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TABLE OF CONTENTS

HERO'S ADVENTURE IN GÜLNİHAL BY NAMIK KEMÂL <i>Gülsemin HAZER</i>	1-15	RELATIONSHIP BETWEEN IMPULSIVITY AND SUCCESS LEVEL OF KARATE PLAYERS OF TABRIZ CITY <i>Mohammad Taghi AGHDASI, Roshanak SOLTANI, Rima SHAYANNASAB</i>	85-94
THE THEME OF ALIENATION IN TWO DYSTOPIAN NOVELS: BRAVE NEW WORLD AND FAHRENHEIT 451 <i>Eylem ALTUNTAŞ</i>	16-36	PRE-SERVICE TEACHERS' MOTIVATION TOWARD THE ENVIRONMENT <i>Zeliha YAZICI, Aziz ASLAN, Tuşkın TAŞTEPE</i>	95-107
THE EFFECT OF 7TH GRADE SCIENCE AND TECHNOLOGY CLASS ON CRITICAL THINKING SKILL AND SUCCESS WHEN TAUGHT WITH THE SUPPORT OF CREATIVE DRAMA <i>Mustafa YILMAZLAR, Emel YAĞMUR KOLCU, Miihat TAKUNYACI</i>	37-48	THE IMPORTANT ROLES OF IMAGES, SUPERNATURAL ELEMENTS WITH SUPERSTITIONS AND PROPHECIES IN JULIUS CAESAR, MACBETH AND HAMLET <i>Zeynep Rana SELİMOĞLU</i>	108-120
DEVELOPING SCALE FOR ATTITUDE TOWARDS SPORT HISTORY LESSON <i>Aynur YILMAZ, Sevinç NAMLI, Adnan KAN</i>	49-59	ANALYSIS OF JOURNALS AND RESEARCHES ABOUT SPORTS SCIENCES IN THE WORLD AND IN TURKEY <i>Erdal ZORBA, Ozan SEVER, Fatmanur ER, Erkal ARSLANOĞLU, Metin YAMAN, Mehmet GÜÇLÜ, Temel ÇAKIROĞLU</i>	121-132
SOCIAL MEDIA AND WOMAN VIOLENCE TO WOMAN VIA TWITTER DURING GEZI PARK OCCUPY <i>Mihalis KUYUCU</i>	60-84	THE IMPACT OF ORGANIZATIONAL CULTURE AND LEARNING CAPABILITIES ON THE EFFECTIVENESS AND THE PERFORMANCE OF CROSS BORDER ACQUISITIONS <i>Muzaffer AKSOY</i>	133-152

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Distinguished Readers,

We have included 10 valuable publications in this issue. The studies in this issue are in different fields mainly business administration, finance, economy, banking, education, sports sciences and literature. A research study concerning the healthcare personnel has also been included. With each issue, our journal is strengthening its place on the international arena each passing day. We pay our thankfulness and respect to the friends and professors supporting us by taking place in the science and advisory board, editorial board and referee board during the preparation of this issue. Our next issue will be published on March 2014. We are looking forward to deliver you the studies from various fields and disciplines in the next issue. We pay our deep respects to the authors who have shared their precious studies with us in this issue, and willingly expect them to share their valuable studies for our next issues, too. We wish you a healthy, happy and peaceful future.

BEST REGARDS...



HERO'S ADVENTURE IN *GÜLNİHAL* BY NAMIK KEMÂL

Gülsemin HAZER

Sakarya Üniversitesi Fen Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümü

Abstract: Reading the literate texts with different methods and trying to resolve them allows the multi-layer structure of the text to be revealed. According to heroism mythos mentioned in the “The Hero With A Thousand Faces” of Joseph Campbell examining the text is indicated as one of the methods that can be used. Such an examination method enlightens the initiation adventure and also eases the resolution of the symbols and their provisions namely archetypes in the narration arrangement. In this journey of change which is expressed as “heroism mythos” in Campbell and “hero/stage archetype” in Jung, the adventure of hero is composed of separation, initiation and return stages. It is possible to see heroism mythos which we mostly coincide in myths and tales in an adventure of a hero in a drama or to read a drama in terms of the course of adventure and change of hero. In this study the aim is to resolve the drama of Namık Kemal named *Gülñihal* according to separation-initiation and return stages determined in “The Hero With A Thousand Faces”. The plot in *Gülñihal* starts with an obligatory separation and a real conversion takes place by struggling. In this context the aim is to examine the extent of coinciding the archetypes of collective unconscious of the hero during the journey, whether the hero is attracted to them, his struggles against these powers and his success in the end. The purpose is to present to what extent the elements coming from the past help the individual in his efforts to understand himself and the community he lives in and to resolve how these elements are reflected on the literate text.

Keywords: Namık Kemâl and *Gülñihâl*, individualization process, social unconscious, heroism mythos, archetype

INTRODUCTION

Such kind of a drama-oriented narration that goes back to mythos and narrates the events of a hero s/he lives through is also observed in dramas. Most of the works written in Tanzimat (A period of reformation) period are known to be drama-oriented. It wouldn't be wrong to suggest that the adventure of a hero proceeds similarly in many terms in dramas contributed by heroic narrations. In such kind of dramas, the journey of a hero towards change is worth of analyzing as much as the arrangement of plot.

In *The Hero With A Thousand Faces* by Joseph Campbell, he utters that there are some similarities between all mythologies in human history, and the adventure of mankind consists of a sequence of changes (2010: 23). Campbell explains these changes with *separation-initiation* and *return* (2010: 42). Jung who establishes a relation between mythoi and archetypes evaluates the individualization process of *hero*¹ with “*hero/*

¹ Jung states that personality development comes true with unconscious confrontation and defines this process as realization of self or individualization (see. Stevens 1999:39)

*stage archetype*² and states that the *individual should face and go beyond her/his ego, and then realize her/his self which represents the state of integrity like a hero in mythology facing with the dragon and beating it after an uphill struggle* (Sambur 2005: 109).

One of the methods used in the review of literary texts is to read the text and try to analyze it in line with the course of hero's adventures. Revealing and reading the symbols seen during the analysis not only helps archetypal motives in the literary work to be determined, but also enables the analysis of figures and symbols in narrative system. Thus, supernatural supporters and messengers the hero comes across during the journey and each and every image which brings her/him to *rebirth*³ make sense.

The first stage of "*The Hero With A Thousand Faces*" is called *Departure*. Campbell names this

2 For hero myth (see. Rank 1964). The adventure proceeds in a certain pattern in "*Hero/stage archetype*", so a similar pattern is observed in analyses of the text. For example, in the study of Özcan where the novel *Osmancık* is analyzed within the archetypal symbolism context, it will be seen that the existence and function of the *holy individual* appearing in the growth adventure of Osman Gazi, the phase of the *belly of whale*-lodge- integration with *anima* and the period for the hero to realize his duties and responsibilities bear similarities with the growth adventure of Muhtar in many terms (see. Özcan 2003a:103-116) moreover (see. Özcan 2003b: 76-81 ; Dökmen 1983:381-395)

3 After explaining the different types of rebirth in *Four Archetypes*, Jung states that "*The expression of rebirth is one of the primary expressions of humanity. Things defined as "archetype" lie under the basis of those first expressions. All expressions regarding the extrasensory have been determined by archetypes definitely, for this purpose, it is not surprising that different nations use the same expressions for rebirth. Those expressions that can arise from psychic experiences should be analyzed psychologically as different from their metaphysic and philosophical importance*" (2009:49).

stage separation. The hero called for adventure crossing the *first threshold* with *supernatural help* after the rejection of call. And then it is entered into a dark period called *belly of whale*. The second important stage of adventure is full of *test and victories of initiation*. The hero reaches to *final reward* after going through this dangerous path. And finally the stage of *return* comes. *Return* is also interpreted as social integration and prospering (Campbell 2010: 48).

As indicated by Mehmet Kaplan, Namık Kemâl discusses "the desires of provincial generals, who don't listen to Bâb-ı Âlî (Sublime Port), for ascendancy by themselves and the persecution they show to society-which is an important problem for the last period of Ottoman Empire" in *Gülnehâl*⁴ which is his second drama after *Vatan Yahut Silistere* (1948:164). Göçgün expresses that "arbitrary attitudes and behaviors of governors are systematically criticized in the play, and the thought of struggling and taking revenge for persecution and cruel people are also discussed" (1987: 31). Tanpınar⁵ looking at the drama with the same perspective touches upon that "this matter has been taken from local tyranny and rebels which are frequent in 18th and at the beginning of 19th century in Ottoman history" (1997:385). However, the fact that a hero experienced the struggle stated in the drama provides an opportunity to look into the work from this perspective and to evaluate it. Therefore, the drama can be read within the

4 The name of the five-act play *Râz-ı Dil* written in 1873 was censored and changed into *Gülnehâl* (see. Göçgün 1987: 31)

5 Tanpınar stating that the subject discussed in the play reminds the struggle for independency in the era of Abdülaziz evaluated the play in terms of mostly idea structure and the sources from which he was influenced (see. Tanpınar 1997:385)

context of hero's journey, and analyzed in terms of archetypal elements.

Namık Kemâl fictionalizes a fair world within a dramatic love story in *Gülnehâl*, and gives the hero a journey composed of the *separation-initiation-return* sequence. In other words, the destructive effects caused by captivity and persecution are discussed in the drama on the one hand; the alienation of individual-who falls out of his own *self* and realizes his values and responsibilities- from his own desires, and heading towards a social purpose are explained on the other hand.⁶

Muhtar Bey, who is well-loved and appreciated by the people of town, loves İsmet Hanım so much. However Kaplan Paşa who is a close relative is trying to destroy the love between these two young people. While the people of Sanjak are persecuted by Kaplan Paşa, Gülnehâl who feels that this persecution will reach to their relatives warns İsmet and Muhtar Bey and tries to indicate the danger in the future; but her attempts give no result. They do not anticipate any bad action from Kaplan Paşa who is the son of their uncles. However Kaplan Paşa is a cruel man who killed his own father and took his place.

Although Kaplan Paşa's poisoning his father upon the wish of his mother reminds the leading and dominant role of the woman in matriarchy as indicated by Bachofen (See Fromm 1995: 262),

⁶ Mehmet Kaplan made such an assessment "the creation of an expected disaster air in the first act, revolving the danger around Kaplan Paşa unaware of the things happened at the last scene are successful arrangements. The characters in *Gülnehâl* act with their desires and feelings instead of idea and action is more than the words in the play" and utters that this drama of Namık Kemal is the best among his other plays from technical aspect (Kaplan 1948:168-169)

it shouldn't be ignored that this power stated in the drama is extremely negative and cruel. The mother of Kaplan is a woman having negative characteristics as in the "horrible mother" (1963:145) figure defined by Neumann. Neumann pointing out that this archetype corresponds to dark side of individual's personality expressed that "horrible mother" represents the negative parts like death, destruction and danger against the feeding and protective sides that exist in woman's nature (1963:149).

Kaplan who tasted the power after the death of his father and uncle doesn't want to be under the female dominance anymore, and declares his sovereignty against the mother. This conflict between mother and son results in disintegration and disharmony. Paşa Hanım who learnt that her son wants to get married İsmet argues against this marriage by thinking that a rival will come for being the mistress of her mansion, but the works of mother have become obsolete. The truth that "horrible mother" wants to see is clearly expressed by her son:

"When you speak like that, how come you can't think that as your son rules here, he also rules you? You know how you disciplined and raised him. Your life is in the pocket of someone who poisoned his own father for your pleasure. I wonder what that man can do for his own pleasure. I ask for İsmet, do you understand? (p.33)

Those words of Kaplan who wants to have everything alone show that the order set by the mother has already been razed and this power is now in the hands of a cruel man. The dramatic action in the drama was established on conspiracy which enables Kaplan to kill Muhtar of whom

he's very jealous as being loved by the people, and to have İsmet.

In *Gülnehâl*, Muhtar Bey –from whom the people expect lots of things and whose justice is trusted-comes into prominence by his role which he has in the plot. Consequently, Muhtar is accepted as *subject* within the context of hero's journey, and the adventures he lives through can be read accordingly.⁷

He grows mature and changes after passing through different phases during the journey. The change stated in the personality of Muhtar is a journey moving from specific to general, from local to universal. In this regard, the narration follows a suitable course with the stages of *separation, initiation and return* in the hero's adventure *heroism mythos*.

At the beginning of the adventure, the hero appearing as a romantic lover in front of the audience/reader will firstly change into a short-sighted and furious prisoner and then a folk hero who struggles with the cruel manager for the salvation of town.

Muhtar Bey in the position of savior is unconscious concerning the things happened when he is in love. He is a person dreaming a happy family he will start with his lover İsmet Hanım and being stuck in his self who puts his duties and responsibilities in front of his personal happiness. As he can't see the persecution and injustice around him, he doesn't hear the people's clamor and is closed to the outside calls.⁸

7 Kaplan mentions that the person whose mood and ideas change most in the play is Muhtar Bey and states that such characters are less observed in plays of Kemal (see. Kaplan 1948:173)

8 Enginün indicates that Namık Kemal describes Muhtar Bey, selected as the governor by the nation, as extremely

Therefore, two lovers couldn't see the conspiracy which was set by Kaplan Paşa as they were still under the effect of love all around them despite all warnings of Gülnehâl who is a leader and supporter in the hero's adventure in addition to giving the name to the drama.

At this stage, it can be suggested that the hero under the effect of "his shadow forming the individual unconscious" (Fordham 2011: 65) struggles for his own personal happiness instead of doing what is required by his duties and responsibilities. The main duty of Muhtar Bey in the drama is "to bring a new life to a sick society" as stated by Pearson (2003: 28). In order to fulfill this duty, the hero firstly should accept the invitation for adventure and then step into the path of *tests*. However, the hero hasn't noticed yet that he is responsible for society's security and welfare and he has a significant effect in this regard, he also can't see the approaching danger and he finds *setting death traps in front of him* (p.26) meaningless in spite of the warnings around him.

This attitude of hero can be interpreted as rejection of the call to adventure (Campbell 2010: 75). Rejection of the call will turn the adventure into the negative situation and make the hero a victim to be saved (Campbell 2010: 75).

Although Muhtar is trying to avoid arguments and conflict, he is actually right in the middle of the conflict and he has no chance of avoiding. The moment when he suffers the wrath of Kaplan

inactive and far from all kinds of political desires and accordingly he breaks a part of this struggle. In this article, it is stated that the person who defends Muhtar Bey (on behalf of the public)-weak and avoiding action-and prompts him for struggle is Gülnehâl (see. Enginün 1993:21)

Paşa who hasn't given any harm to him yet, all secrets will be unveiled and he will taste the sad truth. Following a series of events; like *everybody who embark on a hard and dangerous effort in order to find and develop themselves*, Muhtar will also *pass beyond the ocean of life with a miracle* (Campbell 2010: 34) and will find the true happiness. He should fight for it and beat the enemy.

1. Seperation

The behavior of Muhtar – who thinks that the life is his own happiness- toward acting insensitively for the problems in the society was mentioned above. It is observed that the one who leads him and directs his life in this period is his lover İsmet Hanım. Gülnihâl who is the nanny of İsmet tries to prod Muhtar-who finds all this strength from the love he feels for İsmet Hanım- into action. While the nanny warns him regarding the things to happen in the future in horror, he wishes for a love far from the disturbing state of inconvenient dreams:

“Muhtar- Come, sir! Come, my dear İsmet! Do not allow the nanny's inconvenient dreams bother you! Come, let's forget everything and talk about our love! Look, how beautiful the moonlight is reflected on the sea... Remember, you used to swim without your clothes... It's just like it! Do you see the glimmers on leaves and grass? Oh God, it's like the filigree on green sateen! How beautiful this weeping willow is! How strange moonlights pass through the leaves... It's just like a nubile girl sitting by the river and combing her miserable hair with a diamond comb... Look at that bird! I wonder is it a nightingale? The way it jumps from one branch to another... It is

searching for dark places to hide from the eyes among the leaves just like a salvation hope in a hopeless heart... It is such a faraway! You don't say anything... You are really scared then.” (p.21)

Muhtar lives in a dream land in drunk with his personal happiness. Everything is fabulous in this place of love with filigree on green sateen. There are only two happy lovers in this garden where birds and nightingales jump from one tree to another, moonlight sparkles on objects with its pure and shining light. Therefore he prefers to stay in this bright dream land with pure lights pouring on two hearts as clear as the seas, its air moonlight and season spring (p.22). The artificial light casted by dream land hides the truth in the darkness and the hero can't embark on a journey without crossing this threshold.

Based on the abovementioned citation, Muhtar who believes that happiness will last forever in the love ignores the problems and thinks that life is all love but nothing. In other words, the symbols indicating love to him are hidden in this heaven-like garden with a season of spring. The hero needs to get out of this world in order to determine his real target and to save the public who love him so much and hope for help. Crossing this threshold is only possible with blacking out and closure of the doors of dream world. The conspirations of the enemy will push the hero-who doesn't intend to find his objectives for struggle- towards embark on a journey by turning off the lights, passing to darkness with an uphill struggle.

Upon the order of Kaplan Paşa, Muhtar arrested by Kara Veli is enchained and put to dungeon on the grounds that he encourages people to rebel against Paşa. Entering into dungeon is the most

important phase in the journey of hero. Muhtar who faces his own dark shadow experiences *tormentous rebirth* which proceeds towards *collective unconsciousness*. The *womb image* (2010:107) stated as *the belly of whale* by Campbell is equal to *dungeon* in the drama.

Although entering into *dungeon* seems like a disaster, it actually means taking its place in *womb* by *crossing the magical threshold* for rebirth (Campbell 2010:107). The time elapsed in *dungeon* will cause the hero to make a journey towards his own self and the hero will realize that he should bravely do his part not only for his own happiness but also for social peace. Following this difficult journey, the romantic lover is gone and a folk hero is born. In other words, the hero takes some steps in *dungeon* in order to kill his attachment to *ego* (Campbell 2010:110).

2. Initiation

The hero completes his *individualization by realizing his self* in the period named as *initiation* by Campbell (See. Stevens 1999:39). This change that can also be welcomed as maturation means the hero's uncovering the purpose of existence.

Muhtar's breaking up with the woman he loves is a dramatic fraction. As İsmet is the *anima* who completes the personal existence of the hero.⁹ For this reason, the *anima* which will ensure integrity should be renowned. The hero who crosses the *threshold* in the phase of *initiation* completes "*individualization period*" (Stevens

1999: 39) after a series of test. However, he encounters dragons to beat - problems, bad people, unfavorable situations etc. - on his way and he is supported by supernatural powers during his incredible journey (Campbell 2010:113).

At this stage, Gülnihal gives the biggest assistance to Muhtar.¹⁰ Gülnihâl, who tries to show the future danger by warning Muhtar, will then prevent the hero to be killed by trickery, and ensure two young people to meet at the risk of her own life. Gülnihâl representing the archetype of *holy mother*-being one of the collective unconscious elements- as a person¹¹ has undertaken such a task as supporting the hero and ensuring that he will live through this journey. Campbell mentions "a help coming from a guardian figure who casts spell against dragon powers in the first stage of journey of hero who rejected the call, and says that this person is generally a petite and old woman" (2010: 84). Gülnihâl who is mistaken by Tanpınar for the old woman in tragedy of Victor Hugo named "Les Burgraves" (1997:387) is the helper figure stated by Campbell. The nanny is a self-sacrificing woman who tries to protect the hero, sacrifices herself for him to be out of a tight corner and *wishes him to find his real self after making progress*. In this regard, she represents

9 "Unconscious of a man contains a complementary female factor; a woman's unconscious contains a male factor. Jung names those as anima and animus and utters that a collective image of woman exists in the unconscious of man, and he comprehend female nature with the help of this image" (Fordham 2011: 68).

10 Enginün pointed out that Namık Kemal ensured that the character Gülnihal and struggle for power is more than the conflict of two people and he created a new character talking on behalf of the public, he also indicates Zülfiyar as one of those characters (see. Enginün 1993:21). Mehmet Kaplan expresses that Gülnihal has gained foresighted intelligence thanks to unpleasant experiences and she is a character who rebels against the captivity (Kaplan 1948:173).

11 For this archetype described as old wise man/great mother, the expressions of holy mother or old great mother have been used in some researches (Fordham 2011:77; Neumann 1963: 145; Dökmen 1983:390).

the positive side of “*great mother/holy mother*” as “*good mother*” (see. Neumann 1963:147) However, while Gülnihal is planning to save her loved ones by pretending that she gives Kaplan Paşa what he wants; Muhtar has misunderstood it as he doesn’t know and the hero is dragged into a kind of inertia by thinking that his lover betrayed him. The fact that Gülnihal couldn’t explain her plan which she made to save the hero *hid her positive side* (Campbell 2010: 127).

Reader/audience learns the sad story of Gülnihal in the first stage. Gülnihal, a virtuous woman, who has lived through lots of things in her life from being the daughter of a master to captivity, recognized what the real love and commitment means thanks to the lady she served despite the fact that she wanted to take revenge, and she committed herself for happiness of İsmet and experienced the captivity with all painful sides.¹² But the nanny has other duties apart from performing a prisoner in the drama.

Regarding the Gülnihal’s role in the context of the hero’s adventure, it is observed that she is the one who helps for salvation of the subject and saves two lovers by sacrificing her life.

Conversations between Muhtar and Gülnihal are remarkable in terms of indicating the difference of nanny’s perspective for the things:

“Gülnihâl- Sir, do not overplay your hand! You have love in your heart... your hands are sore of

anthrax, your body is in flames! You always want to deal publicly, you are trying to fight explicitly. He has love of cruel, status obsession, ambition for goods, jealousy, grudge, fear of losing what he has, dream of stealing İsmet from you and making you die of a broken heart! These feelings are like seven-headed dragon for him: One stings, one bites, one swallows, one wraps, one rips off, one shoots, one poisons! You can’t deal with all these powers, you can’t cope with betrayal... Sir, protect yourself, sir! Have mercy on İsmet and be careful!” (p.16)

These words clearly prove the differences between the hero who is regarded as a savior in the eyes of society and his enemy.

Because of the bitter experiences, Gülnihal feels sorry both for lovers and the whole society and tries to protect young people against the disasters they will have. Muhtar who finds her words irrelevant doesn’t want to see the danger by saying that he will not rebel against the man of sultan (p.19). Although death traps are set for him, he stays out of conflict and avoids struggle as he doesn’t want to step on the funerals of the people he killed as a man of government in order to have an authority after painting the government with the blood of relatives (p.19). But the enemy is awake while the hero is asleep. The enemy should come into action in order for Muhtar to recognize his powers. The expected move is made by Kaplan Paşa symbolizing the evil in narration, and the hero is arrested and put into dungeon. It won’t be easy for Muhtar to face with Kaplan and to beat him after a big struggle.

¹² Tanpınar points out that the character Gülnihal is the only person subjected to a mental change and within the existence in the works of Namık Kemal (see. Tanpınar 1995:233) Kaplan also expresses that with the character Gülnihal, Namık Kemal indicates how the cruelty leads people to evil and the souls return to goodness thanks to love (see. Kaplan 1948:170)

The struggle between the good and the bad makes the good one (Muhtar) see his dark side.¹³ Dungeon is a place where the hero faces with his own *shadow* he hides. “Stevens states that we reflect the shadow to others by suppressing it in our personal unconscious and ignoring its existence, so it appears as an enemy archetype in this regard” (Stevens 1999: 67).

Apart from being a cruel manager in the same family with Muhtar, Kaplan Paşa is an enemy representing the dark forces as archetypal, i.e. *shadow*. Paşa, who is cruel not only towards Muhtar, but also the society of whom he is responsible for authority, represents the dark side of self. “The shadow-personal unconscious-includes all wild demands, weaknesses and failures being ashamed of, undesired and not complying with social standards” (Fordham 2011: 65).

One of the important threshold moments on the way of tests is experienced when the hero faces with his shadow. In order to declare his victory which he supposed to win against his rival, Kaplan Paşa makes Muhtar brought to him as enchained:

“Kaplan Paşa- (By interrupting) Shush, do not rekindle the fire in my heart! Your treason is obvious. Think you have generosity, after all! Here, I forgive you. Be grateful to my wife Lady İsmet! You let her being domineered that much, you tried to tarnish her honor, but she came and asked me, she saved your life.

13 Ulutaş analyzing the works of Namık Kemal in terms of the characters discusses the characters in the play as opposite personalities, and states that good/bad; positive/negative character comparisons mentioned by the author also in his other works are also observed in *Gülñihal*. Ulutaş emphasizes that Muhtar who is the opposite of Kaplan is a character distinguishing with his positive characteristics. (see. Ulutaş 2012:880)

Muhtar Bey- Oh bloody dragon! You wilted the world's most beautiful flower with your breath, didn't you? Now I understand why I am enchained. You destroyed the whole country of sultan; you even made death be ashamed of the blood you shed, mother earth are sick of the people you killed. And now are you messing with hearts? And now are you trying to bring the punishment of the grave onto the earth? And now do you want to bring the hell to the world? Malicious fellow! Will you spare my life? Put yourself together! I swear, if my hands are free of those chains, I will put my claw into your stomach and rip your lungs! Either of us is too much for this world! As long as I'm alive, you can't escape from my clutches even if you hide under the earth or the seat of devil! I swear I will kill you, I won't keep you alive for one single day by gosh! (p.55)

In this scene between Kaplan and Muhtar; the hero considers his shadow as an enemy and perceives it as a devil or monster and has the right of hating, attacking or destroying it (Stevens 1999:68).

The fact that the hero is enchained from his hands, feet and neck in this painful confrontation scene has a symbolic meaning, and it is appropriate for the “hard tasks” motive (Campbell 2010:113) in mythology. Chains make crossing the threshold difficult and deepen the conflict (Campbell 2010:113). It will be possible for Muhtar to go beyond his shadow and to be a hero who fulfills the main duties and responsibilities only after believing in his own power and the purpose of creation.

Muhtar, who doesn't notice the cruelty and injustice of Paşa until being enchained and put to dungeon and his lover being taken, starts to

think when he suffers evil. At this stage, the hero who directs his anger both to Paşa and his lover has a big disappointment and disconnects with the world. “Self-indulgence causes such a negative behavior as rejecting maintaining life” (Campbell 2010:267).

İsmet who succeeded in entering into the dungeon with the help of Gülnihal is desperate against the Muhtar’s fury. Muhtar who doesn’t want to understand that the engagement with Paşa is only a trick is in an absolute despair while expressing his disappointment and resentment with curses and imprecations:

“Muhtar Bey- No... I will die! I will appear before The God, I will tell all the things you did one by one! I will prove that humans do cursed things like groveling to the devil! If I can make it, I will come to your bed not only with a bloody shroud, but also with swords made of hellfire and whips made of the dragon in Hell Well! You will shiver from fear and I will melt your each and every bone separately. Your whole body will become purulence like your heart. Do you understand, hangman? The wife of Kaplan Paşa, do you understand? (p.74)

Despite begging of İsmet, Muhtar who assumes that the truth is made up of what he sees and hears is clearly under the effect of *ego*. On pain of being sent from heaven and thrown into hell, he prefers to die and take revenge accordingly instead of fighting back. This mood also proves that he hasn’t realized his powers yet. Jung emphasizes that sometimes circles are repeatedly drawn but it is gone back to the first place and no progress is made in *individualization process* (Fordham 2011:104). The situation of circling around as

indicated by Jung also repeats in adventure of Muhtar. In this context, it can be uttered that the night when İsmet secretly went into the dungeon to tell the truth bears a symbolic meaning. The dungeon and gaoler in the drama can be interpreted as a symbolic figure. Gaoler Rıdvan who keeps guard in the dungeon where Muhtar is kept helped Gülnihal and İsmet and opened the doors, but the lover who came inside couldn’t tell the truth. According to Stekel, the guard – equivalent to gaoler in the drama- “symbolizes the conscious or the whole ethics in a way or the limitations existing in conscious” (Campbell 2010: 99). When it is thought that the dungeon is the dark side of personality that is attempted to be suppressed, the thing posing the obstacle in the border can be stated as unconscious. In spite of İsmet’s efforts, the hero is not ready to get out of the circle of *ego* and he is unconscious towards the truth. Therefore, the light wasn’t allowed to come through the open door. There is another obstacle to be overcome on the way to *initiation* and after this obstacle is overcome, Muhtar can devote himself to serving a social ideal.

After being put to dungeon, Muhtar preferred to be a betrayed victim instead of being a warrior who will face the dark truth. And a force is needed which will encourage him to fight. At this stage, the help of Zülfikar Ağa who wants to save the people from Paşa’s cruelty and to take revenge of his brother killed yields in successful results from the path of tests. The hero who doesn’t listen to Gülnihal, İsmet or his helpers and avoids struggle is convinced by Zülfikar Ağa. The part of “old wise man” (Fordham 2011: 79) appearing in *The Hero with a Thousand Faces* is given to Zülfikar Ağa in the drama. As the “old wise” is

the one “who shows the magical shiny sword that will kill the scary monster, puts on healing ointment on the most fatal wounds and restores the victorious person to life at the end of adventure” (Campbell 2010: 20).

Zülfikar Ağa who is seeking solutions for the salvation of society finds a way to get Muhtar out of the dungeon and goes to him. Muhtar who gets angry when he learns that Zülfikar hasn't come to kill him starts to insult him. After a short conflict, the hero who is betrayed, insulted and fallen prey to his bad and negative powers starts to collect himself and see the truth thanks to the words of Zülfikar Ağa who is in the position of *alerter and saver*. While Zülfikar explains why he is under the command of a cruel manager, he also throws Muhtar's lack of foresight and irresponsibility into his face:

“Zülfikâr Ağa- I am not one of those naive aristocrats like you who assume fury as generosity, improvidence as bravery, precaution as inferiority, defeat as honor in a way to suffer from the trouble which I wish for my enemy!

If I see a monster bigger than me coming over me, I do what is required in order to loose from its claws and to conciliate. I think there is always an appropriate precaution until finding it asleep. Whether I am a human is understood when I find the monster asleep.

I am at the service of a dog for two years. Each time I am with him, I spend the whole time spying on him. I memorize all of his parts to kill so vivid that if I unload on him in the darkness, the bullet directly finds either his heart or lungs!

Muhtar Bey- If you have a gun, then unload it! Unload either on me or on him but cut the crap!

Zülfikâr Ağa- The cruel can't be punished with killing! Sir, you can't save a country by killing a man! My sir, the people are sick of living; people want to get rid of this trouble! (p.89)

Although Zülfikar Ağa explains that he should know the enemy with whom he is fighting with all sides, he listens those words with the indifference of *no need for me*. As Muhtar has been brought up in a family only accustomed to reigning, he thinks nothing but himself. Despite this attitude of the hero whose lover has been taken from him, being an enchained sir and regarding everyone as an enemy, people is ready to sacrifice themselves for Muhtar Bey (p.89). Muhtar, who feels uncomfortable to hear this fact from Zülfikar Ağa, clearly is in so much *self indulgence* that he wishes people's grieving due to the fact that he can't get out of his darkness.

Zülfikar Ağa reminds the feeling of revenge to the hero who falls in despair and is completely overwhelmed under the brutality of a cruel man and betrayal of a woman, and he also makes him see the people he forgot and turned his back (p.90).

Muhtar who gets rid of his chains with the desire of a bloody revenge swears to save people –as the new leader of the society-from the monster who has the authority. So he can beat the enemy who hurt him and take his own revenge. His duty is to go to Rumelia Governor and to take the order to kill Paşa. For this purpose, a petition sealed with people's blood is given to him (p.93).

The loneliness felt on the path of tests allows the hero to face himself and see the truth. This

enlightenment in the cemetery scene shows that Muhtar is tired of living for his “self”, and reveals that fighting for personal happiness doesn’t mean anything without social happiness:

“Muhtar Bey- Revenge... Such an unfavorable word, dreadful talk! Revenge is taken and what? Will the lost happiness come back? Kaplan will die and what? Will an angel like İsmet-not like this İsmet- like the one in my dreams fifteen days ago be born? (p.101)

These talks which put Muhtar into a *romantic character* (Wood 2010: 80) remind monologues which were used to call out to Gods that exist in tragedies¹⁴ as indicated by Woods (Wood 2010:81). Although Muhtar who concludes that everything is mortal and meaningless while thinking about life and death hasn’t found answers for his questions, he suppresses the sense of revenge and starts to think more deeply and broadly.

After accomplishing his task and taking the order which will save the society from Kaplan Paşa, Muhtar goes back to sanjak and reaches to collective unconscious by getting out of the dark basement of unconscious (Stevens 1999: 65). The conversation he made with the notables of the government indicates that he has returned with gains:

“Muhtar Bey- why do you decide on my justice, neither I served to the government properly nor contributed to the society? The sultan ordered here and people conquered. One of my ancestors became the authority. And now the sultan orders again and you save it. I will serve together with

you. Think that my ancestor really conquered it... How dare a child request an award for the service of his father? Think that I would save it now... Who changes the clear conscious of saving a country for Sanjak Beylik? (p.110)

People trust in Muhtar and love him because it is known that his ruling will satisfy everyone. It is seen that he has a high personality such that he doesn’t expect any reward for his service, and the sanjak of the state was delivered to him. He is now ready to undertake the responsibility of this duty and he will take it to serve not to rule. Muhtar who hasn’t heard the complaints of people for two years and hasn’t noticed the existence of cruelty in the country before he suffers from trouble (p.111) has finally come out of his shadow and realized *individualization process* as stated by Jung (Stevens 2010: 39) and made great progress in his mental development.

At this stage, it can be considered that the hero has completed the process of *separation-initiation-return* being passage steps of mythological adventure (Campbell 2010: 41). The hero who sets off to complete the *individualization process* is required to pass through the dangerous tests, accomplish the hard task and return to home (see. Campbell 2010: 41). From this point of view, regarding the journey of Muhtar, the adventure hasn’t been completed yet. The fact that the hero hasn’t met his complementary anima (İsmet Hanım) indicates that another difficult task is required to be accomplished.

The hero who confronted this shadow during the journey should destroy the shadow in order to get rid of its darkness. All evil features of shadow should be seen for the sun to shine bright,

¹⁴ Tanpınar points out to the similarity between the cemetery scene in the play and the cemetery scene in Hamlet (see. Tanpınar 1997:388)

and a way should be found to cope with it (see. Fordham 2011: 65).

Although Muhtar demonstrated the whole dark/bad side in him to his enemy Kaplan Paşa, he doesn't have the courage to face him. So when he visits İsmet Hanım's house each day, he doesn't accept the mission of catching and arresting Paşa when he is in there with the deliria of "If I go there, I can't imagine the things I will see, what kind of troubles I'll be in, I can't live, I go mad. I spoil the purpose and you" (p.114). When the helpers trying to encourage the hero say that İsmet hasn't betrayed him, in fact he goes back to life. Now he gets the chance of coming together with his lover again and beating the enemy with this power. Muhtar, who remembers that he has an order from the sultan to kill the cruel, comes out of the deep and dark well of *ego*, and goes back to society.

The hero puts the resentment in his heart aside, ignores his desire and swears to save the country burned with the flame of cruelty, innocents with streaming bloods, widows, orphans, parents mourning for their children, children mourning for their parents, raped and desperate persons, farmers starving to death, eager and helpless children freezing to death, all desperate and confused people; and to work for The God, sultan, government and country (p.119). Muhtar who learned the cruelty of the cruel with a tragic break (p.119) saw the people's suffering for all those years and gladly accepted the mission of easing those pains. Starting the journey with individual resentments and sorrow, he completed it by gaining the ability to think, feel and live on behalf of the people for whom he is the responsible authority.

3. Return

At the last scene, the hero, enemy, desired object, helpers and the holy individual come together on the same stage. The hero, who can notice the truth of his life within a series of events after a period of desperate wait in a dark dungeon, has experienced a change "It is as if a river that had run to waste in sluggish side-streams and marshes suddenly found its way back to its proper bed through the individualization period, or as if a stone lying on a germinating seed were lifted away so that the shoot could begin its natural growth (Fordham 2011:108) and returned to that home to save his lover." This full cycle being the standard of monomyth will end up with her winning the reward" (Campbell 2010:222). Therefore, the hero should save his lover-his reward- from the hands of the enemy.

Saving motive frequently encountered in tales and mythoi is repeated in the drama for the second time, and the hero saved from the dungeon comes into action to save his lover. Taking İsmet back from Kaplan Paşa sets an example for a struggle in order to reach the *desired object*. At this stage of journey, *the heroic action is demonstrated physically like in folk tales* (Campbell 2010: 50). Gülnihal who tries to prevent Kaplan from having İsmet is stabbed by the enemy. Meanwhile, Muhtar who is supposed to die enters with only a sword. The sound of a gun is heard and the hero shot the enemy (p.138). Kaplan couldn't stop the rotation of the earth – monomyth circle - by digging in his nails into the ground and then he was taken from Muhtar to be executed (p.141). This fighting scene between the hero and the enemy can be clearly interpreted as the death of

ego, evil powers and/or shadow and realization of *rebirth* as indicated by Campbell (2010:266). Muhtar faces his shadow before Kaplan; then he both finds peace and harmony, and embraces the society by beating him.

While the hero who has obtained a victory feels satisfied with the accomplishment of his duty, he also accepts *the continuous joy and pains of life* for real (Campbell 2010:247). At the end of the play, the fact that the hero both is happy to come together again with his lover and suffers for the loss of Gülnihal indicates the poles apart of the truth.

CONCLUSION

The plays of Namık Kemal who considers the theatre as a useful activity are about heroic stories of the heroes fighting for the country and nation in general (see. Kaplan 1948:159). In the drama *Gülnihâl* written in 1873, an inactive statesman's comprehending the sense of mission and responsibility after the events he has lived through is told. The hero's struggle for existence and how this subverted and disharmonized community is saved by this hero are displayed in the sequence of events. In other words, *the symbolic rebirth story* of a hero is told in the play.

The fact that the drama is read in the context of *heroism mythos/stage archetype* opened a door to see and/or show that the author has become universal beyond his own era. In *Gülnihal*, the hero who is dragged into the adventure to live in a happy nation where the justice dominates completes his *individualization* journey with the help of common unconscious values that glorify the human and bestow the virtue. At the end of

the adventure, the human who is free from the *ego* tired of selfish desires can proceed on his own way with a new soul fed with holy values.

The protagonist of Namık Kemal struggled to save the society from the evil like a mythological hero and the figures lying in the common memory of humanity appear also in this adventure and they have done their part. The hero, shocked against the slaughter caused by mismanagement, got out of the dark hole of *ego* and reached the enlightened world of unconscious and communed with the society.

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NAMIK KEMÂL'İN GÜLNİHAL OYUNUNDA KAHRAMANIN MACERASI

Özet: Edebi metinleri farklı yöntemlerle okuyup, çözümlemeye çalışmak, metnin çok *katlı* yapısının ortaya çıkmasına imkân tanır. Joseph Campbell'ın *Kahramanın Sonsuz Yolculuğu*'nda dile getirdiği “*mono mythos/kahramanlık mitosu*” na göre metni incelemek de kullanılacak yöntemlerden biri olarak gösterilmektedir. Böyle bir inceleme yöntemi, kahramanın *erginlenme* macerasını aydınlatığı gibi, anlatı dizgesinde yer alan simgelerin ve bunların karşılıkları olan arketiplerin de çözümlenmesini kolaylaştırır. Campbell'da “*kahramanlık mitosu*”, Jung'da da “*kahraman/ aşama arketipi*” olarak ifade edilen bu değişim yolculuğunda, kahramanın macerası “*ayrılma, erginlenme ve dönüş*” aşamalarından oluşmaktadır. Daha çok mitlerde ve masallarda karşımıza çıkan “*kahramanlık mitosu*”nu, bir oyun kahramanının macerasında görmek ya da bir oyunu, maceranın gelişimi ve kahramanın değişimi açısından okumak mümkündür. *Kahramanın Sonsuz Yolculuğu*'nda birinci aşama “*Yola Çıkış*” olarak adlandırılmıştır. Campbell, bu aşamaya *ayrılma* adını da verir. Maceraya çağrılan kahraman, çağrının reddedilişinden sonra *doğüstü yardım* ile ilk *eşiği* aşar. Daha sonra *balinanın karnı* olarak adlandırılan karanlık bir döneme girilir. Maceranın ikinci önemli aşaması *erginlenmenin* sınav ve zaferleriyle doludur. Bu tehlikeli yoldan geçen kahraman nihai ödüle kavuşur. Artık dönüş aşamasına gelinmiştir. *Dönüş* toplumla bütünleşme ve refaha erme olarak da yorumlanmaktadır. Bir kahramanın başından geçen olayları anlatan ve kaynağı mitoslara kadar uzanan olay ağırlıklı anlatım biçimine tiyatro oyunlarında da rastlanmaktadır. Batılı manada tiyatro türünün ilk örneklerinin verildiği Tanzimat döneminde kaleme alınan eserlerin çoğunun olay ağırlıklı, epik bir yapı taşıdıkları bilinmektedir. Destansı anlatılardan beslenen oyunlarda, kahramanın macerasının birçok bakımdan benzer biçimde ilerlediğini iddia etmek yanlış olmaz. Bu tür oyunlarda, olay örgüsünün düzenlenişi kadar, kahramanın değişim yolculuğu da incelenmeye değerdir. Tanzimat döneminin önemli isimlerinden Namık Kemal (1840-1888) tiyatroyu, faydalı bir eğlence olarak görmüş ve oyunlarında genel olarak vatan ve millet için mücadele eden kahramanların destansı hikâyelerini konu edinmiştir. 1873'te kaleme aldığı *Gülnihâl* (Râz-ı Dil) adlı beş perdelik oyununda da, pasif ve hareketsiz bir devlet adamının yaşadığı olaylar sonucunda görev ve sorumluluk bilincine ermesini ele almıştır. Bu çalışmada, *Gülnihâl* adlı oyun, *Kahramanın Sonsuz Yolculuğu*'nda belirlenen *ayrılma-erginlenme ve dönüş* aşamalarına göre *çözümlemeye çalışılmıştır*. Bir yandan esaretin ve zulmün neden olduğu yıkıcı etkileri ele alan, bir yandan da dramatik bir aşk hikâyesini konu edinen oyuna, *kahramanın yolculuğu* açısından bakıldığında; hem yaşanan dönüşümlerin hem de arketipsel sembollerin varlığı nedeniyle bu tür bir çözümlemeye imkân verecek bir yapı sergilediği görülür. Yazar, eserde adaletle yönetilen bir dünya tasarımını, dramatik bir aşk macerası içinde kurgularken; kahramana *ayrılma-erginlenme-dönüş* silsilesinden oluşan bir yolculuk yaşatır. Olayların merkezinde yer alan kahramanın *bireyleşim* sürecini esas alan olaylar dizisinin sonunda başkışı, değer ve sorumluluklarının farkına varan gerçek bir halk kahramanına dönüşür. Bu bağlamda, yolculuk sırasında kahramanın *kolektif bilinçdışı* arketipleriyle ne ölçüde karşılaştığı, onların *çekimine* kapılma tehlikesi yaşayıp yaşamadığı, verdiği mücadele ve sonunda elde ettiği başarı incelenmeye gayret edilmiştir. Amaç insanın kendini ve yaşadığı toplumu anlama çabasında, geçmişten gelen unsurların bireye ne ölçüde yardımcı olduğunu ortaya koymak ve bu unsurların edebi metne nasıl yansıdığını çözümleyebilmektir. Sonuçta, *Gülnihâl*'de toplumsal mutluluk adına maceraya sürüklenen kahramanın, insanı yücelten ve erdemli kılan ortak bilinçdışı değerlerin yardımıyla *bireyleşim* yolculuğunu tamamladığı tespit edilmiştir. Oyunun kahramanı, mitolojik bir kahraman gibi toplumu kötülüklerden kurtarmak için mücadele etmiş ve insanlığın ortak hafızasında yatan figürler bu macerada da ortaya çıkarak üzerlerine düşen görevi yerine getirmişlerdir.

Anahtar Kelimeler: Namık Kemâl ve *Gülnihâl*, bireyleşim süreci, toplumsal bilinçdışı, kahramanlık mitosu, arketip.

THE THEME OF ALIENATION IN TWO DYSTOPIAN NOVELS: BRAVE NEW WORLD AND FAHRENHEIT 451

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Abstract: Brave New World and Fahrenheit 451 are both about how the influence of technology affected mankind. Brave New World depicts a future where people are produced scientifically. Fahrenheit 451 is about a future where firemen start fires instead of extinguishing them, in order to burn books. Huxley's and Bradbury's novels are above all about the theme of alienation and people that are affected by it. The aim of this paper is to analyse the theme of alienation in Aldous Huxley's Brave New World and Ray Bradbury's Fahrenheit 451 from sociological and psychological viewpoints and to present evidence that support the paper's purpose.

Keywords: Dystopia, Alienation, Technology, Isolation, Outcast

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INTRODUCTION

The search for one's authentic self is the main focus of 20th century literature, especially in future dystopias. Within these novels, technology, science and new means of communication are presented as dehumanizing and alienating sources. Instead of leading to a better world, scientific progress makes the world a worse place to live in, because the ones who have the power oppress the others in the name of creating or maintaining a stable society under their own absolute authority. In science fiction literature, there are three common types of styles of alienation: an individual's alienation

from himself, his alienation from the society or the world he lives in, and his alienation from nature. In the modern age, an individual finds it difficult to be himself

and becomes a stranger to himself. In addition, he becomes estranged from other people in the society he lives together with.

