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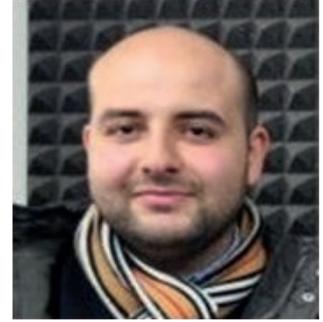
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**Dear Distinguished Readers.,**

New issue of our International Refereed Academic Social Sciences Journal is out. The current issue of our journal consists of 8 different papers. All papers are written by expert scholars in their field. With each passing day there is growing interest in our refereed journal. First of all, thank you very much for your interest. We are very pleased that we have prepared for you a comprehensive volume. Several papers have been sent in this issue. After meticulous and precise work of our referees, 8 article has been accepted. Upon completing this referee process, the articles are accepted to be uploaded directly to the main page of the journal in the system without any delay. Therefore, our journal is running fast and in a disciplined manner. In our current issue, Mihalis Kuyucu explores internet radio broadcasting in depth. Mohammad Taghi Aghdasi is looking from a different perspective in athlete and non-athlete students of Tabriz University. Dursun Yener explains alienation of consumers in Turkey. Alpaslan Yüce investigating the interest of consumers for foreign goods. Meliha Yılmaz and Ahmet Dalkıran explain the main structure of Absheron Petroglyphs. Nursen Bolsoy, Nuray Egeliolu, Selma Şen, Sezer Er Güneri, Ümran Sevil investigated the submissive behaviour and gender perception of students. Ahmet Akın, Hakan Sarıçam and Çınar Kaya have significant findings for career decision. Ali Özcan and Ali Murat Kırık focus on Journal of Serdengeçti. They research the Islamic-critical view on political system of Turkey between 1945-1960 in their paper. Finally, we wish wealth, health and happiness, good reading to all of you. See you in our next volume...



## INTERNET BROADCASTING AS ALTERNATIVE MEDIUM: A RESEARCH ABOUT INTERNET RADIO BROADCASTING IN TURKEY

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**Abstract:** In this study there has been a research on the internet radios which have been spread as an alternative broadcast model as a result of the developmants lived in internet medium. In the first part of the study there has been a historical research on the development of internet radios and their advantages which have started as an alternative medium in radio industry and became so popular to thread traditional radios. In the second part there has been applied a questionnaire to 440 people from different ages to find out the listening habits of traditional and internet based radio. The sample was selected from people who listen at least one hour radio in Turkey and in Istanbul. For this there a pre-survey applied to 511 people and 440 people who mentioned that they listen at least one hour radio were selected. The data collected anylised in the SPSS software and there has been an analysis of how and why the audience prefers to listen internet radio. According to the results reached by the analysis of data obtained from the survey giving reliable results in the reliability analysis performed and applied to 440 participants in almost equal numbers in male and female, mostly at the age interval of 21-30, listening to radio via internet almost every day. Listening to the radios broadcasting in traditional ways between 1-3 hours per day and listening to internet radio more than 1 hour per day. According to survey results people prefer to listen to internet radio mostly by means of laptop and PC and mobile phone, generally between 10:00 – 20:00 hours. The research applied to 440 people also gave the same results with the official radio survey done by Ipsos Kmg from 2003 till 2013 in the radio industry. Both researches showed that listening radio from internet increases and this makes a ‘must’ for the industry players to build a strategy and combine traditional radio with new radio. The two hypothesis that were constructed for the survey showed that listening to the radio over the internet is increasing in a way threatening traditonal, terrastial radio and internet radio constituting an alternative broadcasting model. There has been done a determination that radios broadcasting only over the internet are starting receiving more interest than the radios that broadcast in the traditional way through the audience. In the end of the paper there has been underlined that radio medium should consider the fact that this internet based alternative broadcast model will be the future of broadcasting model.

**Key Words:** Internet Broadcasting, Radio Broadcasting, New Media, Alternative Broadcasting

### INTRODUCTION

Internet has changed all the words way of live in the last 20 years. All life styles and all the cultural and economic structures of the communities have had a change during the development of internet. Media was one of them. Internet made the structure of all media and created new forms of broadcasting in the new world. Radio which was created in the beginning of 1920’s

also took part on that. Radio which was listening from the big radio transmitters working with transistor changed its forms of broadcasting in its timeline. The Fm transmission of radio was a big revolution within the history of medium. One the biggest revolution for the medium was the creation of internet. With the creation of internet and the expansion of banth with radio medium’s delivery had a transformation from

traditional transmitter to digital computer. This new form of broadcasting was called as internet radio. As the bandwidth increased and as the new technologies created internet radio grew and this made the medium personalized. People were able to create their own internet based radio stations to be on air to whole world and to create an alternative radio broadcast. The advantages of internet which can be summarized as globalization and interaction made the interest to internet radio to grow up very quickly.

Global digitalization has been gathering speed day by day and similarly number of people taking advantages of internet shows significant increase. As a result of this, traditional radio broadcasting also became one of the most internet-affected platforms. Therefore, radio broadcasting became digital and traditional radio stations had to be involved in internet. However, when it comes to the internet broadcasting in our day, stations broadcasting via internet are considered. As internet radios number increased the interest to that medium became more popular. Recent official surveys done in Turkey showed that people's choice of listening radio from new media has a serious increase. The official radio listening habits survey done by Ipsos KMG showed that listening radio from internet has grown to % 8,00 from % 0,91 in the last ten years (İpsos KMG,2013). This rapid increase shows that Turkish radio audience follows the trend of listening radio from internet as the world does.

In this study, baseline of internet broadcasting and its position in Turkey will be evaluated. Within this concept, alternative broadcasting (radio broadcasting) will be considered first with regard to subject;

then meaning and scope of internet broadcasting in Turkey and the world will be discussed. The study will evaluate the findings of the survey done about the listening habits of people radio from the internet and how and when they prefer to listen the medium via internet.

## ALTERNATIVE BROADCASTING

Popularization of internet proposed the creation of a new communication platform for the agenda. In addition to this, media operatives became attuned to those improvements thanks to technological developments. (Gönenç, 2004: 438). In this context, internet broadcasting was started to be evaluated within alternative broadcasting issue. Alternative radios which are considered a genre other than public and private radios, are specifically evaluated along non-profit making organizations.

Most significant point of formation of alternative broadcasting understanding could be emphasized as; regarding present broadcasting understanding and systems as inadequate for social development, education, and democratic participation and providing broad mindedness. It can be also stated that, critics and deficiencies seen in private broadcasting or public broadcasting are aimed to be overcome by means of alternative broadcasting (Özen, 2006: 60). Topuz (1990: 64-65) has listed factors effective in formation of alternative broadcasting as follows:

- Political Factors: As a result of opposition and marginal parties which cannot take the advantages of public radios; those groups have started their own alternative broadcasts for addressing their members and voters.

- Institutional and Regional Factors: In consequence of disagreement between regional institutions and head offices, those management bodies needed public support to get more authorization and radio broadcasting is the right thing to do for that.
- Social and Cultural Factors: People in certain regions would like to benefit from opportunities provided by radio broadcasting in order to bring their problems into question. Alternative radios are the best platform for those problems which can be ignored in public radios.
- Economical Factors: Establishing local radios are preferred in order to improve the regions and impose certain sanctions.
- Advertisement: One of the important factors in this respect is advertisement. Local radios are used in certain regions for introduction, sales and promotion of some products and services. Therefore, advertisement companies have supported the establishment of local radios.

Alternative broadcasting organizations are different from establishment to management, from principles to staff structure, from programming to reporting and from language to style. Those broadcasting organizations have also different and unique approach to science, art and music. Broadcasts are specific to possessed culture and region rather than foreign-dependent like other broadcasting organizations. Broadcast of alternative radios are consisted of topics and problems which are particular concern to society they tend to broadcast for. Purpose of alternative radios which are established against dominant and popular broadcasting monopoly, is forwarding

their messages and molding public opinion about certain topics. (Demiroğlu, 2002: 42)

Providing income from broadcasts stays in the background for alternative radio broadcaster. Therefore, they do not give much place to advertisement during broadcasts. Since the advertisement opportunities are limited for alternative broadcasting organizations, this kind of broadcasting surely get some supports and donation; however the key to financially guarantee itself is “collective effort and voluntary labor”. Alternative radios have limited financial potential broadcast via small-scale and cheap transmitters. Since expressing the ideas and extending the amateurism awareness are the main purpose, those broadcasts do not show any approach for professionalism. Biggest controller of those radios is their listeners. In contrast to vertical communication implemented by traditional radios, they communicate with listeners as much as possible. There is a two-sided communication process. (Demircioğlu, 2002: 43).

Alternative broadcasting, a type not seeking any profit, supported by civil society organizations and not based on advertisement income, and especially addressing local issues in broadcasts and positioned as local broadcasting organizations giving place to program types which are not present in national and commercial broadcasting, makes it a resistance against national and commercial private broadcasting.

## INTERNET BROADCASTING

Internet broadcasting which should be considered as a new broadcasting technique by developed countries, became a popular technology for not only radio broadcasts but also television broadcasting.

In broadcasts made via this technology, localness, regionalism, nationalism notions disappear, and global broadcasting notion gains currency. (Türk, 2003:16). Foundations of internet radio which was laid with a simple radio software programmed for own employees of Starwave company in 1994, gained a great momentum after the formation of idea, transmitting this broadcast to the every computer having internet connection.

Thanks to that system, first radio broadcast without frequency has been started and Sky Cries Mary became the first group broadcasting via internet. After a little while, university radios began their broadcasts via internet. (Gültekin, 2012:12).

In early 2000, a lot of listener could access their favourite radio stations via computers. This metamorphosis revealed internet broadcasting reality and radio broadcasting became popular again thanks to internet. This has also come into the picture largely as a result of improvements in internet technology. Within this scope, when it comes to the internet broadcasting, two activities

are referred. First of them is broadcasting online which also let everyone to start his/her own radio and the other one is present radio stations started to broadcast via internet.

Competition in radio technology as before also became a current issue in internet broadcasting. Non-stop media technology has been introduced by Apple with QuickTime software for the first time. However, QuickTime could not be influential enough except for a limited community. First application making this technology popular was RealAudio with its creative features. RealAudio which has been followed by a wider audience provided voice to be published via internet. In the past few years, Microsoft has promoted its new product named Windows Media Player by making serious market research and promotion. Nowadays, %88 of internet radios have been using Windows Media Player. (Heberlein, 2002: 5–6). In present-day conditions, radio broadcasting is maintained within 5 main categories (Abhary, 2012: 27):

**Table 1. Radio Broadcasting Categories**

Broadcasting Model	Sub Category	Definition
Websites Creating Playlists	On Demand Services	General song selection
		High copyright expenses
		Toll-free models
		Advertisement is accepted by very limited mass
		Non-Musical content is very few or there is none.
		Listeners choose their own music, there is no impact of experts
Radio	Main Broadcasters	Adapting analogue broadcasting to digital
		Classical listening experience
		Similar to car stereo
	Aggregators	Option to choose one of the thousands of radios across country or the world.
		Classical listening experience
		Ideal communication for travellers
		Selection problem because of a lot of choice
		Music selection determined according to listener's choice,
	Personal Radio	Limited non-musical content
		Should be discussed whether it is a radio or not
		Supports music curatorship of radio and transmitting natural structure
		Appeals broadest audience by including a lot of music genre
Rich Radyo	Enriched listening experience	

Internet radio technology is formed instant download of voice and this flow is provided with TCP (Transmission Control Protocol) and UDP (User Datagram Protocol) packages. Basic voice flow protocols are as follows (İspir, 2013:33):

- HTTP
- MMS
- RTMP
- RTSP

When internet radio listeners communicate their wishes, expectations and complaints to that radio again via internet; that radio has achieved to create a platform and this opportunity provided by interaction also facilitates movement to broadcasting activities. (Türk, 2013: 18)

### **EFFECTS OF IMPROVEMENT OF INTERNET BROADCASTING**

New multimedia broadcasting also called as web broadcasting, came to the fore by second half of the 1990. Different data like voice, video, image and pictures can be published via web broadcasting and this made some alterations in structure of traditional mass communication devices like radio and television. In addition to this, smartphones with internet connection caused mobile communication to rise and all of these factors resulted radio to be affected by new improvements.

Nowadays, almost every radio broadcasts could be accessed via internet. Besides that, all of recorded musical works could also be easily accessed by using internet. As a result of this, radio broadcasting medium has been changed and internet broadcasting become increasingly widespread. One of the reasons of this proliferation is cost factors for establishing radio stations. Internet is much cheaper communication platform than other mediums. A computer and network connection are the only necessary equipment for establishing a radio station on internet. (Soydan, 2012: 114).

There are a lot of advantages of broadcasting online. Firstly, establishing internet radio and maintaining the broadcast are less costly than traditional radios. Besides that, internet radios offer their audience extra information within or without their broadcasts and thus, positioned communication between their listeners more active than the audience of traditional radios.

Most of the radios are now capable of broadcasting simultaneously with their web sites. During the broadcast, messages or requests can be received by listeners, and supportive interactive applications like air times of other programs will be broadcasting during the day, weather condition, traffic information and similar applications could be provided (İspir, 2013: 65). Besides, radio stations may acquire all kind of broadcast-related data and documents of their own and practice all kind of economy for including their broadcasting stream by analyzing those and do not require any dedicated guidance or research for that.

Internet broadcasting not only provides faster and easier communication opportunities to regions which are not reached by analogue transmitters and also makes broadcast network unlimited by overcoming limitation of transmitter number (Kaçan, 2004: 102).

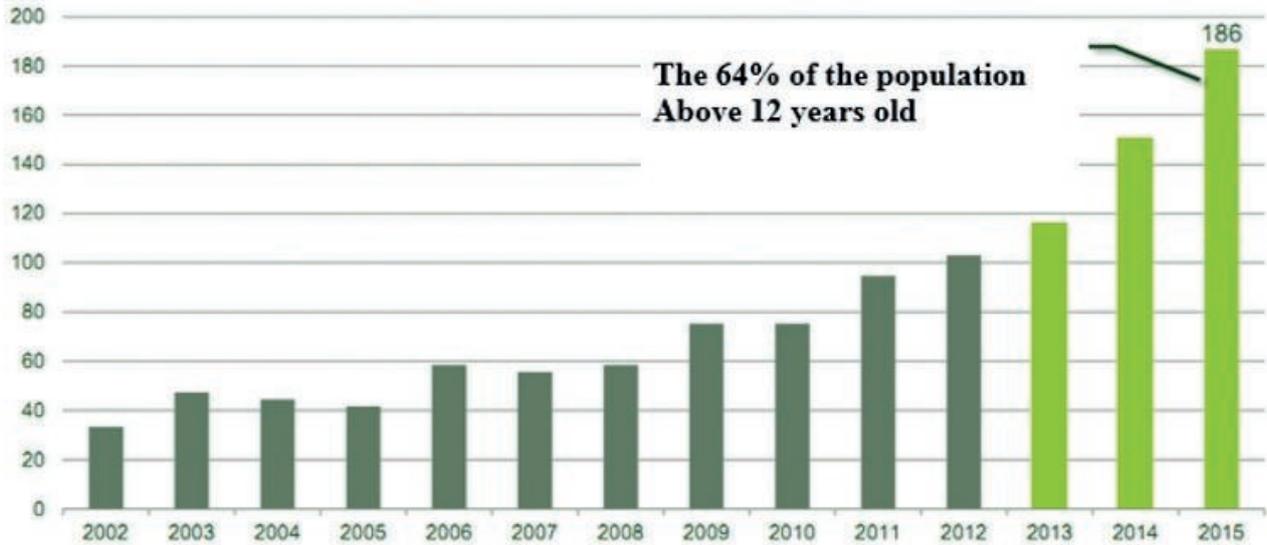
As a general evaluation, improvement of internet broadcasting is considered as final golden era of radio. According to that, features provided by broadcasting could be summarized as follows: (Abhary, 2012: 4)

**Table 2. Feature Provided By Internet Broadcasting**

Range	Shorter advertorial
Wide product range	3 or 4 advertorial in each hour
Increase in content variety	Shorter advertisements (30 sec.)
Suitability to listener's needs	Shorter interruption for listener, more impact for advertiser
Wide accessibility	Personalization
Accessible from every spot having connection	Shuffling
Device variety	Skippin Singers
Nowadays, radio listening devices are 3-4 times more than devices present 10 years ago	Stopping/repeating Music share in social media

Internet radios are still being listened in USA at most. As we can observe from following graph,

online radio listening in USA has reached %64 of total population.



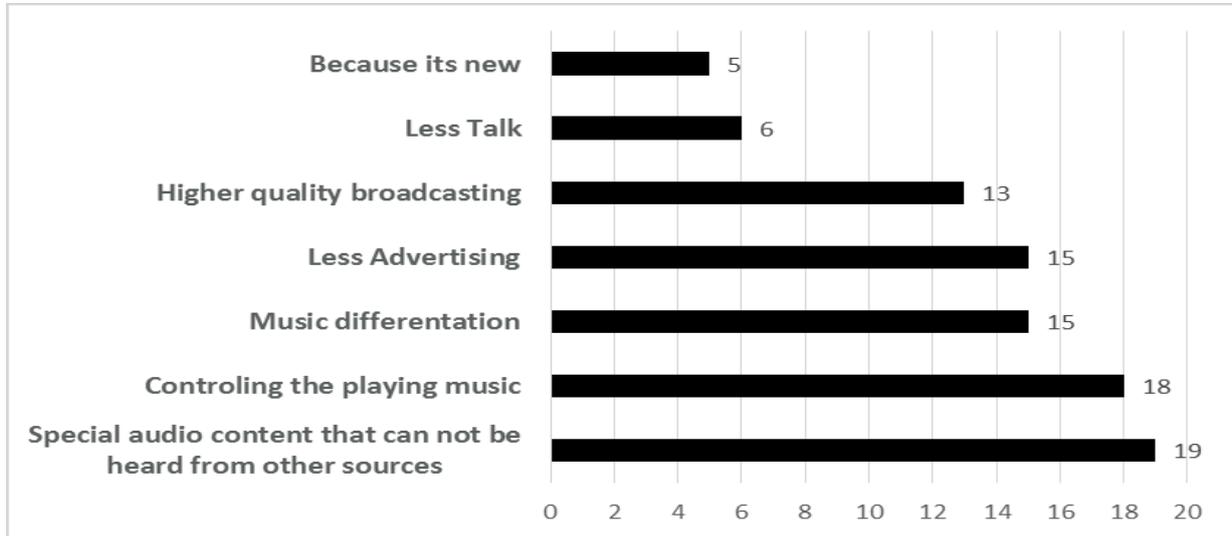
**Graph 1. Internet Radio Listening Graph of USA**

**Source:** Ali A. Abhary, Radio Cafe 2012: D nyada Dijital Radyo ve Online Audio”, [http://static.karnaval.com/downloads/Radio-Cafe2012GlobalMarket\\_TR.pdf](http://static.karnaval.com/downloads/Radio-Cafe2012GlobalMarket_TR.pdf), 2012, p.10.

As for internet radio listening reasons, as seen in the following graph, more new content could be accessible via internet radios. This feature is followed by controlling the music on air and more music genre features. Less conversation

and advertisement in internet radios are the other reasons stated by listeners. Priestman has expressed

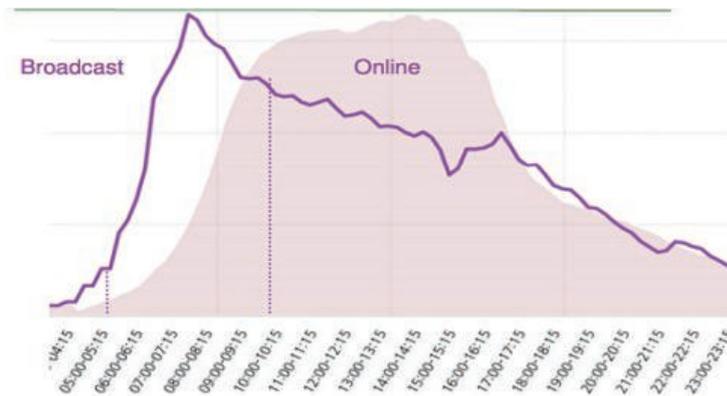
the reasing of listening internet radio in USA as graph 2 (Priestman, 2010:76):



**Graph 2. Reasons of Listening Internet Radio (USA) (Abhary, 2012:12)**

In addition to all of these, for internet radios, it is important to know for advertisers the time interval when the radio listened by audience. As

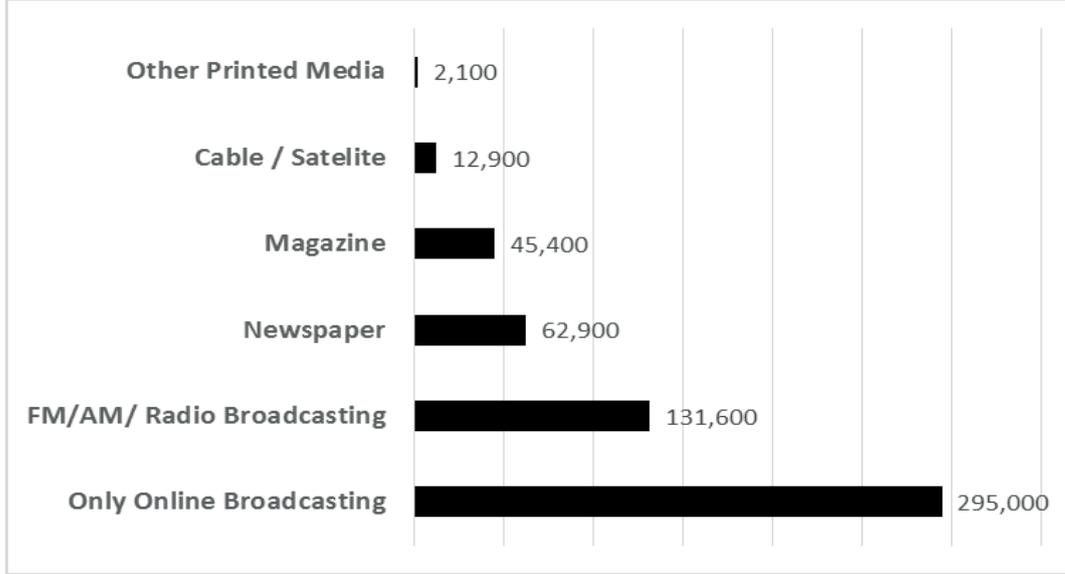
seen in the following graph, internet radios are mostly listened between working hours, in other words in workplaces.



**Graph 3. Internet Radio Listening Hours (USA)**

**Source:** Ali A. Abhary, Radio Cafe 2012: "Dünyada Dijital Radyo ve Online Audio", [http://static.karnaval.com/downloads/Radio-Cafe2012GlobalMarket\\_TR.pdf](http://static.karnaval.com/downloads/Radio-Cafe2012GlobalMarket_TR.pdf), 2012, p. 13.

Below graph shows the advertisement income of internet broadcasting in USA. Data shown that, increase in advertisement incomes of internet radio will continue.



**Graph 4. Internet Radio Advertisement Income (USA)**

Source: Radio Cafe 2012: Dünyada Dijital Radyo ve Online Audio”, [http://static.karnaval.com/downloads/RadioCafe2012GlobalMarket\\_TR.pdf](http://static.karnaval.com/downloads/RadioCafe2012GlobalMarket_TR.pdf), 2012, p. 17.

When we examine the figures for Turkey, we saw that internet and new media’s advertising income is growing in Turkey too. The ad expenditures are higher than traditional radio in Turkey too.

**Table 3. Ad Expenditures of Radio and New Media in Turkey between 2009-2012 (Source: Reklamcılar Derneği)**

Year	Radio (TL) X 1.000	New Media (TL) X 1.000
2008	111,510	94,900
2009	88,000	182,000
2010	104,000	252,000
2011	121,070	344,100
2012	129,800	421,140

## **TRADITIONAL BROADCASTING AND INTERNET RADIO BROADCASTING**

Although Internet radio broadcasting has resemblance to traditional radios in terms of music-based broadcasts; some other factors put some differences between those two mediums. According to this, different aspects of internet radio broadcasting and traditional broadcasting could be explained as follows in terms of alternative radios:

- In terms of Audience: While traditional radios address a general mass, internet radios have limited audience and address more specific people.
- In terms of Management: While traditional radios are founded by public or private sectors, internet radios are non-profit radios which are usually founded against broadcasting monopoly.
- In terms of Communication: While traditional radios provide vertical communication, internet radios are more accessible to communication with audience.

- In terms of Content : While traditional radios address wider mass, internet radios can appeal to different ethnic origins, occupation or region.
- In terms of Infrastructure: While traditional radios require high costs to establish, internet radios are less costly broadcasts requiring a simple software, internet connection and a microphone.

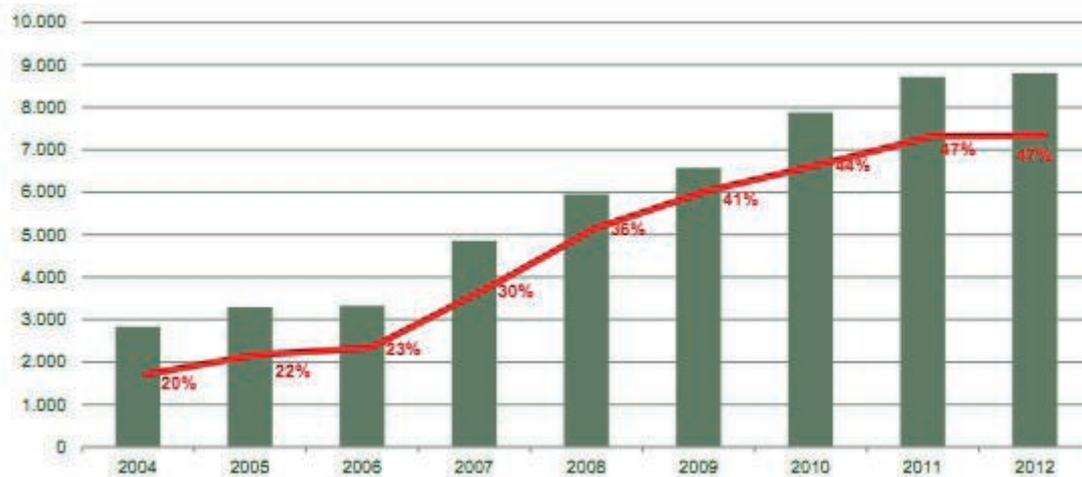
### INTERNET RADIO BROADCASTING IN TURKEY

Internet broadcasting in Turkey improved in parallel with developments in the world and first online radio broadcast has been executed by Radyo ODTÜ in July 8, 1996. (Kaçan, 2004: 63). First radio station broadcasting only via internet started to broadcast with the name Nuist and executed by Onur Engin and İlke Şahin in 2004. (Gültekin, 2012:16). Nowadays, a lot of personal, institutional and commercial radios have been broadcasting via internet. Most important reason of development of internet broadcasting

in Turkey is its lower costs in comparison with analogue broadcast and copyright issues. As per Law on Intellectual and Artistic Works renewed in March 3, 2001, broadcasting without permission through internet podcast has been banned. In addition to this, non-profit and advertisement-free radios are not hold responsible for this legal violation (Gültekin, 2012:18).

Within the scope of research conducted by RTÜK (2007) which was about radio listening habits of audience; radio broadcasts are substantially followed via radio stations and internet radio listening rate was about %5-10. However, in recent years these rates are in tendency to increase considerably.

Listeners in Turkey have started preferring radios in their online music listening music habits. As we can see in the following graph, nearly half of the Turkish listeners have become listening radios via internet. In addition to this, number of internet radio listeners has constantly increased in last 10 years.



**Graph 5. Monthly Reach of Internet, MP3 Player and Mobil İnternet, Listener Numbers (x 1000)**

Source: Ali A. Abhary, Radio Cafe 2012: Dünyada Dijital Radyo ve Online Audio”, [http://static.karnaval.com/downloads/RadioCafe2012GlobalMarket\\_TR.pdf](http://static.karnaval.com/downloads/RadioCafe2012GlobalMarket_TR.pdf), 2012, p. 10.

Currently, there are hundreds of internet radios in Turkey which have been broadcasting under the leadership of institutions, companies, associations, universities and private persons.

Raise of interest in internet radios in our day also caused raise of costs for facilitating internet radios. As we can see in the following table, cost of establishing internet radio has been doubled. This matter has been the most tangible indicator of the demand in the medium.

**Table 4. Increase of Cost to Internet Radio Broadcast Systems (Medyaspot, 2011)**

Service Type (Annual)	2007 Cost (USD)	2011 Cost (USD)
Server Service	247	463
Chat room	240	215
Hosting Service	78	206
Domain Name	6	13
Traffic Fee	26	102
Web-page Creation	25 / 102	102 / 421
Total	580	1,410

As a result of the demand to internet radio broadcasting the costs of this type of broadcasting has started increasing but despite that internet broad-

casting is the cheapest way of broadcasting. It's much cheaper than the traditional radio medium.

**Table 5. Monthly Technical Cost of Traditional Radio Station Broadcasting in Istanbul**

Cost Type	Price (USD) (Monthly)
Terrestrial Frequency Licence (Rent)	30,000
Technical antenna and electricity	10,000
Total	40,000

Internet radios which have started to come into internet user's lives in 90's, have acquired significant followers in short time period. Thanks to their advantages provided and by means of that internet radio notion gotten into internet broadcasting. After the internet come into the broadcasting sector, radios broadcasting through frequencies have tried this system because of their low costs of internet broadcasting and area covered. Radio

broadcasters trying to reach wide audience with frequency broadcasting gained advantages in terms of both costs and time by using internet and therefore number radio stations broadcasting online have been increased. As a result of this radio owners found a chance to go to global audience via internet with lower costs.

