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## Borderline Personality Traits, Love Myths, and Love Styles

Haydeh FARAJİ<sup>1</sup> Elif BAŞÇELİK YAVUZ<sup>2</sup>

### Abstract

Individuals who show borderline personality traits but have not yet experienced these traits at the level of personality disorder patients might still have more destructive relationships compared to others in relation to their attitudes towards love ("passionate love (eros)," "altruistic love (agape)", "possessive love (mania)", "game playing love (ludus)," "friendly love (storge)", "pragmatic love (pragma)"). It is predicted that the destructive relationships that individuals with borderline personality traits establish in line with their attitudes towards love may be related to some love myths (for example, "people who are in love can hurt the ones they love," "love forgives everything"). The purpose of this study was to determine whether romantic love myths play a mediating role in the attitudes toward love held by people who exhibit a high degree of borderline personality traits (BPT). Therefore, 492 participants, 220 males (44.7%) and 272 females (55.3%) aged 18-45 years, living in Istanbul and voluntarily participated in the research, were given the Borderline Personality Scale, Romantic Love Myths Scale, Attitudes Towards Love Scale and a form with personal information created by researchers was submitted. The obtained data were analyzed by applying Pearson Correlation analysis and hierarchical regression analysis. As a result of the findings, it was seen that the relationship between BPT and attitudes towards love was mediated by romantic love myths. The results of the study are important in showing that a change can be achieved in romantic relationship styles by targeting unrealistic beliefs in psychotherapy processes in the field of romantic relationships, which is one of the areas where individuals with borderline personality traits have difficulty.

**Keywords:** Borderline Personality Disorder, Romantic Relationships, Romantic Love Myths, Love Attitudes

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## Borderline Kişilik Özellikleri, Aşk Mitleri ve Aşk Biçimleri

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### Öz

Borderline kişilik özellikleri gösteren fakat bu özellikleri henüz kişilik bozukluğu düzeyinde deneyimlemeyen bireylerin de, tıpkı kişilik bozukluğuna sahip olan bireyler gibi, aşka ilişkin tutumları ("tutkulu aşk (eros)", "özgeci aşk (agape)", "saplantılı aşk (mania)", "oyun gibi aşk (ludus)", "arkadaşça aşk (storge)", "pragmatic aşk (pragma") ile bağlantılı olarak yıkıcı ilişkiler kurabilmektedirler. Borderline kişilik özelliklerine sahip olan bireylerin aşka ilişkin tutumları doğrultusunda kurdukları yıkıcı ilişkilerin ise doğru kabul ettikleri bazı aşk mitleri (örneğin "seven insan sevdiğini incitir", "aşk her şeyi affeder" gibi) ile ilişkili olabileceği tahmin edilmektedir. Bu çalışmada borderline kişilik özellikleri yüksek olan bireylerin aşka ilişkin tutumlarında romantik aşk mitlerinin aracı rolünün incelenmesi amaçlanmıştır. Bu doğrultuda 2021 yılında İstanbul'da yaşayan, araştırmaya gönüllü olarak katılan, 18-45 yaş arası 220 erkek (%44.7) ve 272 kadın (%55.3) olmak üzere 492 katılımcıya Borderline Kişilik Ölçeği, Romantik Aşk Mitleri Ölçeği, Aşka İlişkin Tutumlar Ölçeği ve araştırmacı tarafından hazırlanmış kişisel bilgi formu uygulanmıştır. Elde edilen veriler, Pearson Korelasyon analizi ve hiyerarşik regresyon analizi uygulanarak incelenmiştir. Ulaşılan bulgular sonucunda borderline kişilik özelliklerinin aşka ilişkin tutumlarla ilişkisine romantik aşk mitlerinin aracılık ettiği görülmüştür. Çalışma sonuçları borderline kişilik özelliklerine sahip bireylerin güçlük yaşadıkları alanların başında gelen romantik ilişkiler alanında gerçek dışı inançlarının psikoterapi süreçlerinde hedeflenmesiyle romantik ilişki biçimlerinde değişim sağlanabileceğini göstermesi adına önem taşımaktadır.

**Anahtar Kelimeler:** Borderline Kişilik Bozukluğu, Romantik İlişki, Romantik Aşk Mitleri, Aşka İlişkin Tutumlar.

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## Introduction

Scientific consideration of love and romantic relationships is very important because of the place and functions of love in the lives of individuals. When compared to other personality disorders, love, which can operate as a trigger for psychopathological disorders (Erol, 2009: 13), is more impaired, especially in those with high borderline personality traits (BPT). In the presence of BPT, serious dysfunctions occur in romantic relationships (Hill et al., 2008: 135; Zanarini, Frankenburg, Hennen, Reich & Silk, 2005: 24). People that have BPT and are distinguished by significant impairments in the functioning of the personality, inconsistent and non-holistic self-perception, and hypersensitivity to loneliness and real or imaginary abandonment, experience serious developmental problems in separation-individuation, cannot provide affective and impulse control when they reach adulthood, and experience serious attachment problems (American Psychiatric Association, 2013: 332). Borderline individuals, who often tend to have highly inconsistent relationships, display an attitude that alternates between idealizing and devaluing their partners. These individuals who have serious difficulties in emotion regulation (Faraji & Tezcan, 2022: 126) experience significant dysfunctions in romantic relationships (Tan, Ingram, Lau & South, 2022: 3) and they establish relationships that usually involve intense aggression and conflict (Lazarus et al., 2019: 1996). In addition to their unpredictable, confrontational and aggressive nature in relationships, they also tend to cling to their partners (Lazarus et al., 2018: 2). For all these reasons, BPT are associated with lower relationship satisfaction and more relationship problems (Lieb, Zanarini, Schmahl, Linehan & Bohus 2004: 1528; South, Turkheimer & Oltmanns, 2008: 9). BPT are closely related to individuals' attitudes towards love (Atak, 2012: 49). In current study, Lee's (1973) theory of love will be discussed. According to this theory, love, which is a "learning experience", is a multidimensional concept. Different forms of love are structures that can change over time and can be preferred, just like a kind of lifestyle. According to Lee's (1977) classification, there are basically three different forms of love: "Eros (passionate love)", "Ludus (game playing love)" and "Storge (friendly love)". In Eros, taking risks in relationships, physical attraction and sexuality are at the forefront. Individuals who prefer Eros give importance to physical attraction and are prone to secure attachment in relationships as they attach importance to communicating with their partners. In Ludus, the bonding is low and individuals are open to short-term and multi-partner relationships. In Storge, which arises from a good friendship in a sincere relationship, passion is low and it is essential that the partners meet each other's needs (Lee, 1988: 53).

According to Lee (1973), secondary love forms can occur when these three primal love styles come together in various combinations. These are defined as "Pragma (A type of love in which individuals prefer partners that can benefit them for the future. It is a combination of friendly love and game playing love)", "Mania (A form of love in which individuals display distrustful and suspicious attitudes towards their partners. It is a combination of passionate love and game playing love) and "Agape (a form of love in which individuals expect nothing for themselves and place the well-being of their partners above their own. It consists of both passionate love and friendly love)".

Love myths, a concept parallel to Lee's theory of love, consist of individuals' beliefs about love (Lara & Gomez-Urrutia, 2011: 12343). The concept of love myths, which is

used to express generalized beliefs about how relationships should be, what characteristics of relationships and the partner are satisfactory, and what can be expected from the partners, affects the thoughts and behaviors of individuals in their current relationships by being formed through social observation or in line with their past relationship experiences (Carrascosa, Cava, Buelga & Jesus, 2019: 122). It has been determined that love myths are associated with "love for partner", "romantic relationship styles", "relationship satisfaction", "marriage satisfaction" and "devotion" (Esen, Seymenler & Siyez, 2021: 71). Borderline personality disorder is a severe mental disease that has a significant social cost (especially on the healthcare system) and most devastate the close relationships of individuals. For this reason, the most basic problem in BPT is that individuals cannot establish long-term relationships and experience intense conflicts in relationships (Lieb et al., 2004: 1528). At this point, it is thought that determining the projection of BPT, especially in romantic relationships, will be beneficial for clinicians in conducting the treatment process. It is estimated that therapeutic interventions aimed at regulating the romantic relationships of individuals with BPT may prevent these traits from reaching the level of personality disorder and therefore reduce the public cost of BPT. Accordingly, the purpose of this study is to provide more insight on the views of people with BPT towards love and their love myths. The first hypothesis of the study is that as the level of BPT increases, the negative attitudes of individuals towards love will also increase. As the level of BPT increases, it is expected that individuals will tend to have low loyalty, commitment and trust towards their partners, they will quickly bond with their partners and then experience destructive separations, and they will over idealize their partners by establishing relationships where passion is at the forefront. The second hypothesis proposes that as BPT rises, so does people's belief in love myths. According to this hypothesis, as BPT levels rise, so will the number of people who idealize love (for example, "True love can conquer any obstacle") and/or perceive violence as a part of love (for example, "Fight is the spice of love"). The third hypothesis is that as the levels of attitudes towards love increase, the level of love myths will also increase. Accordingly, as destructive attitudes towards love increase (low commitment, low trust, high idealization and devaluation), individuals are expected to idealize love and see abuse as a part of love. The final hypothesis suggests that love myths mediate the association between BPT and attitudes toward love.

## **Method**

### **Universe and Sample**

This study was carried out in the area of clinical psychology. The universe of the research is adults living in Turkey and the population of the research is adult individuals living in Istanbul. The study's sample (which was aggregated by "convenience sampling method") is made up of 492 people (272 women and 220 men) ranging from 18 to 45 years old who willingly participated in the study and lived in Istanbul in 2021.

A total of 492 people, 220 male (44.7%) and 272 female (55.3%) participants, aged 18-45 were included in the study. 2.2% of the participants in the sample graduated from primary school level, 16.9% from high school level, 75.4% from undergraduate level and 5.5% from the graduate level. The economic status of 8.5% of the sample is low, the economic status of 76.6% of them is medium, and 14.8% of them have high economic

status. 92.3% of the participants were raised by their parents, 6.5% by their first-degree relative, and 1.2% by a caregiver. Pregnancy of their mothers to them was planned for 74.6% of the participants and unplanned for 25.4%. 50% of the sample of the study have dreams about the loss of self-caregivers, and 50% do not. 46.1% of the sample have a romantic relationship, 11.6% are married, 1.4% are divorced, 40.9% have no relationship. 26.4% of the sample dreams about their past relationships or the loss of their current partner, 73.6% of them do not.

The mean age of the participants is ( $\bar{X}=24$ ,  $SD=6$ ). The number of siblings of the sample is at least 0 and at most 11, and the mean number of siblings is ( $\bar{X}=3$ ,  $SD=1$ ). The birth order of the sample was at least 1 and at most 11, and the mean birth order was ( $\bar{X}=2$ ,  $SD=1$ ).

### **Model of the Research**

In the study, a "relational screening model" was used.

### **Procedure**

After receiving approval from Istanbul Aydın University's Ethics Committee (Date: 09.07.2021, No: 2021/8), the participants were given the Borderline Personality Questionnaire (BPQ), Romantic Love Myths Questionnaire (RLMQ), The Love Attitudes Scale (LAS), and a personal information form. The scales were distributed to the participants via online platforms. In order to protect the privacy of the participants, no identity information was collected. It was accepted that the participants answered sincerely to all the questions in the applied scales. The average time to complete the scales was 15 minutes. Using the SPSS 25 package program, the scales' data was evaluated.

### **Measurement Instruments**

#### **Personal Information Form**

The researchers' personal information form includes details on participants' ages, educational backgrounds, income levels, marital situations, etc.

#### **Borderline Personality Questionnaire (BPQ)**

BPQ is a self-assessment scale with 80 items that was created as a result of the research by Poreh et al. (2006) to evaluate the traits of borderline personality in accordance with the DSM-IV diagnostic criteria.

The scale has a separate subscale (9 subscales in total) to evaluate each diagnostic criterion in DSM-IV. The internal consistency coefficient of the BPQ ranged from 0.65 to 0.84, and the cronbach- $\alpha$  value for the entire test was found to be 0.94. Ceylan (2006) carried out the scale's Turkish standardization, validity, and reliability assessments. The Cronbach- $\alpha$  value of the Turkish version was calculated as 0.89. The correlation coefficient values obtained as a result of the two applications of the scale, which was re-applied for 28 days with the "test-retest" method, were 0.50 for the "Impulsivity" sub-dimension, 0.77 for "Emotional Instability" sub-dimension, 0.40 for "Abandonment" sub-dimension, 0.68 for "Relationships" sub-dimension, 0.72 for "Self Image" sub-dimension, 0.48 for "Suicide/Self-Injury Behavior" sub-dimension, "Feeling of

Emptiness" " sub-dimension, 0.74 for the "Intense Anger" sub-dimension, and 0.62 for the "Quasi Psychotic States" sub-dimension.

### **The Love Attitudes Scale – Short Form (LAS)**

Based on Lee's (1973) classification of love, Hendrick et al. (1998) conducted studies on the short form of the scale. The scale measures six types of love as "passionate love (eros)," "altruistic love (agape)", "possessive love (mania)", "game playing love (ludus)", "friendly love (storge)," "pragmatic love (pragma)" and there are four items (24 items in total) to measure them. As a result, six distinct points are obtained, with the lowest four points and the greatest twenty points obtained from the subscales. An increase in the score from any subscale indicates that the relevant love style is selected. The cronbach- $\alpha$  coefficients of the subscales of the LAS-Short Form vary between 0.62 and 0.88. Büyükşahin and Hovardaoğlu (2004) conducted the scale's Turkish standardization, validity, and reliability assessments. Cronbach's alpha for the scale's Turkish adaptation was 70, and its two-half reliability was also found to be 70.

### **Romantic Love Myths Questionnaire (RLMQ)**

The RLMQ, which was developed to measure romantic love myths, consists of two dimensions: "idealization" (4 items) and "love-abuse" (6 items). It's a five-point Likert scale (1 = "strongly disagree," 5 = "strongly agree") (Lara & Gomez-Urrutia, 2021). The idealization dimension's Cronbach-coefficient was determined to be.73 and the love-abuse dimension's to be.82. Esen et al. (2021) carried out the scale's Turkish standardization as well as the scale's validity and reliability evaluations. For the idealization dimension and the love-abuse dimension, the Cronbach- coefficients for the Turkish version of the scale were 74 and 76; the test-retest resulted in cronbach-coefficients of.79 for idealization and.72 for love-abuse.

## **Results**

Before starting the analysis, the data were transferred to the SPSS 25 program, and the normality distribution of the data was examined first. With reference to the research of George and Mallery (2010), the kurtosis and skewness levels of both scales and subscales were examined in this process. As a result, it was determined that the kurtosis and skewness values were in the reference range of -2 +2.

The correlation analysis revealed that BPQ and Eros ( $r=-.28, p<0.01$ ), Storge ( $r=-.16, p<0.01$ ), and Pragma ( $r=-.14, p<0.01$ ) have a weak and negative association. It was discovered that BPQ and Ludus ( $r=.52, p0.01$ ) and Mania ( $r=.31, p0.01$ ) had a moderately positive relationship. Also it was found that there is a moderately positive relationship between BPQ and love-abuse ( $r=.35, p<0.01$ ); a weak and positive relationship between BPQ and idealization ( $r=.17, p<0.01$ ).

It was discovered that there is a weak and negative link between the impulsivity sub-dimension of the BPQ and Eros ( $r=-.12, p0.01$ ) and Pragma ( $r=-.11, p0.05$ ) as a consequence of the correlation analysis.

A moderately positive correlation between impulsivity and Ludus was discovered ( $r=.45, p0.01$ ). Impulsivity and Mania ( $r=.13, p0.01$ ) and Agape ( $r=.10, p0.05$ ) were found to have a marginally favorable and significant association. Also, it was found that there is a moderately positive relationship between impulsivity and love abuse ( $r=.31, p<0.01$ ).



A weak and negative relationship was found between affective instability sub-dimension of BPQ and Eros ( $r=-.24, p<0.01$ ), Storge ( $r=-.14, p<0.01$ ), and Pragma ( $r=-.13, p<0.01$ ). It was seen that there is a moderately positive relationship between affective instability and Ludus ( $r=.41, p<0.01$ ). Also, it was found that there is a weak and positive relationship between affective instability and Mania ( $r=.30, p<0.01$ ), idealization ( $r=.21, p<0.01$ ), and love-abuse ( $r=.26, p<0.01$ ).

A weak and negative relationship was found between the abandonment sub-dimension of BPQ and Eros ( $r=-.25, p<0.01$ ), Storge ( $r=-.18, p<0.01$ ) and Pragma ( $r=-.14, p<0.01$ ). It was found that there is a moderately positive relationship between abandonment and Ludus ( $r=.45, p<0.01$ ). It was discovered that there is a weak and positive relationship between abandonment and Mania ( $r=.27, p<0.01$ ). Also weak and positive relationship was found between abandonment and idealization ( $r=.16, p<0.01$ ) and love-abuse ( $r=.29, p<0.01$ ).

The correlation analysis revealed a weak and negative relationship between the self-image sub-dimension of the BPQ and Eros ( $r=-.29, p<0.01$ ), Storge ( $r=-.14, p<0.01$ ), and Pragma ( $r=-.15, p<0.01$ ).

It was found that there is a moderately positive relationship between self-image and Ludus ( $r=.46, p<0.01$ ). It was seen that there is a weak and positive relationship between self-image and Mania ( $r=.30, p<0.01$ ). Also, a weak and positive relationship was found between self-image and idealization ( $r=.15, p<0.01$ ) and love-abuse ( $r=.29, p<0.01$ ).

A weak and negative correlation between the suicide/self-mutilation sub-dimension of the BPQ and Eros ( $r=-.18, p<0.01$ ) was discovered by the analysis of Suicide/self-mutilation and Ludus ( $r=.32, p<0.01$ ) were shown to be moderately and positively correlated. Also, a weak and positive relationship was found between suicide/self-mutilation and love abuse ( $r=.28, p<0.01$ ).

The correlation analysis revealed a weak and negative relationship between the BPQ's emptiness sub-dimension and Eros ( $r=-.28, p<0.01$ ), Storge ( $r=-.15, p<0.01$ ), and Pragma ( $r=-.17, p<0.01$ ). A moderately positive relationship was found between emptiness and Ludus ( $r=.46, p<0.01$ ). Also, a weak and positive relationship was found between emptiness and Mania, ( $r=.28, p<0.01$ ), idealization ( $r=.15, p<0.01$ ), and love abuse ( $r=.28, p<0.01$ ).

The correlation analysis revealed a weak and negative relationship between the BPQ's intense anger sub-dimension and eros ( $r=-.14, p<0.01$ ). A moderately positive relationship was found between extreme anger and Ludus ( $r=.40, p<0.01$ ). Also, a weak and positive relationship was found between intense anger and Mania ( $r=.27, p<0.01$ ), idealization ( $r=.19, p<0.01$ ), and love abuse ( $r=.27, p<0.01$ ).

A weak and positive relationship was found between Ludus and idealization ( $r=.24, p<0.01$ ); a moderately positive relationship was found between Ludus and love abuse ( $r=.41, p<0.01$ ).

