typical room has irremovable sitting places surrounding three walls and either side of the sitting places there are storage units attached to a oven (Photo 2). The opened or closed shelves fixed to the place in the room, hidden cabinets, and vases provides the best usage of the place (Hidayetoğlu, 2013, p. 293).

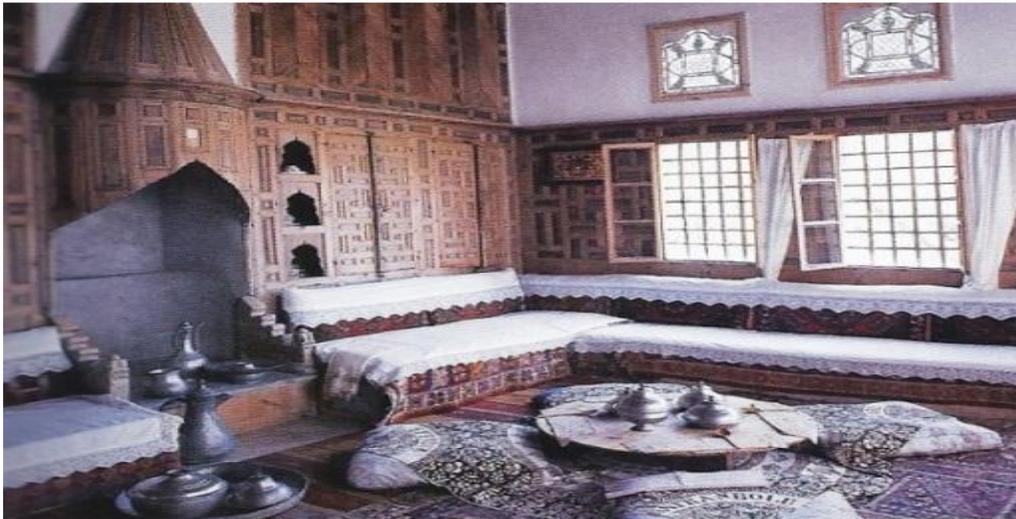


Photo 2 of a typical traditional Turkish House room (from Günay, 1998 taken by Burkut, 2014, p. 46).

The Entrance Door

The door is very significant in the Turkish house which we have defined with its general features. The entrance door, which draws attention by its symbolic expressions that it hosts and their messages, has a kind of specific language. The size of the door, decorations and door knocker symbolize a set of messages. The door of the Anatolian houses generally reflects the social status, cultural identity, occupation and financial power of the people living in that house.

On the street or the room doors or interior walls and alcoves there are epigraphs which show the date of built or restore, contractor or owner of the house. These are generally written in Arabic and built in the form of rectangular, elliptical, water drop or round (Photo 3-4) (Halifeoğlu-Dalkılıç, 2006, p. 109).



Photo 3- 4 Epigraphs on the Door (Halifeoğlu-Dalkılıç, 2006, p. 109)

“Maşallah” placed in front of the houses in Anatolia, The signboards, which were written “Allah” or "Ya Hafiz", was thought as a kind of insurance for evil eye. (Photo 5-6).



Photo 5-6 Epigraphs on the Door (Aydın, 2008, p.185).

The plates placed on the door during its construction are also symbolize the fertility (Aydın, 2008, p.185). Almost in every part of the Anatolia, especially among Tahtacılar and Yörükler, the deer symbolizes the wealth and fertility. In the Central Asia, it is believed that the deer is an auspicious animal and it protects people from the evil eye. These are old beliefs have gotten from Central Asia (Ocak, 2000, p.196). Because of this reason, doors and eaves of some houses have deer head in order to be protected from evil eye (Photo 7-8). There is also a deer head on the top of the oven with the belief that it brings wealth. We can see many examples at Safranbolu Yörük village (Demirarslan, 2011, pp.74-75).



Photo 7 antler on the door or its eaves onedio.com



Photo 8 wowTURKEY.com

What do the door knockers tell us?

Doorknockers have been made in order to provide the same function with the doorbells. A person from outside get the people living in that house informed by knocking that he/she comes. This is the main function of the door knocks. The door rings are the items that help to close the door by pulling it when going out from the house. Besides, since the door rings made less sound than the door knockers, they were used instead of the door knockers in order to not disturb people in earlier hours of the day or if there was a patient in the house or because of other reasons (Photo 9) (Sakaoğlu, 2005, p.114).



Photo 9 Mehmet Yasa Karabük-Safranbolu-Yörük Köyü Retrieved December 01 2012 from wowturkey.com

The door knockers and rings have cultural and social messages as well as their aesthetic values and functions. The door knockers show the social status of the family in that house and also they symbolize their financial situation.

The type and decoration of the door knockers are directly linked to the financial power and identity of the homeowner. Rich people have thick, heavy and fancy door knockers and they are made from brass. People, whose financial situation are not well, have thinner and simpler door knockers. They are made from iron and their shape is ring (Saraçoğlu & Karakaş, 2007-2008, p.141).

These door knockers are important in terms of informing the homeowner about the gender of the guest. There are mostly two types of door knocker at the doors of some mansions and houses. The bigger one which has rich sound is used by men and it is some kind of warning for women to tidy up by getting them informed about the gender of the guest. Smaller door knockers inform that the guest who come is a female. In addition, if the guest is an acquaintance knock the ring on the door, if he/she is a stranger the door knocker is used (Photo 10).



Photo 10 (Mehmet Yasa Karabük-Safranbolu-Yörük Köyü Retrieved December 01 2012 fromwowturkey.com)

The rope between the door knockers and rings also give messages about the homeowner, whether he/she at home or not. If two door knockers or rings were attached tightly and knotted, it means “I am not at home.” (Picture 11).



Photo 11 (Mehmet Yasa Karabük-Safranbolu-Yörük Köyü Retrieved December 01 2012 from wowturkey.com)

The rope dangled from the door knocker or ring means “I am at home, you can knock the door...” The rope attached loosely means that I am around here, I will be back soon.

Hand-shaped door knockers was used frequently. In these examples hand was designed and a small ball was placed into the palm. The guest can transmit his/her voice into the house with a sound which is made by hitting hand and ball each other.

Besides the various messages that door knockers gave, in some regions it can be understood from the door knocker whether there is a nubile girl or not (Bektaş, 1996). If there is not a ring on the hand of the door knocker, it symbolizes the homeowner is unmarried. If there is a ring on the middle finger, it means the homeowner is widow and if there is a ring on the ring finger, it is understood that the homeowner is married (Photo 12) (Birdevrim, 2015)



Photo 12 Hand-shaped door knockers (Birdevrim, 2015)

Furthermore, at the knocking part of the hand-shaped door knockers, there is a pomegranate which symbolizes the goodness, wealth and eternal life. The first contact of a person with the people inside starts with touching the hand that holds this blessing symbol.

The Origin of the Figures at the Door Knockers

Patterns that have been carried out from old Turkish beliefs to the Anatolia have sometimes continued to be existed without losing the meaning and mission they have carried and sometimes they have shown up with the new identity by being synthesized with Islamic beliefs and rituals in their new place. In the Central East, sometimes people had been afraid of strong and dangerous animals, but sometimes they had admired to them in the civilization of nomadic horsemen. They had believed that these animals' power would protect them from the evil spirits, sicknesses and evil eye. Thus, these animals had taken place in beliefs and rituals and also in decorations and ornaments.

Each of the door knockers have been made in different styles. They have had dragon, human and stylized floral patterns, and animal patterns such as eagle, bird, snake and also they have geometric figures.

The dragon that we named as snake and great snake are patterns which we have encountered mostly. Snake has been the most popular motive in the faith of nearly every society, mythic telling, legends and in entire decoration and ornament as a result of them down the ages. Snake was considered as holy throughout the world cultures and variety of faiths and rituals were constructed around the snake. While snake symbolizes the regeneration, immortality concept, endless energy, life and living due to its ecdysial nature, it also symbolizes to the symbolizes due to the venom that it carries. When we look at the faiths related to the snake, we may easily seem that it has a power which contains life and death, good and bad, recovery and fatal venom in itself. Snake was used for wealth and fertility at the door, door knocker and lock ornaments in the Anatolia and it was also used in order to protect themselves from the evil.

While it was considered that snake arranges heavens management, harmony and motion, it turns the universe and symbolizes nature, it was also considered as the symbol of the abundance, plentifulness and good luck (Erdem 2011, p.79 cited from Arık, 2000, p. 129). In addition, it is considered as the sign of power, force, rain, protective power from the evil eye and good luck in Asian societies (Esin 1969, p.178). Besides the dragon was considered as the guardian of ground treasury, tree of life and water (Eliade, 1992, p. 190).

Like the other parts of the Anatolia, the most significant ornament in the doors of the house in Erzincan-Kemaliye (Down) is the snake ornament around the key holes. The sheet irons that include snake figures were graved on the main outer or inner doors of Kemaliye so that the figures

especially surround the hole in which the key is inserted. (Photo 13). Retrieved December 11 2015 from <http://yunus.hacettepe.edu.tr/~demirsoy/Kitaplar.html>. We can reproduce these examples.



Photo 13 Door lock Retrieved December 11 2015 from <http://yunus.hacettepe.edu.tr/~demirsoy/Kitaplar.html>

The iconography of the snake-dragon which has many examples in the Anatolian Turkish art has undertaken the many positive missions such as providing the strength, power, invincibility and continuity of the life, keeping safe from the evil, protecting the entrance and healing. Snake at the decorations of the exterior surface, door and door knocker was also respected at the decoration of the interior of the house. With the same reason, the walls were decorated by engravings and paintings with the Basilisk¹.

Likewise, the lion represents the strength and power. It had been used as a pattern at the door knockers in order to be protected from evil and enemies. The origin of the one and double headed bird or eagle that had been used in Seljuk art is Old Turkish beliefs. The eagle has been regarded as a symbol of regality, puissance, strength, justice and protective soul (Çoruhlu, 2002,

¹A legendary creature of which half is human, other half is snake. It takes place in the Anatolian legends and stories.

pp.133-134). It is commonly believed that the eagle would inform people about the dangers and protect them from hazards because of being a spotter (Esin, 2004, p. 219).

Another pattern that have been used at door knockers is the star created by two imbricated equilateral triangle and it has been known as “mühr-i Süleyman”. It is believed by the people that if a house has that pattern, the devil cannot enter that house. Since then it had been used as a central pattern on surfaces such as stone, wood, glass and sheet. Again because of this belief, at the ceiling or dome embroidery and the door leafs of the places such as mosques and Islamic monastery has “mühr-i Süleyman” patterns. Mühr-i Süleyman is the symbol of being a state and domination (Pala, 2007, p.526). Mühr-i Süleyman which is the symbol of eliminating bad luck and evilest powers had been used at door knockers. Snake, eagle, lion figures and mühr-i Süleyman pattern seen in interior and exterior decorations of the house was used for protecting the house and people live in from the evil eye.

Generally, geometric patterns which symbolize the infinity of the universe were decorated with floral patterns such as flowers, leaves and limbs in the late 19th and the early 20th century houses. Interesting patterns that had unique iconography were used in each door knockers which has the figures of lion, eagle, snake or different types of human faces engraved upon them (Tali, 2008, p. 173).

Stepping Stones

In general, there are stones which named break stone or stepping stone at the corners of the houses or near the both sides of the doors. These stones are for people to sit when they get tired. People who carry the loads can put them by using this stone. The person does not have any time to put his/her loads down and rest. Because of the weight of the loads, the porter is not capable of taking them again when he/she put them on the ground. These stones are break places that the

porter can sit upon them with his/her load and rest. Break stones were not only attached to the walls of the houses but also placed at mosque courtyard and inn entrances (Photo 14)



Photo 14 Stepping Stone in Kütahya (photo by Neşecen Uysal)

Oriel

Oriels have drawn the attention at the first place on the external facade in the traditional Turkish architecture and they are important because of the messages given by them. Oriels have provide a great aesthetic for the facade design of the traditional Turkish houses. It can be undoubtedly understood that they have been only designed for aesthetic worries. Oriels were done to be more dominated to the room view and also they were used to see the person who come to the house. The delicate cage of the side window sighted the door was designed to see the people without approaching from the outside. (Photo 15). (Yıldırım & Hidayetoğlu 2009, p.4) Since these

oriel enables to see the person who come to the house, they have been named as “Windows of Who is.”



Photo 15 Selvili Köşk Garden Courtyard, Safranbolu (Bozkurt & Altınçekiç 2013, p.85).

Bektaş (1996) made a comment regarding the windows of who is; “Seeing the people come to the door without approaching is not a hypocrisy, not being in thoughtless situations.”

The Wooden Ceilings of the Traditional Turkish House, and Its Decorations

Especially the ceiling decorations of main rooms were cared. These ceilings were accepted as a sign of the homeowner’s status in the society and his/her wealth. In the traditional Turkish house rooms, ceilings were done in different forms considering the importance of the rooms in the house, the ability of the constructor, homeowner’s requests and his/her economic potential. Ceilings were classified as 4 groups; reverse ceiling, flat ceiling, tray ceiling and dovetail ceiling.

Tray ceiling was generally implemented at the house or main rooms of rich families because it was needed qualified labour and too many materials. (Yıldırım & Hidayetoğlu 2006, p.334).

In traditional Anatolian houses, there have been various animal figures includes different meanings in the middle of the ceiling roses. It was believed in the Turkish art that raptors and eagles were figurative of the emperors and princes and they are the protector spirit or the legal symbols of them (Tali, 2005, p.68) In the shaman beliefs, every human has a protector spirit shaped like a bird. When the person died, this spirit went to the happy hunting grounds like a bird (from Öney, 1972, p.168 cited by Tali, 2005, p.68). In the Anatolian houses, the beak and talon of the flying bird was given with hard edges at the center part of the rectangle panel in the middle of the ceiling.

Another attractive point of the ceilings is the ceiling roses (Yıldırım vd.2006, p.335). In Safranbolu, at the main room of the Sipahioğlu Mansion, this chandelier with a mirror hanged on the ceiling has made an eligibility in the decoration by reflecting the light and view of the room. An ornament hanging down as a chandelier was made to remove the flying insects in another room in the same house (Demirarslan, 2011, pp. 82-83). Since this accessory, which was named as chandelier with a mirror, is round shaped and bright, it reflects the people who come in and sitting inside the room. Therefore it is a kind of measure in terms of people who are sitting in the room (Photo 16-17).



Photo 16 The Wooden Ceilings of the Traditional Turkish House Demirarslan, 2011:82-83



Photo 17 chandelier with a mirror (photo by BeydođduTuran)

Wall Paintings

Wall paintings are the indicators of many things such as source of income, financial situation, belief and aesthetic sense of the homeowner. The region is rich in terms of the source of income based on viticulture and horticulture. Because of this reason, floral designs are affluently used on wall decorations (Eti & Akpınar 2003, p. 170). A nomand painting with the camel, which hanged on the wall of the main room of the Sipahioğlu mansion in Safranbolu, has given information about the origin of the village. In view of the fact that the village is an old Bektashi settlement, concrete reflections of the Bektashism have been seen with these decorations especially in interiors. (Photo 18-19). By referring to 12 Imam, the number of 12 was indicated in the islamic arts of the main room; group of three, seven and forty were emphasized partly. Bektashi turban has taken the attention on the marble seat stone of the oven in the room



Photo 18 Wall Paintings in Sipahioğlu Konağı (Demirarslan, 2011, p.81)



Photo 19 Wall Paintings in Sipahioğlu Konağı (photo by Beydoğdu Turan)

3 vases, 2 of them are small and one of them is big, have flowers symbolize the Allah, Muhammad, Ali²; 5 flowers in the vase symbolize the Allah, Muhammad, Ali, Hasan³, Hussein⁴ and total number of cloves in the room symbolize the forty council consisted of Prophet. Ali and his friends (Photo 20) (Göçer, 2015, p. 44).

² Son of the Prophet. Muhammad's uncle. Married with the Prophet. Fatima who is the daughter of the Prophet. Muhammad.

³ Grandson of the Prophet. Muhammad and son of the Prophet. Ali and Fatima.

⁴ Grandson of the Prophet. Muhammad and son of the Prophet. Ali and Fatima.



Photo 20 Wall Paintings in Sipahioğlu Konağı (photo by BeydoğduTuran)

As a result, traditional folk architecture is a source of telling and understanding the value judgement, world views, tradition-custom and belief systems, family and affinity relationships and neighbourhood relations of the folk (Bektaş, 1996) You can understand the messages of the house and its language when you can read the traditional structure and indicators which create the architecture. Nowadays, the architecture does not have the signs of the past and tradition. The restored houses have created materials for cultural memory. Updating and maintaining the past in the future and today has a significant role in terms of creating and determining the identity of the society.

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**False Equivalent Words in Turkic Written Languages In Terms of Sociolinguistics:
The Case of Turkish, Bashkir and Tatar**

Habibe Yazici Ersoy*

Abstract

False equivalent words, which were focused in the end of 19th century first, were examined in the dictionary named *Les faux amis ou les trahisons du vocabulaire anglais conseils aux traducteurs* prepared by M. Koessler & J. Derocquigny. False friend vocabularies (Fr. faux ami) were expressed differently and with different words in the related studies. These are the terms chosen by researchers; Klein & Doctor, *interlingual homographs* “homograms among languages” (1992); Gerard & Scarborough, *homographic noncognates* “homograms which are not cognate” (1989); de Gueot & Comijs, *pseudocognates* “so-called cognates” (1995); Laufer, *deceptively transparent words* “deceptive transparent vocabularies” (1989; 1997); Taylor, *misleading cognates* “misleading cognates” (1976). Chamizo Dominguez & Nerlich state that these kinds of vocabularies are the semantic remnants of the pragmatic language used independently from time and space. Metaphor, metonymy, generalization and specialization are the basic topics which have been examined as in the main kind of semantic changes in diachronic linguistic studies. Polysemy and homonymy are included in these studies (2002, pp. 1833-1835). Gouws indicated that the true and false relationships among friends in real world can change with the effect of language dynamics permanently, and this is also valid for vocabulary (Gouws et al. 2004). Actually, false equivalent words, which constitute one of the most effective elements of vocabulary in the communication found among languages, can change. According to Al-Wahy false equivalent words are found in

* Associate Professor, Gazi University, Faculty of Arts, Turkish Language and Literature Department, yhabibe@gazi.edu.tr

languages in different languages with same or similar forms, but they have different meaning(s) or sociolinguistic and stylistic properties (2011, p. 104).

False equivalent words can display different semantic, pragmatic and sociolinguistic properties in translation and communication among the branches of Turkish language. In the present study, the importance of false friendship in translation and communication among the three branches of Turkish language namely Turkey Turkish, Bashkir and Tatar will be emphasized. Besides, the semantic, pragmatic and sociolinguistic benefits of dictionaries prepared for the dialects of Turkish language will be expressed.

Keywords: False equivalent words, false friend vocabularies, sociolinguistics, pragmatics, semantics, Turkey Turkish, Bashkir, Tatar

Introduction

The concept of false equivalence is primarily related to the concept of equivalency. Equivalence concept is related to translation in terms of both process and generated product. In translation, words providing proportionate equivalency in the relation of target text and source text are certainly related to equivalency of concept areas.

The first example of translation, which goes back to ancient ages, was made by first translator in the history, Livius Andronicus. It is known that this person had translated *Odyssey* in B.C. 240 from Greek to Latin as verses (Yazıcı, 2005, p. 31). According to some researchers, translation is an artistic action (Theodore Horace Savory, 1957; Eric Jakobson, 1958; Peter Newmark, 1981; see. Köksal, 2005, p. 1). First translation theoreticians in the history are Cicero & Horatius. Cicero (BC 106-43) is he first name to address issues of translation with his work *De Oratore* "On the Orator".

In the second half of 19th century, Humboldt & Schleiermacher are the two names who addressed the issues of translation within sense of linguistics framework in theoretical terms. Humboldt considers all translation as a solving attempt that may not happen without discussion. The concept of untranslatability suggested by him seems contrary to modern science of translation (see. Cary, 2004, p. 79; Yazıcı, 2005, pp. 69-70). While George Barrow says translation is an echo; Schlegel expressed the impossibility of translation by saying "Translation is a duel to death and the death of translator or translated is inevitable." (see. Cary, 2004, p. 79). When the truth of translation being not a transferring but a creative action was accepted, translation stopped being a second rate activity and took its place among other disciplines. However, translation being an interdisciplinary caused it to be addressed together with many disciplines such as textlinguistics, and pragmatics (Yazıcı, 2005, p. 15).

Nida (1964), who was one of the first who addressed translation as a discipline and mostly aimed to direct the translation process, defended dynamic equivalency rather than formal equivalency in her theory (Nida, 2004, p. 101; also see. Bengi-Öner, 2001, p. 68; Yazıcı, 2005, p. 16; Suçin, 2007, p. 29; Kansu- Yetkiner, 2009, p. 36). In the wake of speech-act theory of Searle, textuality concept based on discourse analysis in linguistics has reflected on translation discipline works in equivalency terms. For Catford (1965), translation is the action of changing a text in source language with an equivalent text in target language (see. Köksal, 2005, p. 1). According to Popovič (1970), the objective of translation is transferring some certain mental and aesthetic values from one language to another. He sees the translation text not as a whole but a combination of two structures by considering the intertextual concept (see. Göktürk, 2004, p. 58; Yazıcı, 2005, pp. 83-85). Since the 1980's, translation works are carried out in two approaches as linguistics and science of translation. Vermeer (2003) is also of the opinion that translation is the result of converting word

or sentence units of a text into equivalent word or sentence units of another language (see. Göktürk, 2004, p. 257).

Toury, seeing translation as an activity towards an objective conditioned by the objectives to serve, after addressing the relation of target text-source text as problem+solution pair, tries to determine the equivalency which is very important in translation. In his theory, equivalency is a historical, varied and abstract concept and consists of two abstract poles as competence and acceptability (Toury, 2002, pp. 148- 163; also see. Bengi-Öner, 2001, pp. 66-67; Yazıcı, 2005, p. 133; Bengi-Öner, 2008, p. 162).

Today, there are over twenty Turkic written languages in the world. The degrees of closeness-remoteness to each other in terms of phonetics, morphology vocabulary are becoming different. The act of adaptation within certain equivalency limits between the Turkic written languages whose roots go back to a common history is called *transferring* instead of translation. Transferring work for Turkic language is used as both adaptation to modern Turkish from historical periods and text adaptation from one of the modern branches of Turkic language to another. Transferring is not an activity like translation for converting between languages but an interlinguistic conversion activity. In this respect, the relation between transferring and translation coincides with Jakobson's 'intralinguistic translation' and Toury's 'intrasystem translation' concepts (Denizer, 2007, pp. 10-11). In recent years, a full criticism of transferring has developed in the studies about transfers between Turkic written languages. One of the most important problems within the criticism of transferring is false equivalent words.

Just like in translation, equivalency concept is also more important than false equivalencies in transferring. Mustafa Uğurlu, who has valuable works on lexical equivalence (*lexikalische*

äquivalenz) expresses that conceptual field of a word in consensus with source (*wortfield*) and conceptual field of a word in consensus with target should be 'equivalent' or 'equal', in other words coincide with each other. Uğurlu means 'acceptable equivalence' together with 'full equivalence' within the field of this term (2004, p. 21).

Nearly forming a theory on lexical equivalency constituting one of the main issues of transferring problems between Turkic written languages, Uğurlu emphasized that distinctive vocabulary of each of the Turkic written language coincides with each other in dialect level to a certain extent, in general Turkish level to a lower extent. Uğurlu makes a classification and also shows that classification with a formula (Uğurlu, 2002, pp. 392-399; 2004, pp. 21-25; 2007, pp. 1864-1868; 2009, pp. 95-96).

False Equivalence

False equivalent words, firstly addressed in the studied conducted at the end of the 19. century, were the subject of research in the lexicon called *Les faux amis ou les trahisons du vocabulaire anglais conseils aux traducteurs* (1928) 'False Friends of English-French Translator', prepared by M. Koessler & J. Derocquigny. In the studies conducted until today, false equivalent words (Eng. *false friends*, Fr. *faux ami*) were expressed with terms different from each other. For example, *misleading cognates* (Taylor, 1976); *false friends* (Hill, 1982, Chamizo Dominguez & Nerlich, 2002; Bijsterveld, 2010), *homographic noncognates* (Gerard & Scarborough, 1989); *interlingual homographs* (Klein & Doctor, 1992); *pseudocognates* (De Groot & Comjris, 1995); *deceptively transparent words* (Laufer, 1997) preferred the respective terms.

While Z. İsamiddinov, in his article on false equivalent words in the works transferred to Uzbek literature from Kirgiz literature, used 'aldakçı words', in lexicons called *Uzbek-Turkmen*,

Turkmen-Uzbek False Friends of Translators prepared by M. Safarov & K. Tahirov, 'deceptive friends of translator' term is used (see Yusuf, 2009, p. 5; Sultanzade, 2010, p. 166).

In studies conducted on Turkey Turkish and other Turkic written languages, false equivalents are reviewed in different ways and terms: *yalancı eş değer (false equivalent)* (Arnazarov, 2004; Karadoğan, 2004; Kirişcioğlu, 2006; Ergöneç Akbaba, 2007; Ersoy, 2007; Ertuğ, 2007; Can, 2009; Kara, 2009; Karahan, 2009; Yıldız, 2009; Uğurlu, 2009; Kara, 2009; Yazıcı Ersoy, 2012); *sahte karşılıklar (false equivalent)* or *sözde denkteşler (so called equivalents)* (Resulov, 1994); *sesteş kelimeler (allophone words)* (İlker, 1999; Gedikli, 1998; Yusuf, 2009); *eş sesli (heteronym)* (Şavk, 2007; Merhan, 2012); *iletişimi zorlaştıran kelimeler (communication inconveniencing words)* (Özkan, 1996); *yalancı eşanlamlık kelimeler (false heteronym words)* (Demir, 1997); *aldatıcı kelimeler (deceptive words)* (Yıldırım, 2010); *dillerarası benzeşimler (interlinguistic simulations)* (Sultanzade, 2010); *okşar kelimeler (caressing words)* (Sultanzade, 2010); *eş adlı (homonym)* (Sultanzade, 2009; 2010).

Chamizo Dominguez & Nerlich have expressed that words of this type are semantical remains of pragmatic language used on time and space (2002, pp. 1833-1835). Constituting a part of the most effective aspects of vocabulary in communication between languages, false equivalents may show variability. Gouws has emphasized that this is also valid for vocabulary, because right or wrong relations between friends in real world may vary continuously with the impact of language dynamics (Gouws vd., 2004). According to Al-Wahy, false equivalents are expressions that have the same or similar forms in different languages but have different meanings or different meaning or different sociolinguistic or stylistic features (2011, p. 104).

Bijsterveld, has expressed that false equivalents that he defined as a different type of 'special words' are the same in their own written forms for different languages, but in essentially they carry different meanings from each other. According to him, false equivalents would interrupt the meaning based on relative frequency in their own sources (2010, p. 3). False equivalents have similar forms or pronunciations in different languages, however the meanings of them are completely different from each other (Sandra vd., 2009, p. 375). Robert Hill, in his lexicon called *Dictionary of False Friends* pointed out that when it comes to actual meaning of any word for someone speaking a foreign language, false equivalent words may come up as a deceiving, treacherous words (1982, p. i). P. J. Chamizo Dominguez & Nerlich have divided false equivalents into two groups as chance false friends and semantic false friends. Chance false friends are words that are graphically or phonetically similar or equivalent in two or more languages; however, a coincidence such as this have no semantic or etymological reason. Actually, chance false friends can be regarded to be the equivalents of a certain heteronym word in two or more certain languages. However, semantic false equivalents are the words which resemble each other graphically and phonetically, but whose meanings are far away from each other. Semantic false equivalents have a common etymological origin in each of these language but their meanings are different. In spite of these different meanings, their meanings are close to each other with various figurative expressions. Based on this point, Chamizo Dominguez & Nerlich have claimed that the semantic false equivalents in two or more languages may have multiple meanings in a specific language and they classified the semantic false equivalents into two groups: 1. Full false equivalents 2. Partial false equivalents. Full false equivalents are the words whose meanings become different in various languages, and which are on the brink of being equivalent by means of synonymousness. However, partial false equivalents are the words whose some meanings overlap in both two languages when

others do not comply (2002, pp. 1835-1836). P. J. Chamizo Dominguez suggests a pragmatic evaluation which is peculiar to false equivalents in his work of art called "*Semantics and Pragmatics of False Friends*" which he wrote later on (2008).

Sociolinguistics, which evaluates the natural usage of language depending on different variables and which does not regard the language as a technical communication tool but as a cultural product that is created by the people using the relevant language, is a complex branch examining the relationship between language phenomena and social phenomena, and their interactions with each other, in other words, the equivalence between these two types of phenomena (Vardar vd., 1980, p. 144). According to Baylon (1997) sociolinguistics deals with the different usages living together in a language society in connection with the social structures and it includes the examination of language in a sociocultural context.

Language that is an individual, social and cultural institution, can be shaped in different communities as different languages whereas the language which is used in the same society also includes various language types depending on the region and social layers. Sociolinguistic approach deals with how the language is used differently according to environment. "Various factors in the social structure led separate language usage styles to appear." (Toklu, 2003, p. 137; From Şahin, 2007, p. 468). The relationship between the social structure of society and language generally constitutes the main material of sociolinguistics. Sociolinguistics, researches the mutual relations and intersection points of social structure, culture and language. (Vater, 2002, p. 252). The reason of the changes in language can be based on social factors whereas it can be based on historical and environmental factors. For example, the change in language (chronolecte) according to historical development process, regional language use (régiolectle), languages of working class or middle-class (sociolecte), the change in language use depending on the concept of language-

ideology relationship (idiolecte). The changes which are based on such parameters, also reveal the dynamism in language (Günday, 2013, p. 320).

False equivalent words which are of great importance while transferring between Turkish written languages, vary to great extent from Idyl-Ural group Turkish written languages, Tatar and Bashkir written languages and Turkey Turkish language. A part of the vocabulary of Turkish language which took part in the same geographical, social, cultural circle in history is composed of false equivalences in the transfers to be done in these various branches. In this assertion, a special section expressing the general will be presented with the words to be selected among the false equivalents in Turkish written language. The relevant study will be conducted by basing on the classification of Chamizo Domingues & Nerlich, & Mustafa Uğurlu.

The abbreviations are as follows while giving the examples.

Bşk. : Bashkir

Tat. : Tatar

Ttr. : Turkey Turkish

1. Full False Equivalentents

1.1. Full False Equivalentents Composed of Heteronym Words

1.1.1 Full False Equivalent Names Composed of Heteronym Words

1. Bşk. *alım* /Tat. *alım*/ Ttr. *alım*

Bşk.

alim I (BTH I, 57), (BRS, 29) Distance, gap, width, front.

alim II (BTH I, 57), (BRS, 29) Way of leaving something behind, style, acceptance.

alim III (BTH I, 57), (BRS, 29) Bribe.

Был үзенә күрә бер ижади алым, стиль. (КА, 6) (*Bil üÄinä kürä bir ijadi alim, stil.*) “This is a creative manner, style in your way.”

Алым алыу. (*Alim alıw.*) “Accepting a bribe.”

Tat.

alim I (KTTS, 24) Reception, acceptance

alim II (KTTS, 24) Style, procedure

alim III (KTTS, 24) Dissemination, inclusion

alim IV (KTTS, 24) Distance

alim V (KTTS, 24) Behavior, way of manner

Тик болгар батыры аның бу алымын аңлап, өйрәнеп өлгергән иде инде. (İSAT, 98) (*Tik Bülgar batırı anıñ bu alımın añlap, öyränip ölgärgän idi indi*) “However, Bulgarian hero understood this behavior of him, researched and prepared.”

Ttr.

alim (TS, 93) 1. Work of reception. 2. Institution, ostentation, pride. 3. Attractiveness.

2. Bşk. ışıq /Tat. ışıq/ Ttr. ışık

Bşk.

ıŝıq (BTH II, 704), (BRS, 788) Enshrouding, hiding something, hiding herself/himself, quiet place, quiet and calm life.

— Берäй **ышыкта** йоклап яталыр, — тун уйланым. (BEB, 43) (*Biräy ıŝıqta yŭqlap yatalır, — tır uylanım.*) “I thought she was sleeping somewhere quiet.”

Һеззәң ер **ышык** урында. (BA, 104) (*HiÁÁıŝıq urında. Yıl tıymäy.*) “You are in a very calm place. No wind at all.”

Tat.

ıŝıq I (KTTS, 113) Covered, veiled, secluded.

ıŝıq II (KTTS, 113) Isolated, disused.

Ачык жирдә калган кешеләр, әле борыннарын, әле колакларын каплап, нинди дә булса **ышыкка** үөгерештеләр. (TY, 368) (*Açıq cirdä kalğan kiŝilär, äli bŭrınnarın, äli qŭlakların kaplap, nindi дә bulsa ıŝıkka yŭgiriŝtilär.*) “People who remained in the open place, somehow ran towards a secluded place by holding their noses or closing their ears.”

Ttr.

ıŝık (TS, 1131) 1. Physical energy which enables to see the substances and to differentiate the colors, power, light, splendour, sunlight. 2. A tool used for lighting somewhere. 3. Electricity which is used for lighting. 4. Glitter arising from happiness, joy or intelligence, and especially appears on face and eyes. 5. Person, thought or work of art that lead and lighten. 6. Radiance that is observed on the substances which are heated on high degree or stimulated with various energy types.

Karşısında siyah bir boşluk uzanıyor, çok ötede bir ışık, doğmakta olan bir yıldız gibi belirip kayboluyordu. (HG, 183) “A black space is lying down in front of him, a light was appearing and withering far away like a star that is emerging.”

3. Bşk. *tanıqlıq* / Tat. *tanıqlıq* / Ttr. *tanıklık*

Bşk.

tanıqlıq (BTH II, 310), (BRS, 584) Document, letter, attestant document.

Ауыл советында таныклық алғанда атаһының исеме тигән графаға һызык кына куйҙырған. (T, 59) (*Awıl sovetında tanıqlıq alganda atahınıñ isimi tigän grafağa hıâıq qına quyâırğan.*) “When he got the document from village assembly, he scratched the paragraph since it was his father’s name.”

Tat.

tanıqlıq (KTTS, 263) Identity certificate, identification card, document.

Шулай да мине таныклықтан котқарсаң яхишы булып. (İSAT, 210) (*Şulay da minî tanıklıktan kütqarsañ yaxşı bulır.*) “You had better keep me away from the document despite everything.”

Ttr.

tanıklık (TS, 2261) 1. Event of being witness, testimony, attestation. 2. The work that witness does, testimony, attestation.

Hepsinin birer birer gelip tanıklık etmesi çok zaman alacaktı. (RA, 308) “It was going to take so much time for every single of them to testify one by one.”

1.1.2. Full False Equivalent Verbs Composed of Heteronym Words

1. Bşk. *alış-* / Tat. *alış-* / Ttr. *alış-*

Bşk.

alış- I (BTH I, 59), (BRS, 31) Receiving; becoming mutual.

alış- II (BTH I, 59), (BRS, 31) Trying a force in a race, competing.

alış- III (BTH I, 59), (BRS, 31) Interchanging, changing something.

Кылыс менән алыша башлайзар. (HM, 174) (*Qılıs minän alışa başlayĀar.*) “They started to compete with sword.”

Tat.

alış- (KTTS, 24) 1. Taking and giving back, exchanging something. 2. Conquering. 3. Exchanging.

Өс-башын алыштырып, ашык-пошык кына капкалап алды. (Eİ, 164) (*Ūs-başın alıştırıp, aşıq-poşık kına kapkalap aldı.*) “He changed his clothes and closed the door in haste.”

Ttr.

alış- (TS, 96) 1. Doing a job easily by repeating it. 2. Becoming internalizing. 3. Becoming adaptive, conforming with something. 4. Desiring something constantly, acquiring addiction, attaching with something, warming. 6. Becoming tame, tamability. 7. Igniting, starting to burn.

Yavaş, yavaş, alıştılar bana. Pek çok soruları vardı; beni kollayarak, dikkat ederek sordular. (ÇB, 422) “They gradually accustomed to me. They had a lot of questions; they addressed these questions by protecting me and by attaching importance.”

2. Bşk. *därtlän-* / Tat. *dertlen-*/Ttr. *dertlen-*

Bşk.

därtlän- (BTH I, 302), (BRS, 174) Overflowing, being excited, desiring something.

Кыз дәртләнән китен курсақ кейемдәрен дә кейзерергә маташып карагайны. (AT, 178)
(*К1А дәртләнi п kitip qursaқ kiyimdärin дә kiyÄirigä mataşıp qarağaynı.*) “ She was trying to make her wear puppet clothes excitingly.”

Tat.

dertlen- (KTTS, 72) Being eager, being enthusiastic.

Шушы уйлар белән дәртләнән, ул янына яраннарын чакыртты. (KH, 24) (*Şuşı uylar bilän дәртләнiп, ul yanına yarannarın çakırttı*) “He became enthusiastic with these ideas, and he made his friends called nearby him.”

Ttr.

dertlen- (TS, 640) Feeling sad, feeling distressed, feeling worried.

Askerler galiba bir şeyler yapıyor, dedi Turgut Bey, umutlansın mı dertlensin mi karar verememenin sıkıntısı içinde. (K, 167) “Mister Turgut said that the soldiers are probably doing something, with the distress of deciding whether to feel hopeful or feel sad.”

3. Bşk. *parla-* / Tat. *parla-*/ Ttr. *parla-*

Bşk.

parla- I (BTH II, 93), (BRS, 492) Cooking in vapor.

parla- II (BTH II, 93), (BRS, 492) Gathering something together, reuniting something, making something pair.

*Мин уларзы **нарлап** та, яңгыз за бейеттем.* (BÜY, 211) (*Min ularÁı **parlap** ta, yaŋgıÁ Áa biyittim.*) “I made them couple and let them just dance.”

Tat.

parla- (KTTS, 216) Putting something as pairs, aligning the second one alongside, matching.

*Эдик белән Сания хәзер **нарлап** эчә торганнардыр.* (*edik bilän Saniya xəzır **parlap** içä turgannardır.*) (Eİ, 45) “Edik and Saniye is now drinking together as a pair (facing one another).”

Ttr.

parla- (TS, 1890) 1. Radiating a powerful light, flaring a light. 2. Reflecting the rays coming from a source of light. 3. Igniting and flaming. 4. Rising her/his position. 5. Acquiring reputation, fame, being known by everyone. 6. Getting angry immediately. 7. Appearing

*Eleni'nin gözleri gitgide, daha daha **parladılar.*** (YTH, 84) “Eleni’s eyes increasingly shined more and more.”

1.2. Full False Equivalents Forming Through Phonetic Changes

1.2.1. Full False Equivalent Names Forming Through Phonetic Changes

1. Bşk. *biyik* /Tat. *biyik*/ Ttr. *büyük*

Bşk.

biyik (BTH I, 130), (BRS, 81) Great, mighty.

Улар шундай **бейек**, ләкин әзәм гүмерзәренә нисектер йогонто яхайзар. (АТ, 84) (*Ular şunday **bıyık**, läkin äÄäm gümirÄärinä nisiktır yügüntü yahayÄar.*) “They are that much great, but they influence to human life to a little bit.”

Таң атыуға инде, карт батыр менән йәш батыр **бейек** таузың башына менеп етәләр. (BÜY, 11) (*Taň atıwğa indı, qart batır mınän yäş batır **bıyık** tawÄıñ başına mınıp yıtälär.*) “Now it is time of dawning, young and old hero are climbing to the hill of the high mountain.”

Tat.

biyık (KTTS, 44) 1. Long, tall. 2. High.

Ханбикәне үз шәһәрндә **биек** тау башында әчирләделәр... (*Hanbikäni üz şähärindä **biik** tau başında cirlädilär...*) (KH, 157) “They buried Hanbike in her own city on a high mountain top.”

Ttr.

büyük (TS, 427) 1. Tangible substance whose sizes are larger than their equivalents, macro, contrary to small ones. 2. Exceeding the average (intangible concept) 3. Having a great deal of quantity. 4. Having a superior quality. 5. Adult, on a certain age. 6. Significant. 7. Bowel movement. 8. Person who is more superior in terms of position, title and degree.

*Dünyada bundan **büyük** yüzsüzlük, arsızlık, terbiyesizlik olamazmış.* (Ç, 147) “There cannot be any other dicacity, shamelessness, impudence on the earth bigger than this one.”

2. Bşk. iniş / Tat. iniş/ Ttr. iniş

Bşk.

inî ş I (BTH I, 384), (BRS, 211) Fountain, spring water.

inî ş II (BTH I, 384), (BRS, 211) Introduction, preface.

*Малайзар бик алыç түгел сылтырап аққан **инешкә** һыуға юлланды. (ASA, 41) (MalayÁar bik aliH tügil siltırap aqqan **inî şkä** hıwğa yullandı.)* “The children turned towards the spring water that is not so far and flowing by splashing.”

Tat.

inîş (KTTS, 119) Small water flow, stream, watercourse.

*Ул, яулыгын чишеп, битен **инеш** суы белән кат-кат чылатты. (Ul, yaulıgın çişip, bitin **inîş** sui biän kat-kat çilattı.)* (TY, 240) “She unfastened her veil and wetted her face in the water of stream.”

Ttr.

inîş (TS, 1193) 1. Work of landing. 2. Slopped places while going from top to bottom, contrary to slope. 3. Retrocession, collapse. 4. Circumstance of leaving from the car by jumping with indirect gymnastics or by accelerating.

*Bütün ineceği **inîşleri**, çıkacağı yokuşları, geçeceği sokakları düşündü. (KK, 38)* “He thought on all the descents, ascents to and the streets be left behind.”

3. Bşk. rāxmätli / Tat. rāxmätli/ Ttr. rahmetli

Bşk.

rāxmätli (BTH II, 151), (BRS, 522) Favorable, benefactor, compassionate, appreciative.

Утыгыз өсөн рәхмәтлемен, һыйзарыгыз татлы булды. (DHK, 217) (UtıǵıÁ üsŷn rāxmätlīmŷn, hyıÁarıǵıÁ tatlı buldı). “I am thankful for your sincerity, your offerings were delicious.”

Tat.

rāxmätli (KTTS, 222) 1. Person who feels the emotion of gratitude. 2. Compassion.

Бик-бик рәхмәтле булып идек. (İTB, 193) (Bik-bik rāxmätli bulır idik.) “We would be so merficul.”

Ttr.

rahmetli (TS, 1962) 1. A word that is uttered in the beginning of the names and titles in order to commemorate the deceased Muslim people with the meaning of reaching the mercy of the God, and being forgiven.

“Ah, ah” iç geçirdi Fikret. “Rahmetli Peyker Hanım sağ olacaktı da. Bırakır mıydı seni?” (YTH, 151) “Ah, ah” sighed Fikret, “if deceased Peyker was alive. Would she leave you?”

1.2.2. Full False Equivalent Verbs Forming Through Phonetic Changes

1. Bşk. bulıŷ- / Tat. bulıŷ- / Ttr. bulıŷ-

Bşk.

bulıŷ- (BTH I, 174), (BRS, 110) Helping, providing assistance; cooperation; being occupied, attaching to each other.

Каяга менергә булышырбыз, артабан үз көсөңә генә ышанаһы кала инде. (AT, 136)
(*Qayağa minirgä bulışırbıĀ, artaban üĀ küsüñä ginä ıřanahı qala indı.*) “We help each other to reach the rock, then he wanted to believe his own power.”

Tat.

bulıř- I (KTTS, 48) 1. Helping, cooperating.

bulıř- II (KTTS, 48) 1. Being occupied, gazing upon a work. 2. Badgering someone to death, messing with someone.

Монда синең әйтеп торуың да кирәкми, әниң белән бертуган абың сина бу эштә булышмаса, кем булышыр!.. (IV, 174) (Mında sinıñ äytıp túruıñ da kiräkmi, äniyi ıñ bılän birtugan abıyi ıñ sina bu ıřtä bulıřmasa kım bulıřır!) “You are not the person who is supposed to talk right here, who would help you if your uncle who is the brother of your mother will not help you.”

Ttr.

buluř- (TS, 411) 1. Getting together. 2. Coming across. 3. Getting together on a place and time which was determined beforehand. 4. Coming together.

Haftada iki gün, sabahları kendileri için buluşuyorlardı. (H, 198) “They used to meet for themselves two days a week.”