There is no social attachment; human beings are very close to each other in modern world but feel remarkably alone at the same time. Also, since the stories take place in the modern machine age, the human beings are alienated from nature. In these two novels, Aldous Huxley's *Brave New*

World and Ray Bradbury's *Fahrenheit 451*, people are alienated from each other and from their individuality. When compared, it is observed that they have some common features to give us a shared sense of alienation in both the period and its literature.

FEATURES OF ALIENATION IN BOTH NOVELS

First of all, *Brave New World* and *Fahrenheit 451* are both books set in the future. Both Huxley and Bradbury attempt to create a dystopia in which citizens are dehumanized and alienated by the state through technology. They warn contemporary society about the possible dangers of advanced technology, little value in human relationships and the ban on free intellectual thought. In both novels, people lost their sense of freedom and individuality; they are conditioned according to the wishes of the state. When we look at the concepts which are used for alienation in both novels, we see many similarities.

REJECTION OF FAMILY VALUES

One of the alienating factors in both novels is the rejection of family values. In *Brave New World*, individuals don't have parents since they are not born from their mothers but mass-produced in tubes scientifically. The point is to control the "quality" of the future generations. It aims to improve productivity using the assembly line and people working automatically without using their skills and brain much since the production process is standardized. They are produced faster but without souls. They lack the emotions and ability for critical thought that are essential to being human. Thus they are

alienated from their true nature. Pregnancy is considered "obscene", and marriage is replaced by officially encouraged promiscuity. Being only with one person is absurd in this world. Family life is beyond reason and imagination. Furthermore, family relationships are believed to be dangerous and insane. They don't have parents and talking about parents is considered obscene. Father and mother words are considered swears. Paden asserts that the reason why childbirth and parenthood is regarded this way is "because new citizens must be programmed so as to fit tightly into rigidly defined social roles" (216). Byfield also comments on the reasons for the eradication of family in *Brave New World* stating that families "produce self-sacrifice, unpredictable idealism, strong personal identity, intellectual independence, unbreakable personal alliances and (worst of all) a spiritual vision that can transcend and transform human society" (9). One of the reasons for the eradication of parenthood is that parents are the biggest influence on children. They may disrupt the children's point of view easily which threatens the stability of the government. To be able to direct the populace easily, the government must be the only one which has an effect on children. Creating people through decanting is also advantageous economically because it takes time for a person to be physically capable of working in natural ways. In the novel, albeit not yet successful, they are working on trying to find ways to create individuals capable of working at an earliest age. Individuals fully-grown at six and a half were created at Mombasa, however they were too stupid to do even the simplest tasks.

In *Fahrenheit 451*, although babies are born from their mothers, parenthood doesn't exist. Children live with their parents only three days a month and the rest of the time they are at school. Giving birth is thought to be necessary only for the continuity of race and it is preferred by Caesarean section since a baby is not worth all the pain that occurs in natural birth. In the works of Huxley and Bradbury, parents don't play role in the education of children. Any kind of emotional relationships are forbidden so as to keep the individual under control. They live alienated and isolated from any emotional contact. In *Brave New World*, this alienation is clearly perceived in the Director's reaction when John calls him father by kneeling in front of him: "Pale, wild-eyed, the Director glared about him in an agony of bewildered humiliation. My father! The laughter, which had shown signs of dying away, broke out again more loudly than ever. He put his hands over his ears and rushed out of the room" (132). Upon being called father, he feels humiliated and runs away in shame. Similarly, in *Fahrenheit 451*, this alienation is illustrated in Mrs. Phelps' talk about her children as if they are one of the chores: "I plunk the children in school nine days out of ten. I put up with them when they come home three days a month; it's not bad at all. You heave them into the 'parlour' and turn the switch. It's like "washing clothes; stuff laundry in and slam the lid" (93). In both novels, people are conditioned not to have any emotional contact since strong feelings break individual stability and so the stability of society and the state. People are alienated

from their human nature and even their basic instincts such as a mother's love for her baby.

BAN ON BOOKS & SACRIFICING BEAUTY AND TRUTH

Another striking similarity between these two novels in terms of features of alienation is ban on books. In both societies, books of the past are destroyed so as not to disrupt the stability of society. Knowing and happiness do not go hand in hand. Reading is not allowed anymore, because books raise awareness and makes people ask questions that will lead to question the state and threaten the stability of society. The government doesn't want to face this danger. In both societies, beauty and truth are only superficial and sacrificed for happiness and stability.

In *Brave New World*, books are banned since they are regarded as dangerous and diverting; they might undesirably decondition one of people's reflexes and now nobody cares enough to read. The State needs intellectuals, clever Alphas to direct the people, but at the same time those same Alphas mustn't question the system. That's why they need intellectuals but intellectuals without curiosity and critical thought. Mustapha Mond, Resident Controller of Western Europe, fears that these values "might easily decondition the more unsettled minds among the higher castes, make them lose their faith in happiness and the World State" (154). So, all these values are eliminated because Alphas are "frightfully" clever. They are extremely clever so it is also frightening. If this cleverness is not controlled, it may cause trouble for the stability of the State. Instead of art and books, there are electromagnetic golf courses, feelies (movies in which the audience feels what

happens on screen), television and synthetic music. They have replaced the old books about spiritual relief through love or religion. Art, religion and science were completely removed or changed to such a degree that they cannot be recognized anymore. They are suppressed because it's easier to control people without these values for their own and society's good. They all lead you to think about the world, yourself and everything around you. They make you think and question. Şeran claims that these entertainment technologies in the novel "cause mindless contentment, cultural emptiness and political passivity" (61). Absence of high art makes people alienated from their inner thoughts by removing their ability to think and question. Lowenthal claims that by abandoning the high art, "[f]rom the realm of beauty man walks into the realm of entertainment" (9). So stability must be protected at all cost in the World State. O'Neill claims that "Huxley's citizens are essentially brain-dead – or, at least, soul-dead" (38). Since people have no soul anymore, high art fades away. In *Fahrenheit 451*, books are believed to contain painful and conflicting half-truths. "Because books disturb people by posing questions and contradicting each other" (Trout 3), people want the books to be burned and it is firemen's job to destroy them. Burning books represent the destruction of knowledge and freedom of thought. According to the chief of the firemen, Captain Beatty, burning books is a way to make people equal and firefighters are "the official sensors, judges, and executors" (56) of the society, protecting the citizens' happiness. This happiness doesn't mean freedom in any sense of the word. Happiness means pleasure for people as Beatty states "[t]hat's all we live

for, isn't it? For pleasure, for titillation?" (56). So pleasure giving tools such as televisions, seashells or speedy cars in this society are designed to help people avoid any kind of intense emotions or critical thought. Then they become shallow, indifferent and conforming members of society. They live for pleasure and aren't bothered by being alienated from their human character while forsaking everything for it. Technology alienates people from nature and books; and people start to spend their time in front of television rather than outside in nature or reading books.

CONDITIONING

In modern age, "man is forced to choose between nature and culture, and that to enjoy the securities of civilization, he must necessarily renounce his impulses" (Musto 85). The individual in this conflict feels discontented from himself since he has forsaken his individuality for a civilized life, thus becoming alienated from himself. In both novels, people are conditioned through technology against their nature in order to ensure consumerism and social conformity.

In *Brave New World*, there is a caste-like society which is accomplished through physical and mental conditioning. Electrical shock and hypnopaedia, or sleep learning, are employed to make people believe that the state is necessary to ensure social conformity. Babies are given an electrical shock if they crawl towards flowers and books which are dangers to state's conformity socially and economically. Alarm bells and electric shocks teach them to stay away from books and flowers, which prevent people from fully participating in a consumerist society. As the Director explains, "[t]hey'll grow up with what the psychologists

used to call an ‘instinctive’ hatred for books and flowers. Reflexes unalterably conditioned. They’ll be safe from books and botany all their lives” (17). If people like flowers or books, they stop spending money. As Mond states, “[y]ou can’t consume much if you sit still and read books” (42). Meckier points out the fact that the World State “creates good by attaching pleasure to certain objects and actions. It designates evil by connecting them with pain...The only criterion for morality in Ford’s London is whether or not an act or item promotes the general happiness” (5). General happiness is equated with consumerism in the novel. Only the acts and objects which are potential to provide money are valuable. The World State uses electrical shock on babies, and thus changes their natural reflexes, alienating them from their instincts. Books are also dangerous and diverting since they have the potential to decondition the people from higher castes and make them aware of things. Hypnopedia is called “the greatest moralizing and socializing force of all time” (23). In hypnopedia, people are made to listen to the rules of the society while sleeping, so they internalize them and don’t ask questions. While sleeping, people are conditioned to love their class and the job they’ll do according to their class, to know that each class is necessary for the society and not to envy other classes. This is again necessary to achieve state’s conformity. Each person is exposed to hypnopedia in their sleep to have opinions about other classes and those classes’ purpose in life; so that “individual judgments correspond to social requirements” (Paden 216). Since each person is conditioned to be happy in his class, there is no hostility between classes: “all men are physic-chemically equal”

(63). In her thesis, Şeran describes hypnopedia as “the moralizing and socializing force of the masses” (61). The government doesn’t want anyone to question the state and their lives so that the government can control its citizens. Through hypnopedia, people’s natural feelings and the ability to think and question are eliminated. The purpose behind all this conditioning according to the Director in the World State is: “That is the secret of happiness and virtue-liking what you’ve got to do. All conditioning aims at that: making people like their unescapable social destiny” (12). Via electric shock and hypnopedia, people are alienated not only from their nature but from themselves. Babies are conditioned to hate roses (and nature, in general) and books through electric shock and they are conditioned to belong to a class and love what they are supposed to do.

In *Fahrenheit 451*, advertisements give people false needs and make them consume to meet their new nonessential needs. Since it’s an industrialized world, the wheels must turn. Advertisements distract people from nature and their natural needs. The media is everywhere and repetitive in order to make people react the same way automatically, then there would be no risk of individualism. Having televisions, interactive wall-sized televisions, on all four walls of the houses is expensive and something everyone wishes in the novel. By creating demand, the government makes people work to earn money to buy these things. Alienation results from consumption and the manipulation of needs by the mass media. Capitalism controls people and destroys individual freedom, creativity and thought. Objects dominate people by eliminating individual thought and people cannot decide on their true needs anymore. In a society where

everything is seen as commodity, alienation is inevitable. This “mindless consumerism” (Lawson 95) is depicted in the character of Mildred, Montag’s wife. Mildred wants a television on the fourth wall which costs the one third of Montag’s yearly salary. As Baudrillard argues, consumption is the main reason of alienation (Kellner). This technological object dominates people by eliminating individual thought and divesting them of their human qualities; thus alienation becomes inevitable. Televisors also symbolize propaganda. Through them, the government spreads its propaganda amongst people; create an unreal world to manipulate the opinions of people, which makes people alienated from reality. One example of this is when the police fail to catch the fugitive Montag, they blame someone else walking on the street and claim that they have caught the fugitive for people, enabling them to sleep comfortably and maintaining the illusion of the government’s power.

ADVANCED TECHNOLOGY AND SCIENCE

Products of advanced technology and science are other alienating tools in both novels. What is accomplished using soma in *Brave New World* is done through television in *Fahrenheit 451*. As quoted by Robert MacNeil, “Television is the soma of Aldous Huxley’s *Brave New World*” (Postman 110).

People in *Brave New World* are alienated from their nature through soma in the sense that they don’t have real feelings or a real life. In addition to being unaware of what people think and feel about anything, or what they like or don’t like, they are strangers even to themselves. They are not aware of their own feelings and they don’t

think deeply about anything. They are in a kind of unreal or an imaginary world through soma. Laurenzano describes soma as “render[ing] people unable to feel genuine emotion... subordinat[ing] the interests of the individual, rob[bing] him of the power of thought and feeling, and essentially render[ing] him unable to deal with life as it really exists (and thus even to be fully human)” (6). Schermer agrees that “soma stands for alienation, de-humanization and superficial mind-numbing pleasure...soma promotes a superficial hedonism and causes alienation from the kind of ‘real human life’ that we know” (119 and 121). By using soma, they are taken away from pain of real life and take holidays in the mind. It “raise[s] a quite impenetrable wall between the actual universe and their minds” (Laurenzano 67). They are unaware of what’s going on. The point is this. If they don’t think and question anything, it’s easier to control them. They don’t even know their own identity, how they feel, what they think, or like. In using soma, the point is to make people like what has to be done. Citizens regularly use soma and experience an artificial happiness. They are in a kind of unreal or an imaginary world. They are not aware of their own feelings and they don’t think deeply about anything. The point is this. If they don’t think and question anything, it’s easier to control them. Thus, they are alienated from their human emotions and life itself.

However, in *Fahrenheit 451*, it is rather to make people believe that leisure is the real point of life and it is accomplished through the addiction of television. Citizens lose their connection with real life and nature. Televisors demonstrate people’s obsession with technology. Wilensky claims that “[w]e must first grasp the fact that the mass media

are the core of American leisure and that television has become the core of media exposure” (181). There is a superficial unity in society and also loneliness. People are so close to each other but so much alone at the same time, alienated from each other, which is a problem of modern age. People don’t have intimate relationships with their own family. Instead, they have close relationships with “the uncles, the aunts, the cousins, the nieces, the nephews, that [live] in those walls” (41). As a result, “[n]obody knows anyone” (14). With televisions on all walls, Mildred is alienated from both society and her husband. They barely talk since she communicates with the characters on television more than with her husband. People in the novel watch mindless TV series such as “Clara Dove five-minute romance” or “the gibbering pack of tree-apes that [say] nothing, nothing, nothing and [say] it loud, loud, loud” (41). This creates a society where people “all say the same things” (28). According to Grossman, “[t]he purpose of this mass programming is ... to perpetuate a state of false equality” (136). As Captain Beatty says “[w]e must all be alike. Not everyone born free and equal..., but everyone *made* equal” (55). In fact, everyone is made the same. No one has individual thought, individual feelings, or individual freedom. Individuality is destroyed; alienated citizens are created by media. Jameson claims that “people are immobilized by their media satisfactions and spend their lives in what is called bed-ecstasy, artificially imbibing media pleasures” (132). The media in general aims to keep the citizens happy and ignorant of the facts. They keep talking about a war going on which no one knows anything about and how successfully they repel the enemies even if that’s

not the case. The television is also used to show the police chase and give wrong information which makes people sleep safe, thus creating a fictional reality. One example of this is when the police fail to catch the fugitive Montag, they blame someone else walking on the street and claim that they have caught the fugitive for people, enabling them to sleep comfortably. Another example is that people who are not aware of what’s going on in reality remain in the city while the city is bombed at the end of the novel. Spencer argues that the media is to blame for, remarking that:

[t]he ignorant oral-culture [in which culture is transmitted orally since there is no written literature] citizens, radios tampered securely in their ears, remain in the city to be blown up by an enemy they could easily have escaped, if it weren’t for the fact that their monolithic media preferred to keep them ignorant and happy. (335)

Since the ongoing war is glorified and not covered honestly in media by the government, the citizens talk about war as if it’s a game, they don’t understand the real meaning of war and the severity of death. War, the horrors of which are hidden, is reduced to a mindless entertainment by the media. In the novel, there is another technological object called seashell, which alienates people from themselves and from each other. These ear -thimble sized- radios are defined as “a hidden wasp” (9), “electronic bees” (16) and “a praying mantis” (45) to show that it’s an unnatural man-made technological item that buzzes in the ear and prevents communication between people. So technology makes people anti-social and prevents people having any sort of real connection with others, thus making them

alienated from each other. In this world, if people are not watching their televisions, they are listening to their seashells. They are completely shut off to human communication. As a result, nobody really knows anyone. That's a world full of strangers. The seashell prevents people not only from listening to other people but also from their inner thoughts and feelings, thus alienating them from their human qualities. Because of technology, they don't have even one second to listen to themselves, to their heart or thoughts. They live in unreality as described with Millie drifted off to sea in the novel:

And in her ears the little Seashells, the thimble radios tamped tight, and an electronic ocean of sound, of music and talk and music and talk coming in, coming in on the shore of her unsleeping mind. The room was indeed empty. Every night the waves came in and bore her off on their great tides of sound, floating her, wide-eyed, toward morning. There had been no night in the last two years that Mildred had not swum that sea, had not gladly gone down in it for the third time. (10)

She is so miserable that she escapes from reality by putting her seashell in her ears, watching three-wall televisions or taking sleeping pills. Thus, she stays unaware of her dissatisfaction.

In both novels, people sacrifice their ability to think and feel deeply in order to have a comfortable life. Science, technology and media are used to make people believe that state is necessary for social conformity.

CRISIS OF IDENTITY & INAUTHENTICITY

Some characters in both novels suffer from a crisis of identity, causing their alienation from

themselves and the society they live in. They fail to function properly both internally and externally.

An example of this inauthenticity of self in *Brave New World* is Bernard, who tries to become a member of the system by dictating orders to his inferiors while criticizing people's conditioning by the World State. Helmholtz tries to regain his authenticity by attempting to write a poem about solitude in order to find his hidden self and to prove his beingness.

In *Fahrenheit 451*, Millie is preoccupied with TV, and tries to conceal her guilt, irresponsibility, and inauthenticity by using sleeping pills. She relies on pills in order to distance herself from the pain of consciousness. Her excitement about participation in a screenplay stems from her subconscious effort to revive her own authenticity. On the other hand, Clarisse is alienated from society from the very beginning. She depends on her senses while others on technology. Lost authenticity is hoped to be regained with the group of intellectuals in *Fahrenheit 451* in contrast to that of *Brave New World*. They suggest that it is better for people to face their flaws and accept their guilt in order for life to go on as stated by Granger, the leader of the group: "Come on now, we're going to go build a mirror-factory first and put out nothing but mirrors for the next year and take a long look in them". According to Granger, every human in the city has to be bombed in order to be born out of his ashes, in order to be real and find their authenticity. It is worth noting that McGiveron agrees that "we need this self-examination to help avoid self-destruction" ("To Build a Mirror Factory" 287). To get rid of alienation and stop making the same mistakes again and again, they

should first look at themselves in the mirror. They should discover the shortcomings in themselves and then in society. Even if these shortcomings such as pride, ambition or insensitivity cannot be fully overcome, they should face, accept and try to fix them as much as possible. To judge others, first you should judge yourself. As Socrates says, you should “Know thyself” meaning examine yourself, question who you are, what’s your place in the world and then you can create a better world.

WHAT HAPPENS TO THE MISFITS?

Although life is designed to distract people from asking questions, we have some characters whose beliefs don’t conform to the norms of society. However, if anyone starts to question the purpose of such a life and look for answers in the books or in nature, they become threats since their questions might cause other people to ask questions; and it is dangerous for the stability of the government. Therefore people who express their individuality become either outcasts or in real danger. In *Brave New World*, when these people are detected, they are sent away so as not to corrupt others. So Bernard and Helmholtz are exiled to an island.

But in *Fahrenheit 451* there is a mechanical hound, an evil man-made creature, which kills the people who don’t obey the rules set by the government. Guy Montag has to flee far away from the city in order not to be caught by the mechanical hound. What happens to Clarisse stays a mystery and there is a possibility that she has been killed. She is a real danger in the eyes of the government because she doesn’t want to know how but why a thing is done.

WHO TO BLAME?

In both novels, it is the people themselves who are responsible for their alienation both internally and externally. Freethinking is abandoned in favour of conformity and life is degraded for fun. In *Brave New World*, as Mustapha Mond explains, it was the citizens who allowed the government control of their lives; it wasn’t a top-down decision. “People were ready to have even their appetites controlled then. Anything for a quiet life” (Mustapha Mond). During the Nine Year’s War, which involved chemical and biological bombs and a great economic collapse, people are so helpless that they allow the government to control everything, in exchange for a quiet and comfortable life. Likewise, in *Fahrenheit 451*, Captain Beatty also explains that it didn’t come from the government down. Faber also explains to Montag that it was people who abandoned a life of high culture, preferring to remain unaware of the world; and now the government is just giving them what they want. “The public itself stopped reading of its own accord. You firemen provide a circus now and then at which buildings are set off and crowds gather for the pretty blaze, but it’s a small sideshow indeed, and hardly necessary to keep things in line ... People are having fun” (Faber). For Heidegger, alienation occurs when we let others direct our lives. If an individual cannot make his own decisions and doesn’t ask questions about his existence, then he or she becomes alienated. We become alienated when we don’t accept our free will or the responsibility of the consequences of our actions. It’s our choices which lead our lives. If we reject this responsibility, alienation happens. People in both novels can’t cope with the consequences of their own actions

and decisions and let the government control their lives, alienating from their human nature.

ALIENATED AND ISOLATED CHARACTERS IN BRAVE NEW WORLD

BERNARD MARX

Bernard doesn't conform to the society in the World State because of his thoughts, and he is alienated from the society. His awareness leads to his isolation and he is cast out to an island in the end.

Bernard likes solitude, which is very odd to other people in the society of the World State. He doesn't want to be in a crowd and prefers loneliness. That's why he doesn't play Obstacle Golf which is a very popular game among people. He goes to a solidarity service and urges himself to feel united with other people but what he feels is only more loneliness. He finds out that "the individual is unalterably alone in spite of his being surrounded with other individuals almost twenty-four hours a day" (Larsen 508). He refuses to take soma unlike others. He prefers to be "[him]self and nasty. Not somebody else, however jolly" (77). Since he doesn't take soma, he always lives in reality, accompanied by real feelings. Unlike the others, who take soma, he is generally angry, jealous, and resentful. Soma creates "stable" citizens who conform to societal norms. But Bernard criticizes the principles of the World State and questions the conditioning that he is subjected to. While it's OK to change partners, Bernard doesn't want to be with anyone but Lenina. He tries to forbid her from taking other partners violating the social mores of the World State. Further, he feels embarrassed when

talking about private things with Lenina in front of others.

However, we soon realize that what he cares about is not his supposed ideals, and that further he is not actually against the system of the World State. Like John, who is rejected because of his different complexion by the Savages, Bernard is not fully accepted or respected as an Alpha because his appearance is different from the other Alphas in the World State. He is not as tall as or as handsome as the other Alphas. Bernard himself also has a complex about that. He feels that he doesn't get the respect he deserves as an Alpha. He feels like an outsider. People look at him with doubt. Women don't want to sleep with him, because he talks about weird things which are against the motto of the World State: "Everyone belongs to everyone". For example, Lenina isn't sure if she wants to see him at first, because he always wants to be alone with her, which sounds odd to her and makes her uneasy. That's why he lives isolated from the others. He is rejected and not respected. He seems to act bravely in front of his superior, the Director. The director, hearing of Bernard's strange behaviour, threatens to send him to Iceland. Since he thinks that the Director wasn't serious, he doesn't take the threat seriously. Once on the reservation in New Mexico, Bernard calls his friend Helmholtz Watson, who tells him that the Director's threat was genuine. Bernard, feeling appalled and fearful, takes two grammes of soma. Although he criticizes soma-taking, he takes soma when he feels insecure. Moreover, it doesn't take long for us to realize that Bernard is really more interested in excelling socially than in defining his individuality. When his connection to the Savage functions as his ticket to popularity,

Bernard doesn't hesitate to leave behind his grand ambitions of unorthodoxy and rebellion. One day the Savage refuses to participate in a party, which is going to increase Bernard's popularity. Because of this incident Bernard's glory doesn't last for long and he becomes again the outsider he was before.

Bernard is banished to the island because of his thoughts and because he is noisy and difficult to control by the end of the novel. He is exiled to an island where he will live with other people "who have got too self-consciously individual to fit into community-life" (200). Exile to Iceland is the punishment for non-conformists in *Brave New World*, "where Man's Final End can be discussed among like-minded intellects, without pestering "normal" people - in a sort of university, as it were" (Atwood). The World State exiles Bernard to an island as a solution to cope with his individuality. When Bernard learns that he is going to be sent to Iceland:

"The words galvanized Bernard into violent and unseemly activity. "Send me to an island?" He jumped up, ran across the room, and stood gesticulating in front of the Controller. "You can't send me. I haven't done anything. It was the others. I swear it was the others." He pointed accusingly to Helmholtz and the Savage. "Oh, please don't send me to Iceland. I promise I'll do what I ought to do. Give me another chance. Please give me another chance." The tears began to flow. "I tell you, it's their fault," he sobbed. "And not to Iceland. Oh please, your fordship, please ..." And in a paroxysm of abjection he threw himself on his knees before the Controller. Mustapha Mond tried to make him get up; but

Bernard persisted in his groveling; the stream of words poured out inexhaustibly.

In the end the Controller had to ring for his fourth secretary."Bring three men," he ordered, "and take Mr. Marx into a bedroom. Give him a good soma vaporization and then put him to bed and leave him."The fourth secretary went out and returned with three green-uniformed twin footmen. Still shouting and sobbing. Bernard was carried out.

"One would think he was going to have his throat cut," said the Controller, as the door closed. "Whereas, if he had the smallest sense, he'd understand that his punishment is really a reward. He's being sent to an island. That's to say, he's being sent to a place where he'll meet the most interesting set of men and women to be found anywhere in the world. All the people who, for one reason or another, have got too self-consciously individual to fit into community-life. All the people who aren't satisfied with orthodoxy, who've got independent ideas of their own. Every one, in a word, who's any one. I almost envy you, Mr. Watson. (199-200)

Bernard is just a coward abandoning his ideals as soon as he realizes the threat. He is a hypocrite and a fool that doesn't have the sense to comprehend the freedom he is being offered.

JOHN, THE SAVAGE

Whose parents are from the World State but born and raised on the Reservation, John carries the characteristics of both societies, but is rejected by both. He is alienated from both Malpais the reservation and the World State. His alienation leads to his isolation and he starts to live in a re-

fuge far from the civilization of the World State, but on the borders of the state until realizing that he cannot escape from the civilized world and commits suicide.

John is born on an Indian reservation of a mother from the World State. Since his complexion is different, he is not accepted by the savages living in the village. He is not allowed to undergo religious rituals for Indian boys to enter adulthood. He goes to the wilderness alone and tries to enter adulthood in his own way, torturing himself. He insists on truth and beauty unlike Mond who stands for happiness and comfort. Atwood claims that “John is the only character in the book who has a real body, but he knows it through pain, not through pleasure” (“Everybody is happy now”). He whips himself to purification. He volunteers to be tortured in the ritual for a great purpose. In addition, he is from another culture or another world through his mother, Linda. His mother comes from the civilized world and she cannot abide by the rules on the reservation. She sleeps with other women’s men, which is considered immoral on the reservation. Because of his mother, he is rejected by society, so he is an outcast on the reservation. He is not one of them.

When John is brought to the civilized world, he cannot adapt to this world either. Everything is so different, so immoral to him. Culture, sports, rules, relationships, etc. All relationships are shallow. People live in a trance-like mood through soma. No one is allowed to be themselves. His values and the ones of the society completely clash and make him feel alienated. John realizes the World’s State effort to annihilate his individuality. He confesses, “[i]t poisoned me; I was defiled...I

ate my own wickedness” (213). When he is not allowed to go to the island with Bernard and Helmholtz, he decides to leave the World State and live in an abandoned light-house. He wants to separate himself from the society, wish[ing] to break with civilization (Spierings and Houtum 908). He isolates himself for purification and to maintain his identity. While going to the abandoned place, the shopman persuades him to take some “pan-glandular biscuits and vitaminized beef-surrogate” with him. Later on, “he bitterly reproached himself for his weakness. Loathsome civilized stuff!” (217). He admits his failure to overcome his own vices and begs God for forgiveness and whips himself. He rejects society and its values. We see his rejection when he replies to a reporter in the language of Indians: “Kohakwa iyathtokyai!” (221). But curious people from the World State come to see the Savage whipping himself. They don’t let him live alone. One day fascinated “by horror of pain and, from within, impelled by that habit of cooperation, that desire for unanimity and atonement, which their conditioning had so ineradicably implanted in them” (228), people started to beat each other singing *Orgy-Porgy*. John loses himself in sex and drugs, too. He wakes up the next morning, “stupefied by soma, and exhausted by a long-drawn frenzy of sensuality...lay for a moment, blinking in owlish incomprehension at the light; then suddenly remembered – everything” (228). Understanding his failure to protect his identity from the corruption of the World State, he hangs himself.

Both societies try to maintain their stability and eliminate his individuality in two opposite ways. While the Reservation attempts to isolate, the

World State tries to integrate him. The Reservation excludes him from group ceremonies, but in the World State he is drowned in social activities like feelies or orgies. John realizes, “[a]t Malpais he had suffered because they had shut him out from the communal activities of the pueblo, in civilized London he was suffering because he could never escape from those communal activities, never be quietly alone” (207). Firchow explains that “in neither society...does any provision for such a being [as him] exist. Both societies have abolished individuality in order to become either subhumanly bestial or subhumanly mechanical. Both have paid far too high a price for social stability” (35). Both societies try to maintain their stability in different ways, but both ways cause people to lose their humanity and become further alienated from themselves.

Martinez claims that “[i]n formulating the Savage as an individual devoid of a homogenous national identity, Huxley creates a hybrid capable of deconstructing the utopias of Malpais and the World State while exemplifying the larger opposition between the community and the outsider” (16). Since his mother is from the World State, he is ethnically or racially different from the savages in Malpais, one of the Savage Reservations. John wants to escape from the hostile, oppressive society in Malpais but he finds worse in the World State. The World State denies everything John holds dear: individual freedom, unique expression, romantic love, natural living, sacrifice, pain, the possibility of true pleasure, God or the infinite being, etc. (Burgmann 32). John is an outsider in both societies and his individuality is rejected by both. Both worlds are equally bad. Both try to separate by type in a brutal way and reject

the different. Unable to survive in either society, John is alienated and isolated from other people.

LINDA

Linda is a Beta-minus who is left behind during a visit to the reservation on a stormy day by her lover, the Director, who considers her dead. She is neither accepted by the society in Malpais, nor in the World State when she is returned to her homeland by Bernard.

Linda has some difficulties in conforming to the rules of society in Malpais. The Reservation is a monogamous society. Because Linda has had sexual intercourse with their men, some women attack her: “One of the women was holding her wrists. Another was lying across her legs, so she couldn’t kick. The third was hitting her with a whip” (108). Linda cannot understand why they beat her because promiscuity is encouraged in the World State. Her conditioned promiscuity makes her a social outcast. Martinez claims that “[t]he conflict between the World State values imposed on the Savage by his mother and the social standards of the Reservation inevitably lead to the natural utopia’s attempt to isolate itself from the outsiders, protecting the community from individuality” (10). In the World State, when clothes are worn, they are thrown away and new ones are bought because it is a consumerist society. In Malpais, people mend their clothes. John recalls that “Sometimes, too, they laughed at him for being so ragged. When he tore his clothes, Linda did not know how to mend them. In the Other place, she told him people threw away clothes with holes in them and got new ones” (112). This society is completely new and strange to Linda since she is conditioned in completely

the opposite way. She faces cultural and moral challenges in Malpais. She could never engage the culture here, so she becomes isolated and causes her son's isolation, too. By excluding Linda, people in the reservation try to protect the stability of their society.

When she suffers rejection in Malpais, she tries to endure those humiliations with the help of alcohol and mescal, a kind of hallucinogenic drink, which she uses in mass quantities to escape from her at the Savage Reservation. When she goes back home, to the World State, with her son, Linda cannot face rejection by the people because of her appearance and takes a long soma holiday until she dies. Whenever people cannot face or deal with any inconvenience in the World State, they take soma. After long years of suffering and shame in Malpais, she shortens her life with soma because death becomes a release for her.

HELMHOLTZ WATSON

Although Helmholtz has everything that a man in the State World could wish for-he is from an upper-class, an Alpha male; he is good-looking and a sportsman; lots of women admire him, but he is not satisfied with his life and also with his job. He is alienated from the society he lives in and he is exiled to an island because he refuses to live according to the rules: being promiscuous, sociable and indulgent.

Helmholtz is very intelligent and critical of the World State. He writes slogans for the World State, but he feels that what he is writing is not meaningful and he can write something better or more powerful. Once he writes a poem about solitude and reads it to his students. So he protests

the World State courageously in public. Although he is determined in his actions, he is after all a conditioned member of the World State. He loves literature, but he can't help laughing when John reads some lines from Shakespeare including the words mother and father. He doesn't intend to change society, but merely challenge it.

McGiveron argues that it's not so easy to "free the individual from the tyranny of the collective and from the seductions of hedonism" and "all characters fail to make any positive change in society... only by preserving our humanity and individuality can we avoid the same failure" ("Huxley's Brave New World" 29). Mond is an intellectual, but prefers to sacrifice his scientific works for universal happiness and comfort. Although Bernard is aware of things going wrong, he is too selfish to care about the rest of the world. All he thinks about is his popularity in society. Watson seems like an intellectual when he says that "words can be like X-rays if you use them properly" (60). However, he is just interested in linguistic beauty, he finds the content of Shakespeare "irresistibly comical" (161). He does nothing to advance his knowledge. At the end of the novel, he is sent to an island to live with other intellectuals and write something not empty.

ALIENATED AND ISOLATED CHARACTERS IN FAHRENHEIT 451

GUY MONTAG

After incidents such as Millie's overdose, meeting Clarisse and rescuing books from the fires he starts, Montag gains consciousness, and as such, his whole life and point of view changes. He understands that most of the people are alienated

from their human nature. He starts to look at the society from a different perspective. Montag tries to make Mildred aware of the severity of the war going on and the use of propaganda in media with which the government has made them lose their senses and ability to think. He tells Mildred “[h]ow in hell did those bombers get up there every single second of our lives! Why doesn’t someone want to talk about it! We’ve started and won two atomic wars since 2022!” (69). However, Mildred doesn’t care, not responding, while continuing to wait for the White Clown on TV. So his attempt to enlighten Mildred about reality fails.

Beatty understands that there’s something wrong with Montag and he warns Montag that “[a]ny man’s insane who thinks he can fool the government and us” (31). Despite Beatty’s warnings, Montag decides to resist and asks for help from a retired English professor, Faber. While Montag and his ally Faber make plans to rebel, Montag is revealed to the authorities, by his wife, as a possessor of books in his home. Montag kills Beatty, who has come to his house to arrest him and force Montag to burn his own house. He then flees city, escaping to the countryside and the wilderness. By abandoning the artificial world, he leaves “a stage behind and many actors” (133). After crossing the river which is a kind of borderline between the city and the nature, he enters the real world. Touponce agrees that Montag returns to “the real natural world” and where there is “a non-alienating relationship to nature” (qtd. in McGiveron, “Do You Know the Legend of Hercules and Antaeus?” 105). He finds a group of people who are exiled by the government, each given the task of memorizing a book to keep knowledge intact and safe for use when

the right time has come. That right time is when the war which is going to destroy the whole city has started has ended, and when the people start to ask questions and wonder “what happened and why the world blew up under them” (146). Until that time, this group of people decides to pass the information in books from generation to generation orally, at the risk of losing some of the information, and waiting for the time people will be curious and ask questions about the truth. For people to be able to see reality and their alienation from nature including their own human nature, the city must be destroyed. Then a new literate society will be created by writing down every piece of knowledge that people can recite. Just a short time after Montag meets this group of intellectuals, the war begins. McGiveron asserts that “Bradbury creates an unthinking society so compulsively hedonistic that it must be atom-bombed flat before it ever can be rebuilt” (“To build a Mirror Factory” 282). They watch the city collapsing. Then the leader of the book-memorizing group, Granger talks about the legend of Phoenix, indicating that humans will be born again out of their ashes. As Smolla notes, “Bradbury leaves us with the promise of human redemption” (900). In addition, like Phoenix, Montag is born again as an outcast of society by “releas[ing] himself from being a function and object of power” (Valentine 87). At the end of the book, we don’t know for sure what happens to Clarisse, Faber and Montag. Smolla believes that “Bradbury seems to be insisting that while it may be possible to incinerate a book, killing the book will not kill its ideas. The life of the mind endures” (901). So ideas cannot die; that is the hope of humanity. There is optimism for the

task of recivilization. Since the end of the novel contains symbols of hope and it's open-ended, it is worth noting that Moylan's theory about the endings of dystopias, which aim to "reconcile the principle of hope and the principle of reality by leaving formal closures cognitively open-ended" (Taylor 10), prevails here. What Spencer says about the progressive concept in the novel supports this argument: "[A]s long as any remnants remain there is always a base, however small, on which to build a better and wise world" (335). Granger tells Montag that they are "going to go build a mirror-factory first and put out nothing but mirrors for the next year and take a long look in them" (157). It is worth noting that McGiveron agrees that "we need this self-examination to help avoid self-destruction" ("To Build a Mirror Factory" 287). To get rid of alienation and stop making the same mistakes again and again, they should first look at themselves in the mirror. They should discover the shortcomings in themselves and then in society. Even if these shortcomings such as pride, ambition or insensitivity cannot be fully overcome, they should face, accept and try to fix them as much as possible. To judge others, first you should judge yourself. As Socrates says, you should "Know thyself" meaning examine yourself, question who you are, what's your place in the world and then you can create a better world.

CLARISSE MCCLELLAN

Clarisse is a seventeen-year-old girl and very different from the other children of her age at school. It is said that she is anti-social. To her, being social means talking to people, rather than simply watching and listening to media or acting

out violently. She doesn't have friends because she is afraid of children her own age. She explains the reason that "everyone [she] know[s] is either shouting or dancing around like wild or beating up one another... They kill each other" (27). Since she is different and "a time bomb" (57), she is made to see a psychiatrist not to corrupt others with non-conformist ideas. She is diagnosed as being totally isolated from society and thus, she is forced to be a member of the society with the help of her psychiatrist. She is also dangerous in Captain Beatty's eyes since "she [doesn't] want to know *how* a thing [is] done, but *why*" (57). Unlike Clarisse, children of her age never ask questions at school and never criticize or question things.

As a result of being different and "odd" in other people's eyes, she doesn't have any friends. She lives her life alone. She walks in the rain, shakes the trees, knits sweaters, collects butterflies, but all alone. In a short time after meeting Montag, she disappears. Later on, Mildred tells Montag that she has been run over by a car and may be dead now; and her family has moved somewhere else. Since Mildred is not sure of herself, we don't know exactly what happens to Clarisse in the end. Montag gets frustrated with Millie's indifference to Clarisse's possible death since Millie gives this important information to Montag days after. Clarisse's disappearance makes Montag feel a deep emptiness and all alone since she was the only one who listened to him. Her absence makes him more isolated in society.

PROFESSOR FABER

Faber is an old retired English professor "who had been thrown out upon the world forty years

ago when the last liberal arts college shut for lack of students and patronage” (70-71). This is another reference by Bradbury, to show that the intellectual world is destroyed by the people themselves in the novel; it is not a governmental but social issue. Like many other intellectuals, Faber is an outcast in this society.

Faber represents the literate society which allows the intellectual world transform into a mechanized and repressed one. He admits that cowardly people like himself are responsible for the current situation of society since they could have prevented it when they had a chance to do so. He accuses himself of being a coward for not saying anything when intellectual life was destroyed. With a feeling of guilt and remorse, he lives isolated from the rest of society. After Montag starts to hide books in his house and gains consciousness, he calls Faber whose name he had recorded in his wallet for future investigations. Faber is unwilling to help Montag at the beginning partly because he is scared and partly because he has no hope for the future. He looks at Montag with faded eyes and thinks that “it’s too late” (78) to do something. When Montag threatens Faber by saying he will rip up the pages of the last copy of the Bible, Faber can’t stand the idea of allowing another book be destroyed although he is not a man of religious faith and agrees to help him. Faber becomes Montag’s inner voice through an ear radio that Faber himself designs. He tells Montag what to do and what to say out in the world and Faber tries to understand the weaknesses of the firemen’s world while sitting at home comfortably and without danger. After Montag is betrayed by his wife Millie and kills Betty, he goes back to Faber’s house. Faber does

everything he can for Montag. He offers to delay the police while Montag runs away. He feels that he is doing the right thing for the first time in his life. Montag doesn’t want to put Faber in danger and runs away to the wilderness. At the end of the story, like Clarisse, we don’t know what happens to Faber. He may have been killed when the nuclear bombs dropped on the city or he may have caught the bus to escape from the city as he had planned. Clarisse and Faber stand as foils for Montag to complete his transformation into a conscious human being who rebels against the government’s dehumanizing applications.

CONCLUSION

In the 20th century, we see that man sacrifices individuality and deep moral values for the hope of a better future. This alienation, inauthenticity and death of moral values were depicted in many science fiction novels. In the books *Brave New World* and *Fahrenheit 451*, the alienation of man with men is clearly depicted and people are warned about the consequences of their ignorance. Both novels try to raise people’s awareness about both the state’s abuse of power and the use of technology at the expense of human individuality. Hoping to have a comfortable and stress-free life with the help of technology and science, man agrees to give the reins to the government and sacrifice their human characteristics such as love and freedom. Human interaction has lost its meaning since it’s replaced by technology. Both dystopias claim that stability without emotions, individualism and free thought just leads to a darker and inhuman world.

The popularity of these books does not rule out the possibility that such a society will exist in the

future, though. The state of people is not about to change, and their ignorance will continue regardless of the harshness of the wake up calls issued.

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İKİ DİSTOPİK ROMANDA YABANCILAŞMA TEMASI: CESUR YENİ DÜNYA VE FAHRENHEIT 451

Özet: Distopik roman türünün en önemlileri arasında kabul edilen Aldous Huxley'nin *Cesur Yeni Dünya'sı* (1932) ve Ray Bradbury'nin *Fahrenheit 451'i* (1953), teknolojinin gelişmiş olduğu bir gelecekte iktidarların halk üzerindeki hakimiyetlerini sürdürebilmek için ne kadar ileriye gidebileceklerini görebilmek açısından önemlidir. *Cesur Yeni Dünya*, insanların bilimsel olarak üretildiği bir geleceği resmeder. *Fahrenheit 451* ise kitap okumanın yasak olduğu bir gelecek hakkındadır. Huxley ve Bradbury bu romanlarında, yabancılaşma temasını işlemekte ve bundan etkilenen insanların yaşamları, sosyal ortamları, iç dünyaları ve kaygılarını, buldukları gelecek zaman şartlarının getirebilecekleri doğrultusunda yazmaktadırlar. Her iki romanda da yabancılaşma hissini veren kavramlar analiz edildiğinde, birçok benzerlik göze çarpmaktadır. Bu çalışmanın amacı, Huxley ve Bradbury'nin bu iki eserindeki yabancılaşma temasını sosyolojik ve psikolojik açıdan incelemek ve her iki romanda yabancılaşma etkisini yaratan ortak özellikleri okuyucuya sunmaktır. Öncelikle, her iki toplumda da kitaplar yasaklı, insanlar bilgisizdir. Toplumun istikrarını bozmamak için geçmişe ait kitaplar yok edilmiştir. Okumak yasaktır, çünkü kitaplar farkındalığı artırır ve insanlara devleti sorgulamaya yönelten sorular sordurtur. Devlet bu tehlike ile karşı karşıya kalmak istemez. Kendi bireyselliklerini ifade eden insanlar ya toplumdan dışlanırlar ya da kendilerini gerçek bir tehlikenin içinde bulurlar. Çünkü varlıkları hükümetin istikrarı için tehdit oluşturmaktadır. Her iki romandaki başka bir benzerlik ise ailevi değerlerin reddedilmesidir. *Cesur Yeni Dünya'da* bireyler, annelerinden doğmadıkları fakat bilimsel yollarla tüplerde yaratıldıklarından ebeveynlere sahip değildir. Ebeveynlik, müstehcen ve tiksindirici bir şey olarak görülür. *Fahrenheit 451'de*, insanlar annelerinden doğmalarına rağmen, ebeveynlik yoktur. Çocuklar, anne babalarıyla ayda sadece üç gün kalırlar, geri kalan zamanlarını ise okulda geçirirler. Doğum yapmak sadece ırkın devamlılığı için gerekli görülür ve bir bebek doğal yollarla yapılan doğumda çekilen tüm o acıya değmeyeceği için sezaryen tercih edilir. Bireyleri kontrol altında tutmak için, insanlar herhangi duygusal bir bağ kurmamaları yönünde koşullandırılırlar, çünkü güçlü hisler bireysel istikrarı ve dolayısıyla toplumun ve devletin istikrarını bozmaktadır. *Cesur Yeni Dünya'da*, bu yabancılaşma, John'un dizlerinin üstüne çöküp Müdür'ü baba diye çağırdığında, Müdür'ün tepkisinde açıkça görülmektedir; Müdür'ün rengi sapsarı olmuş ve kendisini aşağılanmış hissetmiştir. Bu yabancılaşma, *Fahrenheit 451'de* de benzer şekilde Bayan Phelps'in çocuklarından sanki ev işlerinden biriyim gibi bahsetmesinde de açıkça gösterilmiştir; çocuklarına bakmayı onları salona atıp televizyonun düğmesini açmak olarak görür, aynı çamaşlıkları makineye atıp kapağını kapatmak gibi diye ekler. İnsanlar, onları insan yapan özelliklerinden, insan doğasından ve hatta bir annenin bebeğine duyduğu sevgi gibi temel içgüdülerinden yabancılaştırılmışlardır. İleri teknoloji ürünleri ve bilim, her iki romanda da kullanılan diğer yabancılaştırma araçlarıdır. Bu yabancılaşma, *Cesur Yeni Dünya'da* soma hapları kullanılarak gerçekleştirilirken, *Fahrenheit 451'de* televizyon kullanılmaktadır. *Cesur Yeni Dünya'da* vatandaşlar, günlük yaşamla başa çıkmak, hüznün ve acıdan bağımsız bir yaşam sürmek için düzenli olarak soma kullanmaktadırlar. Böylece, insani duygularından ve yaşamın kendisinden yabancılaşırlar. *Fahrenheit 451'de* ise insanlar televizyon bağımlısı yapılarak hayatın asıl anlamının dinlenince olduğuna inandırılmaktadır. Vatandaşlar, gerçek yaşamla ve doğayla olan bağlarını kaybetmişlerdir. Her iki romanda da, insanlar rahat bir yaşam sürebilmek için derin düşünme ve hissetme kabiliyetlerini feda ederler. Bilim, teknoloji ve medya, devletin toplumsal uyum için gerekli olduğuna insanları inandırmak amacıyla kullanılmaktadır. Her iki romanda da, hem kendilerine hem de dış dünyaya yabancılaşmalarından sorumlu olan aslında insanların kendisidir. *Cesur Yeni Dünya'da*, hükümetin yaşamlarını kontrol etmesine izin veren vatandaşlardır; tepeden inme bir karar değildir. Aynı şekilde, *Fahrenheit 451'de* de yüksek kültür hayatını terkederek dünyadan bihaber kalmayı tercih edenlerin insanların kendilerinin olduğu, ve hükümetin sadece bu isteği yerine getirdiği belirtilir. Özgür düşünce, toplumsal uyum uğruna feda edilmiş, yaşam eğlenceye indirgenmiştir. 20. yüzyılda, insanoğlunun bireyselliği ve derin ahlaki değerleri daha iyi bir gelecek uğruna feda ettiğini görmekteyiz. Modern insandaki bu çöküş ve kimlik eksikliği, yaşamın anlamsızlığıyla sonuçlanan psikolojik ve sosyolojik sorunlara yol açmıştır. Bu yabancılaşma, sahte benlik ve ahlaki değerlerin ölümü, birçok bilim kurgu romanında anlatılmıştır. *Cesur Yeni Dünya ve Fahrenheit*



451 adlı romanlarda, insanların birbirine yabancılaşması açık bir şekilde betimlenmekte ve insanlar boşvermişliklerinin sonuçları konusunda uyarılmaktadırlar. Bu iki eser, ileri teknolojinin, gücü elinde bulunduranlar tarafından istikrarlarını korumak amacıyla kötü niyetle kullanması durumunda, tüm insanlığı olumsuz olarak etkileyecek bazı sonuçlarının olacağını ileri sürmektedir. Duygular, bireysellik ve özgür düşünce olmadan istikrarın, sadece daha karanlık ve acımasız bir dünyaya yol açacağına işaret ederler. Teknoloji ve bilimin yardımıyla rahat ve stressiz bir yaşam sürmeyi umut ederek dizginleri hükümetin ellerine teslim eden insanlar, sevgi ve özgürlük gibi insani değerleri feda ederler. Her iki roman da, insanların bireyselliklerini kaybetmeleri pahasına hem teknoloji kullanımı hem de devletin gücü kötüye kullanması hakkında insanlarda farkındalık yaratmaya çalışmaktadırlar.

