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Esteemed readers and author friends; we have published our fourth volume. From now on, the volumes of our journal will be published in English. The system will be the same in our special volumes. In this issue, 9 articles have been gone through the evaluation of referee and editorial board and uploaded to the system. Studies in the field of economy, education, health, local administrations and literature are involved in this issue. I thank all science friends who have supported us from the time we started till today both with their publications and knowledge and experience. Our journal gives place all national and international studies contributing to science and education world in itself. Therefore, we will be pleased to see your new publications in our journal. Our journal has started to be indexed by Index Copernicus with this volume. We applied to 39 international indexes until now. 23 of them were accepted, we have been indexed manually by some indexes and over the system by others. An application for ULAKBİM (Turkish Academic Network and Information Center) was carried out and all volumes until this one have been uploaded to the system of ULAKBİM. Our evaluation by ULAKBİM continues. We think that we will have been indexed by ULAKBİM after our eighth volume most probably. The number of academic staff contributing to referee, science and advisory board of our journal that accepts publication directed to 99 different disciplines has reached to 891 people. With this number, the evaluations of the studies are completed in a short time and uploaded to the system thanks to the members of referee and science advisory board being expert in their fields. I thank again to our science friends who stood with us all the time with their knowledge, labor and support in this matter. We thank everyone working in the front and back side of curtain. This is a team work and requires great trouble and labor. The number of our volunteer friends putting their signs on many projects by staying behind the curtain, other than the ones being in front of the curtain, is substantial. These friends are leading factors for us to exist today. I send my all gratitude, love and respects to all friends who have supported us all the time with all their contributions and labor. Hope to meet again in our next volume. Wish you welfare.

THE ENTWINING CULTURAL ELEMENTS: RELIGIOUS MOTIFS IN SECULAR-THEMED TURKISH FOLK SONGS

Nebile ÖZMEN

Marmara University

Abstract: In this study in which the religious motifs in secular thematic Turkish folk songs are examined with the perspective of sociology of art by taking into account the entwined cultural elements, religious motifs in Turkish folk songs are divided into certain categories. Thus the related parts of the sample folk songs which can be in each category are analysed. Religious hymns and other sort of religious folk songs as the subject are excluded from the study. In this study the folk songs about Non Muslims and their places of worship are mentioned as well as religious concepts such as God, belief, faith, prayer, fasting; and religious places such as mosques, minarets and Kaaba; concepts of the imam and the muezzin representing the men of religion. Ten categories are created by being taken into account these religious concepts used in those songs. During the study, being understood of so many religious motifs and phenomenon used in the secular-themed folk songs reveals the fact that there is a need for more comprehensive studies related to the subject. Especially Turkish folk songs that are subject to our work are thought to be rich about many aspects of social life in point of sociological data because they find voice in a simple Turkish language and represent directly the feelings and life style of the people. The analysis of the folk songs requires very deep sociological analysis even in terms of keeping track of the social change and transformation, and also social perceptions.

Key Words: Sociology of art, cultur, Turkish folk song, religious motif

INTRODUCTION

When the concept of culture, which has more than two hundred definitions made until today by many social scientists, is considered in an extensive manner as “*the complex whole which includes knowledge, belief, art, morals, custom, and any other capabilities and habits acquired by man as a member of society*”, like it is specified in the famous definition of Taylor, it is unimaginable for these abovementioned elements constituting the culture to remain independent

from each other. Although man and society are complex beings, a strong integration occurs between the attitudes and behaviors of individuals and the society and its cultures, automatically, and mostly unwittingly. When this process is taken into account, the works of individuals carrying out artistic production carry traces and themes from the society they live in, and reflections from the spirit of society to the spirit of artist, to his imagination, and from there, to the work he produces, become inevitable.

These reflections may also be seen in lyrics of the Turkish folk songs (*türkü*), which are the subject of research of our study. When approached from this perspective, our folk songs, which are among important genres of oral culture, and which may, in some ways, be deemed among the units of “cultural memory”, throw light upon our past, with their richness of meaning. They present us the lifestyle, feelings, thoughts, beliefs and values, view of life and the event interpretation methods of the people through their mostly more genuine and direct, albeit more symbolic and contextual expressions, when compared with the history studies. Stating that sociology of art ciphers out the society in all its aspects through analyzing the work of art, using the abovementioned comparison as a starting point, would not reflect the truth. These types of studies will merely fill an important gap, by being complementary and explanatory to social history studies.

From this point of view, religious motifs encountered in our secular-themed folk songs were classified and the religious motifs were analyzed in the context of the folk song’s subject. In these types of examinations, it is observed that many elements of cultural life gain integrity in folk songs. Pains, catastrophes, wars, customs, loves, deaths, joys, prayers, curses, nature organisms and formations, beauties of the region, of the land, and many more feelings, ways of living,

facts are entwined. However, in folk songs, this entwinement is not in a meaningless irregularity, but it is sometimes within social hierarchies, and sometimes within their periodical, local or universal meanings.

Although the folk songs are voiced by folk poets, on the basis of which reasons can we label them as the cultural memory of the society? Using this question as a starting point, it would be helpful to thoroughly examine the relationship between folk songs and the society and culture. Folk poets are mostly wanderers. And the lands they wander not only reflect the events, the feelings experienced by people, which are expressed in the lyrics, but also carry the traces of the culture, from which their own thought and feeling worlds are fed. As we can see, in this regard, religion, which is among the important elements of the culture, also appears in our folk songs with various symbols and concepts. Furthermore, such intense presence of religious motifs in folk songs expressed with secular purposes, is worthy of attention, since it shows how important a place religion occupies in life. It will also be possible to analyze our folk songs, to which the deserved importance isn’t attached yet, about the meaning of religion in the social life of people and the areas it appears, considering the abovementioned fact. Since, just like religion affects social and cultural state of affairs from some aspects,

it is also true that these state of affairs also have influence on religious perceptions and attitudes (Özmen, 2011:400). Within this context, just like works of art, which are among cultural elements, are able to reflect the religious perceptions and ways of living of the society in which they are produced, the religious perceptions, rituals and practices of the society may also carry traces of the art philosophy and works.

The attempt to search for the answer of the abovementioned question, requires the performance of a sort of sociology of art, and in particular, sociology of literature. However, it is known that the sociology of art and literature addressed towards the mutual interaction of art and society, stays in the background when compared with the macro-subjects of sociology. In classic sociology, art is generally dealt under the title of culture (Çağan, 2006: 12).

Yet, concerning the relation between art and society, it may be stated that art is the expression of society's way of living, in a manner to include its forms of perceiving the world, the human and the life. (Soykan, 2005: 77). As for the discipline, which would render the abovementioned relation visible, and which would interpret it, is the sociology of literature. The sociology of literature carries out this study by examining the society via the work of art. (Cuma, 2009: 89).

This assumption, expressed by Kösemihal'as "*In fact, the personality of the artist is under the influence of all, from his biopsychological structure of body and spirit, to all living organisms and non-living things surrounding him and up to various cultural patterns, institutions, organizations, values of the social environment.*" (Kösemihal, 1967: 5), constitutes, in a sense, the basic starting point of the sociology of literature.

The assumption of the impossibility of an artist to have an imagination and artistic production completely independent from all kinds of external influences, means that the work of art contains in itself sociological information. In other words, "*we have to know that the key to correctly understand the art of any society passes from understanding the religion, political organization, economic order, social stratification manner, social mobility, change and many similar elements of the relevant society.*" (Çağan, 2006: 23).

Since some of the folk songs sang concerning an event also have stories, it is considered that folk songs with stories may contain more clues about social life. However most of the folk songs are without stories (Özbek, 2009:19).

When the historical existence process is traced, it is observed that a religious character exists in the origin of folk songs. For, the Turkish folks songs emerged from melodic

poems performed by Shamans (the *kam*) as a part of religious ritual, for the purpose of commemorating and praising God, and of praying. Later, these folk songs, which changed both in terms of subject and their melodies, have been produced by wandering minstrels during various periods. In time, these folk songs were appreciated by the people and reached the present day by being popularized through being gotten about (Güven, 2009: 23).

Many definitions of the Turkish folk songs were made. Turkish folk music researcher Mehmet Özbek defines Turkish folk song as follows: *“Folk songs are melodic and shaped words, expressed by one person in the beginning by using the folk melodies and word patterns existing in his memory, through sometimes changing the word, sometimes changing the melody, or sometimes in a unique manner, albeit within the patterns of the folk arts; and later changing, and carrying common characteristics in consequence of the erasing of personal traces in time”* (Özbek, 2009:19).

As for Yakıcı, he made an extensive definition by examining all definitions concerning Turkish folk song: *“Poetical products, expressing all events experienced as feeling, thought, imagination and individual or society from birth to death, leaving traces in man and society, reflecting the enthusiasm and excitement in the happy or sad times,*

whose sources generally consist of persons who are poets, folk song singers and tellers, which becomes anonymized in time, regardless of its literature genre, its form and type, through becoming public, expressed constantly in dinner feasts, weddings, meetings in all kinds of environments where performance is possible, and sand with a melody unique to it, depending on its subject, are called folk songs.”(Yakıcı, 2007: 44)

Even when merely the definition of folk song is taken into account, it would be understood how rich the folk songs are, in terms of social information they contain. It is among the most important tools in deciphering the cultural codes of nation, since it reveals the music, compositions, melodies, subjects and stories of the relevant nation. Particularly when works of Turkish folk music, which are produced and kept alive by the public, instead of the music produced and listened in elite environments, are in question, such a research gains an altogether different importance sociologically. Since, folkloric products such as folk songs are *“the image of people’s lives, from the cradle to the grave”* (Öztelli, 1972: 19).

Folk songs, which may be classified under many categories in terms of lyrics, melody, form and subject, may also be classified as secular and non-secular (religious). Genres such as hymns, *nefes*, *savt*, *gülbang*, *kalendareri*, *semah* etc., which are religious in

terms of subject and purpose were excluded from our study. The study is limited with folk songs, whose original singer is generally unknown, and which reached today by courtesy of folklorists and artists collecting them.

In the study, the area of folk songs, whose parts relevant to the subject are examined are referred, along with its collector (if he is known), or the work of art from which the folk song is taken. However, the same folk song may be attributed to more than one area, with the same lyrics and melody, or a words and melody with small differences. In this manner, the area, collector, and the work of art or source in which it appears are mentioned, in the brackets following the end of the religious motif containing folk song.

On the other hand, the selection was made exclusively in terms of subject and theme, without taking into consideration the melody types or form characteristics such as *mani*, *koşma*, *ağıt*, *hoşrat*, etc. Since examination of the entirety and stories of the folk song containing the determined subjects would exceed the limits of the study, only the portion of the selected folk song containing the religious motif was included, and not all similar folk songs containing the same religious motif were included.

1. Allah, Creator

It is observed that the creator appears in Turkish folk songs with the expressions Allah, Rab, Mevla, God, Hüda, or the Creator. The most frequently used of these concepts is Mevla. Sometimes these concepts are used with one of the attributes of Allah. While the “able Mevla” combination is mostly used, expressions such as “perfect creator” are also encountered.

The Gazi Villa is cool

The Tigris River is deep

Don't you cry poor mama

My Able Mevla is kind

“Gazi Köşkü serindir

Dicle Nehri derindir

Sen ağlama garib anam

Kadir Mevlam kerimdir”

(Diyarbakır, Bedri Ayselî, Trt)

We were burned by the hand of destiny and yelled

Now our lone cure belongs to the perfect creator

I shed my tears, darling

Don't say “let him always cry, let him never laugh

“Feleğin elinden yandık nara biz

Yaradan Süphane kaldı çaremiz

Dökerim ağları ciğer paremiz

Her daim ağlasın gülmessin deme”

(Sivas, Rıfat Kaya, Trt)

The name “God” was also used instead of Allah. Their context of usage is generally the same:

I let my love go away

With my eyes filled with tears

Oh my god, send a cloud

To act as a shade for my love

“Yâri yolladım yola

Gözlerim dola dola

Tanrım bir bulut gönder

Yarıma gölge ola”

(Erzincan, Mustafa Özgül, Trt)

The strong god praised and created you

Made you the most beautiful of your likes

Made your black lovelock stringy and combed

And let it reach your slim waist

“Ulu Tanrı seni övmüş yaratmış

Baş eylemiş güzellerin üstüne

Siyah zülfün tel tel etmiş daramış

Salıvermiş ince belin üstüne”

(Sivas, Nida Tüfekçi, Trt)

They don't knit tram silk

I have loved, they don't give her away

The cruel ones of the God

Don't see me fit for her

“İbrişim örmüyorlar

Sevmişim vermiyorlar

Tanrının zalimleri

Münasip görmüyorlar”

(Adana, Ahmet Yamacı, Trt)

In many folk songs, Allah is expressed with the name “Hak”. It is observed that the name Hak is mostly when it is aimed to express, demand the justice of Allah.

There is honey in the golden plate

Beg to mama beg to her

If mama don't give me away

Raise your hand, beg to Hak

“Altun tabakta bal var

Yalvar anneme yalvar

Annem beni vermezse

El kaldır Hakka yalvar”

(Isparta, Muzaffer Sarısözen, Trt)

I went from Çömlekçi, sound and in peace
I arrived to Boztepe, all hell broke loose
Let me have children, to be safekept by Hak
Mama I am hit, my wound is deep

“Çömlekçi’den çıktım başım selamet

Boztepe’ye vardım koptu kıyamet

Çocuklarım olsun hakka emanet

Ana ben vuruldum yaram derindir”

(Trabzon, Bicoğlu Osman, Trt)

As it is the case in the bandit folk song below, the name “Hüda” was also used for Allah.

My fame is the chest-man, with the name Şükrü

My heart had never stopped commemorating Hüda

It one would have the idea of treachery

I would make him ask for mercy

“Şöhretim Sandıkçı ismidir Şükrü

Gitmezdi kalbimden Hüda’nın zikri

Bir ferdin olsaydı hayınlık fikri

Getirirdim onu aman zamana”

(Rize, Hamdi Tanses)

In Turkish folk songs, the beauty of the loved one is mostly described as a result of Allah’s art of creation. The minstrel in this manner does not only compliment his love, but also praises Allah.

The strong god praised and created you

Made you the head of the beautiful ones

Made your black lovelock stringy and combed

And let it fall on your white neck

“Kadir Mevlam seni öğmüş yaratmış

Serdar etmiş güzellerin üstüne

Siyah zülfün tel tel etmiş uzatmış

Salıvermiş ak gerdanın üstüne”

(Esen, 1986: 54)

The one who plants clove knows

The one suffering this pain knows

As of the love of us two

Only the Creator knows

“Karanfil eken bilir

Bu derdi çeken bilir

İkimizin aşkını

Ancak Yaradan bilir”

(Diyarbakır, Muzaffer Sarısözen, Trt)

Allah is mentioned as the creator, cause of pains such as separation, death, and is expostulated about.

So much sadness, so much trouble

My Mevla gave only to me

Strangers attained their desire

My love went and did not come back

“Bunca kahrı bunca derdi

Mevla'm yalnız bana verdi

Eller muradına erdi

Gitti cananım gelmedi”

(Erzincan, Aşık İsmail Daimi, Trt)

Little bead of my beads

Cup of my purple bottle

My Mevle denied as

A life, such as my Zahide's

“Tesbihimin mercanı

Mor şişemin fıncanı

Mevla'm da bizden sakındı

Zahide'm gibi bir canı”

(İzmir, Hüseyin Ayalp, Trt)

However, mostly despite all these pains, there is more expostulation about Allah, instead of rebel. Help about the pain given by Mevla, is once again asked from Him.

What happened to us, is all caused by Mevla

My eyes are filled with red blood

Mother, brother, is now yearned for by us

So, Mevla, He should succor me now

“N'olduysa bize Mevla'dan oldu

Çeşmimin içine de al kanlar doldu

Ana kardaş da bize hasret oldu

Gayrı imdat etsin bir Mevla bana”

(Esen, 1986: 175).

Their houses are visible

It's heart, it feels sorry

The pain is impossible to endure

But, My Mevla gives me patience

“Evleri görünüyor

Gönüldür yeriniyor

Çekilecek dert değil

Mevla'm sabır veriyor"

(Tunceli, Muzaffer Sarısözen)

My Mevla has caused many worries

But It also gave remedies

But to this fatal pain

Why didn't He give any cure?

"Mevla'm birçok dert vermiş

Beraber derman vermiş

Bu öldürücü derde

Neden ilâç vermemiş"

(Malatya, Nida Tüfekçi, Trt)

In the following folk song, there is the belief that the minster sees Allah in his side, since he is in the right, and that Allah will be pleased if they would give away his love to him:

Stone comes from the window

Tear comes from hazel eye

If they would give you away to me

Allah would be pleased

"Pencereden taş gelir

Ela gözden yaş gelir

Seni de mene verseler

Allah'a da hoş gelir"

(Kars, Ahmet Yamacı, Trt)

The use of the love for Allah is also encountered with the expression "if you love Allah" when begging to the loved one. By doing this, the minstrel believes that his loved one, or other beings he addresses to cannot have a negative attitude against this conditional sentence.

She wore a black waistband

Don't wander in foreign places, if you love Allah

If you would write a letter, don't write in Latin

Nobody would read the Latin alphabet

"Ayağına giymiş bir kara dizge

Allah'ı seversen gurbette gezme

Mektup yazarısan Latince yazma

Latince yazıyı okuyan olmaz"

(Sivas, İhsan Öztürk, Trt)

I threw an apple to the sea
It's coming there, by floating
Girl, if you love Allah
Stop by us, when you are passing this way

"Elma attım denize

Geliyor yüze yüze

Gız Allah'ın seversen

Geçerken uğra bize"

(Kars, Nida Tüfekçi, Trt)

The motif "loving Allah" is sometimes referred to mountain, wind, or to cranes.

String is yellow, lovelock is yellow

I let my love go to mountains

Mountains, if you love Allah

Send me back the coy love, quickly

"Tel sarı zülüf sarı

Dağlara saldım yâri

Dağlar Allah'ın seversen

Tez gönder nazlı yâri"

(Erzurum, Muzaffer Sarısözen, Trt)

Oh pleasant eastern wind, if you also love
Mevla

Please tell the coy love to come back

A fire fell to where my body is

It's enough, tell the remonstrant to come
back

"Bad-ı saba da bir Mevlayı seversen

Başın için nazlı yâre de gelsin

Vücudum şehrine düştü bir ateş

Yeter etti sitemkâra de gelsin"

(Kırşehir, Muharrem Ertaş, Trt)

Fear of Allah is another motif we encounter in folk songs. Relentless persons are accused of not fearing Allah.

Clerks are sitting, not looking to writing

Not everyone leave their loved ones, due to
something they said

Hey, the non-fearer of Allah, who isn't
ashamed of man

Did you erase my name from your book of
heart?

"Kâtipler oturmuş yazıya bakmaz

Herkes sevdiğini dilden bırakmaz

Hey Allah 'tan korkmaz, kuldun utanmaz

Gönül defterinden sildin mi beni”

(Çorum, Muzaffer Sarısözen, Trt)

It is also seen that the name of Allah is used in an oath. Oath is taken in the name of Allah, to prove the degree of love, to express the dimension of pain.

Both from this side and from the other side

I swear I am fed up with this life

I oath I am fed up with this life

“Hem o yannan hem bu yannan

Vallah usandım bu candan

Billâh usandım bu candan”

(Van, Hüsamettin Subaşı, Trt)

I swear my friend, I oath my friend

Blood goes from my heart

My eyes saw, my soul loved

Life goes for the sake of love

“Vallahi dost billahi dost

Yüreğimden kan gider

Gözüm gördü, gönlüm sevdi

Yar yoluna can gider”

(Elazığ, Salih Turhan, Trt)

2. Basics of Belief, such as Faith, Destiny (Fate)

The most attention grabbing point concerning the motif of faith used in folk songs, faith is identified with conscience and mercy in virtually every use. The minstrel sometimes sees his loved one as merciless, and accuses her of being faithless, he sometimes sees the mother or father of his loved one as lacking faith, since they don't take his love seriously, and don't think the minstrel is worthy of their daughter or son. Also, expressions of “being irreligious” and “infidel” also are used as remorselessness, mercilessness, not recognizing the value of love.

The smoke of my cigarette

My loved one lacks faith

I made a villa from gold

It does lack a staircase

“Sigaramın dumanı

Yoktur yârin imanı

Altundan köşk yaptırdım

Yoktur merdivanı”

(Elazığ area)

No tray is made of gold

No beauty has god

If I could ever see the face of my love

All the world would be mine

“Altından sini m’olur

Güzelin dinim’olur

Görsem yârin yüzünü

Dünyalar benim olur”

(Tokat, Muzaffer Sarısözen)

Oh love, irreligious love

Faithless love, coward love

Take this dagger and stick it into me love

See, what I have inside my chest

“Hele yar yar dinsiz yar

İmansız yar mürvetsiz yar

Al hançeri vur sineme iki yar

Gör ki benim bu sinemde neler var”

(Diyarbakır, Muzaffer Sarısözen, Trt)

The bucket of wells is made of juniper

The infidel mom of girl doesn’t let water flow

What have I done to be deceived?

Her god’s judgment be on her

“Ardıçtandır guyuların govası

Suya goyvermiyor da gızın gâvur anası

Ne ettim de aldandım aman

Allah’ından bulası”

(Isparta, Ali Canlı, Trt)

In the folk song below, the minstrel calls his loved one to mercy, since he deems she is a believer.

Oh mercy, you with fiddle eye brows

You seem to be a believer

When you swing and walk around

You look like a walking cypress

“Merhamet kıl kaşı keman

Ehl-i imana benzersin

Sallanıp gezdiğin zaman

Servi revana benzersin”

(Sivas, Erkan Sürme, Trt)

In the folk song below, the loved one, who doesn’t know the minstrel’s worth, who

doesn't give her value and who is in a neglectful attitude, is characterized as faithless and irreligious:

Mama you have abandoned me
Added me to the pack of cranes in the sky
Sold me to a baseborn who doesn't know worth
Invaluable, faithless, irreligious love
I cry, he himself laughs, baseborn love

*“Anam beni kaldırmışsın atmışsın
Gökyüzünde durnalara kaymışsın
Kadrim bilmez bir soysuza satmışsın
Değeri geçmiş imanı kaçmış dinsiz yar
Ben ağların kendi güler soysuz yar”*
(Esen, 1986: 208).

The faith concept, which is unique to human, is attributed to a mountain in the following Elazığ folk song, and mountains, which are seen as a barrier preventing the minstrel from reaching the loved one, are called as “irreligious, faithless” and the mercilessness of mountains is thus expressed.

Oh the mountains, mountains
High mountains

Mountains grassy mountains
Give way, allow my love to come
Irreligious, faithless mountains

*“Oy dağlar, dağlar
Başı dumanlı dağlar,
Göğsü çimenli dağlar
Yol verin yarım gele
Dinsiz imansız dağlar”*
(Elazığ, Muzaffer Sarısözen, Trt)

We determined that the most frequently used religious motif in folk songs, alongside the motifs of Allah or the creator, is fate. Fate is the concept seen as the responsible of grief and pains, and therefore the main concept rebelled against. In many folk songs where the motif of fate is used, fate is personalized, and Allah is exonerated from the act of creating bad events, facts, due to the respect felt against Allah. In such situations, the lone responsible is fate. So, this selection is made, as if it isn't known that the creator of fate is Allah. For example, in the following folk song, whose source or collector we could not determine, fate was described as a being which writes the destiny with a pen.

I should have made it ask to the fate

I should have made it heard my complaint
He wrote my destiny wrongly
I should have made the pen break

*“Feleğe sorduraydım
Derdimi bildireydim
Yazımı yanlış yazmış
Kalemi kırdıraydım”*

The number of folk songs where the word
destiny is directly used is also fairly high.

Oh *dil* let's go to the love's house
Love is angry, will go today to stranger's
house

I bewail my bad destiny since long time
Not all beauties are suitable for their match

*“Ay dil kalk gidelim yâr gile
Yâr darılmış bugün gider el gile
Kaderime çoktan beri yanarım
Her güzel de düşmez kendi dengine”*
(Diyarbakır, İzzet Altınmeşe, Trt)

In the folk songs below, fate appears rather
as a destructive force.

Its place is on branch
Be a nightingale, brother, with its place on
branch
If the fate destructs a place
(Son) does not even leave any place on
branch
Oh, pity, is even life a victim?

*“Dalda yeri
Bülbül ol gardaş dalda yeri
Felek bir yeri yıksa
(Oğul) bırakmaz dalda yeri
Aman aman canda mı gurban”*
(Urfa, Mehmet Özbek, Trt)

Heart, why do you wait in your ruined villa?
The glorious days are gone, you are still
dreaming
One day fate strikes and destroys
Your beauty dies, you are still dreaming

*“Gönül ne beklersin viran köşkünde
Geçti Süleyman'lık ne hayaldasın
Bir gün felek vurur tarumar eder
Geçer güzelliğin ne hayaldasın”*
(Erzincan, Süleyman Yıldız,Trt)

In some folk songs, fate is seen as an avenger being, and with the expressions “what have I done to fate” “what does he want from me?”, the model of avenger person seen in the society is personalized in fate.

Nightingales hold a wedding

I don't know the day of wedding

What have I done to faith?

He treats me as it is

“Bülbüller düğün eyler

Bilmem ki ne gün eyler

Ben feleğe neyledim

Bana bildiğin eyler”

(Şanlıurfa, Muzaffer Sarısözen, Trt)

Nightingales cry because of heat

Lovers cry because of the loved one

What have I done against fate?

Luck makes me cry everyday

“Bülbülleri har ağlatır

Âşıkları yar ağlatır

Ben feleğe neyle misim

Beni hergün zar ağlatır”

(Şanlıurfa, Muzaffer Sarısözen, Trt)

Three of the stars are from libra

Saw the north-east winds, some went away

We learned, the grudge of this fate is against us

Fate hit me so bad, what could I do?

“Gökteki yıldızın üçü terazi

Poyrazları gördü geçti birazı

Bu feleğin bize imiş garazı

Felek beni taş a çaldı neyleyim”

(Nevşehir, Muzaffer Sarısözen, Trt)

In folk songs, when fate or destiny is in question, the combinations “cruel fate” and “whore fate” are frequently used when expressing the agonizing aspects of destiny.

Oh cruel fate, I suffered enough

Others have all, what I have is worst

Separation on one hand, poorness on other

And I also miss my loved one very bad

“Ey zalım felek çektiğim yeter

Elde olmayan yok benimki beter

Bir yandan ayrılık bir yandan yokluk

Bir yandan sevdiğim burnumda tüter”

(Sivas, Ömer Şan)

I made a room, couldn't make it furnished
I could not make my short life any longer
I could not cope with the whore fate
I am angry with my ill-star, so I go

*“Bir oda yaptırdım döşedemedim
Üç günlük ömrümü beş edemedim
Kahpe felek ile baş edemedim
Bu kara bahtıma küsmüş giderem”*
(Erzurum, Muharrem Akkuş, Trt)

Since I was born to this transitory life
I drank many poisons while still alive
The whore fate does not give me my wish
Made me a ruin, while I was still a vineyard
with violet purples

*“Şu yalan dünyaya geldim geleli
Tas tas içtim ağuları sağ iken
Kahpe felek vermez benim muradım
Viran koydu mor sünbüllü bağ iken”*
(Tunceli, Süleyman Yıldız, Trt)

“Writing” or “predestination” are used instead of destiny, and for predestinations containing negativities, the concept of “bad

luck” used. For example, in the folk song below, the minstrel describes himself and his loved one as beautiful and prays to Allah, who determines the destiny, for these two beauties to be written in destinies of each other.

Two cherries in one branch
One is red, one is white
O, great, mighty Allah
Write beautiful for beautiful

*“Bir dalda iki kiraz
Biri al biri beyaz
Kurban olduğum Allah
Güzeli güzele yaz”*
(Bilecik, Ankara State Conservatory, Trt)

Hand to writing, hand to writing
White sheep to black lamb
I'm not able to do anything
To my destiny written in the stars

*“El yazıya el yazıya
Ak goyun gara kuzuya
Elimden birşey gelmiyor
Alnımdaki şu yazıya”*
(Afyon, Yılmaz İpek, Trt)

It is also encountered in some folk songs that the duty of writing the destiny is directly attributed to fate.

I started to work on the field

My heart had a sigh again

I didn't know, I wasn't acquainted

Fate has written in my stars

“Tarlaya attım kürek

Gine ah çekti yürek

Bilmezdim tanımazdım

Alnıma yazdı felek”

(Malatya, Selahattin Alpay, Trt)

I could not freely move my wing like a partridge

I could not take what I desired and wanted, as I want

I did not write this bad luck myself

This bad luck is written in my stars

That's how my destiny is, so I sometimes cry

Oh, the reason is my heart

“Keklik gibi kanadımı süzmedim

Murat alıp doya doya gezmedim

Bu kara yazıyı kendim yazmadım

Alnıma yazılmış bu kara yazı

Kader böyleymiş ağlarım bazı

Gönül ey sebebim ey”

(Erzincan, Muzaffer Sarısözen, Trt)

Mountains are smoky now, the weather went bad

Bad luck is written in our stars

Our grave is dug away from home

I wonder where our dead body will remain

“Dağlar dumanlandı hava bozuldu

Alnımıza kara yazı yazıldı

Mezarımız gurbet ele kazıldı

Acep nerde kalır ölümüz bizim”

(Gaziantep, Hasan Hüseyin Kırmızıgül)

It is also encountered in some of the folk songs that the personalized fate is cursed due to the pains it causes.

Am I the bastion of the castle?

Am I a Georgian, a non-Turkish speaker?

Fate, I wish you get blinded

Am I a within the means of an ugly?

“Kalenin burcu muyum?

Dil bilmez gürcü müyüm?

Felek gözün kör olsun

Ben çirkin harcı mıyam?”

(Gaziantep, Yücel Paşmakçı, Trt)

Bingöl is smoky today

Hınıs castle is square

It's storm is frightful

It's hard to go up to castle

Fate, I wish your home goes down

What bad timing that is?

You left me an orphan

“Bingöl bugün dumandır

Hınıs kalası metin

Fırtınası yamandır

Kalaya çıkmak çetin

Evin yıkılsın felek

Bu ne kötü zamandır

Bıraktın beni yetim”

(Bingöl, Merdan Güven)

Fate was also called to account for its cruelty.

Snowy mountains, did your darkness die down yet?

Whore fate, is it time for separation?

Snowy mountains, please, why not

If my soldier comes back

My sore spots will heal, will be better

“Karlı dağlar karanlığın kalktı mı?

Kahpe felek ayrılığın vakti mi?

Karlı dağlar ne olur ne olur

Asker ağam gelse yarelerim

Ey olur ey olur ey olur”

(Sivas, Zaralı Halil, Trt)

Fate, I could not see a happy day at all

You made my poor heart suffer from the blues

I did not thrust out my hand to collect rosebud

You made me curse like a nightingale

“Felek şad olacak günün görmedim

Garip gönlüm bir efkâra düşürdün

El uzadıp gonca gülün dermedim

Bülbül gibi intizara düşürdün”

(Amasya, Muzaffer Sarısözen, Trt)

When folk songs containing the motifs of destiny and fate are examined, it is observed that helplessness against the positive or negative acts of destiny, and belief to its changelessness are dominating.

Young love, don't fall for everyone you see
Don't brag about, don't settle down in beauty

Don't get tired, nothing non-predestined
will happen

It is the world, and soon the fat will turn the
wheel

*“Taze civan her gördüğü vurulma
Mağmurlanıp güzelliğın kurulma
Mukaddersiz bir iş olmaz yorulma
Bu dünyadır, çarkın kırar tez felek”*
(Elazığ)

3. Forms of Worship such as Prayer, Adhan, Fast

The destructions and pains experienced by the people against wars, defeats, natural disasters, etc., a fact, which is sometimes ignored in the history or social history studies, may be found in a genuine manner in the folk songs. Nazlı (Coy) Budin (Budapest) folk song may be given to an example of

this, taking also into consideration that it contains religious motifs. In this folk song sang following Ottoman's loss of Budapest, the feelings of the people about this event, which are nowhere to be found in history books, are reflected (Öztelli, 1972: 27). The devastated state of Budapest is described in the example of mosque, and the destruction of mosques and non-ability to fulfill the ablution and prayer worship s became and indicator of the devastated state of the city.

No more ablutions are performed at fountains

No more prayers are performed in mosques

The formerly prosperous places are all devastated

Now that Austria conquered the coy Budapest

“Çeşmelerde abdest alınmaz oldu

Camilerde namaz kılınmaz oldu

Mamur olan yerler hep harap oldu

Aldı Nemse nazlı Budin'i”

In folk songs, it is often observed that prayer names mostly indicate the time of the prayer, and are used as time indicators

Loved one with the fancy dress
I have hope perhaps she'll come
I waited till the night prayer
Then I closed my eyes, dear

*"Entarisi dım dım yar
Gelir diye umdum yar
Yatsıya da bekledim
Gözlerimi yumdum yar"*

(Sivas, Ömer Şan, Trt)

Get up let's go to mountains my duck-eyed
one, come

Come oh, come to mountains, come to the
mountains

Oh don't come to evening prayer, come to
the night prayer

*"Kalk gidelim ördek gözlüm dağlara gel
Gelin aman gelin gelin dağlara gelin
Akşama değil aman yatsıya gelin"*

(Afyon, Emin Abacı, Trt)

I performed ablution, to perform the after-
noon prayer

Two beauties arrive to take water from
fountain

I asked, beautiful, whose daughter are you?
She opened her arms and hugged me

*"Abdest aldım ikindiye kılmaya
İki güzel geldi su doldurmaya
Sordum: Güzel sen kimlerin neyisin?
Aşdi kollarını sardı boynuma"*

(Belekoğlu, 1971: 116).

Prostration, which, needed to be made to
Allah, is used as prostrating oneself to loved
one, in words of the minstrel. However,
such an expression in religion is deemed as
şirk, or attributing a partner to Allah. A

My loved one, with the house at village end

Oh my loved one, give me the good news

To the soils you step on

I'd prostrate myself on my love

"Evleri uçda yârim

Ver bana mücde yârim

Bastığın topraklara

Kılayım secde yârim"

(Kayseri, Muzaffer Sarısözen, Trt)

In the following example, the Minstrel (poet) expresses that he performed the traditional part of the prayer but forgot to perform the binding part of the prayer, since his thoughts were presumably with his loved one, and in the subsequent folk song, it is expressed that he forgets to perform prayers for the sake of his loved one.

I performed prayer at Kurşunlu mosque

While I performed the traditional part, I forgot the binding one

When I see my loved one, what I'd do with coyness?

“Kurşunlu Camide kıldım namazı

Sünneti kılarken unuttum farzı

Ben yâri görünce niderim nazı”

(Bilecik, Saadet Yılmaz Bircan, Trt)

Here come the tricky ones from downtown
They don't tell me here comes your love
Oh the prayers I missed for the sake of love
Here, I passed these mountains and I came
I followed a beauty, and then I came
Oh these mountains, with snow but no smoke
Oh my loved one, believes but lacks faith

“Aşağıdan geliyor hamazlar

Yaha yârin geliyor demezler

Yâr yollarına geçirdiğim namazlar

Aha şu dağlardan aşdım da geldim

Bir güzel peşine düştüm de geldim

Aha şu dağlarda gar var duman yok

Benim sevdiğimde din var iman yok”

(Uşak, Akif Yağcı, Trt)

Friday prayer is a frequently mentioned worship in folk songs. Friday prayer is expressed within the context of memories, etc. concerning Friday prayer, which is a part of everyday life. The minstrel, who missed and wasn't able to perform the Friday prayer during the event happening in the bandit folk song below, wants, by expressing he afterwards performed the midday prayer, to tell the gravity of the event occurred.

I could not performed the Friday prayer here at Sayık

The black stupid set snare at night

Cock of Göveli crows early

As for Çerkez Ali, he was executed by hanging

I performed the prayer at Arap Creek

Do not kill me the Efe, do not kill me without pity too

If I stay alive, I would take your revenge

“Şu Sayık'ta gılamadım cümeyi

Gara aptil gece yapmış gümeyi

Erken öter Göveli'nin de furazı

Urgannara geçmiş Çerkez Ali'nin de boğazı

Arap Deresinde kıldımnamazı

Kıymeyin de efeler giymeyin de benim de canıma

Sağ olursam komam senin senin de yanına”

(Manisa, Hüseyin Yaltırık, Trt)

Minstrel's following folk song describes the arrival of his loved one from Friday prayer:

White rose, red rose

She comes between the roses

My love wore a white dress

She comes from the Friday prayer

“Beyaz gül kırmızı gül

Güller arasından gelir

Yârim giymiş beyaz azya

Cuma namazından gelir”

(Kerkük, Mehmet Özbek, Trt)

In the folk song where the story of bride Hürmüz who died by drowning in sea, it is understood from the expression of the minstrel, who calls his friends to perform the midday prayer, after watching the passage of the funeral, that the funeral prayer will be performed following the midday prayer.

Don't take my wave, don't take the new bride

Her silver belt was too tight for her slim waist

Let's wake up girls, let's stay by the road

To see Bride Hürmüz, who will pass from here

Let us perform the midday prayer too

“Alma dalgam alma yeni gelini

Gümüş kemer sıkmış ince belini

Haydin kızlar kalkın yola duralım

Hürmüz gelin geçecek onu görelim

Öğlen namazını biz de kılalım”

(Sinop, Ahmet Yamacı, Trt)

In folk songs, the sound of adhan generally attracts attention in it touching the heart,

which was already sensitive due to separation or one sided love. The adhan time was also used as a time indicator.

It's evening again, the sound of adhan is heard

All the others have loved ones, have wives
What have I, the poor one, got in this world,
at all?

"Yine akşam oldu ezensesi var

Hep ellerin yareni var eşi var

Ben garibin şu cihanda nesi var"

(Çankırı, Ankara State Conservatory, Trt)

Midday adhan was recited at the New Mosque

Ali of the Sati's was hurt by bloody dagger

Oh bloody dagger, thin snake slice

They killed my Captain Ali

"Yeni Camide öğle ezanı okundu

Sati'ların Ali'si ganlı gama sokundu

Ganlı gama ince yılan dilimi

Öldürüverdiler benim Kaptan Ali'mi"

(Muğla, Yücel Paşmakçı, Trt)

It was evening, time of adhan

Time for the rosebuds to wander

I've loved that beloved

First time, during the autumn

"Akşamdı ezan vahdı

Goncalar gezen vahdı

Men o yarı sevmişem

Tarlalar hazan vahdı"

(Kars, Nida Tüfekçi, Trt)

The sound of adhan became subject to the following folk song, in that it reminds the bride, who has to work in the vetch field, the time to go to the field and work under difficult conditions.

I woke in the morning, heard the sound of adhan

It's not sound of adhan love, it's vetch grief

Look at this man, how many fields he got

"Sabahtan kalktım ki ezan sesi var

Ezan da sesi değil yar yar burçak yası var

Bakın şu adamın kaç tarlası var"

(Muzaffer Sarısözen)

In the folk song below, in which the girl who went away from his home town as bride, tells her mother what she misses and what she suffers, the night prayer was used as a time indicator.

They crushed my henna in the golden bowl
They wore my lovelock loose with silve comb

They mussed up my hair before the night prayer

Don't say it's far away, or it is close, come to me

Do not cry saying my girl's suffering

“Altın tas içinde gınam ezdiler

Gümüş tarak ile zülfüm çözdüler

Yatsıya varmadan başım bozdular

Irak yakın dime aman gel bana

Kızım işkence çeker deye ağlama”

(Kütahya, Yücel Paşmakçı)

We encounter the fast worship in the following folk song, in it being interpreted in line with the own wish of the minstrel.

Red color of the creeks

Hennaed fingertip

The fast of girls who don't marry

Are not accepted

I have to go home, I have to go to village,
to water

“Derelerin alucu

Kımalı parmak ucu

Evlenmeyen kızların

Kabul olmaz orucu

Ben eve gidim köye gidim suya”

(Erzurum, Yücel Paşmakçı, Trt)

The slim waist of the loved one is complimented as follows, through making a reference to the alms worship:

Don't you glide and descend from the plateau road?

Won't you give alms from your slim waist?

Don't you ever fear from separation, from death?

Let us never separate, before we die

“Sallanıp inmez misin yayla yolundan?

Zekât vermez misin ince belinden?

Sen korkmaz mısın ayrılıktan ölümden?

Ölelim gidelim ayrılmayalım”

(Burdur, Sümer Ezgü)

4. Religious Feasts and Sacred Nights

Religious feasts are put into prominence in folks songs, with their feature of being days of settlement or union. The minstrel associates his hope to get together with his loved one, to the arrival of the feast. Days, which, despite not being actual feasts, but which are days of union with the loved one or child instead, were also mentioned allegorically as feast. Even the day before the union is accepted as the eve.

For another heart, my heart waived from comforts

My body was reduced to ash from the heat of love

Emrah wants a kiss from his coy lover

If not the this feast, during the feast of sacrifice

*“Bir can için geçti canım serinden
Vücudum kül oldu aşkın narından
Emrah buse ister nazlı yârinden
Bu bayram olmazsa kurbana kalsın”*

(Elazığ, Ahmet Yamacı, Trt)

In the hold of the ship

A candle lights in its chandelier

If god lets we will unite

On the festival of the pilgrims

*“Geminin anbarında
Mum yanar şamdanında
İnşallah kavuşuruz
Hacılar bayramında”*

(Ege, Muzaffer Sarısözen, Trt)

Be happy crazy heart, hear the good news

My loved one will come tonight

Sacrifice the animals, burn the candles

All my goods should be plundered tonight

Today is the black day of this heart of mine

It is the tobacco of love burning over me

The night of the eve, is the day of the feast

I should go and be sacrificed to my loved one tonight

*“Şâd ol deli gönül müjdeler olsun
Benim yârim gelecekmış bu gece
Kesilsin gurbanlar yansın şem’alar
Küllü malım talan olsun bu gece.*

Bugün bu gönlümün kara günüdür

Üzerimde yanan aşk tütünüdür

Arife akşamı bayram günüdür

Gidem yâre gurban olam bu gece”

(Erzurum, Mustafa Özgül, Trt)

Other than Feast, Friday and Friday night, which is among the sacred nights, are also used in folk songs. Friday is mentioned with the Friday prayer, or the Friday night is expressed as the night, like a feast, when union with the loved one is desired.

To the syllable of Aleph
To the night of the morning
My Mevla, make us unite
On the next Friday night

“Elif’in hecesine

Gündüzün gecesine

Mevla’m bizi kavuştur

Cumanın gecesine”

(Nevşehir, Nida tüfekçi, Trt)

Ayran of the plateaus

Today is the feast of sacrifice

I have a loved one

Adored by her mother

“Yaylaların ayranı

Bugün kurban bayramı

Benim bir sevdiğim var

Anasının baylanı”

(Muğla, Salih Urhan,Trt)

In folk songs, the Feast of Sacrifice is much more frequently mentioned than the Feast of Ramadan. Feast of sacrifice is also used under the name of feast of pilgrims. Alongside the feast of sacrifice, the animal sacrificing worship is also among motifs used. In the folk song below, the sadness of the girl who went away from her home town, as bride, arising from her missing her mother, is expressed in the accompaniment of the feast of sacrifice and animal sacrificing worship.

Black sheep, is the head of the sheep

Spotted sheep is the fat of my heart

If you ask his plateau, it’s the Türkmen mountain

Sheep, don’t cry, give up the lamb

Many moms were separated from their daughters

Feast of sacrifice comes, people sacrifice the sheep

Where my mom have to lower her neck?

Just go and sacrifice the sheep in her homeland

“Gara goyun goyunların beyidir

Alaca goyun yüreğimin yağdır

Yaylasın sorarsan Türkmen dağdır

Ağlama goyun meleme vazgeç guzundan

Çok analar ayrı da düşdü kızından

Gurban gelir âlem keser koyunu

Benim anam nerde eğsin boynunu

Varın da gidin sılada kesin goyunu”

(Kütahya, Yücel Paşmakçı, Trt)

The following folk songs contains a feast greeting written by an imprisoned young man to his mother. In the other verses of the folk song, in a similar manner, the feast of the father, siblings and all family members are greeted.

Feast days are here, people go to the mosque

The garden is harvested, nightingales are quite

Mothers suppose their lamb celebrate too

Dear mother, have a blessed feast

“Bayram günleri geldi camiye gidiyor eller

Bozuldu bahçeler ötmez bülbüller

Analar kuzusunu da bugünde beller

Validem bayramın mübarek ola”

(Esen, 1986: 228).

5. Concepts Such as Death, Angel, Azrael (Angel of Death), Time of Dying, Martyr, Heaven, Last Judgment

The concept of death, is alongside love, one of the most frequently mentioned subjects in folk songs. Within this context, Azrael, the Angel of Death, is much used. The act of killing, taking life is sometimes referred to Allah, sometimes directly to Azrael. In the Rumelian folk song below, many concepts concerning grave, death and *sala* recital are mentioned, and death is described as cruel.

Beat the drums, from the creek to lower lands

Dig my grave from the waist below

Put my waters when the boiler is filled

Oh death, cruel death, give a 3 days break

Take this love from me and bring it to my loved one

My *sala* is recited inside Thessalonika

The sound of my *sala* touches any heart

Henna is applied to those who become bride

“Çalın davulları çaydan aşağıya

Mezarımı kazın belden aşağıya

Koyun sularımı kazan dolunca

Aman ölüm zalim ölüm üç gün ara ver

Al başımdan bu sevdayı götür yâre ver

Selanik içinde selam okunur

Selamın sedası cana dokunur

Gelin olanlara kına yakılır”

(Rumelia, Nihat Kaya, Trt)

Oh Rab, don't take my life away from home

Don't destroy my palace, don't break my back

My children are young, they are waiting for me to come back

Turn my path towards my homeland

“Yarab gurbet elde alma canımı

Yıkma sarayımı gırma belimi

(Yavrularım küçük bekler yolumu

Dönderin yolumu sılaya doğru”

(Erzurum, Fethi Siverekli, Trt)

In a village of Afyon, Sergeant Ali elopes with his loved one, when she is not given away to him by her father. However when they run away, Ümmü falls in the river and gets lost. The minstrel sings this folk song for her. There is a helplessness against death. The lake is labeled as the killer, as for the union, it wasn't meant to be until the last judgment day.

While it wasn't flowing before, bloody waters burst in anger

Bride Ümmü, who headed you?

Angels in the sky, and man on earth cried

Killer lakes

The Yorukstook my hand made scarf from my head

Fish in the lakes, they took my *fırma* from my mouth

Therefore, our union isn't meant to me until the last judgment date

Killer lakes

“Akmaz iken kanlı sular harladı

Gelin Ümmü başın kimler bağladı

Gökte melek yerde insan ağladı.

Katil göller

Başımdan yazmamı Yörükler aldı.

Ağzımdan firmamı balıklar aldı.

Gayrı kavuşmamız mahşere kaldı.

Katil göller”

(Afyon, Mehmet Tuğrul)

While the union was not meant to be until the last judgment day in the abovementioned folk song, in another one, the minstrel is angry at his loved one, and he tells,

he won't accept to meet during the last judgment day, and he won't accept his lover's intercession too.

A storm took us and threw us to the sea
That unions of ours, oh love, only on last judgment date
That unions of ours, oh love, only afterlife

*“Bir fırtına tuttu bizi deryaya kardı
O bizim kavuşmalarımız a yârim mahşere kaldı
O bizim kavuşmalarımız a yârim ahrete kaldı”*

(Rumeli, Yücel Paşmakçı, Trt)

If you'd babble and flow like Kızılırmak
If you interfere, and destroy the dam of the chest
Tomorrow is the last judgment day, if you'd intercede
I would run from last judgment day, I won't meet no more

*“Kızılırmak gibi çağlayıp aksan
El vurup sinesin bendini yıksan
Yarın mahşer günü şefaata etsen*

Kaçarım mahşerden görüşmem gayri”
(Sivas, Muhlis Akarsu, Trt)

Union with the lover has become impossible, and as a consolation of the separation, the minstrel wants his shroud to be sewn with a strand of his lover's hair, despite knowing shrouds are seamless.

When clove is planted
When its planted on earth
Give me a strand from your fringe
When my shroud is sewn

“Karanfil ekilende

Toprağa dikilende

Kâkülünden bir tel ver

Kefenim dikilende”

(Elazığ, Head of Trt Music Department, Trt)

Sometimes Azarel is described as a rival taking the minstrel's lover, and sometimes time is asked from Azrael, who came to take minstrel's life, in order for the minstrel to see his lover for the last time.

Let me plait your hair

My heart isn't strong enough for it
I won't give you to Azrael
I'd be the one who dies, oh if I could die

*“Saçlarını ben öreyim
Buna dayanmaz yüreğim
Seni vermem Azrail'e
Ben öleyim ben öleyim”*
(Kırşehir, Neşet Ertaş, Trt)

I put my head on the pillow
Pillow made my teeth hurt
Azrael stop following me
Perhaps my loved one would come, perhaps
she'd come

*“Yastığa verdim başımı
Yasdih ağırtdi dişimi
Ezrail bırah peşimi
Belki yar gele, yar gele”*
(Belekoğlu, 1971: 115).

Azrael is also describes as one of fate's
“birds, with iron claws”.

These mountains are made of coal
Passing days go from life

The fate has a bird
His claws are iron claws
Come on, *leyli leylani*
My Mevla signed the firman
Either take my life, so I'm saved
Or give me a cure for my trouble

*“Bu dağlar kömürdendir
Geçen gün ömürdendir
Feleğin bir guşu var
Pençesi demirdendir
Hadi leyli leylani
Mevla'm yazmış fermanı
Ya al canım gurtulam
Ya ver derdim dermanı”*
(Ardahan, Yücel Paşmakçı, Trt)

Angels other than Azrael are not mentioned
in folk songs by name, but both children and
the lover are likened to angels or houri

Her white hands are gnarly hennaed
Golden belt on slim waist is glazed
Her look is houri-like, her face is like an an-
gel

I'm captivated by this loved one, tell her to
come

*“Ak elleri boğum boğum kınalı
Altın kemer ince belden mineli
Bir huri bakışlı melek sımalı
Meftunuyum o dildara de gelsin”*
(Kırşehir, Muharrem Ertaş, Trt)

I saw a couple of beauties on the road, on
the pathway

Golden earrings make ears glorious
Among the humans on earth and angels in
the sky

I wonder if there is anybody like my loved
one?

*“Bir çift güzel gördüm yolda yolakta
Altın küpe şan veriyor kulakta
Yeryüzünde insan gökte melekte
Acep sevdiğimin eşi varm'ola”*
(Nevşehir, Gürbüz Sapmaz, Trt)

Hundreds of stars in the sky

What wonders my Mevla created

He made her mother from a beautiful kind

And her daughter from houri, from angel

*“Gökte yıldız yüz atmış
Mevla'm neler neler yaratmış
Anasını güzel soydan
Kızını da huri melek yaratmış”*
(Hatay, Muzaffer Sarısözen, Trt)

When the minstrel could not unite with his
loved one, the mundane life was likened
to hell. Due to this reason, he doesn't even
want a heaven lacking his loved one. The
world is virtually heaven until he unites
with his loved one.

Come near, come near, I don't eat people
I won't tell your confident secrets to anyone
I can't go to bosom heaven without you
You made me burn by the hellfire

*“Gel beri gel beri ben adam yemem
Saklı sırlarını ellere demem
Cennet-i âlâya ben sensiz girmem
Cehennem narına yandırdın beni”*
(Esen, 1986: 169)

Ruins in the fields
The ruins are wrecks
Heaven is being by the lover
For who is alive and can go there

“Tarlalarda örene

Örenesi virane

Yârin yanı cennettir

Sağ olup ta gidene”

(Ankara, Burhan Gökalp, Trt)

In the heroic folk song below, the soldiers are encouraged to win glory, by the use of the motifs of heaven and martyrdom.

Strike my sons, for the love of Allah
Those who die a martyr, to villa of heaven
Throw my lions, for the love of Allah
Those who die a martyr, to villa of heaven

“Vurun evlatlarım Allah aşkına

Şehit olanımız cennet köşküne

Atın aslanlarım Allah aşkına

Şehit olanımız cennet köşküne”

(Kars, Nida Tüfekçi, Trt)

Again, in soldier folk songs, it is emphasized that they perform a sacred duty in the name of the nation, in the name of religion.

I keep guard for a religious fake

A separation /.../ made my life, and I am absent from home

We would go to the military service, it's sure we'll come back

Tell this to my father too, oh letter

“Dini bir uğruna da beklerim nöbet

Bir ayrılık /.../ etti canıma illa gurbet

Giderek askere gelirik elbet

Bunu da pedere var söyle mektup”

(Esen, 1986: 237).

I left Erzurum, Erzincan is behind

15 years old is coming, from Sivas

The cannons of the Russian, destroy the mountains

Soldiers who go forward, for a religious sake

Oh my, oh my, it's difficult for me

Caucasian mountains are now smoky

“Erzurum'dan çıktım Erzincan geri

*Onbeşli geliyor Sivas'tan beri
Urus'un topları deler dağları
Dini bir uğruna giden askerler
Oy aman aman hallerim yaman
Kafkas dağlarını bürüdü duman*
(Esen, 1986: 251).

In the following folk song where question about the concept of martyrdom is asked, the martyrdom, aware that those who lose their lives for the sake of sacred values like religion and nation, die a martyr, elevates his love, by desiring that those who die for the sake of their loved ones to be deemed as martyrs too.

Oh these houses over there
Let the public houses demolished
I wonder if those who died in the name of
love
Are considered martyr?

“Şu karşıki haneyler
Yıkılsın meyhaneler
Acep şehit olur mu?
Yar yoluna ölenler”
(Manisa, M.Yazıcıoğlu)

As for the following folk song, it is wanted to ask, whether ones who die for the sake of their loved ones are deemed as rejecting the religion, and it is worried that performance of the funeral prayer would not be religiously permissible, if it is the case.

Oh, the moon rises, is it impossible to be a couple?

Is it impossible to find me a lover?

If I die for the sake of love

Would my funeral prayer not performed?

“Of ay doğar dolunmaz mı?

Bana yar bulunmaz mı ?

Yar yoluna ölürsem

Cenazem kılınmaz mı”

(Demirci, 1938: 130).

As for the following folk songs, it contains the description of a religious practice. After the dead is entombed in the grave, and after everyone in the funeral leaves, the hodja gives suggestions to the dead at the graveside, reminding the dead of the pillars of faith. In the folk song, understood to be expressed from the mouth of a dying minister, who is probably very ill or wounded, the minstrel recommends the suggestions to be

told to him to be written on his gravestone.