2. Břk. taldır- / Tat. taldır- / Ttr. daldır-

Břk.

taldır- I (BTH II, 303), (BRS, 581) Leaving someone weak, making someone tired.

taldır- II (BTH II, 303), (BRS, 581) Obliging someone to be forgotten.

Эзлэй-эзлэй каңгырзым, аяктарым **талдырзым**. (BTH II, 303) (*ĪĀlāy-iĀlāy qaṅḡırĀım, ayaqtarım taldırĀım.*) “I feel stumped to call her consecutively, my feet are tired.”

Tat.

taldır- (KTTS, 262) 1. Making someone tired. 2. Leaving someone exhausted, making someone weak.

Юкка гына, күзләремне **талдырып**, яр буйларына, причалларга, доклар артындагы кешеләр, машиналар белән шыгрым тулы юлларга карыйм. (EĪ, 139) (*Yukka gına, küzlärimni taldırıp, yar buylarına, priçallarga, düklar artındaḡı kişilär, maşınalar bilän şıgrım tuli yullarga karıym.*) “I tire my eyes in vain, and look into the seashores, piers, and into the roads that are full of people and cars.”

Ttr.

daldır- (TS, 583) 1. Making someone the work of immersing, causing someone to immerse. 2. To immerse.

Çok zarif hareket ediyor, fırçayı badana kovaşına **daldırması**, kenarına vurup silkmesi, duvara bir aşaḡı bir yukarı sürmesi; bütün hareketleri bir ahenk içinde. (ÇB, 438) “She is moving so elegantly, immersing the brush into the whitewash bucket, shaking it by hitting to the edge, applying it to top and bottom on the wall; all her movements are in harmony.”

3. Bşk. üqşa- / Tat. üxşa-/Ttr. okşa-

Bşk.

ÿqsa- I (BTH II, 39), (BRS, 470) To resemble, taking after someone, to like, to enjoy.

ÿqsa- II (BTH II, 39) Person who is resembling to someone else, to remind of someone else.

ÿze hus kenä lä ilaganga la okshamay bit äle. (T, 12) (*ÿÄi his kinä lä ilaganga la ÿqsamay bit äli*). “He was not seem to cry at all.”

Xäzer Hezzeñ fatixağыз käräk. Bez ber-berbezze okshatabыз... Matur ÿäshärböz tun ömötlänam... (TAT, 391) (*XäÄir siÄÄiñ fatixağıÄ käräk. BiÄ bir-biribiÄÄi ÿqshatabıÄ... Matur yäşärbıÄ tip ÿmütlänäm...*) “Now we need your pray. We like each other. I am hopeful that we will a good life...”

Tat.

ÿxsa- (KTTS, 206) 1. To resemble. 2. Having proximity in terms of shape, movement etc., to remind someone else

Ämma räsem däge xatınның күzläre bötänläy sinekenä oxshamadı. (Eİ, 18) (*Ämma räsimdägi xatınның küzläri bütinläy sinikinä ÿxshamadı.*) “The eyes of the woman in the main picture did not resemble completely your eyes.”

Ttr.

oksa- (TS, 1792) 1. Touching something with hand as an indication of love, affection or hitting it softly. 2. Touching softly. 3. Beating someone softly. 4. Satisfying someone. 5. To resemble, to remind of someone, reminding someone.

Yorganımı iyice sıkıştırıp yanaklarımı öptü, saçlarımı okşadı. (ÇB, 226) “He fairly compressed my quilt and kissed my cheeks, fondled my hair.”

2. Partial False Equivalents

2.1. Partial False Equivalents Composed of Heteronym Words

2.1.1. Partial False Equivalent Names Composed of Heteronym Words

1. Bşk. *al* / Tat. *al* / Ttr. *al*

Bşk.

al I (BTH I, 46), (BRS, 21) Red.

al II (BTH I, 46), (BRS, 21) Front; front side; before a work movement, before.

al III (BTH I, 46), (BRS, 22) Crop, the range that one person leaves behind while the weed works are being done.

Әммә унан **алда** Сибайза мәктәп бөттәм. (SPK, 3) (*Ämmä unan **alda** SibayÁa mäktäp büttüm.*)

“But firstly I finished my school in Sibay.”

Tat.

al (KTTS, 23) 1. Front, front side. 2. Frontmost. 3. Lap. 4. First. 5. Before.

Алда аларны нәрсә көтә?(Ş, 114) (***Alda** alarnı nәrsä kütä?*) “What is waiting for them in the front side?”

Ttr.

al I (TS,79) 1. Color of blood, redhead, red. 2. Something in this color. 3. Light color of bay horse, reddish horse. 5. A horse in this color. 5. A pink and straight blusher that is applied on face.

al II (TS,79) Deceiving, order, trap, trick.

“Evet, **al**, sarı, beyaz, reçel kavanozları. Aralarında sadece yeşil yok. (Ç, 158) “Yes, red, yellow, white, jam jars. Only green is not exist among them.”

2. Bşk. **bay** / Tat. **bay**/ Ttr. **bay**

Bşk.

bay I (BTH I, 107), (BRS, 67) Wealthy; rich, magnificent; bushy, frequent, abundant; a word that is used to address to someone with reverence.

bay II (BTH I, 107) Share, share that is given at equal amount; part that is left extra.

Өлсәйемдең кинәйәләргә **бай** һүз байлығынан тырнак оsonдайза нәмә аңламаным.. (AT, 248) (Üläsäyimdñ kinäyälärgä **bay** hüÄ baylıđınan tırnaq üsündađ Äa nämä añlamanım.) “I did not understand anything from what the grandmother said with her allusive words and wealthy vocabulary.”

Эшләгән **байын** түләү. (BTH I, 107) (işlägän **bayın** tüläw.). “Paying the share of work.”

Tat.

bay (KTTS, 37) 1. A person who has so many properties, rich. 2. A great deal of. 3. Beautiful. 4. Ones having a great spiritual value.

Безнең авыл малайларынан кем торып караган мондый **бай** өйдә? (TY, 294) (Bízniñ avıl malaylarınnan kím tırıp karagan mündiy **bay** üydä?) “Whom of those children in our village would stay at home rich like this?”

Ttr.

bay I (TS, 285) A gentleman having money, property and who is wealthy.

bay II (TS, 285) 1. Expression of respect used before the names or surnames of males. 2. Male.

Yorulдум artık Bay Lavvrence. Bir an önce memlekete dönmek istiyorum. (YTH, 48) “I am tired Mister Lawrence. I am looking forward to go back to my hometown.”

“*Sizi tutmayayım.*” diyor Tarım Bakanlığı’nda çalışan **bay**. (BDG, 100) “Let me not keep you wait.” says the gentleman working in the Ministry of Agriculture.”

2.1.2. Equivalent Verbs Composed of Heteronym Words

1. Bşk. qamaş-/ Tat. qamaş-/ Ttr. kamaş-

Bşk.

qamaş-I (BTH I, 625), (BRS, 344) Surrounding, encircling, enclosing.

qamaş-II (BTH I, 625), (BRS, 344) Appearing, to come, to spring up, to dazzle

Малды камашыу. (BTH I, 625) (*Maldı qamaşıw.*) “Encircling the animals.”

Күз камаштырырлык гәжәп бер күренеш хасил қарап торғанда. (ASA, 7) (*Küâ qamaştırırlıq gäjäp bir küriniş xasil qarap turganda.*) “A weird and dazzling phenomenon appeared when we looked into it.”

Tat.

qamaş- (KTTS, 155) 1. Pursing with the impact of tasting a bitter thing. 2. Being fascinated. 3. Walking someone’s feet off.

Юк, эжитте, мин алманы берьюлы күп ашый алмыйм, тешем камаша. (İV, 212) (*Yuk, citti, min almanı bîryulı küp aşıy almıym, tîşim kamaşa.*) “It is enough, I cannot eat an apple much in once, my teeth are setting on edge.”

Ttr.

kamaş- (TS, 1287) Numbness in tongue, palate or tooth because of a sour flavour.

Bir müddet gözleri kamaşmış gibi etrafına bakındı ve bir taburenin üstüne oturdu. (KK, 202) “He looked around for a while as if his eyes were setting on edge, and sat on a taboret”

2. Bşk. yaraş- / Tat. yaraş- / Ttr. yaraş-

Bşk.

yaraş- I (BTH II, 801), (BRS, 844) To make peace, to compromise, to put up with something.

yaraş- II (BTH II, 801), (BRS, 844) To stand well with someone/something.

Лариса менән бер талашып, бер ярашып донъя кәткәндә, атайым тағы төшәмә керзе. (Т, 232) (*Larisa minän bir talaşıp, bir yaraşıp dñnya kütkändä, atayım tağı tüşmä kir.Áí.*) “I also saw my father in my dream while I was making peace and hassling with Larisa.”

Tat.

yaraş- (KTTS, 332) 1. To comply with, being suitable. 2. To regard something/someone as proper, to adapt, to behave. 3. To make peace among people, to make people closer to each other.

Шулаймыни? - диде би, камның сүзләренә ярашырга тырышып. (İSAT, 14) (*Şulaymini? didi bi, kamniñ süzlärinä yaraşırğa tırışıp*) “Seriously?” said gentleman, trying to adapt the cam.”

Ttr.

yaraş- (TS, 2534) 1. Being suitable, to comply with. 2. Being prone to something.

Semiha Hanım'a da yaraşır Ankara, doğrusu. (GS, 60) “Ankara behooves with Miss Semiha, indeed.”

2.2. Partial False Equivalent Forming Through Phonetic Changes

2.2.1. Partial False Equivalent Names Forming Through Phonetic Changes

1. Bşk. *barış* / Tat. *barış*/ Ttr. *varış*

Bşk.

barış (BTH I, 117), (BRS, 73) Movement, course, departure, process; progress, course of events, growth, stroke, paralysis, improvement, development.

Тикшерерү барышында Нәгимдең башка енәйәттәре лә асыкланды. (T, 186) (*Tikşirirüw barışında Nägimdiñ başqa yınäyättäri lä asıqlandı.*) “Another crimes of Neğim were also revealed during the investigation process.”

Шулай за элеккесә даими язып торасакмын, ул хаттар һинәң кулга барыбер бер барыи юлыгыр. (M, 193) (*Şulay Âa ilikkisä daimi yaÂır tÛrasaqmın, ul xattar hinin qulğa baribir bir barış yulıdır.*) “Nevertheless, I will write forever just like the previous one, those letters will deliver every single improvement to your hands.”

Tat.

barış (KTTS, 35) 1. Departure, course. 2. Course of events. 3. Process.

*Районны бирсэлэр, райком булыр ул, урак **барышын** сорааштыр. (İTB, 267) (Rayonnı birsälär, raykom bulır ul, urak **barışın** sūraştır.)* “If they give the region, USSR Comunist Party Region Committee will be available and it will investigate the process of harvesting.”

Ttr.

varış (TS, 2470) 1. Work of arrival. 2. A place where a race finishes, finish line.

2. Bşk. *dürü'hlük* / Tat. *dürislik*/ Ttr. *dürüstlük*

Bşk.

dürü'hlük (BTH I, 292), (BRS, 170) Rightness, reality, genuineness.

*Повесть тарихи **дөрөçлөк** нигезендә язылган. (Т, 299) (Povest tarixi **dürü'hlük** niglÁindä yaÁılğan.)* “The novel was written on the basis of historical realities.”

*Был бит ялган, һәр хәлдә, тулы **дөрөçлөк** түгел. (Ү, 340) (Bil bit yalğan, här xäldä, tulı **dürü'Hlük** tügöl.)* “This is definitely a lie, of course this is not an entire truth.”

Tat.

dürislik (KTTS, 75) Reality, rightness.

*Карача вәзирнең әйткәннәрендә **дөрөçлөк** бар иде. (KH, 111) (Karaça vәzirniñ äytkännärindä **dürislik** bar idi)* “What Blackish vizier said has rightness.”

Ttr.

dürüstlük (TS, 739) Rightness.

*Şaşırtıcı bir açıklıkla, hiçbir şeyi saklamadan, mahremiyetini ortaya döktüğü için zorlanarak ve beni hayran bırakan bir **dürüstlikle** Ka'nın Kars'tan ayrılmadan önceki son saatlerini dakika, dakika yaşadığı ve tahmin ettiği gibi anlattı.* (K, 415) “He told me the last minutes of Ka before he left Kars minute-by-minute as he lived and predicted with an admiring trustworthiness by having difficulty since he was sharing privacy without hiding anything with a staggering openness.”

2.2.2. Partial False Equivalent Verbs Forming Through Phonetic Changes

1. Bşk. *hí lkí n-* / Tat. *sílkín-* / Ttr. *silkin-*

Bşk.

hí lkí n- (BTH II, 582), (BRS, 730) To swing, to shake, to lurch.

*Игеңдәрзең йәшел ебәк кеүек, саф кыяктары әкрен генә **һелкенә**.* (BA, 86) (*İgındär.Áiñ yäşil yibäk kîwîk, saf qıyaqtarı äkrín gínä **hílkínü.***) “The fresh leaves of the crops are swinging like a green silk.”

Tat.

sílkín- (KTTS, 233) 1. To tremble, to move, to swing, to shake off. 2. To reappear, to take the action. 3. To come loose since it is not solidly connected. 4. To shake on a bumpy road. 5. To behave actively.

*Фазулла, әйтәргәме-әйтмәскәме дигәндәй, икеләнеп, берәз **селкәнгәләп** торды.* (TY, 392) (*Fayzulla, äytirämí- äytmäskämí digändäy, ikiläníp, biraz **silkingälüp** türdı.*) “Considering on whether to say or not, Feyzulla suspected, slightly moved and stood up.”

Ttr.

silkin- (TS, 2113) 1. To shake off. 2. To shake the body with fear, to shake himself/herself. 3. To throw something off, to get rid of it.

Şimdi bahçenin görünmez köşelerinden Katerina'nın kahkahalarını işitir gibiydi. Silkindi. "Lanet olası..." diye söylendi. (HG, 66) "She was barely hearing the laughs of Katerina from the invisible corners of the garden. She shaked herself. "Damn it..." she grumbled."

2. Bşk. *yaÂıl-* / Tat. *yazıl-* / Ttr. *yazıl-*

Bşk.

***yaÂıl-* I** (BTH II, 777), (BRS, 832) To write, to be written; to write name.

***yaÂıl-* II** (BTH II, 777), (BRS, 832) To be kneaded, to become soften by being crushed, to straighten up, to recover, to make it straight.

*Ислам тарихы бөтә тармактары менән барлыкка килеп, ислам кәләмдәре тарафынан тарих китаптары **язылды**.* (Yİ, 271) (*İslam tarixi bütä tarmaqtarı minän barlıqqa kilip, İslam qälämdäri tarafınan tarix kitaptarı **yaÂıldı**.*) "Islam history took place with all its branches, and historical books were written by Islamic writers."

*Уның башында кояшта уңған, тузған түбәтәй, қулында, яңы **язылған** май шикелле, йомарлам қар.* (TAT, 267) (*Unıñ başında qūyaşta uñğan, tuĀğan tübätäy, qulında, yañı **yaÂılğan** may şikillı, yūmarlam qar.*) "An old cap on his head withering under the sun, and a newly kneaded circular snow in his hand in the shape of oil."

Tat.

***yazıl-* I** 1. To enroll. 2. To register, to be a member. 3. To subscribe to a newspaper or a journal.

yazıl- II To straighten up, to get better, to fix the crease.

*Каен тۇзыңа ике генә сүз **язылган** иде. (İSAT, 90) (Kayın tuzıña iki gınä süz yazılğan idi.)* “Only two words were written on beech crust.”

Ttr.

yazıl- (TS, 2561) 1. To be written. 2. To enroll herself/himself to somewhere, to register. 3. To fall in love to someone, to love.

*Defterden kopya edilen bu reçete gayet hızlı bir yazıyla **yazılmıştı.** (Ş, 235)* “This prescription which was copied from the registry book was **written** very fast.”

Conclusion

False equivalent words which were examined by us between Tatar and Bashkir written languages amongst Turkish written language, and Turkey Turkish language, overlap with each other to a great extent as it is seen. However, it is necessary to reveal and compare the false equivalent vocabulary amongst these three written languages in order to provide more obvious rates.

From this point of view, it can be identified that to what extent the vocabulary in these three Turkish written languages are different and similar to each other. Furthermore, it will also be possible to identify how much the cultural and social conditions of these three languages affect the vocabulary in terms of sociolinguistics based on the results to be obtained. In this way, what kinds of meaning details the aforementioned false equivalent words gained during the historical process will be revealed.

It is also important to conduct this study, which is submitted as a small section here, among all the Turkish written languages spoken all around the world. With this kind of a study, it will be understood that which false equivalents undertake which meanings on which periods with which phonetic changes.

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Teaching Business Ethics: More Than Theoretical Lip Service

Dr. Thomas P. Corbin Jr⁵
Assistant Professor
American University in Dubai
PO Box 28282
Dubai, UAE
tcorbin@aud.edu
+971 4 318 3312

Abstract

The study of ethics in business school education is a commonly discussed topic. In many university settings ethics is a part of the core curriculum. In the process of teaching ethics to students, instructors often come across the cultural relativism of each environment and put forth the discussion of the ethical materials in a manner that is more than simply covering topics of interest. In reality the teaching of ethics is an exercise in logical thinking skill building as well as the introduction and encouragement of students' courage to practice best ethical decisions in the laboratory and also carry on that practice after graduation. The following notes cover the importance of ethics education in the classroom and sheds some light on the pursuit of not only logic based decision making skills but the encouragement of courage for student to believe in their decisions and carry on with them in practice.

Keywords

Ethics Education, Decision Making, Analytical Skills

⁵ Dr. Thomas Philip Corbin Jr., is an Assistant Professor at the American University in Dubai. He is a member of the Michigan Bar Association, serves on the EduSolutions Conference Board Planning Committee, is an ATINER Academic Member and serves on the Editorial and Reviewers Board of the Athens Journal of Law.

Business Ethics (BUSI 211) is a required course at AUD and comparable classes are required now in many other business schools. Although this has not always been the case as some experts point out that attempts to teach business ethics at the beginning of the 20th century was a bit hit and miss, current attempts to teach the topic is now standard practice. (Abend 2013). Experts and scholars in the field continue to believe that a fundamental education of ethics and critical thinking are an indispensable part of a business school education. (Nastase and Corina 2013). AUD Business School, through its mission statement expresses the intent that the teaching of ethics is essential to its mission statement and includes measure of ethical function as part of the measured learning outcomes for their programs. (AUD 2015). Furthermore, education accrediting bodies such as the Association to Advance Collegiate Schools of Business (AACSB) through their taskforce on Ethics Education identified the curriculum development of ethics "...to recognize and encourage development of ethics in disciplinary education and research." In theory, business students need to complete the basic ethics course at AUD or any other institution to move onto upper level courses and ultimately graduation. But it is necessary in the approach to the subject matter and practice to view business ethics as more than a simple pre-requisite and obstacle to overcome and rather as method to develop critical thinking and practice skills for the professional world. The teaching of ethics, whether it is done through business or humanities, should be geared towards the development of soft skills and instilling a competitive edge in our students of today that will be employees of tomorrow. In essence, the development of an ethical skill set can be seen as survival skills to help keep a future employee or manager from being in a situation where they will lose their job or even worse, be sued or incarcerated for their unethical behavior. Teaching ethics in the business sense is a question of both logic and courage. To have successful graduates,

learning institutions need to develop students that have critical thinking, strong logic skills and the courage to practice those skills in the workplace.

In a recent business law class at AUD the students had a clear opportunity to learn and recognize potential ethical pitfalls and were installed with the tools necessary to navigate a decision making processes that could lead to the best possible solution for an ethical dilemma. While using case study scenarios to develop the understanding of concepts of Human Resource Management (HRM), the students stumbled upon the cultural relativism issue that once brought to light instilled the students with the ability to see the differences even if they fundamentally disagree with the premise. The scenario outline asked the students to assume the role of management/human resource teams and to deal with a lead government worker that was placing at risk children into care homes. The scenario also suggested that the worker appeared to be living above his means and that a cursory review of the placements showed a tendency towards putting the children into favored homes as opposed to qualified homes. The case study further indicated that no children under the review of the worker were endangered and the placement and care protocols were otherwise maintained; however there did exist at the department in question a certain level of acrimony among the other employees. The general suggestion of the case study was used to outline the principles of HRM Ethical Leadership which calls for a leader to be “a role model for maintaining the highest standards of ethical conduct.” (SHRM.org 2014). The intent of this is to encourage human resource managers and by proxy organizational managers to exhibit leadership qualities through their actions that can be viewed as the highest of standards for ethical behavior. After a lengthy discussion on the probability of bribes or kickbacks as being the reason for the perceived higher standard of living and what methods could be used to determine if there was an actual conflict of interest was exhausted the true educational moment occurred. A hand from the

back of the class went up and the student said, “Wait, I don’t understand the problem. If the kids are okay what is the issue with the worker receiving gifts from the placement homes?” There are a multitude of ethical lessons to consider but in the discussion with the student as well as analyzed here, three can be considered. Firstly, any employee, whether governmental or otherwise is receiving a salary for their work. Eliciting, taking or expecting bribes on the side erodes confidence in the general system or organization. This erosion of trust can lead to poor work attitudes within the structure and public confidence issues from the outside. Secondly, as managers concerned about the integrity of the system, confidence in the organization and the continued function of the program, the decision to at a minimum investigate the claims in an open and fair measure is an obligation that cannot be neglected. Failure to do so can be consider a fundamental breach of the duties of loyalty and care, both of which are fundamental to both the law of agency and ethical leadership. Finally, even if a practitioner comes from a softer ethical school of thought on the issues of bribery, gifts and facilitation payments, the ability to consider these matters logically and measure if one’s own position on the matter is in sync with organization’s view as well as the perceived view of the community is a learned skill. From this lesson the student in class as well as the rest of the class can begin to separate their own views on situations to critically think about what a better or superior solution to a problem would be with regards to the ethical confines of the organization at which they are employed. That logical method as applied is to first identify the ethical dilemma, break down the principal elements in the situation as presented, factor in any and all alternative courses of action and how they may impact the organization and then select the best or most ethical alternative course of action after considering all of the consequences.

Another area of concern is one of ethical empowerment. In the same ethics class, another scenario where a business entity conducts a surprise inspection of a supply chain partner’s

manufacturing plant yields the discovery of child labor and other human rights abuses. Upon case study review, students often point out that unethical behavior is a regular part of the business world and ‘everybody’ engages in the activity. What possibly could one person or company do to make a difference? A great example of proof that a successful company can have high ethical standards, demand ethical practices from partners and ensure ethical behavior throughout the supply chain process is demonstrated by IKEA. IKEA, as demonstrated in the Manufacturing and Logistics IT magazine as a demonstrated case study provides an excellent example of maintaining ethical standards and still being successful. The message to students therefore becomes one of looking for examples of business that can be both ethical and successful from having the courage to police the corporate policies of both their own activities as well as their suppliers. This is a fundamental reality that graduating students need to be aware of with regards that the actions of their business partners have immediate impact upon their operations and reputation. As such, a strategic decision on when and where to draw ethical lines of conduct with partner groups is imperative for review.

Ethics are relative. Doing the right thing or making the right decision is not always easy. Furthermore, teaching students to see ethical problems and think about them logically instead of out of simple instinct or on a basis of cultural norms is a substantial task. In the study and education of ethics, again with the goal of developing survival skills in the workplace, we seek out normative similarities to aid in working environments. Certain schools of ethical thought point out that bribes or gifts, as they are considered in the fact pattern, are often facilitation devices instead of encouragements to break the rules. (Hamilton and Knouse 2001). In the discussion of the fact scenario above it can be seen that an effort by a human resources officers to avoid not only unethical behavior but also the appearance of unethical behavior was necessitated. However, the severity of the behavior as well as its outcome seemed important for the student’s consideration. It is

important to note that many professional societies including the Society of Human Resource Management, the American Bar Association and the Charter Institute of Management Accountants to name just three, indicate that ethical considerations should include not only the deterrence of unethical behavior but also the avoidance of the appearance of unethical behavior. In Professor Archie Carroll's crafted work on ethics entitled: 7 Habits of Highly Moral Leaders, Professor Carroll calls for ethical leaders to "have a passion to do right". There are no clarifiers. It is not do right only if there is harm or damage being done. It is not do right if it will look like the right thing to do. It simply calls for ethical leaders to have a passion to do what is right. Corrective behavior and planning are perennial in producing successful graduates. As such, preparing students to view potential ethical conflicts and logically ascertain solid solutions to the problems based on thoroughly thought out analysis will lead to superior solutions in the workplace and ultimately a more ethical standard of practice in the business world. With regards to educational commitment to the teaching of ethics, practices such as logic based decision making and encouraging courage in corporate practice leads to the assurance of learning and the assessment of learning which are standard parts of business school missions, learning outcomes and strategy. Therefore, as can be seen at the outset in the modern world of putting principle decision making above simple rules-based approach is a focus that is necessary for the procurement, continuance success for students in the post graduate workplace.

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WORKING AND NONWORKING MOTHERS' VIEWS ABOUT PRESCHOOL EDUCATION

**Semra ERKAN^a, Aysel KORKMAZ^{a*}, Selen DEMİRTAŞ ZORBAZ^a, Gamze BİLİR
SEYHAN^b, Ümran ALAN^c & Nihal Akaslan^d**

^a Professor Dr., Department of Early Childhood Education, Hacettepe University, Ankara, Turkey.

^b Department of Early Childhood Education, Ege University, İzmir, Turkey.

^c Department of Early Childhood Education, Anadolu University, Eskişehir, Turkey.

^d Department of Early Childhood Education, Niğde University, Niğde, Turkey.

Abstract

Nowadays, early childhood educators have agreed about the significance place of preschool education in child development. In this period, whole child development-physical, cognitive, social-emotional and language development- progresses, growth continues in its fastest level, the foundation of future life is built, and it is the first and important step of formal education. Experiences, gained by child in this critical period, have an important effect on child's future life, smooth transition to school, school success, and child's future. For this reason, a qualified preschool education in early years supports children's development, at utmost level. One of the elements, playing a role in reaching the aim of preschool education, is parents. Parents, informed of their children's education, are expected to be involved in education, support and motivate children. Even if preschool education programs are prepared very well, essential success could not be ensured without parent involvement. In Turkey, the most responsible parent for child care and education is mother. So, it is thought that mothers' views about preschool education affect their approaches to this education. Furthermore, if educators know about the effect of mothers' working or nonworking situation on their views about preschool education, they could support children's education, include working or nonworking mothers in education, and change negative approaches of mothers to preschool education if they have any. In this context, the aim of this study is to investigate mothers' views about preschool.

This study was conducted with 15 volunteer working mothers, and 15 volunteer nonworking mothers whose children attended to an independent government preschool in Çankaya, Ankara, and in 2014-2015. The reason why all mothers were chosen from the same school was to bring

under control extrinsic factors, which could affect results of the research. This descriptive survey study is an example of qualitative study. In this study, semi-structured interview form was constituted by researchers to use as data gathering tool. The interview form consisted of two parts. “Personal Info” was first part for gathering data about mothers’ demographic info. “Views about Preschool Education” was the second part for revealing mothers’ views about preschool education. The data of the study was gathered through one-to-one interviews, in May, 2015, and was recorded in written by researchers. The data analysis was performed via descriptive analysis. According to the results, most of the mothers stated the necessity of preschool education and expressed that preschool education is important to make children social, provide academic success, and support their children. In addition to this, mothers indicated that some conditions, such as, security, cleaning, and location of schools, are important to choose the schools for their children. On the other hand, most of the working mothers indicated that they would want their children attend to preschool education even if they do not work. Generally, it could be concluded that mothers have positive views about preschool education.

Keywords: Preschool education, child development, mothers’ perceptions, descriptive study

INTRODUCTION

Early childhood education period, defined as everything for child’s living, growing, development, and care, has shaped early years of lives. In this period, child development has continued, expeditiously so these years have a significant place in children’s development and learning. Behaviors and habits, which have been developed in this period, could reveal in adulthood and undesirable experiences could affect children in a negative manner. Because of this reason, the importance of early years should not be underestimated. Besides this, the researches revealed that children, taking preschool education, are more successful academically, socially, cognitively, and emotionally, when compared to children who did not take any education in early years (Barnett, 2008; Dickinson & Porche, 2011; Dockett & Perry, 2005; Mashburn, Justice, Downer & Pianta, 2009). Furthermore, preschool education could be seen as the first step to reduce inequality of opportunity among children. Preschool education could be seen as an individual process for a child, indeed it is a holistic and social process for all society. In addition, this education prepares children for primary education, and provides an environment in which children have experiences required for their development and learning. In this context, preschool education should start in early years,

this education should be appropriate for child's age and developmental characteristics, and it should include society to reach its advantages.

For children's taking advantage of preschool education at utmost level, parents should be an important part of it. If preschool education does not fit with parents' beliefs, attitudes, and perception of preschool education at home, a contradiction occurs between school and home, and so child could not be educated and developed, properly. Furthermore, parents' having knowledge of their children's education is important for the quality of it (Kol, 2015). These parents could support their own children at preschool education institution and home, appreciate it, and fulfill their responsibilities for their children's education. Besides this, Bronfenbrenner (1979) stated in his ecological system theory, parents' expectations and the social-educational policy of countries are educational contexts, affecting children's development in positive and/or negative way. To support parents' positive views related to preschool education or to reform their negative views, knowing parents' views related to preschool education is a noteworthy point. Researches related to parents' views about preschool education revealed that parents have positive thoughts (Einarsdottir, 2010; Kol, 2015; Petrie & Hollowaty, 2006; Şahin, Sak & Şahin, 2013), and parents believed the importance of preschool education (Qadiri & Manhas, 2009; Şahin, Sak & Şahin, 2013; Tokuç & Tuğrul, 2007).

In Turkey, mother is the most responsible parent for child care and education. Because of this reason, it could be thought that mothers' views related to preschool education have an impact on their approaches to it. Besides this, if preschool educators know about the effect of mothers' working or nonworking situation on their views related to preschool education, children's education could be supported by including working or nonworking mothers in their children's education, and change their negative approaches to preschool education if they have any. In this context, the aim of this study is to investigate mothers' views about preschool.

METHOD

Research Model

This study which aims to investigate mothers' views about preschool is a qualitative research. Many concepts are found under the term qualitative research (Bogdan & Biklen, 2007; Merriam, 2009). One of the basic characteristic of qualitative research is to give meaning to the phenomena

with the participants' point of views. In this study employed and unemployed mothers' views about preschool education is tried to be understood.

Participants

The participants of this study consists of 30 mothers' of children who enrolled in a public kindergarten in Ankara. Purposeful sampling method which is a distinctive characteristic of qualitative research design (Patton, 2002) was used for determining the participants. The participants were determined by criterion sampling that is a kind of purposeful sampling. The criteria for selecting the participants to have a middle socio-economic status (SES). Therefore a school that is located in middle SES area was decided and researchers sought for mothers having middle SES. 30 mothers having middle SES out of all accessed mothers voluntarily participated in this study.

Demographics of the Study Group

Information regarding the ages of the mothers and the fathers are presented in Table 1.

Table 1. Demographics Regarding the Ages of Mothers and Fathers

Age	Mother		Father	
	f	%	f	%
Ages Between 24-29	7	23,2	-	0
Ages between 30-34	8	26,7	7	23,4
Ages between 35-39	10	33,3	10	33,3
Ages between 40-44	4	13,4	9	30,0
Ages 45 and above	1	3,3	4	13,3
Total	30	100	30	100

As Table 1 is analyzed, the majority of mothers and fathers are seen to fall between 35-39 age range (33.3%). Besides, while 23.2% of the mothers are in the 24-29 ages range; no fathers belonging to this age group was determined.

Table 2. Information about the Number of Children the Family Has

# of Children	f	%
1 child	11	36.7
2 children	14	46.7
3 children	5	16.6
Total	30	100

Number/s of children the families have are displayed in Table 2. According to Table 2, 46.7% of the families are observed to have 2 children, 36.7% one child and 16.6% three children, respectively.

Table 3. Information regarding the Number of Individuals Living in the Household

# of Individuals Living in the Household	f	%
3	10	33.3
4	15	50.0
5	5	16.7
Total	30	100

The information regarding the number of individuals living in the house is shown in Table 3. In Table 3, it is seen that half of the families in the study group are living as four individuals in the household; while 33.3% are living as three and 16.7% are living as five individuals in the household.

Table 4. Information about the Mother’s Employment Status

Mother’s Employment Status	f	%
Yes	15	50
No	15	50
Total	30	100

When Table 4 is investigated, half of the mothers in the study group are seen to be employed and half of the mothers are seen not to be working.

Table 5. Information Regarding Whether the Unemployed Mother Worked Previously or Not

Previous Employment Status	f	%
Yes	4	26.6
No	11	73.4
Total	15	100

When Table 4 and 5 are investigated, half of the mothers in the study group are seen to be employed and half of the mothers are seen not to be working, and 73.4% of the unemployed mothers are seen to not to have worked before; while 26.6% have.

Table 6. Information on the Numbers of Years Worked of Employed Mothers

Total Working Years of Employed Mothers	f	%
1-5 years	9	60.0
6-10 years	4	26.6
11-15 years	1	6.7

16 years and above	1	6.7
Total	15	100

Numbers of working years of employed mothers are given in Table 6. According to this table, 60% of the working mothers are identified to have worked between 1-5 years, 26.6% between 6-10 years and 6.7% between 11-15 years and 16 years and above.

Table 7. Monthly Income of the Family

Monthly Income of the Family	F	%
1000 TL and below	1	3.3
1001-2000 TL	7	23.3
2001-3000 TL	11	36.8
3001-4000 TL	7	23.3
4001 TL and above	4	13.3
Total	30	100

Monthly incomes of the families in the study group are presented in Table 7; while the periods of time the child attended kindergarten are shown in Table 8. According to Table 7, majority of the families (36.8%) are seen to earn a monthly income of 2001-3000 TL, and respectively 23.3% are seen to earn between 1001-2000 TL and 3001-4000 TL, and finally 3.3% earn a monthly income of 1000 TL and less.

Table 8. Kindergarten Attendance Period of the Child

Kindergarten Attendance Period of the Child (In moths)	f	%
1-11 months	2	6.6
12-23 months	13	43.3
24-35 months	12	40.0
35 months and above	3	10.1
Total	30	100

The periods of time the child attended kindergarten are shown in Table 8. As the period of time the child attended kindergarten (Table 8) is analyzed, children were identified to have attended a kindergarten between 12-23 months and 24-35 months in general.

Tools

Semi-structured interviews used as a data collecting tool. The semi-structured interview protocol - a guide that covers the topics and questions related to research- was used. Each researcher separately prepared an interview protocol at first. Than all researchers together examined the

protocols and based on these examination process the ultimate interview protocol used in this study was formed.

Analysis

In this study descriptive analysis is used for data analysis. In descriptive analysis it is aimed to present data in an organized and interpreted way and reveal the concepts and relationship between them to explain data (Yıldırım & Şimşek, 2008). For this aim in data analysis process familiarizing with data, generating initial codes, searching for themes, reviewing themes, defining and naming themes were carried out respectively.

FINDINGS

Themes of the mothers' answers gathered from the semi-structured interview was given below. Frequencies and percentages was specified for each questions.

Table 9. Parents' views about preschool education and reasons about sending their child to preschool education

<i>Is preschool education necessary?</i>		
	f	%
Yes it is	26	86,7
No it is not	1	3,3
Missing value	3	10
Total	30	100,00
<i>Parents' reasons about sending their child to preschool education</i>		
	f	%
Socialization	20	39,22
Academic skills	11	21,57
Supporting development	8	15,69
Self confidence	5	9,80
Prepariness to the elementary	5	9,80
Discipline	1	1,96
Because of mother' work	1	1,96

As seen on the Table 9, 86,7% of the parent indicate that preschool education is necessary where as 1,72% of the parents said it is not. When examining the reasons of the mothers' why they send their child to the preschool education it can be seen that 39,22% of the parents for socialization and 21,57% of them for academic skills. One of the mother summarize her views " *Childs learn how*

to live in society at kindergarten ‘’ Moreover 1,96% of them send their child to preschool education for discipline and because of mother working: ‘’...because I am working‘’ Points to consider while choosing the preschool was given on Table 10.

Table 10. Points to consider while choosing the preschool

	f	%
Nearby place	12	23,53
Safety	10	19,61
Cleanliness	10	19,61
Quality of the teachers	7	13,73
Administration	5	9,80
Credentials	4	7,84
State school	1	1,96
Parent profile	1	1,96
No upper class	1	1,96
Total	51	100,00

It can be seen on the Table 10 that 23,53% of the mothers consider being nearby place: ‘’*The kindergarten I choose was nearby to my house*’’ 19,61% of them consider safety and cleanliness, 13, 73% of them quality of the teachers while choosing the preschool. They least consider (1,96%) being state school, parent profile and having no upper class.

Table 11. Expectations from preschool education

	f	%
Personality and social development	15	42,86
School adjustment	7	20,00
Academic skill improving	5	14,29
Physical development	4	11,43
School discipline	2	5,71
Having friends	1	2,86
Language development	1	2,86
Total	35	100,00

When mothers were asked about their expectations from preschool education 42,86% of them said that they want their child to improve personality and social development : ‘’*I want my child to be social and happy*’’ 20% of them indicated school adjustment: ‘’*Preparing for elementary... not to have difficulties when starting to school*’’ and 14,29% of them mentioned academic success. The least expectation from preschool was having friends (2,86%) and language development (2,86%).

Table 12. Positive effects of preschool education

	f	%
Communication skills	23	65,71
Academic skills	6	17,14
Self care skills	4	11,43
Self-regulation skills	2	5,71
Total	35	100,00

Mothers were also asked about positive effects of preschool education. 65,71% of them pointed out communication skills, 17,14% of them academic skills: *‘‘There has been considering development about my child’s pencil, scissors and paper using.’’* 11,43% of them self-care skills: *‘‘He started to tidy his room’’* and 5,71% of them self-regulation skills.

Table 13. Things mothers want to change at preschool education

	F	%
Nothing	7	38,89
Being full day	5	27,78
Continuity	2	11,11
Preparedness to elementary	2	11,11
Improving communication	1	5,56
Less crowd classes	1	5,56
Total	18	100,00

As seen on the Table 13, 38,89% of the mothers didn’t want to change anything whereas 27,78% of them wants preschool education to be a full day: *‘‘I want preschool education to be a full time because half time is not enough’’* Also, 11,11% of them wants continuity on the education and preparedness to elementary school. The least things they want to change were improving communication between home and school (5,56%) and less crowd classes (5,56%): *‘‘Classes are so crowded... needs to be reduce’’*

Parents were also asked if they send their child to preschool education even they are not working in a job. 93,33% of the parents indicated that they would where as 6,67% of them indicated they wouldn’t. Effects of the preschool educated mother to their view about preschool education were given on the Table 15.

Table 14. Preschool educated mother

	f	%
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<i>Being a preschool educated mother</i>		
No	25	86,21
Yes	4	13,79
Total	29	100,00

Table 14 (continued)

<i>Effect of being preschool educated mother on sending child to preschool</i>		
It effected	3	75,00
It didn't effected	1	25,00
Total	4	100,00
<i>Changes that preschool education made on the mother</i>		
Don't remember	2	40,00
Having friends	1	20,00
Fun learning	1	20,00
Learn to share	1	20,00
Total	5	100,00

As seen on the Table 14, 86,21% of the mothers didn't receive any preschool education. When preschool educated mothers were asked if this education effect their opinion about sending their child to preschool education 75% of them indicated that it did. Beside this 40% of them didn't remember the changes preschool education might make on them whereas %20 of them said having friends, learning in a fun way: '*Play and learn!*' and learn to share.

DISCUSSION, CONCLUSION AND IMPLICATIONS

This study was conducted with the purpose of examining the views of working and non-working mothers about early childhood education. In this section, in accordance with the main purpose of the study, the findings obtained within the scope of the study will be discussed in the light of the literature.

That working and non-working mothers mostly responded "Yes" to the question "Is early childhood education necessary?" in the semi-structured interview form designed for examining the views of working and non-working mothers about early childhood education, could be considered as a significant indicator of the importance given to a professional and high-quality early childhood education. Parents reported that early childhood education is necessary in terms of the effects it has on children's development. Parents mostly think that early childhood education is necessary. In similar studies, it was suggested that, given the effects it has on developmental fields, early

childhood education is necessary and it has positive effects on children's gains (Qadiri & Manhas, 2009; Şahin, Sak & Şahin, 2013).

In the semi-structured interview forms designed for examining the views of working and non-working mothers about early childhood education, it is seen that the item "socialization" under the sub-dimension of parents' justifications for sending their children to kindergarten, has the highest mean score. That this item had the highest score could be related to the fact that parents see the preschool years as a period in which the social rules and the effects of children's peer relations on their social/psychological health are experienced. Metin et al. (1993) found that, although parents provide the adequate educational environment and materials needed for their children's development at home, children would need settings arranged systematically to socialize and reap benefit through social relations with peers. In their study, when parents' expectations from kindergarten are discussed, it is seen that the expectation "He or she would learn social behaviors" comes first. In this regard, it could be said that this result is consistent with the findings of the present study. Furthermore, one of the statements that had a high score is the statement "academic skill development" under the sub-dimension of the item "parents' justifications for sending their children to kindergarten" in the semi-structured interview form for parents. It could be suggested that parents give importance to academic skill development. In the study conducted by Kıldan in 2012, it was suggested that parents' expectations were relatively high in preschool children's readiness for school and life. In this regard, it is considered important to raise awareness about laying the foundations of most of the skills and knowledge during preschool period.

In the study, it is a common finding with Arnas-Aktaş's study (2013) that the statement "being close to our home" under the sub-dimension of "points to consider while choosing the kindergarten" has the highest score. It could be suggested that mothers chose the schools close to their home because of the financial reasons or the fact that preschool children are too young, and therefore, in case of need, they could often visit the school and observe their children.

After examining the findings obtained through the analysis of the responses given by the parents to the questions in the semi-structured interview form designed for investigating the views of working and non-working mothers about early childhood education, it is seen that the item "acquisition of personal/social development" under the sub-dimension of "parents' expectations from early childhood education" had a high score. The reason of this might be considered as the

indicator that the fact that the foundations of personal and social development start to be laid during young ages, was realized by parents. In addition, in a study conducted by Özen-Altınkaynak and Yanıklar in 2014, the expectations of parents towards the social/emotional development of children were examined and most of the parents reported that they agreed with the statements about their children's social/emotional development. In this regard, the study is consistent with the study conducted by Özen-Altınkaynak and Yanıklar (2014).

In the study, it was seen that under the sub-dimension of “the positive effects created by early childhood education on the child”, the statement “communication skills” had a high score. It is thought that parents give importance to communication in preschool period. It is understood that it's important to lay sound foundations for communication skills, which are considered as the product of a learnt behavior and skill, from young ages (Ergin, 2003).

That the statement “there is nothing that I want to change in early childhood education” under the sub-dimension of “the things desired to be changed” had a high score in the semi-structured interview form, could be perceived as an indicator that parents were generally satisfied with the early childhood education and its operation. In similar studies (Kol, 2015), it was suggested that parents had a positive perception about early childhood education.

After examining the findings obtained through the semi-structured interview forms designed to investigate the views of working and non-working mothers about early childhood education, it was determined that most of the parents, even if they didn't work, were willing to send their children to an institution of early childhood education. In studies conducted by Tokuç (2007) and Kaya (2002), most of the mothers reported that, in case they would work somewhere, they would send their children to kindergarten even if the daycare and educational needs would be met at home. And this shows that all parents, working or non-working, believe in the importance of early childhood education.

As a result, it was suggested that working and non-working mothers believe in the importance of early childhood education, and they desire the early childhood education for their own children. In addition, it was also suggested that children's socialization, academic skill development and their development as a whole are some of the justifications of parents for sending their children to kindergarten. In short, it was understood that mothers believe in the importance of early childhood

education and promoting children's general and academic development, and send them to institutions of early childhood education consciously.

According to the study results, these implications could be suggested:

- The quality of early childhood education could be improved.
- Early childhood education could be generalized.
- It could be given importance to parental education and parental involvement in the institutions of early childhood education.
- Parents could be informed through encouraging them to attend the events, such as conferences, seminars, etc., arranged concerning the early childhood education.

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Reverse Culture Shock:

How to Help Collectivistic International Students Re-adapt to Their Own Cultures.