Anahtar Kelimeler: Distopya, Yabancılaşma, Teknoloji, Tecrit, Dışlanmış.

THE EFFECT OF 7TH GRADE SCIENCE AND TECHNOLOGY CLASS ON CRITICAL THINKING SKILL AND SUCCESS WHEN TAUGHT WITH THE SUPPORT OF CREATIVE DRAMA

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Abstract: In this study, creative drama studies were adapted to science teaching, the implementations were made and it was controlled how this method affects students' critical thinking skills. The research was carried out in pretest-posttest pattern with experimental control group. Study group is composed of 47 students who are 7th grade. During the experimental processes of six weeks, beside MEB Science and Technology Program, eight creative drama workshops were carried out in teaching science and technology class. Only the plans that were created in accordance with the book were applied in control group. Achievement test of which validity and reliability studies were carried by us and Cornell Critical Thinking Skill Test were used for data collection. Unrelated samples t-test was applied in data analysis. Research results showed that creative drama studies in science teaching positively and significantly affect critical thinking skill which is one of the main purposes of science teaching. And the findings showed that creative drama workshops that had been used along with the class do not enhance students' success.

Keywords: Creative Drama Studies, Dramatization, Critical Thinking Skill, Creativity, Role-Playing

1. INTRODUCTION

If the recent researches are examined, we see that many of the proposed teaching methods are those in which teacher-student interaction is high, that are appropriate for students' individual development, that can help students access information directly, in which teacher is a guider but not an info-relayer, that provide students with multi-dimensional thinking environments and that rather give students responsibilities.

In traditional education, the individual is not in the center, therefore students are ineffective. All

roles are for teachers. However, modern education embraces a student oriented education. In this education, it is aimed that students develop not just cognitively but also sensorially, motionally and socially. And this approach of education is an approach based on the individual who has been imitating the people surrounding them since childhood, therefore has been adopting to new situations; in other words, who does not stop the need to play games. The difference between student oriented education and topic oriented education is that student oriented education is

seen as a process related to a person playing or watching games (Bolton, 1985).

Education systems of 21th century is not anymore deaf to the approaches such as education by experience, education by playing and the importance of senses and fun in education which have been advocated by philosophers for centuries. All these studies prove these justifications right. Raising individuals who are confident, have developed abilities of problem solving and decision making and critical thinking skill requires new methods and approaches as per to the needs of modern world. One of the approaches that are fit for these goals is creative drama (Bozdoğan, 2003).

If the purposes of the creative drama method are examined, it is seen that it was structured to add competence as the logic of the era to students and it is an appropriate educational method for today. Creative drama method aims to create creative individuals who can access information by themselves and use information in daily life, can express themselves, are successful in group studies, can think in a versatile way, are respectful and aware of the social environment, can use the opportunities effectively. We would like more people to be creative at a fast pace in today's society.

A creative person is the one who is free from rote-learning and cliché thinking forms and not contented with repeating things that are already known. A creative person thinks multi-dimensionally, embraces interdisciplinary and bias-free thinking as a doctrine, can make syntheses, tries to bring new thoughts and different, original and independent solutions (Kavcar, 2002).

Enhancing societies' quality of individual will be surely possible by enhancing the quality of educational systems. The purposes of educational systems in the world are organized according to the needs of individuals and societies. There is an effort to bring students in preferred behaviors on primary school or even preschool level. Turkish Educational System has been into a renewal process aimed at the needs of the era and society in recent years. For example, the scope of "Science and Technology" class was renewed through the changes in its purposes and anticipated method and techniques by the program that changed in 2005. If the renewed program of science and technology class is examined, it is seen that the qualities of the individual that is wanted to be raised resemble the qualities of the individuals that the era requires. The methods which will be used to bring these qualities have been renewed undoubtedly.

A great compatibility is observed between the qualifications that science and technology class brings students in and the purposes of creative drama method when these two are compared. This situation shows that creative drama method is appropriate for use in Science and Technology branch as in many other branches.

It is observed that different methods are not applied enough to bring students in the mentioned abilities in science and technology classes. In order to achieve the goals in MEB program, science and technology classes should be enriched, and students should be encouraged to be more active. In this research, this problem was noticed and there is an effort to define the results

that applying a different method in science and technology class will cause.

One of the most important problems of science and technology class is that it cannot be transferred to daily life unlike its purposes, that it cannot be realized that the information comes from the real life, that science is seen only as a class and does not come out of the class room and the information acquired is not used at right times (Yalım, 2003). The mentioned problem is yet to be solved, but there are still studies to eliminate it. If the mentioned problem was eliminated, students would realize that science is exactly what they experience when they boil water while cooking pasta or when they slide at the slide in the playground.

Another important problem of the class is that students struggle at the class and have the prejudice that science is hard (Yalım, 2003). The mentioned problem is actually related to the previous problem. Students will continue to struggle at science class as long as they do not know where the information of the class comes from. Yet, children who comprehend that science class is completely related to life will take a big step towards being a science literate. And science classes that are fun and not away from games will increase primary school students' attention towards the class, and therefore the success will improve. Studies of many years emphasize especially the importance of primary school level games at the classes.

Games are important occupations for children. Children do not just have fun while playing. Games can create opportunities where they can learn, observe and be in a social environment. In

this aspect, game is not a pastime but a necessary preparation for next stages of life. Children learn by playing. They develop bodily, mentally and intellectually by playing. They climb the stairs of growing up by playing (Altınköprü, 2000).

Playing children have their own imaginary world. However, the elements of the game they play are real. They process, combine and complete what they perceived from the outer environment with their own ways. In other words, a game is the creation environment for children (Yörükoğlu, 1983). Game affects children's cognitive development positively and gives opportunity for them to explore their surroundings (Yavuzer, 1993).

If creative drama applications are examined, it is seen that creative drama method is used as a teaching tool and this affects educational environments positively. In this research, it was addressed how creative drama method affects educational environments and students.

Few number of researches concerning creative drama shows that more researches need to be carried out in this area. And in the addressed researches, it was observed that a limited number of experimental studies had been carried out. There is more need for experimental studies than literature scanning. The results of the experimental studies to come will help a newly developing area prove itself because they will bring the effect of creative drama to the fore more clearly (Akoğuz, 2002).

Creative drama being relatively a new area and the inability of the studies in this area increase the importance of this research. A few studies in a certain area cannot unfortunately suffice for passing a judgment on that area. Many studies

on related area help us have right ideas about that area. Studies like this will set a lot of examples in creative drama area and contribute to this method's development.

This experimental study aims to determine whether the applied method supports critical thinking skill that is one of the main purposes of science teaching program in our country. Main purpose of the study is to contribute to creation of more effective, productive and functional science classes in our country.

Will creative drama, a method which is expected to help students learn by doing and experiencing affect students' success? Will students' critical thinking skills change positively at the end of the classes using this method? These two questions constitute the source of our problem.

PURPOSE

The purpose of this research is to try to observe how creative drama methods that are applied in the force and motion unit of science and technology class change students' critical thinking skills and successes.

METHOD

The research was carried out in pretest-posttest pattern with control group. The dependent variables of the research are achievement status on force and motion topic of science and technology class and critical thinking skill. The independent variable of the research is the used teaching method. There are two levels of the teaching method: experiment and control. In the experiment group, creative drama method that students encountered for the first time was used in addition to the nor-

mal class routine. In the experiment group, the teacher used eight pre-planned creative drama workshops throughout the six-week unit. In the experiment group, creative drama method was used as well as these methods. In the control group, only the teaching plans parallel to MEB Science and Technology Program were prepared. In the control group, the studies carried out were direct expression, question-answer, experiment and group studies and poster studies.

a- Sample: The sample of the study consists of total 47 seventh grade students, 27 of which are female and 20 of which are male, in a private primary school in Sakarya in 2009-2010 educational year. 24 of these students are in experiment group, 23 of them in control group.

b- Data Collecting Instruments: The data collecting instruments used in the research are "Force and Motion Achievement Test" which was developed by the researcher and "Cornell Critical Thinking Skill Test".

b.1- Force and Motion Achievement Test: Force and motion achievement test was developed by the researcher. Before the achievement test was prepared, attainments of force and motion topic in 7th grade science and technology class had been determined at first. After the attainments had been determined, 72-item force and motion achievement test was formed. 4 science and technology teacher and 2 associates of science teaching department examined the validity of achievement test information and its compatibility with the attainments. 2 Turkish-language teachers examined its compatibility with grammar. After expert view was received, pre-application of the test form was applied to 257 students of six dif-

ferent primary schools on the first term of 2009-2010 educational year. After the pre-application, 35 items that were less distinctive and reliable were excluded from the test with the suggestion of the expert. The alpha reliability coefficient of the 37-item force and motion achievement test was found as 0.93 by using ITEMANN software.

b.2- Cornell Critical Thinking Skill Test Level X (CEDTDX): In this research, CEDTDX measuring tool that was developed by Ennis and Millmann (1985) was used in order to determine the critical thinking skill levels of students. CEDTDX is a measuring tool of which validity and reliability studies, pilot applications and adaptations to Turkish language were carried out beforehand. This test was directly taken and applied from doctorate thesis titled “Critical Thinking Skills of Primary School Students” that was prepared by Cüneyt Akar at Ankara Gazi University, Institute of Educational Sciences, Department of Primary School, School Teaching in 2007. Cornell Critical Thinking Skill tests are composed of two measuring tools: Level X and Level Z. Level X is a measuring tool appropriate for 4th-14th grades. Level Z is appropriate for skilled secondary level students and undergraduate and higher student groups. In this research, Level X was used since the qualifications of the working group were appropriate. Students try to find right answers to some questions in the test that was prepared as a space adventure. Test is composed of 4 dimensions (Sağlamöz, 1990). First dimension, *Deducing by inductive reasoning*: This dimension of the test has 23 questions, and students are expected to be able to reach right deductions based on the information (tips) they are given. Second dimension, *Deducing by deductive reasoning*: This dimension

has 14 questions. Students are expected to get the right result based on a generalization. Third dimension, *Judging the reliability of observations and resources*: This dimension has 24 questions. Students are expected to make right observations and decide which of the provided data are reliable. Fourth dimension, *Defining (determining) the assumptions in the expressions*: This dimension has 10 questions. In this dimension, students are expected to determine stereotype judgments and pre-acceptances in the expression. The test is a measuring tool that is composed of 71 items which are multiple choice with three choices. CEDTDX is applicable to 4th to 14th grades. The application time of the test is about 50 minutes for secondary and higher levels. A 64-minute application time is proposed for primary level (Önder, 2004).

b.2.1- Reliability of Cornell Critical Thinking Skill Test Level X: The reliability (KR 20, KR 21 and Sperman-Brown) values of the tool seem to be between 0.67 and 0.90 based on the data obtained from various researches. The correlation of each dimension’s points with all total test scores of the measuring tool was performed on 8th and 9th grade level. Scale’s dimension-all test correlation values were found as 0.71 for the inductive dimension, 0.69 for the dimension of judging the reliability of the claims, 0.84 for deductive dimension and 0.55 for the dimension of realizing the assumptions. Item discrimination was found as 0.36 and 0.64 in 6 studies carried out on 4th-8th grade level (Ennis, Millmann and Thomko, 2005).

b.2.2- Validity of Cornell Critical Thinking Skill Test Level X: In the validity studies of the measuring tool, criterion (similar scales) validity

was taken into consideration. CEDTDX’s correlations with some tests measuring critical thinking skills were taken into consideration. Its correlation with Watson-Glasser Critical Thinking Test was found as 0.41-0.49, with Logical Reasoning Test as 0.50. Correlation values varying between 0.31 and 0.60 were obtained with 6 measuring tools that measure similar qualifications. Correlation varying between 0.27 and 0.69 was found between CEDTDX and different measuring tools that measure IQ and aptitude. These results indicate the validity of the scale (Ennis, Millmann and Thomko, 2005).

c- Application stage: The study was initiated by researcher’s training stage. This study was decided after the researcher had received three stages of creative drama leadership training. Studies about the topic and exemplary plans of creative drama workshop had been examined before the start of the study. After the topic and grade level of the study had been decided, plans of creative drama workshop appropriate for MEB curriculum were prepared, examined by creative drama leaders and changes were made. Class materials were prepared based on these plans. Creative drama aided teaching plans were applied on 24 students of the experiment group for six week. Materials prepared at the workshop studies and workshop images were archived.

d- Analysis of the data: The data obtained from the achievement test and critical thinking skill test were analyzed during the study and results were added to the findings section. One-factor variance analysis (ANOVA) and irrelevant sample t-test were applied for the irrelevant samples in the data analysis, and the results were interpreted.

FINDINGS

1. Analyzing the achievement pretest score average of the students in the experiment group in which force and motion unit was taught with the support of creative drama methods and the achievement pretest score averages of the students in the control group.

Table 1. Irrelevant Sample t-Test Results of the Achievement Pretest Scores of the Experiment and Control Groups

	N	\bar{X}	Ss	Sd	t	p
Control Group	23	12.43	.66	45	.070	.94
Experiment Group	24	12.37	.53			

In Table 1, based on the pretest achievement score averages of the students in the experiment and control groups, there is no significant difference between the achievement scores [$t(45)=.070$, $p>.94$]. Therefore, it can be said that the pretest achievement scores of the experiment and control groups were equal at the beginning. In other words, it can be said that the experiment and control groups were peers before starting to the experimental processes.

2. Analyzing the achievement post test score average of the students in the experiment group in which force and motion unit was taught with the support of creative drama methods and the achievement post test score averages of the students in the control group.

Table 2. Irrelevant Sample t-Test Results of the Achievement Post Test Scores of the Experiment and Control Groups

	N	\bar{X}	Ss	Sd	t	p
Control Group	23	28.30	.94	45	1.19	.23
Experiment Group	24	29.66	.64			

Based on the post test achievement score averages of the students in the experiment and control groups, there is no significant difference between the achievement scores in favor of the experiment group [$t(45)=1,199, p>.237$]. This finding cannot be interpreted as that students' achievement in the experiment group in which creative drama method was used as a support is significantly higher than the students' achievement in the control group. Based on the arithmetic means, it is seen that there is no big difference between the groups. So, it can be concluded that creative drama method has no positive or negative contribution to the test skills of the students.

3. Analyzing the critical thinking skill pretest score average of the students in the experiment group in which force and motion unit was taught with the support of creative drama methods and the critical thinking skill pretest score averages of the students in the control group.

Table 3. Irrelevant Sample t-Test Results of the Critical Thinking Skill Pretest Scores of the Experiment and Control Groups

	N	\bar{X}	Ss	Sd	t	p
Control Group	23	47.78	2.54	45	.62	.53
Experiment Group	24	49.37	2.53			

Based on the critical thinking skill pretest achievement score averages of the students in the experiment and control groups, there is no significant difference between the achievement scores in favor of the experiment group [$t(45)=0.626, p>.535$]. It is seen that critical thinking skills of the students in the experiment group are slightly higher than the control group at the beginning. This difference may be of various reasons. The students in the experiment group were told that creative drama method would be used for the related unit, therefore focusing the students' attention on the test. Based on the arithmetic means, it is seen that there is no big difference between the groups.

4. Analyzing the critical thinking skill post test score average of the students in the experiment group in which force and motion unit was taught with the support of creative drama methods and the critical thinking skill post test score averages of the students in the control group.

Table 4. Irrelevant Sample t-Test Results of the Critical Thinking Skill Post Test Scores of the Experiment and Control Groups

	N	\bar{X}	Ss	Sd	t	p
Control Group	23	49.26	2.35	45	2.40	.02
Experiment Group	24	54.91	2.35			

Based on the critical thinking skill post test achievement score averages of the students in the experiment and control groups, there is a significant difference between the achievement scores in favor of the experiment group [$t(45)=2.404$, $p>.05$]. There is a result supporting our hypothesis based on the fourth sub problem according to the table. We can say that creative drama method affects students' critical thinking skills positively.

CONCLUSION AND DISCUSSION

The following results were concluded based on the findings that were obtained from this experimental research which is aimed at the effectiveness of the creative drama supported classes on the students' achievement and critical thinking skill. Creative drama method does not affect students' test skills and achievements positively or negatively. At the end of the study, there was a slight difference in the arithmetic means of the students in the experiment group at the achievement post test. This difference is not enough in the aspect of study's significance. As a result, creative drama method does not affect students' achievement at multiple choice tests.

Creative drama method affects students' critical thinking skills positively. At the end of the study,

it can be clearly seen that critical thinking skill post test arithmetic mean of the experiment group is higher than critical thinking skill post test arithmetic mean of the control group. Provided this difference can be observed at the post test but not at the pretest, we can say that creative drama method changes students' critical thinking skills positively.

In his master's thesis titled "The Use of Drama Technique in Teaching Foreign Language to Children", Çevik (2006) argues that drama is appropriate for students of all levels, starting from the ones who have just started learning a foreign language. It was stated that students can express themselves more freely in the group activities when drama technique is used, and a foreign language can be taught without native language by drama and puppet activities. Bertiz studied with science preservice teachers for 14 weeks and concluded that teacher candidates embraced the method meanwhile and there were positive changes in their attitudes (Bertiz, 2005). Another study that supports this one is Okvuran's study that was carried out in 2000. Okvuran studied with 240 adults who received drama lessons, and stated that at the end of the training, the participants had high level of positive feelings and thoughts about creative drama supported classes (Okvuran, 2000).

In the study in 2006, Kaya studied with third grade students and observed that students were more enthusiastic and produced more creative products at creative drama supported visual arts classes (Kaya, 2006).

The results of Yalim's master's thesis, another study in the area of science, do not support our

study's results. Yalım (2003) studied with fourth grade students in the research and argued that creative drama method had a positive contribution to students' academic achievements. Yalım measured student's academic achievement with multiple choice test as in this study. However, there was no significant difference at the academic achievements measured with multiple choice test of the experiment and control groups in this research. Creative drama method did not positively change students' academic achievements that we measured with multiple choice test. It is thought that more solid results can be obtained if academic achievement is measured by using different measuring methods, not by using only one assessment tool in order to be sure whether creative drama affects academic achievement positively or negatively.

Karateke who studied with second grade students as in this study measured creative drama's effect on students' written expression skills and concluded that creative drama method contributed to students' written expression skills positively (Karateke, 2006).

In a study of a different area, Önalın found that creative drama is effective on the hearing impaired people aged 10-12 learning social skills and interpreted this as an important factor in the social skill development of hearing impaired children generally (Önalın, 2002).

Erdoğan observed creative drama's effect on 8th grade students' depressive symptoms and self-concept level and concluded that there was a huge decrease in depressive symptoms of 18 students on whom creative drama methods was applied (Erdoğan, 2006).

SUGGESTIONS

a- Suggestions on preparation stage

It is definitely suggested for a researcher who wants to carry out creative drama workshops to join a creative drama leadership program before the research. If the researcher did not carry out creative drama workshops before, they should join creative drama workshops carried out by a professional and make observations. Before the preparation of creative drama plans, attainments should be determined, group qualifications should be identified and techniques fit for the group should be determined.

Another important issue is the duration of the workshops. If the durations are not well-determined, the leader may struggle in workshop applications. So before determining the duration, pilot applications of the plans should be done if possible. While determining the duration, group's qualifications should be taken into consideration.

Before the workshop activities, the music for the workshop should be gathered together. It should be checked that music is appropriate for the attainments. The place where the workshop activities will be held is one of the issues to be careful with. The place should be chosen appropriately for the activities. It should be neither too spacious nor too narrow.

b- Suggestions on the application stage:

It is suggested that the leader should not intervene with students much throughout the workshops. If the leader feels the urge to intervene to direct the workshop, they can join the activity by playing

a role. This method is impressive especially for primary school students.

When a student does not want to join the activities, it is a used and useful method to put that student at ease. The student wants to go back to their friends after relaxing and calming for a while. Especially primary school students will not want to stay alone for a long time and want to go back to the activities. When this method is proven useless, different methods may be developed according to the specific situation of the student.

While studying with primary school students, it is important that instructions are very clear and comprehensible. Otherwise, the students may not understand what they will do, get bored, and this will effect group's dynamics badly. The leader should not start the activity before making sure that every student understands the instruction. It is suggested that triple block classes are used in the activities.

c- Suggestions on the study:

In the study, academic achievement was measured with the multiple choice test developed by the researcher. Based on the aims of creative drama method, multiple choice test is not a very appropriate measuring-assessing technique for this method. When a similar study is to be prepared, it is suggested that at least one of the alternative measuring-assessing techniques are used as well as this kind of measuring test and the results are .assessed accordingly

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7.SINIF FEN VE TEKNOLOJİ DERSİNİN YARATICI DRAMA DESTEKLİ İŞLENMESİNİN ELEŞTİREL DÜŞÜNME BECERİSİ VE BAŞARI ÜZERİNE ETKİSİ

Özet: Bu çalışmada, yaratıcı drama çalışmaları fen eğitimine uyarlanmış, uygulamalar yapılmış ve bu yöntemin öğrencilerin eleştirel düşüncelerini ve başarısını nasıl etkilediği kontrol edilmiştir. Çalışmada yaratıcı drama yöntemi üzerine çalışılmıştır çünkü yaratıcı drama yönteminin amaçları incelendiğinde çağın gerektirdiği yetileri öğrencilere kazandırmak amacıyla yapılandırıldığı, günümüze uygun bir öğretim yöntemi olduğu gözlemlenmektedir. Yaratıcı drama yöntemi bilgiye kendi ulaşabilen ve bilgiyi günlük hayatta kullanabilen, kendini ifade edebilen, grup çalışmalarında başarılı, çok yönlü düşünebilen, girişimci, kişilere saygılı, sosyal ortamın farkında olan, elindeki imkânları verimli kullanabilen, yaratıcı bireyler oluşturmayı amaçlamaktadır. Fen ve teknoloji dersinin öğrencilerde kazandırmak istediği nitelikler ile yaratıcı drama yönteminin amaçları karşılaştırıldığında büyük bir uyum gözlemlenmektedir. Bu durum yaratıcı drama yönteminin diğer birçok alanda olduğu gibi Fen ve Teknoloji alanında kullanılmasının uygun olduğunu göstermektedir. Bu araştırma ön test-son test kontrol gruplu deneysel desende yürütülmüştür. Araştırmanın bağımlı değişkenleri fen ve teknoloji dersi kuvvet ve hareket konusuyla ilgili başarı durumu ve eleştirel düşünme becerisidir. Araştırmanın bağımsız değişkeni ise kullanılan öğretim yöntemidir. Öğretim yönteminin deney ve kontrol olmak üzere iki düzeyi vardır. Deney grubunda öğretmenin işlediği derse ek olarak öğrencilerin ilk defa karşılaştıkları yaratıcı drama yöntemi uygulanmıştır. Deney grubunda öğretmen altı haftalık ünite boyunca önceden planlanmış olan 8 yaratıcı drama atölye çalışmaları uygulamıştır. Deney grubunda bu yöntemlerin yanı sıra yaratıcı drama yöntemi kullanılmıştır. Kontrol grubunda ise sadece MEB Fen ve Teknoloji Programına paralel ders planları hazırlanmıştır. Kontrol grubunda düz anlatım, soru cevap, deney, grup çalışmaları, poster çalışmaları yapılmıştır. Araştırmanın örneklemini 2009–2010 eğitim-öğretim yılı Sakarya ilindeki özel bir ilköğretim okulunda okuyan 27 kız, 20 erkek olmak üzere toplam 47 yedinci sınıf öğrencisi oluşturmaktadır. Araştırmaya katılan 47 öğrencinin 24’ü deney, 23’ü kontrol grubunu oluşturmaktadır. Altı hafta süren deneysel işlemler sırasında deney grubunda fen ve teknoloji dersinin işlenmesinde MEB Fen ve Teknoloji Programı doğrultusunda hazırlanan ders planlarının yanı sıra sekiz yaratıcı drama atölyesi uygulanmıştır. Kontrol grubunda ise sadece kitap doğrultusunda hazırlanan planlar uygulanmıştır. Verilerin toplanmasında tarafımızdan geçerlik ve güvenilirlik çalışmaları yapılmış başarı testi ve Cornell Eleştirel Düşünme Testi kullanılmıştır. Verilerin analizinde ilişkisiz örneklem t testi uygulanmıştır. Araştırma sonuçları, fen öğretiminde Yaratıcı drama çalışmalarının fen öğretiminin temel amaçlarından biri olan eleştirel düşünme becerisini olumlu ve anlamlı olarak etkilediğini göstermiştir. Ayrıca elde edilen bulgular, dersle birlikte kullanılan yaratıcı drama atölyelerinin öğrenci başarısını anlamlı bir şekilde arttırmadığını göstermiştir.

Anahtar Kelimeler: Yaratıcı Drama Çalışmaları, Dramatizasyon, Eleştirel Düşünme Becerisi, Yaratıcılık, Rol Oynama

DEVELOPING SCALE FOR ATTITUDE TOWARDS SPORT HISTORY LESSON

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Abstract: The objective of this present study is to develop a scale to determine the attitudes towards sport history lesson of the students attending at the School of Physical Education and Sports. The form which is consist of 47 items was carried out total of 253 students who attended at Physical Education and Sports Departments of Karadeniz Technical University, Kırıkkale University, Fırat University, Karamanoğlu Mehmet Bey University, Sakarya University, Çanakkale 18 Mart University and Mehmet Akif Ersoy University, and 177 of these questionnaire were assessed. At explanatory and confirmatory factor analysis which was made in order to test validity of the scale was conducted scale's three dimension and number of items also was determined as 20. The first of three factors which consisted of scale was described as emotion towards lesson, the second was acquisitions towards lesson and the other was activity dimension. Cronbach Alfa of scale was reported as 0.91. Item values were determined between 0,518 and 0,780. According to result of analysis was conducted to determine sample's acceptability attent to comprehansive of study, KMO value was determined as 0,87. Besides, RMSEA value was also found as 0.068. The fact that value's was found under 0.55 shows that scale is enough in terms of its structure. As a result, at studying reliability and validity of attitude scale conducting to determine the attitudes towards sport history lesson of the students attending at the School of Physical Education and Sports was accepted as the scale is utilizable.

Keywords: Scale Development, Attitude, Sport History Lesson

INTRODUCTION

We know that root of physical culture which is a life method is originated from romp-push of primitive humanitarian alives with each other. Movement is foremost tool of body education as one sign of vividness. Then, examining development of physical culture relating person life tightly by starting primitive man is one way to display physical education and sport history (URL 1).

Well and true knowing history is required to solve today problems and take a lesson intended future. It is carried weight to take true steps re-

lated to future that especially reasons and results of events which were experienced in Turkey in the begining of 20.century are teached Turkish Young (Alkan, 2009:9).

Atatürk said that “as long as Turkish child recognizes own ancestor, will make bigger things”. Considering that words, it can be said that biggest education to be given to students is recognition of their background and ancestor, and get excited of this (Arslan, 2005: 273).

Atatürk given importance “How will be Turkish Nation and State at future?” question. It is pos-

sible to answer “what will be a nation or state at future” question by looking what its history. Thereby, answer of this question is hidden at past. As to knowing what Türk nation at past and how they lived is possible with learning Turkish nation history i.e national history (Dönmez, 1998: 2). Similarly one way to display evaluation which is from sport’ beginning point to arrived place is possible to know sport history. A lot of factor such as branches’ creation, records, competition rules were determined at which conditions can be learnt with sport history.

Sport history is taught as obligatory or selective lesson at some departments of Physical Education and Sport High Schools. It is engrossing that highly important a lesson, which is evidence to creation of sport basis, is taken part at curriculums of only some Physical Education and Sport High Schools. Sport history lesson should be mandatory not to separate physical education teaching, sport management, coaching and recreation departments which is based on sport. Because success in a branch is materialized by knowing that branch proceed stage. So, factors affecting academic achievement aren’t regarded.

Another factor which influences academic success is the attitude towards that lesson. A positive or negative attitude regarding a certain lesson influences the academic success regarding that lesson (Erden, 1995: 99., Kan, 2005:228., Aydoslu, 2005: 19., Canakay, 2006: 299).

Attitude is a conceptual variable which is determined through some compound, directly unobservable, observable behavioral indicators like many other variables (intelligence, motive etc.). (Erkuş, 2003: 151 akt.: Canakay, 2006).

Despite being directly observable features, they are hypotheses which are made indirectly from the observable behaviours of the person (Arkonaç, 1998). This is why behaviourists, psychologists, sociologists and even politicians tempted to feature the items in relation to their field in their definitions of attitude (İnceoğlu, 2010). Attitudes and their formation, change or being changed and being measured are among the significant topics of psychology in general terms and social psychology in specific terms (quote from Erkuş, 2003: 151.: Canakay, 2006).

Attitude is also defined as a preliminary way of thinking in which the individual perceives an image, an object, a person or the world with its good or bad, useful or harmful aspects based on the values system he has (İsen and Batmaz, 2006). When all these definitions are examined, it is seen that attitudes are replaceable. When we consider the fact that attitudes form a basis for thoughts and behaviours, the necessity for the individual to develop a positive attitude in being oriented to success draws the attention (Canakay, 2006: 299).

METHOD

In this study, we scanned literature in relation to the topic in order to determine the attitude of the students about the sports history lesson, and developed a data collection tool in the light of the information obtained.

STUDY GROUP

The study was applied on total 253 students who study in Physical Training and Sports Department of Black Sea Technical University, Kırıkkale University, Fırat University, Karamanoğlu Mehmet Bey University, Sakarya University, Mehmet Akif

Ersoy University and 18 Mart University within the Academic Year of 2012-2013. 177 of the surveys obtained were subjected to assessment. 30.064% of the study group consisted of female students while 69.936% consisted of male ones. In the development process of the sports history lesson attitude scale, studies such as the preparation of the scale items, determination of the scope validity, and determination of the structure validity and reliability were performed.

RESOLUTION of the DATE

Within the scope of the validity and reliability analyses of the scale, primarily explanatory factor analysis and material analyses studies; and finally confirmatory factor analysis studies were performed. While the explanatory factor analysis and material analysis studies of the research were performed through SPSS package program, confirmatory factor analysis studies were performed through Lisrel 8.80 (Linear Structural Relation Statistics Package Program) software. The significance level was considered as 0.05 in all statistical processes which are used within the scope of the research and all results obtained were tested as duplex.

DEVELOPING the SCALE

A 55-question, 5 point likert type scale was prepared by exploiting specialists' opinions and the related literature in order to determine the attitudes of the students regarding the sports history lesson. The 5 point rating was determined as Strongly Agree (5), Agree (4), Neutral (3), Don't Agree (2) and Strongly Disagree (1). In the first phase of the validity and reliability studies, explanatory factor analysis studies were performed in order to determine the validity of the scale. Within

the context of the scope validity of the scale, primarily the specialists' opinions in the field of Sports History, Measurement and Assessment, Psychological Consulting and Guidance, Turkish Language and Literature were asked and the acceptability/validity levels of the items in the scale were determined. Specialists' consensus at the rate of 90-100% in terms of each item was considered measurement and the items which do not suit these criteria were extracted from the scale. As a result, 8 items were extracted from the scale and the scale with 47 items was given the final condition before application. 13 of these items were written to cover cognitive expressions, 23 of them affective expressions and 11 of them behavioural expressions. 24 of the scale items were written as positive while 23 of them were written as negative and listed based on casualness.

Factor analysis was applied in order to determine the structure validity of the scale and Varimax Rotation method was used. No limitation was brought for the number of factors and the factors whose eigen value is higher than 1.00 were taken into the scale. It is stated that the factor loads which vary between 0.30 and 0.40 can be taken as lower cutting point in the formation of the factor pattern in literature (Büyüköztürk, 2002: 127). 0.30 was accepted as the lower cutting point in this study.

After making factor analysis, item analysis phase started for the remaining items. Item analysis processes were performed separately with respect to the whole scale. The items with lower reliability were extracted from the scale. Before the confirmatory factor analysis works, Cronbach Alfa reliability analysis was performed in order

to determine the internal consistency coefficients of the scale. Confirmatory factor analysis studies were performed at the final phase of validity and reliability studies.

FINDINGS and COMMENT

EXPLANATORY FACTOR ANALYSIS STUDIES

Based on the factor analysis studies that are applied in the study; Kaiser Meyer Olkin (KMO) value was found as 0.876 in Principal Components Analysis. KMO test tests if the distribution is sufficient for factor analysis and the range 0.80–0.90 is assessed as very good (Akgül & Osman Çevik,

2003). Therefore, we can say that the KMO value in this study is in a very good level. Barlett test result was determined as 1660,431 ($p<0.05$). In this study, no restriction was brought for the number of factors and the factors whose eigen value is higher than 1.00 were not taken to the scale. The factors whose eigen value is 1 or more than 1 are considered as important factors in factor analysis (Büyüköztürk, 2002). Eigen value was taken as 1.00 and 3 factors were determined in this study. Table 1 gives the Eigen values of the sub dimensions which are obtained as a result of the factory analysis and the variance amounts explained by them.

Table 1. Attitude Scale Regarding Sports History Lesson' Variance Ratios Explained Whereby Subdimensions

Subdimensions	Eigen	Variance Percent	Total Variance Percent
1. Dimension	7.768	38.842	38.842
2. Dimension	1.957	9.784	48.626
3. Dimension	1.201	6.004	54.630

As is seen in Table 1, the variance rate explained by the first factor whose eigen value is 7.768 is 38.482% while the variance rate of the second factor whose eigen value is 1.957 is 9.784%. The total variance amount explained is established as 54.630%. When it is considered that the variance rates which vary between 40% and 60% are

accepted as ideal in the factor analysis (quote from Scherer,1988; Erdoğan,2007), it can be said that the variance amount which is obtained in this study is in the sufficient amount. The below table presents the common factor variances and factor loads regarding the items of Attitude Scale Regarding Sports History Lesson (ASSHL).

Table 2. Factor Weights Regarding ASSHL' Subdimensions

ITEMS	COMPONENTS		
	1. FACTOR	2. FACTOR	3. FACTOR
I39	0.780		
I34	0.765		
I2	0.743		
I15	0.729		
I24	0.715		
I18	0.675		
I33	0.672		
I16	0.655		
I30	0.654		
I25	0.650		
I47	0.619		
I32	0.607		
I17	0.518		
I12		0.755	
I44		0.708	
I36		0.699	
I42		0.653	
I40			0.733
I26			0.712
I44			0.679

Factor load value is a coefficient which explains the relationship between the items and the sub dimensions. It is stated that the factor loads which vary between 0.30 and 0.40 can be taken as lower cutting point in the formation of the factor pattern in literature. The lower cutting point was accepted as 0.30 in this study. When we examined the first results of the factor analysis, it was observed that some items' factor load value remained below 0.30 or had higher load values in both factors. In line with these criteria, 27 items were extracted from the scale and the factor analysis was repeated. As a result of the analysis, Attitude Scale Regarding

Sports History Lesson (ASSHL) which consists of THREE dimensions and 20 items took its final condition. During factor rotation, the scale regarding sports history was gathered under three sub dimensions. The first sub dimension of the scale consists of 13 items (2, 7, 15, 16, 18, 24, 25, 30, 32, 33, 34, 39, 47 and 43) which contain feelings regarding the sports history lesson, the second sub dimension consists of 4 items (12, 36, 42, 44) which contain gains regarding the sports history lesson and the third sub dimension consists of 3 items (26, 40, 41) which contain activity features.

As is seen in Table 2, the factor loads of the items in the first dimension is between 0.765 and 0.518, the factor loads of the items in the second dimension is between 0.755 and 0.653 and the loads of the factors in the third dimension

is between 0.733 and 0.679. The Attitude Scale regarding the Sports History Lesson Developed and the items in the factors regarding this scale was shown in Table 3.

Table 3. Sub Scale Items in relation to Attitude Scale Regarding Sports History Lesson ASSHL

FACTOR	ITEM	EXPRESSIONS REGARDING THE FEATURE
FACTOR 1	2 7 15 16 18 24 25 30 32 33 34 39 47	I think I do not learn anything in the Sports History lesson. Sports History lesson is a rote-learning lesson. Time hangs heavy on my hands in the Sports History lesson. I'm happy when the teacher does not arrive in the Sports History lesson. I'm dealing with other things in the Sports History lesson. I become uneasy while coming to the Sports History lesson. Sports History lesson should be an elective lesson. I study Sports History lesson only for passing the class. Sports History lesson is a lesson which should be studied at all departments of B.E.S.Y.O. I do not understand the topics of the Sports History lesson. Sports History lesson is an unnecessary lesson. I think I learn unnecessary things in the Sports History lesson. Sports History lesson is not interesting enough.
FACTOR 2	12 36 42 44	I learn better about the sports branches thanks to the Sports History lesson. Sports History lesson influences my perspective of sports in a positive way. I like talking and discussing topics about the Sports History lesson. Sports History lesson increases intraclass interaction.
FACTOR 3	26 40 41	I visit sports history museums so that I can better understand the Sports History lesson. I watch documentaries in order to be successful in the Sports History lesson. Historical documents on the Sports History help me comprehend the topics.

For the reliability analysis of the scale, Correlations Among Attitude Scale' Subdimensions were calculated respectively through SPSS package

program. Data regarding these dates are given in Table 4.

Tablo 4. Correlations Among Attitude Scale' Subdimensions

	F1	F2	F3
F1	0.86	0.44	0.22
F2	-0,45	0.50	0.73
F3	0.21	-0.73	0.64

The correlations between the scores obtained from the attitude scale and the scores regarding the sub factors vary between 0.44 and 0.86 and

these correlation coefficients were found significant at a level of 0,01. High and significant correlations indicate that these three sub factors are the component of the attitude regarding the sports lesson.

The structural equality model, which explains the sub factors of the feature and the relationship between these factors and the feature as well as the relationship of the sub factors with each other, has been formed as follows in this study.

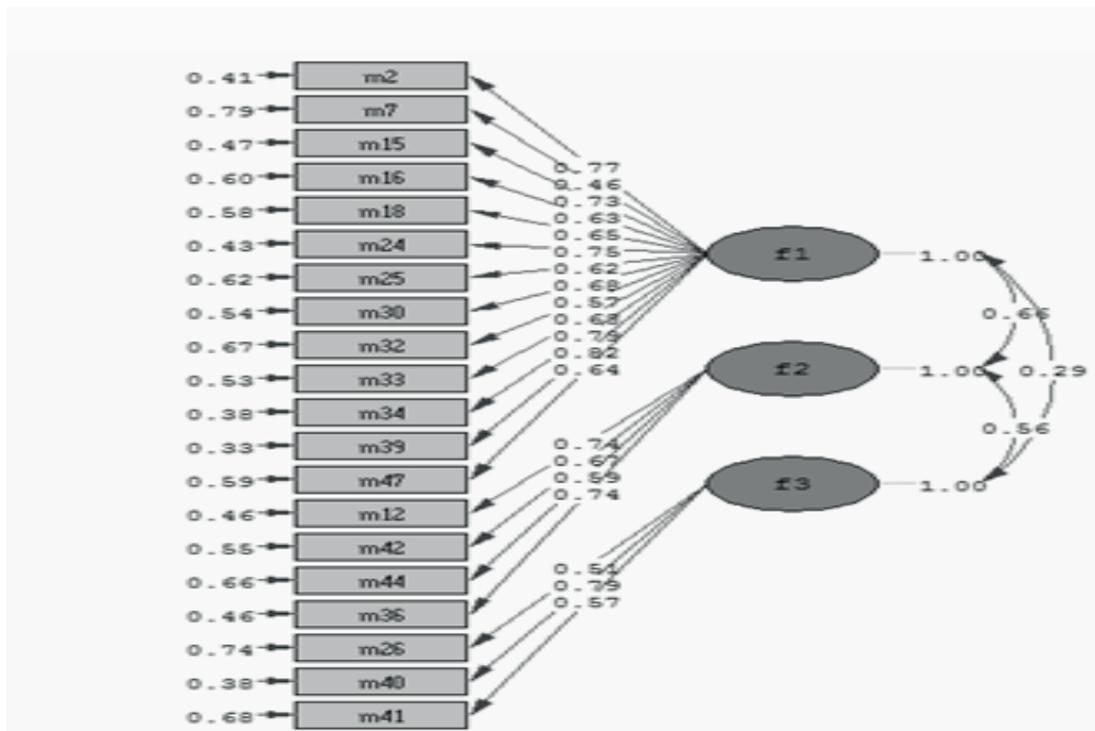


Figure 1. Structural Model of the Attitude Scale Regarding Sports History Lesson

Based on the data obtained in Figure 1; it was found that RMSEA value was 0.068, Chi-square value was 303.15, df value was 167 and P-value was 0.00.

CONCLUSION

This study is a scale which was developed to determine the attitudes of the students who study at Physical Training and Sports Department of the universities and Physical Training and Sports High Schools regarding the sports history lesson. Due

to taking the opinions of the related specialists of the field from the scale which consists of 55 items, some items' factor load values' being under 0.30 and the items' giving load to more than one factor at the beginning of the study; a scale form which consists of 20 items was obtained after extracting the necessary items. As a result of the rotated principal components analyses made, these factors reached a structure which consists of 3 sub dimensions which are namely firstly "Feeling regarding the Lesson," secondly "Gain regarding the Lesson", thirdly "Activity Dimension" by the researchers with respect to the sports history lesson. The factor load values of the first sub dimension which consists of 13 items vary between 0.46 and 0.82 and explain 38.8% of the total variance. The factor load values of the second dimension which consists of 4 items vary between 0.59 and 0.74 and explain 9.78 % of the total variance. The factor load values of the last dimension of the scale which consists of 3 items are between 0.51 and 0.79 and explain 54.6% of the total variance. And Cronbach Alpha coefficient which is calculated for the whole scale is 0.91. This rate shows that the reliability coefficient of the scale is high.

The findings regarding the validity and reliability of the scale indicate that they can be used to determine the attitudes of the students who study in the physical training departments of the universities about the sports history lesson.