I swear brother, they should dig my grave
on the road

They should write my suggestions on my
gravestone, oh

I swear brother, the passengers who'd come
and pass

Should say, a poor soul died there

I swear, dying is hard

Bring my coy love, for me to see

*“Valla kardaş mezarımı yol üstünde
kazsınlar*

Talkinımı başucuma yazsınlar oy oy

Valla kardaş gelen geçen yolcular

Burada bir garip ölmüş desinler

Valla çetindir ölüm ölüm

Getirin nazlı yârim görüm”

(Urfa, İzzet Altınmeşe, Trt)

Folk beliefs such as Evil Eye, Hodja Prayers, Charm, Visits, Entombed Saints, Saints and Khidr

The concept of evil eye is expressed in folk songs the process when the minstrel sees his loved one or child very valuable and enviable and worries the loved one or child to

be affected by the evil eye. Allah is prayed to protect the loved one or the child from the evil eye, sometimes a charm's writing and hodja prayers were procured, and sometimes lucky charm or blue bead were put or worn. Below, examples of these uses are provided.

So beautiful, no praise of mine is enough

Her hand is curly, her eyes are fancy

I have to procure charm writings, to avoid
evil eye

Come from the plateau my coal-eyed, come
from plateau

“Ne kadar methetsem o kadar güzel

Top bürür saçını gözünü sürür

Muskalar yazdıram değmesin nazar

Yayladan gel kömür gözlüm yayladan”

(Malatya, Muharrem Temiz)

Beauties together, going to the water

I wonder if your path would become too
steep

My Able Mevla should protect you from
evil eyes

Your mother is cruel, made you go to water
alon

“*Top top olmuş suya giden güzeller
Acep sarpa düşer m’ola yolunuz
Kadir Mevlam nazarlardan saklasın
Anan zalım suya savmış yalnız*”
(Esen, 1986: 156).

I will slide from the pear tree
Come swinging, I will look
My love is touched by the evil eye
I will put a luck charm on her

“*Armuttan kayacağım
Sallan gel bakacağım
Yârime nazar değmiş
Nazarlık takacağım*”
(Tokat, Muzaffer Sarısözen, Trt)

Blue bead lucky charm in his vest
My gift to my loved one is a small lucky
charm
Roads of Evreşe are narrow
Don’t look to me, I have a lover

“*Yeğinin içinde mavi boncuk nazarlık
Benim yâre hediyem bir ufacık nazarlık*”

*Evreşe yolları dar
Bana bakma benim yârim var*”
(Çanakkale, Ümit Kaftancıoğlu, Trt)

Alim don’t go to marketplace
They will touch you with their evil eyes
Those who say Alim is dead
They should drop dead themselves

“*Alim gitme pazara
Uğratırlar nazara
Alim öldü diyenler
Kendi girsin mezara*”
(Demirci, 1938: 146).

Procurement of charm writing and hodja prayers is not a method merely applied in case of an evil eye. In folk songs, the love charm is also mentioned, or it is stated that these methods are also applied in order for the loved one, or the child, who is sick, to be healed.

Flowers of Fatma divaricate, don’t blossom
Her aunts pride themselves, our daughter
won’t run

Everblooming vine in Hasan hodja’s harem
You know, Hasan hodja made a love charm

*“Fatma'nın çiçekleri dallanır açmaz
Teyzeleri övünür kızımız kaçmaz
Hasan hocanın haremindedeyiveren asması
Hasan hoca yaptı ya sevda muskası”*
(Rumelia, Ankara State Conservatory, Trt)

Starch in a cube
I heard my lover is ill
Are you sill my loved one
I'd procure a charm writing
I have one can of flour
I have hope from Allah
If the loved one would be mine
I'd light a candle for the old ones

*“Küp içinde nişasta
İşittim yârim hasta
Hasta mısın a yârim
Yazdırayım bir muska
Bir teneke unum var
Allah'tan umudum var
O yâr benim olursa
Dedelere mumum var”*

(Edirne, Muzaffer Sarısözen, Trt)

As it is the case in other folk literature types, the concept of Khidr, who comes to

recue in difficult moments, and thought as being sent by Allah to help the suffering, is encountered.

I sent you away to roads
But roads don't make you tired
Khidr has to take your hand
And sent you back to me

*“Yola yolladım seni de
Yollar yormasın seni
Hızır elinden tutsun da
Bana yollasın seni”*
(Tokat, Yücel Paşmakçı, Trt)

In this folk song sang when a famine period was experienced during the last eras of the Ottoman Empire, Khidr is called to save the people from poverty.

There is a smoke over Kayseri
Such a time was never seen before
Oh Khidr' help us, immediately,
Now the state of the poor is very terrible

*“Kayseri üstüne çöktü bir duman
Tarihlerde yazmaz böyle bir zaman*

Tez yetiş imdada Hızirel'aman
Şimdi fukaranın hali yamandır”
(Bayrak, 1996: 22).

As for visits, a wish is made, or it is mentioned to be struck by visit, when a bad event happens.

Plain of the Kırklar mountain
Dark fell upon us
Cruel Suzan, hope you get blind
Visit struck us oh Saint

“Kırklar dağının düzü
Karanlık bastı bizi
Kör olasın zalım Suzan
Ziyaret çarptı bizi evliya”
(Diyarbakır, Bedri Ayseli, Trt)

Nine thousand saints one thousand mystics
Those would see us would think we are made
Those who are alive and who arrived at their homelands
Our wishes is their happiness

“Dokuz bin evliya yüz bin erenler

Bizi mecnun sanır burada görenler
Sağ olup da silasına varanlar
Bizi muradına şaduman olur”
(Esen, 1986: 225).

This bride has made the plateau mournful
She didn't know the passage, fell into the lake
She had gone to visit, and had made a wish
Did you wish was accepted oh the new bride?

“Bu gelin yaylayı yaslı yaylamış
Geçidi bilmemiş gölü boylamış
Gitmiş ziyarete dilek dilemiş
Dileğin kabul mu ey telli gelin”
(Malatya, Muharrem Temiz, Trt)

I am on Dideban
It's high, its high
Mysitcs, pray for me
I am about to make my wish come true

“Dideban üstüneyim
Dal boyun kastındayım
Erenler dua edin

Ben murad üstüneyim”

(Bitlis, Neriman Tüfekçi, Trt)

Here is Gallipoli

Gallipoli is full of entombed saints

I tell you, my loved one

My prayers are accepted

“Karşımızda Gelibolu,

Gelibolu’da yatır dolu

Sana söylüyorum yar

Dualarım kabul oldu”

(Çanakkale, Yaşar Şen)

In the folk song below, the bride who can't have a baby, makes virtually all the saints of Anatolia intermediary for her prayer to be accepted. We will give a few quatrain of the folk song as example.

The one I know as white stone

The stone I wrapped inside my gauze

The one for which I made a wish to God

My Mevla give a life to this stone

Passenger brother who passed from the road

To whom I would be confidant

Hacı Bektaş at Kırşehir

My Mevla give a life to this stone

“Ak taş diye belediğim

Tülbendime doladığım

Tanrıdan dilek dilediğim

Mevla’ m şu taşa bir can ver

Yoldan geçen yolcu gardaş

Ben kimlere olam sırdaş

Kırşehir’de Hacı Bektaş

Mevla’ m şu taşa bir can ver”

(Güneydoğu Anadolu, Ateş Köyoğlu, Trt)

In the following folk song, which may be deemed as a follow-up to the abovementioned folk song, Allah gives a son to the bride. Afterwards, the bride continues her prayers, with the Saints being the intermediaries again, for thanks to be given to Allah and a long life to be granted to her son.

Göktaş is looking from the cradle

He became a nightingale, he sings out

My eye burns many families

He'd favor us, help us, oh son, oh son

Allah should give you a long life oh son

Wave Black Sea wave,

Eyüp Sultan in İstanbul
He'd favor us, help us, oh son, oh son
Allah should give you a long life oh son

“Göktaş beşikten bakıyor
Bülbül olmuş da şakıyor
Gözüm ocaklar yakıyor

O da bize himmed etsin oğul oğul
Allah sana ömür versin oğul oğul

Çalkan Karadeniz çalkan
Gemilerde olur yelken

İstanbul'da Eyüp Sultan

O da bize himmed etsin oğul oğul
Allah sana ömür versin oğul oğul”

(Kastamonu, Süleyman Şenel, Trt)

6. Prayer, Curse, Oath Expressions and Vow

Prayer expressions are used to beg to Allah, to wish wishes from the creator. Also, those who don't give away the loved one to minstrel, enemy, during wartime, or bad people are cursed, in order to ask Allah to give pain and trouble to them.

Charcoal in high rooms
My hands are burned due to iron of martin

My Mevla should give life to the beauties

“Yüksek odalarda mangal kömürü
Ellerimi yaktı martin demiri

Mevla'm güzellere versin ömürü”
(Nevşehir, Refik Başaran, Trt)

I took the road to reach Mardin

I occupied myself with worries about you

My Mevla shall give patience

To those who lost their lovers

“Yola çıktım Mardin'e

Düştüm senin derdine

Mevla'm sabırlar versin

Yârini yitirene”

(Mardin, Ömer Önderoğlu, Trt)

Two bird have landed on the top of the mountain

Let me go my Allah let me go, to reach my homeland

Falcon build nest in its own

Let me go my Allah let me go, to reach my homeland

“İki bülbül konmuş dağlar başına

Sal Allahım sal sılama varayım

Şahin yuva yapar kendi başına

Sal Allahım sal sılama varayım”

(Isparta, Hüseyin Karatürk, Trt)

We should pass through the Balkans quickly

We should then reach the Caucasians

For glory, night and day

We should beg to our Rab

“Balkanları tez aşmalı

Kaflasya 'ya ulaşmalı

Zafer için gece gündüz

Rabbimize yalvarmalı”

(Esen, 1986: 131).

When there are no more snowy mountains
between us

I received news from the black browed love

Oh creator of the earth and sky, give me
happiness

Don't let me yearn, I'd die

“Karlı dağlar kalmayınca aradan

Haber aldım o kaşları karadan

Ver muradım yeri göğü yaradan

Koyma beni bu hasrete öleyim”

(Diyarbakır, Celal Güzelses)

We said Allah Allah, we made her get on a
horse

We sent her away with benedictions

We took her in the Southern lands

Kızılırmak what did you do to showily
dressed bride?

“Allah Allah dedik ata bindirdik

Hayır duayla yola gönderdik

Gible tarafında elden aldirdik

N'ettin kızılırmak allı gelini”

(Amasya, Mehmet Hulusi)

Look to the one who goes

Roses come with thorns

My Mevla should give patience

To those suffering from secret love

“Gidene bak gidene

Gül sarılmış dikene

Mevla 'm sabırlar versin

Gizli sevda çekene”

(Demirci, 1938:126)

My blue, my bluey

Let's meet in solitude

Allah, for whom I'd give my life for

Send my love at once, for us to unite

"Mavilim mavişelim

Tenhada buluşalım

Kurban olduğum Allah

Tez gönder kavuşalım"

(Kırıkkale, Hacı Taşan, Trt)

Prayers unique to special days like henna nights are also included in some folk songs.

Bring, we'd apply henna

If not enough, we would add more

We'd ask how is the bride

Lullaby my pasha lullaby

I'd make you sleep my white cotton, lullaby

Bride, happy henna, lullaby

Let your home life will be in peace, lullaby

There is a school in front of their home

They read Tebbet at the school

The name of the groom is Mehmet

"Getirin gına yakalım

Yetmezse azca katalım

Gelinin halin soralım

Nenni paşam benim paşam nenni

Yatrayım ak pamuğum nenni

Gelin kınan kutlu olsun nenni

Evde dirliğin datlı olsun nenni

Evlerinin önü mektep

Mektepte okurlar Tebbet

Güveyin adı Mehmet"

(Karabük, Sadi Yaver Ataman)

Oh bride, happy henna

Let it be divine, let it be sacred

She jumped the threshold, it's old news now

Her spoon is left on the table

Worthy to the big house

Oh bride, happy henna

Let it be divine, let it be sacred

"Oy gelin kınan kutl'ola

İlahi mübarek ola

Atladı endi eşiği

Sofrada kaldı kaşığı

Büyük evin yakışığı

Oy gelin kınan kutlola

İlahi mübarek ola”

(Hatay, Nimet Nergiz)

Let's now give examples of folk songs with
curses in it.

Embroidery of velvet

I couldn't love my loved one enough

Taken away from me

Allah's judgment should be on him

“Gadifenin oyası

Yâr sevmedim doyası

Yâri elimden aldı

Hey Allah'tan bulası”

(Samsun, Salih Çağlar)

Many black boilers

Those writing on yellow papers

I hope there would be no heaven

For those who drove a wedge between us

“Gara gara gazanlar da

Sarı kağat yazanlar

Cennet yüzü görmesin

Aramızı bozanlar”

(Tokat, Âşık Veli Aydın, Trt)

You can't pass the rocks

Whom you'll take should not live

Whom I loved was taken by strangers

My Mevla should not excuse

“Kayalar aşamazsun

Alduğun yaşamasun

Ben sevdim eller aldı

Mevlam bağışlamasun”

(Trabzon, Necati Genç, Trt)

Chop the kebab thinly

Stop by us when passing

If you love any other but me

Be stricken with unknown illness

“Kebabı ince doğra

Geçer iken bize uğra

Benden başka seversen

Bilinmez derde uğra”

(Karaman, Nurettin Çamlıdağ)

Thorns are under the bridge

(My Zöhre) you burned my while you were

a rose

Allah should burn you too

(My Zöhre) while you are a brand new bride

“Köprünün altı diken

(Zöhrem) yaktın beni gül iken

Allah da seni yaksın

(Zöhrem) üç günlük gelin iken”

(Bayburt, Muzaffer Sarısözen)

Oh the cause, mosses should grow at your grave

Snakes and centipedes shall never leave your home, oh cause, oh cause

Your homeland should be ruined, the owls should sing, oh they should sing

Cause, you should be left with no one, in need of strangers, oh cause

Try, try but you should not stand up

Cause, you should be separated from what is yours, from the comfort

After you die, I should take your hand, your hand

Both your faces should be blackened, oh cause

“Sebeb mezerinde yosunlar bitsin vay bitsin

Yılanlar çıyanlar mekânın tutsun sebeb se-

beb

Viran olsun yurdun baykuşlar ötsün vay ötsün

Kimsezi ellerde kalasın sebep aman aman

Yekin yekin kalkamaz ol yerinden yerinden

Ayrılasın sahibinden serinden sebep sebep

Ahirinde ben dutayım elinden elinden

İki yüzün kara olasın sebep aman aman”

(Kırşehir, A.Gündüz, Trt)

Minstrel, who mostly curses to those preventing him from meeting his loved one, or to the object of his one sided love, sometimes curses himself too.

Full moon rises, Allah

What is this love, Allah?

Give me my wish, or

Kill me oh, kill me Allah

“Ay doğar bedir Allah

Bu sevda nedir Allah

Ya benim muradım ver

Ya beni öldür Allah vay”

(Muş, Muazzez Turing, Trt)

While it is sworn upon Allah or Qur’an in folk songs, examples of swearing upon the

four holy books are also encountered.

Wild roses have many thorns

Jasmine roses are perfect

I swear upon the four holy books

I don't love anyone but you

“Yabani güllerin dikenini çoktur

Yasemin güllere diyecek yoktur

Gökten inen dört kitabın hakkı için

Benim senden başka sevdiğim yoktur”

(Erzincan, Mustafa Özgül)

Sitting at the door side, dreaming of a car

No matter how much I tell, my soul is ruined

Bring the books, and I would swear upon them

I will not say hello to anyone but you

“Karıya oturmuş gurar araba

Ne kadar söylesem göynüm haraba

Kitaplar getir de yeminler edem

Senden başkasına demem merhaba”

(Sivas, Leyla Göktaş, Trt)

The oath expression used as swearing upon Qur'an, is used in the following folk song as swearing upon the Words of Allah.

My loved one is the sun, the light of the sky

Won't the lover who loves you have a sigh?

Bring the Words of Allah, I'd swear upon it

Never forget me, never I'll forget you

“Sevdiğim semanın güneşi, mahı

Seni seven aşık çekmez mi ahı?

Getir el basayım Kelamullahı

Ne sen beni unut ne de ben seni”

(Sivas, Sabahattin Alparslan)

The concept of vow in folk songs is mostly the sacrificing of animals in case of union

Yellow flower near the house

Let's go from here, and try to reach Ürgüp

The night we arrive to Ürgüp
We'll sacrifice an animal for the sake of Allah

“Dam başında sarı çiçek

Burdan kalkak Ürgüp'e göçek

Ürgüp'e vardığımız gece

Hak yoluna gurban kesek”

(Nevşehir, Muzaffer Sarısözen)

Sacrifice animals oh neighbors

I planted barley on the washbowl

“Uzun uzun çarşılar

Hyacinth surrender to me

O yâr beni karşılar

I said twelve animals to be sacrificed

O yâr benim olursa

If your hand touches mine

Kurban kesin komşular”

(Bolu, Muzaffer Sarısözen, Trt)

“Arpa ekdim leğene

Sümbül boynun eğene

On iki kurban demişem

Elin elime değende”

(Ardahan, Mehmet Özbek)

I went to the creek, I'm at creek

I caught fish near the creek

I vowed two animals

For the sake of my Emine

“Çaya vardım çayladım

Çayda balık avladım

Eminemin yoluna

Çifte kurban adadım”

(Balıkesir, Mustafa Korkmaz)

A long marketplace

That love will welcome me

If that love would be mine

7. Religious Functionaries

In folk songs, some functions of religious functionaries are express. Within this context, concepts of müftü, hodja and imam are used. It is observed that fatwa is asked from religious functionaries, they come to the fore with their duty of performing marriage ceremony, and the adhan recital of hodja is also mentioned by the minstrel. Motifs of mulla, dervish are also used.

Is there any sea without salt

Without sand on its ground

I sought advice from müftü

To ask whether any

Is there any young blood without lover?

“Deniz tuzsuz olur mu

Dibi kumsuz olur mu

Ben müftüye danıştım

Yiğit yarsız olur mu”

(Ankara, Anonymous)

Oh the string of my kemancha

Who tied my hands?

Hodja has seen in the book

Where love is

“Kemençemin telini

Kim bağladı elimi

Hoca kitapta görmüş

Sevdağın yerini”

(Ordu, Ahmet Yamacı)

Go and tell that crow

Not to land on our chimney

My heart, your heart wont' stop

So I made hodja perform marriage ceremony

“Gidin diyin o kargaya

Konmasın bizim bacaya

Bende sende gönül durmaz

Nikah kıydırdım hocaya”

(Belekoğlu,1971: 202).

If I could be night of this long night

If I could be the chimney of a house in my homeland

They told me that my coy love is very sick

If I could be her hodja, saying prayers to her by her side

“Şu uzun gecenin gecesi olsam

Sılada bir evin bacası olsam

Dediler ki nazlı yârin pek hasta

Başında okuyan hocası olsam”

(Çorum, Muzaffer Sarısözen)

I fell for a beauty

I don't even have assets to spend

I would like to be a dervish

I don't even have khrikah or shawl

“Gönlüm bir güzele düştü

Sarf edecek malım da yok

Özendim derviş olmaya

Hırka ile şalım da yok”

(Emnalar, 1998: 600).

This community, my relatives, my friends shouldn't go

Imam is here, my father has to act as witness

Instead of marrying my sister-in-law whom

I call my sister

I should be married with gravestone, oh

“Bu cemaat eşim dostum gitmesin

İmam burada babam şahitlik etsin

Bacım dediğim yengemin yerine

Nikâhım mezar taşına kıyılısın ah ah”

(Urfa, Merdan Güven)

8. Members of other Religions (The Non-Muslims)

Generally, interreligious love is told by folk songs in which members of other Religions are mentioned. In these cases, either one of the parties want the other to convert religion, or one of the families is against marriage with someone from a different religion. In the folk song below, an Armenian girl became Muslim, following a long persuasion efforts.

I hit the road from İstanbul and went near the sea

I encountered an Armenian girl

Open your veil, and look at the gal's face

Won't you convert to my religion you non-Muslim girl?

The pilgrim goes to Pilgrimage and becomes pilgrim

The ironsmiths forge, and make it bronze

It's hard for an Armenian to become Islam

Don't tell no more İslamoğlu, I won't convert

The firman of the Sultan comes from İstanbul

The pointed head of my spare spins at the sky

If you won't do, let me become Armenian

Won't you convert to my religion you monk girl?

There are many willows in Sivas

Last year she was young now she's grown up

What happened to Armenian young bloods

Don't tell no more boy, I won't convert

Oh beauty, let's go to the village hand by hand

Let's put Bibles and Qur'an together

Let's convert to whatever is Hak's religion

Won't you convert to my religion you monk girl?

... ..

Oh beauty, if you ask it my name's Ali

And our religion is Muhammad's, the Hak religion, Islam

Our religion is greater than all the rest
Won't you convert to my religion you monk
girl?
Oh boy, if you ask it my name is Moled En-
ime
If your name is Ali, than I converted to your
religion
My mind really got the words you said
Remove your vest, remove your shirt, go to
bed with me
And our problem should not last until the
last judgment day

“İstanbul'dan çıktım derya yüzüne
Irast geldim bir Ermeni kızına
Aç yaşmağın bak yavrunun yüzüne
Dönme m'ola gâvur kızı dinime
Hacı olan hacca gider hac' olur
Demirciler demir döğer tunç olur
Ermeni'den İslam olmak güç olur
Vargit İslmaoğlu dönmem dinine
İstanbul'dan çıkar padişahın fermanı
Gökte döner mızrağımın yalmanı
Sen olmazsan ben olayım Ermeni
Dönme m'ola keşiş kızı dinime
Sıra sıra şu Sivas'ın söğüdü
Bıldır küçüğüdi bu yıl büyüdü

Kırıldı mı Ermeni'nin yiğidi
Var git oğlan var git dönmem dinine
Aman güzel el ele verelim köye inelim
İncil Kur'anları başa derelim
Hangi hak din ise ona dönelim
Dönme m'ola keşiş kızı dinime
.....
Aman güzel sorarsan adımlı adım Ali'dir
Dinimiz de hak Muhammet dinidir.
Bizim din de cümle dinden uludur
Dönme m'ola keşiş kızı dinime
Aman oğlan adımlı sorarsan Benli Emine
Adın Ali ise döndüm dinine
Dediğin sözler de girdi zihnime
Yelekçek gömlekçek gel gir koynuma
Davamız da mahşere dek sürmesin”
(Esen, 1986: 49-50)

In the folk song below, the loved one of a Turkish girl went to İstanbul and he fell there for a Greek girl. The girl in the village reflected her pain in the folk song.

The roads of İstanbul are filled with pain
My man is captivated by a Greek girl
I spent the summer and the fall at the moun-
tains

Oh, come, come back

“İstanbul yolları sızıdan sızı

Agamı zaptetmiş bir Urum kızı

Daglarda geçirdim yazılan güzü

Gel gel aman”

(Esen, 1986: 195)

In the folk song below, also telling the love to an Armenian girl, motifs such as church and cross are also mentioned. The concept *ahçik* is used for Armenian women. In the last quatrain of the folk song, the Muslim minstrel is even ready to renounce his religion in order to get together with *ahçik*, but he fears from being condemned by the society.

I sent Ahçik to the Greek land

The morning wind blows to her lovelock’s strand

If I could bring you to the Muslim land

Oh Ahçik, who made my head fall in love

Oh Ahçik, love oh Ahçik

I went to the church, looked at its cross

My heart is now with your golden hair

Let me bring you to the Islam lan

Oh Ahçik, who made my head fall in love

Oh Ahçik, love oh Ahçik

I went to church, the cross turns on water

I lost Ahçik, my heart hurts

If I did convert, I would be condemned

Oh Ahçik, who made my head fall in love

Oh Ahçik, love oh Ahçik

“*Ahçıği yolladım Urum eline*

Eser bad-ı sabah zülfün teline

Gel seni götürem İslam eline

Serimi sevdaya salan o Ahçik

Aman o Ahçik civan o Ahçik

Vardım kiliseye baktım haçına

Gönlümü bağladım sırma saçına

Gel seni götürem İslam içine

Serimi sevdaya salan o Ahçik

Aman o Ahçik civan o Ahçik

Vardım kiliseye hac suda döner

Ahçıği kaybettim yüreğim yanar

Ben dinen dönersem el beni kınar

Serimi sevdaya salan o Ahçik

Aman o Ahçik civan o Ahçik”

([Elazığ, Mehmet Özbek, Trt](#))

I saw a beauty at Aleppo

Of Armenian origin, of Armenian origin

If you want to see a beauty
Come here to see Meryem, to see Meryem

“Halep’te bir güzel gördüm

Aslı Ermeni Ermeni

Güzel görmek isterisen

Hele gel gör Meryem’i Meryem’i”

(Hatay, Halil Atılğan)

In the following folk song collected by Kúnos and shared under the title Folk Songs of Watchman (Ramazan), İstanbul’s neighborhoods are described according to their social characteristics. While Beşiktaş is mentioned with sufi Yahya Efendi, whose tomb is located there, the Muslims at Yeniköy were found odd due to their non-hospitality, while the hospitality of non-Muslims at Tarabya was praised.

Beşiktaş Yahya Efendi

Everybody attained their desire

At Ortaköy anchor is weighted

Oh how narrow is Arnavutköy

Maltese Port at Emirgan

İstinye is full of nightingales

The guests are not liked

By the Muslims of Yeniköy

There are many infidels at Therapia

They like the guests

Büyükdere is a secret place

Is now a part of Sarıyar

“Besiktas Yahya Efendi

Herkes muradına erdi

Ortaköy’de funda demir

Arnautköyü’ne dar yetisti

Emirgân Malta Limanı

İstinye bülbül mekânı

Müsafire rabet etmez

Yeniköy’ün müslümanı

Terapya’da kafir çoktur

Rabet eder müsafire

Büyükdere bir gizli yer

Dahil oldu Sarıyar’a”

(Kúnos, 1998:117)

9. Religious Places like Minaret, Mosque and Kaaba, and Adhan

In our research, it was determined that the religious place most frequently used in folk songs is minaret. The elegance of minaret, with its architecture reaching towards the skies, is seen as associated with the elegance, slimness and tallness referred sometimes to lover, sometimes to child.

Crescent of the minaret

The thin shaped black eyebrows

While I called you beautiful

Did I say burn the universe?

“Minarenin alemi

Kara kaşın kalemi

Sana güzel dedimse

Yak mı dedim âlemi”

(Konya, Muzaffer Sarısözen)

My Emine are you good tempered?

Are you tall like a minaret?

Each one coming, asks about you

Have you got a golden amulet?

“Emine’ m huylu musun

Minare boylu musun

Her gelen seni sorar

Altın hamaylı mısın”

(Ordu, Muzaffer Sarısözen)

My boy, my boy, are you good tempered?

Are you tall like a minaret?

Each one who sees you loves you

Have you got a golden amulet?

“Oğlum oğlum hoylu musun?

Minare boylu musun?

Her gören seni sever

Altın hamaylı mısın?”

(Duygulu, 1995: 104).

The minarets are generally mentioned along with the city name, since minarets are the virtually symbolized images of the city in terms of religion. A person coming back from a long travel, experiences the excitement of being very close to his homeland when he sees the minaret of his village or city. For example, during the Russian invasion, Bitlis has become a ruin city. After the war is won, a father and son would return to Bitlis together. When they are close to the city, the father is very tired and sends his son to city. When the son shouts from afar to his father that nothing is left in the city other than five minarets, the father wails as follows (Güven, 2009: 203).

Five minarets in Bitlis

Come near son, come near

My heart is filled with pain

Come near love, come near

“Bitlis’ te beş minare

Beri gel oğlan beri gel

Yüreğim dolu yare

Beri gel canan beri gel'

(Bitlis, Merdan Güven)

The gate of the Urfa

It's minaret so bright

While my pain was single, it is now one
hundred thousand

I am now sick and tired of my life

"Şu Urfa'nın kapısı

Parlıyor minarası

Derdim birken oldu sad hezar

Ben bu canımdan olmuşam bezar"

(Şanlıurfa, Yavuz Tapucu, Trt)

Is the Yozgat road full of snow?

Is its minaret is narrow?

I heard amnesty is granted to the imprisoned
ones

I wonder if it is the truth

"Yozgat yolu karm'ola

Minaresi darm'ola

Hapislere af gelmiş

Acep aslı varm'ola"

(Yozgat, Muzaffer Sarısözen, Trt)

The minaret of İstanbul is angled

Oh, inside of it is full of carpets, its exterior
marbled

I burned oh my friends, even the grave was
much too tight

Oh mama, death during youth, was so hard
mama, so hard

"İstanbul'un minaresi köşeli

Ah içi halı dışarısı mermer döşeli

Yandım bre dostlar kabir de bana dar geldi

*Ah bu gençlikte ölüm ölüm anneciğim zor
geldi"*

(Rumeli, Havva Karakaş, Trt)

Candles are lighted in the tall minaret

Caravans, they land by the candle's side

Does man expect evil from his loved one?

... ..

Adhan is recited from the high minaret

The sound of adhan touches my ear

Is it right to wear a flower, for whom you
don't know?

"Uzun minarede kandiller yanar

Kandilin başına kervanlar konar
İnsan sevdiğinden kemlik mi umar
.....

Yüksek minarede ezan okunur
Ezan sesi kulağıma dokunur
Aşnası olmayan gül mü sokunur”
(Esen, 1986: 273).

In one of the places he travels, a young girl tells Karacaoğlan that he is dark, implying he is ugly. In reply to this, Karacaoğlan lists the valuable black assets in his poem and gives Kaaba being so much valuable, with its black cloth.

Do not disapprove me, saying I am dark
That's how My Mevla created me, do not depreciate
Hazel eyes are tinged with black kohl
Is it not dark?
...

Karac'oğlan says, praise be!
It will be seen one day, if Allah lets it
The garment of Beytullah is black
And its veil, is it not dark?

“Beni kara diye yerme

Mevlam yaratmış hor görme
Ela göze siyah sürme
Çekilir kara değil mi?

....
Karac'oğlan der maşallah
Birgün görünür inşallah
Kara donludur Beytullah
Örtüsü kara değil mi?”

(Denizli, Musa İnan, Trt)

It is also observed that Kaaba appears in folk songs, since it also indicates the south direction.

I made a house built, which sees the castle
As for its forty windows, it faces Kaaba
Its interiors were made with bricks and stones
He who wanders in the forest won't have a house

“Bir ev yaptırmışım kaleye karşı
Kırk penceresi de kibleye karşı
İçi donanmıştı tuğlayla taşı
Ormanda gezenin ocağı olmaz”

(Rize, yayımlayan: Hamdi Tanses)

In folk songs mosque is generally used as an address. Either the loved one's house is near the mosque, or the minstrel saw his love while going to mosque. There are also different uses of mosque.

Their house faces the mosque

The stones of the mosque are blue

It's been three days since I saw my loved one

"Evlerinin önü cami

Caminin taşları mavi

Üç gün oldu gördüm yârî"

(Rumeli, Hüseyin Yaltırık, Trt)

Their houses are close to mosque

White roses must be worn by you

You married a rich husband

My Sadiye with seventeen moles

Where is the gold, which should be in your neck?

"Evleri camiye yakın

Ak gülleri sen dakın

Zengin kocaya vardın

On yedi benli Sadiye'm

Hani gerdanda altın"

(Uşak, Nurten İnnap, Trt)

Its adhan time in the mosque

Its time to regulate inside

I lost the sweet smelling one

During the autumn, the season of leaves

"Caminin ezan vakti

İçinin düzen vakti

Ben misketi yitirdim

Sonbahar gazel vakti"

(Ankara, Muzaffer Sarısözen, Trt)

CONCLUSION

A work of art, reflects the social spirit of the period in which it is generated. Furthermore, if the art in question attracted social attention during the period in which it was produced, then, it may be deduced that, the society found itself in the relevant work of art, expressed itself in it. In fact, famous art historian Herbert Read, transmits the following comments of Roger Fry: "... art brings into light the traces left by various excitements of live on our soul, however, while doing this, it does not remind us the daily

lives, and therefore, instead of our limited and definite life, we only hear a reflection of that excitement” (Read, 1974: 69).

The present work, in which virtually all kinds of religious motifs used in our folk songs were examined, indicates that, while it was sometimes used for ensuring the rhyme in the folk song, motifs, facts and places related to religion, which generally have an important place in the daily lives of the minstrel and of the society he lives in, are used substantially. The important place occupied by the religion in the daily life of public, may be accepted the main reason why religious motifs so frequently appear in their words, and in their literary works.

Our folk songs are among the most important tools allowing us to make a time travel from the present day to the past, to the daily lives of our society. It is understood that, codes concerning which cultural elements were influential in the social life, and how and in which level they were influential, can be deciphered by analyzing folk songs, and various and deep studies are needed in this subject.

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Ankara:AkçağYayınları.



KÜLTÜREL ÖĞELERİN İÇİÇELİĞİ: SEKÜLER TEMALİ TÜRK HALK TÜRKÜLERİNDE DİNÎ MOTİFLER

Özet: Kültürel öğelerin içiçeliği hakikati göz önünde bulundurularak seküler temalı Türk halk türkülerinde dinî motiflerin sanat sosyolojisi perspektifi ile incelendiği bu çalışmada, öncelikle türkülerde yer alan dini motifler belli kategorilere ayrılmıştır. Böylelikle her bir kategoriye girebilecek örnek türkülerin ilgili bölümü ele alınarak analiz edilmiştir. Konu itibarıyla dinî olan ilahiler, nefesler, savtlar, gülbanglar, kalenderiler, semahlar vb türler çalışmanın dışında tutulmuştur. Dünyevi gayelerle söylenmiş olup, Allah, iman, kader, ezan, namaz, oruç gibi dini kavramlar, cami, minare, Kâbe gibi dinî mekânlar, din adamlarını ifade eden imam, müezzin kavramlarının yanı sıra, diğer dinlerin mensupları (gayr-ı Müslimler) ve ibadet mekânlarını içeren türküler ele alınmaktadır. Türkülerde kullanılan bu dini kavramlar dikkate alınarak on kategori oluşturulmuştur. Binden fazla türkünün incelenmesi sonucunda, bu herbir kategoriye uyan türkü sayısının bir hayli fazla olduğu görülmüştür. Ancak çalışmanın sınırları dikkate alınarak sadece birkaç örnek buraya alınmıştır. Makalede yer verilen türkülerin kaynağı veya derleyeni ve yöresi belirtilmiştir. Bu araştırmanın amacı bir milletin gündelik hayatının hemen her alanında kültürel öğelerin birbiriyle uyumlu bir örüntü ile yer aldığı türküler örneğinde ortaya koymak, toplumumuzun sahip olduğu kültürel değerlerin incelenmesine ve Türk milletinin tarih kaynaklarında yer almayan nice özelliklerini, yaşantılarını, değerlerini milletin ürettiği sanat eserleri vasıtasıyla çözümleme girişimlerine katkıda bulunmaktır. Çalışma esnasında, seküler temalı olan türkülerde bu denli çok dinî motif ve olgunun kullanıldığının anlaşılması, konu ile ilgili çok daha kapsamlı çalışmaların yapılmasına ihtiyacın bulunduğu gerçeğini ortaya çıkarmıştır. Aynı zamanda kültürel hayatın birçok unsurunun birlikte halk türkülerinde bir bütünlük kazandığı görülmüştür. Özellikle çalışmamıza konu olan Türk halk türkülerinin sade bir Türkçe ile dile getirilmiş olması ve doğrudan halkın duygu ve yaşayış dünyasını ifade etmelerinden dolayı sosyal hayatın birçok yönü hakkında sosyolojik veriler bakımından zengin olduğu düşünülmektedir. Somut olmayan kültürel miras formlarından birini oluşturan türkülerin tahlili toplumsal değişim ve dönüşümün ve sosyal algıların izini sürmek bakımından bile çok derin sosyolojik çözümlenmeleri gerektirmektedir.

Anahtar Kelimeler: Sanat sosyolojisi, kültür, türkü, dinî motif.



HARMONY BETWEEN WORK-FAMILY LIFE AND INDIVIDUAL LIFE: THE REFLECTION OF THE DEMANDS OF WORKING AND FAMILY LIVES ON INDIVIDUAL LIFE

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Abstract: This study was conducted to examine the reflection of the demands of working and family lives on the individual life taking basis of the harmony of men and women working in public sector with working life, family life and individual life. The sample of research consists of 300 men and women working in public sector. The outcomes of this study indicates that the pressure felt by individuals due to the issues related to their works generally does not constitute an impediment to meeting their needs and wishes in terms of the influence of working and family lives on the individual; that married individuals feel more pressure than single individuals in terms of responding the demands of both working life and family life; that the demands of working life displays a statistically significant difference according to the number of children and the demands of family life displays difference according to age groups and the number of children, and that married individuals and those having many children experience more pressure with regard to the demands of working and family lives.

Key Words: Working life, family life, individual life, harmony between work-family life and individual life

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INTRODUCTION

Due to the industrialization, it has been understood that the most valuable source of organization is human (Aytaç, 2001:80, Paşa, 2002:280). Radical changes seen in economic, social and cultural fields have brought along new creations and new approaches in terms of working life. The work has gained more importance in the individual's life, and the time required to be allocated for family life and individual life has become more important; the need for

balancing the work, family and individual life has occurred. On the other hand, due to the increase in awareness regarding the human source, implementations concerning the job satisfaction and initiatives directed to strategies have started to increase. For this purpose, many establishments have tried to ameliorate the working life with different working methods such as temporary, part-time and contracted by adopting such options as standard working hours and job rotation (job rotations like evening shift and

duty shifts) in order to maintain service sustainability and to increase efficiency. The time necessary for the individual to allocate for her/his interests and for carrying out the works related to family makes working individual's balancing working and family life difficult as depending on changes in demographic and social structure despite all of these developments and arrangements which are directed to humanizing the work. While some working individuals undertake just the responsibility of being parent, some of them undertake the responsibility of family members requiring care such as grandmother/grandfather, disabled and chronic patient. At this point, the working individual may have to be supportive for family members requiring care regarding various basic daily life activities such as feeding, bathing and toilet etc. The care for family members who are in need of this care may be temporary due to the wife's being pregnant or meeting the demands of a family member who has a terminal or short-term illness. And sometimes, while the care can be short-term during the treatment following a non-chronic disease or surgical operation, the need for care may increase because of an old parent who has Alzheimer's disease or degenerative diseases. In this process, balancing the working and family life is getting more difficult for every working individual no matter the individual is woman or man because

of the increasing responsibilities (Anonymous, 2000:3-5).

IMBALANCE IN WORKING, FAMILY AND INDIVIDUAL LIFE

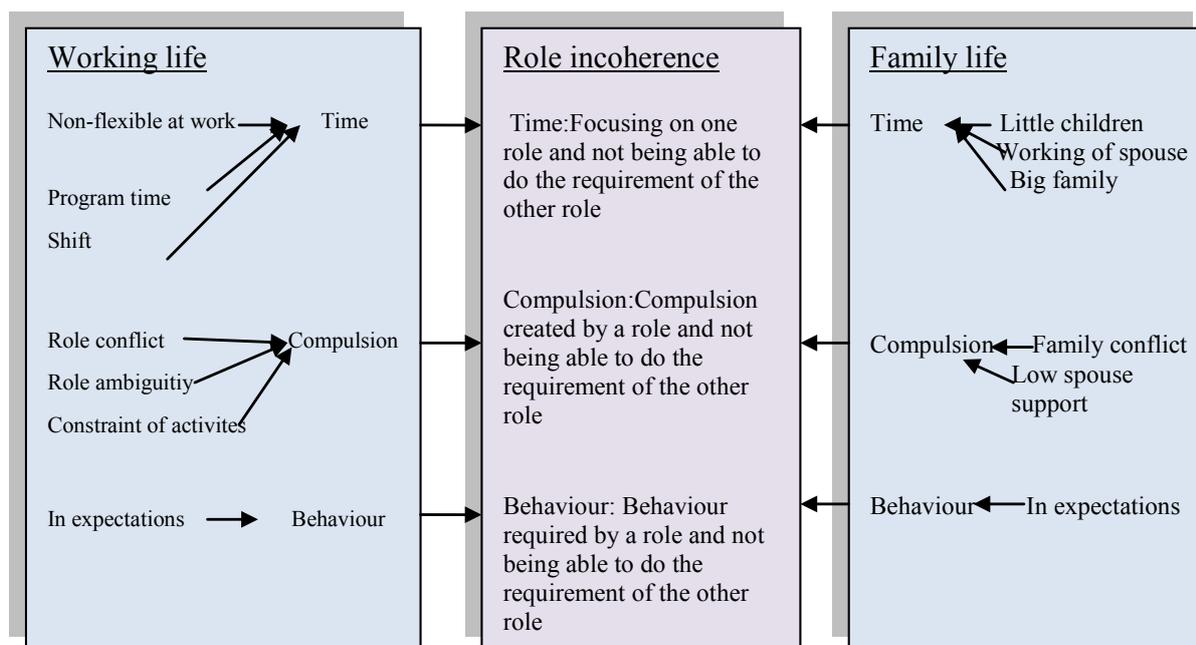
Working individuals are expected to use their humanistic resources simultaneously in order to be able to fulfil the tasks and responsibilities regarding the working and family life. Each individual has limited resources by force of creation. Therefore, the feeling of exhaustion that occurs as a result of fatigue and weariness may increase in the individual who has to meet the conflicting demands and needs (Mesmer, et al 2005:217 & Draft, 2007:68). On the other hand, one of the biggest social changes in the last quarter of 20th century is the increase in the number of working woman in labor force. Although the women's level of participating in labor force has increased, responsibilities regarding family, home and children are generally expected to be carried out by women as depending on their traditional, social and gender roles. In case the individual participates in one of the working or family life more intensely, and s/he can't be in other life space psychologically and physically; this constitutes the focus of arguments concerning balancing the working and family life. One of the most important results of incapacity in balancing the

demands of working and family life is that conflicts which occur between working and family life increase while the individual fulfils multiple roles that require time, energy and effort (Gönen, et all 2004:20)

Women are traditionally thought to be the first responsible person for family works even when they work, they are expected to fulfil these multiple roles simultaneously. Therefore, women's experiencing anxiety, stress, exhaustion and feeling of guilt and physical problems in their individual lives become indispensable (Aycan, et all 2007:63, Yılmaz and Şahin 2008:190).

These negative experiences in individual and family life of working women may increase the stress they experience as depending on imbalance in working and family life (Balcıoğlu 2005:9, Esin and Öztürk, 2005:38-42 & Yılmaz and Şahin 2008:190). Harris (2004) has explained with a figure that balancing the workign and family life is a complicated process by taking into account the role pressure caused by multiple roles both for working women and men (Figure 1). Therefore, he showed the disharmony of roles and demands revealed by working and family lifes separately.

Figure 1 Role disharmony of working and family life



Source:Harris, (2004):821

Today, the demands of working life are affected from both qualifications that the job requires and existing individual capacity/abilities (Demirkan, 2006:3). Imbalance between working and family life may become more visible due to such reasons as uncertainty in authorization and responsibilities, differences of opinion in working environment, difficulties in complying with the mutual values and norms/rules, low status, depression and job dissatisfaction. Both organization/institution and individuals can be affected from this. So, it becomes inevitable for employers to spend more for problems such as absenteeism, reduced motivation and performance with decreased role satisfaction, inefficiency in team work, payments of medical insurance, not using the time efficiently and increase in staff compensation demands and staff turnover rate (Türk, et al 2008:3). Job stress can generally be internalized more due to the tension that occurs as a result of negative interaction between the working individual and her/his environment (Lazarus, 1991:1-13). Even though such negative life conditions affect the working life of working individual indirectly, it can not prevent daily life depressions (Efeoğlu, 2006:23).

THE BALANCE BETWEEN WORKING AND FAMILY LIFE

The balance between working and family life means that the individual has time to fulfil the responsibilities both in family and working life (Guest, 2002:255-279). According to another definition, the balance between working and family life is a multi-dimensional subject that includes economic values, social gender roles, career planning and time management. So culture, social structure, family values and traditions generally affect individual's accomplishment of her/his aims. Approaches of balance between working and family life do not have a standard solution for each individual and different problems in family life can direct this balance. Because preferences and needs of each individual and each parent may differ (Kuhlman and Kuhlman, 2004:1). The balance felt by the individual in the daily life can be subjective. The perceived balance may change by individuals, and the balance that is valid for an individual may mean imbalance for another individual. For example, putting the responsibilities of the family life in second plan for an individual who has focused on working life doesn't mean an imbalance in working and family life; on the contrary, because the individual centers her/his work in life and builds the balance in working and family life, meeting the demands of working life can be in

the first place and s/he doesn't perceive this situation which occurs as a result of her/his own preference as a kind of conflict (Kapiz-Özen, 2002:140).

On the other hand, being a working individual may cause increase in roles like spouse, parent, worker, president of youth club, volunteer, friend, child, brother or sister, manager, driver, cook, referee and leader. However, because the humanistic resources of working individual such as energy and time are not limitless, the balance of working and family life may be disturbed while fulfilling many roles (White and Pace-Nichols, 2001:1). For this purpose, Greenhaus et al (2003:513) put forward three types of **working and family life balances** as depending on **"time"**, **"dependence"** and **"satisfaction"**. Time is the most limited resource that families have. Time managements is one of the frequently seen dilemmas for working family members in terms of being able to maintain working and family lives in a balanced way. When individuals can allocate equal time to their roles in working and family life, **"time balance"** is succeeded. When psychological commitment is given to roles of working and family life at equal level, **"commitment balance"** occurs. When equal satisfaction is obtained from working and family roles, **"satisfaction balance"** is acquired.

Every individual who wants to balance in

individual life and working and family life needs the feeling of trust to be successful in their working life. On the other hand, employers should consider the working individual's welfare and life quality. This mutual value understanding provides sustaining the working relationships on the basis of supportive actions, and building this on solid basis. Working life surely constitutes an indispensable part of modern life. People aspire after balancing "individual life" and "working" and "family" life within this routine and repeating order (Suave, 2009:24-25).

METHOD OF RESEARCH

In this study, it is aimed to put forth the effect of working and family life on individual life for working women and men.

The research region is Ankara city. There are 22 Ministries being affiliated to Prime Ministry in Ankara. State institutions and organizations/Ministries in Ankara constitute the population of this research. The research sample has been chosen among women and men working in Ministry of Agriculture and Rural Affairs (Repealed). Snowball sampling method has been used in research; accordingly, individuals who are volunteer to participate in the research have been included in the research. Snowball sampling method is generally used es-

pecially in case a framework doesn't exist or its creation is difficult. In this study, because the target group to be reached is composed of individuals who have intense working hours in an institution and they do not much want to participate in this research voluntarily, snowball sampling method has been decided to be used from the point of anticipating that it will make the research reach valid and reliable data. As is known, firstly the sample unit/individual among the units belonging to population especially the one that has been communicated/recognized before is communicated in snowball sampling method. With the help of the communicated individual, the second individual is reached; and the third one is reached with the help of the second individual. In this way, the size of sample enlarges just like a growing snowball (Yazıcıoğlu and Erdoğan, 2004:45). In this study, the researcher firstly carried out a survey which is a data collection tool on individuals to be included in research sample and s/he already knows; and she provided the research to reach the sample capacity which has the ability of representation by being reached other individuals working in the institution via these people. Sample volume has been determined as 300 individuals as 230 people from General Directorate of Agricultural Production and Development within the scope of Ministry of Agriculture and Rural Affairs, 30 from Directorate of

Agricultural Economics Research Institute, 20 from Directorate of Strategy Development, 10 from Legal Consultancy and 10 people from General Directorate of Personnel.

DATA COLLECTION METHOD AND TOOLS

Questionnaire technique has been used in acquiring research data. Questionnaire form consists of 2 main parts. The first chapter consists of questions aiming to obtain information which introduces individuals such as gender, age, educational background, marital status of participant individuals status of having a child, number of children, children's age, family structure, existence of someone at home requiring care and which special groups they are included if any (elderly, disabled, chronic patient etc.), from whom they take support for housework, child care etc.

The second chapter has been prepared with the purpose of obtaining data and reviewing the effect of individuals' working and family life on the individual. In this chapter, the working-family-individual life conflict scale that is comprised of 16 items which enable the explanation of the effect of working and family life on the individual has been used. The original scale that was firstly developed by Netemeyer and et all (1996) and whose

validity was tested with three different studies (by carrying out the 1st Research on 182 high school teacher and headmaster, the 2nd Research on 162 small-sized enterprise owners and the 3rd Research on 186 real estate sales representatives) only includes working and family life conflict. Then, this scale was enlarged by Ayca and Eskin (2005) by being included the individual circle in addition to working and family life. Items in the scale were evaluated by grading on 5 levels as Completely agree (1), Agree (2), Uncertain (3), Not Agree (4), Absolutely disagree (5).

APPLICATION OF VALIDITY AND RELIABILITY TEST ON QUESTIONNAIRE FORM

300 questionnaire forms conducted on individuals within the scope of research were evaluated, and validity and reliability test was applied on scales in the questionnaire. "Varimax Principal Component Analysis" which is a factor analysis method to control the constructual validity of questionnaire form was applied. Following the analysis, the questions that measure the same and different structure in the questionnaire form have been determined, whether questions exist under a structure has been analyzed with material factor loading. Loading values in factor analysis is recommended to be

0.45 and over, and it can also be seen that 0.30 loading values can be taken as the lower limit in practice. In this study, a point's factor loading values of 0.30 and over is accepted as adequate (Kerlinger, 1973:245 Tabachnick and Fidell, 1989:273).

"Cronbach Alpha" which is an internal consistency coefficient has been calculated in order to measure the reliability of questionnaire form. Sentences which reduce the declared variance and reliability value have been excluded from the scale; points/sentences increasing both the alpha and declared variance value of the scale have been kept within the scale.

As a result of factor analysis which was made for 16 questions directed to measuring the effect of working and family life on the individual, points have been found to be collected in 3 factor group. The first factor was studied under the title of "demands of working life". Loading values of this factor change between 0.74 and 0.88, total correlation values change between 0.94 and 0.95. Alpha value was found 0.95 and declared variance was found 29.6%. Loading values of the second factor stated as "demands of family life" change between 0.78 and 0.86; points total correlation values change between 0.93 and 0.94. According to the alpha (0.95) measured for the reliability of the scale and declared variance (29.3%), these sub-scales have been found to be valid and

reliable measurement tool. The third factor was named as “demands of individual life”, factor loading values of points were found to change between 0.84 and 0.93, and points total correlation values between 0.88 and 0.90. The alpha value of the scale is 0.92, declared variance is 20.1% (Table 1).

ASSESSMENT OF DATA

Required arithmetic means and standard deviations have been measured by giving frequency distributions concerning gender, age, educational background, marital status of participant individuals, status of having a child, number of children, children's age, family structure, existence of someone at home requiring care and which special groups they are included if any (elderly, disabled, chronic patient etc.), from whom they take support for housework, child care etc Various statistical analyses have been applied in order to determine whether the effect of working and family life on the individual changes with respect to variables of gender, age, marital status, number of children and educational background. Accordingly, the relation of gender and marital status variables have been analyzed with “**t test**” (Independent sampling t test). Besides, “**One way variance (ANOVA)**” analysis has been applied in order to determine whether the answers of individuals for

points in the same scale change with respect to variables of age, number of children and educational background According to these variables, “**Tukey test**” has been used in order to determine from which groups the difference in answers of individuals stems from.

FINDINGS AND DISCUSSION

GENERAL INFORMATION INTRODUCING INDIVIDUALS

52.3% of individuals included in the research is women and 47.7% of them is men. Individuals' ages vary between 21-62; it has been found that 54.3% of them is in age group of 36-46, 23% of them is 35 years old and below, 22.7% of them is 47 years and older. Majority of individuals has bachelor's and associate degree. It has been ascertained that nearly one quarter of them (24.0%) has post graduate or doctorate degree, 13% of them is high school graduate.

It has been stated that majority of participant individuals is married (75%), more than half of these individuals have 2 children (55.5%), 34.1% of them has 1 child and 10.5% of them has 3 children. 25% of them is single. Children of 30.0% of individuals have been found to be in the age group of 13-18, 28.2% of them is in the age group of 7-12. The rate of individuals whose children are 19 years old and over is 27.3%, the

rate of the ones whose children is 6 years old and below is 14.5%.

Majority of individuals is nuclear family (83.1%), 11.4% of them is extended family, 5.5% of them is single-parent family. Ma-

jority of individuals have stated that there is not anyone requiring care at home. (92.7%).

The rate of the ones who stated that there is an individual requiring care at home is 7.3%, majority of these individuals is elderly (86.4%), chronic patients (9.1%),

Table 1 Factor Loading Values and Point Analysis Results Concerning the Demands of Working Life, Family Life and Individual Life

	Loading value in the factor after rotation	Point total correlation
FACTOR 1 DEMANDS OF WORKING LIFE		
1. My responsibilities for work prevent me to do something for myself	0.85	0.94
2. The time I should spend for my work makes meeting my needs and demands about myself difficult	0.87	0.94
3. I have to put aside what I want to do about myself because of the responsibilities for my work	0.88	0.94
4. The pressure I feel about my work prevents me to meet my needs and demands about myself	0.82	0.94
5. I have to change my plans for needs and demands about myself because of my work	0.74	0.95
6. I can't allocate time for myself because of my work	0.82	0.94
Eigenvalue: 8.228 Variance in which single factor is explained: % 29.6 Alpha:0.95		
FACTOR 2 DEMANDS OF FAMILY LIFE		
7. My family's demands and expectations prevent me to do something for myself	0.78	0.94
8. I have to put aside the things about myself in order to be able to allocate time for my housework	0.82	0.93
9. I can't allocate time for myself due to the responsibilities about my spouse and family	0.84	0.93
10. My family life prevents me to meet my needs and demands about myself	0.86	0.93
11. The pressure I feel because of the responsibilities about my family prevents me to meet my own needs and demands	0.81	0.94
12. The time I spend for my family prevents me to allocate time for myself	0.83	0.94
Eigenvalue: 2.801 Variance which single factor explains: % 29.3 Alpha:0.95		
FACTOR 3 DEMANDS OF INDIVIDUAL LIFE		
13. The time I allocate for myself makes it difficult to fulfil my family responsibilities	0.84	0.90
14. I have to change my family plans because of the things I do for myself	0.86	0.89
15. I have to put aside things about my work because of the time I allocate for myself	0.93	0.88
16. Things I do for myself prevent me to fulfil the responsibilities about my work (for example; coming to work on time, carrying out daily works, working overtime)	0.88	0.90
Eigenvalue: 1.639 Variance which single factor explains: % 20.1 Alpha:0.92		
Total	Declared Variance: % 79.2	

4.5% of them has been ascertained to be composed of disabled individuals.

66.7% of individuals receive support from family members for housework like cleaning, child care, cooking etc. While 17.7% of them receives support both from family members and paid employees, 10.7% of them has stated to receive support only from paid employees. The rate of the ones stated not to receive support from anyone (4.7%) is higher than the rate of individuals needing help from neighbors and their friends (0.3%).