Hussain Y. Sama, MBA
University of the Incarnate Word

Abstract

This paper discusses the international students' experience with both adjusting to the host culture and re-adjusting to their own cultures. When international students leave their countries to study abroad, they go through adaptation process. Similarly, when they go back to their countries, they struggle with the re-adaptation process and reverse culture shock (RCS). Some studies showed that there is a connection between cultural differences and adaptation and re-adaptation processes. Also, these processes can be more difficult for international students who come from cultures that have no common traditions with the host country. Some universities prepare their international students for the re-entry experience before they leave the United States. However, collectivistic international students find it harder to fit in their own cultures after they study in individualistic countries. Therefore, the American universities should arise their collectivistic international students' awareness of RCS earlier during their adaptation process.

Keywords: International students, cultural differences, adaptation process, culture shock, re-adaptation process, reverse culture shock.

Introduction

The idea of studying abroad is not something new and the international students' experiences associate with struggles and challenges (Furnham, 2010; Zhou, Frey, & Bang, 2011). One of the most common issues that international students face when they adapt to the host culture is culture shock (Brown & Holloway, 2008; Furnham, 2010). Similarly, when international students return

to their countries, they struggle with the re-adaptation process, which causes Reverse Culture Shock (RCS) (Butcher, 2002; Pritchard, 2011; Young, 2014). However, Butcher (2002) indicated that many countries do not pay attention to their students' re-adaptation experience when they come back. Therefore, American universities should prepare collectivistic international students for RCS early during their adaption process.

The statistics from the Institute of International Education (2015) show that the number of international students in the United States has been increasing constantly. The number of international students had increased by 195,129 in the last five years (Institute of International Education, 2015). Moreover, Zhou et al (2011) mentioned that the USA has been a target for many international students and the international students' adaption experience has been studied extensively.

Studying Abroad and the Adaptation Experience

When international students travel to study abroad, they have to adapt to the new culture (Zhou et al., 2011). The adaptation process refers to the students' ability to learn the norms of the new environment and to fit into the new culture (Cemalcilar & Falbo, 2008; Zhou et al., 2011). The adaptation phase is challenging for many international students and they face some issues and difficulties (Cemalcilar & Falbo, 2008; Lacina, 2002; Zhou et al., 2011). This paper will discuss two major challenges that international students experience during their adaptation process, which are cultural differences and culture shock.

Culture Differences

Cultures are different and understanding the dynamic of the American culture is one of the obstacles that international students face when they come to study in the United States (Lacina, 2002, Hsieh, 2007). In addition, cultural similarities impact the adaptation process; so foreign

students fit easily when the cultural norms and traditions of their home countries and the host country are alike (Zhou et al., 2011). Moreover, students who understand and accept the cultural difference can successfully adapt to the host culture (Lee and Rice, 2007; Zhou et al., 2011). Finally, Lee and Rice (2007) revealed that it is incumbent upon the schools to share the adaptation process burden with the students.

Culture Shock

There is a debate about who used the term Culture Shock in the English language literature first; however, Kalervo Oberg is one of the pioneers in culture shock studies and theories (Furnham, 2010; Dutton, 2011). Researchers have been studying culture shock for the past 60 years and they seem to have similar thought when it comes to defining culture shock (Dutton, 2011). Culture shock can be defined as mental, emotional, or physical response that people may experience when they expose themselves to different cultures (Dutton, 2011; Furnham, 2010; Young, 2014).

Brown and Holloway (2008) discussed different models of culture shock and they emphasized that most of the models described the first stage as enthusiasm or one where international students start their journeys with excitement and joy whereas the frustration and stress of being in a different culture comes in late stages. For example, Oberg's model is a popular one and it includes four stages. The first one is the enthusiasm of exploring the new culture, the second one is realizing culture differences, the third one is dealing with the norms of the new culture, and the last one is adjusting to the culture (Brown & Holloway, 2008; Dutton, 2011). However, Brown and Holloway (2008) argued that the students feel the stress and frustration first when they move to unfamiliar culture, then their experience become exciting when they understand the culture and adapt to life there.

Returning Home and the Re-adaptation Process

After students finish studying abroad, they go back home to start new lives. According to Butcher (2002) the majority of international students choose to go back to their countries. When international students return to their countries, they go through the re-adaptation process and it common for them to struggle with RCS (Butcher, 2002; Pritchard 2011; Young, 2014).

Reverse Culture Shock (RCS)

Reverse culture shock can be defined as the process of students' re- adaptation to their own cultures after they have studied abroad and adapted to another culture (Furnham, 2010;Young, 2014). Previously, this paper discussed culture shock and how students experience it as they explore a new culture. When students learn a new culture and the traditions of the host country, they not only adapt to this culture, but they also change. For example, Pritchard (2011) conducted a study about Asian students experience with the re-adaptation process after they studied in the United Kingdom (UK). After interviewing 27 Asian students, from Taiwan and Sri Lanka, she indicated that studying abroad gave these students the opportunity to become more independent and to reevaluate their roles within their families when they returned. Therefore, she concluded that what makes the re-entry process more difficult is the contrast between the UK and their own cultures in terms of individualism and collectivism (Pritchard, 2011).

Some people may wonder why students face RCS even though they are familiar with their own cultures and surrounded by families and friends. There are some factors of RCS and this paper will explain two factors, which are expectations and relationships.

Expectation. What students have in their minds when they return to their countries play a significant role in RCS (Butcher, 2002; Young, 2014). For instance, some students may think that they are familiar with their own cultures and it would be easy for them to fit there. However, they

do not put the impact of living in another culture on their personalities, in perspective, which make it hard to re-adjust. So, they struggle with RCS (Young, 2014). Butcher (2002) said that job hunting is another example of students' disappointing expectations. When these students earn advanced degrees and go back home, they anticipate they will find the jobs of their dreams easily. However, it usually takes longer than what they expect and some of them end up doing something that is not even related to their studies (Butcher, 2002).

Relationships. Relationships and communication impact international students' experiences on returning home (Christofi & Thompson, 2007; Young, 2014). After students leave their countries, it becomes harder to maintain the same relationships with their families and friends when they return. According to Young (2014), some international students sense that they are not part of their families anymore. For example, when they return they start learning some shocking news that their families had hidden from them such as parents getting divorced (Young, 2014). Some studies emphasized that studying abroad experience may also jeopardize the students' friendships when they return because they are not connected with their friends anymore (Butcher, 2002; Christofi & Thompson, 2007; Pritchard, 2011).

Dealing with RCS

There are two significant components that impact the severity of RCS, which are the duration of studying abroad and the student's attachment to the host culture. Young (2007) stated that the duration of the time student spent studying abroad determines the level of RCS. For example, a student who spent 6 to 12 months studying abroad may not struggle with RCS as much as someone who spent four or five years abroad. Moreover, Pritchard (2011) mentioned that students who immersed and adapted successfully to the culture of the host country find it more difficult to fit in their own cultures.

Butcher (2002) and Young (2014) argued that providing international students with the needed support and preparation before they return home helps them to re-adjust. However, many countries do not pay attention to their returned students (Butcher 2002). The number of students who choose to study abroad has been increasing over the past fifty years and the United States has been attracting an enormous number of international students (McLachlan, 2009). Therefore, Young (2014) suggested some techniques to help universities prepare their international students for the re-entry process such as workshops, communication activities, and socializing programs.

Discussion

The international students experience is challenging and it takes time and effort for these students to adjust to the host culture (Zhou et al, 2011). However, their struggle does not end upon their arrival to their home countries, but they have to go through re-adaptation processes to their own cultures (Butcher, 2002; Pritchard, 2011; Young, 2014). Cultural differences play significant roles in the international students' adaptation process (Lee and Rice, 2007; Zhou et al., 2011) and the re-adaptation process (Pritchard, 2011).

As noted in the case of Pritchard (2011) evaluation of Asian students' experience with re-adaptation process that they had struggled after studying in the UK because of their conflicted cultural identities. In other words, the conflict is between their old Asian collectivistic cultural identities and their new Western individualistic identities (Pritchard, 2011). Thus, cultural differences determine the severity of RCS.

The Institute of International Education (2015) revealed that the top five international students groups in the United States based on their countries are Chinese, Indians, South Koreans, Saudi Arabians, and Canadians. In addition, based on Hofstede's cultural dimensions theory, China, South Korea, and Saudi Arabia scored high in collectivism (The Hofstede Centre, n/d).

Therefore, it is evident that the United States hosts a large number of international students from collectivistic societies.

According to Pritchard (2011), international students who become attached to the culture of the host country during their adaptation process are more likely to have a hard time re-adapting to their own cultures. Some universities provide training sessions and socializing activities to prepare their international students for the re-adjustment experience before they leave the United States (Young, 2014). However, this paper suggests that American universities should prepare collectivistic international students for the re-adaptation process earlier when they start their studying abroad journeys. We can use the two factors of RCS expectations and relationships to support this suggestion.

Butcher (2002) and Young (2014) indicated that international students sometimes think that they will readjust to their cultures easily. However, they often struggle with RCS because of their unrealistic expectations. Moreover, some studies emphasized that it is hard for many international students to maintain the same strong relationships with their families and friends when they return (Butcher, 2002; Christofi & Thompson, 2007; Pritchard, 2011). Furthermore, most international students struggle with the re-adaptation process due to cultural differences in terms of individualism and collectivism (Pritchard, 2011). Additionally, the United States hosts thousands of international students from collectivistic countries (Institute of International Education, 2015). Consequently, if the universities educate their collectivistic international students about the re-adaptation issues earlier, they will have better chances setting the right expectations and finding ways to strengthen the relationships with their people back home.

Conclusion

This paper explored international students' experiences with adaption and re-adaptation

processes. When international students study abroad, they need to adjust to the norms and traditions of the new culture (Zhou et al., 2011). In addition, when they return back to their countries, they need to re-adjust to their own cultures (Pritchard, 2011; Young, 2014). Many international students face RCS during re-adaptation (Butcher, 2002; Pritchard, 2011; Young, 2014). More important, the students from collectivistic cultures face more difficulties to fit in their cultures after studying in individualistic countries (Pritchard, 2011) Thus, it is incumbent upon the American universities to provide their collectivistic international students with re-adjustment guidance and preparation early during their adaption process to reduce the possibility of RCS.

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Armenian Population Before and After Deportation According to Armenian Resources

Savas Eğilmez*

Abstract

The issue of determination the population of the Armenians who lived in Ottoman administration has been discussed for a long time. The reason of updating this population discussions intensely, no doubt, it is due to the article 61 of 1878 dated Berlin Treaty which wanted reforms for Armenians where they lived majority. Because of this reason, after the Berlin treaty, primarily The Armenian Patriarchate, secondly Armenians started to say that the Armenians had more population than Muslims and they published false and exaggerated statistical informations about their population. Despite that Ottoman Empire did census fort he determenine the realy population of Armenians. However, The Patriarchate was not interested in the data about real Armenian population. After that, The Patriarchate, to found an indipendent Armenian State in eastern Anatolia, struggled to prove that Armenians had the majority of population. Thus, The Patriarchate wanted to convince the western countries which supported the Armenians.

In this study, it was investigated that the Armenian population before and after relocation according to Armenian and western resources, especially, except Turkish resources. According to this population data, the reality of Armenians so-called genocide claims were examined. The population and number of death which was claimed by Armenians was compared and simple but huge contradictions were found out.

Keywords: Armenians, Population of Armenians, East Anatolia, Relocation

The matter of determining Armenian population living within Ottoman Empire is a subject being discussed for long years. The reason of bringing intensely these population discussions forward is of course the effect of the provision of Article 61 of 1878 Treaty of Berlin on making reform in regions where Armenians intensely live. This is why Armenians, the Armenian Patriarchate being in the first place, have taken an action after Treaty of Berlin and started to announce false, exaggerated statistics, asserting as if the Armenians were more densely populated in the region than Muslim public. On the other hand, Ottoman Empire has also started to conduct

* Atatürk University, Faculty of Letters, History Department, 25240 Erzurum/Türkiye

population censuses for determining real population figures. However, the Patriarchate has disregarded these data and moreover, they've tried to deceive western countries supporting them in establishing an independent Armenian State specifically in Eastern Anatolia by proving the majority of the population in the region belongs to them.

For this purpose, the first Armenian population statistic is issued on behalf of the Patriarchate by Patriarch Nerses, however neither of the results published by the Patriarch Nerses and Ottoman Population and Statistic Department is accepted by the attendants of Berlin Conference⁶.

Population censuses conducted by the Ottoman Empire is different from the European Countries in terms of purpose, content and population determining method⁷. The reason for this is that population census conducted in Ottoman Empire is rather for determining the population to be enrolled in the army services and the population to be taxed. Accordingly, population censuses conducted before 1909 were not modern censuses and only Muslim male population was subjected to census⁸. These deficiencies are also seen in the population of non-Muslim subject. As the non-Muslims between the ages of 10 and 75 were subjected to census due to poll tax (jizya) they pay, it wasn't possible to create a clear statistic. Most of them being exempted from tax was another factor making the population statistic difficult. Accordingly, population censuses conducted after 1909 are important for putting forth a more realistic statistic⁹. Based on all these, Ottoman population censuses offers more realistic information for recording Muslim and non-Muslim citizens living under the protection of Ottoman Empire.

According to the Ottoman population censuses of the year of 1893, population of Ottoman Armenians including Istanbul and neighborhood was 1,001,465. This figure was 1,031,824 in 1895; and 1,042,374 in 1897 according to a schedule, and showed a regular increase¹⁰. According to the population census conducted in 1910/ 1911, Armenian population was 1,140,563¹¹. And in

⁶ Ermeniler: Sürgün ve Göç, (Ed. Hikmet Özdemir-Kemal Çiçek-...), TTK Yayınları, Ankara 2010, s. 6.

⁷ Justin McCarthy, "The Population of Ottoman Syria and Iraq, 1878-1914", *Asian and African Studies*, 15/1, 1981, p. 3-44.

⁸ Kemal H. Karpat, *Ottoman Population, 1830-1914*, The University of Wisconsin Press, Madison 1985, p. 9.

⁹ Karpat, *Ottoman Population, 1830-1914*, p. 6.

¹⁰ Karpat, *Ottoman Population, 1830-1914*, p. 152, 156, 160.

¹¹ Stanford J. Shaw, "The Ottoman Census System and Population, 1831-1914", *International Journal of Middle Eastern Studies*, III, September 1978, p. 13.

1914 census, Armenian population has been 1,294,831¹². Accordingly, Armenian population is not decreased as of 1878 as it is said but contrary to this, it was increased.

Foreign diplomats have also kept records on the population of the Ottoman Armenians. Pallavicini, the ambassador of Austro-Hungarian Empire in Istanbul has stated in his report he has sent to his government on June 28, 1913 that Armenian population in Anatolia has never been more than 1,600,000¹³.

The German Von Kühlmann, another ambassador, had said on May 28, 1913; “it is impossible to perform the reforms planned for Armenians in Anatolia. Because the majority density does not belong to Armenians. Accordingly, claims of Armenians in this geography may never be successful.” According to him, number of Armenians living in the Ottoman Territories was 1,200,000 and he has said that he has obtained these figures from Armenian sources. Again, Radowitz, another German ambassador in Istanbul has exaggerated in his report dated October 4, 1916 and stated that there were 2,500,000 Armenians living in the Ottoman Empire¹⁴. However, even Dr. Lepsius has found this figure exaggerated and showed the figure as 1,845,450 when transferring to his book¹⁵.

Western and Armenian sources giving information about the Armenian population before deportation for the whole Eastern Anatolia and Ottoman Empire generally emphasize figures as 1,5 – 2 million.

Armenian assertions related to the population are based on generally, primarily Patriarch Nerses Varjabedian (1878), Kirkor Zohrap (1912), ambassador Henry Morgenthau’s book “History of Ambassador Morgenthau” published in 1918 and other Armenian Patriarchs’ declarations.

¹² Karpat, Ottoman Population, 1830-1914, p. 189.

¹³ Ermeniler: Sürgün ve Göç, p. 18.

¹⁴ Ermeniler: Sürgün ve Göç, p. 18-19.

¹⁵ Johannes Lepsius, Deutschland und Armenien 1914-1918, Sammlung Diplomatishcher Aktenstücke, Mit einem Vorwort Zur Neuausgabe von Tessa Hoffmann und einem Nachwort von M. Rainer Lepsius Bremen 1986, p. 296.

While Armenian Patriarch Hoovannes Arsaruni¹⁶ is showing the Armenian population as 2.1 million in 1912-1913, Patriarch Nerses Varjabedian has sent the following contradictory information about Armenian population to 1878 Berlin Conference.

For 1880, first he has given the figures as 563,677 and later 805,745, then he has shown the Armenian population in the Eastern Anatolia for 1880 as 1 million 150 thousand¹⁷. The same Patriarch has given the figures of 1,630,371 for the Eastern Anatolia Armenian population for 1881 and 743,371¹⁸ for 1882¹⁹.

Marcel Leart²⁰ has stated that the population of Armenians in the Eastern Anatolia for the year of 1882 as approximately 1 million 630 thousand. The same source states that there are 2 million 660 thousand Armenians are living in the whole Ottoman Empire. Major Henry Trotter, the population specialist at the English Embassy states the Armenian population in Bitlis, Hakkâri, Erzurum and Van Region as 373,500 in his report dated February 15, 1882²¹. Major Trotter has also expressed the following in his report; “Although Armenian population in Erzurum and Van was tried to be shown by the Armenians as 1 million 150 thousand at the Armenian National Meeting held last fall, the real population figure does not exceed 450 thousand. After all, in the records sent to the embassy by the Patriarchs, Armenian population is stated as 373,500. Accordingly, this figure being 1 million 150 thousand in 1882 is not convincing at all. Assertion of the increase in the population in this region by 777 thousand within 2 years is fantastic.”

Ceride-i Şarkıye, the Armenian newspaper published in Istanbul on December 3, 1886, has given the population of all Armenians, Catholic, Orthodox and Gregorian, in Ottoman Empire as 1 million 263 thousand²². Marcel Leart shows the whole population in Erzurum, Van, Bitlis,

¹⁶ Morgan, Jacques de, “The History of the Armenian People”, Hairenik Association and Press, Boston, 1918, p.368-9.

¹⁷ Foreign Office. 424106, No.273, Enclosure I; F.O. 424/106/200: As is coded in The National Archives; F.O.424/107, No. 135, Enclosure I; F.O. 424/132/46.

¹⁸ F.O. 424/132/46.

¹⁹ Marcel Leart, *La Question Armenienne a la Lumiere des Paris*, 1913, p. 59-60.

²⁰ Marcel Leart: actual name Kirkor Zöhrap, served as a Member of Parliament on 1908 and 1914 Assemblies, used the name Marcel Leart in his research papers. (Gale Encyclopedia of the Mideast & N. Africa: Krikor Zohrab)

²¹ Report of the Major Henry Trotter, dated February 15th, 1882 (Reference : Foreign Office 424/132, n°46, annexe 5)

²² Djeridei Sharkieh meaning Eastern Newspaper, published in Istanbul during the years 1885-1913, in Armenian language.

Harput, Diyarbakır and Sivas in 1912 as 2,615,000 in total, as 666 thousand Muslim Turks and 1 million 118 thousand Armenians.

In his book “Armenia in the Way to Independency”, Richard Novanisian asserts that Armenian population in Turkey in 1914 is 1.5 - 2 million²³. In his book “Armenian History”, Hrant Pastermadjian asserts that Armenian population in the Ottoman Empire in 1914 is 2.1 million. In his book “History of Armenian Society”, Jacques de Morgan gives the Armenian population as 2.381 million for 1914²⁴.

In the protocol Armenian delegates A.A.Aharonian and Baghos Nubar have signed at Paris Peace Conference on February 12, 1919, it is stated that there are 1 million 40 thousand Armenians alive. This statement is also confirmed by the Prime Minister of Greece, Venizelos, at the same Conference ²⁵.

According to the report prepared by the Near East Committee, there are 300 thousand²⁶ in Syria in 1921 and approximately 1 million Armenians in today’s Armenia²⁷. The Near East Aid Committee has stated in its report dated April 22, 1922 with number 266 and submitted to the USA Senate that no track of massacre is seen in the region²⁸.

In his article published in Russian in the journal “Revolutsionniy Vastok”, the Armenian originated Russian journalist and historian A. A. Lalaian²⁹ states that there were 1 million 200 thousand Armenians living in 5 different regions in Caucasia in 1918³⁰.

²³ Hovanissian, Richard. Armenia On The Road To Independence, Los Angeles, 1963, p.9.

²⁴ Morgan, Jacques Jean Marie de. Histoire du Peuple Armenien, Berger-Levrault, Paris 1919, p.297.

²⁵ <http://armenians-1915.blogspot.com/2008/07/2719-armenian-authorities-on-issue-of.html>. Armenian Genocide Resource Center. The Largest Resource Center On Armenian Genocide, Covering 3000+ Articles, 160+ Free E-Books, 300+ Research Papers, Historical Newspaper Screen Shots Dates Back to 1800’s, 90+ Videos, Eyewitness Accounts, Regular Updates

²⁶ Ibid p.4

²⁷ Ibid p.5.

²⁸ <http://armenians-1915.blogspot.com/2008/02/2335-free-e-book-near-east-relief.html>. Armenian Genocide Resource Center. The Largest Resource Center On Armenian Genocide, Covering 3000+ Articles, 160+ Free E-Books, 300+ Research Papers, Historical Newspaper Screen Shots Dates Back to 1800’s, 90+ Videos, Eyewitness Accounts, Regular Updates.

²⁹ A. A. Lalaian, Counter Revolutionary Role of the Dashnagzoutiun Party 1914-1923. Kaynak Yayinevi, p.103.

³⁰ <http://www.tallarmeniantale.com/lalayan.htm>

As a result, according to almost 50 reports, the Armenian population is at least 743 thousand and at most 2 million 380 thousand. According to most of the resources we have addressed above, maximum 1 million 400 thousand Armenians have lived in the region in the years between 1878-1914. Again when the resources holding the figures high are considered, the number of Armenians living within the boundaries of empire is between 1 million 600 thousand and 1 million 670 thousand.

Population data of Armenian Patriarchate are given exaggeratedly for political purposes and intended to be used as a trump in international agreements. Patriarchate has paid special attention on population censuses specifically at six cities known as Six Provinces³¹. Patriarch Nerses announcing the Armenian population in Eastern Anatolia region as 2,660,000 at Berlin Conference has been an exaggerated statistic and he has tried to put forth the lie of their population being more than the Muslim population³². The Patriarchate has given the total population of Christians in Six Provinces as 1,183,000 when giving the population rates in 1912³³. With this rate they have intended to show that they have more population than Muslim population. However, these population data is not respected much, and so, a former Patriarch, Malachia Ormanian, has stated that the total Armenian population living in the boundaries of the Ottoman Empire is 1,887,900³⁴.

For sharing the Ottoman Territories, a population table is prepared by England over Ottoman population statistics and data given by the Armenian Patriarchate³⁵ and as a result, Armenian population living in the Ottoman Territories is shown as 1,602,000. However, the result given by the English people was also exaggerated. Such that, while England was giving this figure as 1,056,900 in 1913, they have exaggerated this figure in 1919 and given as 1,602,000. Probably, as the basis of this exaggeration, the Armenian Patriarchate had influence on Armenian Lobby at London Foreign Affairs³⁶.

³¹ Justin McCarthy, *Muslims and Minorities, The Population of Ottoman Anatolia and the End of the Empire*, New York University Press, 1983, p. 50.

³² Marcel Leart (Kirkor Zehrap), *La Question armenienne a la lumiere des documents* (Paris: A Challamel, 1913), s. 50-59'dan naklen Karpas, *Ottoman Population, 1830-1914*, p. 54.

³³ McCarthy, *Muslims and Minorities*, p. 48-49.

³⁴ *Ermeniler: Sürgün ve Göç*, p. 23.

³⁵ Bu tablo için bkz. *Ermeniler: Sürgün ve Göç*, p. 26-27.

³⁶ *The Statesman's Year Book*, London 1913, s. 1306; *Ermeniler: Sürgün ve Göç*, s. 27-28.

The population statistic given by David Magie who has attended to Paris Conference as the USA delegate appears as the statistic closest to the proximate. Magie has asserted that the Armenian population is a little more than 1,550,000 in total when Istanbul is included³⁷.

Felix Weber, who has been in Turkey, has asserted in his article “Die Armenier” in Glarner Nachrichten Newspaper in Switzerland that the total Armenian population throughout Asia is 1,000,000³⁸. In H. F. B. Lynch’s two volume book having the feature of a travel book, Armenian population is shown as 1,325,246³⁹. The French scientist Daniel Panzac has stated that Armenian population living in the Ottoman Territories was 1,500,000 -1,600,000 before the war⁴⁰. Again, in his books, Ludovic de Contenson has stated that population of Armenians living in the Ottoman geography in 1901 was 1,383,779⁴¹. It is emphasized that this figure was 1,400,000 before 1914⁴².

Some specific academicians have recently performed studies on Armenian population living in Ottoman Territories before 1914. Justin McCarthy, an academician from the USA, is one of the leading names among these academicians. He has given in the statistics of 1914 the total Armenian population living in the Ottoman Territories as 1,698,301 on the basis of Ottoman annuals and some resources⁴³. However, these data is not matching the data of 1914 Ottoman official population census and is 400,000 more⁴⁴.

Stanford J. Shaw has prepared a chart with reference to the documents of General Statistics Administration and the Ministry of Internal Affairs, Birth Registration Administration (İstatistik-i Umûmî İdaresi ve Dahiliye Nezareti Sicil-i Nüfus İdaresi). According to the census in this table, Catholic Armenians were also subject to census and total Armenian population before 1914 was given as 1,140,563. In 1914 statistics, total Armenian population was given as 1,229,007. Accordingly, this figure has reached to 1,294,851 only by the attendance of the Protestant

³⁷ Ermeniler: Sürgün ve Göç, p. 33

³⁸ Glarner Nachrichten und der freie Glarner, 20 Ekim 1896- Schweiz.

³⁹ H. F. B. Lynch, Armenia, Travels and Studies, (Vol. II), Longmans, Green, and Co., London 1901, p. 412-413, 428.

⁴⁰ Daniel, Panzac, Population et Sante Dans L’Empire Ottoman (XVIIIe- XXe siecles), Les Editions ISIS, İstanbul 1996, p. 204.

⁴¹ Ludovic De Contenson, Chretiens et Musulmans, Librairie Plon, Paris 1901, p. 150.

⁴² Ludovic De Contenson, Les Reformes en Turquie d’Asie, Librairie Plon, Paris 1913, p. 10.

⁴³ McCarthy, Muslims and Minorities, p. 112.

⁴⁴ Ermeniler: Sürgün ve Göç, p. 42.

Armenians⁴⁵. As a result of taking 1895, 1906, 1911-1912 population censuses carried out by the Ottoman Empire as the basis, a study performed in 2004, in Turkey also gives information on statistic and number of Armenian population living in the Ottoman Territories. As a result of official data obtained in this study, population of Armenian living in the Ottoman Territories is determined as 1,600,000 by including Protestants⁴⁶.

Results Reşit Saffet Atabinen has published in 1918 in Geneva have played an important role on distorted Armenian population and revealing real population statistic. According to these results, it is said;

“The subject Six Provinces was sheltering a total population of 5,750,000 and only 1,200,000 of them were Armenians. When 400,000 Armenians living in different regions of the Empire are added to this, the total population cannot exceed 1,600,000.

More than 450,000 of this population have passed to Iran and Russia for desertion or fighting against Turks in Russian ranks or being afraid of retaliation of Turks. 800,000 or 900,000 Armenians are still in Istanbul, Izmir, Konya and living in exile; 1,350,000 Armenians in total are living out of the Eastern Anatolia. According to this calculation which its accuracy shall be proven and put forth one day by an examination or investigation, about 250-350 thousand Armenians against 2,000,000 Turks have lost their lives in war.

Today, only 900,000 Armenians are left from 1,200,000 Armenians living in Six Provinces before war. So, this is the population of the Armenians which 4.5 million Muslims shall be depending and right of independence shall be given to.”⁴⁷

Based on all these census and statistics, Armenian population living in the Ottoman Territories indicates a range between 1,300,000 and 1,700,000. It is possible to say that Ottoman population censuses and statistics are more accurate as they are based on official documents. None of the population statistics Armenian Patriarchate, western ambassadors and researchers have given exaggeratedly for demolishing Ottoman Empire and establishing an Armenian State in the Eastern

⁴⁵ Shaw, “The Ottoman Census System and Population, 1831-1914”, s. 13; Ermeniler: Sürgün ve Göç, p. 44-45.

⁴⁶ Servet Mutlu, Ottoman Cencuses and Ottoman Population Once Again, Başkent Üniversitesi, Yayınlanmamış Çalışma, Ankara 2004, Tablo V.

⁴⁷ Kara Schemsi, Les Turcs et La Question D’Armenie, Ceneve 1918, p. 13.

Anatolia has matched the Ottoman population censuses and there were contradictions between themselves. These statistics and censuses serving to political goals usually stalemated themselves also and are not respected in the historical reality shadows.

Armenian assertions meet at the point that approximately 1.5 million Armenians have died during deportation. It is impossible to kill this much people within 5 months in the Eastern Anatolia in the conditions of 1915. In this respect, for executing a massacre the Armenians allege, 10 thousand people should be killed each day within 5 months. This means, 5 thousand people should continuously kill people without eating, resting or sleeping for 5 thousand hours. Moreover, although there is no mass grave of Armenians is found until now, at least 3 thousand mass graves are needed to burry 1 and a half million persons. However, although almost 300 mass graves of Turks are found, not even one mass grave of Armenians is seen.

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An Evaluation of Student Satisfaction with Distance Education Programs at Kocaeli Vocational School

Prof.Dr.Zafer Dulger
Kocaeli University, Turkey

Abstract

Distance Education programs are gaining more and more acceptance all over the World. Kocaeli Vocational School (KVS), University of Kocaeli, Kocaeli, Turkey, offers 3 programs in the Distance Education Unit. These 2 year programs are Computer Programming, Business Administration, and Accounting and Tax Application programs. Student satisfaction with these programs is of vital importance as it directly affects preferability and success of the programs. This study investigates student satisfaction with the three distance education programs offered at KVS. A questionnaire adapted from The National Student Survey (NSS) is used to collect and reflect the opinions of the students. The questionnaire consisted of 24 questions in 7 groups; teaching on my course, assessment and feedback, academic support, organisation and management, learning resources, personal development, overall satisfaction. Student satisfaction levels are evaluated to assess the effect of employment, age, and gender. 56 students from Accounting and Tax Application, 65 students from Computer Programming, and 74 students from Business Administration program participated in the survey. The evaluation of the survey reveals that student satisfaction rates are 52%, 58% and 73 % for Computer Programming, Business Administration, and Accounting and Tax Application programs, respectively. This result raises questions about the success of the programs. Issues regarding interaction and course schedule demand more attention. Findings of the evaluation are helpful for the management of KVS and its instructors to modify the way the courses are offered.

Keywords: Distance education, Student satisfaction, Vocational school

Introduction

Distance education has been in high demand since the early 1980's. In today's world, many colleges and universities are offering internet based distance education. Adults and working students prefer distance education due to its flexibility and convenience. In 2012, According to the IPEDS data (the Integrated Postsecondary Education Data System), about 5.5 million, approximately one-quarter of the total enrollment took at least one on-line course. Among those 5.5 million students, about 2.6 million were enrolled in fully online programs the rest took some traditional courses, some online (Ginder&Stearns, 2014). But, distance education also raises questions about its effects, Dulger (2015).. Moore &Thompson (1990) provided a detailed literature survey of the effects and potential of distance education. Wilson & Allen (2011) examined whether there is a significant difference in the success rates of online versus face-to-face learners and concluded that online students' performances were not below than those of face-to-face students and that withdrawal rates and failure rates were not significantly different. Moreover, Wegner et al (1999) stated that students taking a course in an internet-based environment and those receiving instruction in traditional, in-class model achieved similar performances. However, Harris & Parrish (2006) reported that there is a significant difference in the learning outcomes between on line and traditionally offered courses and that in-class students received higher grades and had a lower dropout rate. Consequently, results are mixed, some finding positive results for online learning and others finding negative results, Dulger (2015). One potential cause for this wide variation in the reported results may be due to the different student populations and course contexts. Therefore, distance education raises some concerns about student success and attrition rates, i.e. student retention and successful completion are biggest challenges facing distance education. Schools complain that their distance education students have higher attrition rates than traditional,

classroom students, but there is no consensus as to the reasons why this is so (Henke & Russum, 2000). Lack of technological expertise on the part of both teacher and student, resistance to change on the part of faculty, and hardware limitations are some of the drawbacks to distance learning (Wegner et al 1999).

Student satisfaction is valued to be the most important factor in a sustainable distance education program because it influences the choices of students to prefer a particular institution over others. Therefore, it is of vital importance to understand the factors that affect student satisfaction in distance education programs. Also, these factors help the institutions offering distance education programs to improve the quality of their education, reduce the attrition rates and increase the success of their graduates. Moreover, student's satisfaction with distance education courses and programs provides a means of measuring the effectiveness and quality of online education. Consequently, many research has been conducted on student satisfaction.

Sahin and Shelley (2008) analyzed the variables that affect student satisfaction and noted that as long as students have the skills to use online tools and perceive that distance education is a useful and flexible way of learning, communicating, and sharing, their enjoyment from online instruction will be promoted. They concluded that satisfaction may lead to higher levels of success in the distance education. Kelsey (2000) used a standardized questionnaire, interviews, and observations to utilize to assess interaction and student satisfaction among students. Students expressed their satisfaction with the variety of opportunities for interaction provided in the course, especially face-to-face communications with site facilitators. Students also reported that listening to the lectures and other students ask questions increased their satisfaction with the course. Kuo et al. (2013) investigated the contribution of interaction and other predictors to student satisfaction in online learning settings and found that learner-instructor interaction, learner-content interaction,

and Internet self-efficacy were good predictors of student satisfaction while interactions among students and self-regulated learning did not contribute to student satisfaction. Eom et al (2006) examined the determinants of students' satisfaction and found that instructor feedback and learning style are significant. The findings suggest online education can be a superior mode of instruction if it is targeted to learners with specific learning styles (visual and read/write learning styles) and with timely, meaningful instructor feedback of various types. Anagnostopoulou et al. (2015) examined the correlation between student satisfaction and the student-tutor interaction, the performance of the tutor and the course evaluation by the students. The study involved 81 postgraduate students. A questionnaire of 35 closed type questions was used. The majority of the students were satisfied from their studies, from the tutor's performance and from the communication and interaction with their tutor, while they also provided a positive overall course evaluation. Regarding the course evaluation, they would like the course programme to be better formulated and more clearly communicated. Çallı et al. (2013) investigated the effects of several variables on the learning processes of 930 e-learning students in a distance learning program. It was concluded that satisfaction was affected by perceived usefulness, perceived playfulness and multimedia content effectiveness. Mahmood et al. (2012) compared the level of student satisfaction of graduate distance learning educational psychology course to a traditional classroom educational psychology course taught by the same instructor. It was concluded that distance learning and traditional classroom students experienced a high level of satisfaction. It was determined that there was very slight difference in the levels of student satisfaction in the distance learning and traditional classroom students. Al-Fahad (2010) investigated learners' satisfaction toward online e-learning intended to assess whether substitution of conventional learning with e-learning can improve the educational standard and knowledge of people. The target group consists of 201 university students

(female). The results of the statistical analysis demonstrate that students' satisfaction has been very positive toward elearning as a teaching assisted tool, and provides more benefits than conventional learning.

Undergraduate level education system in Turkey also accommodates distance education at an increasing pace. Since the beginning of 1980's, distance education (DE) programs are accepting students. Currently there are 24 universities offering DE programs in Turkey. Acceptance to higher education or college education (2 year or 4 year) in Turkey is determined by Student Selection and Placement System which consists of 2 examinations: Higher Education Examination and Undergraduate Placement Examination. In 2015, 417.714 students were placed in 4 year colleges and 367.236 students in 2 year colleges. About 8.000 students are enrolled in DE programs in 24 universities, Dulger (2015).

Kocaeli Vocational School (KVS) at Kocaeli University, Kocaeli, Turkey, offers 15 2 year programs in formal education out of which 3 programs are also offered in the distance education system. In order to assess the quality of education of the program, a survey is conducted to determine the student satisfaction. The presented results of this study will help to improve the education experience of our students and prepare them better towards their work life by modifying the program parameters like course schedule, staff attitude and management.

Distance Education Programs at Kocaeli Vocational School

Kocaeli University was founded in 1992 and has about 75.000 enrolled students. Kocaeli Vocational School (KVS) was founded in 1976 and in its 40th year is home to around 6.500 students. Today KVS operates under the management of Kocaeli University. Table 1 shows all programs offered at KVS. The Distance Education Unit at KVS started its operations in 2010 with Business Administration program followed by Accounting and Tax Application program in 2012.

Computer Programming enrolled its first students in 2013. Figure 2 shows Kocaeli University Main Campus. KVS Campus is 20 km from the Main Campus, Dulger (2015).

The curriculum for each program includes around 38 courses in 4 terms. Each term covers 14 weeks of study. In Business Administration, and Accounting and Tax Application programs, courses are offered in distance education format. In Computer Programming program, courses are offered in hybrid format, in which 2 weeks out of 14 cover face-to-face classroom setting study offered at KVS. Students are required to pay fee on a term basis. Students are required to take an online midterm exam for each course at a location of their choice (preferably their residence). Final exams are taken in classroom settings at KVS buildings. Final grade is determined by 20% of midterm exam and 80% of final exam. Students are also required to complete two weeks of practical training.

Instructors use computers in KVS, in their office or in their residence. The teachers and students interact via synchronous communication during live classes. Live classes are also taped and stored in data base so that the students could watch and study the tapes at any time they want. DE programs are managed by Distance Education Unit at KVS. Web Server and Virtual Class applications are provided by two servers with an internet band width of 100 Mbps.

Table 1. Programs offered at Kocaeli Vocational School.

Programs	Full time education	Part time education	Distance education
Computer Programming	X	X	X
Office Management and Executive Assistantship	X	X	
Electricity	X	X	
Air Conditioning and Cooling	X	X	

Electronic Communication Technology	X	X	
Electronic Technology	X	X	
Control and Automation Technology	X	X	
Construction	X	X	
Chemistry Technology	X	X	
Refinery and Petro-chemistry Technology	X	X	
Materials and Material Processing Technology	X		
Machinery and Metal Technology	X	X	
Accounting and Tax Applications	X	X	X
Marketing and Foreign Trade	X	X	
Business Administration	X	X	X



Figure 1 Kocaeli University Main Campus

Student Background Information and Satisfaction Rates

A questionnaire of 24 questions, Table 2, was given to 195 students. The questionnaire is adapted from the NSS (The National Student Survey), (<http://www.thestudentsurvey.com/>). The NSS, first launched in 2005, is aimed at final year undergraduate students studying in the UK to obtain their opinions about their learning experience in their universities. The responses are first analyzed to determine student demographics in 3 distance education programs. Figure 2 shows age distribution in the programs. Majority of computer programming students are teenagers and the rest is mostly between 20-25 years old. Students from Business Administration, and Accounting and Tax Application programs are quite evenly distributed in age.

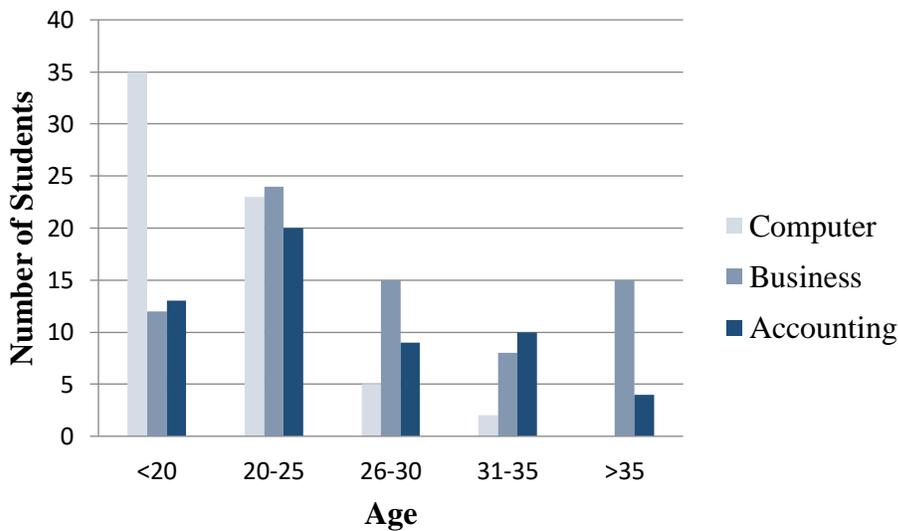


Figure 2. Age distribution of students enrolled in 3 distance education programs

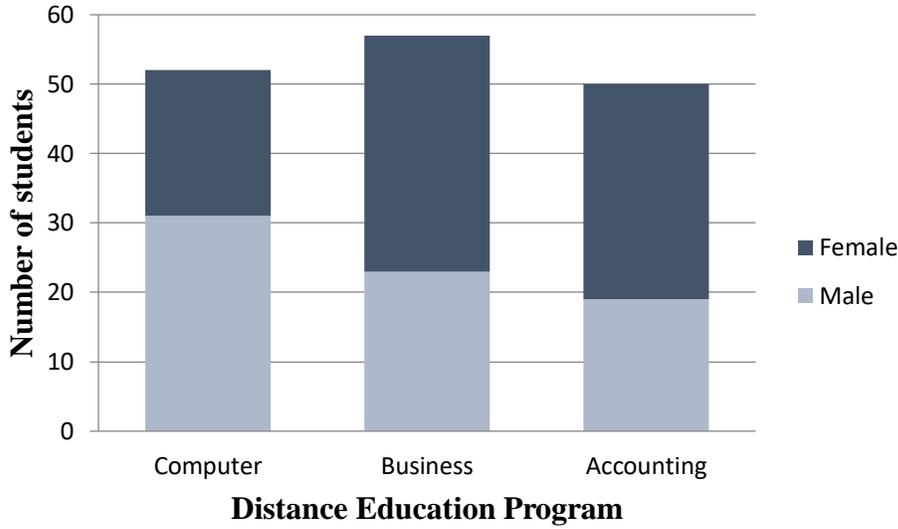


Figure 3. Gender of students enrolled in 3 distance education programs

Figure 3 shows gender variation in 3 programs. Majority of computer programming students are mostly male, whereas majority of Business Administration, and Accounting and Tax Application students are female.

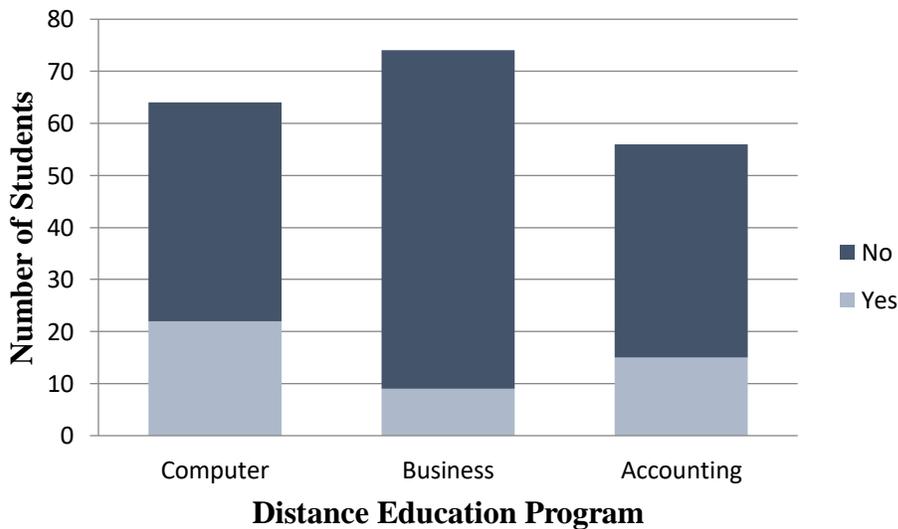


Figure 4. Number of students living in Kocaeli

Figure 4 shows the number of students living in Kocaeli where the distance education programs are located. Most of the students do not live in Kocaeli.