Convenience provided and innovations brought after the internet radios come into the broadcast-

ing life has been attracting attention. As of their broadcasting networks, radios aim to keep their ratings at the top and to reach wider mass. Analogue transmitters and satellite broadcasts considerably help them to achieve this aim. However, generalizing of analogue transmitters and broadcasting via satellites are not only time a consuming also very expensive methods.

After the union of internet and broadcasting, radios have started to try this system. Online broadcasting requiring very low costs for establishment, has been providing quite convenience in terms of both the area covered and determination of that area. Detection of repeat listeners of the radio can be provided by internet very easily. This detection used to be executed by R&D institutions and broadcasting companies were paying exorbitant sums for those researches. However, radios broadcasting via internet and other broadcasting institutions could get those research and numerical data by means of their service providers or their own data processing centers without any extra charges.

## RESEARCH

### Aim and Method

The aim of this research is to make a determination about the listening of internet radio as an alternative medium. For this aim there has been prepared a survey with two hypothesis. The hypothesis tried to find out that internet radio becomes a threat to traditional radio with its growing interest, and that the radios who broadcast only from interest starts to take more interest in the audience. The survey that conducted for the research has been prepared with 14 likerd type statements, examining

the degree of participation from (1) to (5). The method of the search prepared with descriptive questions. The survey applied to 440 people who are 12 years old and up. In the survey there has been 7 open questions to find out how people listen radio from internet. The sampling of the audience was selected from radio listeners. To find this, there has been applied a survey to 514 people asking if they listen to radio at least one hour a day or not. In the first survey it was found that 74 people listen radio less than one hour have no interest to radio medium. As a result of this the research applied to 440 people who had expressed that they listen to radio medium at least for one hour. The aim of this was to target people who has relation as a listener or consumer with radio medium.

### Reliability Analysis

Reliability value is an indication of the degree of reaching the same result in measurements taken over and over again. For this reason, survey questions are subject to reliability analysis. Cronbach's Alfa coefficient is being used in reliability coefficient. Related coefficient takes a value between 0 and 1 and reliability of the survey increases as it nears to 1. It is commented that a survey is reliable in cases coefficient is over 0,70. Reliability coefficient regarding the scale used in the study is found to be 0,889 and it is seen that the scale gives pretty reliable results. It was also observed that removal of any expression did not increase Cronbach's Alfa coefficient.



**Table 6. Reliability Coefficient**

Cronbach's Alpha	N
,889	14

**Findings of the Research**

In this section we will give rank to the findings of the research applied to 440 participants who listen to the radio over the internet.

**Demographic Features:**

50, 9 percent of the participants are male and 49, 1 percent are female. Most of the participants (43, 6 percent) are in the range of 21-30 years of age. The 32, 8 % are in the age of 12-20 and the 24, 5 % of the participants are in the age of 31 and over. Most of the participants (69, 1 percent) listen to the radio by means of internet.

**Table 7. Distribution of the Participants According to How Many Hours of Regular Radio Broadcast They Listen to Per Day**

		FREQUENCY	PERCENTAGE
<b>HOW MANY HOURS OF REGULAR RADIO DO YOU LISTEN TO PER DAY?</b>	<b>LESS THAN AN HOUR</b>	148	33,6
	<b>1-3 HOURS</b>	188	42,7
	<b>MORE THAN 4 HOURS</b>	104	23,6
	<b>TOTAL</b>	<b>440</b>	<b>100,0</b>

**Table 8. Distribution of the Participants According to How Many Hours They Listen to the Radio over the Internet per Day**

		FREQUENCY	PERCENTAGE
<b>HOW MANY HOURS DO YOU LISTEN TO THE RADIO OVER THE INTERNET PER DAY?</b>	<b>LESS THAN AN HOUR</b>	124	28,2
	<b>1-3 HOURS</b>	156	35,5
	<b>MORE THAN 4 HOURS</b>	160	36,4
	<b>TOTAL</b>	<b>440</b>	<b>100,0</b>

he participants were asked which devices they used in listening to the internet radio and they were free to tick more than one answer. According to this, most of the participants listen to the internet radio through their PCs (26, 74%), laptops (28, 97%) and cell phones (23, 12%). Listening to internet radio through

Smart TV (5, 01%) and tablets (16, 16%) is not common. The participants were asked in which time of periods they prefer to listen to internet

radio and they were free to tick more than one answer. According to this most of the participants listen to the internet radio between 14-17 (28, 25%). This data is the same with USA.

**Frequency Analysis**

The opinions of the participants regarding internet radio are gathered with the help of the survey formed for the purpose of the research. In general, participants' opinions regarding listening

to the radio from the internet and internet radio is positive. They have only remained indecisive on the subject of establishing their own internet radio in the future if the conditions were there. Despite giving positive opinions to the subject of listening to the internet radio by connecting to the internet via cell phone and listening to the radio by means of Android / iPhone applications, less participation is in question according to other expressions. According to the participants the subjects which received the most positive opinions were the accessibility of internet radios from everywhere and having less advertisement which cast significant advantages in listening to the internet radios. Participants also think that internet radio is an alternative to terrestrial radio, they listened to internet radio more in the last two years and these broadcasts will be more popular in the future. It is observed from the frequency analysis that the factor affecting the popularity of radio broadcast is global access (Average 1, 18). Then it is advertisement (average 1, 29),

interactivity (average 1, 79), program diversity (average 1, 85) and less talk time. (Average 1, 85).

### Testing Participants' Opinions According to Demographic Specifications

In this section t test and ANOVA analysis shall be used to determine whether opinions of the participants show variation according to their genders, ages, how frequent they listen to the radio over the internet, how much they listen to terrestrial radios and radios broadcasting over the internet during the day.

### T Test Regarding Whether Participants' Opinions Vary According to Their Genders

It was observed with the participants' expressions on the survey that their opinions do not vary according to their genders as a result of the t test performed to determine whether participation percentage of the participants vary according to their genders ( $p=0,639>0,05$ ). Therefore it is not possible to make a connection between gender and listening to the radio via internet.

**Table 9. T Test According to the Gender**

	Levene		t Test				
	F	Sig.	t	df	p	Mean Difference	Difference of St. Error
<b>Variants are Equal Hypothesis</b>	,639	,426	,470	108	,639	,04389	,09330
<b>Variants are not Equal Hypothesis</b>			,471	107,350	,638	,04389	,09311

### Anova Analysis Regarding Whether Participants' Opinions Vary According to Their Ages

Variation was identified as a result of ANOVA analysis performed to determine whether partici-

pants' opinions regarding listening to the radio vary according to their ages

( $p=0,000<0,05$ ). It was observed with the Tukey Analysis which was performed to determine the source of this variance that opinions regarding

listening to the radio via internet become more negative as age increases. It may have more to do with younger generations having much closer relationship with the internet.

**Table 10. Anova Analysis According to Age**

	Sum of Squares	df	Avr. Of Squares	F	p
<b>Between the Groups</b>	8,832	2	4,416	27,684	,000
<b>Within the Group</b>	17,067	107	,160		
<b>Total</b>	25,899	109			

**Table 11. Tukey Analysis**

		Mean Difference	St. Error	p
<b>31 AND ABOVE</b>	<b>12-20 AGE</b>	,71036*	,10230	,000
	<b>21-29 AGE</b>	,60632*	,09608	,000

**Anova Analysis Regarding Whether Participants Opinions Vary According to How Frequent They Listen to the Radio over the Internet**

It was observed that participants' opinions vary according to their frequency of listening to the radio over the internet as a result of Anova analysis performed to determine whether participants' opinions vary according to their frequency of listening

to the radio over the internet ( $p=0,000<0,05$ ). It was observed that opinions became negative as listening to the radio via internet becomes less frequent, as a result of Tukey Analysis performed to identify this variation. Therefore, opinions of the participants listening to the radio over the internet every day is naturally more positive than participants who are listening less.

**Table 12. Anova Analysis According to Listening Frequency to Internet**

	Sum of Squares	df	Avr. Of Squares	F	p
<b>Between the Groups</b>	13,980	3	4,660	41,443	,000
<b>Within the Group</b>	11,919	106	,112		
<b>Total</b>	25,899	109			

**Table 13. Tukey Analysis**

		Mean Difference	St. Error	p
EVERY DAY	ONCE IN THREE DAYS	-,28715*	,08267	,004
	ONCE IN A WEEK	-1,17830*	,13245	,000
	RARELY	-1,02694*	,14220	,000

**Anova Analysis Regarding Whether Participants' Opinions Vary According to Their Frequency of Listening to Terrestrial Broadcasting Radios**

It was observed that participants' opinions vary according to their frequency of listening terrestrial radios as a result of Anova analysis performed

to determine whether participants' opinions vary according to their frequency of listening to terrestrial radio ( $p=0,000<0,05$ ). It was observed that opinions became more positive as listening to terrestrial radios is less frequent, as a result of Tukey Analysis performed to identify this variance.

**Table 14. Anova Analysis According to the Frequency of Listening to Terrestrial Radios**

	Sum of Squares	df	Avr. Of Squares	F	p
Between the Groups	4,605	2	2,303	11,570	,000
Within the Group	21,294	107	,199		
Total	25,899	109			

**Table 15. Tukey Analysis**

		Mean Difference	St. Error	p
MORE THAN 4 HOURS	LESS THAN AN HOUR	,54574*	,11416	,000
	1-3 HOURS	,36661*	,10903	,003

**Anova Analysis Regarding Whether Participants' Opinions Vary According to How Many Hours They Listen to the Radios Broadcasting Over the Internet**

It was observed that participants' opinions vary according to how much they listened to internet radios during the day as a result of Anova analysis performed to determine whether participants

opinions vary according to how much they listened to the internet radios during the day ( $p=0,000<0,05$ ). It was observed that the opinions were more positive as frequency of listening to the internet radios during the day increased as a result of Tukey Analysis performed to identify this variance.

**Table 16. Anova Analysis According to How Many Hours They listen to the Radios Broadcasting over the Internet**

	Sum of Squares	df	Square of Avr.	F	p
<b>Between the Groups</b>	8,242	2	4,121	24,973	,000
<b>Within the Group</b>	17,657	107	,165		
<b>Total</b>	25,899	109			

**Table 17. Tukey Analysis**

		Mean Difference	St. Error	p
<b>MORE THAN 4 HOURS</b>	<b>LESS THAN AN HOUR</b>	*43454,	09775,	000,
	<b>HOURS 1-3</b>	*68445,	09720,	000,

### Hypothesis Analysis

**H1:** Inclination to listening to the radio over the internet is increasing in a way threatening traditional radio and listening to the radio over the internet is constituting an alternative broadcasting model.

It was observed opinions of the participants regarding listening to the radio via internet vary according to their listening durations to traditional radio and participants who listen to traditional radio more have more negative opinions regarding listening to the radio over the internet.

**Table 18. Anova Analysis Regarding Hypothesis 1**

	Sum of Squares	df	Average of Squares	F	p
Between the Groups	6,956	2	3,478	11,918	<b>000,</b>
Within the Group	31,226	107	292,		
Toplam	38,182	109			

**Table 19. Tukey Analysis**

		Mean Difference	St. Error	p
<b>LESS THAN AN HOUR</b>	<b>HOURS 1-3</b>	27898,-	11873,	053,
	<b>MORE THAN 4 HOURS</b>	*67493,-	13824,	000,

Chi-square test was used to determine whether there is a significant difference between the time spent

listening to the radio over the internet and time spent listening to the traditional radio. A significant

difference was observed between listening duration to the traditional radio and listening duration to the radio over the internet as a result of chi-square test. (Pearson Correlation Coefficient  $0,000 < 0,05$ )

As can be seen on Table 22, almost all of traditional radio listeners who listen to the radio less

than 1 hour per day listen to the internet radio more than 1 hour per day. The rate of listeners listening to internet radio for more than 1 hour is much more than the listeners listening to the traditional radio between 1-3 hours.

**Table 20. Traditional Radio / Internet Radio Listening Durations Cross Table**

			LISTENING DURATION TO INTERNET RADIO			TOTAL	
			LESS THAN AN HOUR	1-3 HOURS	MORE THAN 4 HOURS		
LISTENING DURATION TO TRADITIONAL RADIO	LESS THAN AN HOUR						
		Percent	10,8%	40,5%	48,6%	100%	
	1-3 HOURS						
		Percent	23,4%	38,3%	38,3%	100%	
	MORE THAN 4 HOURS						
		Percent	61,5%	23,1%	15,4%	100%	
<b>TOTAL</b>							
			Percent	<b>28,2%</b>	<b>35,5%</b>	<b>36,4%</b>	<b>100,0%</b>

**Table 21. Chi-Square Table**

	Value	df	p
<b>Pearson Chi-Square</b>	20,839 <sup>a</sup>	4	,000
<b>Likelihood Ratio</b>	20,348	4	,000
<b>Linear-by-Linear Association</b>	15,789	1	,000
<b>N of Valid Cases</b>	<b>440</b>		

When data obtained from both tests are considered together, it is observed that inclination to listening to the radio over the internet is increasing in a way threatening traditional radio and listening to the radio over the internet is constituting an alternative broadcasting model.

**H2:** Radios broadcasting only over the internet are starting to receive more interest than radios broadcasting in the traditional way.

As a result of the t test, it was observed that radios broadcasting only over the internet are starting to receive more interest than radios broadcasting in the traditional way.

**Table 22. T Test Regarding Hypothesis 2**

		Levene		t Test				
		F	.Sig	t	df	p	Mean Difference	Difference of St. Error
Listening to Internet Radio	Variants are Equal Hypothesis	1,636	204,	8,737	108	<b>000,</b>	1,20238	13762,
	Variants are not Equal Hypothesis			10,590	8,817	000,	1,20238	11353,

## CONCLUSION

Internet created new ways of communication within media. It has transformed all the media sources from analog to digital and this digital world created new ways of broadcasting. One of them was internet based radio which created internet broadcasting and the concept of internet radio.

The greatest advantage of internet radios is their accessibility from everywhere and broadcasting less advertisement compared to radios broadcasting in traditional ways. According to the results reached by the analysis of data obtained from the survey giving reliable results in the reliability analysis performed and applied to 440 participants in almost equal numbers in male and female, mostly at the age interval of 21-30, listening to radio via internet almost every day. Listening to the radios broadcasting in traditional ways between 1-3 hours per day and listening to internet radio more than 1 hour per day. According to survey results people prefer to listen to internet radio mostly by means of laptop and PC and mobile phone, generally between 10:00 – 20:00 hours. Furthermore, participants think that internet radios are an alternative to terrestrial radios and they listened to the radio from internet more in the last two years. These findings show

that this type of broadcast will be more popular in the future. Despite these, participants were indecisive on the subject of establishing their own internet radios in the future. Moreover, they have shown less participation in listening to the radio over the internet by means of mobile phone and Android and iPhone applications.

Statistical analysis also exploited in determining whether participants' opinions in the direction of listening to the radio from the internet vary according to their radio listening habits as well as basic demographic features. According to this, it was observed that there is no relation between listening to the radio over the internet and gender, opinions regarding listening to the radio over the internet became more negative as age increases. It may have more to do with younger generations having much closer relationship with the internet.

Besides people listening to the radio over the internet naturally have more positive opinions on the subject of listening to the radio over the internet than people who are listening to internet radio less. In a similar way it was observed that the opinions were more positive as listening to terrestrial broadcasted radios were less frequent. Therefore, there is a relation between participants' opinions and listening to the radio over the internet.

It was observed that people who listen to the traditional radio more have more negative opinions on the subject of listening to the radio over the internet as a result of tests performed to determine whether listening to the radio via internet is an alternative broadcasting model and the inclination of listening to the radio over the internet increases at the rate of threatening radios which broadcast in traditional ways. In a similar way it was observed that the variance between listening durations of internet radio and traditional radio is significant and almost all of the people who listen to the traditional radio less than 1 hour per day listen to internet radio more than 1 hour per day.

As a conclusion, it was observed that inclination to listen to the radio over the internet increases every day and the inclination to listening to the radios broadcasting in traditional ways decreases and despite this, inclination to listen to the radios broadcasting over the internet increases. Global Access to internet radios, less advertising, interactivity based on mutual, interaction, program diversity and less talk time is at the basis of this situation.

It is possible to foresee internet radio broadcasting will improve more in the future with the factors that cost of broadcast over the internet is much less than the cost of the broadcast in traditional ways, listeners prefer it more because of less talk and advertisement, internet radios are listened to almost throughout the day.

As a result of this, traditional radio companies should try to adapt themselves to new media and make their traditional radio a part of this new radio form called as internet broadcasting. The research survey showed that especially the

new generation who are more close to internet prefers more to listen the radio via internet and they believe that internet broadcasting brings them freedom and an alternative way of listening to that medium. The idea that internet based radio created an alternative to traditional radio shows the evidence that the interest will grow more its audience in the future and will make a thread to traditional radio. Radio is now listened from traditional and new media. While traditional radio decrease and loose its interest on the new generation, new media and internet broadcasting increases its interest. This research applied to 440 people also gave the same results with the official radio survey done by Ipsos Kmg from 2003 till 2013 in the radio industry. Both researches showed that listening radio from internet increases and this makes a ‘must’ for the industry players to build a strategy and combine traditional radio with new radio. For that there must be a combination and a transformation from traditional radio to new radio and try to catch the new audience more effectively. Because the new generations habit through internet is growing and today's new generation will be tomorrow's most important role players in all the industries as consumer.

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## ALTERNATİF YAYIN MECRASI OLARAK İNTERNET RADYOCULUĞU: TÜRKİYE'DEKİ İNTERNET RADYOCULUĞUNUN KULLANIMINA YÖNELİK BİR ARAŞTIRMA

**Özet:** Bu çalışmada internet mecrasında yaşanan gelişmeler sonucunda ortaya çıkan ve bir alternatif yayıncılık modeli olarak popüler olan internet radyoculuğu ile ilgili bir araştırma yapılmıştır. İnternet aracılığı ile yapılan radyo yayıncılığının tarihsel süreçlerinin araştırıldığı araştırmanın birinci bölümünde geleneksel medyaya bir alternatif yayın biçimi olarak yayına başlayan ve iletişim teknolojilerinde yaşanan gelişmeler sonucunda geleneksel radyoların varlığını tehdit edecek hale gelen internet radyolarının yayıncılığa sunduğu avantajlar derlenmiştir. Bu avantajlar arasında tüketici için daha az reklamla yayın dinleme ve yayın içeriğini seçebilme özgürlüğü ön plana çıkarken yayıncı için daha düşük maliyetle küresel yayın yapma avantajını getirmektedir. Dinleyici internet aracılığı ile dinlediği radyo mecrasını küresel ve mobil bir biçimde dinleyebilmekte bu da yayıncıya daha düşük maliyetle küresel erişim avantajı sağlamaktadır. Çalışmada geleneksel biçimde yayın yapan radyo mecrasının reklam harcamalarından aldığı payda düşüş yaşadığı vurgulanırken internet mecrasının reklam harcamalarından aldığı payda düzenli bir artış olduğunun altı çizilmiştir. İnternet mecrası reklam harcamalarından aldığı pay ile 2009 yılından itibaren radyo mecrasının önüne geçmiştir. Çalışmanın uygulama bölümünde Türkiye’de günde en az bir saat radyo dinleyen 440 kişiye bir anket uygulanmıştır. Örneklem en az bir saat radyo dinleyen kişilerden seçilmiştir. Bunun için 511 kişiye uygulanan test anketle günde en az bir saat radyo dinlediğini belirten dinleyiciler seçilmiş ve anket bu 440 kişiye tekrar uygulanmıştır. Bu uygulamanın amacı günde en az 1 saat radyo dinleyen hedef kitleye ulaşmak olmuştur. Günde en az 1 saat radyo dinlemeyen 71 kişi araştırma kapsamından çıkartılmış ve araştırma günde en az 1 saat radyo dinlediğini belirten 440 kişiye uygulanmıştır. Toplanan veriler SPSS adlı istatistik analiz programında analiz edilmiş ve dinleyicilerin internet aracılığı ile radyoyu neden ve nasıl dinlediği konusu üzerine tespitlerde bulunulmuştur. Güvenilirlik analizi sonunda güvenilir sonuçlar veren eşit sayıda erkek ve kadından oluşan 440 katılımcıya uygulanan ankette, 21-30 yaş grubunun radyoyu her gün internet aracılığı ile dinlediği ortaya çıkmıştır. Geleneksel biçimde yayın yapan radyo kanallarını her gün 1-3 saat arası dinleyenler günde 1 saatten fazla bir süre internet aracılığı ile radyo dinlemektedir. Anket sonuçlarına göre internet aracılığı ile radyo dinleyenler internet radyosunu daha çok laptop, PC ve cep telefonlarından dinlemektedir. Katılımcılar genel olarak 10:00-20:00 saatleri arasında internet aracılığı ile radyo dinlemektedir. Bu bulgu ABD’de ki ile aynı sonucu vermiştir. ABD’de de internet radyo mecrası daha çok 10:00-20:00 saatleri arasında internet aracılığı dinlenmektedir. 440 kişiye uygulanan anket Türkiye’de radyo mecrasının dinlenme oranlarını 2003 yılından 2013 yılına kadar resmi olarak ölçümünü yapan Ipsos Kgm’nin anketi ile aynı sonuçları vermiştir. Her iki çalışmada da internet aracılığı ile radyo dinlenirliğinin artış gösterdiği ve bu durum endüstri oyuncuları tarafından ciddiye alınarak geleneksel radyo ile yeni radyoyu birleştirecek bir stratejinin oluşturulması gerektiğini göstermiştir. Araştırmanın birinci hipotezi internet aracılığı ile radyo dinlemenin geleneksel biçimde yayın yapan radyo kanallarını tehdit edecek biçimde arttığı bunun bir alternatif yayıncılık modelini doğurduğu yargısı test edilmiştir. Katılımcılar bu hipoteze katıldıklarını beyan etmişler ve radyo mecrasının internet aracılığı ile çeşitlenerek bir alternatif yayın modeli oluşturduğunu belirtmişlerdir. Çalışma kapsamında kurgulanan birinci hipotez internet aracılığı ile yapılan radyo yayıncılığına olan ilginin geleneksel biçimde karasal yayın yapan radyo kanallarını tehdit edecek şekilde arttığı ve internet tabanlı bir alternatif yayın modeli doğurduğunu göstermiştir. Araştırmanın ikinci hipotezi sadece internet aracılığı ile yayın yapan radyo kanallarına olan ilginin geleneksel biçimde ( karasal ) yayın yapan radyolara göre daha fazla ilgi aldığı test edilmiştir. Katılımcılar sadece internet aracılığı ile yayın yapan radyoları geleneksel biçimde yayın yapan radyolara göre daha fazla tercih etmeye başladığını belirtmişlerdir. Çalışmanın sonunda radyo mecrasının bu internet tabanlı alternatif yayıncılık modeline geleceğin yayın modeli olarak dikkat etmesi gerektiği konusuna vurgu yapılmıştır.

**Anahtar Kelimeler:** İnternet Radyoculuğu, Radyo Yayıncılığı, Yeni Medya, Alternatif Yayıncılık

## THE COMPARISON OF SOCIAL CAPITAL BETWEEN THE ATHLETE AND NON-ATHLETE STUDENTS OF TABRIZ UNIVERSITY

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**Abstract:** Social capital is one of the most important indicators of socio – cultural status and it is criteria of improvement and prosperity of communities, groups and individuals and it has more emphasis on network of relations and trusts and norms. The purpose of this study was the comparison of the levels of social capital between the athlete and non-athlete students of Tabriz University. The statistical populations of this study were all the athlete and non-athlete students who studied in the first semester of the academic year (2011/2012) of Tabriz University. To this purpose, 211 students (84 student athletes and 127 student non-athletes) were randomly selected as the sample group ( $Mage_{50/20} = \pm 1/12$ ). The method of this study was survey that the required information is gained from using of questionnaire. In addition to personal and sport profile, the using instrument for the measuring of variables was Ismail Kavooosi's measuring social capital questionnaire that includes the following components: social trust, social interaction relationships, social participation, public awareness, ethics, and social responsibility. The questionnaire included 105 words and was adjusted by Likert scale. Descriptive statistics were used to describe variables, to classify of raw scores and to describe sample sizes from central indexes. Pearson's correlation coefficient and t-test were used to test the hypotheses of study. All statistical operations were done using SPSS software ( $\alpha < 0/05$ ). The results of this study showed that there was a significant difference between the athlete and non-athlete students in the components of social trust, and social relationship and participation. Also, there was a significant difference between the team and individual athletes in the components of social trust and interaction relationship. On the other hand, there was no significant relationship between the history of physical activity and components of social capital. So, there was the significant difference between girl and boy students in the components of the social trust, social participation, and public awareness. Therefore according to results of this study, sport can be effective as one of a social institution in some aspects of social capital and this study is discussed about the possible relationship between social capital and sport participation.

**Key Words:** Social Capital, Athlete And Non-athlete, The Students of Tabriz University

### INTRODUCTION

Nowadays, is not only considered attention to economical capital between economic and social abilities but it is considered new capitals such as natural and human capitals, and recently is considered a social capital. Social capital is one of the most important indicators of socio – cultural status and it is criteria of improvement and prosperity of communities, groups and individuals and it has more emphasis on network of relations

and trusts and norms (Putnam, 2000). Social capital is the individuals' social networks and social networks of groups and organizations. These networks often informal networks have the ability and mobilization of a board level of social contacts for a better performance of social life (Kolman, 1998). As Fokuyama (2000) believes that social capital is a concrete example of an informal norm (unwritten) that it is enhanced the cooperation of between two or more persons to achieve their purpose. The concept of social

capital could be used in explaining of crime in micro and macro level (Chalbi & Mobaraki, 2005), manufacturing organizations (Akiya & Firuzabadi, 2004), in socio – economic development within the urban areas (Putnam, 2001; Firuzabadi & ImaniJajrami, 2006; Gasemi, Smaeili & Rabiei, 2010), performance of boards (Taheri, 2002), and its relationship with civil society and democracy (Putnam, 1993), health (Riyahi, 2011) and mental health (Riyahi, 2011; Navabakhsh & Vahedi, 2010), and finally, the its relationship with sports participations (Sharehpur & Hosseinirad, 2008; Sionhan 2004). The question that arises is whether this relationship is one sided? And how is the order of this relationship or not? Can we consider a kind of interaction between the sports participation and social characteristics? The communications within organization are vital in relationship with that how does sport make penetration of power? The control and evaluation of strategic relationships are as an essential for their success (Collins, 2004). The individuals are forced to engage and interact by sport as a social and cultural phenomenon in a social network and the field of emerge of behaviors, attitudes, values, and significant representations of century are presented (Fathi, 2010). A growing trend of sport is caused to appear the problems and issues that have inherently social nature. On the other hand, there is no doubt that there are interplays between sport and various social forces (Anvar Akholoi, 2004). The several actions and interactions are occurred in sport in the different levels that are resulted from different motivations and outcomes of athletes, coaches and volunteers, clubs, teams, commercial and non-profit organizations (Collins, 2004;