REFLECTION OF WORKING AND FAMILY LIFE DEMANDS ON INDIVIDUAL LIFE

In this part of findings, one way variance analysis (Anova) and t test results have been interpreted concerning whether such variables as age, gender, marital status, number of children and educational background are effective about the demands of working life and family life and the effect of these demands on individual life. Three sub-factors have been stated to occur in the factor analysis in which the effect of working and family life on the individual has analyzed. Accordingly, findings about the reflection of working and family life on individual life will be explained under three headings as demands of working life (i), demands of

family life (ii) and demands of individual life (iii).

(i) Demands of working life

Responsibilities about work consist of working hours, overtime, business trips and work responsibilities obligated to be fulfilled at home (Hennessy 2005). The time allocated for work, responsibilities undertaken at work and the level of tension by work affect the other fields of life negatively (Ungerson and Yeandle 2005). In this research, it was tried to put forth the evaluations of employers regarding the demands of their working life with the purpose of determining the effect of working life on the individual. Accordingly, it has been ascertained that the pressure felt by individuals about the matters in their work does not prevent them to meet their own needs and demands (\bar{X} : 3.04). However, it has been determined that individuals have to put aside the things they want to do for themselves because of the responsibilities about their work (\bar{X} : 2.80), the time they must allocate to their work makes it difficult to meet their own needs and demands (\bar{X} : 2.76).

When the effect of demands of working life on the individual is evaluated according to number of children; 53.4% of individuals with 1 child (%10.7+%42.7), 60.7% of individuals with 2 children (%10.7+%50.0)

and 73.9% of individuals with 3 children have stated that the time which should be allocated to work makes it difficult to meet their own needs and demands about themselves. Therefore, it is understood that as the number of children grows, individuals experience difficulty in meeting their own needs and demands due to the time they should allocate to their work. Following the Anova test, it has been determined that assessments of individuals concerning this matter present statistically meaningful difference ($p < 0.05$). Following the Tukey test, it is seen that this difference is caused by the difference between the grade averages obtained from the assessments of individuals with 1 child and individuals with 3 children.

It is seen that as the number of children increases, the pressure felt by individuals about the matters of work increases and the rate of the ones who stated that this pressure prevents them to meet their needs and demands rises. Among the ones stating in this way, the rate of individuals with 1 child is 37.3% (12.0+25.3), the rate of individuals with 2 children is 44.2% (9.0+35.2) and the rate of individuals with 3 children is 68.2% (27.3+40.9). It has been ascertained that because of the pressure felt by individuals with 3 children about the matters of their work, they meet their own needs and demands less than the individuals with 1 and 2 children. This difference is also

statistically meaningful ($p < 0.05$). Besides, individuals with 3 children have to change their plans more concerning the needs and demands about themselves due to work in comparison to individuals with 1 and 2 children. This result has been also found statistically meaningful ($p < 0.05$).

Nearly half of the individuals with 1 and 2 children [50.6% (9.3+41.3)] and 60.9% of individuals with 3 children (34.8+26.1) state that they can't allocate time for themselves because of their work. Similarly, as the number of children increases, the time which individuals allocate to themselves decreases because of their work. A statistically meaningful difference has been found among the answers of individuals, and it has been determined that this difference is caused by the grade averages of answers given by individuals with 2 and 3 children ($p < 0.05$) (Table 3).

When the effect of demands of working life on the individual is evaluated according to the marital status variable, it has been found out that married individuals experience demands of working life more than the single individuals. This finding has been found statistically meaningful ($p < 0.05$). The effect of demands of working life doesn't present statistically meaningful difference according to the variables of gender and educational background ($p > 0.05$) (Table 6).

(ii) Demands of family life

The characteristic of roles in the family which require the individual to spend more time to the activities in the family may cause work and family conflict (Greenhaus and Beutell 1985). For example, it has been found out that married individuals experience more work and family conflict than single individuals (Herman ve Gyllstrom 1977). Number of children is also a variable that determines the work and family conflict (Gutek et all 1991, Greenhaus et all 1997). In this part of research, assessments directed to determining the effects of family life on the individual have analyzed. Accordingly, it is understood that the time individuals spend for their families doesn't prevent allocating time for themselves (\bar{X} : 3.12), the pressure they feel because of responsibilities about their families does not prevent them to meet their own needs and demands (\bar{X} : 3.11). However, it has been determined that individuals have to put aside the things about themselves in order to allocate the most of time to works at home (\bar{X} : 2.93).

When the effect of demands of family life on the individual is evaluated by age groups, it is seen that 51.5% of individual at the age of 47 and over (%14.7+%36.8), 47.8% of individuals between the ages of 36-46 (%9.8+%38.0), and 34.8% of individuals at the age of 35 and below (%2.9+%31.9)

state that demands and expectations of their families prevent them to do something for themselves. As the age increases, the family's demands and expectations become more effective on the individual. Statistically meaningful differences have been found among these assessments of individuals. This difference was seen to be caused by grade averages of answers by individuals at the age of 35 and below and individuals at the age of 47 and over ($p < 0.05$).

Nearly half of individuals between the age of 36-46 [%50.7'si (%8.9+%41.8)], 43.6% of individuals at the age of 47 and below (%8.1+%35.5), and 29.3% of individuals at the age of 35 and below stated that they can't allocate time to themselves because of their responsibilities about their husbands/wives and families. The fact that children of individuals at this age is little and they need parents very much may be effective concerning why individuals between the age group of 36-46 can't allocate time for themselves because of their responsibilities about their spouses and families. Meannigful differences have been found among the answers as a result of Anova test. It has been ascertained that this difference is caused by the difference in average grades of answers of individuals at the age of 35 and below and individuals between the age group of 36-46. This difference is also statistically meaningful ($p < 0.05$).

It has been ascertained that the rate of individuals thinking that their family life prevents them to fulfil their needs and demands about themselves increases as depending on age. The rate of individuals at the age of 35 and below agreeing with this opinion is 28.0% (%1.5+%26.5), the rate of individuals between ages of 36-46 is 42.6% (%6.2+%36.4), the rate of the ones at the age of 47 and over is 53.8% (%7.5+%46.3). It has been determined that family life prevents individuals at the age of 47 and over to meet their needs and demands about themselves more than the ones at the age of 35 and below. This difference is statistically meaningful ($p < 0.05$). Majority of individuals at the age of 35 and below [%63.2 (%54.4+%8.8)], nearly half of individuals between the ages of 36-46 [%49.1 (%41.1+%8.0)], 40.3% of individuals at the age of 47 and over (%35.8+%4.5) have stated that the pressure they feel because of responsibilities about the family doesn't prevent them to meet their own needs and demands. Therefore, it is understood that individuals at the age of 47 and over meet their own needs and demands less than the individuals at the age of 35 and below because of the pressure they feel due to the responsibilities about their families. This difference is statistically meaningful ($p < 0.01$). Only 27.5% of the individuals at the age of 35 and below (%2.9+%24.6), 44.5%

of the ones between the ages of 36-46 (%6.8+%37.7), and 51.4% of the ones at the age of 47 and over (%8.8+%42.6) have stated that they can't allocate time for themselves because of the time they spend for their families. According to this, it is seen that as age increases the time individuals allocate for themselves decreases because of the time they spend for their families. Besides, statistically meaningful difference has been found among the answers following the Anova test. This difference has been found to be caused by the difference among the grade averages of answers by individuals at the age of 35 and below and the ones at the age of 47 and over ($p < 0.05$) (Table 4).

When the effect of demands of family life on the individual is analyzed according to number of children; half of the individuals [%51.3 (%11.8+%39.5)] have stated that the demands and expectations of their families prevent them to do something for themselves. As a result of Tukey test; individuals with 3 children have been found to be affected from this situation more than the individuals with 1 and 2 children. This result is statistically meaningful ($p < 0.01$). 51.3% of individuals with 1 child (%8.1+43.2), 57% of the ones with 2 children (%10.7+%46.3) and 78.2% of the individuals with 3 children (%30.4+%47.8) have stated that they have to put aside something about themselves

in order to spend time for housework. It is understood that individuals with 3 children experience the situation of putting aside the things about themselves more than the ones with 1 and 2 children. This result is statistically meaningful ($p < 0.01$).

39.4% of individuals with 1 child (%4.2+%35.2), 52.1% of the ones with 2 children (%8.4+%43.7) and 69.5% of the ones with 3 children (%21.7+%47.8) have stated that they can't allocate time for themselves because of the responsibilities about their spouses and families. Statistically meaningful difference has been found among the answers, and this difference has

been seen to be caused by the difference among the grade averages of answers given by individuals with 1 and 3 children ($p < 0.05$).

It is seen that while 69.5% (%21.7+%47.8) of individuals with 3 children state that their family life prevents them to fulfil the needs and demands about them, this rate reduces to 49.1% (%5.7+%43.4) in individuals with 2 children and 36% (%4.0+%32.0) in individuals with 1 child. As a result of Anova test, the answers of individuals have shown statistically meaningful difference by number of children ($p < 0.01$). Besides, it has been put forward with Tukey test that family life of individuals with 3 children

Table 2 Distribution of Effect of Working and Family Life on Individual In Terms of Demands of Working Life By Age and Anova Results

FACTOR I Demands of Working Life	Age	Completely Agree		Agree		Uncertain		Disagree		Absolutely Disagree		TOTAL		\bar{X}	S	F	Meaningful Difference
		Number	%	Number	%	Number	%	Number	%	Number	%	Number	%				
My responsibilities about my work prevent me to do something for myself	≤35		7.2		30.4		15.9		42.0		4.3			3.06	1.10	2.10	
	36-46	5	9.8	21	40.5	11	6.7	29	38.0	3	4.9	69	2.88	1.17			
	47≤	16	20.6	111	35.3	7	10.3	109	26.5	5	7.4	163	2.65	1.28			
	Total	16	11.7	111	37.0	7	9.7	109	36.3	16	5.3	300	2.87	1.18			
The time I should spend for my work makes it difficult to fulfil my needs and demands about myself	≤35		8.7		30.4		13.0		44.9		2.9		3.03	1.11	3.99*	1-3	
	36-46	6	9.2	21	47.2	9	5.5	31	33.7	2	4.3	66	2.77	1.14			
	47≤	15	23.5	126	41.2	21	4.4	104	26.5	3	4.4	162	2.47	1.24			
	Total	16	12.3	126	42.0	21	7.0	104	34.7	12	4.0	295	2.76	1.17			
I have to put aside the things I want to do for myself because of my responsibilities about my work	≤35		5.8		37.7		7.2		46.4		2.9		3.03	1.10	2.48		
	36-46	4	11.7	26	40.5	5	9.2	32	34.4	2	4.3	69	2.79	1.16			
	47≤	19	17.6	122	44.1	3	4.4	108	29.4	7	4.4	163	2.59	1.21			
	Total	19	11.7	122	40.7	3	7.7	108	36.0	12	4.0	300	2.80	1.17			
The pressure I feel about matters of my work prevents me to meet the needs and demands about myself	≤35		5.9		23.5		14.7		54.4		1.5		3.22	1.02	1.29		
	36-46	4	9.8	16	31.9	10	8.6	37	46.6	1	3.1	69	3.01	1.14			
	47≤	13	16.4	21	31.3	4	6.0	138	37.3	6	9.0	163	2.91	1.31			
	Total	13	10.4	21	29.9	4	9.4	138	46.3	12	4.0	300	3.04	1.16			
I have to change my plans about the needs and demands about myself because of work	≤35		4.5		42.4		15.2		36.4		1.5		2.88	1.02	0.18		
	36-46	3	8.0	28	45.1	10	6.2	24	37.7	1	3.1	68	2.83	1.12			
	47≤	13	16.4	123	32.8	11	16.4	103	26.9	5	7.5	163	2.76	1.23			
	Total	13	9.2	123	41.7	11	10.5	103	34.9	11	3.7	298	2.82	1.12			
I can't allocate time for myself because of my work	≤35		2.9		36.8		14.7		42.6		2.9		3.06	1.02	1.58		
	36-46	2	7.4	25	40.5	10	6.7	29	39.9	2	5.5	68	2.96	1.15			
	47≤	12	20.6	22	32.4	5	7.4	117	33.8	4	5.9	163	2.72	1.29			
	Total	12	9.4	22	37.8	5	8.7	117	39.1	15	5.8	299	2.93	1.16			

*p<0.05 **p<0.01

Table 3 Distribution of Effect of Working and Family Life on Individual In Terms Of Demands of Working Life By Number of Children and Anova Results

FACTOR 1 Demands of Working Life	Number of children	Completely Agree		Agree		Uncertain		Disagree		Absolutely Disagree		TOTAL		\bar{X}	S	F	Meaningful Difference													
		Number	%	Number	%	Number	%	Number	%	Number	%	Number	%																	
My responsibilities about my work prevent me to do something for myself	1	8	14.6	10.7	11.5	33	48	44.0	39.3	5	12	6.7	9.8	27	42	36.0	34.4	2	6	2.7	4.9	75	122	100.0100.0100.0100.0	2.76 2.82 2.30 2.75	1.14 1.17 1.18 1.17	1.92			
	2	14	26.1	33	48	39.1	52.2	5	12	6.7	9.8	27	42	36.0	34.4	2	6	2.7	4.9	75	122									
	3 Total	28	26.1	9	90	39.1	40.9	5	22	21.7	10.0	1	70	4.3	31.8	2	10	8.7	4.5	23	220									
The time I should spend for my work makes it difficult to fulfil my needs and demands about myself	1	8	13	10.7	10.7	32	61	9	42.7	50.0	8	6	3	4.9	25	38	33.3	31.1	2	4	2.7	3.3	75	122	100.0100.0100.0100.0	2.75 2.66 2.09 2.63	1.12 1.13 1.12 1.13	3.15*	1-3	
	2	13	26.1	32	61	39.1	52.2	8	6	3	4.9	25	38	33.3	31.1	2	4	2.7	3.3	75	122									
	3 Total	29	26.1	102	46.4	39.1	46.4	17	13.0	7.7	2	65	29.5	8.7	1	7	4.3	3.2	23	220										
I have to put aside the things I want to do for myself because of my responsibilities about my work	1	9	13	12.0	10.7	32	54	44.3	5	13	10.7	28	37	37.3	30.3	1	5	1.3	4.1	75	122	100.0100.0100.0100.0	2.73 2.73 2.17 2.67	1.13 1.13 1.11 1.14	2.51					
	2	13	26.1	32	54	44.3	52.2	5	13	10.7	28	37	37.3	30.3	1	5	1.3	4.1	75	122										
	3 Total	28	26.1	12.7	12.98	44.5	44.5	19	8.6	8.6	3	68	30.9	13.0	1	7	4.3	3.2	23	220										
The pressure I feel about matters of my work prevents me to meet the needs and demands about myself	1	9	11	12.0	9.0	19	43	25.3	35.2	8	11	2	21	10.7	9.0	38	52	50.7	42.6	1	5	1.3	4.1	75	122	100.0100.0100.0100.0	3.04 2.98 2.27 2.93	1.14 1.15 1.12 1.16	4.08*	1-3 2-3
	2	11	26.1	19	43	40.9	32.4	8	11	2	21	10.7	9.0	38	52	50.7	42.6	1	5	1.3	4.1	75	122							
	3 Total	26	27.3	11.9	9	71	40.9	32.4	19	9.6	9.6	5	95	43.4	9.1	9.6	22.7	43.4	0	6	0.0	2.7	22	219						
I have to change my plans about the needs and demands about myself because of work	1	8	9	10.7	7.4	30	56	46.3	10	12	13.3	26	40	34.7	33.1	1	4	1.3	3.3	75	121	100.0100.0100.0100.0	2.76 2.79 2.14 2.71	1.09 1.09 1.04 1.09	3.45*	1-3 2-3				
	2	9	27.3	10.6	11.97	50.0	44.5	10	12	13.3	26	40	34.7	33.1	1	4	1.3	3.3	75	121										
	3 Total	23	27.3	10.6	11.97	50.0	44.5	10	12	13.3	26	40	34.7	33.1	1	4	1.3	3.3	22	218										
I can't allocate time for myself because of my work	1	7	8	9.3	6.6	31	52	42.6	6	9	8.0	30	45	40.0	36.9	1	8	1.3	6.6	75	122	100.0100.0100.0100.0	2.83 2.94 2.30 2.84	1.11 1.15 1.26 1.16	2.99*	2-3				
	2	8	26.1	10.5	11.97	42.6	40.5	6	9	8.0	30	45	40.0	36.9	1	8	1.3	6.6	75	122										
	3 Total	23	26.1	10.5	11.97	42.6	40.5	19	8.6	8.6	4	79	35.9	17.4	1	10	4.3	4.5	23	220										

*p< 0.05 **p< 0.01

prevents fulfilling the needs and demands about themselves more than the individuals with 1 and 2 children.

69.5% of individuals with 3 children (%21.7+%47.8), 43.4% of individuals with 2 children (%8.2+%35.2), and 36% of individuals with 1 child (%2.7+%33.3) have stated that the pressure they feel because of the responsibilities about their families prevents them to fulfil their own needs and demands. These assessments made by individuals according to number of children have been also found statistically meaningful ($p < 0.01$). As a result of Tukey test, it has been determined that the pressure felt by the individuals with 3 children because of the responsibilities of family prevents them to meet their own needs and demands more than the ones with 1 and 2 children. %69.5 (%17.4+%52.2) of individuals with 3 children, 50.8% of individuals with 2 children (%7.4+%43.4), and 36.5% of individuals with 1 child (%5.4+%31.1) have states that they can't allocate time for themselves due to the time they spend for their families. This result occurs from the difference between the grade averages obtained from the assessments of individuals with 1 child and the ones with 3 children. This difference is also statistically meaningful ($p < 0.05$). It is remarkable that the negative effect of demands of family life on the individual is felt more as the number of children increases

(Table 5).

When the effect of demands of family life on the individual is analyzed according to the marital status variable; it has been determined that married individuals experience the demands of family life more than the single individuals. This finding has been also found as statistically meaningful ($p < 0.01$). The effect of demands of family life on the individual doesn't manifest a statistically meaningful difference according to variables of gender and educational background (Table 6).

(iii) Demands of individual life

The demands of individual life have been evaluated in terms of such independent variables as age, number of children, marital status, gender and educational background. When the subject is seen from a general perspective, it is understood that the things individuals do for themselves don't prevent them to fulfil their responsibilities about their work (for example; clock-in on time, doing daily routines and over-time) ($\bar{X} : 3.87$).

When the effect of demands of individual life on the individual is analyzed by age groups; majority of individual between the ages of 36-46 [%86.5 (%60.1+%26.4)], 76.5% of individual at the age of 47 and over (%55.9+%20.6) and 73.9% of individual

at the age of 35 and below (%60.9+13.0) are seen to state that the things they do for themselves don't prevent them to fulfil their responsibilities about their work. The difference between the average grades of answers has caused statistically meaningful difference ($p < 0.05$). This difference has been found between the individuals at the age of 35 and below and the ones between the ages of 36-46.

When the effect of demands of individual life on the individual is analyzed by number of children; it has been found out that the number of children doesn't put forward a statistical difference as a variable. However, it is remarkable that from the numerical and percentage values, individuals with 3 children evaluate the demands of individual life more intensely.

The effect of demands of individual life on the individual puts forth a statistically meaningful difference according to variables of gender, marital status and educational background (Table 6).

When the assessments of individuals are reviewed in terms of the demands of working life and family life, it can be said that these demands prevent the individuals to fulfil their own needs and demands because of giving priority to demands of working and family life, and so demands of individual life are put into the background or set back.

The most visible reason of this is the increase in demands of working life in today's business life where competition and work load are intense, and the need to manage the responsibilities about the family successfully. This need creates enough time pressure and stress on individuals. Individuals do not find time to fulfil these own personal demands in this case even if they want. On the other hand, individuals are firstly expected to do "sacrifices" for their families in traditional societies like Turkey where traditional values are intensely preserved. While individualism/egocentrism come into prominence in modern and changing system of values, individuals are expected to fulfil the demands of family and working life instead of fulfilling their own needs in these societies.

CONCLUSION

This research has been carried out in order to analyze the reflection of demands of working and family life on individual life by starting from the harmony of working, family and individual life of women and men working in public. According to research results, it has been determined that in terms of the effect of working and family life on the individual, the pressure individuals feel because of the matters of their work doesn't prevent them to meet their own needs and

demands; married individuals experience the effect of working and family life on the individual more than single individuals in terms of both working life and family life; demands of working life presents statistically meaningful difference by age groups and demands of family life shows this difference by age groups and number of children; the ones who are married and have more children feel more pressure regarding the demands of working and family life. Therefore, (i) individual, (ii) family and (iii) organizational strategies are required to maintain a harmony between working, family and individual life and employers' balancing the demands of different life areas:

(i) The working individual should know what to expect from life for herself/himself and her/his family in order to balance individual, working and family life. Individual should decide whether her/his work is important for herself/himself, her/his prestige or economic gains. Therefore, the individual should decide which tasks are important, and which ones are less important as depending on her/his values. Besides, the working individual's preparing a to do list for tomorrow at the end of workday is necessary for planning the time to be allocated to family life. So, preventing the potential temporal conflicts in working and family life becomes possible by managing the time allocated to working and family life effec-

tively. Therefore, the feeling of exhaustion (chronic fatigue, general dissatisfaction, extraordinary nervousness affecting the working life deeply, concentration impairment) which deeply affects the job satisfaction especially can be prevented. Besides, eating healthily, doing sports activities and sleeping enough have important role in gaining the balance in life. Sleeplessness can generally be caused by excessive role load (sleeping late and getting up early in order to catch up with everything) and may cause serious health problems that occur as a result of individual's not feeling herself/himself secure. (ii) Balancing the working and family life mostly require married individuals' allocating time to each other and their families in order to maintain their relationships. Therefore it is important to share family responsibilities and to listen the opinions of family members. Sharing lots of housework supports being gained the feelings of equality and being fair among the family members. Besides, as each individual's family life conflict and her/his ability to cope with them differ,

Table 4 Distribution of Effect of Working and Family Life on Individual In Terms of Demands of Family Life By Age and Anova Results

FACTOR 2 Demands of Family Life	Age	Completely Agree		Agree		Uncertain		Disagree		Absolutely Disagree		TOTAL		\bar{X}	S	F	Meaningful Difference							
		Number	%	Number	%	Number	%	Number	%	Number	%	Number	%											
My family's demands and expectations prevent me to do something for myself	≤ 35		2.9	31.9	8.7	44.9	11.6							3.30	1.13	3.28*	1-3							
	36-46	2	9.8	38.0	9.2	34.4	8.6	31	56	22	8	14	69	2.94	1.21									
	47 ≤	16	14.7	36.8	8.8	32.4	7.4	5	27				2.81	1.25										
	Total	10	9.3	109	36.3	6	15	6	27	9.0	109	36.3	5	27	9.0			69	163	68	300	100.0	100.0	100.0
I have to put aside the things about myself in order to allocate time to my works at home	≤ 35		1.5	41.2	5.9	48.5	2.9							3.10	1.04	1.77								
	36-46	1	11.7	42.0	8.0	31.5	6.8	33	51	21	2	11	68	2.80	1.20									
	47 ≤	19	12.1	42.4	6.1	31.8	7.6	5	18				2.80	1.23										
	Total	8	9.5	124	41.9	4	13	4	21	7.1	105	35.5	5	18	6.1			68	162	66	296	100.0	100.0	100.0
I can't allocate time for myself because of my responsibilities about my spouse and family	≤ 35		0.0	29.8	10.6	53.2	6.4							3.36	0.99	3.54*	1-2							
	36-46	0	8.9	41.8	8.2	36.3	4.8	25	53	25	3	7	47	2.86	1.15									
	47 ≤	13	8.1	35.5	11.3	40.3	4.8	3	13				2.98	1.14										
	Total	5	7.1	38.0	9.4	40.4	5.1	103	34.4	40.4	3	13	4.8	5.1	47			146	62	255	100.0	100.0	100.0	100.0
My family life prevents me to meet my needs and demands about myself	≤ 35		1.5	26.5	14.7	42.6	14.7							3.43	1.08	4.26*	1-3							
	36-46	1	6.2	36.4	9.9	41.4	6.2	29	67	25	10	10	68	3.05	1.13									
	47 ≤	10	7.5	46.3	3.0	37.3	6.0	4	24				2.88	1.17										
	Total	5	5.4	36.4	9.4	40.7	8.1	121	39.4	40.7	4	24	6.0	8.1	68			162	67	297	100.0	100.0	100.0	100.0
The pressure I feel because of the responsibilities about my family prevents me to meet my own needs and demands	≤ 35		2.9	20.6	13.2	54.4	8.8							3.46	1.01	5.84**	1-3							
	36-46	2	6.7	33.7	10.4	41.1	8.0	37	67	24	6	13	68	3.10	1.16									
	47 ≤	11	11.9	41.8	6.0	35.8	4.5	3	22				2.79	1.19										
	Total	8	7.0	32.6	10.1	43.0	7.4	128	41.8	43.0	3	22	4.5	7.4	68			163	67	298	100.0	100.0	100.0	100.0
The time I spend for my family prevents me to allocate time for myself	≤ 35		2.9	24.6	11.6	49.3	11.6							3.42	1.08	3.57*	1-3							
	36-46	2	6.8	37.7	4.3	42.6	8.6	34	69	22	8	14	69	3.09	1.19									
	47 ≤	11	8.8	42.6	7.4	32.4	8.8	6	28				2.90	1.21										
	Total	6	6.4	35.8	6.7	41.8	9.4	125	41.8	41.8	6	28	8.8	9.4	69			162	68	299	100.0	100.0	100.0	100.0

*p< 0.05 **p< 0.01

**Table 6 T Test Results of Working, Family and Individual Life Harmony
According to Gender and Marital Status**

The effect of working and family life on the individual	Gender	N	\bar{x}	S	t	Marital status	N	\bar{x}	S	t
Demands of working life	W o m a n	1 5 4	17.14	7.11	0.48	S i n g l e M a r r i e d T o t a l	72	19.2	6.39	3.31*
	M a n	1 4 1					223	16.5	6.00	
	T o t a l	295					295			
Demands of family life	W o m a n	1 2 0	17.63	6.02	0.89	S i n g l e M a r r i e d T o t a l	29	20.3	6.80	2.21**
	M a n	1 2 9	18.33	.25			220	17.6	5.99	
	T o t a l	249	249							
Demands of individual life	W o m a n	1 5 7	15.43	3.20	0.42	S i n g l e M a r r i e d T o t a l	75	14.8	3.90	1.32
	M a n	1 4 3	15.26	3.70			225	15.4	3.36	
	T o t a l	300	300							

*p< 0.05 **p< 0.01 ***p< 0.001

Table 5 Distribution of Effect of Working and Family Life on Individual In Terms of Demands of Family Life By Number of Children and Anova Results

FACTOR 2 Demands of Family Life	Number of children	Completely Agree		Agree		Uncertain		Disagree		Absolutely Disagree		TOTAL		\bar{X}	S	F	Meaningful Difference	
		Number	%	Number	%	Number	%	Number	%	Number	%	Number	%					
My family's demands and expectations prevent me to do something for myself	1 2 3 Total	5 13 8 26	6.7 10.7 34.8 11.8	28 50 9 87	37.3 41.0 39.1 39.5	6 12 2 20	8.0 9.8 8.7 9.1	33 38 3 74	31.1 13.0 33.6	44.0 7.4 4.3 5.9	3 9 13	4.0 7.4 4.3 5.9	75 122 23 220	100.0 100.0 100.0 100.0	3.01 2.84 2.13 2.82	1.12 1.19 1.18 1.19	5.04**	1-3 2-3
I have to put aside the things about myself in order to allocate time to my works at home	1 2 3 Total	6 13 7 26	8.1 10.7 30.4 11.9	32 56 11 99	43.2 46.3 47.8 45.4	5 9 3 17	6.8 7.4 13.0 7.8	29 35 2 66	31.1 28.9 8.7 30.3	39.2 6.6 0.0 4.6	2 8 10	2.7 6.6 0.0 4.6	74 121 23 218	100.0 100.0 100.0 100.0	2.85 2.74 2.00 2.70	1.12 1.18 0.90 1.15	5.13**	1-3 2-3
I can't allocate time for myself because of my responsibilities about my spouse and family	1 2 3 Total	3 10 5 18	4.2 8.4 21.7 8.5	25 52 11 88	35.2 43.7 47.8 41.3	11 9 2 22	15.5 7.6 8.7 10.3	30 43 4 77	42.3 36.1 17.4 36.2	2.8 4.2 4.3 3.8	2 5 8	2.8 4.2 4.3 3.8	71 119 23 213	100.0 100.0 100.0 100.0	3.04 2.84 2.35 2.85	1.03 1.13 1.15 1.12	3.46*	1-3
My family life prevents me to meet my needs and demands about myself	1 2 3 Total	3 7 5 15	4.0 5.7 21.7 6.8	24 53 11 88	32.0 43.4 47.8 40.0	10 11 3 24	13.3 9.0 13.0 10.9	35 45 3 83	46.7 36.9 13.0 37.7	4.0 4.9 4.3 4.5	3 6 10	4.0 4.9 4.3 4.5	75 122 23 220	100.0 100.0 100.0 100.0	3.15 2.92 2.30 2.93	1.05 1.11 1.10 1.11	5.29**	1-3 2-3
The pressure I feel because of the responsibilities about my family prevents me to meet my own needs and demands	1 2 3 Total	2 10 5 17	2.7 8.2 21.7 7.7	25 43 11 79	33.3 35.2 47.8 35.9	6 14 4 24	8.0 11.5 17.4 10.9	41 46 2 89	54.7 37.7 8.7 40.5	1.3 7.4 4.3 5.0	1 9 11	1.3 7.4 4.3 5.0	75 122 23 220	100.0 100.0 100.0 100.0	3.19 3.00 2.26 2.99	1.00 1.17 1.05 1.13	6.22**	1-3 2-3
The time I spend for my family prevents me to allocate time for myself	1 2 3 Total	4 9 4 17	5.4 7.4 17.4 7.8	23 53 12 88	31.1 43.4 52.2 40.2	7 5 2 14	9.5 4.1 8.7 6.4	38 45 3 86	51.4 36.9 13.0 39.3	2.7 8.2 8.7 6.4	2 10 14	2.7 8.2 8.7 6.4	74 122 23 219	100.0 100.0 100.0 100.0	3.15 2.95 2.43 2.96	1.07 1.20 1.20 1.17	3.36*	1-3

*p< 0.05 **p<0.01

spouses should plan the time together regarding working and family time, and they should act according to this plan. So, balancing the individual life and working and family life helps family members to attain their career objectives, to start a high income jobs and job satisfaction. Besides, it becomes easier for individuals to feel themselves independent and peaceful in work places and to fulfil the developmental tasks. (iii) When managers help working individuals to create a fair balance in working, family and individual lives, working individuals develop a strong sense of commitment to the institution accordingly. Therefore, the commitment and energy of working individuals towards the job and manager increase. In recent years, many work places have been applying flexible working hours which will answer the working, family and individual life needs of working individuals within the scope of humanizing the work. Family friend working place policies and practices make balancing the working individual's working and family life easier, and fulfilling her/his responsibilities about work.

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İŞ-AİLE VE BİREYSEL YAŞAM UYUMU: İŞ VE AİLE YAŞAMI TALEPLERİNİN BİREYSEL YAŞAMA YANSIMASI

Özet: Bu araştırma, kamuda çalışan kadınlar ve erkeklerin iş, aile ve bireysel yaşam uyumundan yola çıkarak iş yaşamının taleplerinin, aile yaşamının taleplerinin, bireysel yaşama yansımalarını incelemek amacıyla yürütülmüştür. Endüstrileşme ile birlikte örgütün en değerli kaynağının insan olduğu anlaşılmıştır. Ekonomik, sosyal, kültürel alanda yaşanan köklü değişimler iş yaşamı açısından da, yeni oluşumları ve yeni yaklaşımları beraberinde getirmiştir. Bireyin yaşamında işin daha fazla önem kazanmasının yanı sıra aile yaşamı ve bireysel yaşam için ayrılması gereken zaman da daha önemli hale gelmiş; iş, aile ve bireysel yaşamın dengelenmesi ihtiyacı ortaya çıkmıştır. Çalışan bireylerden iş ve aile yaşamına ilişkin görev ve sorumluluklarını gerçekleştirebilmeleri için insansal kaynaklarını çoğu zaman eş zamanlı olarak kullanmaları beklenmektedir. Her insan yaratılışının gereği olarak sınırlı kaynaklara sahiptir. Bu nedenle iş ve aile yaşamının çoğu zaman birbiri ile çelişen ve eş zamanlı olarak ortaya çıkan istek ve ihtiyaçlarını karşılamak durumunda kalan bireyde yorgunluk ve bıkkınlıkla ortaya çıkan tükenmişlik duygusu artabilmektedir. Bireyin iş ya da aile yaşamından birine daha yoğun olarak katılması durumunda, diğer yaşam alanında psikolojik ve fiziksel olarak bulunamaması; iş ve aile yaşamının dengelenmesine ilişkin tartışmaların odağını oluşturmaktadır. İş ve aile yaşamının taleplerini dengelemedeki yetersizliğin en önemli sonuçlarından biri birey zaman, enerji ve çaba gerektiren çoklu rolleri yerine getirirken iş ve aile yaşamı arasında ortaya çıkan çatışmaların artmasıdır. Günümüzde iş yaşamının talepleri, hem işin gerektirdiği özellikler hem de mevcut bireysel kapasiteden/yeteneklerden etkilenmektedir. Yetki ve sorumluluklardaki belirsizlik, iş ortamındaki fikir ayrılıkları ile ortak değer ve normlara/kurallara uyum zorlukları, düşük statü, moral bozukluğu ve iş tatminsizliği gibi nedenler ile iş ve aile yaşamı arasındaki dengesizlik daha görünür olabilmektedir. Bundan hem örgüt/kurum hem de bireylerin olumsuz etkilenmesi söz konusu olabilmektedir. Böylece işe devamsızlık, azalan rol tatmini ile motivasyon ve performansın düşmesi, ekip çalışmasında verimsizlik ve zamanın etkin kullanılmaması, sağlık sigortası ödemeleri ile personel devir hızının ve personel tazminat taleplerinin artması gibi ağır sonuçlar ile işverenlerin bu sorunlara daha fazla harcama yapmaları kaçınılmaz olmaktadır. Araştırma örneğini Ankara'da Kamu Sektöründe çalışan 300 kadın ve erkek oluşturmaktadır. Araştırma verilerinin toplanmasında anket tekniğinden yararlanılmıştır. Anket iki bölüm halinde oluşturulmuştur. Birinci bölümde; araştırmaya katılan bireylerin cinsiyet; yaş; öğrenim durumu; medeni durum; çocuk sahibi olma durumu; sahip oldukları çocuk sayısı; çocukların yaşları; aile yapısı; evde bakıma muhtaç birinin olma durumu; varsa bunların hangi özel gruplardan oluştuğu (yaşlı, engelli, kronik hasta

vb.), ev işleri, çocuk bakımı vb. işlerde kimlerden destek aldıkları gibi bireyleri tanıtıcı bilgileri elde etmeyi amaçlayan sorulardan oluşmaktadır. İkinci bölüm çalışan bireylerin iş ve aile yaşamının birey üzerine etkisinin incelenmesi amacıyla verilerin elde edilmesi amacıyla oluşturulmuştur. Bu bölümde iş ve aile yaşamının birey üzerindeki etkisini açıklamayı sağlayan 16 maddeden oluşan iş-aile-bireysel yaşam çatışma ölçeği kullanılmıştır. Araştırma sonuçlarına göre iş ve aile yaşamının birey üzerine etkisi açısından, bireylerin işleriyle ilgili konular nedeni ile hissettikleri baskının, kendilerinin ihtiyaç ve isteklerini karşılamalarına genellikle engel olmadığı; hem iş yaşamı hem de aile yaşamının taleplerini karşılama açısından, evli olan bireylerin bekar olanlara göre daha çok baskı yaşadıkları; iş yaşamının taleplerinin çocuk sayısına, aile yaşamının talepleri ise yaş gruplarına ve çocuk sayısına göre istatistiksel olarak anlamlı farklılık gösterdiği; evli olanların ve çocuk sayısı fazla olanların iş yaşamının taleplerine ve aile yaşamının taleplerine ilişkin olarak daha çok baskı yaşadıkları belirlenmiştir.

Anahtar Kelimeler: İş yaşamı, aile yaşamı, bireysel yaşam, iş-aile ve bireysel yaşam uyumu



RELATIONSHIP BETWEEN LIFE SATISFACTION, HEALTH STATUS, SOCIAL SUPPORT, STRESS MANAGEMENT AND SOCIODEMOGRAPHIC VARIABLES IN MOTHERS OF CHILDREN WITH INTELLECTUAL DISABILITY

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Abstract: The aims of the study to investigate the effects of perceived social support, stress management and socio-demographic variables on life satisfaction and general health status of mothers of children with an intellectual disability. The research was designed as a cross-sectional descriptive type. Mothers of 104 children with intellectual disability who were educated in Special Education and Rehabilitation Centers under the authority of Izmir Provincial Directorate of National Education constituted the sample of the study. The data were collected through the face-to-face interview method using the Satisfaction with Life Scale (SWLS), The General Health Questionnaire (GHQ), the Multidimensional Scale of Perceived Social Support (MSPSS), the Scale of Coping with Stress and the Sociodemographic Questionnaire. The data were evaluated with numbers (points), percentages, Independent samples t-test, Kruskal Wallis, Mnn-Whitney U Test and Pearson correlation analysis. There was a negative relationship between the General Health Status and Life Satisfaction ($p = 0.01$). At the end of the study, it was found that social support affects the general health status and life satisfaction positively.

Key words: intellectual disability, adaptation, chronic condition, life satisfaction.

INTRODUCTION

The reactions displayed to the children with intellectual disability vary from one family to another or even from one parent to the other. While in some families, parents overcome this process more easily and the family/parents begin to plan a number of constructive approaches and make the nec-

essary arrangements in their lives, in other families, parents may suffer long-lasting sorrow and mourning (Kearney & Griffin, 2001: 582-592; Bradford 1996; Wallander, Varni, Babani & Wilcox, 1989: 157-173). Kearney and Griffin (2001: 582-592) stated that having a child with intellectual disability is a two-sided phenomenon: joy and sor-

row and the families experience transitions from joy to sorrow or vice versa. There are various factors that influence the families' responses to the deficiency.

Background:

Life Satisfaction: Life satisfaction comprises cognitive judgments and evaluations about life in general (Yetim, 1993:277-289). Life satisfaction is a situation or result obtained as a result of comparing a person's expectations what he/she owns (Özer & Karabulut, 2003:72-74). Life satisfaction is affected by factors such as daily life frustrations, financial situation, life events, individual goals and personality characteristics (Gündoğar, Gül, Uskun, Demirci & Keçeci, 2007: 14-27; Rask, Astedt-Kurki & Laippala, 2002: 254-263).

Fathers having children with intellectual disability experience lower life satisfaction than do fathers having children without intellectual disability (Aysan & Özben 2007:1-6). When life satisfaction scores of mothers having children with disability were compared in terms of their education level, it was determined that mothers with primary school education achieved significantly higher scores than did mothers with university education (Akandere, Acar & Baştuğ, 2009: 23-32). In addition, fathers with higher income level achieved significantly higher scores than did fathers with

lower income level. Life satisfaction scores of mothers having daughters were significantly high (Akan dere et al., 2009:23-32). The higher the parents' life satisfaction and social support levels are, the lower the level of the stress they perceive (Kaner, 2004).

General Health Status: According to Baltaş (2000) The World Health Organization defines health as "a state of complete physical, mental, and social well-being". Mental health problems can be seen in all sections of a society both in developed and in developing countries. Depression and anxiety are observed in women more (Buzlu, Bostancı, Özbaş & Yılmaz, 2006: 134-138). According to the study on Mental Health Profile of Turkey, 18% of the population suffers a mental illness at some time of their life (National Mental Health Plan-Turkey 2011-2023).

Although there several studies which determined that mental status of mothers having children with intellectual disability was similar to that of the general public, in many studies it was found that that mothers

having children with intellectual disability suffered mental problems 2-3 times more than do the general public (Tonge, Einfeld & Gray, 2004: 370; Emerson, 2003: 385-399; Shu, Lung & Huang, 2002: 257-263; Chen, Ryan-Henry, Heller & Chen, 2001: 439-449). It was found that business / work

status is the main factor affecting physical health whereas the income status is the one affecting mental health (Chen, Ryan-Henry, Heller & Chen, 2001: 439-449). It has been reported that families of children with intellectual disability have more economic disadvantages compared to other families, and that poverty causes mothers suffer from mental problems more (Emerson, 2003: 385-399). In addition, mothers' health status is affected positively if they have social support (Duvdevany & Abboud, 2003: 264-272).

Social Support: According to Annak (2005) "Social support is the close ties an individual establishes with other people who he/she can share his/her secrets with, trust in or consider being important for himself/herself". Social support has different functions such as instrumental support, emotional support, respect support, informational support and social friendships (Annak, 2005).

It was determined that there was no difference between the mothers of children with intellectual disability and the mothers of children without intellectual disability in terms of perceived social support, but that seeking social support was associated with emotional exhaustion (Duygun & Sezgin, 2003: 37-52). The higher the parents' life satisfaction and social support levels are, the lower the level of the stress they perceive (Kaner, 2004). It was determined that

45.3% of the mothers having children with disabilities had inadequate social support and that the higher their perceived social support level was, the lower their hopelessness level was (Karadağ, 2009: 315-322).

With an increase in their education levels and income levels, their trait anxiety levels decrease but their perceived social support levels increase (Coşkun & Akkaş, 2009: 213-227). It was found that social support reduces the depression level in mothers having children with disabilities (Bahar, Bahar, Savaş & Parlar, 2009: 97-112). The higher the education levels of the mothers having children with intellectual disability are, the more they use social support resources (Duvdevany & Abboud, 2003: 264-272).

Stress Management: In many studies conducted on the families of children with intellectual disability, it was determined that parents in these families were more stressed than were the parents having normal / healthy children (Gürdil 2007; Hastings, Beck & Hill, 2005: 155-165; Emerson, Robertson & Wood 2004: 77-84; Dyson, 1997: 267-279). It was determined that the child's gender had no effect on the level of stress suffered by the parents, but that the parents of younger children suffered more stress (Kaner, 2004). The higher the social support levels of the mothers having children with intellectual disability are, the lower the level of stress they suffer is (Duvdevany &

Abboud 2003: 264-272).

According to Gürdil (2007) Folkman and Lazarus define coping as “constantly changing cognitive and behavioral efforts made to control, reduce or tolerate specific internal and external demands and conflicts between them that are perceived by the person as stressful and that exceed the resources of that person”. In general, ways of coping with stress are described as emotion- focused coping and problem- focused coping. Persons using problem- focused coping strategy try to understand the situation causing stress and to change it. People who use emotion- focused coping strategy try to cope with the emotions caused by the stressful situation (Gürdil, 2007).

In terms of coping strategies, no difference was determined between the parents of children with intellectual disability and the parents of children without intellectual disability (Aysan & Özben, 2007:1-6). The mothers of children with intellectual disability achieved higher scores for the helpless coping style of the Coping Styles of Stress Scale than did the mothers of healthy children (Duygun & Sezgin, 2003: 37-52). It was determined that the parents of children with intellectual disability used the problem-solving method as a way of coping (Keskin, Bilge, Engin & Dülgerler, 2010: 30-37). Helpless approach scores of young mothers were determined to be higher than

those of mothers in other age groups (Bahar, Bahar, Savaş & Parlar, 2009: 97-112).

According to the model related to the child's and family's adaptation to chronic diseases developed by Wallender et al. (1989: 157-173), risk factors affecting diagnosis are as follows: the severity of the disease, apparent symptoms of the disease, medical problems, the effect of the disease on cognitive functions and state of dependency to be caused in children by the disability in the future. In this case, the family's adaptation to mental deficiency which will continue throughout life is very difficult. The general structure of the family, parents' competence level, problem-solving skills, coping strategies, social and emotional support and the attitudes of the people around the family are the resistance factors which can affect the family positively or adversely (Bradford, 1996; Wallander, Varni, Babani & Wilcox, 1989: 157-173).

In this study, Wallender et al.'s (1989: 157-173) model was used to design mothers' adaptation. According to the model, variables evaluated in the study were determined as life satisfaction, perceived social support, coping with stress, general health status, maternal education, income level and the child's mental deficiency level.

The aim of the study is to investigate the relationships of perceived social support,

stress management, life satisfaction and general health status of mothers and mothers education, intellectual disability level of the child and income levels.

According to Wallander et al. (1989: 157-173), the income status, maternal education and the child's mental deficiency level are the resistance factors affecting the family's adaptation to the child with mental deficiency.

METHOD

Type of research: It is a cross-sectional descriptive type.

Sampling: The population of the study is comprised of the mothers of the children who are educated in Special Education and Rehabilitation Centers under the authority of Izmir/Konak Provincial Directorate of National Education. Random selection method was used to select schools and five of them were selected at random. Mothers who presented to these 5 centers between June 8, 2011 and June 17, 2011, and of them, who accepted to participate in the study comprised the study sample (n = 104).

Table 1. Sociodemographic characteristics

Sociodemographics	N	%
Ages		
2-6 ages	39	37.5
7-12 ages	50	48.1
13-18 ages	15	14.4
Level of ID		
Mild	33	31.7
Moderate	36	34.6
Severe	35	33.7
Mothers' ages		
20-38	78	75.0
39-57	26	25.0
Mothers' education		
None	8	7.7
Could read and write	3	2.9
Primary school	55	52.9
Middle school	9	8.7
High school	21	20.2
University	8	7.7
Mothers' employment		
Had not an employment	100	96.2
Had an employment	4	3.8
Economic status		
Income covers expenses	62	59.6
Income does not cover expenses	39	37.5
Income over expenses	3	2.9
Total	104	100.0

As is shown in Table 1, the children's mean age was 8.25 ± 4.0 (min: 2, Max: 18). Of the children, 56.7% were males and 34.6% had moderate intellectual disability. The mothers' mean age was 34.9 ± 6.9 (min: 20,

Max: 57). Of the mothers, 52.9% were primary school graduates and 96.2% were not employed. In 59.6% of the families, their income was enough to meet their expenses.

Data collection: The data were collected through the face-to-face interview method using the satisfaction with life scale, The General Health Questionnaire, the Multidimensional Scale of Perceived Social Support, the Scale of Coping with Stress and the Sociodemographic Questionnaire.

Satisfaction with Life Scale (SWLS): The scale was developed by Diener et al., on 1985. The scale was translated into Turkish by Köker (1991). The scale consists of 5 items: 1. My life is close to my ideal from many aspects. 2. The conditions of my life are excellent. 3. I am satisfied with my life 4. So far I have gotten the important things I want in life. 5. If I could live my life over, I would change almost nothing. Responses to the items range from “not appropriate at all” to “very appropriate”. Responses to the items are scored from 1 to 7. The total score to be obtained from the scale ranges from 5 to 35. As the total point decreases, so does life satisfaction. The Cronbach’s alpha coefficient of the scale was determined as 0.84 in this research.

The General Health Questionnaire (GHQ): The scale was developed By David Goldberg on 1972. It was adapted to Turkish

by Kılıç (1996). The internal consistency, sensitivity and specificity of the GHQ (12) were found as 0.78, 0.74, and 0.84 respectively. Each item on the GHQ is rated on a 4-point Likert scale: never, as usual, more frequently than usual and very frequently. It is considered that the higher the score is, the worse the health is (Kılıç 1996). The Cronbach’s alpha coefficient of the scale was determined as 0.79 in this research.

Multidimensional Scale of Perceived Social Support: the scale was developed by Zimet et al. on 1988. It was adapted into Turkish by Eker and Arkar (2001: 17-25). The Cronbach’s alpha coefficient of the scale was determined as 0.77 to 0.92. The scale consists of 12 items. It is a 7-point Likert-type scale and the responses range from “absolutely (definitely) no” to “absolutely (definitely) yes”. The lowest and highest scores to be obtained from the scale are 12 and 84 respectively. The higher the score is, the higher the perceived social support is (Eker and Arkar 2001: 17-25). The Cronbach’s alpha coefficient of the scale was determined as 0.86 in this research.

The Scale of Coping with Stress: The scale was developed by Folkman and Lazarus, on 1988. The validity and reliability of the Turkish version of the scale were performed by Şahin & Durak (1995: 56-73). The scale consists of 30 items and 5 subscales. The subscales are as follows: Optimistic ap-

proach (OA) (5 items), self-confident approach (SCA) (7 items), helpless approach (HA) (8 items), submissive approach (SA) (6 items), and seeking social support (SSS) (4 items). Items are scored using a 4-point Likert-type scale ranging from 0-3: how well (how much) it describes you-how suitable it is for you. Scores obtained from each sub-scale range from 5 to 20 in the OA subscale, from 7 to 28 in the SCA subscale, from 8 to 32 in the HA subscale, from 6 to 24 in the SA subscale and from 4 to 16 in the SSS subscale. Higher subscale scores mean that the individual uses the related coping style more.

Sociodemographic Questionnaire: The questionnaire consists of questions about the child's age and gender, the degree of the disability, the mother's age, education level and employment status, and the income status of the family.

Data Evaluation: The statistical analysis of the research was performed with the SPSS 15.00 package program. Pearson Correlation was used to relationship between life satisfaction, general health status, social support and stress management. Kruskal-Wallis Test and Mann-Whitney U Test was used to compare effect of mothers' education on life satisfaction, general health status, social

support and stress management. Student-t Test was used to compare effect of income levels on life satisfaction, general health status, social support and stress management.

Research Ethics: In order to carry out the study, the written permission of the Special Education Centers was obtained. After the informed consent form was read to each mother and their approval was obtained, the data were collected.

Limitation of the study: the limitation of this study is the sample selection. The study was conducted only in one district of a single province, and it included a small number of participants.

RESULTS

The mothers' mean scores for the subscales of the Scale of Coping with Stress were 24.19 ± 3.5 for the self-confident approach (SCA), 15.98 ± 2.9 for the Optimistic approach (OA), 20.27 ± 4.6 for the helpless approach (HA), 12.8 ± 2.9 for the submissive approach (SA), and 12.1 ± 2.3 for the seeking social support (SSS). The mothers' mean scores were 49.1 ± 17.8 for the multidimensional Scale of Perceived Social Support, 25.5 ± 5.4 for the General Health Questionnaire (GHQ) and 18.86 ± 7.2 for the satisfaction with life scale (SWLS).

Table 2. Relationship Between Life Satisfaction, General Health Status, Social Support and Stress Management; Pearson correlation

Scale	SCA	OA	HA	SA	SSS	MSPSS	GHQ	SWLS
SCA	1							
OA	0.480**	1						
HA	-0.074	-0.078	1					
SA	-0.182	0.052	0.263**	1				
SSS	-0.080	-0.125	0.082	0.171	1			
MSPSS	0.218*	0.069	-0.076	0.084	0.043	1		
GHQ	-0.259**	-0.167	0.411**	0.109	0.067	-0.362**	1	
SWLS	0.119	-0.010	-0.182	-0.058	0.041	0.345**	-0.427**	1

*Correlation $p=0.01$

**Correlation $p=0.05$

As shown in Table 2, there is a positive relationship between the self-confident approach and the optimistic approach ($p=0.01$), and between the self-confident approach and the multidimensional Scale of Perceived Social Support ($p=0.05$), and a negative relationship between the self-confident approach and The General Health Questionnaire ($p=0.01$). There is a negative relationship between the multidimensional Scale of Perceived Social Support and the General Health Questionnaire ($p=0.01$) and a positive relationship between

the Multidimensional Scale of Perceived Social Support and Satisfaction with life scale ($p=0.01$). There is a negative relationship between the General Health Questionnaire and the Satisfaction with life scale ($p=0.01$).

No relationship was determined between the Scale of Coping with Stress, the multidimensional Scale of Perceived Social Support, The General Health Questionnaire and the Satisfaction with life scale in terms of the children's intellectual disability levels.

Table 3. Effect of Mothers' Education on Life Satisfaction, General Health Status, Social Support and Stress Management

Scale	^a None and could read-write (N=11)		^b Primary and Middle School (N=64)	^c High School and University (n=29)	F	*P
SCA	21.6	4.6	24.3±3.5	24.9±2.7	3.777±	0.078
OA	15.0	3.5	16.1±2.8	16.2±2.9	0.706	0.496
HA	21.8	4.6	20.4 ±4.4	19.4±4.8	1.127	0.328
SA	14.4	2.6	12.6±2.8	12.0±2.4	1.834	0.165
SSS	12.4	2.2	12.1±2.8	12.0±2.4	0.099	0.165
GHQ	28.54	6.2	25.5±5.2	24.3±5.2	2.518	0.086
MSPSS Post-hoc	39.7	22	47.8±17.9	55.3±13.9	3.650	0.046 <i>a=b<c</i>
SWLS** Post-hoc	14.7	5.2	18±7.0	22.4±7.1	6.422	0.002 <i>a=b<c</i>

*Kruskall Wallis test; Post-hoc: Mann Whitney U Test

As shown in Table 3, there is a significant relationship between the mother's scores for the Satisfaction with life scale and the multidimensional Scale of Perceived Social Support in terms of their education

levels ($p < 0.05$). Advanced analysis suggested that the difference resulted from higher scores achieved by high school and university graduate mothers.

Table 4. Effect of Income Levels on Life Satisfaction, General Health Status, Social Support and Stress Management

Scales	Income covers expenses (N=65)		Income does not cover expenses (N=39)		t	*p
	M	SD	M	SD		
SCA	24.5± 3.2		23.7± 4.0		1.009	0.315
OA	16.3±2.9		15.5±2.8		1.413	0.161
HA	19.4±4.6		21.7±4.2		2.508	0.014
SA	12.4± 2.8		13.4±3.0		1.632	0.106
SSS	12.1±2.3		12.2± 2.3		0.253	0.801
GHQ	24.5±5.0		27.1±5.7		2.369	0.020
MSPSS	53±15.3		42.6±19.9		2.989	0.004
SWLS	21.5±6.3		14.4± 6.4		5.535	0.000

*Student t-Test

In Table 4, the group with high-income and the group whose income met their expenses were considered as one group, and their scores were compared with the low-income group's scores. There is a significant relationship between the two groups. Mothers with higher income achieved higher scores for the multidimensional Scale of Perceived Social Support and the Satisfaction with life scale, and their general health status was better. Mothers with lower income achieved higher scores for the helpless approach. When the children's mental deficiency level was considered, no correlation was determined between Stress Management, Social Support, General Health Status and Life Satisfaction.

DISCUSSION

In this study designed to investigate the relationships of perceived social support, stress management, life satisfaction and general health status of mothers and mothers education, intellectual disability level of the child and income levels, the data were collected from the mothers of 104 children between the ages of 2 and 18 years.

According to our results, there was a positive correlation between the self-confident approach and the optimistic approach and between the self-confident approach and the submissive approach. It has been reported that mothers of children with intellectual disability employed helpless approach as a method to cope with stress more (Duygun & Sezgin, 2003: 37-52).