A moderately positive relationship was found between Mania and idealization ( $r=.36, p<0.01$ ) and love-abuse ( $r=.38, p<0.01$ ).

**Table 1.** Summary Table of Mediator Variable Analyzes of BPQ, LAS, and RLMQ

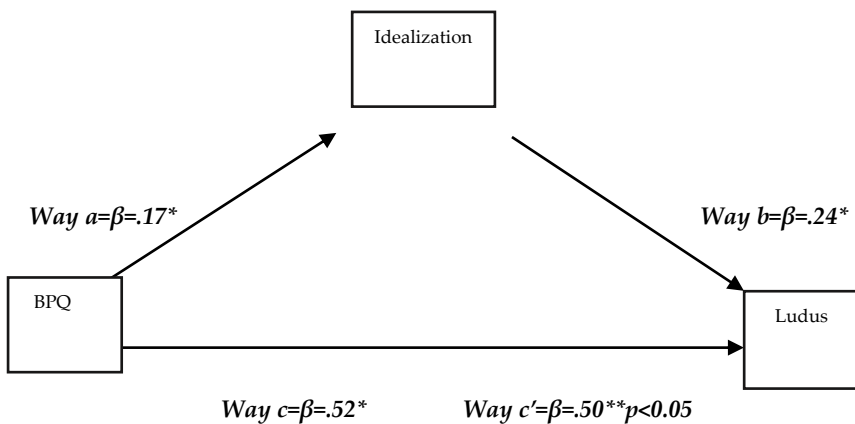
Predictive Variable	Moderation Variable	Predicted Variable
(BPQ)	(RLMQ)	(LAS)
BPQ	Idealization (Partial)	Ludus
BPQ	Idealization (Partial)	Mania
BPQ	Love-abuse (Partial)	Ludus
BPQ	Love-abuse (Partial)	Mania

**Table 2.** The Mediating Role of the Idealization Sub-scale in the Prediction of the BPQ's Ludus Sub-scale

Model	R	R <sup>2</sup>	B	SH	$\beta$	T	p	Lower Bound	High Bound
(Constant)	.52	.27	7.21	0.28		25.66	0.000*	6.65	7.76
<b>1 BPQ</b>			0.10	0.01	0.52	13.61	0.000*	0.08	0.11
(Constant)	.55	.30	5.33	0.54		9.96	0.000*	4.28	6.38
<b>BPQ</b>			0.09	0.01	0.50	12.91	0.000*	0.08	0.11
<b>2 Idealization</b>			0.59	0.15	0.16	4.09	0.000*	0.31	0.88
<b>Indirect Total</b>			0.01	0.00				0.00	0.01
<b>Impact (Moderation)</b>									

\* $p < 0.05$  Test used: PROCESS Macro 3.5

**Figure 1.** Beta Coefficients of the Mediator Role of the Idealization Subscale in the Prediction of the BPQ's Ludus Subscale

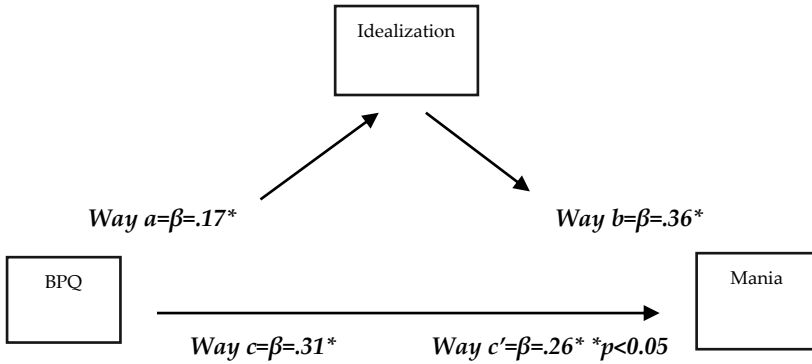


**Table 3.** The Mediating Role of the Idealization Subscale in Predicting Mania Subscale of the BPQ

Model	R	R <sup>2</sup>	B	SH	$\beta$	T	p	Lower Bound	Higher Bound
(Constant)	.31	.10	9.58	0.34		28.59	0.000*	8.92	10.24
1 BPQ			0.06	0.01	0.31	7.26	0.000*	0.05	0.08
(Constant)	.44	.19	5.54	0.61		9.03	0.000*	4.34	6.75
BPQ			0.05	0.01	0.26	6.24	0.000*	0.04	0.07
2 Idealization			1.28	0.17	0.32	7.69	0.000*	0.95	1.61
Undirect Total Effect (Mediator)			0.01	0.00				0.01	0.02

\* $p < 0.05$  Test used: PROCESS Macro 3.5

**Figure 2.** Beta Coefficients Regarding the Mediator Role of the Idealization Subscale in Predicting Mania Subscale of the BPQ

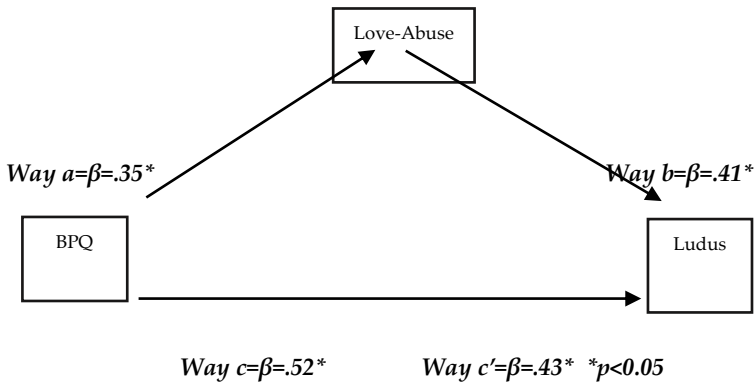


**Table 4.** The Mediator Role of the Love-Abuse Subscale in the Prediction of the BPQ's Ludus Subscale

Model	R	R <sup>2</sup>	B	SH	B	T	p	Lower Bound	Higher Bound
(Constant)	.52	.27	7.21	0.28		25.66	0.000*	6.65	7.76
1 BPQ			0.10	0.01	0.52	13.61	0.000*	0.08	0.11
(Constant)	.58	.33	5.17	0.41		12.74	0.000*	4.37	5.97
BPQ			0.08	0.01	0.43	10.97	0.000*	0.07	0.10
2 Love-Abuse			1.00	0.15	0.26	6.70	0.000*	0.71	1.30
Undirect Total Effect (Mediat)			0.02	0.00				0.01	0.02

\* $p < 0.05$  Test used: PROCESS Macro 3.5

**Figure 3.** Beta Coefficients on the Mediator Role of the Love-Abuse Subscale in the Prediction of the BPQ's Ludus Subscale

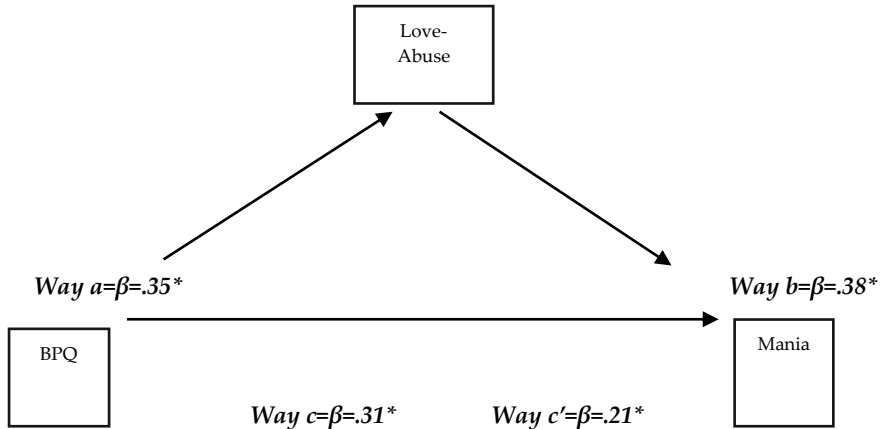


**Table 5.** The Mediator Role of the Love-Abuse Subscale in the Prediction of the BPQ's Mania Subscale

Model	R	R <sup>2</sup>	B	SH	B	T	p	Lower Bound	Higher Bound
(Constant)	.31	.10	9.58	0.34		28.59	0.000*	8.92	10.24
1 BPQ			0.06	0.01	0.31	7.26	0.000*	0.05	0.08
(Constant)	.42	.18	7.07	0.48		14.64	0.000*	6.12	8.02
BPQ			0.04	0.01	0.21	4.70	0.000*	0.02	0.06
2 Love-Abuse			1.24	0.18	0.30	6.94	0.000*	0.89	1.59
Undirect Total Effect			0.02	0.00				0.02	0.03
(Mediator)									

\* $p<0.05$  Test used: PROCESS Macro 3.5

**Figure 4.** Beta Coefficients Regarding the Mediator Role of the Love-Abuse Subscale in Predicting the Mania Subscale of the BPQ



\* $p < 0.05$

## Discussion

In many aspects, BPT reflects issues with the inability to maintain the required balance of dependency and autonomy in romantic relationships. In romantic relationships, individuals with high borderline traits may idealize their partners and demand their attention for a moment. Still, after a short while, they may devalue their partners and ignore them (APA, 2013: 332). On the other hand, individuals with high BPT have a painful sensitivity to events that may occur in relationships, such as separation. As a result, they are afraid of being abandoned and become agitated and angry when they are rejected, whether it is actual or perceived (Berenson, Downey, Rafaeli, Coifman & Paquin, 2011: 4). Individuals with high borderline traits struggle to operate in social situations, especially in their love relationships, and this makes them feel uneasy around their relationship partners (Miano, Fertuck, Roepke & Dziobek, 2017: 444). It is thought that the level of these characteristics of individuals with BPT, who are sensitive to perceived rejection and who both idealize and devalue their partners due to their emotional instability, may be related to their attitudes towards love, depending on their level of adoption of the romantic love myths. In this study, the relationship of these concepts with each other was examined.

## Discussion of the Relationship Between BPT and Attitudes Towards Love

The current study determined that as the level of borderline personality traits increased, the level of "Eros (passionate love)", characterized by deep and secure bonding in romantic relationships and strong physical and emotional attraction, decreased. In addition, among the findings of this research, the increase in impulsivity, affective instability, fear of abandonment, non-holistic self-image, sense of emptiness, intense anger, self-mutilation, and suicidal tendencies in individuals with BPT also decrease the

level of Eros. People with BPT are typically subjected to traumatic experiences like physical and sexual abuse as children, and these encounters severely impair their ability to form safe attachments, leading to emotional shallowness and issues with impulse control (Faraji & Tezcan, 2022: 128). It is also known that this situation makes it difficult for individuals with high borderline traits to establish physical intimacy with romantic partners in adulthood (Löffler, Kleindienst, Neukel, Bekrater-Bodmann & Flor, 2022: 2). Individuals with more BPT tend to have significant problems in close and sexual relationships; it has been found that these problems are related to various sexual complaints such as increased sexual impulsivity, decreased sexual satisfaction, increased perception of sexuality as insipid, being more preoccupied with sexuality, and avoidance of sexuality (Stead, Brewer, Gardner & Khan, 2022: 16). In summary, this information supports this study's finding that an increase in BPT may reduce the likelihood of individuals experiencing passionate love (Eros), as it impairs the ability to establish stable and deep relationships.

This study's findings, show that as the level of BPT increased, the level of "Storge (friendly love)," in which friendship was at the forefront, decreased. In Storge, rather than passion, similarities between partners (harmony), consideration of each other, and sharing similar interests are essential (Lee, 1988: 42).

Another finding of this study is that the possibility of experiencing love in a friendly way decreases with the increase of affective instability, abandonment anxiety, non-holistic self-image, and sense of emptiness, which are the characteristics of BPT. According to a study in the literature, as the degree of harmony between couples rises, so does the level of friendly love; conversely, as the level of affective instability increases, so does the level of friendly love (Kaya & Karahasanolu, 2019: 59). Studies have shown that affective instability and impulsivity are the two most prominent features of Borderline personality (Trull & Durrett, 2005: 358); When at least one partner has high borderline traits, it has been determined that there is less mutual communication and more avoidance behavior in the relationship compared to control couples (Bouchard, Sabourin, Lussier & Villeneuve, 2009: 453). This suggests that as BPT levels rise, individuals' affective instability rises, mutual communication in partnerships declines, and the experience of creating friendly love declines. This information is consistent with the findings of this study.

According to the results of this study, it was determined that as the level of BPT increased, the level of "pragma (logical love)," which means the formation of the relationship in line with the presence of certain desirable features (high-level of education, financial opportunities, the status of the partner, etc.) in the partner, decreased. In addition, in current study, it was determined that BPT, such as impulsivity, affective instability, sensitivity to abandonment, non-holistic self-image and sense of emptiness, reduce the possibility of establishing romantic relationships in which logic is at the forefront. It is stated that BPT is related to the problems experienced, especially in the "reapprochement" phase in Mahler's separation-individuation theory (Kernberg, 1985: 69). According to Mahler (1971), the mental maturation process of individuals begins in the rapprochement phase, and thus individuation processes accelerate.

However, in the presence of unhealthy object relations, individuals have an intense desire to establish a symbiotic bond with the mother, even though they want to be

separated from their first object, the "mother." This unhealthy "push-pull" process is the basis of borderline psychopathology. Therefore, individuals who cannot pass the rapprochement phase in a healthy way cannot adequately experience mental maturation, which is an important skill in maintaining their adult life. This process is the source of the formation of BPT (Kernberg, 1985: 69). Another theory that parallels Mahler's views on the mental maturation processes of individuals is Piaget's theory of cognitive development. Piaget (1961) stated that individuals in the preoperational stage cannot simultaneously evaluate the contradictory aspects of an object, so they "divide" the contradictory aspects of the object into various features. This splitting state ends with the maturation of concrete operational thinking, which includes the development of object permanence in individuals who have established healthy object relations.

However, individuals with high borderline traits lack the capacity to remember and bring together the contradictory qualities of objects and, accordingly, the ability to experience ambivalence. For this reason, they cannot evaluate the positive and negative features of objects, self, and others at the same time (Van der Kolk, Hostetler, Herron & Fisler, 1994: 716). Therefore, individuals with high BPT have difficulty thinking logically, as they cannot experience the stages of developmental, mental maturation in a healthy way. For this reason, with the increase in the level of borderline traits, these individuals generally have poor judgment in choosing romantic partners (Bouchard et al., 2009: 446).

According to the findings of this study, as the degree of BPT rises, so does the degree of "ludus (game-playing love)," which lasts for a shorter time and is at the core of entertainment. In Ludus, there are relationships that last relatively short, and the entertainment is at the center of these relationships. Additionally, it has been found that people with BPT have higher rates of impulsivity, affective instability, sensitivity to abandonment, non-holistic self-image, sense of emptiness, extreme anger, suicidal and self-mutilation inclinations, and are more prone to view love as "a game.

" Individuals who experience love as a game can have relationships with more than one partner at the same time (Lee, 1988: 43). According to Kernberg (1985), BPT causes individuals' capacity to establish close and stable relationships either not at all or only weakly developed. BPT is characterized by impulsive behaviors and relationships and create risky sexual and romantic behaviors, including having multiple sexual partners (Zanarini, 2003: 234). According to Khan et al. (2017), both primary and secondary psychopathic qualities are linked to BPT in women, and primary psychopathic traits, in particular, are linked to multi-partnership. In light of this information, due to the nature of BPT, the capacity of individuals with these personality traits to establish long-term, stable, and deep bonds weakens, impulsive behaviors such as developing sexual and romantic relationships with multiple partners at the same time and attracting partners who already have romantic relationships come to the fore. Therefore, this information supports the results of this study. Individuals who experience possessive love maintain their relationships as in both game-playing love and passionate love, but they try to maintain their relationships with a compulsive effort even when their relationship acquires a very pathological quality (Kaya & Karahasanoğlu, 2019: 53). It has shown that as the borderline personality trait increases, the level of jealousy in romantic relationships (Faraji & Güler, 2021: 147) and the level of insecure attachment increase too (Yang et al., 2018: 6). Individuals with dominant BPT are highly susceptible to

abandonment because they develop a pathological dependence on their partners in romantic relationships. For this reason, they show an exaggerated effort and jealousy in order to prevent a real or potential abandonment; they often ask their partners to prove that they love them and that they will not leave them (Ançel, Durmuş & Doğaner, 2010: 134). Individuals with dominant BPT make an intense effort to achieve omnipotence in relationships due to their intense insecurity (Akyüz, 2018: 12). This information obtained from the literature is in line with this study's findings.

With this research, it was discovered that as BPT levels rise, so did the level of "Mania (possessive love)," which was defined by severe insecurity, jealousy, and the dread of losing a relationship. Additionally, it was found in the current study that when BPT traits like impulsivity, affective instability, sensitivity to abandonment, non-harmonic self-image, sense of emptiness, and intense anger increase, so does the likelihood that people will cling to their relationships.

### **Discussion of the Relationship Between BPT and Romantic Love Myths**

It was discovered by this research that as the degree of BPT rises, so does the degree of love abuse, which is defined as violence in romantic relationships. In particular, when the levels of impulsivity, affective instability, abandonment, self-image, suicide and self-mutilation, sense of emptiness, and intense anger sub-dimensions of BPT increase, the level of love abuse also increases. Dating violence, which is considered one of the sub-types of violence, is accepted as an important public health problem (Dixon & Graham-Kevan, 2011: 1146).

Especially in patriarchal societies such as Turkey, many behaviors that fall under the scope of dating violence, such as jealousy and restraint, can be accepted as "signs of love" by individuals due to the gender roles adopted (Türk, Hamzaoğlu & Yayak, 2020: 78). However, although it is perceived as a sign of love by some, exposure to dating violence negatively affects physical and psychological health. People with high BPT are more sensitive to rejection than people with other mental disorders and healthy controls (Goodman, Fertuck, Chesin, Lichenstein & Stanley, 2014: 2). Sensitivity to rejection in individuals with high BPT has been found to be especially associated with dating violence (Armenti & Babcock, 2018: 3106), and it has been found that men with high borderline traits are more violent towards their partners (Ross & Babcock, 2009: 613). According to the findings, as the degree of BPT rises, so does the degree of idealization, which entails exalting the partners and the relationship to a level that does not correspond to reality. In particular, when the levels of affective instability, abandonment, self-image, sense of emptiness, and intense anger sub-dimensions of BPT increase, the level of idealization also increases.

According to Kernberg (1967), the division mechanism forms the basis of BPT. One of the antecedents of the division mechanism is idealization. Individuals with borderline traits tend to view these objects as "totally good" in order to prevent their aggressive impulses from harming external objects. The desire of individuals with high borderline traits to have a close relationship where their needs are always noticed and always satisfied is a result of the idealization mechanism.

Individuals who have been able to establish the primitive good object in a healthier and more integrated manner can continue to love the object despite its flaws, but the individuals who have not been able to establish the primitive good object in a healthy



way have a chronic idealization need in their close relationships. The idealized object is always prone to collapse because it is disconnected from reality (Faraji & Tezcan, 2022: 65). Therefore, idealization is a part of BPT, and the level of idealization increases with the increase in the level of BPT.