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SPOR TARİHİ DERSİNE YÖNELİK TUTUM ÖLÇEĞİ GELİŞTİRME ÇALIŞMASI

Özet: Spor tarihi, ders olarak üniversitelerin Beden eğitimi ve spor yüksekokullarının bazı bölümlerin de seçmeli veya zorunlu olarak okutulmaktadır. Sporun temelini oluşturan bu ders; sportif faaliyetlerin özümsemesi ve ulusal ve uluslararası müsabakalarda çok büyük başarılar imza atarak isimlerini tarihe altın harflerle yazdıran değerli spor kahramanlarımızın gelecek nesillere tanıtılması ve gelecek nesillere esin kaynağı olması açısından spor tarihinin önemi azımsanmamalıdır. Atatürk, “Türk çocuğu ecdadını tanıdıkça daha büyük işler yapmak için kendinde kuvvet bulacaktır.” demiştir. Bu sözden hareketle denilebilir ki, öğrencilere verilecek en büyük eğitim onların geçmişlerini, ecdatlarını tanımaları ve bunun heyecanını duymalarıdır (Arslan, 2005: 273). Spor Tarihi dersi alan öğrencilerin bu derse yönelik tutumlarının olumlu olması, onların derste daha başarılı olmalarına ve dersten elde edilen kazanımlar sayesinde ufuklarını genişletmeye ve sporun hangi evrelerden geçip, bulunduğu konuma geldiğini kavramak ve özümsemek açısından önem arz etmektedir. Bunun için tutumları etkileyen etkenlerin belirlenmesi ve dersin içeriğinin bu etkenler dikkate alarak düzenlenmesi öğrencilerin derse yönelik olumlu tutum geliştirmeleri açısından önemlidir. Bu çalışmanın amacı; Beden Eğitimi ve Spor Yüksekokulu’nda öğrenim gören öğrencilerin “Spor Tarihi Dersi”ne yönelik tutumlarını tespit etmeye dönük ölçme aracı geliştirmektir. Çalışmaya Beden Eğitimi ve Spor Yüksekokulları ve Beden Eğitimi ve Spor Bölümleri’nde öğrenim gören 253 öğrenci katılmıştır. Çalışma grubunun %30.064 ünü kızlar, %69.936 sını de erkekler oluşturmuştur. Ölçme aracının geliştirilmesi süresinde, konuyla ilgili literatür taraması yapılmış ve çalışma alanındaki Beden Eğitimi ve Spor Yüksek Okullarından tesadüfi olarak seçilen bazı öğrencilerle karşılıklı görüşülüp, elde edilen veriler içerik analizine tabi tutularak konuyla ilgili olarak 53 maddelik bir ölçek formu oluşturulmuştur. Elde edilen bu maddeler Spor Tarihi ve Ölçme ve Değerlendirme alanında uzman kişilerin görüşlerine ve değerlendirilmelerine sunulmuştur. Ölçekteki maddelerin anlam bakımından açık ve anlaşılır olup olmadığını test etmek ve dil bilgisi kuralları bakımından ise doğru olup olmadığını tespit etmek için Türkçe alanında uzman öğretim elemanlarının görüşleri alınarak, bu görüşler çerçevesinde konuyla ilgisiz olduğu düşünülen ve anlaşılır olmayan 7 madde ölçekten çıkartılarak uygulama öncesi 47 maddeden oluşan bir ölçek elde edilmiştir. Çalışmanın özelliğini oluşturan ve literatürde üç alt boyuttan oluştuğu kabul edilen tutum, bu çalışmada 13 tanesi bilişsel, 23 tanesi duyuşsal ve 11 tanesi de davranışsal boyutta ele alınmıştır. Spor tarihi dersinin verildiği üniversitelerden rastgele olarak örneklem seçilmiştir. Bu üniversiteler; Karadeniz Teknik Üniversitesi, Kırıkkale Üniversitesi, Fırat Üniversitesi, Karamanoğlu Mehmet Bey Üniversitesi, Sakarya Üniversitesi, Çanakkale 18 Mart Üniversitesi ve Mehmet Akif Ersoy Üniversite’si olup, Beden Eğitimi ve Spor Bölümlerinde okuyan toplam 253 öğrenci üzerinde bu ölçek uygulanmıştır. Bu anketlerden eksik olan ve düzgün doldurulmayan 76 tanesi değerlendirme dışı tutulmuş ve geriye kalan 177 tanesi değerlendirilmeye tabi tutulmuştur. Öğrencilerden elde edilen veriler SPSS paket programıyla gerçekleştirilirken; doğrulayıcı faktör analizi çalışmaları ise Lisrel 8.80 paket programı ile gerçekleştirilmiştir. Araştırma kapsamında kullanılan tüm istatistiksel işlemlerde anlamlılık düzeyi 0.05 olarak kabul edilmiş ve elde edilen tüm sonuçlar çift yönlü olarak sınanmıştır. Araştırma sonucunda ölçeğin geçerliliğini test etmek amacıyla yapılan açımlayıcı ve doğrulayıcı faktör analizi yapılmıştır. Faktör analizi sırasında birden fazla faktöre yük veren maddeler ölçekten çıkartılmış ve aradaki farkın anlamlı olmasına dikkat edilmiştir. Tutum ölçeğinde bulunan 47 maddeye yönelik ilk faktör analizi sonucunda ölçeğin 7 alt faktörlü olduğu tespit edilmiştir. Faktör sayısını belirleyen (Scree pilot) grafikten faktör sayısının üç olduğu tespit edilmiştir. Yapılan döndürülmüş temel bileşenler analizi sonucunda ölçeğin üç faktöre indirgenmiş ve madde sayısı da 47’den 20’ye düşmüştür. Özdeğeri 1’in üzerinde olan faktörler değerlendirilmeye alınmıştır. Tutum ölçeğinden elde edilen puanlarla alt faktörlere ait puanlar arasındaki korelasyonlar 0.44 ile 0.86 arasında değişmektedir ve bu korelasyon katsayıları 0,01 düzeyinde manidar bulunmuştur. Korelasyonların yüksek ve anlamlı olması bu üç alt faktörün spor tarihi dersine yönelik tutumun bileşeni olduğunu göstermektedir. Madde yük değerleri ise 0,518-0,780 arasında dağılım göstermiştir. Bu maddelerin 12 tanesi olumlu ve 8 tanesi olumsuz olup, ölçeği oluşturan üç faktörden birincisi, “Derse yönelik duygu”, ikincisi “Derse Yönelik Kazanım”, üçüncüsü ise

“Faaliyet Boyutu” olarak tanımlanmıştır. Birinci alt faktör 13, ikinci alt faktör 4 ve üçüncü alt faktör ise 3 maddeden oluşmuştur. 13 maddeden oluşan birinci alt boyutun faktör yük değerleri 0.46 ile 0.82 arasında değişmekte olup toplam varyansın %38.8 ini açıklamaktadır. 4 maddeden oluşan ikinci boyutun faktör yükleri 0.59 ile 0.74 arasında değişmekte olup toplam varyansın %9.78 ini açıklamaktadır. 3 maddeden oluşan ölçeğin son boyutunun faktör yük değerleri 0.51 ile 0.79 arasında olup, toplam varyansın %54.6 sını açıklamaktadır. Ölçeğin güvenilirliğini ve homojenliğini test etmek için Cronbach Alfa güvenilirlik katsayısına bakılmış ve bu değer 0.91 olarak bulunmuştur. Hesaplanan güvenilirlik katsayısının 0.70 ve daha yüksek olması test puanlarının güvenilirliği için genel olarak yeterli görülmektedir (Büyüköztürk, 2004; Carter, 1997). Çalışma kapsamına alınan örneklem yeterliliğini belirlemek amacıyla KMO (Kaiser-Mayer Olkin Measure of Sampling Adequance) testi yapılmıştır. KMO değeri 1’e yaklaştıkça verilerin analize uygun olduğu, 1 olmasında ise mükemmel bir uyum olduğu anlamına gelir (Kan, 2005). Yapılan analiz sonucunda KMO değeri 0.87 olarak bulunmuştur. RMSEA değeri ise 0.068 olarak bulunmuştur. Bu değer 0.55 altında olması ölçeğin yapı olarak iyi olduğunu gösterir. Sonuç olarak; Beden Eğitimi ve Spor Yüksekokulu’nda öğrenim gören öğrencilerin spor tarihi dersine yönelik tutumlarını ölçmek amacıyla yapılan tutum ölçeğinin geçerlik ve güvenilirlik çalışması sonucunda kullanılabilir bir ölçüm aracı olduğu tespit edilmiştir.

Anahtar Kelimeler: Ölçek Geliştirme, Tutum, Spor Tarihi Dersi

SOCIAL MEDIA AND WOMAN VIOLENCE TO WOMAN VIA TWITTER DURING GEZI PARK OCCUPY

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Abstract: In this research, violence to woman in social media which has been recently the most popular channel, because of new communication technology and internet developments, has been examined. Social media as one of the most independent channel in the world offers unlimited communication opportunity. Unlimited communication has caused to abuse freedom in some circumstances. Violence to woman among these abuses which have caused to damage moral value has a big part. Physical violence intended for women in virtual environment has caused to come into the open this topic which individuals hide in their subconsciousness. Individuals transport violence intended for woman which they hide in their subconsciousness to virtual environment because of freedom of social media. In the first part of this research, literature study about social media as agenda tool and social gender representation in the media was made. In the second part of it, violence to woman during the Gezi Park actions was examined on social media platform which is called as tweeter. At the scope of this research, violence to woman during Gezi Park actions between May of 31, 2013 and June of 30, 2013, was researched and this topic of processing on social media was analyzed. Evidences was collected with tweets which had recorded and encoded. This research was made with qualitative case study. At the end of this research, during Gezi Park occupy, violence to woman via tweeter grouped in 5 different topics. At the research which was analyzed with examples like Mrs.Erdogan and Mrs. Korel, attack of Kabatas, abuse of Police, attack attempt intended for women who has turban on tweeter, society's response to these messages via social media was searched. At the end of search, intended for prevention of messages were sent via social media which is called as Tweeter suggestions were given and a protest plan was offered with checking to social media to professionals.

Keywords: *Social Media, Tweeter, Violence to women, Gezi Park Occupy*

INTRODUCTION

Internet which has changed every part of life affected communication process when individual accepted social media as a part of their life with new communication technology, because individuals share their feeling, thoughts and even works with other individuals, traditional means of mass communication's activity is started to being questioned, too. But this process has not oto-control which trditional media has and social media starts to be the most unamenable media. This situation

came out clearly when people particularly started to use social media much more and Gezi Park actions were important for Turkey. Generation Y which is accepted as apolitical organized together and this was an important study field. This study evaluates how violence to woman occurs and is processed in Gezi Park Actions. Social Media's power on traditonal media, aspect of violence to woman on the media, effects and use of internet during Gezi Park Actionss in Turkey, abuse intended for woman at the traditional media will be offered in a neutral way at this study which

is not more different than the analysis of view of woman at Turkey.

SOCIAL MEDIA AS A TOOL FOR CREATING AGENDA

Before we do not explain the affect of social media for creating agenda, we need to offer about the theory of creating agenda. It means that citizens think, talk about and determine the topics with form of serving up of media so, media affects what most people will talk about and how spectator and reader will think about the reaila with taking advantage of agenda. (Yaylagul, 2013:78). Means of mass media attracts attention by force to specific topics. It creatives social image of political people. Newspapers offer something which suggests what individuals in society think about, know and feel. Political scientists, Cohen defined power of media in his book, *The Press and Foreign Policy*. Cohen says that at many times, Media can not succes to say what people think about but it is very succesful to say what readers think about. (İnceoglu, 1998:56). The topic which is related to creating agenda is media's effects on people. Media's effect's on people comes out in specific levels. The first level is 'being awareness level'. After then, the second level is 'getting information'and the third one is 'improving attitudes'. The most effective and the most spoken level is the fourth level. Behaviour change is the last and fourth level. In the literature, these levels are explained in a different way as cognitive, emotional and behavioral. So, creating agenda approach among these 4 different levels summarizes cognitive approach. Namely, creating agenda concept explains the first level of

aweranness and knowing of something. (Yuksel, 2001:577-78).

Creating agenda hypothesis's first study was made by McCombs and Shaw by 1972. Researchers studied for creating agenda at presidential campaign in 1968 and made a hypothesis. This hypothesis was that they created agenda in every politic. Researchers were interested in the possibility of being the most suspicious people from the aspect of creating agenda by studying undecided voters in Chapel Hill, North Carolina. (Yuksel,2001:24).

According to traditional creating agenda approach, while mass communication tools society agenda, it emphasizes that agenda is determined by specific environment. Power is in social needs of individuals. Mixing agenda determines that mass communication tools have not an independent power to identify agenda. Agenda-setting process starts to pass from traditional level to second level because individuals use mass communication tools for their own needs. Traditional approach supposes that the importance of attitude passes while the importance level of topics posses society agenda. At the second level studies, news frames are questioned. We are careful about facts which we ignore in real life because of media, but media does not reflect everything around individual by choosing, filtering, reducing, it reflects the topics to society according to individual's wonder and interest, the topics which need to solve the topics which have national interest and the topics which media bassesmant to revive. Media wants to manage central government by determining public opinion. (Gokce, 2008:224) but social media changes his perception. In the social media, a

topic can come into question without taking part in traditional media.

Visual phenomenon which has increased to use because of developing and diversifying of communication tools, developing of multimedia tools and collect together have caused to come out different life styles. Plus, because of developments of internet technology, individuals show different and concrete behaviours. Communication has got a new dimension at the information age, because of web 2.0. Web 2.0 provides people comment news on online newspaper, see other peoples' thoughts and have discussion with these people. This new communication environments cause the users to be exposed visual expression and visual violence much more. (Erdal, 2012:51-51)

New communication tools come out together with using internet for communication. Some of these tools are; online newspaper, social media tools, blogs and online games. When new communication tools come out, media environments in which people are exposed to violence and visual violence have increased. Trend (2007:54) indicates that people who are irritated about violence on media are irritated about internet which is the source of the most harmful things.

Social media which comes out as an alternative to traditional media and also, is independent of traditional media provides freedom and transfer of expression to individuals and takes also part in other media environments. A video which is popular on the social media has taken part in the main news bulletin on traditional media, recently. A despatch which is shared on tweeter can be a news on the written press according as user's

profile. Nowadays, most newspapers have 'tweeter agenda' corner and it proves this situation.

Although social media has some problems about reliability of information, Tweeter is one of the most important channel for getting first-hand news. If the owner of news does not make false statements, the news will be accepted certainly true.

Traditional media has got more censorship than social media and this is a disadvantage for it. Any false news can be spread easily without being any check of social media. This situation particularly came out during Gezi Park Actions. Spreading the news in a wrong way created disinformation. Because traditional media was cumbersome for following agenda, social media users started to follow news on social media and agenda was determined by social media, so Gezi Park Action was an important example intended for the power of determining agenda of social media. On the one hand, social media determined agenda, it caused disinformation on the other hand, it decoded 'violence concept' which was strained on the traditional media. At the same time, this decoding triggered increasing of violence and the concept of violence came out more clear in the social media.

SOCIAL GENDER AT MEDIA

Social gender is a social concept which is behaviour form expectation and also configures woman and man relationship. Positive and negative stereotypes which are created against woman and man and attitudes affect both of woman and man's interest of policy, working relationship, performances, trends, social relationship with the opposite sex. Discourse on the gender equality

which has increased since 1960 in our country, as well as over the world and behaviour pattern have not changed much, but the expected gender roles share. It is possible to understand that it does not change by watching media news.

With the simplest definition, social gender expresses woman and man's responsibilities and roles which are determined socially. Social gender is, not because of biological differences, concept which is related with how society see, perceive, think us and expect us to behave. (Akin and Demirel, 2003:73) According to another definition, resultant of expectations behaviours, roles, which are charged to individuals by society is called as social gender. (Kasapoglu, 2005:55) In this respect, social gender means that woman and man as a social entity are in the culture.

In all societies, Commenting innate biological differences culturally underlies the concept of social gender in this respect, social expectations which are related with which behaviour or activity is suitable for woman and man, which rights there are for both of them and how many rights they have or need to have been developed. These expectations are changed from society to society and in the same society, they are changed from the social sector to the social sector but they have some common point in their essence. This essence is entity of differences and inequalities. (Ecevit, 2003:83)

With reflection of man and woman's biological facilities and occurrence of roles of society gender, the understanding of the public space belongs to men and the private space belongs to women took part in social life. This situation showed the parallel development with work life, the social situation

whose men have appointed with the work whose men have so, woman's social situation appointed with family and social gender roles, not the place of employment. In the social structure is shaped by gender, roles, not the place of employment. In the social structure is shaped by gender, discrimination against to women is produced in every part of life, working relationships, the levels of business and Professional, at the organizational level, the whole social.

In the concept of social gender, every society creates male values according to own culture and conceptualizes these. Consequently, while the concept of masculinity is internalized by men at the masculine society, femininity comes out as a concept which is gaining importance according to social structure and cultural and ideological value. Women are identified in specific fields according to facilities of society which they take part in. At the masculine societies, the most common areas is indoor. Generally, the roles which are identified for women are the roles which are contained domestic life and these roles are just a few of motherhood and is accompanied. (Temel, 2006:28-29).

The researchers show that man and woman take part differently in the society. The man who is biologically more powerful than the women continues to protect this facility in the social gender, in a more right way, provides this power to story by the community. When patriarchal societies structures are examined, it occurs that the man undertakes the represent of the role of power and authority, the man is consubstantiated with the power. (Kocaer, 2006:101). Gender discrimination is a concept which shapes both of man and

woman's life and is expressed more meaning than difference such that according to the category of the category of men to women, it shows that it is right that women reach and get less source. This unequailty comes out in the most basic at the distribution of income and wealth. In the world, 70 % poor people are women. (Akin and Demirel, 2003, 73).

To summarize, social gender identifies roles, rights, tasks, responsibilities and behaviours which are determined and identified form and woman by society and culture and are internalized by both of genders. These roles, tasks, rights, responsibilities and behaviours which belong to man and woman change from culture to culture. These are learned in the process of socialization, so individuals create social gender identity by observing socialization tools, getting the model and learning in this way. In this respect, the concept of social gender identifies roles, tasks, responsibilities and behaviours which are determined and identified form and woman by society and culture and are internalized by both of genders.

The political and social fight of women against to the inequality of social gender came an important step in the 18.century. The concept of feminism which means that women notice the inequality between man and woman and fight for changing this started to develop in this century. Feminist consciousness includes that women noticed that they were in a losing group so they felt to have some injustice and understood this injustice was a social and cultural fact, not a nature fact. But the protests are to fight to maket his injustice right, to organize in an independent way and at the same time, to make an alternative future

vision. (Berkday, 2004:3). Feminism defends that structural differentiation, which developed after the industrial revolution, is a division which is based on gender. It defends that this division which place woman to specific area at the home and man to public domain out the home is characteristics of state organized societies. In this respect, feminists define that government supports patriarchal relations. According to someone, feminist protests and activities are for woman to take part in specific and public field and change these areas. (Kara, 2006:3).

VIOLENCE AGAINST WOMAN FROM TRADITIONAL MEDIA TO SOCIAL MEDIA

Woman in the handling of media is directly related with woman in the identifying of the society. The various types of women in the media, housewives, business women, peasant women, urban women, women in the scene, actresses can take part in the news if they behave right in their own places. So on the one hand, the press continues to protect the traditional aspect which society load to woman while it uses woman in its news, on the other hand, it continues to make woman be second-class by using woman whom it identifies with its independent identity. Generally, one of the most important fields that sexuality patterns were seen in the world, is press. Media that work about sexuality seperation in media, suming up vialotion of general sexuality seperation.

- * With using sexist news, presantation language and visual material.
- * By exposing specific life, in violation of the inviolability of private life and restricting womens' freedom area.

- * By removing to the defendant chair with sexist judgements to women who have exposed to sexual crimes, such as rape or violence, by questioning life style and morality of women who have exposed to sexual crimes such as rape or violence so by judging with sexual assumptions not crime or criminal on the contrary woman, exposed the crime.
- * By making magazine the crimes which are made women and by converting rating material this crimes by feeding erotic, pornographic, voyeurism.
- * Not by give a place to women in news, by ignoring them in all life places.
- * Not by empathizing when there is a violence or sexism about women.
- * By ignoring women who have important information and experience, not by getting their thoughts when there is a topic about women.

It is not seen positively using of social gender form at the Turkish media according to women. Magden explained at her coloum in Radikal newspaper in April of 15, 2000 that women took part as a victim or the object of desire in Turk media. She supported this claim with an example in Hürriyet. It is that Yagmur Unal took part with bikini in a news which was about a person who got used to take part in newspaper in this way. This photograph was not taken deliberately, it was taken at the sea not by being aware. Magden comments this evet in this terms of approach to woman that yes, women take part in media. With two ways, object of desire or a victim. Two leading parts which media gives woman, worthy to see are these. (İmancer, 2006:99).

Violence is one of the most important problems for women, nowadays. It is possible that we can see a news about a woman who is exposed to violence by her brother, father, husband, boyfriend, exhusband or exboyfriend when we look at traditional media. At the media, people who make violence are macho, unemployed, the poor or ignorant much more and the cause of violence is related with the level of education and income. Perceiving violence as a solution method causes much more serious problem. It is seen that patriarchal people who approve violence especially violence against women encourage people who make violence. At the end of study which he waged in 1999 and which he investigated the news, Terkan defined that woman identifies had come to overlap with sexuality which was defined by men. While the place of woman in society are being traditional with specific molds and norms, women are converted to an object of sexual gratification and they can be seized ruled. A point which attracts attention of media's news on women comes out a type of woman who is purified almost her sexuality and who is free, independent expect from seperated as women who have only sexuality or not have. (Terkan, 1999:194).

In the media, generally women are shown as stereotypical image such as wives who have responsibilities, routine and being houseworks, people who are being second-class by devoting themselves for man's success, victims who have various forms of violence.(Mater and Çalışlar, 2007:173). At the news on the traditional media, women are subject to narratives which are indicator of sexuality and depend of men and women are passive. According to society, for the jobs, we used to define 'female' expression like

female referee, policewoman. Also, expressions which define to woman's age, physical, marital status take part in the news and calling as wife, sister, mistress to a woman often is given a place to the media. (Dursun, 2013:199). While policy, economy, international relations, spor which can qualify as more serious news for male readers take part in the front of pages of the newspaper, the news like society, healthy, trend, culture which are related with women are in the middle pages of news paper or they can be in newspaper inserts. (Erdogan, 2011:26).

The research results which was made in 2005 among 76 countries within Global Media Observation Project which has been made in every year by World Association for Christian Communication (WACC) since 1995 have shown that women are problem for the media. After 13000 television, radio, newspapers 's news was investigated in one day, we saw that 79 % men had taken part in the media although 21 % women had taken part in the media. Also, showing women as victim in the media was 19 % although showing men as victim in the media was 8 %. (Alankus, 2007:37)

GEZI PARK OCCUPY AND THE USE OF TWITTER AS A SOCIAL MEDIA TOOL

When we say social media, social network which are channels of social media comes to mind. Facebook, tweeter, myspace and linkedin are among the most popular social media Networks. With these, people make friends, connct with old friends and share whatever they want. The use of these applications became an attractive for giving people have opportunities to share everything. At the same time, we can make groups, announce

the activities and interact with the other applications. Social media affects not only spor, music and actual topics but also the developments of politics world.

In Turkey, especially young population is active social media users. According to explanation on tweeter in October, 2013, there are 11,3M tweeter users in Turkey. At the facebook which is the most preferred platform, Turk users are 6th. The numbers of social media users increased especially during Gezi Park action. With starting Gezi Park actions, account the increase on tweeter have shown on the table1. (Ozdemir, 2013:50).

Table 1 Twitter accounts that were active during Gezi Park actions in Turkey

Date	Twitter Accounts(number)
May of 29 2013	1.819.403
May of 30 2013	2.875.435
May of 31 2013	3.874.144
June of 1 2013	4.775.473
June of 2 2013	5.512.097
June of 4 2013	6.122.647
June of 5 2013	7.240.546
June of 6 2013	7.769.427
June of 7 2013	8.233.243
June of 8 2013	8.690.022
June of 9 2013	9.156.847
June of 10 2013	9.584.503

While average per day was 1.7M tweet in Turkey, first half in 2013 this number had been risen out 8M. (<http://www.medyatava.com> Access Date: September of 5 2013).

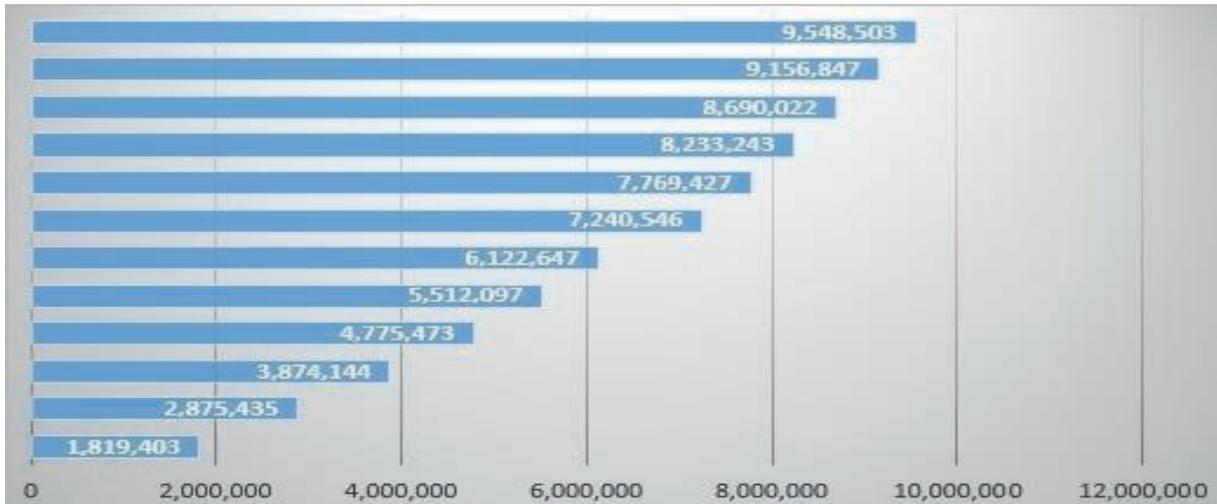
As seen table 1, before Gezi Park action hadn't started, while there were 1.819.403 twitter accounts, with starting the actions there has been a serious raised in this number. In first 12 days of actions twitter accounts which were 1.8M show increase with the raising to the 9.5M.

This increase which happened in twitter accounts were interpreted 2 different styles. The supporter of the actions while in defence of the whom hadn't

used tweeter before then started to use tweeter as being reactions to the mainstream media which couldn't see the actions of Gezi Park, oppositers of the actions supported that these accounts were the fake accounts to support the actions which doing for worthless the authority and regime of the government. At the end of the developings, twitter had expressed that it canceled the accounts which were in Turkey inactive and fake in July of 27, 2013. Twitter seized the accounts which were fake, inactive and block follower.

(<http://gundem.milliyet.com.tr/binlerce-hesapsilindi/gundem/detay/1743027/default.htm> Access Date: October of 8, 2013).

Figure 1 Twitter accounts increase during Gezi Park actions



During Gezi Park actions which had freshened May of 31 night and continued to July, according to activists claims television channels which are named as mainstream media and take place in traditional media were inactive, therefore news about the Gezi Park actions followed on social media mostly. Gezi Park actions not only followed on social media, beginning from the events

development, all of the interactive channels were used by activists. Video sharing sites like youtube, message and communication applications like whatsapp, skypee took part between those internet based communication channels.

In May of 31 on Friday between 4 pm and 12 am, there were 2M tweets about the demonstrations. In tags, while #direngeziparkı was on the top

with 950K tweets, #occupygezi was the second with 170K tweets and #geziparkı was the third with 50K tweets. (Aydemir, 2013:28) At the end of midnight activists and supporters shared 3K tweets in a minute. (Barbera ve Metzger, 2013).

In May of 31, 2013 total of tweets number was above 15M. In an analysis which have done many of those tweets' seen as supporting this

actions. Also, in great majority of these tweets were about what the protestors need to beware and where they are. (Onar, 2013).

According to research which did by Ali Rıza Babaoglu who responsible for LinkedIn in the area of Turkey, the analysis of the hashtags between May of 29, 2013 and June of 3, 2013 like this. (Bir, 2013:8)

Table 2 The analysis of the hashtags between May of 31 and June of 3, 2013 during Gezi Park actions

	#direngeziparkı (#pitchforkgezipark)	#occupygezi	#direnankara (#pitchforkankara)
Total Tweet	5,605,618	1,800,192	1,083,975
Sharing Photos	386,275	122,000	31,245
Sharing Videos	10,592	4,177	1,051

Between May of 31, 2013 and June of 6, 2013 which composes the first week of Gezi Park actions in cumulative tweets which tweeted in Turkey, there were 600 % increased. Also, between this dates most retweeted message was 'Stop pressing

the gas, Are those people enemies?' While this message retweeted for 17.596 times in June of 1, 2013, in June of 4, 2013 it retweeted for 22.827 times. (Hurriyet, 2013:12)

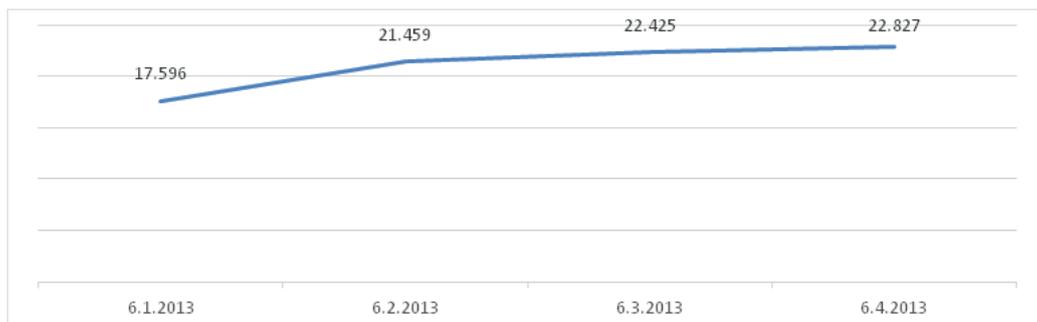


Figure 2 The highest retweet dates in tweeter During Gezi Park Occupy

Table 3 Tweet number of the first week of Gezi Park Actions

Date	Number of Tweets
May of 31, 2013	15,077,500
June of 1, 2013	33,913,409
June of 2, 2013	50,634,210
June of 3, 2013	62,361,527
June of 4, 2013	72,442,068
June of 5, 2013	81,265,216
June of 6, 2013	91,377,342



Figure 3 Alteration trend of tweeted in the first week of Gezi Park Actions

In first 2 weeks of Taksim Gezi actions, it has seen that tweeter not only used in Turkey actively but also in abroad. This situation which is the extension of the social media's being global feature was the most important proof for while the topic which social media mediation was local how it comes to global point. According to result of the Babaoglu's research it has put forward to 13.5M tweet tweeted from abroad between May of 31, 2013 and June of 14, 2013. According to study of prepared from the informations which took from tweeter, first 14 days during Gezi Park actions approximately 13.5M tweet shared

and 1.2M of these were visional. In those tweets except for Turkish, English, Spanish and German was used. (Yeni Şafak, 2013:12)

VIOLENCE FOR THE WOMEN VIA TWITTER DURING GEZI PARK OCCUPY

During Gezi Park Actions, there were different reactions from different social base to the protests which spreading to nation wide. During this process, the unblanced force, which the police use, claims came into prominence and the arguments about the protestors' violence that was generally for kerchief women occupied the agenda long

time. Also, violence and sexual abuse of security forces to women protesters found a place in social media.

In this part of the research, it was analysed that the news and actions about the violence to woman which was the news subject especially

in tweeter and social media the dates between May of 31, 2013 and June of 30, 2013 when the Gezi Park actions lived densest. As a result of the research, the fact of violence to woman which was processed for a month in social media was compiled 5 different titles.

Table 4: Events and subject of the violence to the woman which processed in social media during Gezi Park Occupy

Subject	Hashtag
1 Attack to Kabatas	
2 Attack to kerchief women	#başörtülüleresaldırılım , #direnbaşörtü
3 Claims of the abuse of police	#direnistepolistacizinehayir , #olistacizetme
4 Activist with machete's attack to women	
5 Messages to Berguzar Korel and Emine Erdogan	

The most speaking news in social media about the damnification of woman during Gezi Park actions was the claims of attack which had done to kerchief woman and her baby in June of 2 at

Kabatas. Firstly, writer of the Star Newspaper, Halime Kokce, announced the event to her followers in June of 4, then it had been the issue that most spoken in tweeter.

Figure 4. The first tweet that Halime Kokce wrote about Kabatas event



This event which referred as attack of Kabatas took place in traditional media when the Prime minister of Turkish Republic Recep Tayyip Erdogan brought forward during his public meetings. In his public meetings, he expressed that they harassed

one of my important relation's bride and made her crawl on the ground next to my working office. Claims of the attack to mother and her baby in Kabataş took place in printed media detailed first was in Yeni Safak Newspaper

Abdulkadir Selvi’s article about “the bride who prime minister tells about”. After that, there were many comments the shape and reality of event in various newspapers.

After Selvi’s article, subject had started to resound with the writer of Star Newspaper Elif Cakır’s

interview with aggrieved Z.D. News also reflected to social media’s platform and one group defended to catch the perpetrator of event, another group defended that this was just a claim and it’s aim was disinformation.

Figure 5 Reflection of Violence about Kerchief in Traditional Media



Attack of Kabatas was on the agenda in Eksi Sozluk which is an important social platform for a long time. Hashtags and the number of

comment about the topic which opened in Eksi Sozluk was like that:

Table 5 Expression number about attack of Kabatas which took place in Eksi Sozluk

Attack of Kabatas (305)
The woman’s attorney generalship expressions which was in attack of Kabatas (69)
Images of the attack of Kabatas (15)
There was an attack of Kabatas, what happened it? (4)

One of the popular subject about the topic on tweeter Ismet Berkan’s tweet which he watched the views of the event. Followers of the subject announced this comment in a short time, but

Berkan didn’t give any reply to these comments. Hashtag of the #ismetberkanneizledi was the trend topic in a short time.

Figure 6 The Dialog between Ismet Berkan and his Followers



Even the claims of the attacks and verbal harassment were many famous/infamous person who said they to the kerchiefed woman during Gezi actions and harassed and their relations had exposed to later was viewed mostly on Kabatas attack, there violence in social media.

Figure 7. Tweets about the attack of Kabatas



As so on the above and 2 below samples the claims Bugun Newspaper Zeynep Ceylan announced about the attacks to kerchiefed person was argued the physical and verbal harassment that to Sibel mostly in tweeter. Writer of the Star Newspaper Eraslan and to Zeynep's kerchiefed sister to their Sibel Eraslan and economics correspondent of followers.

Figure 8 Tweets of Zeynep Ceylan



After the Gezi actions finished, the traditional media reached the aggrieved women and gave a place these people claim's in this channels. Ayse Arman made an important interviewed about this subject and reflected the aggrievation of the woman who had attacked.

Claims of the attacks to the kerchiefed person during Gezi Park actions were condemned with various protests. Within this scope a group which led by initiative of Muslims violence against women protested the attacks with some of the women who attended the Gezi actions.

This group who made an explain about the #başörtülüleresaldırılım hashtag was taken place to harassment and attacks to kerchiefed women in their public statement. Like that: (Amargi 2013:42-43):

“We were terrified in the presence of when a woman attacked like barbarously. It is fatal that becoming target just being to kerchiefed woman. We understand that how it is traumatic that attack for the woman and her family who was exposed to attack. While we condemned this type of attacks we opposed to not consider equal this protesters with the harassers who attacked like this.”

Figure 9 Social Media Resistance of the Initiative of Muslims group against the violence to the woman



Another claims for the damnification for the women in Gezi Park actions was the verbal and physical harassment of the security forces especially for the woman. Harassment claims

of the police was the subject which shared on twitter. Tugce Tatari who is the writer of Life Style announced the events which happened to her on twitter.

Figure 10. A message of the Tugce Tatari on Twitter



Apart from the gain currency of famous people, woman protestors found a chance to announced what they have lived with the account of “no for the harassment of Police” on twitter.

Also, woman protestors made an announcement via <http://direnistepolistacizinehayir.tumblr.com> account.

A group of woman who claimed they were harassment of the police in Izmir during Gezi Park actions made a public statement. Lawyer Saadet Kayaalp who made a statement to the press in

the name of women platform of Izmir Academic Profession Rooms members who gathered in front of the provincial directorate of family and social policies in the square of Basmane said that we made an explanation in June of 13 via social media about a woman who was attacked and in this explanation we condemned the attack which was for kerchiefed woman and we waited for the announce to the public who made this attack. We want not to forget that there were many women who was exposed to attack during this period. (Yeni Asır, 2013:11).

Figure 11 Tweets which contained the claims about the harassment of police



Polis Tacizine Hayır @polistacizetme 13 Temmuz
Burcu Sarak yaşadıklarını anlattı: Arkadaşımı çırılçıplak soydular, polis 'o..spu' dedi, anneme ilacını vermediler
tumblr.co/ZEygPrpY4gwk
Aç

Polis Tacizine Hayır @polistacizetme 13 Temmuz
Burcu Sarak Tacize Rağmen ÇIRILÇIPLAK ARAMAYI REDDETTİ!! Hepimiz reddedelim...
tumblr.co/ZEygPrpY3pSB
Özeti görüntüle Yanıtla Retweetle Favorilere ekle Daha fazla

bianet.org @bianet_org 12 Temmuz
"Gözaltında Cinsel Taciz ve Saldırlara Son Verilmeli": 100 kadın ve LGBT örgütü hazırladıkları metinle Gezi d... bit.ly/1ayLs21
Polis Tacizine Hayır tarafından retweetlendi
Aç

aysegul tasitman @aysegultasitman 12 Temmuz
@polistacizetme polisin herhangi bir küfürü, fiziksel tacizi, tecavüz tehdidi ile karşılaştıysanız bize yazın:
direnistepolistacizinehayir.tumblr.com
Polis Tacizine Hayır tarafından retweetlendi
Özeti görüntüle Yanıtla Retweetle Favorilere ekle Daha fazla

Although much time has passed over Gezi Park actions, sexual harassment and violence of security forces to the women even took place in news and comments in social media in the first few days, those developments couldn't find a place for themselves in traditional media too much.

A self-criticism about this topic took a place in Milliyet Newspaper like this: (Turkish media did not see the harassments under surveillance, 08.07.2013)

While the media keeping silent to some of their colleague explicating the male violence against woman as kayo, it also ignores the women who were sexual harassment in custody during

Gezi actions. According to human rights law; Torture or treatment that insolent or subhuman, derogatory is forbidden in all circumstances and especially under surveillance, during questioning in any case of the nature of crime. But reports that organization of International Human Rights prepared, presents that the torture and maltreatment enforces not only in authoritarianism and military dictatorship but also in the countries which is democratic enforces too.

On the invitation of the "no abusement of the Police in resistance" opposing to the abusement of women in an organized manner causes to find a place this subject in traditional media later. In an interview that made with the aggrieved on

the title of threat of the Police officer, during Gezi actions the police violence and abuse were treated and this subject was one of the most discussed news in social media.

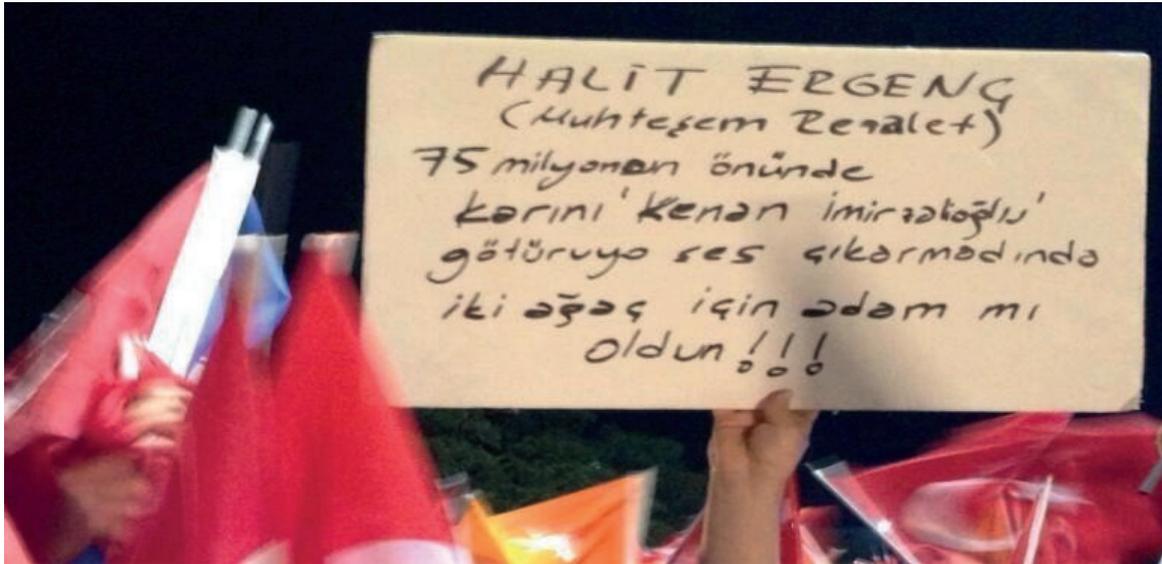
One of the most discussed frame of the Gezi Park actions process was scimitar aggressor's attacks to the protesters especially for a woman protestor on account of the fact that his works broke down. Attacks as draw a strong reaction in social media, releasing of the aggressor had become the first agenda of social media.

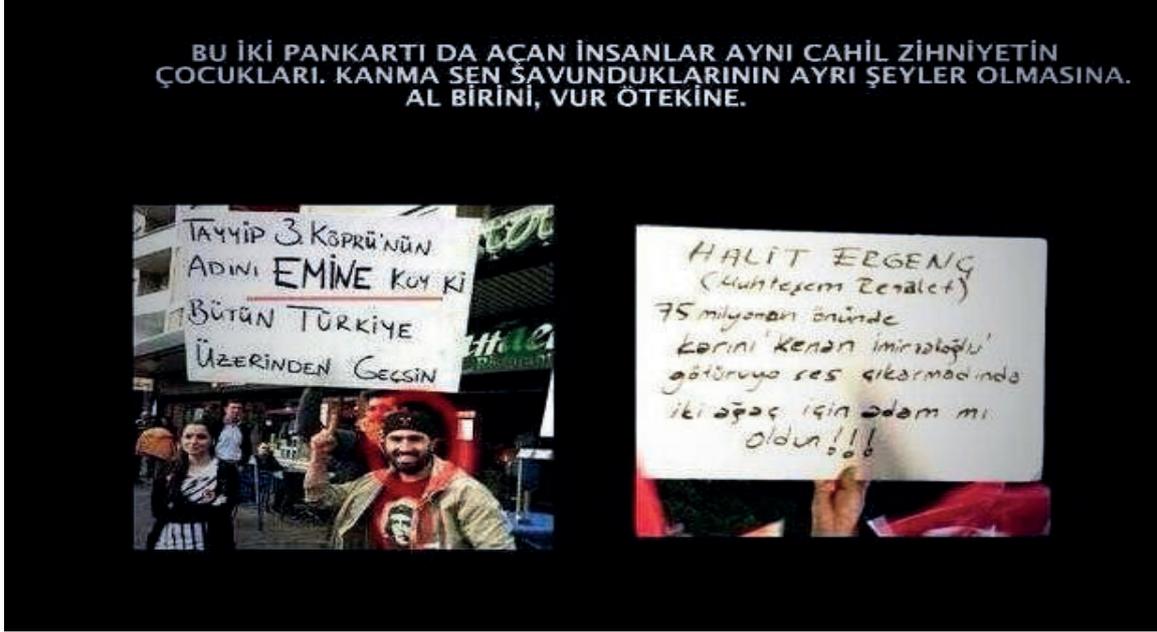
Flighting to abroad of scimitar aggressor's was discussed especially with the critical perspective in social media. In here, it is the subject the news

that spreaded in social media at the point of affect the traditional media and with taking place of event in social media, also traditional media pressed the issue. In this process, interviews took place for themselves in printed media which made with the woman who aggressor had attacked.

As well as all of them, the poster which the group of people opened up who welcomed the Prime Minister Erdogan who came back to overseas visiting during Gezi actions got reactions too much in social media. Bad expressions about Halit Ergenc and his wife who supported the Gezi Park actions had been the symptom from the point of view of women and violence to women.

Figure 12 Tweets which contains the violence to Berguzar Korel and Emine Erdogan





BİR FARK VAR MI?



Hakaret, küfür kime ediliyorsa kim olursa olsun karşı çıkmak gerekir. Bu cinsiyetçi, ahlaksızca tutumun hiçbir haklı gerekçesi, ideolojisi, mizahi bir yönü olamaz.

Gezi Park actions had started as nature actions but than it turned into ideologic war. This ideologic war divided into 2 parts of Turkey as opponent and supporter of government and converted a directionless action. During Gezi Park actions which converted an ideologic war in the forthcoming days, the most inadmissible dimension of

the violence to women was insults which made intended to actor Halit Ergenc who supported to Gezi Park actions wife's Mrs.Berguzar Korel and prime minister of Turkey Recep Tayyip Erdogan's wife Mrs.Emine Erdogan. Those correlative insults passed into history as the wickedest behavior violence to women in social media until today.

During actions, in these messages which contained unethical violence that wrote on twitter, there were many insults to 2 women who integrated with public and they had tried to trivialize in the

public eye. Within the scope of research, it was seen that it was written oppesed messages to those messages which contained violence about Berguzar Korel and Emine Erdogan in twitter.