Stempel, 2005). In different studies about sport have been reported the outcomes such as neutrality, equality, and prosperity for citizens, helping people to cope with stress and anxiety, improving the quality of life and increasing of life expectancy and sport have a decisive role in the life, family, and society. Sport was as an instrument for human's perfectionism in Athens. Sport helps us that our position was be clear in issues such as racial equality, gender opportunities, disable and elderly citizens' rights, class mobility, young's growth and development through physical activities, health and physical fitness criteria (Lindstrom, 2011). Of course, it should be noted that changing of nature of sport participation from formal team sports and membership of gym towards individual activities (Collins 2004; Stemplel, 2005) and political attention to sport (Coalter, 2007; Skinner, Zakus & Hoye, 2008) are two treating factors in this positive process of sport, that norms of social communication may be damaged and have more effects on resources and supply of social capital that is built within sport (Anvar Akhooli, 2004). The done studies have pointed to positive effects such as social cohesion, trust (confidence) and reciprocity, connection between and within networks, sense of identity, place and status, and urban long term of participation of sport (Nicholson & Hoye, 2008). Sport organizations may be have major attention on civic virtues (reciprocity, trust and recognition or acknowledgment) (Seippel, 2006) and will have the capacity to create a sense of community (Brown, 2006). The play based on celebration and enjoyment is a key part in social basis of a vibrant community, will bring together different individuals in the form of strong and dense net-

works. It is well documented that sport can have influential role and act as neutralizing factors such as race, social class and sex (Coalter, 2007; Brown, 2006; Atherley 2006; Putnam, 1995). In this regard, Colopton (2011) studied the differences of social capital between white and black student athletes in America and he concluded that is not observed difference between students in relationship with social networks and social capital of team (Colopton, 2011). The studies show that academic athletes be gain advantages in social capital. Most sport researchers assume these advantages help for the explaining of part of the income variance of labor market between university athletes and non-athletes. University sports are an ideal location for the acquisition of social capital in individual and group environments. The participation in university sports are provided the group membership that it expand interpersonal relationship and peer networks these relationships and peer networks are provides an opportunity for university athletes for developing of social relationships and build the environment for practice of these skills that are necessary to promote these relationships. On the other hand, Chalip (2006) showed that sport events provide opportunities for managers of competitions to develop strategies for influence in communities that strengthens social capital and increases social foundation of community. As well as it acts an organizer to reinforce or build new relationships between community and individuals' organizations that can cause social relationship and correlations. The student athletes and students learn in sport field that how work together to achieve goals, they learn to foster the social competences, to develop leadership skills, and to use

these skills to reinforce social relationships. The field of sport is a laboratory for learning of how develops and utilizes social capital in an environment similar to the environment of labor work in this approach. In total, it can be emphasis that university sports have many benefits for the universities, this thinking that university sports cause the students to connect the environment of university and they are required to make it, is an outstanding explanation that arises as the driving force for the investment in high levels of university sports. These personal relationships are the basis of the idea of social capital (Colopton, 2011). In addition to expanding of peer networks that is obtained in result of university sport participation, the sport participation provides special access to adult relationships b coaches, sport managers and other members of sport community (e.g. audience, media). Kim Atherley (2006) studied the mediator relationship of sports and social capital. The results of this study showed that there is a significant relationship between vicarious achievement and academic identity with social capital. The results of this study support this idea that audiences of university sports play an important and a tangible role in students' relationship with university and advantages of this relationship (Atherley, 2006). The done studies in about the relationship between social capital and sport show that sport participation is effective due to the helping increasing of self-esteem and social equality in the strengthening of civil society (Jarvie, 2003). Seippel (2006) concluded from his study in Norway that individuals' voluntary participation in sport organizations is effective on specific dimensions of social capital. In other words, the individuals who voluntary participate

in sport organizations have more social trust and are more interested in the following of politics issues and civil society. In Seippel's idea much of impact of sport on social capital is through three mechanisms: increasing of confidence, developing of social relationships, and strengthening of morality (Seippel, 2006). Another issue in the relationship with sport and social capital refers to the type of social capital resulting from sport experience and direct and indirect sport participation. In most cases, sport has promoted connections and bridges of social capital. Sport still is seen as a bridge of social capital and the most important aspect of social capital in a certain society. Although, university sport can affect the university environment in a form of a society, but no study has empirically examined the relationship between university sport and social capital. Therefore social activities such as direct and indirect sport participation that is increased social relationships have the ability to generate social capacity (Colopton, 2011). Rahmani firuzjah, et al., (2011) confirmed scientifically the mentioned claim with the comparing of student non-athletes and athletes' social capital in university of Mazandaran. In relationship with athlete students and social networks and perceptions of trust or social capital, Lindstorm (2011) found that the athletes have a strong social sense, they involved in frequent and intense interactions, and they shared more in tragedies and wretchedness. Clopton (2007) analyzed this student athletes' social sense that in this analysis athlete students showed significantly more perceived social sense within university environment (Lindstom, 2011). Of course, sport participation is challenged by social effects on based of recent sociological

approaches and there is this question that is the relationship of sport and participants' social characteristics a one-sided relationship? In this regard Sherhpur and Hosseinirad (2008) studied the relationship between social capital and sport participation. The results showed that components of friendly communications, neighborly relations, trust to a friend and to neighbors, and doing of voluntary activities have a significant correlation with sport participation. In this study was found that voluntary membership, economic situation of family trusts in friends, and friendly relationships are respectively the most important explaining of sport participation (Sharehpur & Hosseinirad, 2008). So, can we consider sport environments as booster factor of social characteristics? Or just individuals who have special social characteristics attracted to sport and do the researches achieve these characteristics in the evaluation of them and report? Based on points about the place and importance of social capital in the introduction of this stud and some scientific reports such as Arasteh and Rezghi (2009) studied the evaluation of level of social trust between university students. The results of study showed that the level of components of share, expectations, and cooperation were evaluated in the weak level and the level of components of perspicuity, democracy, face to face relationships, honesty, responsibility, and transparency were evaluated in the desirable level in the performance among students (Arasteh & Rezghi, 2009). Finch (2009) examined the differences of social capital between athletes and non-athletes students in university. The variables of study were social relationships, social capital, trust and student's adjustment, the rate of planning and mean of

scores. The results showed that there is a significant difference between two groups. Student non-athletes had higher scores in rate of planning. The results of this study showed that non-athlete and student athletes have the similar attitudes towards social networks, social capital, and sense of trust (Fukuyama, 2000). However, such researches should be noted that sport organizations can not alone guarantee the welfare of a nation or a society (Coalter, 2007; Seippel, 2006; Brown, 2006; Jarvie, 2003; Burnet, 2006). Thus, as this section of study is determined, the relationship between sport participation and social capital is not simple and its several approaches can be examined. As Bourdieu implies to social class in sport in his discussions and he believes that social class habits are explicit through sport and other cultural activities and social class is emerged in sport gyms (Fathi, 2010). Kaufman also emphasizes on social interactions according to modern individualism culture and he believes that social actor is affected by the practical or imagined reactions “important others” within special actions. Kaufman has slightly know social actors in presentation of “self” in against of audience to is manipulated (Fathi, 2010). According to this view, individual players are playing the role of specialized groups and they interpret these roles during play. How to play any person is affected by the anticipated reactions of “generalized other” or “important other”. Social cognition approach knows three factors: person, location, and behavior in the interaction with each other and it expresses that a behavior is not affected by an individual’s experience but learning is done by the observing of other’s behavior (Bandura’s social learning approach). In addition, Bandura

implies to concept of self-efficacy and he believes that individuals are responsible depending of level of their understanding of the efficacy or task. Individuals accept tasks with satisfaction that they feel that they will do tasks successfully and they avoid to accept activities that are beyond their abilities (Fathi, 2010). Therefore, self-efficacy can be affected by individual’s effort for the changing of behavior and b the time that individual spends for dealing with a problem. So, there is two-way relationship between efficacy of expectations and performance of behavior (Kavoosi, 2006). Now with regards to those mentions, this study was designed to survey method to determine the relationship between sport participation and social capital between students that student athletes who are university team membership and non-athlete students were compared in this study.

## METHOD

### PARTICIPANTS

The method of this study is survey that the required information is gained from using of questionnaire. The statistical population of this study was all students of university of Tabriz who was studying in the first semester ( $M_{age} 50/20 = \pm 1/12$ ) that athlete population were female and male students who were members of selected sport teams of university. Statistical sample of this study were 211 students (84 student athletes and 127 student non-athletes) that they were randomly selected.

### INSTRUMENTS AND PROCEDURE

The instruments used to measure variables in addition to personal and sport profile were Kavoosi’s measuring of social capital questionnaire

(2006) (Kavoosi, 2006). This questionnaire has social, cultural, and politics dimensions and every dimension is divided into several sub-components. Social dimension includes these sub-components: social trust, social interaction, social participation, public awareness, ethics and social responsibility. The questionnaire included 105 words and was adjusted by Likert scale. The content validity of study instrument has been approved by experts (Kavoosi, 2006). A preliminary study was done to determine the reliability of a questionnaire (completion of questionnaire by 30 people) and the reliability coefficient of this study is obtained in the acceptable range ( $\alpha = 0/76$ ) by Cronbach's alpha test that implies the stability of the instruments of measurement.

After determining the sample and their agreement, team sports attended in the gym due to gathering the required data to test the hypothesis. The questionnaires were given sample. After the explaining on how to answer questions, opportunity was given subjects to answer to questions. Subject non-athletes collected in one place after coordination with relevant colleges and after required explaining, they complete questionnaires. Confidentiality of personal information is talked the subjects before the completion of questionnaires.

## DATA ANALYSIS

Descriptive statistics were used to describe variables, to classify of raw scores and to describe sample sizes from central indexes. Kolmogrov-Smirnov test was used to determine normality of the data; Pearson's correlation coefficient and t-test were used to test the hypotheses of study.

All statistical operations were done using SPSS software ( $\alpha < 0/05$ ).

## RESULTS

The mean and standard deviation of data is expressed in table (1) and figure (1) divided to participation and non-participation and athletes' gender. As it was observed the mean of scores show that female and male athletes' social capital is better than non-athletes' social capital, but the results are different in sub-components and according gender so that male athletes are better than male non-athletes in trust, social relationship, participation, and public awareness indicators and male non-athletes are better than male athletes in morality indicator and there is no difference between mean of two groups in social responsibility indicator. But female athletes are better than female non-athletes in all indicators and only female non-athletes have higher mean than female athletes in social responsibility indicator.

The data was compared by independent t-test after ensuring of normal distribution of data by Kolmogrov-Smirnov test and the results of statistical analysis of sex social capital indicators between student athletes and non-athletes is expressed in the table (2). As it is observed, student athletes have a significant difference than student non-athletes in social trust, social participation and interactional relationship indicators and there is no significant difference between these two groups in other indicators ( $\alpha < 0/05$ ).

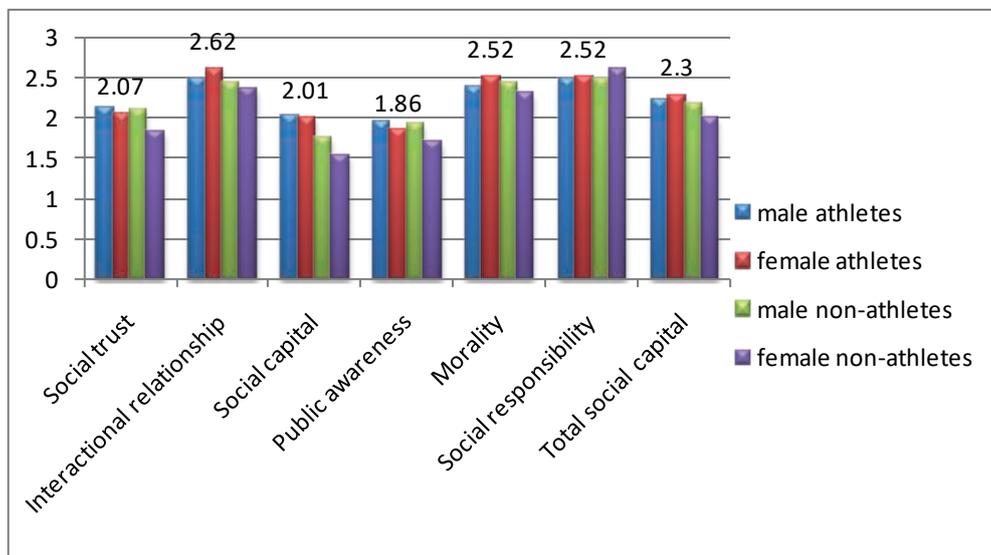
According to table 3, there is a significant difference between two groups in social trust and interactional relationships indicators and there is

no significant difference between two groups in indicators of social capital in student athletes ( $\alpha < 0/05$ ).  
 other indicators ( $\alpha < 0/05$ ).

According to table 4, there is no significant relationship between history of sport activity and

**Table 1, the mean and standard deviation of social capital components between male and female student athletes and non=athletes**

Group Variable	Male athlete	Female athlete	Male non-athlete	Female non-athlete
Social Trust	2/14±0/51	2/07±0/46	2/11±0/57	1/84±0/53
Interactional social relationships	2/49±0/57	2/62±0/49	2/43±0/47	2/27±0/64
Participation	2/04±0/75	2/01±0/90	1/78±0/68	1/55±0/73
Public Awareness	1/97±0/53	1/86±0/64	1/94±0/49	1/73±0/54
Morality	2/38±0/74	2/52±0/77	2/45±0/61	2/32±0/77
Social Responsibility	2/50±0/57	2/52±0/81	2/50±0/69	2/63±0/80
Total Social Capital	2/24±0/42	2/30±0/51	2/19±0/36	2/01±0/44



**Figure 1, the comparing of mean of social capital scores and its b-components in four groups.**

**Table 2, the results of statistical analysis of athletes and non-athletes' indicators of social capital.**

Indicators of social capital	Athletes' mean & standard deviation	Non-athletes' mean & standard deviation	T	df	Sig
Social Trust	2/12±0/5	1/93±0/55	2/56	209	0/011
Social participation	2/03±0/78	1/62±0/72	3/902	209	0/000
Interactional relationship	2/52±0/55	2/33±0/59	2/398	209	0/017
Public awareness	1/94±0/56	1/80±0/53	1/86	209	0/06
Morality	2/42±0/75	2/36±0/73	0/513	209	0/60
Social Responsibility	2/50±0/63	2/59±0/77	-0/818	209	0/41

**Table 3, the results of t-test for comparing of total social capital between individual and team athletes.**

Indicator		Mean & standard deviation	T	Df	Sig
<b>Total social capital</b>	Individual	2/20±0/46	-1/16	82	0/248
	Team	2/31±0/42			
<b>Trust</b>	Individual	2/30±0/43	-3/43	82	0/001
	Team	1/94±0/51			
<b>Interactional relationship</b>	Individual	2/61±0/50	-2/59	82	0/013
	Team	2/37±0/57			
<b>Participation</b>	Individual	1/96±0/83	0/81	82	0/41
	Team	2/10±0/74			
<b>Awareness</b>	Individual	2/03±0/6	-1/40	82	0/16
	Team	1/86±0/51			
<b>Morality</b>	Individual	2/50±0/63	-1/02	82	0/30
	Team	2/33±0/85			
<b>Responsibility</b>	Individual	2/51±0/63	-0/002	82	0/99
	Team	2/50±0/65			



**Table 4, the results of Pearson correlation test for relationship between history of sport and components of capital.**

Variable	Social trust	Social interactional relationship	Participation	Public awareness	Morality	Social responsibility	Total indicator
<b>History of sport</b>	-0/188	-0/083	-0/023	-0/147	-0/110	-0/158	-0/188

## DISCUSSION AND CONCLUSION

This study was done to assess the possible relationship of social capital and students' sport participation. The results showed that student athletes have high mean in these indicators: social trust, participation and interactional relationship and there is not observed a significant difference between these two groups in other sub-components of social capital. Although there is no significant between individual and team athletes in the indicators of total social capital but was observed a significant difference between in two groups in the sub-indicators of trust and interactional relationship such that individual athletes had higher levels of trust and interactional relationship than team athletes. Other findings showed lack of confirmation of significant relationship of record of participation and indicators of social capital. The results of this study show that there is a significant difference between student athletes and non-athletes in some of the indicators of social capital such as: trust social, social participation, and interactional relationship and this difference are in favor of the student athletes. These findings are consistent with Finch (2009); Hamilton and Colopton (2010); Sharehpur and hosseinirad (2008); Seippel (2006); Fathi (2010) and Colopton (2006) (Sharehpur & Hosseinirad, 2008; Seippel, 2006; Colopton, 2011; Fukuama, 2000). As it is mentioned in the introduction,

Seippel (2006) concluded in his study in Norway that individuals' voluntary participation in sports organizations is effective on special dimensions of social capital. In other words, individuals who voluntarily participate in sports organizations have more social trust and are more interested in the pursuit of political and civil issues of their society. Sharehpur and hosseinirad's results (2008) suggested the relationship of social capital and sport participation that friendly communication components, trust to friends, trust in neighbors, neighborly relations, and doing of voluntary activities have a significant correlation with sport participation. Fathi (2010) reported a significant relationship between sport participant and social supports between students. Hamilton and Colopton (2010) announced that the presence in sport fields provide the possible of improvement of some aspects of social capital. Sport competitions can act as an institutor to strengthen or build of new relationships between society organizations and individuals that it can cause the social relationship and correlation (Kavoosi, 2006). Most sport researchers have assumed that these advantages help to explain part of income variance of labor market between university athletes and non-athletes. University sports are ideal place for acquisition of social capital in individual and team environments. The participation in university sports provide the group membership that expands the interpersonal

relationship and peer networks. These relationships and peer networks provide the opportunity for student athletes to develop the social relationships and build the environment for practice of these skills that are necessary for promotion of these relationships. Student athletes and students learn in sport field that how to work together to achieve goals, to foster social competences and to develop leadership skills and then use these skills to enhance social relationships. Also subject athletes were not higher than non-athletes in all indicators of social capital in this study that in this relationship Amoli (2009) expresses that the effects of baseball in social capital will arise in form of general forms such as public participation and trust not in special forms of political participation and trust (Amoli & Motaahari, 2010). In this regard, Colopton (2011) studied the differences of social capital between white and black student athletes in America. The results showed that there are significant differences in favor of white student athletes in relationship with social networks, trust, and total social capital but is not observed difference between students in relationship with social networks and social capital of team. However, these researches show that sport organizations alone can not ensure the welfare of a nation or a society (Coalter, 2007; Seippel, 2006; Brown, 2006; Jarvie, 2003, Burnet, 2007). Also, it was observed no significant relationship between history of sport and social capital components that in this context was not found similar backgrounds to compare. Of course, it should be noted limitations of this study in interpreting of results that the environment of this study was university and subjects were students with special age groups and they participate due to special motivations in

university sport and their attitudes and expectations may differ from those individuals who are a professional athlete. Therefore, this finding is noteworthy and it requires more and accurate studies. At all, according to theoretical basics and researchers' findings can imply on social capital specially for student university that high level of social capital can increase public health of university society. The quality of interpersonal interactions and their commitment increase the sense of belonging and trust. In this view, social capital can promote the perspective of health in university community. According to Herbert believes that plays opportunities and team thinking show that children acquire personality and become an organized member of a society through acquisition of others views to influence how to refer a common goal. Finally, we can conclude that the findings of this study is consistent with most social psychology approaches that from among them can imply symbolic interaction approach can be implied among from them that it discuss development of concepts mechanism and identity on interactional relationship through sport participation and is believed that existing meanings are not inherent in realm of sport activities, but are performed through the rules, contracts and... and by actors. So according to this principle can be claimed that social capital is the result of collaboration with others not of in essence of absolute physical activity. Of course more studies need to be done in this area to reach a reliable conclusion. Also the Bourdieu's theory emphasis on three factors: habits, capital, and sport. He believes to explain these three components that each individual's habits are associated with his/her capital and individual increases his /her sport

opportunity. It may be inferred from this view that relationship between sport and capital (including social capital) has been a two-way relationship and interact with each other. In explaining of the results of this study, it can not be assumed this relationship as one-way relationship. As it and the interaction between person, situation are also emphasized by social cognitive theory, the three components can be influenced from each other. The results of this study can easily be interpreted according to this view that athletes' social capital is the result of interaction between sport situation, experiences, and a participant's habits and behaviors. However, more studies would be expected to specify the dimensions and quality and the direction of these effects or interactions.

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## TEBRİZ ÜNİVERSİTESİNİN SPOR YAPAN VE YAPMAYANLARIN ARASINDA SOSYAL SERMAYE GÖSTERİLERİN KARŞILAŞTIRILMASI

**Özet:** Sosyal sermaye, sosyo - statünün en önemli göstergelerinden biridir, grupların ve bireylerin ilerleme ve refah nedenidir ve daha çok ilişki, güven ve normlara odaklanıyor. Sosyal sermaye, bireylerin, grupların ve kuruluşların sosyal ağıdır. Genellikle resmi olmayan bu şebekeler geniş düzede sosyal-kişisel temasların daha iyi bir sosyal yaşam için donanımına sahiptir. öte yandan spor bireylerin, karmaşık sosyal şebekelerde sosyal ve kültürel bir olgu olarak, girişimi ve etkileşimi zorlarken, davranışların doğuşuna, tutumlara, değerlere bulunduğumuz yüzyılda önemli temsiller sağlıyor. Spora artış eğilimi doğal olarak sosyal niteliği ve konuların ortaya çıkmasına neden olur. öte yandan spor ve çeşitli sosyal güçler arasında etkileşim olduğu şüphesizdir. bu iki olayın arasındaki ilişkiyi yani spor bireylerin sosyal sermayelerinde etkisini ve sosyal sermaye oranların belirlemek için tebriz üniversitesinde spor yapan ve yapmayan öğrencilerde karşılaştırma yapıldı. 2010-2011 bahar dönemi tebriz üniversitesinde öğrenim gören, tüm spor yapan ve spor yapmayan öğrencilerden 211 denek rastgele seçildi. Değişkenleri ölçmek için kullanılan kavoosinin anketi, Sosyal güven, sosyal etkileşim , sosyal katılım , kamu bilinci , etik ve sosyal sorumluluk bileşenleri içeriyor. istatistik olarak, tanımlayıcı istatistikler ve sayısal istatistik t-testi ve person korelasyon anlamlık derecesi  $p=05/0<$  olarak kullanıldı . Sonuçlar; toplumsal güven ve öğrenciler arasında sosyal katılım ve etkileşim bileşenleri sporcu olan ve olmayan arasında anlamlı farklılıklar olduğunu gösterdi ve diğer alt bileşenlerinde anlamlı bir fark bulunmadı. Ayrıca takım ve bireysel spor arasında güven ve karşılıklılık göstergelerinde anlamlı bir fark vardı , öte yandan spor yaşı ile sosyal sermaye bileşenleri arasında anlamlı bir fark bulunmadı. sonuç olarak sosyal psikolojinin yaklaşımları ile tutarlı olduğu söylenebilir, bunların arasında spor katılımı ile sembolik etkileşim duygusunu geliştirmek yaklaşımları tartışılmıştır ve spor dünyasında anlamlar doğal değiller ancak sözleşme ve kurallar ile ... sosyal aktörler tarafından yapılmaktadır. Bu nedenle, aynı prensibe dayanarak, sosyal sermaye, başkalarıyla işbirliği sonucu ve fiziksel aktivite mutlak bir niteliği olmadığı söylenebilir . Ancak güvenilir bir sonuç için daha fazla araştırma yapılması gerekmektedir . Bourdieu'nün üç katılım faktörü; spor, alışkanlıklar ve varlıklarıdır . O üç bileşeni bu şekilde açıklıyor; her kesin alışkanlıkları varlığına göre ve atletik pozisyonuna göre etkilenir. Belki de bu görüş spor ve sosyal sermaye arasında iki yönlü bir ilişki olduğu yorumlanabilir ve sosyal bilişsel teorisi, durum ve davranış arasındaki etkileşimi vurgulamaktadır. Bu üç bileşenin birbirlerinden etkilenirler. Bu çalışmanın sonuçları bu görüşümü dayalı kolaylıkla yorumlanabilir, sporcuların sosyal sermayeleri, spor pozisyonlarına, deneyimlerine, alışkanlıklarına ve davranışlarına bağlıdır.

**Anahtar Kelimeler :** Sosyal Sermaye , Sporcular ve Sporcu Olmayanlar, Tebriz Üniversitesi Öğrencileri

## MARKETPLACE ALIENATION OF CONSUMERS IN TURKEY

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**Abstract:** Alienation is defined as a psychological state of an individual. Marketplace alienation is most commonly referred to as consumer alienation and consists of individuals' failure to accept the doctrine of consumption or a failure to find fulfillment in the offerings of the marketplace. Despite the fact that marketplace alienation is an important concept in marketing literature, the number of research about the topic is not sufficient. The aim of this study is to determine the demographic profile of Turkish consumers who are alienated from marketplace. The sample size is 470. After performing statistical analyses the effect of demographic factors on marketplace alienation factors has been shown.

**Key Words:** Alienation, Marketplace Alienation, Consumer Alienation

### INTRODUCTION

In recent years, sociologists have begun to make attempts to measure man's feelings of alienation. It is a psychological state of an individual. Its measurement is most always based on the presence of certain attitudes and feelings (Allison, 1978:565). Alienation has been conceptualized in differing ways in both the behavioral science and the marketing literatures (Durand and Lambert, 1980:185). In sociology, meaning of alienation is a feeling of separation or estrangement from some institution, person or society in general (Gaski and Ray, 2004:159). Social thinkers since the times of Hegel, Marx, and Weber have been concerned with man's relationship with the society in which s/he lives (Allison, 1978:565). Marx was a pioneer in the development of the alienation construct,

calling attention to the powerlessness aspect of alienation in the workplace (Lystad, 1972:90-91). Durkheim the "father of sociology", focused on normlessness or anomie, which means the lack of behavior standards and the resulting sense of social malintegration (Gaski and Ray, 2004:159).

### CONSUMER ALIENATION IN MARKETING

Alienation, according to Seeman, is the sense of exclusion felt by an individual, based on one's subjective state of mind where the emphasis is placed on the focal individual's expectations and values (Krishnan, 2008:12). Consumer alienation is a consumer's global negative affect toward the dissatisfying firm's industry and is reflected by a negative feeling for the firm, its products/services, and even its competitors. When consumers feel alienated they are more likely to develop feelings

of helplessness and powerlessness that tend to exhibit negative attitudes towards complaining and, compared to those who do not feel alienated, have lower levels of perceived likelihood of successful complaints (Fernandes and Santos, 2007:90). The consequences of alienation from work are low productivity, absenteeism and turnover (Shuptrine, Pruden and Longman, 1977:233).

Alienation is not a universal construct, but it is situation-specific (Allison, 1978). Alienation, therefore, can only be examined within the domain of a specific social structure or social institution. Alienation from the marketplace is most commonly referred to as consumer alienation and consists of individuals' failure to accept the doctrine of consumption and/or a failure to find fulfillment in the offerings of the marketplace (Burns, 2011:51). Feelings of alienation can be expected to affect an individual's behavior. Individuals with high degrees of consumer alienation, therefore, can be expected to attempt to minimize contact with the marketplace. Lambert (1980) suggests that greater consumer alienation may lead to marketplace disengagement behavior.

Fromm sees the "marketing orientation" as the basis for all alienation. He believes the economic system is responsible for the feelings of alienation that individuals experience as consumers (Allison, 1978:566). Alienation occurs when "one fails to accept the doctrine of consumption or fails to find fulfillment in the offerings of the marketplace" (Gaski and Ray, 2004:160). The marketplace is conceptualized as the entire spectrum of institutions involved in the offering of goods and/or services and the practices or activities conducted by these institutions (Johnson, 1995). Alienated individuals

tend to lack any acceptance of or identification with the existing market institutions, practices, and outputs they must deal with as they assume their roles as consumers (Pruden, Shuptrine and Longman, 1974; Shuptrine, Pruden and Longman, 1977).

It has been found that those consumers who feel strongly alienated might resort to varying degrees of disengagement behaviors, such as, ignoring the issue, silently switching to competing brands, complaining to family, friends, etc (Krishnan, 2008:18). Individuals who feel alienated from the marketplace can be expected to limit their interaction with the marketplace (Lambert 1980). Consumer alienation appears to be related to the amount of power individuals perceive they possess in the marketplace (Burns, 2010:25). The more consumers feel alienated from the industry, the more they may have a negative, stereotyped attitude toward the firm and its industry. Alienation can result in a negative attitude toward complaint, lowered perceived value of complaint, and lowered perceived likelihood of successful complaint (Kim et al., 2003:356).

Consumer alienation from the marketplace conceived by Pruden et al. (1974) includes a normlessness component that represents an attitude where social norms are no longer considered to be effective as rules of behavior. Thus, an alienated consumer is less likely to use norms to guide his/her behavior and, therefore, one might expect that these consumers would find questionable types of consumer behavior to be more acceptable. That is, consumer alienation would be negatively related to consumer ethical beliefs (Vitell and Paolillo, 2003:153-154).

## DIMENSIONS OF ALIENATION

Seeman (1959) systematically identified five variants or ways in which alienation has been conceptualized in the literature: powerlessness, meaninglessness, normlessness, social isolation and self-estrangement (Mady, 2011:194; Pruden, Shuptrine and Longman, 1974:611; Gaski and Ray, 2004:159). The first three dimensions center on a person's expectations or beliefs concerning the likelihood that particular behaviors and outcomes will take place (Lambert, 1980:8).

1. *Powerlessness*, derived from Marx's alienation, is the "expectance or probability held by the individual that his own behavior cannot determine the occurrence of outcomes or reinforcements, he seeks" (Seeman 1959:784). An individual experiencing this would typically express, "I can do nothing about the outcome" (Krishnan, 2008:13).
2. *Meaninglessness*, derived from Durkheim's anomie, is "when the individual is unclear as to what he ought to believe - when the individual's minimal standards for clarity in decision-making are not met" (Seeman, 1959:786). The individual experiencing this would typically express, "I can't make sense of it all anymore" (Krishnan, 2008:13).
3. *Normlessness*, derived from Durkheim's anomie, may be described as a belief that marketers will behave in ways that are unethical, unjust, and undesirable in order to meet their selfish goals (Johnson, 1995:261; Burns, 2010:28).
4. *Social isolation* from the marketplace is characterized by feelings of estrangement from the institutions, practices, and outputs of the market

system (Johnson, 1995:261; Burns, 2010:28). The individual experiencing this would typically express, "I am alone" (Krishnan, 2008:13).

5. *Self-estrangement* is "a mode of experience in which the person experiences himself as an alien and has become estranged from him. The individual experiencing this would typically express, "I feel alien to myself" (Krishnan, 2008:13).

Dauids (1955) has his own list of dimensions of alienation, which includes the following: (1) egocentricity, (2) distrust, (3) pessimism, (4) anxiety, and (5) resentment (Landon and Lundstrom, 1973:67).

## METHODOLOGY

Allison (1978) developed a measure labeled "consumer alienation" defined as feelings of separation from the marketplace. Both consumer alienation and marketplace alienation are used interchangeably in the literature; however, the measure developed by Allison clearly depicts alienation from the marketplace. The marketplace was conceptualized as all institutions involved in offering goods and/or services and the practices or activities conducted by these institutions (Johnson, 1995:261).

The aim of this study is to explore the relationship between demographic factors and marketplace alienation. Since there is not sufficient research in marketing literature about market alienation of the Turkish consumer, this is an exploratory study.