The approaches most frequently used by the mothers of children with cerebral palsy to cope with stress were the self-confident approach, the helpless approach, the optimistic approach, the submissive approach, seeking social support respectively (Şener, 2009). According to the results of another study, mothers used the following as methods to cope with stress: seeking outside help, taking refuge in religion, escape-isolation and acceptance-cognitive restructuring (Aslan, 2010). A different result indicated that mothers used the problem solving method more frequently (Keskin, Bilge, Engin & Dülgerler, 2010: 30-37). Results of different researches differ from each other. An individual's coping reaction is closely related with both objective characteristics of an event and the subjective evaluation of the person. Gürdil (2007) stated that of the coping methods, no one way is more effective than another and that different coping styles might be more effective in different situations.

As shown in Table 2, there is a positive relationship between the self-confident approach and the Multidimensional Scale of Perceived Social Support. The self-confident approach may enable a mother to use her resources more effectively and to establish constructive initiatives. In addition, according to Annak (2005) "social support provides a person with resources to support

his/her perception capacity in coping with demands. Thus, the situation is revalued and the effect of stress is reduced (Annak, 2005). Therefore, the positive relationship between the self-confident approach and Multidimensional Scale of Perceived Social Support can be explained. According to our findings, there is a negative relationship between the Multidimensional Scale of Perceived Social Support and the General Health Questionnaire, and a positive relationship between the Multidimensional Scale of Perceived Social Support and the satisfaction with life scale. Social support has positive effects on families (Kearney & Griffin, 2001: Bradford, 1996; 582-592; Wallander et al. 1989: 157-173). In various studies, it was found that social support increases life satisfaction (Kaner, 2004) and reduces the levels of hopelessness (Karadağ, 2009: 315-322), anxiety (Coşkun & Akkaş 2009: 213-227) and depression (Bahar, Bahar, Savaş & Parlar, 2009: 97-112). There is a significant negative correlation between the levels of psychological symptoms and social support perceptions of mothers having children with intellectual disability (Aslan, 2010). In addition, mothers' having social support has a positive impact on their health status and reduces their stress (Kaner, 2004).

As shown in Table 2, there is a negative relationship between the self-confident ap-

proach and The General Health Questionnaire and a positive relationship between the helpless approach and the General Health Questionnaire. According to Gürdil's reports (2007), an expected significant correlation was found between susceptibility to stress and all the sub-scales except for "seeking social support" in studies on the Scale of Coping with Stress.

In addition, in our study, a negative correlation was found between the General Health Questionnaire and the Satisfaction with life scale. Aysan and Özben (2007:1-6) found that mothers having children with disability had higher levels of depression than did mothers with healthy children. It was also found that life satisfaction level of fathers having children with a disability was lower than that of fathers having healthy children (Aysan & Özben, 2007:1-6).

When the children's intellectual disability levels were compared, no difference was determined between the Scale of Coping with Stress, the Multidimensional Scale of Perceived Social Support, the General Health Questionnaire and the Satisfaction with life scale. However, the level of the disability has been reported to be one of the factors affecting the family's adaptation (Kearney & Griffin, 2001: 582-592; Bardford 1996; Wallander et al. 1989: 157-173).

Similar to our research findings, it was

found that as the education levels of mothers having children with intellectual disability increased so did the level of perceived social support (Aslan, 2010; Duvdevany & Abboud, 2003: 264-272). However, in another study, contrary to the findings of our study, life satisfaction scores of the mothers with primary school education were significantly higher than those of mothers having a university degree (Akandere, Acar & Baştuğ, 2009: 23-32).

According to our findings, mothers whose income level was good had higher scores for the multidimensional Scale of Perceived Social Support and the Satisfaction with life scale, and their general health status was better. The helpless approach scores of mothers with lower income were significantly higher. A positive relationship between income level and life satisfaction has been found in various studies (Baykan, Baykan & Naçar, 2010: 174-177). Perceived social support was found to be associated with income levels in mothers having children with intellectual disability (Aslan, 2010).

Conclusion: At the end of the study, it was found that social support affects the general health status and life satisfaction positively. Mothers graduated from high school and university achieved significantly higher scores for the Multidimensional Scale of Perceived Social Support and the Satisfaction with life scale. Mothers whose income

level was good had higher scores for the multidimensional Scale of Perceived Social Support and the Satisfaction with life scale, and their general health status was better. Mothers with lower income achieved higher scores for the helpless approach. In the light of these results, social arrangements can be made to improve the income levels of families. Counseling can be provided for mothers in order to make social support systems available. Providing counseling on the use of problem-solving oriented coping with stress methods may benefit mothers. Nurses, especially those working in primary care centers, special education and rehabilitation institutions, can detect the risks regarding social support, coping with stress and mental health and refer them to the appropriate institutions.

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ZİHİNSEL ENGELLİ ÇOCUKLARIN ANNELERİNDE YAŞAM DOYUMU, SAĞLIK DURUMU, SOSYAL DESTEK, STRESLE BAŞETME VE BAZI SOSYODEMOGRAFİK DEĞİŞKENLERİN İLİŞKİSİ

Özet: Araştırmanın amacı, zihinsel yetersizliği olan çocuğa sahip olan annelerin yaşam doyumu, genel sağlık durumu, sosyal destek, stresle başa çıkma durumu ve sosyo demografik değişkenlerin ilişkisinin incelenmesidir. Araştırma kesitsel tanımlayıcı türde tasarlanmıştır. Araştırmanın evrenini İzmir İl Milli Eğitim Müdürlüğü'ne bağlı Özel Eğitim ve Rehabilitasyon Merkezleri'nde eğitim alan çocukların anneleri oluşturmuştur. Araştırmanın örneklemini 08-17.06.2011 tarihleri arasında, rasgele belirlenen beş özel eğitim ve rehabilitasyon merkezine gelen ve araştırmaya katılmayı kabul eden toplam 104 anne oluşturmuştur. Araştırmanın verileri Yaşam Doymu Ölçeği, Genel Sağlık Durumu Anketi, Çok Boyutlu Algılanan Sosyal Destek Ölçeği, Stresle Başetme Ölçeği ve Sosyodemografik soru formu kullanılarak, yüz yüze görüşme yöntemi ile toplanmıştır. Veriler sayı, yüzde, bağımsız gruplarda t testi, Kruscall-Wallis Test, Mann-Whitney U Test ve Pearson korelasyon analizi ile değerlendirilmiştir. Araştırma sonucunda sosyal desteğin, genel sağlık durumu ve yaşam doyumunu olumlu etkilediği belirlenmiştir. Gelir düzeyi ve eğitim düzeyi daha iyi olan annelerin algılanan sosyal destek puanları daha fazla, yaşam doymu ölçeği puanları daha yüksek, genel sağlık durumları daha iyidir. Gelir durumu iyi olmayan annelerin çaresiz yaklaşım puanları anlamlı düzeyde yüksektir.

Anahtar kelimeler: Zihinsel yetersizlik, sosyal destek, stresle baş etme, yaşam doymu, sağlık durumu.

GENİŞ ÖZET

Zihinsel yetersizliği olan çocuğa verilen tepkiler her ailede ve her ebeveynde farklı düzeyde yaşanmaktadır. Bazı ailelerde ya da ebeveynlerde bu süreç daha kolay atlatılıp, aile / ebeveyn yapıcı birtakım yaklaşımları planlama ve hayatlarında gerekli düzenlemeleri yapmaya başlarken, bazı aileler uzun süreli keder ve yas yaşayabilir (Kearney & Griffin: 582-592, 2001; Bradford 1996; Wallander, Varni, Babani & Wilcox, 1989: 157-173). Kearney ve Griffin (2001) zihinsel engelli çocuğa sahip olmanın neşe ve keder olmak üzere iki uçlu olduğunu, ailelerin bu duygular arasında geçişler gösterdiğini ifade etmiştir. Ailelerin yetersizliğe verdikleri tepkileri etkileyen çeşitli faktörler vardır.

Literatür İncelemesi:

Yaşam Doyumu: Yaşam doyumu bireyin yaşamının geneline ilişkin bilişsel yargılamalarını ve değerlendirmelerini kapsamaktadır (Yetim, 1993: 277-289).

Engelli çocuğu olan babaların yaşam doyumlarının engelli çocuğu olmayan babalardan düşük olduğu saptanmıştır (Aysan & Özben 2007: 1-6). Engelli çocukların annelerinde eğitim durumu ilkokul olan annelerin yaşam doyumu puanları, eğitim durumu üniversite olan annelerin puanlarından anlamlı derecede yüksek bulunmuştur (Akandere, Acar & Baştuğ, 2009: 23-32). Ayrıca

gelir durumu yüksek olan babaların yaşam doyum puanları daha az geliri olan babalara göre anlamlı derecede yüksek bulunmuştur. Engelli kız çocuğuna sahip olan annelerin yaşam doyum puanları ise anlamlı derecede yüksek bulunmuştur (Akandere, Acar & Baştuğ, 2009: 23-32). Anne babaların yaşam doyumları ve sosyal destek düzeyleri arttıkça algıladıkları stres azalmaktadır (Kaner, 2004).

Genel Sağlık Durumu: Yapılan çalışmalarda zihinsel yetersizliği olan çocukların annelerinin ruhsal durumlarının toplumun geneli ile benzer olduğunu saptayan araştırmalar bulunmakla birlikte birçok araştırmada annelerin ruh sağlığı sorunlarının toplumun genelinden 2-3 kat fazla olduğu saptanmıştır (Tonge, Einfeld & Gray, 2004: 370; Emerson, 2003: 385-399; Shu, Lung & Huang, 2002: 257-263; Chen, Ryan-Henry, Heller & Chen, 2001: 439-449). İş / çalışma durumunun fiziksel sağlığı ve gelir durumunun ise ruhsal sağlığı etkileyen ana unsur olduğu saptanmıştır (Chen, Ryan-Henry, Heller & Chen, 2001: 439-449). Zihinsel yetersizliği olan çocukların ailelerinin ekonomik açıdan diğer ailelere göre daha fazla dezavantaja sahip olduğu ve özellikle yoksulluğun annelerin ruh sağlığı sorunlarını daha fazla yaşamalarına neden olduğu bildirilmektedir (Emerson, 2003: 385-399). Ayrıca annelerin sosyal desteğinin olması sağlık durumlarını olumlu etkilemektedir

(Duvdevany & Abboud, 2003: 264-272).

Sosyal Destek: Zihinsel yetersizliği olan ve olmayan çocukların annelerinde algıladıkları sosyal destek açısından fark olmadığı ancak sosyal destek aramanın duygusal tükenmişlikle ilişkili olduğu saptanmıştır (Duygun & Sezgin 2003: 37-52). Anne babaların yaşam doyumları ve sosyal destek düzeyleri arttıkça algıladıkları stres azalmaktadır (Kaner, 2004). Engelli çocukların annelerinin %45,3'ünün sosyal desteğinin yetersiz olduğu ve algıladıkları sosyal destek düzeyi arttıkça umutsuzluk düzeylerinin azaldığı saptanmıştır (Karadağ, 2009: 315-322).

Engelli çocuğa sahip olan annelerin sosyal destek düzeyi arttıkça sürekli kaygı düzeylerinin azaldığı, annelerin eğitim düzeyleri ve gelir düzeyi arttıkça sürekli kaygı düzeylerinin düştüğü ve algıladıkları sosyal destek düzeyinin arttığı saptanmıştır (Coşkun & Akkaş 2009: 213-227). Engelli çocukların annelerinde sosyal desteğin depresyon düzeyini de azalttığı saptanmıştır (Bahar, Bahar, Savaş & Parlar, 2009: 97-112). Zihinsel yetersizliği olan çocukların annelerinde eğitim düzeyi arttıkça sosyal destek kaynaklarını kullanma da artmaktadır (Duvdevany & Abboud, 2003: 264-272).

Stresle Başetme: Başa çıkma stratejileri açısından engelli çocuğu olan ve olmayan anne babalar arasında fark olmadığı saptan-

mıştır (Aysan & Özben, 2007: 1-6). Zihinsel yetersizliği olan çocukların annelerinde Stresle Başa Çıkma Tarzları Ölçeğinin çaresiz başa çıkma faktörü puanlarının sağlıklı çocukların annelerinden daha yüksek olduğu saptanmıştır (Duygun & Sezgin, 2003: 37-52). Zihinsel yetersizliği olan çocukların anne-babalarının baş etme yöntemi olarak problem çözme yöntemini kullandıkları saptanmıştır (Keskin, Bilge, Engin & Dülgerler, 2010: 30-37). Genç yaştaki annelerin çaresiz yaklaşım puanlarının diğer yaşlardaki annelerden daha yüksek olduğu saptanmıştır (Bahar, Bahar, Savaş & Parlar, 2009: 97-112).

Wallender's ve arkadaşlarının (1989: 157-173) çocuk ve ailenin kronik hastalıklara uyumu ile ilgili geliştirdikleri modele göre; uyumu etkileyen tanıyla ilgili risk faktörleri: hastalığın şiddeti, hastalıkla ilgili görünür belirtiler, tıbbi sorunlar, hastalığın bilişsel fonksiyonlara olan etkisi ve yetersizliğin çocukta gelecekte yaratacağı bağımlılık durumudur. Bu durumda ailenin yaşam boyu devam edecek zihinsel yetersizlik durumuna uyum sağlaması çok güçtür. Ailenin genel yapısı, anne-babanın yeterlilik düzeyi, problem çözme becerileri, baş etme stratejileri, sosyal ve duygusal desteği, aile çevresinin tutumu ailenin uyumunu olumlu ve olumsuz yönde etkileyebilecek direnç faktörleridir (Bradford 1996; Wallander, Varni, Babani & Wilcox, 1989: 157-173;).

Bu araştırmada annelerin uyumu Wallenders ve arkadaşlarının (1989: 157-173) modelinden esinlenerek tasarlanmıştır. Modele göre araştırmada incelenecek değişkenler yaşam doyumu, algılanan sosyal destek, stresle başa çıkma durumu, genel sağlık durumu, anne eğitimi, çocuğun zihinsel yetersizlik düzeyi ve gelir düzeyi değişkenler olarak belirlenmiştir.

Araştırmanın amacı, Annelerin yaşam doyumu, genel sağlık durumları, algılanan sosyal destek durumu, stresle başa çıkma durumu ve anne eğitimi, çocuğun zihinsel yetersizlik derecesi ve gelir durumunun ilişkisini incelemektir. Wallander's ve arkadaşlarına (1989: 157-173) göre gelir durumu, anne eğitimi ve çocuğun zihinsel yetersizlik derecesi, ailenin zihinsel yetersizliği olan çocuğa uyumunda direnç faktörleridir, bu nedenle bu araştırmada bu iki değişkende incelenmektedir.

YÖNTEM

Araştırmanın tipi: Araştırma kesitsel tanımlayıcı türde tasarlanmıştır.

Evren ve Örneklem: Araştırma evrenini İzmir/Konak'ta bulunan Özel Eğitim ve Rehabilitasyon Merkezleri oluşturmaktadır. Örneklem seçiminde basit rastgele örnekleme yöntemi kullanılmış ve Özel Eğitim ve Rehabilitasyon Merkezleri içlerinden random olarak seçilen beş okul araştırma

kapsamına alınmıştır. Araştırma grubunu bu merkezlere 08-17.06.2011 tarihleri arasında gelen ve araştırmaya katılmayı kabul eden anneler oluşturmaktadır (n:104).

Tablo 1. Zihinsel Yetersizliği Olan Çocuk ve Annelerin Sosyodemografik Özellikleri

Sosyodemografik Özellikler	N	%
Çocukların Yaş Grubu		
2-6 Yaş	39	37.5
7-12 Yaş	50	48.1
13-18 Yaş	15	14.4
Zihinsel Yetersizlik Derecesi		
Hafif	33	31.7
Orta	36	34.6
Ağır	35	33.7
Annelerin Yaş Grubu		
20-38 Yaş	78	75.0
39-57 yaş	26	25.0
Annelerin Eğitim Durumu		
Okuma yazma bilmiyor	8	7.7
Okuma yazma biliyor	3	2.9
İlkokul	55	52.9
Ortaokul	9	8.7
Lise	21	20.2
Üniversite	8	7.7
Annelerin Çalışma Durumu		
Çalışmıyor	100	96.2
Çalışıyor	4	3.8
Ailelerin Gelir Durumu		
Gelir gideri karşılıyor	62	59.6
Gelir gideri karşılamıyor	39	37.5
Gelir giderden fazla	3	2.9

Tablo 1'de görüldüğü gibi çocukların yaş ortalaması $8,25 \pm 4,0$ (Min:2, Max:18)'dir, Çocukların %56.7'si kızdır, %34.6'sının orta düzeyde zihinsel yetersizliği vardır.

Annelerin yaş ortalaması 34.9 ± 6.9 (Min:20, Max:57)'dur. Annelerin %52.9'u ilkokul mezunudur, %96.2'si çalışmamaktadır. Ailelerin %59.6'sının geliri giderini karşılamaktadır.

Verilerin toplanması: Araştırmanın verileri Yaşam Doyumu Ölçeği, Genel Sağlık Durumu Anketi, Çok Boyutlu Algılanan Sosyal Destek Ölçeği, Stresle Başetme Ölçeği ve Sosyodemografik Soru Formu kullanılarak, yüz yüze görüşme yöntemi ile toplanmıştır.

Yaşam Doyumu Ölçeği (YDÖ): Ölçek Diener ve arkadaşları tarafından 1985 yılında geliştirilmiştir. Ölçeğin Türkçeye uyarlanması Köker (1991) tarafından yapılmıştır. Ölçek 5 maddeden oluşmaktadır. Maddeler "hiç uygun değil" ile "çok uygun" arasında değişen ifadelerle yanıtlanmaktadır. Maddelere verilen yanıtlar 1'den 7'ye kadar puanlanmıştır. Ölçek toplam puanı 5 – 35 arasında değişmektedir. Toplam puan azaldıkça yaşam doyumu azalır. Bu çalışmada Cronbach Alfa katsayısı 0.84 olarak belirlenmiştir.

Genel Sağlık Anketi-12 (GSA-12): David Goldberg tarafından 1972 yılında geliştirilmiştir. Türkçe'ye Kılıç (1996) tarafından uyarlanmıştır. GSA(12)'nin iç tutarlılığı 0.78, duyarlılığı 0.74, özgüllüğü 0.84 olarak saptanmıştır. Sorular hiçbir zaman, her zamanki kadar, her zamankinden sık, çok sık olmak üzere dörtlü likert biçimindedir.

Ankette alınan puan arttıkça sağlığın kötüleştiği kabul edilmektedir (Kılıç 1996). Bu çalışmada Cronbach Alfa katsayısı 0.79 olarak belirlenmiştir.

Çok Boyutlu Algılanan Sosyal Destek Ölçeği (ASDÖ): Zimet ve arkadaşları tarafından 1988'de geliştirilmiştir. Türkçe'ye uyarlanması Eker ve Arkar tarafından (2001: 17-25) yapılmıştır. Ölçeğin Cronbach alfa katsayısı 0,77-0,92 olarak belirlenmiştir. Ölçek toplam 12 madden oluşan "Kesinlikle hayır ile Kesinlikle evet" şeklinde 7 dereceli olarak düzenlenmiş likert tipi bir ölçektir. Ölçekten alınabilecek en düşük puan 12, en yüksek puan ise 84'tür. Ölçekten elde edilen puanın yüksek olması, algılanan sosyal desteğin yüksek olduğunu ifade etmektedir (Eker ve Arkar 2001: 17-25). Bu çalışmada Cronbach Alfa katsayısı 0.86 olarak belirlenmiştir.

Stresle Başa Çıkma Tarzları Ölçeği (SBTÖ): Folkman ve Lazarus tarafından 1988'de geliştirilmiştir. SBTÖ'nin Türkçe geçerlik güvenirlik çalışması Şahin ve Durak tarafından (1995: 56-73) yapılmıştır. Ölçek; İyimser Yaklaşım-İY (5 madde), Kendine Güvenli Yaklaşım-KGY (7 madde), Çaresiz Yaklaşım-ÇY (8 madde), Boyun Eğici Yaklaşım-BEY (6 madde), ve Sosyal Destek Arama-SDA (4 madde) olmak üzere beş ayrı alt ölçekten oluşur şeklindedir. Sizi ne kadar tanımlıyor/size ne kadar uygun şeklinde likert biçiminde, 0 ila 3 puan

arasında puanlanmaktadır. Alt ölçeklerden alınan puanlar, İY alt ölçeğinde 5-20, KGY alt ölçeğinde 7-28, ÇY alt ölçeğinde 8-32, BEY alt ölçeğinde 6-24, SDA alt ölçeğinde 4-16 arasında değişir. Alt ölçek puanlarının yüksek olması bireyin ilgili başa çıkma tarzını daha çok kullandığı anlamını taşır.

Sosyo demografik soru formu: Çocuğun yaşı, cinsiyeti, yetersizliğin derecesi, annenin yaşı, annenin eğitimi, annenin çalışma durumu ve ailenin gelir durumunu içeren sorulardan oluşmuştur.

Verilerin Değerlendirilmesi: Çalışmanın istatistiksel analizlerinde SPSS 15.0 paket programı kullanıldı. Araştırmada yaşam doyumu, genel sağlık durumu, algılanan sosyal destek ve stresle başetme tarzları ilişkisi pearson korelasyon ile değerlendirildi. Anne eğitimine göre genel sağlık durumu, algılanan sosyal destek, yaşam doyumu ilişkisinin değerlendirilmesinde Kruscall-Wallis Test, Mann-Whitney U Test ve gelir durumuna göre stresle başetme, göre genel

sağlık durumu, algılanan sosyal destek, yaşam doyumu ilişkisinin değerlendirilmesinde Student-t Test analizleri kullanılmıştır.

Araştırma Etiği: Araştırmanın uygulanabilmesi için Özel Eğitim Merkezlerinden yazılı izin alınmıştır. Bilgilendirilmiş Onam formu her anneye okunmuş, annenin onayı alındıktan sonra veriler toplanmıştır.

Araştırmanın Sınırlılığı: Bu araştırmanın sınırlılığı örneklem seçimi ile ilgilidir. Araştırma tek bir ilde, ilin tek bir ilçesinde ve sınırlı sayıda bir örnekleme yapılmıştır.

BULGULAR

Annelerin SBTÖ Ölçeğinin alt ölçekleri olan KGY puan ortalaması 24.19 ± 3.5 , İY puan ortalaması 15.98 ± 2.9 , ÇY puan ortalaması 20.27 ± 4.6 , BEY puan ortalaması 12.8 ± 2.9 , SDA puan ortalaması 12.1 ± 2.3 'dür. Annelerin ASDÖ puan ortalaması 49.1 ± 17.8 , GSA puan ortalaması 25.5 ± 5.4 , YDÖ puan ortalaması 18.86 ± 7.2 'dir.

Tablo 2. Yaşam Doyumu, Genel Sağlık Durumu, Algılanan Sosyal Destek ve Stresle Başetme Tarzları İlişkisi

Değişkenler	KGY	İY	ÇY	BEY	SDA	ASDÖ	GSA	YDÖ
KGY	1							
İY	0.480**	1						
ÇY	-0.074	-0.078	1					
BEY	-0.182	0.052	0.263**	1				
SDA	-0.080	-0.125	0.082	0.171	1			
ASDÖ	0.218*	0.069	-0.076	0.084	0.043	1		
GSA	-0.259**	-0.167	0.411**	0.109	0.067	-0.362**	1	
YDÖ	0.119	-0.010	-0.182	-0.058	0.041	0.345**	-0.427**	1

*Korelasyon $p=0.01$ düzeyinde anlamlıdır.

*Korelasyon $p=0.05$ düzeyinde anlamlıdır.

Tablo 2’de görüldüğü gibi KGY ile İY ($p=0.01$), ASDÖ ($p=0.05$) arasında pozitif yönde, GSA ($p=0.01$) arasında negatif yönde ilişki vardır. ÇY ile BEY ($p=0.01$) ve GSA ($p=0.01$) arasında pozitif yönde iliş-

ki görülmektedir. ASDÖ ile GSA ($p=0.01$) arasında negatif yönde, YDÖ ($p=0.01$) arasında pozitif yönde ilişki bulunmaktadır. GSA ile YDÖ arasında ($p=0.01$) negatif yönde ilişki saptanmıştır.

Tablo 3. Anne Eğitimine Göre Genel Sağlık Durumu, Algılanan Sosyal Destek, Yaşam Doyumu Ölçek Puanlarının Karşılaştırılması

	^a Okuma yazma bilmiyor ve okuma yazma biliyor (N=11)		^b İlk ve ortaokul (N=64)		^c Lise ve üniversite (n=29)		P*
	X	SD	X	SD	X	SD	
KGY	21.6	4.6	24.3	3.5	24.9	2.7	0.078
İY	15.0	3.5	16.1	2.8	16.2	2.9	0.638
ÇY	21.8	4.6	20.4	4.4	19.4	4.8	0.297
BEY	14.4	2.6	12.6	2.8	12.0	2.4	0.209
SDA	12.4	2.2	12.1	2.8	12.0	2.4	0.833
GSA	28.54	6.2	25.5	5.2	24.3	5.2	0.077
ASDÖ	39.7	22	47.8	17.9	55.3	13.9	0.046 a=b<c
YDÖ	14.7	5.2	18	7	22.4	7.1	0.005 a=b<c

*Kruscall-Wallis Test; Post-hoc: Mann-Whitney U Test

Tablo 3'te görüldüğü gibi annelerin eğitim durumuna göre ASDÖ ve YDÖ puanları arasında anlamlı ilişki bulunmaktadır ($p<0.05$). İleri analizlere göre farklılık lise

ve üniversite eğitimi almış annelerin puanlarının daha yüksek olmasından kaynaklanmaktadır.

Tablo 4. Gelir Durumuna Göre Stresle Başetme, Genel Sağlık Durumu, Algılanan Sosyal Destek, Yaşam Doyumu Ölçek Puanlarının Karşılaştırılması

Ölçekler	Gelir gideri karşılıyor (N=65) XSD		Gelir gideri karşılmıyor (N=39) XSD		t	p*
KGY	24.5	3.2	23.7	4.0	1.009	0.315
İY	16.3	2.9	15.5	2.8	1.413	0.161
ÇY	19.4	4.6	21.7	4.2	2.508	0.014
BEY	12.4	2.8	13.4	3.0	1.632	0.106
SDA	12.1	2.3	12.2	2.3	0.253	0.801
GSA	24.5	5.0	27.1	5.7	2.369	0.020
ASDÖ	53	15.3	42.6	19.9	2.989	0.004
YDÖ	21.5	6.3	14.4	6.4	5.535	0.000

*Student-t Test

Tablo 4'te geliri fazla olan ve geliri giderini karşılayan gruplar birleştirilmiş, geliri az olan grubun puanları ile karşılaştırma yapılmıştır. İki grup arasında anlamlı ilişki bulunmamaktadır. Geliri iyi durumda olan annelerin ASDÖ puanları daha fazla, YDÖ puanları daha yüksek, genel sağlık durumları daha iyidir. Gelir durumu iyi olmayan annelerin ÇY puanları anlamlı düzeyde yüksektir. Çocukların zihinsel yetersizlik düzeylerine göre SBTÖ, ASDÖ, GSA ve YDÖ arasında ilişki saptanmamıştır.

TARTIŞMA

Araştırmanın bulgularına göre KGY ile İY, ÇY ile BEY arasında pozitif yönde ilişki görülmektedir. Kendine güvenli yaklaşım

ve iyimser yaklaşım arasında, her iki yaklaşımda olumlu yönde yaklaşımlar olmasından dolayı pozitif yönde ilişki beklenebilir. Benzer şekilde boyun eğici yaklaşım ve çaresiz yaklaşım olumsuz yaklaşımlar olmalarından dolayı ilişkili olabilirler. Zihinsel yetersizliği olan çocukların annelerinin, stresle başa çıkma yöntemi olarak çaresiz yaklaşımı daha fazla kullandıkları belirtilmektedir (Duygun & Sezgin, 2003: 37-52). Serebral Palsili çocuğu olan annelerin stresle başa çıkma için en sık kullandıkları yaklaşım ise sırasıyla KGY, ÇY, İY, BEY, SDA olarak saptanmıştır (Şener, 2009). Bir başka araştırmada ise anneler stresle baş etme yöntemi olarak Dış Yardım Arama, Dine Sığınma, Kaçma-Soyutlama ve Kabul- Bilişsel Yeniden Yapılandırma yöntemlerini kullanmak-

tadırlar (Aslan, 2010). Farklı bir sonuç ise annelerin problem çözme yöntemini daha sık kullandıklarıdır (Keskin, Bilge, Engin & Dülgerler, 2010: 30-37). Araştırmalardan elde edilen sonuçlar farklılık göstermektedir. Bireyin başa çıkma tepkisi hem olayın nesnel özellikleriyle hem de kişinin öznel değerlendirilmesiyle yakından ilişkilidir. Gürdil (2007) herhangi bir başa çıkma tarzının diğerlerine göre kesin olarak daha etkili olduğunun söylenemeyeceğini, değişik durumlarda, değişik başa çıkma tarzlarının daha etkili olabileceğini belirtmiştir.

Araştırmanın diğer bulgusu KGY ile ASDÖ arasında pozitif yönde ilişki olduğudur. KGY annenin kaynaklarını etkin kullanmasını, yapıcı girişimlerde bulunmasını kolaylaştırabilir. Ayrıca Annak'a göre (2005) "sosyal destek isteklerle başa çıkmada kişinin algılama yeteneğini destekleyecek gerekli kaynakları sağlar. Böylece, duruma biçilen değer değiştirilir ve stresin etkisi azaltılır" (Annak, 2005). Böylece KGY ve ASDÖ arasındaki olumlu ilişki açıklanabilir. Bulgularımıza göre ASDÖ ile GSA arasında negatif yönde, YDÖ arasında pozitif yönde ilişki bulunmaktadır. Sosyal desteğin ailelere olumlu etkileri bulunmaktadır (Wallerstein et al. 1989: 157-173; Bardford, 1996; Kearney & Griffin, 2001: 582-592). Çeşitli araştırmalarda da sosyal desteğin yaşam doyumunu arttırdığı (Kaner, 2004), umutsuzluk düzeyini azalttığı (Karadag, 2009: 315-

322), kaygı düzeyini azalttığı (Coşkun & Akkaş 2009: 213-227), depresyon düzeyini azalttığı (Bahar ve ark., 2009: 97-112) saptanmıştır. Zihinsel engelli çocuğu olan annelerin psikolojik belirti düzeyleri ile sosyal destek algıları arasında negatif yönde güçlü ilişki saptanmıştır (Aslan, 2010). Ayrıca annelerin sosyal desteğinin olması sağlık durumlarını olumlu etkilemekte, stresi azaltmaktadır (Kaner, 2004).

KGY ile GSA arasında negatif yönde ilişki vardır. ÇY ile GSA arasında pozitif yönde ilişki görülmektedir. Çaresiz yaklaşımın ruh sağlığı sorunları ile ilişkili olması beklenen bir durumdur. Birey ruh sağlığı sorunları var olduğu için çaresiz yaklaşım yöntemi ile baş edebilir, kendine güvenli yaklaşım yöntemini baş etme yöntemi olarak kullanmayabilir. Gürdil'in (2007) aktardığına göre SBTÖ ölçek çalışmalarında strese yatkınlığın "sosyal destek arama" dışındaki tüm alt ölçekler ile beklenen yönde ve anlamlı korelasyon gösterdiği bulunmuştur.

Ayrıca araştırmanın sonucunda GSA ile YDÖ arasında negatif yönde ilişki saptanmıştır. Aysan ve Özben (2007) engelli çocuğu olan annelerin depresyon düzeylerinin normal çocuğu olan annelerin depresyon düzeylerine göre daha yüksek olduğunu saptamışlardır. Engelli çocuğu olan babaların yaşam doyumlarının engelli çocuğu olmayan babalardan düşük olduğu saptanmıştır (Aysan & Özben, 2007: 1-6).

Çocukların zihinsel yetersizlik düzeylerine göre SBTÖ, ASDÖ, GSA ve YDÖ arasında ilişki saptanmamıştır. Oysa yetersizlik derecesi, hastalığın şiddeti ailenin uyumunu etkileyen faktörlerden biri olarak bildirilmiştir (Wallander et al. 1989: 157-173; Bardford, 1996; Kearney & Griffin, 2001: 582-592). Bulgularımızla benzer şekilde araştırmalarda zihinsel yetersizliği olan çocukların annelerinde eğitim düzeyi arttıkça algılanan sosyal desteğin ve yaşam doyumunun arttığı saptanmıştır (Duvdevany & Abboud, 2003: 264-272; Aslan, 2010). Ancak bulgularımızın tersine bir araştırmada ilkökul mezunu annelerin yaşam doyumunu puanları üniversite mezunu annelerden anlamlı derecede yüksek bulunmuştur (Akandere, Acar & Baştuğ, 2009: 23-32).

Bulgularımıza göre geliri iyi durumda olan annelerin ASDÖ puanları daha fazla, YDÖ puanları daha yüksek, genel sağlık durumları daha iyidir. Gelir durumu iyi olmayan annelerin ise ÇY puanları anlamlı düzeyde yüksektir. Gelir düzeyi ile yaşam doyumunu arasında olumlu bir ilişkinin var olduğu çeşitli araştırmalarda saptanmıştır (Baykan, Baykan & Naçar, 2010: 174-177). Zihinsel yetersizliği olan çocukların annelerinde algılanan sosyal desteğin gelir düzeyi ile ilişkili olduğu da saptanmıştır (Aslan, 2010).

Sonuç: Araştırma sonucunda Sosyal Desteğin, Genel Sağlık Durumu ve Yaşam Doyumunu olumlu etkilediği belirlenmiştir.

Gelir düzeyi ve eğitim düzeyi daha iyi olan annelerin algılanan sosyal destek puanları daha fazla, yaşam doyumunu ölçeceği puanları daha yüksek, genel sağlık durumları daha iyidir. Gelir durumu iyi olmayan annelerin çaresiz yaklaşım puanları anlamlı düzeyde yüksektir. Bu sonuçlar doğrultusunda ailelerin gelir düzeylerini iyileştirmeye yönelik sosyal düzenlemeler yapılabilir. Annelerin sosyal destek sistemlerinin harekete geçirilmesi konusunda danışmanlık sağlanabilir. Problem çözme odaklı stresle baş etme yöntemlerinin etkin kullanılmasına yönelik danışmanlık annelere yarar sağlayabilir. Özellikle birinci basamak hizmetlerinde ve özel eğitim ve rehabilitasyon kurumlarında çalışan hemşireler sosyal destek, stresle baş etme ve ruh sağlığı konusunda riskleri saptayabilir ve aileleri uygun kurumlara yönlendirebilirler.



FIRST RECORDS ON ANATOLIAN SELJUK ARROWHEADS (IN THE LIGHT OF KUBAD-ABAD PALACE SPECIMENS)¹

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Abstract: Anatolian Seljuk period is the most underrecognized period of the Turkish History of Archery. The data in respect of war instruments of this period comprise an ignored group of finds at the excavations of the medieval Turkish Period. In this paper, a discussion on a group of arrowhead obtained during the Medieval Turkish Period excavations is first attempted. Kubad-Abad Palace which is one of the best preserved palaces of the Anatolian Seljuk period holds a rich group of arrowheads. The arrowheads captured during the Kubad-Abad excavations show close similarities to arrow types identified in the medieval Arab and Memaluke treatises. Besides main types of square, broad and circular shaped arrowheads, various subtypes can be ascertained. In the light of Kubad-Abad finds, this study aims to both introduce Anatolian Seljuk arrowheads and make a preliminary assessment in regard to terminological aspects based on coeval references of the period involved. In addition, a proposal with reference to typology of the medieval arrowhead is suggested.

Key Words: Archery, Broad Arrowhead, Metal, Anatolian Seljuk Period, Kubad-Abad Palace.

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INTRODUCTION

Archery spans 3000 years back in the History of Turkish Culture, yet Medieval Age is one of the least recognized periods in terms of archery. Almost nothing is known about the archery in the Anatolian Seljukian Period. Meagre data on archery depicted on coins and ceramics are not adequate enough to figure out the whole picture. Arrow, which came to be known as the most

effective defensive and offensive weapon in the Turkish History, had some symbolic significance as well (Turan 1945:305-319). They used to hold such royal attributions as sovereignty and were used to determine the spot where the nuptial tent would be set. In Turkish Culture, arrow and bow have always been of great significance as martial and everyday instruments. Turkish arrow and bow, whose roots trace back to 1 BC,

became the most effective martial weapons in the entire Asian continent thanks to its hi-tech capabilities. "Composite Turkish Bow" possesses such properties as fast and easy draw, which singles it out among others. This bow with an Asian origin was brought to the Western World by Sasanids, the Great Seljukians and Anatolian Seljukians respectively though it achieved its most advanced version in the Ottoman Period (Yücel 1999:13). Fire power achieved with such factors as shortness, portability and ease of use with a thumb guard called "zihgir" (used to shoot with the thumb) had been the most efficient offensive power of Turkish Army up until the invention of firearms. Quick and consecutive firing capability of the light and agile Turkish archer riders petrified the armoured enemies.

TREATISES: REFERENTIAL WORKS ON MEDIEVAL ARCHERY

Treatises are the most valuable and important references on Medieval archery. The most prominent ones belong to the Mamelukes. Over 30 Arabic works were produced on archery in the Medieval Age. A 14th Century archery book, written in Mameluke Kipchak language and titled "*Kitâb fî 'İlm An-Nuşşâb*", has been translated into modern Turkish. It provides invaluable information on how to make and use an arrow (Öztopçu 2002). The treatises *At-Tabarî* and *Taybuga*, the most important Arabic works on archery, were referred to for further archery practices. *Tabarî* have not been studied yet; however, *Taybuga* was introduced to the present literature by Latham-Peterson with their work "*Saracen Archery*" (Latham-Paterson 1970). Another remarkable work is an anonymous Arabic archery treatise written in the 1500s. It is remarkable for

the information never provided by other archery treatises and was introduced to modern literature in 1945 (Faris-Elmer 1945). However, undoubtedly the most prominent work on oriental archery is Mustafa Kani Bey's "*Telhis*". "*Talhîs-i Rasâil ar-Rumât* (Summary of the Treatises of Archers)", which boosted up the interest in not only Ottoman but also oriental archery, is the primary referential work and came to prominence thanks to Hammer-Purgstall's article (Hammer-Purgstall 1853:1-37). The work, written upon the request of Mahmud the Second by Mustafa Kani Bey, his coffee maker, to revive archery, was first published in 1847 (Mustafa Kâni 1847). Hein's article is the second forthcoming work written on the Treatise (Hein 1925:289-360; Hein 1926:1-78, 234-294). Klopsteg's *Turkish Archery and the Composite Bow* (Klopsteg 1947) handles Mustafa Kani's work more subtly and comprehensively, and appeared as the most notable modern work on oriental archery. This outstanding work on Turkish Archery was facsimiled under the title "Treatise on Archery" (Mustafa Kâni Bey 2010). Kemankeş Mustafa Efendi's *Kavname* (1735), another valuable book on Ottoman archery, was republished in the recent history (Kemankeş Mustafa Efendi 2010). *Türk Kemankeşleri* (İrtem 1938), which was published on the outset of the republic period, deals with the archery treatises of Mustafa Kani and his predecessors. Based on both *Telhis* and empirical data on Ottoman archery artefacts in the Topkapı Palace Museum, Ü. Yücel produced his *Turkish Archery* (1999), which involves not only the literature on archery but also technique, material, shape and ornamental properties of arrow and bow.

TERMINOLOGY AND MORPHOLOGY OF ARROWHEADS

Ottoman treatises on archery provide a detailed morphological record of an arrow. An Ottoman arrow consisted of a nock, shaft and an arrowhead, and its shaft was made of cane or wood. The shaft was made in three shapes, namely “tarz-ı has”, “şem”, ve “kiriş” (Yücel 1999: 276). Nock is the part where string is fit in. There are three types of nocks as “adî”, “başpare” and “bakkam” (Yücel 1999:282). Arrowhead is the metal or bone part at the tip of the arrow which penetrates the target. The heads, made from horn, bone and ivory, and generally used in the flight archery, is called “soya”. Soya was mounted into the cavity at the tip of the shaft whereas metal arrowheads were melted and stud in the shaft. In addition, the joint between the arrowhead and shaft was reinforced with tendons or metal/bone clamps (Özveri 2006:80).

Though a temren (arrowhead) is especially referred to as a metal arrowhead, it is a generic name for the tip from the very early ages onwards. The tip of an arrow is called “ok temreni (arrowhead)”, “temür-geñ” or “temürken” in *Divânü-Lûgati't-Türk* (Kaşgarlı Mahmud 1992:522 and Clauson 1972:974). In a Middle Kipchak text, titled *Kitâbü'l-İdrak Li-Lisâni'l-Etrâk*, a special kind of arrowhead is depicted. Moreover, In a Khorezm Turkish script, titled *Mukaddimetü'l Edep*, spearhead is called “süngü temüri (spear temür)” (Teres 2007:1187), the word *temren* is used in *Kitâb Fi İlm An-Nuşşâb*, an archery book written in 15th century Memaluke Kipchak Turkish (Öztopçu 2002:215–216). This part of the arrow is called “naşl” in the anonymous Arabic archery treatise (Latham-

Paterson 1970:164). The term “başak/ok başağı (arrow ear), mentioned in *Divânü-Lûgati't-Türk*, means both ear of wheat and arrow tip. This part of an arrow is called “temren/demren” in every archery treatise, especially in *Telhîs-i Resâilü'r-Rumât* of Mustafa Kâni b.Mehmed (Mustafa Kâni Bey 2010:131-132, 240, 244, 245, 269, 271.; Kemankeş Mustafa Efendi 2010:62, 65-66.; İrtem 1938:161.).

Names of the arrowhead types can be found in this oldest Turkish work, too. Among these are *Çığılvar Arrow* for a kind of small arrow, *kalva* for a training arrow with a wooden head and *kesme* for broad arrowhead (Yıldırım-Çifçi, 2012:1243). *Yasıc* is a special term for broad arrowheads in *Divânü-Lûgati't-Türk* (Teres 2007:1187). One can also find such different arrowhead names as *murabba* and *müselles* in the Arabic and Ottoman arrow treatises.

In the present study, archery treatises will be referred to in order to name the parts of the arrowheads. The part where arrowhead is tied to the arrow is called *arrowhead tang*, the incisive and piercing part is *arrowhead blade* and the joint between the blade and the tang which is fastened with tendon is *clamp* and the part between the clamp and blade is *neck* (Fig. 2).

ARROWHEAD TYPES ACCORDING TO AREA OF USAGE

The shape of arrowhead is determined by the target. There are four types of usage areas; war, hunting, exercise/flight (contest) and training. Ottoman arrows are put into such functional groups as flight, exercise, target, training, war (Yücel 1999:288–300). Therefore, it can easily be said that the area

of usage determines the shape and group of arrowheads.

Arrows are classified as triangular, rectangular, round and broad in the archery treatises, each of which is divided into subgroups as “long and short”. In *Saracen Archery*, based on Taybuga’s treatise, such types as not only square and broad but also olive- and chisel-shaped heads are mentioned along with their area of usage. It is stated in the work that bodkin heads are used to pierce armours and shields whereas broad ones are good for unarmoured enemies and hunting, and olive and chisel heads are inefficient for piercing (Latham-Paterson 1970: 31). There are five types of arrowheads according to the anonymous treatise *Arab Archery* (1500); square, triangle, round, elongated and shell-like. Unlike Taybuga’s typology, it is stressed here that round arrowheads, especially short ones are particularly suitable for the penetration of shields, while the long are good for penetrating armours and mails. The simple shell-like arrowheads are like spearheads and elongated arrowheads are of three varieties and particularly good for hunting (Faris-Elmer 1945:107-109).

This is how Arab literature handles arrow. It seems that Ottoman treatises do a similar classification. Katip Abdullah Efendi, an archer and archery writer in the 17th century, categorized arrowhead under four major groups as triangular, rectangular, round and broad, and divided each of these four groups into two subgroups as long and short. He stated that triangular, rectangular, round and star cross-section ones are good for armour, helmet and shield penetration, while elongated ones are useful to attack unarmoured enemies and hunt animals (Yücel 1999:300). There are six ar-

rowheads in *Telhis*, the most elaborate Ottoman archery treatise ever. Mustafa Kani Bey mentions that the triangular (müselles) ones may be long or short, and they are also called “broad olive heads” and that they can penetrate any iron. He expresses that rectangular ones (murabba) can penetrate any armour and iron and cause fatal damages to tissues, bones and tendons as they enter and exit the body. In *Telhis*, there are detailed records of round olive arrowheads which are good for target (puta) and training and of broad arrowheads used to shoot enemies and animals (Mustafa Kâni Bey 2010:131-132). Modern arrow classifications vary across periods. Prehistoric classifications were made according to the blade and tang of arrowhead. There are two types as stud and shell-like according to tang classification and they vary depending on the pointy end and fletching (Yalçıklı, 1999:36–62). In the classifications of this period performed according to the blade of arrowhead, two diversities were determined as crosscut and other shapes (Dardeniz:2007:40-47). These two classes were generally used for Roman Age (Southern 2006:211-217).

Invaluable information on Byzantine arrowhead types in Anatolia was gathered from the medieval plates found in the ancient settlements such as Corinth, Sardis, Pergamon. Byzantine arrowheads were categorized into 6 groups. It is a version of prehistoric typology made according to whether tang part is stud or shell-like. Shell-like ones date back to the 1st century BC and especially to the 6th to 4th centuries BC (Waldbaum:1983: 32–36, Plate 3-4/18, 26-27, 34-52). Horsebean-shaped broad arrowheads dated to Middle and Late Byzantine period are interestingly similar to Seljukian

ones. It is quite significant to find such specimens along with an Islamic (Seljukian?) coin (Waldbaum:1983:26-36, Plate 4-5/53-74, 81) to determine the characteristics of arrowhead types.

Majority of the Corinthian arrowheads are shell-like/2- or 3-wing arrows dated to the 6th to 4th century BC (Davidson 1952: 199-200; Plate 91-93/1511-1531). However, 2 of the 3 finds dated to the 11th century are broad cross-section and resembles the one found along with the Islamic coin in Sardis, while the other is similar to square cross-cut small rectangular arrowheads (Davidson 1952: 201, Plate 91/1529-1530, Plate 93/1532).

Pergamon finds were elaborately classified. Arrow tips were divided into 13 groups as a result of the examination based on Kirpičnikov's classification (Gaitzsch 2005:137-147, Abb.27). It is claimed that leaf-shaped arrowheads (Type A) with broad blade and long tang, which constitute one third of the finds and particularly found in the Late Byzantine stratum, are Asian type and carried to the Carpathians by Tatars (?), but to Pergamon during Arab invasion (7th and 8th centuries). Gaitzsch (2005:139) suggests that shell-like and two-wing types (Type E, F, G, and J) were widely found in the Hellenistic and Early Roman Age though 7 types containing broad, rectangular, equilateral specimens could not be found until the 8th-century stratum. While it is stressed that equilateral one (Type B) is similar to the one discovered in Sardis, it is also suggested that similar ones dating back to 11th – 14th centuries might be found in Russia and the Black Sea. Furthermore, broad cross-section conical and blunt tipped arrowheads fitting in Type C and D are claimed to bear

a resemblance to the specimens in the same region where once nomad Turks(?) ruled (Gaitzsch 2005:141). Surprisingly, while it is expressed that this type might have been brought to Anatolia and Carpathians by nomads via Caucasians, the point that similar Anatolian specimens might possibly exist in the 8th – 14th centuries is totally missed. Von A.N.Kirpičnikov's classification, always referred to by Gaitzsch in the typology of Pergamon arrowheads, is based on some 1000 arrowheads found in the culture strata (Gorodishche, Ukraine) dated to Mongolian Invasion in 1241 (Kirpičnikov 1986: 1-22, 85-129). 14 arrowhead groups (13 bones and 1 metal) found here basically consist of rectangular, broad, star, and round cross-section, prehistoric and ancient shell-like/wing types and their varieties. Besides, there are some like V(or crescent)-shaped, open and short round tipped Ottoman olive arrowheads. In this collection are there arrowheads like the one in the Topkapı Palace Museum which are called "composite types" and have different blade and neck parts (Yücel, 1999:300) (Kirpičnikov 1986:100, Tab XIII). Kirpičnikov claims that these types were brought to the Black Sea and then to the Balkans by Mongolians and falls into the same error as Gaitzsch does.

Ü. Yücel, author of the most important work on Turkish Archery, suggests, based on the specimens in the Topkapı Museum, that triangular star, rectangular star, polygonal star, elliptic, baklava (rhombus) and fork cross-section types can be added to the triangular, rectangular, round and broad arrowhead types mentioned in traditional archery treatises. Yücel (1999: 300) also states that some composite types, eg. with triangular tip and round back or rectangular

tip and broad back, are available, and broad arrowheads have thin spearhead and broad leaf versions. Moreover, he expresses that there is a different arrowhead type with a spiky neck.

Samsat finds, some of the limited Anatolian Seljuk's specimens, have been recently introduced to the science world (Özgüç 2009:12-13, Levha 29, Res.77-78). There, 12,200 arrowheads were obtained in a medieval tower, but just some Images and a single drawing left from this great collection. According to the drawing, arrowheads were grouped into 5 categories according to their tang shapes. The first group contains square and rhombus arrowheads. The second group consists of broad arrowheads. The third group is majorly comprised of shell-like/winged arrowheads of pre-Medieval Age. The fourth types are composite arrowheads the Ottoman specimens of which can be seen in the Topkapı Palace. The last group is a variety of broad arrowheads¹. It can be understood from the published images that the majority of the corroded specimens are square cross-section arrowheads. Besides, there are some broad arrowheads originally used against unarmoured enemies and for hunting (Özgüç 2009:12-13). The most interesting data Samsat finds provide for us are the shell-like arrowheads. They are important to prove that this type was used in Anatolia back in the 7th and 8th centuries.

It is clear that Anatolian Seljuk period is the most underrecognized period of the Turkish History of Archery. The data on war

¹ This classification based on limited specimens of the world's richest medieval collection is an adaptation of classification model relying on shell-like/winged types which is used for the specimens of this period by Hayat Erkanal (1977), who has written a PhD thesis on pre-historical war instruments.

instruments of this period comprise an ignored group of finds in the excavations of the Medieval Turkish Period. In this paper, a discussion on a group of arrowheads obtained during the Medieval Turkish Period excavations is attempted for the first time. Kubad-Abad Palace which is one of the best preserved palaces of the Anatolian Seljuk period holds a rich group of arrowheads.

THE KUBAD-ABAD PALACE

Kubad-Abad is located on an alluvium plain on the south-western shores of Konya-Beyşehir Lake, at the foot of the Anamas Mountain. It surrounds the Bronze Age mound. It is a large city-palace that stretches from the lake shore – even from the islands in the lake – to the Anamas Mountain and holds tens of constructions. Kubad-Abad, built upon the request of the Mighty Ruler Alaeddin Keykubat the First in 1235 (Arık 2000:45), is one of the best preserved palaces of Medieval Anatolian Turkish Period. Kubad-Abad is a large medieval city with central pavilions, called Büyük (Major) and Küçük (Minor) Palaces as the Palace complex centre, a small dockyard on the shore, small dam (called *gürlevi*), hamams, ruins on some 20 islands in the Beyşehir Lake which were figured out to have connections with the palace complex and other constructions on the Anamas Mountain plateaus. The epigraph, which originally belongs to the Ulu Cami (mosque) of Kubad-Abad but is currently found in the Kütler Village Mosque (Arık 2000:45), makes the mention of the governor of “*bi vilayet-i Kubad-Abad*”, and also reveals that it was a marvelous Medieval Seljukian city. The history of Kubad-Abad traces back to the Bronze

Age. Prehistoric mound that the villagers call “toprak tol” is located in the southwest of the complex and in the game park of the palace. Additionally, Byzantine data in the small chateau on the Kız Kalesi Island are considered to be related with pre-Turkish period of Kubad-Abad.

While Kubad-Abad Palace has an iwan-hallway and iwan-yard construction plan which is commonly observed in Turkish Palace Architecture, including Leşkeri Bazaar and Topkapı Palace, positioning of the building over the area resembles a campus around the lake as is in every oriental palace (Arık 2002:264). However, it is Kubad-Abad’s ceramic tiles that have made it known all over the world. The tiles found in Kubad-Abad picture a rich fantasy world with an extraordinary observation and interpretation. Kubad-Abad tiles provide remarkable discussion points related with Paintings of Medieval Turkish Period which produced both conceptual and realistic paintings along with its mysteries.

These are not the only properties of Kubad-Abad, one of the outstanding ruins of Medieval Turkish Period. It possesses a large spectrum of finds, such as ceramic tiles, glass (Uysal 2009:493-505), gypsum items, coins, seals, metal items, which are striking specimens of the period. The least known among these are the metal finds.

ARROWHEADS (TEMRENS) OF KUBAD-ABAD PALACE

750 different metal find were uncovered during the excavation in the Kubad-Abad Place between 1981 and 2011.

Metal, unfortunately, are a group of arte-

facts ignored in the excavations and surface research intended to investigate Medieval Turkish Period. Because there are some causes of this ignorance like difficult dating with archaeometry, susceptibility to corrosion and tiresome preservation and restoration process, science world has barely made use of metal items. Research on metal works deals with some well-preserved precious ornamental items, chandeliers, censers, lamps and pitchers made from precious metals. However, studies on medieval age have not taken a great number of household and war tools, used in a variety of areas like agriculture, carpentering and masonry.

Arrowheads compose one of the largest groups of metal finds dug out in Kubad-Abad (Fig. 2). 59 arrowheads are relatively a small number, but rich in terms of variety. Moreover, considering that such sites of palace complex as hunting park (Paradeison) – where great numbers of arrowheads are likely to be found – were not excavated, it is clear that the number will escalate (Image 4).

All arrowheads are wrought from iron. It can be understood that items were forged by putting and hammering an iron rod between two plates. It is known to be the oldest technique ever since Urartu Period (Yalçın et al. 1995:39-55). Optical spectrometry showed that tang contained more carbon than the blade, and therefore had a more rigid and solid structure². Yet it is known that arrow-

² Not many identification attempts have been made on the specifications of medieval arrowheads. Unravelling the arrowhead-shaft relationship will be possible as the analyses of such items become more widespread. Whether our inference from a single specimen is generalizable or not can only be understood as an adequate number of analyses are conducted.

heads of the same type do not have a standard size. It can be thought that this might be caused by factors like forging without a mould. Apart from this, splinters - from the shaft - were found on the tang³.