Table 6 Reactions to Insult which made on Twitter to Berguzar Korel and Emine Erdogan during Gezi Park actions

Twitter Account	Tweet which was written
TC Burçin Barış	It is ignominy what did to Emine Erdogan and Berguzar Korel. Don't be disgusting like that!
Buşra Pekin	My next billycan and frier is for the posters that opened for Emine Erdogan and Halit Ergenc and i don't want to see again.
Hakan Eren	This posters are ignominy which opened for Halit Ergenc and Emine Erdogan. We can't say this is a humor. This is just a disgusting thing.
Sami Aşkın	Insults which made for Emine Erdogan and Halit Ergenc didn't beneath my royal people. I apologise for their name as a teacher.
Mert Tünay	Those posters and slogans which hit both Halit Ergenc and Emine Erdogan below the belt are so gross, unnecessary and harmful.
Alper Turgut	Placards that insults to Halit Ergenc and Emine Erdogan are inappropriate and wrong. Politics is hard, even being opposed requires an intelligence level.
mineshess	What wrote for Emine Erdogan is disgusting, it is a shame!
Şehnaz Özkaya	Whether Bergüzar Korel or Emine Erdogan! You are a human whose humanity and saying just enough for a woman, quit being human.
Başbelası Leblebi	Both Halit Ergenc and Emine Erdogan's posters are shame equally. Both of them are scandal.
Başak Gülsoy	I am fed up with using women as an element for insult as a woman! I condemn what had done to Berguzar Korel and Emine Erdogan.
Alrescha	It is immorality what had done to Halit Ergenc and Emine Erdogan. Nobody has a right to behave rudely.
Ümit Erdim	It is the same what had done to Halit Ergenc and Emine Erdogan. It is ignominy, immorality and rascality.

İrfan Altay	Unfurl a banner for Emine Erdogan caddishly, i was ashamed of my humanity.
Feraye Şahin	Remorse should be inside of every one. I condemn this impudent behavior which made for Berguzar Korel ve Emine Erdogan.
Suzan Aksoy	We condemn this disgusting attacks without exception. To Emine Erdogan or anyone.
Ekrem Bakırtaş	I condemn the people who unfurled a banner for Emine Erdogan and Halit Ergenc. Let's do criticism but not bawdiness.

With the motion of diegetics thus far, social media is prone to evaluates women over their damnifications like traditional media's dialect. Below, in a poster which hold by a woman during Gezi actions for Prime Minister Mrs. Erdogan's wife, it is important in point of to show patterns of social gender in Turkey what extent male-dominant still. Even there is not any

comprehensive study about this subject, dialect of the social media in Turkey composes of the frame of this perception. Social media sharing which we examined shows that nonbeing self-censorship about this subject needs to come a long way about to change of the male-dominant dialect in media and social sexism.

Figure 13 A sample from the photos of the violence to woman during Gezi actions which shared on twitter



A poster which showed above, both shared in the title of comic photos in social media and got a dense reaction. Therefore, the role of the education is seen big for the changes of male-dominant dialect in social media as so in traditional media. It seems impossible that social media can get a more different dialect than the traditional media in the area of the traditional media exist which announced the violence to women as kayo.

CONCLUSION

Twitter, whose basic aim is sharing and especially with the feature of trend topic declarating its own agenda gives the information of what their users interest within a period of that time, thanks to its duplex communication feature, it enables interact with each other to individuals immediately and announce the agenda faster than the traditional media. The agenda that twitter create subject to traditional media mostly and is led to the traditional media.

Twitter which is a network of social media and gained more popularity during Gezi Park actions, was used actively for the Arap spring which was wanted to create in Turkey. Gezi Park actions which started as a common and innocent environment action for the reaction to demolition of the historical Park which is named as Gezi Parkı in Taksim and converting the shopping mall, later with the effects of ideological district, it converted an ideological act. During this conversion, ideological districts with using this natural environment act they signed provocations and converted this environmental and pacifist operation to the environment calamity. In the actions which lasted a month approximately and acceleration of violence growing increasingly,

anger gave its way to violence and friendship gave its way to revenge which the polarisation brought. Anger and violence which appeared during actions as vaulted to many subjects, also vaulted to women and causes to lived many events that made women aggrieved.

During to Gezi Park Actions, violence against women was legitimated with the shares on social media. Violence and discrimination to women were applied on social media which has less control. During Protests, violence against women increased or increased with tweeter. Event of Kabatas, violence against women with turban, abuse claim of police intended for women and tweets which has violent and insult intended for two women to be borne by society: Berguzar Korel and Emine Erdogan stucked to the mind after the protests.

During Gezi Park Actions, a lot of topics which take over social media are processed later in some cases, a new which traditional media takes over determines social media's agenda. Violence against woman in social media takes part in traditional media after the actions are over.

Today, Traditional media shapes its agenda according to social media's content. Traditional and social media affects each other actively but the frequency direction of interaction have not been measured exactly, yet. The direction of interaction changes from event to event. In some cases, while a news which is on traditional media have already been spoken and became old, sometimes a news which is on traditional media takes part in tweeter and the agenda of tweeter changes suddenly. During Gezi Park Actions, it was different. The

actions were on social media and tweeter after then, they took part in traditional media.

Another subject to attention to tweets which are called as violence against woman on social media is about discourse is determined by a male-dominated. During to it, verbal and physical abuse intended for the women with turban, security forces's behaviours to woman activists and insults intended for women who are seen as ideological symbol are topics on the media. The language which was used on tweets and perspective of women was a male-dominated language and perspective showed the same language of social media with traditional media.

In this research, another result to attention is that social media users want to determine the direction of victimization. So participants in it and supporters to it ignored generally allegations of abuse intended for women with turban but in the opposite case, those who in the face of allegations of detainee abuse incidents against women exhibited an attitude of the security forces. This situation shows that unwanted dialogues can be on social and traditional media when we exceed the limit of anger and it can increase violence against woman. The freedom on social media can not ignore and we should prevent if it is. There are two ways to prevent it. They are legal and administrative regulation.

For preventing undesirable actions especially violence on media, this channell should be checked and perceived equally at the legal and administrative context because social Networks like tweeter on Turkey do not have any Office ora re not a taxpayer, it causes a disagreement for this management's legitimacy. Checking for

a management which does not have legitimacy is impossible. The government of the republic of Turkey asked Tweeter to have a legal officein 2013. But tweeter did not want to have (Haber-turk, 2013:10).

Especially tweeter, all social network should have an identity of the company to be formal in Turkey. Legal regulations should be mad efor tweeter to be formal in Turkey. Legal responsibilities should be remembered for tweeter and all social Networks. Although there is a global communication platform, social Networks which have to be used to adaptation for legal rules of counturies should not damage intengibles of conturies. People who want to found a global village, cause to exterminate cultural and moral facilities of local villages in the world. Legal preventing should be to exterminate threats for destroying cultural and moral facilitiesof local villages. Nowadays, we can not erase anything on social network without asking U.S.A. and this destroys national identity. For this situation, nation is second-class and enters in buffoles system. When we look at the historical process of the nations which have lost identity globally, we can understand how they have lost their unity easily. Another change for checking social media on Turkey is constitutional changes about the social media law. The first arrangement about social media Networks is Turkish Penal Code (TPC) It is necessary to add socail media Networks in 6th article. In this article, broadcasts which are made with visual, written, auditory and electronic mass media tools are understood and social media Networks do not take a place among them. Taking part in this scope for social media, we can understand that it is a crime. Nowadays, the only change

which is about social media is the law about publications on the Internet to organize and fight against crimes committed by these publications. Telecommunicaitons Department manages this. This law prevents social media users when social media users make an action which needs to punish and it punishes social media platform because of a crime. It causes that our country is a cencor country. A system intended for a crime which individual makes by own needs to develop. For this, the nations need to make common Works with social media Networks after then, they make changes which destroy the gaps of administrative and legal.

Another important conclusion of movemet of violence against woman during Gezi Park Actions on social media, is lack of education. On the one hand, applications should be mad efor preventing these kind of crimes which are made with social media, on the other hand, children and teenagers should be instructed for equality of women and men. Everyone like mother, father and government officials have roles for this.

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SOSYAL MEDYA VE KADIN: GEZİ PARKI EYLEMLERİ SIRASINDA TWİTTER’DA YAPILAN KADINA ŞİDDET

Özet: Bu çalışmada yeni iletişim teknolojileri ve internet medyasında yaşanan gelişmeler sonucunda son yılların en popüler mecrası olan sosyal medyada “kadına şiddet” konusu incelenmiştir. Sosyal medya dünyanın en özgür mecralarından biri olarak sınırsız iletişim imkânı sunmaktadır. Sınırsız iletişim bazı durumlarda özgürlüğün suiistimal edilmesine neden olmaktadır. Manevi değerlerin zedelenmesine sebep olan bu suiistimler arasında kadına yönelik şiddetin de payı büyüktür. Kadına yönelik fiziki şiddetin sanal ortamlarda yaşanması bireylerin bilinç altlarında saklı tuttukları bu konunun açığa çıkmasına neden olmaktadır. Bireyler bilinç altlarında saklı tuttukları kadına şiddete yönelik eylemleri sosyal medyanın özgürlüğü sayesinde sanal ortamlara taşımaktadır. Araştırmanın ilk bölümünde gündem belirleme aracı olarak sosyal medya ve medyada toplumsal cinsiyet temsilleri konuları ile ilgili literatür araştırması yapılmıştır. İkinci bölümde Twitter adlı sosyal medya platformunda Gezi Parkı Eylemleri sırasında yaşanan “kadına şiddet” konusu incelenmiştir. Araştırma kapsamında Gezi Parkı Eylemlerinin yoğun yaşandığı 31 Mayıs 2013 ve 30 Haziran 2013 tarihleri arasında kadına yönelik yapılan şiddet olayları araştırılmış ve konunun sosyal medyada ki işlenişini analiz edilmiştir. Olay araştırma tasarımı yöntemi ile (qualitative case study method) gerçekleştirilen çalışmada bulgular, araştırma süresi boyunca sosyal ağ Twitter’da yazılan Tweetlerin kayıt altına alınması ve kodlanması ile derlenmiştir. Yapılan araştırma sonunda Gezi Parkı Eylemleri sırasında Twitter aracılığıyla yapılan kadına yönelik şiddet beş farklı başlık ve olayda gruplandırılmıştır. Twitter’da atılan ve kadınlara yönelik şiddet içeren mesajların başörtülü kadınlara yönelik saldırı teşebbüsleri, polis tacizi iddiası, Kabataş saldırısı, Erdoğan ve Korel örnekleri üzerinden analiz edildiği çalışmada toplumun sosyal medya aracılığıyla bu mesajlara olan tepkisi de araştırılmıştır. Çalışmanın sonunda Twitter adlı sosyal medya ağı aracılığıyla atılan hakaret ve şiddet içerikli mesajların önlenmesine yönelik öneriler verilmiş ve profesyonellere sosyal medyanın denetlenmesi ile ilgili bir eylem planı sunulmuştur.

Anahtar Kelimeler : Sosyal Medya, Twitter, Kadına Şiddet, Gezi Parkı Eylemleri

RELATIONSHIP BETWEEN IMPULSIVITY AND SUCCESS LEVEL OF KARATE PLAYERS OF TABRIZ CITY

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Abstract: The aim of this study was to investigate the relationship between impulsivity and success level of karate players. In this sectional study 63 karate players (35 male, 28 female) were selected with convenience sampling method. Data were collected by Barratt Impulsiveness Scale-11. The Spearman's correlation coefficient and Independent T Test were used for analyzing the data and 0.05 was considered as significant level. The findings of the study show that there wasn't any significant correlation between impulsivity and its subscales (including non-planning, motor and cognitive impulsivity) and karate players' success level. In other items there was a significant and negative correlation between motor, cognitive and total impulsivity and karate participation background. There was no significant correlation between non-planning impulsivity and karate participation background. A significant and negative correlation was found between motor, cognitive and total impulsivity and karate players' age. There was no significant correlation between non-planning impulsivity and karate players' age. There wasn't any significant difference between male and female karate players' non-planning ($t=-1.137$, $sig=0.26$), motor ($t=-0.406$, $sig=0.686$), cognitive ($t=0.091$, $sig=0.928$) and total impulsivity ($t=-0.685$, $sig=0.496$). Based on these findings it seems that impulsivity couldn't be considered as an effective factor in success level of karate players, although supplementary researches is needed for definite conclusion.

Key words: Impulsivity, Non-planning Impulsivity, Motor Impulsivity, Cognitive Impulsivity, Karate Players, Success Level

INTRODUCTION

It is generally believed that successful performance in sport requires not only efficient execution of motor behavior but also a high level of perceptual ability. Competitive high-level sports are characterized by severe spatial and temporal constraints imposed on the performer by regulations and the opponents (Williams, Davids, & Williams, 1999). Under such constraints, a player's ability to quickly and accurately perceive relevant information will facilitate decision making and

allow more time for preparation and organization of motor behavior (Houlston & Lowes, 1993; Ripoll, 1991) with lower impulsive behavior. Impulsivity is a behavioral pattern characterized by several types of manifestations e.g., motor impulsivity (acting without thinking), attentional impulsivity (lack of focus on the task at hand), and non-planning impulsivity (focus on the present without accounting for the consequences of the future outcomes) (Patton & Stanford, 1995). High impulsive subjects demonstrate a difficulty in ignoring irrelevant information and suppres-

sing inappropriate responses compared to their low impulsive counterparts (Enticott, Ogloff, & Bradshaw, 2006).

The impulsive behavior is a core symptom in a large number of psychiatric disorders but, nonetheless, there is also a growing interest in the role of impulsivity among healthy populations engaging in different activities (Stanford et al., 2009). For example, a complex and dynamic environment where impulsiveness probably interferes in the human behavior is the sportive context. Previous research in this area has focused on demonstrating the relationship between impulsivity and the involvement in particular types of sports. Svebak and Kerr (1989), have demonstrated that athletes who engaged in explosive sports (e.g., football) scored higher on impulsivity measures than endurance participants (e.g., marathon runners) (Svebak & Kerr, 1989). Impulsivity may also be an important factor in motor performance interference in open-skill sports. Due to constant changes in the environment (e.g., alterations in opponents positioning), the player is forced to inhibit pre-planned responses, anticipate actions and coordinate corporal segments based on complex and dynamic flow of sensorial information. However; although generally viewed as counterproductive (Stanford et al., 2009), it is possible that impulsivity had a positive role on motor behavior in some specific circumstances. Recently, found that in situations in which the temporal and spatial demands to the motor system were high, the impulsivity had a functional, adaptive effect on manual motor control. Although several evidences suggest an influence of impulsivity on motor control (Lage et al., 2011), to our knowledge, there are no stu-

dies investigating this relation in the context of competitive sports and specially karate players.

Karate is a good example of a competitive sport with high levels of temporal and spatial constraints which require fast reactions. In sparring (“kumite”) and matches of karate, two athletes face each other within a 2-m distance, making offensive attacks against each other. The exceptional speed and power of offensive strikes demonstrated by expert karate athletes is well documented (Mori, Ohtani, & Imanaka, 2002). Rasch and Pierson (1963) had karate athletes and amateur wrestlers respond to a light stimulus by pushing a button, and found no difference in RT between them (Rasch & Pierson, 1963). In contrast, Layton (1993), reported that RTs in response to a sound stimulus were faster for karate athletes of advanced grade (black belts) than for those of lower grades, although the RTs of the advanced athletes did not differ in proportion to their grades (LAYTON, 1993). Scott et al. (1993) found that karate athletes showed faster RTs than novices for both verbal and action response modes, while the athletes showed higher accuracy only with the action mode (Scott, Williams, & Davids, 1993). Similar recent evidence have shown that compared to amateur karate athletes, expert karate athletes reacted faster and/or more accurately in simple reaction time (Fontani, Lodi, Felici, Migliorini, & Corradeschi, 2006) and choice reaction time (Scott et al., 1993; Williams & Elliott, 1999). Furthermore, they performed better when external stimuli regarded their favorite sport than control events (Mori et al., 2002).

As an exception, expert karate athletes have reacted slower in a divided attention task with respect to

amateur karate athletes (Fontani et al., 2006). In contrast, Williams and Elliott (1999) using the action response mode showed that the expert karate athletes were no faster than the novices, while the athletes were more accurate than the novices (Williams & Elliott, 1999).

Therefore, there is discrepancy in the existing literature regarded to expert and amateur athletes RT time and also there is lack of information whether the potential differences are influenced by the rate of impulsiveness. Accordingly, we evaluated the correlation between impulsivity and success level in karate players in this study.

METHOD

Participants

Descriptive method was used in the study. Sample of the study consists of 63 volunteer participants including 35 male and 28 female karate players of Tabriz city with mean age of 24.97 ± 9.58 , mean participation background of 11.15 ± 8.84 years, and mean success level of 2.49 ± 2.16 , were selected through convenience sampling method.

Instrument

Barratt Impulsiveness Scale (BIS-11) was used to measure the impulsiveness. This self-report measure is a 30-item questionnaire with Non-planning, Motor and Cognitive Impulsiveness subscales. Participants rate themselves on statements using a 4-point scale: rarely/never, occasionally, often or almost always. Cronbach's alpha coefficient in Persian version of BIS-11 was 0.48, 0.63, 0.79

and 0.83 for non-planning, motor, cognitive and total impulsivity.

Procedure

Survey method was used in the study. The required information was collected through Barrat Impulsivity questionnaire. Success level of the karate players was determined through their best rank during the karate participation. Each rank including county, provincial, regional, national, continental, and international was considered as 1 to 6 points, and no specific rank was considered as zero.

Data Analysis

Data were analyzed through SPSS software (version 19) and 0.05 was considered as significant level. The correlation between impulsivity and its subscales (including non-planning, motor and cognitive impulsivity) with karate players' success level, age, and karate participation background was examined through Spearman's correlation coefficient. The Independent T test was used for comparing impulsivity and its subscales between male and female karate players.

RESULTS

Features of the study participants are presented in table 1 and the correlation and Independent T test results are shown in table 2 and 3.

Table 1. Features of Participants

Age(year)	Participation Background(year)	Success Level
24.97 ± 9.58	11.15 ± 8.84	2.49 ± 2.16

Table 2. Spearman’s Correlation Coefficient Results

Impulsivity Measures	Age		Participation Background		Success Level		Non-planning Impulsiveness		Motor Impulsiveness		Cognitive Impulsiveness		Total Impulsiveness	
	r	sig	r	sig	r	sig	r	sig	r	sig	r	sig	r	sig
Age			0.539*	0.001	0.227	0.073	-0.204	0.108	-0.390*	0.002	-0.256*	0.043	-0.340*	0.006
Participation Background	0.539*	0.001			0.401*	0.001	-0.166	0.197	-0.281*	0.027	-0.259*	0.042	-0.296*	0.019
Success Level	0.227	0.073	0.401*	0.001			-0.079	0.540	-0.116	0.366	-0.020	0.876	-0.089	0.488
Non-planning Impulsiveness	-0.204	0.108	-0.166	0.197	-0.79	0.540			0.527*	0.001	0.386*	0.002	0.843*	0.001
Motor Impulsiveness	-0.390*	0.002	-0.281*	0.027	-0.116	0.366	0.527*	0.001			0.541*	0.001	0.830*	0.001
Cognitive Impulsiveness	-0.256*	0.043	-0.259*	0.042	-0.020	0.876	0.386*	0.002	0.541*	0.001			0.725*	0.001
Total Impulsiveness	-0.340*	0.006	-0.296*	0.019	-0.089	0.488	0.843*	0.001	0.830*	0.001	0.725*	0.001		

*. Correlation is significant at the 0.05 level (2-tailed)

Table 2. Independent T Test Results

Factor	Mean Difference	df	t	sig
Non-planning Impulsiveness	-1.436	61	-1.137	0.260
Motor Impulsiveness	-0.407	61	-0.406	0.686
Cognitive Impulsiveness	0.086	61	0.091	0.928
Total Impulsiveness	-1.793	61	-0.685	0.496

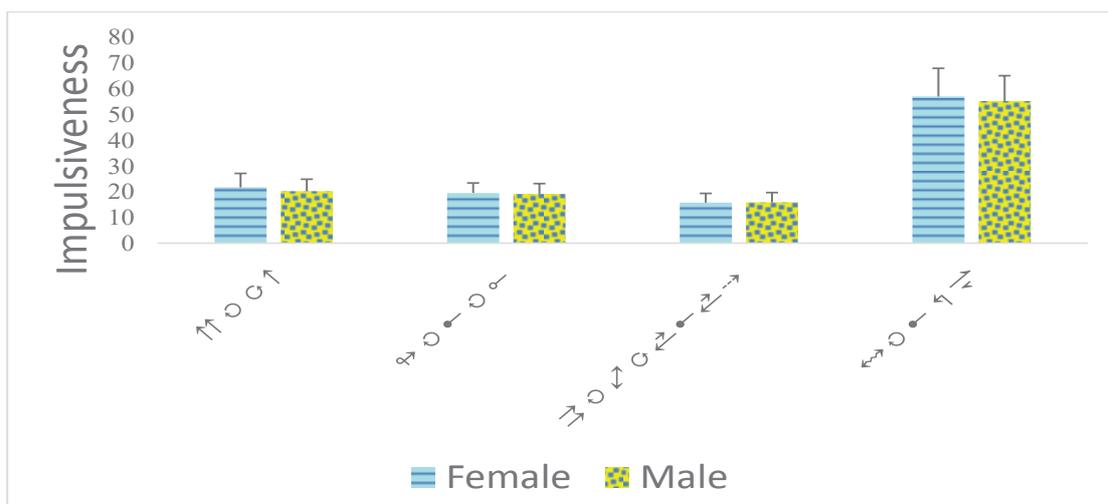


Figure 1. Male and Female Participants Impulsivity

The analysis of success level of karate players showed no significant correlation between impulsivity and its subscales (including non-planning, motor and cognitive impulsivity) and karate players' success level.

A significant and negative correlation was found between motor ($r=-0.281$, $p=0.027$), cognition ($r=-0.259$, $p=0.042$) and total impulsivity ($r=-0.296$, $p=0.019$) with karate participation background. There was no significant correlation between non-planning impulsivity and karate participation background.

A significant and negative correlation was found between motor ($r=-0.39$, $p=0.002$), cognitive ($r=-0.256$, $p=0.043$) and total impulsivity ($r=-0.340$, $p=0.006$) with karate players' age. There was no significant correlation between non-planning impulsivity and karate players' age.

There wasn't any significant difference between male and female karate players' non-planning ($t=-1.137$, $sig=0.26$), motor ($t=-0.406$, $sig=0.686$), cognitive ($t=0.091$, $sig=0.928$) and total impulsivity ($t=-0.685$, $sig=0.496$).

DISCUSSION

According to the Spearman's correlation coefficient results in this study which aimed at investigating the relationship between impulsivity and success level of karate players, there was no significant correlation between impulsivity and its subscales (including non-planning, motor and cognitive impulsivity) and karate players' success level. Previous studies suggested that a person with a high level of cognitive impulsivity presents an inability to focus on a task (Malloy-Diniz et al., 2007), perhaps resulting from a greater suscepti-

bility to changes in arousal (Stanford et al., 2009). In the other hand mental skills such as relaxation, confidence, and concentration influence athletic performance heavily (Taylor & Wilson, 2005) and since the concentration plays an important roll in karate (Hussen, 2010), high impulsive karate players may have some problems in focusing on task which result in performance failures and lower levels of achievement than their less impulsive counterparts. Impulsive behavior in normal adults may be partially attributable to deficits in self-inhibitory, often referred to as motor impulsivity (Spinella, 2005; Lage, Malloy-Diniz, Neves, de Moraes, and Corrêa, 2012) and an inability to inhibit prepotent motor responses, that is observed in high-impulsive subjects (Möller et al., 2001). In Del Percio et al. (2009) study, reaction time was slower in the elite karate athletes than in the non-athletes, possibly due to higher self-inhibitory mechanisms that could be derived from karate disciplines in which errors in the interpretation of or reaction to the opponents' acts can be indeed fatal. With regard to these expressions high impulsiveness for a karate player may be a disadvantage factor during the match.

There are various findings in previous studies. Lage et al. (2011) in their study on handball athletes indicated that higher levels of cognitive impulsivity were related to fewer "stolen" balls (represented by the gaining possession of the ball which play an important roll in handball). Hickmann (2004) came to conclusion that in a planning task that need accuracy, less impulsive football players were more successful. Players' scores of functional impulsivity were significantly related to athletic success; players who like to make split-second decisions and choose

their next move quickly were more likely to be successful. This variety of results could be due to differences in execution like individual versus team sport, different rules and space, presence versus absence of an object (the ball in football and handball), different durations of competition and other probable factors including age range of participations and sport participation background, that is required further researches.

Another explanation is related to the speed-accuracy trade-off phenomenon (Schmidt & Lee, 2005). This phenomenon is associated to the human tendency to decrease the accuracy of a motor response when its speed is increased. Literature about impulsivity shows that high-impulsive subjects are faster in their responses but less accurate than their less impulsive counterparts (Lage, et al., 2012).

In the other part of results there was a significant and negative correlation between motor, cognitive and total impulsivity and karate participation background. According to the social learning theory environmental factors like participation background in a specific sport and matches, and gaining experiences could influence the individual's characteristics (Bandura, 1977). Woodward (2009) reviewed the effects of martial arts practice on health and suggested that martial arts promote concentration and reduce impulsivity by requiring students to focus intensely on a physical activity, follow verbal and visual commands, and practice in a controlled, disciplined environment. Our findings, also corroborate the results of previous researches in which has been shown that the expert karate athletes were no faster than the novices, while the athletes were more accurate

than the novices (Williams and Elliott, 1999) and also expert karate athletes have reacted slower in a divided attention task with respect to amateur karate athletes (Fontani et al., 2006), probably due to mechanisms for refraining from impulse responses in the case of problematic or ambiguous external stimuli (Del Percio et al., 2007).

The significant and negative correlation that was found between motor, cognitive and total impulsivity and karate players' age in our study is consistent with the decline in self-reported impulsivity seen across the entire age span in previous studies (e.g., Leshem & Glicksohn, 2007; Galvan et al., 2007; Steinberg et al., 2008). Since any literature about the relationship between athletes' impulsivity level and age couldn't be found, more researches are suggested to do.

Our analysis indicates that there wasn't any significant difference between male and female karate players' non-planning, motor, cognitive and total impulsivity. According to a meta-analysis sex differences are non-significant on executive functions (Cross, Copping, and Campbell, 2011) that are negatively correlated with impulsivity (Wing, Rabin, Wass, and George, 2013).

CONCLUSION

Overall this study is one of the first studies of a relationship between impulsivity and success level in an open-skill sport. An assumption is corroborated by Dickman and Meyer (1988), who found a relationship between impulsivity and optimality of performance. High-impulsive subjects exhibited decreased performance when accuracy was rewarded more than speed, whereas low-impulsive subjects presented a disadvantage

when speed was rewarded more than accuracy. In this sense, individuals at both extremes of the impulsivity continuum are at a disadvantage under specific circumstances. Similar investigations with other open-skill sports are suggested to find out the optimal range of impulsivity. Further studies with a sample size that permits the separation of high impulsivity athletes from low impulsivity athletes are needed in order to compare the success level between the two groups.

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DÜRTÜSELLİK VE TEBRİZ ŞEHRİNİN KARATE ATLETLERİNİN BAŞARI DÜZEYİ ARASINDAKİ İLİŞKİ

Özet: Karmaşık ve dinamik ortamlarda bazı görevlerin talepleri, atleti hızlı kararlara zorlar. Dürtüsellik muhtemelen bu tür çevrede insan davranışına müdahale eder. Öte yandan bir önceki çalışmalar, yüksek dürtüsel kişilerin verdikleri yanıtların daha hızlı ama daha az dürtüsel eşlerine göre daha az doğru olduğunu göstermiştir. Böylece karate gibi açık-beceri sporlarda sporcunun dürtüsellik düzeyi önemli bir rol oynayabilir gibi görünüyor. Bu nedenle, bu çalışmada dürtüsellik ve karate atletlerin başarı düzeyi arasındaki ilişkinin araştırılması amaçlanmıştır. Bu kesitsel çalışmada 63 karate oyuncu (35 erkek, 28 kadın) elverişlilik örnekleme yöntemi ile seçildi. Veri Barratt Dürtüsellik Ölçeği-11 ile toplanmıştır. Spearman korelasyon katsayısı ve Bağımsız T testi verileri analiz etmek için kullanıldı ve 0.05 anlamlı seviye olarak kabul edildi. Çalışmanın bulguları dürtüsellik ve alt ölçekleri (plan yapmama, motor ve bilişsel dürtüsellik dahil) ve karate oyuncuların başarı düzeyi arasında anlamlı bir ilişki olmadığını göstermektedir. Önceki çalışmalar bilişsel dürtüsellik yüksek düzeyde olan kişinin bir göreve odaklanmak için yetersizlik sunduğunu önermişler. Konsantrasyonun karatede önemli bir rol oynadığına göre (Hussen, 2010), yüksek dürtüsel karate atletlerin göreve odaklanmada bazı sorunları olabilir ki bu performans hatalarına ve onların daha az dürtüsel eşlerine göre daha düşük başarı düzeyine ulaşmalarına neden ola bilir. Sonuçlarının diğer kısmı motor, bilişsel ve toplam dürtüsellik ve karate katılım geçmişi arasında anlamlı ve negatif bir ilişki olduğunu göstermektedir. Sosyal öğrenme kuramına göre, belirli bir spor ve maçlarda katılım geçmişi, ve deneyim kazanmak gibi çevresel faktörler, bireyin özelliklerini etkileyebilir (Bandura, 1977). Çalışmamızda motor, bilişsel ve toplam dürtüsellik ve karate atletlerin yaşları arasında bulunan anlamlı ve negatif ilişki, daha önceki çalışmalarda görülen tüm yaş aralığı boyunca dürtüsellik düşüşü ile tutarlı (örneğin, Leshem ve Glicksohn, 2007; Galvan et al., 2007; Steinberg et al., 2008). Bizim analizimiz erkek ve kadın karate oyuncuların plan yapmama, motor, bilişsel ve toplam dürtüsellik arasında anlamlı bir fark olmadığını gösterdi. Bir meta-analize göre cinsiyet farklılıkları yürütücü işlevlerle (ki dürtüsellik ile negatif ilişkilidir) anlamlı bir ilişkileri yoktur (Cross, Copping, ve Campbell, 2011, Wing, Rabin, Wass, ve George, 2013). Genel olarak bu çalışma dürtüsellik ve açık beceri sporda başarı düzeyi arasındaki ilişkinin ilk çalışmalarından biridir. Dürtüsellik ve performans eniyilik arasında bir ilişki bulan Dickman ve Meyer (1988), bir varsayım pekiştirmişler. Doğruluk hızdan daha fazla ödüllendirildi zaman yüksek dürtüsel kişiler düşük performans sergilediler, oysa hız doğruluktan daha fazla ödüllendirildi zaman düşük dürtüsel kişiler bir dezavantaj sundular. Bu anlamda, dürtüsellik sürecin her iki ucundaki bireyler belirli koşullar altında bir dezavantaj yaşayabilirler.

Anahtar Kelimeler: Dürtüsellik, Plan yapmama Dürtüsellik, Motor Dürtüsellik, Bilişsel Dürtüsellik, Karate Atletleri, Başarı Düzeyi

PRE-SERVICE TEACHERS' MOTIVATION TOWARD THE ENVIRONMENT

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Abstract: In this study, it is aimed to investigate the aptitude of pre-service preschool teachers' motivation toward the environment that has great importance on children's basic learning and every developmental field. Study's target population include faculty of education preschool teaching undergraduate students of Akdeniz University in 2011-2012 academic year. Sampling consists of totally 219 pre-service preschool teachers from Akdeniz University. As a measuring instrument, personal information form, which is prepared by the researchers and Motivation Toward the Environment Scale. Statistical methods, which are suitable for the features and structures of variables as parametric and non-parametric, are used for statistical analysis of the research. As a result of the research, gender and residential factors are not effective on pre-service teachers' motivation towards the environment, but the factors of age and educational level were found to be effective.

Keywords: Environmental Education, Motivation Towards The Environment

INTRODUCTION

Environment, which is described as the habitat of a living being, is a physical, biological, economical, social and cultural setting, where all living beings, including human, interact to continue their existence in a healthy way. Living beings are in communication and interaction with these settings. Life of a living being founded on ecological balances is affected negatively by some disintegration created in the environment. Especially, human being's seeing nature as an inexhaustible source and using it randomly are causing environmental problems that are really hard to compensate (Gökdağ, 1994). Day by day, air, water and soil

have been polluted with an increasing rate. These pollutions have been breaking natural balance of the ecosystem that is necessary for the life of living beings and putting the continuity of their existence into danger. Thus, these disintegrations, which are blocking the continuity of living beings' existence, are becoming a growing environmental problem (Shu-Ying Lin, 2000). The increasing insensitivity of human has been threatening both the quality of human and all the other living beings' life (Aslan et al., 2011). With the pollution of air, water and soil, which are the source of life, many toxic chemicals are becoming a direct danger to living beings (Aslan et al., 2006, Aslan et al., 2011). According to Boon (2010), decreas-

ing amount of natural sources and harms given to the flora have been becoming a global threat as days pass. Therefore, it is necessary to develop environmental sensitivity before environmental problems occur and get environmental problems under control.

The most effective way of increasing sensitivity towards environment is to raise individuals, who can develop the skill and behaviour of understanding the relationship between human, culture and natural environment, in line with individuals' interests, motivations and needs (Grodzinska-Jurczak et al., 2006), create awareness against environmental problems, and have the information, attitude, motivation and responsibility of working individually or as a group to solve these problems. This raising process can become true with a conscious environment education (Braus & Wood, 1993, Aslan & Dođru, 2012). In recent years, the individuals' necessity of being informed with a lifelong affected education about environment and environmental problems has begun to be accepted (Atasoy & Ertürk, 2008, Aslan & Dođru, 2012), and with this way, it has been aimed to present opportunities of acquiring information, attitude, value, loyalty, and skills of protecting and improving environment (UNESCO, 1977).

Today, these issues are taken seriously by only some of the non-governmental organizations (NGOs), and a set of works are being held. However, the solution of environmental problems is under the responsibility of all individuals, and internalization of self-awareness, especially about this topic, is necessary from the very early ages. Ramsey et al. (1992) and Wilson & Smith (1996) support the necessity of forming sensitivity towards

environment by emphasizing the necessity of environmental education especially from the very early ages and offering to integrate environmental education and science education from early ages.

Since in the early period, they are in need of discovering environment they live in first hand, individual's positive experiences of their and nature will establish the foundation of their type of evaluation of the world. In this context, a teacher educated in terms of environment (UNESCO-UNEP, 1990) has a very important place in transforming values, attitudes and actions that are being formed towards environment to sustainable social and environmental relationships. Therefore, it is the most important point of teachers being a positive model to children with their attitudes and behaviour towards environment.

Forming a society respectful to environmental value is based on true, consistent and real information that individuals will gain about this issue. For the constitution of this structure, it is especially necessary for candidate teachers to be raised with the insight of having respect to environmental values and showing sensitivity. Thus, teachers educated with this insight should be able to raise individuals with a point of view that reaches from information to awareness and sensitivity to behaviour (Kavruk 2002, Tan 2009, Boon 2010, and McDonald & Dominguez 2010). It is thought that forming environmental attitudes of children in the pre-school period is closely related to their teachers' environmental attitudes. In this context, this research has been carried out with the aim of deciding motivation levels of.

PURPOSE OF THE STUDY

The main purpose of this study is to examine the effect of some socio-demographical and educational life characteristics of pre-school teacher candidates' motivation environment. In the context of this aim, it is researched whether there are any differences among scores that are taken from the Motivation towards the Environment Scale as to sex, age, location and level of grades.

For this purpose, answers to the following questions were sought:

- What is the level of pre-service preschool teachers' motivation towards the environment?
- Do the pre-service preschool teachers' motivation towards the environment significantly vary depending on the sex, ages, locations and level of grades?

METHOD OF RESEARCH

This research is a descriptive study in which a survey model is used to decide pre-school teacher candidates' motivation towards environment. The participants of the study are the students of Akdeniz University Faculty of Education, Department of Pre-school Teacher Training in 2012 – 2013 academic years. The sample group consisted of 219 voluntary pre-service preschool teacher among 550 pre-school teacher candidates, who enrolled in daytime or evening program. The results of this survey can be generalized just for the pre-service preschool teachers who included in the sampling process because the selection of the sampling was based on the convenience sampling which is sampling technique where subjects are

selected because of their convenient accessibility and proximity to the researcher.

DATA COLLECTION METHOD AND TOOLS

As data collection tools, Personal Information Form that was prepared by the researchers and Motivation towards the Environment Scale that was developed by Pelletier et al. (1998) and adapted into Turkish by Sakarya (2010) are being used. The scale, which is developed with the aim of deciding candidate teachers' motivation types towards environment, is evaluated on 7 point Likert. The original of the scale, which evaluates the environmental motivation levels of individuals and constitutes 24 items, consists of 6 sub-scales under 3 dimensions as Intrinsic Motivation (Internal Regulation), Extrinsic Motivation (Introjected Regulation, Identified Regulation, External Regulation and Integrated Regulation) and Amotivation. The scale's Cronbach's alpha reliability coefficient for internal consistency is .87 (Sakarya, 2010).

ASSESSMENT OF DATA

In the analysis of the research data, parametric and non-parametric statistical methods are being used in a way that is suitable with the structure of variables and features of data. Points taken from the Motivation towards the Environment Scale are in the form of continuous variable and they are considered as the dependent variable of the research. It is accepted that the distribution of dependent variable in the universe is normal. On the other hand, demographic features of candidate teachers constitute independent variable of the research. Means of points that candidate teachers gained from the Motivation towards the Envi-

ronment Scale in respect of their demographical features are compared. In the comparison, when there are 2 categories of independent variable the “t” test; when there are more than 2 categories the “F” test are used. When a significant difference is found in the “F” test, Scheffé Test of Post Hoc Tests is used to find the source of difference (Büyüköztürk, 2006: 39).

FINDINGS AND DISCUSSION

When the distribution of candidate teachers attending the research is analyzed in terms of gender, the research consists of 71.2% females (n=156) and 28.8% males (n=63). When the distribution of candidate teachers is analyzed in terms of education type they are having, out of 219 candidate teachers, 51.1% (n=112) of them are having morning education and 48.9% (n=107) of them are having evening education. According to grades, 26% of candidates (n=57) continue their education in the second, 40.6% of them in the third and 33.3% of them in the fourth grades.

When the distribution is analyzed in terms of the age of candidates, it is seen that 44.7% (n=98) of them are in the range of 18-20 and 55.3% (n=121) of them are in the range of 21-23 year-old. When candidates’ distribution is analyzed in terms of accommodation they lived for a long time before they came to the university, it is seen that 54.3% (n=119) of them have lived in a county or a town and 45.72% (n=100) of them have lived in a city.

When the distribution of candidates is analyzed in terms of type of high school that candidates graduated from, it is decided that 54.8% of them graduated from public high school, 25.6% of them graduated from Anatolian teacher training high school and 19.6% of them graduated from vocational high school.

Table 1 Pre-service preschool teachers’ motivation mean scores about Motivation towards the Environment Scale

	N	Mean	SD
Extrinsic Motivation	219	4,4212	,81944
Intrinsic Motivation	219	5,3185	1,08492
Amotivation	219	2,4726	1,35450

The pre-service preschool teachers’ average score on the Extrinsic Motivation scale of the Motivation towards the Environment (MTE) have 4.4212. The average score on the Intrinsic Motivation scale of the MTE have 5,3185, and Amotivation scale of the MTE have 2,4726.

It is understood that in terms of gender and accommodation, there is no statistically significant difference between the points of pre-server preschool teachers attending the research about Amotivation ($p>0.05$), Intrinsic Motivation ($p>0.05$) and Extrinsic Motivation ($p>0.05$) dimensions of Motivation towards the Environment Scale (Table 2).

Table 2 Pre-school Teacher Candidates' Environment Motivation Status in terms of Demographical Features

Points of Motivation towards the Environment	Study Groups				Statistic
		N	Mean	Sd	
Gender					
Amotivation	Female	156	2,3215	1,34548	t= ,381
	Male	63	2,6992	1,37924	
Extrinsic Motivation	Female	156	4,4135	,81788	t= ,687
	Male	63	4,4405	,82957	
Intrinsic Motivation	Female	156	5,2997	1,08450	t= ,826
	Male	63	5,3651	1,09326	
Ages					
Amotivation	18-20	98	1,9974	1,16737	t= 4,914**
	21-23	121	2,8574	1,37758	
Extrinsic Motivation	18-20	98	5,6250	,87803	t= -2,480*
	21-23	121	5,0702	1,17315	
Intrinsic Motivation	18-20	98	4,5721	,76190	t= 3,882**
	21-23	121	4,2991	,84676	
Location					
Amotivation	Town	119	2,3529	1,37410	t=,-1,430
	City	100	2,6150	1,32355	
Extrinsic Motivation	Town	119	4,4538	,85101	t=,640
	City	100	4,3825	,78271	
Intrinsic Motivation	Town	119	5,2836	1,14561	t=,-,518
	City	100	5,3600	1,01212	
Grades					
Amotivation	2.Grade	57	2,1140	1,17362	F=8,279**
	3.Grade	89	2,2921	1,32032	
	4.Grade	73	2,9726	1,39913	
Extrinsic Motivation	2.Grade	57	4,5757	,78363	F=1,730
	3.Grade	89	4,3181	,89767	
	4.Grade	73	4,4264	,73386	
Intrinsic Motivation	2.Grade	57	5,5746	,92457	F=2,408*
	3.Grade	89	5,2809	1,03684	
	4.Grade	73	5,1644	1,22773	

* p<.05

The analysis of the findings reveals that there is a statistically significant difference among the points of Intrinsic Motivation [$t_{(219)}=3.882$; $p<.05$], Extrinsic Motivation [$t_{(219)}=2.480$; $p<.05$] and Amotivation [$t_{(219)}=4.914$; $p<.05$] dimensions of Motivation towards the Environment Scale in terms of age of candidate teachers attending the research. When candidate teachers' environment motivation status results are analyzed in terms of age factor, it is decided that Extrinsic Motivation is high between the ages 18-20, and between the ages 21-23, Intrinsic Motivation's and Amotivation's points are very high (Table 1).

While it cannot be seen any statistically significant difference between the points of Intrinsic Motivation [$F=2.408$; $p>.05$] and Extrinsic Motivation [$F=1.730$; $p>.05$] dimensions of Motivation towards the Environment Scale in terms of grades, it is that the difference between the points of Amotivation [$F=8.279$; $p<.05$] dimension is statistically significant. At the end of Scheffe Test it is seen that this difference is between the 4th grade and the others. These findings show that Amotivation's points of 4th grade candidate teachers are higher than 2nd and 3rd grade candidate teachers. Thus, motivation level of 4th grade candidate teachers towards environment is lower than 2nd and 3rd graders.

DISCUSSION

Although no statistically significant difference can be seen between the motivation levels of candidate teachers towards environment in terms of gender, it is understood that male candidates ($X_{\text{male}}=2,6992$) have higher points from the Amotivation dimension towards environment than females ($X_{\text{female}}=2,3215$). Erol (2005) has

stated that gender is effective on attitudes towards environment. Kaya et al. (2009) have identified that female students are more sensitive towards environment than males, they are more courageous in terms of warning people who give harm to environment and they share more about environment among themselves. In some similar researches that were done by Cavaş et al. (2009), Zelezny et al. (2000) and Tikka et al. (2000), it is suggested that females rather than males show more positive attitudes towards environment, they are aware of environmental threats and display environmental friendly behaviours. In addition, they state that female students are much more sensitive than male students about such issues as voluntary attendance to the activities about environment and being selective about products that give harm to the environment. In many other researches, it is determined that female students tend to show more positive attitudes towards environment compared to males (Iozzi 1989, Fortmann & Kusel 1990, Şama 2003, Özmen et al. 2005, Ek et al. 2009). Although those results are in contrast with the findings of research, all data show that females tend to display more sensitive behaviour towards environment compared to males.

It is seen that age factor creates a statistically significant difference in the Environmental Motivation levels of candidate teachers attending the research in all three dimensions of Intrinsic Motivation, Extrinsic Motivation and Amotivation (see Table 1). In the light of this finding, it can be said that Extrinsic Motivation decreases, while Intrinsic Motivation towards environment increases as the age grows but at the same time, Amotivation increases as the age grows, as well. Ek et al. (2009) found a statistically significant

difference between age groups and environmental attitudes. In their research, they stated that positive attitudes of students, who are 21 year-old and over, towards environment are higher in proportion to students who are 20 year-old and under. In a similar research, Özdemir et al. (2004) found that environmental sensitivity points of attendants who are 21 year-old and under are higher in proportion to attendants who are 22 year-old and over. However, Çınar et al. (2010) suggest that age is not an effective factor on attitudes towards environment. Although there are different views overlapping or conflicting with each other about effect of age on environmental sensitivity, in general, it can be said for every group that environmental attitude studies are held on environmental attitudes increase in a positive way as the age grows.