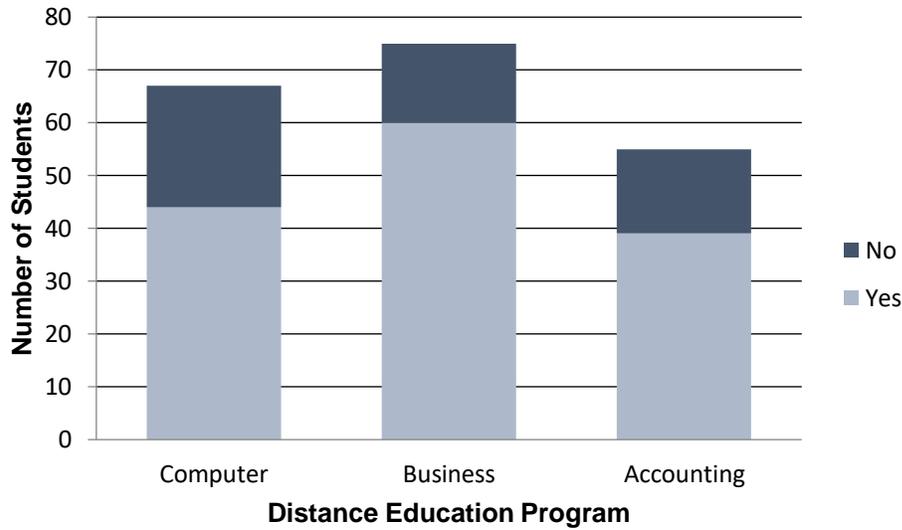


Figure 5. Number of working students

Figure 5 shows the number of students living in Kocaeli where the distance education programs are located. Most of the students do not live in Kocaeli. These students visit Kocaeli during final exams.

Table 3 shows student satisfaction percentages in 3 programs. The percentage satisfied is calculated by combining the 'strongly agree' and 'mostly agree' responses in the questionnaire.

Table 3. Student satisfaction percentages

		Satisfied		
	Questions	Business Administration	Computer Programming	Accounting and Tax Application
1-4	The teaching on my course	56%	50%	66%

5-9	Assessment and feedback	53%	63%	75%
10-	Academic support	52%	61%	61%
12-15	Organisation and management	32%	56%	54%
16-	Learning resources	51%	53%	63%
19-	Personal development	52%	55%	69%
23-	Overall satisfaction	58%	52%	73%

Computer Programming program has lowest satisfaction rate, 52%. Business Administration program has 58% satisfaction rate. Accounting and Tax Application program has highest satisfaction rate. Business Administration students complain most about “organisation and management”, in 6 other groups, satisfaction rates are roughly around 50%. Very similar scenario applies to Computer Programming students. Fortunately, they are relatively satisfied with “assessment and feedback” and “academic support”, which reflects enthusiasm of academic staff. Accounting and Tax Application students are the most satisfied group among the 3 programs.

Discussion

When the results of the research are evaluated, it is clear that half of the the students were not pleased with the distance education programs. Organization and management was rated lowest by students. Assessment and feedback was rated highest out of the 7 categories surveyed. Students were also asked to expressed their comments on the distance education program they are enrolled. Majority of the students requested the course hours to be moved to after 5 pm and to weekends,

which is not fulfilled currently. This problem is also associated with over load of the staff. The staff teaches in full time traditional education and part time education as well. Students also value most communication and interaction with staff and other students for successful and satisfying education experience. They want their questions and e-mails to be answered and replied promptly. It is still possible to be optimistic considering the fact that the distance education unit is quite young and in re-structuring phase, and it is our hope and belief that student satisfaction rates will climb up by offering higher quality teaching and better college experience to students. This study is important to offer an effective distance education program by considering students' needs and preferences. The management of KVS is determined to design an education environment to fulfill students' requests and hopes that in the very near future the satisfaction rates will be above 90%.

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**KOCAELI VOCATIONAL SCHOOL DISTANCE EDUCATION PROGRAMS
STUDENT SATISFACTION SURVEY**

DE Program:

Computer Programming Accounting and Tax Application Business
 Administration

Class: 1 2 **Gender:** Male Female

Your Age: <20 20-25 26-30 31-35 >36

Are you employed? Yes No

Are you living in Kocaeli? Yes No

- 5 Definitely agree
- 4 Mostly agree
- 3 Neither agree nor disagree
- 2 Mostly disagree
- 1 Definitely disagree

	5	4	3	2	1
The teaching on my course					
1- Staff are good at explaining things					
2-Staff have made the subject interesting					
3-Staff are enthusiastic about what they are teaching .					
4-Courses are relevant and contribute to my professional skills.					
Assessment and feedback	5	4	3	2	1
5-The criteria used in marking have been clear in advance					
6-Assessment arrangements and marking have been fair .					
7-Homeworks and assignments are helpful and sufficient.					
8-Staff have been prompt to respond to my requests.					
9-Interaction with staff is helpful to understand the course content.					
Academic support	5	4	3	2	1
10-I have received sufficient advice and support with my studies .					
11-I have been able to contact staff when I needed to .					
Organisation and management	5	4	3	2	1
12-The timetable works efficiently as far as my activities are concerned .					
13-Any changes in the course or teaching have been communicated effectively					
14-The course is well organised and is running smoothly					
15-My ideas and requests are valued by staff and school management.					
Learning resources	5	4	3	2	1
16-I am able to access the course material.					
17-I have not faced any computer related problems.					
18-I have received sufficient and prompt support in computer related issues.					
Personal development	5	4	3	2	1

19-The course has helped to present myself with confidence .					
20-My communication skills have improved .					
21-As a result of the course, I feel confident in tackling unfamiliar problems .					
22-I have been able to interact with other students.					
Overall satisfaction	5	4	3	2	1
23-Overall, I am satisfied with the quality of the program.					
24-Education I have received is helpful for my career and work life.					

Efforts of Agricultural Land Consolidation in Turkey

Dr. Günay KAYA, Ataturk University, Erzurum, TURKEY

Dr. Cemal SEVİNDİ, Ataturk University, Erzurum, TURKEY

Abstract

Agricultural enterprises in Turkey are in tendency to increase in respect of numbers and decrease in respect of size of land because of factors like natural characteristics of the lands in the country and the cultural features. This situation has been specifically observed since database of agricultural enterprises was generated. It has been started to work on extensive and planned agricultural land consolidation in order to prevent from economic loss stemmed from the enterprise structure which is small and scattered. Within the scope of the project in which it is planned to make one million hectare land consolidation every year, it is aimed at eliminating scattered enterprise structure, establishing optimal parcel form for harvesting, preventing from the losses by providing the enterprises with irrigation and transportation, speeding up the yield by enlarging the land which is suitable for the agriculture, making the farmers- have no land- a part of production system by making them property owners. In the Project site which covers the land of 4,942,561 hectare, 2,953,602 (%59.8) hectare land consolidation has been completed and it is still working on 1,988,959 (%40.2) hectare land consolidation. The most comprehensive land consolidation in Turkey is carried out in Southeastern Anatolia Region where Southeastern Anatolia Project, which aims at regional development and still in process, is carried out. 2,004,570 hectare land consolidation has been completed in this region where 2,188,942 hectare agricultural land has been restructured. This figure shows that 40.5 percent of land consolidation in Turkey has been carried out in Southeastern Anatolia Region. The rate of land consolidation reaches the percent of 91.6 while this rate is 24.1% in the other regions. Although remarkable successes has been fulfilled in the project site, there has been come across with problems like local problems of proprietorship registers, land owners and distribution of new lands beside administrative problems of lacking

coordination between the institutions and need for new legislative regulation. However, It is accepted that the efforts for land consolidation as a part of the land reform is an important process for the future of people in Turkey who are in the tendency of moving away from agriculture.

Keywords: Agriculture, Consolidation, Turkey

Introduction

Agriculture is the most necessary and common form of production on earth. Agricultural activities, which are carried out towards supplying the needs of food and raw materials, are getting far from meeting the needs of world population day by day. In today's conditions, there are no other solutions for increasing production than developing new production techniques, extending production areas and using existent production areas more logically. The first step to take for each country regardless of their economic and technological development level is enterprises which aim to make use of land and water resources in the agricultural areas efficiently and economically that is among those solutions.

Land consolidation activities, which underlie rural organization, aim to have production increase by providing a sustainable use of land and resources that are the major elements of production. Within this context, in the lands of parties or enterprises which are divided into parts through small parcels, dispersed to various locations or having no quality of being processed, activities of organization, formalizing and consolidation are carried out in accordance with the principles of agriculture management and irrigation services. In addition, agricultural infrastructure services such as blazing field group trails, irrigation and drainage plant, land improvement and land levelling are given as a part of land consolidation activities (Takka, 1993; Yılmaz-Çiftçi, 2005).

It has been aimed to have increase in efficiency and profitable production with land

consolidation activities which are a part of land reform. Achieving this goal is quite important for developing countries like Turkey where agriculture has a significant role in the national economy. Turkey which is between 36-42 north latitude and 26-45 east longitude in Northern Hemisphere is located in a point where Asia, Africa and Europe gets closer the most. Surrounded on its three sides by the sea, the country interconnects Asia, Middle East and Europe and has become a meeting point of different cultures, religions and economic structures throughout the history (Figure 1).

The average altitude of Turkey, which has 783,562 km square acreage, is 1141 meters, and the average gradient is 17%. Both altitude and gradient numbers increase from the west to the east (Elibüyük, 2010). Regarding its particular geographical location, Turkey has encountered many settlements and its lands have been used with agricultural purposes by different civilizations throughout the history. In accordance with the growing population, the country reached its final point for the agrarian zones; agricultural enterprises split up, shrink and separated. On the other hand, the fact that land of the country is generally high and it consists of gradient surfaces as a matter of course limits the cultivated areas; altitude and topographic gradient which changes a lot in short distances causes agricultural lands to be seen like patchworks.

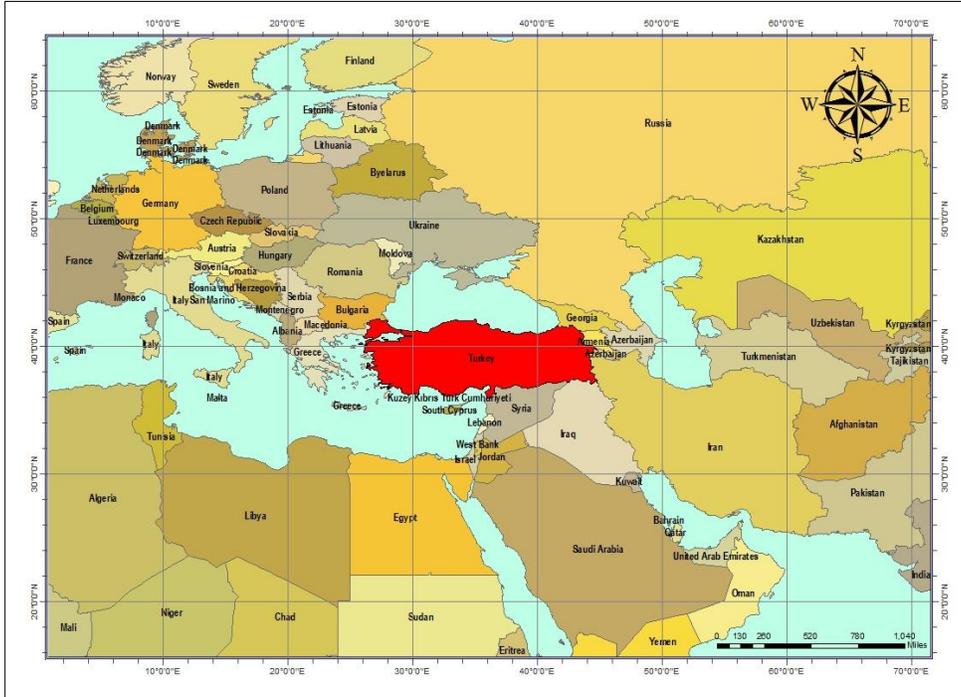


Figure 1. Location Map

Purpose and Method

Turkish cultivated areas have been considered with small in their holding size and deconsolidated businesses under the effect of natural structure and socio-cultural characteristics. Due to the increasing demands of the fast growing population every passing day and globalized commercial conditions, country's agriculture started to become a non-profitable activity of making people's living. This situation increases the population movements from rural areas to urban areas but decreases the attention towards agricultural activities. Although solid studies in accordance with the detection and solution of the problem started in 1970s, there has not still been carried out an efficient land reform. In this study, the results of agricultural land fragmentation has been touched upon, methods used in current projects have been evaluated through analyzing the solid steps towards land consolidation, and efficiency and production changes have been tried to be determined in those areas where consolidation processes have been completed. While preparing the study, the data of the General Directorate of Agricultural Reform (Department of Land

Consolidation and Inter-field Development), Turkish Statistical Institute (TSI) (Agricultural Enterprise Registration System, Vegetative Production Data), General Directorate of Land Registry and Cadastre have been made use of. By taking the opinions of villagers who took part in the project and the problems encountered in consolidation phases, interview study in 13 villages have been carried out within Erzurum Daphan Plain A.T. Project which was finished between 2006 and 2009. The study has been finished after the statistical data have been used in table form and information obtained from the field study has been turned into text.

Findings

The first land consolidation works started in England in the 16th century and then spread to Europe. The first legal regulation in the consolidation was done in Germany in 1781, and especially Netherlands, Switzerland, Spain and Greece consolidation works were carried out intensely (Yağanoğlu et al., 2000). Turkey started its land consolidation works for the first time in 1961 thanks to the General Directorate of Land and Water. In order for the works whose legal basis is law number 7457 and 678th article of the civil law to be sustainable, first regulation of land consolidation was put into action in 1966. In land consolidation works carried out according to that regulation the project is put into practice after the project is prepared and 2/3rd of the landowners accept the process (Yağanoğlu, 2006). The first example of land consolidation work in Turkey was carried out in 1961 in a village, Karkın, of Çumra, Konya before the project which was carried out cooperatively in Antalya in 1964 by State Planning Organization and Food and Agriculture Organization of the United Nations. In Turgutlu, located between Manisa and İzmir, and in Manisa and Menemen Plains consolidation works were mostly finished in 1967 in order to develop irrigation and increase agricultural production (Takka, 1993). Consolidation works in Turkey have started to be carried out by the General Directorate of Agriculture Reform affiliated

with the Ministry of Food, Agriculture and Livestock starting from 1985 (with the law no 3155). Thanks to the projects carried out with the General Directorate of Rural Services, consolidation works have been finished in the field of 340.000 hectare (Kayaoğlu, 2005). Land smoothing works were carried out in 110.000 hectare cultivated area between 1985 and 2002; consolidation works which gained a huge momentum with the Southeast Anatolian Project especially between 2002 and 2012 exceeded an area of 3.000.000 hectare. With the continuing projects, land consolidation of almost 2.000.000 hectare will be finished (TRGM, 2016).

Detailed information about the agricultural enterprises in Turkey is obtained through agricultural inventories. Until today, 7 general inventories have been carried out; 1927, 1950, 1963, 1970, 1980, 1991, 2001. According to the results of 1950 inventory, there are 2.527.000 enterprises in Turkey, and the average size of an enterprise is 77 decare. In 1991, however, the number of the enterprises increased to 3.966.822, but the average size of an enterprise degraded to 59,1 decare (DİE,1991). In the 2001 inventory, the number of the enterprises degraded to 3.022.127 and the average size of an enterprise increased to 61 decare (Table 1, Figure 2-3), (DİE,2001). On the other hand, 67,04% of the agricultural enterprises in 1991 and 64,82% of the enterprises in 2001 had a size below 50 decare. In the Agricultural Enterprise Structure Study carried out by Turkish Statistical Institute in 2006, it has been determined that 60.999 enterprises were analyzed and 32,7% of these enterprises were between 20 and 49 decare (TÜİK,2008). When the data of Farmer Register System of the Ministry of Food, Agriculture and Livestock in 2007, the size of registered cultivated area is 16,7 million hectare and the approximate number of the enterprises is 2,6 million. The average cultivated area per a farmer in Turkey is below 6 hectare, however, this number is around 19,7 hectare in the countries of European Union. Number of agricultural enterprises in Turkey has been increasing day by day and in accordance with that, the

size of the enterprises is decreasing; in the developed countries and the European Union countries the number of enterprises is decreasing, average size of enterprises is, however, increasing. Small and multi-partite enterprise structure makes the use of technology difficult, decreases the labour efficiency and prevents adequate capital saving (Yoğunlu, 2013).

Table 1. Turkish Agricultural Enterprises According to Their Holding Sizes.

Holding size (decares)	1991				2001			
	Holdings	%	Land (decares)	%	Holdings	%	Land (decares)	%
<5	251.686	6.34	667.059	0.28	178006	5.89	481987	0.26
5-9	381.287	9.61	2.511.091	1.07	290461	9.61	1952471	1.06
10-19	752.156	18.96	10.042.501	4.28	539816	17.86	7378022	4.00
20-49	1.274.609	32.13	38668961	16.49	950840	31.46	29531619	16.02
50-99	713.149	17.98	46750693	19.94	560049	18.53	38127032	20.68
100-199	383.323	9.66	49216633	20.99	327363	10.83	43884395	23.81
200-499	173.774	4.38	46487432	19.82	153685	5.09	42075497	22.82
500-999	24.201	0.61	14982493	6.39	17429	0.58	11218554	6.09
1000-2499	10.266	0.26	13856621	5.91	4199	0.14	5476930	2.97
2500-4999	1.930	0.05	6538082	2.79	222	0.01	695541	0.38
>5000	441	0.01	4789427	2.04	57	0.00	3526175	1.91
Total	3966822	100	234510993	100	3022127	100	184348223	100
Average	59.11 decares				60.99 decares			

Source: 1991, 2001 TSI General Agriculture Inventory, Results of Agricultural Enterprises Questionnaire.

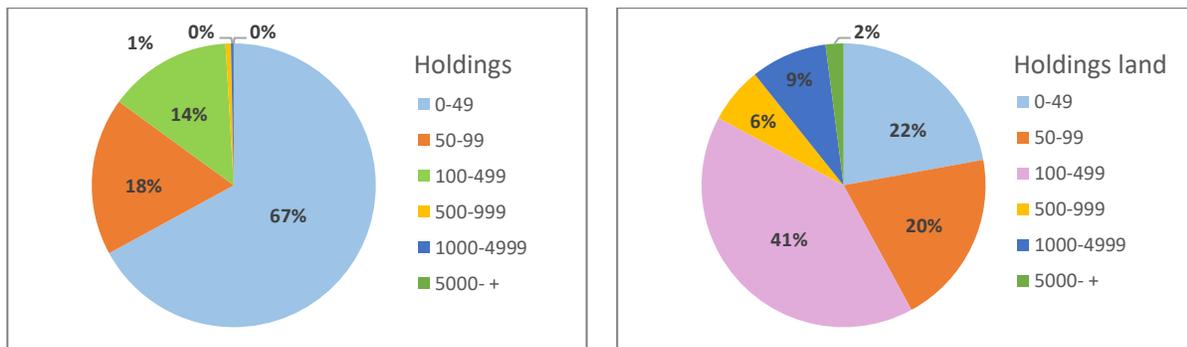


Figure 2. Agricultural holdings by areal size in Turkey (1991)

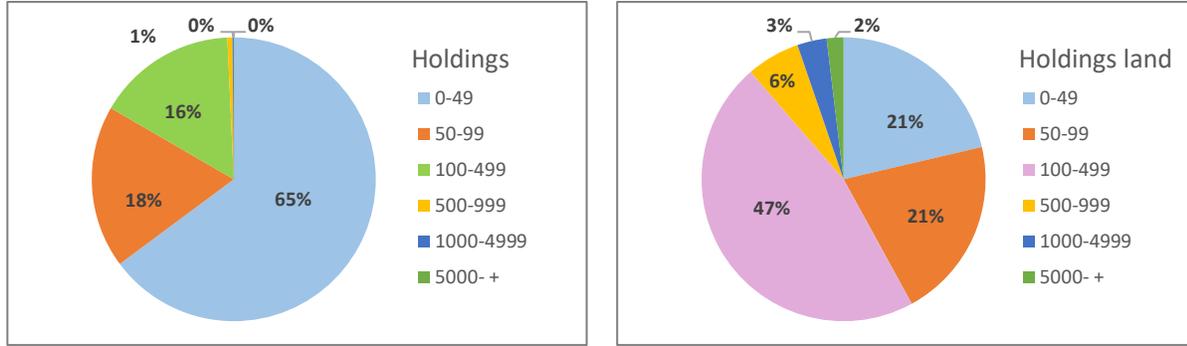


Figure 3. Agricultural holdings by areal size in Turkey (2001)

When the dispersion of cultivated areas in Turkey is analyzed, a tendency of growth is seen between 1995 and 2005, but in 2005 266.067.150 decare cultivated area degraded to 239.486.273 decare in 2015. Regular decrease attracts attention especially in the planted areas. As a matter of fact, the planted areas from 1995 to 2015 has degraded in the rate of 10,6% (28.862.007 decare) (Table 2, Figure 4-5).

Table 2. Dispersion of Turkish Agricultural Areas According to the Intended Purpose (decares).

Year	Total utilized agricultural land	Area of cereals and other crop products		Area of vegetable gardens	Area of ornamental plants	Area of fruits, beverage and spice crops	Land under permanent meadows and pastures *
		Sown area	Fallow land				
1995	268.348.280	182.524.760	51.240.690	9.381.650	-	25.201.180	14617
2000	263.790.670	180.377.820	48.259.660	9.043.770	-	26.109.420	14617
2005	266.067.150	180.053.190	48.761.640	8.939.760	-	28.312.560	14617
2010	243.942.052	163.330.020	42.490.255	8.015.980	-	30.105.797	14617
2015	239.486.273	157.377.053	41.139.762	8.085.070	45.972	32.838.416	14617

Source: TSI, data of the Ministry of Food, Agriculture and Livestock

* Registries after 1995 have not been renewed.

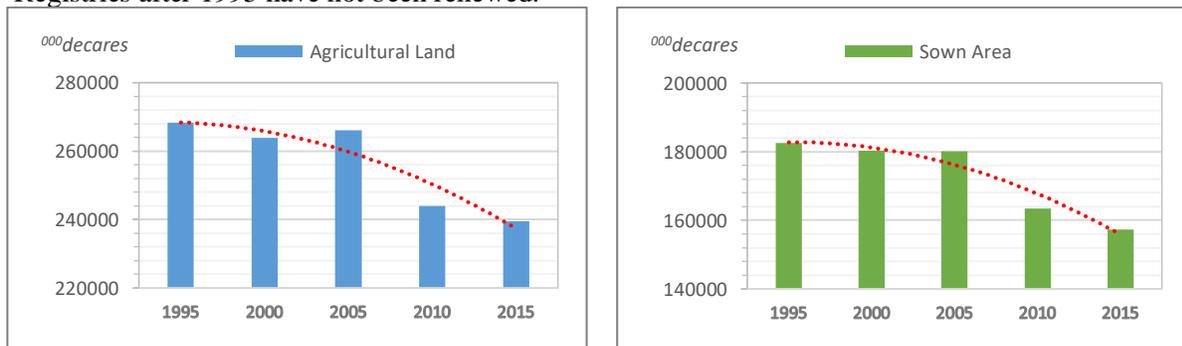


Figure 4-5. Changes in Turkey agricultural lands and sown areas (1995-2015)

Our current statistical information shows that, the number of enterprises related to Turkish

cultivated areas has a general tendency to increase; however, the size of the enterprises is proportionally decreasing. In addition, it is seen that agricultural enterprises are mostly functioning in small parcels. On the other hand, it has been determined that the cultivated areas all over the country have a regular tendency to decrease. First of all, after 2006, in the registry and tracking of the agricultural data, thanks to the use of updated numeric databases, the conditions of agricultural enterprises have been clearly observed. So, provision of land for those farmers who do not have fields and land consolidation works started to increase this year. According to the registry of the General Directorate of Agriculture Reform, land consolidation works were carried out in 2.953.602 hectare between 1961 and 2012. The biggest number of land consolidation, 41%, occurred in 2012 (Table 3, Figure 6).

Table 3. Cultivated Areas Where Consolidation Works Have Been Carried Out in Turkey (Distribution by Years).

Yıl	Toplulaştırılan Alan (hektar)	%
1961-2002	450000	15.24
2003-2007	132000	4.47
2008	430000	14.56
2009	103000	3.49
2010	26000	0.88
2011	601998	20.38
2012	1210604	40.99
Toplam	2953602	100.0

Source: Registry of the General Directorate of Agriculture Reform

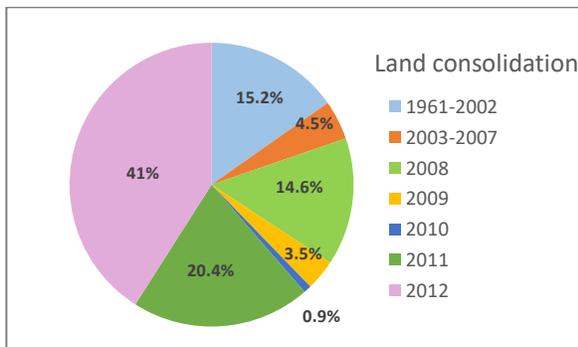


Figure 6. Land consolidation works in Turkey (1961-2015)

When analyzing the dispersion of land consolidation works throughout the country, it is

seen that the works mainly occurred in the national project areas. For example, within the scope of the Southeast Anatolian Project, 2.188.942 hectare land consolidation was intended and 68% of that target was achieved (Table 4). When evaluating the city-based distribution, it is seen that 252 projects were accomplished, 88 projects have still been continuing (Table 5). Thanks to the accomplished projects, land consolidation works occurred in 4450 villages, and consolidation works have still been continuing in 776 villages. Current data shows that consolidation works expanded throughout the whole country (Turkey).

Table 4. Current Situation of Turkish Land Consolidation Projects (2015).

Project name	Completed (Ha)	%	Continuing (Ha)	%	Total (Ha)	%
Güneydoğu Anadolu Projesi	2004570	67.87	184372	9.27	2188942	44.29
Konya Ovası Sulama Projesi	181066	6.13	570965	28.71	752031	15.22
Doğu Anadolu Projesi	141310	4.78	364992	18.35	506302	10.24
Doğu Karadeniz Projesi	-	0.00	14150	0.71	14150	0.29
Proje Dışı İller	626656	21.22	854480	42.96	1481136	29.97
Toplam	2953602	100	1988959	100	4942561	100

Source: Registry of the General Directorate of Agriculture Reform

Table 5. Turkish Land Consolidation Projects (Distribution by Cities) (2006-2015).

City Name	Completed Project	Villages	Continuing Project	Villages
Adana	8	192	-	-
Adıyaman	4	78	-	-
Afyonkarahisar	1	17	-	-
Ağrı	2	91	-	-
Amasya	5	117	3	33
Ankara	10	98	1	2
Antalya	1	5	-	-
Artvin	-	-	-	-
Aydın	7	124	3	17
Balıkesir	3	69	-	-
Bilecik	1	4	-	-
Bingöl	2	31	-	-
Bitlis	2	50	-	-

Bolu	1	66	-	-
Burdur	3	34	2	3
Bursa	3	71	-	-
Çanakkale	1	11	-	-
Çankırı	1	2	-	-
Çorum	1	21	-	-
Denizli	7	83	2	2
Diyarbakır	15	<u>251</u>	15	122
Edirne	4	65	4	13
Elazığ	2	62	-	-
Erzincan	-	-	-	-
Erzurum	2	70	2	26
Eskişehir	6	42	5	13
Gaziantep	7	167	-	-
Giresun	-	-	-	-
Gümüşhane	1	18		
Hakkâri	-	-	-	-
Hatay	2	78		
Isparta	1	2	2	2
İstanbul	-	-	-	-
İzmir	1	27	-	-
Kars	1	34	-	-
Kastamonu	-	-	-	-
Kayseri	5	74	5	20
Kırklareli	-	-	1	1
Kırşehir	5	71	-	-
Kocaeli	1	15	-	-
Konya	28	<u>203</u>	6	7
Kütahya	1	5	-	-
Malatya	5	106	-	-
Manisa	3	22	-	-
Kahramanmaraş	2	42	-	-
Mardin	10	<u>244</u>	2	44
Mersin	2	35	1	38
Muğla	-	-	-	-
Muş	4	82	-	-
Nevşehir	2	30	-	-
Niğde	5	35	-	-
Ordu	-	-	-	-
Rize	-	-	-	-
Sakarya	-	-	-	-
Samsun	2	29	2	21
Siirt	-	-	-	-
Sinop	-	-	2	30
Sivas	6	57	1	11
Tekirdağ	-	-	1	1
Tokat	4	48	-	-

Trabzon	-	-	-	-
Tunceli	-	-	-	-
Şanlıurfa	29	772	18	354
Uşak	1	10	-	-
Van	1	20	-	-
Yozgat	3	68	2	7
Zonguldak	-	-	-	-
Aksaray	6	65	2	2
Bayburt	2	22	-	-
Karaman	7	48	6	7
Kırıkkale	2	13	-	-
Batman	2	112	-	-
Şırnak	-	-	-	-
Bartın	-	-	-	-
Ardahan	1	16	-	-
Iğdır	2	33	-	-
Yalova	1	2	-	-
Karabük	-	-	-	-
Kilis	4	141	-	-
Osmaniye	1	50	-	-
Düzce	-	-	-	-
Total	252	4450	88	776

Source: Registry of the General Directorate of Agriculture Reform.

Although there are small differences in the land consolidation works carried out, same targets have been followed almost everywhere. It takes time to reach the targets in some project areas and the process of the project may extend. As it is determined in the field studies, *important works such as bringing together the fragmented or disseminated areas in accordance with the modern principles, building the field-road system, irrigation facilities and expulsion systems, carrying out surface grading works, organizing the settlement areas in villages and streets, meeting the needs of infrastructures, taking precautions for cultivated areas against wind-water erosion and floods* (Küzeci, 2014). The main problems encountered in the land consolidation works can be listed as; lack of coordination in the related enterprises, deficiencies resulting from the regulations, settlement borders with mutual agreement, writing errors in the land registers, that the borders of the villages are not imprinted in the maps of topography, streams and stream beds

are not registered, the parcels whose property is engaged in a lawsuit, sues against the acreage corrections, contradictions against pasture law (Aslan,2014).

Conclusion

Considering the problems encountered in the project fields, it can be said that land consolidation process requires patience. Problems related to legislative amendments, lack of coordination between enterprises or property owners cause the process to be longer and unjust treatment of proprietors. However, its contributions related to field use and irrigation, transportation, labour save make it necessary for the developing countries to carry out their land consolidation works in their cultivated areas. The importance of these activities which pave the way for agricultural mechanisation increases day by day. Turkey has recently participated in land consolidation projects and obtained experiences have increased the success rate of the new projects. During that process, legal regulations have been formed and new enterprises that would provide coordination and experienced technical staff has found time to be raised. Without doubt, Turkey's process of adaptation to the European Union and adaptation obligations to the mutual agriculture policies are effective on this issue. As a matter of fact, in Turkey where a great majority of the population is still employed in the field of agriculture, the fact that cultivated areas are consisting of several pieces and including small enterprises is still a problem waiting to be solved. Although Turkey is still continuing the works of agriculture reform in a versatile manner, it is still away from the international standards.

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Revitalisation of Metaphysics: Absolute Idealism of Josiah Royce*

Bahtinur MÖNGÜ*

Abstract

This study aims to analyse the Absolute Idealism of Josiah Royce who revitalized metaphysics with his unique views in the contemporary period and by this means, to show that his name can be commemorated amongst contemporary metaphysicians.

By looking at person's experience of error Josiah Royce indicates that errors will require an idea's correspondent object to exist outside the thought that has an idea but in certain and absolute condition in related other thoughts. This thought leads him to the conclusion that by looking at our possible errors, for all thoughts that are applied to their real objects in a correct and sufficient way there is an Absolute Knower-Absolute Mind. He tries to respond to criticisms aimed towards this argument with the article 'The Four Historical Conceptions of Beings' in the first volume of his work, *The World and The Individual*. In this work where he expands on his argument, he criticizes certain concepts that he thinks of as oppositional to his statements on objective reality to strengthen his position in idealism and through the instruments provided by this criticism, he builds his own Absolute Idealism.

When Josiah Royce's works are examined, some changes will be seen in his thoughts in final period due to maturing and enrichment in terms of content and also Pierce's strong effect. While Royce had designed an Absolute that covers everything by looking at our Possible Experience of

* Assistant Professor, Erzurum Technical University.

* Royce emphasizes the possibility of misinterpretation of the relationship between thought and the object of thought due to consideration of object deficiently. To be able to eliminate the mistake, the object can be found completely certain and absolute. Also, there needs to be a thought that covers all moments, universal and surrounding thought related to judgements being right or wrong when it is about the consecutiveness of separate moments. This thought is Absolute Truth, Absolute Knowledge and Infinite Thought where the intentional object is realised, judgements are right to their objects and sufficiently fit, covers everything, open absolutely, universal (See. Royce, 1885, p. 422-423).

Errors in the beginning, later on he abandoned this design in favor of the Community of Interpretation. His views that we have chosen for this study as a result of this distinction falls into early period philosophy.

Keywords: Realism, Mysticism, Critical Rationalism, Idealism, Thought, Reality.

Introduction

Josiah Royce who reached the conclusion that there must be an Absolute Knower by looking at our experience of error, starts the first volume of his work *The World and The Individual* with the emphasis on the problem of existence will bring the problem of the nature of idea, how to establish or know the right relationship between the idea and object. According to Royce, the relationship between idea and object is the World Knot. The relationship between idea and object is like a road that is very complicated, irreconcilable and full of riddles and contrasts. The complexity of this road originated from the inconsistent vastness of thought that refers to reality, in other words, from the thought itself. Despite this complexity, according to Royce, a philosopher still needs to be engaged with the reality because reality is accessible (Marcel, 1956, p.3).

According to Royce, the foundational relationship between thought and reality can be easily formulated through metaphysics that is not completely a priori and based on the existence of the real world of experiences (Noonan, 1971, p14). Hence, it is sufficient to observe him outside of the aspects he represents. From this perspective, he would have a voluntary and purposeful direction and it would require a certain state of mind that corresponds to these ideas in the mind or related to the things that it represents. In brief, what is meant by idea whether simple or complicated, is that the position of the mind and a partial statement or tangible state of a simple conscious purpose. Therefore, idea will have two meanings. The first meaning is a copy that represents some things either partially or completely while the second meaning is a statement or

concrete state of the voluntary and purposeful consciousness that is reflected during the representative relation. Royce calls this the *internal, subjective, meaning* that an idea includes spiritual or cognitive life and *data that are provided independent from the mind, external meaning* and he gives an example to protect and regulate a correct understanding of representation:

We can not expect any righteousness or sincerity from musical pieces when they mimic the outside world. Therefore, does this mean that we can not expect any truth from any musical composition? Absolutely not. We can expect a correct representation of order, harmony and some humane emotions from a musical piece. A musical piece is a copy of an original melody and at the same time, coming into being and realisation of the artist's mood who gives voice to it. Therefore, the truth that we expect from this field of art comes to light only when emotions are expressed, not when the outer world is represented. And this indicates that the music has a two-way representation relationship but only one of them reflects the truth (Clendenning, 1999, p. 52).

Royce claims that the relationship between the internal and external meanings of idea is the central problem of theoretical philosophy. In other words, being able to build a theory related to the nature of the being that includes the contrast between self and being is related to the revelation of the relationship between the external and internal meanings of idea (Noonan, 1971, p. 32). Royce's foundational thesis about the subject matter is that this dualism can be solved in unity for the speculative thought. Meticulous examination is needed to build and develop this thesis. Because, there are three different interpretations that spontaneous thought reveals about being or the real being that are partially contradictory to each other and each one of them is emphasized by specific philosophical doctrines. These are:

1: Real being: it is the 'thing' that is at hand, available antithetically to the 'thing' that is not there, that can not be comprehended.

2: Real being: the 'thing' that is available or provided in internal relations that are not the same as superficial and temporary appearances.

3: Real being: the existent antithetical to real, truth, true, illusionary, more lies and imaginations, imitations (Royce, 1904, s. 53-54).

Realism, mysticism and critical rationalism correspond to these three different interpretations of being. Therefore, it would be nonsense to separate one from another **or abstract**. However, Royce still holds the view that these need to be evaluated one by one and it is possible to build a concrete idealism that would allow these to reconcile within a higher synthesis through this evaluation. According to him, the conflict between idea and object is going to end with the help of a synthesis like this.

1. Embracing Being in Realism

Realism is a philosophical doctrine that defends the thought that 'the reality is unmediated or given (with data?) and therefore, it does not require a process of knowing when it is known by us, it exists and it is the datum' (Royce, 1904, p.67). Royce meets realism with the first meaning out of the three meanings in his categorisation and he emphasizes that it is accepted as a function of this immediacy that allows the other two beings to be embraced unmediated or realized and addressed.

Because the being has datum, it has a satisfactory reality and it brings truth to ideas that express it adequately. For a realist, the being is defined through its independency from knowledge and because of this, the nature of this independency needs to be enlightened as much as possible.

As Royce has observed, the relationship between the object and knowledge, that is counted as special by the realist due to inalterability of the object, is very important because without a real object or data independent from it will be supported by an empty hypothesis. Royce compares this relationship to the relationship that a horse and the stick that it is tied to have. In this relationship, the horse is data and the stick is the object. Although the real object is constant, the horse can move the stick by pulling it through the rope. Additionally, this relationship can not be explained by a realist without any contradictions.

The object is independent of thought in realism and this independency is not relative but absolute. Any criticism aimed at this principle would require the questioning, changing or refuting of foundational principles of realism.

Royce draws attention to the points listed below, related to beings independent from each other;

1: The field of reciprocal independencies is the field of our concrete experiences and in this field although two beings seem to have a reciprocal relationship, in fact they are completely independent from each other. Therefore, causal relationships can not be mentioned between beings that are logically independent.

2: Beings that are logically independent from each other do not have mutual characteristics. For instance, even if two cherries are characterized as red, they do not have reciprocal links and direct relationships. There is an incomprehensible emptiness between them. They are neither in the same space and time nor in the same natural or spiritual order.

3: They do not have a single mutual characteristic. Their identical names hide the irreducible variety of their real characteristics (Royce, 1904, p. 121-122).

On one hand, a real, independent object and on the other hand an idea that will be harmed or its undisturbed logical solitude will be destroyed when associated with the real, independent object. The relationship between the two is not based on monism that will be built by sacrificing one for the other or on a pluralism that will be built by making them independent from each other. Realism is the field of nothing and this judgement is not dependent on us. 'Idea and object exist independent from each other and this independency is a reciprocal relationship. There is no link or dependence whether internal or external, between beings defined as beings existing independently from each other.' These expressions used by realists indicate that the realist theory is defined in the field of absolute invalidity or nullity. This is what is meant by realism is the field of nothing (Royce, 1904, p.137).

As seen, the comments he made related to these two types of beings that realism exist also brings him face to face with destructive criticisms. Although previous analysis indicate a part of the reality they claim that all data being independent (Royce, 1909, p.199-200), the internal contradiction will continue to exist.

Josiah Royce defends that realism can not satisfy the demands of spiritual life as well as these logical contradictions. In his article '*The World of Doubt*' in his work *The Religious Aspect of Philosophy*, he states that the world of a realist is not a world of values but power and it lacks spiritual qualities. In a world like this, the solution of the wickedness is not possible. Although a person can push himself to ignore the internal contradictions that undermine realism, he will not be able to escape from the world definition that the religious spirit is exiled (Royce, 1885, p.227-286).

2. Embracing the Being in Mysticism

People associate mysticism with some special being rather than things that exist tangibly and in

regards to this relationship, mysticism is accepted as a doctrine related to some special things that are said to be real. Being real, here, means an immediate thing, separate from things that can be defined through examination of evidence or defined through experience as mentioned in the second volume of Royce's *The World and The Individual*. In the same work, it is stated that mysticism addresses the immediate one that we always have as flawed and incomplete, that it tries to define the being with its this aspect and name it by using ontological names, that it builds upon experience data as an intelligent thinker, not through thinking of its own reality by benefiting from the mystic's pure experience (Royce, 1904, p. 80-81).

The failure of realism in terms of mystic originates from not being able to remove itself from being the mediator and not being able to have (?) the pure experience and the Absolute that is readily available. The real is an object that can be known as immediate and other things except things that can be known immediate are deceptive. For a mystic, the nature of reality is something that carries its core inside and that is known. Being known, also, occurs in a way that the existence of that thing can be presented in an unmediated way. Therefore, this style of knowing is based on a specific combination of the core and existence (Royce, 1998, p.174-175).

There is a distinction between divine core and other cores in mysticism. When the core of a divine being is mentioned, the core that Santayana indicates and the core mentioned in the existence problem is referred to, with no doubt. Although it is different from all other cores, this core is the real one that all other cores are attached to. However, it is not a core that is completely different from existence. The core of God is like this and its core does not have a name. All names that will be used for him would be wrong. For instance, it would not be correct to make a statement like 'God is good' because God is beyond all talking and understanding and above all adjectives and names. Good is an adjective that has levels (e.g. good, better, best). All these gradings are far

from God and God is above everything (Royce, 1898, p.278). The core that God has as the supreme is above all cores. According to Bergson and Eckhart, it is difficult to reach to the information of the real core as well as the information we are searching for in terms of religion. There is always a difference between *natura naturans* and *natura naturata* that are absolute and relative. Therefore, information we get related to them will be based on different ways and resources. Nevertheless, God's core is where all differences between all cores are erased and forgotten. The information of the real core where all differences are erased and lost is reached through instinct in Bergson and through inner intuition that cannot be expressed by melting individualism of self in God, according to Eckhart. And this can be summarized with joining with the divine core, being one with God or as Hindus say, 'I'm Brahma' (Royce, 1998, s. 194-196). When one reaches the information of the real in mystic thought never leaves it. However, not every person is strong enough to understand the Absolute. Our lackings are the major reason for this. The purpose of absolute life can not be understood without object of desires, utmost of information (knowledge?). The finite human world which is the field of pure artificiality and nihility, may not be capable of understanding the Absolute that is the opposite of Nihility sometimes. The mystical contrast that exists between Being and Nihility stems from the conflict between our absence and the supreme image of Absolute. This conflict leads Absolute not to be understood and sometimes to be defined as nihility. If mysticism wants to be freed of its own finiteness and wants to define anything from the perspective of Absolute Being rather than Nihility, then its statements related to Being needs to be changed with claims that our finite life is not at fault, our ideas are not wrong and even that we can touch Reality as finite creatures (Royce, 1904, p.181-182).

According to Josiah Royce, realism and mysticism reach similar conclusions through internal and external methods starting from opposite principles by using odd paradoxes that exist

in the nature of thought. They can not define anything as whatever it is due to the finiteness in their ontologies. However, despite these special similarities, mysticism has a higher speculative value than realism because it has the virtue of the being that is a product of direct thought. While realism rejects their existence and does not enlighten, mysticism tries to explain their paradox. The only mistake of mysticism is that it dreams that it can free itself from fundamental contrasts although it is limited with only rules. If I am searching for something, it does not see that thing is valuable for me. 'Death is only valuable if I am struggling for death.' Being unmediated is valuable if it can realise ideas and make them understood (Royce, 1904, p.194) and the Absolute can be understood by an intuition or internal intuition, this will only enlighten the one that lives that intuition or internal intuition. When someone reads a play of Shakespeare or listens to works of Bach (1685-1750) or Wagner (1813-1883), it is not possible for that person to feel the same as them. It is not even possible for someone who did not see or listen to these works to write the same work with the same feelings in another place in the world. Nobody can write the same things because internal intuition, or muse is unique to the person (Royce, 1998, p.211). From this point we can say that the attitude that Royce had against mysticism in fact, stems from abstraction that is done outside the internal purpose or function of an idea in mysticism.

3. Embracing the Being in Critical Rationalism

Josiah Royce focuses on Kant's possible experience (*mögliche erfahrung*)* starting from the point where we talk about possible cases of experiences in regards to the relationship that needs to be established between idea and object and thought and being. Something that occurs under certain circumstances is experience, according to him. To be is to realise and support ideas through

* This term is mentioned in I. Kant's work *Prolegomena to Any Future Metaphysics*.

possible experience. And after that, Royce tries to detail the third understanding that defines the being of the world with the truth of ideas and validity.