### **Discussion of the Mediator Role of Romantic Love Myths in Examining the Relationship Between BPT and Attitudes Towards Love**

According to the findings of this research, the amount of idealization of the partners grows as the Ludus level increases. Parallel to that, it was shown that as BPT levels rise, so do the number of people who experience Ludus, which is a result of individuals with BPT's tendency to idealize their romantic partners.

Individuals with BPT who divide external objects into "good objects" and "bad objects" in order to feel safe idealize these good objects by exalting them. But basically, they do not have a genuine and sincere love or interest for the object they idealize (Kernberg, 2008: 45). They treat external objects ruthlessly because of their unconscious belief that external objects should be loyal to them and provide satisfaction (Köroğlu, Güleç & Şenol, 2007: 33).

Since the external objects they idealize can never fully meet what is expected of them in the real world, they are exposed to the devaluation of individuals with BPT in a short period of time. Therefore, individuals with high BPT, who establish relationships in order to get satisfaction and do not have a real love for the idealized object, always need to replace idealized objects with new ones in anticipation of meeting their demands (Faraji & Tezcan, 2022: 64). In other words, individuals with BPT, who are basically unable to establish close ties and emotionally shallow, idealize their partners in order to provide individual satisfaction in romantic relationships, but because of the narcissistic disappointment caused by the collision of this idealization with reality, they experience love as a game by switching from one existing partner to another.

In this research. The level of idealization was found to grow along with the level of Mania. In line with current findings, it has been observed that as the level of BPT increases, individuals experiencing more Mania are associated with the idealization of their partners. BPT is closely related to a preoccupied attachment style (Scott et al., 2013: 9). In romantic relationships, individuals with a preoccupied attachment style frequently view their partners as superior and worthwhile while viewing themselves as inadequate and undeserving. These individuals long for a symbiotic relationship with their irrationally "superior" partners. However, despite these wishes, they often question their partners' love and commitment in relationships because they have an intense fear of rejection, and they seek assurance that they will not be abandoned (Bartholomew & Horowitz, 1991: 234).

Individuals with BPT, who have almost all the features of an obsessive attachment style, also make an intense effort to gain the approval of their partners and even perceive having different opinions from their partners as a danger signal for abandonment (Ançel et al., 2010: 134). Therefore, as the level of BPT of individuals increases (associated with their preoccupied attachment styles), they idealize their partners more. It can be stated that as the level of this idealization increases, their anxiety about abandonment and insecurity also increases, and therefore, they experience more possessive love with their partners in order to prevent a possible separation.

The results of this study indicate a correlation between rising levels of Mania and rising levels of love abuse. Additionally, it was found that when people's levels of BPT rise, so does their level of love abuse, and this circumstance raises the likelihood that people with BPT may develop mania. As mentioned before, love abuse is characterized by perceiving violence as an ordinary part of romantic relationships (Lara & Gomez-Urrutia, 2021: 12352). Since BPT is associated with dysregulation in individuals' emotions, behaviors, thoughts, interpersonal relationships, and sense of self, individuals with BPT are more likely to engage in interpersonal violence (Hoffman, Fruzzetti & Buteau, 2007: 7).

It was discovered through research that the majority (73%) of people with high BPT engaged in violent behavior over the course of the researchers' one-year observation. In the same study, it was determined that these individuals did not only engage in self-harming behavior but also resorted to violence against other people with whom they had emotional closeness (Newhill, Eack & Mulvey, 2009: 541). Individuals with high BPT can be victims of violence as well as perpetrators. Studies have shown that individuals with BPT who have high rejection sensitivity also have a high probability of becoming a sexual abuse victim (Young & Furman, 2008: 306; Zanarini et al., 2005: 510) and engaging in sexually coercive behaviors in order to keep their partners in a relationship. (Stead et al., 2022: 17). Therefore, as the levels of BPT of individuals increase, it can be stated that the possibility of experiencing abusive love may increase, and in relation to this, they may experience more possessive love with their partners. Another finding from this research is that when Ludus increases, so does the likelihood of abuse of love.

Hence, it was found that as the degree of BPT rises, so does the degree of love abuse, which in turn raises the likelihood that those with BPT may experience Ludus. It was seen that although some couples seem to be quite connected to each other from the outside, they act with a strong desire to destroy everything about being a couple after a certain period of well-being. In the continuation of the research, it was determined that these individuals basically had a pathological level of object relations, and after a point, they started to deny their commitment to their partners (Frisch & Frisch-Desmarez, 2010: 325). In another study conducted by Epözdemir (2014), it was determined that individuals who have been married more than once have BPT, that they constantly establish sado-masochistic relationships with their partners due to their pathological relationship pattern, and that they repeat the same destructive cycle by changing partners frequently. Therefore, it can be said that as the levels of BPT increase, the probability of experiencing love-abuse may increase, and accordingly, the possibility of experiencing love with a lower level of commitment (Ludus) may increase too.

## **Conclusion**

In conclusion, it was determined that the level of BPT is associated with both romantic love myths and attitudes towards love, and also romantic love myths mediate the relationship between BPT and attitudes towards love. Individuals with BPT, depending on their degree of idealization of their partners and their degree of abusing love, either may experience love as a game (Ludus) or may experience a possessive love (Mania). The results of the study might be beneficial for psychotherapy interventions. Because they indicate that love myths of idealization and abuse of love affect love style. So if these myths will be searched and will be targeted to make a change on them, the new

and more functional way of thinking about love might open a way for more healthy and nourishing romantic relationships.

It can give a broader picture of beliefs and thoughts behind romantic styles if beliefs about themselves of individuals with borderline personality traits are investigated at the same time as their love myths. Cause it can show possible reasons for why they are prone to generate some love myths. The fact that the participants are limited to people with borderline personality traits and individuals with borderline personality disorder are not included is a limitation in that it prevents the determination of the change caused by the increase in the level of personality traits on love myths and love styles. Therefore, it is recommended for new researchers to include participants with a borderline personality disorder.

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Plagiarism Checks	Yes - Ithenticate
Conflicts of Interest	The author(s) has no conflict of interest to declare.
Complaints	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
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Author Contributions	Design of Study: 1. Author (%50), 2. Author (%50) Data Acquisition: 1. Author (%50), 2. Author (%50) Data Analysis: 1. Author (%50), 2. Author (%50) Writing up: 1. Author (%50), 2. Author (%50) Submission and Revision: 1. Author (%50), 2. Author (%50)

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Benzerlik Taraması	Yapıldı – Ithenticate
Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
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## Examining the Relationship Between Cognitive Flexibility and Effective Problem Solving Skills in School Principals: A Canonical Correlation Analysis

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### Abstract

Current study aims to explore the relationship among cognitive flexibility variables (alternative and control) and effective problem solving variables (impulsive, reflective, avoidant, monitoring, problem solving confidence, and planfulness) in school principals' sample. The population of the research consists of 564 school administrators working in public schools in Siirt, Turkey, in the 2020-2021 academic year. Research data were collected from 50 female and 261 male administrators who volunteered to participate in the research among school administrators. "Cognitive Flexibility Inventory" and "Problem Solving Inventory" were used as data collection tools in the study. Two independent t-tests were conducted to examine gender differences in participants' both cognitive flexibility and overall problem-solving scores. According to the research findings, it was determined that school administrators' cognitive flexibility levels and problem solving skills did not differ significantly according to gender. The canonical correlation analysis was utilized to test interrelationship between two set of variables. The canonical correlation analysis revealed two significant canonical functions. The findings of first canonical function indicated that, when both alternative and control sub-dimension of cognitive flexibility and total cognitive flexibility scores increase impulsive and avoidant scores decrease, while reflective, monitoring, problem solving confidence, and planfulness sub-dimensions of effective problem solving and total problem solving scores increase. The results also showed that there was a high and a positive correlation between overall cognitive flexibility level of school administrations and their effective problem solving skills. The findings of second canonical function also indicated that when alternative scores increase and control scores decrease, reflecting, monitoring, and impulsive problem solving scores decrease. Overall, the results suggest that the cognitive flexibility and effective problem solving nicely complement each other. In these respect, in order to be equipped to effectively solve problems, school principals need to be also equipped with cognitive flexibility skills.

**Keywords:** Flexibility, Cognitive Flexibility, Effective Problem Solving, Canonical Correlation, School Principals,

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## Okul Müdürlerinin Bilişsel Esneklikleri ile Etkili Problem Çözme Becerileri Arasındaki İlişki: Bir Kanonik Korelasyon Analizi

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### Öz

Bu çalışmanın temel amacı, okul müdürleri örnekleminde bilişsel esneklik değişkenleri (alternatif ve kontrol) ile etkili problem çözme değişkenleri (dürtüsel, yansıtıcı, kaçınmacı, izleme, problem çözme güveni ve planlılık) arasındaki ilişkiyi araştırmaktır. Araştırmanın evrenini, 2020-2021 eğitim-öğretim yılında Siirt ilinde kamu okullarında görev yapan 564 okul yöneticisi oluşturmaktadır. Araştırma verileri okul yöneticileri arasından araştırmaya katılmaya gönüllü olan 50 kadın ve 261 erkek yöneticiden toplanmıştır. Araştırmada veri toplama aracı olarak 'Bilişsel Esneklik Envanteri' ile 'Problem Çözme Envanteri' kullanılmıştır. Katılımcıların hem bilişsel esneklik hem de genel problem çözme puanlarındaki cinsiyet farklılıklarını incelemek için iki bağımsız t-testi yapılmıştır. İki değişken grubu arasındaki karşılıklı ilişkiyi test etmek için ise kanonik korelasyon analizi yapılmıştır. Araştırma bulgularına göre okul yöneticilerinin bilişsel esneklik düzeyleri ile problem çözme becerilerinin cinsiyete göre anlamlı fark göstermediği belirlenmiştir. Kanonik korelasyon analizi sonucunda iki anlamlı kanonik fonksiyon saptanmıştır. Birinci kanonik fonksiyona ait bulgular, bilişsel esnekliğin hem alternatif hem de kontrol alt boyutu ile toplam bilişsel esneklik puanları arttığında, aceleci ve kaçınan puanların azaldığını; düşünen, değerlendirici, kendine güvenli, planlı ve toplam problem çözme puanlarının arttığını göstermiştir. Sonuçlar ayrıca okul müdürlerinin genel bilişsel esneklik düzeyleri ile etkili problem çözme becerileri arasında yüksek ve pozitif bir ilişki olduğunu göstermiştir. İkinci kanonik fonksiyonun bulguları ayrıca, alternatif puanlar arttığında ve kontrol puanları azaldığında yansıtma, izleme ve aceleci problem çözme puanlarının azaldığını göstermiştir. Genel olarak, sonuçlar bilişsel esneklik ve etkili problem çözmenin birbirini güzel bir şekilde tamamladığını göstermektedir. Bu açıdan okul müdürlerinin sorunları etkili bir şekilde çözebilecek donanımına sahip olmaları için bilişsel esneklik becerileri ile de donatılmaları gerekmektedir.

**Anahtar Kelimeler:** Esneklik, Bilişsel Esneklik, Etkili Problem Çözme, Kanonik Korelasyon, Okul Müdürleri

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## Introduction

Throughout the history, from all aspects of the life, human beings have faced with problems and these problems become indispensable part of our lives. Although individuals easily overcome some problems, others can be quite challenging. As today's intense and rapid changes and developments in all domains of life force whole society to develop new adaptable skills and transform themselves in accordance with demands of conditions. Thus, people need to develop and improve adaptation skills for decision-making and generating solutions to the given problems (Palanci & Okutan, 2010). In this respect, the position of administrators is very important in educational institutions, which are one of the most important institutions today. Administrators have many responsibilities regarding all students, parents, teachers, other schools and institutions overall. Administrators also encounter many problems in the school environment, and sometimes they have to deal with very serious crises. It is natural to experience problems and crisis situations in schools, which are a lively and social institution consisting of students, teachers, parents, and other school personals. The people who are the managers of such important institutions should be equipped to solve the problems and crises that may occur in these institutions in the most correct way.

As known, problems cause tension in individuals and make them feel the need to find a solution. Therefore, individuals resort to various ways to solve the problem. Morgan (1961) defines problem solving as 'finding the best way to overcome the obstacle'. Problem solving is process in which people try to reach a desired aim by engaging a set of actions in order to eliminate difficulties and barriers (Bingham, 1998). Problem-solving could be defined as a set of comprehensive and complex cognitive process involving meta-cognitive thinking, trying to find most effective solution to the problem and making decisions effectively (D'Zurilla & Nezu 2001).

Effective problem solving involves defining and formulating the problem (pinpointing the issue), generating alternatives, decision-making (pros and cons for each option and selection of alternatives), and implementation and verification (assessment of outcome) (Nezu et al., 2012; Nezu et al., 2019). Stevens (1998) also argued that problem solving involve six stages. These are identification of the problem, gathering required information/data, determining the root of the problem, getting a potential solution, choosing the most suitable solution, and finally solving the problem. The problem solving is "core of" (Leithwood & Steinbach, 1995) and the forefront of the administration. In addition, one of the most important skills needed to be a school principal is effective problem solving (Lowe et al., 1996; Mullins, 2000).

Cognitive flexibility also an important factor which helps human-being pursue complex tasks, changing their behavior in the light of new demands, discovering a new adaptable solution to given problem or solving a problem in a new, different, and effective way (Ionescu, 2012) and producing responses from a different and wide perspective. But, there is no any consensus on definition of the cognitive flexibility. According to Dennis and Vander Wal (2010) the core component of cognitive flexibility is "switch cognitive sets to adapt to changing environmental stimuli".

Individuals who are cognitively flexible can adapt to the situations which change quickly and successfully reconstruct their current knowledge according to the situation. From this point of view, cognitive flexibility can be defined as adapting to new

situations quickly and restructuring information effectively (Corey, 2008). Cognitive flexibility is also defined as the individual's awareness of being able to engage in different behaviors before exhibiting a behavior in newly encountered situations. In other words, cognitive flexibility can be expressed as "the ability of an individual to have different perspectives and the belief that he or she has the ability to produce alternative solutions" (Taş & Deniz, 2018). In accordance with situational demands cognitive flexibility is the ability to alter one's thoughts or actions (Geurts et al., 2009), the ability to flexibly shift perspectives and focus of attention (Diamond, 2006), the ability to generating alternative strategies by shift between responses and mental sets (Bennett & Müller, 2010), in encountering changing environmental demands the ability to tailor goal-directed behavior (Garcia-Garcia et al., 2010), and modification of cognitive processes when faced with changing task demands (Deak, 2006).

People who are cognitively flexible are open to change, have a pluralistic approach that is not fixed-minded, and do not prefer to set rigid and unchanging rules for themselves and others. They are aware of how rigid, dysfunctional cognition affects their emotions, thoughts, and behaviors. Thus, awareness levels for their feelings and thoughts are quite high (Satan, 2014; Gündüz, 2013). Martin and Anderson (1998), contrary to choosing the right path which is immediately come to mind, cognitive flexibility is the ability to monitoring all options before making a choice or come to conclusion. Moreover, individuals who have higher cognitive flexibility skills are thought to be more effective and productive at problem solving (Esen-Aygun, 2018).

By being "core of" (Leithwood & Steinbach, 1995) and the forefront of the administration and being one of the most important skills needed to be a school principal (Lowe et al., 1996; Mullins, 2000) effective problem solving need to be studied. Before making any decisions examining all options, having a pluralistic approach to problems, being open-minded, counting on one's ability to produce alternative solutions and many other effective characteristics of cognitive flexibility bring us to study its relationship with effective problem solving. As Esen-Aygun (2018) also argued that having higher cognitive flexibility skills made individuals to be more effective and productive at problem solving. In this context, purpose of current study was to examine the relationship between effective problem solving and cognitive flexibility of school principals. In order to achieve this main purpose, the study sought to answer the following research questions.

1. What is the cognitive flexibility and problem-solving skills levels of school administrators?
2. Do school administrators' cognitive flexibility and problem-solving skills levels differ according to their gender?
3. Is there a statistically significant relationship between the cognitive flexibility levels of school administrators and their problem-solving skills?
4. What are the relationship among cognitive flexibility variables (alternative and control) and effective problem solving variables (impulsive, reflective, avoidant, monitoring, problem solving confidence, and planfulness) in school principals' sample?

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## Methodology

### Overall Research Design of the Study

In order to examine the links among variables of effective problem solving and cognitive flexibility correlational study design was used. Correlational research paves the way to identify the nature of the relationship between two or more variables and is useful to make predictions about an outcome variable (Fraenkel et al., 2012).

### Population and Sample Group

Ethical approval was obtained from the Siirt University's Ethical Review Board, prior to data collection. The population of the study was 564 school principals (505 male and 59 female) worked in Siirt city center and its provinces in 2020-2021. Considering the number of school principals in the population, all school principals were reached based on the idea that the population is accessible; a specific sampling method was not used. In data collection process all school principals were reached and data were collected from 324 volunteering participants face to face by researchers themselves. But 311 of them were included to the study as 13 of them had many unanswered questions. These 13 participants answers were examined via descriptive statistics and it did not reveal any patterns. According to Tabachnick and Fidell (2013) at least 10 observation per variable need to conduct canonical correlation and our sample exceed this criteria.

### Data Collection Instruments

#### The Cognitive Flexibility Scale

The Cognitive Flexibility Scale (CFS) was developed by Dennis and Vander Wal (2010) to determine the ability of individuals to produce alternative and appropriate thoughts in the face of difficult situations. The scale consists of two sub-dimensions: alternatives and control. The "Alternatives" dimension consists of 13 items and consists of items that related to the finding alternative solutions in difficult situations and being aware of alternative explanations for different life situations and human behaviors. The "control" sub-dimension consists of 7 items and consists of statements about difficult situations can be controlled.

The scale includes questions such as "When in difficult situations, I consider multiple options before deciding how to behave" and "When encountering difficult situations, I become so stressed that I cannot think of a way to resolve the situation" for two subscales respectively. The items rated on a 7 Point-Likert scale ranging from 1=strongly disagree to 7=strongly agree. The highest score that can be obtained from the scale is 100 and the lowest score is 20. An increase in the scores obtained from the scale means that the level of cognitive flexibility also increases. The adaptation study of the Cognitive Flexibility Scale into Turkish was done by Gülüm and Dağ, (2012). The Cronbach's alpha value in the first and last measurement of the alternatives sub-dimension was .91. The Cronbach's alpha values of the control sub-dimension were found as .86 in the first measurement and .84 in the last measurement (Gülüm & Dağ, 2012). In the current study calculated Cronbach's alpha value for total score of cognitive flexibility scale was .93. The calculated Cronbach's alpha value for alternatives sub-dimension was .83 and for control sub-dimension was .86.

## The Problem Solving Inventory

The Problem Solving Inventory was developed by Heppner and Peterson (1982) to measure of applied problem solving in the United States. The scale consists of six sub-dimensions: impulsive style, reflective style, problem solving confidence, avoidant style, monitoring, and planfulness. The scale includes questions such as “I make snap judgments and latter regret them”, I try to predict the overall results of carrying out a particular course of actions”, I trust my ability to solve new and difficult problems”, “When my first efforts to solve a problem fail, I become uneasy about my ability to handle the situation”, When confronted with a problem, I consistently examine my feeling to find out what is going on in a problem situation” , and “When confronted with a problem, I stop and think about it before deciding on a next step” for all subscales respectively. The inventory is a 32-item Likert-type instrument and items rated 1=strongly agree to 6=strongly disagree. The highest score that can be obtained from the scale is 198 and the lowest score is 32. The mean score of the scale is 112. Values above the average indicate that the person is insufficient in problem solving, while values below indicate that the person is good at in problem solving. The adaptation study of the problem-solving inventory into Turkish was done by Savaşır and Şahin (1997). In the current study calculated Cronbach's alpha value for total score of problem solving was .91. The Cronbach's alpha value for subscales was range from .70 to 85.