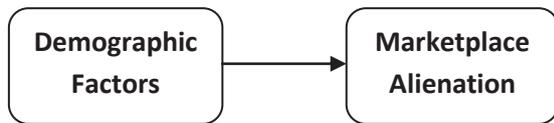


Figure 1: Research Model

According to the research model, we have a research hypothesis as follows:

**H<sub>1</sub>:** Demographic factors have significant effect on marketplace alienation of Turkish consumers.

### SAMPLING AND DATA COLLECTION

Table 1: Demographic Characteristics of the Respondents

Demographic Factors	N	Low Alienated		High Alienated		Total	
		%	N	%	N	%	
<b>Gender</b>	Male	114	53,8	123	47,7	237	50,4
	Female	98	46,2	135	52,3	233	49,6
<b>Age</b>	18-25	100	47,2	91	35,3	191	40,6
	26-35	45	21,2	78	30,2	123	26,2
	36-45	39	18,4	57	22,1	96	20,4
	46-55	24	11,3	25	9,7	49	10,4
	56+	4	1,9	7	2,7	11	2,3
<b>Marital Status</b>	Married	86	40,6	130	50,4	216	46,0
	Single	126	59,4	128	49,6	254	54,0
<b>No. of Children</b>	0	127	59,9	133	51,6	260	55,3
	1	23	10,8	38	14,7	61	13,0
	2	35	16,5	56	21,7	91	19,4
	3	23	10,8	25	9,7	48	10,2
	3+	4	1,9	6	2,3	10	2,1
<b>Occupation</b>	Student	78	36,8	69	26,7	147	31,3
	Housewife	26	12,3	46	17,8	72	15,3
	White-collar	13	6,1	13	5,0	26	5,5
	Blue-collar	30	14,2	49	19,0	79	16,8
	Self emp.	29	13,7	43	16,7	72	15,3
	Retired	10	4,7	10	3,9	20	4,3
	Unemployed	9	4,2	5	1,9	14	3,0
Other	17	8,0	23	8,9	40	8,5	

<b>Edu- cation</b>	Primary	14	6,6	41	15,9	55	11,7
	High school	80	37,7	98	38,0	178	37,9
	Pre-graduate	48	22,6	49	19,0	97	20,6
	Undergrad.	63	29,7	66	25,6	129	27,4
	Graduate	7	3,3	4	1,6	11	2,3
<b>Monthly Income (TL)</b>	0-1000	62	29,2	60	23,3	122	26,0
	1001-2000	64	30,2	92	35,7	156	33,2
	2001-3000	36	17,0	59	22,9	95	20,2
	3001-4000	24	11,3	23	8,9	47	10,0
	4001-5000	9	4,2	10	3,9	19	4,0
	5001>	17	8,0	14	5,4	31	6,6

Convenience sampling method was used. The sample size of the research is 470 and no non-response was noted. All respondents are older than 18 years old and live in Istanbul. Consumers are categorized as low alienated consumers and high alienated consumers according to their scores they get from the alienation scale. In Table 1, demographic characteristics of the respondent are shown.

### FACTOR ANALYSIS

The work of Allison (1978) is identified as one of the principal efforts in marketing to measure empirically the construct of consumer alienation (Brokaw and Finch, 1995:3). Alienation scale that is used in this study was adapted from Allison's alienation scale. Each statement in the scale was followed by a five place response scale ranging from (5) strongly agree to (1) strongly disagree. Positively worded statements were recoded so that higher scores represent higher levels of consumer alienation. Numerical scores for each statement were summed over the 15 items for the respon-

dent's total score. Factor analysis, with varimax rotations, was used with the assumption that the underlying dimensions of alienation were unrelated to one another (Mehta and Keng, 1984:134). The 15 items were then factor analyzed based on a quota sample of 470 individuals.

Table 2 shows the factors we get after doing factor analysis. Kaiser-Meyer-Olkin (KMO) test result is 0,734 which mean the sample size is adequate for doing factor analysis. Bartlett test score is 0,000 which means the items in the scale can be used in factor analysis. 15 items were grouped into 5 factors which are called egocentricity, pessimism, distrust, anxiety and resentment. This classification is consistent with Davids' categorization about marketplace alienation. Factor loadings of each items are higher than 0,5 Alpha coefficient of .633 was found for the 15 item scale. Nunnally's (1978) criterion for acceptable item consistency in test development is .50 to .60 (Johnson, 1995:263).

**Table 2: Marketplace Alienation Factors**

Factor Name	Items	Factor Load.	% of Variance	Relia-bility
Ego-centricity	Q1	0,773	18,68	0,633
	Q2	0,705		
	Q3	0,674		
	Q4	0,597		
	Q5	0,844		
Pessimism	Q6	0,784	13,31	
	Q7	0,763		
	Q8	0,719		
	Q9	0,746		
Diŕtrust	Q10	0,627	9,54	
	Q11	0,564		
Anxiety	Q12	0,713	8,46	
	Q13	0,708		
Resentment	Q14	0,769	8,23	
	Q15	0,736		

In Table 3, descriptive statistics of the factors are shown. According to the results pessimism factor have the highest degree for both low- and high-alienated consumers. For low-alienated

consumers, egocentricity factor has the lowest value; however resentment has the lowest value for the highly alienated consumers.

**Table 3: Descriptive Statistics of Factors**

	Factors	N	Mean	Std. Dev.
Low	Egocentricity	212	2,05	0,76
	Distrust	212	2,95	0,82
	Pessimism	212	3,18	0,85
	Anxiety	212	2,71	0,89
	Resentment	212	2,10	0,94
High	Egocentricity	258	2,92	0,92
	Distrust	258	3,73	0,74
	Pessimism	258	3,82	0,80
	Anxiety	258	3,47	0,99
	Resentment	258	2,73	1,14

**Table 4: Correlation Analysis of Factors**

		Ego	Dis	Pes	Anx	Res
Ego	Pearson Corr.		,107	,122	,154	,249
	Sig. (2-tailed)		0,021	0,008	0,001	0,000
	N		470	470	470	470
Dis	Pearson Corr.	,107		,179	,215	,096
	Sig. (2-tailed)	0,021		0,000	0,000	0,038
	N	470		470	470	470
Pes	Pearson Corr.	,122	,179		,227	
	Sig. (2-tailed)	0,008	0,000		0,000	
	N	470	470		470	
Anx	Pearson Corr.	,154	,215	,227		,146
	Sig. (2-tailed)	0,001	0,000	0,000		0,001
	N	470	470	470		470
Res	Pearson Corr.	,249	,096		,146	
	Sig. (2-tailed)	0,000	0,038		0,001	
	N	470	470		470	

**Ego:** Egocentricity, **Dis:** Distrust, **Pes:** Pessimism, **Anx:** Anxiety, **Res:** Resentment

Correlation between marketplace alienation factors is seen in Table 4. Except for resentment and

pessimism, all factors have positive correlation with each other.



**Table 5: Statistical Tests about Marketplace Alienation Factors**

	Demographic Factors	Alienation Factors	Type of test	p-value	Post-hoc
High	Gender	Diŕtrust	t-test*	0,002	Women
	Marital	Pessimism	t-test*	0,042	Married
	Age	Pessimism	ANOVA	0,002	46-55
	Occupation	Pessimism	ANOVA	0,031	Self-emp.
	Education	Pessimism	ANOVA	0,041	Primary
Low	Education	Egocent.	ANOVA	0,034	Primary
	Income	Egocent.	ANOVA	0,006	5001+

\*Independent sample t-test

Table 5 shows us a summary of the statistical tests performed between demographic factors of consumer and marketplace alienation factors. According to the results, most demographic factors (except for the number of children people have) have statistically significant relationship with some of the marketplace alienation factors. For example, gender of highly alienated people has significant effect on distrust factor. Post-hoc column shows that highly alienated women's distrust perception from the marketplace is higher than men. Similarly, highly alienated married people are more pessimistic than single people. The only factor that is statistically significant for low alienated people is egocentricity. People who have the highest monthly income are more egocentric. Since many demographic factors have significant effect on marketplace alienation factors, our research hypothesis cannot be falsified.

## CONCLUSION

Consumer alienation has an important place in marketing literature. It can affect all kind of consumer behavior. It has negative meaning and defined as

a consumer's global negative affect toward the dissatisfying firm's industry and is reflected by a negative feeling for the firm, its products / services, and even its competitors. Alienation is not a universal construct, but it is situation-specific, so the degree of alienation may change in time. Researchers try to measure consumer alienation; however, none of them is popular as Allison's scale of alienation. In marketing literature, the antecedents, the consequences, and the dimension of consumer alienation was determined. On the other hand academic literature in terms of alienation in Turkey is quite scarce. So the aim of this study is to determine the demographic profile of alienated Turkish consumers. Firstly, after doing the factor analysis we get five factors: egocentricity, distrust, pessimism, anxiety and resentment. Secondly, statistical tests were performed between alienation factors and demographic characteristics of consumers. Consumers were divided into two sub-groups as low- and high-alienated consumers in terms of their scores they get from the alienation scale. As a result alienation has a significant relationship with many demographic characteristics. However, Shuptrine, Pruden and

Longman (1977) suggested that marketplace alienation experienced by respondents in their study was largely unrelated to age, education, and income. In contrast, Allison (1977) reported that consumer alienation tended to be somewhat lower among middle-aged (50-59 years) and older people. Although we found a relationship with age, the result has a contradiction with Allison's finding; middle-aged people are the most alienated consumers in the marketplace. It is partially consistent with Lambert's (1981) analyses. Neal and Groat (1974) observed that alienation decreases with education (Burns, 2010:27) that is completely valid in this study. The consumers with lower level of education have the highest level of alienation. According to the analysis with other demographic categories, gender (women), marital status (married), occupation (self-employed, non-employed and retired) and monthly income (more than 5000 TL) have statistically significant relationship. The only demographic factor which has no significant relationship with alienation is the number of children that consumers have. These findings are indicators for a deeper understanding of which consumers are more alienated in Turkey and help companies to determine their strategies for gaining more consumers.

#### LIMITATIONS AND FUTURE RESEARCH AREAS

Upon the analysis of the research study, there are some limitations that may become further areas of research in order to be used for future progress in this subject. First, the size of the selected samples is small and they all reside in the same city in Turkey. It would be useful to repeat the study with larger and geographically

more diversified samples, so that the opinions of other demographic groups could also be taken into account. Second, this research focuses only on dimensions of marketplace alienation. However, its relationship with other marketing concepts should also be determined.

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## TÜRKİYE’DE TÜKETİCİLERİN PAZAR YABANCILAŞMASI

**Özet:** Yabancılaşma bir bireyin psikolojik durumlarından biri olarak tanımlanmaktadır. Sosyoloji alanının önde gelen isimlerinden Marx ve Durkheim yabancılaşma kavramı üzerinde durmuşlar ve kavramın farklı boyutlarını ele alarak bireylerin toplumla olan ilişkilerini açıklamaya çalışmışlardır. Yabancılaşma kavramı ile ilgili olarak elde edilen bulgular, kavramın her duruma göre farklılık gösterdiğini ortaya koymuştur. Bu durumda her birey için yabancılaşma kavramı o bireye özgü bir yapıya sahip olacaktır. Pazar yabancılaşması kavramının pazarlama literatürüne kazandırılması Allison tarafından yapılmış olan çalışmaların önemli bir rolü bulunmaktadır. Pazar yabancılaşması çoğunlukla tüketici yabancılaşması kavramı ile eş anlamlı olarak kullanılmakla beraber, bireylerin tüketim doktrinini kabul etmede uğradığı başarısızlık veya pazar tekliflerinin yerine getirilmesinde karşılaşılan başarısızlıklar olarak ifade edilmektedir. Pazar yabancılaşması kavramı Seeman tarafından ele alınarak, boyutları tanımlanmıştır. Bu çalışmada yabancılaşma kavramı için toplam beş boyut belirlenmiştir. Bu boyutlar; güçsüzlük (powerlessness), anlamsızlık (meaninglessness), kuralsızlık (normlessness), sosyal izolasyon (social isolation) ve (self-estrangement) kendine yabancılaşmadır. Pazar yabancılaşması, pazarlama literatüründe önemli bir kavram olmakla birlikte, bu alanda yapılan araştırmaların sayısı yeterli seviyede değildir. Bu çalışmanın amacı pazar yabancılaşması yaşayan Türk tüketicilerin demografik özelliklerinin belirlenmesidir. Araştırmanın örnek kütlesi 470 kişiden oluşmaktadır. Araştırmanın ana kütesini 18 yaşından büyük Türk tüketiciler oluşturmaktadır. Örnek kütleinin seçiminde kolayda örnekleme yöntemi uygulanmıştır. Araştırma verileri kapalı uçlu sorulardan oluşan bir anketle cevaplayıcılarla yüz yüze gerçekleşen görüşmeler sonucu toplanmıştır. Araştırma sorularında demografik soruların yanı sıra Allison tarafından hazırlanmış olan tüketici yabancılaşması ölçeğinden faydalanılmıştır. Yapılan faktör analizi sonucunda toplam beş faktör elde edilmiştir. Her bir faktörün içinde yer alan değişkenler incelendiğinde elde edilen sonuçların Allison tarafından yapılan sınıflandırma ile uyumlu olduğu görülmüştür. Elde edilen faktörler ben-merkezcilik (egocentricity), karamsarlık (pessimism), güvensizlik (distrust), kaygı (anxiety) ve kızgınlık (resentment) olarak adlandırılmıştır. İstatistikî analizlerin yapılmasından sonra tüketicilerin demografik özelliklerinin, pazar yabancılaşması faktörleri üzerindeki etkisi gösterilmiştir. Tüketiciler elde edilen Pazar yabancılaşma derecelerine göre yüksek ve düşük yabancılaşmaya sahip olmak üzere iki gruba ayrılmış ve bu iki grup arasında istatistikî farklılıklar olup olmadığı ölçülmeye çalışılmıştır. Sonuçlar pazar yabancılaşma faktörlerinden daha çok karamsarlık ve ben-merkezcilik faktörlerine göre farklılık bulunduğunu ortaya koymaktadır. Eğitim seviyesi düştükçe ve yaş arttıkça tüketicilerin pazara karşı karamsarlığı artmaktadır. Evli insanlar bekârlara göre daha karamsarken, kadınlar erkeklere göre pazara karşı daha güvensizdirler. Gelir seviyesinin artması tüketicilerde ben-merkezcilik seviyesinde artışa neden olmaktadır. Pazar yabancılaşması kavramı hakkında Türkiye’de yapılan çalışmaların sayısı yeterli seviyede olmadığı için bu çalışma keşifsel bir özellik taşımaktadır. Çalışma ile hedeflenen bundan sonra konu ile ilgili yapılacak çalışmalar için hem bir rehber hem de elde edilecek verilerin kıyaslanmasında bir referans noktası olmasıdır.

**Anahtar Kelimeler:** Yabancılaşma, Pazar Yabancılaşması, Tüketici Yabancılaşması

## AESTHETIC COMMUNICATION EXPERIENCE IN VISUAL ARTS

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**Abstract:** Communication is an exchange which is done by our species giving and receiving messages to each other. In visual arts, the experience of aesthetic communication is based on the roles of exchange between works of art and the viewer. In general, aesthetic communication is a goal for the realization of an aesthetic experience. The aesthetic communication in visual arts can be described as the relationship between the artist, work of art and viewers' aesthetic experiences. The experience of aesthetic communication is in a universal sharing with the effects of the age of informatics and technology. So, in this context, international aesthetic communication has increased its speed of accessibility many times in an area without borders. In the experience of aesthetic communication, we evaluate these objects with our emotions and intellect by taking them through our senses in a certain way. Coded communication between the artist and the viewer is seen as a high aesthetic experience. Even if the works have their own aesthetic qualities, we evaluate the objects as they are aesthetic works in aesthetic communication experiencing of their basic aesthetic values . In visual arts, the viewer makes judgement on works of art which he/she passes them through many evaluating processes by putting them into his/her own interpretation. In the experience of aesthetic communication, receiver and the object communicate between each other with a special language. With the help of this communication, understanding and sharing of common concerns, tragedies, global problems and aesthetic beauties occur. The purpose of the experience of aesthetic communication is the sensing of universal cultural heritage in which humanity participate and show the aesthetic sensibility and beauty of human within the concern of environment, artist and viewer. As a result, education of sense that has a comprehensive coherence, the appropriate environment and works of art which have organisation are necessary for concretizing of the experience of aesthetic communication.

**Key Words:** Visual Arts, Aesthetic Communication, Aesthetics, Art Work

### INTRODUCTION

Aesthetics comes from the Greek word 'Aisthetikos' which means 'sense and perception'. Etymologically, it depicts something that can be sensed with emotions (Timuçin: 2006; Tunalı: 1993; Kağan: 1996; Shusterman, 2000; Turani, 1995: 40; Stich, 2005).

According to Zemmels, although the word aesthetics have Greek origins, as a word, it belongs to scientific and artistic cultures and 'it was created in the 18th century as a part of an initiative as arts is a modern concept as an application in fine arts' (2003: 2). This process is especially related to the changes in the society and the formation of history.

Debates about aesthetics have been centered round the debate between the natural and artistic beauty. Therefore, some aesthetes think that, ecological beauty describes a way in experiencing the work of art within the perspective of aesthetic point of view. That is why, 'Formation of the exterior is in accordance with order, symmetry and norms, but on the other hand it is unity as the simplicity and purity of the sensual material which art uses to establish itself to exist' (Hegel 1994: 246). How can a place be evaluated aesthetically? The debate about the beauty as a work of art and its natural structure is still going on (Parsons: 2008; Eco: 1999: 18; Fery, 2012: 68).

How does the internal structure/essence of the work affect the aesthetic value? While a building or a scenery from nature is accepted as beautiful by the receiver, what kind of debates can the receiver have with the work of art? 'Where is the aesthetic communication experience within this process?

'The reality that is described on the canvas, is the existence which oozes to the artist's description and work of art. This thrio, as it looks like it would cause confusion, causes this confusion on purpose. Our blurry reality, though it is taken as a guide, actually shows nothing' (Sartre, 1999: 110).

Cezanne, who is considered to be one of the pioneers of modern art, thinks that order in paintings is geometrical in the background of landscape painting as it is a main constituent (Lhote, 2000: 60). However, it is obvious that, as this order is filtered, it would remain in the background in still-life and landscapes at first glance for the audience who saw the artist's work.

1 'understand and accept' (tdk.gov.tr)

Aesthetic Communication İnceoğlu (2004) states that, the messages that the mass communication tools convey, are not for the individuals who are isolated from the society but for the individuals who are members of groups or live in those groups. All works of art, which are subjected to the evaluative norms of contemporary aesthetics, are also within this communication.

As a theory which is introduced by Forest (1988), aesthetic communication includes extensive artistic forms, popular culture and a conceptual frame to comment on and understand general activities.

In aesthetic communication, aesthetic object is the conveyor of the aesthetic. 'Works of art have effects in the outer world, they produce meanings and codes, they have a value in the barter economy. From time to time, they are the centre of an intense debate that belongs to cultural values' (Bolla; 2006: 24).

The artist is a person who codes aesthetic values in his work, thus making it an object of communication (Atalayer, 1994: 62). For Fiske (1996:37), code is a meaningful system which is shared by a culture or members of a subculture. As for Kağan (1996), 'communication' has to state the notification of configuration which is coded by art because it changes according to the development and altering of people's social relationships.

Codes in aesthetic communication between the work of art and the receiver are the keys which help us to feel the aesthetic object. For Atalayer (1994: 63), aesthetics and communication aim to unite the artist, the work of art and the receiver

and evaluate this process and at the same time reach totality.

In evaluating this trio, ‘aesthetic pheonema<sup>2</sup> does not only come from the subject or it is not all about the spiritual matter that occurs in the subject’ (Tunalı, 1996:19). Therefore, in order to get the meaning from a work of art, certain receivers, an aesthetic subject, codes and filters are needed.

In addition, apart from the message that is coded to the individual, the receiver should also be in the state of ‘perception’. It is crucial that the receiver can get and understand the message and evaluate it. Otherwise, communication does not occur (Atalayer, 1994: 144; Tunalı, 1996: 86; İlkyaz, 2004: 90).

If these filters do not exist, an inexperience could exist which puts barriers to feeling as a one-way aesthetic attitude (Kundera, 2011: 99).

The stronger the receiver’s perception of the aesthetic object is, the more aesthetic the receiver experiences. Aesthetic disposition in the receiver explains that one can feel the concept of the work and establishes the universal<sup>3</sup> existence of the work by the receiver with the help of communication tools and methods. ‘This subject contributes to the aesthetic existence and unity of the aesthetic phenomena as an aesthetic attitude, a means to realize the aesthetic’ (Tunalı, 2007: 16). This is both a being<sup>4</sup> and an existence in accordance with the perception of the receiver.

2 ‘perceptive points of any object or event’ (tdk.gov.tr)

3 ‘aesthetics is the universal science of an expression or a merely spiritual activity’ (Tunalı: 1983: 72)

4 ‘transferring from one state to another’ (tdk.gov.tr)

The works themselves have aesthetic qualifications. With the help of aesthetic communication, works are evaluated through our feelings. But the most basic aesthetic value occurs with the direct communication. Therefore, this is not only about the link with the work but also with the link with ourselves and the environment. ‘What this experiment teaches is the way we use this aesthetic language is closely linked to our belief and framework’ (Townsend, 2002: 23).

‘The crucial thing here is that the perceived visual objects should be familiar to us. Otherwise, visual components and signs cannot have a meaning. At this point, this communication process is not only a transfer of messages but also a common explanation process that these messages create’ (Yaymoğlu and Susar, 2008: 29). ‘While it takes long years of patient practice to understand fully some works of art, it is crucial to gain specific knowledge to harmonize with the artistic side of the others’ (Bolla, 2006: 32).

There have been different thoughts in the theory of aesthetic communication; for instance there are those who advocate that aesthetic communication should be made intuitively. ‘Aesthetic communication becomes a mediated communication once more; the receiver could realize themselves within an aesthetic idea that is related to the reality and the link between is constructed with the help of a system’ (Fery, 2012: 163). Clement Greenberg states that the aesthetic attitude about the work of art should be relying on the intuitive relationship (Erzen, 2011: 30).

Aesthetic Communication Experience

According to Atalayer, aesthetic communication is one of the biggest, the most magical and most universal processes that humanity has ever undergone.<sup>5</sup> the individual within the process of aesthetic communication gets carried away, feels sad, gets happy, feels pain, is mesmerized, in short, feels an aesthetic delight. Because in this process, a forceful new world, a new life, a new universe becomes objective with the human creativity and organization (Atalayer, 1994: 3).

For Kim, obviously there are still complications about understanding and identifying the concept of aesthetic experience and aesthetic experience with an analytical perspective (2009: 38). Furthermore, there are common thoughts about the fact that the thing which enables the aesthetic communication experience is the work of art and at the same time work of art is described as an object which constructs the aesthetic experience (Bolla, 2006: 20).

It is better to explain aesthetic experience as a private thing rather than a possession or a concept that is created by the perceiver subject (Bolla, 2006: 25).

Art is not a component in the object but a unique peculiarity of the aesthetic experience. Though the tools which are used to understand this experience seems like they are components of the work for the receiver, this image is a reflection of our emotional reaction (Bolla, 2006: 29).

5 If the receiver can experience the aesthetic object, this means that its scale and feeling will make the receiver like the object. 'Only taste will bring harmony to the society because it encourages harmony in the individual. Only aesthetic communication unites the society because it is linked to something that is common in everybody' (Schiller, 2012).

In order to fully comprehend the aesthetic communication experience and convey the correct aesthetic statement is only possible with a correct evaluation of the work. According to Bourriad, the aesthetic object within the frame of evaluative criteria analyzes the constituency of the form and the vision of inter-human relations that the world reflects (Bourriad, 2005: 27).

The responsibility of evaluating the work of art is not merely on the receiver. The artist is also responsible of creating and conveying the right message in the codes as the producer of the work. 'Here we are face to face with an alternative aesthetics, the artist is in front of the history of art with his own proficiency and his beliefs' (Bourriad, 2005: 27).

Conclusion and Suggestions Aesthetic communication experience will continue to exist with varieties as long as the work of art and the receiver exist. In this process, constituting a meaningful and consistent judgment will be one of the aesthetic aims. Aesthetic communication experience, while realizing the consistency and inconsistency of the aesthetic or unaesthetic things along with the imitations of nature, it also presents the aesthetic validity of the work.

Adding knowledge such as cultural<sup>7</sup> coding (geography, history, cultural environment and the identity of the artist) to understand the language of concepts in works into evaluation criteria analy-

6 'There is only one motive; the unseen, secret unity of the work of art. And this is the painting itself' (Sartre: 1999: 115).

7 'The objective existence will enable the human to research, evaluate, criticize, discover, broaden, check, change revolutionarily and with all these he can reach unexpected findings' (Magee, 1993: 55).

tically, the emotional experience of plastic forms and artistic stand of the age will make aesthetic communication a unique experience away from prejudiced and misunderstood evaluations. As a result of this experience, all the creating activity will occur in the receiver to the fullest.

Contemporary artists create works via newer technologic possibilities along with traditional ways. Various works that constitute the contemporary art, plan the concept with the aesthetic and the unaesthetic works by going beyond the limits of the reality (In this creating process all interactive possibilities are employed).

Our environment and the human that lives in it is constantly in change. The necessities for the consistency of aesthetic communication experience to understand the contemporary work of art are as follows; aesthetic intuition, aesthetic sense and all the historicity of the codes that the work shows, the condition of the artist. Analyzing all these from plastic point of view helps the receiver to interpret this creation. All these intuitive, perceptive and logical activities, regardless the form, will enable to reach the background and the core of the work of art.

Clarity and openness of the experience and the correctness of the conveyed message will make grounds for investment in new artists, designs and freedom. As a result of this constituency in the aesthetic communication experience, environment and human aesthetics will improve culturally.

Suggestions for Teaching the Aesthetic Communication Experience

It would be beneficial to develop the aesthetic communication experience in people by using

abstract/concrete expression or aesthetic/unaesthetic forms. Therefore it is important to give education about visual culture.

It would help to study the sociological, economic and humane aspects of the work in order to make connection with idea, spirit and meaning while examining works of art.

It is important to discuss interdisciplinary art aesthetics by depicting the good and the weak sides democratically or by creating objects with a meaning for the ability of attributing meaning.

By choosing the most debating works, realizing the differences in experiencing these and identifying common points, the strengths and weaknesses can be revealed.

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## GÖRSEL SANATLARDA ESTETİK İLETİŞİM DENEYİMİ

**Özet:** İletişim, türümüzün birbiriyle mesaj alıp vermekle yaptığı alışveriştir. Görsel sanatlarda estetik iletişim deneyimi sanat eseri ve izleyici arasındaki alma verme rolleri üzerine kuruludur. sanat yapıtlarındaki mesajları alabilmek için elbette belirli alımlayıcıya estetik nesneye, kodlara ve filtrelere ihtiyaç vardır. Estetik nesneyi duyumsayanın algıları ne kadar açıksa alımlayıcının deneyimlemesi estetikleşir. Yapıtlar kendileri estetik niteliklere sahiptirler. Estetik iletişimle belli bir şekilde duyularımız aracılığıyla alımlanan yapıtlar değerlendirilir. Ancak en öz estetik değer onlarla yapılan iletişimle ortaya çıkar, Bundan dolayı bu değerde yalnızca sanat yapıtı değil kendimiz ve çevremizle arasındaki etkileşimle ilgilidir. Genel olarak estetik iletişim, estetik deneyimin gerçekleşmesi için bir amaçtır. Görsel sanatlarda estetik iletişim; estetik deneyimlerde, sanatçı, sanat ürünü ve sanat izleyicisi arasındaki ilişki olarak tanımlanabilir. Estetik iletişim deneyimi, bilişim ve teknoloji çağının etkileriyle evrensel bir paylaşım içerisinde. Uluslararası estetik iletişim de bu kapsamda sınırları bulunmayan bir alanda ulaşılabilirlik hızını kat kat artırmıştır. Estetik iletişim deneyiminde belli bir şekilde duyularımız aracılığıyla bu nesnelere alıp duygu ve akılla değerlendiririz. Sanatçı ve izleyici arasındaki kodlanmış iletişim yüksek bir estetik deneyim olarak karşımıza çıkar. Yapıtların kendileri estetik niteliklere sahip olsa da, estetik yapıt olarak varlıkları, onların temel estetik değerlerinin estetik iletişim deneyimlemelerinde değerlendiririz. Görsel sanatlarda izleyici birçok değerlendirme sürecinden geçirdiği sanat yapıtlarını kendi yorumlamalarına tabi tutarak yapıt üzerinde yargıda bulunur. Estetik iletişim deneyiminde iletişim kuran alıcı ve nesne kendi aralarında özel bir dille iletişim kurar. Kurulan bu iletişimle ortak kaygıların, trajedilerin, evrensel problemlerin, estetik güzelliklerin anlaşılması ve paylaşmasını gerçekleştirir. Bu araştırmanın amacı görsel sanatlarda estetik iletişim deneyimini derinlemesine incelemek ve yorumlamaktır. bu amaca ulaşabilmek için araştırma yöntemi olarak ilgili literatürü tarama yöntemi tercih edilmiştir. Araştırma problemi olan estetik iletişim deneyimi ile ilgili bilgi içeren dokümanların sistematik biçimde betimlenmiş tasnif edilmiş ve analizi hakkında kavramsal bir literatür oluşturulmuştur. Araştırma sırasında Estetik iletişimle ilgili araştırılan ve ulaşılan bulgular literatürle ilişkilendirilerek inceleme yapılmıştır. Araştırma sorusu, hipotez bulgular ve yorumlar ise problem karşılaştırılmalı olarak çalışılmıştır. Araştırma sonucunda varılan sonuca göre, Estetik iletişim deneyimi sanat yapıtı ve alımlayıcı olduğu sürece kaçınılmaz olarak çeşitliliklerde var olmaya devam edecektir. Bu süreçte anlamlı ve tutarlı bir yargı oluşturma ise estetik amaçlardan birisi olacaktır. Estetik iletişim deneyimleme estetik olan-olmayan biçimler yanında doğanın imitasyonlarından ayrılan (sanatçının kavramsalda dönük taklit olmayan) yapıtların tutarlılığı- tutarsızlığının anlaşılmasını sağlarken yapıtın estetik niteliğini de ortaya koyacaktır. Yapıtlardaki kavramların dillerini anlamada kültürel çözümler (coğrafya, tarih, kültürel ortam ve sanatçı kimliği) gibi çözümleneci bilgilerin analitik yollarla değerlendirme kriterlerine eklenmesi ve plastik biçimlerin duygusal duyumu, çağın sanatsal duruşu estetik iletişimi önyargı ve yanlış değerlendirmelerden uzak tarafsız eşsiz bir deneyimleme haline getirecektir. Çevremiz ve içinde yaşayan insan sürekli değişime uğramaktadır. Bugünün sanat yapıtını anlamada kullandığımız estetik iletişim deneyimlememizin tutarlılığı için gereklilikler şu şekilde özetlenebilir, estetik sezgi, estetik duyumsama ve sanat yapıtının gösterdiği bütün kodları tarihselliği, sanatçının özelliği gibi açılardan plastik olarak çözümlenmek ve yaratma evrenin alımlayıcı da yorumlanması yolundan geçer. Estetik iletişimle belli bir şekilde duyularımız aracılığıyla alımlanan yapıtlar değerlendirilir. Ancak en öz estetik değer onlarla yapılan iletişimle ortaya çıkar, Bundan dolayı bu değerde yalnızca sanat yapıtı değil kendimiz ve çevremizle arasındaki etkileşimle ilgilidir. Estetik iletişim deneyiminin amacı, insanlığın ortak olduğu evrensel kültür mirasının duyumsanması, insani estetik duyarlılığın ve güzelliğin çevre, sanatçı, izleyici boyutunda ortaya çıkarılmasıdır. Sonuç olarak, estetik iletişim deneyiminin somutlaşabilmesi için kapsamlı bütünlüğe sahip duyular eğitimi, uygun çevre, örgütlülüğe sahip sanat eserleri gereklidir.