Critical Rationalism, which we can consider as a bridge built on two legs, one empiricism and the other rationalism, tries to reveal the hypothetical status of mind and the theoretical limits of experiment of by revealing the limits of knowledge while seeking to eliminate the lackings of empiricism and rationalism. Views of philosophers are built on experience and the conclusions they use are justified through valid thoughts empirically. In other words, being and validity are equaled. Therefore, there are objects depending on sensations that justify and validate thoughts indicating beings to them. These objects are outside of any idea but they can not be defined as completely independent of ideas. They are not pure cases of special consciousness or ‘thing in itself’ (Royce, 1904, p. 209)

It is clear that there are realities that do not have the characteristics of the relationship between idea and object, that go beyond all verification conditions and stay outside the possible experience but their beings are accepted in a non-rejectable way. For instance, although it is difficult to find empirical data related to the existence of the number π , its existence can not be denied. Hence, Kant designed a different field where this kind of realities exist while founding moral metaphysics and demarking the lines of knowledge epistemologically. According to Kant, ‘a being that is not material should be considered as a world of understanding capability and the highest supreme of beings because the mind can only reach completeness and satisfaction as things in itself and images only indicate another being (to things in themselves) and assume’ (Kant, 2002, p.109). The realm of existence that is indicated by the subjective meaning of term *phainomena*, that it gained in Kant philosophy, suggested by Platon and used by Leibniz, is a field that ‘does not require to bring experiences together or proving by experiences in terms of validity as truth’

(Heimsoeth, 1986, p.72), that needs to be separated from time and location conditions. This field is the field of a Godlike understanding, *noumenon* that is not limited with sensations. The form and principles of things in themselves are different. Fundamental principles used for things in themselves that are independent from time and location which are forms of knowledge based on perceptions, are uncertain. Thus, nothing can be said about them except they are true. Therefore, the only thing that needs to be done is to consider it *as it exists* rather than to prove the existence of this field which is outside *time and location** forms and close to our knowledge completely.

The acceptance of the field of things in themselves is compulsory for Kant who is in the opinion of ‘the last purpose of human mind is not to extend its theoretical power to infinite and absolute fields but to shape human life morally’ (Heimsoeth, 1986, p.57). When such a field is evaluated from an ethical perspective, it is considered as a field of assumptions. Royce mentions that a moral will can be found in a world that created it and feeds it in his work, *The Religious Aspect of Philosophy* (Royce, 1885, p. 291-332). Characterizations of Royce in regards to such a field of existence are as follows: miracles of eternal mathematics, eternal miracles of faith that finds strong ease in the world where creation happens and values create itself (Marcel, 1956, p.16).

Critical idealism is a solid doctrine without doubt although it harbors some conflicts in itself. However, is this solid standing enough to express the reality completely? Is it the sufficient and ultimate one? Can the field of validity stay as absolute field of validity? (Royce, 1904, p.251). Royce describes critical rationalism as ‘the thing that makes it possible for us to define and describe our experiences and tries to confirm what belongs to thought by providing a foundation to thought’ (Royce, 1904, p.266). Within this thought, the relationship between my thought and the being that takes up space can be built clearly and my thought and the being that takes up space can be fit to some categories of experience. However, according to Royce, this thought is deficient as it limits

the definitions of universal forms and possibilities of the reality that we experience. Also, it is not sufficient as it can not eliminate real and possible dualism although it provides a strong statement. On one hand, there is the experience given to me to define universal truth, on the other hand infinite beautiful examples of truth that can not be noticed. What is valid can be tested realistically in one situation while it is defined as formal, universal and uncertain in another situation. How can a thing that has the characteristic of not being able to presented to human experiences, that can not ve confirmed by us or that its validity can not be determined and talked about be materialised? How can human surpass the difference between the thing that can be confirmed as materialised and the thing whose reality is accepted ideally? How can this difference be surpassed in a half-dark situation that lies along the limited cycle of possible experiences? Not having clear answers to these questions indicate that some inconsistent and slack comments intervened in the comments of critical idealism.

4. Fourth Conception of Being: Idealism

Royce, who evaluated Realism, Mysticism and Critical Rationalism to examine the relationship between idea and object, emphasizes that these three doctrines can not reveal the relationship between idea and object clearly but a synthesis of these three doctrines needs to be done because of the special information that each one of them reached. This synthesis will also provide the foundation needed to build the doctrine which reveals evidence in his article, *The Religious Aspect of Philosophy*.

Although idea and reality have some similar points, it is seen that their association and several concepts will be insufficient to explain the relationship between idea and object and to reach to the idea of the thing that needs to be (Royce, 1998, p.251). When the relationship between idea and object is examined, it is difficult to explain obtaining reality through idea that a perfect

object seeks at the level of the relationship between them or explain the idea represented right by the object. True idea should resemble its realisation but although this resemblance is not sufficient, lacking of similarity does not cause a mistake. What is meant by resemblance is related to being able to make statements in regards to truth of ideas (Royce, 1904, p. 350-351). As not having any similarity pre-determined externally is not a good enough reason for a mistake to occur, the similarity between idea and object is never enough to form the truth of idea. The claim that there is an object similar to ideas in the world of being requires the acceptance of a similarity between two beings consisting of idea and its object and these. The only conclusion that we can come to is this when we evaluate the relationship between idea and object as two separate cases regardless of their harmony.

Acceptance of possible experience ideas related to the nature of being are valid is related to the world of objects. Because validity is based on the harmony between idea and object and to say that idea is valid requires the harmony of idea and object. However, ideas of a mathematician consist of observed symbol and diagrams as far as he is presented. As far as they are observed, these are within the scope of experience where the purpose happens. Also, these fit into our descriptions related to idea due to the internal meaning they have. However, existence of objects that the mathematician is trying to teach us, is shown through hypotheses as valid truth that is equal to symbol and diagrams, not through symbols or diagrams. Beings that belong to mathematic field are other than limited ideas. Although most of us believe in the existence of these beings, their reality and true being can not be explained just with their validity. Open mutuality of general characteristics in idea and object is not enough to explain the thing that what idea choses and means and what object leans towards.

The mutuality relationship between idea and object is exactly a correlation relationship for

Josiah Royce. An object becomes an object of a thought as much as the thought gives it a meaning, defines it and wants it to be its object. The sentence, 'my idea implies a real being' means 'my idea definitively implies an intention, a meaning, and a purpose and its this specific meaning is expressed or realised by object.' For idea to correspond to its object, purposeful choice of the type of mutuality relationship creates two possible relationship style between idea and object. If the mutuality does not define neither being nor truth, the intention or purpose should define being and truth. In other words, a being indicated by any idea is the will of idea that is purposefully and completely expressed (Royce, 1904, p. 353).

The core is the reliable one before limited ideas as Realism suggests, it is equal to the true meaning of idea as Mysticism insists, and it is the valid one as Critical Rationalism requests. Being core is the realization of whole purpose of any idea that searches for being and as well as the ultimate expression of experience the same way and realisation of a plan. Royce emphasizes being valid is not solely meant within this doctrine related to the Fourth Conception of Being because validity will not have a meaning unless the types of truth takes individual forms and being what transitions into being this/that (existing or existence as realisation of core). This also means an idea becoming abstract in life, coming into being. Finite idea searches for the other, that is not it and although this search can only reach to the ultimate result through valid possible experiences, there is no possible experience that can reach to a conclusion more than pure validity (Royce, 1904, p.358-359).

The answer to the question 'does experience confirm ideas?' is 'idea expresses the being that exists to be confirmed by experience' and all logical sciences are built upon this view. However, this view, according to Royce, excludes all struggles that try to solve the mystery of Absolute and all apriori comments. The structure of ideas about possible experience is in science

as hypothesis or claims but experience or experiment is instant, at present and abstract related to this or that that is observed. The thing that is seen, felt or experienced empirically by the body is real up to a point. Nothing about the structure of being is easily known by us and when being is talked about in terms of realisation of idea or experience, the limits of human experience can be exceeded. Empirical field is fragmentary and only this field can be known by people. Idea provides us the core and abstract experience supports it. For instance, when I think of an idea of a horse, I can have empirical information about him through experience by seeing, touching, buying-selling it. However, when I think of a fairy, I can not reach any information about it as I can not reach any empirical information, not being able to see and show. Claiming that there is truth aside from the possible one is to claim the abstract reality of an experience that knows the truth (Royce, 1909, p.41). That is why, it is the experience that decides on the being that its nature is defined by ideas in science and life. Therefore, being can only be known only through experience (Royce, 1904, p.361-362).

Josiah Royce mentions experience in the Fourth Conception as the real thing, as the thing that presents us realisation of all purposes of ideas.

When I am asked how I discovered the validity of my idea in an abstract situation, my answer will be 'only through real experience'
(Royce, 1904, p.259).

This emphasis that he makes in regards to experience does not mean that Royce accepts only experiential reality like Kant. His thoughts on not being able to talk about truth when empiric is not truth contains that an idea will realise a purpose according to its original definition but also that it will be a part in the experience because the truth of an idea comes from its practical applications or use (Saltzman, 2012). He does not abstain from sharing the same views with any

empiricist on experience. Royce, who states that ideas have a certain system and we should use experiences as a guide to understand this system (Royce, 1983, p. 359), adds that the relationship between idea and object can not be explained by only adhered to the empirical world and opens to the door to the field that Kant rejects to touch and defines as ‘things in themselves’ because according to him, the main problem is related to the the difference between the nature of things and the core of things, in other words core and being, and the problem of being can not be solved by what is provided in pure experience (Royce, 1998, p. 259-260).

According to Royce, no doubt that the existence of a case that can correspond to a pure and comprehensive experience and is beyond limited human experiences, can be talked about. This case is neither a case that is completely independent from what the suspicious own claim has, or a case that is in claims of mystical thought or a case that contains or represents universal truth. It should be a case that completes the will that is materialised in suspicious hypothesis and also the will indicates to. The experience of this case is absolute experience that contains, presents and realises the whole meaning in idea of being. In other words, it si the absolute experience, the Infinite Self that does not resist the passing facny of pure human experience, that defines, controls itself, individual, whole and ultimate. It is the one who knows everything. Knowing everything includes the ability to create everything at the same time, consciousness and knowledge of I, kindness, perfectness and godhead (Royce, 1909, p.8). The separation between ideal and reality due to its nature of limited thought, is not valid for the being that knows everything. Thus, this being is above all desires, concerns and deficiencies. ‘Denying it, is confirming it in its denial’ (Royce, 1983, p. 349).

Everything that is limited or has an end is dark, suspicious and uncertain. Only Infinite Self is the only one that knows everything within the union of all truths. It is before the truth for all late

and future. Its existence is certain. Unless idea, object and the relationship between the two are not part of such a being, mistakes can be made in while explaining the meaning of object and its being can be suspected. The real relationship can only be discovered by infinite self through deep thinking or reflective self-awareness. Therefore, the convenience relationship between idea and external object is a relationship that can be comprehended and discovered only through Reflective Infinite Self (Royce, 1983, p. 374-376).

Royce reaches the infinite perfect and complete, in other words the Absolute Knower in his doctrine that he wants to build starting from experience and this result leads empiricism based doctrine to turn into Absolute Idealism. Being can be understood and built upon individual life where struggles of every single idea leaning towards an object for becoming perfect is realised and achieved. Although every single individual life or individual experience is a partial expression and incomplete piece of absolute experience, Royce's idealism that connects with empiricism goes to a separation between individual experience and absolute experience. There are experiences that are different from ours in a variety that can not be reduced to each other and where absolute becomes materialised. This pluralism, according to Royce, can be eliminated with the thought of every single individual experience can be tied to an experience that can be an action of conscious, wills and understandings. And idealism can continue this richness depending on infinite variety of idealism in a unity and concrete design of being. He presents the view of 'completeness of being' as timeless, surrounding and infinite individual real which can confirm possible experiences of real in terms of past, now and future starting from this point. Unity of individual experiences are in a perfect relationship with absolute experience at the same time. This relationship that possible experience does not need, provides individual experience to be understood and perfected within itself and concrete unity. This relationship that is in the center of Royce's metaphysics (Marcel,

1965, p.32-36) is not a relationship that is built blindly and is based on pure obedience. Royce thinks that the universe would be meaningless without a God or Absolute. However, at the same time, humanly life will be meaningless when human is considered as a robotic piece of God because human beings need to be in action with free will. Therefore, in Royce's thought, when God or Absolute is mentioned, free human will is mentioned as individual selves that lean to, serve and realise Divine Purpose (Saltzman, 2012).

Conclusion

Royce stands at an important place with his description of how human fate can change when it is a loyal member of superhuman unity in the face of meaninglessness, constraints and darkness of world in the complicated philosophical texture in the 19th century's second half. Royce's system that defends idealism exists with metaphysics and they feed off of each other, is formed to give metaphysics a new content against 19th century's attitude of trivialisation and ignoring, to re-interpret universe and life within the scope of the meaning it gives to the context of loyalty and therefore provide rational and practical solutions to current problems. His name is a name that needs to be among contemporary metaphysicists such as Bergson and Whitehead with his views on being that he revealed in a period when destructive criticisms are aimed at metaphysics.

Royce, who bases our flawed experiences related to certain aspects of our information phenomenon, reaches the conclusion that thought needs to include a real object and design or images that fits it and if design or image can reflect the object that it corresponds to, object can exist in thought by using Correspondence Theory. However, although sometimes design or image in thought provides clues related to existence of an object, sensational data related to such an object can say otherwise. Royce describes this situation a mistake and considers that this kind of mistake

requires existence in completely certain and absolute form in right thoughts that are or can be related to thought with any image that corresponds to its object. Thus, Royce starts from our possible mistakes and comes to the conclusion that there is an Absolute Knower for all thoughts that correspond to their real objects in a right and sufficient way.

The 'fourth conception of being' he mentioned in *The World and The Individual* provides a metaphysical background towards Royce's thought. Here, Royce provides the 'completeness of being' view as a timeless, surrounding and infinite individual who passed possible experiences of real, who can confirm in terms of now and future: All finite beings, in other words us, are part of Absolute Knower or Infinite Reality.

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Narco Culture and Modern Mexico

Sara Mariam
The University of the Incarnate Word

Abstract

In the year 2006, former Mexican President Felipe Calderón launched a massive military offensive against the Mexican drug-trafficking organizations (DTOS) in an effort to address the corruption and violence plaguing Mexican communities and government. As a result of President Calderón's anti-drug trafficking initiative, the rise of violent crimes committed by drug cartels rose dramatically, thus fueling a narcotics culture that has saturated much of Mexico. According to Stratfor, a geopolitical intelligence firm, they estimate that more than one-hundred thousand people have lost their lives in the Mexican Drug War since Calderón's took office; in his first term as Mexican president, narco-terrorism and human rights atrocities were made visible due to the extensive media coverage of shoot-outs between rival cartels fighting over drug-trafficking routes along the United States/Mexican border. The violence in Mexico results as a consequence to the high profits earned in the drug trade; Mexican drug cartels profit at an estimated three-billion dollars each year from their illicit drug business, thus, an emerging narcotics culture has risen and saturated much of Mexico

Keywords: Mexican culture, narco-culture, narco-terrorism, drug-trafficking, Mexican drug cartels, narco-corridos, Santa Muerte, human rights violations, Mexican government, corruption, Hofstede Mexico

Narco Culture and Modern Mexico

When analyzing the ways in which culture impacts the nation of Mexico, undoubtedly the emergence of drug-trafficking organizations and the response of the Mexican government have played an integral role in how Mexican society functions within the drug war. In 2006, former Mexican President Felipe Calderón who at the time was sworn into his first term as President, launched a massive military offensive against the Mexican drug-trafficking organizations in an effort to reduce the illegal activities, corruption, and violence. When Calderón took office in 2006, it is estimated that under his leadership, more than one-hundred thousand people have lost their lives in the Mexican Drug War (Mercille, 2011; Moore, 2011). Critics of former President Calderón attribute the rise of drug-related violence in Mexico is a response to the policies of Calderón's administration (Campbell, 2014). During Calderón's first term as Mexican president, the rise of violent crimes committed by the cartels rose dramatically, thus fueling a narcotics culture that has saturated much of Mexico.

Mexico's Violent Debacle

Prior to Calderón's presidency, historically the drug cartels have silently operated in Mexico, and rival cartels at that time shared a mutual understanding of defined territory, plazas, drug-trafficking routes; also, the violence that was documented prior to Calderón's initiative against the drug trafficking organizations was minimal in comparison to the massive number of atrocities reported during his tenure (Moore, 2011). Scholars who object to this notion cite that the violence in Mexico was in fact commonplace prior to Calderón's term, but perhaps underreported and misrepresented. Additionally, researchers on this subject argue that measurements for recording cartel-related violence is simply lacking in previous administrations including Calderón's predecessor, Vicente Fox (Mercille, 2011). Mexican nationals, though, have

inferred that their communities, particularly towns and cities along the border nearing trafficking routes and plazas, have indisputably experienced a significant rise in crime from kidnappings, extortion, bribery, and murder since Calderón's initiative, thus blaming his policies on the rise of ferocity and fatality.

The United States Culture and Narco-Culture

In understanding this grave matter Mexico faces each day in light of the Mexican drug war, it is noted that drug cartels exist due to the high and growing demands of illicit narcotics by the consumers of drugs in the United States. In fact, consumers in the United States comprise the largest demographic of users of all illegal drugs (Mercille, 2011; Scherlen, 2012). Without the demand of these illegal substances, the existence of Mexican drug trafficking organizations would be absent, thus the violence in Mexico would not be as prominent and prevalent, nor drug-related. Increased violence in Mexico and limited job opportunities has led to the migration of many Mexican nationals to the United States for better economic opportunities and an escape from the violence (Campbell, 2014; Mercille, 2011). According to Campbell (2014) and Hansen (2014), the authors assert:

Mexican drug cartels have expanded exponentially since the 1990s because of the decline of the major Colombian cartels that previously dominated Western Hemisphere cocaine trafficking. The Mexican cartels also grew hand-in-hand with the increase in trade between the United States and Mexico facilitated by the North American Free Trade Agreement (NAFTA) and new neoliberal economic policies in Mexico (Campbell, 2011). The resulting impoverishment of millions of Mexicans along with increased Mexican immigration to the United States provided hundreds of thousands of potential workers for

the cartels on both sides of the border (p. 158).

Based on this assertion by Campbell (2014) and Hansen (2014), it is evident that the United States holds partial responsibility for the rise in Mexico's drug trafficking enterprise.

Defining Narcotics Culture or “Narco-Cultura”

What is narco-culture? Narcotics culture is one that is defined by the struggles and successes experienced by drug-trafficking organizations. In a nation where the rich are notably wealthy, and the poor are confined to an impoverished life of earning enough Mexican pesos for survival, the lure of joining a drug-trafficking organization has attracted many Mexicans living in poverty as a convenient way of securing easy money in a multi-billion dollar industry (Richmond, K. & Richmond, R., 2014). Recruitment of Mexican citizens to the drug trade have targeted children to perform illicit duties within their organization. The lifestyle, high profits, and the idolatry of drug lords is what attracts youth in joining the drug trade since the money-making opportunities; profits for working for the cartel are vastly significant in relation to a job where a youth member might earn pesos for laborious work on a farm. Many of these Mexican nationals who join the drug business seek a sense of acceptance and community; in revisiting Hofstede's six-dimension of Mexico, the low individualism score for Mexico reminds us that its citizens work and socialize in groups. Children, however, are the main target for recruiters since they are easily molded and influenced into joining the illicit business – the profits of the narco-culture is glamourized to an extent making it a desirable way of life for youth. According to the review of the literature, authors Richmond and Richmond (2014) assert:

We have had it up to here because others of our children, due to the absence of a good government, do not have opportunities to educate themselves, to find dignified work and

spit out onto the sidelines become possible recruits for organized crime and violence. We have had it up to here because the citizenry has lost confidence in its governors, its police, its Army, and are afraid and in pain (p. 160).

In addition to securing new recruits to drug-trafficking organizations, the drug cartels have celebrated their existence through music, art, and violent public displays. It is quite commonplace for these narco-trafficking organizations to showcase their trials and tribulations as traffickers through the means of social media outlets on the world-wide-web (Richmond, K. & Richmond, R., 2014). Such displays of their lifestyle have also held a strong presence on social media sites including YouTube, Twitter, and Facebook, as several members of these cartels have often boasted their financial successes of having Mexican beauty queens as their arm pieces, gold-plated rifles, mansions, etc. For the purposes of intimidation and coercion, narco-traffickers showcase their gruesome execution videos to the public as a way to instill fear among the public (Campbell & Hansen, 2014). Often time, the lifestyle of these narcos have also been celebrated in Latin-American television dramas known as *telenovelas* – all which document the violence and power of a fictitious drug lord featured emulated after a real-life drug member in the televised narco-dramas. The propaganda found in Mexico's narco-culture also surfaces in music through mariachi-style ballads known as narco-corridos; the songs showcase the lifestyle of a key drug lord. Often time, the creation of a narco-corrido is commissioned by the drug lord him/herself as a way to reinforce their sense of pride and power. The narco-ballads contain lyrics that are not limited to the glorification of the drug lords, but also describe the unimaginable violence (e.g. beheadings, grenades, and chain-saw style executions). Kristen Richmond and Rodney Richmond (2014) assert:

Moreover, narcocorridos could have a desensitizing effect due to the glamorization of

violence, the opposite of the therapeutic thesis. The absence of these two theses could be due to technological advances and the manner in which narcocorridos are produced and disseminated. For example, social media sites such as YouTube, Pandora, Facebook, Twitter, and Instagram, among numerous others, have aided in the distribution and propagation of narcocorridos which have ultimately led to them becoming more mainstream and pop culture than they previously were (p. 166).

In light of the rise of narco-culture, it is important to understand Mexico culture fully to understand why narco-culture has grown in popularity.

Mexican Culture and Hofstede

Hofstede (2015), founder of the Hofstede Center which is a comparative intercultural research forum has described the nation of Mexico through his six cultural dimensions; through his research on culture and Mexico, Hofstede (2015) asserts that not only is Mexico one of high indulgence, but its hierarchical and masculine, too (Hofstede, 2015). With a high masculinity and indulgence score, it is likely that a hard-working, collectivist, and masculine society is one that is often described as “machismo” and permissive with regard Mexico’s leisurely lifestyle. Noting Hofstede’s (2015) cultural analysis of Mexico is important in understanding the motives of Mexican culture and how members of Mexican society function.

Male identity in Mexican culture is one that is very masculine and correlates with Hofstede’s (2015) high masculinity score. In Mexico, pride and dominance comprise a male’s individuality where men in most Latin-American cultures are the center and the authority in Mexican households (Muehlmann, 2013). According to Muehlmann (2006), the author contends, “In the process, the male identity as the dominant bread winner has been destabilized. That narcos are also thought of as machos, thus, becomes attractive as a further lure and leads to an

overcompensation in what she refers to as the “pufferfish syndrome,” as men, unlike women, tend to exaggerate their roles and activities as narcos” (Hope, 2006; Muehlmann, 2013). By this, it is evident that masculinity plays an integral role in the attitudes associated with narcotics culture. The United States has been impacted by the spillover of the narcotics trade and has been impacted by narco-culture.

Impact of Narco-Culture on the United States

United States residents represent the greatest demographic of users of illicit drugs fueling the supply by narco-traffickers, and in light of the rise in violence in Mexico, border cities along the United States territory in cities such as Nogales, San Diego, McAllen, Laredo, El Paso, and others, these cities have, too, experienced the rise in crime in their communities in a spill-over phenomenon (Kun, 2012; Wolf, 2012). United States citizens along with existing criminal gangs who reside in United States cities have also served as convenient recruits to the drug trade in the form of drug mules, distributors, and dealers (Kun, 2012).

The criminal element within Mexican drug-trafficking organizations not only taints the towns on the United States territory, but is also celebrated in some entertainment venues such as night clubs where narco-propaganda is promoted. Residents in the U.S. have are familiarized with the popular narco-corridos that play in clubs and club attendees often chant the lyrics of key drug lords and their activities (Campbell & Hansen, 2014). This is a significant phenomenon to occur because it demonstrates that some Americans residing in the United States have been desensitized to the violent messages prevalent in narcotics culture, and thus celebrate the narcotics lifestyle.

Narco-Culture as Terrorism

The narco-cultural presence instills fear and is indeed perceived as a form of narco-terrorism (Campbell & Hansen, 2014). In the past ten years, much worldwide media attention has

focused on narco-culture as a result of the ruthless violence documented in the media when images of headless corpses emerge, shoot-outs between rival cartels are reported, kidnappings, and arrests of top-level drug traffickers make the nightly news. Drug traffickers resort to using sem-automatic weaponry, grenades, chainsaws, and violent measures of torture to enforce their power – all through acts of terrorism. Often time, news reporters fear broadcasting reports on the Mexican Drug War since many broadcast journalists and even online bloggers who report on such events have been threatened, kidnapped, and even murdered (Kun, 2012; Moore, 2011).

Based on the cultural phenomenon of drug trafficking organizations seeking to feature their lifestyle and sheer savagery through narco-corridos and public displays of their violent crimes such as beheadings, hanging bodies from bridges, and dismembered corpses, many researchers believe these forms of exhibition are none other than narco-terrorism (Mercille, 2011). These displays of savagery only reaffirm the narco-terrorism that is commonplace in narco-culture. Also, narco-symbols and spiritual figures make their way into narco-culture often found in song and film.

Narco-Corridos, Symbols, and Spirituality

As mentioned previously, a significant part of Mexican narco-culture is often romanticized through the effort of documenting their trials and tribulations through song, or a narco-corrido. Often time, a narco ballad praises a key drug lord through lyrical stanzas, and much of the musical content describes the barbaric activities of the drug boss featured (Richmond, K. & Richmond, R., 2014). Some high level members within these organizations, too, will have a video made to compliment their narco-ballad with the hopes their dark legacy is viewed by the masses through social media as a means of glorifying their existence (Perez, 2012). This cultural phenomenon is important to study since these ballads have become popularized not only in Mexico, but also the United States in the night-club scene. The message within these narco-ballads is one that depicts

the drug trafficker or featured drug lord as one who is heroic, untouchable, ruthless, vengeful, and whose lifestyle is one of riches and danger (Richmond, K. & Richmond, R. 2014). The following passage from the review of their literature suggests:

Narcocorridos, or Mexican drug ballads, are a contemporary form of the corrido connected to banda music in the northern part of Mexico and along the border in the United States. The narcocorrido is sometimes compared to gangsta rap due to its exciting narratives of drug traffickers who rose above poor socioeconomic conditions to become powerful and wealthy figures in the drug trade. The stories reflected in Mexican drug ballads highlight the lifestyle of drug lords and aspects of the drug trade that are imbued with violence. Narcocorrido lyrics focus on misfortunes and death while referencing events related to illegal criminal activities of the drug trade (p 156).

In fact, narco-corridos not only reveal the human condition of narcotics culture, but also discuss the societal problems plaguing both Mexico and the United States (Richmond, K. & Richmond, R., 2014). Richmond and Richmond (2014) assert “the analysis reveals that tenets of the street code appear in narcocorrido narratives which may indicate that a dysfunctional social order may exist in regions of Mexico and the United States where narcocultura exists and drug trafficking abounds.”

Additionally, such lyrical ballads often document the lifestyle of key members of the cartel, the socio-economics of Mexico, and glorify the drug trafficker as a heroic pillar. Again, this occurrence reaffirms one cultural aspect within a drug-trafficker’s life; a desire to belong to a community that provides financial security, and one that provides a sense of power and prestige.

Worship of False Saints

The Roman Catholic Church has denounced the activities of drug trafficking organizations, thus restricting narco-traffickers from membership of the church. As a result of this excommunication by the Church, those who are involved in the drug trade have sought to worship other Saints as part of belonging to a spiritual entity while seeking hope that alternative Saints offer a protective force against arrest and murder. There are two prominent Saints of worship among the drug cartels; the first Saint is reminiscent of Robin Hood and popular bandit in Mexican folklore known as Jesús Malverde (Richmond, K. & Richmond, R., 2014). Many have compared Malverde to the legend of Robin Hood – a figure who sympathizes with the poor and represents the struggles of the working class. According to Richmond and Richmond (2014), the legend of Malverde is a common presence in narco-propoganda and corridos:

Protagonists of narcocorridos are revered as “Robin Hoods,” stealing from the rich to provide for the impoverished, overlooked, subaltern groups of society. An example of this is Jesús Malverde, or Jesús Juárez Mazo, a Sinaloan folklore hero. His existence has never been verified, but according to various legends he was a bandit killed by authorities in 1909. He is also referred to as the “Bandido generoso” (“Generous Bandit”) and “Angel of the Poor”. Chalino Sánchez sings about this social bandit in “El bandido generoso (p. 161).

The second false Saint who, too, has been denounced by the Roman Catholic Church is known as Santísima Muerte or “Santa Muerte”, the Saint of Death who is depicted as a skeletal figure clad in a robe resembling a female version of the “Grim Reaper” (Roush, 2014). Drug traffickers have found solace in their worship of this false Saint; as her popularity has risen, law-enforcement authorities in both U.S. and Mexico believe that individuals who worship Santa Murete are like associated with the Mexican drug trade. According to Roush (2014) of the

University of Michoacan, the author states that:

The Catholic Church scolded parishioners about using Santa Muerte but tolerated it as a trivial misunderstanding of doctrine among the uneducated. Associated with the esoterismo of traditional healers, Santa Muerte images were kept discreetly throughout most of the twentieth century (p. 139).

The visibility of this false Saint emerged near the brink of the twenty-first century and her presence correlated with the rise of drug trafficking (Roush, 2014). By this, it can be argued that the Santisima Muerte is a symbol of drug trafficking organizations and her followership is comprised of outcasts or those involved in criminal organizations. Many who celebrate this Saint adorn their bodies with her image through tattoos, wear attire showing her presence, or house shrines of her. As symbols, song, and spirituality of narco-culture flourish as a consequence of the drug-trade, solutions to the Mexican drug war that spawns narco-culture have been discussed.

Prospective Solutions to Narco-Culture Debacle

As long as the demand for illicit substances by nations abroad exist, so will drug trafficking organizations along with the violence the drug trade brings. In light of the ever-growing death toll prevalent in Mexico, academics, researchers, political scientists, law enforcement agencies, and politicians have attempted to discuss solutions to best eradicate the drug-trafficking organizations (Sicilia, 2011).

While the prospect of introducing legislation in both the United States and Mexico, while implementing strategic actions to combat drug cartels in a collective effort to help reduce both the violence and flow of drugs, the problem resides in Mexico where corruption is rampant among all societal facets; bribes are often negotiated among Mexican politicians, law enforcement entities,

the judiciary branch, and businesses making it impossible to abolish the multi-billion dollar marketplace (Mercille, 2011).

Many short-term and long-term solutions by lawmakers in both Mexico and the United States have been proposed in an effort to combat the drug trade. The first measure proposes the legalization of illicit drugs in the United States as a way to destroy drug-trafficking organizations, particularly cannabis (Weinberg, 2008). In light of Colorado's legalization of small amounts of cannabis for personal recreational and medicinal use, it is estimated that the Mexican drug cartels have suffered a monetary loss of thirty percent as a result of the legalization. According to Mercille (2011), the author maintains:

The long-term solution for the drug problem is to reduce drastically the demand for drugs in the main consumer countries', the US and Europe. But the US has rejected the consensus on drugs policy, allocating 64 per cent of the drug control budget to interdiction and to arresting, prosecuting and incarcerating drug offenders, including the arrest of about 750 000 each year for possession of small amounts of marijuana. Only 36 per cent of the budget is reserved for treatment and other demand reduction activities. Nonetheless, the US has one of the highest levels of drug use in the world, while many European countries adopting softer approaches have significantly lower usage levels. In short, the solutions are known, but have not been fully implemented. (p. 1650)

Another solution relates to understanding and resolving the problem of corruption in Mexico on a much deeper level. As noted, corruption among all societal entities in Mexico has tainted their culture, making it impossible for violent crimes to be prosecuted, and perpetrators are rarely brought to justice (Weinberg, 2008). It has been proposed by Mexican government officials that

those who hold a commission or office must undergo an extensive background investigation; Mexican police, judges, and elected officials must undergo an invasive and thorough security clearance and vetting process to ensure that there are no links between them and to drug trafficking organizations (Scherlen, 2012).

Lastly, one proposed solution that appears rather idealistic in nature would be one for nations like the United States move more corporate facilities, factories, and businesses to Mexico as a means to create jobs for Mexican locals that would help build a middle class, but such an event could take several decades (Scherlen, 2012). While several solutions to remedy the drug-war debacle have been proposed, the violence and narco-culture appear as permanent fixtures in both Mexican and U.S. society

Conclusion

While Mexico's fate remains unclear concerning violent drug trafficking organizations whose criminal element has destroyed the morale of a once promising nation, there is hope for Mexico. The greatest problem lawmakers and law-enforcement authorities in both the United States and Mexico have faced is consumerism of narcotics – the United States is partially to blame for the violence in Mexico and the narco-culture that rises from the drug trade. How do lawmakers and authorities deal with consumerism? Perhaps stricter laws prohibiting the use of narcotics along with the punishment for use have been proposed over time; however, history tells us stricter laws enforcing the drug trade have not worked. Incarcerations of consumers of drugs such as marijuana in the US have increased and jails are flooded with inmates. One proposed measure to the drug trade debacle that has been successful in states including Colorado and California is the legalization of cannabis; the legalization of cannabis for recreational and medicinal use has proven to dampen the monetary success of the Mexican drug cartels. If the drug-trafficking efforts to

supply their product diminish, in turn, the likelihood of the narco-culture will eventually disappear with it.

In the close examination of narco-culture, this culture is one that will continue to survive in both Mexico and the United States as a permanent fixture to remind us of the sheer atrocity of the crime that is birthed from it, the human struggle that rises from the socio-economic imbalance in Mexico, and the widespread and consumerism in the U.S. U.S. citizens must look within themselves in avoiding all consumption of illicit narcotics; Mexico must find ways of addressing the violence and providing support for victims of these human rights atrocities that result from drug-trafficking. While these events are idealistic, it remains an impossible feat in present day.

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The First *Telkikhane* (Bureau of Vaccination) and Tackling Smallpox in the Ottoman State

⁴⁸Associate Prof. Dr. Ahmet Uyaniker

Abstract

Since it encompassed within the trade routes that interconnected the Balkans, Caucasus, Anatolia, Arabian Peninsula, Iran, North Africa and Eastern Mediterranean and due to the governmental, military, commercial and social mobility in that geography, the Ottoman State has been one of the diffusion areas of contagious diseases.

Indeed, the Ottoman State took some measures such as quarantine to prevent epidemics spread to its lands. But the real struggle against epidemics was bound to the laboratory work. Having realised the importance of protective health services in tackling epidemics, as of the second half of XIX century, European States had focussed on microbiological science and established healthcare institutes operating in that field.

Ottoman State followed the developments in microbiology in Europe very closely. In 1885, after the first implementation of rabies vaccine by Pasteur, Abdulhamid II deployed a delegation of three scientists from the military medical school to Paris to be trained by Pasteur. The delegation who returned to İstanbul at the beginning of 1887 after their studies in France set up the Rabies Trade Centre and produced rabies vaccine. Furthermore, with personal initiative of one of the members of that delegation, Hüseyin Remzi Bey, *Telkikhane* (Bureau of Vaccination) was set up. This enabled the Ottoman State to produce smallpox vaccine and tackle smallpox via immunization.

Keywords: Ottoman State, Abdulhamid II, Smallpox, Smallpox Vaccine

Introduction

For the world medical history the most important development of the XVIII. Century was the invention of smallpox vaccine. This disease which is believed to have originated in Far East and South Asia was called by many names, such as “*Variola*” in ancient times and “*Lues Valentudiuaria*” later on but “*Variola*” was picked up by many different languages as well. This disease which was called smallpox in Anglo-Saxon countries was named *Cüdari* in the Islamic world and *Flower Disease* by the Turks in Anatolia (Erdemir, 2014: 122).

Smallpox can be observed in people of all age and gender (Onul, 1974: 141). It is a serious, infectious and inflammatory disease which causes raised bumps and pustules and leave marks on the face of the infected person. The agent of smallpox is a virus (*variola vera*) from the Poxvirus family; the disease itself is contained within the raised bumps on the patient’s body and can be acquired by contacting the patient or his/her belongings. It can also be acquired via mosquitos and breathing air infected by the patient (Gül, 2009:63). Smallpox is not a seasonal disease. But since people tend to live in indoors in groups, the disease spreads more commonly in cold winter months (Onul, 1974: 141). The disease symptoms are head and backache, vomiting, muscle spasm and fever as high as 39-40°C. Additionally, rash and fever are observed in this early period of the disease which lasts about 3 or 4 days. Raised red bumps appear first on the face, then on the chest, back, arms and legs of the infected person (Gül, 2009:63).

Smallpox was one of the oldest diseases observed in the Ottoman State. But we do not have much information on the course of disease till XIX. Century (Özdemir, 2010:78). There was a

⁴⁸ Associate Prof.Dr.Ahmet UYANIKER, Ardahan University, Faculty of Economics and Administrative Sciences, Department of International Relations

This commique has been extracted from the dissertation titled “Healthcare Work in the Ottoman State During the Sultan Abdulhamit II (1876-1909)”.

major smallpox outbreak in Istanbul in 1845. During the epidemic the hospitals ran out of rooms and the patients were left out on the streets. Moved by this plight, Bezmialem Valide Sultan had the Vakıf Gureba Hospital established to provide free of charge healthcare services to the poor and the needy (Yıldırım, 2010:68). Between 1847 and 1888 in many cities in Anatolia and between 1870 and 1871 among the privates deployed from Rumelia to Istanbul many smallpox outbreaks were seen (Özbek, 2006:56). During the Ottoman – Russian War between 1877 and 1878, the Muslim community who fled the regions occupied by the Russian army to Anatolian cities and particularly to Istanbul, which were under the control of the Ottoman army, suffered major losses due to epidemics during their journey and in cities they sought shelter (İpek, 1989:89). There were smallpox pandemics in Istanbul between 1894 and 1895 (Özbek, 2006:56).

As far as we can tell by the available archives, this disease spread in Anatolia in XIX. Century: in 1834 in Trabzon; in 1846 in Bolu; in 1847 in Adana; Nevşehir and Kayseri; in 1848 in Denizli; in 1853 in Çanakkale, Bolu and Trabzon; in 1857 in Isparta and Bursa; in 1859 in Rize; in 1862 in Trabzon; in 1863 in Adana and Tarsus; in 1863 in Trabzon and İstanbul; in 1865 in Konya and Bolu; in 1887 in İstanbul, Aydın, Hakkari; in 1888 in Edirne, Muğla, Yozgat and Trabzon; in 1889 in Niğde, Konya, Ankara, Isparta, Diyarbakır and Trabzon; in 1892 in Trabzon, Van and Muş; in 1893 in Erzincan, Adana and Kayseri; in 1895 in Sivas, Konya, Amasya, Tokat and Kastamonu; in 1898 in Konya and Antalya.⁴⁹

⁴⁹ BOA, HAT 1266 / 49027/1250.Z.29 -M, MVL 8/ 33/1262.N.21- A.}DVN 23/ 10/1263.Ra.11- C.SH. 17/8231264.Ra.9/- A.MKT. UM. 125/ 52/1269.R.29- A.MKT. UM. 286/ 41/ 1273.Za.05 /- A.MKT. MHM 130 / 76/1274.N.26-A.MKT. MHM. 163/23/1276.M.19- DH. MKT. 1559/ 55/1306.S.24- DH. MKT. 1673/32/1307.Ra.17-, DH. MKT. 1963/ 101/1309.Za.25- DH. MKT. 1940/ 24/ DH. MKT. 385/ 9, BEO. 804/ 60280.

Still, in the Ottoman State, there was not a high number of casualties caused by smallpox however, the disease left many people with skin breakdown and caused blindness in many infants (Özdemir, 2010:398). As it is the case in all diseases, throughout the history many different treatment methods were employed against this disease as well. In Ancient China, at the beginning of XI. Century, a form of vaccination was implemented by blowing into the mildly infected person's nose purulent scabs obtained from smallpox patients. In time this practice was picked up by other parts of Asia and reached as far as Anatolia. The book *Menafi'ül-Etfal* talks about cases where children were vaccinated in Istanbul by this method in XVII century (Erdemir, 2014:122-123). Similarly in eastern cultures, in India and China for example, and in the Caucasus and among the Arabs, people attempted to protect the healthy children by scratching their arms and infecting the newly opened wound with pus collected from pustules of children with smallpox (Ünver, 1948:5).

This method was implemented in the Ottoman State, too. Lady Mary Montagu, wife of the British Ambassador who was working in the Ottoman Empire in early 1700's, witnessed the implementation of this vaccination method in Edirne and had her son vaccinated there. On 01 April 1717, she wrote to her friend Sarah Chiswell about this practice and allowed smallpox vaccination to be transferred from the Ottoman State to Europe (Besim Ömer, 1320:III,316-319).

1. Foundation of Telkhhane, the Bureau of Vaccination, in Ottoman State (1892)

After the smallpox epidemic in Istanbul in 1871, during their meeting dated 15 May 1872 the Council of Civilian Medical Health Affairs (*Meclis-i Umur-ı Tıbbiye-i Mülkiye*) ruled that a Vaccination Inspectorate was to be established to make sure that the vaccines brought to Istanbul from Europe are filled in grafts and dispatched to regions of need in a timely

manner. Dr. Hüseyin Remzi Bey who conducted research studies at the Pasteur Institute in Paris, was appointed to the head of this Inspectorate (Ünver, 1948:12).

Hüseyin Remzi Bey applied to the Directorate of the School of Medicine (*Nezaret-i Mekteb-i Tıbbiye*) to have a vaccination centre established (BOA. DH. MKT.1818-65/03/Ş /1308/14 March 1891). Issues discussed at the School of Medicine were relayed to the Ottoman Porte who then decided that a *Telikhane* (Bureau of Vaccination) should be established with all costs covered from the medical affairs budget BOA. İ.ŞD.103-6323/27 Ş1308/7 Nisan 1891) (BOA. BEO.28-2047/05/Z/1309/1 July 1892).

The Bureau of Vaccination finished in 1892 had a main hall, an inspector's office, a laboratory and a vaccination hall as well as a state of the art barn built outside with three chambers. In 1894, the Bureau of Vaccination moved to the wooden building built for them in the garden of the Military Medical School (Unat, 1970b:17).

In 1895, the cadre of the Bureau of Vaccination and salaries paid were as follows: (Ünver,1948:167)

Table 4. Cadres of the Bureau of Vaccination and their Salaries in 1895

Old Salary	New Salary	Total	Date and the Member of Staff
0	500	1000	20 March 1895 Chief Vaccine Preparer Nureddin Bey
0	400	500	13 April 1895 Assistant Ahmet Kemal
0	400	400	20 March 1895 Vaccine Preparer Zühdü
0	400	400	20 March 1895 Vaccine Preparer A. Mehmet Efendi
0	400	400	20 March 1895 Mobile Vaccinator Şefik
0	400	400	20 March 1895 Mobile Vaccinator A.Kenen Efendi
0	400	400	20 March 1895 Mobile Vaccinator Âlim Efendi
0	400	400	13 April 1895 Mobile Vaccinator Bekir Efendi
0	400	400	20 March 1895 Mobile Vaccinator Hristaki Efendi
0	250	250	13 April 1895 Female Vaccinator Sabiha Hanım
0	250	250	13 April 1895 Female Vaccinator Sadberk Hanım

0	300	300	13 April 1895	Chief Janitor Hüseyin Mürteza
0	200	200	13 April 1895	Porter Ali Hüseyin Aga
0	150	150	20 March 1895	Janitor Hüseyin Aga
0	150	150	20 March 1895	Janitor Ali Aga
300	300	600	20 March 1895	Registry Officer Hilmi Efendi
0	600	600	13 Nisan 1895	Clerk Bekir Bey
0	200	200	20 Mart 1895	Assistant Clerk Faik Efendi
0	300	300	20 Mart 1895	Assistant Registry Officer Akil Bey

Vaccine preparers and mobile vaccinators were responsible for all kinds of materials. They would work as duty officers each night to check and control even the health of animals used in vaccine preparation. Snow and ice needed for the fridge used for preserving the vaccines were obtained from the Ice House known as *Karhane-i Amire* (Ünver, 1948:248).