## Data Analysis

The data in the study were collected by using interval scale, variables are continuous, and skewness and kurtosis standard values were less than the critical value (1.96 for  $\alpha = 0.05$ , 2.58 for  $\alpha = 0.01$ ) and that the sample size was over 50 (Hair et al., 2010). Thus, it was decided that the data almost normality distributed and parametric tests were applied in data analysis. Since the method of dividing the skewness and kurtosis values coefficient by their standard error is very similar to the standard value method of the skewness coefficient (Uysal and Kılıç, 2022), we preferred to use the method of kurtosis and skewness standard values as criteria. The main analysis of the current study is canonical correlation. Before conducting the analysis all related assumptions of the canonical correlation (independent observation, absence of outliers, absence of multicollinearity, in each sets & across sets, univariate, bivariate and multivariate normality [for cognitive flexibility variables all skewness (ranged from .28 to 1.78) and kurtosis (ranged from -.39 to -.74) values and for problem-solving variables all skewness (ranged from -.38 to 1.48) and kurtosis (ranged from .51 to 1.09) values did not exceed -1.96 and +1.96] (Tabachnick & Fidell, 2013), linearity within and between the sets, homoscedasticity between all pairs within and between the sets,  $VIF < 4$  (for the current study none of values exceed 1.42),  $Tolerance > .20$  (in the study all values were above .71),  $r < .90$ ) (Menard 1995; Pan & Jackson, 2008;) were checked and ensured.

## Results

### Descriptive Statistics

Demographic characteristic of the participants in the current study presented at the table below:

**Table 1** Demographic Characteristic of the Study Sample

Variable						Total
<b>Gender</b>		Female	Male			
	<i>N</i>	50	261			311
	%	16.1	83.9			100
<b>Age</b>		20-25	26-30	31-40	41 and over	
	<i>N</i>	29	116	122	44	311
	%	9.3	37.3	39.2	14.1	100
<b>Marital Status</b>		Married	Single			
	<i>N</i>	203	108			311
	%	65.3	34.7			100
<b>School Level</b>		Preschool	Primary School	Middle School	High School	
	<i>N</i>	14	97	115	85	311
	%	4.5	31.2	37.0	27.3	100
<b>Year of Expiience</b>		1-5	6-10	11-20	21 and over	
	<i>N</i>	133	82	69	27	311
	%	42.8	26.4	22.2	8.6	100

As seen from the table, the sample of the current study includes 50 (16.1%) female and 261 (83.9%) male. In terms of their ages there are 29 (9.3%) participants between the ages of 20-25; 116 (37.3%) between the ages of 26-30; 122 (39.2%) between the ages of 31-40, and 44 (14.1%) school administrators aged 41 and over. According to their marital status 203 (65.3%) of school administrators are married and 108 (34.7%) of them are single. In terms of school administrators' school level 113 of them (35.7%) were pre-school and primary school, 115 (37.0%) of them work in secondary school and 85 (27.3%) in high school. When school administrators' years of experiences examined; 133 (42.8%) of them were had an experience of 1-5 years; 82 (26.4%) of them 6-10 years and 91 (30.8%) of them had 11-20 years or more experience as a school administrator. The cognitive flexibility and problem-solving skills levels of school administrators presented at the table below:

**Table 2** Descriptive Statistics of Participants' Problem Solving Skills and Cognitive Flexibility

Variable	N	$\bar{x}$	SD
Impulsive Style	311	77.4	.77
Monitoring style	311	70.7	.82
Avoidant style	311	60.4	.80
Reflective style	311	76.1	.89
Problem solving confidence	311	72.6	.85
Planfulness	311	74.2	.63
Total problem solving	311	74.2	.81
Alternatives	311	85.2	.43
Control	311	78.6	.68
Overall cognitive flexibility	311	82.8	.46

According to Table 2, the average score value of the problem solving inventory is 112. Values above the average indicate that the person is insufficient in problem solving, while values below indicate that the person is sufficient in problem solving (Şahin & Savaşır, 1997). In other words, scores between 32 and 112 indicate high level of problem solving skills, and scores between 112 and 192 indicate low level of problem solving skills. Considering that the problem solving mean score of the participants is 74.24 and the range of scores that can be obtained from the scale varies between 32 and 192; It can be stated that the participants problem solving skills are at a high level. At the same time, it was observed that participants' problem solving skills were high in all sub-dimensions of problem solving scale. Because of the reverse coded high values in both avoidant and impulsive style means that participants do not use them too much. At the same time, when the table was examined, it was seen that the cognitive flexibility score average of the participants was 82.80. Considering that the range of scores that can be obtained from the scale varies between 20 and 100, it can be stated that the cognitive flexibility level of the participants are high. As seen from the table that the average scores of the alternatives sub-dimension value is 85.2 and the average of the control sub-dimension is 78.6. It is understood that the average scores of the participants in both sub-dimensions is high. In order to examine gender differences in both cognitive flexibility and overall problem solving scores of participants, two independent t-tests were run. The results are shown in Table 3 below:

**Table 3** T-test Results of Cognitive Flexibility and Overall Problem Solving Scores of the Participants in terms of Their Gender

	Gender	N	$\bar{X}$	SD	df	t	p
Cognitive Flexibility	Female	50	80.6	.43	309	-1.96	.05
	Male	261	83.4	.46			
Problem Solving	Female	50	77.1	.56	309	1.02	.31
	Male	261	73.9	.64			

The results indicated that there was not a statistically significant gender difference in the both cognitive flexibility score [female ( $M = 80.6$ ,  $SD = .43$ ) and male ( $M = 83.4$ ,  $SD = .46$ );  $t(309) = -1.96$   $p = .05$ ] and problem solving [female ( $M = 77.1$ ,  $SD = .56$ ) and male ( $M = 73.9$ ,  $SD = .64$ );  $t(309) = 1.02$   $p = .31$ ] scores of participants. According to these results, both overall cognitive flexibility and overall problem solving level of participants did not differentiate in terms of their genders. In order to examine how well cognitive flexibility (alternative and control) variables correlate with problem solving variables (impulsive style, reflective style, avoidant style, monitoring, problem solving confidence, and planfulness) in the school principals sample a canonical correlation analysis was run. The canonical correlation analysis results presented at table II below:

**Table 4** Correlations and Standardized Canonical Coefficients Between Cognitive Flexibility and Problem Solving Variables and Their Canonical Variates

	First variate		Second variate	
	Correlation	Canonical Coefficient	Correlation	Canonical coefficient
Cognitive Flexibility (CF) Variables				
Overall CF	.99*	2.21	-.04	1.47
Alternatives	.88*	-.79	-.48*	-1.95
Control	.87*	-.59	.48*	.28
Percent of variance	.85		.15	
Redundancy	.53		.01	
Problem Solving Variables				
Problem Solving	.97	-.17	-.01	.41
Impulsive style	-.71*	.25	-.37*	.51
Reflective style	.85*	.20	-.41*	-1.24
Avoidant style	-.80*	.32	-.12	-.08
Monitoring	.73*	.11	-.46*	-.76
Problem solving confidence	.91*	.45	.03	.67
Planfulness	.82*	.09	-.14	.34
Percent of variance	.69		.08	
Redundancy	.44		.01	
Canonical correlation	.80		.29	

\* $p < .01$ .

Analysis of canonical correlation indicated two significant canonical functions, and first of them revealed values of  $F(21)=18.97$ , *wilk's*  $\lambda=.34$ ,  $p=.00$ , since criteria of .30 (Hair et al., 2010) considered. This canonical correlation was meaningful with  $rc_1=.80$  ( $rc_1^2=.64$ ), representing 64% of overlapping variance for the pair of canonical variates. Results revealed a second significant canonical function based on  $F(12)=2.31$ , *wilk's*  $\lambda=.91$ ,  $p=.01$ . This canonical correlation was meaningful with  $rc^2=.29$  ( $rc^2=.08$ ), representing 8% of overlapping variance for the pair of canonical variates. In sum, the second model did not satisfy the criteria of .30, and first model showed more overlapping variance for the pair of canonical variates. For the first canonical function, based on the criteria .30 as seen from the table 2 for the set 1, results showed that the relationship between alternatives subscale of CF and CF was meaningful  $r=.88$ , referring that 77% of variance in overall CF variate overlap with alternative subscale. The relationship between overall CF and control subscale was also meaningful  $r=.87$ , referring that 76% of variance in CF variate overlap with control variable.

For the set 2, the relationship of problem solving with all variables was meaningful. Problem solving relationship with impulsive style is  $r=.71$ , with reflective style is  $r=.85$ ,



with avoidant style  $r=.80$ , with monitoring  $r=.73$ , with problem solving confidence  $r=.91$ , and with planfulness  $r=.82$ . These relationships refer that 50%, 72%, 64%, 53%, 83%, and 67% of the variance in problem solving variate overlap with impulsive style, reflective style, avoidant style, monitoring, problem solving confidence, and planfulness variables respectively.

The percentage of variance values revealed that 85% of variance in CF variate was accounted by its canonical variables. In addition the percentage of variance values revealed that 69% of variance in problem solving variate was explained by its canonical variables. Redundancy values were also considered and results demonstrated that 53% of variance CF variate was explained by problem solving variables, while 44% of variance problem solving variate was explained by CF variables.

For the second canonical function, based on the criteria .30 as seen from the table 2 for the set 1, results showed that the relationship between alternatives subscale of CF and CF was meaningful  $r=.48$ , referring that 23% of variance in overall CF variate overlap with alternative subscale. The relationship between overall CF and control subscale was also meaningful  $r=.48$ , referring that 23% of variance in CF variate overlap with control variable.

For the set 2, the relationship of problem solving with impulsive style, reflective style, and monitoring were meaningful, while not meaningful with avoidant style, problem solving confidence, and planfulness. Problem solving relationship with impulsive style is  $r=-.37$ , with reflective style is  $r=-.41$ , with monitoring  $r=-.46$ . These relationships refer that 14%, 17%, 21%, of the variance in problem solving variate overlap with impulsive style, reflective style, and monitoring variables respectively.

The percentage of variance values revealed that 15% of variance in CF variate was accounted by its canonical variables. In addition the percentage of variance values revealed that 8% of variance in problem solving variate was explained by its canonical variables. Redundancy values were also considered and results demonstrated that 1% of variance CF variate was explained by problem solving variables, while 1% of variance problem solving variate was explained by CF variables.

All in all, based on first canonical function results, it can be concluded that when both alternative and control sub-dimension of CF and total CF scores increase impulsive style and avoidant style scores decrease, while reflective, monitoring, problem solving confidence, and planfulness sub-dimensions of effective problem solving and total problem solving scores increase. The results also showed that there was a high and a positive correlation between overall CF level of school administrations and their effective problem solving skills. However results of second canonical function indicated that when alternative scores increase and control scores decrease, reflecting, monitoring, and impulsive problem solving scores decrease.

## Discussion

Today's intense and rapid changes and developments in economy, technology, politic and social domains of life force whole society to develop new adaptable skills and transform themselves in accordance with demands of conditions they faced with. These changes effects school as lively organizations and school principals have no place to escape from this revolution, they are not immune to these changes. In this respect the main purpose of current study was to examine the relationship between effective

problem solving and cognitive flexibility of school principals via canonical correlation analysis. Analysis of canonical correlation indicated two significant canonical functions. Based first canonical function, findings of current study indicated that when both alternative and control subscales of CF and total CF scores increase impulsive style and avoidant style scores decrease, but reflective style, monitoring, problem solving confidence, planfulness sub-dimensions of problem solving and total problem solving scores increase. The results also showed that there was a high and a positive correlation between overall CF level of school administrations and their effective problem solving skills. Findings of present study also indicated that 44% of variance in problem solving variate was explained by CF variables. These findings supported by the findings of another studies conducted by Esen-Aygün (2018) and Sucu and Bedel (2021).

High cognitive flexibility helps school administrators to reflect deeply on the demands of new situation, monitoring all options and generations alternatives before making a decision which would be best way to solve given problem. It also makes school principals feel that they are in control about what is going around them and things under their control. Effective problem solving also requires that generating alternatives, examining pros and cons of each options before any decision making (Nezu, et al., 2012; Nezu et al., 2019). Thus, the strong link between cognitive flexibility and effective problem solving is not a surprised thing. Instead, it showed that school administrators need to be more cognitively flexible to effectively solve their institutions' problem and overcome the obstacle they face with in different spheres. Based on this finding it can be said that not only effective problem solving is the most important needed skill to be school administer (Lowe et al., 1996; Mullins, 2000), but also it requires cognitive flexibility along with itself in order to improve its effectiveness and being more productive.

It is clear that when people encounters with problems, it cause tension in individuals and they try to solve the problems in a most effective way. In this context, it can be said that the main goal of modern education is to also help people overcome the problems they encountered in their both daily and organizational lives. In these respect, in order to be equipped to effectively solve problems, school principals need to be also equipped with cognitive flexibility skills.

Results of current study also indicated that there were positive and high correlation between control and alternative dimensions of cognitive flexibility and problem solving confidence which is counting one's ability to solve difficult problems. This finding was in congruence with the finding of Esen-Aygun (2018) who find positive link between control and self-confidence to solve problem in per-service teacher sample. It was also founded that control and alternative sub-dimensions of cognitive flexibility were positively related to reflective, monitoring, and planfulness styles sub-dimensions of effective problem solving. In line with these findings another study results showed that initiative taking behaviors of administrators were positively related to reflective, monitoring, problem solving confidence and planfulness styles sub-dimensions of effective problem solving (Tekin & Akin, 2021). In this respect, reflective, monitoring, problem solving confidence and planfulness styles sub-dimensions of effective problem solving are crucial factors needed to be in an effective problem solving process in order to get successful results, while impulsive and avoidant styles deteriorate the importance of this process. In impulsive style people tries to solve their problem immediately without sufficiently researching and evaluating options that they have. In avoidant style

they even escape from taking responsibility and thinking on problems and looking for alternative solutions. Based on these findings it can be concluded that when school principals concerned about losing their control and not believing they are in control and not being aware of the fact that there are alternatives to every situation encountered in life and the behavior of individuals and not being able to produce a large number of solutions in order to bring the most effective solution to this situation (Asıcı & İkiz, 2015) and not openness to alternatives in the face of demanding or difficult situations they might also be pessimistic to solve the problems which they face anyway and not being able to reflect, monitor, be planfull and of course not feel confidence to solve problems. When this is the case by believing they are not in control and not able to evaluate or produce alternatives, they might also avoid to taking the responsibility which is also bring a logical explanation for the negative correlation between control and alternative dimensions of CF and avoidant and impulsive problem solving styles determined in the present study as congruent with the findings of another study which showed that initiative taking behaviors of administrators were negatively correlated with impulsive and avoidant problem solving styles (Tekin & Akın, 2021).

Results of second canonical function also indicated meaningful correlation between two set of variables. According to findings, when alternative scores increase and control scores decrease, reflecting, monitoring, and impulsive problem solving styles decrease. Findings also indicated that 1% of variance in problem solving variate was explained by CF variables. As discussed above when school administrators are concerned about losing their control, they might not be able to reflect on and monitor possible solutions to the given problem. But it is surprising to determine and see that when control sub-dimension of CF decrease, impulsive problem style also decrease. This result might come from the idea that when school administrator feel that they are losing their control over problems or situations, they might also not concerned to solve their problems. In line with this idea, they might not have any attempts to solve their problem at all and people who has impulsive problem solving style are try to solve their problem immediately without thinking over them enough. So when control decrease, if school administrators do not try to solve their problems, impulsive problem solving could also decrease as it requires to coming up with a solution whether it is the good one or not.

In terms of the meaningful link between alternative sub-dimension of CF and impulsive problem solving style, it can be said that school administrators with high flexibility of alternatives do not jump into immediate solutions to the problems. Instead, they take the time to produce and evaluate more options and they do not come up with quick solution. This explanation is contrary to the idea behind impulsive problem solving and it make sense to observe school administrators who look for alternatives are not use impulsive problem solving style. Lastly, findings of second canonical variate contrary to the findings of first canonical variate, showed a negative correlation between alternative dimension of CF and reflecting and monitoring problem solving styles. This finding is contradictory and should be addressed by future studies.

Al in all, although there are some differences, in general the results of the present study were in congruence with the findings of other studies conducted in the literature. Today, school administrators who are cognitively flexible and have high problem-solving skills are needed more and more. It is an expected and desired situation to be cognitively flexible (who can see many alternatives related to the problems they face and the results of these alternatives, feel in control and who are open to innovations and

can adapt easily) and who have high problem solving skills. As being most important social institutions in our lives, more attention need to be given the selection of school principals. In addition, some programs should be developed to help school principals develop and increase their both effective problem solving skills and cognitive flexibility levels.

Although the findings of current study outline the importance of high link between cognitive flexibility and effective problem solving skills of school principals, in the study a cross-sectional design employed. As a limitation to support this relationship over time, findings of current study need to be verified through longitudinal and experimental studies. In future studies the replication of the current study is needed, in a more representative sample, by using random sampling. The current study also did not explore the real life experiences of the participants from their subjective point of views by conducting qualitative or mixed methodology studies. Thus, the future studies could be conducted based on qualitative or mixed methodology in order to increase deep understanding related to the subject.

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## The Perspectives of Teachers on Nepotism

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### Abstract

The purpose of this research is twofold: 1) to determine the reasons for nepotism in schools and 2) to offer some possible solutions to overcome this issue. To reach this purpose, the researchers have addressed some research questions during the research. These are; 1. What is the definition of nepotism?, 2. What are the reasons for nepotism?, and 3. What should be done to bring down nepotism?. This study has been carried out using a phenomenology research design within the framework of a qualitative research approach. The study group of this research consists of 12 teachers working in Amasya in the 2020-2021 academic year. They have been determined by homogeneous sampling technique in the framework of purposeful sampling method. Semi-structured interview form has been created by the researchers and used as a data collection tool in the research. The participant teachers have defined nepotism as unfair earnings, influential contact, favoritism, taking sides, and discrimination. The participants have also stated that the reasons for nepotism are as follows; gender, political view, idea-belief, fellow countryman-relative, and teacher unions. To reduce nepotism issues in schools, the participants have also offered some possible suggestions such as right-law-justice, administrators, merit, and regulations. In this context, both policymakers and policy practitioners should make right-law-justice among people in society. Therefore, it could be a kind of school policy and culture. Also, administrators should act equally. Moreover, individuals should be supported in ethical behavior by administrators. Decision-makers should consider individuals' abilities when recruiting. In addition to all, policymakers must make the necessary legal arrangements in a short time. Unless these are done, nepotism as an organizational reality will continue to exist as a damaging factor to the organization. Based on the findings of this research, the researchers have concluded that unless nepotism is eliminated, institutions will not be able to serve effectively and that trained manpower will not be adequately utilized.