**Anahtar Kelimeler:** Görsel Sanatlar, Estetik İletişim, Estetik, Sanat Eseri

## EVALUATING THE HIEROS GAMOS COMPOSITIONS IN ABSHERON PETROGLYPHS IN TERMS OF CONTENT AND STYLE

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**Abstract:** Figurative petroglyphs which are dating on 3000 BC - 2000 BC in Absheron region in Azerbaijan attract attention because of their sexual compositions besides various scenes on them. It is seen that same expressions are included on many petroglyphs in different settlements in Absheron region. On these compositions, sexual organs of men and women are exaggerated and scenes of sexual acts are engraved. These compositions are based on basis of perception of the Fertility Cult and they are descriptions of rituals – Hieros Gamos - which are animations of God's holy marriages imitated by humans. Substantially, Absheron Petroglyphs have realistic compositions in point of reflecting lives and due to this feature; they have the characteristics of documentary. Compositions formed by figures that has effect of surface bordered by lines and purified details, are extremely simple and have an efficient expressions. In technical aspects, all petroglyphs are created at different depths by scraping from contours.

**Key Words:** Absheron Petroglyphs, Absheron Rock Engravings, Hieros Gamos, Holy Marriage, Fertility Cult

### INTRODUCTION

Figurative petroglyphs which have different life experiences visualised and have the same scenes in different settlements of Absheron draw attention especially their sexual compositions. The purpose of this study is to contribute the analysis of plastic features and contexts of rock engraving by examining the sexual compositions of Absheron petroglyphs in terms of their forms and context. Having only this compositions is the limitation of this study but other depictions are emphasized shortly if necessary. It is thought to be important that there is no detailed research about form and composition (front and back design) until now. While collecting the data, on the spot check (for

some artefacts) , paperwork and literature review are used.

Absheron is a peninsula located in the west coast of the Caspian Sea in Azerbaijan. In the Caspian Sea, it lies down 37 mile (60 km) in the east and reaches 19 mile (30 km) width. Because of its climate and geological properties, this region is preferred as a settlement by ancient people. In all settlements in the peninsula, lots of cairns belonged to bronze and pre-iron era have been found. Figurative petroglyphs are in a lot of settlements of the peninsula such as Bendüstü, Zira, Türkan, Dübendi, Nardaran, Xaşaxuna, Merdekan, Şüvelan and Qala.

Absheron rock engravings which are dated to 2nd and 3rd BC are the keystone of ancient civilizations which lives in Qobuston mountain side and west part of peninsula. Together with Qobuston, Absheron is the special place in which there are a lot of and different kind of rock engraving artefacts. These rock engravings are quite important because until now nobody has faced to the source that represents various scenes of primitive societies through depiction and themed pictures (Aliyev-Abdullayev, 2011:56).

According to Aliyev-Abdullayev (2011:69) with the depiction of different kind of life experiences, these sexual composition depicted rock engravings that are especially the component of our study are “deep secrets of ancient people who attract our attention to the period in which the relatives of the same religious view and the same culture live from the Absheron place to the Şamaxı Mountain”.

### **PLASTIC AND TECNICAL FEATURES (STYLISTIC FEATURES)**

As one of the characteristics of ancient people, rock engravings tradition takes place in any place that have the suitable material. The material in Absheron is a kind of chalkstone that is easy to engrave. The compositions on these rocks are two kinds. In one kind, the figures are formed with prongs by scraping from contours and in the other kind after scraping from contours by scraping the holes between figures, a positive and relief effect is created. Especially in the latter, the name “rock relief” is better than “rock engraving” because it is not formed with any colouring material. The only method is scraping the rocks and gives the relief effect. The reason why this kind of artefacts

are named as “rock engraving” must be because of scraping them from contours.

With the helps of this easy-engraved stone, an exceptional petroglyph gallery about the legends of celestial unity has been created. The interesting part is that it can be possible to see the same depictions in long distant monuments. Aliyev-Abdullayev (2011:71) says “They seem as if they are formed by the same artist”.

It must be said that we are not on the same wavelength with the view above. Despite the same themes in sexual relation scenes, hunting and beating and the same style in long distant monuments, the differences in the style of artists can easily be seen if you look carefully. For example some petroglyphs are far more geometric and have wiggly and moving style (look at the photograph 1). Quick movements of animals arc-shaped curvings in their bodies are reflected more impressively by strong stylisation. Thus, the individual characteristics of the artists are understood by looking this same themed and same featured pictures carefully. From technical aspect, this different style figurative items have sharp and deep hollow of lines.

In contrast with the individual style differences of Absheron petroglyphs, in any case figures are in the form of not detailed shades and the movements are clear and transparent. In all of the compositions, the artist presents the visual features in a simple, clear and transparent way.

In the existing compositions in which different scenes are depicted, there is no surface emptiness. Without emptiness and gaps, the artist fills the surface of suitable rocks with different expres-

sion. The width of surface of the rock determines whether the composition is going to be plain or crowded. While describing the animals and the people one after the other and side to side, different scenes are depicted together. Especially in some of the compositions, having constant repetition of animal figures creates a rhythmic effect (look at the photograph 2).

Sexual organs of women, breasts and vulva are highlighted and depicted explicitly. Not only for the couples who have sexual relation but also for the figures who stand on foot and put their hands on their breasts, sexual organs are highlighted and depicted explicitly (look at the drawings 2, 8).

The attractive point is that most of these figures are women. The breasts of women are constantly depicted as circles which are quite distant from one to the other. The edges of the breasts become hollow and this makes them clear relief. For both, shoulders are large and upright, arms are shaped gently and the depictions are naive as if a child makes them. In none of the figures face elements are addressed. The feature that we can see the figure is man or woman is sexual organs. Back part of most standing figures is depicted with two lines like a belt. As the sexual organs are explicitly depicted and they twist a belt on their waist, we know that the figures are naked. It is not known whether this belt is a symbolic object or becomes distinctive plastic style of that region. It is noted that some of these figures, we see no depicted sexual organs. Except from this basic detail, in both figures there is no decorative element or detail. Figures are not like stick man or animal, they have surface effect. In other

words the figures are in the shape of shade which is designated with its contours.

The hat-looking masks on the head of the figures are in the form of shield but they have longer bulges. In order to reflect these bulges, the artist forms the body in frontal but the head in side view. To our identification, these masks are only in women figures. Moreover most of the women have masks.

Like human figures, animal figures are not detailed and look as if shade. Despite being in this form, some animal figures are shaped much more real. The bull figure in a hunting scene is an example of this. In order not to digress the subject, there will be no details about animal figures.

The human figures that are in sexual intercourse are generally in each other's arm. Besides women are usually facing back (look at the drawing 2,3,4,5,6,7) and sometimes face to face position (look at the drawing 9,10,11,12). When they are having sexual intercourse in facing back position, men's sexual organs are definitely highlighted. If they have sexual intercourse while standing, the depiction of men's sexual organ is so exaggerated that the organ is nearly as long as the leg (look at the drawing 13,14,15). If the depiction of sexual relation is in a standing form, women is depicted in frontal part. There are compositions in which the men near that women are both frontal side (look at the drawing 13) and side view (look at the drawing 14,15). In this sexual relation scene there is no perspective rule; if the men is in frontal side, his sexual organ is depicted against to women's sexual organ in side view. In one of the compositions, there are women and men that are depicted as standing and frontal side. The men

holds his left hand to the women's sexual organ. Also in this depiction vulva has an exaggerating depiction (look at drawing 1).

In addition to the human composition in which there are sexual relation and sexual organs in an exaggerated way, it is seen that also the sexual organ of a mountain goat is depicted explicitly (look at drawing 16).

These common subjects and styles notify common moral culture which takes place in Absheron and has its own artistic style. As we can guess, in that period of time there was a religious and artistic rules. According to these rules the main characters are adapted and transferred. The main part of the pictures, there is human being. Scenes are the reflection of rituals in which men and women images join (Aliyev-Abdullayev, 2011:77). Animal characters are the participants to the story.

Making sexual organs in an exaggerated way is about the fertility cult. As they identify the fertility of women with the plentifulness of mother earth, they exaggerate the depiction of vulva. They identify fertilization of solid with seeding and exaggerate the men's sexual organ.

In Absheron petroglyphs, there is an important scene in which the woman is depicted as standing and frontal side, raises her hands and holds rings one each. Near two sides of this woman figure, there are two men whose sexual organs are depicted steeply and who are side view and stands like sitting down. A deer depiction which stands in the upside of the figure on the right ruins this symmetry. Also in almost all Absheron rock engravings there are animal pictures such as deer, mountain goat and bull around the paired

figures. The figure on the left is less clear as the rocks were eroded in years. Also it is different for both being symmetric and being different in terms of one woman with two men (look at drawing 15).

## CONTENT EVALUATION (CONTENT FEATURES)

In order not to interrupt the statements and in order to evaluate the Absheron's sexual expressed compositions in terms of their contents, it is suitable to continue by starting with the composition number 15.

According to Aliyev-Abdullayev (2011:77) this composition has other important characteristics and he says "The woman with bracelet is especially important. It gives the clue of ancient Sumerian legend which is about the god of Dumuzi's love with Goddess Inanna, his giving his domination bracelet and going into the underground world".

Thus in Sumerian legends, the Goddess Inanna and Akkadda and Ištar are depicted with a bracelet on their hands above (look at the photograph 3). But in this composition the woman with bracelet on her hands above is not alone, conversely she is with two men whose sexual organs are steeply depicted and is depicted during sexual relation. Accordingly, this composition is open to the comment.

Even though they are different societies, this composition brings the festival for the God of Agriculture and Wheat 'Diyonysos' to the mind. The most important sexual relations take place during the festivals for Diyonysos. The festival at the beginning of spring starts after drinking the sacrificed bull's blood and young girls and

women actively take part in sexual intercourse all together. This is the most significant characteristic of this sex rituals. Therefore in one of the petroglyphs, a man figure is depicted when his head is back and drinking something from the bowl in his hand while having sexual intercourse (look at drawings 2). In petroglyphs there are sacrifice scenes. The thing that this figure is drinking can be the blood of sacrifice or something like wine.

On the basis of this activity, there is fertilize cult. All of the activities for plentifulness constitute the fertilize cult. Different societies have the same concerns about the fertility of nature and solid. In order to get rid of this concern and affect the nature in a positive way, they try to find a solution.

The ones who worship to Dionysos believe that he is seen to them in the shapes of wild animals. For this reason they go to the mountains with drunk people, yell, dance, jump at the animals that they face, break them up with pieces and eat them without cooking. In this way they take the God inside. This belief makes them more enthusiastic and by losing their consciousness, they become more aggressive (Hançerlioğlu 1995).

In Absheron petroglyphs, the thing on figure's head is probably wild animal mask. Wearing this mask by women must be commented. In parallel to this information, in lots of compositions the moment that reflects attacking the animals with big sticks and beating them is depicted. Consequently, same rituals take place in different cultures are about 'fertilize cult'. More detailed explanations about this subject is going to be said below.

In Absheron rock engravings depictions such as people who pipes, the moment of birth, sacri-

ficing, beating animal, blessing, hunting, having sexual intercourse, being beaten are clearly the parts of ritual which is done together.

It is clear that with the helps of crowd there is a big festival. At the heart of this ritual there is 'holy marriage' (Hieros Gamos) and the starting point of this is Mesopotamia. In Mesopotamia this rituals took place only for the new year celebrations (As cited in Kramer, 1963a Yılmaz, 2013:234).

According to the ancient people drought is seen as a punishment given by Gods for the human beings. Thus unexpected and long lasting drought could be the end for a society. The process between seasons is so important that nobody can leave it to the nature. The God and the Goddess should be together so that the regeneration in the nature can access to the animals and finally to the people. Therefore including ancient Turkish people, before monotheistic period almost all societies had 'Hieros Gamos' activities (Çetin, 2008:112-113).

The motion of the nature like spring, summer, winter and autumn must attract people's attention from the early ages when they are hunter and gatherer. After winter and autumn passes without rain, drought period comes and this is the biggest fear of the people since ancient ages. The necessity for the continuous fertility and the fear against its absence should be increase with Neolithic Age as it is an agriculture age. The Goddess sculptures whose beasts and buttocks were depicted by exaggerating is the indicator of this fear. Pregnant women's big stomach was parallel to the solid during spring, her giving birth was parallel to the bearing of the solid. The more solid bears, the more people live; the less solid

bears, the less people lives. Then they made a connection between a woman's giving birth to fertility of nature. Mankind saw solid as a woman and woman as a goddess and finally these two abstract concept became one 'mother earth' that gives birth and creates everything as a goddess. The one who fed the living creatures in the world namely who gave births was the solid in other words mother goddess. When this connection was made, the only missing thing was a male god to fertilize this female soul. While examining the creation mythology of the societies depending on agriculture, it is seen that when there is nothing in the world there is only a solid who can give birth. She creates the Kladogenesis by her own and after that she has a sexual relation with him and creates every other creatures between the sky and the ground and the gods (Çetin, 2006, for detailed information Eliade, 2003a, Eliade 2003b).

It seems as if the woman has a dominant role but the role of man is not neglected because the fertility of woman means nothing without having sexual intercourse with a man. For this reason a love or a god is created for mother goddess as in Sumerian.

According to Aliyev-Abdullayev (2011:64,65); In Absheron compositions Sumerian mythology patterns attract attention. Seperate images of the subjects present close link with Asia Minor world. Ancient societies in there have relationship with different civilizations and regions. Possibly Absheron-Qobustan Region is a kind of these regions. If the view which says Sumerian Civilization was founded in Caucasian and after spread to the Asia Minor is approved, these samples that

say Absheron and Sumerian Civilizations are the same will not be seen so surprising.

According to myth,

Some of the gods want to marry Goddess Inanna. She marries Dumuzi the Shepherd as a result of her brother Utu's, who is God of Sun, insistence. After a while, Inanna goes to see her sister Ereshkigal, the goddess of the underworld. Ereshkigal is afraid of her sister because she thinks that she will also be the goddess of the underworld, so she turns Inanna into a corpse as a rule of it. Also, she sends a girl to Earth to seduce Inanna's husband, Dumuzi. Upon seeing that Inanna doesn't come back, the servant of her, Ninshubur, goes to The Council of Gods and asks them to save Inanna. Enki, the god of wisdom, gives ear to her and guides her on saving Inanna. When she rises from the dead and comes back to Earth, she is told that the one comes to underworld can't go back easily, she must find another god in the place of her. Then, the goddess comes to Earth with underworld goblins and starts going from one city to another to find someone who takes the place of her. The gods where they go wear clothes out of sack and they are covered with dust as Inanna stays in underworld. When she sees this, she doesn't have the heart to give any of them. When they finally come to Uruk she sees her husband sitting in his finest clothes and crown, with a girl sitting on his lap, she orders to goblins to take him away. So, goblins take Dumuzi to the underworld by force. Dumuzi begs Inanna's brother Utu for saving him. Even if he escapes from underworld once, he gets caught again. With the help of Inanna who is very regretful about what she does but doesn't want her husband go

unpunished, Geshtinanna goes to The Council of Gods and offers that she wants to stay in underworld for half a year instead of her brother. So, Dumuzi comes back to Earth in springtime and accouple with his wife Inanna again.

The Sumerians who believe that after this coupling all the plants on Earth bush out, animals breed and the city becomes wealthy and prosperous, name this day as the beginning of a new year. They symbolize the holy marriage of the god and the goddess (Hieros Gamos) by making the king and a senior nun have a sexual intercourse with celebrations in every new year. Poems that the king and the nun read to each other in the ceremony is full of love and passion and they are sang by Sumerian poets and musicians by using some special idioms and words which are very obscene today. These poems and lyrics which reflect the holy marriage of the god and the goddess and require to be censored nowadays take part in Sumerian clay tablets.

This myth is turned into a play by Çiğ (1998) and the last words of it clarifies the purpose of the rituals which symbolize of the holy marriage of Inanna and Dumuzi: “When our god and goddess accouple, fruitfulness begins in the city, cats and bins flood, there is a festivity everywhere! Dear Sumerians! Let’s play and sing, dance and smile as the new year comes. Let’s pray for peace and happiness.” Çetin (2008:113) explains why these people who believe that the sexual intercourse between the god and the goddess brings wealth and prosperity to the city make it with celebrations: When the god and the goddess make love, Earth becomes green, gets pregnant, in other words spring starts and crops

are harvested, in other words Earth gives birth. Crops are enough for babies born in winter and the other family members until the next spring. But, to guarantee the intercourse of the god and the goddess people need to do something. If this process take its course, in some of the years things don’t go well and a famine starts as the god and the goddess don’t get into a intercourse. For this reason, mankind replace the god and the goddess and imitate the sexual intercourse and the birth as a performance. In that way, humankind think that he can impress the god and the goddess by some kind of magic.

All of these games and performances people organise to ensure and enhance the fertility of the earth is called “hieros gamos ritual”.

In Inanna-Dumuzi’s holy marriage ceremony, before the marriage people are purified by cleaning themselves (Kramer, 1990: 248). According to the archaeological evidences Inanna is the Goddess of Protection for the city Uruk since 3 B.C. and even before 3 B.C. The Inanna-Dumuzi holy marriage ceremony must be celebrated since the first half of late 3 B.C. In addition the oldest evidence about this is not earlier than the first half of late 3 B.C. “...the ceremony turns into an annual national ceremony/feast” (Kramer, 1963b:251–252; Kramer, 1990:246–247).

Ancient people who think sexual intercourse brings fertility and abundance believe that for the fertility there should be sexual intercourse as far as possible. In Inanna’s temples sex is seen as a duty given by the God, therefore; poems and stories were written, medicines for sex and magic were done (Internet-2).

These rituals are about the belief of revival of the earth after the God's holy marriage and we see them not only in Sumerian but also in a lot of cultures.

For example in Akkadian culture the husband of İstar, Tammuz, is also the God of Fertility as he brings rain as a God of Storm. Istar is with nature and herbs and when she comes to life with the rain of Tammuz and gives birth, this is accepted as they made love and is celebrated on March. In these celebrations they eat and drink vine and after that have sexual intercourse with holy men and women in Baal and Istar temples. The reason for this is to encourage Baal and Istar to have sexual intercourse. This is not a prostitution but an action for fertility and reproduction (Internet-1).

Holy marriage ceremony is a ritual that is seen in all of the ancient civilizations who lives in Anatolia and around. Except from minor differences about the ceremony order, they are almost the same. It starts with purification by a water that is brought from the holy spring. After presenting the sacrifice and parade, it continues with a sexual intercourse which is presented theater like and comes to end with a ceremony that has music and in which people celebrate the fertility after this sexual intercourse by eating (Çetin, 2006: 108). The God and Goddess are believed to have holy marriage in different cultures are as follows:

- Inanna-Dumuzi (Sumerian)
- Kuwawa-Atta (Anatolia-Luvi)
- İstar-Tammuz (Akkad-Babel)
- Kybele-Attis (Anatolia-Phrygian)
- Isis-Osiris (Egypt)
- Astarte -Adonis (Phoenicia-Greek)

## CONCLUSION

As a result it is said that Absheron petroglyphs that reflect the real living experiences in 2 and 3 B.C. are actual documentaries. Compositions are formed by figures that has effect of surface bordered by lines and purified details and have a schematic expressions. There is no decoration element in the compositions. Even in the long distance of Absheron same subjects are seen. Especially for the holy marriage scenes, despite they are reflected in the same style, one can easily see the style of its own artist if they are searched in detail. Ancient people who believes that the earth will be green after The Shepherd comes from the underground to the world and makes love with the Goddess of fertility and love and brings fertility and abundance imitate this love ceremony in the festival (Holy Marriage- Hieros Gamos). A great many imitations about the God and the Goddess' making love and other activities in festivals are visualised in Absheron rocks.

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## ABŞERON PETROGLİFLERİNDEKİ HİEROS GAMOS KOMPOZİSYONLARININ BİÇİM VE İÇERİK AÇISINDAN DEĞERLENDİRİLMESİ

**Özet:** Araştırmanın amacı, Abşeron petrogliflerindeki cinsel imgelerden oluşan kompozisyonları biçim ve içerik açısından inceleyerek o dönem kaya resimlerinin plastik özelliklerine ve içerik açısından çözümlenmesine kısmen de olsa katkı sağlamaya çalışmaktır. Araştırma konusunun sınırlılığını yalnızca bu kompozisyonlar oluşturmakla birlikte, yeri geldikçe bu kompozisyonlarla bağlantılı olan diğer sahnelerin tasvirleri üzerinde de kısaca durulmuştur. Bu konu üzerinde biçim ve içerik (ön ve arka yapı) açısından bugüne kadar yapılmış detaylı bir araştırmaya rastlanmamış olmasından dolayı çalışmanın önemli olduğu düşünülmektedir. Veri toplama tekniği olarak, yerinde inceleme (bazı eserler için), dokümantasyon tekniği ve literatür tarama yöntemi kullanılmıştır. Abşeron, coğrafi konum olarak Azerbaycan sınırları içerisinde Hazar denizinin batı sahilinde yer alan bir yarımada. İklimi ve jeolojik özellikleri dolayısıyla bu bölge, eski çağ insanlarının tercih ettiği yerleşim yerlerinden olmuştur. Yaygın bir şekilde, yarımadanın Bendüstü, Zira, Türkan, Dübendi, Nardaran, Xaşaxuna, Merdekan, Şüvelan, Qala gibi çok sayıda yerleşim yerinde figüratif petroglifler karşımıza çıkar. Azerbaycan'ın Abşeron bölgesinde M.Ö. III.- II. bin yıllarına tarihlendirilen figüratif özellikteki bu petroglifler, çok farklı sahnelerin tasvir edilmiş olmasının yanı sıra özellikle cinsel anlatımlı kompozisyonlarıyla dikkati çekmektedir. Abşeron bölgesinin farklı yerleşim yerlerinde karşımıza çıkan pek çok petroglifte de, benzer anlatımlara yer verilmiş olduğu görülmektedir. Detaylardan arındırılarak çizgilerle sınırlandırılmış birer yüzey etkisine sahip olan figürlerin oluşturduğu kompozisyonlar, son derece sade ve etkili bir anlatıma sahiptir. Gerek insan gerekse hayvan figürlerinin hiç birinde en ufak bir süsleme unsuruna ya da detaya rastlanmamaktadır. Figürler, çöp insan ya da çöp hayvan olmaktan uzak olup, yüzey etkisine sahiptir. Bir başka deyişle figürler, yalnızca dış konturlarıyla belirlenmiş silüetler halindedirler. Teknik açıdan tüm petroglifler, farklı derinliklerde olmakla birlikte kazınarak oluşturulmuştur. Bu taşlar üzerindeki kompozisyonlar, iki şekilde meydana getirilmiştir. Bir kısmında biçimler, sivri uçlu aletlerle dış konturları kazınarak oluşturulmuş, bir kısmında ise bu kontur kazıma işleminden sonra figürler arasında kalan boşluklar da oyularak, figürlere pozitif bir etki, hafif bir kabartma etkisi verilmiştir. Aslında özellikle bu ikinci durumda “kaya resimleri” yerine “kaya kabartmaları” denmesi daha doğrudur. Çünkü herhangi bir renk verici, boyar madde ile yapılmamış olup, kayaları kazıma suretiyle hafif de olsa kabartma etkisi verilmiştir. Bu tür eserlerin literatürde genellikle “kaya resimleri” olarak nitelendirilmesi, yalnızca kontur çizgilerinin kazınmasıyla oluşturulmasından kaynaklanıyor olmalıdır. Cinsel birleşme sahnelerinin sıklıkla yer aldığı bu kompozisyonlar, temelde “bereket kültürü” anlayışına dayanmakta olup, tanrıların kutsal evliliğinin insanlar tarafından taklit edilerek canlandırıldığı “Hieros Gamos” ritüellerinin tasviridir. Tanrıçanın, yılda bir kez yeryüzüne çıkan yer altı tanrısı ile birleşmesi sonucunda, yeryüzünde bütün bitkilerin fişıracağına, hayvanların döleneceğine, yavrulayarak, yumurtlayarak çoğalacağına, ülkeye bolluk bereket geleceğine inanan eski çağ insanları, o günü yeni bir yılın başlangıcı olarak kabul etmişlerdir. Cinsel organların son derece abartılı biçimde görselleştirilmesi de bereket kültürü ile ilgilidir. Kadının doğurganlığı ile toprak ananın bereketini özdeşleştirdikleri için vulvayı, kadının doğurganlığındaki rolü ile toprağın döllenmesini sağlayan tohumlamayı özdeşleştirdikleri için de follusu abartarak görselleştirmişlerdir. Yaşantıları yansıtmaları bakımından özünde gerçekçi bir nitelik taşıyan Abşeron petroglifleri, bu özelliğinden dolayı da belgesel nitelik taşımaktadır.