Even though arrowheads were found scattered all over Kubad-Abad Palace complex, they are densely found in two sites (Fig. 3). The first and denser one is the site off the outer side of the rampart surrounding the Minor Palace and lying in SW-NE direction. Even though the oven (Arik 2000:67) and the gypsum pool make one think that the site has been used as a workshop, dilatations on the walls reveal hint that it has gone through more than one construction phase (Arik 1992:458). The out-of-context and messy distribution of the finds in the site makes it formidable to date them. XXXVI-CC excavation stage, where the highest number of metal finds was uncovered, and XXXVII-CC, where a large amount of mortar was found, cause suspicion about the actual place of the finds. It can be speculated that finds might have been brought to that site from another spot in the earth they were found in because they do not follow a regular

3 It is known that shafts were made of beech until the 15th century, while pine was used after the 15th century (Yücel 1999:278). Dr. Ersin Karabacak (Department of Botany and Ecology, Çanakkale Onsekiz Mart University) investigated the splinter detected on the tangs of these two arrowheads. He figured out that the piece at stake is a Gymnospermae – a conifer-producing tree with unenclosed seeds and a soft texture. He also stated that among these trees are juniper, fir, cypress, pine and spruce, and that the find is a pine splinter because the piece at hand has straight vessels, an unsegmented texture and long fibres. This result supports the idea that pine wood which has an evenly distributed weight and therefore is more balanced, was first used by the Seljukians not but the Ottomans.

pattern. Therefore, stratigraphy cannot yield sound data both about the date and original place of the finds. Metal items found in the site where glaze-smear stones and slag were found and discovered to be used for production are valuable data which are very significant to account for what actually happened both in the site and the stratum they were found.

Another site in which metal finds were densely encountered comprises the three adjacent chambers and one hamam with pavilion and surrounding construction units facing the Mound – called Toprak Tol – and Hunting Park (Image 2). Excavation conducted in the hamam showed that the construction was built in the 8th century and used after a substantial restoration and renovation in the 9th century (Arik 2007:297).

Coins found around the hamam with pavilion and ceramic tiles thought to date back to Late Seljuk Period (Arik 2004: 347) support the idea that the area was in use until the turn of 14th century. An ornamental item with an Ottoman coin of Classical Period found in the eastern one of the three chambers facing the hunting area and ceramic cauldrons which can be told to be placed on the floor of the pavilion in a later period signifies different usage phases. While it is thought that slag in the narrow hallway of the hamam with pavilion may hint at iron forging (Arik 2007: 297), signs of forging discovered in the middle chamber of the three adjacent rooms support the idea that the site was used for the production (Arik 2004: 346). Yet data on the exact date and continuity of the production do not suffice. Apart from these sites, arrowheads are one of the most abundant groups found in the Western Pavilion (Image 3) adjacent to the

western walls of the complex where the third hamam in the palace complex is located. The degraded stratification in this site (Arik 2009: 476) and agricultural activities in the neighbouring villages pose a similar dating problem generally faced in Kubad-Abad.

Ten of the arrowheads were in so bad a condition that it was impossible to determine the form and the size. Distortions and breaks were observed mostly at the edges of the tangs and barrel of the other arrowheads. Majority of the breaks in the blades exposed to more damaging effect than the other parts were understood to be caused by oxidation-induced crustation.

The arrowheads found in Kubad-Abad are 4.16 gr to 13.77 gr, but the weight distributions in their own groups are more regular and significant. M. Korfmann (1972: 34, 37) suggests inferring from Arab archery literature that arrowhead's weight accounts for one seventh of the arrow's weight. An arrow of 58.4 gr is considered to be ideal by Arab archers. From this viewpoint, ideal arrowhead should be 8 to 9 gr. Ü. Yücel (1999: 300) stresses that arrowhead significantly affect the weight and the state of the Turkish arrow, and arrowheads of 16-17 gr were sometimes used in the martial arrows of 35-40 gr. Thus, it is understood that weights of the arrowheads found in the Kubad-Abad Palace are close to the ones used in the Ottoman and Occidental archery.

The find obtained on the lakeshore in the west of the Major Palace during the pillar excavation has an exceptional size in comparison with other arrowheads (Image 5). Fitting in a different typology, the find's most exceptional property is its weight

(66.18 gr). It is evident that the find is too heavy to be an arrowhead. Yalçın et al (1995: 42) claim that items over 10 gr cannot be an arrowhead but a spear. However, its length (6.61 cm) is too short to be a spear. Moreover, a spear is a martial instrument that must always be held in hand and pulled back after thrust into the enemy's body. It is also too short to be used for this purpose. The same holds true for a spearhead. The item whose function could not be discovered yet is called "Wurfspeerspitze" in German. It is speculated that it might be the head of a throwable short spear or medieval European ammunition deployed by a mechanism. It can easily be asserted that special ammunition was used for armour penetrators in Medieval Seljukian war technology, but whether they should be regarded as arrowheads can only be clarified as the specimen numbers increase.

Kubad-Abad arrowheads can be put into four morphological⁴ categories; rectangular, round, broad (triangular), and blunt. Besides, there is another group called "composite type", a combination of rectangular and broad arrowheads (Fig. 3). We could not go into details and classify them as short and long as in archery literature because it

⁴ It is a morphological classification. It is only possible to enrich and make more precise this morphological classification if data on their functions and usages substantially increase. A function-based typology, projected in the light of the data on the Seljukian period, will be suggested at the end of this study. However, considering that the descriptions of the Seljukian arrowheads, on which tangible data are very limited, do not suffice, it was considered appropriate to make a morphological description and classification. It will be possible to produce more elaborated function-based classifications as data from further research and excavations increase.

was understood that most of the arrowhead tangs are broken and far from their original sizes.

Rectangular arrowheads constituting the first group are the most common (Fig. 4). These arrowheads with square blade and round tang are generally short and narrow. In this type, the quadrangular prism blade is bevelled into a octagon and taped from the spot where it combines with the tang (Image 6). Arrowheads weighing 4.07 to 7.50 gr are 4.76 to 6.32 cm in length and 0.80 to 1.00 cm in width. Clamp where blade and tang combine is a very thin line in such specimens. Thus, it was observed that some arrowheads of this group were broken at the spot where tang and barrel combine. Such arrowheads called “murabba” in *Telhis* “could penetrate and smash not only armours and iron but also anything including flesh, tendon, bones” (Mustafa Kani Bey 2010: 131). It is stated in the work based on anonymous Arab treatise (Faris-Elmer 1945:108) that this type is used against armoured enemies and to hunt animals like lions. The same statements are present in the treatise written by Taybuga in the Memaluke Period. Rectangular arrowheads called bodkin (bız?) in Western Literature were effectively used by English archers against armoured cavalry (Latham-Paterson 1970:31). These arrowheads could easily pass through both chain mails and plate armours and additionally used to cause injuries in the unarmoured enemies in the medieval age – though not so efficient as broad arrowheads⁵.

5 One of the most knowledgeable figures of traditional Turkish archery is Dr. Murat Özveri. He claims that such arrowheads were the only heads to penetrate protective/defensive outfits of medieval age, such as shields and armours. Dr. Özveri expresses that arrowheads of this kind were

Similar specimens of these arrowheads said to have been used exclusively against armours (ceve or cevşen), helmets (tolga, serhenah), and shields in the ottoman archery literature (Yücel 1999:300) can be seen among the early offensive weapons. Rectangular arrowheads obtained in Boğazköy and Girnavaz (Yalçıklı 1999: Levha XI.4, XI.5) are some of the early specimens in Anatolia. Apart from these, rectangular arrowheads were found in the medieval stratum of such mounds and ancient settlements as Gritille (Redford 1998:169, Fig. 4:2e,b), Tille (Moore 1993:154, fig.70:106-109), Minnetpınarı (Tekinalp 2005:124, Fig.75:1A), Taşkun Kale (Mc Nicoll 1983:246, Fig.119:48), Aşvan Kale (Mitchell 1980:186, Fig.90:26), Samsat (Özgüç 2009:12, Drawing 1, Res.77-78), Pergamon (Gaitzsch 2005:143, Taf.39), Olynthus (Robinson 1941:Pl.CXXIII, Fig.1988-1989, 1993), Paneas (Tzaferis-Israeli 2008:181, Cat no:66), Corinth (Davidson 1952:Pl.93, Fig.1532), and in the medieval settlements like Djodovo (Borisov 1989:Fig.131), Amorium (İnce 2010:11.Res.2), Qal-at-Seman (Kazanski 2003:Pl.6 (Fig.16,17, 22-24), Samaria (Crowfoot et al. 1957:454, Fig.111:20). Aforementioned find sites show that rectangular arrowheads were frequently used not only in but also before the medieval age. Three specimens of these finds in different forms have been dug out in Kubad-Abad in the recent years.

We could not find a present specimen of the triangular arrowhead, 6.30 to 9.00 cm in

regularly used in the Eastern and Western World and rectangular arrowheads could easily pierce both chain mails and armours. I would like to thank Dr. Özveri for the invaluable information he presents for us.

length and 0.60 – 1.20 cm in width, cited in every scholarly paper.

Only one specimen of round arrowheads was elicited in Kubad-Abad (Fig. 5). It weighs 7.00 gr and measures 5.60 by 1.03 cm. There is a tiny chip in the blade of the items which have survived till present. Round blade gets narrower towards the tip. Broken tang is square unlike other types. Clamp is an unclear thin line as in other rectangular arrowheads (Image 7). It is claimed in the anonymous Arab treatise that short round arrowheads are good to penetrate shields while the long ones can be effectively used against armours and martial outfits (Faris-Elmer 1945:108). This type is randomly encountered. Among these sites are Aşvan Kale (Mitchell 1980:Fig.131), Samsat (Özgüç 2004:12, Drawing 1, Res.77), Zeytinlibahçe (Frangipane-Bucak 2001: Fig.13a), Korucutepe (Van Loon 1980:Pl 116G), Olynthus (Robinson 1941:Pl.CXX-III/1998, CXXIV/2016), Djodovo (Borisov 1989:Fig.131).

Broad ones comprise the largest group of arrowheads obtained in Kubad-Abad Palace (Fig. 6). There are specimens of this elliptic-bladed and round-tanged type weighing 10.63 gr. Its size might be 5.56 - 10.34cm by 1.23 - 2.60cm. Broad arrowheads are presented in three subgroups in the anonymous Arab treatise (Faris-Elmer 1945:108)⁶. Some subtypes of broad arrowheads having different types from each other were identi-

fied in the Kubad-Abad Palace excavation. The first are 5 arrowheads which resemble thin spearheads (Image 8). Their lengths vary from 6 to 10 cm, and they weigh 7 to 11 gr. A very broad round clamp separates the blade from the tang.

After the shoulder of the blade projects outward with a convex curve starting right from the thick cylindrical clamp, it gets a willow-leaf shape and tapers to the tip. In such arrowheads, the mouth is straight from the clamp to the shoulder and then starts the convex curves.

This form reminds of Ottoman practices in which arrowhead is put into the shaft and secured with rings or tendons (Yalçın et al.1995: 285). Their tangs remained more intact than the ones in the other group. Similar arrowheads can be found in Nisapur (Allan 1982:56) Korucutepe (Van Loon 1980:P.116/F), Gritille (Redford 1998:169, Fig.4:2a,c), Tille (Moore 1993:155, Fig.71:114), Taşkun Kale (McNicoll 1983:246, Fig.119:49), Sardis (Waldbaum 1983: Pl.4/53, 56, 58, Pl.5/81), Pergamon (Gaitzsch 2005:139-141,Taf.38/Pl-2,6,13, 15, 22, 26, 34), Corinth (Davidson 1952:Pl.91/1530, 1559), Efes (Gauß 2007:Taf.LIV, Fig.1609), Amorium (İnce 2010:12,16), Samaria (Crowfoot et al. 1957:454, Fig.111:11), Djadovo (Borisov 1989:Fig.129).

Another different form of the broad arrowhead is like a broad leaf (Image 9). The arrowhead with an elliptic blade and a round tang has a broad clamp. Shoulder part of the blade after the clamp is convex as in the previous group. Nevertheless, the blade tapers from the shoulder to end in a sharper tip than the previous group. This type has

6 According to this, of the broad arrowheads classified as short, long and sharp, short ones are similar to broad Byzantine spears and have two sharp edges, whereas the long one was 4-finger long and used for hunting. It is cited in the treatises that the last with two sharp edges were used against unarmoured enemies.

a broader blade than the others. It weighs 13.77 gr and measures 2.61 by 7.57 in size. The tang and blade of the arrowhead are broken. Circular stains caused by corrosion were detected on the blade's surface. Even if its weight and form remind of a spearhead, Turkish arrows of 16-17 cm and their characteristic clamps are sound proofs to refute this claim. Such arrowheads can be found in the Medieval finds of the ruins such as Tille (Moore 1993:154, Fig.70:105, 71:115), Korucutepe (Van Loon 1980:P.116/H), Qal'at-Sem'an (Kazanski 2003:Pl.6:18), Pergamon (Gaitzsch 2005:Taf.38/P9, 53, 57, 77), Djadovo (Borisov 1989:117, Fig.129) and Efes (Gauß 2007:Taf.LIV, Fig.1608). These arrowheads can be in various forms like broad triangle, broad spearhead or broad rectangle and so on. In fact, a chisel head is mentioned both in the anonymous Arab treatise (Faris-Elmer 1945:108) and Taybuga's archery treatise (Latham-Paterson 1970:31). Triangular broad arrowheads should be divided into two types as double – and triple – bladed. Number of the edges highly affects the seriousness of the damage caused by arrowhead⁷. But in Kubad-Abad, diversity is not adequate enough to form such a classification. It is written about

7 Dr. Özveri, who published works on Traditional Archery, states that broad arrowheads penetrate deep inside the unarmoured human flesh and cause the gravest injuries. He also suggests that arrow must seriously damage the vital organs and cut the major vessels in order to rapidly kill a big animal or human. Because a sudden kill is one of the primary concerns in hunting, Dr. Özveri claims that the area under the armpit of the animal is aimed at where vital organs like lung, heart and liver are found. He, therefore, states that the arrow must be fast enough to smash the strongest obstacles, namely bones and ribs, and the broad arrowheads are the most effective ones to do so.

the broad arrowheads in *Telhis* that they can “*pierce almost anything during a war because they were quenched like a sword*” and “*effective to get rid of enemies thanks to its deep impact and capability to cause large wounds*” (Mustafa Kâni Bey 2010:132).

Broad arrowheads are the types most frequently cited in treatises. One can find up the oldest term for this arrowhead type in *Dîvânü Lügati-t Türk*. The word “*Yasic*” also uttered in *Irk Bitig'de* and *Küli Çor (İhe-Hüşotu)* – ancient Turkish texts – is defined as “*broad and long arrowhead*” in *Dîvânü Lügati-t Türk*. This word is used in the Middle Kipchak texts, *Kitâbü'l-İdrâk Li-Lisâni'l-Etrâk* and *Ed-Dürretü'l-Mudiyeye Fi'l-Lügati't-Türkiyye*, besides *Karakhanid* texts and defined as “*a kind of arrow iron*” (Teres 2007:1187). In Sir Clauson's dictionary, the definition “*a broad arrowhead (broad and long arrow head)*” is given for the term claimed to be derived from the word “*yası (broad)*” (Clauson 1972:974a).

Fourth group of Kubad-Abad arrowheads is composed of conical arrowheads with blunt blades (Fig. 7). It is observed in this arrowhead that the blade opens up in a conical shape after the clamp has a blunt end (Image 10). Such arrowheads weigh 6.14 to 8.11 gr and measure 4.86 to 6.17 by 0.31 to 1.91cm in size. Blades of such arrowheads cause doubts about their penetration ability. Nevertheless, we know that there are not only arrows used against enemies in Turkish archery literature but also the ones used for training, contests or hunting (Yücel 1999:288-300). These do not have the same form as war arrows do because they are shot at pots (targets) (Yücel 1999:293) and leather targets. Ottomans used targets that could stop the arrow but give no harm to it.

This target might be a pillow stuffed with damp soil or leather one filled with sawdust. However, conical arrowheads like a pistol bullet were used for training. Conical form of these arrowheads allows archers to easily plug the arrow out of the target and prevents the material and the arrow from getting harm. These arrowheads called olive (*zeytuni*) are very small and light. While tangs of some of such arrowheads were broken in Kubad-Abad Palace, some have survived up to now. Similar specimens can be seen in the medieval strata of Aşvan Kale (Mitchell 1980:186, Fig.90:27), Taşkun Kale (McNicol 1983:246, Fig.119:120), Korucutepe (Van Loon 1980:P.115/M), Tille (Moore 1993:159, Fig.69:102, 71:120), Olynthus (Robinson 1941:Pl.CXXIV/Fig.2167-68), Pergamon (Gaitzsch 2005:141-142, Taf.38/P10), Sardis (Waldbaum 1983:Pl.4/49-50, 74, Pl.5/79, 56, 58), Amorium (İnce 2010:15, 18, 20), Djodovo (Borisov 1989:117, Fig.130), Gorodishche (Kirpičnikov 1986:100, Tab XIII) Samaria (Crowfoot et al. 1957:454, Fig.111:13).

The last groups of Kubad-Abad arrowheads are comprised of composite types in which there is a long neck between the clamp and the blade (fig. 8). Distinguishing characteristics of six arrowheads of this group is the difference in the form of blade and the neck. While one of the specimens possesses a square blade, the other three have broad ones (Image 11). Yet similar blade types have different sizes. While barrel of one of the two specimens with the same type found in the same quadrant (LX-T) measures 1.31 cm, that of the other is only 1 cm. The smallest of the specimens weigh 6.91 gr, whereas the largest does 10.40 gr. Ü. Yalçın has seen types similar to this one among the arrow-

heads in the Topkapı Palace storerooms. Yücel (1999:300, Res.200) considers these arrowheads as a separate group, while M. Özveri is of the opinion that such specimens must be classed as rectangular (*murabba*) or broad (*yasıç*) according to their forms after the neck. We can only describe the phenomenon owing to insufficient data. Undoubtedly, usage area of a type in which two different forms are applied to the same arrowhead must be different from other types. However, its usage area is unknown to us. Similar types are found among the items found in the medieval strata of Efes (Gauß 2007:Taf.LI, Fig.1587, 1590-91), Qal'at-Sem'an (Kazanski 2003:Pl.6:12) and Pergamon (Gaitzsch 2005:146, Taf.39/P51). Besides, we can see a triangular tipped star cross-section composite arrowhead in Gorodishche specimens (Kirpičnikov 1986:100, Tab XIII/Tip 12).

CONCLUSION

These are the categories Kubad-Abad arrowheads fall into. However, we know some other Seljukian arrowhead types that could not be unearthed so far. The crescent ones are morphologically very interesting. A hunting cavalry is depicted to hold three arrows on a copper dirham of Kılıçarslan the Fourth (Erkiletlioğlu-Güler 1996:159-161). The drawn arrow has a crescent arrowhead⁸ (Image 12). In the work on the Memaluke Archery Treatise (Latham-Pat-

⁸ The cavalry drawing the string holds three arrows; one is almost shot. These extra arrows make us think whether the Seljukians used "thumb draw" technique performed with thumb ring – called "zihgir" – which was used to enhance the shooting capability of Ottoman archers. However, it is unfortunate that no thumb ring was acquired in the Seljukian ruins. See (Mustafa Kâni Bey 2010:49-50) for thumb draw.

erson 1970:Pl.5), it is suggested that this arrowhead is used for “hunting, especially for bird hunt”. These types also available in the Gorodishche finds of Kirpičnikov (Kirpičnikov 1986:100, Tab XIII/Tip 8) are possibly intended for hunting⁹. Another type that we did not find in Kubad-Abad but was used by the Eastern world is known to us by means of anonymous Arab archery treatise. Short two dents of the blade of this triangular type with a hole in the middle are very sharp. They were used against enemies and for hunting (Faris-Elmer 1945:109). Specimens resembling the shell-like type dating back to prehistoric periods can be seen in the same work. It is highly probable that exclusive types were produced for various purposes in the medieval age. In the light of the specimens of Anatolian Seljuk Arrowheads, following typology can be projected in terms of their usage area: 1) rectangular (murabba/bodkin) arrowheads; used till Roman period and against armoured enemy. 2) Round arrowheads; that can penetrate shields, armours, mails and other war out-

9 Dr. Özveri claims that these arrowheads are used to hunt small- and middle-sized animals and this form enables the hunter to shoot down a flying bird. He also expresses that this arrow has a larger penetration area than the shaft’s diameter as in today’s ungrooved rifles, and friction coefficient of such an arrowhead increases as it proceeds further and further in the animal’s flesh, and causes the maximum damage thanks to the kinetic energy it possesses. Some tests conducted in the context of a PhD thesis in forensic science have revealed that the damage caused by this type is no less than the broad arrowheads. I would like to thank Dr. Özveri for this analysis.

fits. 3) Broad (Yasıc/triangular) arrowheads; commonly used in the Medieval Age and used against unarmoured enemies and to hunt middle-sized animals. 4) Crescent arrowheads; effective to hunt small- and middle-sized animals – especially birds. Target and training arrowheads; blunt or bullet-shaped small arrowheads used for training and contests. It is evident that numbers of the groups are to increase as do the specimens (Fig. 1).

Rectangular type can be found in the strata of the Roman age to the late Byzantine period. It is dug out in Roman stratum of Olynthus (Robinson 1941:Pl.CXXIII/CXXIV) and in Byzantine stratum of Pergamon (Gaitzsch 2005:143). In Pergamon, rectangular arrowheads are found in the stratum of empire age. The period when broad (yasıc) arrowheads were widespread is the medieval age.

Broad arrowheads in Sardis belong to late Byzantine period. Gaitzsch mentions similar arrowheads that could be dated back to the 6th century in the Balkans. He suggests that these might have been brought to South Europe by nomad Turkish tribes and this type of arrowheads can be traced back to the 8th and 9th centuries (Gaitzsch 2005:146, Taf.39/P51). It is known that blunt or triangular tipped arrowheads were used in Sardis as from the 6th century BC (Waldbaum 1983:36-37). Items found in Pergamon dates back to the 11th to 14th centuries. These arrowheads are associated with nomad Turks and south Russian specimens of the 8th and 9th centuries (Gaitzsch 2005:141-142).

This brief analysis reveal that rectangular (bodkin) type spans back to very early ages, whereas it is stressed in publications that

especially triangular broad (yasic) ones are Mongolian arrowheads carried to Europe by nomad Turkmens over the Caucasians and Carpathians. Majority of the arrowheads found in Kubad-Abad are broad arrowheads, which signifies that this type was widely used in the Anatolian Seljuk period.

Training and target arrows unearthed during Kubad-Abad excavations are unique and remarkable specimens for Seljukian Archery History. Although data on Seljukian practices of training and target shots of Ottoman archery, long scores of which were produced in the form of poetry, are very meagre, they have been well preserved up to present. Doubtlessly, arrow shots, one of the best striking powers of Seljukian Army, were practiced to master it in the peacetime. Most probably, archery contest might have been held during the hunting activities recorded by Ibni Bibi. Data obtained in the Kubad Abad Palace excavations allow us to see their morphology. It is probable that training and target arrowheads will increase in number when the excavations in the paradeison (game park) in the south of the Palace are completed.

These data on Seljukian Archery show that Seljukian arrowhead technology is not worse than but almost equal to Ottoman technology in terms of variety. Data on Kubad-Abad and Medieval age are the first data on the Turkish archery technology in the 12th and 13th centuries, which achieved perfection in the Ottoman period. Considering some specimens that we attempted to roughly classify probably have some other special functions, this variety is likely to increase. Precise ballistic data on Seljukian arrow will possibly be elicited as the number of specimens increase. So nature of hunting

in Medieval Age, which is an important social activity in Seljukian everyday life, can better be understood. More importantly, we may be well informed about the archery technology and its significance in the martial capabilities of Seljukian army which conquered Anatolia in a short time and defeated the Crusaders – for several times.

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ANADOLU SELÇUKLU TEMRENLERİ HAKKINDA İLK TESPİTLER (KUBAD-ABAD SARAYI ÖRNEKLERİ İŞİĞİNDA)

Özet: Anadolu Selçuklu dönemi, Türk Okçuluk tarihinin en az bilinen dönemidir. Bu dönemin savaş aletlerine ilişkin veriler, Ortaçağ Türk Dönemi kazılarında ihmal edilmiş bir buluntu grubudur. Burada, Ortaçağ Türk Dönemi Kazıları arasında ilk kez münhasıran ele alınıp incelenmiş bir temren grubu tanıtılacaktır. Anadolu Selçuklu döneminin günümüze en iyi durumda ulaşabilmiş saraylarından biri olan Kubad-Abad, zengin bir temren grubuna sahiptir. Kubad-Abad'da bulunmuş temrenler, Ortaçağ Arap ve Memluk ok risâlelerinde tanıtılan temren tipleriyle açık benzerlikler göstermektedir. Dörtgen, yassı, yuvarlak gibi ana temren tiplerinin dışında, çok farklı alt tipleri de tespit edebilmek mümkündür. Bu çalışmada, Kubad-Abad örneklerinin ışığında, hem Anadolu Selçuklu temrenleri tanıtılmaya, hem de dönemin çağdaş kaynaklarına dayanarak konunun terminolojisine ilişkin ilk tespitlerde bulunulmaya çalışılacaktır. Ayrıca Ortaçağ dönemine ilişkin ilk kez temren tipolojisi teklifinde bulunulacaktır.

Anahtar Kelimeler: Okçuluk, Yassı Temren, Metal, Anadolu Selçuklu Dönemi, Kubad-Abad Sarayı,

FIGURES

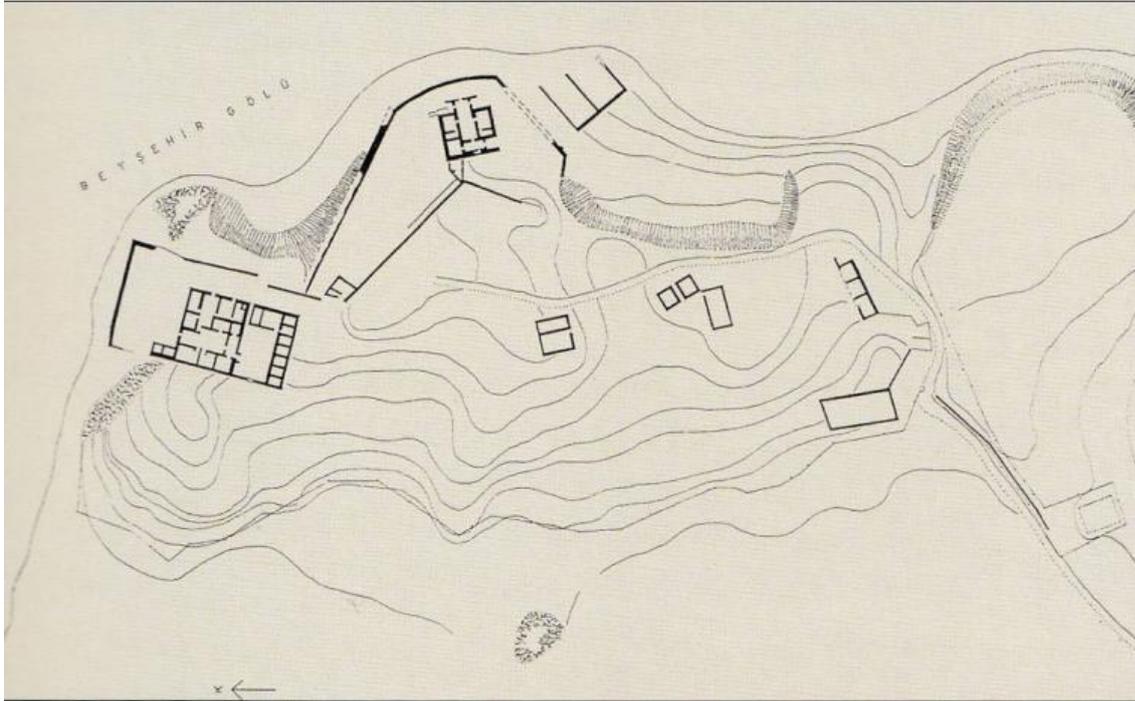
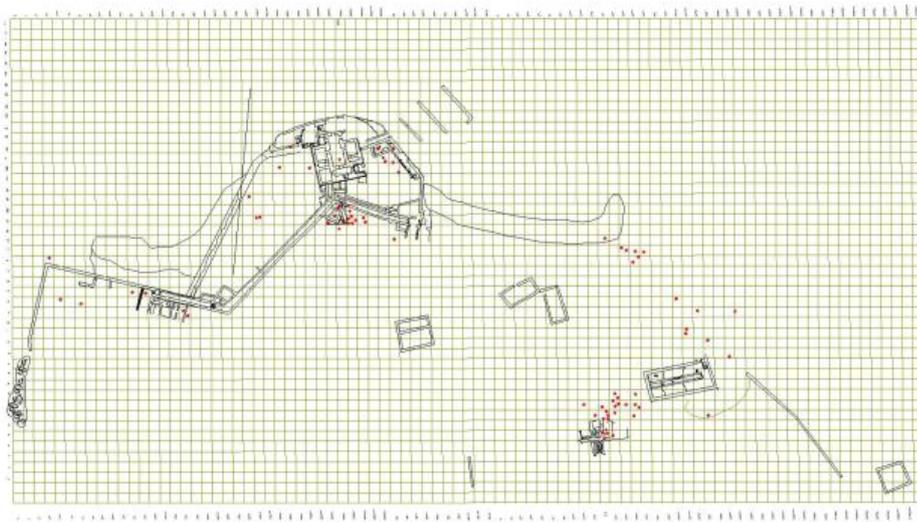


Fig.1: Kubad-Abad Palace General Plan (Arık, 2000)



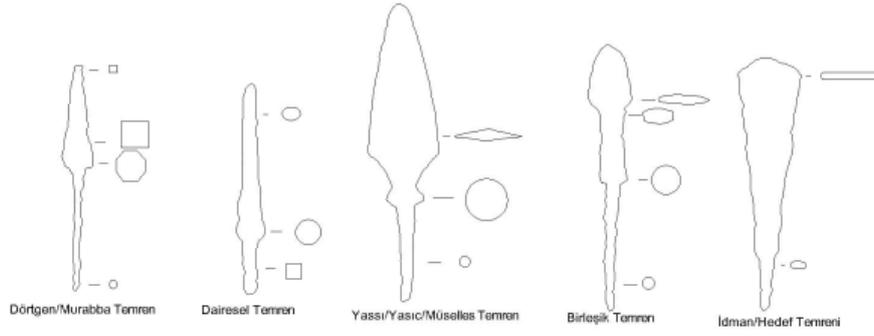
Şek.2: Temrenin Bölümleri

Fig.2: Parts of the Temren



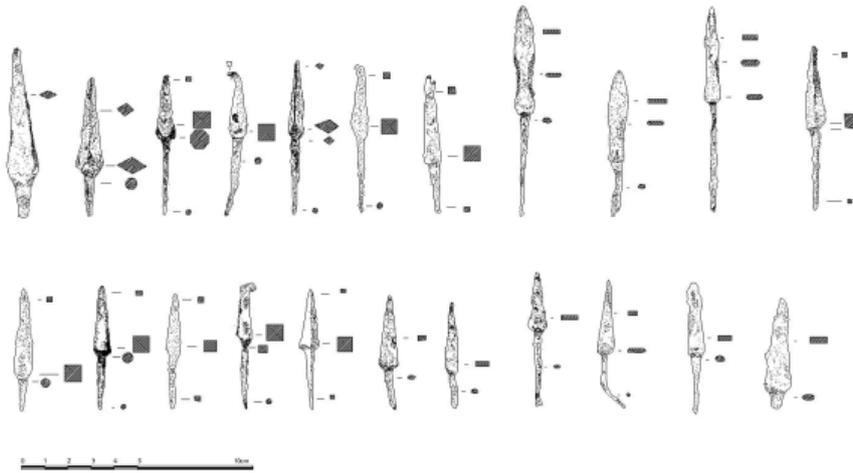
Şek.3: Kubad-Abad Sarayında Temrenlerin Bulunuşu Alanlar

Fig.3: The Distribution of the Temren in Kubad Abad Palace (Arık, 2000)



Şek.4: Kubad-Abad Sarayı Temren Tipleri

Fig.4: The Types of the Temrens.



Şek.5:KUBAD-ABAD SARAYI METAL BULUNTULARI
TEMRENLER (DÖRTGEN-MURABBA TİP)

Fig.5: Rectangular Temrens.

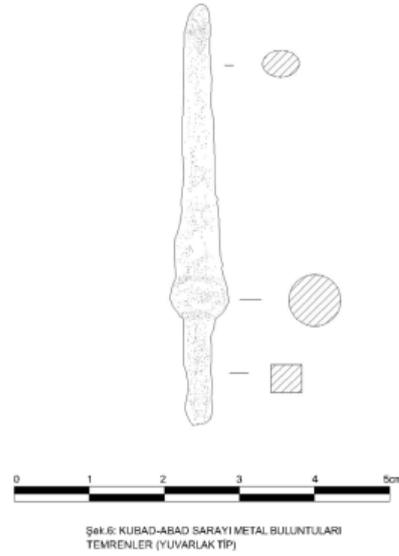


Fig.6: Round Temrens

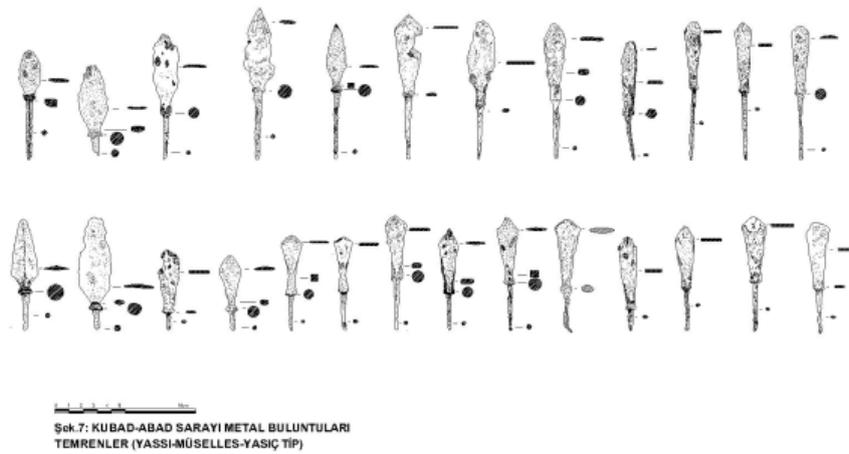


Fig.7: Broad Temrens

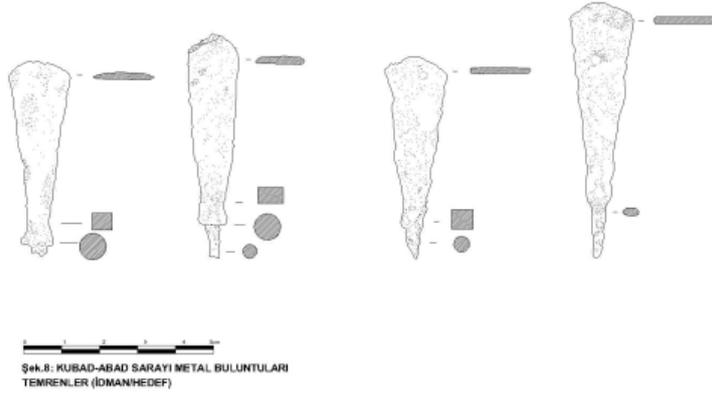


Fig.8: Blunt Temrens

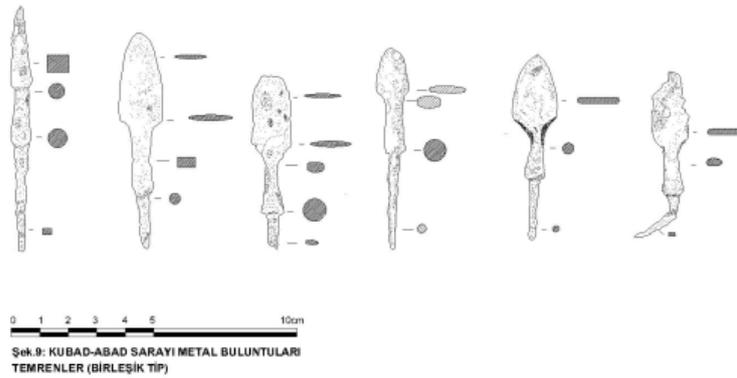


Fig.9: Compozite Temrens.

IMAGES



Image 1: Kubad-Abad Palace (Arik, 2000)



Image 2: Kubad-Abad Palace workroom.



Image 3: Kubad-Abad Palace, West Kiosk.



Image 4: The temrens of the Kubad-Abad Palace,.



Image 6: Rectangular Temrens.



Image 5: Javelin head (?)



Image 7: Round Temren.



Image 8: Broad Temrens.



Image 10: Composite Temrens.



Image 9: Blunt Temrens.



Image 11: The coins of the Kılıcarslan IV (<http://zevkerbabi.blogspot.com/2010/08/eron-sikkeleri.html>)



FACTORS AFFECTING THE HEALTHY LIFESTYLE BEHAVIOR AND QUALITY OF LIFE IN HEALTHY YOUTHS IN WESTERN TURKEY

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Abstract: The aim was to identify the factors that affecting their healthy lifestyle behaviors and quality of life of youths. This research carried out as a descriptive and cross-sectional in west of Turkey. The sample composed of a total of 100 healthy university students. Data collection tools were a Turkish version of the Health Life Style Behavior Scale (HLSB) II and World Health Organization Quality of Life – abbreviated version (WHOQOL- BREF). The mean, percentage distribution of the sample were calculated; one-way analysis of variance, student t test, Mann-Whitney U, Kruskal Wallis were used to evaluate the data. The results revealed that smoking and alcohol consumption rates of the youths are low, healthy lifestyle behaviors are at medium level, spiritual growth and interpersonal relations scores are high, physical activity is at the lowest level, those living in a metropolis have high healthy lifestyle behaviors and health responsibilities; and highness of income, educated parents, living with family and perception of good health increase life quality. In conclusion; youths can be supported through social support systems of universities so that they gain and maintain healthy lifestyle behaviors. This way, it might be possible to raise life quality of youths and the level at which they gain and maintain healthy lifestyle behaviors.

Key words: Healthy Lifestyle Behavior, University Students, Quality of Life

INTRODUCTION

University creates important changes in the lives of individuals during their youth period (15-24 ages). During this period, areas of interest of the young individual increase, he/she wants to become more independent, to make decisions in his/her own and to become more socialized. In this period, young person starts to spend a major part of his/her time out. This invites in many risk factors and stimuli that threaten health. Risky health behaviors such as failure to take responsibility of one's own health (smoking, alcohol

and drug use, unprotected intercourse), lack of nutrition (fast food, inadequate and unhealthy nutrition), failure to cope with stress (anxiety about future, borderline behaviors, violence etc.) are inevitable in this period (Dag, 1991: 10-16). Attitude and behaviors of the young person affect himself/herself along with his/her family and the society in the present and future. Risky health behaviors of the youths may lead to coronary and respiratory diseases, cancer, complicated delivery and psychological disorders (Walker and Townsend, 1999: 164-172).

According to the definition provided by WHO, health promotion is a process aimed at increasing self control of people and developing individual and social responsibilities. O'Donnell (1989) defined the concept of health development as the "science and art of helping people in choosing their own life styles to move towards optimal health condition" (Edelmann and Mandle, 2006, 14-18). Walker *et al.* (1987: 76-80) defined Healthy Lifestyle Behaviors (HLSB) as "multidimensional model of self-initiated actions and perceptions that serve to maintain and enhance the level of wellness, self-actualization and fulfillment of the individual". Chronic diseases such as diabetes mellitus, hypertension and cancer arising from unfavorable lifestyle behaviors reduce life quality and increase rates of morbidity and mortality.

Socio-demographic characteristics (age, gender, education, income etc.), motivation and self-efficiency are important in promoting and maintaining healthy lifestyle behaviors. The economic situation is shown as a factor affecting a healthy lifestyle (Zaybak ve Fadiloğlu, 2004: 71-95; Millio 2005: 1280). It was found that people from higher socio-economic level smoke less, exercise more and consume more fruits and vegetables. People from lower socio-economic segments on the other hand were found to be less inclined toward healthy behaviors,

have lower expectations from life and low profile thoughts about future (Wardle and Steptoe, 2003: 440-443). A study (Kocoglu and Akin, 2009: 145-154) has shown that class position, perceived economic condition, income status and number of people in the neighborhood and family are decisively effective on healthy lifestyle behaviors and life quality. Wang and Shen (2003: 259-261) reported that when socio-economic status is decrease, in decreases the quality of life. Health lifestyle behaviors affects quality of life of youths (AhmadiGatab *et al.*, 2011: 1980-1982; Haddad *et al.*, 2004: 85-90). According to results of a research conducted on about 5,000 people between 18-88 years of age in Denmark, health condition and lifestyle have strong and meaningful relationship with life quality (Vente-godt and Merrick, 2003: 811-825).

PURPOSE

This research carried out as a descriptive and cross sectional study with the aim of identifying the factors that affect their healthy lifestyle behaviors and quality of life of university students.

METHODS

Sample and Selection: Population of the research is the students who have just started their university education (103 students).

Since three students couldn't be reached due to their nonattendance so 100 students were covered by the research. No sample was selected from the population, total of 100 students that took part in the study formed the sample of the research. Data were collected in October 2011.

Data Collection and Tools: A researcher distributed the self-administered questionnaires to the students, who completed them in the class.

Data collection tools were (1) Information form, (2) Healthy Life Style Behaviour Scale -II (HLSB-II) and (3) World Health Organization Quality of Life – abbreviated version (WHOQOL- BREF).

(1)-Information Form; The sheet developed by the researchers as per the literature consists of 17 questions. The form includes questions on such topics as age, gender, body mass index (BMI), self-perceived health status, income status, family and residence characteristics etc. BMI was calculated for each young person using the standard formula (weight in kg divided by the square of the height in m). The self-perceived health status was assessed by asking, "Generally speaking, how do you perceive your health status?". Youth could answer on a 5-item Likert type scale: "1= very bad, 2= bad, 3= middle, 4= good, 5 =very good". Perceived health is a simple, yet widely used measure

and it has been shown to be a reliable predictor of mortality and health care use in adolescents (Pastor *et al.*, 2003: 717-730)

(2)-HLSB-II has been used to identify the health-promoting lifestyle behaviors of students. This scale was developed by Walker *et al.* (1987: 76-80) and revised in 1996. Turkish validity and reliability check was performed by Bahar *et al.* (2008: 1-13). The scale is composed of 52 items and six sub-dimensions (health responsibility, physical activity, nutrition, spiritual growth, interpersonal relations and stress management). This tool asks the respondents to indicate how often they adopt specific health-promoting behaviors or habits of well-being on a 4 point Likert scale ("never" (1), "sometimes" (2), "often" (3), or "routinely" (4)). The lowest score that can be obtained from the entire scale is 52 and the highest score is 208. These scores are used as an index of a health-promoting lifestyle, with a higher score indicating a higher level. For the English version of the HLSB- II, Walker *et al.* (Bahar *et al.*, 2008: 1-13) reported a Cronbach's alpha of 0.94 for the overall scale. In Turkish version, Cronbach Alpha coefficient of HLSB Scale II is 0.92 (Bahar *et al.*, 2008: 1-13). It was found to be 0.87 in this study however.

3- WHOQOL- BREF is a life quality scale developed by WHO that measures wellness of a person. Validity and reliability check

of WHOQOL- BREF in Turkey was performed by Fidaner *et al.* (1999: 5-8). WHOQOL- BREF consists of 26 questions. With addition of one national question during Turkish validity check, WHOQOL- BREF consists of 27 questions. The questions were requested to be answered in light of the last 15 days. Using the questions other than the first two general questions, physical, psychological, social and environmental area scores were calculated. As the scores calculated between 0-20 after application of WHOQOL- BREF rise in the physical, psychological, social and environmental areas, quality of life also increases. Questions 3, 4, 26 and 27 are negative questions of the scale. For this reason, in order to calculate scores in the same direction with the positive questions, scores of the answers provided to these questions were subtracted from 6 to calculate the raw scores. For global score, total score obtained from the 7 questions related to environment was divided into 7 (Fidaner *et al.*, 1999: 5-8). For four of the original values of the scale varies between 0.66 and 0.84 (http://www.who.int/mental_health/evidence/who_qol_user_manual_98.pdf, page 46-47). In Turkish validity and reliability study of the values for the four fields varies between 0.53 and 0.83 (Eser, Fidaner, Fidaner, Eser, Elbi, Göker 1999; 23-40).

Data analysis: Data were analysed using the SPSS 17.0 (Chicago, IL) version. In evaluation of the data, number, percentage, Independent Samples t Test, variance analysis (ANOVA), Mann Whitney U and Kruskal Wallis test were used. Relationship between HLSB and WHOQOL were evaluated by Pearson correlation analysis. $p < 0.5$ was accepted as the level of statistical significance.

RESULTS

I. Socio-demographic Characteristics of Youths

Eighty-five percent of the youths were females (n:85) and 15 % were males (n:15) and age average was 18.5 ± 0.8 (min-max: 17-22). They spent most of their lives in towns (41%), metropolis (27%), cities (20%) and village (13%) respectively. Sixty-two percent of the youths stay in dormitory, 21% of youth stay in friends and 15% of them stay in their family. Only 3 % of the youths stay in relatives. Mothers of 61 % of them are graduates of primary school and fathers of 47 % of them are graduates of the same. Of mothers, 91 % are housewives; and of fathers, 33 % are self-employed and 23 % are retired. Most of the youths declared their income status as middle (71.3 %). Seventy-one percent of the youths perceive their health as good and 29 % perceive as medio-

cre. Ratio of non-smokers is 95 % and ratio of those who does not use alcohol is 87 %. Thirteen percent of them use alcohol from time to time. BMI of 69 % of the youths are between 19-24, 18 % under 19 and 13 % between 25-29.

II. HLSB-II and WHOQOL-BREF Results

HLSB- II scale total scores of the youths

are 131.1 ± 18.2 (min-max: 78-184). When HLSB-II subscale scores were investigated, it was found that highest scores belonged to spiritual growth (27.7 ± 3.9) and interpersonal relations (26.9 ± 4.3). Health responsibility (20.2 ± 4.7), nutrition (20.1 ± 4.8) and stress management (19.6 ± 2.9) subscale scores are close to each other. Lowest HLSB-II subscale score of the youths was in the area of physical activity (16.3 ± 4.7) (Table 1).

Table 1: Scores distribution of HLSB-II and WHOQOL-BREF of youth

Variable	Mean	SD	Min- Max
HLSB-II total score	131,1	18,26	78–184
Health responsibility	20,29	4,71	12–43
Physical activity	16,30	4,72	8–31
Nutrition	20,13	4,82	12–54
Spiritual growth	27,71	3,98	13–35
Interpersonal relations	26,95	4,37	16–36
Stres management	19,62	2,97	11–27
WHOQOL-BREF	89,65	10,05	63–112
Physical Area (PA)	12,78	1,92	8–17,7
Psychological Area (PsA)	14,37	1,98	8–18
Social Area (SA)	14,32	2,13	8–2
Environmental Area (EA)	12,89	2,23	8,5–18
Cultural Area (CA)	12,57	1,97	8–16,8

The total WHOQOL-BREF score of the youth is $89,6 \pm 10,05$ (min-max: 63–112). Quality of life sub-scale scores of Mental and Social Area scores are the same and equal to $(14,3 \pm 2,1)$. The following scores are Environmental Area $(12,8 \pm 2,2)$, Physi-

cal Area $(12,7 \pm 1,9)$ and Cultural Area sub-scale scores $(12,5 \pm 1,9)$ respectively. It has also been determined that HLSB-II has a positive relationship with WHOQOL-BREF ($r=0.53$, $p<0.001$) and that as the healthy life style scale score increases, the life quality scale score also increases (Table 1).

Table 2: Factors correlated with the health lifestyle behaviors among the youths

Variable	n	HLSB total	Subscales					
			HR	PA	N	SG	IR	SM
Longest place of residents								
Metropolis	27	63,20	60,83	55,8	62,8	58,9	45,6	58,6
City	20	45,85	43,85	53,4	47,2	45,1	48,9	48,5
Town	41	48,24	54,32	48,1	45,3	47,8	50,9	43,7
Village	12	37,38	25,29	41,8	46,1	49,9	40,4	58,9
χ_{KW}		8,4 ^a	14,3 ^b	2,46	6,77	3,36	2,36	5,58
Income								
Bad	11	41,8	40,6	54,7	38,7	32,82	40,8	40,6
Middle	72	50,6	51,8	50,5	49,9	50,51	50,3	50,6
Good	17	55,9	51,3	47,9	60,4	61,91	57,8	56,3
χ_{KW}		1,58	1,45	0,37	3,8	6,8 ^b	2,32	1,59

^a $p<0.05$, ^b $p<0.001$

III-Relationship Between Socio-Economic Characteristics & Health Lifestyle Behaviors and Quality of Life

HR = Health responsibility, PA= Physical activity, N= Nutrition, SG= Spiritual growth, IR= Interpersonal relations, SM= Stres management

Relationship between the longest place of residence and HLSB-II and WHOQOL-BREF was also examined; and it was seen that youths who spent most of their lives in a metropolis city have statistically higher total HLSB-II scores ($p<0.05$) compared to other places of residence Likewise, HLSB-II Health Responsibility subscale scores are higher for those who spent most of their lives in a metropolis city than those who lived in other places ($p<0.001$) (Table2). However, no statistically significant relationship was found between the longest place of residence their lives and WHOQOL-BREF.

When the relationship between income and HLSB-II was analyzed, it was found that youths who declared good income level have higher HLSB-II Spiritual Growth subscale scores, compared to those who declared their income as medium or low (Table

2). Likewise, youths who declare their income as good has higher WHOQOL-BREF Psychological, Cultural and Environmental subscale scores, compared to the scores of the youths at other income levels (Table 3).

Total WHOQOL-BREF scores of those youths whose fathers have education levels of high school and above were found to be significantly higher ($t=- 2.79$, $p<0.001$) than those whose fathers are graduates of primary school. Life quality scale Environmental and Cultural sub-scale scores of youths whose mothers have education level of high school and above were found to be higher than those whose mothers are graduates of primary school (MU: 466.5, $p<0.001$; MU:504.5, $p<0.01$ respectively) (Table 3).

No significant relationship was found between the current place of residence of students during their university education (dormitory, family etc.) and the HLSB-II scores. However, Environmental and Cultural Area subcales of WHOQOL-BREF of students who live with their families was found to be higher than those living in dormitory sharing the same house with their friends (Table 3).

Table 3: Factors correlated with the Quality of Life among the youths

Variable	n	WHOQOL-BREF total	Subdimension				
			PArea	PsA	SA	CA	EA
Mother Education							
Primary school	81	48,5	49	48,1	50,7	47,23	46,76 0,008
High school	19	59,1	57	60,9	49,7	64,45	66,45
Z_{MWU}		606	646	572 ^b	753,5	504,5 ^b	466,5 ^b
Father Education <i>Mean ± SD</i>							
Primary school	57	87,3 ±9,6	12,4±1,7	14,1±1,8	14,1±1,7	12,2±2	12,4±2,3
High school	43	92,8±9,9	13,3±2,1	14,7±2,2	14,6±2,6	13,1±1,8	13,5±2,1
<i>t</i>		-2,79 ^c	-2,46 ^b	-1,53	-1,15	-2,31 ^a	-2,44 ^b
Income							
Bad	11	43,1	53,8	51,23	52,1	28,18	27,55
Middle	72	48,3	49,5	45,49	50,1	50,33	49,87
Good	17	64,5	52,7	71,24	51,03	65,65	68,03
χ^2		5,05 ^b	0,32	10,9 ^c	0,05	13,2 ^c	11,2 ^c
Current place of residence							
Dormitory	61	47,6	45,9	50,7	52,1	45,92	46,57
With family	18	61,3	64,1	52,8	52,5	64,94	65,56
With friend	21	49,4	51,9	48,1	44,2	51,43	49,00
χ^2		3,09	5,55 ^b	0,25	1,32	6,1 ^a	6,06 ^a
Perceived health status							
Middle	29	34,9	39,8	47,5	44,9	35,7	35,9
Good	71	56,8	54,8	51,7	52,7	56,5	56,4
Z_{MWU}		578,5 ^c	721,0 ^b	943,5	869	600,5 ^c	606 ^c

^ap<0.05 , ^bp<0.01 , ^c p<0.001

PArea= Physical Area, PsA= Physiological Area, SA= Social Area, CA=Cultural Area, EA= Environmental Area

No statistically significant relationship was detected between self-perceived of health status and HLSB-II. Relationship between perception of health and WHOQOL-BREF was also examined and it was found that WHOQOL-BREF score is higher for those who perceive their health as good, as opposed to those who perceive their health as mediocre, while Physical and Environmental subscale scores are higher for those who

perceive their health to be good (Table 3).

No statistically significant relationship was found between socio-demographical characteristics such as profession of the parents of the students, number of people in the place they live/stay, number of siblings and BMI.

DISCUSSION

This research has been conducted as a descriptive study with the aim of identifying the factors that affect their healthy lifestyle behaviors quality of life of healthy youths.

Smoking and alcohol consumption are one of the indicators that reflect healthy lifestyle behaviors. Smoking and alcohol consumption are unhealthy behaviors (Keller *et al.*, 2008: 189–195). In our study group, ratio of smokers and alcohol consumers were fortunately very low. Tugut and Bekar (2008: 17-26) reported that 12 % of the university students take alcohol, Ayaz *et al.* (2005: 26-34) reported that 17.5 % of youths smoke and 11.0 % take alcohol in social environments, Keller *et al.* (2008: 189-195) reported that 31 % of freshmen smoke and 62 % take alcohol. It was found that 29.3 % of 2249 students, who have just started their medicine education, smoke (La Torre *et al.*, 2012: 159–164). When compared with the literature, youths in the current study group have low rate of smoking. It is thought that the smoking ban in the social spaces that was introduced in 2009 (tobacco control initiative) had positive effect on the lowness of the ratio of smokers in our study group. It is reported that tobacco control initiative of the Health Ministry of Turkey promoted all over Turkey is supported in the short term by majority of citizens, smokers and non-smokers alike ([http://www.saglik.gov.](http://www.saglik.gov.tr/TR/belge/1-13340/31)

[tr/TR/belge/1-13340/31](http://www.saglik.gov.tr/TR/belge/1-13340/31): Date of Access: 20/01/2012).

In this study, total scale scores related to healthy lifestyle behaviors of youths is 131.1 ± 18.2 . According to the results of the research conducted by Ozyazıcıoğlu *et al.* (2011: 278-291) on 336 youths, scale scores summed up to 128.9 ± 16.4 and HLSB mean score was found to be 129.5 ± 15.7 in the research conducted by Alpar *et al.* (2008: 382-388). Our results were close to results of Ozyazıcıoğlu *et al.* (2011: 278-291) and Alpar *et al.* (2008: 382-388). In the studies conducted on different samples, Sertcelik (1999, 1-119) found the healthy lifestyle behavior score as 116.1 ± 17.9 for university students, Ayaz *et al.* (2005: 26-34) found it as 122.0 ± 17.2 for youths studying in the school of nursing, Unalan *et al.* (2007: 101-109) found it as 118.4 ± 21.4 for youths studying in health programs and 125.3 ± 23.9 for youths studying in social programs, Yetkin and Uzun (2000: 1-9) found it as 122.1 ± 17.7 for college students and Hui (2002: 101-111) found it as 116 in his study. Total score average of healthy lifestyle behaviors in the current study is partially higher than those studies with similar samples.