**Keywords:** Nepotism, Reasons, Teacher, School, Perspective

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## Öğretmenlerin Kayırmacılık Hakkındaki Görüşleri

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### Öz

Bu araştırmanın iki amacı vardır: 1) okullarda kayırmacılığın nedenlerini belirlemek ve 2) bu sorunun üstesinden gelmek için bazı olası çözüm yolları önermek. Bu amaca ulaşmak için araştırmacılar araştırmaları sırasında bazı araştırma sorularını ele almışlardır. Bunlar; 1. Nepotizmin tanımı nedir?, 2. Nepotizmin sebepleri nelerdir?, 3. Nepotizmi azaltmak için ne yapılmalıdır?. Bu çalışma, nitel araştırma yaklaşımı çerçevesinde fenomenoloji araştırma deseni kullanılarak gerçekleştirilmiştir. Bu araştırmanın çalışma grubunu 2020-2021 eğitim-öğretim yılında Amasya ilinde görev yapan 12 öğretmen oluşturmaktadır. Araştırmanın çalışma grubu amaçlı örnekleme yöntemi çerçevesinde homojen örnekleme tekniği ile belirlenmiştir. Yarı yapılandırılmış görüşme formu araştırmacılar tarafından oluşturulmuş ve araştırmada veri toplama aracı olarak kullanılmıştır. Katılımcı öğretmenler nepotizmi haksız kazanç, etkili temas, adam kayırma, taraf tutma ve ayrımcılık olarak tanımlamışlardır. Katılımcılar kayırmacılığın nedenlerini; cinsiyet, siyasi görüş, fikir-inanç, hemşeri-akraba ve öğretmen sendikaları şeklinde sıralamışlardır. Katılımcılar okullarda kayırmacılık sorununu azaltmak için hak-hukuk-adalet, idare, liyakat ve tüzük gibi olası öneriler sunmuşlardır. Bu bağlamda hem politika yapıcılar hem de politika uygulayıcılar toplumda hak-hukuk-adaleti sağlamalıdır. Bu durum okul politikası ve kültürü haline de getirilmelidir. Ayrıca yöneticiler bireylere eşit davranmalıdırlar. Okul yöneticileri bireyleri etik ilkelere uygun olarak davranma konusunda destek olmalıdırlar. Karar vericiler bireyleri işe alırlarken bireylerin yeteneklerini dikkate almalıdırlar. Tüm bunların yanı sıra politika yapıcıların da kısa sürede gerekli yasal düzenlemeleri yapması gerekmektedir. Bunlar yapılmadığı sürece örgütsel bir gerçeklik olarak nepotizm, örgüte zarar veren bir faktör olarak varlığını devam ettirecektir. Araştırmacılar, bu araştırmanın bulgularına dayanarak kayırmacılık ortadan kaldırılmadıkça kurumların etkin bir şekilde hizmet veremeyeceği ve yetişmiş insan gücünden yeterince yararlanamayacağı sonucuna varmışlardır.

**Anahtar Kelimeler:** Kayırmacılık, Nedenler, Öğretmen, Okul, Görüş

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## Introduction

Even though nepotism is one of the least researched and most unwell-described human resource approaches (Kaushal, Ghalawat, & Kaurav, 2021), the concept of nepotism, which is more or less seen in all developed and underdeveloped countries, is one of the important subjects that have been started to be discussed frequently in both national and international media ([www.theguardian.com](http://www.theguardian.com); [www.hurriyet.com](http://www.hurriyet.com)).

According to the Turkish Language Association (TLA), nepotism meaning "advocating, being a side of" is a situation encountered from small working classes to big ruler domains. In line with the Oxford Online Dictionary (OOD), the meaning of nepotism is "giving unfair advantages to your own family if you are in a position of power, especially by giving them jobs" ([www.oxfordlearnersdictionaries.com](http://www.oxfordlearnersdictionaries.com)). Nepotism, which is common not only in public institutions and organizations but also in the private sector, is a situation that occurs in communication to provide mostly moral support to the people they know or care about and who ascend with certain favor (Argon, 2016; Erdem & Meriç, 2012; Yıldırım, 2013). Nepotism is present in every country in order to strengthen someone's presence in the area of residence and to have the necessary social power (Erdem & Meriç, 2012; Özsemerci, 2003; Yıldırım, 2013). However, nepotism is thought to increase as the required education level is not taken into consideration for most of the appointments in the institutions of our country (Argon, 2016). Nepotism caused by either needs, status quarrels, or forgotten humanity brings about some problems in business life. The most outstanding of these is that people who come with nepotism cannot move the institutions to a certain level, even if they lower the existing level. Incapability to carry out the desired studies, nepotism towards inadequate people, disruption of work ethics, and up to social division situations are some of the other striking results of nepotism (Yıldırım, 2013).

The spread of nepotism in different countries has started to impact areas in recent years by obstructing the nation's social and economic health (Kaushal, Ghalawat, & Kaurav, 2021). Though corruption types such as nepotism and bribery create some problems in the country's system, solutions have not been found properly yet (Çakır, 2014). Nepotism damages and weakens workers and managers (Jones & Stout, 2015) in any organization. This demonstrates that nepotism is a chronic problem. The unfair rapid rise of the person close to him, earning more from the people doing the same job, brings along situations such as waste of time in the workplace, delaying and neglecting the duties as they want day by day. After all, people who come to a place with nepotism seem to be the best in their workplaces while they have no validity to people who work better than them (Basu, 2009). Nepotism leads to unfairness within the workplace and this unfair behavior is able to influence how employees work together (Khatri and Tsang, 2003). Moreover, nepotism has considerable harmful effects on the employees' decision to leave and work satisfaction (Baloch & İraqi, 2020). One of the factors, not mentioned often in studies, affecting this situation is the tendency to self-serving bias. This behavior happens with taking on success to themselves, but blaming others for failures (Argon, 2016).

## Literature Review

Looking at the related literature, types and reasons of nepotism are listed as; kinship nepotism, crony nepotism, political nepotism, clientelism, patronage, and sexual nepotism. In addition to the types and reasons for nepotism, the issue of nepotism in

school management and the consequences of nepotism are also discussed in the literature review.

## **Types and Reasons of Nepotism**

### **Kinship Nepotism**

Getting a promotion or being in a preservation position of someone who gets a promotion based on kinship relations with politicians, managers, or blood relations with ignored adequate skill and education is called nepotism or kinship nepotism (Argon, 2016; Erdem & Meriç, 2012; Fu, 2015; Özsemerci, 2003; Padgett & Morris, 2005). Bellow (2003) defines nepotism as the owner or manager's option to appoint family members (nepots) instead of unrelated employment nominees.

While some researchers have expressed that financial gain is obtained from nepotism (kinship nepotism), others have stated that spiritual gain is attained. Financial gain happens with salaries increasing with promotions while moral gain occurs in the form of dignity and appreciation (Özsemerci, 2003). However, as a result of kinship nepotism, which is one of the most encountered forms of nepotism in our country, it seems that individuals who do not have sufficient education ignore duties compared to working individuals in many public institutions (Erdem & Meriç, 2012).

### **Cronyism**

The situation that occurred with grounding cronyism instead of merit (competence) and equality principles can be expressed as cronyism in public recruitment. The favored person here is a friend and people like acquaintances. "Citizen Nepotism" is evaluated as a special type of chronism in Turkey (Özsemerci, 2003). The risk of certain lacks in the organization, where cronyism is carried out, to come into the light which affects the institution adversely, is high (Çakır, 2014). Cronyism is the main reason for employee disappointment in any organization (Ozler & Buyukarslan, 2011).

### **Political Nepotism (Partisanship)**

Political nepotism is the rewarding of people and obtaining unfair advantage by the political parties via giving various privileges to the groups who support themselves after they come to power. The party system can promise these before coming to power. After the election, they can follow these promises by choosing certain people to certain places within the framework of their benefits (Özsemerci, 2003). Partisanship is observed especially in municipalities, governorates, and health institutions. This is present in Turkey as in many countries (Argon, 2016).

### **Clientelism**

Clientelism can be expressed as the political power looting the budget resources by allocating the state sums to the regions where it can get the most votes before the elections to come to power again (Erdem & Meriç, 2012; Özsemerci, 2003). More investments are made in the regions where the elections are won, and the fees for these works are earned from certain budgets. One of the problems in Turkey is that this nepotism conflicts with the principle of inequality and citizenship equality (Argon, 2016).

### **Patronage**

Patronage is the name given to the new government's relieving senior staff of duty from

public institutions and organizations after the political elections and appointment of new people based on factors such as political nepotism, cronyism, ideology, and nepotism (Erdem & Meriç, 2012; Özsemerci, 2003). Patronage is a familiar circumstance in almost every state. This situation enables the ruling party to have continuance and allows it to do many jobs within specific frameworks with flexibility by strengthening its own pressure, weight, and authority (Özsemerci, 2003). The widespread use of patronage has caused to falling out of opposing ideas through divisions with sharp lines in society (Çakır, 2014).

### **Sexual Nepotism**

Sexual nepotism is expressed in the situation in which managers or seniors employ/promote personnel privileging through discriminating against sexuality and romance (Erdem & Meriç, 2012). This situation results in a transformation of being of the opposite sex as an advantage rather than success and competence in the institution to benefit (Argon, 2016). When there happens sexual nepotism within the institution, there occurs such events that individuals are protected by the managers, delayed or not doing the work, or even get extra permissions which brings waste (Meriç & Erdem, 2013). As a result, while the institution does not get the progress it wants, the spread of these situations creates a crack in society and even leaves bad impressions against the names of their institutions (Çakır, 2014).

### **Nepotism in School Management**

The conveying of the system and the laws to different dimensions via protecting another employee of the authorized person at the school or the political nepotism, acquaintance nepotism of the person to be appointed is called "School Nepotism in its management" (Argon, 2016; Erdem & Meriç, 2012).

It is necessary that school administrators are also expected not to neglect ethical rules in addition to obeying the laws as in every profession. However, the nepotism attitude observed in educational institutions from time to time may harm the teacher-administrator relationship by affecting the working teachers negatively (Erdem & Meriç, 2012). Definite problems and solutions are not handled within possibilities, the improvements depend only on the individual success of teachers because of groups caused by nepotism in schools (Yıldırım, 2013).

It is an expected probable situation that teachers show a negative attitude against the clientelist attitude of the school administrator. In order to avoid this situation, it is necessary that the school administrator treat teachers equally, fairly, and consistently. When the related literature is analyzed, the number of studies on this subject is quite limited (Argon, 2016).

It is a legal obligation of school administrators, like other public officers, to comply with the required articles of the law of "Ethics of Public Officials" numbered 5176 in 2004 ([www.mevzuat.gov.tr](http://www.mevzuat.gov.tr)). School administrators, one of the biggest factors in the success of a school, their all necessary high-level authorities are supported by laws in addition to taking all responsibilities in the school. School administrators should treat the staff equally and fairly in the schools where they are appointed. It is thought that education will not work at full efficiency as a consequence of teachers being affected badly in schools where they face nepotism by school administrators (Meriç & Erdem, 2013).

## The Consequences of Nepotism

Nepotism is seen frequently in underdeveloped or developing countries attached to their culture and traditions more tightly (Çakır, 2014). Similarly, Boadi (2000) has stated that anti-nepotism policies have eliminated favored treatment in developed countries, although it is routine of daily life in developing countries.

Looking at the related literature, it is seen that nepotism causes many dramatic consequences. For instance, privileges and wasted budgets are some of the biggest obstacles to the expected development (Meriç & Erdem, 2013). In organizations where nepotism is broadly faced, member employment and promotion cannot be acted reasonably (Kawo & Torun, 2020). Also, clientelism results in system degeneration, bad recognition of institutions, and even the collapse of institutions. Managing institutions with relatives, acquaintances, and congregational groups leads to immense insecurity as a society. These structures based on the relationship of self-interest betray many points of culture and destroy them ([www.memurlar.net](http://www.memurlar.net)). Since the participants observed nepotistic relationships at work, the resulting member withdrawal is a probable risk for the future of organizations in terms of interpersonal relationships and performance (Kawo & Torun, 2020). Furthermore, by reason of nepotism, the organization will be less competitive in the market for high-quality candidates and can suffer the loss of qualified managers (Nyukorong, 2014). Nepotism destroys organizational harmony and employees' motivations. Therefore, employees may not feel they belong to the organization and lose their desire to reach organizational goals. Consequently, these employees who feel nepotism and unfairness in the workplace perform at a low level, do not come to work, and even damage organizations' properties (Farahmand, 2013). Nepotism negatively affects the organization's productivity and leads to poor performance (Kaushal, Ghalawat, & Kaurav, 2021).

The problem in the merit system in recruitment arises at the first stage in Turkey. The written and oral exams used in recruiting government officers involve more general cultural knowledge rather than the competence of the candidate. Most of the nepotism types (kinship, acquaintance, political nepotism) are used in recruiting. This situation leads to corruption and deterioration. Another aspect of the mentioned situation is that it causes the deterioration of education and employment relations. It is seen that there are people who do not work in their own domains, but rather work in other tasks due to nepotism in public institutions and organizations. This situation brings about inefficiency in the work environment and health. It is difficult for an individual to perform well in a task other than his/her domain (Yıldırım, 2013). Nepotism is the reason for losing individuals' belief in justice and declining motivation and morale. Thus, employee displeasure, fatigue, distrust, depression, and many other adverse moods stem from nepotism (Chegini, 2009; Karakose, 2014).

Nepotism practices also obstruct managers who come from the new generation and have superior abilities. From this point of view, both material and moral losses occur. The most striking of the spiritual losses are the loss of impression and the decrease of faith in the institution. The financial losses are the unfair profit from the state's budget. It should not be ignored that these losses do not affect only the institution but the whole country (Özkanan & Erdem, 2015). It is observed that people who benefit from nepotism can manage their certain requests and work easily in schools and can acquire unfair income and positions, the lesson hours and guard duty schedules are formed according to the

wishes of these personnel. Together with these situations, it is said that they have the priority to go to training and seminars by ignoring the negative behaviors of the staff using nepotism (Argon, 2016). It is recommended for the school directors to behave equally, fairly, and neutral to all employees in the school administration. For this reason, it is essential that teachers, who teach at schools, carry out educational activities without feeling the concept of nepotism (Meriç & Erdem, 2013).

### **The Purpose of the Study and Research Questions**

This study aims to determine the reasons for nepotism in schools, which are educational organizations, and to reveal possible solutions to overcome nepotism. To reach this aim, the answers to the following research questions are sought:

1. What is the definition of nepotism?
2. What are the reasons for nepotism?
3. What should be done to bring down nepotism?

### **Methodology**

Under this title, the method of the research, the design of the research, the participants, data collection and analysis, validity and trustworthiness of the study, and the researchers' roles have been handled respectively.

### **The Method of the Research**

This research has been carried out within the framework of a qualitative research approach. The qualitative research method has advantages such as focusing on events in their natural environment, following an inductive approach, conveying thoughts by noticing as they are, and allowing the researcher flexibility (Yıldırım & Şimşek, 2013). Also, qualitative research evaluates the problems with an interpretative look, trying to make sense of social or human problems (Creswell, 2018).

### **Research Design**

This study has been designed using the phenomenological research design, one of the qualitative research designs. Phenomenology design is not only a process in which a phenomenon is explained, but also it is a progressive process approaching the facts with an interpretative point of view (Creswell, 2018). Also, the phenomenology design prepares a basis for working in researching problems from daily lives that cannot be explained exactly (Yıldırım & Şimşek, 2013).

### **The Participants**

The study group of the research has been determined with a homogeneous sampling technique in the framework of the purposeful sampling method. A subgroup is defined thanks to this method to create a small, homogeneous sample (Yıldırım & Şimşek, 2013). Data sources in studies conducted within the phenomenology design are selected among the individuals and groups who have faced and experienced the study subject (Büyükoztürk, 2018; Creswell, 2018). When these situations are considered, the study group consists of 12 people, who have faced nepotism in their school, determined by the "Homogeneous Sampling" technique within the framework of the sampling method.

**Table 1**  
Demographic Information of Participants

	Level of Education	Gender	Age	Year of Seniority	Branch
Participant 1	Bachelor's	Male	33	11-15	Classroom teaching
Participant 2	Bachelor's	Male	32	6-10	Classroom teaching
Participant 3	Bachelor's	Male	31	6-10	Turkish teaching
Participant 4	Bachelor's	Male	51	20+	History teaching
Participant 5	Bachelor's	Female	49	20+	Pre-school teaching
Participant 6	Bachelor's	Male	43	20+	History teaching
Participant 7	Bachelor's	Male	38	15-20	Math teaching
Participant 8	Bachelor's	Female	39	15-20	Turkish teaching
Participant 9	Bachelor's	Female	34	11-15	English teaching
Participant 10	Bachelor's	Male	47	20+	Science teaching
Participant 11	Bachelor's	Female	33	11-15	Pre-school teaching
Participant 12	Bachelor's	Female	35	11-15	Math teaching

As can be seen in Table 1, all participants have bachelor's degree; seven of them are male and five of them is female; their age range from 31 to 51; their year of seniority range from 6-10 to 20+; two of them are classroom teaching, two of them are Turkish teaching, two of them are history teaching, two of them are pre-school teaching, two of them are math teaching, one of them is English teaching, and one of them is Science teaching.

### Data Collection and Analysis

The data for this research has been gathered using the semi-structured interview technique with teachers from different branches in June-July 2021. Researchers decided to choose this method to collect at first hand the perspectives and experiences on the subject of the participant teachers in the study. In semi-structured interviews, some questions are prepared before while some are shaped according to the course of the interview (Patton,2010).

The semi-structured interview was carried out within the framework of the interview form prepared beforehand. An academician from the university was consulted to validate the interview questions to have validity. To determine the comprehensibility of the questions, a pre-interview was made with two teachers before interviews about the study subject. At the end of the process, the final form of the interview questions was obtained.

Before the interview, teachers were visited and informed about the subject through communication. The interview form was left to every participant and a few days were given to think about the questions. At the end of this duration, they were informed that the researchers would come again. The interviews were done at the appointed time, day, and place. The participants were coded as P1, P2, P3, P4, P5, P6, P7, P8, P9, P10, P11, and P12 by keeping the names hidden.

Some demographic information was attained from the participants before the interview started. In addition, some questions about the study and follow-up questions to detail these questions were asked to the participant teachers. The interviews were done face-to-face. The researchers made the interviews paying attention to Kvale's (1996) points about the interview process to increase the quality of the interview. These points can be listed as; during the interview, paying attention to not the answers wandering off the aim of the study, recording and taking notes in the interview, taking care to get longer and more

detailed answers compared to the questions, obtaining convincing and deep answers and not intervening to the answers of the participants in the study.

Interviews were recorded so as not to lose any data in the interviews with the consent of the participants. Each interview lasted for about 25-30 minutes.

Apart from the questions in the interview form, additional questions are also included in order to get more detailed information by leading them to talk a lot on the condition that it does not go beyond the purpose of the research. Yıldırım and Şimşek (2011) state that the additional questions provide the data obtained during the interview to be more detailed and enriching.