**Anahtar Kelimeler:** Abşeron Petroglifleri, Abşeron kaya resimleri, Hieros-Gamos, Kutsal Evlilik, Bereket Kültü

## ATTACHMENTS



Fot: 1



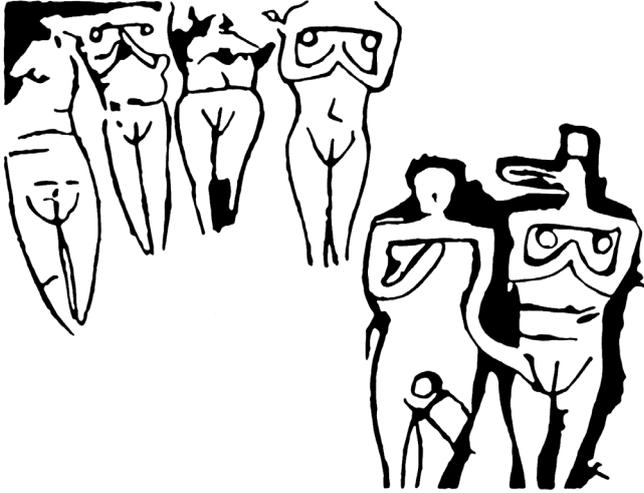
Fot: 2



Fot: 3



Fot: 4



Drawing 1



Drawing 2



Drawing 3



Drawing 4



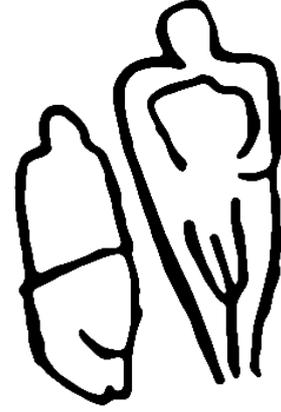
Drawing 5



Drawing 6



Drawing 7



Drawing 8



Drawing 9



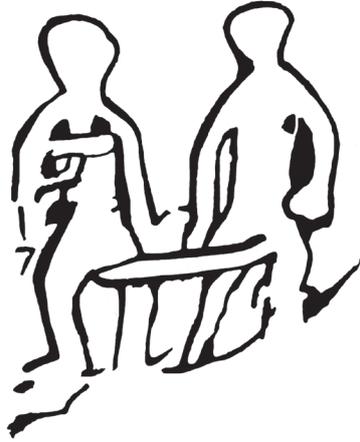
Drawing 10



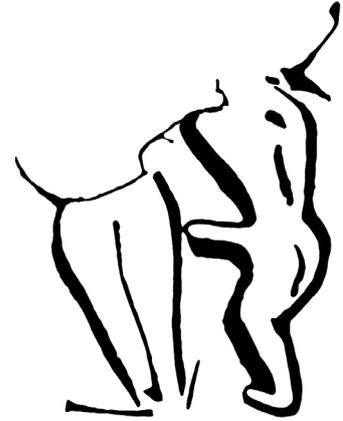
Drawing 11



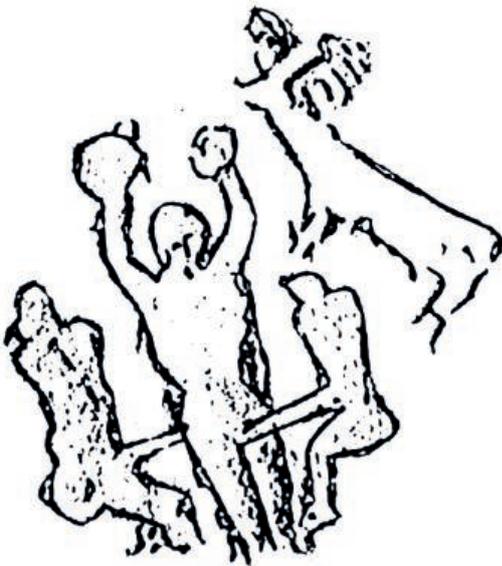
Drawing 12



Drawing 13



Drawing 14



Drawing 15



Drawing 16



Drawing 17 (Aliyev-Abdullayev, 2011:73)

## SUBMISSIVE BEHAVIOUR AND GENDER PERCEPTION OF STUDENTS<sup>1</sup>

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**Abstract:** This study was carried out on nursing and health administration university students with the aim of examining the relationship between submissive behaviour and social gender perceptions and of determining the effects of their gender on their perceptions. The study was carried out using a descriptive and cross-sectional design. The population of the study was build up with students from eight health colleges in the Aegean region of Turkey. Three of colleges that the sample set (N=498; n=399) was built up were co-educational. Data were collected by using socio-demographics form, Attitude Scale of Gender Role Patterns and Submissive Behaviour Scale (SBS). The mean average age of students is 21.85%62.4 ,1.59□ of them are female and %37.6 are male. The mean average male-female understanding scores of the female students was resulted higher than that of the male. The mean average SBS score of female students was lower than that of the male. A significant relationship is determined between mean scores of Attitude Scale of Gender Role Patterns and SBS. The results of the study reveal that university students, especially the female, still hold a traditional view on the social gender perspective. Furthermore, these individuals show submissive behaviour. The health college students should be assertive individuals who should be able to make a decision with their own knowledge and skills, and also should say no when necessary.

**Key words:** Gender Studies, Nursing, Culture, Cultural Education

1 I. Uluslararası Kadın ve Sağlık Kongresinde (03- 05 Haziran 2010, Sakarya) poster bildiri olarak yayınlanmıştır.

### INTRODUCTION

The concept of gender divides all the people on the planet into two groups: women and men. Gender is the one, possibly the first, criteria by which people are grouped and differentiated (Inanc 2003).

A society's culture has norms and expectations regarding gender models such as how women and men will behave, how they will think and what roles they will play in the society. In general, the behavioural characteristics of women and men are profoundly learned behaviour patterns rather than pre-determined biological patterns. Elements such as women's and men's functions in society,

their responsibilities, their rights and their personal characteristics are shaped according to societal gender (Akin & Demirel 2003; Bayırkok 2000; Berkem Güvenc 1996; Inanc 2003).

In male-dominated societies like Turkey, women have less power, status, financial resources, autonomy and independence than men. Society expects women to be a good wife, mother and home-maker and men to be always strong and a successful breadwinner (Dokmen 2004; Ecevit 2003; Terakye 1998). Traditionally, men are taught to be strong and successful, not to be demonstrative and to think only of themselves while women are taught to be helpful to those around them, satisfied with everything, never to get angry, not to complain, to conform to the authority, not to ask questions, to make others comfortable, not to be selfish and not to think of themselves (Cagatay 1998; Celebi 1990; Nazlı 2005; Okyay 2005).

Submissive behaviour is described as people's defensive behaviour that emerges when they encounter various social threats emanating from someone that more powerful than themselves. It is a requisite for being a human and for a democratic life that it should be respect and not submissive behaviour that is dominant in interpersonal relations (Conor et al. 2000).

A person exhibiting submissive behaviour sees himself/herself as insignificant and less valuable. This individual cannot act freely and his/her right to speak is limited. What he/she must do is conform. This individual has difficulty in saying 'no', cannot defend himself/herself, does not object to being interrupted, tries to be friendly with others even if he/she doesn't feel that way, frequently apologises for small mistakes, cannot express

negative emotions and cannot show leadership behaviour (Connor et al. 2000; Connor et al. 2002; McCreary & Rhodes 2001). Submissive behaviour is seen on individuals whose social standing is low, who see themselves as inadequate, who have little self respect, and who suffer from anxiety and depression. In the nursing profession, which is mainly made up of women, a nurse is expected to show submissive behaviour if he/she believes that he/she is supposed to be 'serious, kind, self-sacrificing, unresisting, calm and always waiting to be of service to others' (Terakye 1998). In the study of Ozkan and Ozen (2008), which was aimed to determine the submissive behaviour circumstances among 322 nursing students, it was found that 47% of the students were submissive. There isn't any comparative study about submissive behavior of Turkish women.

In nursing, communication and interpersonal relationships are of considerable important and nurses play a significant role in the healthcare system in terms of communication. For this reason, nurses should be individuals who are able to make decisions in line with their skills and knowledge, care for patients in line with these decisions and take responsibility for the consequences, work together with other professions, assume the advocacy of patients, are able to say 'no' when necessary and, in short, are assertive (Ozkan & Ozen 2008; Terakye 1998).

This study was carried out with the aim of examining the submissive behaviour and social gender perceptions of nursing and health administration students in the Aegean region of Turkey who were at the same educational level and had the same vocational training. Also it was carried out

to determine the effects of their gender on their perceptions.

## Method

### Study Design and Population

The study was carried out using a descriptive and cross-sectional design. Turkey consists of seven geographical regions, the population was selected from one of them called the Aegean region. Because university students in this country are placed by a central examination system, the student population of colleges and universities is heterogeneous, and reflects the varied culture of the country as a whole. There are eight health colleges in the Aegean region. The research sample consisted of students from the three of them where female students were studying nursing and males were studying health administration (N= 498). The other health colleges were not included in the study because they had only female students, who were studying nursing and midwifery. We made power analysis in order to get the required sample size by using Ozkan and Ozen's (2008) study result. According the analysis, sample size was determined 95% confidence interval total 216 students. Since all third and fourth year students had taken basic vocational training, these were considered to be suitable for the sample group. Students at these colleges were included in the study who were currently studying, who accepted to take part in the study, and who were present on the day the research was carried out (n= 399). The sampling rate in the study resulted by 80.1%. 19.9% of the students were excluded from the study because 17 of them didn't want to take part in the study, 63 of them were not present

on the day that the research was carried out and 19 of them filled in the forms wrong or missing.

The average age of the students included in the study was  $21.85 \pm 1.59$ , 73.2% of them were nursing students and 26.8% were medical office students. 62.4% of them were female, 37.6% were male. 97.5% of them were single. 78.9% had an equivalent income and expenditure, and 87.5% were from a nuclear family. Of the students in the sample group, 59.6% had a mother who had completed her primary school education, 48.1% had a father who had completed his primary school education, 89% had a mother who did not work, 48.1% had lived for longest in a city, and 43.4% were from a family that the mother and the father take decisions together. 53.6% of the students had chosen this profession voluntarily and 63.9% had taken one of the course instructors as a role model for themselves.

### Measures

The Socio-Demographic Characteristics Form, the Attitude Scale of Gender Role Patterns and the Submissive Behaviour Scale were used to collect the data.

**a. Socio-Demographic Characteristics Form:** Questionnaire form developed from the literature by the researchers consisting of 11 questions (age, gender, department) was used.

**b. Attitude Scale of Gender Role Patterns:** This was developed in 1995 by Imamoglu in order to examine attitudes about male-female understanding. The scale consists of two subscales and 37 items and it is a Likert-type scale which is scored between 1 and 5. The subscales are: Traditional attitudes in male-female understanding, making

up 25 items. Attitude Contrary to Change of Female-Male Perception makes up 12 items and includes items on topics such as: pro-alteration attitude, opposed to the women's movement and attitudes against women's improvement. In Imamoglu's study for university students, the scale's cronbach alpha value was resulted as 0.85 in 1995.

Instruction to fill in the form was given at the beginning of the form. The students were asked to read each item regarding attitudes towards female-male understanding and to mark the response option that is most appropriate for them. The options were: 1 = strongly disagree, 2 = disagree, 3 = undecided, 4 = agree, 5 = totally agree. Scale items 5, 25, 27, 29, 33, 35 were reverse coded, ie. response 1 was scored as 5, 5 as 1, 2 as 4, 4 as 2, and response 3 remained the same. The total raw score obtained from the sum of scale item 37 varied between 37 and 185. Low point indicates a departure from traditional sentiments regarding female-male understanding and a modern view. A higher score reflects an increase in traditional sentiments and a distancing from modern thinking on society's existing female-male understanding.

**c. Submissive Behaviour Scale (SBS):** It's developed by Gilbert and Allan in 1991 and based on Buss and Craik's 1986 study. The scale contains 16 items concerning the features of the submissive behaviour of individuals. The scale is a '5' Likert-type scale. The participants were asked to choose the most appropriate response from the following: 1. 'Does not describe it', 2. 'Describes it a little', 3. 'Describes it reasonably well', 4. 'Describes it well', 5. 'Describes it very well'. Items 1 to 5 were evaluated on the basis

of the '5' Likert-type rating scale. The lowest possible points score is 16 and the highest is 80. Individuals that scored higher points exhibited more submissive behaviour. In Gilbert and Allan's (1994) study, which was made for the university and high school students, the scale's cronbach alpha value was 0.89. In Turkey, this value was 0.74 in Sahin and Durak's study (1994) that was made for university and high school students (Savasir & Sahin 1997).

### Data analysis

SPSS version 11.0 software was used to analyze the data. In the analyze descriptive statistics, an independent sample t test and correlation test were used. A p value <0.05 was considered significant.

### Ethical Consideration

An officially written permission was given by the board of scientific ethics and by the institutions to conduct the study. The data were collected by the researchers in a questionnaire session of 15-20 minutes. Before the interviews, the aim of the study, the benefits it would provide and the length of time to be spent on the interviews was explained to the students and their consent was obtained verbally. The permission for the Attitude Scale of Gender Role Patterns to be used was given by the developer Imamoglu. The Submissive Behaviour Scale was published in the book 'Assessment in Cognitive-Behaviourist Therapies, Frequently Used Scales' (Savasir & Sahin 1997).

### Results

According to analysis, both female and male students have a traditional attitude ( $X=106.65$ ). The mean average male-female understanding

scores of the female students ( $X=115.17$ ) was resulted higher than that of the male ( $X=91.81$ ) ( $p=0.00$ ). It was determined that female students have a more traditional gender perception and they are further from the modern attitude than the male (Table 1).

According to this result, it can be said that students were not bound by very fixed rules concerning the male and female roles which form part of our cultural values; however, traditional male-female understanding still had an influence. The variables, which generally had the most effect on attitudes to male-female understanding in the study were found to be the gender, the economic level, the family structure, the mother's educational level, the region of residence and the way that the family make decisions. Traditional attitudes were to be found in those who were brought up in rural areas, in female students, in those from an extended family, in those whose family members took decisions all together, in those with a low income and in those whose mothers had a low educational level.

Comparing SBS averages according to students' gender, it was found that the mean average scores of female students ( $X=31.80$ ) was lower than that of the male ( $X=35.51$ ) ( $p=0.00$ ). It was determined that male students have more submissive behaviours than the female (Table 2).

It was determined that the relation between students' Attitude Scale of Gender Role Patterns point average and their SBS point average is negatively weak ( $r= -0.24$ ) (Table 3).

## Discussion

Men's traditional perspective on the role of social gender negatively affects women's status in society. However, the contribution of women in all areas of social life should be ensured as that of men to realize sustainable development and to enhance the social status of women. The increase in educational level, and university education in particular, brings in a contemporary perspective on individuals' social gender roles and is indicative of social gender equality and the benefit to women (McCartan & Hargie 2004-a; Okyay 2005; Turkish Republic Prime Ministry Directorate General on The Status of Women Publication 2001).

It is acknowledged that it is extremely important to study the meaning of social gender roles for university students of Turkish society which is mainly traditional. Because of that the study was carried out on health college students in the Aegean region of Turkey to examine the relationship between their submissive behaviour and their social gender perceptions. Data were collected from three co-educational health colleges. Participation rate was quite high as 80.1% of the students attended the survey.

It can be said that students in the study were not closely bound by very definite rules of the attitudes relating to the roles of men and women that exist in Turkish society, but are flexible nevertheless traditional male-female understandings still play a role. However, contrary to the literature it's found that female students were far from the modern viewpoint and were bound by the traditional male-female understanding that exists in the society. According to society the attitude that the woman's role in the family as a mother is basic and taking part in family activities and responsibilities in the

home are generally seen as part of a woman's role, this is accepted by female students in our society when they form role-models.

In the study of Yılmaz et al. (2009) a research was conducted to determine the opinions on social gender roles of 448 final year undergraduate students at Hacettepe University - it was concluded that in comparison with female students, male students have a more traditional concept of working and married life. In statements about communal living and family life, it stands out that both male and female students have egalitarian opinions.

Recently Turkey has seen revisions of the law in the light of international conferences aimed at bringing discrimination against women to an end (Sacaklıoğlu 1996). However, the translation of these changes into reality is still in effective. To speed up this process, there is a need for the implementation of further laws and policies. Educational institutions have an important role in informing society in order to combat these stilted values.

In this study, it was found that the SBS point average scores of female students was lower than that of the male and accordingly it was determined that male students were more submissive than female students ( $p = 0.00$ ) (Table 2).

In the study conducted by Kaya et al. (2004) in order to analyze submissive behaviour of medical faculty students in Malatya, their SBS point averages were established as  $36.1 \pm 8.5$  and, similar to the results of this study, it was determined that males ( $37.39 \pm 8.75$ ) are statistically and significantly more submissive than females ( $33.87 \pm 7.76$ ). Karagozoglu et al. (2008) found

in their study made for the university students that female students had a higher initiative level than male, and there was a significant relationship between average scores and gender.

In the study by Ozkan and Ozen (2008) on 322 solely female nursing students in order to analyze the relation between submissive behaviour and self respect, the SBS point averages ( $34.88 \pm 8.7$ ) show similarities with the nursing students' point averages in the present study. In the study by Eskin (2003), conducted in order to compare Swedish and Turkish university students, it was seen that Turkish students show more submissive behaviour than Swedish students. It was stated that this arises from cultural differences, and it was specified that the societies of Western Europe and North America in particular are bolder than those in Asia.

It is said that submissive behaviour is a more dominant feature of interpersonal relationships in oriental cultures. In Turkey, where eastern culture is predominant, it can generally be seen that notions like respect and obedience often become mixed up. This study's finding that in comparison to female, male exhibit more submissive behaviour leads us to consider that male have more of a tendency to develop conformist behaviour, although it is acknowledged that women are exposed to more pressure in this male-dominated society. Through conformist tendencies, described as changing one's attitude and opinion and thus adjusting under real and abstract pressure to the element of oppression, individuals may have developed submissive behaviour, not only by pressure or being exposed to direct violence, but also by

recognising authority, not challenging authority figures and showing obedience (Kaya et al. 2004).

A negative and weak relation ( $r = -0.24$ ) was established between the students' Attitude Scale of Gender Role Patterns point averages and SBS point averages. It was thought in our study that the weak correlation between these two scales was because of the traditional male-female understanding that exists in Turkish cultural values. In the study by McCartan and Hargie (2004-b) on 50 nursing students in America, it was established that there is no relation between gender role perception and assertiveness.

According to the results of our study, it can be said that university students are not bound by very specific rules that exist in Turkish cultural values in their attitudes to the roles of men and women, but are flexible nevertheless the traditional male-female understanding is still effective. In addition, male students were more submissive than females, and it is thought that the basic reason for this is that in this culture males are brought up with an anxiety over the loss of the mother-figure and the necessity to bow to authority.

The university education system that aims to cultivate modern individuals does not entirely succeed in this. As well as a basic professional knowledge, students should gain sensitivity to social gender equality. In order to ensure equality between women and men in society and to enhance women's social status, it is extremely important to raise society's awareness of social gender roles and for society to be sensitive to the issue (Akın & Demirel 2003; Berkem Guvenc 2000; Yılmaz et al. 2009).

Appropriate communication with patients and colleagues are very important for nurses and health workers as professions. For effective communication, assertiveness is necessary. Because of the process of becoming a health profession is started at school, health education should be more active to improve self confidence and to decrease submissive behaviours through educational methods (Ozkan & Ozen 2008).

### **Limitations**

Our study has several limitations. The study was conducted in three out of eight Colleges of Health in the Aegean region of Turkey. This was because these three colleges were coeducational, while the others are only for female students. There is a possibility of responder bias among participating and non-participating schools, but the significant differences found between point averages from the different schools suggest a low risk of bias. Also, a quite high rate of response was obtained from the colleges (80.1%). Another limitation is that data are based on self-reports. Finally, the cross-sectional and descriptive design of the study limits conclusions about causality for some findings.

### **Conclusion**

- For the institutions who aim to bring up educated individuals, it will be meaningful to uncover students' opinions on gender equality and incorporate subjects about gender into the syllabi of universities.
- Furthermore it is also important to define youngsters' opinions on social gender roles and make appropriate interventions in order to shape

future generations' egalitarian opinions on the subject.

- It is also important that academic staff serve as a role model for the students for assertiveness and gender, which is the opposite of submissive behaviour (Akın & Demirel 2003; Celebi 1990; Dokmen 2004).

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**Table 1. Comparison of Students by Gender According to Attitude Scale of Gender Role Patterns Averages**

Gender	n	$\bar{X}$	SD	t	p
Female	249	115.17	16.80		
Male	150	91.81	16.52	13.53	0.00
TOTAL	399	106.39	20.16		

**Table 2. Comparison of Students by Gender According to SBS Averages**

Gender	n	$\bar{X}$	SD	t	p
Female	249	31,80	7,04		
Male	150	35,51	8,49	-4,70	0,00
TOTAL	399	33,20	7,81		

**Table 3. Comparison of the Relation between Attitude Scale of Gender Role Patterns Averages and SBS Averages**

	n	$\bar{X}$	SD	r	p
Attitude Scale of Gender Role Patterns	399	106,39	20,16		
Submissive Behaviour Scale	399	33,20	7,81	-0,24	0,00

## ÖĞRENCİLERİN BOYUN EĞİCİ DAVRANIŞ VE TOPLUMSAL CİNSİYET ALGISI

**Özet:** Bu çalışma, üç farklı üniversitedeki sağlık yüksekokulu öğrencilerinin boyun eğici davranış ve toplumsal cinsiyet algısı arasındaki ilişkiyi incelemek ve bunları etkileyen faktörleri belirlemek amacıyla tanımlayıcı ve karşılaştırmalı olarak yapılmıştır. Kadın ve erkeğin toplumdaki işlevleri, sorumlulukları, hakları, kişilik özellikleri gibi unsurları toplumsal cinsiyete göre şekillendirilmektedir. Boyun eğici davranış, insanların kendilerinden daha güçlü birisinden çeşitli sosyal tehditler aldıklarında kullandıkları savunucu bir davranış olarak tanımlanır. Boyun eğici davranış, sosyal konumu düşük, kendini yetersiz bulan, benlik saygısı az, anksiyetesi yüksek ve depresyonu olan bireylerde görülen bir davranış türüdür. Hemşireler, sağlık bakım sisteminde iletişim açısından oldukça önemli bir role sahiptirler. Bu nedenle, bilgisi ve becerisi doğrultusunda karar verebilen, aldığı kararlar doğrultusunda bakım veren ve sonuçlarını üstlenen, diğer meslek gruplarıyla birlikte çalışan, hasta savunuculuğunu üstlenen, gerektiğinde hayır diyebilen, kısacası atılgan bireyler olmalıdırlar. Çalışma, araştırmaya katılmayı kabul eden, Ege Bölgesi'nin üç farklı ilinde bulunan üniversitelerin, hemşirelik ve sağlık memurluğu bölümlerinde eğitim gören, üçüncü ve dördüncü sınıf öğrencileri (N=498; n= 399) ile Ocak- Mayıs 2009 tarihleri arasında yapılmıştır. Araştırmanın verileri, yaş, cinsiyet, bölüm gibi özellikleri sorgulayan 11 sorudan oluşan Sosyo-Demografik Özellikler Formu; 37 maddeden oluşan likert tipinde Kadın Erkek Anlayışı Tutum Ölçeği ve 16 maddeden oluşan likert tipinde Boyun Eğici Davranışlar Ölçeği ile toplanmıştır. Veriler, Ege Üniversitesi Hemşirelik Yüksekokulu Bilimsel Etik Kurulundan ve araştırmanın yapılacağı kurumlardan yazılı izinler alınarak Ocak- Mayıs 2009 tarihleri arasında, 15-20 dakikada araştırmacılar tarafından toplanmıştır. Araştırma kapsamına alınan öğrencilerin yaş ortalaması  $21.85 \pm 1.59$ , %73.2'si hemşirelik %26.8'i sağlık memurluğu öğrencisi, %62.4'ü bayan %37.6'sı erkek, %97.5'i bekar, %78.9'unun geliri giderine denk, %87.5'i çekirdek aile yapısına sahiptir. Kadın Erkek Anlayışı tutum ölçeği ortalaması doğrultusunda öğrencilerin geleneksel davranışa sahip olduğu ( $X=106.65$ ), ancak cinsiyete göre yapılan karşılaştırmada kız öğrencilerin ve erkek öğrencilere göre anlamlı düzeyde fazla geleneksel cinsiyet algısına sahip olduğu belirlenmiştir. Boyun eğici davranışlar cinsiyete göre karşılaştırıldığında, erkek öğrencilerin kız öğrencilere göre anlamlı düzeyde fazla boyun eğici davranışlara sahip olduğu belirlenmiştir. Araştırma kapsamına alınan öğrencilerin okullara, cinsiyete, öğrenim gördükleri bölümlere ve ailede karar verme şekline göre Boyun Eğici Davranışlar Ölçeği ve Kadın Erkek Anlayışı Tutum Ölçeği puan ortalamaları arasında anlamlı fark olduğu saptanmıştır ( $p<0.05$ ). Öğrencilerin kadın erkek anlayışı tutum ölçeği puan ortalaması ile boyun eğici davranışlar ölçeği puan ortalamaları arasında negatif yönde zayıf bir ilişki olduğu saptanmıştır ( $r=-0.24$ ,  $p=0.00$ ). Hemşireler ve sağlık memurları, bilgisi ve becerisi doğrultusunda karar verebilen, aldığı kararlar doğrultusunda bakım veren ve sonuçlarını üstlenen, diğer meslek gruplarıyla birlikte çalışan, hasta savunuculuğunu üstlenen, gerektiğinde hayır diyebilen, kısacası atılgan bireyler olmalıdırlar. Üniversite eğitiminde toplumsal cinsiyet bakış açısına yönelik hala geleneksel görüşlere sahip olan öğrencilerin olması, aydın bireyler yetiştirmeyi hedefleyen üniversite eğitiminin bu hedefini tam anlamıyla gerçekleştiremediğini ve öğrencilere temel mesleki bilginin yanı sıra toplumsal cinsiyet eşitliği konusunda duyarlılık kazandırılması gerektiğini göstermektedir.

**Anahtar Kelimeler:** Cinsiyet Çalışmaları, Hemşirelik, Kültür, Kültürel Eğitim

## CAREER DECISION SELF-EFFICACY SCALE-SHORT FORM (CDSES-SF): THE PSYCHOMETRIC PROPERTIES OF TURKISH VERSION<sup>1</sup>

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**Abstract:** The aim of this research is to examine the validity and reliability of the Turkish version of the Career Decision Self-Efficacy Scale-Short Form (CDSES-SF; Gaudron, 2011). The sample of this study consisted of 358 (192 female and 166 male) university students. The results of confirmatory factor analysis demonstrated that the 18 items loaded on four factors and the four-dimensional model was well fit ( $\chi^2= 194.32$ ,  $df= 124$ ,  $p= .00$ ,  $RMSEA=.061$ ,  $NNFI=.85$ ,  $CFI=.85$ ,  $IFI=.85$ ,  $GFI= .88$ ,  $AGFI= .83$  and  $SRMR=.067$ ). The internal consistency coefficients of four subscales were .76, .68, .62 and .61 respectively, for the overall scale was .84. In the concurrent validity significant relationship ( $r= .51$ ) was found between the Career Decision Self-Efficacy Scale-Short Form and Employment Hope Scale. The corrected item-total correlations of CDSES-SF ranged from .26 to .59. Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure of self-efficacy expectations designed to assess individuals' confidence in their ability to complete the tasks necessary to make career decisions. Nevertheless, further studies that will use CDSES-SF are important for its measurement force.

**Key Words:** Career Decision, Self-Efficacy, Validity, Reliability, Confirmatory Factor Analysis

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### INTRODUCTION

“Self-efficacy” beliefs, denoting the beliefs about one’s own performance before the behavior, as a distinct construct from “outcome expectations”, and the factors relating with those beliefs was first introduced by Bandura (1977) to the scientific study of human behavior and cognition. Bandura (1986) defined “self-efficacy expectations”

as the belief and confidence of individuals in their ability to perform given tasks or behaviors successfully; and postulated these beliefs as the primary mediators of behavior and behavioral change. Low self-efficacy expectations regarding a task or behavior lead to avoidance, while high self-efficacy expectations increase the frequency of approach behavior. Becoming one of the key concepts in the psychology literature, this contri-

bution has affected theory and practice in various areas like mental health and education, and shed light on the new concepts introduced in those areas (Leonard 2002). Although self-efficacy is usually task-specific or domain-specific, a global notion of self-efficacy is also available in the related literature, treating the concept as the global confidence in one's coping ability across a wide range of demanding or novel situations (Luszczynska, Gutierrez-Dona, & Schwarzer, 2005).

Hackett and Betz (1981), in their pioneering study, developed a theory of career self-efficacy by applying the concept of self-efficacy to career-related behaviors and showed that the strength of college students' career decision-making self-efficacy expectations had a strong and negative relationship with overall levels of career indecision. Following theory of career self-efficacy, an implication of Bandura's self-efficacy on career-related behaviors, considerable number of researchers continued applying Bandura's (1977, 1986, 1997) theory of self-efficacy expectations on career decision making, vocational choice and career indecision (Hackett, 1995).

The term "career" can be defined as the combination and sequence of work roles a person experiences in their lives (Super, 1980). "Career self-efficacy" is here denotes the individuals' judgments of their abilities to perform career behaviors in career development, choice, and adjustment processes (Anderson & Betz, 2001; Niles & Sowa, 1992).

Career self-efficacy beliefs can results in the avoidance of or greater motivation levels toward career behaviors (Betz & Taylor, 2001). Low

career self-efficacy may cause the procrastination of career decisions, and delaying the actualization of a decision once it has been made (Betz, 1992). Low career self-efficacy belief levels may even be based on a realistic and accurate assessment of an individual's capabilities or past experiences, but it often results in a lack of full awareness of own potential's and successfully pursue different careers (Betz & Hackett, 1981). Career self-efficacy is considered essential to successful job performance, and can greatly influence work behaviors regardless of knowledge and skill (Bandura, 1977, 1986; Dawes, et al.; Giles & Rea, 1999; Niles & Sowa, 1992). Nesdale and Pinter (2000) found that across diverse cultures career self-efficacy was a significant predictor of an individual's ability to continually find employment. As a result, career self-efficacy beliefs should be supported and reinforced as a possible important goal for respective professionals and institutions.

Taylor and Betz (1983) applied the Bandura's original self-efficacy theory to the scientific study on career indecision and its treatment. They developed (Taylor & Betz, 1983) a psychometric measure of self-efficacy expectations, in order to assess the confidence of the individuals in their abilities to complete the necessary tasks in career decisions named the Career Decision Self-Efficacy Scale (CDSSES).

Taylor and Betz (1983) build their model the model of career maturity on (Crites, 1961, 1978), and postulated five domains of behavior in the process of making career decisions: (a) accurate self-appraisal,

(b) gathering occupational information, (c) goal selection, (d) making plans for the future, and (e)

problem solving. CDSSES, based on this framework, is a Likert-type scale ranging from 0 (no confidence) to 9 (complete confidence) which has ten items created to reflect each competency, and the respondents had to indicate their level of confidence about performing each task depicted in the items on a 10-point scale described above.

Original CDSSES had internal consistency coefficients range from .86 to .89 for the five subscales, and .97 for the total score (Taylor & Betz, 1983); but the factor analysis with principal components method failed to support the five theoretical factors postulated. Betz, Klein, and Taylor (1996) developed a short form of the CDSSES by eliminating 5 of the 10 items from each of the five subscales due to the length of the original scale. The Career Decision Self-Efficacy Scale-Short Form (CDSSES-SF) has the same five subscales contains five items for each subscale composing the 25 item scale which is also scored by a 10-point Likert-type scale ranging from 1 (no confidence) to 10 (complete confidence) as the original scale. Their study results indicated high internal consistency.