In this study, when subscales of the HLSB-II scale is evaluated, it is seen that highest sub-dimension score is in the Spiritual Growth, Interpersonal Relations and Health Responsibility in the third place. Spiritual Growth,

Interpersonal Relations and Physical Activity subscale scores in the study of Ozyazicioglu *et al.* (2011: 278-291) are the same with our findings. However, Ozyazicioglu *et al.* (2011: 278-291) found in their study that Health Responsibility area has the highest score. Physical Activity subscale score has the lowest score in our research like other studies (Ozyazicioglu *et al.*, 2011: 278-291; Ayaz *et al.*, 2005: 26-34, Hui 2002: 101-111; Kocaakman *et al.*, 2010: 19-24). All studies show that ratio of physical activity is low among youths and they need to be supported in this respect in particular. Study of Brown *et al.* (2004: 890-896) detected that ratio of those who are not physically active are 28.4 % and ratio of those physically active are 14.7 %. In the same study, it was found that those making exercise less than 20 minutes a day are less healthy. These results show that awareness of youths about physical activity, which is one of healthy lifestyle behaviors, should be boosted and supported and suitable infrastructure (easily accessible, free/low fee facilities etc.) should be provided.

Total WHOQOL-BREF score of students is 89.6 ± 10.1 'dir (min-max: 63–112). Highest of the life quality subscale scores of students was in the Psychological and Social area and lowest score was in the Cultural area. In a study covering 276 healthy youths highest score was found to be belonging to

the Personal Area sub-dimension in contrast to our study (Unalan *et al.*, 2007: 101-109). Our research results can be linked to Turkish family cultures. As seen in our findings, quality of life scores of those youths whose fathers have education level of high school and above are higher than those whose fathers graduated from primary school. This characteristic attracts attention to the paternal family structure of the Turkish family and it is related to the dominant role of father figure in the lifestyle rules. However, it was found that quality of life Environmental and Cultural Area subdimension scores increased as the education level of mothers of the youths increased. This shows that mothers play an important role in increasing the life quality of youths in the Environmental and Cultural Areas (Ulla Diez and Perez-Fortis, 2010: 85-93). In the quality of life research conducted on 919 students in Lithuania, highest scores were detected in the Physical Area (15.1), Social Area (14.4), Psychological Area (13.5) and Environmental Area (12.9) respectively (Ducinskine *et al.*, 2003: 76–81). It is possible to say that findings of our research are in line with results of the research conducted by Ducinskine *et al.* (2003: 76–81).

When the relationship between the education level of parents and HLSB-II was investigated at, it was found that HLSB scale score did not change by the education levels

of parents. While Karadeniz *et al.* (2008: 497–502) they found no relationship between the education level of parents and HLSB scale in their study, Ayaz *et al.* (2005: 26-34) reported that Health Responsibility of those whose mothers are university graduates was the highest and Health Responsibility of those whose mothers are illiterate was the lowest.

Based on the situational factors contained in the components of the Health Promotion Model, the environment within which the individual lives affects the health development behaviors (Tugut and Bekar, 2008: 17-26). It was found that youths spent most of their lives in towns (41 %) or in cities (27%). It was seen that youths who spent most of their lives up to date in a metropolis city have higher HLSB scores compared to those who live in towns or cities, which led to the conclusion that living in a metropolis has a positive effect on gaining, adopting and maintaining healthy lifestyle behaviors. In the study conducted by Celik *et al.* (2009: 164-169) it was found that there is a significance difference between HLSB score averages of students according to the place they live, and lowest scores belong to the students living in towns and highest scores belonged to the students in cities. Ayaz *et al.* (2005: 26-34) and Tugut and Bekar (2008: 17-26) reported similar results. It is thought that living in a metropolis contributes posi-

tively to individuals in terms of education, health, environmental and cultural opportunities and it gives the opportunity to develop health responsibility, take care of one's health and become educated about health. Similarly in the current study, it was seen that HLSB-II Health Responsibility subscale score is higher for youths who spent their lives in a metropolis compared to those who lived in a city, town or village ($p=0.002$). Along with this, studies (Can *et al.*, 2008: 273-280; Ilhan *et al.*, 2010: 34-44; Johnson, 2005: 130-137; Ozyazicioglu *et al.*, 2011: 278-291) show that female students have higher health responsibility compared to males. Due to the roles vested on females by the society such as cooking, healthy nutrition, fostering family ties and relations etc., their health responsibility is higher than men (Johnson, 2005: 130-137). The fact that a great majority of our sample is composed of young girls (85 %) might have indirectly affected the relationship between health responsibility and the place one lives in. Despite this, it was also found that the place one spends his/her life in does not affect the life quality.

It was mentioned in the health development model that increases in the economic level raise the level at which one has positive health behaviors (Edelman and Mandel, 2006, 14-18). In a research on socio-economical inequalities (Kocoglu and Akin,

2009: 145-154), low monthly income, a socio-economical inequality, is a risk factor that affects the healthy lifestyle behaviors and life quality adversely. Along with studies that showed a relationship between income and healthy lifestyle behaviors (Ayaz *et al.*, 2005: 26-34; Hacıhasanoğlu *et al.*, 2011: 43-51), there are also studies that show no relationship between the two (Al-Kandari and Vidal, 2007: 112-119; Ángyán *et al.*, 2008: 417-426; Ozyazicioglu *et al.*, 2011: 278-291). In this study, while no relationship was found between income status and total score averages of HLSB-II, a relationship was detected between the Spiritual Growth subscale and income status. This result was interpreted as higher level of income affects spiritual growth of youths positively. It is known that low and medium income status adversely affect the spiritual growth elements such as working, being in harmony with the universe, increasing the power of individual to highest level towards goal of goodness (Bahar *et al.*, 2008: 1-13). İlhan *et al.* (2010: 34-44) found that university youths with very good income status had higher HLSB score averages compared to medium and high income groups.

The studies conducted put forth the relationship between income and healthy lifestyle behaviors (Callaghan, 2006: 178-185; Johnson, 2005: 130-137; Ulla-Diez and Perez-Fortis, 2010: 85-93). Income status carries

with it many life quality elements such as development of personality and emotions in the psychological area, access to health and social services/resources, and opportunities to make use of leisure time in the environmental and cultural realms. Majority of youths in the current study declared their income status as medium (71.3%). The findings show that most of the mothers of the youths were housewives (91 %) and had no contribution to the economic condition of the family. This situation arising from the family reflects negatively on the income status of the youths. The findings of the research indicate that youths who declared their incomes status as good have higher scores than youths in other income levels in Psychological, Cultural and Environmental Area subdimensions.

Another factor that may have effect on health development is the place of residence (Can *et al.*, 2008: 273-280; Hacıhasanoğlu *et al.*, 2011: 43-51). A great majority of the youths who took part in the study stays in hostels (62 %). It was found that place of residence of youths (hostel, family etc.) do not affect healthy lifestyle behaviors, however, youths who live with their families have higher scores in the Environmental and Cultural Area subdimension scores compared to those living in hostels or sharing same house with their friends. According to results of research conducted in Greece

among university students, it was detected that nutrition conditions of youths living with their families were better than those living away from their families (Papadaki *et al.*, 2007: 169-176). Wicki *et al.* (2010: 913-924) found that university students who live away from their families take more alcohol.

In the Health Promotion Model individual's view of the health based on his/her system of values affect the health behaviors positively or negatively (Tugut and Bekar, 2008: 17-26). As the individuals attach more importance to their health, they may exhibit healthy lifestyle behaviors in order to boost their wellness potential, but they may also not feel the need to engage in any health developing activity as they already perceive their health as good (Haddad *et al.*, 2004: 85-90). The results of this study show that a great majority (71 %) of the youths perceives their health as good and this result is close to results of similar researches (Sertcelik, 1999-(%71); Tugut and Bekâr, 2008- (%77)). However, it was also found that youths' perceptions of health do not affect their lifestyle behaviors. Despite this, Kocaakman *et al.* (2010: 19-24) report that perception of health affect healthy lifestyle behaviors, Can *et al.* (2008: 273-280) reported that perception of health is related to the HLSBS total score averages and sub-dimensions, and Ayaz *et al.* (2005: 26-34) report that there is a positively meaning-

ful relationship between perceived health and health development behaviors. Results of the study by Cihangiroglu and Deveci (2011: 78-83) show that HLSB scale total score averages are higher for those who perceive their health as medium and good.

Perception of good health positively affects the ability to carry out daily routine, mobility, sufficient sleep and resting, and power to work. Along with this, perception of good health also contributes positively to environmental realm elements such as seeking health services and social assistance, accessing these services, gaining new knowledge and skills, resting and taking part in opportunities to make use of leisure time (Fidaner *et al.*, 1999: 5-8). For this reason, relationship between perception of health and quality of life was analyzed in our study and it was found that WHOQOL-BREF score of those who perceive their health as good is higher than those who perceive their health as mediocre, and that their Physical and Environmental Area sub-dimension scores are higher too.

It was found in this study, like other studies (Celik *et al.*, 2009. 164-169), those socio-demographical characteristics such as BMI of the youths, the professions of their parents, number of people in their place of residence/stay and number of sibling do not affect healthy lifestyle behaviors and life quality. No relationship was detected

between BMI of the youths and HLSB-II scale nutrition sub-dimension score averages, which is congruent with other studies. Consequences of unhealthy lifestyle behaviors are felt in the long term. According to results of long term monitoring in Russia, excessive alcohol/smoking, inadequate activity and extremely fatty nutrition pattern frequently cause coronary diseases and early deaths, which causes a great risk in the middle ages especially (Cockerham, 2000: 1313–1324). In order to eliminate such risk factors that negatively affect health, it is inevitably necessary to make lifestyle changes such as quitting smoking, developing healthy nutrition habits, increasing physical activity and reducing stress. Ensuring that youths gain such healthy lifestyle behaviors will be an important step taken towards healthy society and generations.

The this study has several limitations. Firstly, since female students form the majority of the students in the university where this study was conducted, statistical analysis covering all scales and sub-dimensions could not be performed. Likewise, low levels of smoking and alcohol consumption was not considered convenient for statistical assessment.

CONCLUSION

In this study, healthy lifestyle behaviors of healthy youths and factors that affect their life quality were identified. The results of this study revealed that smoking and alcohol consumption rates of the youths are low, healthy lifestyle behaviors are at medium level, spiritual growth and interpersonal relations scores are high, physical activity is at the lowest level, those living in a metropolis have high healthy lifestyle behaviors and health responsibilities; and highness of income, educated parents, living with family and perception of good health increase life quality. Based on all these results, it is thought that in order for protection and development of health, educational initiatives and inclusion in the curriculum should be considered for healthy lifestyle behaviors which youths seems to be insufficient for in terms of knowledge and behavior, and that they can be supported through social support systems of universities so that they gain and maintain healthy lifestyle behaviors. This way, it might be possible to raise life quality of youths and the level at which they gain and maintain healthy lifestyle behaviors.

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ÜNİVERSİTE ÖĞRENCİLERİNDE SAĞLIKLI YAŞAM BİÇİMİ DAVRANIŞLARINI ve YAŞAM KALİTESİNİ ETKİLEYEN ETMENLER

Özet: Bu araştırma, sağlıklı gençlerin sağlıklı yaşam biçimi davranışlarını ve yaşam kalitelerini etkileyen etmenleri belirlemek amacıyla tanımlayıcı olarak yapılmıştır. Araştırma Türkiye'nin batısındaki bir ilde tanımlayıcı ve kesitsel olarak planlanmış ve yürütülmüştür. Araştırma örneklemini 100 sağlıklı öğrenciden oluşmuştur. Veriler Sağlıklı Yaşam Biçimi Davranışları Ölçeği-II (HLSB-II) ve DSÖ Yaşam Kalitesi Ölçeği (WHOQOL- BREF) ile toplanmıştır. Verilerin değerlendirilmesinde sayı, yüzde, student t Test, varyans analizi (ANOVA), Mann Whitney U ve Kruskal Wallis testi kullanılmıştır. Araştırmanın bulgularına göre gençlerin sigara ve alkol kullanım oranları düşük olup sağlıklı yaşam biçimi davranış puanları orta düzeydedir. Gençlerde sağlıklı yaşam biçimi davranışları alt boyutlarından manevi gelişim ve kişiler arası ilişkiler puanları yüksektir ancak fiziksel aktivite puanı en düşüktür. Büyükşehirde yaşayan gençlerin sağlıklı yaşam biçimi davranışları puanları ve sağlık sorumluluğu puanları yüksektir. Gençlerin yaşam kalitesini arttıran faktörlerin gelir durumunun iyi olması, anne babanın eğitilmiş olması, aile ile birlikte yaşama olduğu saptanmıştır. Tüm bu sonuçlara göre gençlerin sağlıklarını koruma ve geliştirme davranışlarının orta düzeyde olduğu ancak konu ile ilgili eğitimler verilmesinin etkili olacağı söylenebilir. Ders müfredatında sağlıklı yaşam biçimi davranışlarına yer vermenin gençlerin olumlu sağlık davranışlarını geliştirilebileceği düşünülmektedir. Bunun yanı sıra üniversitelerin sosyal destek sistemleri ile de gençlerin sağlıklı yaşam biçimi davranışları kazanma ve sürdürme koşullarının geliştirilebileceği düşünülmektedir.

Üniversite ve gençlik döneminde (15-24 yaş) bulunan bireylerin yaşamında önemli değişimler meydana gelir. Bu dönem içerisinde genç bireyin ve bireylerin ilgi alanları artar. Daha bağımsız olmayı, kendi kendine karar vermeyi ve daha fazla sosyalleşmeyi ister. Bu süreçte zamanının büyük kısmını dışarıda geçirmeye başlar. Bu durum sağlığı tehdit eden birçok risk faktörünü ve uyararı beraberinde getirir. Bu süreçte kendi sağlıklarının sorumluluğunu alamama (sigara, alkol ve uyuşturucu kullanımı, korunmasız ilişki), kötü beslenme (ayaküstü atıştırma, yetersiz ve sağlıksız beslenme), stresle baş edememe (gelecek kaygıları, sınırları zorlayıcı davranışlar, şiddet) gibi riskli sağlık davranışlarının yaşanması kaçınılmazdır (Dağ, 1991: 10-16). Bunun gibi riskli sağlık davranışları gençlerin ileride kalp ve solunumla ilgili hastalıklar, kanser, komplikasyonlu doğumlar ve psikolojik hastalıklar yaşamalarına yol açabilir (Walker ve Townsend, 1999: 164-172).

Walker ve ark. (1987: 76-80) Sağlıklı Yaşam Biçimi Davranışlarını (SYBD) “kendi kendine başlayan hareketlerin çok boyutlu modeli, iyilik halini korumaya ve yükseltmeye hizmet eden algılar, kendini gerçekleştirme ve bireyselliğin tamamlanması” şeklinde tanımlamışlardır.

Sağlıklı yaşam biçimi davranışları kazanma ve sürdürmede sosyodemografik özellikler (yaş, cinsiyet, eğitim, gelir vb.), motivas-

yon ve öz-etkililik önemlidir. Ekonomik durum sağlıklı yaşam biçimini etkileyen bir faktör olarak gösterilmektedir (Zaybak ve Fadiloğlu, 2004: 71-95; Millio 2005: 1280). Bununla birlikte “Sosyo ekonomik düzeyi yüksek olan bireylerin daha az sigara içtikleri, daha fazla egzersiz yaptıkları, daha fazla meyve sebze tükettikleri saptanmıştır”. Sosyoekonomik düzeyi düşük olan bireylerin ise sağlıklı olma ilgili tutumlarının, yaşam beklentilerinin ve gelecekle ilgili düşüncelerinin daha düşük olduğu saptanmıştır (Wardle ve Steptoe, 2003: 440-443). Sağlıkta sosyoekonomik eşitsizliklerin görüldüğü toplumlarda bireylerin sağlıklı yaşam biçimi davranışlarını uygulama olasılıklarının daha düşük olduğu bilinmektedir. Yapılan bir araştırmanın sonuçlarına göre; (Koçoğlu ve Akın, 2009: 145-154) sınıfsal konum, algılanan ekonomik durum, gelir durumu, yaşanan mahalle ve hanedeki birey sayısının sağlıklı yaşam biçimi davranışları ve yaşam kalitesi üzerinde belirleyici olduğu saptanmıştır. Wang ve Shen (2003: 259-261) sosyoekonomik durum düştükçe yaşam kalitesinin azaldığını bildirmişlerdir.

“Sağlıklı yaşam biçimi gençlerin yaşam kalitelerini etkilemektedir” (AhmadiGatab ve ark., 2011: 1980-1982; Haddad ve ark.,2004: 85-90). Danimarka’da yapılan araştırmanın sonuçlarına göre; sağlık durumu ve yaşam biçiminin, yaşam kalitesi ile güçlü ve anlamlı bir ilişkisi olduğu saptan-

mıştır. (Ventegodt ve Merrick, 2003: 811-825).

Amaç ve Yöntem: Bu araştırma, sağlıklı gençlerin sağlıklı yaşam biçimi davranışlarını ve yaşam kalitelerini etkileyen etmenleri belirlemek amacıyla tanımlayıcı ve kesitsel olarak yürütülmüştür.

Evren ve Örneklem Seçimi: Araştırmanın evrenini bir üniversitede eğitime yeni başlamış öğrenciler (103 öğrenci) oluşturmuştur. Üç öğrenciye devamsızlıkları nedeniyle ulaşılamamıştır. Evrenden örneklem seçimine gidilmemiş, çalışmaya katılmaya gönüllü toplam 100 öğrenci araştırma örneklemini oluşturmuştur. Veriler Ekim-2011 tarihinde toplanmıştır.

Veri Toplama Araçları: Veri toplama araçları şunlardır; (1)-Tanıtıcı Bilgi Formu, (2) Sağlıklı Yaşam Biçimi Davranışları Ölçeği (Healthy Life Style Behaviour Scale -II (HLSB-II) ve (3) Dünya Sağlık Örgütü Yaşam Kalitesi Ölçeği (World Health Organization Quality of Life – abbreviated version (WHOQOL- BREF).

1-Tanıtıcı Bilgi Formu; Literatür doğrultusunda araştırmacılar tarafından geliştirilen form 17 sorudan oluşmaktadır. Formda yaş, cins, beden kitle indeksi, sağlığı algılama, gelir durumu, aile ve konut özellikleri vb. sorular yer almaktadır. Beden kitle indeksi BKİ her bir genç için standart formül kullanılarak hesaplanmıştır (kg/boy m²). “Ge-

nellikle sağlığını nasıl algılıyorsun? sorusu ile sağlık durumunu nasıl algıladığı belirlenmiştir.

2-Sağlıklı Yaşam Biçimi Davranışları Ölçeği-SYBDÖ (Healthy Life Style Behaviour Scale –II) -HLSB-II, öğrencilerin sağlıklı yaşam biçimi davranışlarını belirlemek amacıyla kullanılmıştır. Bu ölçek, Walker ve arkadaşları (1987) tarafından geliştirilmiş, 1996 yılında revize edilmiştir. Türkçe geçerlik ve güvenirlik çalışması, Bahar ve arkadaşları tarafından 2008 yılında yapılmıştır. Ölçek 52 madde, altı alt boyuttan (Sağlık sorumluluğu, fiziksel aktivite, beslenme, manevi gelişim, kişilerarası ilişkiler ve stres yönetimi) oluşmaktadır. Ölçek 4’lü likert tipinde derecelendirilmektedir. Ölçeğin tamamından alınabilecek en düşük puan 52, en yüksek puan 208’dir. Yüksek puanlar yüksek düzeyde sağlıklı yaşam biçimi davranışlarının bir göstergesi olarak kullanılmaktadır. Walker ve ark. tüm ölçeğin İngilizce versiyonunun Cronbach Alpha değerini 0.94 olarak bildirmişlerdir (Bahar ve ark., 2008: 1-13). HLSB Ölçeği II’nin Türkçe versiyonunun Cronbach Alpha katsayısı 0.92’dir (Bahar ve ark., 2008: 1-13). Bu çalışmada Cronbach Alpha değeri 0.87 bulunmuştur. Araştırmamızda Cronbach Alfa değerinin yüksek olmasına rağmen önceki geçerlik güvenirlik çalışmalarına göre düşük olması örneklem farklılıklarından kaynaklanabilir.

3- Dünya Sağlık Örgütü Yaşam Kalitesi Ölçeği (World Health Organization Quality of Life – abbreviated version (WHOQOL- BREF)). WHOQOL- BREF DSÖ tarafından geliştirilmiş, kişinin iyilik halini ölçen yaşam kalitesi ölçeğidir. WHOQOL-BREF'in ülkemizdeki geçerlilik ve güvenilirlik çalışması Fidaner ve arkadaşları (1999: 5-8) tarafından yapılmıştır. WHOQOL-BREF, 26 sorudan oluşmaktadır. Türkçe geçerlilik çalışmaları sırasında bir ulusal soru eklenmesiyle oluşan WHOQOL-BREF-TR 27 sorudan oluşmaktadır. Soruların son 15 gün dikkate alınarak yanıtlanması istenmiştir. İlk iki genel soru dışındaki sorular kullanılarak bedensel, psikolojik, sosyal, çevre ve ulusal çevre alan puanları hesaplanmıştır. WHOQOL-BREF uygulandıktan sonra 0-20 puan üzerinden hesaplanan fizik, psikolojik, sosyal, çevre ve ulusal çevre alan puanlarında puan yükseldikçe yaşam kalitesi de yükselmektedir. Ölçekte 3,4, 26 ve 27. sorular olumsuz sorulardır. Bu nedenle bu sorulara verilen cevapların puanları olumlu sorular ile aynı yönde skor hesaplamak için 6'dan çıkarılarak ham puan hesaplanır. Global skor için çevre alanındaki 7 sorunun toplam puanı alınarak 7'ye bölünür (Fidaner ve ark., 1999: 5-8). Ölçeğin orijinal değerleri dört alan için 0.66 ile 0.84 arasında değişmektedir (http://www.who.int/mental_health/evidence/who_qol_user_manual_98.pdf, page 46-47). Türkçe geçerlik güvenilirlik

çalışmasında dört alan için değerleri 0.53 ile 0.83 arasında değişmektedir (Eser, Fidaner, Fidaner, Eser, Elbi, Göker 1999; 23-40).

Verilerin Değerlendirilmesi: Veriler SPSS 17.0 (Chicago, IL) yazılım programında değerlendirilmiştir. Verilerin değerlendirilmesinde sayı, yüzde, Independent Samples t Test, varyans analizi (ANOVA), Mann Whitney U ve Kruskal Wallis testi kullanılmıştır. SYBD ve WHOQOL arasındaki ilişki Pearson correlation analiziyle değerlendirilmiştir. İstatistiksel anlamlılık için $p < 0.05$ düzeyi kabul edilmiştir.

Bulgular: I-Gençlerin Sosyodemografik Özellikleri: Gençlerin %85'i kız (n:85), %15'i erkek (n: 15) olup yaş ortalamaları $18,5 \pm 0,8$ ' dir (min-max:17-22) (Tablo 1). Yaşamlarının büyük çoğunluğunun geçtiği yer ilçe (%41) ve şehirdir (%27). Gençlerin % 62'si yurttadır. %61'inin annesi %47'sinin babası ilkokul mezunudur, Annelerin %91'i ev hanımıdır, babaların %33'ü serbest çalışmaktadır, %23'ü emeklidir. Gençlerin büyük çoğunluğu gelir durumlarını orta (%71.3) olarak bildirmişlerdir. Gençlerin %71'i sağlığını iyi, %29'u orta olarak algılamaktadır. Sigara kullanmayanların oranı % 95, alkol kullanmayanların oranı % 87'dir. Bazen alkol kullananların oranı ise %13'dür. Beden Kitle indeksleri %69'unun 19-24, % 18'inin 19'un altında, % 13'ünün 25-29 arasındadır

II-SYBDÖ ve WHOQOL-BREF Sonuçları:

Gençlerin SYBD ölçek toplam puanı 131.1 ± 18.3 (min-max: 78-184) dir. SYBDÖ alt ölçek puanları incelendiğinde en yüksek puanların manevi gelişim ($27,7 \pm 3,9$) ve kişilerarası ilişkilere ($26,9 \pm 4,3$) ait olduğu belirlenmiştir. Sağlık sorumluluğu ($20,2 \pm 4,7$), beslenme ($20,1 \pm 4,8$) ve stres yönetimi ($19,6 \pm 2,9$) alt ölçek puanları birbirine yakındır. Gençlerin en düşük SYBDÖ alt ölçek puanı fiziksel aktivitedir ($16,3 \pm 4,7$)

Gençlerin WHOQOL-BREF toplam puanını $89,6 \pm 10,05$ (min-max: 63–112) dir. Yaşam kalitesi alt ölçek puanları Ruhsal ve Sosyal Alan birbirine eşit olup $14,3 \pm 2,1$; $14,32 \pm 2,1$ ’dür. Sonraki puanlar sırasıyla Çevresel Alan ($12,8 \pm 2,2$), Fiziksel Alan ($12,7 \pm 1,9$) ve Kültürel Alan alt ölçek puanıdır ($12,5 \pm 1,9$). SYBDÖ ’nin WHOQOL-BREF ile pozitif yönde ilişkili olduğu ($r=0.53$, $p<0.001$), sağlıklı yaşam biçimi ölçek puanı arttıkça yaşam kalitesi ölçek puanının da arttığı belirlenmiştir.

Gençlerin hayatlarının büyük çoğunluğunu geçirdikleri yer ile SYBDÖ ve WHOQOL-BREF arasındaki ilişkiye bakılmış; yaşamının büyük kısmını büyükşehirde geçiren öğrencilerin SYBDÖ toplam ölçek puanlarının diğer yaşam alanlarında geçirenlere göre istatistiksel olarak daha yüksek olduğu görülmüştür ($p<0.05$). Aynı şekilde hayatının büyük kısmını büyükşehirde geçirenlerde SYBDÖ Sağlık Sorumluluğu alt

boyut puanları diğer yaşam alanlarında yaşamış olanlara göre daha yüksektir ($p<0.01$). Buna karşın yaşamın geçirildiği yer ile yaşam kalitesi ölçeği arasında istatistiksel olarak anlamlı bir ilişki belirlenmemiştir.

Gelir ile SYBDÖ arasındaki ilişki analiz edildiğinde gelirin iyi olduğunu ifade eden gençlerin SYBDÖ Manevi Gelişim alt boyut puanlarının gelirini kötü ve orta olarak ifade edenlere göre daha yüksek olduğu görülmüştür. Benzer şekilde gelirini iyi olarak bildiren gençlerin yaşam kalitesi ölçeği Ruhsal, Kültürel ve Çevresel Alan alt boyut puanlarının diğer gelir seviyesindeki gençlerin puanlarına göre daha yüksek olduğu belirlenmiştir.

Babası lise ve üstü eğitim düzeyi olan gençlerin ilköğretim mezunu olanlara göre ($87,3 \pm 9,6$) WHOQOL-BREF toplam puanı anlamlı yüksek ($t=-2.79$, $p=0.006$) bulunmuştur. Annesi lise ve üzerinde eğitim düzeyine sahip olan gençlerin yaşam kalitesi ölçeği Çevresel ve Kültürel Alan alt boyut puanları, annesi ilköğretim mezunu olanlara göre daha yüksek bulunmuştur (MU: 466,5, $p=0.008$; MU:504,5, $p=0.019$).

Öğrencilerin üniversite eğitimi sırasında kaldıkları yer (yurt, aile yanı vb.) ile WHOQOL-BREF puanları arasında anlamlı bir ilişki belirlenmemiştir. Bununla birlikte ailesiyle kalan gençlerin yaşam kalitesi ölçeği Çevresel ve Kültürel Alan alt ölçek

puanları yurttan ve arkadaşlarıyla evde kalan gençlerin puanlarına göre daha yüksek bulunmuştur.

Sağlığı algılama ile SYBDÖ arasında istatistiksel olarak anlamlı bir ilişki belirlenmemiştir. Sağlığı algılama ile yaşam kalitesi ilişkisine bakılmış, WHOQOL-BREF puanının sağlığını iyi olarak algılayanlarda, orta olarak algılayanlara göre daha yüksek olduğu, yaşam kalitesi Fiziksel ve Çevresel Alan alt boyutları puanlarının sağlığını iyi olarak algılayanlarda daha yüksek olduğu belirlenmiştir.

Öğrencilerin anne ve babanın mesleği, yaşadığı /kaldığı yerdeki kişi sayısı, kardeş sayısı, BKİ, gibi sosyodemografik özellikleri ile SYBD ve yaşam kalitesi ölçeği arasında istatistiksel olarak anlamlı bir ilişki saptanmamıştır.

Tartışma: Çalışma grubumuzda sigara ve alkol kullananların oranı sevindirici olarak çok düşüktür. Literatür ile karşılaştırıldığında (Tuğut ve Bekar 2008: 17-26; Ayaz ve ark. 2005: 26-34, Keller ve ark 2008: 189-195) çalışma grubundaki gençlerin sigara alkol kullanım oranının oldukça düşük olduğu görülmektedir. Türkiye’de 2009 yılında çıkan toplu alanlarda sigara içme yasasının (Tütün Kontrol Çalışmaları) araştırmamızdaki sigara oranlarının düşük olmasına olumlu etkisi olduğu düşünülmektedir. Türkiye Sağlık Bakanlığı tarafından ülke gene-

linde tütün kontrol çalışmalarının kısa dönemde sigara içen ve içmeyen vatandaşların büyük çoğunluğu tarafından desteklendiği bildirilmektedir (<http://www.saglik.gov.tr/TR/belge/1-13340/31>: Date of Access: 20.01.2012).

Bu araştırmada gençlerin sağlıklı yaşam biçimi davranışlarına ilişkin ölçek toplam puanı $131.1 \pm 18,2$ ’dir. Bizim ölçek puanımız Özyazıcıoğlu (2011: 278-291) ve Alpar’ın (2008: 382-388) sonuçlarıyla benzerdir /yakındır.

Bu çalışmada SYBD ölçeğinin alt grupları değerlendirildiğinde gençlerin en yüksek alt boyut puanı Manevi Gelişim, Kişilerarası İlişkiler ve üçüncü sırada Sağlık Sorumluluğu alt boyutuna aittir. Özyazıcıoğlu ve arkadaşlarının (2011: 278-291) çalışmasında Manevi Gelişim, Kişilerarası İlişkiler ve Fizik Aktivite alt boyut puanları bizim araştırma bulgumuzla aynıdır. Ancak Özyazıcıoğlu ve ark. (2011: 278-291) araştırmalarında Sağlık Sorumluluğu alanı puanını en yüksek bulmuşlardır. Araştırmamızdaki gençlerin en düşük puanı ise yapılan diğer araştırmalarda olduğu gibi Fizik Aktivite alt boyutudur (Ozyazicioglu ve ark, 2011: 278-291; Ayaz ve ark., 2005: 26-34, Hui 2002: 101-111; Kocaakman ve ark., 2010: 19-24). Tüm çalışmalar gençler arasında fizik aktivite oranının düşük olduğunu, gençlerin bu alanda özellikle desteklenmesi gerektiğini

göstermektedir. Bu sonuçlar gençlerin sağlıklı yaşam biçimi davranışlarından fizik aktivite yapma konusunda bilinçlendirilmesi ve desteklenmesi gerektiğini, bunu sağlamak için uygun alt yapı koşullarının (kolay ulaşılabilir, ücretsiz/düşük ücretli tesisler, vb) oluşturulması gerekliliğini göstermektedir.

Öğrencilerin WHOQOL-BREF toplam puanı $89,6 \pm 10,05$ 'dir (min-max: 63–112). Gençlerin yaşam kalitesi alt ölçek puanlarının en yüksek puanı Ruhsal ve Sosyal alanda, en düşük puanın da Kültürel Alanda olduğu belirlenmiştir. Yapılan bir çalışmada bizim bulgularımızın aksine en yüksek puanın Kişisel Alan alt boyutuna ait olduğu bulunmuştur (Unalan ve ark., 2007: 101-109). Bizim çalışma sonucumuz aile özellikleriyle ilişkilendirilebilir. Bulgularımızda da görüldüğü gibi babası lise ve üstü eğitim düzeyi olan gençlerin yaşam kalitesi puanı, babası ilköğretim mezunu olanlara göre daha yüksektir. Bu özellik Türk toplumunda ataerkil aile yapısına dikkati çekmekte olup, yaşam biçimi kurallarında baba modelinin baskın olmasıyla ilişkilidir. Bununla birlikte gençlerin anne eğitim düzeyi yükseldikçe yaşam kalitesi Çevresel ve Kültürel alan alt boyut puanlarının da yükseldiği görülmüştür. Bu durumda annenin gençlerin çevresel ve kültürel alanda yaşam kalitesini artırmada önemli bir rolü olduğunu göstermektedir (Ulla Diez ve Perez-Fortis, 2010: 85-93).

Anne-baba eğitim durumunun SYBD ile ilişkisi incelendiğinde gençlerin anne-baba eğitim düzeylerine göre SYBD ölçeği puanının değişmediği belirlenmiştir. Karadeniz ve ark.'nın (2008: 497-502) yaptıkları çalışmada anne-baba eğitim durumu ile SYBD ölçeği arasında anlamlı fark bulunmadığı bildirilirken, Ayaz ve arkadaşları (2005: 26-34) annesi üniversite mezunu olanların sağlık sorumluluğunun en yüksek, annesi okuryazar olmayanların sağlık sorumluluğunun en düşük olduğunu bildirmişlerdir.

Gençlerin bugüne kadar yaşamlarının büyük çoğunluğunun ilçe (% 41) ve şehirde (%27) geçtiği belirlenmiştir. Bugüne kadar büyük şehirde yaşamını geçiren gençlerin SYBDÖ toplam ölçek puanlarının ilçe ve şehirde yaşayanlara göre daha yüksek olduğu görülmüş, büyük şehirde yaşamının sağlıklı yaşam biçimi davranışlarını kazanma, benimseme ve sürdürme açısından olumlu bir etkiye sahip olduğu sonucu çıkarılmıştır. Çelik ve arkadaşlarının (2009: 164-169) çalışmasında da öğrencilerin yaşadıkları yere göre SYBDÖ puan ortalamaları arasında anlamlı fark olduğu, en düşük SYBDÖ puanını kasabada yaşayan öğrencilerin, en yüksek puanı ise kentte yaşayan öğrencilerin aldığı sonucu elde edilmiştir. Ayaz ve arkadaşları (2005: 26-34) Tuğut ve Bekar (2008: 17-26) benzer sonuç bildirmektedirler. Büyükşehir yaşamının eğitim, sağlık, çevre ve

kültür fırsatları açısından bireylere olumlu katkı sağladığı, kişilerin sağlık sorumluluğu kazanmasına, sağlığına özen göstermesine, sağlık hakkında bilgilenmesine fırsat sağladığı düşünülmüştür. Bu çalışmada benzer şekilde hayatını büyük şehirde geçiren gençlerde SYBDÖ Sağlık Sorumluluğu alt boyut puanının şehir, ilçe ve köyde yaşamış olanlara göre daha yüksek olduğu görülmüştür (p=0.002). Buna karşın yaşamın geçirildiği yerin yaşam kalitesini etkilemediği belirlenmiştir.

Bu çalışmada gelir durumu ile SYBD ölçeği toplam puan ortalamaları arasında ilişki bulunmaz iken Manevi Gelişim alt boyutu ile gelir durumunun ilişkili olduğu bulunmuştur. Bu sonuç gelirin iyi olmasının gençlerin manevi gelişimlerini olumlu etkilediği yönünde değerlendirilmiştir. Kötü ve orta gelir durumunun manevi gelişim öğelerini olumsuz yönde etkilediği belirtilmektedir (Bahar ve ark., 2008: 1-13).

Yapılan çalışmalar gelir ile sağlıklı yaşam biçimi davranışları arasındaki ilişkiyi ortaya koymuşlardır (Callaghan, 2006: 178-185; Johnson, 2005: 130-137; Ulla-Diez ve Perez-Fortis, 2010: 85-93). Gelir durumu; gençlerin olumlu benlik ve duygular geliştirme gibi ruhsal alanda, sağlık ve sosyal hizmetlere/kaynaklara ulaşılabilirlik, boş zamanı değerlendirebilme fırsatları gibi çevresel ve kültürel alana ait birçok yaşam kalitesi unsurunu taşımaktadır. Bu araştır-

madaki gençlerin büyük çoğunluğu gelir durumlarını orta (%71,3) olarak bildirmişlerdir. Bulgular gençlerin annelerinin çoğunun (%91) ev hanımı olduğunu ve ailenin ekonomik durumuna katkısının olmadığını göstermektedir. Aileden kaynaklanan bu durum gençlerin gelir durumuna olumsuz olarak yansımaktadır. Araştırma bulguları gelirini iyi olarak bildiren gençlerin yaşam kalitesi ölçeği Ruhsal, Kültürel ve Çevresel Alan alt boyut puanlarının diğer gelir seviyesindeki gençlerin puanlarına göre daha yüksek olduğunu da göstermektedir.

Araştırmaya katılan gençlerin büyük çoğunluğu (% 62) yurttadır. Gençlerin barınma yerlerinin (yurt, aile yanı vb.) sağlıklı yaşam biçimi davranışlarını etkilediği buna karşın ailesiyle kalan gençlerin yaşam kalitesi ölçeği Çevresel ve Kültürel Alan alt ölçek puanlarının yurttaki ve arkadaşlarıyla evde kalan gençlerin puanlarına göre daha yüksek olduğu görülmüştür.

Bu araştırma sonuçları gençlerin büyük çoğunluğunun (%71) sağlığını iyi olarak algıladıkları ve bu sonucun benzer çalışma sonuçlarına yakın olduğu görülmüştür (Sertcelik, 1999-(%71); Tugut ve Bekar, 2008-(%77)). Bununla birlikte gençlerin sağlık algılarının sağlıklı yaşam biçimi davranışlarını etkilemediği sonucu da elde edilmiştir. Buna karşın Kocaakman ve ark. (2010: 19-24) sağlık algısının sağlıklı yaşam biçimi davranışlarını etkilediğini, Can

ve ark. (2008: 273-280) sađlıđı algılama durumunun SYBDÖ toplam puan ortalamaları ve alt boyutlarıyla ilişkili olduğunu, Ayaz ve ark. (2005: 26-34) algılanan sađlık ile sađlıđı geliştirme davranışları arasında pozitif yönde anlamlı ilişki olduğunu bildirmektedirler. Araştırmamızda sađlık algısı ve yaşam kalitesi arasındaki ilişki analiz edilmiş, sađlıđını iyi olarak algılayanlarda yaşam kalitesi puanının, sađlıđını iyi olarak algılayanlarda sađlıđını orta olarak algılayanlara göre daha yüksek olduğu, yaşam kalitesi Fiziksel Alan ile Çevresel Alan alt boyut puanlarının daha yüksek olduğu görülmüştür.

Yapılan diđer çalışmalarda (Çelik ve ark., 2009. 164-169) olduğu gibi bu çalışmada da gençlerin beden kitle indeksi (BMI), anne ve babanın mesleđi, yaşadığı /kaldığı yerdeki kişi sayısı, kardeş sayısı gibi sosyodemografik özelliklerin sađlıklı yaşam biçimi davranışlarını ve yaşam kalitesini etkilemediđi belirlenmiştir. Araştırmadaki gençlerin BKİ'leri ile SYBD ölçeđi beslenme alt boyutu puan ortalamaları arasında da ilişki bulunmamış olup diđer araştırma sonuçlarıyla uyum göstermektedir.

Bu çalışmanın bazı sınırlılıkları vardır. Araştırmanın yürütüldüđü üniversitede kız öğrencilerin çođunlukta olması nedeniyle cinsiyet ile tüm ölçekler ve alt boyutlarına ilişkin istatistiksel analizler yapılamamıştır. Benzer şekilde sigara ve alkol kullanma oranlarının da düşük olması istatistiksel de-

đerlendirme için uygun görülmemiştir.

Sonuç ve Öneriler: Araştırmanın sonucunda gençlerin sigara ve alkol kullanım oranlarının düşük olduğu belirlenmiştir. Sonuçlara göre gençlerin sađlıklı yaşam biçimi davranış puanları orta düzeydedir. Gençlerde sađlıklı yaşam biçimi davranışları alt boyutlarından manevi gelişim ve kişiler arası ilişkiler puanları üst düzeydedir ancak fiziksel aktivite puanı en alt düzeydedir. Büyükşehirde yaşayan gençlerin sađlıklı yaşam biçimi davranışları puanları ve sađlık sorumlulukları puanları üst düzeydedir. Gençlerin yaşam kalitesini arttıran faktörler ise gelir durumunun iyi olması, anne babanın eğitimli olması, aile ile birlikte yaşamadır. Tüm bu sonuçlara göre gençlerin sađlıklarını korumak ve geliştirmek için; bilgi ve davranış olarak yetersiz kaldıkları ancak sađlıklı yaşam biçimi davranışları ile ilgili eğitimler, ders müfredatında yer verme gibi girişimlerle bunun arttırılabileceđi düşünülmektedir. Bunun yanında üniversitelerin sosyal destek sistemleri ile de sađlıklı yaşam biçimi davranışları kazanma ve sürdürme koşullarının geliştirilebileceđi düşünülmektedir.



CONTINUITY AND PERIOD OF CHANGE IN TURKISH FOREIGN POLICY

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Abstract The main feature or understanding of Turkish foreign policy has been analysed in three dimensions in the article called “Change and Transformation in Turkey’s Foreign Policy”. The first one the foreign policy is depended on the West in terms of its international system and this dependence beginning with the foundation of the republic is divided into two sub-terms. In the term till the beginning of the Cold War, Turkey was inclined to be closer to the West. During the second term from the beginning of the Cold War up to this date, Turkey has been integrated with the Eastern Bloc and its institutional bodies under the leadership of the EU and has tried to make its domestic and foreign policy be consistent with the EU, NATO, and Europe. In the second dimension, the foreign policy, in terms of the infrastructure of the philosophy and theory of the foreign policy has been adopted to the Western values and principles; in other words, modernization, nation state and hegemony. Within the scope of the third dimension, the foreign policy has given importance on political, ideological and military methods and tools. Turkey’s political; military and strategic, economic, social and diplomatic relations have been shaped according to the Westernization targets. In this study, it has been examined whether there is a change and transformation or if so, in what direction the change and transformation is, the position of Turkey in the current international composition and whetheter there is a change and transformation in any if these areas. On the other hand, the latest progress in the foreign policy has also been taken into consideration.

Keywords: Foreign Policy -Cold War- EU ABD, Turkey

INTRODUCTION: Theoretical framework for the Transformation and change

First of all, we shall explain what we mean by change and transformation. In order to find out whether there has been a change in international policy in general and a change in Turkish foreign policy in particular; it will be good to refer to the views of the Realist/Neo-Realist theory and the Liberal/

Neo-Liberal theory.

According to Realists and especially Neo-Realists, a change in international policy is out of question until the “anarchic structure” of the current international system ends and a totally different international system structure such as a hierarchic one is in force. Therefore; since 17th century when the “Westphalia System” was set up, inter-

national relations have continued without any change, and quality has always been the same. And there will be no change as long as the anarchic structure of the system lasts.

As for Neo-Realists, a change in international policy is possible; anarchic structure of the international system has been improving gradually and positively. Especially the international institutions and organizations that have come up, and the international legal orders and regimes that have developed within the last fifty years have caused a significant transform in the anarchic structure of the international system. Though the anarchic structure hasn't totally disappeared, a semi-hierarchic and semi-anarchic composite structure has been on the rise. Some of the most significant indicators of this transformation are the following: no more (big) battles in international politics; partial transfer of domination from the governments to international superstructures such as in the example of the European Union; in many international issues, functioning of international regimes consisting of rules, procedures and organizations.

Considering these two theories; the first step we shall take in order to find out whether there has been a change or a shift in Turkish foreign policy or not, and if yes, in which way, is to reveal the position of Turkey in current international anarchic structure and among the international power holders, the

main characteristics of its foreign policy and to analyze whether there has been a change or shift in these issues.

For this purpose, we are going to reveal the main characteristics of Turkish foreign policy at first. And then, we are going to go over its historical performance. Finally; we are going to view recent developments.

MAIN CHARACTERISTICS/

CONCEPTION OF TURKISH FOREIGN POLICY

It is possible to analyze the main characteristics or conception of Turkish foreign policy in three aspects: Firstly; 'concerning the main trend or attitude within the international structure', Turkish foreign policy heads towards the West. This trend which started with the foundation of the Turkish Republic has mainly developed under two sub-periods. Until the beginning of the Cold War, Turkey had actually intended to establish closeness with the West; however, because of the troubles with the U.K. and France, it got close to the Soviet Union and followed a balance of power policy. Even so; this policy did not prevent it from forming close relations with the U.K., France or the United Nations they dominate, or forming efficient economical and commercial relations with Germany and Italy. In the second sub-period that is from the beginning

of the Cold War since today; Turkey has got integrated with the Western Block and its corporation structures, and started to establish both its domestic and foreign policies in accordance with the USA, NATO and Europe to a large extent (Baskın, 2006:45).

Secondly, ‘concerning the theoretical or philosophical sub-structure of foreign policy’, Turkish governmental policy in general, and foreign policy in particular were formed within the framework of Western values and principles, which means modernization, nation-state and sovereignty (Bal, 2002: 33). Its main characteristic in this sense is that, it was established and implemented according to classical Realist theory. The Realist theory played a significant role in Turkey’s taking side with the USA in Cold War against the Soviet Union and empowering its Westernization trend (Gözen, 2010: 17-35).

Thirdly, ‘concerning the means and methods of foreign policy’, Turkish foreign policy mostly depended on political, ideological and military means and methods. Partially as a requirement of USA-NATO strategies within the sense of Cold War, and partially as a requirement of the historical structure of the Turkish Republic (Dağı, 2005:6) and foundational philosophy principles; “Realist scepticism and hard power” means were used in international politics. It was considered that, ideological and political values of a state had to be in parallel with its

economic, commercial and social relations, and any foreign policy channel that failed to ensure this harmony was less developed. Ideological, military and political relations/connections (high politics) overlapped with economic, commercial and social relations/connections (Ayata, 2007: 95). To put more precisely we can say that; both political, military, strategic relations and commercial, social, diplomatic relations of Turkey took form in parallel with Westernization objectives.

CONTINUITY AND CHANGE IN TURKISH FOREIGN POLICY WITHIN HISTORICAL PERSPECTIVE

Looking from the historical perspective, we can claim that there hasn’t been any structural change or shift in basic characteristics of Turkish foreign policy since the beginnings of the Cold War until today. Though some breakups or fluctuations had actually occurred, these cannot be viewed as changes, as they do not affect the basic character or the core. We will try to support this claim of ours in subsequent chapters with some arguments, examples and data from Turkish foreign policy history.

There is a large literature stating that there had been a change in Turkish foreign policy between the years 1960-1990; that is, it drifted away from the USA-NATO based

foreign policy. According to this literature; Turkey abandoned the USA-Western based policy and followed a “multi-sided” and “relatively independent” one instead. Thus; it headed towards regions and states from the Soviet Union to the Middle East, which have different types of ideologic, politic, religious and economic features (Armaoğlu, 2004: 452).

These literature and claims are not valid; because, there has never been a significant change in Turkey’s main foreign policy trend and theory: There has not been any shift from its tendency towards the USA, NATO and the West in general though Turkey tried to develop its diplomatic and commercial relations with the Soviet Union and the Middle-East countries (Nas, 2011:117-131). And this attitude was not based on a philosophical, theoretical or instrumental shift, but on its reaction against the policies of the USA and the Western countries, concerning the Cyprus issue especially. In other words; Turkey’s heading towards the Soviet Union, Arabic and Islamic countries was just a reactionary attitude against the West, it was not a core change. USA-NATO based (Udo, 1996: 23), real-political and ideological foreign policy of Turkey has largely continued.

Diplomatic and economic closeness seen in this period with the Soviet Union, Arabic and Islamic countries may be regarded

as a partial instrumental change in foreign policy (Bostanoğlu: 2008: 416). As Turkey developed its commercial, financial and economic relations with the Soviet Union, the degree of threat from this country was relatively decreased; and the risk for an ideologic, military or political battle rapidly disappeared in time. This instrumental change in foreign policy helped Turkey develop powerful economic, commercial, social, energy and contractor ship relations with the Soviet Union, especially as from the second half of 1980s(Hale,2002: 113). The Soviets became a “commercial partner” from then on (Ayata, 2007: 95).

A similar change in the means of foreign policy concerning the Arabic and Islamic countries powerfully emerged, especially in 1980s. It was such a powerful change that, the most significant foreign trade partners of Turkey in mid-1980s had been the 5 countries in the Middle-East (Iraq, Iran, Libia, Saudi Arabia and Kuwait). When this state, which came along during the period of Özal superseded the commercial relations of Turkey with Western countries; some complaints, views or worries considering that Turkish foreign policy started to move away from the West, emerged both in Turkey and in the West(Gözen,2000: 53).

However; these worries and complaints were ignoring the main dynamic of Turkish policy, which was the USA and NATO. In

this period, Turkey's relations with the USA and NATO lived its "golden age" in history. Ozal's governments and governmental institutions were in a "strategic consensus" with the USA. The mild policy of Turkey regarding Iran's Revolution, Iran-Iraq War and Arab-Israel battle did not disturb Western countries; and even, it empowered its strategic significance in the eye of these countries. As a result, the relationship between Turkey –the USA was experiencing a favorable period with 1980 DECA (Agreement on Defence and Economic Cooperation)(Armaoğlu,2004: 465) Thus; Turkey's extension towards the Middle-East and the Soviets was not a change in its foreign policy, but rather, an improvement that was in conformity and parallel with the strategies of the USA and NATO. In 1980s, there was an attitude "additional" to the Western one instead of the "reactional" attitude followed in 1960s- 1970s against the West (Barış ve Aslı, 2002: 7). This new attitude did not change the main direction of Turkey or its structural state in the sense of ideology/theory.

The most significant evidence and indicator of this is Turkey's policy regarding 1990-1 Gulf War. Following Iraq's occupation of Kuwait, Turkey placed an embargo on Iraq, which had been its most significant commercial and economic partner (Hibeler, 2006: 1-19). Turkey took an indirect role

in the military operation and supported the Gulf Coalition policies under the leadership of the USA. Even though this policy is understandable as it was formed within the framework of the decisions given by UN Security Council of the Coalition established against Iraq; it shall be accepted all process was carried out under the leadership of the USA (Father) Bush Management and this; it is an American strategy in the core. So; Turkey's Gulf War policy can be regarded as a USA assistance policy deep down.

TURKISH FOREIGN POLICY AFTER THE COLD WAR

When the Post- Cold War Period that developed along 1990s came out, two- poled structure of the international system had significantly changed (yet, its anarchis structure remained the same); but, there had not been any basic change or shift in Turkey's foreign policy. That is, its main foreign policy trend, ideology and means remained USA and NATO based (Yenigün, 2004: 27). Even, it strengthened more. Though there had been some changes on social and intellectual levels, no significant change took place regarding the government and foreign policy issue.

Some politicians and intellectuals claim that; Turkey followed a different foreign policy at this period. According to them;

Turkey adopted a “Eurasia” based foreign policy instead of a Western one. It desired to play the role of a leader or moderator and lead the re-structuring of the region. These views have reality, but the question is; can they be regarded as a change, a shift in the main policy?

First of all, we have to realize a point: Turkey’s Eurasia opening or policy did not develop independently from the USA and NATO strategies actually. In close cooperation with the USA, NATO and even Israel, and within the framework of Euroean values and ideology; Turkey tried to re-structure Eurasia. It is a fact that, this attempt aimed to strengthen the power and benefits of Turkey eventually; yet, it does not imply a change or a shift in Turkish foreign policy.

The exclusive exception that emerged in 1990s as a core change in Turkish foreign policy was the Refah-Yol Government including Refah Party. Though the coalition partner, President of Doğru Yol Party and the State Vice-President, Çiller had not been in favor of the change; the President Necmettin Erbakan and his team made a great effort to head Turkish foreign policy towards the Islamic and Eastern countries (Kurubaş, 2009: 59). He led the foundation of D-8 project for this purpose; and made attempts for the change of Turkey’s policy concerning Iraq and the Middle-East. However; Refah-Yol Government was dis-

missed by a coup after being in force for a period as short as one year. Therefore; neither the projects could be implemented appropriately, nor the objective for a change or shift could be realised.

There have been some serious attempts and developments in order to achieve a change and shift in Turkish foreign policy in the late period that emerged when AK Party came into power in 2002, and they are still in progress; yet, this process could not be fully completed. There aren’t any firm signs or clues forecasting this, either. It shall be accepted that; during AK Party governments, there have been attempts to realise a change and shift in Turkey’s foreign policy. Here are some of these attempts: “With the Letter of 1st March, 2003, for the first time in history Turkey followed a Middle-East policy obviously different from the USA’s; on 3rd October 2005, the European Union full membership process started; Turkey tried to play an active role within the Islamic Conference Organization; Neo-Ottomanism politics was robustly put into practice (İnat, 2006: 25).

UNDERSTANDING OF THE AKP’S FOREIGN POLICY

Though this surprising development experienced in Turkey-EU relations after 2002 may seem as the follow-up of the traditional

Westernization ideology, it implies a shift in Turkey's foreign policy from the USA-NATO axis towards the EU. And considering the battles of balance and benefits seen between the USA and EU, it can be regarded as a serious change. Moreover; this included a change in ideological and theoretical aspect. For the first time in Turkey's history, a government tried to adopt a foreign policy in parallel with Liberal/Neo-Liberal theory instead of the Realist one (Gözen, 2010: 27).

The Neo-Liberal policy adopted by this period's leader actor AK Party in political and economic issues is the main reason for the process of change and shift in Turkey's foreign policy dynamics. AK Party's ideologic policy which is mainly based on freedoms in political arena, state of law, pluralism and market economy and its attempts towards full membership in the EU which plays the main role in implementation of this ideology, i.e., radical reforms made in order to meet the Kopenhagen Criteria have inevitably shifted Turkish foreign policy from the USA-NATO axis towards the EU (Davutoğlu, 2004: 43). This change in the sense of trend and theory reflected in foreign policy instruments, as well. Thus; Turkey and its foreign policy started to use soft politics instruments such as economy, identity, human rights, civil government and dialogue rather than hard politics instruments such as military and strategy. That Turkey

stood against the USA's occupation of Iraq can be regarded as an important sign of this change. Because, with this attitude, Turkey has adopted a policy in favor of peace instead of war.