It is possible to see the main effects of culture in the behaviours of individual, who is a part of social arena. Since individuals bring their cultures expectations, habits and values with them, they stay under the influence of culture being aware of it or not (Kağıtçıbaşı, 2000). Since differences in various ecological, social, philosophical and educational systems are effective on thinking, learning and behaviour styles (Nisbett, 2006), it may be misleading to think attitudes and behaviours of individuals independently from the effect of culture. Researches in the area of social psychology show that individuals' attitudes and behaviours are affected by the culture they are in and existence of other individuals, who are main element of this culture (Taylor et al., 2008). This power, which is named as social effect, causes individuals to adapt the group or society they live in, show reactions and display similar

behaviours (Taylor et al., 2008). Since most of the similar behaviours of individuals, who live in the same culture, are 'shared learning products', which they start to gain at the beginning of their lives and continue through their lives, they may show behaviours of adaptation to the environment even if they do not share the same ideas. Especially individuals in communitarian cultures have a strong tendency towards social aims in proportion to individualistic cultures. In communitarian cultures, as it is important to maintain adaptation to the group, social norms -in other words social effect- are much ahead. According to developmental psychology, for individuals in the last period of their puberty, social acceptance and popularity are really important. They tend to transform their behaviours in a way that suits behaviours or thoughts ruled by social norms or standards they live in by avoiding behaviours of social rejection (Taylor et al., 2008) with the effort of putting across her/his entrance to adolescence (Temel & Aksoy, 2001). According to Deci & Ryan (2000), while Extrinsic Motivation comes from conditioning that is triggered by other people's control over individuals' behaviours, Intrinsic Motivation comes from conditioning that is triggered by individuals' own behaviours. When it is looked through this frame, individuals' interaction with outer world and experience that they will gain with these interactions may reflect their sensitivity towards environment. Therefore, it may be thought that those individuals' extrinsic motivation towards environment being low in accordance with intrinsic motivation is a sign of social effect. Environmental awareness is a dynamic construct, which has its shape with the effects that come from their environment through their lives,

can develop or sometimes regress. Attitude is also another learning product. To develop a positive attitude towards environment in individuals or make them internalize environmental awareness, it is necessary to develop a social point of view, which will create learning settings about ecological, economical and social/common outcomes of protecting environment in a long term. From this point of view, it is extremely important for parents, educational institutions, media and NGOs' to act collaboratively in developing environmental sensitivity and make the society aware.

Fourth grade pre-school teacher candidates' motivation level towards environment is very low in comparison with pre-school teacher candidates who continue 2nd and 3rd grades. Sakarya (2010) found that Amotivation dimension levels of 4th grade pre-school teacher candidates are higher than other grades. Erol (2005) stated that 2nd grade general teachers' interests in environment and environmental problems are low, and also they have some notional mistakes about ecology and environment. Results of those researches are in the way of supporting the findings obtained from this research. A forementioned scientific researches show that motivation towards environment gradually decreases by age and/or in the education process. To form environmentally responsible behaviours by developing environmental sensitivity in people is possible with environmental education that will be given to individuals (Ek et al., 2009). Solving of problem, it might be seen as an important and serious starting point to begin with candidate teachers, who will serve in the early childhood period to make children gain social awareness of environmental sensitivity. Increasing sensitivity of teachers, who will especially teach children

in their early ages, an applied environmental education is necessary, which will include the information, attitude, motivation and responsibility, develop skill and behaviour of understanding the relationship between human, culture and natural environment in line with their interests, motivations and needs, and form awareness against environmental problems. Environmental problems are rapidly increasing because of today's people's massive consumption and insensitivity. The basic way of preventing this problem is to provide children the feeling to see themselves as a part of the environment, not over it.

CONCLUSION

In sum, the education of pre-school period children includes environment education together with child education. It is known that thinking child education and environment education together has potential benefits for both children and environment. One of the key elements of quality and successful education is teacher, and forming environmental awareness on the basis of knowledge, skills and values about environment, which candidates have, has an important place in raising environmentally sensitive individuals. Besides professional and field knowledge that individuals, who will serve as teachers, have, it is especially necessary for researches to be done intensively to form applied environmental awareness.

Motivation plays a crucial role in a preschool teacher's pedagogy. As a pre-service preschool teacher it is important to think about the ways children can be intrinsically motivated in the classroom for the environment. Teachers can empower and move their students through providing

a supportive, quality learning environment, where learning is achievable and supported

by both teachers and students. Intrinsic motivation involves teachers providing choice, enabling students to set goals and investigate their interests and curiosities. Teachers are role models for students; a teacher who exhibits their own passion and enthusiasm for learning will transfer these attributes to the classroom, developing intrinsic students. Motivating students into learning for the desire of learning can open up a world of possibilities. Intrinsic motivation is a fundamental element in childrens' environmental awareness, with teachers having the influence to implement learning experiences that allow childrens to see knowledge as worthwhile and take ownership over their learning.

Other possibilities for further research exist as well which are related to the limitations

of this study. This study was carried out with pre-service teachers from a single teacher training institution. It would be interesting to ask pre-service teachers from multiple teacher training institutions about their experience. This may result in even more diverse responses as these teachers' training will differ. This will give a further indication of the relevant aspects of teacher training for pre-service preschool teachers' motivation environment motivation, professional commitment, and their self-efficacy beliefs.

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ÖĞRETMEN ADAYLARININ ÇEVREYE YÖNELİK MOTİVASYONLARI

Özet: Bir canlının yaşam ortamı olarak tanımlanan çevre, insan dâhil tüm canlıların sağlıklı bir yaşam sürdürebilmesi için iletişimde bulunduğu fiziki, biyolojik, ekonomik, sosyal ve kültürel ortamdır. Ekolojik dengeler üzerine kurulmuş olan canlı yaşamı, çevrede yaratılacak bir takım dengesizliklerden olumsuz yönde etkilenmektedir. Özellikle insanoğlunun doğayı bitmez tükenmez bir kaynak olarak görmesi ve gelişi güzel kullanması telafisi oldukça güç olan çevresel sorunlara yol açmaktadır (Gökdağ, 1994). Örneğin hava, su ve toprak her geçen gün artan oranlarda kirlenmektedir. Boon (2010)'un aktarımına göre azalan doğal kaynaklar ve bitki örtüsüne verilen zararlar da gün geçtikçe küresel bir tehdit haline dönüşmektedir. Bu nedenle, çevre sorunları ortaya çıkmadan önce çevre duyarlılığının geliştirilmesi ve çevre sorunlarının kontrol altına alınması gerekmektedir. Çevreye karşı duyarlılığın artırılmasının en etkili yolu; bireylerin ilgi alanları, motivasyonları ve ihtiyaçları doğrultusunda insan, kültür ve doğal çevre arasındaki ilişkiyi anlayabilme becerisini ve davranışını geliştiren (Grodzinska - Jurczak ve ark. 2006), çevresel sorunlara karşı farkındalık oluşturan, çevresel sorunlara çözüm üretici bireysel ya da grup olarak çalışabilecek bilgi, tutum, güdülenmişlik ve sorumluluğa sahip bireylerin yetiştirilmesidir (Braus ve Wood 1993, Aslan ve Doğru 2012). Bireyler, erken dönemde yaşadığı çevreyi aracı keşfetme ihtiyacında olduğundan kendisiyle ve doğayla yaşadığı olumlu deneyimleri, dünyayı değerlendiriş biçiminin temellerini oluşturacaktır. Bu bağlamda çevresel açıdan eğitilmiş bir öğretmen (UNESCO-UNEP 1990), çevreye karşı oluşturulacak değer, tutum ve eylemlerin sürdürülebilir sosyal ve çevresel ilişkilere dönüştürülmesinde oldukça önemli bir yere sahiptir. Bu anlayışta yetiştirilen öğretmenler de bireyleri bilgiden bilince, duyarlılıktan davranışa uzanan bir bakış açısıyla yetiştirebilmelidir (Boon 2010, McDonald ve Dominguez 2010, Tan 2009, Kavruk 2002). Okulöncesi dönemde çocukların çevre tutumlarının oluşması, öğretmenlerinin çevre tutumlarıyla yakından ilintili olduğu düşünülmektedir. Bu kapsamda okul öncesi öğretmen adaylarının çevreye karşı motivasyon düzeylerinin belirlenmesi amacıyla bu çalışma yürütülmüştür. Tarama modelinin kullanıldığı bu araştırmanın evrenini, 2012-2013 Eğitim öğretim yılında Akdeniz Üniversitesi Eğitim Fakültesi Okul Öncesi Öğretmenliği lisans programına devam eden 550 öğretmen adayı oluşturmuştur. Örnekleminin ise gönüllülük esasına göre 219 öğretmen adayı dahil edilmiştir. Veri toplama aracı olarak, kişisel bilgi formu ve Sakarya (2010) tarafından Türkçeye uyarlanan Çevreye Karşı Motivasyon Ölçeği kullanılmıştır. Ölçeğin geçerlik güvenilirlik Cronbach α iç tutarlılık katsayısı .87'dir. Araştırma verilerinin analizinde değişkenlerin yapısına ve verilerin özelliklerine uygun olacak şekilde parametrik ve parametrik olmayan istatistiksel yöntemler kullanılmıştır. Öğretmen adaylarının demografik özelliklerine göre Çevreye Karşı Motivasyon Ölçeğinden aldıkları puanların aritmetik ortalamaları karşılaştırılmıştır. Karşılaştırmada bağımsız değişkenin kategori sayısı iki olduğunda "t" testi; kategori sayısı ikiden fazla olduğu durumlarda ise "F" testi kullanılmıştır. F testinde manidar farklılık bulunduğu, farkın kaynağını bulmak üzere çoklu karşılaştırma testlerinden Scheffe Testi (Büyüköztürk, 2006: 39) kullanılmıştır. Araştırma sonucunda araştırmaya katılan öğretmen adaylarının Çevresel Motivasyon düzeylerinde cinsiyet ve yerleşim birimi faktörlerinin etkili olmadığı, ancak yaş faktörünün, İçsel Motivasyon, Dışsal Motivasyon ve Motivasyonsuzluk olmak üzere her üç boyutunda da istatistiksel olarak anlamlı farklılık yarattığı saptanmıştır (Bkz Tablo 1). Araştırmadan elde edilen bir diğer bulgu da dördüncü sınıf öğretmen adaylarının çevreye karşı motivasyon düzeylerinin ikinci ve üçüncü sınıfa devam eden adaylara göre daha düşük olduğu yönündedir. Başka bir deyişle öğretmen adaylarının çevreye karşı motivasyonlarında cinsiyet ve yerleşim birimi faktörlerinin etkili olmadığı, yaş ve eğitim seviyesi faktörlerinin etkili olduğu saptanmıştır.

Anahtar Kelimeler: Çevre Eğitimi, Çevreye Karşı Motivasyon

THE IMPORTANT ROLES OF IMAGES, SUPERNATURAL ELEMENTS WITH SUPERSTITIONS AND PROPHECIES IN JULIUS CAESAR, MACBETH AND HAMLET

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Abstract: Although their existence cannot be proved, supernatural elements, superstitions, prophecies and some outstanding images have always grabbed the attention of people. In history, there were different times when people believed in these elements strongly and shaped their life when they witnessed any of them. The aim of this paper is to focus on the use of these elements in literature in drama. Shakespeare is one of the playwrights that used these elements in most of his plays. Three of his plays entitled Julius Caesar, Macbeth and Hamlet and are chosen to reveal how these elements are interpreted differently by the main characters in these plays in particular. Prior to the discussion concerning these images, supernatural elements, superstitions and omens, what might be done is to have a look at the Elizabethans' conception of these elements and images with beliefs in superstitions and prophecies.

Keywords: Shakespeare, Supernatural Elements, Superstitions, Prophecies, Julius Caesar, Macbeth, Hamlet

INTRODUCTION

Supernatural elements, superstitions, prophecies and some outstanding images have always grabbed the attention of readers, audiences or spectators. Thus, authors, screenplay writers or playwrights try to use them in order to be written about or watched more. However, in history there were periods when people deeply believed in the existence of supernatural elements, superstitions and prophecies. They were the Elizabethan and Jacobean periods that playwrights of the periods used such elements and beliefs in order to reflect the way of life of the audience. In his essay entitled "Supernatural Intervention: Two Dramatic Traditions" Robert Rentoul Reed writes the reason

why playwrights of the period preferred using such elements in their works: "*Their repeated employment of sorcerers, demons, and witches as indispensable motivators of their plots was in full keeping with the Elizabethan belief that the supernatural world and the earth were not, at all points, mutually exclusive. Heaven had receded to a remote distance, but not Hell—at least not yet. Black magic was feared as never before, because of its powers over human life. As an effect of the doctrine that linked the occult with the mundane, the Elizabethan and Jacobean playwrights, worldly as they were in temperament, composed a secular genre of drama in which supernatural agents are among the principal characters; and even in a number of plays which lie slightly outside*

this genre a witch, a sorcerer, or a demon is an important, though not the dominant, motivator of the plot” (1965:15).

Shakespeare was one of the playwrights of that period who used supernatural elements, superstitions, prophecies and images to make his plays more interesting. Thus, the aim of this paper is to focus on the important roles of the images and supernatural elements with superstitions and omens in three of Shakespeare’s plays titled *Julius Caesar*, *Macbeth* and *Hamlet* and how they are interpreted differently by the characters in these plays in particular. Prior to the discussion concerning these images, supernatural elements, superstitions and omens, what might be done is to have a look at the Elizabethans’ conception of these elements and images with beliefs in superstitions and prophecies.

ELIZABETHAN CONCEPTION OF SUPERNATURAL ELEMENTS AND SUPERSTITIONS

Supernatural appearances and powers, witches, ghosts and prophecies were all parts of the Elizabethan view of life. Many superstitions of the Elizabethan Age were based on various beliefs and traditions and dated back to much earlier times, including the Age of the Roman Empire. The English Renaissance brought a new spirit to 16th century England, but the old belief in ghosts, witches, prophecy and superstitions still showed its effects. They were all important to people as the official religious beliefs taught by the Church. They generally thought supernatural elements or appearances came out at night to play tricks on innocent people. It was also believed they could make people go insane and give

them terrible nightmares. Besides, disasters and diseases were often blamed on witches. In short, ignorance and fear of the unknown, mixed with the fear of the forces of nature and supernatural resulted in the belief in superstitions during the Elizabethan period (Agarwalla, 1995:43).

In this society it was also believed that the cosmos and human society were connected to each other. The universe was expected to display a pattern of harmony. The stars revolved in their courses, and astronomers predicted what next would happen overhead. Thus, astrology was influential on people’s lives as they believed the positions and the movements of the stars could foretell and affect events on Earth. In that period the human body was thought to be a miniature representation of the universe as a whole. The parts of the body were linked to the planets and the signs of the zodiac. The things that happened in the universe, which was known as the “*macrocosm*”, were supposed to happen on a much smaller scale within the human body, the “*microcosm*” (McMurtry, 1998:65).

JULIUS CAESAR

The first play which is to be examined, *Julius Caesar*, has many elements that could be considered as supernatural, ranging from dreams and visions to prophecy and ghostly visitations. Besides, there are superstitions and omens. At the very beginning of the play, in Act I, scene ii, an example of superstitions and prophecies starts with Caesar who is coming back to Rome with his wife Calphurnia, Antony and many other men. Here Caesar is seen as a superstitious person with his order to his wife first:

“*Calphurnia !/.../ Stand you directly in Antonio’s way / When he doth run his course. Antonio!* (Act I, scene ii 1-4.). Then, he talks to Antonio: *Forget not in your speed, Antonio, / To touch Calphurnia; for our elderly say, / The barren, touched in this hold chase, / Shake off their sterile curse*” (Act I, scene ii 6-9).

It is the Lupercalia which was an annual Roman festival held on 15th February to honour Faunus, the god of fertility and forests. Many noble youths run up and down through the city naked. It is for sport and laughter and when they meet someone on their way they strike them with shaggy thongs. Many women also purposely get in their way, and like children at school present their hands to be struck, believing that the pregnant will thus be helped in delivery and the barren to pregnancy (Schindler, 1970: 136). As Caesar does not have a child and he thinks Calphurnia is barren, he wants her to touch Antonio while he is running.

However, Caesar, who pretends to be a superstitious person in this running scene, does not care about the Soothsayer’s prophecy. The Soothsayer shouts to Caesar from the crowd: “*Beware the Ides of March!*” (Act I, scene ii 18). Caesar laughs at the Soothsayer without letting him explain himself, and says: “*He is a dreamer, let us leave him*”. (Act I, scene ii, 24) Caesar believes that he is more powerful than fate, and for that reason here he seems that he does not believe in superstition, which later costs him his life. Yet, when Brutus and Cassius meet in Brutus’s house, while they are discussing whether Caesar will go to the Capitol on that day, Cassius talks about Caesar’s beliefs in superstitions. He remarks: “*But it is doubtful yet / Whether Caesar will come forth*

to-day or no; / For he is superstitious grown of late, / Quite from the main opinion he held once / Of fantasy, of dreams, and ceremonies” (Act II, scene i, 194-197).

And when the day comes, Caesar sends a servant to the priests to learn their opinions before leaving the house in order to understand if the gods approved of some specific enterprise (Act II, scene ii, 5-6). Although he does not want to listen to the Soothsayer on that day, the condition of the weather and also Calphurnia’s cries in her sleep make him frightened. Caesar says: “*Nor heaven not earth have been at peace to-night. / Thrice hath Calphurnia in her sleep cried out, / “Help, ho! They murder Caesar!” Who’s within?*” (Act II, scene ii, 1-4.). Later the servant comes with the reply of the priests: “*They would not have you to stir forth today. / Plucking the entrails of an offering forth, / They could not find a heart within the beast*” (Act II, scene ii, 38-40).

However, interpretation of omens or prophecies is a very subjective issue and instead of taking this prophecy negatively, Caesar substitutes his own opinion: “*The gods do this in shame of cowardice; / Caesar should be a beast without a heart / If he should stay at home to-day for fear*” (Act II, scene ii, 41-43).

With his own interpretation Caesar believes that he has to go to the Capitol in order not to be named as a coward. Although he thinks that nothing will happen to him, the Elizabethan audience would be aware that Caesar really is going to die on the Ides of March, when they first hear the Soothsayer’s prophecy. They see Artemidorus while reading a letter which is written to warn Caesar for the second time in Act II, scene iii.

A warning of these sorts raises doubt and serves to increase the dramatic tension of the audience as they are familiar with such omens in real life.

Another important image that is used as a warning is the dream. First Calphurnia's dream which is full of violence and blood is told. Caesar tells of this dream to Decius: "... / Calphurnia here, my wife, stays me at home: / She dreamt to-night she saw my statue, / Which, like a fountain with an hundred spouts, / Did run pure blood; and many lusty Romans / Came smiling and did bathe their hands in it..." (Act II, scene ii, 75-80)

Although Calphurnia thinks this is a kind of warning and Caesar also agrees with her, after he hears Decius' interpretation, he changes his mind. For Decius, the dream is about the "re-viving blood" that Caesar's leadership bestows on Rome. (Act II, scene, ii, 85-90) As Caesar is represented to the countrymen as a character who is a total realist, who does not believe in superstition, he does not want people to think that he is weak and fears anything. Also, he thinks that if he were represented as a man who believes in superstition, he would not be the most powerful being in Rome, for there is something even bigger than him that controls his fate. In fact Caesar actually does believe in superstition because when Calphurnia told him about her dream, that he will die in the Senate the day after, he acts at first as if he does not believe anything at all and is confident, but when he later talks to Decius, he starts worrying about the dream, but after all convinces himself that it is just a dream and goes to the Senate. In her essay titled "Dream and Interpretation: *Julius Caesar*," Marjorie B. Garber defines Calphurnia's dream as one of the

cruxes of the play and she continues: "*By this time in the course of the drama an internal convention has been established regarding dreams and omens: whatever their source, they are true, and it is dangerous to disregard them. Shakespeare's audience would certainly have been familiar with the story of Julius Caesar, and such a collection of portents and premonitions would have seemed to them, as it does to us, to be infallibly leading to the moment of murder*" (1974: 53).

In her book titled *Dream in Shakespeare: from Metaphor to Metamorphosis*, Garber comments on the dreams from a Freudian perspective that such visionary dream figures are found in Shakespeare only in plays which are directly concerned with the psychological condition of the characters. In her book, in the discussion of the major tragedies the idea of the dream is grossly over-extended, by reliance on Freudian theory, to "encompass the entire world of the play", so that the tragic action starts in the consciousness of the character. (1974:73). Here especially the visit of Caesar's ghost to Brutus can be given as an example. After the murder of Caesar, he bears his crime on his conscience and cannot sleep, though he is visited by a ghost which seems to come from the dream state. "*Ghost: Thy evil spirit, Brutus. / Brutus: Why com'st thou? / Ghost: To tell thee thou shalt see me at Philippi / Brutus: Well; then I shall see thee again? / Ghost: Ay, at Philippi. / Brutus: Why, I will see thee at Philippi then*" (Act IV, scene iii, 281-286).

The audience can again guess earlier that Brutus will die in the battle in Philippi. During the battle, the conspirators die one by one with the sword they killed Caesar. So after that visit of the ghost,

Brutus thinks that it is Caesar whose spirit walks around and makes them die. He says: “*O Julius Caesar, thou art mighty yet! / Thy spirit walks abroad, and turns our swords / In our own proper entrails*” (Act V scene iii, 94-96).

Psychologically, this is the extension of Brutus’s guilt feelings. In his book titled *Shakespeare’s Julius Caesar*, Agarwalla also claims that the ghost of Caesar can serve as a visible symbol that shows the power of Caesar. “*The living Caesar dominates the first part, and his angry spirit controls the second. Again the ghost represents the ‘spirit of history’ and indicates that Caesar, the being of flesh and blood, may be struck down by the conspirators, but the trends originated by him are not thus to perish*”. (1995:46)

Another misinterpreted dream is seen by the poet Cinna: “*I dreamt to-night that I did feast with Caesar, / And things unluckily charge my fantasy. / I have no will to wander forth of doors, / Yet something leads me forth*” (Act III, scene iii, 1-4).

On seeing the dead Caesar in his dream at a feast, he is afraid at first but he cannot help going out that day. The dream and the ghost imagery of the play, which should, had it been rightly interpreted, have persuaded Caesar to avoid the Capitol, Cinna not to go forth and Brutus not to go to Philippi, is deflected by the characters of men, making tragedy inevitable.

Storms are another image that is used to reflect the chaotic atmosphere and foreshadow what will happen. It was a commonly held belief in Elizabethan times that events involving the powerful on Earth could have repercussions in the heavens. Elizabethans regarded physical science as mysteri-

ous manifestations of weather and climate with a hint of magical effects. Shakespeare drew on this traditional concept of the storm before the Ides of March. On that stormy night with the thunder and lightning there happen some strange things and Casca appears on the street, carrying an unsheathed sword. He tells Cicero: “*O Cicero, / I have seen tempests, when the scolding winds / Have riv’d the knotty Oaks; and I have seen / Th’ ambitious ocean swell and rage and foam, / To be exalted with the threat’ning clouds. He further says: “A common slave, you know him well by sight, / Help up his left hand, which did flame and burn / Who glaz’d upon me, and went surly by, / ... / ... / When these prodigies / Do so conjointly meet, let not men say, / These are their reasons, they are natural.” Calphurnia talks about them: “... / A lioness hath whelped in the streets, / And graves have yawn’d and yielded up their dead; / Fierce fiery warriors fight upon the clouds / In ranks and squadrons and right form of war; / Which drizzled blood upon the Capitol; / The noise of battle hurtled in the air; / Horses [did] neigh, and dying men did groan, / And ghosts did shriek and squeal about the streets. /...” (Act II, scene ii, 13-25).*

Thus a bond or connection has been established between the natural and human worlds. The commotion in nature is accompanied by commotion in the human world. Thus all these supernatural signs illuminate the course of coming events, but they do not direct or determine them.

Cassius thinks himself as a very rational man and he tells Casca that he is not afraid of the storm and the things which happen around and also he believes that all these are in favour of them.

(Act I, scene iii, 126-130). However, he begins to regard omens in a different light. When Cassius goes to Philippi, two mighty eagles follow him. First of all, he interprets this in a positive way. He talks to Messela and he explains his opinion has changed: “*You know I once held Epicurus strong, / And his opinion; now I changed my mind, / And partly credit things that do presage*” (Act V, scene i, 76-78).

“*Since the eagle was a symbol of Rome and a high-ranking bird in the hierarchical order of creation, this visitation was seen in a positive light.*” (McMurtry, 1998:73) However, the omen changes as the birds have flown away and instead of them ravens, crows and kites come.

MACBETH

The second play which is examined in order to reveal the important roles of supernatural elements, superstitions and prophecies is *Macbeth*. The play starts in a battlefield on a stormy with thunder and lightning. The thunder is a symbol of darkness and gives the audience the first impression that the play will not be ordinary. Then three witches who call themselves “The Weird Sisters” appear. They always appear in thunder and then they vanish mysteriously. They play a prophetic role, and, at the beginning of the play, inform the audience that they are to meet with Macbeth. From the beginning, then, their existence outside of the imaginings of any of the other characters is established. The witches appear in scenes where no other characters are present, and therefore can be seen to have an independent existence.

On their first meeting with other characters, the Weird Sisters are seen not only by Macbeth, but also by Banquo. Banquo is not sure about their form, so he asks whether they are spirits, proclaiming that they do not look like “*inhabitants o’ th’ earth,*” (Act I Scene iii. 39). Both Banquo and Macbeth take the prophecies of the witches seriously although they do not understand the nature of them. Banquo thinks whether they are imaginary or not. Macbeth knows that they will disappear with the thickening mist, and when they do, comments that “*what seemed corporal, melted, / As breath into the wind.*” (Act I Scene iii 79-80) Once they have disappeared, Banquo questions whether he and his companion have been subject to an illusion: “*Were such things as do speak about? / Or have we eaten on the insane root / That takes the reason prisoner?*” (Act I Scene iii. 81-3).

First, both Banquo and Macbeth are suspicious about the existence of the witches and they question themselves if they are the creation of their imagination. However, then, with their utterances to the witches it can be said that they persuade themselves that their imagination is the indicator of a part of reality. Banquo says they are the “*“instruments of darkness,*” (Act I Scene iii 124) and for Macbeth they are “*supernatural soliciting.*” (Act I Scene iii 129)

In fact, the reason why Banquo thinks that they symbolize evil is the representation of the idea about witches in the Elizabethan and the Jacobean period. In the beginning of the 17th century, the English people still believed in a great variety of evil spirits, who disturbed the order of nature. Stephen Greenblatt focuses on this

in his book entitled *Will in the World* in chapter eleven. Greenblatt emphasizes King James's anxiety about witches and apparitions were no laughing matter because he believed that witches exist and are a significant danger to the whole realm (2004:242-343). Also, an act passed in 1604 against witchcraft in which all practices of "witchcrafts, enchantments, and sorceries" were fully decided to be punished by death, and not only the appliers but also believers were to be punished (2004:243). In his article titled 'Drama and Society' Michael Hattaway also says single women were sometimes looked upon with suspicion. It was mainly single women who were accused of being witches by their neighbours. A woman called Elizabeth Sawyer was executed as she was accused of being a "real witch". He says "Elizabethan witchcraft prosecution generally derived from accusations of evil practices (malefice)..." (eds. Hattaway and Braunmuller, 1990:115). That's why Banquo equates these Weird Sisters with evil.

When *Macbeth* is compared to *Julius Caesar*, it is possible to see a similar beginning with a prophecy. In *Macbeth*, instead of a Soothsayer, three witches take their place. Although Julius Caesar does not believe in the Soothsayer's prophecy, Macbeth considers what the witches say a lot. Besides, Macbeth himself takes part in the realization of the prophecy. Before he reaches his house, two of the prophecies come true. Macbeth becomes the Thane of Cawdor in an unexpected time. Macbeth is quite overwhelmed when he hears that he is now the Thane of Cawdor. However, almost immediately, he starts thinking about how to bring about his rule as king. "{Aside} Two truths are told, / As happy

prologues to the swelling act / Of the imperial theme.—I thank you, gentlemen. / {Aside} This supernatural soliciting / Cannot be ill, cannot be good. If ill, / Why hath it given me earnest of success, / Commencing in a truth? I am the thane of Cawdor. / If good, why do I yield to that suggestion / Whose horrid image doth unfix my hair / And make my seated heart knock at my ribs, / Against the use of nature? Present fears / Are less than horrible imaginings; / My thought, whose murder yet is but fantastical, / Shakes so my single state of man that function / Is smothered in surmise; and nothing is / But what is not" (Act I scene iii 127-141).

Macbeth wants Duncan's downfall and he believes that he has to take part in to realize it. For him the only way to make the witches' predictions come true is to act on his urges. When Macbeth explains this prophecy to Lady Macbeth, her greediness and cruelty increases and she encourages him to kill the king in his visitation to their house. Lady Macbeth tries to persuade Macbeth to murder Duncan. Throughout Act I, scene v, there are many speeches in which she tries to convince him. "Glamis thou art, and Cawdor; and shalt be / What thou art promised. Yet do I fear thy nature; / It is too full o' the milk of human kindness / To catch the nearest way. Thou wouldst be great; / Art not without ambition, but without / The illness should attend it. What thou wouldst highly / That wouldst thou holily; wouldst not play false, / And yet wouldst wrongly win. / Thou 'dst have, great Glamis, / That which cries, / "Thus thou must do, if thou have it" / And that which rather thou dost fear to do / Than wishest should be undone. / Hie thee hither, / That I may pour my spirits in thine ear, / And chastise

with the valor of my tongue / All that impedes thee from the golden round, / Which fate and metaphysical aid doth seem / To have crowned the withal” (Act I scene v 14-29).

Lady Macbeth believes that although there is a prophecy, in order to realize it Macbeth should take part in the action. This belief is what drives Macbeth and his wife during the first two acts of the play. Although they feel that they need to make some effort, they do not seriously consider the possibility that the predictions would be realized without any effort.

In addition to the witch figure, symbolic images are presented in the play. The day before Julius Caesar is killed, the stormy weather and extraordinary things in the streets are like warnings. In Macbeth the same things happen when Macbeth decides to kill Duncan at night. Everybody witnesses that nature is in turmoil and the unnatural is happening. Lennox explains: *“The night has been unruly: where we lay, / Our chimneys were blown down, and, as they say, / Lamentings heard i th’air; strange screams of death / And prophesying with accents terrible / Of dire combustion and confus’d events, / New hatch’d to th’woeful time. The obscure bird / Clamour’d the livelong night. Some say, the earth / Was feverous and did shake (Act II scene iii 49-56).*

All these strange events foretell something bad will happen. After Lennox’s description of the night, they learn of the murder of Duncan by Macduff. In Act II Scene iv, the same night is talked about by an old man and Ross. For instance, they talk about an owl that kills a falcon, and Duncan’s horses eat one another. This chaos,

arisen in nature, forecasts the upcoming trouble for Scotland.

Another important warning is the vision of a dagger that Macbeth sees before he kills Duncan. When the dagger appears to Macbeth he immediately questions its reality, being unsure of its real existence than he is of that of the witches. *“Is this dagger which I see before me, / The handle toward my hand? / Come, let me clutch thee: / I have thee not, and yet I see thee still. / Art thou not, fatal vision, sensible / To feeling as to sight? / Or art thou but / A dagger of the mind, a false creation, / Proceeding from the heat-oppressed brain? / I see thee yet, in form as palpable / As this which now I draw” (Act II scene i 33-41).*

As with the witches, the appearance of the dagger reflects the thoughts in his mind, for he had been contemplating murder with the use of such a weapon. Macbeth can definitely conclude, though, that *“There’s no such thing,”* (Act II scene i 47) he has imagined the existence of the dagger, which appeared only to him. Later he also sees blood on the dagger. The reason for this hallucination is his inner conflict. Following the murder of Duncan, Macbeth is again disturbed by a phenomenon that only he is the subject of: he hears voices accusing him of his crime. Lady Macbeth must reassure him that his imagination is responsible, for he is thinking too much of his deed.

Ghostly visitations are another way of revealing the inner conflict of the character. In *Julius Caesar*, after Brutus and his friends kill Caesar, Brutus sees Caesar’s ghost that brings the message of death in the battlefield. In *Macbeth*, after Macbeth makes Banquo kill, he sees his ghost.

When the ghost of Banquo appears and sits in Macbeth's seat, it is only Macbeth who can see it. Lady Macbeth both equates his "vision" with that of the dagger, which she explains as products of his imagination as a result of the fear. Macbeth, however, believes the ghost of Banquo is real. When it appears a second time, he is afraid and calls it imaginary, an "*Unreal mock'ry.*" (Act III scene iv 107) However, when the ghost disappears, and he is himself again, he believes in its reality and cannot understand why his guests can remain calm. However, others cannot see it. Macbeth also wants to see and arrange a meeting with the witches to again to get further knowledge about the events of the future. Unlike Caesar, Macbeth is a superstitious character and he believes in the prophecies of witches. So in order to learn what will happen next, he looks for them. With the help of apparitions, witches tell him about his future and the last prophecy is: "*Be lion-mettl'd, proud, and take no care / Who chafes, who frets, or where conspirers are. / Macbeth shall never vanquish'd be until / Great Birnam Wood to high Dunsinane Hill / Shall come against him*" (Act IV scene i 89-93).

The apparitions prophesy that no human born of women can kill Macbeth ever, and he would not be killed unless Birnam Wood would come closer to his fort. He is so sure that it would not happen. However, the soldiers of the opposite side hide under the leaves of the forest, and this makes him think that the forest itself is moving towards him, and he loses all his hope and courage to fight further.

It is clear that what the prophecies foretold was half-truth to destroy Macbeth. The ambiguity they

create in Macbeth's mind remains throughout the whole play. Ambiguity, or conflict between appearance and reality, is one of the key themes in this tragedy. This ambiguity is created by using witches, apparitions and some images like dagger and storm. Especially, the witches know that Macbeth is an ambitious man who just needs a spur in order to rouse his ambition and let it develop fully to achieve his end. They show him what he wanted to see. They tell him what he wanted to hear. Their prophecy awakens his inner demon and Macbeth is thus deceived.

In his book titled *O'Neill's Shakespeare*, Norman Berlin gives O'Neill's ideas on ghosts that Shakespeare uses in his plays. He says when Shakespeare uses a ghost it is to show the other world, beyond death, which has an important effect on what is happening to the protagonist in this world.

When ghosts appear on stage in Shakespeare, those visited will soon die. The early ghosts of Shakespeare who appear in mechanical fashion at Bosworth Field in Richard III, the ghost of Julius Caesar appearing to Brutus, the ghost of Old Hamlet giving his son a deadly mission, the ghost of Banquo sitting in Macbeth's seat – all bring death on stage, all forebode the deaths of the protagonists. In Shakespeare these ghostly figures are strongly connected to the important Elizabethan theme of revenge (1993:24).

HAMLET

The last play to be examined is *Hamlet* which includes a ghost in it. In fact, except the apparition of the ghost, it is not possible to see too any supernatural elements or prophecies. However,

as the visitation of the ghost is at the beginning of the play and it affects the course of the play, it has a great importance. In the book titled *Shakespeare's Hamlet in the Movies: The Perception of Hamlet's Ghost in Zeffirelli, Kozintsev and Olivier* Melanie Bobik talks about the Elizabethan perception of ghost. The majority of Elizabethans believed in ghosts and was very much afraid of them. Due to the unclear opinion whether a ghost was to be seen as good or bad, the presentation of such an apparition on stage was an effective means to create attention and excitement. A ghost would always raise the question what kind of spirit it might be. Officially, Elizabethans had to obey to the Church of England who labelled almost all ghosts evil. (2002:7) In his book titled *Understanding Hamlet: A Student Casebook to Issues, Sources and Historical Documents*, Richard Corum states that for early modern Catholics, five kinds of apparitions operated in the everyday world virtually on a daily basis: (1) angels from heaven, (2) ghosts of the dead temporarily returned from purgatory, (3) demons from hell disguised as ghosts of dead persons, (4) ghost-hallucinations in the minds of the mad, and (5) ghost-frauds perpetuated by criminals. (1998:115)

Corum then adds that Protestants reduced this Catholic array to the last three, deciding in the first place that God no longer needed to use angels to send messages from heaven since he communicated with his true believers directly through the medium of the Holy Ghost, and in the second, that since purgatory does not exist, neither do purgatorial ghosts. (1998:115)

Hamlet starts with the strange behaviour of Francisco and Bernardo. They have seen a ghost while it is walking along the walls of the castle twice. This ghost looks exactly like the old king, Hamlet's father, who has just died. Hamlet's friend, Horatio, sees the ghost too and decided that he will ask Hamlet to come and see it. This is a very exciting beginning to a play as it includes fear, mystery and a ghost. The ambiguous role of the apparition in the drama reflects the general confusion about spirits in Elizabethan time. Throughout the play, the ghost appears in different time and it only wants to talk to Hamlet. For some critics it can appear as an illusion, a foreshadowing danger to Denmark, a spirit returning from the grave because of a task left undone, a spirit from purgatory sent with divine permission, and a devil who assumes the form of a dead person to lure mortals to doom. While *Hamlet* is chiefly concerned with this last possibility, each of these perspectives are put to the test at some point in the play. (Corum, 1998:124)

In Act I scene iv, the ghost reappears when Hamlet, Horatio and Marcellus are together and Horatio sees it first and understands that it wants to talk to Hamlet. When they are alone in Act I scene v, the ghost tells Hamlet that it is the spirit of Hamlet's father, murdered by Claudius. The ghost accuses of Claudius for seducing Gertrude and calls for Hamlet because he wants Hamlet to take the revenge of his death but not to harm Gertrude. Then the ghost disappears. When Horatio and Marcellus appear, Hamlet repeatedly orders them to swear that they will not reveal what they have seen. Hamlet vows to take the revenge, but later expresses doubt about the ghost's identity because he thinks that it could be a devil ap-

pearing in his father's form to tempt him to sin. This reaction characterizes his attitude toward the ghost until the play scene (Act III scene ii). When he sees Claudius' reaction toward the play, Hamlet understands that what the ghost told him is true. Hamlet's own uncertainty is mirrored in the critical debate about the nature of the ghost. Most critics agree that Shakespeare intended audiences to accept the apparition as the ghost of Hamlet's father, but some contend that it may be an illusion or a demon. Some critics argue that the ghost is in fact a devil whose object is to force Hamlet to kill himself by arousing his passion for revenge. Another interpretation is that the ghost is a hallucination seen by only a few characters.

The ghost makes a final appearance in Act III scene iv, shortly after Hamlet stabs Polonius, who has been secretly listening to a confrontation between Hamlet and Gertrude. The ghost reminds Hamlet that he has sworn to take revenge, and as they talk Hamlet expresses his regret that he has not yet acted against Claudius. The ghost then draws Hamlet's attention to Gertrude's amazement and urges him to assist her in her moral struggle. Gertrude claims to neither see nor hear the ghost, and this supports the critical interpretation that the apparition Hamlet describes to her is a symptom of his madness. Gertrude's apparent inability to see the ghost has led some critics to suggest that Shakespeare wanted his audience, too, to interpret the ghost as a hallucination.

Although the role of the ghost is interpreted differently by different critics, by using it as one of the characters, Shakespeare once proves his ability in using supernatural elements. The

ghost in *Hamlet* is the strongest one when it is compared to the ghost of Caesar and the ghost of Banquo as it affects Hamlet a lot and changes the flow of the play.

CONCLUSION

In conclusion, Shakespeare uses the supernatural in many different forms during the course of *Julius Caesar*, *Macbeth* and *Hamlet* to create an atmosphere and add drama tension and interest to the story. Many of the supernatural images which appear in the plays are based on the beliefs and superstitions of those around Shakespeare's time who would have gone to see his plays. The theme of supernatural forces and beings occurs at many different points during the plays in order to allow a common thread to be recognized by the audience. The supernatural imagery that Shakespeare uses can be interpreted at many different levels by members of the audience who would have ranged from royalty to working class. The elements like ghosts and witches are also crucial to the plot and they also have a more thematic part as well as they play an important role to go into the main characters' own dilemma.

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JULIUS CAESAR, MACBETH VE HAMLET'DE İMGELERİN, BATIL İNANÇLARLA DOĞAÜSTÜ UNSURLARIN VE KEHANETLERİN ÖNEMLİ ROLLERİ

Özet: Doğaüstü unsurlar, batıl inançlar, kehanetler ve imgeler her zaman okuyucunun, dinleyicinin ve seyircinin dikkatini çekmiştir. Bu sebeple, yazarlar, senaristler ve oyun yazarları daha çok bahsedilmek ve okunmak için bu unsurları kullanmaya çalışmışlardır ve günümüzde de hala kullanılmaktadırlar. Ama tarihte de insanların doğaüstü unsurların, batıl inançların ve kehanetlerin varlığına derinden inandıkları çağlar olmuştur. Elizabeth ve Jacobean Çağları oyun yazarlarının bu gibi unsurlar ve inançları izleyicilerine hayatı yansıtmak üzere oyunlarında yer verdikleri çağlardır. Shakespeare de oyunlarının daha ilginç olması için doğaüstü unsurları, batıl inançları ve kehanetleri eserlerinde kullanan çağın oyun yazarlarından biridir. Bu çalışmanın amacı imgelerin, batıl inançların ve kehanetlerin önemli rollerine Shakespeare'in *Julius Caesar*, *Macbeth* ve *Hamlet* adlı üç oyununda odaklanıp bu unsurları oyunlardaki ana karakterlerin nasıl farklı yorumladıklarını göstermektir. Bu unsurları oyunlarda tartışmadan önce Elizabeth Çağ'ında doğaüstü unsurlara, batıl inançlara ve kehanetlere bakış anlayışı ele alınmıştır. Dönem insanlarının bu unsurlara ne kadar çok önem verdiğinden bahsedildikten sonra *Julius Caesar* ilk ele alınan oyun olmuştur. Bu oyunda Kral Caesar 'ın batıl inançlara, doğaüstü olaylara ve kehanete ne derece inandığına ve bu inançların hayatını nasıl etkilediğine yer verilmiştir. Görünüşte batıl inançlara inanan bir kralın nasıl olup da kâhinin sözlerini dinlemeyip kendi istediği gibi yorumladığı gösterilir. Ayrıca görülen rüyaları da ilk başta dikkate alsa da yine kendince yanlış yorumları kralın hayatına mâl olur. Kralın ölümünden sonra görünen hayaleti gelecekte olacakların habercisi olur. Yine aynı oyun içerisinde fırtına, şimşek ve gök gürültüsü gibi imgelerin seyirciye oyunun akışıyla ilgili bilgi verdiği vurgulanır. İkinci olarak ele alınan oyun *Macbeth* de fırtına ve şimşek gibi imgelerle açılan ilk sahnesinde cadı gibi doğaüstü varlıklara yer verir. Kâhinin sözlerine kulak vermeyen Julius Caesar'ın aksine oyunun ana karakteri Macbeth, cadıların kehanetlerini dikkate alır ama fazla hırsı hayatını kaybetmesine sebep olur. Bu oyunda da hayalet unsuruna yine *Julius Caesar*'da olduğu gibi yer verilmiştir. Fırtına ve şimşek imgelerine ek olarak hançer de olacakların habercisi olarak kullanılmıştır. Son oyun olan *Hamlet* ise oyunun başında görünüp tüm oyunun akışını değiştiren hayalet unsurunun kullanımı açısından incelenmiştir. Sonuç olarak her üç oyunun da ortak noktası Shakespeare gerek dönemin atmosferini yansıtmak gerekse oyunlarındaki gerilimi arttırmak için doğaüstü olaylara, batıl inançlara, kehanetlere ve çeşitli imgelere eserlerinde yer vermiştir. O dönemde toplumda her bir doğaüstü unsurun, olayın ya da imgenin kendince bir yorumu olduğundan seyirci herhangi birini gördüğü anda oyunla ilgili yorumunu kolayca yapabilmıştır. Oyun içinde de olay örgüsünü oluşturmada önemli role sahip olan bu doğaüstü unsurlar karakterlerin ikilemelerini yansıtmalarında da katkıda buldukları yine bu üç oyun aracılığıyla gösterilmeye çalışılmıştır.

Anahtar Kelimeler: Shakespeare, Doğaüstü Unsurlar, Batıl İnançlar, Kehanetler, Julius Caesar, Macbeth, Hamlet.

ANALYSIS OF JOURNALS AND RESEARCHES ABOUT SPORTS SCIENCES IN THE WORLD AND IN TURKEY

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Abstract: This study is a content analysis consisting of access to the journals subjecting sports sciences within the scope of Science Citation Index (SCI) and Social Science Citation Index (SSCI), the article, citation and impact factor (IF) figures of those journals between 2006-2010, the annual based analysis of SCI and SSCI journals, their distribution and scope with respect to countries, the journals of sports sciences and problems of sports research in Turkey. The sources used are “web of knowledge” database, “ISI Citation Index” reports and the websites of the journals, Ulakbim databases, data from Turkish State Institute of Statistics, and literature information. **Method:** Data such as number of journals, number of articles, IF, number of citations, type of articles, number of sources are collected from JCR (Journal Citations Reports) sources published between 2006-2010. The scope of publication of the journals are coded adhering to the classification of the scopes they announce on their website with respect to the classifications stated in The Williams Sports Science Research Schedule (WSSRS) about “fundamental working fields” in sports sciences research. The journals of sports sciences in our country are scanned using Ulakbim social sciences database and the websites of the universities. Turkish sports sciences journals are searched for and the scientific publications analyzing the scope and problems of sports sciences research in Turkey are analyzed. **Conclusion:** The journals from USA take the greatest place in SCIE and SCI. England follows the USA. The SCI sports sciences journals increase every year in terms of their number, number of articles and citations, and IF values, although SSCI sports sciences journals also increase in terms of number and number of articles and citations, there is no linear increase in IF. When the scopes of the journals are analyzed, the result appeared was that the fields of sports sciences they selected were mostly physiology of exercise, physiotherapy, sports health and sports psychology. It is seen that the sports medicine journals constitute the largest portion of the journals in the indexes. A scientific journal from our country also takes place in these indexes other than that, there are five university sports sciences journals in the Ulakbim social branches database which is search-able within the international indexes.