Betz, Hammond, and Multon (2005) has shown that a 5-point Likert scale was at least as reliable and valid measurement as a 10-level response continuum as utilized in previous studies using the 10-level response continuum (Betz et al., 1996; Betz & Vuyten, 1997).

The CDSSES has adequate psychometric properties for both versions (Gaudron, 2011) and is one of the most utilized instruments in the area of assessment and counseling (Luzzo, 1993).

The 21-item five-point Likert scale (1= totally disagree; 5= totally agree) is composed of four subscales (increasing structural job resources, increasing social job resources, increasing challenging job demands and decreasing hindering job demands). The results of confirmatory factor analysis indicated that the four-dimensional Job Crafting model (increasing structural job resources, increasing social job resources, increasing challenging job demands and decreasing hindering job demands) model was well fit ( $\chi^2= 792.62$ ,  $df= 366$ ,  $\chi^2/df= 2.17$ ,  $RMSEA= .040$ ,  $TLI= .88$   $CFI=.90$ ). The internal consistency reliability coefficients were: .76 for increasing social job resources; .73 for increasing challenging job demands; .77 for decreasing hindering job demands, and .75 increasing structural job resources.

The goal of the present study is to translate the Career Decision Self-Efficacy Scale-Short Form to Turkish and to examine its validity and reliability. CDSSES, as an instrument developed for assessing the career decision self-efficacy construct, has adequate psychometric properties, and is presented to the attention of researchers and practitioners in Turkey for evaluation and research activities in various areas like industrial, organizational psychology and career counseling.

## METHOD

### Participants

Participants were 358 (192 female and 166 male) university students who were enrolled at different departments in Istanbul and Sakarya, Turkey. The departments of these students were psychological counseling and guidance (n=60), science education (n=46), pre-school education

(n=77), computer and instruction technology education (n=58), primary education (56) and Turkish language education (n=61) and the mean age of the participants was 21.7 years.

### Instrument

*Employment Hope Scale (EHS)*: Employment Hope Scale was adapted to Turkish by Akın, Hammedoglu, Kaya and Sariçam (2013). The results of confirmatory factor analysis demonstrated that the six items loaded on one factors and the one-dimensional model was well fit ( $\chi^2=215.29$ ,  $df=63$   $p=0.00$ ,  $RMSEA=.078$ ,  $NFI=.95$ ,  $NNFI=.95$ ,  $CFI=.96$ ,  $IFI=.96$ ,  $RFI=.92$ ,  $GFI=.93$ ,  $AGFI=.88$ , and  $SRMR=.040$ ). The internal consistency coefficients of two subscales were .85 and .90 respectively, for the overall scale was.93. In the concurrent validity significant relationship ( $r=.37$ ) was found between the Employment Hope Scale and Career Adaptability and Optimism Scale. The t-test results differences between each item's means of upper 27% and lower 27% points were significant. The corrected item-total correlations of EHS ranged from .55 to .78. Overall findings demonstrated that this scale is a valid and reliable instrument for assessing the employment hope.

### Procedure

Primarily translation of the CDESES-SF into Turkish was based on the recommendation of Jean-Philippe Gaudron (2011). As the first step two specialists who were a native Turkish speaker fluent in English translated English version into Turkish. Discrepancies in initial translations were addressed with the assistance of a third independent translator. The Turkish version of the CDESES-SF was then translated back into

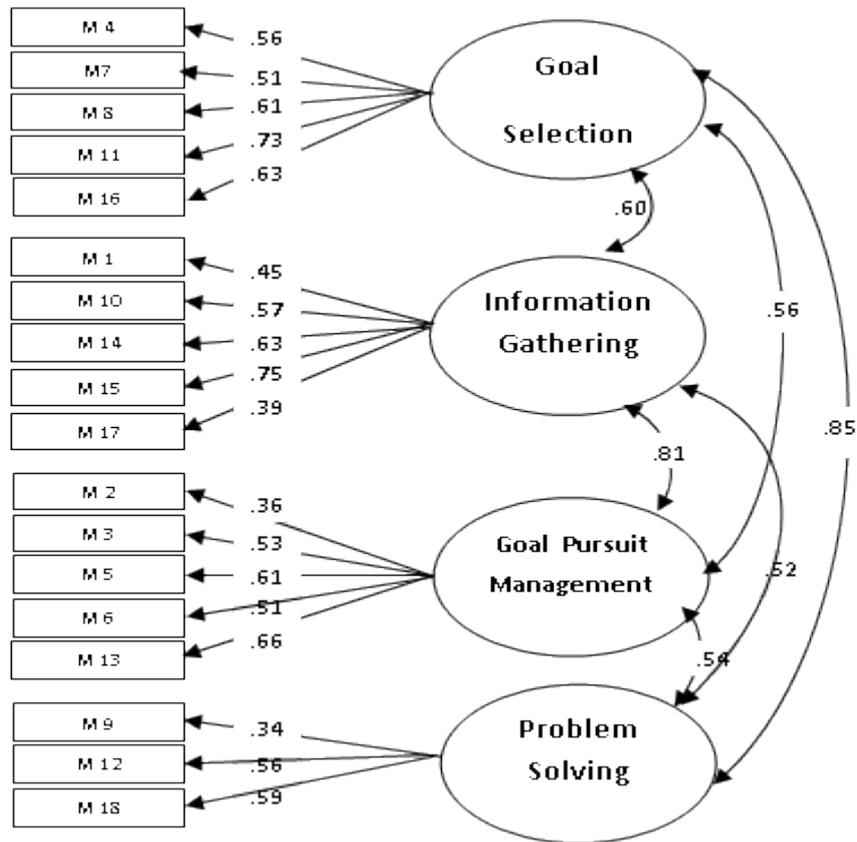
English by two English-speaking language specialists who were blinded to the original scale and the objective of the study. The differences between translated versions were evaluated and a satisfactory compliance with the original scale was achieved by consensus of the translators. The completed Turkish version was evaluated for cultural appropriateness by five academicians from department of English Language and Literature, controversial items were determined and necessary modifications were done. The updated version was reevaluated by the original group of expert reviewers, to finalize the Turkish version used in this study.

After that a study of language equivalence was executed and then the validity and reliability analyses of the scale were examined. In this study confirmatory factor analysis (CFA) was executed to confirm the original scale's structure in Turkish culture. Also concurrent validity, internal consistency reliability, the item-total correlations Data were analyzed using LISREL 8.54 and SPSS 17.0 package programs.

## RESULTS

### Construct Validity

The results of confirmatory factor analysis indicated that the model was well fit and Chi-Square value ( $\chi^2= 194.32$ ,  $df= 124$ ,  $\chi^2/df= 1.57$ ,  $p= .00$ ) which was calculated for the adaptation of the model was found to be significant. The goodness of fit index values of the model were  $RMSEA=.061$ ,  $NNFI=.85$ ,  $CFI=.85$ ,  $IFI=.85$ ,  $GFI= .88$ ,  $AGFI= .83$  and  $SRMR=.067$ . Factor loadings and path diagram of Turkish version of CDESES-SF are presented in Figure 1.1.



**Figure 1.1 Factor Loadings and Path Diagram for the CDESES-SF**

### Concurrent Validity

In the concurrent validity significant relationship ( $r = .51$ ) was found between the Career Decision Self-Efficacy Scale-Short Form and Employment Hope Scale. Namely, if career decision self efficacy level increases, employment hope level rises or vice versa.

### Reliability

For reliability of the Turkish version of the CDESES-SF internal consistency coefficient was

calculated. The Cronbach's Alpha internal consistency of the scale was as .76 for goal selection sub-scale, .68 for information gathering sub-scale, .62 for goal pursuit management sub-scale, .61 for problem solving sub-scale, .84 for whole scale. The corrected item-total correlations of CDESES-SF ranged from .26 to .58. The t-test results differences between each item's means of upper 27% and lower 27% points ranged from -6.78 to -20.55 were significant ( $p < .001$ ). The item analysis result is presented in Table 1.

**Table 1.1 The CDSES-SF Item-Total Correlation, t-test results differences between each item's means of upper 27% and lower 27% group, and Descriptive Statistics**

Items	Corrected item-total correlation	Upper 27%-Lower 27% group t	Items	Corrected item-total correlation	Upper 27%-Lower 27% group t
1.	,39	-17,43***	10.	,59	-15,45***
2.	,26	-6,78***	11.	,35	-9,98***
3.	,41	-15,86***	12.	,35	-9,83***
4.	,40	-14,35***	13.	,43	-14,49***
5.	,46	-18,02***	14.	,50	-20,55***
6.	,43	-13,46***	15.	,58	-15,46***
7.	,53	-11,75***	16.	,51	-19,70***
8.	,59	-10,09***	17.	,30	-7,22**
9.	,30	-7,12***	18.	,37	-13,11***

\*\*\*p<.001

As shown in Table 1.1, for example, corrected item-total correlation  $r = .39$  for first item of CDSES-SF and  $r > .30$ . Besides, difference between mean scores of upper 27% group and lower 27% group, ( $t = 17,43$ ) is significance statistically ( $p < .001$ ) for item 1. Another example, corrected item-total correlation  $r = .58$  for fifteenth item of CDSES-SF and  $r > .30$ . Besides, difference between mean scores of upper 27% group and lower 27% group, ( $t = 15,46$ ) is significance statistically ( $p < .001$ ) for 15th item.

## DISCUSSION

The purpose of this study was to adapt the CDSES-SF into Turkish and examine its psychometric properties. Confirmatory factor analysis demonstrated that the factor structure was harmonized with the factor structure of the original scale. Thus, it can be said that the structural model of

the CDSES-SF which consists of four factors was well fit to the Turkish culture (Bentler and Bonett 1980; Hu and Bentler 1999; Schermelleh-Engel, Moosbrugger and Müller, 2003). The internal consistency reliability coefficients of the scale were high (Büyüköztürk 2012; Kline 2000). Considering that item total correlations having a value of .30 and higher and significant test results differences between each item's means of upper 27% and lower 27% are generally considered to be adequate in terms of distinguishing between the traits to be measured for construing item total correlation, it is possible to state that item total correlations and t-test result regarding the scales are adequate (Büyüköztürk 2012). Overall findings demonstrated that this scale had high validity and reliability scores and that it may be used as a valid and reliable instrument in order to measure of self-efficacy expectations designed

to assess individuals' confidence in their ability to complete the tasks necessary to make career decisions. Nevertheless, further studies that will use CDESES-SF are important for its measurement force.

Career Decision Self-Efficacy Scale, as an instrument devised for assessing the psychological dimension of Career Decision Self-Efficacy, which has sufficient psychometric properties, is presented to the attention of researchers and practitioners in Turkey for utilization in evaluation and research activities in various areas like education, management, social services, social policies, and leadership.

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## KARIYER KARARI ÖZ-YETERLİLİĞİ ÖLÇEĞİ-KISA FORMU: TURK VERSİYONUNUN PSİKOMETRİK ÖZELLİKLERİ

**Problem:** Karar verme, bir ihtiyacı gidereceği düşünülen bir nesneye, kişiye, duruma götürecek birden fazla yol olduğu zaman, ya da erişilmek istenen bir hedefin ihtiyacı karşılama uygun ve yeterli olup olmadığı kesin değilken yaşanan sıkıntıyı gidermek için eyleme geçme davranışdır (Kuzgun, 2006, akt., Sarıçam, 2013). Kariyer kararı, bireyin meslek, eğitim programı, bir okul ya da bir iş hakkında seçimde bulunması olarak tanımlanmaktadır (Sampson, Peterson, Lenz, & Reardon, 1992, akt., Sarıçam, 2013). Meslek ya da kariyer seçimleri, bireylerin toplum hayatına yaptıkları katkının ve kişisel üretkenlik duygusunun yanı sıra onların duygusal refahları, ekonomik ve sosyal statüleri için de uzun dönemli önemli katkıları vardır (Campbell & Cellini, 1981; Gati ve diğerleri, 2001; Super, 1980, akt., Sarıçam, 2013). Kariyer kararının genellikle aralıksız devam eden gelişimsel bir süreç içinde gerçekleştiği belirtilmektedir. (Bacanlı, 2008; Osipow & Fitzgerald, 1996, akt., Sarıçam, 2013). Kariyer seçiminde, genellikle bireyin tercihlerindeki gelişimsel değişimler, öz-yeterlilik algısı, karar becerileri etkilidir. Özellikle kariyer ya da meslek seçiminde öz yeterlilik algısı, kararsızlık ve çıkabilecek güçlükler ile mücadele son derece etkin rol oynamaktadır (Sarıçam, 2013). Fakat Türkiye’de kariyer karar verme öz yeterliliği ile ilgili yapılmış çalışmalar incelendiğinde az sayıda ölçme aracına rastlanmıştır ve çoğunun madde sayısı fazladır. Bu çalışmanın amacı Gaudron (2011) tarafından geliştirilen Kariyer Kararı Öz Yeterliliği Ölçeğini Türkçeye uyarlamak ve ölçeğin psikometrik özelliklerini incelemektir. **Yöntem:** Bu araştırma Sakarya Üniversitesi Eğitim Fakültesinde eğitim gören 358 öğrenci üzerinde yürütülmüştür. Öğrenciler farklı bölümlerde olup; yaşları 18 ile 27 yaş arasında değişmekte ve yaş ortalaması 21.7 olan öğrencilerin 192’si kadın ve 166’sı erkektir. **Kullanılan ölçme araçları:** Çalışmada veri toplamak amacıyla Kariyer Kararı Öz Yeterliliği Ölçeği-Kısa Formu Türkçe versiyonunun yanı sıra ölçüt (uyum) geçerliliği için yine araştırmacılar tarafından Türkçeye adapte edilmiş İş Umudu Ölçeği kullanılmıştır. Ayrıca demografik bilgilere ulaşmak için Kişisel Bilgi Formu dağıtılmıştır. İş Umudu Ölçeği (Employment Hope Scale): Hong, Polanin & Pigott (2012) tarafından geliştirilen İş Umudu Ölçeği Akın, Hamedoğlu, Kaya ve Sarıçam (2013) tarafından Türkçeye adapte edilmiştir. Ölçeğin yapı geçerliliği için 398 öğretmenden elde edilen verilere uygulanan doğrulayıcı faktör analizinde iki boyutlu modelin uyum indeksi değerleri: ( $\chi^2=215.29$ ,  $sd=63$   $p=0.00$ ;  $RMSEA=.078$ ,  $NFI=.95$ ,  $NNFI=.95$ ,  $CFI=.96$ ,  $IFI=.96$ ,  $RFI=.92$ ,  $GFI=.93$ ,  $AGFI=.88$ , ve  $SRMR=.040$ ) olarak bulunmuştur. Ölçeğin ölçüt geçerliliği çalışmasında İş Umudu Ölçeği ile Kariyer Uyum ve İyimserlik Ölçeği arasında pozitif ( $r= .37$ ) ilişki olduğu görülmüştür. İş Umudu Ölçeğinin Cronbach alfa iç tutarlık güvenilirlik katsayısı ölçeğin bütünü için .93, psikolojik güçlendirme alt boyutu için .85, amaç yönelimli yol alt boyutu için .90 olarak bulunmuştur. Ayrıca ölçeğin test-tekrar test güvenilirliği için ölçek 23 gün ara ile aynı çalışma grubundan 74 öğretmene tekrar uygulandığında, iki uygulama arasındaki korelasyon katsayısı .71 olarak bulunmuştur. Yapılan analiz sonucunda ölçeğin düzeltilmiş madde-toplam korelasyonları 55 ile .78 arasında sıralanmaktadır. Ayrıca toplam puanlara göre belirlenmiş %27’lik alt ve üst grupların madde puanlarındaki farklara ilişkin t değerlerinin ise 8.29 ( $p< .001$ ) ile 15.04 ( $p< .001$ ) arasında değiştiği görülmüştür. Bu sonuçlara göre ölçeğin geçerli ve güvenilir bir ölçme aracı olduğu söylenebilir. **İşlem:** Kariyer Kararı Öz Yeterliliği Ölçeği-Kısa Formunun uyarlama çalışması için ölçeği geliştiren GAUDRON J. P. ile e-mail yoluyla iletişim kurulmuş ve ölçeğin uyarlanabileceğine ilişkin gerekli izin alınmıştır. Ölçeğin Türkçeye çevrilme süreci belli aşamalardan oluşmaktadır. Öncelikle ölçek İngiliz Dili ve Edebiyatı ve Filoloji bölümü mezunu 3 dil uzmanı tarafından Türkçeye çevrilmiş ve daha sonra bu Türkçe formlar tekrar İngilizceye çevrilerek İngilizce ve Türkçeyi bilen 17 kişiye uygulanarak iki form arasındaki tutarlılık incelenmiştir. Yine aynı öğretim üyeleri elde ettikleri Türkçe formlar üzerinde tartışarak anlam ve gramer açısından gerekli düzeltmeleri yapmış ve denemelik Türkçe form elde edilmiştir. Son aşamada bu form, psikolojik danışma ve rehberlik ve ölçme ve değerlendirme alanındaki 2 öğretim üyesine incelenerek görüşleri doğrultusunda bazı değişiklikler yapılmıştır. Hazırlanan Türkçe form çoğaltılarak üniversite öğrencilerine gerekli açıklama yapıldıktan sonra uygulanmış ve formlar toplanarak, verilerin bilgisayar ortamına aktarılması sağlanmıştır. Kariyer Kararı Öz Yeterliliği Ölçeği-Kısa Formunun yapı geçerliliği için elde edilen verilere doğrulayıcı faktör analizi (DFA) yapılmıştır. Bu çalışmada DFA kullanılmasının nedeni orijinal formun faktör yapısının MEB’de çalışan Türk öğrenciler üzerinde doğrulanıp doğrulanmadığını incelemektir (Büyüköztürk, 2010; Sümer, 2000; Şimşek, 2007; Yılmaz ve Çelik, 2009). Uyum

indekslerinde genelde olduğu gibi GFI, CFI, NFI, RFI ve IFI için  $> .90$ , RMSEA  $< .08$  ve SRMR için  $< .05$  ölçüt olarak alınmıştır (Hu & Bentler, 1999). Ortalama ve toplam puanlar arasındaki ilişkileri tespit etmek için Pearson Momentler Korelasyon Analizi uygulanmıştır. Ölçme aracının geçerlik ve güvenilirlik analizleri için SPSS 17 ve LISREL 8.54 programları kullanılmıştır. **Bulgular:** Doğrulayıcı faktör analizi (DFA): Ölçeğin yapı geçerliliği için 358 öğrenciden elde edilen verilere uygulanan doğrulayıcı faktör analizinde dört boyutlu modelin uyum indeksi değerleri:  $\chi^2= 194.32$ ,  $sd= 124$ , RMSEA= .061, NNFI= .85, CFI= .88, IFI= .88, RFI= .69, GFI= .88, AGFI= .83, SRMR= .067 olarak bulunmuştur. **Ölçüt geçerliliği:** Ölçeğin ölçüt geçerliği çalışmasında Kariyer Kararı Öz Yeterliliği Ölçeği Kısa Formu ile İş Umudu Ölçeği arasında pozitif ( $r= .51$ ) ilişki olduğu görülmüştür. **Güvenirlik:** Kariyer Kararı Öz Yeterliliği Ölçeği-Kısa Formu Cronbach alfa iç tutarlık güvenilirlik katsayısı ölçeğin bütünü için .84, hedef belirleme alt ölçeği için .76, problem çözme alt ölçeği için .52, bilgi toplama alt ölçeği için .68, hedef takibini yönetme alt ölçeği için .62 olarak bulunmuştur. Ayrıca ölçeğin test-tekrar test güvenilirliği için ölçek 23 gün ara ile aynı çalışma grubundan 68 öğrenciye tekrar uygulandığında, iki uygulama arasındaki korelasyon katsayısı .66 olarak bulunmuştur. **Madde analizi:** Yapılan analiz sonucunda ölçeğin düzeltilmiş madde-toplam korelasyonları .26 ile .58 arasında sıralanmaktadır. Ayrıca toplam puanlara göre belirlenmiş %27'lik alt ve üst grupların madde puanlarındaki farklara ilişkin t değerlerinin ise 6,78 ( $p< .001$ ) ile 20,55 ( $p< .001$ ) arasında değiştiği görülmüştür. **Tartışma ve Öneriler:** Çalışmanın genel amacı doğrultusunda Kariyer Kararı Öz Yeterliliği Ölçeği Kısa Formunun geçerliliği: Faktör analizi, ayırt edici geçerlik ve benzer ölçek geçerliliği ile belirlenmiştir. Faktör analizi sonucunda ölçeğin dört boyutlu olarak uyum verdiği görülmüştür. Ayırt edici geçerlik çalışması sonucunda ölçekte yer alan 18 maddenin alt grupla üst grubu birbirinden anlamlı düzeyde ayırt ettiği görülmüştür. Benzer ölçek geçerliliği (ölçüt geçerliği) çalışması sonucunda ise ölçeğin geçerli olduğu sonucuna varılmıştır. Bu üç geçerlik çalışmasından elde edilen sonuçlar, araştırma literatüründe önerilen ve kabul edilebilir aralıklar arasında bulunmaktadır (Büyüköztürk, 2011; Tabachnick and Fidell, 2007). Kariyer Kararı Öz Yeterliliği Ölçeği Kısa Formunun güvenilirlik çalışmaları sonuçlarına bakıldığında ise Cronbach-alfa, madde toplam korelasyonu katsayıları ile test-tekrar test yöntemiyle elde edilen korelasyon katsayılarının kabul edilebilir düzeyde olduğu görülmektedir. Kariyer Kararı Öz Yeterliliği Ölçeği Kısa Formunun geçerlik ve güvenilirlik çalışmalarından elde edilen bulgular, Türkçe 'ye uyarlanan 5'li ("1" Hiç güvenim yok; "5" Çok güvenim var) Likert puanlamaya sahip, 18 maddelik ölçeğin ergen ve yetişkinlerin kariyer karar verme öz yeterlilik düzeylerini geçerli ve güvenilir bir şekilde ölçmek amacıyla kullanılabileceğini göstermektedir.

**Anahtar Kelimeler:** Kariyer karar verme, öz yeterlilik, geçerlik, güvenilirlik, faktör analizi

## AN ISLAMIC-CRITICAL VIEW ON POLITICAL SYSTEM OF TURKEY BETWEEN 1945-1960: JOURNAL OF SERDENGEÇTİ

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**Abstract:** The press undertook the mission of ‘working for national goods, and giving public the sense of revolution consciousness along with state ideology’ after Turkish Republic was founded. This obligation was observed and experienced strongly during İsmet İnönü period, who was also known as ‘National Chief’. One of the prohibitions imposed upon the press during İsmet İnönü, the second President of Turkish Republic, was ‘religious content’. Hence, Department of the Press responsible for press in that period sent instructions to papers and journals saying “every kind of historical, symbolic and commentary article, clauses and serials on religious issues are kindly asked to be finalized not later than three days.” This warning was recorded within Turkish Press History as an ‘official censor before publishing’. In such a political environment, Journal of Serdengeçti, which was started to be published by Osman Zeki Yüksel, was the first publication expressing Islamism in the history of Republic. Adopting ‘It is an evil without tongue who is silent in the face of injustice’ as a motto, Osman Zeki Yüksel wrote his name on Turkish Press History, publishing his thought in his journal against all the pressure of that period when, even saying Allah was forbidden. Not only every edition of Serdengeçti, published only 33 editions in 15 years, was censored before publishing, but it was also restrained from publishing, collected after publication, and Osman Yüksel was prisoned for years, exiled, and tortured after when he was prosecuted 92 times. The journal aimed to give an end pressures on religion by the government along with restrictions on religious life. Articles often focused on benefits of individual and social following of religious rules. In this study, Serdengeçti Magazine which published between the years of 1945-1960 was analyzed and extracts were obtained.

**Key Words:** Osman Zeki Yüksel, Serdengeçti Magazine, National Chief, Democratic Party, Politics

### INTRODUCTION

The most important period of Turkish press history after the Republic contains the developments occurred between 1945-1960. This period contains Republican Public Party as the single-party government, transition to multi-party system, Democratic Party government, and coup d’etat on 27th May. After the foundation of Republic the press undertook the mission of working for ‘national goods’ as well as giving public the sense

of revolution consciousness and state ideology (Akandere, 1998: 22). It is not wrong to say that press-government relationships were over-controlled and restricted at single-party period. Moreover, in this period newspapers not only were under pressure not to write what the government told them ‘not to write’, but also they did ‘write’ what the government told them to write (Koçak, 1996: 135). The owner of newspaper Vatan, Ahmet Emin Yalman stated about the period that “We

were often punished with not to have holidays from three up to ten days since we published articles that government did not like” (Yalman, 1997: 1122).

Being elected as a parliamentarian was used to reward the journalists that were close to the government according to their way of expressing governmental ideology. Some of the journalists representing that period’s press became parliamentarian and minister. There were 75 journalists at the Turkish Parliament between 1920-1957 (Gürkan: 1998, 79). In such an environment of press-government relationships, especially religious content were strictly censored on newspapers, moreover they were totally eliminated.

There was almost impossible to see any kind of news and articles by religious institutions and religious people. In 1945, however, there were some little religion-related news along with other issues and topics. Inspections showed clearly that the government did not like such news and articles. Hence, Department of Press prepared an instruction targetting the press after such news and articles published. The instruction warned the press saying “every kind of historical, symbolic and commentary article, clauses and serials on religious issues are kindly asked to be finalized not later than three days” mentioning articles, comments, hints, and wishes seen on newspapers (Akandere: 1998, 240). There can be seen plenty court orders because of reactionary propaganda at single-party period. The same attention was also paid at Democratic Party period (Yılmaz and Doğaner, 2012: 37).

## **The Research’s Purpose And Importance**

With the emergence of the press, it’s freedom is always on agenda because the press, including to inform the public,, offers to individuals who will take information and news as directly and nderictly about political issues, challenges and problems. From the emergence of the press has been wanted to be kept under control by the political authority at all times. In addition to that, from time to time the media organizations have trid to take its influence the political power. This atmosphere that has had relationship with the press and the power, has provided the press freedom and the problem of the censorship. For years, the press freedom and the censorship has been the most debated issues inthe media world. In today’s media organizations’ free movement depends to be passed through specific relations with the political power. The journal of Serdengeçti, which is discussed the scope of this works is an example out of all these poses. This journal represents the establishment of a free press as its own character in the Turkish media with public proadcasting policy in their relations with the Turkish media. As the basic assumption of this study, criticism of religious content intended to the power has been demonstrated as an indicator of this situation.

## **Method**

In this study, Journal of Serdengeçti’s religious criticism to political power and its implicatons have been examined. In this context, the first Osman Yüksel Serdengeçti, publishing Journal of Serdengeçti, is handled as his life, ideas and struggle. Then Serdengeçti Journal, the subject of this study, was discussed as technically and contently.

Lastly, the religious content articles, forming the basis of the problematic discourse of this study, was analyzed and reviewed with rhetoric method.

### Scope And Limitations

Because the scope of this study is the Journal of Serdengeçti, this magazine's the number 33, published between the years of 1946-1962, was also examined. The study is limited with religious content writing to the political power in verifying journals.

## 1. OSMAN YÜKSEL SERDENGEÇTİ'S LIFE AND PERSONALITY

He was born in 26 July 1917, and died in 10 November 1982 from Parkinson's disease. His real name was Osman Zeki, and surname Yüksel. He was known with famous Serdengeçti Magazine he published, and his articles signed with Serdengeçti. Family members of Osman Yüksel were highly educated, inheriting his old and deep past life. One of those members was one upon a time's Religious Chief Ahmet Hamdi Akseki, and other was and old mufti, Sir Hacı Salih. Osman Yüksel's family was one of rooted families, raised scholars of Akseki (Yılmaz: 2001,19).

His birth occurred almost at the end of the first World War, Osman Yüksel added his school classes to Islamic education at home, trying to enhance his knowledge through reading both native and foreign writers (Üzmez, 2001: 76). He himself tells that his childhood passed with the tension of National Struggle (Serdengeçti, 2000: 6-7). He enrolled for Philosophy Department at Ankara Faculty of Language History and Geography in 1940. His ungraduation life ended up with disappointment, since it was not the education system

and teachers he dreamt of before. Witnessing that people were humiliated for their beliefs, their historical and basics undermined, and students pushed toward a materialist environment, pushed away from their own values, Osman Yüksel told he overcame this situation by tying up with his civilisational values.

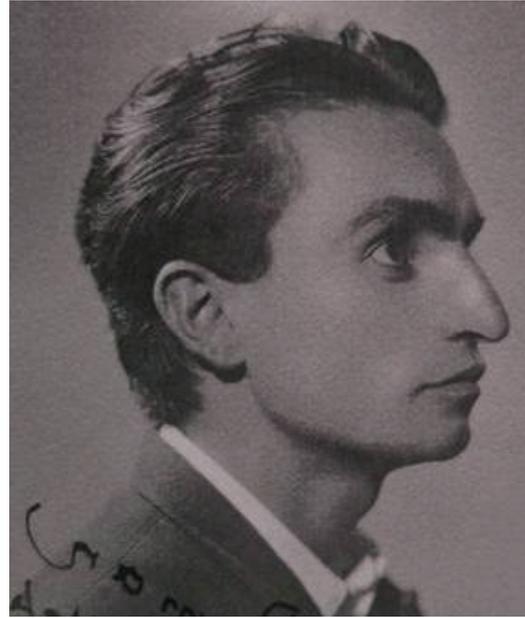


Image 1: Osman Yüksel Serdengeçti

Osman Yüksel decided to publish "Serdengeçti" Magazine in Ankara, to convey public the injustice and to 'stop' them. The Magazine, as told by Osman Yüksel, "was the magazine of people running to the God, Nation, and Motherland". After publishing the magazine, his name turned into Osman Yüksel Serdengeçti, which was also appreciated by public. In practice, this surname was pretty appropriate for Osman Yüksel, approaching events with the motto "It is an evil who is silent against injustice". Every volume of Serdengeçti Magazine was censored before publishing, blocked from publishing, collected

after published, which could be published only 33 volumes in 15 years, and Osman Yüksel was filed 92 times, condemned 8 times and was prisoned for many years, sent for exile, and tortured. He once gave up publishing Serdengeçti Magazine and went into politics, but this time he faced every kind of blocking for him not to be elected. After elected as a deputy of Adalet Party, he stopped his political life because of inner-party opposition (Özcan, 2010: 35).