However; this process rapidly slowed down especially after 2005, and even came to a stop in many aspects. Turkey's European Union full membership process experienced a radical failure and as a result, there was an unfavorable development in Turkey's view of the EU. EU scepticism has increased on state, government, bureaucracy and social levels. Thus; a shift towards the past periods got empowered in theoretical and instrumental aspects, and the rapid change and shift seen between the years 2003-2005 came almost to a full stop.

There are three main reasons for this: First of them is the resistance and different attitudes revealed within AK Party itself and by "national (ist) actors" outside. EU scepticism, defined as "Reform Fatigue" by some, i.e., the rejection that "We shall not precede such rapidly for the EU" caused opposition within AK Party. Opposition that emerged within Turkey shall also be mentioned. Campaigns, acts and play politics held by military, political, economic and bureaucratic "nationalist" actors in order to hinder the EU full membership process suppressed the AK Part government. As a result; the government and party members, and es-

pecially the President, Erdoğan preferred a more “nationalist” policy and statement (Gözen, 2010: 28).

The second one is the opposition that emerged and developed within the EU against the membership of Turkey. Sarkozy and Merkel being the firsts, the EU countries started to stand against the full membership of Turkey. It shall be paid attention that, in this process, European Court of Human Rights gave decisions against “turban freedom” (Baç, 2006:11). Both the oppositions in EU countries and these kind of decisions given by EU organizations helped to strengthen the views of the government and social actors in Turkey which claimed that “the EU did not want Turkey”.

As the third, the USA’s Middle-East policy which includes Iraq, Iran, Arabia-Israel and Afghanistan, and developments based on this caused Turkey head towards the Middle-East again (Migdalovitz, 2010: 2). That Turkey has focused on the Middle-East in this context may exclusively mean it shifted back to its traditional Turkish foreign policy: The policy that aimed to re-structure the Middle-East and especially Iraq in cooperation with the USA was a policy seen in 1950s and 1980s actually. This policy not only covered the “trend” towards the USA, but also the requirement for a Realist and hard politics based foreign policy in “theoretical” and “instrumental” aspects(Gözen,2010:

29).

Eventually; Turkish foreign policy gradually started to take form and be implemented according to the old/traditional (Cold War period) view. The most significant point we shall emphasize in this period and process is the reflection of the Minister of Foreign Affairs, Prof. Dr. Ahmet Davutoğlu’s “Strategic Depth” based view on Turkish foreign policy (Davutoğlu, 2009: 67). This is significant not only because Davutoğlu served as AK Party’s Foreign Policy Chief-Advisor since 2003, but also because of the fact that he was assigned as the Minister of Foreign Affairs in May, 2009.

Saying at the beginning, what we are going to tell in the end; “Neo-Ottomanism” lies in the core of Davutoğlu’s foreign policy philosophy. Neo-Ottomanism was first put forward by the Deceased President of the Republic, Turgut Özal and the intellectuals around him in early 1990s. Davutoğlu reformulated this view in a more academic and systematic style in his book titled as “Strategic Depth: Turkey’s International Standing” that was issued in 2001(Çınar, 2011:10). At first glance, this “Neo-Ottomanism” policy supported both by Özal and Davutoğlu seems to bring a change and shift in Turkish foreign policy; because it requires that, Turkey heads towards the Ottoman geography “as a trend”, acts according to the cultural, social and historical codes of the region “as

a theory”, and uses religious, cultural, social and historical means “as instruments” (Çalış, 2001: 418).

On the other hand; Davutoğlu’s Neo-Ottomanism policy has significant differences from Özal’s. These differences can be summarized as the following: Davutoğlu’s Neo-Ottomanism policy is mostly “government-based”, so, it is compatible with the “Realist theory”. The conception of “Strategy” Davutoğlu uses is mostly in “macro or grand theory” category and depends on “military-strategic force”. Thus; it is more “status-quoist” concerning human rights, market economy and the superiority of law. It generally analyzes international relations within the sense of “classical security”. Although Özal and Davutoğlu both accepted the USA and NATO as the trend of Turkish foreign policy, due to the structure of the international system after the 11th September period, we can say that Davutoğlu relied more on the USA, and less on the EU. Turkey’s membership in the EU is an important objective for Davutoğlu, yet it is neither a “crucial necessity” nor a measurement for civilization or values (Çaman, 2005: 55). The Middle-East and the Ottoman geography and civilization is much more important and crucial.

Davutoğlu is a decision maker who had played a significant role in the formation of Turkey’s Middle-East policy, and the trend

towards the region. Hence; his assignment as the Minister of Foreign Affairs was not a casual but a “deliberate choice” that would help him play a more active role concerning the developments about Iraq, Iran, Syria, Philistine and Lebanon which are among the important issues of Turkish foreign policy. On the other hand; Davutoğlu focused on the USA ever since his early days. That he made one of his first visits to the USA and stated as “The benefits of Turkey and the USA (under the management of Obama) totally overlap with each other” confirms the impression that Davutoğlu will focus on traditional trend, theory and means in Turkish foreign policy. If this impression comes to life, it is possible to predict that the traditional state of Turkish foreign policy will continue and the process of change and shift seen between the years 2003-5 will stop giving no way to a similar attitude in near future.

Here it shall be mentioned that, the Neo-Ottomanism policy is not in conflict with the USA managements or the strategies of other Western organizations anyway. Actors such as the USA and Israel, which see the Neo-Ottomanism policy as a an “anti-dote” or a “balance factor” against Iran’s radical ideology and politics, sympathize with AK Party and Davutoğlu who try to follow Neo-Ottomanism in coordination with the USA and West; and they support Turkey’s active role

in the region. Turkey is glad to be working in cooperation with the USA, and the USA considers Neo-Ottomanism as a favorable alternative, this mutual support requires stability both in domestic and foreign policies of Turkey (Uslu, 2006: 132). AK Party and its current policies are regarded as being necessary for the endurance of this stability.

Even though Turkey's latest foreign policies concerning critical countries such as Iraq, Syria, Iran, Israel and Armenia and the Middle-East, Caucasia and the Balkans are the results of its own initiative; they are not in conflict with the strategic perspectives of the USA or the NATO coalition. As a matter of fact, it may even be possible to claim that, Turkey's "strategic depth" of Turkey overlaps with the USA-NATO's "strategic depth".

CONCLUSION

The attempts for change and shift seen lately in Turkish foreign policy is not an alternative against Turkey's "USA-NATO – Western" based foreign policy adopted since the Cold War. On the contrary, they have developed within the framework of a close contact or "modus vivendi". Turkey's full membership in the EU, its Neo-Ottomanism policy, and active role in ICO are not fully independent, autonomous or alternative policies. Instead, it is a new state that emerged as a result of

the harmony between the new hegamonia or imperial structure of the USA and the power of Turkey stemming from its identity advantage in a new environment and period after the 11th September.

In other words; the EU and Neo-Ottomanism policies of Turkey have not brought a significant and core change to its traditional foreign policy dynamics and structural position. Considering Turkey's structural position in the international system as the main indicator, we cannot say that change processes that came out time to time failed to be influential. Because, the USA-based trend and attitude of Turkey it has obtained in AK Party period, and the Liberal (Unrealist) and identity based foreign policy are not in contrast with each other; on the contrary, they are complementary.

In conclusion it can be said that; a serious change or shift in the main dynamics of the USA-NATO-Western based foreign policy of Turkey which has last since the Cold War is not in question. Turkey still continues its foreign policy in contact and communication with this focus. Turkey has gained significance in current structure and paradigm; however, this change in significance developed within the USA based foreign policy and paradigm that had been in use for more than 50 years. So to say; the passengers in a bus may have a better position when they change seats, however, this won't change

the destination they are to arrive at. The states of Turkey and its foreign policy suit this analogy.

Therefore; the conditions below shall come true for the emergence of a real and permanent change and shift in Turkish foreign policy: The US hegemony in the international system shall change, or at least, Turkey shall establish or take place in a different structure. The closeness seen lately between Turkey-Russia and Turkey-EU is not that kind of a state. The Neo-Ottomanism project can only come true if these countries adopt a structure that is different from the USA's, which is not probable today. Turkish foreign policy shall give importance to civilization perspective. If this brings a new order based on contemporary values of the region, it may create a structural shift.

The developments seen in two issues above will increase the trend towards using "soft politics" means in Turkish domestic and foreign policy. That is; instead of military forces or means, Turkey will initiate the use of mechanisms that will improve dialogue, negotiation, democracy, peace and cooperation to solve its troubles in domestic and foreign policies.

It is obvious that; Turkey shall renew its domestic policy at first in order to achieve such change in Turkish foreign policy. Democracy, superiority of law, pluralism, market

economy and human rights which are the essentials of an effective domestic policy may be reflected on Turkish foreign policy, as well. Hence; the constitutional, legal, social, economic and cultural structures have to be strengthened; and for Turkey, this is a critical choice between change and status quo. It is not only a conceptual choice, but also a choice between the ones that are in favor of change and the ones that are in favor of status quo.

Current international system, i.e., the anarchic structure will continue to be the "borders" of change and shift in Turkish foreign policy as long as the roles of Turkey's historical position and traditional USA-NATO based foreign policy in this structure last.

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TÜRK DIŞ POLİTİKASINDA SÜREKLİLİK VE DEĞİŞİM SÜRECİ

Özet: Türkiye Cumhuriyeti, imparatorluktan cumhuriyete geçiş sürecinde hayatın her safhasında bir dizi devrim gerçekleştirmiştir. Bu değişim sürecine Türk dış politikası da dâhil olmuş, amacı sadece ulus devletin sınırlarını koruma, varlığını devam ettirme noktasına gelmiştir. “Türk Dış Politikasında Süreklilik ve Değişim Süreci” olarak adlandırılan bu çalışmada Türk dış politikasının temel özelliği ve anlayışı, farklı dönemlere ayrılarak analiz edilmektedir. Bunlardan ilki, Atatürk dönemi Türk dış politikasıdır. Bu dönem öncelikle devletin oluşumu ve devletin bağımsızlığının korunmasına yönelik uygulanan politikaların dönemidir. Bu dönemde Türkiye Cumhuriyeti, Batı taraftarı politikalar izlemeye başlamış, batılaşmak için hayatın her safhasında reformlara gitmiştir. Soğuk savaşın başlangıcına kadar olan dönemde Türkiye Batıya yakın bir tavır sergilemiştir. Soğuk savaşın başlangıcından bu güne kadar olan ikinci dönemde ise Türkiye, Avrupa Birliği önderliğinde Batı Bloğuna ve onun kurumsal yapısına entegre olmaya çalışmıştır. Türkiye Cumhuriyeti, iç ve dış politikasını oluştururken NATO ve Avrupa Birliğiyle uyumlu olmasına özen göstermiştir. Başka bir ifade ile Türkiye Cumhuriyeti, dış politika felsefesini Batı değerleri ve prensipleri üzerine kurmaya çalışmış ve Batı değerlerini bir prensip olarak kabul etmiştir. Başka bir ifadeyle Türkiye, modernleşme, ulus-devlet ve hegomanya gibi kavramları kullanmıştır. Türk dış politikasının 1990–2002 yılları arasında kapsayan üçüncü döneminde ise Türkiye; siyasi, ideolojik ve askeri yöntem ve araçlar üzerinde önemle durmuştur. Bu dönemde Türkiye Avrupa Birliği uyum süreci konusuna ağırlık vermeye başlamış Avrupa Birliği yolunda ciddi bir adım atmış ve 1996 yılında Gümrük Birliği Anlaşmasını onaylamış, yürürlüğe koymuştur. Yine 1990- 2002 yılları arasında Türkiye, Avrupa Birliği yolunda yeni bir sayfa açmış, 1999 yılında AB, Türkiye’ye adaylık statüsü vermiştir. Bu dönemde Türkiye-AB arasındaki ilişki normalleşmeye başlamıştır. 2002 sonrası dönem ise Türkiye’nin Ankara merkezli düşünmeye başladığı ve gerçek bir bölgesel güç olduğu, bölgesel ve hatta küresel hedeflerin ortaya atılmaya başlandığı bir dönem olmaktadır. Bu çalışmanın amacı, öncelikle başından günümüze Türk dış politikasına şekil veren temel faktörlerin çerçevesini çizmek, daha sonra ise Türk dış politikasındaki temel değişimleri özetlemek ve 2002 sonrası yeni yönelimleri vurgulamak ve analiz etmektir.

Anahtar kelimeler: Dış Politika, Soğuk Savaş, Ab, Türkiye.



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***A MODEL PROPOSAL ON
THE IMPORTANCE OF COLLABORATION BETWEEN
UNIVERSITY AND INDUSTRY FOR R&D AND INNOVATION***

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Abstract: At the top of the list of elements determining the power of competition of countries is the fact that commercial companies operating in a country should financially and structurally have a healthy structure. Companies from one hand need to impose high importance on knowledge in production of either services or products and marketing the same and also have a competency to use correct information from the other hand in correct areas so that they may have a high power of competition. It is easily concluded when government-funded incentives are classified that the incentives producing the maximum benefit to the country economy in the medium and long terms are those allowed for technology R&D and innovation. Rapidly exploiting any information generated as a result of technology R&D and/or innovation activities without spending time is another fact that has great importance. This is because there is a severe competition in all over the world in terms of accessing information and commercializing the same. Any information obtained should in the shortest time possible be commercialized. The information generated as a result of scientific activities in universities and presented to related industries in order to achieve production of products with high added values is one of the remarkable means for countries to climb higher ranks in the list of development. The key concept for companies to have an admirable place in the international competition is innovation. Companies need to compete with both domestic and foreign competitors as a result of especially abandonment of customs barriers, expansion in the free trade and improvement of logistics facilities. Production of diversified products today replaces manufacturing of standard ones. The intensive competition in the industries of standard products minimizes profit margins to create an unsustainable structure in the long term. In this respect, cost-based competition strategies are replaced by design and innovation-based diversification strategies. Supporting the establishment and R&D expenses of such businesses is especially important. Supporting such businesses will result in gaining new technology and innovation-based companies, which will give ground to production of products with high added values. This paper is to propose a model of fostering collaboration between universities and the industry based on previous papers discussing what sort of collaboration universities are to foster with the businesses and how they are to offer technological support to them in terms of R&D and innovation.

Key words: Technology, R&D, competition, collaboration between universities and the industry

INTRODUCTION

Technological progress and R&D production are important so that industrialization, as one of the fundamental elements of economic development, can have a constant and sustainable structure. A review of studies in the field of science policy in Turkey makes clear the necessity of allocating sufficient resources for R&D studies, and for creating mechanisms that will ensure effective coordination supervision towards expenditure of allocated resources.

“The relationship between technological progress, innovation and growth appears to have changed in the 1990s. The ways in which organisations interact in an economy have been affected, with networking, cooperation and the fluid flow of knowledge within and across national borders gaining in importance.” (OECD, 2000:7). Therefore, Developed countries are aware of the fact that advancement of science and technology will move them further forward. It is for this reason that they put very high emphasis on scientific studies, university-industry collaboration, and R&D activities. The duty of universities is to mentally, individually and culturally improve students, to help them acquire a profession, and educate scientists. Today, the university, industry and the state functions, now and then a change has taken over the role of an actor of another. (Koç&Mente, 10)

Efforts should be made to ensure that trainings offered during Higher Education will allow students to catch up with the developing technology and produce original ideas.

This study focuses on the significance of the university-industry collaboration and the improvement of R&D awareness, detailing the benefits of university-industry collaboration and steps that need to be taken in order to facilitate collaboration, emphasizing the importance of R&D in university education and industry, also proposing models regarding actions that should be taken to improve R&D awareness and applications.

1. Why is University-Industry Collaboration Important?

All economic and social activities in a globalizing world are reorganized based on the express and timely production and consumption of information, which causes the creation of an information society. Numerous research units have been established worldwide based on the awareness that scientific and technological activities result in increased productivity and accelerate development. One of the preconditions of the advancement of science and technology in a country is the presence of the infrastructure required to this end. In today's world, economies are becoming more information-dependent. The most important characteristic

of information-based economies is the generation of information at the desired time, in the desired quality and quantity.

University-industry collaboration is one of the most important means of transforming know-how into production. University-industry collaboration is very important in transforming theoretical knowledge gained through studies in universities into practice. As a result of this collaboration, sectors of the industry will be able to get the knowledge they need from universities. For example, all sectors of the industry will be able to take the necessary steps in order to continually increase their product range, produce high quality products and reduce production costs as a result of such collaboration. This collaboration will have an accelerating effect on the scientific, technological and economic growth of nations.

One of the most important subjects is to gain a deeper insight into universities and researches. One needs to accept that the business world and university life are very distinct concepts. Researchers at universi-

ties do not fancy the concept of collaboration for pre-determined targets, and prefer to make independent experiments by their own towards their topics of interest. They consider other researchers as scientific rivals instead of co-workers even while working on the same project.

The universities expect their students to be well-educated and have a good job, and research facilities to be offered so that their faculties can gain higher scientific experience. And the industry expects to meet their needs for market-oriented technological know-how, find solutions for problems encountered, improve product quality and achieve economic growth. Industrialists are obliged to solve the problems they encounter in a short time and compete with other firms also in consideration of economic indicators.

The following table contains R&D incentives offered by Tübitak to universities. Corporate and especially government incentives on R&D studies will accelerate such efforts of universities.

Table-1: R&D incentives offered by TÜBİTAK to universities

Years	Number of Ongoing Projects	Incentive Budgets of Ongoing Projects (Million TL)	Average Project Budget (Thousand TL)	Number of Finalized Projects	Annual Spending	Average Annual Spending by Project
2000	843	13.7	16.2	297	5.6	6.6
2001	1.001	18.2	18.2	242	7.7	7.7
2002	1.242	27.9	22.5	263	11.0	8.9
2003	1.227	32.7	26.6	370	10.4	8.4
2004	1.353	40.0	29.5	337	14.2	10.5
2005	2.353	178.2	75.7	426	78.0	33.1
2006	3.091	322.0	104.2	559	153.7	49.7
2007	3.363	478.3	142.2	907	144.4	42.9
2008	3.165	469.2	148.3	1.239	151.9	48.0
2009	2.708	435.4	160.8	1.205	142.5	52.6
2010	2.533	395.0	155.9	1.257	138.9	54.9

Source: http://www.tubitak.gov.tr/tubitak_content_files/ARDEB/ARDEB01.pdf

An examination of the table will reveal that the increase during the period 2006-2008 is on the decrease during the last two years, but the amount of incentives by project escalated.

2. The Advantages of University-Industry Collaboration:

Through university-industry collaboration, R&D activities in universities and the industry may be increased, which in return increases quality and productivity. Sectors of the industry will then be closer to scienti-

fic and technological improvements and can produce their own technology, competing with international markets. University-industry collaboration will result in universities having technologically sufficient know-how. Through this cooperation, universities will be directed towards areas required by the industry and the engineers' scientific and technological foundations will be strengthened.

The benefits expected from university-industry collaboration are innovations that will increase the productive capacity of the

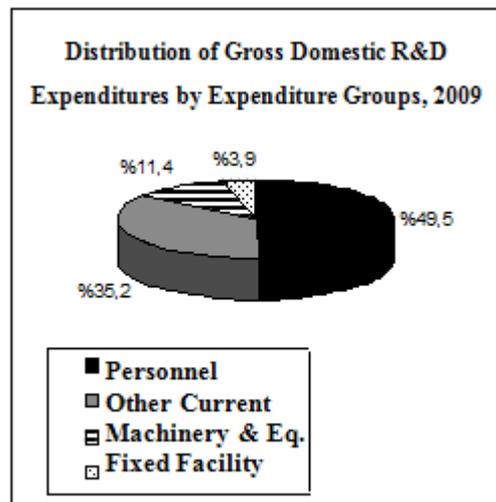
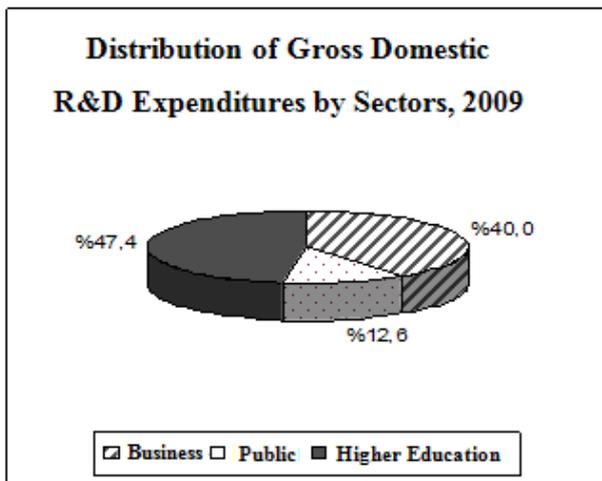
industry and an increased social welfare level.

University-industry collaborations under-sign many important projects as systems bringing together universities offering theoretical knowledge and experience and the industry offering an accumulation of capital under the same roof.

Businesses are in constant search for innovations in today's competitive environment where new technologies emerge in short intervals, market factors keep changing on a continued basis, products are rapidly out of

fashion, the number of competitors is uninterruptedly increasing. However, businesses are also developing new alternative strategies in conformance with their market expectations in their management philosophy and values, objectives and strategies, organizational structure and processes. The success of businesses in a changing world depends on their ability to make a harmonious and productive synthesis of quality, cost, speed and flexibility elements when creating their competition strategies.

Graphic 1-2: Distribution of R&D Expenditures



Source: Source: TUIK Haber Bülteni, Issue 89, p.3 <http://www.tuik.gov.tr/PreHaberBultenleri.do?id=6352> p.3

In 2009, higher education realized 47,4%, the business sector 40,0% and the public sector 12,6% of Gross Domestic R&D expenditures. While in the previous year the business sector was on top of the list with 44,2%, it was followed by higher education with 43,8%, and the public sector with 12,0%.

A breakdown of R&D expenditures by funding sectors shows that 41,0% of expenditures were covered by the business sector, 34,0% by the public sector, 20,3% by higher education, 3,7% by other domestic sources and 1,1% by foreign sources.

Table 2: Gross Domestic R&D Expenditure, 2009

	by current prices (TL)	Purchasing power parity (US\$) ⁽¹⁾	US Dollars ⁽²⁾
Gross Domestic R&D Expenditure	8 087 452 600	8 819 083 791	5 234 597 152
Gross Domestic R&D Expenditure / GDP⁽³⁾ (%)		8,5	
Gross Domestic R&D Expenditure per person ⁽⁴⁾	111,5	121,5	72,1

(1) 2009 purchasing power parity (1 US Dollar = 0,91704 TL)

(2) 2009 import-weighted average dollar currency (1 US Dollar = 1,545 TL)

(3) 2009 GDP value 952.634.796.000 TL.

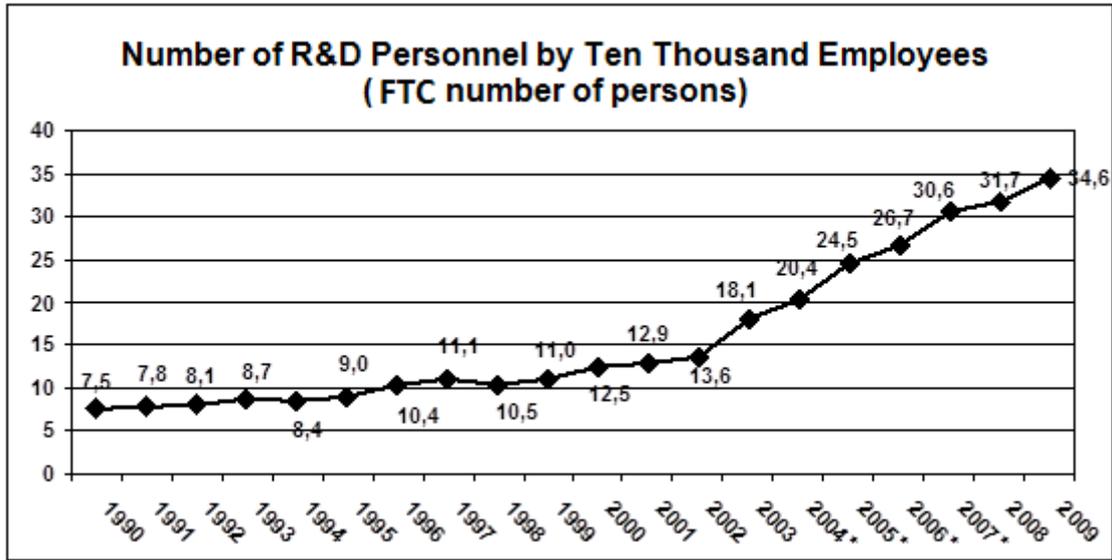
(4) Turkey's population is 72.561.312 as of 31.12.2009.

Source: TÜİK Haber Bülteni, Issue 89, p.3 <http://www.tuik.gov.tr/PreHaberBultenleri.do?id=6352> p.3

According to the research results of 2009 R&D Activities, Gross Domestic R&D Expenditure in Turkey increased in 2009 by 17,3% compared with the previous year, amounting to 8.087 Million TL based on the budget and personnel breakdown of govern-

ment agencies, foundation universities and survey results of business sector and public universities. In Turkey, the share of Gross Domestic R&D Expenditure within the Gross Domestic Product (GDP) is 8,5%. This ratio was 7,3% in 2008.

Graphic 3: R&D Distribution



Source: Source: TÜİK Haber Bülteni, Issue 89, p.3 <http://www.tuik.gov.tr/PreHaberBultenleri.do?id=6352> Date of acces: 13.04.2012

The number of Full-Time Coefficient (FTC) R&D personnel is 34,6 persons 10.000 persons employed in 2009. In 2009, a total of 73 521 persons were employed as R&D personnel in Full-Time Coefficient (FTC) terms. The increase in the number of R&D personnel in FTC terms compared to the previous year is 9,3%. Considering the distribution by sectors, out of the total R&D personnel in FTC terms in 2009, 42,8% is in the business sector, 42,2% in higher education and 15,0% in the public sector.

Companies set to compete with the world should collaborate with universities because technology is improving at a speed unparalleled in history in every areas and the competition is increasing. You can lose many basic technological innovations that can be patented if you do not act faster than competitors in the same field. And this means that you will be no more competitive within several years. To avoid facing such an end, all companies should take advantage of universities' potential to produce technology.

Yet another motivation for university-industry collaboration is money. No companies are able to do researches in fundamental sciences. Students no more want to graduate from universities only with theoretical knowledge. They want to get closer to the business world, get quicker results from their studies and be able to see the effects they create in the society.

Turkey, in order to get closer to its 2023 goal, needs to eliminate the threats of the significant decrease in labour as a result of aging population through an efficiently running university-industry collaboration network.

A country's scientific and technological R&D system comprises the relevant units of its universities, governmental agencies and private sector. When establishing the science and technology policy, one also needs to focus on the increase of technology production by the industry.

In order to devise a smooth collaboration project, first of all the business sectors that the company focuses and the technological requirements of such business sectors need to be identified. Whichever of these technologies is less researched, one should focus on that one in order to reduce risks and make collaboration attractive for universities and decide which university can be collaborated with after identifying the actual R&D potential. Efforts should be made in projects aimed at improving the quality of human resources both at the company and university level.

University-industry collaboration and R&D efforts are a must in order to be able to achieve development and technological advancement. Within the scope of the university-industry collaboration, universities

and industrial sectors will work together to transform technology into production instead of investing separately, thus efficiently and accurately utilizing resources. Thanks to this collaboration, both the industries and universities will be able to closely follow the improvements in science and technology and produce cooperative solutions for their problems. Therefore, efforts need to be made at the national level in order to maintain the maintenance of the university-industry collaboration.

3. Requisites of the University-Industry Collaboration:

Organizational structures that will institute the collaboration of universities and the industry should be established, scientists at universities should conduct joint studies with industries and to do this, scientists should be given the chance to work at the industry at certain periods if necessary. This will ensure the transfer of theoretical knowledge gained in universities to the industry and practical know-how to the universities. Scientists should be encouraged to offer seminars for personnel in the industry and various panels should be organized. Technical trips to various industrial organizations should be organized for university students, and fair events should be organized.

Industrial organizations should put emphasis on student traineeships to ensure that

students can be trained and gain industrial experience at such locations during the training period. In addition to increasing R&D activities at universities, technological know-how as a result of R&D studies will be transferred to the industry to improve quality and productivity thanks to university-industry collaboration.

The fundamental factor determining competitive power is R&D and innovation-oriented high and sustainable increase in productivity. Technological innovations may lead to changes in the markets in addition to the changes in competitive structure and products and processes.

Obtaining competitive power requires having a global competitive strategy, investing in qualified labour force, sustain innovative activities and launch products satisfying customer demands and needs faster than the competitors. So far as enterprises, the level of prosperity of collaboration between university and industry is appraised by the measurement of business financial profit and the proportion of transfer of new scientific-based knowledge and

technology that contributes to the work result. (Kaymaz&Eryiğit, 2011: 3).

4. Suggestions for Innovations and R&D:

R&D is the model of organized efforts aimed at product and process innovation or

increasing scientific knowledge. Mankind reached its current civilization level for a long time by chance in an unplanned manner and as a result of systematic efforts since the near past. R&D activities are on the rise all over the world as an important catalyst of growth, productivity and competitive advantage. In order that research and development can achieve its targets, responsibilities should be shared between the public and private sectors, their relationships with information technologies and human resources should be probed into, their incentive and funding aspects should be considered and expenditures should be directed towards correct and return-yielding areas. R&D will convert into benefits if R&D is not entirely seen as ‘expenditures aimed at product development’, if the transfer mechanism between technological development and economic growth is correctly understood in order that it can contribute to economic growth and setting and if actions are taken within the frame of a planning aimed at ‘being ready’ for technology and increasing and technological ‘utilization’. Moreover, innovations should be given an emphasis in order to achieve a more permanent position in international competition.

In Turkey, we need to handle the R&D issue based on a system approach. While on the one hand we should imperatively handle the parts of the R&D system one by one and

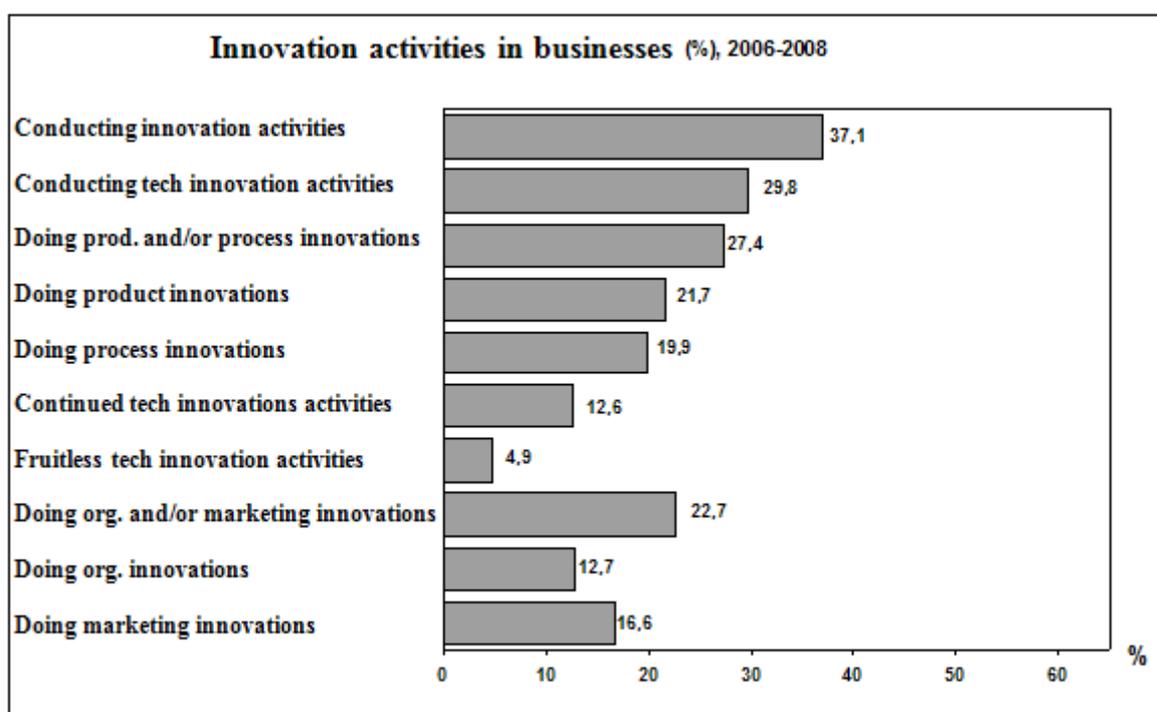
on the other hand see the interaction between pieces and therefore the entire system. Accordingly, the initial step that should be taken in Turkey in the field of R&D is to institute mechanisms that will increase the information flow, coordination and supervision within the system aimed at the effective and productive utilization of existing R&D resources (financial and manpower).

The primary goals of R&D are to develop new product and processes, find new uses for existing products and materials, find new production techniques or develop existing production techniques, preserve competitive power by keeping in step with the competitor businesses, increase productivity in the business, reduce production costs, improve employer-employee relations, and ensure the setting up of a management information system that will allow the timely provision of accurate and necessary information to the management.

In order to institutionalize the university-industry-public collaboration and offering solutions to the R&D-based needs of industrialists through university-industry collaboration and within the scope of the scientific approaches of the university, and in order to contribute to a vision of “Turkey with a more competitive and higher welfare level that is aware of the importance of innovation and R&D and that produces and sells its own technology”, the SANTEZ projects

also supported by the Ministry of Industry contribute significantly to R&D efforts and to university-industry collaboration.

Graphic 4: InnovationActivities



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During the three-year period covering 2006–2008, 37,1% of businesses with 10 and over dealt with innovation activities. Innovation activities increase pro rata to the size group of businesses. 33,8% of businesses with 10–49 employees, 43,7% of businesses with 50–249 employees and 54,4% of businesses with 250 and over employees dealt with innovation activities. 29,8% of businesses dealt with technological innovation activities. While 27,4% of businesses made product or process innovations within the scope of technologic innovation, the percentage of businesses with on-going technological innovation activities was 12,6%, with the percentage of businesses whose efforts were fruitless being 4,9%.

During the same period, 22,7% of businesses dealt with non-technological innovation activities. Within the scope of the non-technological innovation activities, 12,7% of businesses made organizational innovations, while 16,6% of businesses made marketing innovations.

And the percentage of businesses engaged in collaboration for technological innovation activities is 16%. 81,9% of businesses that have engaged in collaboration collaborated for technological innovation activities they conducted with their machine, equipment and software suppliers. 97,1% of collaborating persons and organizations were local, while 26% were EU member states,

candidate states and EFTA countries. 24,4% of businesses received financial supports. While 22,7% of businesses were financially supported by government agencies/organizations, European Union bodies supported 2,2% of them. 52,3% of businesses identified increased quality of goods and services, 43,1% of businesses identified increased range of products or services, and 38,7% of businesses identified increased capacity of goods and services as the most important effect of technological innovation activities.

They are followed by 32,5% with the market share increasing effect of the technological innovation activity.

Turkey, despite its rapid growth in R&D expenditures, is still below the desired levels. Compared with other countries, private sector's R&D engagement is low. On the other hand, investing in qualified human resources in the field of science and technology and raising the education level will also result in the creation of a labour force that can be employed in R&D.

Public support and incentive initiatives should be subjected to impact analyses and reviewed. Instead of several agencies focusing on the same subject, coordination must be established through university-industry collaboration and a balanced support should be given to all stages of the value levels of businesses.

To reach the goals of R & D, must be the sharing of responsibilities between public and private sectors (Yüksek, 2009, 42). The lack of coordination between government agencies and organizations must be addressed. University-industry collaboration interfaces are needed. Therefore, interface organizations as well as academic technology platforms should be given special importance.

In order to achieve the 7th Framework Programme, Lisbon targets that will cover the years 2007–2013, all EU stakeholders related to researches will be gathered under the same roof. In Turkey, particularly the EU Framework Programmes National Coordination Office under TÜBİTAK deal with informative and supportive activities aimed at the utilization of such funds by their stakeholders.

5. A Quality Model for R&D

Model outputs developed by the European Foundation for Quality Management (EFQM) will help in measuring measure the works of partially abstract R&D segments and acting based on a total quality approach (see Cameron&Trivedi, 2005). The EFQM model is known to have a structure applicable to various sectors and organizations. The inputs and outcomes sections of the model have comprehensive definitions. These defi-

nitions should be carefully reviewed before passing into the model applicable for R&D. Review of all sub-titles and making of all definitions to comply with R&D segments are also important. The model we prepare taking the EFQM perfection model as the reference measures to what extent the R&D segment meets the outcomes expected from it. Scientific literature regarding R&D performance measurement was taken advantage at the highest level, and the improvements and requirements in this area were implemented into the EFQM model's criteria. One of the fundamental characteristics of the measurement model is that it is normative. R&D segments will struggle to achieve all queried criteria and targets. These criteria are:

-Leadership-Policy and Strategy-Employee Management-Collaborations and Resources-Processes –Customer Outcomes-Employee Outcomes-Society Outcomes-Basic Performance Outcomes

CONCLUSIONS:

For a country to develop economically, the industry has to increase its range of products, produce high quality products and lower its production costs. Scientific and technological improvements are needed to achieve such improvements, and R&D is needed to do this.

Technological knowledge can only be attained as a result of R&D studies. A nation's scientific and technological R&D system consists of the relevant units of universities, governmental agencies and the private sector. When establishing the science and technology policy, special emphasis must be put on the industry's increased technology production. Today, countries working on producing knowledge are developed countries. Our industry's competitiveness in world markets will only be possible by producing its own technology and launching its products to international markets.

In a country, the number of researchers for R&D and falling onto active population is considered as the threshold value for that country's R&D capability and technology production capability.

Turkey, with its GNP and the number of higher education students, is at a level where it can focus on R&D activities and produce technology. R&D efforts require long-term commitment, care and patience. In order to get the most out of R&D, the personnel should be financially and spiritually supported.

Resources expended for R&D should be directed towards university research funds, thus making sure that graduate and undergraduate students can actively participate in projects to be funded by university research funds so strengthened. It should be kept in

mind that educating research-minded, creative, and inquisitive men and women is the key to the future.

One of the priorities is a database of project and R&D personnel accessible by everyone. Such a database should contain information about all projects carried out so far and all personnel with the required qualifications for such projects.

Meetings should be organized from time to time to ensure an exchange of information between the universities and the industry. This will activate a feedback mechanism and the problems will get better solutions. Again, various organizations should be made to make sure that students are kept close to the industry. Training chances for students should be increased and the students must also be trained in this. Contrary to this, personnel working in the sectors of the industry should be encouraged to participate in various master's degree programmes. Lastly, necessary public support should be given for collaboration.

An environment with a reliable domestic market with no serious fluctuations is needed in order that the industry can develop. The industrialists do their investments in consideration of the nation's political and economic developments, and are affected from instability. A high quality and standardized product requires R&D activities.

This activity gives rise to a serious research infrastructure. This is why an industrialist who cannot see far beyond will not want to make investments that will yield returns in the long term. One of the policy tools that will renew and improve technology production capabilities of the industry within the government's development policies is the effective utilization of public procurements over the industrialists.

Providing as much support as possible for encouraging and spreading entrepreneurship which is the fundamental factor for the solution of economic growth and employment problems, setting up sustainable businesses and spreading the culture of entrepreneurship will yield positive outcomes. Universities should spread practical trainings in order to support entrepreneurship based on local dynamics.

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AR-GE VE YENİLİK İÇİN ÜNİVERSİTE SANAYİ İŞBİRLİĞİNİN ÖNEMİ KONUSUNDA BİR MODEL ÖNERİSİ

Üniversitelerdeki üretim ve teknolojik alandaki teknik ve teorik bilgi birikiminin sanayide kullanılabilmesi verimi artıran ve ülke ekonomisine katkı sağlayacak olan en önemli unsurlardandır. Bu gerçeğin oldukça geç bir dönemde farkına varan ülkemizdeki sanayi kuruluşları ve üniversiteler için en önemli teşvik kurumlarının başında TÜBİTAK ve KOSGEB gelmektedir. Ancak bu gibi kurumların desteğini ivedilikle ve en verimli şekilde kullanacak olan üniversite ve işletmelerin rolü belirleyici olacaktır. Türkiye’de 12 Mart 2008 tarihinde yürürlüğe giren 5746 sayılı Ar-ge faaliyetlerinin desteklenmesi hakkında kanun ile bu alanda devlet desteği ve harcama yardımları yasalaştırmıştır.

Biz de bu çalışmamızda yer yer Türkiye İstatistik Kurumu verilerinden de yararlanarak alınan bu desteklerin niceliği ve kullanılma oranları hakkında değerlendirme ve analizler yapmaktayız. Sanayi kuruluşlarının, işletmelerin hem yapı bakımından hem de finansal olarak güçlü olmaları üretimin veriminde etkili olmaktadır. Ancak bu şekilde yurt içinde ve uzun vadede uluslararası rekabet gücüne sahip olabilmektedirler. Ülke kaynakları ile hayatiyetlerini sürdüren üniversitelerin üretime bilgi ve teknoloji sağlamada yetersiz kalması halinde bu kaynakların atıl hale gelmiş olması söz konusu olur. Oysa bu bilgiler, teknolojiler endüstriye, işletmelere kazandırılmış olduğu takdirde kaliteli ve rekabet edebilir ürünlerin üretilmesi ve böylelikle ülke mallarının uluslararası piyasalarda da kalitesi ile öne çıkması sağlanmış olacaktır. Günümüz sanayi üretiminde uluslararası değer kazanabilmek için daha farklı ve daha kaliteli üretim şarttır. Yoksa standart üretim uzun vadede kar sağlama konusunda yetersiz kalmakta ve işletmeye rekabet gücünü kaybettirebilmektedir. Yeniliğin desteklenmesi de bu anlamda uluslararası piyasalarda yer edinebilmek hatta rekabet için elzemdir. Bundan da öte, özellikle değişken ekonomik süreçlerin yaşandığı günümüz dünya piyasalarında yeni teknoloji geliştirme, yenilikçilik işletmeler için adeta varlıklarını sürdürme gerekliliği haline gelmiştir.

Bu süreçte maliyet odaklı rekabet stratejilerinin yerini yenilikçilik perspektifiyle şekillendirilen stratejiler önem kazanmıştır. Bu tür işletmelerin hem kuruluş aşaması ve hem de Ar-ge ve yenileştirme faaliyetlerinde desteklenmesi de özellikle ülkemizdeki küçük ve orta ölçekli sanayi birimleri için hayati önem arz etmektedir. Gerek üretim için finans desteği gerekse üretim bilgileri açısından desteklenen ve üniversitelerle işbirliğine gidecek olan işletmelerin sayısının artırılması ülkenin ekonomisinde de tahmin edilenlerin ötesinde gelişme ve katkı sağlayacaktır. İşte bu çalışmamızda bu desteklerin belli programlar çerçevesinde işletmelere sağlanmasının önemini istatistik verileri de değerlendirerek analiz ettikten sonra model önerisinde bulunmaktayız.

Anahtar Kelimeler: Teknoloji, AR-GE, rekabet, üniversite-sanayi işbirliği



POVERTY ANALYSIS IN TURKEY and LOG-LINEER ANALYSIS APPLICATION

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Abstract: Poverty is an important problem with which many societies live. Sophisticated problems are seen because of poverty that society and individuals face. Poverty reduces level of social welfare, and disorganizes relations between individuals and even bilateral relation balances. Among the most important problems caused by poverty, there are health and employment. Relations in the country and between societies are damaged because of low level of income per capita and not maintaining minimum life standards. Maintaining social welfare and standard life quality can be only attained when level of income is above average life quality standard. In studies carried out by World Bank, the concept of poverty was designed with individual income level. In this study, the concept of poverty is discussed and a literature study has been carried out, and the dimensions of poverty have been analyzed by using Household budget Interview Survey of TurkStat and in parallel with data between the years of 2005 and 2009, by dealing different criteria and by using “Log Linear” analysis method. According to the obtained result, the poverty rate of married couples has been found higher. Due to the fact that male dominance is experienced within work life, it has been concluded that the employment rate of woman employee has decreased and women experience more poverty than men. It has been also concluded that individuals not having a social security experience and will experience more poverty than the ones with a social security and retirement opportunities.

Key Words: Poverty, Budget, Household, Absolute Poverty, Poverty, Log-Linear

1. INTRODUCTION

Turkish dictionary meaning of poverty is defined as “Squalidty, sordidness and poor-ness”. When we look at the general literature review, poverty is interpreted as “inadequacy, having difficulties, financial impossibility, difficulty of cost of living, not

being self-sufficient” (Turkish Dictionary). “Poverty is a problem caused by the socio-economic conditions of a country, and the clearest notion used in very wide and different ways and open to be politized. The concept of poverty changes as depending on usage.

For example, poverty evokes both scientific and moral terminology just like evolution and health. Therefore, many arguments based on scientific and moral concerns are made in measurement of poverty level” (Ala, 2009: 1). The concept of poverty within the social structure is generally known as inadequacy and impossibility among individuals (Erdugan, 2010: 1-200). Not creating the necessary sources and limitations caused by uncreated sources are among the causes why individuals or societies go through the poverty (Özkul and Kanyılmaz, 2012: 27-61). It isn’t completely true to define the poverty only as material and materiality. It is seen that such definitions as love poverty, spiritual poverty, mental health and physical poverty have been made. Human is a social being. S/he needs to meet some requirements in order to survive physically. Education, clothing, housing, health, culture and nutrition can be counted among these requirements. Requirements are viewed under two main titles as human, material and mental like a very rich person who lives alone and on her/his own... The definition of poverty changes in time and this definition gets a complex state. “There isn’t a certain definition on which it is achieved a consensus about poverty. However, it is possible to express as the situation being deprived of the opportunities life requires.” (Kaymakçı Oğuz, Kaymakçı Hülya, Durak Hüseyin; 4).

1.1. HISTORICAL PROGRESS OF POVERTY CONCEPT

It is possible to hear the general definitions about poverty as of the beginning of 17th century. However, years in which definition of poverty is densely made are between 18th and 19th centuries with the effect of industrialization. Subjects and titles related to poverty come into prominence in socio-cultural field, political areas, union and aid organizations and in the field of literature. First studies about poverty were in the way of development of measurement techniques.

1.2. THE PERIOD BEFORE THE SECOND WORLD WAR

Poverty has existed in every stage of history and in every society. It is useful to go back to beginning of 17th century in order to be able to understand poverty subject. John Locke, Adam Smith, Alexis de Tocqueville defended basic opinions and principles of classical liberalism. Massive poverty creates a big threat for market society. As liberal economists argue for freedom and equality in principle, they suggested that inequalities in income distribution might cause perturbation of society and occurrence of tension. Moreover, liberal economists have advocated that poverty concept isn’t appropriate for the principles they stand up for, poverty concept makes negative effects on individu-

al and the individual will become unhappy. Therefore, besides supporting the right to appropriate private property, liberal economists emphasized that individuals must be supported with public aids and government should stand by poor individuals. Liberal thinkers had some different views from each other. Different views and opinions about poverty results from people's having different views and opinions towards nature. Poverty gradually increased in 18th and 19th centuries. While Western Europe became rich with the capital accumulation they implemented, other world countries began grew poor. Adam Smith pointed out the increase in poverty as countries became rich in his work named "An Inquiry into the Nature and Causes of Wealth of Nations" in 1776. As England became rich especially with industrialization, poverty gradually increasing in England took the attention. All arguments about poverty before The Second World War originated from The Great Britain (Kaya, 2011; 17). Poverty originated in England became important on the agenda of other world countries due to the Great Depression at the end of 1920s and in the beginning of 1930s (Kaya,2011; 18). First studies about poverty were made in this period (Uğurlu, 2006; 93). With the Second World War, poverty moved towards underdeveloped countries. Establishment of the World Bank and IMF in 1944 were studies together with development economics.

1.3. DEVELOPMENT ECONOMICS

Word of development is a Latin word and appeared in 15th century, it was used in 17th and 18th centuries widely, and used in economical terms after the Second World War. "Development economics accepts poverty as a common structural problem, and focuses on poverty in all regions of the country instead of the poverty of a certain place. As countries don't retrench and invest enough in public economics, they become poor and poverty is accepted as both a cause and an effect of underdevelopment" (Kaya,2011;19). Following the Second World War, underdeveloped countries were in parallel with development economics in terms of developing. Revival of capital movements and commercial developments, economical development of countries who just gained their national independence underlie the development economics. Development economics lived its most active period between the years of 1950-1975 depending on the development and change in underdeveloped countries. The importance of foreign capital flows should be emphasized in order to overcome the problem of underdevelopment. Physical capital accumulation forms a basis in carrying the industry a step forward. Therefore, capital is an important subject in development. Public economics should accept the problem of poverty as a common and structural prob-

lem, and should emphasize on poverty of the whole country instead of a poverty of a certain region. As countries don't make the necessary investment and savings, they become poor and this situation is defined as both a cause and an effect of underdevelopment and inability to develop. As countries that gained their independence emphasize on thoughts of national unity instead of poverty and sharing problems, sharing and poverty aren't focused on much in underdeveloped countries. Therefore, the problem of poverty wasn't mentioned for the first twenty years, and it wasn't on the agenda. The opinion that the problem of poverty can only be overcome with fast growth has gained importance gradually. Although the wanted success about the solution of poverty problem in underdeveloped countries and industrialization wasn't achieved, foreign trade and industrialization policies applied in countries like Taiwan and South Korean were successful against poverty. Years in which neoclassical economics gained power were 1980s. In this period, poverty problem went into the study field of World Bank and other international organizations.

1.4. WORLD BANK

It was established with the signature of 44 countries including the USA and England in Bretton Woods in July 1-12, 1944 by taking

into account the free market conditions with the purpose of repairing damages and destructions which occurred after the Second World War, and establishing a new world order. World Bank deals with structural balance and poor countries. World Bank can be studied in three periods as 1970s, 1980s and 1990s. World Bank changed the growth and development model based on industry and capital accumulation in 1970s by suggesting that it caused poverty, played an effective role in world-wide argument of poverty problem and creation of re-distribution strategies in line with the basic needs. While World Bank emphasized on rural poverty at the beginning of 1970s, it dealt with urban poverty subjects at the end of 1970s. It supported the developing countries in the years between 1970s and 1980s, contributed to development of level of welfare. They started to act together with Washington Alliance at the end of 1970s on the merit of neoliberal economy policies. Structural adjustment programs and neoliberal policies put into practice by World Bank were extended (Kaya, 2011; 22). In 1980s, World Bank saw the poverty problem as an internal issue of countries, excluded from its agenda for ten years. Within this period, great changes occurred in principles of World Bank, it wasn't struggled any in order to eliminate poverty. It was seen that per capita income decreased rapidly in South America and South Sahara,

and poverty gradually increased. Markets became flexible in developed countries, study and impact area of non-governmental organizations and trade union activities became narrow and then it couldn't be fought with poverty in 1980s due to acceleration of Union Of Soviet Socialist Republic's fall. A development in such matters as employment, land reform, education and health in addition to poverty couldn't be achieved. The report of World Development Report issued in 1990 has of importance in terms of indicating attitudes and opinions about poverty. This report was accepted as the main element of economic development to finish the poverty notion all over the world. The necessity for the importance of labor, social service approach was emphasized. In the report issued in 2000s, existence of policies about poverty is an indicator of being maintained the concern related to this subject. In this report, some strategies have been developed in order to combat with poverty globally. These strategies are indicated as;

- Increasing opportunities,
- Strengthening opportunities,
- Increasing security,
- Creating employment, credit, road, electric product markets,
- Supporting poor public in matters of school, water, healthcare services,
- Eliminating inequalities and maintain-

ing growth

- Economic shocks,
- Natural disasters,
- Health problems,
- Decreasing negative conditions like health and being subjected to personal violation ,
- Protecting poor people against these risks and improving their resistance,

(Kaya, 2011; 23)

1.5. TYPES OF POVERTY

There are many poverty types in literature. Such types as absolute poverty, relative poverty, mixed poverty, income poverty, human poverty, ultra poverty do exist.

Absolute Poverty : The concept of absolute poverty is the oldest one as an origin. The first poverty definition at the end of 19th century was developed by Seebohm Rowente. Rowentree defined poverty as "Total income's being not sufficient enough to meet minimum physical requirements such as food, clothes etc. necessary for maintenance of biologic existence" (İbrişim, 2008; 8). Absolute poverty is the minimum income and expenditure level required for households to be able to maintain themselves biologically. Counting the minimum food components demanded in

definition as the basis gives it the characteristic of absoluteness. Income and expenditures of household are based in definition of absolute poverty. Person or people who can't reach the required consumption levels and being under the determined income are called as poor. The research used as a basis in poverty criterion is measured with money income. This condition makes poverty situation to be turned into numerical data easily. While the absolute poverty limit is accepted as 1\$ for underdeveloped countries, this limit was ascertained as 2\$ for Latin America and Caribbean, 4\$ for the group including Turkey and Eastern Europe countries, and 14.40\$ for developed industrial countries (DPT,2001,104).

Relative Poverty : Different from absolute poverty, relative poverty is a concept emphasizing on what the necessary consumption and life quality of the individual should be not biologically but socially as depending on individual's feature of social being. Relative poverty is the type of poverty which occurs as a result of individual's being out of society standards in case individual's requirements that are socially and socio-culturally compulsory to meet in order to lead a more ordered and clear life in addition to minimum calorie requirement. Income level of society is based in relative poverty concept, even if there is an increase in society's income, there won't be any change in rela-

tively poor people's life and they will keep being poor. According to relative poverty notion; there will always be a poor crowd of people in each society (Bildirici, 2011; 7). It is the type of poverty which occurs by grounding on socio-economic development level. According to this situation, an individual or each one of households who have a life above the starvation line but below the average life quality standards are defined as relatively poor (Güneş, 2009; 18).

Mixed Poverty : Bourguignon and Atkinson's absolute and relative poverty concepts were seen to be inadequate to explain the poverty concept in international comparisons. This approach suggests combining relative poverty and absolute poverty in a common ground and using one poverty indicator all over the world. It has the aim of making a global explanation instead of making an international comparison. The ones below the absolute and relative poverty limits in definition of poverty fall within the first group. The second group involves the ones below the absolute poverty limit in definition of poverty and above the relative poverty limit of their own countries. The ones despite being above the absolute poverty limit, being below the relative poverty limit in their own countries fall within the third group.

Subjective Poverty : Approaches, stating that poor people's own perceptions should

be based on when answering the question of whether the minimum basic requirements are met or not, are called as “Subjective Poverty Approaches” (TÜSİAD, 2000; Coşkun, Tireli, 2008: 25). Subjective poverty cares the preference approaches of individuals. According to people supporting this opinion, individuals don’t have the ability to know what is best for them all the time. For example, individuals make different evaluations about the amount and diversity of foods. While some of them buy and consume the basic foods, some others may consume unimportant foods. Consequently, this approach that leaves it to the preference of individuals may cause great problems and confusions in determining and measuring poverty.