These recorded data are numbered and converted into text. In the analysis of data descriptive analysis technique has been used. The reason why this technique is used in the study is that the descriptive analysis technique enables the data obtained to be summarized and interpreted according to the previously determined themes during analysis (Yıldırım & Şimşek, 2011). In this regard, the data attained have been analyzed in four steps. These;

1. First, a framework for data analysis was created by considering the interview questions. The data obtained was determined on which themes would be planned and presented according to this framework.
2. Some of the data was excluded from the study as the data was organized according to the created framework and acted accordingly.
3. The attained data was supported by identifying by direct expressions. It was taken into account that the data would be comprehensible.
4. Finally, the cause-effect relationships between the findings were tried to be explained by explaining the identified findings.

### **Validity and Trustworthiness of the Study**

In the analysis of the obtained data, some methods were used to ensure validity and reliability. These are respectively,

- In order to ensure credibility, long-term interaction with the participants was made, expert review was provided, and participant confirmation was made.
- In order to ensure transferability, the participants were determined according to the purposeful sampling method and detailed descriptions were made.
- In order to ensure consistency, it has been tried to show the necessary sensitivity in the creation of the data collection tool, the processes of obtaining the data, and the analysis of the collected data.
- In order to ensure confirmability, the researchers filed the interview forms used as a data collection tool, protected the raw data, and archived all the coding and notes they made during the analysis of the data (Yıldırım & Şimşek, 2011).

### **Role of the Researchers**

The first researcher has worked for 4 years in institutions affiliated with the Ministry of National Education. Then, he has been working at the university for more than 9 years. The researcher has witnessed some incidents of nepotism at both institutions Therefore, he has considered studying nepotism necessary.



The second researcher started doing his master's degree after graduating from Amasya University Classroom Teaching Department and surmised that the nepotism concept has increased both in his undergraduate and postgraduate education periods in his environment and in the school environment. Within this scope, he has scanned some works on the topics of nepotism and reasons for nepotism in the literature, Thus, the researcher has decided to do this study to draw attention to nepotism, to the reasons for it, and to reveal some solution suggestions for nepotism.

## Findings

The findings obtained were analyzed according to the research questions of the study respectively.

### The Perception of Nepotism

The findings regarding the first research question of the study (1. What is the definition of nepotism?) are given below. Accordingly, the teachers participating in the research have expressed that they perceive nepotism as; 1. Unfair earnings, 2. Influential contact, 3. Favoritism, 4. Taking sides, and 5. Discrimination.

Table 2

Teachers' Definitions Regarding the Concept of Nepotism

No	Code	f	%	Sample Sentence
1	Unfair earnings	10	34	"That is, to give him that opportunity unjustly, even though he does not deserve it." (P2).
2	Influential contact	6	21	"Nepotism, supporting one's man, these expressions can be used." (P3).
3	Favoritism	5	17	"We can use concepts manhood, selectivity, injustice, etc. like." (P4).
4	Taking sides	4	14	"To discriminate, to take sides, to choose persons (III) but not according to the criteria but select according to his will." (P5).
5	Discrimination	4	14	"We can say discrimination as close meaning instead of nepotism." (P1).
	Total	29	100	

Looking at Table 2, teachers' definitions of the concept of nepotism are seen as; %34 unfair earnings, %21 influential contact, %17 favoritism, %14 supporting one side, and %14 discrimination.

### Unfair Earnings

Most of the teachers participating in the study perceive nepotism as unfair earnings not deserved, and unfair competition between individuals. For example, one participant teacher has expressed nepotism as follows:

"To me, nepotism is gaining certain unfair earnings of people, namely, teachers, students, and staff in schools in such a way they don't deserve. Namely out of current regulations, it means that people reach to the things that they cannot get because of their political opinions, religious beliefs, or personal relationships except their present formal gains." (P6).

Another participant gave concrete examples of nepotism as followingly;

"For example, in a school, I witnessed that the course program was opened so that a person was able to overcharge even though he was inadequate to open a course. Actually, this was unfair in fact he wouldn't get great success when it was opened. Nevertheless, the course was opened so that it would provide economic income." (P2).

As can be understood that most of the participants see nepotism as unfair earnings not deserved, and unfair competition between individuals. Because of some unfair challenges in their workplace, it may be commonly experienced by individuals.

### **Influential Contact**

Some teachers who participated in the study state that the concepts of nepotism and influential contact are the same. For example, a participant (P3) emphasizes influential contact as;

"Usually, instead of this if you have acquaintances in particular positions, you can use the sentence "done". It may be the concept of influential contact. These are the things that come to my mind right now. That's how nepotism can be said."

Also, another participant (P4) underlines influential contact's meaning and similar expressions "...When we say favoritism, influential contact first comes to mind, of course. We can also say that a particular person is wanted and received by a familiar manager for a mission. Synonyms may be favoritism or unfairness."

Unfortunately, the relationships among individuals in most workplace are still not good enough in terms of professional perspective. Therefore, the reality of influential contact may occur because of not being professional in the workplace.

### **Favoritism**

Some teachers who participated in the study have evaluated the concepts of favoritism and nepotism as the same. For example, a participant (P2) states that:

"Nepotism is delivering a job to the people who are not worthy of that job, who are not capable of it, who do not have the principles and achievements required by that job just because they are close to themselves when assigning a job. In other words, as a reality it is a very bad thing to give opportunity, to favor people even though they don't deserve it. As a reality, there occurs giving opportunities, nepotism though not deserved also in our institutions like in others."

Another participant (P1) refers to outcomes of nepotism saying, "...There is a lot from the neighbors around us. For example, a friend of mine. Just because he has bilateral relations politically, he is currently in the position of superior where he should not be..."

Both familiarity and political intimacy are still two very influential elements in Turkish society. Therefore, both elements can be used if individuals want to gain power.

### **Taking Sides**

Some participant teachers of the study have stated that they saw the concept of nepotism and taking sides in the same way. For example, a participant (P1) has referred to taking sides; "People have such considerations that who are close to me, who are in favor of my opinion should move to higher positions. It may be that those who are close to us are better. It could be both."

Also, another participant (P3) has stated nepotism clearly as

“You know, someone’s employing is not objectively done, rather we can say that someone’s employing occurs when the person is closer to us or has more acquaintances instead of questioning whether the person does this job better or without caring the merit of them”.

Unfortunately, there are generally political polarizations in Turkish society today. As a natural result of this, individuals on the side of power can get some privileges from time to time.

### Discrimination

Some teachers involved in the study stated that they see discrimination similar to the concept of nepotism. For example, one participant (P6) has referred to discrimination with these sentences “I don't understand how some people are superior to me just because he's from the same hometown or the same union. Isn't everyone equal under the law? This is just what the books say. What really happens is exactly discrimination ... I have been a teacher for many years, and I have seen this in every school where I worked before.”.

Since discrimination and nepotism are two closely related concepts, some of the participants may have equated discrimination with nepotism.

### The Reasons for Nepotism

The findings related to the second research question of the study. (1. What are the reasons of nepotism?) are given below. Accordingly, teachers participating in the study specified the reasons for nepotism 1. Gender, 2. Idea-Belief, 3. Political view, 4. Fellow Countryman-Relative, and 5. Teacher unions.

**Table 3**  
Teachers' Perceptions of the Reasons of the Concept of Nepotism

No	Code	f	%	Sample Sentence
1	Gender	20	31	“A woman-man who is liked or admired wants to provide an extra plus for a man woman...” (P2).
2	Idea-Belief	17	26	“It comes from the fact that people want to employ people having their own ideas again in their own place.” (P4).
3	Political View	15	23	“If you are a political official and place the person who suits your opinion through nepotism, then they become confined to you.” (P3).
4	Fellow Countryman-Relative	9	14	“We can always come across with the business of interfering with people who have the familiar political power to get his child into work.” (P1)
5	Teacher Unions	4	6	“Unions have intervened, it is told that employ this one as he is the person authorities and different upper-level institutions know.” (P5).
	Total	65	100	

Looking at Table 3, it is seen that teachers rank the reasons for nepotism as 31% gender, 26% idea-belief, 23% political view, 14% fellow countryman-relative, and 6% teacher unions.

## Gender

All teachers involved in the study emphasized that gender has an important place in nepotism. For example, one of the participant teachers (P3) has expressed the following words and described nepotism:

“Sir if we said that we do not do positive discrimination (III), it would be a lie when we approach it as gender. We're looking at the job, according to the job to be done, it will be difficult if we send a woman friend, but it will be easier if we send a man friend. Or, for example, let's say something happens about fine art, female friends become more interested. Male friends are becoming more involved when sporting events are happening. Here we are doing positive discrimination. If my arts teachers are more interested, we lead them, if we think that male teachers can be more efficient in sports activities, we direct them. We do positive discrimination in this way, but when we do it, we of course ask other friends.”.

Another participant (P2) has stated the gender effect on nepotism as if supporting the above participant:

“To me, in positive discrimination, gender has an effect. There is discrimination, especially regarding the relationship between men and women. A woman-man who is liked or liked wants to provide an extra plus for a man-woman. Therefore, I think that gender difference increases injustice and positive discrimination much more.”.

The fact that gender equality cannot be fully achieved in Turkish society and the practice of positive discrimination for women causes injustices from time to time.

## Idea-Belief

Teachers involved in the study mentioned that ideas and beliefs caused nepotism in schools. For example, one of the teachers (P5) has touched upon the effect of ideas on nepotism:

“Someone finds others who share his ideas, gets the majority, and then multiplies that crowd around him. So, what they say, that is, to themselves it'll be easier to get that crowd to accept what they're saying, and then they'll be able to do it very easily as they have the others around them certify.”.

Similarly, another participant (P6) has remarked on the effect of ideas on nepotism as

“Especially nepotism can be evaluated as that people who have a certain thought or people who share a political opinion (...) come to some places by getting ahead of others, or to be tolerated because of the things what they do, or to be tolerated due to the mistakes they make.”.

As can be understood from the above statements, since having the same thoughts and beliefs provides privilege, it can also cause nepotism.

## Political View

Some of the teachers involved in the study specified that there had been incidents of nepotism according to political views in schools. For example, one of the teachers (P3) participating in the study has revealed the situation; “Nepotism is already happening mostly in the political area. If you say why because they do each other's work. (III) If you

are a political official and place someone somewhere who suits your opinion by nepotism, they are confined to you. As he accepts you as an employer in his later life, he has to look like he's in your opinion, even though he may not accept your opinion on your side. From this point of view, nepotism is being done more in the political area."

Similarly, one of the participants (P4) has emphasized political views and their effects on nepotism "Teachers whose thoughts correspond with themselves are preferred instead of having a teacher who doesn't have their own views. An example of this hasn't happened to me, but I've heard that teachers sometimes can't go where they want to go within and out of the province."

Policy, which affects every aspect of life, also affects the school environment. In this context, having a similar political view can be considered as a reason for nepotism.

### **Fellow Countryman-Relative**

Some of the teachers involved in the study cited the presence of fellow countryman relatives as one of the reasons for nepotism. For example, one of the teachers (P1) participating in the study has ascertained this situation with the following words.

"We always may come across with the people who interfere with people having familiar political power when putting their child to work. It happens among relatives, among neighbors around us, and among acquaintances, too. I can give you an example. A friend, for example. Unfortunately, he is in the position of chief right now where he shouldn't be just because he has bilateral relations politically."

Similarly, another participant (P6) has paid attention to the reality of fellow countryman-relative:

"I will answer this question again, especially from an administrative point of view. I mean everything is related to friends-relatives for our profession. This comes to the front in administrative appointments thanks to nepotism. Second, especially when teachers go to in-service seminars, they don't go according to their score, current success, or formal professional work according to the ranking, vice versa we see too much choosing the persons according to the special people for these in-service seminars and leading teachers according to them."

As can be understood from the above discourses, citizen-relatives have an important place in Turkish society. This reality can cause nepotism among individuals.

### **Teacher Unions**

Some of the participating teachers in the study have also highlighted that unions have caused nepotism. For example, one of the teachers participating in the study explained this with the following words:

"As follows, unions have intervened, as some people have acquaintances in high authorities with different institutions, they are to be employed. I mean, people are not given according to the job, rather the job is given according to the people. Or when there is nepotism, the seat for the position is given, but the authority is not given. Just there's the image of the person, let that person's work be done. In other words, it is not crucial whether the work of an institution is done, the person works in the institution or not, just it is said that employ that person and handle it. If you can, you make them work. Of

course, because he has friends in high places and has favoritism from the upper authorities, you can't interfere or get work done." (P 5).

In a similar way, another participant (P2) paid attention to the unions that they cause nepotism:

"In our educational community, the union of people should not be cared for, everyone should be seen as equal. Everyone should be looked at as a teacher, an educator, and if work is done in their domain with the attention of seniority, years, this discrimination can be eliminated, inner peace can be achieved, and everyone does their job really well."

As can be seen clearly, there is no doubt that there is a political extension of teacher unions in Turkey. Hence, teacher unions can be an important factor that triggers nepotism in schools.

### Suggestions for the Solution of Nepotism

The findings related to the research questions the third and the last one of the study (3. What should be done to reduce nepotism?) are stated below. Accordingly, teachers participating in the study have given some suggestions for reducing nepotism. These recommendations are collected under the headings; 1. Right, Law, Justice, 2. Administrators, 3. Merit, and 4. Regulations.

**Table 4**  
Teachers' Suggestions for the Solution of Nepotism

No	Code	f	%	Sample Sentence
1	Right, Law, Justice	29	40	"In a place where there is no justice, success, trust, and peace don't exist" (P2).
2	Administrators	20	28	"If we apply what is written in the book, there will be no nepotism anyway, but to prevent nepotism, you know, it needs to be started from managers at the top rather than the persons at the bottom" (P3).
3	Merit	15	21	"I'd care firstly, merit, the dominance of social intelligence, whether problem-solving skills are good" (P1).
4	Regulations	8	11	"It is necessary to act according to the regulation, objectively prepared legislation to prevent nepotism" (P6).
	Total	72	100	

Looking at Table 4, it is seen that teachers rank suggestions for the solution of nepotism as 40% right, law, justice, 28% administrators, 21% merit, and 11% regulations.

### Right-Law-Justice

Teachers participating in the study have emphasized that if people act together with the concepts of rights-law-justice, then nepotism can be avoided, and work will progress properly. For example, one of the teachers who participated in the study has expressed the following words:

"We must be fair to prevent nepotism. We need to focus on the concept of justice, altogether, that is, justice from the bottom to the top. That's the way it is in our religion. Give the work to the hand. So, it is necessary to give the job to those who have merit to

deliver the job. Because when you give that work to people who don't have talent in that domain, that institution, that society breaks down. It would be wrong to expect benefits or gains from the institution or a society deteriorated. Therefore, first of all, we must be fair. we need to be fair as a society. We need to care about merit. We need to give jobs to people who are really capable of doing the job, people who can be more successful in that job. Therefore, I think if we are in favor of justice, we will avoid nepotism." (P 2).

Similarly, another participant has highlighted that nepotism could be eliminated with the following words:

"For nepotism (iii), I think it is necessary to raise values in society to end nepotism. These are cultural values plus, let's say, the values of society, the right to give the concepts of law and Justice. These should be from childhood, not at advanced ages. In other words, the necessity that things shouldn't be taken if it is not for you or that it is not true to get earnings when you get ahead of someone and have those jobs. I mean, I think Islamic and moral values should be given in childhood." (P5).

It is clearly seen that unless we make right-law-justice among individuals in the workplace, it is very hard to avoid nepotism. Therefore, it could be a kind of school policy and culture.

### **Administrators**

Some of the teachers involved in the study have given a suggestion to overcome nepotism involving administrators. For example, one of the teachers participating in the study expressed as below:

"The right to choose and to be elected should be given. I mean, if you send someone to an institution, the right to choose them must belong to the manager there. It shouldn't be I'm sending this and employ him, the administrator of the institution should be asked 'How an employer does he want to work with? or What are the criteria according to the job there should be asked and then they should be sent.'"(P5).

In a similar way, another participant supported the above participant as follows:

"It should be started from the junior managers to the top managers to prevent nepotism. First of all, these managers do nepotism. Let's look at the whole topic like this sir. "Our nepotism is now accepted. If nepotism is done or a work is done or if he's settled into a job, no one's questioning it anymore. (iii). Because everyone's after it. Now if someone is going to get a job 'who can I contact?' or There is not such a situation that 'Create a file, your merit will be evaluated'."( P 3).

As it can be understood from the statements above, administrators at all levels of the administration should act equally by acting against nepotism. Moreover, individuals should be supported in ethical behavior by administrators.

### **Merit**

Some of the teachers who participated in the study have said that merit should be involved in overcoming nepotism. For example, one of the teachers participating in the study has emphasized the importance of merit with the following words;

"First, I would look at merit, then I would look at one's creativity with different practices, social intelligence, and human communication. After studying them, if 2 people are on equal terms, I would like to give priority to the last person I know. Apart from this, I

would first pay attention to his merit, whether his social intelligence is dominant, or his problem-solving skills are good.” (P 4).

Similarly, another participant revealed the necessity of merit in the following words:

“Give the job to the competent people. So, it is necessary to give the job to those who have merit. Because in that area when you give that job to people who aren’t talented for it, that institution, that society breaks down. Hence, it would be wrong to expect benefits or gains from a society, a deteriorating institution.” (P 2).

The abilities of the individual should be taken into account when recruiting. Otherwise, the reality of nepotism will be permanent. Therefore, instead of finding a job according to the person, the person should be determined according to the job.

### **Regulations**

Some of the teachers involved in the study expressed that in order to overcome nepotism, it is necessary to act according to the regulations. For example, one of the teachers who participated in the study said the following words:

“I would act in accordance with existing laws, legislation, and regulations. I wouldn't look at anyone's political opinion, gender, or anything else. I would look at him whether he was doing the work properly, following the rules, being loyal to his state, and prioritizing the state or not. That is, I would prefer people who act according to normal legislation. Except this, I wouldn't look at any religious or political views. I'd look at his work in his domain. His studies in the field. I mean whether he does his service, his work with love he approaches people without exception and does objective or not.” (P 6).

Similarly, another participant highlighted that the regulations and laws must prevent nepotism definitely:

“The fact that nepotism is entrenched in society is a hard situation. First, we need to clear this up with laws and regulations and give people that opportunity. If you give people this opportunity, nepotism happens everywhere where people are, sir. If you don't give it, you need to make it impossible. If you leave something open to interference, nepotism will run somehow. Therefore, we must increase legal legislation and focus on practices to reduce the impact of nepotism.” (P 3).

In order to prevent nepotism, policymakers must make the necessary legal arrangements in a short time.

### **Discussion, Conclusions, and Recommendations**

This study was conducted with permanent staff teachers working at the preschool, primary, secondary, and high school levels of the Ministry of National Education. Teachers who participated in the research have defined the concept of nepotism as unfair earnings, influential contact, favoritism, taking sides, and discrimination. Looking at the current Dictionary of the Turkish Language Association, nepotism is similarly defined as “advocating”, and “taking sides” (TLA, 2011). Likewise, according to the Oxford Online Dictionary, nepotism is “giving unfair advantages to your own family if you are in a position of power, especially by giving them jobs” (OOD, 2023). In a similar way, Erdem and Meriç (2012) have expressed nepotism as “supporting someone- nepotism”. Also, Özsemerci (2003) stated the concept of nepotism as “unfair gain” in his research.