As was the case in Europe, in the Ottoman State as well, the Bureau of Vaccination obtained their vaccines from calves and implemented them on humans (Unat, 1970: 144). In 1893, Major Rifat Bey who was trained in Paris joins the Bureau of Vaccination. During his term of office, the Bureau kept the records of the amount of vaccine produced and implemented between 1311 and 1314 (*according to the Islamic Calendar * İslami takvime göre??*). According to those records, the amount of vaccine produced and used between 1893-1896 are as follows (Besim Ömer,1315: I,111):

Tablo 4.2. the amount of vaccine produced and used between 1893-1896

Year (Yıl)	Number of Calves Purchased	Kırım Calves	Local Calves	Production	Expenditure	Number of Children Vaccinated
1311	166	0	166	48387	48357	130839
1312	159	0	159	54183	54183	11727
1313	131	15	116	76454	75517	415538

1314	72	50	22	145125	139677	403662
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Foreign Missions and foreign hospitals in Istanbul preferred to use the vaccine produced by the Bureau of Vaccination instead of importing vaccines from their home countries. The smallpox vaccine produced at the *Telkikhane* was distributed to all provinces and this had played a significant role in keeping the disease under control (Babacan, 2013:195). This institution produced vaccines for a total of 7.260.784 people: for 482 people in 1892; 5597 people in 1893; 1271 people in 1894; 48356 people in 1895; 45183 in 1896; 76458 people in 1897; 144927 people in 1898; 127682 people in 1899; 137016 people in 1900; 14770 people in 1901; 195373 people in 1902; 139179 people in 1903; 263048 people in 1904; 223884 people in 1905'te; 254344 people in 1903; 223884 people in 1907; 254344 people in 1906; 631816 people in 1907; 666885 people in 1912, and; 1427059 people in 1913 (Ünver, 1948:93).

Between 1892 and 1913 the Bureau of Vaccination produced smallpox vaccines for a total of 7.260.784 people. Between 1914 and 1919, this figure was 27.688.449. During the Independence War the Bureau sent Anatolian cities 566.000 vaccines in 1920, 1.770.000 vaccines in 1921 and 1.283.000 vaccines in 1922 via Ottoman Red Crescent, namely *Hilal-i Ahmer*. In addition to the Bureau of Vaccination in İstanbul, new centres were opened in Mecca, Basra, San'a, Baghdad and Damascus. In June 1917 teachers Dr. Server Kamil and Dr. Asım founded a smallpox vaccination station in Sivas which was capable of vaccinating 200.000 people per month and the station produced 841.820 smallpox vaccines in seven months (Özbek, 2006:57).

2- Tackling Smallpox and Vaccination (Immunization) Efforts

Immunization, in other words vaccination, can be described as administrating an entire or partial microorganism or a transformed product of that organism into the body in order to avoid an infectious disease or prevent the appearance of a sickness. Immunization aims to eradicate its target disease from the face of the earth. To achieve that aim, both passive and active immunization must be administered to adults and infants at proper ages. When previously prepared human or animal antibodies are administered to an individual to enhance his/her immunity system to prevent a disease s/he may be naturally exposed to in the future, it is called active immunization. When those antibodies are administered to individuals who have already been or who are about to be exposed to a disease, it is called passive immunization (Akdağ, 2009:2-3).

During the reign of Abdulhamid II, after the Bureau of Vaccination had been opened and local vaccine production had been started, vaccine regulations were drafted on 21 July 1894 to identify methods of tackling smallpox disease and they were put in effect after having been read out at the Ottoman Council of Ministers (*Meclis-i Vükela*).

Vaccine regulations described how and when the vaccine was to be implemented in Istanbul, provinces, districts and towns as well as how and when it will be administered to students and prospective civil servants. Administrative on Civilian Medicine (*İdare-i Tibbiye-i Mülkiye*) was responsible for the implementation of these regulations whereas the Ministry of Interior (*Dahiliye Nezareti*) was responsible for the implementation of these regulations for all civilian and military state officials.

Vaccinators were to record names, titles and date of vaccination of people of all ages who were vaccinated at city centres and districts. In Istanbul, vaccination work was conducted by the Imperial School of Medicine (*Mekteb-i Tibbiye-i Şahane*) under the supervision of municipalities. Physicians, surgeons and vaccinators who were civil servants in Eyüp, Galata and Scutari were delivering free of charge medical exams. Where they fell short, their administrations were appointing additional licenced vaccinators. People who were vaccinated were given printed documents issued by School of Medicine (*Mekteb-i Tibbiye*). Licenced physicians, surgeons and vaccinators who had vaccinated a child would fill out and stamp those printed documents in the name of that child. Where there were no printed documents available, they would enter the information of that child on a piece of blank paper, then would stamp and sign it (BOA. DH. MKT 2068-43/1312. M. 17/16 July 1894).

Meanwhile, vaccination work in provinces, districts and towns was run by vaccinators appointed by the headquarters in Istanbul or by locally operating licenced physicians, surgeons and vaccinators; when they were not available, local people whose reliability in that field was proven would deliver these services free of charge. Vaccinators dispatched to districts were paid 400 kurus salary in addition to 5 kurus an hour as travelling expenses when they visit sub-districts and villages. Travelling expenses were to be covered by local municipalities and government officials were to provide all kinds of assistance to those vaccinators travelling sub-districts and villages.

Registrars in each city, town, sub-district and village were to immediately inform their local city council of any new births. It was then that council's duty to arrange for and witness the vaccination of the new-born child. Families were obliged to have their children vaccinated within six months after their birth and head of the family would be held accountable for

children who did not get their vaccination. To that effect, families who did not have their children vaccinated although a vaccinator had visited their village or town would pay a fine of 150 kurus whereas those who used the old method of scratching the arm of a healthy child and infecting the newly open wound with the pustule acquired from a child with smallpox would pay minimum 250 and maximum 1000 kurus fine. On the other hand, those who dared to have their children go through that process would be taken to court. If the disease was identified in a household, every member of that household were to be vaccinated. Children who had been vaccinated would be examined after a week and those whose vaccination was successful would be given their certificate stamped by a civil servant, imam, local spokesman or spiritual leader. Depending on how successful the vaccination had been, it would be repeated for three times. Furthermore, vaccination would be renewed once in every five years.

Counterfoils of certificates given to vaccinated children were collected by administrative council officers in return for a report. Vaccinators and municipality doctors were to send the collected vaccination certificates and reports to the Ministry of Health. Reports gathered by the Ministry of Health were to be sent to the Vaccination Inspectorate where inspectors would enter them in statistics files. Furthermore, administrative councils were required to submit the Ministry of Health a copy of their annual ledger where they kept the names of people who had been vaccinated, who could not be vaccinated and who moved in from other towns and villages.

Vaccination was mandatory for new civil servants, law enforcement agents, soldiers, police officers and the gendarmerie. Active gendarmerie and police officers who had never been vaccinated were to report to the physician or surgeon of their units to have their vaccination and vaccination certificates.

Girls and boys who wanted to attend a school were required to submit their vaccination certificate which also showed that their vaccination had worked. A student who did not have a vaccination certificate was not admitted to any school. The school principal and managers were to be fined if they were to admit a student to their school without a proper vaccination certificate (BOA. DH. MKT 2068/43 /1312. M. 17/16 July 1894).

For İstanbul three mobile vaccinators and for each province one mobile vaccinator were appointed in January to carry on with vaccination at schools (BOA. DH. MKT.1618-29 /1316 Ş21/4 January 1899). In June 1889, as a precaution against smallpox disease each province had one or two vaccinators and each district and sub-district had one vaccinator working for them; these vaccinators were appointed by the headquarters but local authorities were requested to pay their salaries (BOA. DH. MKT.2590-55/11/Za/1319 /19 February 1902).

In Istanbul, vaccination work was started primarily at schools. In January 1889, an official letter was sent to the Ministry of Education (*Maarif Nezareti*) informing that there were still children at school who did not have their vaccination had although it was a service delivered free of charge by the Medical School. The letter also underlined that, no matter what, there should be no unvaccinated students and requested the due actions to be taken to ensure that (BOA. DH. MKT.1577/111/ 1306.R.20/24 December 1888).

At the Mesih Pasha School in Karagümrük, smallpox epidemic was observed and consequently all children were vaccinated (BOA. MF. MKT.817-45/04/L /1322/12 December 1904). At some high schools and primary schools in Beşiktaş, Fatih, Emirbuhari and Hasköy students showed smallpox symptoms therefore all were vaccinated (BOA. MF. MKT.1001-63 /09/Ca/1325 /20 June 1907).

Scutari Girls School and Valide-i Cedid School students were all vaccinated (BOA. MF. MKT.240-54/1312/C/4/11 November 1894). Furthermore, despite their objections, Non-Muslim schools were vaccinated too. For instance the Petyagoyo Greek School in Langa was temporarily closed due to the diphtheria and smallpox epidemics and all students were vaccinated (BOA. MF. MKT.355-30/1314/ZA/06/8 Nisan 1897).

In March – April 1899, a total of 2768 people were vaccinated by municipalities against smallpox. The breakdown of these per municipality was as follows: 1. Municipality 889 people; 2. Municipality 464 people; 3. Municipality 565 people; 4. Municipality 75 people; 5. Municipality 15 people; 6. Municipality 271 people; 7. Municipality 271 people; 8. Municipality 46 people; 9. Municipality 46 people, and ; 10. Municipality 126 people (BOA. Y.PRK. SH.8-60 / 1316Za18)/ (30 March 1899).

From March 1, 1889 to February 28, 1900 a total of 88 people died in Istanbul because of smallpox. The breakdown of these deaths per months was as follows: 38 in March; 13 in April; 8 in May; 2 in June; 5 in July; 2 in August; 8 in September; 1 in *Teşrin-i evvel (Octobe)*; 3 in *Teşrin-i Sani (November)*; 1 in *Kanun-ı evvel (December)*; 1 in *Kannun-ı sani (January)*, and 4 in February. Of these people who died, 42 were Muslim and 54 were non-Muslim (Administration, 1900 – 1901:1-144) .

There had been occasions where non-Muslims laid obstacles before vaccination. To prevent the spread of smallpox epidemic observed in some areas in Istanbul and particularly in areas populated by Turkish Jews and the orthodox, each household was required to have vaccination. Those who failed to obey this requirement were fined. Furthermore, a portion of that fine was given as a reward to people who reported those who did not have their vaccination. A report suggested that a citizen named Kosti who was a herbalist at Eği Kapı in Istanbul did not have

his daughter vaccinated. Kosti was fined (BOA. DH. MKT. 2254-26 / 1317 Ca 30/ 6 October 1899). When officials heard that the parents of three children living in number sixteen on Sururi Street at Aynalı Çeşme - Beyoğlu, right across Şerif Mosque, had refused to have their children vaccinated, they were fined 150 kuruş for each unvaccinated child (BOA. DH. MKT. 2108-52 /1316 Ca 4 /20 Eylül 1898). When the Christian community opposed to vaccination, community leaders were warned. Consequently, the Orthodox Patriarch addressed his community on 21 July 1899 warning them that everybody had to be vaccinated (BOA. DH. MKT.2092-33/28 RA 1316/9 February 1899).

In the districts, vaccination efforts were undertaken by mobile vaccinators. Regulations on travelling expenses of Healthcare Officers in 1884 stipulated that officers who were dispatched to another location would continue receiving their full salary in addition to the advancement payment of two months' salary. Those who were appointed to handle contagious diseases were able to receive twice as much as their normal salary. Furthermore, travel expenses of healthcare officers were to be paid to them in cash by the central authority's funds (BOA. A.DVN. MKL. 25-29 /1301 Ca 8 / 6 March 1884).

As mentioned in 1894 Regulations, vaccinators sent to districts were given 400 kuruş salary per month and when they visited sub-districts and villages, they were to be paid 5 kuruş per hour by the local municipalities (BOA. DH. MKT 2068-43/1312 M 17/21 July 1894). Sometimes they experienced some issues with regards to their payments (BOA. BEO 3119-233901/ 28 C 1325/8 August 1907).

Archives indicate that, depending on the severity of the epidemics, occasionally travelling vaccinators were employed in various parts of the country to conduct immunization efforts.

Children in İskeçe, Robçoz, Cisir-i Ergene, Gönen District in Hüdavendigâr, Havza District in Edirne, Uşak and Gediz districts in Eskişehir and the village of Tavşanlı were vaccinated against smallpox between 28 November 1898 and 21 March 1899.

On 23 September 1899, children in Kütahya, Eskişehir and the Kuplu sub-district were vaccinated as well as 100 children in Skopje. On 16 June 1899, 175 children in villages in Kırk Kilise; in three months starting on 8 May 1899 a total of 964 children in Trabzon and Samsun and on 8 February 1899, a total of 902 children in Karesi district were vaccinated against smallpox.

Again, in a campaign started on 18 November 1900, 3879 children in Konya were vaccinated against smallpox in three months. On 25 December 1901, 431 children in Dedeağa town and nearby villages as well as 100 children in Siirt were vaccinated, too.⁵⁰

Locals in some regions objected to vaccination and wanted to continue with the old method. In 1901, vaccinator İsmail Hakkı Efendi filed a complaint reporting that the boards of aldermen in some villages of Ankara were preventing the children from getting their smallpox vaccinations. As a result, vaccination work in those villages were conducted with help of the gendarmerie and the people who prevented vaccination were fined over rates described in the Regulations (BOA. DH. MKT.2485-103 /28 M 1319 /17 May 1901).

⁵⁰ (BOA. DH. MKT. 2140 99/ (1316 B 14) /(28 November 1898) ,(BOA. DH. MKT. 2145 42/ (1316 B 23) /(7 December 1898), . (BOA. DH. MKT. 2145 -48/ (1316 B 23)/(7 December 1898) , (BOA. DH. MKT. 2160 -77/ (1316 N 4)/(16 January 1899) (BOA. DH. MKT. 2112 77/ (1316 Ca 17), BOA. DH. MKT. 2180 -72/ (1316 Za 09) (21 March 1899) (23 September 1899),(BOA. DH. MKT.2211-99 (1317 S 6)/(16 June 1899), (BOA. DH. MKT.2199-19 (1316 Z 27)/(8 May1899) ,(BOA. DH. MKT. 2165 105 (1316 N 27)/(8 February 1899), (BOA. DH. MKT. 2139 89 (1316 N 20)/(14 January1899). (BOA. DH. MKT.2429-47/ (1318 B 25)/(18 November 1900), (BOA. DH. MKT.2516-17/(1319 R 14)/(25 December 1901), DH. MKT.2286-107 1317 S 16), BOA. DH. MKT.2429-47 (1318 B 25) /(18 November 1900), (BOA. DH. MKT.2516-17/ (1319 R 14)/(25 December 1901) .

One of the major problems encountered during those immunization campaigns was that the vaccines dispatched to provinces were going bad due to long distances. In 1899, in city centres and districts in Erzurum, Edirne, Urfa, Sivas, Bolu, İzmit, Hicaz, Trabzon and Erzincan, smallpox was observed as an epidemic therefore vaccinators were deployed to each of those areas to scan and immunize people. However, due to the long distances between headquarters and those provinces, the vaccine tubes had gone bad therefore, it was decided to set up *telkikhane* (bureau of vaccination) in some provinces (BOA. DH. MKT 2221-8 05 Ra 1317 / 14 July 1899). To that extend, first bureaus of vaccination were to be opened in the provinces of Monastir, Basra, Erzurum, Diyarbakır, Yanya, Van, Bitlis, Mamuratü'l-Aziz, Aleppo, Basra, Yemen, Beirut, Aydın, Kastamonu and Adana. These centres produce vaccines and dispatch them to nearby cities and towns. Healthcare inspectors were to inspect these centres in periodical intervals. (BOA. DH. MKT.2257-117 /11 C 1317 -17 October 1899).

In another official document on opening a bureau of vaccination outside Istanbul, Abdulhamid II asked the Ministry of Interior to open a branch of the *telkikhane* in Istanbul in Damascus, Baghdad, Mosul, Arabia, Tripoli and Monastir and to allocate 290 kurus for this task from the budget of the Directorate of the Imperial Military Schools (*Umum-ı Mekatib-i Askeriye-i Şahane Nezareti*) (BOA. BEO.3209-240625 /1325 Za 10 /15 December 1907). Of those identified locations, vaccinations institutes were opened in Mecca, Basra, San'a (Yemen), Baghdad and Damascus. Rabies Treatment Centre (*Darülkelp Tedavihanesi*) and Smallpox Vaccine Production Department (*Darülistihzar*) were opened in Sivas in 1917 (Unat, 1970b:28).

The 1894 Vaccine Regulations were followed by 1907-1909 and 1915 Regulations. The Imperial Vaccine Regulations issued in 1907 stated that those who had their smallpox

vaccines would be given an official letter of administration valid for five years and those who failed to submit that letter when requested would not be employed, allowed to marry and travel (Karayaman, 2008:172). Smallpox vaccination continued to be mandatory via the 1919 *Telkih-i Cüderi* (Smallpox) Vaccine Regulations (Temel, 2008: 7) and 30 September 1915 “*Telkih-i Cüderi* (Smallpox) Vaccine Regulations” and in article five of the latter, it was noted that those who were to be employed by the civil service for the first time had to submit a vaccination certificate and those who fail to provide such a document would not be employed till they have their vaccination (Karayaman, 2008:172).

Conclusion

Health measures taken against epidemics and pandemics during the XIX. Century had played an important role in shaping the Ottoman State’s healthcare policy. Smallpox had been one of the most problematic epidemics the Ottoman State had to face. As of early XIX. Century, a serious amount of efforts were exerted in tackling this disease. Struggle against this disease had particularly gained momentum during the reign of Abdulhamid II. During that period, the importance of microbiology and protective medical care in tackling epidemics was realised and modern healthcare institutes were opened in the Ottoman State. One of these institutions was the Vaccine Production Centre opened in İstanbul in 1892. Local smallpox vaccine produced by this centre was used in treating the disease.

During the era of Abdulhamid II, in addition to opening up new healthcare institutions to tackle epidemics, new methods of struggle were identified and implemented. One of the ways to tackle epidemics was to immunize people. Such efforts aimed to prevent deaths and infections and improve the quality of life. With the opening of Vaccine Production Centre, protective public health efforts in the Ottoman State were substantially initiated. In 1894,

Vaccine Regulations were put in effect and the people were vaccinated. During those vaccination campaigns, officials had to deal with people's ignorance, technical insufficiencies, lack of qualified personnel and economic problems. To overcome people's reluctance to be vaccinated, the Regulations introduced new sanctions and made it more difficult to be admitted to public service and schools. Similarly, fines and penalties were imposed on those who caused problems. To overcome the lack of personnel with the required technical qualifications, a school of vaccination was opened within the Vaccine Production Centre to train vaccinators. Furthermore, similar branches of the centre in Istanbul were opened in other provinces in an attempt to decentralise the delivery of this service. Therefore, protective public health services of the Ottoman State were substantially initiated during that era.

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Desirable Modes of Utilization of Music Lecturers for Effective Personnel Development

Dr. Agatha Ijeoma Onwuekwe
Music Department, Nnamdi Azikiwe University, Awka
E-mail: musikdon@gmail.com; a.onwuekwe@unizik.edu.ng
Phone number: +2347036470957
+2348172535933

Abstract

The study was a descriptive survey of desirable modes of utilization of music Lecturers for effective personnel development in tertiary institutions in the South East of Nigeria. Instrument for data collection was structured questionnaire validated through consultation with veteran researchers. It was pilot tested for reliability, which gave mean reliability index of 0.87 for Pearson's Product Moment Coefficient of reliability (r). Measure of inter-rater consistency (homogeneity) gave a mean of 0.88 for Cronbach Alpha (α). One research question was answered using Arithmetic mean (\bar{x}). One null hypothesis was tested using Analysis of Variance (ANOVA). Results show that there are thirty-six modes of utilization that are desirable for music lecturers for effective personnel development. The result of the hypothesis reveals that school type does not significantly influence perception of male and female music lecturers regarding modes of utilization that are desirable of them for effective personnel development. The conclusion of the study is that modes of utilization that will foster personnel development are replete, across school types.

Introduction

Background of the study

Personnel development of academic staff in both subject matter and professional (pedagogical) competencies is a policy in tertiary institution especially at the tertiary level. The New National

Policy in Education (FME 1981) observes: “Teacher education will continue to be given a major emphasis in all the country’s educational planning because no educational system can rise above the quality of its teachers.”

Utilization of human resources in any situation should aim at ensuring optimum service delivery by personnel vis- a-vis optimum job satisfaction. In the educational system, utilization and development of human resources, especially academic personnel are delicate issues for being very sensitive factors in the progress of the educational enterprise. In tertiary institutions the issues call for special attention in considering the unique importance of the tertiary level of education in manpower production.

Tertiary education is the higher education given beyond the post primary (secondary) education. It is generally offered in institutions like Universities, Polytechniques and colleges

Manpower utilization has been defined by Okonkwo (1996: 128) as “the use of the knowledge, skills, qualifications, experiences and other personal characteristics of a worker maximally to achieve organizational goal. It entails getting things done with and through other people.” Human resources utilization represents the direct effect and reason for manpower planning and utilization. The aim of manpower planning is a pointer to effective utilization.

Writing on human resources development and utilization, Bur (1992) opines:

While human resources development and human resources utilization are closely linked, the former can be taken as the sum total of activities designed to improve the quality and productivity of the personnel resources of an organization while utilization relates to decisions and actions taken to employ the human resources of an organization to achieve its goals and objectives. (p. 53)

It is not just enough to recruit, develop and utilize the human resource in any organization. It is also important to motivate the human resource adequately to help him contribute maximally towards the realization of the organizational objectives. Upholding the above view Egungwu (1992) says:

Systematized human resources utilization schemes require the placement of only right employees in right jobs, at right times and places, irrespective of their origins, and adequately motivating them through appropriate management techniques to be productive. It ensures that every employee's talents are used to the fullest benefits of enterprises and of the employees. By taking these steps, there is avoidance of talented employee displaying disenchanted and disruptive work attitudes, which never augur well for any enterprise. (p. 100)

Asiegbu (1992: 145) also says:

“Human resource development or human capital formation is the process of acquiring and increasing the number of persons who have education skills and experience, and the motivation, which are critical for economic and social development of the country. This involves investment in man and his development as creative and productive resource. (p. 145)

Ubeku (1975: 20) identifies the link between manpower planning and utilization. He explains that “there are two aims in manpower planning. These are:

- (a) to ensure the optimum use of the human resources currently employed and
- (b) to provide for the future manpower needs of that organization in terms of skills, number and ages.”

He contends that at every point in time in the life of the organization, there must be the right number of employees, with the right level of skills, in the right jobs at the right time and performing the right activities in order to achieve the objectives of the organization and to fulfill its purpose.

Utilization of human resources in a country like Nigeria is aimed at ensuring that there are no surpluses or shortages of manpower. Businesses rely on effective human resource management (HRM) to ensure that they hire and keep good employees, and that they are able to respond to conflicts between workers and management. HRM specialists initially determine the number and type of employees that a business will need over its first few years of operation. They are then responsible for recruiting new employees to replace those who leave and for filling newly created positions. A business's HRM division also trains or arranges for the training of its staff to encourage worker productivity, efficiency, and satisfaction, and to promote the overall success of the business. Finally, human resource managers create workers' compensation plans and benefit packages for employees. (Microsoft® Encarta® 2009)

In the South East zone of Nigeria, some tertiary institutions offer music as a full-fledged course of study. These institutions include (i) University of Nigeria, Nsukka (ii) Nnamdi Azikiwe University, Awka (iii) Chukwuemeka Odumegwu Ojukwu University Uli, (iv) Nwafor Orizu College of Education, Nsugbe (v) Alvan Ikoku Federal College of Education, Owerri and (vi) Federal College of Education Ehamufu. The issue of utilization and development of music lecturers in the tertiary institutions in the southeast of Nigeria was the focus of this investigation.

In any human organization like the tertiary institution, the organization tries as much as possible to ensure that the objectives of the organization are achieved. The individuals

working in these organizations have their own needs and aspirations. While the organization tries to achieve her goals and objectives, the individuals aspire to satisfy their needs and aspirations. In a bid to do these, there tends to be a conflict between the realization of the organizational goals and satisfaction of the needs of the individual. This has given rise to demonstrations and strike actions by staff and many a time the academic staff against management in quest of better conditions of service, in tertiary institutions in Nigeria.

Academic calendars of many tertiary institutions have at different times been distorted by such unwholesome experiences and the situation still lingers in many of the institutions.

It is painful to recollect that Universities all over Nigeria were totally out of session in 1994/1995 academic session for reasons of industrial (strike) of the Academic Staff Union (ASUU) over demand for improvement of the university system. In July 2013 almost all the Universities in Nigeria embarked on industrial action which lasted for six months. Obviously, matters of personnel utilization and development would be part of such improvement in all categories of tertiary institutions, as include the Universities, the Polytechnics, and Colleges. This has prompted the researcher to examine the utilization and development strategies provided for music lecturers in tertiary institutions in the southeast zone of Nigeria. This is done with focus on those owned by the Federal and State governments, as self perceived by the music lecturers

Research Question: What modes of utilization are desirable of music lecturers for effective personnel development?

Hypothesis: School type does not significantly influence perception of male and female music lecturers regarding modes of utilization that are desirable of them for effective personnel development.

Methods

The research design was Survey. Area of study was in the Southeast of Nigeria. Population covered all the 44 music lecturers in all the tertiary institutions that offer music in the southeast of Nigeria. All the Lecturers were used for the study by census. Instrument for data collection was questionnaire built on four point rating scale as follows: strongly agree (4 points) Agree (3 points) Disagree (2 points) and Strongly Disagree (1 point). It was face validated through consultation with three veteran researchers in education. It was pilot tested for reliability by administering it to five music Lecturers of University of Uyo who were not part of the population / sample. Split –half technique was adopted in the pilot test and data obtained were subjected to calculation of Pearson’s Product Moment Coefficient of Reliability (r) with a mean value of 0.87. Internal consistency (homogeneity) of the items of the instrument was tested with the calculation of Cronbach Alpha (α) with a mean value of 0.08. One research question was answered using arithmetic mean and standard deviation. One hypothesis was tested using ANOVA at 0.05 level of significance.

Data Analysis and Results

The Research Question: What modes of utilization are desirable of music lecturers for effective personnel development?

Data obtained in respect of the research question are analyzed on the table below: -

Table 1: The Desirable Modes of Utilization

S/NO	Possible Modes of Utilization.	X	δ	RO
	(a) Area of Teaching			
1.	Assignment of courses based on area of specialization.	3.65	10.56	1
2.	Assignment of courses based on interest.	2.95	15.28	35

3.	Assignment of courses based on need	3.44	11.42	11
4.	Assignment of courses through balloting.	1.66	31.87	47
5.	Assignment of courses on rotational basis.	1.68	28.31	46
6.	Assignment of courses based on Student's choice.	1.27	35.29	53
7.	(b) Supervision of students' projects. Supervision based on area of specialization.	3.36	12.91	20
8.	Supervision through balloting.	1.66	31.87	47
9.	Supervision based on interest.	1.27	35.29	54
10.	Supervision based on need.	3.42	11.50	15
11.	Supervision based on students' choice	1.28	35.26	51
12.	(c) Academic Advising. Assignment of students to lecturers based on Students' population.	3.62	10.11	2
13.	Assignment of students to lecturers based on rank.	3.32	12.94	25
14.	Assignments of students to lecturers based on ethnicity.	1.80	26.01	44
15.	(d) Administration. Appointment to administrative positions based on rank.	3.36	12.91	20
16.	Appointment to administrative position based on area of specialization.	2.21	24.26	41
17.	Appointment to administrative position based on interest	2.28	16.15	38
18.	Appointment to administrative position based on the political leaning of the staff.	3.20	15.13	25
19.	Appointment to administrative position based on ability.	3.21	15.08	24
20.	Appointment to administrative position based on years of service.	3.36	12.91	20
21.	Appointment to administrative position on rotational basis.	3.62	10.11	2
22.	Appointment to administrative position based on age.	3.18	15.14	27
23.	Appointment to administrative position based on ethnicity.	1.80	26.01	44
24.	Appointment to administrative position based on strength.	3.03	17.47	29

S/NO	Possible Modes of Utilization.	X	Δ	RO
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25.	Appointment to administrative position based on need	3.03	17.47	29
26.	(e) Supervision of teaching practice/ Industrial Training. Assignment of students to lecturers based on area of specialization.	3.49	14.26	9
27.	Assignment of students to lecturers based on students' population.	3.43	11.42	15
28.	Assignment of students to lecturers based on location of the students.	2.23	24.37	40
29.	Assignment of students to lecturers based on ethnicity.	1.81	26.05	43
30.	Assignment of students to lecturers based on the choice of the lecturer.	1.82	26.07	42
31.	Assignment of students to lecturers based on need.	2.36	23.55	37
32.	(f) Moderation of Examinations Moderation of examinations based on area of specialization.	3.50	11.28	6
33.	Moderation of examinations based on interpersonal relationships.	3.03	17.47	29
34.	Moderation of examinations based on interest.	1.28	16.15	52
35.	Moderation of examinations based on need.	3.41	11.54	18
36.	Moderation of examinations based on comportment.	1.65	31.94	49
37.	Moderation of examinations based on charisma.	1.65	31.94	50
38.	Moderation of examinations based on sound knowledge.	3.52	11.17	8
39.	Moderation of examinations based on rank.	3.50	11.28	6
40.	Moderation of examinations based on volume of publications.	3.46	11.21	11
41.	(g) External Examination Appointment as an external examiner based on rank.	3.44	11.42	11
42.	Appointment as an external examiner based on years of service.	3.28	14.59	23
43.	Appointment as an external examiner based on number of publications	3.39	13.72	19
S/N	Possible Modes of Utilization	X	δ	RO

44.	Appointment as an external examiner based on interpersonal relations.	3.00	12.38	33
45.	Appointment as an external examiner based on area of specialization.	3.05	12.28	28
46.	Appointment as an external examiner based on interest.	2.27	23.11	39
47.	Appointment as an external examiner based on ability.	2.71	20.84	36
	(h) Measurement and Evaluation of Students' Performance.			
48.	Setting examination questions based on the specifications of the administrative body.	3.02	12.16	33
49.	Setting examination questions based on the specifications of the Department.	3.48	11.06	10
50.	Setting examination questions based on the lecturer's choice.	3.03	12.47	29
51.	Giving quiz, based on the lecturer's convenience.	3.49	11.04	11
52.	Giving quiz, based on the general academic calendar.	3.54	11.12	4
53.	Giving quiz, based on the departmental specifications	3.42	11.50	17
54.	Giving quiz, based on subject allocation.	3.44	11.42	14

KEY: N = Number of respondents

SN = Serial number of items as in the questionnaire

X = Arithmetic mean of response ratings

δ = Standard deviation of response ratings

RO =Rank Order of items

The analysis of data in table 1 above shows that the items of SN

1, 2, 3, 7, 10, 12, 13, 15, 18, 19, 20, 21, 22, 24, 25, 26, 27, 32, 33, 35, 38, 39, 40, 41, 42, 43, 44, 45, 47, 48, 49, 50, 51, 52, 53, and 54 have mean values of 2.50 and above.

They are therefore the thirty- six modes of utilization that are desirable of music lecturers for effective personnel development. Standard deviation values show that the subjects varied widely in their responses.

Rank Order (RO) of desirability of each mode is given.

The Null Hypothesis:

School type does not significantly influence perception of male and female music lecturers regarding modes of utilization that are desirable of them for effective personnel development.

Table 2:One-way ANOVA Examining Differences in Perception of Subjects

Source of Variation	Sum of Squares	Degree of Freedom (df)	Mean Sum of Squares	F ratio used for test of significance
Between Groups	5.08	3	1.93	3.27
Within Groups	23.59	40	0.59	
Total	28.67	43		

P < 0.05; F calculated (3.27) > F critical (2.84)

Table shows that significant difference exists in the perception of subjects. Hence null hypothesis is rejected and alternative hypothesis upheld.

Discussion

Female music lecturers in state tertiary institutions were most positive in their response ratings ($x = 3.35$) for the desirable modes of utilization. They were followed by their female counterparts in federal institutions ($x = 3.13$). Thereafter, the male music lecturers in federal institutions rated next in magnitude ($x = 2.52$), followed lastly by their male counterparts in state institutions ($x = 2.39$).

Summary and Conclusion

The thirty-six modes of utilization found desirable for music lecturers in tertiary institutions are doubtlessly important for personnel development of the lecturers in both subject matter and professional competencies. Such personnel development is inevitable for continued growth of academics and enhancement of educational standards. A basic implication of the study is the need for all the tertiary institutions to embrace those modes of utilization for their music lecturers and the academic staff in general. Immediate adoption of these modes of utilization is accordingly recommended. Replication of the research for different disciplines in time and space, using different approaches is suggested for further studies.

The conclusion of the investigation is that modes of utilization desirable for personnel development of the music lecturers are replete. They are the modes of utilization that are desirable for their personnel development.

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A Turkish Woman in the Indian Geography: Razia Begum

Muslume Melis Celiktas*

Abstract

Woman who is the most important element of families that are forming society, ensuring the continuity of the descent, has an important place in Turkish society. Woman who had the basic qualification such as maternity and valorin records of prehistoricperiod, was sacred according to the religion of the K k Tengri. The most important evidence of the case is that the right given to person by Tengri was called “mother right”. Woman in the Turkish Society which has no gender discrimination and seen as the complementary of man, an importantplace in political area as well as social life. One of the most important indicators of this case is Razia Begum Sultana who ascended to throne of the Delhi Turk Sultana which existed in Indian Geography in 13th century. Razia, appointed as successorby her father Şemseddin İl-Tutmus in between 1236-1240, is the first female Muslim ruler of South Asia as well as the only female ruler of Delhi Turk Sultana.

In our Works, will be analyzed the general characteristics of the Turkish woman, her place in society and political area and also Razia Begum Sultana who is the reign of the Delhi Turk Sultana in a short period by tackling many man opponents with her ability and intelligence in Indian Geography.

Keywords: Delhi Turk Sultana, Sultana Razia, Razia Begum Sultana, Semseddin İl-Tutmus, Muslim Turk Sultana.

*Res. Asst. Dr., Karadeniz TechnicalUniversity, Department of History, Trabzon, Turkey.

*“Our wrathful eye like a sword is enough
To make the sun rays tremble with fear and fade,”*

Razia Sultan (Türkmen, 2009, p.8)

A state which is founded through the establishment of the dominance of a community in a specific region, protects and maintains its existence owing to powerful rulers. Especially in the Turkish community, it is very important to rule a state and to be a good leader. The first knowledge about the state and organizations of the Turks belongs to the Huns which is first encountered in Byzantian and Chinese sources. Nevertheless, it is well acknowledged that the first Turkish language documentation on the state and rulers of Turks is the Kok Turk Inscriptions.

While the administrators of the Turkish state organization were given titles such as ‘Shan-yü’, ‘Tan-hu’, ‘Khan’, ‘Hakan’, ‘Khagan’, ‘İlteber’, ‘Idi-kut’, ‘Erkin/ Irkin’, it was made evident how important they were for the community through the statements in the ‘Bilge Khagan’ and ‘Kül Tigin’ inscriptions which recorded: “Üze Kök Tengri asra yağız yer kılındukda ikin ara kişi oğlu kılınmış. Kişi oğlın ta üze eçüm apam Bumın Kagan, İstemi Kagan olurmuş.” (Ergin, 2009, p.8). (When the blue sky above and the dark earth underneath were created, mankind was created between the two. Over the mankind to rule Bumin Kagan and Istemi Kagan were chosen).

The factor which causes the Turks to establish long-running and strong states is the importance they attach to family and family ties. To this respect, old Turks did not discriminate between man and women and considering woman as a complementary of man, they always considered them together (Inan, 1964, p.25-33). That the women possess equal

rights with men and are regarded as equals is based not only on the importance of the above mentioned ties but also the beliefs adopted by old Turks (Gökalp, 2015, p.180-181). According to the Turkish thought, the earth and the moon are accepted as being male and the sky and sun are accepted as being female (Altındal, 1975, p.50); and accordingly, it is emphasized that the universe could only exist with the togetherness of these two genders. Similarly, depending on the fact that, in some Turkish inscriptions (tablets) the use of the word “kişi: person” to represent both females and males, it could be said that discrimination was not made between females and males.⁵¹

It is also observed in sagas, which are oral resources, that women just like men ride horses, shoot arrows and fight against the enemy fiercely with their swords (Kaplan, 2001, p.39). Although, the most beautiful examples of this are seen in the competition between Kam Börü Beg’s son Bamsı Beyrek and Banu Çiçek (a young female figure) in Dede Korkut Tales, and in the Kanikey figure in Manas saga, in other sagas such as “Cangıl Mirza” by the Kyrgyz, “Nözügüm” by the Uygur, “ZayaTülek” by the Başkurt and “Altın Arığ” by the Hakas; we can see that the main heroes are females (heroines) and that the females come to the forefront (Yardımcı, 2007, p.52). In addition, it is known that the right given to the individual by God “the God endowed right” is called “mother’s right” (Ergin, 2009b, p.27). Likewise, it is well known that during wars with other nations, the Turks did not touch the women captives of war, which is an indication that they respected not only their own women but also the enemy’s women (Gömeç, 2014, p.142).

⁵¹ Køl Tigin Inscription, West: “İnim Køl Tigin kergek boldı. Özim sakıntım. Körür gözüm közüm körmez teg, bilir biligim bilmez teg boltı.Özüm sakındım.Öd Tengri yaşar. Kişi oğlu kop ölgeli törümü,” (See, Ergin, 2009, s.26; Useev, 2012, s.63).

Since females and males were seen as equals in every domain in old Turks, we encounter women in various positions in the state organization (Gökalp, 2015, p.182). It is known that the first mention of the Turkish female as ruler in the Turkish community is made in the Chinese sources through the ceremonies organized in honor of Katuns (Katuns) (Gömeç, 1996, p.82-83).⁵² This has been an inspiration for both the East and the West.

For example Emperor Justinian II. and Constantine V. Have established family ties with Hazer princesses. Constantine's son born by Hazer Princes and called Hazer Leon later married Irin and was announced "Basileus" on his own right rather than Augusta or an emperor's regent. This situation makes clear the political influence of Hazer Turkish women on Byzantium (Gündüz, 2012, p.133).

In the old Turkish governmental organization, the Katun who ranked second after the Khagan ruled the country with the Khagan, had a say in parliament gatherings and took part in political-religious ceremonies (Kafesoğlu, 1986, p.257-258; Seyitdanlıoğlu, 2009, p.6; Donuk, 1988, p.31; Gömeç, 2014, p.141; Arsal 1947, p.338). The position of women in politics and social life was told in the Bilge Khagan and Költigin monuments as follows: "Türk bodun yok bolmazun tiyin budun, bolcun tiyin kangım ilteriş Khaganıg, ögü mil Bilge Katunıg töpüsünde tutup yügerü kötürmiş erinç." (So that the Turkish people do not diminish and become a state, My mother Bilge Katun lifted up my father Ilteris Khagan from the sky above.) The position of the Katun in governance was mentioned in Uygur monuments as well: "Tengride Bolmış İletmiş Bilge Khagan atadı, İl Bilge Katun Atadı." (Gömeç, 1996, p.89) The God appointed İl Bilge Khagan, and Bilge Katun).

⁵² İbn-i Fadlan söz konusu duruma bizzat şahit olmuş ve bu durumu notlarına kaydetmiştir (See, İbn Fazlan, 2011, s.49).

The Katuns took part in wars beside the Khagan, and commanded armies from time to time (Gömeç, 2014, p.143) and had a right of vote in council meetings. Moreover, their opinions were taken in the decisions of who will ascend to the throne (Gömeç, 1996, p.90). In addition, during the European-Hun State period, as in the example that envoys were accepted by Atilla's wife Arig-Kan (Ahmetbeyoğlu, 2001, p.151) katun would accept envoys on her own in the absence of the Emperor and made decisions on behalf of her state (Gündüz, 2012, p.131).

The point of view of Turks about women starts to change with the acceptance of Islam through the Arabs and with the Turks getting under the influence of Arab culture, both socially and legally. This is because, the Turks are subjected to Islamic Law while at the same time trying to carry on with their rooted customs and traditions. Consequently, the life of women in Turkish society starts to change. In the scope of this newly adopted culture, the privileges of men increase, while on the other hand restrictions are brought to women (Inan, 1964, p.31).

Since Islam emerged in the Arab World, the women role model was the Arab woman. Accordingly, some regulations and laws are related to the conditions of Arab women. For this reason, in the Quran, when women were mentioned, Arab women were considered and the same laws and regulations were applied to women from other non-Arab states.

In the Quran, the surahs *Bakara*, *Al-i İmran*, *Enam*, *Tevbe*, *Ra'd*, *Nahil*, *İsra*, *Mu'minun*, *Nur*, *Rum*, *Lokman*, *Azhab*, *Ahkaf*, *Muhammed*, *Fetih*, *Hadid*, *Mücadele*, *Tegabün*, *Tahrim*, *Mearic*, *Kiyame*, *Tekvir* are directly and *Beled*, *A'raf*, *Meryem*, *Hucurat*, *Talak*, *Mümtahine*, *Leyl* are indirectly related to women (Altındal, 1975, p.66). Despite the fact that, in these surahs there are many points to the advantage of women, when considered as a whole it is clear that man is seen as superior. Most important reason for this, though, is economic and

because men are amenable to take care of women (Altindal, 1975, p.66-67). The topic under question is not only specific to Islam but it is evident that all divine religions have undergone transformations due to economic conditions and therefore become against women (Berkday, 2012, p.15; Oztürk, 2011, p.136). Therefore, the attitude of Turks is not due to Islam but rather due to the influence of Arab culture.

Turks have surely adopted religions other than Islam from time to time, but the most important point here is that they have not accepted them as they are but have blended them with their own culture. It is possible to see this in Indian geography as well as in Moslem Turks at other geographies. It is for this reason that Islam which is the religion of some groups of Turks currently also varies from that of Arabs at some points. Therefore, Turkish woman who is set aside through Arab culture has always proven herself through her power, courage, heroism and abilities by standing against this culture.

Although in Islam religion which is generally under the influence of Arab culture, women rulers are not appreciated, there are examples of Moslem women acting as regents such as Naibe Seyyide Katun in İran's Rey city; Dayfa Katun who has become a regent of Ayyubids in Aleppo region; Gaziye Katun; Naibe Inanç Katun (Uçok, 1993, p.36) who ascended to the throne after the death of İsmail, Sekmânül-Kutbî's son who has become the ruler of Ermen shah State which was established by a Turkish slave of Seljuk Governor Kutbüddîn İsmail in 1100; as well as empresses such as Razia Begüm Sultan who reigned the Delhi Turkish State which was founded in Indian geography; Melik Salih's wife Secerüd-Dür (Şeceretüd-Dür) (Ağır, 2010, p.11) from the Ayyubids on Egyptian soil; Terken Katun who reigned Kutluk State in Kirman region on Iranian soil; Padişah Katun; Ebeş or Abiş Katun who reigned Salgurlu State on Iranian soil; Devlet Katun who reigned Hursitogulları State;

Sultan Satı Bey Khan who reigned Ilhanlı State; Döndü Katun who reigned Celayirli or İlkaniyan State for a period; Süyümbike Katun in Kazan; Sultan Fatma Bike in Kasım Khanate; Terken Katun who was Melik Sah's wife reigning Great Seljuk State, which is evidence that Moslem women have also served as State rulers.

Among these female Moslem regents and empresses, especially Razia Begüm Sultan ruling in the Turkish-Islamic States which existed on Indian soil, has an important place. The main reason for this is that she has the attribute of being the first woman to take charge of governance against existing beliefs in Moslem Turkish States which have spread to three continents from Spain to Indonesia (Uçok, 1993, p.37).

From the X. Century, Moslem Turks dominated northern regions of India where Islam entered through economic relations at the Malabar coasts on the South-west of Indian soil in VII. century through Arab merchants. Great Delhi Turkish Sultanate which dominated whole India was founded after increasing raids by Mahmud of Gazne at the beginning of XI. century and the occupation of Ganja Plain by Muiz-üd-Din Muhammed from Gur through his commanders (Macun, 1990, p.347).

Şemseddin İltutmuş, one of the emperors of the Delhi centered Turkish governance which existed on Indian geography, wants his elder, most successful and most talented son Nasırüddin Mahmud to become Khan after himself, but he dies during a duty in India's Bengal Region (Bayur, 1987, s.280). İltutmus thinks that his other sons Rüküddin, Muizüddin and Nasırüddin do not possess the qualities required for emperorship and that his daughter Razia has these qualities and can carry out the duty best.