## 2. THE CONCEPTS OF SERDENGEÇTİ MAGAZINE

Serdengeçti Magazine has a great impact on both Osman Yüksel's life and Turkish press history. Planned to be published monthly, the magazine could only see 33 volumes in 15-year period. Press and administrative Office of the magazine continuously changed. Along with financial problems, frequent collection and Osman Yüksel's prisoner life is the greatest reason of this. 33 volumes of the magazine were pressed in various cities and press such as Ankara, İstanbul and Eskişehir. Although there is not a clear number, total publication of all the volumes exceeded one million. There was not any official add, commercial and any kind of money-making announcement in the Magazine. All the income was coming from sales. And that money was not sent by retailers mostly, as it can be seen from announcements.



Image 2: The Cover Of Serdengeçti Magazine

Under the logo of Serdengeçti, there writes with capital letters “The magazine of people running toward the God, nation and motherland”, and “Worship the God, embrace the public”. In other volumes, statements were used such as “Serdengeçti is the most courageous, fever struggle magazine. Serdengeçti is the fireline of conservative fecade Serdengeçti is the magazine of giving up on their heads on the way to the God-Nation-Motherland”. Expressing that Serdengeçti used ‘Allah’ in a period when even saying ‘Allah’ was forbidden, Hekimoğlu İsmail stated “There were no delivery companies that time. Serdengeçti was coming to booksellers, kurtasiye, and they were telling people in whispers. People who bought this magazine was buying and reading it in secret” (Cited by Balcıoğlu, 2002: 207)

Osman Yüksel explains why he chose the title Serdengeçti: “Serdengeçtis found themselves in

the middle of arena, to fight against every kind of evil. They were inspired by the God, national love, and motherland love (Serdengeçti, 1947a: 2).

Serdengeçti Magazine arranged its relationship with the Government according to national values in 33 volumes. The magazine expressed nation's opinions against the Government in one-party period, represented by CHP, at the risk of getting closed, being filed, and being imprisoned. In the period of Democratic Party, improvements seen on the magazine were supported in the context of implementation of religious rules in both individual and social life, as well as freedom of expression, although negative actions on religious issues were criticised severely. In the article entitled "What we expect from this Assembly" written for deputies, it was mentioned that deputies are representatives of the nation saying "So you owe us your existence here. You should account to us, not to ones who clap for a 27 years-old dark dictatorship not related to Muslim-Turkish people even a bit" (Serdengeçti, 1951: 13).

### 3. ISLAMIC CRITICISM OF GOVERNMENTS IN SERDENGECİTİ MAGAZINE

Serdengeçti Magazine was broadcasted mainly for criticizing the one-party rule's oppression on religious sentiment. Naturally, in every issue government's restrictions on religious practices were criticized and harmful effects of not obeying religious ethic were expressed. In an article written by Salim Zeki, the expressions about Kur'an-I Kerim reflects the obvious opposition to the government's policy: "The most righteous speech is reduced to silence; the most valuable book is thrown away. This is the cause of our disaster." (Serdengeçti, 1947b: 6) In the journal there are

also Sokrates's and Platon's and other Western philosophes' thoughts about the God and Truth (Serdengeçti, 1949b: 7). An article, written by a priest named Laura VeccioVeglieri, was presented with the title: "A Foreigner's View of Islam". In the article, Islam was discussed in a manner that is radically different from the supporters of laicism in Turkey (Serdengeçti, 1947b: 5). Also there were articles about intellectuals that were converted to Islam. In these articles their stories were issued in a relation with the moral collapse of the West. The need for new *mescits* and *camis* is another issue that is discussed in the journal. It was stated that people are praying in the streets. Government was criticized not doing anything about this. And rich Muslims were encouraged to build *mescits* and *camis*. Sufism was another regular issue in the journal. Mevlana's *Rubais* and *Mesnevi* was the main source of the articles about Sufism.

By the 14<sup>th</sup> issue, articles about Bediüzzaman Said Nursi were seen. These articles included information about the life and trial and the defense of him. This content was forbidden by the government and caused banning of the journal. The newly opened *Imam Hatip* schools appeared in the journal largely. The articles gave general information about them and discussed the problems. Journal expressed the need for increasing the number of schools. Government was called for duty instead of leaving this responsibility to the people. In the journal there were harsh criticisms towards the *Diyanet* members and the clerks working on religious issues. "The general scene of the religious institutions and their personnel in our country: the head of the *Diyanet* directorate trembles in front of the government. The *imams*

who get 100 *lira*—price of a basket of eggs- for religious service with their torn shoes and dresses, pray for the government of the republic (Serdengeçti, 1957b: 15). However, the *imams* with their beards, moustaches and outfit are still a source of amusement for cartoonists and journalists.”

On 13<sup>th</sup> April 1950, Serdengeçti journal which was published by Osman Yüksel had a supplement called “How They Ruined a Generation?” It said, “A person or a group ruin a generation and destroy a nation. Their punishment is to govern. Mothers and fathers, read this book carefully. Read, how they spoil your children, how they ruined that you built, how they turned your children from the right way and made them pray for false gods. Read, why your children don’t obey you, who caused this dissension. You will find all answers in this book. Mothers and fathers they ruined future of your children. Dear youth, you didn’t die, you were killed. Youngsters are in the grip of the lust. Attention to the whore at the left, she is adding fuel to the flames. Here is the scene of our poor generation.” Also in the journal it was claimed that using hat is a non-Muslim tradition and existence of God is denied at schools. Because of these expressions the journal is banned (B.C.A, 030.18.01. 122.36.4. Add: 52-162).

The religious understanding of government is usually criticized in the journal. It is stated that government only remembers this country is a Muslim country when it is Eid al-Adha (*KurbanBayramı*) or Eidul-Fitr (*RamazanBayramı*): “Government see Islam is only collecting sheep skin and *fitre*. The nonbelievers say everything changes, so does god. For them gods are also born, live and die. They hold the laicism strongly

although it was only a polite way of expressing anti-religious thoughts. They see laicism as a universal rule and use it as a shield. Representatives should represent the people. They must do what the people want. Hey, you unbelievers believe the god. Hamdullah Suphi kind of people were once *seminare*’s as tombstones. They made vehement speeches in *Türk Ocakları*. But they admit their fault. They feel the anxiety of the people about this issue. They are late and they wasted their lives. You are young and lively now. This nation has expectations from you.” (Serdengeçti, 1948: 4-5).

In his article “Throne of Unbelievers” signed as Serdengeçti, he stresses that the single party mentality running on for years, is against religious and national values. In the article it’s written that, “In the parliament, two mads gave the call to prayer. Time to be up against the religion. Hardware stores of CHP at the hands of Boss Yalçın, pins and door hinges are shouting all together. ‘There is reactionary! A new Menemen incident.’ With this blind excuse, all honourable men in the country, just like it happened at Menemen incident, to be collected and sent to gallows.” Addressing to parliament members of the party in power clamouring about reactionary, “Let them look away to the first parliament. Let them remember the days that the ceiling of the parliament was resounded by verses from Koran and hadithes. It’s asked, “Let them think once about the Mawlıds read under Hacı Bayram-ı Veli’s green flag at the Hacı Bayram Mosque and dropping tears with Mustafa Kemal! Was it the religion and faith ardour which saved this country and this nation or the six arrows of CHP?” (Serdengeçti, 1949a: 3-4).

At the magazine's humour page "Absurd Realities", in the article with the title "The Story of Six Arrows" written for six arrows, the symbol of CHP, it was written as below (Serdengeçti, 1949b:14):

What did they do to beautiful principles!...

- **Nationalism:** The speech told at the ceremonies! Swearing and cursing to our past. Shouting "We did", "We created", "We are clinging around it"... The chorus which didn't end for 25 years!

- **Statism:** A strange kind of administration scaring by making even the salt into a monopoly.

- **Laicism:** Open and formal hostility against religion and holy things. Excommunication of the soul who made the National War.

- **Republicanism:** Replacement of palace with residence... Placing "chiefzade" instead of "shahzade".

- **Revolutionism:** Closing the Green Shrine, opening the blue counter. Changing the the words like chance, fortune and surprise with the new ones. Imprisoning Fatih at his own city. In contrast, building new mighty Monuments-Tombs. Replacement of al-Fatiha with a five minutes of silence.

- **Populism:** The name of the horrific cliff between the people and the party.

- **Differences:**

People give, he takes. / People believe, he doesn't. / People are in the mosque, he is outside (At the funeral ceremonies) / People keep silent, he tells. / People obey, he orders. / If one of the people commits a crime, goes to jail. / He is the judge

everywhere, not the convict. / People look, he eats. / Prayer at the people, hypocrisy at him. / People is improper, he is proper.

Here, it's declared that CHP has no concern about his own principles and people because of these nine reasons.

In the article written with the title "Hereafter Serdengeçti", the attitude which will be taken hereafter about the magazine's relations with politics was revealed: "You know, Serdengeçti started a merciless struggle alone with the peerless and matchless support firstly from God and then from our readers. He started a holy jihad against bad wills and evil forces. He exposed hidden sides of everything, disgraced the blackguards. He placed dynamits under the bases of unbelievers' throne. We leaked out, with all its horror, the bloodless murders which were committed and the traumas in the young breasts caused by immorals and Godlesses in all education institutions from primary school to university. We took the 25 years revenge of Muslim Turkish nation whose holy things were treaded under feet.

By stimulating the people's conscience which is hesitant and lets the things go, we refreshed its faith and defended against evils. The movement coming from the people overthrew the throne of unbelievers in the end. National will was revealed. We didn't serve any parties or human beings. We didn't follow any interest. We only discharged the order of God. Today, we are the travellers of the same path. We are not the man of any party or human being. We are trying to be the man of the nation and the holy cause.

Today's rulership is not the old one anymore. It came to power by people's vote. It's legitimate. Our attitude for a legitimate will and a illegitimate rulership will differ naturally. But this doesn't mean that we will give approval and applaud all actions of the government. On the contrary, if a party which comes to power with people's will carries on an action against people's will and interest, this means, to put it mildly, betrayal of nation. If we see any action like this from the new government, we will stand against DP, as we stood against CHP before. We will serve as a strong bridge between the government and the one who is governed, between the state and the nation. But they who are not honest, can not pass from our bridge. The biggest enemy of the country is untruthful mentality. Adulation, hypocrisy, dishonesty, robbery, prostitution, imitating, statelessness, disloyalty, Bolshevism... We started a merciless struggle against those. We will continue our struggle (Serdengeçti, 1950: 15).

In the article with the title "The Critics of Article 163" written by Selçuk Koroğlu, first critique against DP was featured. The critique was about Article 163, which was brought to parliament during CHP period, now more oppressive paragraphs were added: "Some atheists of DP which came to power promising freedom of religion and conscience, proposed this article which is against laicism, Islam, human being, conscience and everything with more oppressive conditions. Fortunately, this action didn't slip the attention of some members of parliament like Konya MP Fahri Ağaoglu. This caused many denials, whereon Menderes had to go with the file. We hope this article which impedes consciences, faiths and holy feelings doesn't ever come back and be

eliminated. Muslim Turkish nation who brought Democratic Party into power with his own will, wants this (Serdengeçti, 1952: 6).

In the article with the title "How the Atheists of People's Party Wanted to Devastate Our Religion" written by Eşref Edip, the bans on religion during CHP era and their practice have been told. This article which was written by referring to expression by Kasım Gülek, who is called as one of the leaders of Populists, telling about DP: "They called us atheists, but did their foreheads ever touched the ground prostrating?" In the article, it's claimed that People's party made propoganda to gain their power and influence again.

In the poem with the title "CHP, You Don't Become" written by Durdu Yoksul (Serdengeçti, 1952: 14);

"Don't fumble CHP / You cannot be companion to Turkish nation / You were hated by Islam for thirty years / Even the time passes, you cannot be desirable."

In the article with the title "The City without the place for worship meets up with it" signed by Serdengeçti, it's told that DP General Secretary and Prime Minister Adnan Menderes will build a mosque in Ankara Yenişehir, "In the end, CHP government collapsed with the 1950 elections. Government of new, fresh and live powers came to administration. I must confess that the new government is the government of massive movements, roads, bridges, dams, villages and peasants. In a country where the 80% of the population is peasant, directing all efforts to villages and peasants is something to be happy. DP government who visited the villages with

jeeps to listen to complaints of our peasants left us alone in the cities on subjects like religious publication, freedom of press, insuring judges and election law. We came to a situation which we cannot do anything. Unfortunately, we will remember those two years between 1950-1952 yearning. Actually DP treated much more tolerant comparing to CHP about the issues on freedom of religion and conscience (Serdengeçti, 1957a: 3).

### CONCLUSION

Perception of religion during single-part ruling was different from Muslim-Turkish people's thoughts. One of the most distinguished indicators of this situation was the censor and restriction on religious content. Hence in single party period, as a result of these censor and restrictions, publications about Islam religion was very few. In such a restricted environment, Serdengeçti Magazine, starting its publication life with the mottoes "The magazine of people that run to the God, the nation and the motherland" and "worships the God- favors the nation", never compromised from its publication policy despite all the pressure. Beyond this, the magazine criticised the ruler party's pressure on religion.

This was why the magazine was closed, articles were censored, and the owner Osman Yüksel was filed many times ending up with prison. Serdengeçti Magazine maintained its single-party-ruling-period-publication policy during multi-party transition and Democratic Party. The magazine assessed the approach of ruler parties toward religion along with their implications in this scope, and never stepped back from criticising them with the viewpoint of "the God" and "the nation". Serdengeçti Magazine, with such

qualities, have a special place in both Turkish political history and press history.

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## 1945-1960 TÜRKİYESİ'NDE POLİTİK SİSTEME İSLAMİ ELEŞTİREL BAKIŞ: SERDENGEÇTİ DERGİSİ

**Özet:** Basın ve iktidar aynı demokratik toplumsal sistemin iki önemli aktörü olarak sürekli karşılıklı bir ilişki içerisindedir. Basının, siyasi, içtimai ve ahlaki sorumluluğunun olduğu konusunda genel kanaat söz konusudur. Basın, başta sosyal, siyasal ve ekonomik konular ana ekseninde olmak üzere toplumların gündelik yaşamını yansıtmının yanında halkın sorunlarını farklı bağlamlarda gündeme taşıyan ideolojik bir araçtır. Halkın şikâyetlerini dile getiren, yolsuzlukları açıklayan basın eleştirel duruşundan dolayı iktidarların karşısında görülür. Bu yüzden tarih boyunca siyasi otoriteler basını kontrol altında tutmak istemişler ve bunu da önemli ölçüde başarmışlardır. Siyasi iktidarlar kontrol altında tutamadıkları basın kuruluşlarına ise doğrudan ve dolaylı olarak sansür uygulamaktadırlar. Basına verilen desteğin kesilmesiyle başlayan sansür süreci yayın organının kapatılmasına, sahibi ve yazarlarının tutuklanmasına ve hatta öldürülmelerine kadar gitmektedir. Bunun tam tersi durumlar da söz konusu olmaktadır. Basının siyasal iktidarları etkisi altına aldığı, onları kendi çıkarları doğrultusunda yönlendirdiği örnekler de mevcuttur. Türkiye Cumhuriyeti'nin kuruluşunun ardından da basın-iktidar ilişkiler bu yönde evrilmiştir. Dönemin siyasal iktidarı tarafından basına, 'ulusal çıkarlar'a hizmet etmek, devrimlerin bilincini ve resmi ideolojiyi halka benimsetmek gibi görevler yüklenmiştir. Bu durum basının, iktidara dönük eleştirel yayın yapmaktan öte, istenilen şekilde yayın yapmakla görevlendirildiğinin göstergesidir. Çok partili hayata geçiş ve ardından Demokrat Parti döneminde önemli kazanımlar elde eden basın kuruluşları, ilerleyen yıllarla birlikte iktidarı kontrol etmenin bir aracı olarak kullanılmıştır. Her iki durumda da basının demokratik bir sınavdan geçemediğini söylemek mümkündür. Türkiye Cumhuriyeti'nin ikinci Cumhurbaşkanı olan Millî Şef İsmet İnönü'nün tek parti döneminde basına getirilen yasaklar arasında 'dini içerik'li yayınlar yer almıştır. Nitekim dönemin basın yayından sorumlu resmi kurumu olan Matbuat Umum Müdürlüğü tarafından gazete ve dergilere gönderilen talimatta, "bundan sonra dinler mevzuu üzerine gerek tarihi, gerek temsili ve gerek mütalaa kabilinden olan her türlü makale, bend, fıkra ve tefrikaların en çok üç gün zarfında nihayetlendirilmesi ehemmiyetle rica olunur" uyarısında bulunulmuştur. Gazete ve dergilere yapılan bu uyarı 'yayın öncesi resmi sansür' olarak Türk basın tarihine geçmiştir. Böyle bir siyasi ortamda Osman Zeki Yüksel tarafından yayımlanmaya başlayan Serdengeçti Dergisi, Cumhuriyet tarihinde ilk defa İslami yayın çizgisine sahip basın kuruluşu olma özelliğini taşımaktadır. "Haksızlık karşısında susan dilsiz şeytandır" anlayışını kendisi için prensip olarak gören Osman Zeki Yüksel, 'Allah' demenin yasak olduğu Millî Şef döneminde ortaya koyduğu düşüncesi ve bütün baskılara rağmen bu düşüncesini kendisiyle özdeşleşen Serdengeçti dergisinde yayımlayarak Türk basın tarihinde yerini almıştır. 15 yılda sadece 33 sayı çıkabilen Serdengeçti dergisinin her sayısı 'yayın öncesi sansür'e uğramış, yayımlanması engellenmiş, çıktıktan sonra toplatılmış ve Osman Yüksel hakkında 92 kez dava açılıp, 8 defa mahkûm edilerek yıllarca hapis hanelerde kalmış, sürgüne gönderilmiş ve işkenceye maruz kalmıştır. Serdengeçti dergisinin ilk sayısından itibaren logosunun altında yer alan "Allah'a, millete, vatana koşanların dergisi" sloganı da çizgisini net bir şekilde ortaya koymuştur. Derginin çıkış amaçlarının başında iktidar tarafından dine yönelik baskılara son verilmesi, dini hayata ilişkin kısıtlamaların kaldırılması yer almıştır. Ayrıca bireysel ve toplumsal hayatta dini kurallara uyulmasının getireceği faydalar da sık sık yazılara konu edilmiştir. Ayrıca çok partili hayata geçiş ve Demokrat Parti döneminde de ortaya koyduğu bu siyasi anlayışı devam ettiren Serdengeçti Dergisi, Türkiye'de İslami düşünce ve fikirlerin ortaya koyulması bakımından ilk yayın organlarından birisi olmuştur. İslami çizgisinin yanında Serdengeçti dergisinde resmi ve özel olmak üzere hiçbir şekilde herhangi bir ilana ya da reklama yer verilmemiş, bütün geliri satışından elde edilmiştir. Hem basının özgürlüğü, hem de basının asli görevi olan kamu çıkarlarını gütmesi bakımından Türkiye'de basına yönelik baskıların en yoğun olduğu tek parti döneminde yayın hayatına başlayan Serdengeçti Dergisi'nin iktidarlara dönük ortaya koyduğu yayın politikası, özgür bir basın duruşu olarak gösterilebilir ve incelenmeye değer özellikler taşımaktadır. Bu çalışma kapsamında Osman Yüksel'in mücadelesi ekseninde hayatı ve Serdengeçti dergisinin siyasal iktidarlara dönük dini temelde ortaya koyduğu yayın döneminin toplumsal ve siyasi hayatı göz önüne alınarak örneklerle incelenmiştir. 1947-1962 yılları arasında üç siyasal iktidar (CHP, DP ve CHP-AP Koalisyonu) döneminde yayımlanan Serdengeçti Dergisi'nin



33 sayısında yer alan dini temalı eleştirel yazılar seçilmiş ve bu metinler incelenerek derginin ortaya koyduğu duruş tespit edilmeye çalışılmıştır. Serdengeçti Dergisi'nin en önemli çıkış amaçlarından birisi de mevcut tek parti zihniyetinin dine yönelik baskılarına son verilmesinin öncüsü olmaktır. Bunun doğal bir sonucu olarak da her sayıda dini hayata yönelik kısıtlamalar eleştirilmekle birlikte, toplumsal hayatta dini kurallara uyulmamasının zararları da çeşitli şekillerde ifade edilmektedir. Serdengeçti Dergisi'nin yukarıda ifade edilen değerlendirmeler doğrultusunda incelenmesi sonucu şu tespitleri yapmak mümkündür: Serdengeçti Dergisi, geçmişte olduğu gibi günümüzde de başta siyasal iktidarlar olmak üzere, ekonomik güç odakları ve belli çevrelerin etkisi altında kalan basın sektörü temsilcilerinin özgür gazetecilik için örnek alacakları bir yayın hüviyeti taşımaktadır.

**Anahtar Kelimeler:** Osman Zeki Yüksel, Serdengeçti Dergisi, Ulusal Şef, Demokrat Parti, Siyaset

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DR.	Hülya GÜLAY	PAMUKKALE UNIVERSITY
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DR.	Işık BAYRAKTAR	GENÇLİK VE SPOR BAKANLIĞI
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DR.	Kurtuluş Yılmaz GENÇ	GİRESUN UNIVERSITY
DR.	Kürşad SERTBAŞ	SAKARYA UNIVERSITY
DR.	Levent BAYRAKTAR	ATAKENT VETERINARY MEDICINE
DR.	Lütfiye OKTAR	İZMİR EKONOMİ UNIVERSITY
DR.	Macide ŞOĞUR	İSTANBUL UNIVERSITY
DR.	Mahmut HIZIROĞLU	SAKARYA UNIVERSITY
DR.	Mehmet ANIK	BARTIN UNIVERSITY
DR.	Mehmet BULUT	GAZİ UNIVERSITY
DR.	Mehmet GÜNAY	GAZİ UNIVERSITY
DR.	Mehmet Hayrullah AKYILDIZ	SAKARYA UNIVERSITY
DR.	Mehmet Metin HÜLAGÜ	ERCİYES UNIVERSITY
DR.	Mehmet Yalçın TAŞMEKTEPLİGİL	19 MAYIS UNIVERSITY
DR.	Mehmet İNBAŞI	ERCİYES UNIVERSITY
DR.	Mehmet YORULMAZ	MARMARA UNIVERSITY
DR.	Mehmet ÖZDEMİR	SAKARYA UNIVERSITY

DR.	Melike Lale GÜLER	MARMARA UNIVERSITY
DR.	Menderes KABADAYI	19 MAYIS UNIVERSITY
DR.	Mesut İDRİZ	GAZİKENT UNIVERSITY
DR.	Metin AYCIL	GAZİKENT UNIVERSITY
DR.	Metin AYCIL	GAZİKENT UNIVERSITY
DR.	Metin SAYIN	CELAL BAYAR UNIVERSITY
DR.	Metin YILMAZ	AFYON KOCATEPE UNIVERSITY
DR.	Muřafa ARGUNŐAH	ERCİYES UNIVERSITY
DR.	Muřafa OLAK	ONDOKUZ MAYIS UNIVERSITY
DR.	Muřafa KESKİN	ERCİYES UNIVERSITY
DR.	Muřafa UĐURLU	MUĐLA UNIVERSITY
DR.	Muřafa ÖNER UZUN	AFYON KOCATEPE UNIVERSITY
DR.	Muřafa ŐANAL	ERCİYES UNIVERSITY
DR.	Mutlu TÜRKMEN	BARTIN UNIVERSITY
DR.	Mümtaz SARIÇİÇEK	ERCİYES UNIVERSITY
DR.	Naim DENİZ	ÜSKÜDAR UNIVERSITY
DR.	Nalan TÜRKMEN	MARMARA UNIVERSITY
DR.	Natık RZAZADE	AFYON KOCATEPE UNIVERSITY
DR.	Necdet AYSAL	ANKARA UNIVERSITY
DR.	Nejla GÜNAY	GAZİ UNIVERSITY
DR.	Neylan ZİYALAR	İSTANBUL UNIVERSITY
DR.	Nilah YETKİN	İZMİR EKONOMİ UNIVERSITY
DR.	Nilay KARAKAYA	ERCİYES UNIVERSITY
DR.	Nur DİLBAZ ALACAHAN	ANAKKALE 18 MART UNIVERSITY
DR.	Nuray EKŐİ	İSTANBUL KÜLTÜR UNIVERSITY
DR.	Nurgül ÖZDEMİR	ADNAN MENDERES UNIVERSITY
DR.	Nurhan TEKEREK	ULUDAĐ UNIVERSITY
DR.	Nusret RAMAZANOĐLU	MARMARA UNIVERSITY
DR.	Okan TUNA	DOKUZ EYLÜL UNIVERSITY
DR.	Osman KABAKÇILI	MİLLİ EĐİTİM BAKANLIĐI
DR.	Osman TİTREK	SAKARYA UNIVERSITY
DR.	Osman YILDIZ	SÜLEYMAN DEMİREL UNIVERSITY
DR.	Osman İMAMOĐLU	ON DOKUZ MAYIS UNIVERSITY
DR.	Pelin AVŐAR	DUMLUPINAR UNIVERSITY

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DR.	Ramazan GÖKBUNAR	CELAL BAYAR UNIVERSITY
ÖĞR. GÖRV.	Ranamarcella ÖZENÇ	HALIÇ UNIVERSITY
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DR.	Recep KAYMAKCAN	SAKARYA UNIVERSITY
DR.	Recep TARI	KOCAELİ UNIVERSITY
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DR.	Selahattin KARABINAR	SAKARYA UNIVERSITY
DR.	Selami GÜNEY	ERZİNCAN UNIVERSITY
DR.	Selçuk Bora ÇAVUŞOĞLU	İSTANBUL UNIVERSITY
DR.	Semih YILMAZ	MARMARA UNIVERSITY
DR.	Semih YILMAZ	MARMARA UNIVERSITY
DR.	Serap MUNGAN AY	MARMARA UNIVERSITY
DR.	Serdar AYAN	DOKUZ EYLÜL UNIVERSITY
DR.	Serdar ERDURMAZ	GAZİKENT UNIVERSITY
DR.	Serdar TOK	EGE UNIVERSITY
DR.	Servet YAŞAR	AFYON KOCATEPE UNIVERSITY
DR.	Seviç KÖSE	CELAL BAYAR UNIVERSITY
DR.	Sevinç GÜNEL	HACETTEPE UNIVERSITY
DR.	Sibel ARSLAN	KIRIKKALE UNIVERSITY
DR.	Sibel KARGIN	CELAL BAYAR UNIVERSITY
DR.	Sinan AYAN	KIRIKKALE UNIVERSITY
DR.	Sinan BOZKURT	MARMARA UNIVERSITY
DR.	Sinem TUNA	İSTANBUL UNIVERSITY
DR.	Soner ESMER	DOKUZ EYLÜL UNIVERSITY
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DR.	Süphan NASIR	İSTANBUL UNIVERSITY
DR.	Süreyya SAKINÇ	CELAL BAYAR UNIVERSITY
DR.	Tarkan KAÇMAZ	DOKUZ EYLÜL UNIVERSITY
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DR.	Turgay BİÇER	MARMARA UNIVERSITY
DR.	Türkey BULUT	HALİÇ 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
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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
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DR.	İsmail AYDOĞAN	ERCİYES UNIVERSITY
DR.	İsmail GÜLEÇ	SAKARYA UNIVERSITY
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DR.	Yusuf MİRİŞLİ	AFYON KOCATEPE UNIVERSITY
DR.	Yılmaz KARADENİZ	MUŞ ALPARSLAN UNIVERSITY
DR.	Zahit SERARSLAN	MARMARA UNIVERSITY
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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
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DR.	Ayda ÇELEBİOĞLU	ATATÜRK UNIVERSITY
DR.	Ayfer BUDAK	ERZİNCAN UNIVERSITY
DR.	Ayfer TANRIVERDİ	GAZİ UNIVERSITY

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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 KARAELEMA	GAZİ UNIVERSITY
DR.	Barış KAYA	ZONGULDAK KARAELEMAS 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

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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
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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.	Harun ÜRER	EGE UNIVERSITY
DR.	Hasan TATLI	ÇANAKKALE 18 MART UNIVERSITY
DR.	Hasan İlhan TUTALAR	DİCLE UNIVERSITY

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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 DOĐAN	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 AYDOĐDU	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.	Muřtafa AKSOY	ÇANAKKALE 18 MART UNIVERSITY
DR.	Muřtafa BAYRAKÇI	SAKARYA UNIVERSITY
DR.	Muřtafa KAYA	ATATÜRK UNIVERSITY
DR.	Muřtafa 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

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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
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