On the other hand, teachers who participated in the study cited the reasons for nepotism as “gender”, “idea-belief”, “political view”, “fellow countryman-relative”, and “teacher unions”. When Meriç and Erdem (2013) similarly examine the causes of nepotism in their research, they reach the findings that “citizen-relative” nepotism is becoming widespread while emphasizing that the concept of “gender” is an important factor. Similarly, Argon (2016) supports that the “opinion-faith” factor is effective in in-house communications and management staff. From a different perspective, Çakır reveals in his research (2014) that “political opinion” and “countrymen-relative” nepotism are experienced in institutions and this will be harmful to institutions in the future.

Moreover, the researchers have found that the participant teachers have offered some suggestions to reduce the nepotism issue. These are “right, law, justice”, “administrators”, “merit”, and “regulations”. All of them have been discussed below in detail:

Policymakers and policy practitioners make right-law-justice among individuals in the workplace. Also, it could be a kind of school policy and culture. Administrators at all levels of the administration should act equally by acting against nepotism. Moreover, individuals should be supported in ethical behavior by administrators. The abilities of the individual should be taken into account when recruiting. In other words, instead of finding a job according to the person, the person should be determined according to the job. Policymakers must make the necessary legal arrangements in a short time.

When related literature has been examined, it is seen that there are some similarities in different studies. For example, Erdem and Meriç (2012) state that nepotism can be prevented by compliance with laws and ethical rules references. To prevent nepotism, Yıldız (2017) argues in his research that politics should be kept in the background of institutions and merit should be present in all areas, whose nepotism findings bear similarities with the findings of this study. In his study which tackles the concept of nepotism in public administration, Yıldırım (2013) has similarities in terms of paying attention to the effect of rights-law-justice concepts in management and merit is an unquestionable solution. In addition, Maya (2013) emphasizes the importance of ethical behaviors in terms of institutional structure. According to her, ethical behaviors can be shown by individuals as an institutional culture. She also states that organizations should have ethical values and individuals (specifically administrators) as role models should act according to them.

In addition, the findings of the relevant research demonstrate similar findings to some studies that have previously made findings on the results of nepotism. As for the results of nepotism Erdem and Meriç (2012), as for results of nepotism, Erdem and Meriç have concluded that nepotism is done according to hometowns and political views of teachers regarding their gender, within the school administrative assignments for teachers who are close to themselves, in cooperation with the teachers, in the preparation of the assignments and lesson programs. Özkanan and Erdem’s (2014) findings of nepotism in executive promotions and increased politicization in administrations are similar to the findings of this study. In 2016, Argon similarly addressed the political views, gender, co-amity, and union favoritism of managers, stating that the foundations of institutions for incompetent employment will be damaged.

According to the research results, researchers have provided the following

recommendations to reduce the effects of nepotism.

- Being fair should always be the most important priority, thoughts of rights, law, and justice should be given to people from childhood,
- The principle of equality should not be abandoned, every employee should be treated equally, management should be carried out objectively and honestly,
- Merit should be taken into account first of all, given to those who do well according to their ability,
- From the most competent administrator to the following employee, compliance with the necessary laws and regulations, is the biggest factor in preventing nepotism.

In today's world, competition between countries is fiercer than ever. One of the development criteria of countries and societies is undoubtedly trained manpower. However, unless a chronic problem such as nepotism is eliminated, it is obvious that institutions will not be able to serve effectively, and that trained manpower will not be adequately utilized. Therefore, both policymakers and policy practitioners should develop policies that will eliminate the negative effects of nepotism and pay attention to carefully implementing them.

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## Consumption Culture in the Metaverse Economy as New Communication Technologies (ChatGPT Analysing)

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### Abstract

The intense technological revolution in the field of communication and information technologies has naturally affected economic and social life. As the economy evolves towards Industry 4.0 and the metaverse universe, digital transformation has started to reshape production and consumption relations. Thanks to advanced technology and mass media, the world has shrunk, communication has intensified and access to information is realised with a single click. At the last point, the Metaverse appears as a digital virtual universe. The Metaverse world, which provides a parallel but virtual reality for human beings, can be considered as a twin world where we live with our avatars. However, the virtual twin world changes the known consumption, production and financing patterns of the economic system and creates a commodity universe economy, or in other words, the Metaverse economy. In this context, the aim of this systematic review is to understand the consumption of individuals in the new economic life that comes with the changing world order. Many global, popular and world giant brands include the Metaverse in their production methods. When the Metaverse fully enters our lives, a new economic life will be formed in our daily work, working life and social life thanks to the Metaverse tools we will use. Keeping up with advanced communication and information technologies will harmonise both the production and consumption structure of society with technological change.

In this context, the aim of this study is to draw attention to the culture of consumption in the Metaverse economy as new communication technologies. For this reason, the Metaverse economy and ChatGPT analysis method were chosen in the context of the originality of the subject. The research questions of the study are, will the Metaverse economy as a new communication technology increase the consumption culture? Will people shop with their avatars in virtual stores? The originality of the study stems from the fact that there is no study on this subject and ChatGPT analysis method has not been used. Its contribution to the literature will be in this context. A literature review was also conducted. ChatGPT analysis method was applied in the study. With the ChatGPT analysis method, Internet 1.0 consumption culture, social media consumption culture and metaverse period consumption culture change processes were compared.

**Keywords:** Ekonomi, Consumption, Consumer Culture, Metaverse Economics, New Communication Technologies

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2023, 12 (5), 2480-2498 | Araştırma Makalesi

## Yeni İletişim Teknolojileri Olarak Metaverse Ekonomisinde Tüketim Kültürü (ChatGPT Analizi)

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### Öz

İletişim ve bilgi teknolojileri alanında yaşanan yoğun teknolojik devrim, doğal olarak ekonomik ve sosyal hayatı da etkilemiştir. Ekonomi Endüstri 4.0 ve metaverse evrene doğru evrilirken, dijital dönüşüm üretim ve tüketim ilişkilerini yeniden şekillendirmeye başlamıştır. İleri teknoloji ve kitle iletişim araçları sayesinde dünya küçülmüş, iletişim yoğunlaşmış ve bilgiye erişim tek tıkla gerçekleşmeye başlamıştır. Geline son noktada Metaverse dijital bir sanal evren olarak karşımıza çıkmaktadır. İnsanoğlu için paralel ama sanal bir gerçeklik sağlayan Metaverse dünyası, avatarlarımızla birlikte yaşadığımız bir ikiz dünya olarak düşünülebilir. Ancak sanal ikiz dünya, ekonomik sistemin bilinen tüketim, üretim ve finansman kalıplarını değiştirerek bir meta evren ekonomisi ya da başka bir deyişle Metaverse ekonomisi yaratmaktadır. Bu bağlamda bu sistematik derlemenin amacı, değişen dünya düzeniyle birlikte gelen yeni ekonomik yaşamda bireylerin tüketimlerini anlamaktır. Küresel, popüler ve dünya devi birçok marka Metaverse'i üretim yöntemlerine dahil etmektedir. Metaverse hayatımıza tam anlamıyla girdiğinde kullanacağımız Metaverse araçları sayesinde günlük işlerimizde, çalışma hayatımızda ve sosyal hayatımızda yeni bir ekonomik yaşam oluşacaktır. Gelişmiş iletişim ve bilgi teknolojilerine ayak uydurmak, toplumun hem üretim hem de tüketim yapısını teknolojik değişimle uyumlu hale getirecektir.

Bu bağlamda bu çalışmanın amacı yeni iletişim teknolojileri olarak Metaverse ekonomisinde tüketim kültürüne dikkat çekmektir. Bu nedenle konunun özgünlüğü bağlamında Metaverse ekonomisi ve ChatGPT analiz yöntemi seçilmiştir. Çalışmanın araştırma soruları, yeni bir iletişim teknolojisi olarak Metaverse ekonomisi tüketim kültürünü artıracak mı? İnsanlar sanal mağazalarda avatarları ile alışveriş yapacaklar mı? Çalışmanın özgünlüğü bu konuda yapılmış bir çalışmanın olmaması ve ChatGPT analiz yönteminin kullanılmamış olmasından kaynaklanmaktadır. Literatüre katkısı da bu bağlamda olacaktır. Ayrıca literatür taraması da yapılmıştır. Çalışmada, ChatGPT analiz yöntemi uygulanmıştır. ChatGPT analiz yöntemi ile İnternet 1.0 tüketim kültürü, sosyal medya tüketim kültürü ve metaverse dönemi tüketim kültürü değişim süreçleri karşılaştırılmıştır.

**Anahtar Kelimeler:** Ekonomik, Tüketim, Metaverse, Metaverse Ekonomisi, Yeni İletişim Teknolojileri.

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## Introduction

The continuation of technological developments without slowing down brings many changes both economically and socially. Ecological disruptions caused by climate change, global epidemics, wars and advanced technology have led to the redevelopment of the economic process. The new economy, which adapts to the process and emerges with technological development, continues its digital development in accordance with the era with technologies such as blockchain, cryptocurrency, crypto wallet, NFT, token, artificial intelligence, etc. Metaverse, on the other hand, prepares a suitable ground for economic development.

The term Metaverse, which first appeared in the science fiction novel *Snow Crash* written by Neal Stephenson (1992) in 1992, does not have a clear definition today. According to Lee et al. (2021), the Metaverse is expressed as a vision of a large, permanent, unified and shared internet invented to facilitate digital transformation. Thanks to the Internet and Web technologies, a virtual universe that blends physical and digital has been created. Weinberger (2022) defined the Metaverse as an interconnected network of ubiquitous virtual worlds that partially overlap with and enhance the physical world. According to Weinberger, these virtual worlds enable users, called 'avatars', to interact with each other and allow the content produced to be experienced and consumed in a synchronised and permanent environment. Ball (2022) defines the Metaverse as a network of massively scaled and interoperable, real-time generated 3D virtual worlds that can be experienced simultaneously and persistently by an effectively unlimited number of users, with an individual sense of presence and continuity of data such as identity, history, rights, objects, communication and payments.

In reality, the Metaverse world are virtual platforms that provide an imitative life based on three-dimensional (3D) interaction and communication, where daily life can be maintained and economic activities can be carried out through avatars. They imitate the actual world with advanced information communication technologies. Thanks to Extended Reality (XR), there is a technology that has managed to bring together real and virtual life and human and machine interaction. Different types of XR technology such as Virtual Reality (VR), Mixed Reality (MR) and Augmented Reality (AR) are used in the system. The Internet of Things (IoT), which undertakes the task of collecting, sending and acting on data, and Artificial Intelligence (AI) technologies, which are indispensable for the Metaverse, are among the most important supporters of the system (Yılmaz, 2022).

Metaverse technology can be expressed as taking the experience of "surfing the Web" to a more advanced stage by maintaining it on a virtual planet with its own economy, currency, property and land. This situation has emerged with the evolution of the Internet from Web 1.0 to Web 3.0.

The period between 1990 and 2000 is called Web 1.0. It refers to a system in which users cannot produce their own content, provides one-way information flow and consists of fixed content (Badgers, 2021). Between 2000 and 2010, the Web 2.0 period started and in this period, users started to apply creativity actions. With the period of reading, writing and creating, social platforms such as Tik Tok, Instagram, etc. were formed and users started to use these platforms (O'Neill, 2022). The period between 2010-2020 is referred to as the Web 3.0 era. There is an internet environment that is decentralised and even independent of central authority (BasuMallick, 2022). Algorithms, database systems,



blockchain applications, smart contracts, NFTs, personalised content are the most important elements of the system. In this decentralised system, users can create their own virtual worlds thanks to Metaverse technology. NFTs are the most basic digital elements of Metaverse (Metaverse Blog, 2022). NFT (Non-Fungible Token), which means one-of-a-kind unique asset (Creighton, 2023), are cryptographic assets (Wang, Li, Wang & Chen, 2021). It is also defined as a unique digital token stored on a blockchain that can be distinguished from other tokens. They cannot be divided and combined and therefore have a unique identity and value (Muthe, Sharma & Sri, 2020). According to Cha (2022), NFTs, which are a smart contract technology, are expressed as a digital asset based on blockchain technology, which enables each of the virtual goods to have a physical existence, which is irreplaceable and cannot be substituted in any way. Evans (2019) stated that NFTs are a digital title deed that proves the ownership of a crypto asset, and that blockchain technology will enable the ownership of digitally scarce assets without the need for any legal measures to prevent abuse. The difference of NFT, which is a unique digital representation of a commodity (Clemens, 2022), stems from its classification as a commodity that has a virtual existence in the virtual world and is owned by someone. Therefore, in the Metaverse, the concept of NFT is valued in the context that it corresponds to a commodity. NFTs, each of which represents a single original product content, provides ownership to it, is recorded on the blockchain with smart contracts, and thus gains uniqueness, can provide shopping and exchange, and due to these features, it becomes the main point of sale and guarantees commercial communication (Khalil, 2021; Dowling, 2022). Thanks to these unique features, NFTs have demonstrated that they can be applied in different industries, especially art, in the Metaverse.

The aforementioned concepts arising from advanced communication technologies are analysed in this study in the form of a systematic review in order to see the changes in the phenomenon of consumption in economic terms. The main purpose of this study is to illuminate the changes in the behaviour of individuals who consume in the Metaverse economy in line with the developments in the Metaverse world. The study is developed as an introduction, conceptual definitions, literature review, examination of the relationship between differences in communication-economic change-consumption and conclusion.

### **Studies on Metaverse in the Literature**

There have been many studies on the concept and technology of metaverse in almost all disciplines. In order to reach the ones close to the subject of the article, a literature search was conducted for the years 2010-2023 through Web of Science, ProQuest, Scopus and Social Sciences Citation Index databases by using the search terms economic behaviour, consumption, metaverse, metaverse economics, new communication technologies, economic behaviour, consumption, metaverse economics, new communication technologies. However, there is no research on the changes in the consumption behaviour of the individual caused by the Metaverse economy, which is the main subject of the study. For this reason, studies that may be close to the research topic both in Turkey and in the world are compiled in the table below.

**Table 1: Studies on Metaverse in the Literature**

Ali B. Mahmoud (2023)	<p><b>The Metaverse and Web 3.0: Revolutionising Consumption and Communication for the Future</b></p> <p>The metaverse is a new frontier in consumption. It is a digital place where people can buy and consume anything they want, whenever they want. It is an oasis of freedom and choice, and it has the potential to change the way we live and work. The future of the metaverse is placed where data and technology merge to create an experience that's both unique and engaging.</p>
Anton Korinek (2023)	<p><b>Metaverse Economics Part 1: Creating Value in the Metaverse</b></p> <p>We humans are embedded in a physical world that imposes many limitations on us. Physical space is by its nature rivalrous, meaning that a given unit of space can only be inhabited by one person at a time. The resulting scarcity implies that many are excluded from the appealing physical attributes of certain desirable locations.</p>
Akkaya and Yüce (2022)	<p><b>In the study titled Evaluation Of Metaverse Contracts In Terms</b></p> <p><i>Of Tax Law</i>, it is emphasised that the problem of taxation of economic transactions will also be experienced by Metaverse users. They emphasise that the economic transactions in the Metaverse are likely to be of the same type as the tax liabilities in the real world and that users are expected to face this problem.</p>
Xusen_Cheng_Shuang_Zhang_S hixuan_Fu_ Wanxin_Liu_Chong_Guan_Jian_ Mou_Qiongwei_Ye (2022)	<p><b>Exploring the metaverse in the digital economy: an overview and research framework</b></p> <p>Metaverse is a virtual application spawned by digital technology that is becoming increasingly relevant to our lives. However, for the opportunities created and challenges posed by the metaverse, its important elements and future evolution trend remain largely unknown. Thus, this paper aims to understand the current status of metaverse research and its future research directions.</p>
Çelikkol (2022)	<p><b>The Evaluation Of The Metaverse World In Terms of Consumer Purchasing Behaviours</b></p> <p>In the article, it is stated that individuals who consume today adapt to the Metaverse world very quickly and show appropriate purchasing behaviour accordingly.</p>

<p><b>Katherine N. Cotter, Damien L. Crone vd.</b></p>	<p><b>Examining The Flourishing Impacts of Repeated Visits To A Virtual Art Museum And The Role Of Immersion</b>  Based on the increase in digital interaction in the field of art, the effects of repeated and repeated visits of the virtual art gallery on global development scales were examined. For this, 687 participants were subjected to an experiment consisting of 4 sessions and 9 experimental conditions in a period of 4 errors, and examined with various imaging instructions. However, it was observed that there was no change on global development scales, and ideas were put forward that allow us to virtually examine the effects of visual art on development and to determine the qualities of certain works of art that can offer experiences favourable to development.</p>
<p><b>Newell (2022)</b></p>	<p><b>In this study title Customer Engagement And Data Visualization Tools, Ambient Sound Recognition Software, And Deep Learning-Based Sensing Technologies In The Metaverse Economy,</b>  He conducted a systematic literature study by synthesising the Metaverse brand and immersive virtual shopping experiences. In the study, previous findings showing that immersive shopping experiences can be achieved through sensory data mining techniques and machine vision algorithms in the virtual retail market were collected. The question of whether interactive brand experiences in virtual marketplaces can improve consumers' sensitivity and behaviour is sought to be answered.</p>
<p><b>Okkay (2022)</b></p>	<p><b>In the study titled Metaverse In The Context Of Communication Theories</b>  A detailed examination was made using theories such as algorithmicisation, extended reality, augmented reality, virtual reality, globalisation, popular culture, culture industry, consumer society, digitalisation, convergence, network society, surveillance, digital divide, uses and gratifications, sowing theory, spiral of silence, agenda setting, computational propaganda, disinformation, privacy, political economy, hyperreality, alienation within the framework of communication theories.</p>
<p><b>Popescu et al. (2022)</b></p>	<p><b>Augmented Reality Shopping Experiences, Retail Business Analytics, And Machine Vision Algorithms In The Virtual Economy Of The Metaverse</b>  Augmented reality shopping experiences, retail business analytics, and machine vision algorithms" in the Metaverse economy. It contributed to the literature on customer interaction on live shopping platforms through virtual markets and data governance in the Metaverse economy.</p>

<p><b>Soares et al. (2015)</b></p>	<p>In the study title <i>A Educação Do Surdo No Brasil</i> the authors refer to the Metaverse as the second life of the consumer. In their study, in which they aim to reveal the factors affecting consumers' purchasing experiences and preferences, they conclude that they experience the same purchasing feeling in the Metaverse world as in real life, and sometimes even more exciting.</p>
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### **Metaverse Economy**

With the Metaverse application, digital economic development has gone one step further and created a Metaverse economy. New employment structures, working conditions, occupational groups, investment strategies, areas and opportunities have started to emerge in the system. All sector representatives and companies have started to take their place in the Metaverse economy.

The Metaverse system, which provides virtual reality, augmented reality and mixed reality, can be considered as online shopping, digital marketing, gaming, content creation, social media, conferences, fairs, exhibitions and other events. From an industrial perspective, the Metaverse system can be divided into Banking and Financial Institutions (BFSI), retail, media and entertainment, education, aviation and defence, automotive and others (Valuates Reports, 2022).