Keywords: Sport Science, Scientific Journals, SCI, SSCI, Impact Factor

1. INTRODUCTION

The activity in sports and exercise sciences has been gaining pace especially during the last 30 years with the increase in academic programs and number of research (Reilly, 2008:349). Sports sciences are sustaining their fast development within the scientific realm. It is possible to understand this development from the changes in the sports sciences journals. The number of journals in the field, number of articles and impact factors have been increasing significantly especially in the latest years.

Science Citation Index (SCI) is a scientific index established by Institute for Scientific Information (ISI) and Eugene Garfield in the year 1960. The index which was later purchased by Thomson Reuters enterprise includes more than 3700 scientific and technical journals having a say in their fields. This index covers 25 sports sciences journals considered to be important in their fields. The expanded version of the index, Science Citation Index Expanded (SCIE), assesses more than 6650 journals in 150 disciplines. Another index stemming from SCI is Social Science Citation Index (SSCI). SSCI covers 2474 scientific journals and 50 disciplines. The journals taking place in these indexes are being renewed in every two weeks by assessing their publication standards, editorial contents, the international diversity of authors, number of citations, number of articles and impact factors.

The scientific journals are ranked with respect to performance and importance by calculating the Impact Factor (IF) values. As IF increases, the position of the journal within the index changes positively. But, since it is likely that the publica-

tions having scanning content will receive more citations, the IF values of the journals giving space to these publications will appear to be higher. This, in case, shows that IF can not be an evaluation criteria on its own. IF is determined with respect to the ratio of the citations made to the materials the journal published during the last two years to the number of pieces of material (Tsigilis et al, 2010). It presents a relative value as being the number of citations per article. For example, if “*Journal of Sport Science*” published 110 articles in 2005, and 108 articles in 2006 and those publications are cited 343 times in 2007; the 2007 IF value of the journal is calculated by the formula $IF = \frac{343}{110 + 108} = 1,573$. The IF values can be seen also as 5 yearly in JCR.

2. RESEARCH METHODOLOGY

The ISI Journal Citation Reports (JCR) data of the year 2010 (Web of Knowledge, 2012) were scanned and a total of 105 journals were found in the field of sports sciences. With respect to SCIE, the journals taking place in “sport science” category (80 journals) and with respect to SSCI, the journals found from the search done by the words “sport”, “exercise”, “physical activity”, “leisure”, “recreation” (25 journals) were taken into consideration. Although a total of 105 journals were found, 10 of those are present in both of the indexes. In the frequency distribution, a total of 95 journals were evaluated. The JCR values are evaluated on yearly basis and shown on Table 1.

The sport sciences study fields of the journals were formed by coding the words by which the editors state the scopes of the journals written on the web sites of the journals, adhering to the classification of *Primary Study Areas* in the sport

sciences studies presented in *The Williams Sports Science Research Schedule (WSSRS)* (Williams, 2005). *WSSRS* is an instrument developed for use in the content analysis studies in the sport sciences field (Tsigilis et al, 2010). According to the instrument, the primary fields of study in sports sciences are determined to be Biomechanics, Physiology, Nutrition, Psychology, Health (Medicine), Physiotherapy, Pedagogy (Education) and other fields(Williams, 2005). Physiotherapy and sport health are handled as being two different disciplines and sport injuries content were coded under physiotherapy scope; the studies about illnesses were coded under sport health (medicine) scope. Motor control and learning are considered under psychology (Williams and Kendall, 2007:193). As a result of the coding performed in this study, the fields leisure & recreation, sociology, management, technology and history are included in the “*other fields*” category.

Most of the journals accept publications in several fields. That is, the same journal can accept publications about sport physiology, recreation and also the ones about sport psychology. Therefore almost all of the journals are coded in more than one field. That is, the total coding number of a study field indicates by how many of the all SCIE and SSCI journals the field is covered.

3.FINDINGS AND DISCUSSION

The distribution of sport sciences journals taking place in SCI and SSCI with respect to the countries are as seen on *Table 1* and in *Figure 1*. Nearly half of the journals are from USA (47,4 %) and a great portion of those are publications of Human Kinetics. England has 22,1% of all the journals. Of the 25 journals of SCI (the version which is not expanded), 17 journals are from USA. Following USA, England has 4 journals.

Table 1. Journal numbers and percentages with respect to countries

Country	Num. Of Journals	Percent
USA	45	47,4
England	21	22,1
Germany	6	6,3
Holland	3	3,2
Italy	3	3,2
S. Africa	2	2,1
Poland	2	2,1
Australia	1	1,1
China	1	1,1
Denmark	1	1,1
France	1	1,1
Crotia	1	1,1

Irland	1	1,1
Spain	1	1,1
Sweden	1	1,1
Japan	1	1,1
Canada	1	1,1
Portugal	1	1,1
Turkiye	1	1,1
New Zeland	1	1,1
Sum	95	100

Figure 1. The distribution of journals with respect to countries vary between SCIE and SSCI.

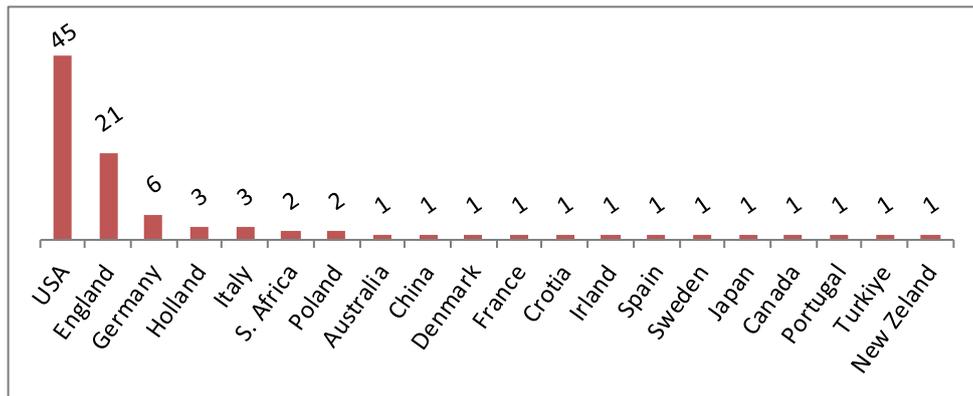


Table 2. The figures about SCIE and SSCI sport sciences journals, articles, sources, citations, IF, and semi-citations with respect to years.

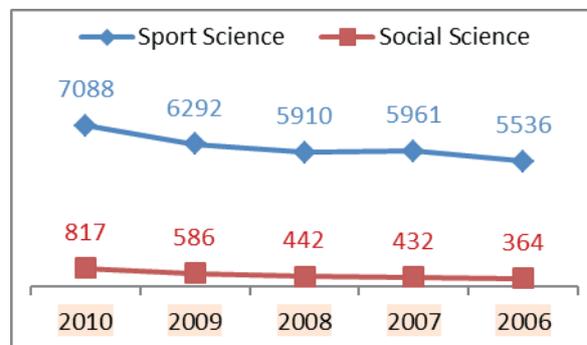
Science Citation Index Expanded(SCIE)										
	Number of Journals	Research Articles	Review Articles	Total	Article per Journal	Number of References	Reference Number per Article	Citation	Mean IF	Cited Half Life (Year)*
2010	80	6583	505	7088	88,6	248869	35,1	213794	2,131	8,0
2009	73	5847	445	6292	86,2	225908	35,9	188631	1,933	8,2
2008	71	5523	387	5910	83,2	207581	35,1	167649	1,829	8,0
2007	72	5553	408	5961	82,8	203034	34,1	149107	1,696	7,9
2006	73	5183	353	5536	75,8	184504	33,3	135671	1,640	8,1
Sum and Mean	369	28689	2098	30787	83,3	1069896	34,7	854852	1,846	8,0
Social Sciences Citation Index(SSCI)										
	Number of Journals	Research Articles	Review Articles	Total	Article per Journal	Number of References	Reference Number per Article	Citation	Mean IF	Cited Half Life (Year)*
2010	25	806	11	817	32,2			15332	0,931	7,5
2009	17			586	34,5			12348	1,021	8,3
2008	15			442	29,5			9804	0,944	8,4
2007	14			432	30,9			8442	0,857	8,1
2006	14			364	26,0			7921	0,862	8,2
Sum and Mean	85			2629	30,6			53847	0,920	8,1

*Semi-citation: Gives the median value of citations made on yearly basis. That is, fifty percent of all of the citations are from the sources before the “semi-citation” and fifty percent of them are from the source in the “semi-citation” year.

Table 2, shows the annual values of number, trial model articles, scanning model articles, total articles, articles per journal, total number of sources used, sources per article, total citations, mean impact factor and semi-citation of the journals belonging to sport sciences discipline in the SCIE and SSCI data bases.

Figure 2. The Total Article Number and IF figures of SCIE and SSCI Sport Sciences Journals

Total Article Number



Impact Factor

The every year increasing number of articles and citations leap out in both of the indexes. In the year 2006, 5536 articles were published in SCIE journals. This number is 364 in SSCI

journals. When it comes to the year 2010, the number reached to 7088 in SCIE journals and to 805 in SSCI journals. The mean IF values of SCIE journals raised from 1,64 to 2,131 in the 5 year period.

Table 3. The frequency and percentage of study fields within 95 journals.

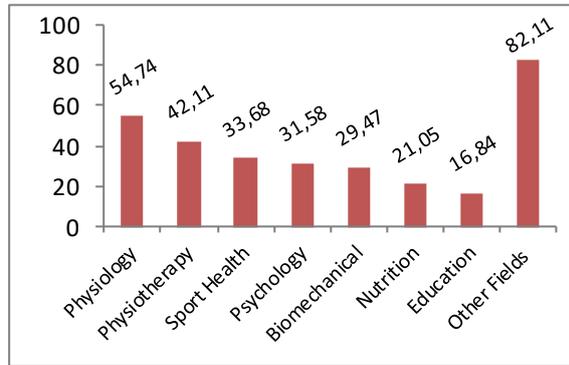
Study Fields		Frequency	Percentage
<i>Exercise Physiology</i>		52	54,74
<i>Physiotherapy</i>		40	42,11
<i>Sport Health</i>		32	33,68
<i>Sport Psychology</i>		30	31,58
<i>Biomechanical</i>		28	29,47
<i>Nutrition</i>		20	21,05
<i>Education</i>		16	16,84
*Other Fields	<i>Recreation-Leisure</i>	22	23,16
	<i>Sociology</i>	20	21,05
	Management	16	16,84
	<i>Sport technology</i>	11	11,58
	<i>Sport history</i>	9	9,47
*		78	82,11

Table 3, shows the frequency and percentage values of SCIE and SSCI journals covering the sport sciences study fields above. The ratios show how many of the 95 journals take the specific study field in their scope. The “Other fields” data shows the total of *recreation&leisure*, *sociology*, management, *technology* and *history* fields. That is, 78 journals out of 95 takes at least one of the fields of study stated as other fields in

their scope. The *Exercise Physiology* field was reported to be the field about which 52 journals out of 95 accepts publications and appeared to be the most prevalent study field by being covered by 54,74 % of the journals. *Physiotherapy*, *Sport Health (Medicine)* and *Sport Psychology* are other important study fields which most of the journals take into their scopes.

Figure 3. The Percentages of Journals With Respect to Study Fields

Scope of Journal (%)



Other Fields (%)

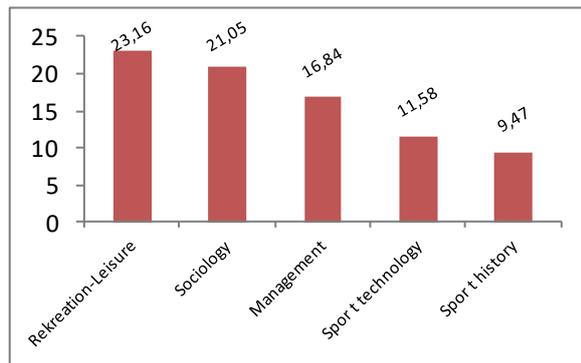


Figure 3 shows percentages of 95 accessed journals with respect to their study fields. It is seen that large majority of the journals take *Exercise Physiology* (54,74 %), *Physiotherapy* (42,11 %), *sport health* (33,68 %), *sport psychology* (%31,58), *bio-mechanics* (%29,47) into their journal scopes.

1.1 Sports Sciences Journals In Turkey

When the data collected in Turkish Scientific Publication Indications 2 (Akıllı et al, 2009) book prepared by TÜBİTAK Ulakbim which gives the opportunity to compare the number and impact

values of the scientific publications produced with an Turkish address with the average values of 44 countries, EU and 27 OECD countries, is analyzed the, it was calculated to exist 89.417 publications, 1.171.357 citations and 13,1 impact factor. Among the countries ranked, Turkey takes 23rd place with 517 publications, 1.611 citations and 3,12 IF value. USA has more than half of the publications in sports sciences with its 47.013 publications, 710.980 citations and 15,12 IF value (Akıllı et al, 2009).

In SCIE and SSCI, the only sports sciences publication belonging to our country is Journal of Sport Science and Medicine (The Journal of Sports Science and Medicine Free Electronic Journal, 2012) being published by Uludağ University Faculty of Medicine, Department of Sport Medicine. The 5 year IF value of this journal as of 2010 is 0,982. The number of materials published in 5 years is 442 and the number of citations to those materials is 434. The journal is at the 58th rank in SCIE Sport Sciences category in which 80 journals are included (Web of Knowledge, 2012). The other important journals in Sport Science field in our country are published in the data base of Ulakbim which is included in international journal criteria. Five of the 157 journals of this index publish in the field of sport sciences. These are the Physical Education and Sport Sciences journals of Atatürk, Niğde, Ankara, Hacettepe, and Selçuk universities (Ulakbilim Sosyal ve Beşeri Bilimler Veri Tabanı Dergi Listesi, 2012). Other than that, the following journals are available and accessible via internet.

Journal of Physical Education and Sport Sciences - Celal Bayar University

Journal of Sport Sciences – Mustafa Kemal University

Journal of Sport Sciences – Pamukkale University

Sport Sciences – Turkish Clinics

Sport Health and Medical Sciences Journal

Although the Sport Sciences Journal of Gazi University is one of the journals which has been published for a long time it has not got the facility of being accessible via internet.

During the literature search performed, a lot of publications analyzing the journals under the SCIE “sport science” category in terms of IF ranking or other ranking factors were accessed (Tsigilis, 2010, Hopkins, 2007, Craig and Christopher, 2011, Hopkins, 2009). The other widely encountered method of research about sport sciences journals is content analysis studies. These studies are about analyzing the contents of articles of a journal or a group of journals working in a specific field which had been published between specific years (Reilly, 2008, Thompson, 1996, Williams and Kendall, 2007, Nevill et al, 2008). In the study we performed, it was attempted to access all sport sciences journals included in ISI, SCIE and SSCI and about the changes in the journals, a wide analysis was presented by taking into account 5 yearly figures from two important indexes. Furthermore, it was attempted to determine the content field the journals cover intensively by examining their web pages.

Number of journals increase every year. Between the years 2009 and 2010, 7 journals joined the SSCI sport sciences journals. Between the years 2006 and 2011, the sport sciences journals in

SSCI increased by 11 journals. Therefore, the total number of articles increased from 364 to 817. But there were no changes in the articles per journal (average 30). In SCIE sport sciences journals, the number of articles per journal is 83.

The average number of articles and citations of SCIE journals have increased by 28,03% and 57,58% respectively, in 5 years. Having an increase in number of citations greater than that of articles caused the average IF values to increase. In SSCI sport sciences journals, the number of articles increased by 124,45% but the increase in number of citations was only 93,2%. naturally, the IF averages of SSCI journals did not increase.

In both of the indexes, the semi-citation years seem to be 8 years on the average. The semi-citation year is a term providing data about in how many years a journals received 50% of the citations it received totally (Asan, 2010). Taking into account the facts that this figure is found to be 8 years and the number of citations 8 years ago were not as high as in the last years, it can easily be said that the life span of the journals is nearly 20 years.

1.1 Contents Of The Sport Sciences Researches

In the study they performed, Williams and Kendall (2006), analyzed the profiles of the sport sciences researches carried out in Australia between the years 1983 and 2003 in terms of their branches, study fields, participant types, methodologies, data collection and analysis types. 37,3 % of all the studies were carried out on sport physiology, 19,4% on sport psychology, and 8,1% on sport medicine. Also in this study we carried out about the contents of the scientific journals similar re-

sults were obtained (Figure 3). Sport physiology takes the first place as it is the mostly covered subject of the journals. But when the patterns of the journals are analyzed, it is seen that most of them are sport health and sport medicine journals. Those journals have covered mainly medical topics such as orthopedics, pediatrics, sport injuries, clinical treatments, injuries of knee, shoulder, joint, physiotherapy, rehabilitation, psychology.

In an article about the analysis of sport researches, Journal of Sports Science was examined from its foundation to the date. According to the study performed by Nevill et. al. (2008), mostly cited articles are generally the ones in which the fundamental measurement tests arise. The most cited article was 20 meters multistage shuttle aerobic fitness test belonging to Leger et. al. in 1998. Besides that, several training methods and measurement protocols have been the mostly cited articles. Especially, the researches in the football branch have been intensified extensively. The studies in this subject can be collected under the headings of skill selection methods, skill and measurement tests, injuries, football management, spectator psychology. After 90's, the articles arising with the match analysis and the statistical interpretation of the data related with these analysis are quite much in number (Nevill et. al. 2008).

In his study about the characteristics of the articles submitted to international journals from Turkey, Tuncel (2008), has asked for the opinions of the editors about the materials coming from Turkey with open ended questions sent to the science citation index (SCIE) journals. Three editors replied but one stated that she has not received any researches from Turkey. About the the char-

acteristics of the articles sent by researchers, the editors stated that experimental studies are not given enough space, there is no fluent expression since the mother tongue is not English and the quality of the research decreases since the aim can not be stated clearly, and that they are having difficulty in understanding the research (Tuncel, 2008). Regarding the question that especially in which parts of the articles the problems arise, the editors replied that the data obtaining and analyzing processes are not given comprehensive space in the method part, most of the time the appropriate method to meet the aim/questions of the research is not used. Furthermore, they emphasized that some of the researches do not coincide with the journal mission. They stated that the most serious problem of the articles are that they are not innovative enough to contribute to the international literature and said that the most important characteristic of an international publication is that it provides an innovative contribution to the existing theoretical frame. The editors replied to the question of what their suggestions are for the Turkish researchers as reading lots of foreign articles to understand the nature of the research, continuously following the related literature, to carry out researches contributing to the theoretical frame besides the presentation of processes in Turkish sports and obtain a team mate whose mother tongue is English (Tuncel, 2008).

As a result, under the light of these information, it is considered to be important to find answers to the following questions for the improvement of sport sciences in our country.

- In which fields the sport researches are concentrated?

- Which fields are deficient in sport researches?
- Can the sport researches about performance and training be implemented in practice?
- To what extent do the trainers, sport managers and athletes benefit the sport researches?
- What are the fundamental deficiencies in sport researches in our country.
- Do our publications have enough originality?
- Are our publications enough in providing innovations to the field?
- Are the methods used in our publications parallel with the sport world?
- In what way the conditions of laboratories and facilities used affect the researches?

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DÜNYA VE TÜRKİYE'DEKİ SPOR BİLİMLERİ DERGİLERİNİN VE ARAŞTIRMALARININ İNCELENMESİ

Özet: Bu çalışma, Science Citation Index (SCI - Bilimsel Alıntılanma İndeksi) ve Social Science Citation Index (SSCI - Sosyal Bilimler Alıntılanma İndeksi) kapsamındaki spor bilimlerini konu alan dergilerin bulunması, bu dergilerin 2006-2010 yılları makale, alıntılanma ve etki faktörü(IF – Impact Factor) rakamları, SCI ve SSCI dergilerinin yıllara göre analizi, ülkelere göre dağılımları ve kapsamı, Türkiye'deki spor bilimleri dergileri ve spor araştırmalarının sorunları konularını araştıran bir içerik analizidir. Kaynak olarak “web of knowledge” veritabanı, “ISI Citation Index” raporları, dergilerin internet sayfaları, Ulakbilim Veritabanları, Devlet İstatistik Kurumu verileri ve literatür bilgileri taranmıştır. **Yöntem:** Dergi sayısı, makale sayısı, IF, alıntılanma sayısı, makale türü, kaynak sayısı gibi veriler 2006-2010 yılları içerisinde yayınlanan JCR(Journal Citations Reports) kaynaklarından derlenmiştir. Dergilerin yayın kapsamı ise, internet sitelerinde belirttikleri dergi içeriklerinin, The Williams Sports Science Research Schedule (WSSRS)'de belirtilen spor bilimleri araştırmalarında “temel çalışma alanları” sınıflandırmasına bağlı kalınarak kodlanmıştır. Ülkemizdeki spor bilimleri dergileri Ulakbilim sosyal bilimler veritabanından ve üniversitelerin internet sayfalarından taratılmıştır. Türk spor bilimleri dergileri araştırılmış, Türkiye'de spor bilimleri araştırmalarının kapsamı ve sorunlarını inceleyen bilimsel yayınlar incelenmiştir. **Bulgular ve sonuç:** SCIE ve SCI içinde ülke bazında en çok ABD kaynaklı dergiler bulunmaktadır. ABD'yi İngiltere takip etmektedir. Yalnız SSCI dergilerde ABD dergilerin %48, İngiltere %36'sına hakimdir. SCIE' de ise bu oran % 48,8' e % 17,5'dir. SCI spor bilimleri dergileri her sene sayı, makale ve alıntılanma sayısı, IF değerleri bakımından artmaktadır, SSCI spor bilimleri dergilerinde sayı, makale ve alıntılanma sayısı artmasına rağmen ortalama IF'de doğrusal bir artış yoktur. 2006 yılında SCIE dergilerde 5536 makale yayınlanmıştır. Bu sayı SSCI dergilerde 364'tür. 2010 yılına gelindiğinde rakam SCIE dergilerde 7088 ve SSCI dergilerde 805'e ulaşmıştır. Dergilerin kapsamı incelendiğinde seçtikleri spor bilimleri alanlarının ağırlıklı olarak egzersiz fizyolojisi, fizyoterapi, spor sağlık ve spor psikolojisi olduğu sonucu çıkmıştır. Egzersiz Fizyolojisi çalışmaları 95 derginin 52' sinin yayın kabul ettiği alan olarak belirtilmiş ve dergilerin % 54,74'ünün kapsamına alınarak en yaygın çalışma alanı olmuştur. Fakat dergilerin yapıları incelendiğinde, büyük çoğunluğunun spor sağlık ve spor hekimliği dergileri olduğu görülmektedir. Türkiye Bilimsel Yayın Göstergeleri kitabına göre üretilmiş bilimsel yayınların sayısı ve etki değerlerine bakıldığında Türkiye 517 yayın, 1.611 atıf ve 3,12 IF değeri ile 23. sırada yer almaktadır. ABD 47.013 yayın 710.980 atıf ve 15,12 IF değeri spor bilimlerinde dünya yayın sayısının yarısından fazlasına sahiptir. Yapılan alıntılar incelendiğinde çeşitli antrenman metodları ve ölçüm protokolleri çok fazla alıntı yapılan makaleler olmuşlardır. Ülkemizden spor bilimleri adına bu indekslerde yalnız bir bilimsel dergi mevcuttur. Bunun dışında uluslararası indekslerde taranabilen Ulakbilim sosyal alanlar veritabanında beş üniversite spor bilimleri dergisi bulunmaktadır. Ülkemizde yayınlanan yayınların yurtdışında yeterliliği ve kabulü yeterince üst seviyeye ulaşamamıştır. Bu sorunun kaynağına yönelik araştırmalar, eksikliğin deneysel çalışmaların azlığı, dil yetersizliği ve araştırma amaçlarının yeterince ortaya konulamamasından kaynaklandığını göstermektedir. Bu bilgiler ışığında, çalışma sonunda hazırlanan soruların yanıt bulmasının, spor bilimleri alanında gelişim için önemli olduğu düşünülmüştür.

Anahtar Kelimeler : Spor Bilimleri, Bilimsel Dergiler, SCIE, SSCI, Etki Faktörü

THE IMPACT OF ORGANIZATIONAL CULTURE AND LEARNING CAPABILITIES ON THE EFFECTIVENESS AND THE PERFORMANCE OF CROSS BORDER ACQUISITIONS

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Abstract: The impact of culture on the success of mergers and acquisitions has been investigated in previous research. However, the impact of organizational culture and the learning capabilities of organizations on the success and performance of the post-acquisition organizations has not been a focus of previous studies. After 2004, foreign investors showed strong interest in the Turkish banking sector until the world financial crisis in 2009 and increased their share up to 50% of banking assets in this period. While some of the banks acquired in Turkey have been successful, others have shown poor performance and changed hands again, leading to the emergence of a significant experimental field for the present study. In this study, factor analysis, Pearson correlation analysis and SEM model methods have been used to examine the impact of Denison's organizational culture traits (involvement, consistency, adaptation, mission) and organizational learning capabilities (experience, dialogue, openness, participative decision-making) as experimental in Chiva et al. on successful business performance after acquisition through synergy. The research has shown that successful business performance leads to better financial performance as well as an efficient acquisition. It has also been revealed that a strong organizational culture together with the synergy created by organizational learning capabilities have a significant impact on the efficiency and success of cross border acquisitions.

Keywords: Organizational Culture, Organizational Learning Capabilities, Cross Border Acquisition, Business Performance, Financial Performance, Synergy

1. Introduction

After the 1980s, many institutions preferred acquisition led growth strategies. This trend first started with domestic acquisitions and then, as a result of the globalization of companies, cross border acquisitions became popular. The general view in the literature is that approximately 50% of these cross-border acquisitions did not bring the desired success and the desired value added could not be created for both institutions and

shareholders. This study proposes that cultural traits and learning capabilities of the organizations are important for the success of cross-border acquisitions and should be taken into account by leaders and managers.

Most previous studies have focused on the strategic and financial issues in the period after acquisition and merger. The impact of human-related factors on the failure of the acquisitions has been ignored within this narrow approach. These factors can be

listed as leadership, willingness to change, and organizational and cultural integration. Acquisition or merger is a strategic option for firms that increase competitive advantage, because firms can strengthen and enhance their position by learning and accessing new resources. There are not so many theories that explain the organizational and cultural integration in relation to the merger of two companies (Waldman & Javidan, 2009).

Stahl and Mendenhall mention that socio-cultural integration processes, knowledge transfer and learning are among the neglected topics in mergers and acquisitions (Stahl & Mendenhall, 2005). Evans and Pucik, on the other hand, state that cultural integration is among the difficulties faced in mergers and acquisitions and that learning and knowledge transfer are the most promising objects of study for future research (Evans & Pucik, 2005).

According to Schein, culture is important in four essential situations: when a new manager joins a company, when a company acquires another company, when the activities of different function groups are coordinated and when a manager encounters a fundamental difference in the corporate strategies and practices (Christensen, Clayton & Khristin, 2006).

Although several studies have been conducted on cultural harmony, the role of culture and the integration process have not been examined enough. According to Weber, socio-cultural integration plays a key role for the success of acquisition (Lodorfos & Boateng, 2006). Stahl and Voigt also emphasize that in order to examine the impact of cultural differences on performance and to open the black box, the “integration process” and the

“managerial practices” that lead to the success or failure of acquisitions should be duly considered (Stahl & Voigt, 2005).

If an organizational culture is formed during a certain period of time and expresses the shared meanings, achievement of cultural harmonization plays an important role for the success of acquisitions and mergers. However, cultural congruence does not automatically lead to success; managers are still responsible of performing the necessary tasks (Caretta, Farina & Schwizer, 2007). The most important result obtained in the study by Child et al. is that the management practices after the merger definitely affect the post-acquisition performance (Child, Faulkner & Pitkethly, 2001).

As a result of the qualitative study conducted on the foreign acquisitions in England, Pitkethly et al. (2003) have revealed that cultural differences are not enough for decision-making in terms of the success of acquisitions and the post-acquisition integration should be examined as a multiple dimension (Pitkethly, Faulkner & Child 2003).

The meta-analysis carried out by King has demonstrated that acquisitions or mergers does not have a positive or significant impact especially on the performance of the acquired institution and that they even have a slightly negative impact thereon. According to King, one of the reasons for this is that the moderating or mediating variables are ignored (King, Dalton, Daily, & Covin, 2004). Björkman and Stahl (2007) concluded that the mediating variables that have yet to be determined, affect the result and suggested further work on the issue (Bjorkman, Stahl & Vaara, 2007).

The high failure rate in cross-border mergers and acquisitions has attracted the attention of management science and the studies have tended to focus on cultural differences and, the degree of harmony between national or organizational culture as the reasons leading to failure without reaching a general conclusion. In the literature review, it has been observed that there are also studies about the impact of organizational culture and learning capabilities on performance. The relationship between organizational culture and organizational learning capabilities has been examined in a small number of studies; however the impact of these on acquisition has not been focused on. The impact of culture on acquisition has often been investigated in terms of cultural harmony, cultural differences and acculturation and different results were obtained. Rather than the impact of differences on the success and failure of acquisition, we assume that the result depends on the way the acquisition and integration are managed and whether or not the desired synergy is achieved. We also assume that strong cultural traits and especially the adaptation capability of an organization are important for success and the main objective of the present study is to test this assumption.

The ownership changes in the Turkish banking sector have provided us with significant data to conduct an experimental study and test our hypotheses. In 2010, the annual volume of M&As in Turkey reached \$29 billion with 35 of these mergers and acquisitions accounting for \$14.6 billion of the total 35% of these acquisitions were carried out by foreign investors. The acquisition of Oyak Bank by ING Bank for \$2.7 billion in 2007 was the biggest transaction of that year. Similarly,

in 2012 BBVA acquired a 25% stake in Garanti Bank for \$5.8 billion, which had previously been acquired by GE, and this event again made a bank acquisition the biggest transaction of the year (Deloitte Turkey, 2011, Annual Turkish M&A Review 2010).

Beginning in 2004, Turkish banks have increasingly been the object of foreign bank acquisitions. In particular, the decline in nominal interest rates and inflation raised competition in the banking sector and cost issues came to the fore. After the 2005 stand-by agreement with the IMF, new regulations were implemented covering banking, tax reform and social security. The opening of negotiations with the EU in December 2004 and the privatization policies increased the interest of foreign capital in Turkey and foreign capital entered the market via bank acquisition, block acquisition and acquisition of shares in the ISE (Apak & Tavşancı, 2008).

2. Theoretical framework and hypotheses development

Culture is the values and beliefs that form the basis of an organization, represent the management method, the managerial practices and behaviors and reinforce the basic principles. Thus, as the starting point of the organizational effectiveness of cultural theory, values, beliefs and social system should be evaluated as the main sources that coordinate and motivate the activities (Denison, 1997).

The literature suggests that organizational culture directly affects performance and effectiveness (Cameron & Quinn, 2006, Yilmaz & Ergun 2008). For successful acquisitions and mergers,

the organizational culture should be properly evaluated (Ferguson, 2003).

[Figure 1..]

H1: Organizational culture traits (adaptability, mission, consistency, involvement) are positively associated with the effectiveness of the post-acquisition's business performance.

Although there are studies about both the negative and positive effects of cultural distance, experimental support and research seems to be insufficient. In order to examine the relationship between cultural distance and performance, first the role of integration capabilities should be understood. The said capabilities are the practices and applications that are used to manage the post-integration period. The negative effect of cultural distance stems from the obstructive features of the integration capabilities. The acquirer integration capabilities influence the process as the mediator or moderator. The richest communication resources should be used in the best way for a successful acquisition (Reus & Lamont, 2009). We assume that organizational learning capabilities (experience, dialogue, risk taking openness, participative decision-making) are important for the success of the post acquisition performance.

There is not much research on the impact of organizational learning on financial performance and the existing studies are mostly explanatory and descriptive. Ellinger et al. (2002) argue that organizational learning is positively associated with financial performance (Ellinger, A. D., Ellinger, A. E., Yang & Howton, 2002).

Organizational learning capability takes into consideration the organizational and managerial traits that enable or allow the process of organizational learning, playing an important role in the process (Chiva, Alegre & Lapiedra, 2007). Chiva and Alegre suggest that there is a strong relationship between job satisfaction and the five dimensions of organizational learning capabilities (Chiva & Alegre, 2008). Organizational learning capability is the use of the visible or invisible resources or capabilities to create a new competitive advantage and they are the organizational and managerial traits or factors that facilitate or allow the organizational learning process (Chiva & Alegre, 2009). It has been proven that learning capabilities affect the performance of an organization, especially the non-financial job satisfaction (Theriou G.N., Theriou N.G., & Chatzoglou, 2007), which is one of the important elements of business performance

Unlike Ellinger, Camps and Luna have concluded that learning increases business performance and hence that there is a positive relationship between learning and performance (Camps & Luna-Arocas, 2012). The most promising future studies will be the ones that focus on the contribution of learning or knowledge transfer to mergers or acquisitions (Evans & Pucik, 2005).

[Figure 2...]

Egan, Yang & Bartlett (2004) have suggested that there is a strong direct relationship between organization learning culture and job satisfaction and motivation. Building a learning organization has a leading role in terms of performance. Leaders should encourage, motivate and work with employees to learn; should share a common

vision and develop systems required for improved learning (Egan, Yang, Bartlett, 2004).

Creating value in mergers and acquisitions depends on revenue-increasing opportunities, especially on cross-selling (synergy) and organizational learning (Walter, 2004). Seth (2002) argues that acquisitions and mergers that create value produce synergy (Seth et al., 2006). Problems related to human resources destroy synergy and performance (Weber, 1996). According to Larsson and Finkelstein (1999), the success of a merger or acquisition depends on the degree of the realized synergy rather than the revenue in terms of accounting. Synergy realization is positively associated with the degree of integration and merger (Larsson & Finkelstein, 1999). It may be possible to achieve the better performance recognized in the acquisition literature if the merging organizations increase synergy (Bjorkman, Stahl & Vaara, 2007).

Superior performance of potential synergy depends on the practices after the merger or acquisition. To reduce the impact of cultural differences in international acquisitions, the acquiring company should spend time to create a positive atmosphere for the transfer of capabilities. Cultural differences can create a competitive advantage because they provide different ways of learning (Holland & Salama, 2010).

Knowledge transfer after the acquisition enables the newly established company to produce new products, processes and services and hence the new organization creates the expected synergy. If learning is not achieved in the early stages of the acquisition and merger, failure is inevitable. If learning can not be achieved, synergy can not

be created (Greenberg, Lane & Bahde, 2005). In order to create the synergy, organization should have learning capabilities supporting the process.

When the causes of the poor performance of acquisitions and mergers are examined, these causes mostly turn out to be qualitative factors such as synergy, communication and cultural issues (Ferguson, 2003).

[Figure 3...]

There is a strong relationship between organizational learning and organizational culture (Sorensen, 2002). Shaping culture is very important in terms of managing knowledge. Organizational culture is the most important obstacle to efficient knowledge management. Organizational culture should support and encourage activities related to knowledge. This is especially important for the management of implicit knowledge (Gold, Malhotra & Segars, 2001). Organizational culture is the key element for the acquisition environment and affects the corporate interaction of the institutions that come together. There are cultural differences in all types of acquisition and learning plays an important role in dealing with these cultural differences. Through learning, the cultural differences between the institutions that come together are mitigated and a shared culture begins to develop. The conflicts in acquisitions mostly stem from lack of knowledge, not being able to understand the concerns of the partner and organizational culture (Schweiger & Goulet, 2005).

Lopez Perez et al. (2004) have concluded that collaborative organizational culture alone is not sufficient to increase the competitive performance of an organization and that it should definitely

be supported with organizational learning (Perez, Montes & Vazquez, 2004).

[Figure 4...]

Dialogue is the fundamental process of building common understanding. If organizational learning is not realized firstly in the sub-culture of the top management, organizational learning is not possible. Learning only at the level of top management is not enough; learning should be adopted at all levels of the management hierarchy. Organizations learn through a series of assumptions that represent their culture and sub-cultures. Dialogue is regarded as a necessary part of learning (Schein, 1993). Dialogue is one of the key dimensions of organizational learning capabilities.

Like Camps and Luna, Skerlavaj et al. (2006) also state that organizational learning culture has an indirect, positive effect on financial performance through employee performance. There is not much research about the effect of organizational learning culture on performance (Skerlavaj, Stemberger, Skrinjar & Dimovski, 2006). Organizational culture does not directly impact the effectiveness of the organization; first of all it affects the behavior of the employees. In today's changing world, the most important thing is the evaluation of outside knowledge. Knowledge management allows organizations to internalize and evaluate outside knowledge to store the relevant parts and to use them in a beneficial manner. Organizational culture influences this whole process. It has been suggested that if an organization culture that supports knowledge management and organizational learning can be created, then such an organization becomes much

more effective (Zheng, Yang & McLean, 2010). It means that strong organizational culture and learning capabilities are strongly correlated and then for the business performance, acquirers not only have a strong corporate culture but also learning capabilities producing synergy.

H2: Organizational culture traits and learning capabilities through synergy are positively associated with the business performance of the acquisition.

H3: Successful business performance of the acquisition is positively related with the financial performance of the firm.

We believe that financial results depend on the way the acquisition and integration processes are managed and whether or not the desired synergy or business performance is achieved.

[Figure 5...]

3. Method

Based on the above literature review, our research was tested by using structural equation modeling (SEM) in Amos 18 and a multi-dimensional analysis of the success of cross-border acquisition was performed.

3.1. Participants

The quantitative questionnaire prepared for the study was answered by the top echelons of 7 banks in Turkey. A total of 240 questionnaires were sent and 81 responses received. The banks selected were those in which foreign investors acquired a minimum 50% management control. Of the respondents, two were bank CEOs and two were DCEOs.

3.2. Questionnaire

In the questionnaire, the culture traits used in the Denison Organizational Culture Survey and the Chiva and Alegre's learning capabilities question set were used. The five business performance questions in the study "Managing Organizational Learning System by Aligning Stocks and Flows" by Bontis, Crossan and Hulland were taken and adapted. According to Bontis et al. 2002, business performance is the organizational results, i.e. the results obtained by the organization. In addition, they have suggested that organizational learning is the management of the stock and flow of knowledge across three levels. These are the results achieved at the individual, team and organization levels. It has been concluded that management at these three levels also increase the financial performance of the firm. The business performance questions are as follows: "our organization is successful", "our group meets its performance targets", "individuals are happy working here", "and our organization meets its clients' needs" and "our organization's future performance is secure" (Bontis, Crossan and Hulland, 2002). The questions concerning synergy were developed and tested by us. These questions were aimed at investigating whether or not new products were obtained or created by means of the revenue increase and knowledge transfer that resulted from cross-selling after the acquisition. The questions were translated from English into Turkish and revised by two professional translators. In addition, since the Denison Organizational Culture Survey had previously been published in Turkish, the two translations were compared and cross-checked.

3.3. Measures

Of the participants who answered the questionnaire, 56.3% were female and 43.8% were male. All the participants were top or medium-level managers. 75.3% of the participants had a university degree, 22.2% of them had an MA degree and 2.5% of them had a PhD degree. Of the participants, 17.3% were between the ages of 20 and 30, 51.9% were between the ages of 31 and 40, 27.2% were between the ages of 41 and 50 and 3.7% were over 51. 66.7% of the participants had been working in the banking sector for more than 10 years, 32.5% had been working in their organization for 4-8 years and 41.3% had been working in their organization for more than 8 years.

Factor analysis was performed by using the IBM SPSS Version 20 and the main dimensions that include the explanations of the concepts were stated. Since the question sets had previously been tested, the correspondence between the factors and the questions in the question set is explicit.

The five questions in the Denison question set (49-53) related to organizational learning in terms of adaptability were omitted from the analysis because the role of adaptability in organizational learning is widely disputed. Missing data consisting of incomplete answers were completed by using the "linear trend at point" method by the "Transform/Missing Values" command. Since the AMOS 18 program used for the SEM analysis does not display the "modification" index results in case of missing values, the missing values were statistically completed in order to obtain sound results. The Pearson Correlation in SPSS 20 was used to test the hypotheses.

Reliability analysis was performed on the question sets that corresponded to the main factors and the Cronbach's alpha values were calculated. If the Cronbach's Alpha is 0.70 or above, the scale is regarded to be reliable, however values above 0.60 are considered as acceptable if the number of the questions included in the set is small (Sipahi, Yurtkoru & Cinko, 2008).

[Table 1...]

The Cronbach's alphas of the factors are above 0.70 except for risk taking which is at the level of 0.672. Furthermore, OCT (Organizational cultural traits) as a whole and OLC (organizational learning capabilities) have high ratios: is 0,928 and 0,866 respectively. The correlation results have shown that "risk taking", as one of the dimensions of OLC, does not have a statistically significant relationship with the OCT except for adaptability.

It has been observed that financial performance is significantly related to involvement, adaptability, mission and OCT and that OLC is significantly related only to participative decision making. In addition, financial performance is significantly related to business performance.

In the study, "standardized estimates" were used in order to determine the strength of the relationship in the "output" section under the "analysis properties"; and "modification indices" were marked in case any modification occurs. For the missing data, "estimate means and intercepts" were also marked. As is the case in several SEM studies, maximum likelihood estimation method was preferred.

In the ideal model tested in the last stage, it was observed that all the relationships were significant according to the 5% significance level. According to the non-standardized regression weights "critical ratio" test in the "regression weight" table, all the relationships were found to be significant (Ho, 2006).

Furthermore, "skewness" is between -1.343 and -.147 and "kurtosis" is between 3.368 and .459, showing that they are in the desired interval (skewness +2, kurtosis +5) and the data has a normal distribution (Akgun, Byrne, Keskin, Lynn, Imamoglu, 2005).

The direct relationship between OLC and business performance was investigated without using synergy as an intervening variable and was found to be insignificant as seen in the table below.

[Table 2...]

Since risk taking is 1.853 C.R. < 1.96, it was not accepted significant according to the significance level of 5%. Moreover, the direct relationship between OLC and business performance was not found to be statistically significant.

"Risk taking" was omitted from the model and synergy was placed between OLC and business performance as an intervening variable.

[Figure 6...]

Of all the relationship in the standardized regression weights table, synergy and business were found to be significant according to the level of 5% and others were found to be significant according to the level of 1%.

Result (Default model) the Chi-square was found to be 59,009; degrees of freedom was found to be 42 and Probability level was found to be ,043.

[Table 3...], [Table 4...], [Table 5...], [Table 6...]

When the indirect effects were examined, it was observed that OLC had effects on business and financial performance, OCT had effects on financial performance as did synergy.

[Table 7...]

3.4. Measure validation (Model fit summary)

A very good data fit was obtained in the fit indices based on the independent model. CMIN/DF (1,405) <2, CFI (.958) >.95, i.e. these transcend the level of 0.95 and display perfect fit. Furthermore, the root mean square error of approximation “RMSEA” is below 0,08 with a value of 0,071.

TLI (Tucker & Lewis Index) is the normed fit index; since NFI does not approximate to 1 in cases where the sample number is small, degree of freedom was added to the model and hence this complication was eliminated. In our study, TLI is close to perfect fit with .945 (Bayram, 2010).

The Hoelter. 05 and Hoelter. 01 index values demonstrate the minimum number of the required answers for a specific reliability interval. According to the HOELTER index, the minimum number of the required answers for this is study is 79 (Kurtuluş & Okumuş, 2006).

The standardized RMR = ,0538 is very close to 0.05, showing a good fit. The small difference between the covariance matrix and the sample covariance matrix confirms that the theoretical

model is suitable for the sample data (Bayram, 2010).

4. Results and discussion

The results concerning our hypotheses obtained from the study conducted using SEM are given below.

4.1. Hypothesis 1

In the obtained model, it has been observed that organizational culture alone is not sufficient for a successful business performance after the acquisition. Thus hypothesis 1 was disproved.

It has been understood that all the organizational culture traits were individually significant in the study and had strong effects on organizational culture.

4.2. Hypothesis 2

Altogether organizational culture and organizational learning capabilities through synergy had a strong impact on business performance has been understood according to the significance level of 5% and hypothesis 2 was proved to be true except the H2b “risk taking” hypothesis. These results are compatible with the “Pearson” correlation results.

4.3. Hypothesis 3

It has been furthermore observed that effective acquisition i.e. an acquisition that creates synergy and satisfies individuals increases financial performance and hypothesis 3 was proven to be true. It has been found that an effective financial performance is obtained as long as strong culture and organizational learning capabilities increase business performance. It is understood that suc-

cessful acquisition depends on various parameters and this is in line with the interpretations in the literature.

The risk-taking parameter was not found to be significant in the organizational learning index used in our study; however generalizing this would have drawbacks since this study was carried out in the field of the service sector.

5. Managerial relevance

After finding out that socio-cultural integration processes, knowledge transfer and learning are among the neglected topics in mergers and acquisitions, and that learning and knowledge transfer are the most promising objects of study for future research. In the context of acquisition and mergers, social integration research has been one of the first examples where organizational culture and organizational learning capabilities were examined together. The research has shown that successful business performance (organization is successful, organization meets its clients' needs, future performance is secure, individuals are satisfied, group performance targets are successful) leads to better financial performance (strong ROA, ROE) as well as an efficient acquisition. It has also been revealed that a strong organizational culture together with the synergy created by organizational learning capabilities have a significant impact on the efficiency and success of cross border acquisitions.