Objective Poverty : Objective poverty approach is an evaluation way that the rules are predetermined (normative). It is an approach of evaluating the question of why and for which reasons poverty has occurred within the framework of these questions. Economists adopt the objective approach due to the difficulties experienced in evaluation of current information of individuals (Kaya, 2011;)

Income Poverty : An individual of household should have enough income in order to meet her/his basic requirements. When the necessary amount isn’t acquired, income poverty occurs. The income necessary to

achieve the minimum standard of living has been defined as poverty line. An individual or household living below the poverty line is called poor. However, global poverty line isn’t beneficial for poverty line analysis in the country. For this purpose, a poverty line reflecting the socio-economic values in which country exists can be created. If there are changes in prices of goods and services in different regions within the country, poverty lines can be detected. Poor people lack of financial possibilities in addition to lacking of some opportunities. As poor people can’t reach to the required education level, they are confronted with some difficulties such as unemployment, malnutrition, not benefiting from healthcare services. These difficulties prevent reaching to employment opportunities. It removes individual’s opportunity to protect her/his mental and physical health.

Human Poverty : This approach commonly accepted in poverty measurements is a condition stating that poverty concept can’t be measured with one concept and so education, health and other socio-economic indicators are used in addition to financial matters. A long and healthy life in human development index is composed of such indicators as high life standard and education. Some options are constituted in current level of development and welfare and defined as total of values in life that can be extended

and increased. A long and healthy life, access to the required information to reach a good life quality and being included in social life become prominent (Tireli, 2009; 37). According to the definition of UNDP United Nations Development Program, “human poverty” is a condition being deprived of the opportunities and options required for an acceptable life.

Poverty According To Consumption Expenditure: While only food factor is based in absolute poverty concept and average per capita income is based in relative poverty concept, expenditures an individual makes for all consumption factors s/he is included are based in poverty determined according to consumption. Therefore, more real and comprehensive results about poverty are achieved. In this approach, it is all of the expenditures the individual makes in determined poverty lin. Such expenditures as house, household goods, communication, transportation can be given as examples.

Ultra Poverty : In arguments recently made, it is emphasized that poverty can't be fought by only defining poverty, “depth”, “intensity” and “time” of poverty should be measured in order to be able to discuss poverty comprehensively. It is understanding the people who can meet 80% of daily calorie amount in case of spending the whole income by basing on absolute poverty criterion.

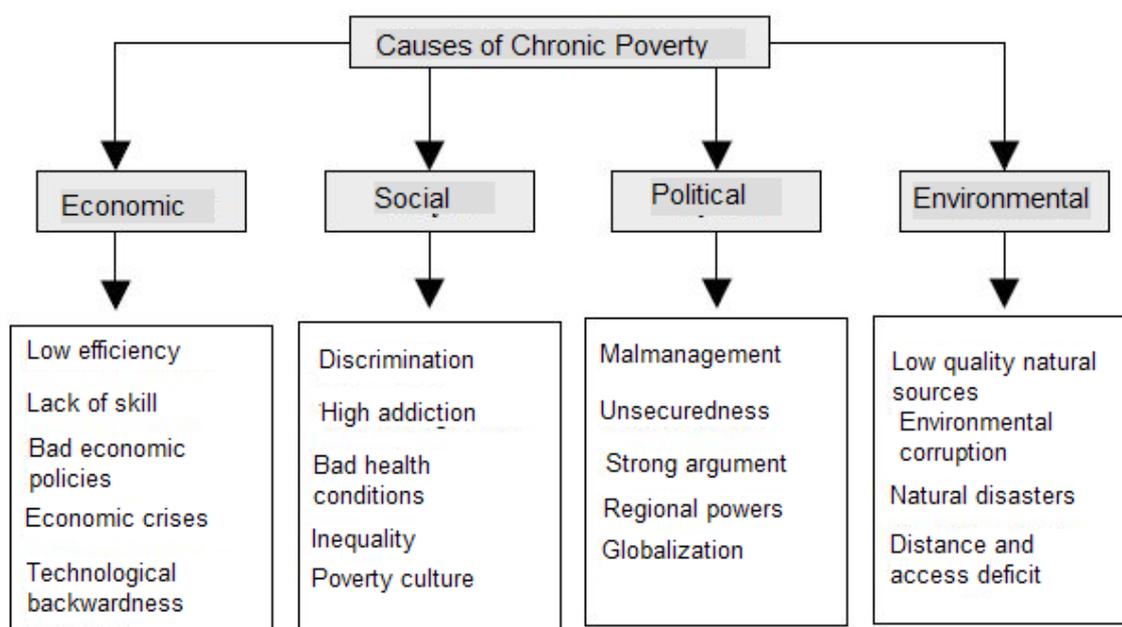
In case ultra poverty condition lasts for more than 5 years, this is also defined as chronic poverty (Uğurlu, 2006; 93). According to the definition of World Health Organization; synonymous of ultra poverty definition is made as extraordinary poverty. In regard to the stated definition; individuals having an income level below 270 \$ of annual per capita income according to purchasing power in 1995 are described as ultra poor (T.B.M.M. B:31 5.12.2001 0: 3-1)

Temporary and Chronic Poverty According To Poverty Time: Concept of chronic poverty (long term) has been tried to be explained by many different approaches. In this context, poverty is a general definition caused by the deficiency of basic needs required to maintain individual's life. Chronic poverty means not only a condition from generation to generation and having a low income, but also means imbalanced nutrition, not reaching to clean drinking water and being deprived of education and healthcare services. Chronic poverty is also defined as some deficiencies such as equipments and property required for natural life. With its most basic meaning, it is a poverty from generation to generation, lasting long and hard. The main difference between chronic poverty and temporary poverty is that individuals have minimum opportunities to get rid of the poverty or don't have any (Temiz, 2008; 63). Causes of chronic

poverty have a complex structure. Although it bears similar characteristics with reasons of temporary poverty, chronic poverty is permanent, more intense and more comprehensive. Chronic poverty isn't a situation

that suddenly happens to the individual. It is necessary to analyze social, political, economic and environmental factors well that make individuals poor and cause them to be in this poverty (Saray, Yill; 10)

Chart 2: Causes of Chronic Poverty



It was prepared by being inspired from explanations in report of 2004-05 CPRC, The Chronic Poverty Report

(Saray;11)

“McCulloch and Calandrino defined three chronic poverty types: a) Average consumption is below the poverty line within a time slice b) Poverty exits in one time slice very often (or possibility of poverty is high) c) Poverty condition resists” (Kabaş, 2009; 36). Temporary poverty is a result of fluctuation in welfare as a result of individual’s decreases below poverty line for once. They are the fluctuations in level of welfare as a result of various decreases in life standards. External shocks, natural disasters may put the individual into temporary poverty.

PURPOSE, SCOPE AND METHOD

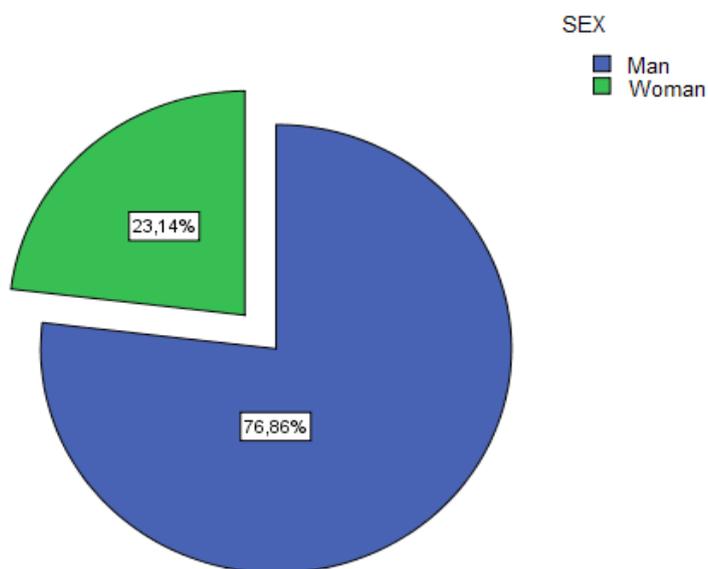
Data used in this study have been acquired as a result of application of Household Budget Survey on individuals carried out by Turkish Statistical Institute. In this study, 1024 sample were chosen randomly. The main purpose in this study is to determine the factors about poverty level of individuals and to make probabilistic inferences by being benefited from these factors. In the

analysis part of the study, it was benefited from log-linear analysis method and odds ratio predictions.

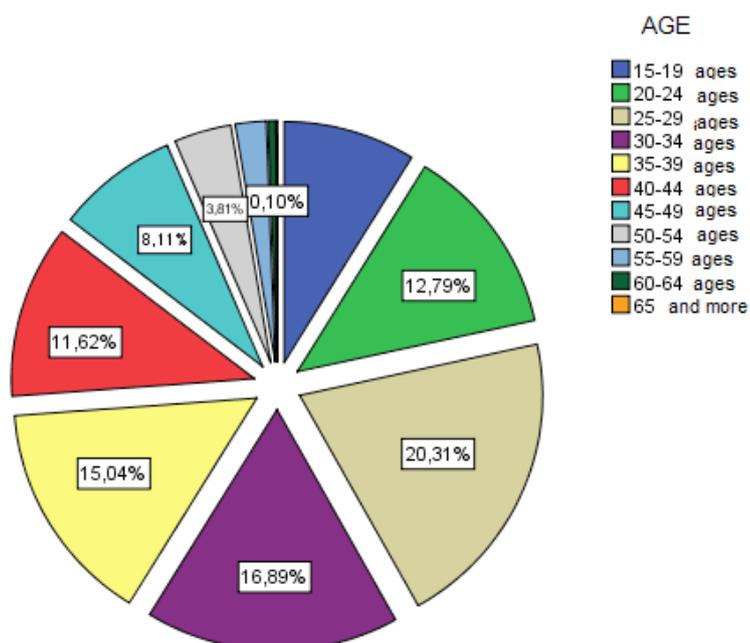
Log-linear analysis is a heuristic statistical analysis method applied due to the fact that nested crosstabs of more than two qualitative variables aren’t analyzed with chi-square analysis. The first thing to be comprehended while analyzing the crosstab in Log-linear analysis method is that a special dependent variable doesn’t exist (Özdamar, 2002: 590). General model states the logarithm of each cell frequency existing in crosstab as the linear combination of each possible interaction between current variables in the table (Knoke and Burke, 1980:11). Poverty factor and variables involved in interaction were ascertained with log linear analysis method, probabilistic predictions were made by being used odd ratios.

DEMOGRAPHIC FEATURES

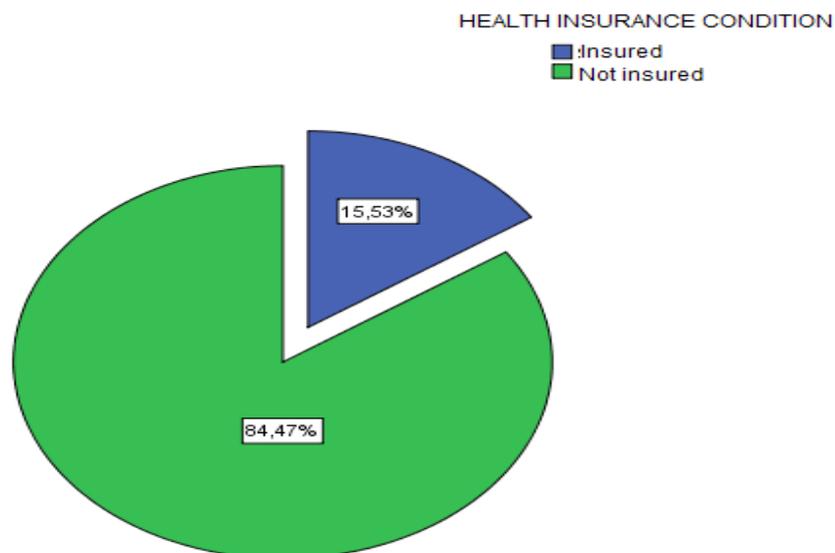
When looked at the graphic below, it is seen that 23% of participants is woman and 77% of them is man.



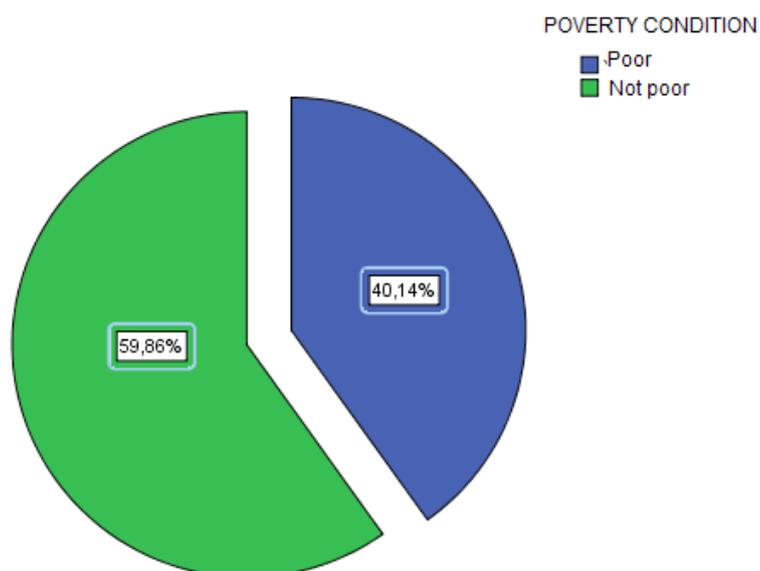
When looked at the graphic below, age groups of participants are seen.



When looked at the graphic below, insurance condition of participants is seen. Accordingly, 15% of individuals are insured and 85% of them are not approximately.



When looked at the graphic below, poverty conditions of participants are seen. According to this, 40% of individuals is poor and 60% of them isn't approximately.



ANALYSIS AND APPLICATION

Log linear analysis method has been applied

in order to analyze the relations between sex, education and poverty variables.

SEX * CIVIL * POOR Cross tabulation					
Count					
POOR			CIVIL		Total
			Married	Single	
Poor	SEX	Man	130	147	277
		Woman	68	66	134
	Total	198	213	411	
Not poor	SEX	Man	78	432	510
		Woman	43	60	103
	Total	121	492	613	

Crosstab for variables of sex, education and poverty has been shown in the table above.

Maximum Likelihood Analysis of Variance			
Source	DF	Chi-Square	Pr > ChiSq
Poverty	1	0.00	0.9657
Sex	1	162.43	<.0001
Poverty/Sex	1	12.64	0.0004
Marital Status	1	45.98	<.0001
Poverty/Marital Status	1	38.32	<.0001
Sex/Marital Status	1	23.59	<.0001
Poverty/Sex/Marital Status	1	15.12	0.0001

Log-linear analysis results are shown in the table above. According to model results, as significance values for sex, poverty and sex interaction, marital status, poverty and marital status interaction, sex and marital status interaction and poverty, sex and marital status triple interaction is $p < 0,05$, all these relations are statistically meaningful at 5% importance level. In other words, there is a

meaningful relation between poverty and sex, poverty and marital status. Besides, there is also a meaningful relation for poverty, sex and marital status interactions.

Log-linear analysis method has been applied to analyze the relations between the variables of physical handicap, insurance status and poverty.

**Whether there is physical or mental handicap hindering working *
HEALTH CATEGORY * POOR Cross tabulation**

Count		H E A L T H		Total
		C A T E G O R Y		
POOR		Insured	Not insured	
Poor	Whether there is physical or mental handicap hindering working Yes	2	3	5
	No	108	312	420
	Total	110	315	425
Not poor	Whether there is physical or mental handicap hindering working Yes	1	6	7
	No	56	572	628
	Total		578	635

Crosstab for variables of physical handicap, insurance status and poverty is shown in the table above.

Maximum Likelihood Analysis of Variance			
Source	DF	Chi-Square	Pr > ChiSq
Poverty	1	0.00	0.9717
Physical Handicap	1	145.85	<.0001
Poverty/Physical handicap	1	0.00	0.9717
Insurance	1	15.33	<.0001
Poverty/Insurance	1	3.45	0.00631
Physical Handicap/Insurance	1	0.69	0.4049
Poverty/Physical handicap/Insurance	1	0.01	0.9310

Log-linear analysis results are shown in the table above. According to model results, as significance values for the interaction between physical handicap, insurance status, insurance status and poverty are $p < 0,05$, these variables are statistically meaningful at 5% importance level within the log-linear model. We can say that the relation between poverty and insurance status is meaningful,

and all other double and triple interactions are meaningless.

According to these results, probabilistic inferences for poverty will be made with the odds ratio analysis method by starting from the relations found meaningful.

Crosstab between poverty and marital status is shown in the table below.

Crosstab
Count

		POOR		Total
		Poor	Not poor	
MARITAL	Married	198	121	319
	Single	213	492	705
Total		411	613	1024

In the table below, a table for odds ratio between marital status and poverty is shown. When looked at this table, it is seen that the possibility of married people to be poor in

comparison to single people is 3,780 times more. This value takes place between 2,864-4,989 at 5% importance level.

Risk Estimate

	Value	95% Confidence Interval	
		Lower	Upper
Odds Ratio for MARITAL (Married / Single)	3,780	2,864	4,989
For cohort POOR = Poor	2,054	1,784	2,366
For cohort POOR = Not poor	,544	,468	,631
N of Valid Cases	1024		

In the table below, the crosstab between poverty and sex is shown.

Crosstab Count

		POOR		Total
		Poor	Not poor	
SEX	Man	277	510	787
	Woman	134	103	237
Total		411	613	1024

Odds ratios table between poverty and sex is shown in the table below. When looked at this table, it is seen that the possibility of not being poor for men in comparison to women is 1/0,417=2,398 times more. This value takes place between 0,311-0,561 at 5% importance level.

Risk Estimate

	Value	95% Confidence Interval	
		Lower	Upper
Odds Ratio for SEX (Man / Woman)	,417	,311	,561
For cohort POOR = Poor	,623	,538	,721
For cohort POOR = Not poor	1,491	1,278	1,739
N of Valid Cases	1024		

Crosstab between poverty and insurance status is shown in the table below.

Crosstab Count

		POOR		Total
		Poor	Not poor	
HEALTH CATEGORY	Not insured	104	55	159
	Insured	307	558	865
Total		411	613	1024

Odds ratios table between poverty and insurance status is shown in the table below. When looked at this table, it is seen that the possibility of being poor for not insured in-

dividuals in comparison to insured ones is 3,437 times more. This value takes place between 2,409-4,903 at 5% importance level.

Risk Estimate

	Value	95% Confidence Interval	
		Lower	Upper
		Odds Ratio for HEALTH CATEGORY (Not insured/Insured)	3,437
For cohort POOR = Poor	1,843	1,595	2,129
For cohort POOR = Not poor	,536	,431	,668
N of Valid Cases	1024		

RESULT AND EVALUATION

In this study, log-linear analysis method was used in order to ascertain relational status of factors that analyze poverty level of individuals. Following the results, odds ratios were measured for crosstabs and probabilistic inferences were made. According to log-linear analysis results, the interaction between poverty and sex, interaction between poverty and marital status, triple interaction of poverty, sex and marital status, interaction between insurance status and poverty were found statistically meaningful at 5% importance level. By benefiting from these interactions, it was found that sex, marital status and insurance status were related to poverty.

Following the application of log-linear analysis, odds ratios for double crosstabs were measured and probabilistic predictions were made. The results below have been achieved accordingly:

The possibility of being poor for married people in comparison to single ones is 3,780 times more.

The possibility of being poor for men in comparison to women is 2,398 times more.

The possibility of being poor for not insured people in comparison to insured ones is 3,437 times more.

According to the results, it can be said that the condition of being poor for married people in comparison to the single ones is more possible. At this point, women’s not working for married couples and expenditures made for children can be said to be the reasons why married people are poorer than the single ones. Due to the fact that male individuals are more dominant in working life and the rate of working woman in our country and their participation in business life is low, it can be said that women are probably poorer than men. Due to not insured people’s financial impossibilities or being

unemployed, their financial capabilities are expected to be lower than the insured individuals. In that case, it can be concluded that it is more possible for not insured people to be poorer than the insured ones.

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TÜRKİYEDE YOKSULLUK ANALİZİ ve LOG-LINEER ANALİZ UYGULAMASI

Özet: Yoksulluk birçok toplumun içinde yaşadığı önemli bir sorundur. Toplum ve toplum bireylerinin karşı karşıya kaldığı yoksulluk nedeni ile ortaya çok yönlü sorunlar çıkmaktadır. Yoksulluk toplumsal refah düzeyi düşürmekte, bireyler arası ilişkiler hatta ikili ilişki dengelerini alt üst etmektedir. Yoksulluğun neden olduğu en önemli sorunlar arasında ise sağlık ve istihdam gelmektedir. Kişi başına gelir düzeyinin düşük olması, asgari yaşam standartlarının sağlanamaması nedeniyle ülke içi ve toplumlar arası ilişkiler zarar görmektedir. Toplumsal refah ve standart yaşam kalitesinin yakalanması ancak gelir seviyesinin ortalama yaşam kalite standardının üzerinde olması ile sağlanabilir. Dünya Bankasının yaptığı çalışmalarda yoksulluk kavramı bireysel gelir seviyesi ile ölçülmüştür. Bu çalışmada yoksulluk kavramı ele alınarak literatür çalışması gerçekleştirilmiş ve TÜİK'in Hane Halkı Bütçe Anketi Kullanılarak 2005 ve 2009 Yılları arasındaki veriler doğrultusunda çeşitli kriterler ele alınarak "Log_Lineer" analiz yönetimi kullanılarak yoksulluğun boyutları incelenmiştir. Elde edilen sonuca göre evli çiftlerin yoksulluk oranı daha yüksek olarak bulunmuştur. Türkiye'de erkek egemenliğinin iş hayatı içerisinde yaşanıyor olması nedeniyle kadın çalışan istihdam oranının düşmesi; kadınların erkeklere göre daha fazla yoksulluk yaşadığı sonucuna ulaşılmıştır. Sosyal güvencesi olmayan bireylerin sosyal güvencesi olan ve emeklilik imkan ve olanaklarına sahip olan bireylerden daha fazla yoksulluk yaşadığı ya da yaşayacağı sonucu elde edilmiştir. Bu çalışmada kullanılan veriler Türkiye İstatistik Kurumu tarafından gerçekleştirilen Hane halkı Bütçe Anketinin bireyler üzerinde uygulanması sonucunda elde edilmiştir. Bu çalışmada 1024 örneklem rastgele örnekleme yöntemiyle seçilmiştir. Bu çalışmada esas amaç bireylerin yoksulluk düzeyi ile ilişki olan faktörleri saptamak ve bu faktörlerden yararlanılarak olasılıksal çıkarsamalarda bulunmaktır. Çalışmanın analiz bölümünde log-lineer analiz yönteminden ve odds oranları tahminlerinden yararlanılmıştır. Log-lineer analiz, ikiden fazla nitel değişkenlerin iç içe çapraz tablolarının ki-kare analizi ile incelemediğinden dolayı uygulanan keşifsel bir istatistiksel analiz tekniğidir. Log-lineer analiz yöntemindeki çapraz tablo incelenirken ilk kavranacak nokta, özel olarak bir bağımlı değişkeninin bulunmayışıdır. (Özdamar, 2002: 590) Genel model çapraz tablo içinde bulunan her hücre frekansının logaritmasını; tabloda mevcut olan değişkenler arasındaki mümkün her etkileşimin bir doğrusal birleşimi olarak ifade eder. (Knoke ve Burke, 1980:11) Log lineer analiz yöntemi ile yoksulluk faktörü ile etkileşim halinde olan değişkenler tespit edilmiş, odd oranları kullanılarak olasılıksal tahminlerde bulunulmuştur.

Anahtar Kelimeler : Yoksulluk, Bütçe, Hane Halkı, Mutlak Yoksulluk, Log-Linear



THE ASSESSMENT OF THE LEARNING ACTIVITIES and ETHICS CONCEPTS IN TERMS OF LITERATURE

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Abstract: Humanity has learnt everything they didn't know from past to present and continues learning. Therefore, learning activities which are a part of our life is the most important activity which contributes to the individual to develop and to become different. Learning takes place in every detail and every stage of individual. Learning activities differ as depending on the type and content of education or work. So, every learning has its own rules and ethical values. Ethical values differ between societies, institutions, individuals, cultures, customs, languages and so on. However, the most important factor and partner of ethical notion is ethics. None of the situations not appropriate for ethics can't be accepted as ethical. Ethical values that are based in many societies have been analyzed within the framework of ethics. In this study, literature evaluation of learning activities has been carried out within the framework of current ethics and ethical notions. The study was thought to contribute to educators in the field of education. Besides, as stated in life-long education acquis of EU in Turkey's pre-accession period to EU; the importance of approving and applying an education concept that gives importance to continuity, quality, ethics, scientific and humanistic norms and values has been emphasized.

Key Words: Education, Ethical, Ethics, Learning, Activity, Literature, EU, Turkey

1. INTRODUCTION

Ethics is social and cultural values. Ethics concept enables to establish and tailor the social bases, to set out principles and put them into practice. Each society and institution or discipline has its own values. These values bring integrity to the institution, society, individual or the statuesque. Today; ethical values, traditions and common law have harmonized themselves with the environment we are living in. Society and envi-

ronment developed a special life form within these values. Ethics can also be thought as a customs knowledge, deontology and social science. In short, ethics is a social science examining the essence and the basis of the moral values. Ethics can also be interpreted as a moral philosophy in many researches. Philosophy examines the problems emerging as a result of human behaviours and attitudes within the ethical values and interprets and directs according to the

results. Today, ethics concept mainly indicates the way of conduct displayed in the business life. Some philologists conducting researches on ethics and morality have interpreted the ethics concepts differently and made some assessments on them. However, there have been some parties meeting on the common consensus or bringing sophistication to these ideas regarding the ethical and moral values. In this study, learning activities within the ethics concepts and literature researches in this respect were covered.

2. THE ETHICS CONCEPT AND ITS DEFINITION

Atatürk says “ETHICS” is sacred because it has no equivalent. Ethics cannot be measured with any other kind of value.

Ethics is the philosophy determining the standards of the behaviours between human and human individuals and acting as a moral judgement (Bayrak, 2001).

The general characteristic of the morality basically forms the basis of the ethical values. Ethical values are effective social laws in providing a social integrity and shaping the individuals’ way of life within the moral values in social terms.

Ethics is also the most important socialization providing the basis for the morality and the protection of the cultural values. Ethical values are social attitudes and process dis-

played for morality. Shaping them can only be achieved by ethical values. Attitudes and behaviours performed in a way having hardly ethical values do not imply any social and cultural value. Person may disregard the ethical values or display some immoral behaviour under pressure or difficulty. These behaviours are excluded from society and criticized by the other people. However, these emerging problems do not bring about any legal problems, because ethical values are originated from these socio-cultural values of the society.

“Person can choose to act beyond the moral values upon her/her own free will. These attitudes and behaviours of the person cause some unethical problems. Because of the current situation, the condition of the ethical studies’ adhering to these values emerges compulsorily” (Özgen, 1998: 41).

Ethical judgements and rules are considered socially. There were some rules included in the ethical concepts in the development of the social values. These rules are cultural values brought about by the operation of the current cultural structure in the course of time and changeable as the time goes by.

How a young stands, eats, sits and speaks in front of an older person or the attitudes and behaviours to be displayed in similar situations are determined by the ethical values. Being disrespectful, speaking ill of your

parents, defaming, falling short in respect and love for them is a social negativeness. In case of this negativeness, the hearing and judgement of the person is realised within this framework. There is no judicial definition of this situation. Thus, its constituting a criminal act is out of question since the attitudes and behaviours considered within the ethical framework are not defined judicially. However, these negative attitudes are excluded and condemned by the society. This also constitutes a type of punishment.

Ethics is associated with the moral laws still applied in some regions and having power of sanction and human morality. Ethics is defined with the moral value judgements and philosophy constituting these behaviours, examining the basis of these judgements, human behaviours and the problems emerged as a result of these behaviours. Ethics studies and examines the conscious or unconscious behaviours and actions (Bayrak, 2001: 14).

That ethics are always intertwined with the culture and culture shapes the sensation, perception, reasoning and treatment processes of the people with its abstract nature is a generally accepted approach. Culture affects the ethical behaviour both as individual culture and organizational culture. In this respect, it can be considered as a sub-dimension of the culture in general (Atmaca, 2010: 65).

Ethics is an integrity of principles and values which are determinant in all attitudes, behaviours, actions and decisions of people in all areas such as human relationships, social, cultural, political, economic, judicial, scientific, technological etc. and one can stay out of. Because of its comprehensiveness, it is defined as “ethics, living, acting, deciding to act and deciding are also moral responsibility (Bodur, 2006: 3).

3. MORAL DEVELOPMENT PROCESS OF ETHICS CONCEPT

Morality concept is seen as a discipline regulating the people’s relationships in the social life.

There are many different definitions of the morality concept; in this study, it is possible to define the morality as: “The integrity of principles and rules guiding to all of our attitudes and behaviours”. With this aspect, morality shows us what to do or what not to do in all fields of our lives; i.e. it points out what is good or what is bad. To put it in different way, morality is the behaviours and actions which emerge in the people’s relationships with each other or the state and “people are expected to display” (Özdemir, 2009: 305).

The morality and values defined as the integrity of the principles and rules people follow and take as a guide is a phenomenon

accompanying the people's existence on earth. Morality and values have an important function in people's individual and social life regardless of the fact that it appears as religious believes or tradition or an understanding of life or it is seen as an obligatory result of social life. That's why; morality has been a subject of interest and research since the first ages of the intellectual history; many ideas have been put forward and many products have been produced. The moral development process has been a separate subject of interest and research with the development of the human and especially social sciences as well as the religious and philosophical explanations regarding the origin of the morality. 20th century was a period in which there were important developments (Gündüz, 2010: 157-158).

The understanding of morality of a young person will not be the same with neither a child's nor an adult's. There is continuous progress from early childhood to adulthood in raising awareness on what is good or what is bad and what being a good person means. Moral development treats the moral behaviours and the changes in the emotions and thoughts in time (Clouse and Gündüz, 2000:1).

Today, many different practices against the business ethics are faced in the business world because of the reasons such as the desire and ambition of the individuals'

and companies' to earn more, prioritizing the individual interests, intense competitive environment's turning into a battle of life and insensitivity etc. degenerations in the moral structure and cultural values and the lack of legal regulations or the malfunctions observed in the practice also pave the way for emergence of the problems in the business ethics.

4. ETHICS CONCEPT AND ITS RULES

Ethical rules and principles are the set of principles formed by an organisation itself and accepted by the society at the same time. The individuals display certain behaviours according to these rules and principles. However; sometimes there are differences in displaying these behaviours. These differences can be caused by the genders, ages and the way of life of the individuals (Gündüz, 2000: 1-3).

In assessing an action, the first stage is whether it conflicts with moral values or not. Thus, what is primarily expected from a person is his/her following the ethical rules because the person living in the society reassures the other people i.e. the whole society of following these rules in advance. The first rule of being a member of a society is to accept this existing moral framework. There are certain moral rules followed by the indi-

vidual against society and vice versa. These rules are categorised under some general titles. These are;

- ☒ Honesty,
- ☒ Sincerity,
- ☒ Credibility,
- ☒ Loyalty,
- ☒ Justice,
- ☒ Helping others,
- ☒ Respecting for others,
- ☒ Having civic responsibility,
- ☒ Not lying,
- ☒ Not violating others' rights,
- ☒ Not abusing other's difficult situations,
- ☒ Sharing others' sorrow,
- ☒ Solidarity,
- ☒ Accepting people's being equal,
- ☒ Fair distribution of the sources,
- ☒ Looking for the perfection etc.

Civil servants' prioritising public interest and following the ethical behaviours such as objectivity, honesty, transparency, accountability in using the authority and sources entitled to them are assumed to be the essential elements of an effective administration; and to this end, it is aimed at increasing the public confidence against public administration

and institutions (Cohen, 1998: 197-209).

4.1. Concept and Systems of Ethics

"Ethics" in public service is in the agenda of many countries both within the public administration reform and fighting against corruption and transparency. Both international organisations such as OECD and international transparency organisation treat the ethics through various researches and releases to the public through their publications. "Board of ethics for Public Servants" was founded by Law No. 5176 and dated 25.05.2004 to identify the ethical code of conducts for public servants in Turkey and supervise the implementations.

Pursuant to the power vested by Law, ethical code of conduct are identified and embedded in our agenda through "Regulation on the Ethical Code of Conduct for Public Servants and the Application Procedures and Principles" (Gündüz, 2000: 3-7).

The approaches based on in developing the ethical principles are equity principle, human rights, pragmatism and individualism principles. Equity focuses on that all decisions should be consistent, objective and fact-driven. It also focuses on human rights, existence and integrity of individual and inherent human rights. Ethical systems are examined under five groups (Robin, 1997: 563).

- **Intended Consequence Ethics:** Moral validity of an action is determined by the intended results. Intended consequence ethics is generally known as pragmatism. It brings a practical approach to the problems and focuses on the consequences to be obtained. This ethics is based on taking pleasure and avoiding from the pain (Bayrak, 2001: 1-19).
- **Rule Ethics:** Moral validity of an action is determined by the standards and laws. There are rules to follow in life. Some of these rules are in written. They are called “law”. Anything which is legal is not necessarily ethical. The real ethics has a higher status than legal one. There are criminal sanctions in case of any violation. There are also unwritten rules. These are traditions, customs, common law and some believes which are believed to be true by the society. Generally, they do not have any criminal sanctions in case of any violation. However, the people violating these rules may face some consequences as serious as being excluded from the society. (Bayrak, 2001: 1-19).
- **Social Contract Ethics:** moral validity of an action is determined by the norms and traditions of a society. Social contract ethics may be beneficial in adapting the principles and standards accepted by the majority of the society and in resolving the conflicts brought about by the communal life. Its pioneer is Jean Jack Rousseau. The most important phenomenon for him is the balance between the authority and freedom. The binding rules regulating the relationships between the individuals and society are called rules of law. It can be claimed that the rules of law are established upon the reconciliation of the people. People are obliged to follow the rules of law they determined with a contract named after “social contract”. The rules of law are based on the social contract made between free people under the equal conditions (Bayrak, 2001: 1-19).
- **Individual Ethics:** The moral validity of an action is determined by the conscious of the person. Martin Buber, one of the most important representatives of this individual ethical system, argues that the source of the individual ethics is the small voice (voice of conscious) of the person. The individual ethics determines the position of the individual in the society. This ethics concept is based on the individual’s moral background. It is the reaction or attitude displayed the

person against the events surrounding him/her. It can be utilised in individuals' taking right decisions under special conditions by enabling them to take the strength they need to face themselves or make themselves flawless (Bayrak, 2011: 1-19).

- **Social Life Ethics:** The social and ecological rules to be followed in individual's life. It is an integrity of rules to be followed in the relationship established in the social life of the person. None of us lives alone in the world. Every living creature in the nature needs other living creature. It is doubtless that human is the living creature feeling this need most. However, there are some rules to be followed by the people in the relationships among themselves and with other living creatures. We call them social life ethics (Bayrak, 2001:1-19).

4.2. The Ethics and Society Relationship

Unlike the existence of the social relationships as just relationships, the characteristic of the ethical relationship is that they are real-life relationships; thus, that they underlies the other relationships and that the people in the relationships are real. The people experiencing the ethical relationship exist independently as the relationship does; and they

are not the concepts put forward because of the relationship unlike the social relationships"... "Thus, another characteristic of the ethical relationship is that it is a values and valuableness-valuelessness relationship by the people in the chain of events and given upon the person's actions. It is these actions that green and dry the value worlds of the people (Özgen, 1998: 1-32).

The principles that the social-individual relationships and behaviours directing them are based, i.e. ethical morality, is a reflection of the social, political, economic and cultural, religious, ideological etc. structuring; thus, they are directly linked to the system. That's why, the system aims at suppressing the structural democratic transformation demands and downgrading the system of principles and values which democratic organisations such as rule of law and social state defend to protect priority of the value protecting the interest of the class the system represents. The most current example is that people defending peace against war is beaten on the streets. In an environment where unethical relationships direct the daily life, disregarding the influence this environment exercised over the society and trying to validate the ethical relationships in the society will be a vain struggle and have no more meaning than praying (Özgen, 1998: 1-32).

Some people argue that the ethical decay is caused by the ethical decay in the social values rather than the individual values. According to this argument, individual values are a part of the social values. That's why, if the social values encourage individuals to maximise their individual interests, i.e. approve the selfishness, the individuals will accept the same values in the end. In a country where privilege is seen as a right, the corruption is natural. In other words, it is for sure that there will be a unethical behaviours in a society as a whole where there is value erosion. Thus, first of all, the social values should be examined and the reasons behind this decay should be revealed. Shortly, the ethical conflict experienced at individual-social level results from the value and intellectual difference between both groups. It can be thought that this conflict will be eliminated after the harmonisation of both. However, this conflict is inevitable since there will always be value differences (Özgen, 1998: 1-32).

Obligation is the expected behaviours from the role occupied by the person. Virtue is the whole of the characteristics defining the good person. Principles are the main goods shaping the behaviours. The interest of the society is all sorts of actions for the good of the majority of the society (Özdemir, 2008: 182).

Business ethics is a system somehow related to the ethics-society relationship. Business ethics are discussed under two separate perspectives. First one indicates that business ethics is a research field trying to define and explain the phenomenon morally and names it as practical business ethics. Other perspective emphasises that it provides instructions and suggestions on how to change and develop the business practices to better highlight the human values in the business life and researches the link between the good and evil, right and wrong, i.e. meta analysis implementation of the moral concepts, and the consideration of the business life phenomenon. This is called normative business ethics (Bektaş and Köseoğlu, 2008: 146).

4.3. Consequences of the Ethical Behaviours

Whether a person's behaviours in the workplace are ethical or not is not generally a consequence of only one variable. Thus, first responsibility of the managers is trying to understand which motives or factors affects/determines the ethical behaviours or the ethical preferences/choices of the employee. We can list the factors affecting the ethical behaviour as follows: personal factors, institutional factors, the effect of the employer or boss, ethical policies and codes and institutional culture. On the other hand,

ethics and fair codes of conduct for employees have an important role in the human resources management. Drucker contributing to the rhetoric about fair treatment against the employees emphasises that they are “primarily human, not employee”. The main ethical activities in the human resources management can be listed as regarding the ethical rules; in the staffing and selection of the staff, staff training, staff appraisal, staff punishment and rewarding system and in the cases of the potential workplace aggression and violence (Morgan, 1997: 70).

Ethical standards in public administration ensures that public interest is regarded in case of a conflict of interest faced by the public servants. In some countries, the regulations on the ethics in public focus on especially preventing the conflict of interest. It is obvious that any ethical system focused on conflict of interest can hardly secure the settlement of the ethical standards in the public, and the ethics in the public has a much more comprehensive objective than preventing the conflict of interest (Morgan, 1997: 28).

Ethical Inquiry

Ethics does not confine itself to examine the relationships among people and the relationships the individual implemented through the action towards other individuals, it also

seek for the ideal; because the aim of the ethics is not only how the individuals are treating each other, but also comprehending the importance of the moral principles and values in the individual and social life and teach people how to behave. Everyone in the social life needs a system of common values everyone agrees on and gradually enlarging. These ethical values social life is based on are obliged to remain common even when the conflicting and fighting parties in the society have nothing in common. No one can recommend lying or forgery instead of the honesty. No one can make valuable the betrayal rather than loyalty or the injustice rather than justice. However, what real justice, loyalty and honesty are always matters of discussion (Özgen, 1998: 1-32).

Ethics is: the science searching the essence and basis of the moral and a branch of the philosophy examining the moral behaviours in the social life and related problems (Özgen, 1998: 1-32).

Today, ethics is included in the very deep of our lives as the knowledge of all our social and individual preferences, decisions, actions, attitudes and the principles identifying them and the values (Özgen, 1998: 1-32)

Ethics is the theory of right and wrong behaviour. Morality is its practice. It is more correct to mention ethical principles rather than moral principles, and moral behaviours

rather than the ethical behaviour. Ethics is about the values a person wishes to express in a certain case. Morality is the way of putting it into practice. Whereas ethics includes the whole picture, our morality direct us to the veins and there, we start to be interested in the details of the behaviour. To sum up, ethics is the principle of the human behaviour, while the morality is about the practice of the principle in a particular way (Özgen, 1998: 1-32).

5. SOCIAL DEGENERATION

In the developing countries, the understanding and philosophy of tax evasion, tax avoidance and ignoring the public liabilities; trying to recover with bribery when caught; i.e. “my public servant, tradesman etc. know what to do”. “the one who sails his/her boat is the captain” become widespread in the society; and results in a social degeneration and causes bribery, black economy and GRM’s being taken quite normally in the social and public order (Özgen, 1998: 1-32).

Majority of the societies overwhelmed by the depression caused by the ethical problems proposes the agenda of decent society versus degeneration. Our people expect the power groups formed on behalf of them against their interests and in opposition to their wills and decisions to implement this proposal. Unfortunately, human beings have

made the same mistake and expected a saviour since their known history, and the human beings making the history themselves have remained alien to their own power. The recent developments in science and technology are reflected on the intelligence and conscious to protect the humanitarian values at the same level (Özgen, 1998: 1-32).

Corruption constitutes the one of the biggest problems of all countries, both developing and developed. The degeneration trend observed in the public administration has aroused academic curiosity on the issue on one side, whereas the fighting against corruption has turned into the biggest publicity of the political parties on the other side.

It is possible to mention two different definition of the corruption, general and legal-sociological. According to the first definition, corruption means illegal, illegitimate, indecent and irregular work. In the legal or sociological definition, corruption means using the public mandate, duties and resources for private benefits against the legal and social norms and standards constituting the basis of the social order (Bozkurt and Ergun, 1998:264).

5.1. The Reasons caused by the Bureaucratic Structure

There many reasons of witnessing unethical behaviours in the public administration. The

primary reason is low wages of the employees. It is respectively followed by the emergence of the opportunities leading unethical behaviours and punitive sanctions' being relatively low. Nonetheless, in cases where the wages are relatively satisfactory, there are not many opportunities leading unethical behaviours and the sanctions are deterrent, the rate of witnessing unethical behaviours primarily corruption reduces.

On the other hand, the most important reason of unethical behaviours' becoming widespread is the failure of the state in producing public service in the new era starting right after the Cold War.

Privatisation and deregulation policies becoming prominent as a dominant concept in this era brought about some problems. The main reason has been the increased corruption cases because some services previously produced by the public institutions have been started to be handed over to the private sector without a well-prepared infrastructure. In other words, while the state narrows the public service areas in favour of the private sector, it failed to form a suitable legal framework to regulate the operation of the new system based on the market economy; even worse it failed to strengthen the public institutions to supervise and regulate the new order sufficiently.

As is seen, this approach see and review the unethical behaviours' becoming widespread as a result of the political and economic fluctuation period emerging in the last quarter of the twentieth century. In addition, the state's having a big size is one of the most important reasons feeding corruption. Accordingly, whereas the state allocates big funds to keep the large-scale public institutions it has alive, it sells out these institutions at very low prices in the privatisation period. In this process, some public servants use the public resources for their benefits while ignoring the public interest (Özdemir, 2008: 188).

5.2. The Reasons caused by the Social Structure

There occurs some degenerations depending on the social decay observed in an environment or region. These degenerations deeply affect the socio-cultural values of the society and brings them to the end. Because of the damage in the equality in the society, limitation in the rights and freedoms of the people in social terms, eliminating the customs, some unethical behaviours emerge. These behaviours damage and eliminate the moral values of the society. It is observed as the lack of love of the older for the younger and the lack of respect of the younger for the older. The elimination of the social val-

ues leads to a social degeneration, resulting in the elimination of the cultural values of the society. This causes the emergence of generations and individuals unaware of the culture.

5.3. The Historical Reasons

Social degeneration comes first among the most important reasons eliminating the societies and even cultures. Depending on this reason, individuals away from the moral values or even not having them at all emerge. Among the most important reasons in the elimination of the ethical values, the historical reasons come first. Some events experienced by the societies in the historical process negatively affect many structures of the societies especially the cultural structure. In the end, a combined culture, the individuals not knowing themselves and a society away from the moral values. Depending on these reasons, a life style without ethical values and norms come into existence. It is noted that the crime rate in this type of society is high. The best example of this is the United States of America because this culture is a combined culture and consists of the individuals coming from many different states and nations. Multidimensional and various problems occur as a result of many cultures' living together. International and even interregional migrations also contrib-

ute the elimination of these values. To give another example, we can mention the problems faced by the individual or individuals migrating from rural areas to central areas because it is quite difficult to live according to a life and cultural structure different from the culture and life style experienced until that time and conform to this process.

6. CONCEPTS OF LEARNING AND PROFESSIONAL ETHICS ÖĞRENME

The humans have been focused on learning since the very moment of their existence. They learn and add new things to their lives in each passing day and time frame. They direct and develop themselves in line with the values added to their lives. There are some rules directing our behaviours in the business life. These rules may be established by an existing management or relatively more effective public or in the form of rules settled on a legal basis within a judicial framework.

Each profession and group has its own rules. These rules determines how the structure operates in the existing integrity. All individuals in this structure are obliged to act according to the established rules, follow and apply them. In case of any violation, some problems occur. These problems may be judicial or moral problems. The

improvements in these problems and the degenerations emerging as a result of these problems cause multidimensional damages in the whole. The emerging negativeness deeply affects the operation of the whole or turns it into a non operation situation.

Business ethics emerging in 1980's and becoming a field of academic study has achieved great progress so far. The business ethics is splitted into some professional groups and caused them to act independent from each other. Thus, what the occupational ethics is to be known and studied. The rules of occupational ethics are grouped under some categories. These are;

- Honesty,
- Legitimacy,
- Competence,
- Credibility,
- Job Commitment.

Commitment to the rules and operation of the profession is of great importance. That the job is performed in accordance with the legal regulations and completed in quality and unproblematic way, that there is a benefit adequacy as a result of the completed job and that the individual or social credibility of the job is ensured are important for the ethical principles. Respect for the performed job is a professional ethics. The benefit of the job completed with no respect

is very low.

There are some ethical values and concepts used in the business life. Again, these concepts and ethical values can be categorised under some titles. These are;

- Being fair,
- Justice,
- Equality,
- Honesty and Sincerity,
- Objectivity,
- Responsibility,
- Human Rights,
- Humanism,
- Commitment,
- Accepting the Rule of Law,
- Fondness,
- Tolerance,
- Secularism,
- Respect,
- Prudence,
- Democracy,
- Positive Human Relations,
- Transparency,
- Rights and Freedoms,
- Remunerating the effort.

The above-mentioned ethical behaviours in a profession in the business life are the in-

indicator of the respect against the profession itself and occupation.

The principle of compensating the labour is the most important elements in terms of ethics concept. Labour is the effort made to the product produced by the labourers using their physical and intellectual powers. The employer needs to compensate and reward their effort. This compensation should be made fairly according to the value of the performed job or spent effort. The labourer is obliged to know the conformity to laws of what is demanded by the employer and perform this labour in accordance with the laws. Acting in accordance with the law is important both for the labourer and the employer. The labourer is responsible for giving the worth of the cost he/she receives properly, timely and completely. The situations such as shirking the job, causing the job's being completed in a longer period than necessary and unqualified and insufficient production, putting the employer in a difficult situation and causing the production's emerging in an illegal way constitute the reasons behind defective emergence of the labour and acting beyond the ethical values.

Both parties are effective and responsible for each other. The labourer is responsible for deserve the wage and the employer is responsible for compensating the labour. This situation is guaranteed both legally and morally. The negativeness faced from both

terms makes both parties responsible and liable against each other.

There are some behaviours which should not be in the business and professional ethics. Most of these behaviours are reviewed within a legal framework and guaranteed in legal terms. The performance of these behaviours is included in the main reasons behind both social and individual degeneration. These are;

- Bribery,
- Favouritism,
- Slow down,
- Intimidation,
- Exploitation,
- Negligence,
- Selfishness,
- Torture,
- Enforcement,
- Oppression and Enforcement to act unlawful,
- Pragmatism and Fawning,
- Defamation,
- Misconduct,
- Gossip,
- Sexual Harassment,
- Embezzlement,
- Dogmatic behaviour,

- Bigoted and closed minded behaviour.

Above-mentioned situations cause the elimination of the ethical values and rise of the social immorality. Accepting and giving bribery, slowing down, embezzlement and misappropriations, misconduct, ignorance especially in legal institutions and big accidents and problems caused by this situation are not ethical behaviours at all.

This kind of situations is counted as crime within the legal framework, and is ethical behaviours excluded by the others in the society. Also, displaying and performing these behaviours are forbidden by the religion. "The people both accepting and giving the bribery are cursed" sentence is one of the best examples of this.

Professional degeneration is also included in the unethical behaviours. Especially today, the problems experienced in the field of education are significant both in learning and teaching terms because the teachers' role in educating the society and raising awareness among the society is of great importance.

Sayings such as "I can be the maid of the person who teaches me a word for forty years", "the knowledgeable person cannot be equal to the person who is not", "The future is in the skies", "Teach and learn because the knowledgeable person is always

productive" underline the importance of learning and teaching.

On the other hand, today, some deformities in the learning system and unethical behaviours emerging as a result of these deformities cause the social morality to be degenerated and cause-effect relationship's moving in parallel with each other. Today, bribery and favouritism in many educational institutions have increased more than ever. Many problems emerge because of these misconducts especially in public institutions. The cases of sexual harassment of the students, abuse, gaining favour or private lessons by the teachers are also included in the unethical behaviours.

Public school teachers' working in the private courses and even forcing them to be registered to these courses in return for passing them in their exams are also included in the unethical behaviours.

The problems emerging within the framework of the above-mentioned ethical rules and behaviours are included in the most important reasons of the social degeneration. The developed nations are consisted of educated and aware individuals. Thus, being sensitive on the professional ethics concepts makes us responsible for doing our part in this respect to the fullest.

DISCUSSION and CONCLUSION

The human beings are responsible for learning since the birth until the death. We are responsible with learning something in time whether we wish or not. Thus, we should not forget that we, first our own self, are obliged to value and care about the social values during our existence. Ethics concept and ethical values are the most important social rules directing the societies and individuals to provide a moral integrity. These concepts characterised as a moral value in philosophical terms have been reviewed in legal terms in time and are subjected to some legal sanctions. It is not possible for a nation not having ethical values to make use of the integrity it brings about. A person's respecting for the others as she/he does for herself/himself is not a legal obligation but a social and moral responsibility. When looked at the professional perspective, we are obliged to compensate what we receive to the fullest and to receive what we compensate. We should not forget that everything has a value. Today, unfortunately, it is impossible to claim that the morality rules are full and perfect. That's why; we should to struggle to do our best. The societies can only gain respect with their cultural values. The institutions enliven with their actions referring to what they do and will do in the future. The individuals gain respect in the society with their personal characteris-

tics. That's why, we should not forget that the respect we could not gain is caused by the ethical values we failed to build or create. The product produced by an employer loyal to his/her job and duty is quite valuable and priceless. It is important that the teachers contributing to the training, educating and finding a place in the society of the individuals are respectful for their job and conscious and equipped. A strong society can only consist of conscious and educated individuals. Thus, the importance of professional ethics comes into prominence in the field o education.

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ÖĞRENME FAALİYETLERİ ve ETİK KAVRAMLARIN LİTERATÜR AÇISINDAN DEĞERLENDİRİLMESİ DEĞERLENDİRMESİ

Özet: İnsanlık var olduğu günden bugüne kadar bilmediklerini öğrenmiştir. Öğrenmeye de devam etmektedir. Bu nedenle hayatımızın bir parçası olan öğrenme faaliyetleri bireyin gelişmesine ve farklılaşmasına katkı sağlayan en önemli aktivitedir. Öğrenme bireyin hayatının her noktasında ve aşamasında yer alır. Öğrenme faaliyetleri yapılan işin veya alınan eğitimin nevi ve içeriğine göre farklılık gösterir. Bu nedenle her bilgi öğreniminin kendine özgü kuralları ve etik değerleri vardır. Etik değerler farklılık gösterir. Toplumdan topluma, kurumdan kuruma, kişiden kişiye, kültürden kültüre, töreden töreye, dilden dile gibi. Fakat etik kavramının en önemli faktörü ve partneri ahlak kurallarıdır. Ahlaka uygun olmayan hiçbir durum etik kabul edilemez. Birçok toplumda temel alınan etik değerler ahlak kuralları çerçevesinde değerlendirilmiştir. Bu çalışmada öğrenme faaliyetleri ve bu faaliyetlerin mevcut etik kurallar ve kavramlar çerçevesinde literatür açısından değerlendirilmesi gerçekleştirilmiştir. Çalışmanın eğitim alanında faaliyet gösteren eğitimcilere fayda sağlayacağı düşünülmektedir. Ayrıca AB'nin yaşam boyu eğitim ve Türkiye'nin AB'ye katılım sürecinde yaşam boyu eğitim müktesebatında da belirtildiği gibi devamlılık, kalite, ahlak, bilimsellik ve insanı norm ile değerlere önem veren bir eğitim anlayışının kabul edilmesi ve uygulanmasının önemi vurgulanmaktadır. Günümüz toplumlarının var olmasında en önemli öğe kültürel değerlerdir. Kültürel değerler toplumların şekil almasına ve en önemlisi var olmasına neden oluşturur. Fakat bazı faktörlere bağlı olarak artık günümüz toplumları kendi öz kültürlerinden uzaklaşarak farklılaşmalar göstermektedir. Bunun en önemli nedenleri arasında kültürel yozlaşma ve toplumsal demografik yapının değişmesidir. Artık günümüzde materyalist anlayışın hayata geçmesi, günün şartlarına kendini uyarlaması ya da adapte etmesi nedeniyle ortaya çok yönlü sorunlar çıkmıştır. Toplumun öz kültürünü yansıtan öğelerin tamamı toplum bireylerinin ahlak, edep, anlayış, tutum, davranış, bilgi, görgü, töre, zekâ ve diğer bazı özelliklerini meydana getirmektedir. Nasıl ki! Buzullarda yaşayan bir bireyin Arap topraklarında yaşaması zor ise aynı şekilde bir Arap bireyinde buzullarda yaşaması zorluk gösterecektir. Yine bir Fransız yemek kültürü ile Çin yemek kültürü arasında farklılıklar vardır. Bu örnekleri çeşitlendirmemiz mümkündür. Ahlak kuralları da yine bu kültürel öğeler gibi toplumsal bir norm ve değerler bütünüdür. Kültür = Ahlak + Etik kavram ve değerler demektir. Bu nedenle nitelikli bir toplum, örgüt, aile, kurum ve bireyin ortaya çıkarılabilmesi veya var olması için öncelikle kültürel değerlerin korunması, ahlak kurallarına uyulması ve etik kavramsal değerlere sahip olunması gerekliliği ortaya çıkmaktadır.

Anahtar Kelimeler: Eğitim, Etik, Ahlak, Öğrenme, Faaliyet, Literatür, AB, Türkiye,

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