When İltutmuş captured the castle of Gvaliyar in 1232 and returned to Delhi, he called his vizier and ameer to summon before him. There he declared his eldest daughter Razia as

heir to the throne⁵³ and commanded Tacül-Mülk Mahmud to prepare a decree accordingly (Üçok, 1993, p.41-42). Despite this command, some squires criticized a daughter to ascend to the throne while Iltutmuş has sons. After the declaration of the decree, while Iltutmuş returned from his Pencap expedition sick, his elder surviving son after the death of Nasiruddin, Firuz known as Rükniiddin (Cöhce, 1989, p.22-23) who served as the governor of Lahore (Cüzcani, 1881, p.631-632), came to Delhi with his father Iltutmuş on purpose. After the death of Iltutmuş there, with the efforts of some squires and his mother Shah Terken, Rükniiddin Firuz was brought to the throne.⁴ Taking advantage of Firuz Shah's imprudent governance, his mother ShahTürkan took some opportunities and performed some intrigues.⁴ Thereupon, the public objected the ascending of a woman to the throne (Gömeç, 2013, p.73) and is divided into two: those who support Rükniiddin and those who support Razia (Üçok, 1993, p.43).

⁵³ According to Tabakat-ı Nasiri, Il-tutmuş had another girls (See, Cüzcani, 1881, s.635); but It doesn't know who they did and how many they did (See,Keay, 2000, s.246). Some histories are claim that the number of them was did 13 with Razia (See,Türkmen, 2007, s. introduction).

When Rükneiddin was killed⁵⁴, despite many oppositions, people of Delhi and part of the army approved Razia ascending to the throne⁵⁵ and immediately in 1236 she was appointed to the throne (Ibn Batuta, 2015, p.406; Merçil 1991, p.323). Henceforth, for the first time in history a Moslem women became an empress. Thus, Razia served as a unique model for Turkish women with the attribute of being the first female ruler in the Turkish world (Cöhce, 1989, p.33). She was a good example of a Turkish woman who possessed qualities necessary for a ruler such as intelligence, courage, wisdom, honesty, good-naturedness and heroism (Majumdar-Raychaudhuri-Datta, 2012, p.279; Thapar, 1966, p.269) in addition to being a warrior who had developed herself in many fields. From very young ages, Razia was always by her father Iltulmuş's side, took interest in state matters and amazed everyone with her bravery and heroism. His father, in return, has appraised all her such talents and always encouraged her about her leadership qualities (Ibn Batuta, 2015, s.278).

⁵⁴When Rükneiddin is ascended to the throne, he starts to lead a life of pleasure, and her mother Terken Katun, taking advantage of this situation starts intrigues in the palace and has Iltutmus's other son Kutbüddin blinded and killed, afterwards plotting to have Razia killed. In the November of 1236 Terken Katun and Razia get into a hard struggle. Rükneiddin who feels desperate in this situation withdraws to the capital city. Not being able to put up with this anymore, on a Friday Razia announces from the Palace balcony which is close to the Razia Friday Mosque that her younger brother Kutbüddin was killed by the Sultan and she was also going to be killed, after which the people attack the palace, capture and imprison Terken Katun and bring Razia to the throne. Meanwhile Razia orders a Special Guards army to capture Sultan Rükneiddin in Kilugard. Turkish emeers and meliks capture Rükneiddin and bring him to appear before Razia. Razia who says "Murderers should be murdered" orders him to be killed. (See, İbn Batuta, p.406; Ahmet, no date, p.190-191).

⁵⁵ In the basis of the thoughts of those who support Razia ascending to the throne is the idea that "a girl is better than an inauspicious son" (See, Cöhce, 1989, p.24).

In contrast to female rulers in the West, Razia Begüm⁵⁶ Sultan⁵⁷ has displayed masculine attitudes, and instead of taking part in royal intrigues unlike other women in her state, has outlined her leadership qualities and power instead of her femininity by dressing in men's attire, uncovering her head and face and blending in with the public (Bayur, 1995, p.43; Durmuş, 2015, p.29).

In addition to being the first female Moslem empress, she also starts clothing reform by not wearing the attire of Moslem women called "purdah/ pardah" (Thapar, 1966, p.302). common in her period and dressing in more masculine clothes in her own wish (Durmuş, 2015, p.28). Surely, this attitude is not taken very pleasantly by some religious researchers (Keay, 2000, p.245). However Razia's success and abilities become shields against all these obstacles.

Razia received a very good education (Gömeç, 2013, p.74). In addition to reciting the Quran very beautifully (Hunter, 1982, p.332), she was also very talented in poetry. Despite many challenges she experienced and many ordeals throughout her life, her verses written under the nicknames of "Şirin-I Dihlevi" or "Şirin-I Guri" are seen to be among the most beautiful examples of Turkish-Farsi literature. As a matter of fact, some researchers claim that she has a collection of poems consisting of her Turkish poems (Cöhce, 1989, p.33).

Razia Begüm Sultan, took over the throne at times of turmoil and these struggles continued during her reign as well. In her period, forty of Iltutmuş's Memluks served in governance. This group called "Cihilgan-Forties", rebelled after opposing the appointment of

⁵⁶The word "Begüm" is a title given to women in the royal family in Middle and South Asia and is the feminine form of the Word "beg". This title is known to be used especially for women in the Indian Turkish palaces. (See, Donuk 1988, p.8).

⁵⁷It is claimed that Razia used the title "melike" more than the title "sultan". (See, Tomar, 1988, p.387).

Habes Cemaleddin Yakut as “emir ahur” and being honored, and consequently Cemalleddin was killed. Razia, on the other hand, was turned over to Bhatinda Governor Ihtiyareddin Altunito be imprisoned. Her brother Behram Shah was brought in her place. Although Razia wanted to marry Ihtiyareddin and get the throne back, she did not succeed (Merçil, 1991, p.323-324). Therefore, Razia Begüm, as such a talented and intelligent Turkish woman was killed after four years as a result of some intrigues.

Conclusion

In the Turkish social life, Razia Begüm Sultan has served as an important indicator of how successful Turkish women who were in the frontline with their motherhood and heroism qualities had become in social and administrative fields. Her heroism, bravery, and success in science and literature and her superiority to her brothers were noted by researchers. Razia, who was the first woman ruler in Turkish history and even in World history, ascended to the throne of Delhi Turkish Sultanate at the age of 16 in the 13th century despite those who were opposed to the leadership of a woman and ruled her state for a period of 3 years and four months, which is an indication of the real power of the Turkish women.

In addition, Razia who aimed at ruling her country in peace and prosperity reached her goal in her period and became an empress loved by her people. However, she was dethroned by bigots who supported each other. As a result, Turkish woman has showed the world how talented she is even in a geography whose religion, culture and life style is very different.

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Law Education Comparison of Turkey and the USA
Hilmi Can Turan⁵⁸

Abstract

The modern law education of today can be stated to be a new education field from the perspective of both the world history and the history of our country. Especially after the transformation of monarchic structures to democratic regimes, the mandate and responsibilities of all state institutions, rights and duties of citizens have been regulated through legal texts and have been guaranteed in a sense. The recognition of the rule of law principle as a universal principle has been influential on the importance states and society attach to law. We can state that law is omnipresent where people are and their every relationship. The written rules of the law are included in every fine detail of modern life. Upon the birth of a person, population registration legislation, his/her fundamental rights guaranteed under the Constitution and capacity to have rights become active. A part of our actions in daily life is either contract of sale or contract of service. We take an exam and how many questions there would be in the exam, what the curriculum would be and when the exam would be held is regulated through legislation. We encounter dozens of these examples within a day. Law is existent not only in certain times of our lives but in every second, at every point of it.

Law by no means consists of written rules only. Law is the entirety of written and unwritten rules. Similar to mathematics, physical sciences and humanities which have universal rules, law also has universal rules which applicable all over the world. When law is addressed as the entirety of local and universal rules, it can be stated that local rules have a massive part in this entirety. Therefore, law varies and exhibits distinctions from country to country on the condition that

⁵⁸ Hilmi Can TURAN, University of Maine School of Law, Visiting Scholar

universal rules are evaluated separately. We also observe the reflection of this distinction to the education of law. There is not a single law system or law education in the world whose method and quality are ensured.

In this study, we have attempted to address the law education in Turkey and the USA by comparing them in terms of infrastructure, content, method and results. We have tried to identify the common aspects, differences and effectiveness of the law education in the USA and Turkey.. We think that utilizing the results of law education at the highest level is of utmost importance for the society, for those receiving education and for those providing education. In Turkey, which is trying to establish a certain infrastructure with almost 200universities and more than 70 schools of law, the determination of the standard of quality in law education is imperative. We believe that this study shall also contribute to the research which has been conducted on the development of law education in Turkey.

Keywords: Law, Schools of Law, Education of Law in the USA, Education of Law in Turkey

Introduction

Formation, implementation and securing of legal rules play great importance for people to continue their lives and for the wellness of society. The quality of law education becomes active in this point. Well equipped doctors appear in a country depending on the quality of medical education. An army of a country can be powerful if military education of the relevant country is of good quality. The quality of law education makes contribution for a better jurisdiction and state administration of the relevant country.

Law should not be regarded an education branch which trains "only lawyers." Law faculties also train academicians, public notaries and especially public administrators, as well as prosecutors and lawyers which constitute the jurisdiction. The relevant education here is a law education in professional content. It is also possible to talk about basic law education. Any breakdown that may arise in the professional law education will result in deficiencies in the staff who will serve in these personnel cadres. Non-existence or lacking of basic law education affects people of all ages around the world.

Importance and function of law education is important for all countries. The importance attached to law in a country will contribute to the development of the democratic level of the relevant country and integration of the citizens with the legal system in that country.

The earth is becoming globalized each passing day. No country can reject the now universal laws of today. If a country wants to sustain its existence on earth, it should attach importance to social sciences and law education just like it attaches importance to science and mathematics. Law education should not be given to the law makers and judiciary providers but also to all citizens living in the relevant country. Providing basic law education to all citizens, will make it easy for a society to accept democracy and fundamental law principles. Against a conscious state which assimilated democracy, discerned fundamental rights, received basic law education, each state will act more attentively in all administration activities. Law education is not only for the technical occupations related to law but for entire society. In a democratic country, democratic reconciliation culture and being convincible of a society are important for an administration which desires to rely on democracy and to establish law. Consciousness and demand of a society are significant just like the power of state.

We believe that basic law education is similar to basic mathematics, native language, first-aid and science in terms of importance and priority. For example, first-aid is not given to only science students, many people around the world receive first-aid education in primary or secondary education. The existence of this education enables to save a life whereas non-existence of it may result in loss of lives. Definitely not everybody is required to receive a law education but we believe that basic law education should be given to everybody. The results of the education of basic law will be vital for a society in long term just like the results of first-aid education.

Law Education in Turkey

There is not any distinction between basic law education and professional law education in Turkey. Furthermore, associate degree, undergraduate and postgraduate programs have been opened in Turkey. Entering of the courses called Law and Justice⁵⁹, in secondary education curriculum, which were started to be implemented in 2013, are not enough for the existence of a systematic of a basic law education. Law education starts at the level of associate degree in Turkey. There is not any education in secondary education which is able to constitute the substructure of Law branch except for the selective course called "Law and Justice" as we mentioned. Any course regarding law has not been included in curriculum before 2013 in primary and secondary education for total of 12 years including 4+4+4 system. Law education which is received at associate degree and undergraduate program for the first time, is therefore more difficult than many other branches. The student, who did not receive any basic law substructure before from Faculty of Law or High School of Justice, starts to receive law education at this point. As it can be understood from this point that there is no basic law education for all citizens in Turkey.

⁵⁹ <http://www.hurriyet.com.tr/hukuk-ve-adalet-egitimi-ortaokulda-verilmeye-baslayacak-23548176>, Acces Data: 01.08.2016

Law education is given by lecturers and instructors in the education institutions that we mentioned. There is no criteria of pedagogical formation for instructors who will give law education, and formation education is not provided for educators in any stage of their occupational lives. We believe that this circumstance decreases the efficiency of law education. Teacher has a special role in Law education just like in all other branches. Being a scientist does not mean being a teacher. Being an academic staff, which requires so many technical conditions apart from ability of teaching and instructing in legislation, will be another subject of study.

It is not true to restrict Law education only with Law faculties or High schools of justice and Faculty of economic and administrative sciences. By doing this, the aim of law education will only be necessary to work as prosecutor or lawyer. The aim of law education should be same with the aim of law. If the aim of law education is to train judge, prosecutor and lawyer, this circumstance will restrict law education to a large extent. All citizens should have law knowledge to a certain extent. We believe that negative results appear because the basic law knowledge is not given in the eyes of citizen. In today's world, society perceive the detainee as convicted, law as constitution, and all administrative sanctions as punishment. Majority of the people need to be aware of so many fundamental subjects such as principle organs of state, fundamental rights, legislative and executive procedures.

Technical Substructure

Direct law education is given in Law Faculties and High Schools of Justice in Turkey. There are 38⁶⁰ high schools of justice, and 72⁶¹ Law Faculties. Distribution of law faculties by provinces are as follows;

⁶⁰ <https://istatistik.yok.gov.tr> Access Date: 01.06.2016

⁶¹ <https://istatistik.yok.gov.tr> Access Date: 01.062016

Table –X⁶²

ORDER	PROVINCE	QUANTITY
1	İstanbul	24
2	Ankara	11
3	İzmir	5
4	Konya	4
5	Gaziantep	3
6	Antalya	2
7	Kayseri	2
8	Adana	1
9	Afyon	1
10	Bursa	1
11	Diyarbakır	1
12	Erzincan	1
13	Erzurum	1
14	Eskişehir	1
15	İçel	1
16	Isparta	1
17	Kırıkkale	1
18	Malatya	1
19	Sakarya	1
20	Samsun	1
21	Tekirdağ	1
22	Tokat	1
23	Trabzon	1
24	Yalova	1

There are 24 Law Faculties in 81 provinces of Turkey. There are 1293⁶³ working in total of 72 law faculties. The period of undergraduate education in law faculties is 4 years. Within this 4 years, many as well as the basic courses such as more specific subjects within public and private law in the curriculum as well as "Basic Concepts of Law, Constitutional Law, Criminal Law, Civil Law, Law of Obligations, Commercial Law, Debt Enforcement and Bankruptcy Law, Public

⁶² <https://istatistik.yok.gov.tr> Access Date: 10.08.2015 – This table has been created with the data obtained from this website.

⁶³ <https://istatistik.yok.gov.tr> Access Date: October 08, 2015 – The relevant figure has been obtained in this website. As of the date of study, there are 417 professors, 194 associate professors and 682 assistant professors in Turkey working in Law Faculties.

International Law, Civil and Penal Procedure." The curriculum is so wide in law faculties and it is not oriented at one single occupation. People can be judge, prosecutor, lawyer, public notary, prospective lawyer with the education that they get in law faculties. It is aimed to establish a professional substructure of law with these education obtained. Diploma of Law Faculty is not enough to acquire directly a profession. In order to acquire the professions stated above, there are conditions requirements of exam and intern, and they are subjected to different procedures and conditions.

Apart from law faculties, basic law courses are given in the departments of the Faculty of Economics and Administrative Sciences in Turkey at undergraduate level. There are Commercial Law Departments in the management department, and Law Sciences in the department of public administration of many universities. There are so many basic law courses in the curriculum given in the law faculties in faculties of economic and administrative sciences.

Basic law course is given in the high school of justice at the level of associate degree. High schools of justice give 2 years of associate degree education and their graduates can be employed in various civil service cadres in judicial organs. Graduates of high schools of justice can transfer to law faculties with DGS (External Transfer Exam). Most of the basic law courses take part in the curriculum of high school of justice during 2 years of education. There are total of 38⁶⁴ high schools of justice in Turkey as of today.

Considering that the graduates of Law Faculties become judge, prosecutor and lawyer, we believe that the number of law faculties are at adequate level. These figures are even argued by some people.⁶⁵ In Turkey, there are total of 193 universities 109 of which are state universities.⁶⁶

⁶⁴ <https://istatistik.yok.gov.tr> Access Date: 10.08 2015.

⁶⁵ <http://www.haberturk.com/gundem/haber/1036367-hukuk-fakultesi-enflasyonu> - Article related to the unemployment of the graduates of law faculties, and the number of law faculties. Access Data: 01.06.2016

⁶⁶ <https://istatistik.yok.gov.tr> Access Date: 10.082015

As we stated before in our study, 72 of these universities have law faculty. The important point here is that 65 of these 72 universities having law faculty have been established after 1990. Turkey tried to fill the need of law faculty within last 25 years.

Ranges of the Establishment Dates of Law Faculties that are Universities Established in Turkey							
Before 1990	1901-1915	1916-1940	1941-1965	1966-1990	1991-2000	2001-2010	2011-2015
1 ⁶⁷	-	-	1 ⁶⁸	4	15	41	9 Piece

Law Education in the USA

50 States in the USA have their distinctive education systems. In our study, we will try to tackle the education system that is implemented by the most of the states. First of all, we can say that law education in the USA starts with undergraduate education. Law education is not given only in law faculties in the USA.

Law education is given in many states in high schools, secondary schools and even in primary schools. Obviously, the education stated here is not a professional and technical law education. This education generally involves the basic concepts of law and basic nationality law.

Many bar association and court in the USA, provide law education with their educator staff to students in secondary schools and especially in high schools. Moreover, some independent volunteer education institutions in some states give law education to these young generation.

Utah Law Education institution states that the aim of basic law education is to teach the legal system of the USA to young generation in secondary schools and high schools and to teach them the rights and responsibilities of being a citizen.⁶⁹ In Indiana State, basic law courses such as

⁶⁷ İstanbul University was established in 1880. It has 135 years of institutional experience.

⁶⁸ Ankara University was established in 1948. It has an institutional experience of nearly 70 years.

⁶⁹ <http://www.lawrelatededucation.org>

Nationality Law, Constitutional Law, Bill of Rights, Right to Elect and be Elected are given to the students in primary school with "Courts in Classroom" project.⁷⁰

It is thought in many of the states in the USA that it is not too early to have the course of criminal law in high school. The course of criminal law takes part in the curriculum of so many high schools.⁷¹ Students receive law education not only in school but also out of the school with "Mock Trial" project.⁷² "Mock Trial" project started in 1980 in Los Angeles, California and it was aimed to form a fictional court with high school students and to teach them law by implementing and experiencing it.⁷³ Mock Trial is still implemented in many of the states in the USA, and it is also implemented in many countries around the world such as the United Kingdom, Austria, India, Spain, South Korea.⁷⁴ Furthermore, Mock Trail program aims to teach law in primary school, secondary school, high school and law faculties for the students at all levels.⁷⁵

In Olympia, Washington, the judges give courses in high schools regarding so many law branches such as "Federal System, Introduction to Law, Constitutional Law, Family Law, Consumer Law."⁷⁶ Basic law education is given in Florida State in primary schools, secondary schools and high schools. This education is given by the lawyers from Florida Bar Association.⁷⁷

⁷⁰ <http://www.in.gov/judiciary/citc/2637.htm>, Access Data: 12.23.2015

⁷¹ Tandoi, Valarie, High School Criminal Law Activities, http://www.ehow.com/info_7992326_high-school-activities-criminal-justice.html, Acces Data: 12.22.2015

⁷² Tandoi, Valarie, High School Criminal Law Activities, http://www.ehow.com/info_7992326_high-school-activities-criminal-justice.html, Access Data: 12.22.2015

⁷³ <http://www.crf-usa.org/mock-trial-program/what-is-mock-trial>, 12.23.2015

⁷⁴ https://en.wikipedia.org/wiki/Mock_trial, 12.24.2015

⁷⁵ https://en.wikipedia.org/wiki/Mock_trial12.24.2015

⁷⁶ https://www.courts.wa.gov/education/lessons/?fa=education_lessons.lessons_&class =H#C15 Access Data: 12.23.2015

⁷⁷ http://www.justiceteaching.org/lesson_plans.shtml, Access Data: 12.23.2015

Thanks to “The Constitution in the Classroom” project, American Constitution Institute teaches Basic Constitutional Rights and Responsibilities to the students in primary schools, secondary schools and high schools in almost all states of the USA.

As it is seen, basic law education is given to all of the students especially in secondary schools and high schools starting from primary schools in almost all states. Education institutions, courts, state bar associations coordinate with each other in this subject and they try to convey the basic law education to all citizens.

Technical Substructure

As we stated in our study, basic law education in the USA is not given only in law faculties but in all education institutions beginning from primary school. Professional and occupation-oriented law education however, is given in universities as implemented all around the world. There are law faculties in all 50 states of the USA and in Washington DC. The numbers of states and law faculties are given in the table below.

Table-X⁷⁸

ORDER	STATE	NUMBER OF LAW FACULTY
1	Alabama	10
2	Alaska	1
3	Arizona	3
4	Arkansas	2
5	California	60
6	Colorado	2
7	Connecticut	3
8	Delaware	1
9	District of Columbia	6
10	Florida	12
11	Georgia	6
12	Hawaii	1
13	Idaho	2
14	Illinois	9
15	Indiana	4

⁷⁸ <http://www.hg.org/lawschools-usa.html> Access Date: October 09, 2015 This table has been created with the data obtained from this website.

16	Iowa	2
17	Kansas	2
18	Kentucky	3
19	Louisiana	4
20	Maine	1
21	Maryland	2
22	Massachusetts	9
23	Michigan	5
24	Minnesota	4
25	Mississippi	2
26	Missouri	4
27	Montana	1
28	Nebraska	2
29	Nevada	1
30	New Hampshire	1
31	New Jersey	3
32	New Mexico	1
33	New York	15
34	North Caroline	7
35	North Dakota	1
36	Ohio	9
37	Oklahoma	3
38	Oregon	3
39	Pennsylvania	8
40	Rhode Island	1
41	South Caroline	2
42	South Dakota	1
43	Tennessee	6
44	Texas	5
45	Utah	2
46	Vermont	1
47	Virginia	9
48	Washington	3
49	West Virginia	1
50	Wisconsin	2
51	Wyoming	1

There are total of 260 Law Faculties in the USA as of 2015.⁷⁹ Following criteria are required in order to study in a law faculty in the USA;

⁷⁹ <http://www.hg.org/lawschools-usa.html> Access Date: October.09.2015

- 1- Being a bachelor's degree graduate at certain fields
- 2- Having a high grade point average in undergraduate education
- 3- Letter of recommendation
- 4- Having success in Law School Admission Test (LSAT).

Furthermore, although it is not stated above, most of the law faculties in the USA are private universities and their yearly tuition fees are too high. For this reason, we can also refer "economic liability" as the 5th condition.

Undergraduate programs of law faculties in the USA are for 3 years. Master Program of Law in the USA is called L.L.M (Legum Magister). For participating in a master degree program, graduation from a law faculty is required.⁸⁰ Some law faculties lay down the condition of LSAT exam in the acceptance of L.L.M.⁸¹ Yearly education cost for law faculty is approximately 35,000 US dollars in the private universities and approximately 17,000 US dollars in the state universities.⁸² We can say that receiving a professional law education in the USA has a fee.

Comparison between the law education in Turkey and in the USA

* As it is stated in our study, professional law education is given in both two countries with the purpose of getting a profession. A professional law education is received at the level of associate degree, undergraduate and postgraduate. The most remarkable difference in undergraduate education is seen in the acceptance of students to schools. In Turkey, students get into university with the exams arranged by ÖSYM (Student Selection and Placement Center). There are mathematics, science, turkish, history, geography, philosophy branches in Student

⁸⁰ <http://www.fulbright.org.tr/Files/files/Amerika'da%20Hukuk%20Yüksek%20Lisansı.pdf> Access Data: 01.10.2015

⁸¹ <http://studyusa.com/tr/a/374/amerikan-eitim-sistemi>, Access Data: 01.14.2016

⁸² <http://www.cbsnews.com/news/5-reasons-not-to-get-a-law-degree/> Access Data: 01.14.2016

Selection Exam done by Student Selection and Placement Center. In the USA however, students get into the law faculties with LSAT exam.⁸³ In LSAT Exam there are questions related to comprehension, analytical thinking and logical analysis. This point demonstrates a substantial difference between two countries in the subject of being entitled to study in law faculties.

* Another difference in undergraduate education is that in Turkey students are entitled to get into law faculties after graduating from high school, whereas in the USA students get into law faculties on condition that they firstly graduate from certain fields (Economics, Management, and International Relations).⁸⁴ In the case of a person in Turkey earned the right to get into law faculty, she/he can receive a professional law education at the level of undergraduate education beginning from the ages of 17-18.

* Another difference in undergraduate education is the difference of duration. The duration of law faculties in Turkey is 4 years whereas it is 3 years in most states in the USA. Furthermore, most of the law faculties in Turkey are state universities and it is free to receive education in such universities. However, in the USA most of the law faculties are private universities and they cost a great deal of money.

* There is a huge difference between two countries in the subject of basic law education among primary schools, secondary schools and high schools. In the USA, basic law courses such as basic nationality law, constitutional rights and responsibilities, criminal law and family law to the students beginning from high school until they graduate. It is not possible to talk about a direct basic law education in Turkey apart from the course called "law and justice" which is a selective course in primary schools, secondary schools and high schools.

⁸³ <http://www.lisac.org>, Access Data: 01.16.2016

⁸⁴ <http://www.fulbright.org.tr/Files/files/Amerika'da%20Hukuk%20Yüksek%20Lisansı.pdf>, Access Data: 01.17.2016

Results and Recommendations

Law is not a branch that is only necessary for law graduates and people occupying with law. It is a social science which arises with the existence of person and which will face with the person forever.

Any investment made for law education is an investment that is made for the future of the relevant country. We believe that the professional law education and basic law education should be separated from each other, and private works should be done in accordance with this distinction. Universities, Bar Associations, Ministry of Justice and Ministry of National Education should cooperate with each other in such a study. Basic law education should start from primary education juts like native language, mathematics, science, and basic law education should be given to all students gradually in secondary schools and high schools. We believe that the course "Law and Justice" that was started to be given since 2013 for 6th and 7th degree students is a step for this purpose but it is certainly not enough. Basic law education should be increased with the courses supporting it, and some courses such as fundamental rights and responsibilities, nationality law, civil law should be made compulsory instead of selective. It is aimed to provide basic law education to whole of society.

In professional and occupational law education, skills, which might be useful to be successful in law education in the acceptance for law faculty, should be measured. If necessary, an additional exam should be held in addition to the exam held by Student Selection and Placement Center.

Studies should be conducted on both quantitative and qualitative competence of law faculties and academic staff, and on the efficiency of the curriculum in our law faculties. Studies should be conducted on the marginal benefit obtained after law education, well-qualified education

and education. Principles should be identified on the measurement and evaluation ways of law faculties, and objective measurements and evaluations should be obtained.

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Was Harem A School or Entertainment Place of Sultans?

Berrin Akalın

bakalin2002@yahoo.com

Abant İzzet Baysal University Faculty of Sciences and Literature, Department of Turkish Language and Literature

Abstract

As understood from its name, being forbidden and obscure made Harem Section the most curious, researched and inquired section of Topkapı Palace. This curiosity is specific to the foreigners, that is, non-Muslims; because this doesn't have anything not known or wondered about for a Muslim and Turk; however, the foreigners were wondering about such a life which was full of secrets for them and was writing in a manner the European versions of 1001 Nights under the influence their great imagination and own culture. Those told by the travelers for the Ottomans caused writing of novels, travel books and memoirs once very popular especially in Europe and attractive "Harem" was learned and recognized in a wrong way all around the world including Europe through by their imaginative presentations.

As those who lived in Harem didn't tell the operation of this organization, the sources of such time periods are those written and told by the European observers who narrated the Ottomans and most of these are works written one-way. The works which narrate Ottoman Empire and palace in 16th and especially 17th centuries are written by the European travelers and ambassadors, as well as, the slaves and proselytes who served in the palace of sultan. Depictions concerning Harem and the sexual life of sultan were mostly used as these obviously increased the sale of books about Ottomans.

In real sense, "Harem-i Hümayûn" was the most developed type of harem and selam sections which was always available in the tradition of Islamic Turkish dwellings. Hereunder, "Harem" section of Topkapı Palace is the leading section of the palace and all state protocol and is the home of sultan and is governed by "Sultana". Harem people consists of the sultana,

odalisques, favorites, mothers of princes, sultanas and princes who are the members of dynasty and finally former sultans kept in the apartments called Şimşirlik.

Young women were being educated in Harem not only for the purpose of providing odalisques suitable for the sultan and bridesmaids to the harem women, but also for the purpose of providing suitable spouses for the men close to the top of military – administrative hierarchy.

In this paper, information will be given about Ottoman Harem and the women's apartment of Harem to which access by men is forbidden which arouses interest all around the world and the life of odalisques and how they were educated.

Key Words:

Harem, Sultan, Sultana, Topkapi Palace, Ottoman Empire, odalisques, master-woman

Introduction

As being understood from its name, Harem was the most wondered, researched and questioned section of Topkapi Palace, since it was the banned and secret section. This curiosity is mostly specific to the foreigners, namely to Non-Muslims; because there is nothing to be unknown and wondered for a Muslim and Turk; however, the foreigners were curious about this life which was arcane for them, and were writing the European version of 1001 Arabian nights due to their vivid imagination and their own cultures. What the travelers were told about Ottoman caused the writing of novels, travels and memories, especially which were popular in Europe once upon a time, and thus, the "Harem", arouse curiosity, was learnt by and introduced untruly to worldwide including Europe because of its imaginative introduction by them.

Since those, who lived in Harem, did not tell how this institution worked, the resources, which we have from such periods, are the works that were written and told by the European observers who told about Ottomans, and most of them are the partial works. The works, which tell

about the Ottoman Empire and palace during the 16th century, and especially 17th century, are those that were written by the captives and renegades who served in the Sultan's palace as well as the European travelers and ambassadors. Since the depictions related to Harem and Sultan's sex life caused clearly increasing of the sales of books about Ottomans, they mostly were told (Şimşirgil, 2014:14).

The books of western authors related to Harem were like the erotic novels, and were filled with the imaginative scenes. One, who, first, told about Harem and women, was **Dominico Hieroso Limitano** (1580-1590), the doctor of Murad III. After him, another western author, who wrote about Harem, was **Thomas Dallam** who depicted the women in the Harem of Mehmed III. The master, Dallam, who brought the organ that was sent by Britain's Queen Elizabeth to Mehmed III to Istanbul in 1599, had worked in the palace for one month in order to install the organ, and supposedly, was successful to see the palace women using this opportunity. **Ottavinano Bon**, the Venice envoy in Istanbul between 1606 and 1609, alleged that he intruded the palace at such time when the Sultan was absent in his booklet. While Ahmed I went hunting, he intruded to the palace by the helping of head gardener from Private Garden of the Sultan; and alleged that he saw the Private Garden of the Sultan, bedroom of Sultan Ahmed and the locations to the pool in front of Revan Summer Palace. Thus, he was the first person who told about the Sultan's women and odalisques and how the Sultan had the sexual intercourse with them, and **Riko**, and the French fabricator and at the same time, traveler, **Jean Claude Flach** wrote the same in their memories, and **Penzer** also in his book, "The Harem (London, 1936)". However, the information that Penzer gave about eunuchs, is very important in his book, despite of completely imaginative sections.

D'ohsson, who, for the first time, told about the Harem organization, dedicated a section to Harem in the seventh volume of his work, "Tableau General De L'empire Ottoman" which he

published in 1791, and tried to describe what he heard, saw and the harem organization. Then, the local and foreign works that were written about the harem organization used this work as the reference (Uluçay, 2001: XVIII).

The new palaces were built such as Çırağan, Beşiktaş places during the 18th century. Since the Ottoman Government initiated some innovation movements and also deemed proper for benefiting from Europeans, those palaces that the westerners called the summer palace conducted them to learn the partial information about harem. During that period, Selim III brought **Jacob Enstr** (1794-1802), the brother of head gardener of the garden of Austrian Empire Palace to Istanbul; charged him as the head gardener of palace and had him draw the Private Garden of the Sultan. The head gardener invited his friends sometimes to Topkapi Palace and sometimes to the Summer Palace and had talk them, and showed them the Private Garden of the Sultan and harem. Among the visitors, there was also the famous German historian, **Hammer. Melling** had also worked in the Palace of Hatice Sultan for a long time. During that period, he also found the opportunity to learn about many things related to the palace, and wrote his well-known work, “Voyages Pittoresque De Constantinople (Paris, 1819) describing the life in palace and harem during the period when he lived in Istanbul. In addition to it, **Maxime Du Camp**, the famous French author, visited the Tiled Pavilion, the first forecourt, kitchens and courts obtaining permission from the government during 1844-1845 when he was in Istanbul. **Hammer** also alleges that no one saw Topkapi Harem until his time. As being understood all from these, the foreigners could mostly visit the Private Garden of the Sultan and the portion of Palace reserved for men. Those, who alleged that they saw harem, could most probably see - if their allegations were true - the very limited parts of harem (Uluçay, 2001:XIX).

One of the important reasons why the harem remained confidential until today was that the palaces surrounded with the very thick and higher walls, and were under the very strict control. The harem, built in the third location of Topkapi Palace, was a place that was impossible to intrude with its thick walls, surrounded with the flats of eunuchs and other departments. In this section, even the eunuchs walked round saying durood shareef, but not foreigners. Those, who met the Woman-master and her girls, could speak them either from the doorway or by hanging the curtain between them. According to the Palace tradition, they could not look at the women's faces; even if they saw accidentally the face of Sultan or women, then they must have bent their heads. This tradition was maintained until recently. The wives of high state officials, whom were invited to the weddings and ceremonies, were introduced to the Sultan with their open face, but it was possible that the Sultan's women were seen by other men. Even as the eunuchs were entering to the harem, they shouted "make way!" and warned the odalisques whom were there. During the privacy times, the curtains everywhere were tightly closed, and those, who would like to intrude to the palace secretly, must have passed three private gardens from Hagia Sophia side and several private gardens from the sea side, but it was impossible.

All western authors wrote that the palace doors were protected very strictly and no one could intrude to the site where harem was located. Even they go far, and report that the interpreter of Venice Embassy was killed. The interpreter of Venice Embassy, **Signor Grelot**, watched the harem with the telescope from his home in Beyoğlu; when it was heard by the government, the interpreter was caught and immediately killed just over there (Uluçay, 2001:XVI).

Again, as being understood from the memories of lady Montagu who visited Istanbul with her envoy husband during the period of Ahmed III and Jean Baptiste **Tavarnier** who visited Istanbul during the period of Mehmed IV and **Miss Pardoe** who told about Istanbul of 19th

Century, it was almost impossible to enter to the harem; they stated it as follows: “It is impossible to know well the women’s flat, it is banned the entrance of men and this ban is applied more carefully and studiously than in a Christian monastery”. Harem opened its doors to the world after 1909 revolution, namely after Abdulhamid II was dethroned. After this date, other people also began to see the harem as well as the sultans, eunuchs and doctors.

Leslie Peirce, the American expert who issued a Phd dissertation about the Imperial Harem based on the archive documents as a result of ten-year tiresome work, also proved scientifically that the harem was not as what the western travelers told (1996).

The honor of visiting the Harem and writing about it for the first time belonged to **Abdurrahman Şeref Bey**. Abdurrahman Şeref Bey walked round the harem; issued his articles about the buildings, flats, women, odalisques, sultan’s sons and the sultans in “Encümen-i Osmanî Mecmuası” between 1910 and 1911 and was the first person who destroyed the walls of harem. After then, **Miller**, who obtained the permission to enter to and to work in harem, visited, for the first time, Harem with the American Envoy in 1912, and worked in Topkapi Palace between 1916-19 and issued his work, “Beyond The Sublime Porte” in 1931. After then, the work, “The Structure of The Ottoman Dynasty”, published by **A. D. Alderson** in 1956, is also very important, since it shows each sultan with his women, sons, daughters, husbands of his daughters and their sons in the individual schemes, and adds the little notes at the bottom or on the sides. However, it is possible to find the errors and some imaginative factors in this work same as being in others (Uluçay, 2001:XXI).

Without doubt, the most important source for harem is the Topkapi Palace Archive which is a kind of special archive of the dynasty and the Prime Ministry’s Archive. Except them, there are important documents available in Bursa and Edirne that were the first capitals and the first

palaces of Ottoman were available. The serious local works were also published which showed the harem, structuring there, and women and daughters of the sultans. Sicill-i Osmanî of **Mehmet Süreyya** is the most important one among them. Despite of many missing information, Mehmet Süreyya provided the information about lives of some woman-masters and the sultans in the first volume of his work. After this, many articles were issued which were derived from which Abdurrahman Şeref Bey, who introduced the harem organization for the first time, wrote and the guides used this work. Tahsin Öz, the former manager of Topkapi Palace Museum, Ziya Ergins, Reşat Ekrem Koçu and İlhan Akşit, the former manager of TGNA National Palaces, also wrote the books on Topkapi Palace as a guide. Refik Ahmet Altınay also wrote “Kadınlar Saltanatı (Reign of Women)” in four volumes as the historical novel between 1915-1923, and discussed the dynasty women from Osman Gazi to the period of Ahmed II. When using them, one should be careful, because there is missing or faulty information (Uluçay, 2001:XXI).

İsmail Hakkı Uzunçarşılı was the first person who depicted the harem seriously. Uzunçarşılı depicted generally the harem, organization in the harem, woman-masters, sultans, sultanas, odalisques and eunuchs in his work, “Osmanlı Devletinin Saray Teşkilatı (Palace Organization of Ottoman Government (1945))”.

Recently, the memories, depicting the harem life, have also played the important role on establishing the life in palace again and correctly by evaluating the archive materials. The memory book, “Geçmiş Zaman Olur ki (While in the Past Time) (1953)”, of Mevhibe Celaleddin, the granddaughter of Cemile Sultan, was the most important one of them in which her memories that she told Sara Ertuğrul were compiled. Here, there is the important information related to Cemile Sultan, her husband, and palace.

The books about palace and harem memories of Leyla Saz Hanım telling about Abdülaziz period, memories of Ayşe Osmanoğlu and Şadiye Osmanoğlu telling about harem of Abdülhamid, “Saray ve Ötesi (Palace and Beyond) (1940-1942)” of Halit Ziya Uşaklıgil in three volumes telling about harem widely during the period of Mehmed V, and again, “Saray Hatıraları (Palace Memories) (1964)” of Safiye Ünüvar, who was the teacher in harem during the period of Mehmet V (Uluçay, 2001:XXII) and the books that were published by Murat Bardakçı based on the memories of Necla Sultan and Neslişah Sultan are very important.

Except them, it must also be mentioned about the works of Çağatay Uluçay who was the expert on the subject and made the great effort and spent time on this subject. His works, “Osmanlı Sultanlarına Aşk Mektupları (Love Letters to the Ottoman Sultans) (1950)”, “Haremde Mektuplar (Letters from Harem) (1956)”, “Osmanlı Sarayında Harem Hayatının İçyüzü (Low-down of Harem Life in the Ottoman Palace) (1959)”, “Harem (1966)”, which he issued based on the archive documents related to the harem and sultans’ families, and “Padişahların Kadınları ve Kızları (Women and Daughters of Sultans) (1980)” and “Harem II (1985)”, which were published after his death, are the important resources that are published in this area (Sakaoğlu, 2009:18). In addition to them, a long chapter was dedicated to the members, branches and generations of Osmanoğulları in the second volume of “Devletler ve Hanedanlar (States and Dynasties) (1989)” of Yılmaz Öztuna in five volumes. In addition to the comprehensive and scientific works directly about a sultan’s life, it is found that there are many essays introducing the dynasty members in the encyclopedias, old and new series of epistles, academic journals and periodicals (Sakaoğlu, 2009:18). In addition to them, we may also mention about the works, “Tüm Yönleriyle Osmanlı’da Harem (Harem in Ottoman in Every Aspect) (2007)” written by Prof. Dr. Ahmet Akgündüz, “Osmanlıyı Yeniden Keşfetmek (Re-Exploring the Ottoman) (2007) written by Prof. Dr. İlber

Ortaylı, *Topkapi Palace with Spaces and Events* (2010), and “Ama Hangi Osmanlı (But Which Ottoman) (2013)” written by Prof. Dr. Ekrem Buğra Ekinci, “Dünyaya Hükmeden Sultan Kanuni (Sultan Suleiman, the Lawmaker, Ruling the World) (2013)” written by Talha Uğurluel and “Valide Sultanlar ve Harem (Sultanas and Harem) (2014)” written by Prof. Dr. Ahmet Şimşirgil.

Ottoman Palaces and harems:

In fact, the “Harem-i Hümayûn (Imperial Harem)” was the most developed form of portion reserved for women and portion reserved for men that have always been available in Islamic Turkish house tradition. Accordingly, “Harem” section of Topkapi Palace is the foremost portion of palace and all state protocol and the home of sultan, and the sultan’s home is managed by “Sultana”. The harem people consist of sultana, odalisques, favorites called İkbâl, odalisques who gave birth to the child of sultan, sultans the members of dynasty, sultan’s sons and finally, old sultans whom were kept in the flats called şimşirlik (cage):

When the Conqueror Sultan Mehmet conquered Istanbul, he built the first Ottoman palace, called “Sarây-ı Atîk” (Old Palace) to the location where University’s main building is located today in Istanbul, and then, “Tiled Pavilion” and “Sarây-ı Cedîd-i Âmire” in Sarayburnu; it was started to build this palace in 1465 and completed in 1478.

Before this, there were also palaces in the capitals of Ottoman; for example, the palace that Osman Bey and Orhan Bey resided in Bursa, and “Cihan-nümâ Kasrı” (Summer Palace) that was built by Murat Hüdavendigâr in Edirne after conquering it were the second palace. In this palace, Murat I, Yıldırım Bayezid and Murat II lived. And then, as Murat II built the second palace at the bank of Tundhza river in Edirne, Mehmet II (the Conqueror Sultan Mehmet) completed and enlarged this palace that its construction interrupted upon the death of Murat II. The palace, built by Murat II, was called “Sarây-ı Atîk”, and the palace by Mehmet II called the “Sarây-ı Cedid-i

Âmire” in order to distinguish them from each other; those two palaces were the examples of old and new places built in Istanbul.

The Ottoman sultans had lived with their sons and families in the old palace until the period of Murat III, and then, had carried out the state affairs and held the council meetings in “Sarây-ı Cedid-i Âmire”, called “Topkapi Palace” later. Some historians, Babinger and Penzer, suggest that the Old Palace was burnt during the period of Sultan Suleiman, the Lawmaker and the harem was moved to Topkapi Palace upon the request of Hürrem Sultan. However, despite of it, there is not any building remaining from the period of Sultan Suleiman, the Lawmaker in Topkapi Palace (Uluçay, 2001:2). Accordingly, Murat III have the Architect Sinan built the first harem section in Topkapi Palace, moved the women from old palace to there and all Ottoman sultans lived there until Abdülmecit built Dolmabahçe Palace in 1853. The Ottoman sultans used the flat of Murat III as the bedroom until Osman III. Osman III built a new bedroom against Hünkâr Bath during his reign (1754-1757) and the sultans including Osman III used this bedroom until Abdülmecit. Harem section of Topkapi Palace was enlarged with the new flats built by the sultans, and especially, Mehmet IV, known as hunter Mehmet, built the new supplements due to the fires broke out in many locations within Harem both in Edirne Palace and Topkapi Palace. Most of the buildings, remained until today in Topkapi Palace, are those which were built during the period of Hunter Mehmet (Uluçay, 2001:3).

When Abdülmecit built Dolmabahçe Palace in 1853, he transferred the palace and harem people there, and thus, Topkapi Palace was the history. Then, Dolmabahçe Palace became important. Abdülmecit reserved a Sultan’s bedroom for himself in Dolmabahçe Palace, and Abdülaziz, who acceded to the throne after his death, built a new Sultan’s bedroom next to the Blue Hall. Furthermore, the sultans had their own lecture room, rest room and baths.

Except Topkapi Palace in Istanbul, Yavuz Sultan Selim built the Bebek Summer Palace, Sultan Suleiman, the Lawmaker Üsküdar Palace in 1555, and Ahmet I the Istavruz Palace in Beylerbeyi. When Ahmet I and Osman II built the Beşiktaş Palace in Bosphorus, the Topkapi Palace began to lose its favor; and in particular, as Mahmut II rebuilt the Beşiktaş and Çırağan Palaces, they began to become permanent residences (1809) (Uluçay, 2001:3). After Abdülaziz rebuilt the Beylerbeyi and Çırağan Palaces, upon Abdülhamit II transferred the harem and palace people to the Yıldız Summer Palace, the Dolmabahçe Palace lost its importance and all sultans lived there until the abolition of saltanate (Uluçay, 2001:4).