Organizations should have strong cultural traits (involvement, consistency, adaptation, and mission) and improve organizational learning capabilities (experience, dialogue, openness, participative decision-making) in order to increase the like-

lihood of achieving an effective acquisition, i.e. to obtain a result that is financially successful, that creates synergy and satisfies individuals, especially in the service sector. This study has also discovered that strong organizational culture alone or learning capability alone does not increase business performance and that they should exist concurrently. This is also the first time that the significance of learning capabilities for creating synergy has been proposed.

This study fills a niche in the research and draws attention to the management practices that should be considered by those who performs the acquisitions or fails to create enough synergy during the integration of the acquired entity or units of multinationals operating in the different geographic regions.

6. Limitations and future research

Current research on the post-acquisition period is limited and fragmented. Implicit knowledge, capabilities and competencies and the human capital of the acquired organization should be examined. Learning from acquisition is one of the important sources of competitive advantage. Both academics and practitioners need further studies on cross-border mergers and acquisitions. This model should be supported with studies that focus on especially production companies from different sectors.

7. Conclusion

In this study, it has been concluded for the first time that after the acquisition, organizational culture traits and learning capabilities have a positive impact on business performance. Synergy has a mediating role between OLC and business

performance and that business performance has a positive impact on the financial performance. Co-existence of culture traits and learning capabilities will lead to success. It has been proved that organizational culture traits alone or learning capabilities alone are not sufficient for the success of acquisition. It has also been proved that business performance leads to financial performance.

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ORGANİZASYON KÜLTÜRÜNÜN VE ÖĞRENME YETENEKLERİNİN SINIR ÖTESİ SATIN ALMALARDAKİ ETKİNLİĞİ VE PERFORMANS İLİŞKİSİ

Özet: Daha önceki çalışmalarda satın alma ve birleşmelerin (M&A) başarısında kültürün etkisi çalışılmış, fakat satın alma sonrası kurumların başarısında ve performansında organizasyon kültürünün ve organizasyonun öğrenme yeteneklerinin etkisi beraber incelenmemiştir. Türkiye’de bankacılık sektörü 2004 sonrası, 2009 dünyadaki finansal kriz dönemine kadar yabancı yatırımcılardan yoğun ilgisini görmüş ve yurtdışı yatırımcıların payları %50 ye kadar ulaşmıştır. Türkiye’ye de satın alınan bankaların bazıları daha başarılı olmuşken bazıları da diğerlerine göre daha kötü performans göstermişler ve tekrar el değiştirmişlerdir. Bizim çalışmamız için önemli bir deney sahası yaratılmıştır. Araştırmanın problemi çerçevesinde 1980’li yıllardan sonra birçok kurum büyüme stratejisi için satın alma yöntemlerini etkin olarak kullanmıştır. Giderek hız kazanan ve ilk olarak yurt içi satın almalar daha sonra küreselleşmenin de etkisi ile sınır ötesi satın almalar hız kazanmıştır. Fakat ortaya çıkan bu durum ve satın alma stratejisinin şirket büyümesine olumlu etki yaratacağı düşüncesindeki kurumların %50 sinin başarıyı yakalayamamıştır. Çalışmanın ana problemini kurumların sınır ötesi satın alma eğilimleri ile satın alma arasındaki etkinlik ve performans arasındaki ilişkinin belirlenmesi şeklindedir. Kültürel farklılıklar ve kültürün beraberinde getirdiği bazı özellikler kurum yapısı üzerinde önemli bir etkidir. Bu nedenle çalışmanın amacı içerisinde kültürel özelliklerin adaptasyon yeteneği, örgütsel faaliyetler, öğrenme yetenekleri kurumların istediği hedeflere daha hızlı ve etkin olarak ulaşmalarına katkı sağlar. Bu çalışmada amaç kurum kültür özellikleri ile örgüt özelliklerinin öğrenme yetenekleri üzerindeki etkisinin ispat edilmesi şeklindedir. Çalışmada yöntem olarak; organizasyonun kültürün ve organizasyon öğrenme yeteneklerinin sınır ötesi (kendi ülkesi dışındaki) satın almaların performansı üzerinde ki etkisini araştırmaktır. Çalışmada operasyonel etkinliğe yani sinerji, iş performansı ve finansal performansa etkisi incelenmiştir. Birbirleriyle olan ilişkileri ortaya konulmuştur. Ayrıca sinerjinin başarılı satın almadaki anahtar katkısı model içinde değerlendirilmiştir. Çalışmanın örneklemini yabancı kurumlar tarafından satın alınmış yedi Türk bankası tespit oluşturmaktadır. Bu 7 bankanın 6 sıندان onay alındıktan sonra 247 yöneticiye özellikle yetkili, müdür ve üst kademeye anketlerimiz gönderilmiştir. 82 tanesinden geri dönüş alınmış ve bunlardan 2 tanesi ayrıca bankaların genel müdürleridir. Anketler monkeysurvey.com üzerinden gönderilmiş ardından üç keredede hatırlatma e mailleri geçilmiştir. Araştırma ve çalışmada kullanılan anket daha önce Denison “organizational culture survey” anketi örgütsel kültür özellikleri için kullanılmıştır. Anket 60 sorudan oluşmaktadır. Tercümesi bir profesyonel tercüman tarafından yapılmış daha sonra iyi derecede akademik İngilizceye sahip kişi tarafından kontrol edilmiş ve Türkçe anlam ve manalarına özel önem gösterilmiştir. Ayrıca Denison danışmanlık şirketinden bu anketin kullanımı için onay alınmıştır. Bu anketin güvenilirliği ülkemizde iki defa test edilmiş ve yüksek çıkmıştır. Çalışma sonucunda, Denison’un Organizational Culture Survey’in ana hatlarını oluşturduğu örgütsel kültür özelliklerinin (katılım, tutarlılık, uyarılana birlik-adaptasyon, misyon), Chiva vd’lerin geliştirdiği örgütsel öğrenme yetenekleri ise (deneyim, diyalog, dış çevre ile iletişim, katılımcı karar verme) sinerji aracılığı ile beraber satın alma sonrası başarılı iş performansına etkisinin belirlenmesi için faktör analizi, pearson korelasyon analizi ve SEM model yöntemleri kullanılmıştır. Başarılı iş performansı sonrası ancak, yani etkin bir satın alma, ayrıca finansal performansı getirdiği de araştırma sonrası anlaşılmıştır. Kuvvetli örgütsel kültür ile beraber, örgütsel öğrenme yeteneklerinin yarattığı sinerjiyle beraber etkin, başarılı sınır ötesi satın almada önemi ortaya konmuştur.

Anahtar Kelimeler: Organizasyon Kültür, Organizasyon Öğrenme Yetenekleri, Sınır Ötesi Satın Alma, İş Performansı, Finansal Performans, Sinerji (Görevdeşlik)

APPENDIX

Figures:

Figure 1 The Impact of Organization Culture on Business Performance

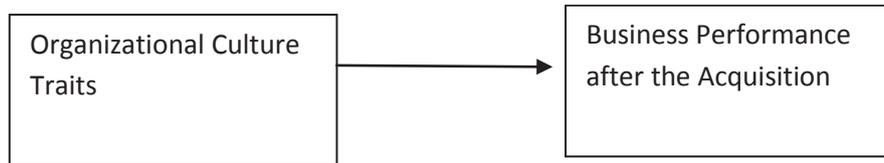


Figure 2 The Relationship between Organizational Learning Capabilities and Financial Performance and Business Performance as the Mediating Variable

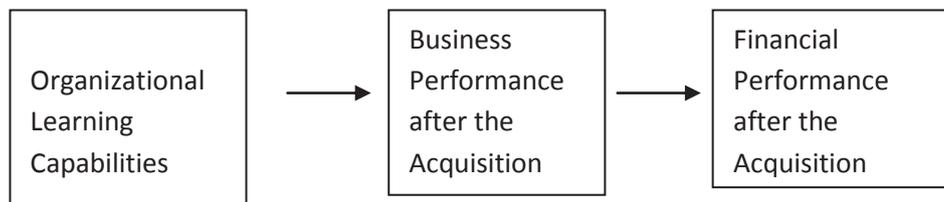


Figure 3 The Impact of Organizational Learning Capabilities on Business Performance via Synergy and Financial Performance after the Acquisition

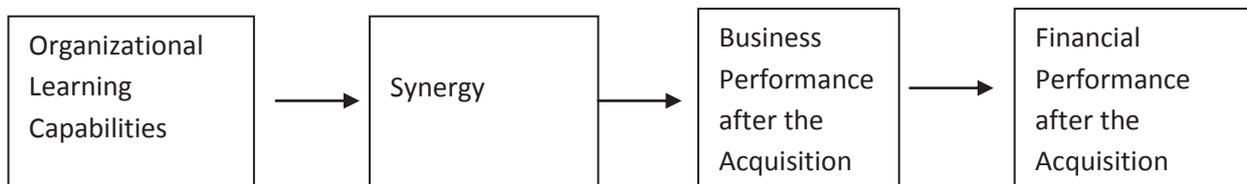


Figure 4 The Correlation Between Organizational Culture Traits and Organizational Learning Capabilities



Figure 5 Research Model

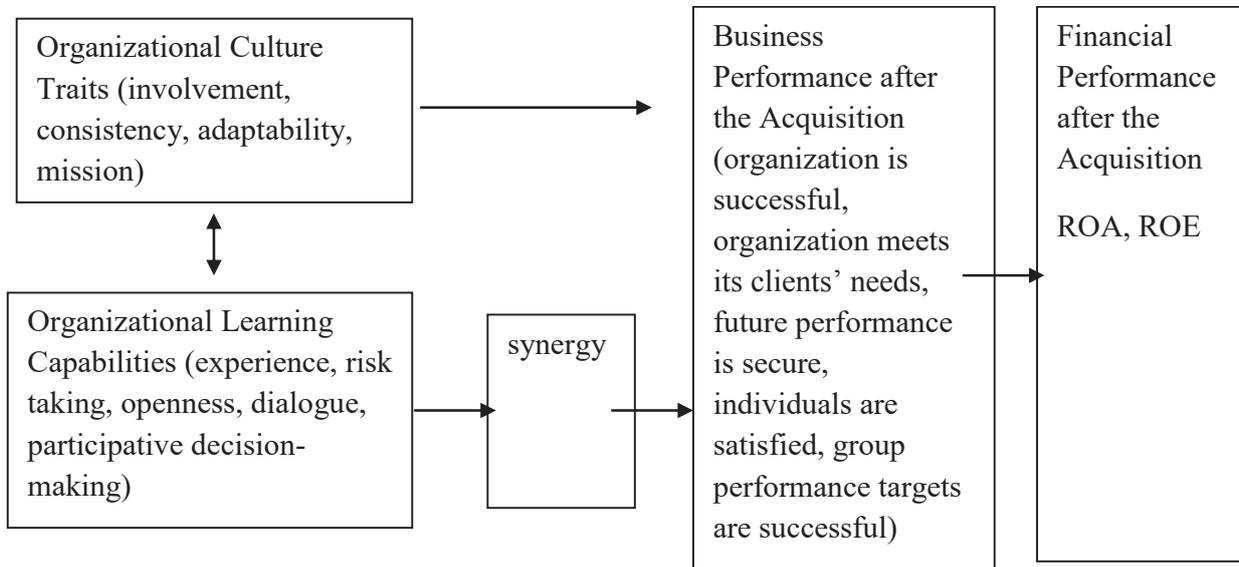
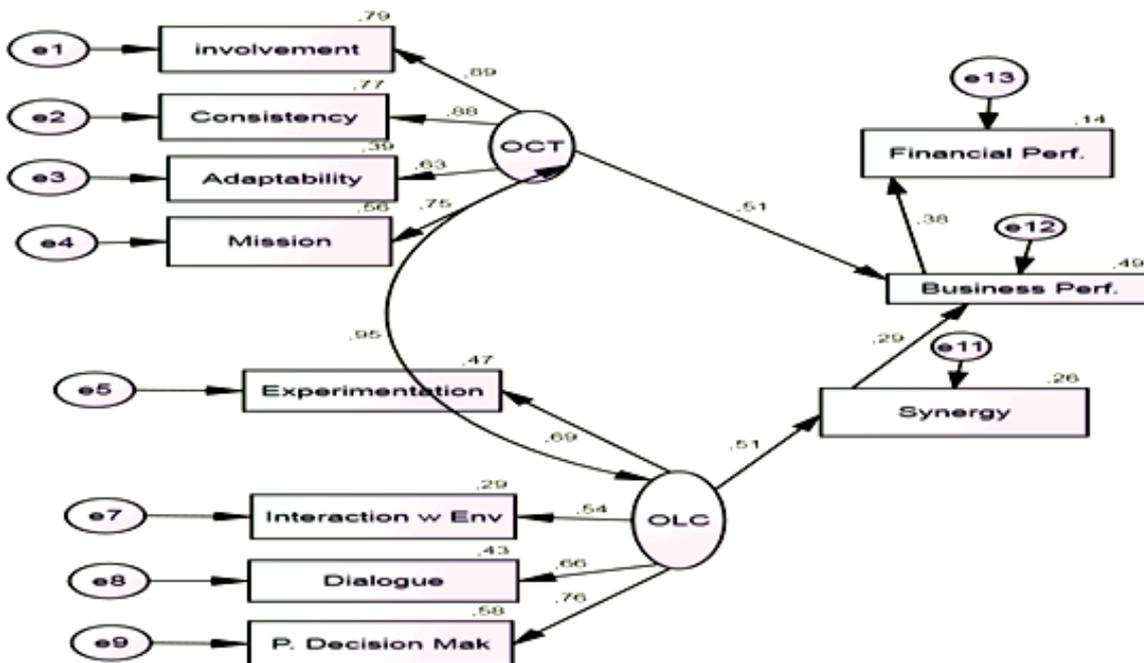


Figure 6 OCT&OLC and Business & Financial Performance



Tables

Table 1 Descriptive statistics, factor correlations, Cronbach's alphas

		Cronbach's	1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	OCT	Involvement	0,846	1												
2		Consistency	0,805	,773**	1											
3		Adaptability	0,710	,719**	,694**	1										
4		Mission	0,826	,639**	,705**	,601**	1									
5		Org. Cultural Traits	0,928	,870**	,887**	,842**	,846**	1								
6	OLC	Experimentation	0,888	,614**	,609**	,648**	,493**	,664**	1							
7		Risk Taking	0,672	0,151	0,058	,258*	0,130	0,175	0,198	1						
8		Interaction w ext ENV	0,750	,443**	,478**	,561**	,273*	,492**	,406**	,391**	1					
9		Dialogue	0,875	,562**	,568**	,492**	,411**	,580**	,378**	-0,00551	,308**	1				
10		Participative Dec. Mak.	0,929	,647**	,638**	,561**	,541**	,655**	,453**	0,13617	,441**	,556**	1			
11		Org. Learning Cap.	0,866	,722**	,737**	,763**	,577**	,799**	,710**	,391**	,738**	,685**	,772**	1		
12	After Acquisiton	Synergy	0,765	,418**	,326**	,393**	,312**	,379**	,348**	0,18134	,236*	,374**	,484**	,450**	1	
13		Business Performance	0,784	,601**	,508**	,587**	,604**	,644**	,460**	,253*	,258*	,402**	,360**	,488**	,523**	1
14		Financial Performance	0,945	,308**	0,205	,275*	,223*	,255*	0,171	0,202	0,169	0,059	,312**	0,218	0,205	,378**

** Correlation is significant at the 0.01 level (2-tailed).

* Correlation is significant at the 0.05 level (2-tailed).

Table 2 Standardized Regression Weights							
				Estimate	S.E.	C.R.	P
Risk Taking	<---	OLC		0,299	0,161	1,853	0,064
Business Perf	<---	OLC		-2,581	2,223	-1,161	0,246

Notes: Significant at: *p<0.05 and **p<0.01(two tailed tests)

Table 3 Standardized Regression Weights							
				Estimate	S.E.	C.R.	P
Synergy	<---	OLC		0,507	0,157	4,398	***
Business Perf	<---	Synergy		0,286	0,095	3,019	0,003
Business Perf	<---	OCT		0,514	0,164	4,634	***
P. Decision Mak	<---	OLC		0,765			
Dialogue	<---	OLC		0,655	0,147	5,807	***
Interaction w ENV	<---	OLC		0,539	0,149	4,698	***
Experimentation	<---	OLC		0,688	0,146	6,126	***
Mission	<---	OCT		0,751			
Adaptability	<---	OCT		0,626	0,161	5,595	***
Consistency	<---	OCT		0,879	0,152	8,146	***
Involvement	<---	OCT		0,886	0,155	8,22	***
Financial Perf	<---	Busines:		0,379	0,103	3,66	***

OLC; Organization Learning Capabilities
 OCT; Organization Culture Traits

Notes: Significant at: *p<0.05 and **p<0.01(two tailed tests)

Table 4 Covariance Table

		Estimate	S.E.	C.R.	P	Label
OCT	<-->	OLC ,450	,098	4,573	***	

Notes: Significant at: * $p < 0.05$ and ** $p < 0.01$ (two tailed tests)

Table 5 Variances Table

		Estimate	S.E.	C.R.	P	Label
OLC		,514	,133	3,850	***	
OCT		,439	,114	3,847	***	
e11		,707	,117	6,045	***	
e12		,491	,081	6,043	***	
e9		,365	,072	5,080	***	
e8		,497	,087	5,700	***	
e7		,618	,103	5,996	***	
e5		,460	,083	5,568	***	
e4		,339	,060	5,626	***	
e3		,556	,093	5,981	***	
e2		,199	,045	4,444	***	
e1		,194	,045	4,295	***	
e13		,815	,129	6,325	***	

Notes: Significant at: * $p < 0.05$ and ** $p < 0.01$ (two tailed tests)

Table 6 Standardized Total Effects

	OLC	OCT	Synergy	Business Perf.
Synergy	0,507	0	0	0
Business Perf	0,145	0,514	0,286	0
Financial Perf	0,055	0,195	0,108	0,379
Involvement	0	0,886	0	0
Consistency	0	0,879	0	0
Adaptability	0	0,626	0	0
Mission	0	0,751	0	0
Experimentation	0,688	0	0	0
Interaction w Env.	0,539	0	0	0
Dialogue	0,655	0	0	0
P. Decision Mak.	0,765	0	0	0

Notes: Significant at: * $p < 0.05$ and ** $p < 0.01$ (two tailed tests)

	OLC	OCT	Synergy	Business Perf
Business Perf.	0,145	0	0	0
Financial Perf.	0,055	0,195	0,108	0

Notes: Significant at: * $p < 0.05$ and ** $p < 0.01$ (two tailed tests)

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DR.	Suat CANOĞLU	MARMARA UNIVERSITY
DR.	Sultan Bilge KESKİNKILIÇ KARA	MİLLİ EĞİTİM BAKANLIĞI
DR.	Suzan Suzi TOKATLI	ERCİYES UNIVERSITY
DR.	Süleyman DEMİRCİ	ERCİYES UNIVERSITY

DR.	Süleyman ÖZDEMİR	İSTANBUL UNIVERSITY
DR.	Süphan NASIR	İSTANBUL UNIVERSITY
DR.	Süreyya SAKINÇ	CELAL BAYAR UNIVERSITY
DR.	Tarkan KAÇMAZ	DOKUZ EYLÜL UNIVERSITY
DR.	Tunç ÖZBEN	BOĞAZIÇI UNIVERSITY
DR.	Turgay BİÇER	MARMARA UNIVERSITY
DR.	Türkey BULUT	HALIÇ UNIVERSITY
DR.	Uğur TÜRKMEN	AYFON KOCATEPE UNIVERSITY
DR.	Ufuk ALPKAYA	MARMARA UNIVERSITY
DR.	Vahit CELAL	AĞRI İBRAHİM ÇEÇEN UNIVERSITY
DR.	Vedat BAL	GAZİKENT UNIVERSITY
DR.	Veysel KÜÇÜK	MARMARA UNIVERSITY
DR.	Yalçın TAŞMEKTEPLİGİL	ON DOKUZ MAYIS UNIVERSITY
DR.	Yavuz YILDIZ	CELAL BAYAR UNIVERSITY
DR.	Yaşar TATAR	MARMARA UNIVERSITY
DR.	İbrahim ÇAM	CELAL BAYAR UNIVERSITY
DR.	İbrahim EROL	CELAL BAYAR UNIVERSITY
DR.	Yener ÖZEN	ERZİNCAN UNIVERSITY
DR.	Yeşim Bektaş ÇETİNKAYA	DOKUZ EYLÜL UNIVERSITY
DR.	İlhami YÜCEL	ERZİNCAN UNIVERSITY
DR.	İlknur TÜTÜNCÜ	KASTAMONU UNIVERSITY
DR.	İmdat ELMAS	İSTANBUL UNIVERSITY ADLİ BİLİMLER ENSTİTÜSÜ
DR.	İrfan GÜLMEZ	MARMARA UNIVERSITY
DR.	İrfan GÜNSEL	YAKIN DOĞU UNIVERSITY
DR.	İsmail AYDOĞAN	ERCİYES UNIVERSITY
DR.	İsmail GÜLEÇ	SAKARYA UNIVERSITY
DR.	İsmet EMRE	BARTIN UNIVERSITY
DR.	Yusuf MİRİŞLİ	AFYON KOCATEPE UNIVERSITY
DR.	Yılmaz KARADENİZ	MUŞ ALPARSLAN UNIVERSITY
DR.	Zahit SERARSLAN	MARMARA UNIVERSITY
DR.	Zeynep Çiğdem UYSAL ÜREY	ÇANKAYA UNIVERSTY
DR.	Özay ÖZPENÇE	PAMUKKALE UNIVERSITY
DR.	Özbay GÜVEN	GAZİ UNIVERSITY

DR.	Özgür AY	AFYON KOCATEPE UNIVERSITY
DR.	Özgür Kasım AYDEMİR	PAMUKKALE UNIVERSITY
DR.	Özlem GÖRÜMLÜ	DOKUZ EYLÜL UNIVERSITY
DR.	Şaban KAYIHAN	SAKARYA UNIVERSITY
DR.	Şahika KARACA	ERCİYES UNIVERSITY
DR.	Şakir BATMAZ	ERCİYES UNIVERSITY
DR.	Şebnem ARIKBOĞA	İSTANBUL UNIVERSITY
DR.	Şerif Ali BOZKAPLAN	DOKUZ EYLÜL UNIVERSITY
DR.	Şükran Güzin ILICAK AYDINALP	KÜLTÜR UNIVERSITY
DR.	A. Gamze Yücel İŞILDAR	GAZİ UNIVERSITY
DR.	A.Evren ERGİNAL	ÇANAKKALE 18 MART UNIVERSITY
DR.	Adem ÇABUK	ULUDAĞ UNIVERSITY
DR.	Ahmet AKIN	SAKARYA UNIVERSITY
DR.	Ahmet AKŞİT	NİĞDE UNIVERSITY
DR.	Ahmet ERGÜLEN	NİĞDE UNIVERSITY
DR.	Ahmet İMANÇER	EGE UNIVERSITY
DR.	Ahmet İNAM	ORTA DOĞU TEKNİK UNIVERSITY
DR.	Ahmet Burçin YERELİ	HACETTEPE UNIVERSITY
DR.	Ahmet Ercan GEGEZ	MARMARA UNIVERSITY
DR.	Ahmet Faruk AYSAN	BOĞAZİÇİ UNIVERSITY
DR.	Ahmet Faruk DOĞAN	BEYKENT UNIVERSITY
DR.	Ahmet GÜNAY	BALIKESİR UNIVERSITY
DR.	Alev FATOŞ FARSA	EGE UNIVERSITY
DR.	Alev Fatoş PARSA	EGE UNIVERSITY
DR.	Ali HALICI	BAŞKENT UNIVERSITY
DR.	Ali Osman UYSAL	ÇANAKKALE 18 MART UNIVERSITY
DR.	Ali PULAT	UŞAK UNIVERSITY
DR.	Alptekin YAVAŞ	ÇANAKKALE 18 MART UNIVERSITY
DR.	Arif TUNÇEZ	SELÇUK UNIVERSITY
DR.	Aslı ERİM ÖZDOĞAN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Atik KULAKLI	BEYKENT UNIVERSITY
DR.	Ayda ÇELEBİOĞLU	ATATÜRK UNIVERSITY
DR.	Ayfer BUDAK	ERZİNCAN UNIVERSITY
DR.	Ayfer TANRIVERDİ	GAZİ UNIVERSITY

DR.	Ayhan AYTAÇ	TRAKYA UNIVERSITY
DR.	Ayhan ÖZŞAHİN	MARMARA UNIVERSITY
DR.	Aykut LENGER	EGE UNIVERSITY
DR.	Aykut GÜL	OSMANİYE UNIVERSITY
DR.	Ayla ALTINTEN	GAZİ UNIVERSITY
DR.	Aylin NAZLI	EGE UNIVERSITY
DR.	Ayşe Sezen BAYOĞLU	ANKARA UNIVERSITY
DR.	Aytekin ALBUZ	GAZİ UNIVERSITY
DR.	Ayten AKATAY	ÇANAKKALE 18 MART UNIVERSITY
DR.	Ayşe ÇAYLAK TÜRKER	ÇANAKKALE 18 MART UNIVERSITY
DR.	Ayşe OKANLI	ATATÜRK UNIVERSITY
DR.	Ayşe Meral TÖREYİN	GAZİ UNIVERSITY
DR.	Ayşe MURATHAN	GAZİ UNIVERSITY
DR.	Ayşen HİÇ GENÇER	BOSTON UNIVERSITY
DR.	Ayşen KORUKOĞLU	EGE UNIVERSITY
DR.	Ayşen TEMEL EĞİNLİ	EGE UNIVERSITY
DR.	Ayşen TOKOL	ULUDAĞ UNIVERSITY
DR.	Ayşen Altun ADA	DUMLUPINAR UNIVERSITY
DR.	Banu KEMALOĞLU	ÇANAKKALE 18 MART UNIVERSITY
DR.	Barış KARAEMLA	GAZİ UNIVERSITY
DR.	Barış KAYA	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Belgin AYDINTAN	GAZİ UNIVERSITY
DR.	Belgin GÖKYÜREK	GAZİ UNIVERSITY
DR.	Belma FİRLAR	EGE UNIVERSITY
DR.	Besim AKIN	MARMARA UNIVERSITY
DR.	Beyhan ÖZTÜRK	ÇANAKKALE 18 MART UNIVERSITY
DR.	Bilgehan GÜVEN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Birol DOĞAN	EGE UNIVERSITY
DR.	Burcu ARACIOĞLU	EGE UNIVERSITY
DR.	Burhanettin FARİZOĞLU	BALIKESİR UNIVERSITY
DR.	Bülent GÜLÇUBUK	ANKARA UNIVERSITY
DR.	Cahit AYDEMİR	DİCLE UNIVERSITY
DR.	Cahit GÜNGÖR	ÇUKUROVA UNIVERSITY

DR.	Cemal ZEHİR	GEBZE YÜKSEK TEKNOLOJİ ENSTİTÜSÜ
DR.	Cengiz AKBULAK	ÇANAKKALE 18 MART UNIVERSITY
DR.	Cengiz ÖZMETİN	BALIKESİR UNIVERSITY
DR.	Cevat BİLGİN	ÇUKUROVA UNIVERSITY
DR.	Cumhur ASLAN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Çağlan Karasu BENLİ	GAZİ UNIVERSITY
DR.	Çetin BEKTAŞ	ERZİNCAN UNIVERSITY
DR.	Çetin YAMAN	SAKARYA UNIVERSITY
DR.	Çiler HATİPOĞLU	ORTA DOĞU TEKNİK UNIVERSITY
DR.	Dilek DEMİRHAN	EGE UNIVERSITY
DR.	Dizar ERCİVAN ZENCİRCİ	EGE UNIVERSITY
DR.	Doğan BIÇKI	ÇANAKKALE 18 MART UNIVERSITY
DR.	Durmuş Ali BAL	ERZİNCAN UNIVERSITY
DR.	Ebru Özgül ÇETİN	EGE UNIVERSITY
DR.	Ebru Özgül GÜREL	ÇUKUROVA UNIVERSITY
DR.	Eda PURUTÇUOĞLU	ANKARA UNIVERSITY
DR.	Efsun Ezel ESATOĞLU	ANKARA UNIVERSITY
DR.	Ela Ayşe KÖKSAL	NİĞDE UNIVERSITY
DR.	Elçin MACAR	YILDIZ TEKNİK UNIVERSITY
DR.	Elif ÇEKİCİ	MARMARA UNIVERSITY
DR.	Elif ÖZMETİN	BALIKESİR UNIVERSITY
DR.	Emine ÖZMETE	ANKARA UNIVERSITY
DR.	Erdal EKİCİ	ÇANAKKALE 18 MART UNIVERSITY
DR.	Erdal ZORBA	GAZİ UNIVERSITY
DR.	Erdemir GÜNDOĞMUŞ	ANKARA UNIVERSITY
DR.	Erdiñç KARADENİZ	MERSİN UNIVERSITY
DR.	Erdoğan GÜNEŞ	ANKARA UNIVERSITY
DR.	Erhan IŞIKLAR	EGE UNIVERSITY
DR.	Ertuğrul GELEN	SAKARYA UNIVERSITY
DR.	Esin ÖZKAN	EGE UNIVERSITY
DR.	Esmā Görkem KAYAALP ERSOY	BEYKENT UNIVERSITY
DR.	Eva ŞARLAK	IŞIK UNIVERSITY
DR.	Faruk KARACA	ATATÜRK UNIVERSITY

DR.	Fatih KILIÇ	SÜLEYMAN DEMİREL UNIVERSITY
DR.	Fatma ALİSİNANOĞLU	GAZİ UNIVERSITY
DR.	Fatma PAKDİL	BAŞKEN UNIVERSITY
DR.	Fatoş GERMİRLİ BABUNA	İSTANBUL TEKNİK UNIVERSITY
DR.	Fehmi TUNCEL	ANKARA UNIVERSITY
DR.	Feriha YILDIRIM	GAZİ UNIVERSITY
DR.	Figen GÜRSOY	ANKARA UNIVERSITY
DR.	Fikret GÜLAÇTI	ERZİNCAN UNIVERSITY
DR.	Filiz GİRAY	ULUDAĞ UNIVERSITY
DR.	Fusun TOPSÜMER	EGE UNIVERSITY
DR.	Gaye ÖZDEMİR	EGE UNIVERSITY
DR.	Göğçe UYSAL	BAHÇEŞEHİR UNIVERSITY
DR.	Görkem MERGEN	ANKARA UNIVERSITY
DR.	Gülcan ERAKTAN	ANKARA UNIVERSITY
DR.	Güldeniz EKMEK	MALTEPE UNIVERSITY
DR.	Gülşen KIRLA	ÇUKUROVA UNIVERSITY
DR.	Gülten BULDUKER	ANKARA UNIVERSITY
DR.	Gülten HERGÜNER	SAKARYA UNIVERSITY
DR.	Gülşen ERYILMAZ	ATATÜRK UNIVERSITY
DR.	Güran YAHYAOĞLU	ÇANAKKALE 18 MART UNIVERSITY
DR.	Gürbüz GÖKÇEN	MARMARA UNIVERSITY
DR.	Hacer ÖZGEN	HACETTEPE UNIVERSITY
DR.	Hadiye ÖZER	ATATÜRK UNIVERSITY
DR.	Hakan SARIBAŞ	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Hakan YILDIRIM	MARMARA UNIVERSITY
DR.	Halil TANIL	EGE UNIVERSITY
DR.	Halil FİDAN	ANKARA UNIVERSITY
DR.	Halil İbrahim SAĞLAM	SAKARYA UNIVERSITY
DR.	Halil İbrahim TANÇ	ATATÜRK UNIVERSITY
DR.	Hamdi GÜLEÇ	ÇANAKKALE 18 MART UNIVERSITY
DR.	Hanifi KURT	EGE UNIVERSITY
DR.	Harun ÜRER	EGE UNIVERSITY
DR.	Hasan TATLI	ÇANAKKALE 18 MART UNIVERSITY

DR.	Hasan İlhan TUTALAR	DİCLE UNIVERSITY
DR.	Havva ÖZKAN	ATATÜRK UNIVERSITY
DR.	Hidaye Aydan SİLKÜ	EGE UNIVERSITY
DR.	Hilmi SÜNGÜ	BOZOK UNIVERSITY
DR.	Hülya İz BÖLÜKOĞLU	GAZİ UNIVERSITY
DR.	Hüseyin AĞIR	KAHRAMAN MARAŞ SÜTÇÜ İMAM UNIVERSITY
DR.	Hüsnü ERKAN	DOKUZ EYLÜL UNIVERSITY
DR.	Işıl AKGÜL	MARMARA UNIVERSITY
DR.	İbrahim BUDAK	ERZİNCAN UNIVERSITY
DR.	İbrahim YILMAZ	ATATÜRK UNIVERSITY
DR.	İlyas KARABIYIK	ERZİNCAN UNIVERSITY
DR.	İlyas SÖZEN	BEYKENT UNIVERSITY
DR.	İnci KAYHAN KUZGUN	HACETTEPE UNIVERSITY
DR.	İnci Kuyulu ERSOY	EGE UNIVERSITY
DR.	İsa ÇELİK	ATATÜRK UNIVERSITY
DR.	Kağan ÖĞÜT	BAHÇEŞEHİR UNIVERSITY
DR.	Kazım GÜNER	ÇANAKKALE 18 MART UNIVERSITY
DR.	Kerime ÜSTÜNOVA	ULUDAĞ UNIVERSITY
DR.	Kürşat YILMAZ	DUMLUPINAR UNIVERSITY
DR.	Lale GÜREMEN	AMASYA UNIVERSITY
DR.	Lale ORTA	OKAN UNIVERSITY
DR.	Lokman Hakan TECER	BALIKESİR UNIVERSITY
DR.	Mahir GÜMÜŞ	ÇANAKKALE 18 MART UNIVERSITY
DR.	Mahmut AKBOLAT	SAKARYA UNIVERSITY
DR.	Mehmet KAYA	SAKARYA UNIVERSITY
DR.	Mehmet METE	DİCLE UNIVERSITY
DR.	Mehmet ÖZBAŞ	ERZİNCAN UNIVERSITY
DR.	Mehmet TANYAŞ	MALTEPE UNIVERSITY
DR.	Mehmet YÜCE	ULUDAĞ UNIVERSITY
DR.	Mehmet Ali HAMATOĞLU	SAKARYA UNIVERSITY
DR.	Mehmet Barış HORZUM	SAKARYA UNIVERSITY
DR.	Mehmet Devrim TOPSES	ÇANAKKALE 18 MART UNIVERSITY
DR.	Mehmet TOP	HACETTEPE UNIVERSITY

DR.	Meltem GÜRÜNLÜ	MALTEPE UNIVERSITY
DR.	Meltem DOĞAN	GAZİ UNIVERSITY
DR.	Meltem Kutlu GÜRSEL	DOKUZ EYLÜL UNIVERSITY
DR.	Meltem YILMAZ	GAZİ UNIVERSITY
DR.	Meneviş Uzbay PİRİLİ	EGE UNIVERSITY
DR.	Merih Tekin BENDER	EGE UNIVERSITY
DR.	Mesut TEKSAN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Mehmet GÜÇLÜ	GAZİ UNIVERSITY
DR.	Metin KAYA	GAZİ UNIVERSITY
DR.	Metin SABAN	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Metin UYAR	BEYKENT UNIVERSITY
DR.	Metin YAMAN	GAZİ UNIVERSITY
DR.	Mevhibe ALBAYRAK	ANKARA UNIVERSITY
DR.	Mine SARAN	EGE UNIVERSITY
DR.	Mirza TOKPUNAR	ÇANAKKALE 18 MART UNIVERSITY
DR.	Muhammet Fatih KESLER	ÇANAKKALE 18 MART UNIVERSITY
DR.	Muhammet Hanefi PALABIYIK	ATATÜRK UNIVERSITY
DR.	Murat AYDOĞDU	DOKUZ EYLÜL UNIVERSITY
DR.	Murat ERCAN	BİLECİK UNIVERSITY
DR.	Murat KUL	BARTIN UNIVERSITY
DR.	Murat NİŞANCI	ERZİNCAN UNIVERSITY
DR.	Murat ÜNAL	EGE UNIVERSITY
DR.	Musa BİLGİZ	ATATÜRK UNIVERSITY
DR.	Muştafa AKSOY	ÇANAKKALE 18 MART UNIVERSITY
DR.	Muştafa BAYRAKÇI	SAKARYA UNIVERSITY
DR.	Muştafa KAYA	ATATÜRK UNIVERSITY
DR.	Muştafa KOÇ	SAKARYA UNIVERSITY
DR.	Muzaffer ERCAN YILMAZ	BALIKESİR UNIVERSITY
DR.	Müjde KER DİNÇER	EGE UNIVERSITY
DR.	Mümin KARABULUT	BEYKENT UNIVERSITY
DR.	Münevver YALÇINKAYA	EGE UNIVERSITY
DR.	Münir ÖZTÜRK	EGE UNIVERSITY
DR.	Münir ŞAKRAK	MARMARA UNIVERSITY

DR.	N.Oğuzhan ALTAY	EGE UNIVERSITY
DR.	Nalan AKDOĞAN	BAŞKENT UNIVERSITY
DR.	Nazan GÜNAY	EGE UNIVERSITY
DR.	Nergiz ÖZKURAL	BEYKENT UNIVERSITY
DR.	Nesrin ADA	EGE UNIVERSITY
DR.	Nesrin BAYRAKTAR ERTEN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Nevin YILDIRIM KOYUNCU	EGE UNIVERSITY
DR.	Nezahat GÜÇLÜ	GAZİ UNIVERSITY
DR.	Nezihe ŞENTÜRK	GAZİ UNIVERSITY
DR.	Neşet AYDIN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Nihal ARIOĞLU	İSTANBUL TEKNİK UNIVERSITY
DR.	Nilgün AÇIK ÖNKAŞ	MUĞLA UNIVERSITY
DR.	Nilgün TOKER KILINÇ	EGE UNIVERSITY
DR.	Nilgün TUTAL CHEVİRON	GALATASARAY UNIVERSITY
DR.	Nilüfer DALKILIÇ	DUMLUPINAR UNIVERSITY
DR.	Nimet ÖNÜR	EGE UNIVERSITY
DR.	Niyazi KURNAZ	DUMLUPINAR UNIVERSITY
DR.	Nuray ALTUĞ	MARMARA UNIVERSITY
DR.	Nurdan KALAYCI	GAZİ UNIVERSITY
DR.	Nurdan SARAÇOĞLU	GAZİ UNIVERSITY
DR.	Nurettin ARSLAN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Nurettin BİROL	ERZİNCAN UNIVERSITY
DR.	Nuri BİLGİN	EGE UNIVERSITY
DR.	Nurşin ATEŞOĞLU GÜNEY	YILDIZ TEKNİK UNIVERSITY
DR.	Oğuz BAL	GEBZE MESLEK YÜKSEK OKULU İKTİSAT BÖLÜMÜ
DR.	Oğuz ÇETİN	NİĞDE UNIVERSITY
DR.	Ömer TURAN	ORTA DOĞU TEKNİK UNIVERSITY
DR.	Ömer İSKENDEROĞLU	NİĞDE UNIVERSITY
DR.	Ömer Faruk ÇETİN	ERZİNCAN UNIVERSITY
DR.	Ömer Rıfık ÖNDER	ANKARA UNIVERSITY
DR.	Özcan SEZER	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Özlem CANKURTARAN ÖNTAŞ	HACETTEPE UNIVERSITY

DR.	Paşa YALÇIN	ERZİNCAN UNIVERSITY
DR.	Pınar TINAZ	MARMARA UNIVERSITY
DR.	Rahmi YAĞBASAN	BAŞKENT UNIVERSITY
DR.	Ramazan ABACI	SAKARYA UNIVERSITY
DR.	Ramazan AKSOY	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Özcan GÜNGÖR	ATATÜRK UNIVERSITY
DR.	Rasim KALE	KARADENİZ TEKNİK UNIVERSITY
DR.	Recep BOZTEMUR	ORTA DOĞU TEKNİK UNIVERSITY
DR.	Recep ÖZKAN	NİĞDE UNIVERSITY
DR.	Remzi ALTUNIŞIK	SAKARYA UNIVERSITY
DR.	Rezzan TATLIDİL	EGE UNIVERSITY
DR.	Ruhettin YAZOĞLU	ATATÜRK UNIVERSITY
DR.	Ruhet GENÇ	BİLGİ UNIVERSITY
DR.	Sabiha SEVİNÇ ALTAŞ	SAKARYA UNIVERSITY
DR.	Sadık KILIÇ	ATATÜRK UNIVERSITY
DR.	Safiye AKDENİZ	EGE UNIVERSITY
DR.	Sahavet GURDAL	MARMARA UNIVERSITY
DR.	Sayın DALKIRAN	ERZİNCAN UNIVERSITY
DR.	Sebahat ERDOĞAN	GAZİ UNIVERSITY
DR.	Seda ŞENGÜL	ÇUKUROVA UNIVERSITY
DR.	Selahattin GÜRİŞ	MARMARA UNIVERSITY
DR.	Selçuk BİLGİN	GAZİ UNIVERSITY
DR.	Selçuk KENDİRLİ	HİTİT UNIVERSITY
DR.	Selçuk YALÇIN	DUMLUPINAR UNIVERSITY
DR.	Selçuk ÖZTEK	MALTEPE UNIVERSITY
DR.	Selman CAN	ATATÜRK UNIVERSITY
DR.	Selver ÖZÖZEN KAHRAMAN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Selver YILDIZ	ULUDAĞ UNIVERSITY
DR.	Sema BUZ	HACETTEPE UNIVERSITY
DR.	Sema Altun YALÇIN	ERZİNCAN UNIVERSITY
DR.	Semiyha DOLAŞIR TUNCER	ANKARA UNIVERSITY
DR.	Semra DAŞCI	EGE UNIVERSITY
DR.	Serap ALTUNTAŞ	ATATÜRK UNIVERSITY

DR.	Serap ÇABUK	ÇUKUROVA UNIVERSITY
DR.	Serap SÖKMEN	ATATÜRK UNIVERSITY
DR.	Serdar PİRTİNİ	MARMARA UNIVERSITY
DR.	Serkan BENK	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Serkan EKİZ	DOKUZ EYLÜL UNIVERSITY
DR.	Sevim BUDAK	İSTANBUL UNIVERSITY
DR.	Sevinç ÖZER	ÇANAKKALE 18 MART UNIVERSITY
DR.	Sevinç ÜRETEN	BAŞKENT UNIVERSITY
DR.	Sibel SÖNMEZ	EGE UNIVERSITY
DR.	Siret HÜRSOY	EGE UNIVERSITY
DR.	Solmaz ZELYUT	EGE UNIVERSITY
DR.	Soner AKKOÇ	DUMLUPINAR UNIVERSITY
DR.	Soner YAĞLI	EGE UNIVERSITY
DR.	Suat UĞUR	ÇANAKKALE 18 MART UNIVERSITY
DR.	Sudi APAK	BEYKENT UNIVERSITY
DR.	Süleyman ÖVEZ	İSTANBUL TEKNİK UNIVERSITY
DR.	Ş.Emet GÜREL	EGE UNIVERSITY
DR.	Şafak Ertan ÇOMAKLI	ANKARA UNIVERSITY
DR.	Şahamet BÜLBÜL	MALTEPE UNIVERSITY
DR.	Şebnem BURNAZ	İSTANBUL TEKNİK UNIVERSITY
DR.	Şebnem TOPLU	EGE UNIVERSITY
DR.	Şehnaz ERTEM	GAZİ UNIVERSITY
DR.	Şengül HABLEMİTOĞLU	ANKARA UNIVERSITY
DR.	Şeref ULUOCAK	ÇANAKKALE 18 MART UNIVERSITY
DR.	Şinasi SÖNMEZ	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Şule YÜKSEL YİĞİTER	ERZİNCAN UNIVERSITY
DR.	Tamer BUDAK	ZONGULDAK KARAEMLAS UNIVERSITY
DR.	Tevhit AYENGİN	ÇANAKKALE 18 MART UNIVERSITY
DR.	Timur Han GÜR	HACETTEPE UNIVERSITY
DR.	Tuncay AYAŞ	SAKARYA UNIVERSITY
DR.	Turhan KORKMAZ	ZONGULDAK KARAEMLAS UNIVERSITY

DR.	Tülin SÖYLEMEZOĞLU	ANKARA UNIVERSITY
DR.	Uğur BATI	YEDİTEPE UNIVERSITY
DR.	Ülkü GÜNEY	MALTEPE UNIVERSITY
DR.	Ümit GÜNER	DUMLUPINAR UNIVERSITY
DR.	Ünal BİLİR	ÇANAKKALE 18 MART UNIVERSITY
DR.	Valide PAŞEYEV	ATATÜRK UNIVERSITY
DR.	Vasif NABİYEV	KARADENİZ TEKNİK UNIVERSITY
DR.	Veli DUYAN	ANKARA UNIVERSITY
DR.	Veli Özer ÖZBEK	DOKUZ EYLÜL UNIVERSITY
DR.	Volkan ÖNGEL	BEYKENT UNIVERSITY
DR.	Yakup HACI	ÇANAKKALE 18 MART UNIVERSITY
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