Even though the real name of harem in the Ottoman palaces was “Dârü’s-Sa’âde” which meant “happiness home”, the term, “Harem” used more widely. In general, the harems of Ottoman palace are located between the mabeyin (the private secretariat) and flat of girls. Accordingly, Topkapi Palace harem is distinguished from the harems of Dolmabahçe and Yıldız Palaces. Harem in Topkapi Palace consists of about 400 rooms located between the flats of Woman-Master, Agha of Head Gate and Master-Treasurer and Headwear Room that was the private secretariat, Circumcision Room, Revam Mansion and Hırka-i Sa’âdet. Ottoman Harem is established around the flat where the sultans sleep at the center and the flat of sultana. The first harems were structured as odalisques’ flat located around the sultana’s flat, and as the flats of sultanas, woman-masters, ikbals and sultan’s sons, and the harem in Topkapi Palace was as such. This provided the easy control (Uluçay, 2001:7-9).

The connection of Topkapi Palace harem with the outside was from Cart Gate and Kuşhane Gate. Those, who were coming from both gates, were welcomed by the Eunuchs who kept watch at the gate. The third gate of Topkapi Palace, Bâbü’s-Sa’âde, was protected by the White Eunuchs. The harem management belonged to the black eunuchs after Kuşhane Gate. After the entrance

from Kuşhane Gate, one reached to the location where the eunuchs kept watch; there was a corridor, called “Golden Way” on the right side of it and this way extended until Hırka-i Sa’âdet Chamber. The door at the center opened to the Flat of Sultana and the third door on the left was the door of Odalisques’ Flat. It was the “Location of Keeping Watch” by Eunuchs, and they provided the contacts of those in harem with outside. When getting dark, the guardian eunuch locks the harem’s door; in the morning, again, the guardian eunuch unlocks the harem’s door. When the time in Turkish style went beyond midnight, it was forbidden the eunuchs’ walking around or entering to the harem. After the harem’s doors were closed, the order and security of inside were provided by the “Masters of Treasury”. If any event occurred in the harem at night, then this was advised by the master of treasury to the guardian eunuch, and the necessary steps were taken by Agha of Women (Uluçay, 2001:8).

The private secretariat was connected to the harem with a big door in Dolmabahçe and Yıldız Palaces; a companion eunuch was keeping watch in front of the door, and another eunuch in the corridor inside. After the sultan went his room, the master of treasury and his subordinate heads of female servants were keeping watch in front of the sultan’s room until morning. The order and security of other sections of harem were also provided by the heads of female and the odalisques at the command of guardian heads of female. Hence, the lives of sultan and those, who lives in harem, were strictly controlled from inside and outside. The mutes, dwarfs, companions, eunuchs, etc. who were close to the sultan, brought the stuffs necessary for harem or carried the messages out; this was also the part of strict control and caused the harem have become confidential and unknown for years and fantasized all about it.

The harem population that was outlined above was very less during the centuries XV and XVI, because the harem was not crowded, since the sultans’ sons were the Flag Officers in the

sanjaks and their mothers and her subordinates moved with him. However, upon the inheritance system changed during the century XVII, living the sultans' sons in the palace required the addition of sons' flats to the harem, and the harem's population gradually increased upon residing of their wives, children and odalisques at his command together with them, and this was maintained until the century XIX (Uluçay, 2001:9).

Education of Odalisques:

François Petis De La Croix, who worked as a secretary in the French Embassy during the second half of 17th century and was a good Ottoman observer, mentioned the impossibility of intruding to the palace in an Ottoman's speech and emphasized the importance as follows: "...I have the opportunities to observe the beauties, living styles and discipline of palace as a person who have remained closed in this palace for more than twenty years. It is difficult to not think that the palace is a magical place considering the depictions made by various foreign travelers. The real beauty of palace lies within the order of it and under the education of those who will serve to powerful persons living here."

The Ottoman Sultans applied completely the provisions of Muslim canonical laws to the odalisques whom the Sultans kept them in the Harem or lived the marriage life with them. It has been mentioned that the odalisques were kept and employed in the Ottoman Harem from the period of Orhan Bey. However, the number of odalisques in harem began to increase from the period of Conqueror, because the state administration was handed by Christian conscripted to bring up for the janissaries during the Conqueror period, this case was also same in the Harem. As the recruited men educated in the Enderun Mektebi (special school in the Ottoman palace) and had the chance to be promoted to the military and administrative senior offices in the Ottoman State, the odalisques, taken to the Harem School, had also the chance to be promoted first to the odalisque,

head of females and master according to their intelligence, character and beauty, and then Favorite, İkbâl and Woman-Master who lived the marriage life with the Sultans, if they were selected by the Sultans, and consequently, to the Sultana (Uluçay, 2001:10-11).

Tradition of marriage of the Sultans the Turkish girls was removed beginning from the period of Bayezid II, and marriage of Sultans the odalisques became the tradition. Except four Sultans, this tradition was maintained until abolishing of dynasty. Accordingly, the odalisque formed the essence and foundation of harem from that century (Uluçay, 2001:11). For this reason, the Ottoman sultans paid the maximum attention to the Muslim canonical laws regarding the concubinage. There are two types of concubinage; first, the odalisques in the servant status, and the second, odalisques in the spouse status or the odalisques having the right of living the marriage life without marrying. The right of living the marriage life is that her master has right the sexual intercourse with the odalisque. The odalisques in the servant status have only the employment right and their master may not live the marriage life with them. They may marry those who are slaves as themselves; their master may let them marry by setting them free or not. The details how they may marry are explained in Havass-ı Kostantiniyye Kanunnamesi in detail. The odalisques in the spouse status or the odalisques having the right of living the marriage life without marrying in the second group may live the marriage life with their masters in two types: First; the master marry the odalisque with official marriage contract, and this occurs in two ways:

A) The master sets the odalisque free before marriage, namely she is liberated; in this case, the requirement of marrying the liberated woman is met. The Ottoman Sultans preferred this option very less.

Holy Koran entails that the free men may marry the odalisques upon they may not have power and opportunity to marry the Muslim free women; in order to meet this requirement, the

odalisques must be Muslim or the people of book. If the man marry the free woman, then he may not marry the odalisque; even if he marries, this marriage becomes revolting, not be validated (valid), because Hz. Prophet ordered, “it is not valid to marry the odalisque after marrying a free woman”. However, Due to the canonical rule stating that the marriage of man the odalisque is valid and permissible, even though he is able to marry the free and Muslim woman, provided that he is not married the free woman previously, the Ottoman sultans institutionalize to marry the odalisques in the second status, despite that they are able to marry the free woman.

B) Even though the odalisque maintains her odalisque position, the master marries her, but the woman’s odalisque status is maintained.

Some of the Ottoman sultans married their odalisques, even though they maintain their odalisque status. The historians determined especially that most of woman-masters were married. Hz. Prophet also recommends that if possible, the odalisques should marry and the attention should be paid to their education: “One, who has the odalisque, should give the education, but good education to her. The master should set free his odalisque in order that she may marry as a free woman. The masters, acting in this manner, shall be rewarded by Allah with two rewards.” (Buhari, Itk, 49) (Akgündüz, 2007:46-57).

Another issue, being abused, is the concepts of genital and privacy, because there are several genital concepts in Islam. The genitals are the body parts which are forbidden by religion to see by others. According to Islam, the concepts, genital and privacy, have the **separate meaning** regarding the man and woman and odalisque. Accordingly, they are the genitals, except her face, hand and foot for the free woman and are certainly forbidden to be seen by others. This is slightly different for the odalisques. The odalisques may walk around their masters with the naked hand, arm, below the knee and their heads; this is necessary for work. Accordingly, it is not allowable

that the odalisques may go to the pool and play with each other naked; in this sense, it is not possible that one odalisque may look at other odalisques (Akgündüz, 2007:50-51).

Accordingly, it is necessary to categorize the odalisques who are educated in the harem school into two groups: The First Group is the group of odalisques who are at the service of, in fact, harem and sultan and his family, and ninety percent of odalisques, whom their number sometimes reaches to four-five hundred in harem, consists of them. It is not mentioned about marriage life with the sultan for them, except providing service to the harem and sultan's family. The Second Group is the favorites, ikbals and woman-masters among the sultan's family.

It is possible to categorize the palace odalisques who are obliged to provide the service to the harem and sultan's family and are in the servant females' status under four groups:

1. Inexperienced.
2. Odalisques.
3. Heads of Female (Disciples).
4. Masters (Old Stager Odalisques)

It is necessary to examine those four groups individually in order to understand the harem life and to remove the allegations that the sultans "sleep with hundreds of women". When four groups are examined, it is found that ninety percent of odalisques in harem consists of them and they have the today's maid status and provide service in Harem against the certain charges which they are paid. However, since it is not actually possible that as long as they are in Harem, they are single and not married, it is possible that they may be the wife of sultan or sultan's son at any time. Those, who would like to marry the man out of palace, since they are not or could not be the wife of sultan, are married and go out from harem, called "çırağ edilme" (Uluçay, 2001:12-14).

The service odalisques, heads of female and masters may leave the palace after 9 years that are the service period of concubinage. In particular, those, who would like to marry, notify the “çırağ edilmeleri” their masters via letter; the “çırağ papers” are issued for them immediately; the “release-paper” or “itik-name”, which sets the odalisque free, is issued to the odalisques who complete 9 years of service period. They keep this release paper (itik-name) on their breasts in a small, round amulet, and when they die, they are buried with them. Many of them tear the release-paper and continue to live in palace. Those, who are removed from the harem, are housed and married. The diamond ring, earring, golden watch, silver envelop, a pair of spoon and all furniture of her house, even other stuffs, except them, are given to the odalisques who are removed from the harem. More stuffs are given by her master and her friends to the odalisques to be married. The mansion, house, etc. as well as the stuffs may be given to the odalisques and some allowances may be provided to them in order to maintain their living standards (Uluçay, 2001:30-31).

Now, let’s look at the odalisques and how they are found and their jobs, respectively:

Inexperienced Odalisques and Acceptance of Them to Harem:

The odalisques were taken from the captured women and girls in the nations that the war was made to the Harem as odalisques during the earlier stages of Ottoman state. The odalisques, the Circassian, Georgian and Russian origins, were, in general, bought and taken to the harem. The new girls, taken to the harem, were called inexperienced. Since most of them came from the village, they were taught by the odalisques, heads of female and masters who were their superiors about the palace customs and systems for a time. Until they learnt them, they could not go before their masters. Especially, the Circassian girls were fine, sensitive and intelligent. The Circassian girls were married many dynasty’s men, and gained the big reputation and were promoted to the senior positions. Many Circassian women grew their daughters from the cradle, saying “Be the

wife of sultan and live gorgeously and with diamonds!” Mostly, the Circassian, Abkhazian and Georgian odalisques were sold in Istanbul Captive market. They might not be bought by Turks only but also the minorities; however, the Sultan Mehmet, the Conqueror banned the foreigners and minorities to purchase the Muslim captive during the recent times of his sultanate (Uluçay, 2001:13; Walch, 1970: 46-49).

Some new inexperienced odalisques learnt Turkish through their intelligence, namely “polite Turkish”, even though they did not speak Turkish, and comprehended all palace customs in a short time. Some old palace habitants stated it to the inexperienced odalisques as follows: “Those, who are not educated in the palace, may not be educated anywhere. Harem is a school of politeness and moral.” The inexperienced odalisques, whom were taken to the harem due to their intelligence and beauties, were Caucasians from the century XVII (Ünüvar, 1964:70-71).

The second source of odalisques, taken to the harem, was that the statesmen gifted them to the sultan. The Grand Vizier, Viziers, Governors and Sanjak Governors, notably the foreign statesmen gifted the odalisques whom they bought to the Sultan. Ninety percent of odalisques, whom were gifted, were taken to the harem in order to be employed in the servant status. The remaining ten percentage was selected into the concubine or favorites group (TSMA, No: E. 1511).

When the Ottoman state banned the purchasing and selling the captives during the century XIX, some Caucasian families continued to give their daughters to Harem in the odalisque status with their consents (Hurşit Paşa, 1965:60-61).

It should be stated that the captive merchants, selling the odalisques, also categorized the odalisques in three groups:

1) Odalisques to be employed as servants in the Harem. Even though they were beautiful, their ages were older.

2) The odalisques between five and seven years-olds sold in order to be educated. They were assigned as the servants or concubine, after they reached puberty. They, who were getting beautiful as growing, were taught to play the lute or zither, and politeness and etiquette and coyness and coquettishness methods in detail.

3) Those who were directly taken to the Harem as the concubine and favorite, namely as the wives of sultans and dynasty men. Those were very less, because those, who would be the wives of sultans and dynasty men, were generally educated in the Harem School. Those were the most beautiful girls of odalisques, and their ages varied between 5-20. Those were whom the chancellors and sultan's daughters were purchasing (Uluçay, 2001:14).

The odalisques, who were bought for the harem, slept at the home of customer for one night without making the payment, and if she was a heavy sleeper, snored, or had other faults, then they were deducted from the price. The odalisques, who were bought, were seriously examined by the housekeeper, midwives or the masters of diseases. The certificate was obtained from the seller proving that she did not any relation with her family.⁸⁵ Those, who were sick, were returned to the owner, and those, who were heavy sleepers, snored or had other faults, would generally not be purchased. However, it was sometimes seen that there were also mutes, jokers, negro and dwarfs among the odalisques. Existence of them is a good respond to those who allege that the sultan sleeps with all women in the harem and don't know that they are in the servant position, because when the receipts related to the odalisques, purchased for the palace, are examined, it is sometimes

⁸⁵ Since I am the mother of sold odalisque, I hereby acknowledge that I would not intervene to her at any time through signing this paper. Bende Cariye Esma (fingerprint) (Top. Arş. D. 8079).

found that there are also old women, wet nurses and the educated women who would look after the children (Uluçay, 2001:15).

Odalisques, Their Numbers and Task Sharing:

The most important official, who audited the supplying of odalisque to the palace and personally managed the system, was, without doubt, the Sultana. Harem was very meticulous on accepting the odalisque. More meticulous selection than selecting the pages to Enderun Mektep was in question. The housekeeper, midwives or the master of diseases, who carried out this work, approved the acceptance of beautiful, clever, skilful and healthy odalisques (Şimşirgil, 2014:39).

The inexperienced odalisques, who were taken to the Palace, namely to the Harem, were becoming the odalisques of Imperial Harem soon afterwards. In fact, it is also possible to put the inexperienced and odalisques under the same group. Some researchers acted in this way and made a triple discrimination so as odalisques, heads of female servants and masters, but it would be more correct to call those who were taken new as inexperienced and those who got used a little bit to the palace as odalisques. Since ninety percent of those odalisques were bought in order to be employed in the harem, they were put under the command of heads of female servants and masters. They were delivered to the masters and heads of female servants in order to work and to be educated under the command of them. Those, who were beautiful and were taken as the concubine, were delivered to the heads of female servants of the sultan, meant that they were the close servants of sultan, and especially to the masters of treasury in order to educate them. The same rules were valid for those whom it is possible to be the wife of sultan's sons.

The first work, which was carried out for those who became the odalisques of palace, was assigning a new name to them considering their beauty, characters or physical appearances. Those names, which were also given by the Sultan, were written onto a paper and attached to their chests

with a needle early on in order that those names were known and remembered by others. The given names were generally in Persian and were given so as giving the meaning of girls' attributes: Such as Çeşm-i Ferâh, Hoşnevâ, Handerû, Ruhisâr, Neş'e-yâb and Nergiz-edâ.

The etiquette principles such as decency, politeness and showing respect to the seniorities were taught by the heads of female servants theoretically and practically in detail to the odalisques taken to the Harem in the groups consisting of five or seven persons. The courses started from the decency principles to be shown in the daily works such as walking, eating, going to bed, bathing, and the information on reading-writing and religion as well as the Islamic decency, propriety and social ethics were also given. When the memories related to the Harem are read, it would be better understood how the attention was paid to them and how the odalisques in harem were polite (Şimşirgil, 2014:39).

Since the odalisques were Muslims, they must absolutely have read the Holy Koran. This is proved with the following instruction that was given by Sultan Mehmed Reşâd to Safiye Ünüvar who was the mistress in harem:

“The salt and bread, which I give to those who don't pray and fast, are unlawful. This is told by the mistress to all palace women.” It is seen upon this that the mistress hangs the following plate onto the class' door: “Those, who don't pray and fast, may not enter to the class.”(Ünüvar, 1964:71).

If the recent situation of Ottoman Harem was so, then it would be better understood how the slanders related to the harem were groundless comparing it with at such time when the State was more powerful.

Since the Harem was the home of the Chaliph, everybody at his home must have prayed and read the Holy Koran. It was a condition that the odalisques in the Sultan's harem should have been well-bred on religion. It is found from the mosques and other charity institutions built by those odalisques who could become the wife of sultan from the odalisque how they paid attention to the Islam and how they adopted it. In order to read the Holy Koran, it was necessary to read and write. It is understood from the letters of palace women that they learnt the "Polite Turkish" in the best manner in harem and took the courses on poem and literature. For example, Hürrem Sultan stole the heart of Sultan Suleiman, the Lawmaker with a poem that she wrote to the world's great sultan and made him fell in love with her. Existence of book shelves in the rooms of almost all odalisques in harem proves it; it is known that they mostly spent time by reading books (Uluçay, 2001:19).

Was Enderun Mektebi a school that grew the statesmen, was the Harem same for the beautiful and clever odalisques. Since those odalisques, whom were taken to the harem either as concubine or considering that they would be beautiful while they were 5-6 years-old, would be the future ikbals, master-women and sultanas, the attention was paid to being them literate, and to well learning of the palace customs. Especially, those, who would be the wives of sultan, were educated by the master of treasury very carefully, and the master of treasury made her a woman fit for her master.

In addition to it, it is certain that the talent odalisques were learning to play the musical instruments, sing and to dance. At the same time, they were also learning to sew and to knit and lacework; it is also possible to see it from stuffs remaining from them to today. Therefore, Harem was the home of culture and a school of politeness. This was mentioned in the memories of Angio Lello who worked in the palace of the Conqueror: "Those women were taught to speak and write

in Turkish and the canonical laws of Islam; likewise, they were also taught sewing, embroider, playing the harp, singing and other things according to their education in order to be well-educated.” It is also understood from the memories that those girls also learnt to play the piano recently (Uluçay, 2001:18-19).

The numbers of odalisques, who provided the service in the palace in Harem, and the numbers of women, who were the wives of sultans and dynasty men, were less during the earlier times of Ottoman State, because some members of dynasty, notably the sultans’ sons and their mothers preferred to live in provincial Sanjaks. For this reason, it is possible to mentioned the numbers of palace odalisques with the figures of 200-300 until Murat III. However, the numbers began to increase from Murat III and upon Ahmet I revoked the inheritance method and put the principle, “the eldest and worthiest son of family becomes the sultan” instead, this number increased significantly, since the sultans’ sons and their mothers stayed in the palace. Likewise, this number reached to 500 during the period of Murad III, 456 during the period of Mahmut I, 688 during the period of Abdülmecid I, 809 during the period of Sultan Abdülaziz, and 298 during the period of Mahmut II. These figures also include the women who were the wives of sultans and dynasty men (TSMA, No: E. 53/3, D. 8075, E. 4002, D. 8003, D. 743; Uluçay, 2001:19-23).

Since most of the odalisques were taken in order to provide the service, they were assigned by the administrators to the common services such as laundry, furnace, cellar and dining table; those were selected among the mid-aged odalisques who were not so beautiful.

The different names were given to the senior odalisques who grew in Harem from time to time. During the earlier times, they were called “**bula**” which meant “**elder sister**”; mostly “**head of female servants**” during the 16th century, and the terms, “**head of female servants**” and “**master**”, were used together from the 18th century. The name of the most senior head of female

servants is “**master of palace**”, and the official name and record of this master in the sultan’s book are “**housekeeper**”. This “housekeeping” position is the top position among the women who are employed in the service status within Harem and the monthly salary of this position is equal to the salaries of eunuchs, halberdiers and statesmen. The seniority is very important in the palace. The Inexperienced Odalisques in Harem called one who was more senior than them as “**my head of female servants**” and those, who were educated under the command of a head of female servants, called “**my fellow**” or “**fellow**” each other (Şimşirgil, 2014:44).

Hazinedar Usta (Master of Treasury) is the chief of all odalisques in the Imperial Harem. He was the most efficient person in Harem after Sultana, master-woman, sultan’s son and sultans. The treasurers were selected by the sultan, himself; the first five of them were very important, and called “head treasurer, the second, third, fourth and fifth treasurers”. When the sultan was in the Harem, he entered into the sultan’s room and followed the orders, and waited with the head of female servants in the sultan’s room and provided the security. Furthermore, the keys of all treasures in Harem were available in the master treasurer, and hung the privy seal on their necks with a big golden cord specific to them on the ceremonies. Those masters also organized the migrations, ceremonies, excursions. Their flats were located upstairs of Sultana’s flat.

Çâşnigir Usta (Feast Master) is the master responsible for the dinners and bedclothes of palace; there were also the heads of female servants and masters under their command; protected the dinner and dining table sets of the sultan. As the sultan had the dinner, they waited standing, and served to the sultan during dinner. They lived in the flat close to the Şimşirlik (where the sultan’s sons used for daily life and were educated) in Harem.

Câmeşûy Usta (Laundry Master) is the master responsible for those who washed the sultan's cloths. The laundry of palace is located at the basement on the Şimşirlik side of Harem. The odalisques, worked under their command, washed other cloths of palace in the stone tubs.

İbrikdar Usta (Pitcher Master) is the person who protects and arranges the bason, pitcher and towels of sultan; there are the heads of female servants under his command. As the sultan performs the ablution or washes his hands and face, they help him.

Berber Usta (Barber Master) is the master who cares the shaving kits of sultan, but later, this mastership was removed. The heads of female servants under his command make the hairs of women in the palace.

Kahveci Usta (Coffee Master) is the master who protects the sultan's coffee sets and makes the coffee for him. At the same time, she is also responsible for making the delicious coffee and distributing them to the women who observe.

Kilerci Usta (Cellar Master) is the chief of heads of female servants who care the sultan's cellar and cellar sets. Cellar master serves to the sultan with the feast master during the dinner.

Kutucu Usta (Bath Master) is the master who helps the sultanas, master-women and ikbals to take bath and dress in the bath. There are many heads of female servants under her command.

Külhancı Usta (Furnace Master) is the chief of odalisques who fire the furnaces of and heat the baths in Harem; furthermore, she washes the odalisques and concubines who would be presented to the sultan and prepares them specially.

Vekil Usta (Deputy Master); the treasurer master, who is the head of all odalisques in Harem, assigns a deputy in order to manage the odalisques who live in the odalisque section; she

is called the deputy master; she always stands them over, gives the necessary orders and helps them to be well-educated.

Kâtibe Usta (Secretary Master) is the master who provides the discipline, etiquette and order in the Harem; their number is five; furthermore, there are heads of female servants under her command. The secretaries are selected among those who are the old-stagers of harem, shrewd, clever and skilful. Those wear the hair, loose robe with long skirt and salta (a kind of short jacket without arm). They carry the walking stick with jewelry on their hands, play the first degree role in the protocol and help to chamberlain during the ceremonies. Those provide the discipline in Harem. They strictly control those who enter to and leave from Harem. Those are responsible for the events occurred in Harem.

Hastalar Ustası (Master of Diseases) is the woman who cares the sick odalisques in Harem, and her assistant is the chamberlain of patients. The caregivers are called “grandma”.

Ebe (Midwife) is responsible for delivery of baby in Harem. Those work same as the modern gynecologists. The sultans always showed respect to the midwives who assisted them to be born, and inquired after their health.

Daye Hatun (Milk-Mother Assistant-Master); the odalisques, who are hired or bought to breastfeed of sultans’ daughters and sons, are called “**milk-mother/foster nurse**”. The milk-mothers, whom it was known that they had existed from the earlier times of Ottoman, were selected among the wives of good persons and the women of religious families in order to breastfeed the prospective sultans. Sometimes, the milk-mothers were bought with the children and their children were looked after outside, and those women breastfed and grew the sultan’s sons and daughters in Harem. Since the milk-mothers breastfed the sultan’s sons and daughters, they were treated with honor, and their children became the milk siblings of the sultan’s sons and daughters. For example,

Sheikh Yahya Efendi⁸⁶, who was the Ottoman scholar and poet, was the milk sibling of the Sultan Suleiman, Lawmaker, and The Sultan Suleiman consulted him during his life.

The relation between the sultan, acceded, and his milk-mother was maintained within the mother-son relation during the classical period. Such that, in the event that the mother of sultan died before his milk-mother, the milk-mother assumed the mother role, and sat down the place of sultana during the ceremonies.

In general, the milk-mothers were married the statesmen. For example, the milk-mother of Mehmet Khan III, Halime Hatun, was married the Grand Vizier, Lala Mehmet Pasha who was the former teacher of sultan.

Dadı (Governess) was the odalisques and women who cared the sons of sultan. She grew the sons of sultan with the milk-mother and assistant-master. The sultans loved their governesses and showed respect to them. For example, when Yıldırım Bayezid would marry Devlet Hatun, the daughter of Germiyanoglu, and Sultan Mehmet, the Conqueror Sittî Hatun, the daughter of Dulkadiroglu, their governesses were also available in the wedding procession. Since the governesses were the persons who were loved by the sultan and sultan's sons, they were married the personages. The governess of Murat III was married Eyüp Pasha and when the pasha was inducted as the governor of Egypt, the governess became the wife of governor (Şimşirgil, 2014:39-51).

Hither, it was shown the tasks of odalisques one by one and which tasks they carried out. Accordingly, the first list, showing the number of odalisques and in which services they were

⁸⁶ Sheikh Yahya Efendi (1495-1571), who was considered as one of Istanbul Saints, was one of the four spiritual guardians of Bosphorus with Saint Mahmut Hüdai, Yüşa Prophet and Telli Baba according to the belief of sailors of Istanbul (Islam Ans. C.43, 2013:243).

employed, was issued during the period of Mahmut I who was one of the sultans that there were the highest number of odalisques in Harem at such time:

According to the list in Topkapi Palace; There are total 456 odalisques, 17 in cellar, 6 in furnace, namely cleaning of baths, 23 with officers in Harem, 19 in the Flat of Şehzâde Osman (providing the dining service and similar services to his wife and children), 14 in the Flat of Şehzâde Mehmet, 13 in the Flat of Şehzâde Mustafa, 12 in the Flat of Şehzâde Beyazıt, 14 in the Flat of Şehzâde Numan, 7 in the Flat of Şehzâde Mustafa, 20 in the Flat of Head Woman, 11 in the Second Woman, 14 in the Third Woman, 8 in the Flat of Fourth Women, 10 in the Flat of Fifth Woman, 13 in the Flat of Treasurer Woman, 6 in the Flat of Head İkbâl, 6 in the Flat of Second İkbâl, 4 in the Flat of Third İkbâl, 5 in the Flat of Fourth İkbâl, and 230 in other tasks (TSMA D. No.8075; Uluçay, 2001:20).

Another point, attracting the attention here, is that the odalisques, who were working in the Harem, were paid the certain daily wages just like the maids today. The daily wages, paid to the odalisques, varied according to their seniority in Harem. 15 odalisques of Şehzâde Abdullah were paid 15 akçe each per day during the period of Bayezid II; and as 7 odalisques, working in Old Palace, were paid 10 akçe each, the daily wages of odalisques in Harem were significantly increased during the period of Mahmut I, and 4 odalisques were paid 30 akçe each; 2 odalisques 25 akçe each and others 20, 15, 10 and minimum five akçe each. The daily wages of odalisques were 100, 80, 70, 60, 55, 45, 40, 35 and the least one 30 akçe each during the period of Mahmut II. If the attention is paid, one may see that the odalisques' monthly salaries increased five-ten folds than during the period of Bayezid II. This was also arising from the devaluation of Ottoman akçe. After Tanzimat (Reforms), the odalisques' wages were paid monthly (Uluçay, 2001:21-22; See TSMA, No: D. 8003; D. 743; D. 8075).

The clothes of odalisques were also supplied from the treasury, and furthermore, the tips and gifts were given to them during the religious holidays, marriage ceremonies and births. Despite of it, those, who completed the slavery period, might leave the palace by obtaining the releasing paper, if they wished so. Accordingly, ninety percent of odalisques in Harem was in the servant position and as the foreigners thought, those odalisques all were not the concubines (Uluçay, 2001:22).

As some foreign authors, the opponents of Ottoman, and their local supporters alleged, both it was not possible that the sultans lived the marriage life with the women whom their numbers are given above, and such allegations are not true. How the allegations that the maids working in the Places of Prime Ministry and Presidency of Republic live the marriage life with the Prime Minister or the President of Republic or the maids working in the mansion of rich people with the owner of that mansion is ridiculous today, and even though their number is quite significant, it was also ridiculous to allege that the maids, working as servants in the Harem, lived he marriage life with the sultan. This is also nonsense and groundless to allege that the US President Obama lives the marriage life with the maids working in White House.

All this information, provided, proves the facts we explained above, and shows that Harem was not a prostitution and amusement place.

Even though most of those women were in charge within the service departments of Harem, it is the mistake to underestimate considering them in the servant position only, because each of them was the person, called “Courtier”, who grew with the customs of Ottoman palace, and took the palace culture. The final target for them was to be well-educated in order to be wives of men who would be charged at the top of military and administrative hierarchy. The palace accepted them as adopted children, not servant; the furniture and dowery were given to each of them in

order to meet the needs of home or mansion, even if they left the palace either by marrying or releasing upon completing the slavery period; even, the monthly salary was paid to them in order to protect them from the poverty in the future. They were the favorite representatives of Harem organization everywhere they visited after they left the palace, even if they were the wives of an Ottoman bureaucrat who was educated in Enderun School or in a different manner, and represented the Ottoman palace life at the top level. Those around them took their propriety, morality and decency as the examples.

Daily Life in Harem:

There are striking resemblances between Harem and Enderun School. Harem functioned as the Enderun School that educated the top statesmen of state according to the local and foreign resources which discussed the Harem in the scientific and serious manner. As Enderun School educated the selected men for the palace and prepared them to the sultan for the government service out of palace, so Harem also educated the beautiful and talented women on one hand, and prepared them to the outside world for serving to the dynasty people on the other hand. Namely, as Enderun was the practical school for men, so Harem also provided the very strict and disciplined education to the women as the higher degree academy based on the principles of knowledge, etiquette, method, rule, smooth talking and good practice.

The education stages of pages in Enderun and odalisques in Harem were mostly resembled each other. The freshmen were taken to two rooms, Big Room and Small Room in both institutions; the inexperienced ones worked hard in order to be promoted to the senior positions at the education/service stages. The similarity between the hierarchies of two in-palace institutions was also seen in the salary levels. Daily wage, paid to the pages in Enderun and odalisques in Harem, was average 8.5 akçe during the 17th century.

On the other hand, the concubinage was the institution which it had not any relation with its origins just like the system of sultan's household troops, and they accepted the sultan as "father" and sultana as "mother". This also led to the higher and absolute loyalty, and to the formation of a system which required sacrificing himself/herself without blinking his/her eye in order to maintain the state and sultanate. Hence, thanks to this system, Ottoman had the power to manage the state as a single dynasty for six centuries.

The daily life went on in the harem where there was a strict hierarchical relation as follows. There were two meals in the Palace; the brunch was had early in the morning and the dinner after the afternoon prayer. Having the meal in such manner was a habit remained from the period of Osman Ghazi. Previously as the meal was had on the mat or leather tables, it was had on the cushion by setting a table putting the copper trays onto the foldable small chairs during the period of Mahmut II. The assistant-masters, who were the on-duty for meal, brought those trays to the dining room two by two. Each sultan's meal consisted of two trays, one for diet. The trays of assistant-masters were called "beylik yemek (conventional meal)". The bread, called "fodla", was put onto the palace's dining tables for everybody. If there were guests, there were the palace's white bread, bagel without sesame and lump pure biscuit, called the coarse bread.

Previously, there were two bakeries in the palace; pure bakery and external bakery. Fodla was baked in the pure bakery, and other bread types in the external bakery. One thousand bushels of wheat were delivered to the pure bakery and eight thousand bushels of wheat to the external bakery every month during the period of Mahmut Khan II. The pita with cheese, especially which was cooked in the pure bakery, was well-known with its taste (Şimşirgil, 2014:51).

Since the dinner was had in Harem after the afternoon prayer, when they were hungry in the nights, the night breakfast, called "yatsılık (for night)", was prepared. This was the task of

cellar assistant-masters. In addition to the meals from outside, some meals, called Circassian Chicken, Haseki Rice, Dish of Dry Bread and Broth, Enderim Egg, were prepared by the cellar assistant-masters. Since Abdülaziz Khan was very curious about the tasteful meals, he expected the special meals from the woman cooks. He searched the Arabian odalisques who were specialized on cooking and took them to the palace, and those women also prepared the dining tables. Those women cooked very well the meat stuffed meal with pure oil, called Emir Stuffed, eggplant fried in olive oil and stuffed pepper and various vegetables. The meal, known as “Hünkârbeğendi” today, is the dish which was cooked by those women for the first time and called “hünkârbeğendi” by the taster assistant-masters, since the sultan liked too much, and therefore, it was named as such.

It was the tradition to have the fruit stew at the end of meal summer-winter; the fruit stew was brought in a copper mug to the dining table and the odalisques drink it from the mug in their seniority orders. First, the oldest assistant-master held the handle of that mug, drank and left the dining table. Everybody was on duty in order to drink the fruit stew. Leaving the dining table without drinking the fruit stew was violating the tradition. Refet Kadın Efendi, the fourth wife of Selim III, believed that being on-duty for the fruit stew would disappear when the Judgment Day came.

There was a Flat for Patients downstairs of Harem for the odalisques during the period when Topkapi Palace was used, and the patients were treated there. When someone became sick in the Harem, the Harem’s door was knocked, the Agha of Females was awakened through the eunuch on-duty in front of the door and said him that the physician was required. The key of door, where the physician would enter, was delivered to the door guardian; when the physician came, he opened the door and when the physician left, he locked the door and delivered the key to the Agha

of Females in order. After moved to the Dolmabahçe Palace, the system was changed and the assistant-masters, who were sick, were treated at home of one fellow who was released in the city. The general situation of the patient was monitored by the palace and the treatment costs were assumed by the assistant-master of odalisque who was sick. Leaving of odalisques for sick leave from the palace in this manner was called “go for being cured”. When the recovery process was completed, the odalisque went back to the palace. No epidemics such as plague, tuberculosis, etc. appeared in the palace due to such applications.

Getting blood drawn and cupping were the treatment methods which were known from of old during March. In addition, fructus piperis longi, galangal, rose and poppy were mixed in the big pots as a drug in the palace’s halva kitchen once a year, the paste was prepared from it and distributed to the Imperial Harem and Enderun. Except them, many drugs, which their benefits were proven, were prepared.

Very disciplined life was maintained in the strict sense in Harem, and everybody knew what and when she would do. Hand and foot nails were absolutely cut in a silent place once a week. Nail cutting day was Thursday or Friday. It was a tradition first to wipe the whole face with a cheesecloth with soap every morning, as performing ablution. Two towels, one for face and hands and other for feet, were used for the ablution. The towel, used for meal, was different. The handkerchiefs were changed frequently. It was a tradition to go to the bath once a week.

When the assistant-master entered to the room, she should have said, “make way!” as a salute; as the speech started, the permission was requested and the permission was also requested in order to go to her place.

Harem people went to sleep half an hour later from the Morning Prayer and it was called “beylik uyku (principle sleep)”.

The assistant-masters performed their tasks in the on-duty manner; those were the on-duties such as meal, door, intermediary, dining table of sultan and laundry. All services related to the meal were provided by the meal on-duty, calling the guardian eunuch by knocking the door by door guardians, cleaning the environment by intermediate on-duties. The cloths were washed on Monday and Thursday.

Everything in contrary to the palace customs and traditions were considered by the Harem women as bad and those, violating the rules, were warned. Even, the older assistant-masters did not have any tolerance on such matters. Yawning, stretching, walking with naked foot, eating slurping the mouth, walking around with the torn, worn, untidy and creased cloths, uncaring the cleanness, sneezing noisy and blowing the nose before everybody were not welcomed and considered shame (Şimşirgil, 2014:51-56).

Harem women entertained mostly in Harem, sometimes in the private garden of sultan out of Harem or Garden IV, Marble Terrace. Sometimes, the sultan might participate in the entertainments out of Harem. Everywhere was closed with the curtains during the entertainment, called “Halvet”, and it was prevented the women being seen outside. The tents were set up on and around the paths where the women and odalisques would go for a walk in the garden, and thus, the closed streets and sitting places were formed. Moreover, the tents were also set up for sitting, praying, playing game and entertaining and having the meal (Şimşirgil, 2014:56). Harem people were playing the games, listening to the music and watched the shows all together at such times. Another entertainment was the excursions with cart to the recreation areas out of palace during the spring and summer months. In particular, during the period of Sultan Abdülmecit (1839-1861), the excursion of Harem women with cart was common. Such excursions made all Harem women as well as the sultanas, haseki and woman-masters, lady sultanas be happy; because the masters,

assistant-masters and odalisques, who were the servants in Harem, were also participate in such excursions. During those excursions, the ladies were accompanied by Agha of Females. Before the ladies took the road, all preparations were completed in the recreation area to be visited. During an excursion to Sadabad in 1798, one perfect tent from “Mehterhane”, three sets of rug, fifty mixed halvet-i hümayun streets, 47 pillows, 39 cushions, 25 curtains, 11 rooms and one derwish cardigan” were delivered.

The entertainments with music and dance were organized frequently in Harem. In particular, the attention was paid to the music education from 16th century. The odalisques were educated on music in a room, called “Meşkhane” in Harem, and sometimes, they were sent to the well-known composers (Çöteliöğlu, 2012:63). Furthermore, it is known that the composer, Hacı Arif Bey, also provided music education to the odalisques in the palace during the period of Sultan Abdülmecit (1839-1861). Sultan Abdülhamit II supported the Western Music; his daughter, Ayşe Sultan and the daughter of Murat V, Hatice Sultan, were the very good pianists. Caliph Abdülmecit Efendi (1868-1944) was both a painter and good pianist. Many sultan’s sons and some sultanas from the daughter of Mahmut II, Adile Sultan to Fatma Gevherî Sultan were closely interested in the music and produced the perfect works. The daughters of Sultan Abdülmecit were educated on music very well and performed the music in the palace. Among his daughters, Behice Sultan, wrote the note book, named Polka Mazurka, dated 1876, registered in Istanbul University’s Library under No: 781/170, and presented it to her brother, Abdülhamit II, since he acceded (Murat, 2012:71).

The daily lives of harem people were colored by the public storytellers and shows of karagöz and light comedy artists and play of nine stones, called bekiz, kös and sürme, dancer boys and musicians.

The wishing merry holidays, celebrations, ceremonies and festivals were organized during the religious holidays, Ramadan, blessed nights and newroz. The sultan wished the merry holidays to the Harem women in the Sultan's Dining Table during the religious holidays and blessed nights, and the entertainments were organized till the late hours. Mahfil-i şerif, which was prepared for Surre Regiment in the Blessed Night, lailet al berat was brought to the Harem and visited by all Harem people. It was ornamented with the brocaded headgears that were gifted by the assistant-masters, sultan's daughter and master-women. Next day, before the Surre Regiment took the road, the women in Harem and sultan's daughters sent the money and gifts in the pouches to Mecca, and watched leaving of regiment. Visiting of Hirka-i Saadet (Room, where Holy Cardigan of Prophet is kept), which was made on 15th day of Ramadan every year, was also extremely important for the Harem people. Hirka-i Şerif (Holy Cardigan), which was exhibited in Has Room in the Court III, was also visited by the Harem women in a hierarchical order.

When the sons of sultanas, who were the top senior lady of Harem, became the sultan, they moved from old palace in Fatih to Topkapi Palace. This application, which became the legal provision during the period of Sultan Murat III and performed in the ceremony, was performed with a brilliant pageantry. This ceremony, which was called Sultana Troop and the senior palace statesmen were participated in, started in the Old Palace, and the Sultana, who took the road with throne or cart, entered to the Bab-ı Hümayun (Gate) with a crowded troop and stopped in front of the Pure Bakery in the Court II. Here, the sultan came by walking in a solemn manner and greeted his mother with two-three wishes and kissed her hand that she extended from the right window. Thus, the Sultana entered to the Court II from Babüssaade Gate, and then to the Harem from Carts Gate. The Sultana sends a verdict-letter and zibeline and dagger to the sultan on the second day when she came to the Harem; hence, she officially notified that she came to the Palace. In the event

that their sons died or dethroned, the Sultanas returned to the Old Palace with all staff and their sultanate ended. The expectations of Sultan's wife or wives were that their sons would be the sultan and they would be the Sultana. The top rank in the Harem was the Sultana. This title was first officially assigned to Nurbanı Sultan (d. 1583) who was the haseki of Selim II and the mother of Murad III, and finally to Şevkefza Hanım who was the master-woman of Abdülmecid and the mother of Murad V. The prestige of Sultanas in the Harem was at the top level and no one could speak before her, unless she permitted; one bowed and scraped; the haseki and women, who were her brides, could appear before her only with the harem uniform, called loose robe. The written orders of Sultanas are called the verdict-letters; they had the revenues, previously called “paşmaklık”, and recently “tahsisat-ı hümayun” (Sakaoğlu, 2009:17).

Conclusion

Consequently, we find that most of western authors and travelers skewed the matter from the researches toward today, and that the harem was an almost strict disciplined school, not an amusement place. Mualla Anhegger, who was charged in the restoration of harem during 1960s and married the historian, Robert Anhegger, summarized it very well during the interview in Nokta periodical (Sultan's Home in the Topkapi Palace, 1986):

“I realized that Harem had nothing to do with what the Europeans had written for centuries. Harem was not an institution where the sultan slept with the woman whomever he wished; after all, its architecture was not designed accordingly. It is not possible that the sultan can see the odalisques and select one among them. The doors, flats, passages are not planned accordingly. The odalisques sleep in the wards with twenty five persons; the assistant-masters, residing upstairs, strictly control them. The sultan's mother resides in her apartment, sultan's wives in their apartments, and the sultan in his apartment. The sultan's wife may be chosen and presented by his

mother to her son. The sultan must be the bird and fly in order to enter to the section of odalisques! Harem was considered as a university, and odalisques were the students. After all, it is read on the door of section where the odalisques live, “My Allah, please open the good doors to us” and based on transcript, most of them were married by the sultan with dowry; because the odalisque is not a slave, even not the sexual slave! In my opinion, it is a correct term, the odalisque is the adopted child of sultan. And it is understood that they were welcomed and well educated. As the harem’s architecture was designed, it should have been targeted that all those, living there, should not have had any spare time, even one moment. Dance, music, sewing, education... Harem is as if it is a military institution and I frequently realized this institution concept, as I renovated the Harem, and I have been so besotted with it that I continued to work during the day, even my daily wage was interrupted by the government due to the unacceptable reasons; briefly, I did not earn materially, but I was successful to comprehend the institution which was in the dark by hand.”

“Those in the Harem were very well-educated, polite, clever and talented persons. Those, who were not only beautiful, but also clever, would like to be promoted in the governmental ranks; I see nothing to be surprised or ashamed. As the self-confidence men, the harem women also pressed their licks to the end. In contrary to what was thought, it is not necessary to be the most beautiful woman of the world in order to be promoted. Those, who internalized the education given to them well, writing well, and speaking good, start this competition with the advantage. For this reason, it is very normal that the harem seized political power during the certain periods. Of course, the merciless and greedy sultanas also grew in the Harem; but I see the harem women as the persons who tried to create their licks by themselves, and sometimes, they were successful like men and sometimes, failed, and for this cause, when the conditions required, they might be merciless as much as the men” (1989:52-53), (Akgündüz, 2007:30-31).

Halil İnalçık, one of the modern historians, also defines the harem as “women monastery”, and emphasized with this definition that the harem was not the place of play and amusement, but the home of decency and etiquette. Another historian, İlber Ortaylı, says, “the important thing in harem is to grow and educate well the incoming women and girls, and to make them marry the good men”.

The young women in the harem were not educated for the purpose of providing the odalisques fit for the sultan and maid to the harem women only but also providing the proper wives for the men who close to the top of military-administrative hierarchy. As being understood from all these, the harem was not an amusement place, but the home of sultan and at the same time, a very strict and disciplined school.

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