Since content can be produced on demand without any restrictions in the Metaverse world, the Metaverse economy is likely to be a demand-driven economy. Changes in consumer preferences, especially Generation Z, and the demand for products, services, working style and lifestyle determine the Metaverse world (Momtaz, 2022). Web 3.0 Metaverse virtual worlds (Grider & Maximo, 2021) actually have real-world value for both those who create crypto-cloud economies, those who create content, and those who use them.

The Metaverse economy is free from economic scarcity, based purely on imitation, with real value reflected in virtual assets. In fact, the Metaverse economy depends on and is affected by the real economy. The buying and selling of a commodity, its price, the deposit and withdrawal of money is a function of the real economy. In order to buy Metaverse goods, it is necessary to use currency. These virtual assets can only be realised in the real world when they are cashed out in any fixed currency. Economic actors have to recognise that, ultimately, virtual commodity trading activities are linked to the real economy. There are also fluctuations in the virtual economy. The market in the metaverse can be driven by managing human emotions and persuasion rather than economic scarcity. If the persuasion process continues, supply and demand can be bent accordingly (Williams, 2022).

In the Metaverse economy, we will use our 'avatars' for our consumption such as work, entertainment, travelling, shopping, etc. In other words, we will live with our avatars. The economy of the future will create new properties, property types and property rights, new avatars and new ways of owning them (Belk, Humayun, & Brouard, 2022).

When we look at the old applications, we only come across computer games. However,

the situation is quite different today. Now, not only the gaming industry, but all economic products and services from A to Z can become Metaverse product content. Billions of people will meet Metaverse applications in the future. Virtual and real will be intertwined, people will buy digital products and digital content, do the jobs they are happy with (virtually), buy virtual land, virtual houses, virtual cars, virtual clothes (for their own avatars), virtual artworks. But none of these will be real experiences, nor will they need to be. Nor will content creators be expected to have real experience and skills. Everyone will have a digital identity. Everyone can live wherever they want in cyberspace. Everyone can marry whoever they want. No need for any physical presence. A virtual analogue of the real world. As the process works in this way, economic relations will evolve along with social relations. The economy will grow and the volume of transactions worldwide will increase day by day.

The key companies dominating the global Metaverse market are Alibaba Group Holding Limited, ByteDance Ltd, Facebook, Inc., Huawei Technologies Co. Ltd, Nextech AR Solutions Inc, NVIDIA Corporation, Roblox Corporation, Shenzhen Zqgame Co, Tencent and Unity Technologies (Valuates Reports, 2022).

We can only live in the virtual world thanks to Metaverse platforms. The first platform is Decentraland, which was established in 2015 based on Ethereum. Somnium Space2, Sandbox, Tencent, Alibaba Group, Baiud, Microsoft, Meta, Google, Apple, Amazon are among other examples (Soares, 2019).

Thanks to its different and unique characteristics, the Metaverse creates attractive opportunities for many companies and factories operating in different industries. It has already started to change sectors such as art, fashion, entertainment, interior design, architecture, real estate, tourism, etc. Companies now tend to create 3D models of their own branches (Bielczyk, 2022, 8 Jun). 3D models can enable job applicants to have virtual experiences, thus familiarising them with the company. In fact, by differentiating recruitment systems, it will be possible to conduct interviews through our avatars instead of physically going to the workplace for job interviews in the future.

NFTs have also started to be included in the metaverse world and serve as a bridge to the digital world. Thanks to NFTs in the Metaverse, applications such as collections, art museums, art galleries, fairs in the art world are among the most prominent ones. The Gucci brand has created a Gucci Collection by developing different fashion designs for Roblox players. The collection was offered for sale as NFT so that players can buy it for their own avatars. Coca-Cola made a similar application and offered red coats with logo for consumers' own avatars for sale as NFT on the Decentraland platform (Albayrak, 2021).

Brands such as Hyundai, Gucci, H&M, Nike, Nike, Vans, Zara have started to open stores in the Metaverse, and many large companies such as Netflix, Warner Bros, Disney, Pictures and BBC Studios have also created playgrounds. The music world was also included in the system. Warner Music Group and Sandbox have started to build a concert-oriented theme park on the Metaverse platform (STMThinkTech, 2022).

How much market share does the Metaverse have? According to the report titled Opportunities in The Metaverse (JP Morgan, 2022) published by JP Morgan in 2022, the amount spent on virtual goods in the world every year reaches 54 million US dollars. 60

billion messages are sent to the Roblox platform every day. The global Metaverse market totalled USD 41.1 billion in 2021. Between 2022 and 2028, this share is estimated to grow at a compound annual growth rate (CAGR) of 39% and reach USD 412 billion (Yeolekar, 2022). The market share of NFTs for 2021 was realised as USD 41 billion (Conti, & Schmidt, 2022). According to IntoTheBlock (2023) data, the global trade volume of NFTs increased from USD 16.94 billion on 1 January 2022 to USD 54.58 billion on 17 April. As of January 2023, 1,355,376 NFT transactions increased by 16.39%, with sales volume reaching USD 256,692,979.73. Includes 1,355,376 NFT transactions (Redman, 2023).

### **Consumption Culture in the Metaverse Economy**

In the new virtual universe that offers many new experiences to online users, global companies have had to learn and use high technology in order to reach and meet consumer expectations. The new economic order or, in other words, the world of commodity economy has created a need for new technological products with the advanced technology tools it uses. New occupational groups created by new markets, new sources of employment, increasing cryptocurrency exchanges, NFT content, virtual industries and factories have naturally brought along the most basic consumption changes.

The development of information technologies in the market pushes consumers' benefit-oriented expectations of goods and services to new experiences (Schmitt, 1999). In the metaverse world, it is thought that it is important to make sense of the avatars chosen to understand the consumer. In this case, some assumptions are formed (El Kamel, 2014):

- First assumption: In the metaverse world, the consumer finds his/her self,
- The second assumption: that the consumer's avatar is a reflection of the role they have chosen in their virtual world,
- The third assumption: the consumer recognises that the avatar they choose is a reflection of their own motivation,
- The fourth assumption is that the consumer recognises that the avatar they choose is a reflection of their personality.

Individuals who consume in the metaverse world should not always be thought of as individuals who spend money on their avatars. These individuals consist of individuals who buy planets, start businesses, buy land, watch concerts, visit museums, sometimes even travel, and can exist in both worlds at the same time. Consumers in this system have the experience of buying and shopping with tokens that replace digital money with NFT, which cannot be exchanged. For this reason, it customises the individual is a part of the world of materiality. It is seen that these and many other developments in the metaverse world have changed the social, economic and political behaviours of individuals.

Communication and Consumption Relationship in The Metaverse world, which is an alternative to the physical world, is defined as a hypothetical iteration of the internet that supports the three-dimensional virtual environment with virtual and augmented reality tools. With the Metaverse concept, fields such as economy, politics, art and communication have entered the process of adapting to digitalisation. The metaverse world seems to enter every aspect of social life other than entertainment or games. This virtual universe enables human cognition to participate in a virtual environment with

computers, android and 3D devices.

The Metaverse world offers people virtual and augmented reality with fictions created using high-level technology. These fictions turn many visuals into commercial commodities. These commoditised products find buyers through communication established on a three-dimensional plane with avatars of real people in the Metaverse world. In the visual virtual communication environment, people can switch between their avatars and digital ones. People who enter this world that offers endless virtual possibilities through certain tools can shop or socialise, work, learn, design and trade in virtual worlds (Lin, Wan, Gan, Chen & Chao, 2022). Sociable people start to experience a different dimension of the communication they establish in the real world in the virtual world. Metaverse is a post-reality universe that combines physical reality with digital virtuality, which is a continuous and permanent, multi-user environment. It is based on the convergence of technologies that enable multisensory interactions with virtual environments such as virtual reality and augmented reality, digital objects and people (Mystakidis, 2022).

Metaverse offers artists a wide range of communication opportunities through NFTs. All NFT collections sold in the Metaverse world include all commodities that are produced virtually and have property rights on them. In this context, digital art has a very important place. Many artists in Turkey and around the world convert their products into NFTs and offer them for sale digitally. Wherever you are in the world, you can log in to any virtual world opened using Metaverse technology with your avatars, communicate as you wish, and purchase NFT product content in digital art galleries, fairs, exhibitions, etc. In this way, NFTs using blockchain technology have succeeded in giving a new impetus to economic life by being applied to the digital and virtual economy.

Digital art is a new art form that combines digital technology and artistic aesthetics. Digital art is versatile and has an artistic expression that cannot be compared with other forms of technology (Luo, 2022). Crypto art is usually digital artwork. Blockchain technology, while commonly associated with cryptocurrencies, has shown the potential to bring radical structural changes to the arts and creative industries (Whitaker, 2019). Using blockchain technology ensures that networks cannot be hacked, meaning that it is virtually impossible to reproduce or directly duplicate pieces without authorisation. Unlike other digital art forms, crypto art cannot be reproduced without the original file. This uniqueness makes it a valuable investment for those who want to protect their artworks.

Symbols are very important in the art platform, which we can call a form of communication between the individual and the outside world or between the individual and his/her inner world. In the metaverse world, art will again send its messages through symbols. Its relationship with the receiver will be through the meaning relationship established in the context of symbolic communication.

Virtual markets and virtual platforms provide a secure digital environment with blockchain technology, enabling the trade of all kinds of commodities, especially digital art, and thus accelerating the economy. As a result, it is usual for individuals to develop new communication methods and consumption behaviours by adapting to this technological process.

## Relationship between Communication and Consumption Culture in the Metaverse

The Metaverse world, which is an alternative to the physical world, is defined as a hypothetical iteration of the internet that supports the three-dimensional virtual environment with virtual and augmented reality tools. With the Metaverse concept, fields such as economy, politics, art and communication have entered the process of adapting to digitalisation. The metaverse world seems to enter every aspect of social life except entertainment or games. This virtual universe enables human cognition to participate in a virtual environment with computers, android and 3D devices.

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### ChatGPT Analysis Method

ChatGPT analysis method was used in the research. In this analysis method, the ChatGPT programme was asked about the consumption habits of the Internet 1.0 period. Then the consumption habits of the social media period and finally the consumption habits of the metaverse period were asked and comparisons were made about the changing consumption culture of each period. These comparisons are shown in the table below.

**Table 2:** ChatGPT Analysis

Internet 1.0 Era Consumption Culture	Social Media and Consumption Culture	Metaverse and . Consumption Culture
The Internet is Slow	There is brand and product promotion.	Virtual purchasing and consumption experience is common.
Websites are simple. They are not complicated.	Consumer reviews and influencers are becoming activ	They can own digital products and virtual property in virtual worlds. They can trade with virtual currencies.
It does not work for commercial purposes.	E commerce has started to develop and become widespread.	The Metaverse offers a wide market space.
Information sharing is mainly used.	Social pressure and trend fashion have started.	Consumption of metaverse individuals can influence and change their habits.
There was no social media, blogs or video sharing.	Personalised advertising has developed.	Luxury goods created and displayed in virtual worlds can become a means of expressing social status or self-expression.

The early stages of E Commerce are beginning. Shopping was done in physical stores.	The digital shopping era has begun.	The Metaverse can further emphasise consumer culture and create a competitive consumption environment.
Internet use is limited. Consumer culture is not developed.	Internet use and digital shopping have become widespread.	People can use avatars to shop in virtual stores with virtual money.

In this study, with the ChatGPT analysis method, the changing consumption culture and purchasing habits in the process from the introduction of the Internet until today are shown in the table above.

### **Internet 1.0 Era Consumption Culture**

During the internet technology period from the 1990s to the 2000s, there was no development in the consumption culture as the use was low. Due to the newness of the Internet, there were infrastructure weaknesses. Uploading or downloading content took a long time. Websites were quite simple and not interactive. Text-based content was available. The Internet was functional for information use, not for commercial purposes. In the Internet 1.0 period, content production was mostly owned by experts and companies. Internet users were mostly limited to consuming content. Today's user-orientated content production tools such as social media, blogs or video sharing platforms had not yet emerged. Early stages of e-commerce: In the Internet 1.0 era, e-commerce was not as widespread as it is today. Internet users often turned to physical stores for shopping. There were some concerns about the security and convenience of online shopping and consumer habits were therefore limited. In the Internet 1.0 era, access to the Internet was not as widespread as it is today. Households generally used dial-up connections and mobile internet was not yet widespread. Therefore, internet usage was more limited and consumer culture was shaped accordingly.

### **Social Media and Consumption Culture**

Social media has had a significant impact on consumption culture. Firstly, brand and product promotions have started. Social media offers a powerful platform for brands and companies to promote their products and services. Through advertisements, sponsored content, influencer marketing and other methods, brands reach a wide audience using social media. Users can also discover brands' products on these platforms and influence their purchasing decisions.

For consumer reviews and influencers, social media provides spaces where users can share their comments about products and services. Consumer reviews and influencer marketing help people make decisions when shopping. Users can evaluate products based on other users' experiences and shape their purchasing decisions based on this information.

E-commerce has started to develop. Social media platforms have facilitated the

consumption experience by offering direct shopping functionality. Users can discover, purchase and even pay for products through the platforms. This has increased the habit of consumers to shop online and changed traditional retail shopping habits.

Social pressure and trends have started to increase. While social media enables certain products or brands to gain popularity, it also paves the way for the disappearance of others. Social pressure causes people to tend to follow and buy products or brands that are popular on social media platforms. Trends can spread rapidly and influence consumer behaviour through viral content or influencers.

Personalised advertising has started to develop. Social media platforms offer personalised ads based on users' interests and preferences. This increases the likelihood that consumers will be exposed to products or services they are more interested in. Personalised advertising can influence purchasing trends and make it easier for consumers to discover the products they want.

The era of digital shopping has begun. Stores digitally advertise and sell products on the internet and social media platforms.

### **Metaverse and Consumption Culture**

Metaverse is defined as a large virtual space where virtual and real worlds merge and users can interact and experience. Consumption culture is a cultural field that expresses individuals' demands for goods and services and includes purchasing habits and consumption behaviours. In this context, it is seen that the metaverse offers many opportunities in terms of its effects on consumption culture.

The metaverse offers users a purchasing and consumption experience in virtual worlds. Users can buy digital products in virtual worlds, own virtual property and trade with virtual currencies. With Metaverse, the boundaries of traditional trade are overcome and a wider market area is offered. The Metaverse can also influence and change the consumption habits of individuals. Luxury goods created and displayed in virtual worlds can become a means of expressing social status or self-expression. This can further emphasise the culture of consumption and create a competitive consumption environment.

### **Conclusion**

The metaverse, which is the latest dimension in communication technology, seems to create evolutionary processes in the field of economy. As it is known, economic relations have a very important place in the evolution of societies. Economic relations determine political and cultural relations. The First Industrial Revolution was based on steam power economy. The peasants who worked in factories powered by steam power migrated to the cities and started to work as labourers. In this process, newspapers representing communication technology have been effective in the formation of new social classes by establishing ideological cognition. In this context, with the newly established free market economy and a new political system, a new social structure consisting of bourgeois and labourers began to form rapidly.

The capitalist economic system structure, which discovered the importance of developments in the field of science and technology, entered the industry 2.0 electrical production process with the discovery of electric waves. Radio and then television

technology as a communication tool representing this process fed the social structure with the data of the political system in terms of the continuation of the production and consumption relations of the new process. As can be seen, communication technologies serve as the most important tool in the continuation of production-consumption and market relations in the free market economy. In particular, they play a major role in balancing the consumption and market relations of the system.

With the discovery of electronic infrastructure, the industry 3.0 period has entered. This process has enabled production relations to continue with electronic infrastructure. The new communication technology of the electronic production process has been computers. While computers play a role in new production relations, they have also been the beginning of the new communication process. Along with the computerised production process, the internet, one of the new communication technologies, was first used for intelligence purposes in military fields and then between banks. The use of internet technology by people on the social plane has brought a new dimension to production-consumption and market relations. The introduction of social media into human life in the 2000s brought the economy face to face with a new technology. The widespread use of social media as a new communication tool has brought producers and consumers together on this platform.

The metaverse world, which is the latest dimension in communication technologies in the process of Industry 4.0, is an alternative universe that attracts the attention of everyone from 7 to 70. Metaverse applications create a virtual economy and this system is actually It should be recognised that it is not different from or dependent on the real economy. The Metaverse economy creates numerous opportunities that attract the attention of investors, finance, business, the arts and creates new industries with high transaction volumes. However, establishing a business in the Metaverse and ensuring sustainability will require expertise, knowledge, creativity and competition.

Technological development, advanced communication and information systems, and the new Metaverse economy formed accordingly continue to develop. In this new process, creativity, innovation, human-smart machine interaction revitalise the production sectors and lead to new consumer demands. Accelerating economic momentum will contribute to the growth of national economies and thus increase social welfare.

As the last communication technology developed with the Industry 4.0 process, painful days await the production-consumption relationship in the Metaverse world. Because humans are social and biological beings. With Industry 4.0, production using artificial intelligence and the use of intelligent robots reset the labour power of human beings. In this context, it seems to be contrary to the philosophy of existence that man, as a social being, tries to exist with a virtual twin and enters into a virtual production-consumption relationship.

The study was conducted as a literature review. As a result of the research, it was concluded that no study has been conducted in the context of Metaverse economy and consumption culture. Therefore, the study has achieved its purpose.

As a result, as can be seen in the ChatGPT Analysis method, various steps are taken in the context of influencing the purchasing culture of consumption in the metaverse world. many stores take their place in the metaverse world and allow their customers to buy and

shop through avatars. As it is known, consumption culture is a cultural field that expresses individuals' demands for goods and services and includes purchasing habits and consumption behaviours. In this context, it is seen that the metaverse offers many opportunities in terms of its effects on consumption culture.

The metaverse offers its users a purchasing and consumption experience in virtual worlds. Users can buy digital products, own virtual property and trade with virtual currencies in virtual worlds. With Metaverse, the boundaries of traditional trade are overcome and a wider market area is offered. The Metaverse can also influence and change the consumption habits of individuals. Luxury goods created and displayed in virtual worlds can become a means of social status or self-expression. This may further emphasise the culture of consumption and create a competitive consumption environment.

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## Cluster Analysis on Supply Chain Management-Related Indicators

Metin YILDIRIM<sup>1</sup>

### Abstract

The supply chain performance of countries has a significant impact on the overall performance of countries. These indices primarily emphasized countries' standings, rankings, and improvement areas. Clustering countries based on a single index does not always yield the desired results. Using cluster analysis may help get critical information when many indicators are evaluated. The supply chain-connected indicators were chosen to be included in the research initially. In this study, three global indices were selected. We chose the Logistics Performance Index(LPI) to evaluate the logistics industry, which is essential in supply chain management. Logistics is one of the critical areas that affect and have also been affected by many fundamental indicators used to evaluate a country's performance. One critical indicator that globally measures the processes is the Logistics Performance Index. We included Environmental Performance Index(EPI) in the study to evaluate environmental policies that impact supply chain operations. The final index used in the study is the Global Competitiveness Index(GCI), which examines the competitiveness of countries with a heavy dependence on supply chain management performance. It is one of the crucial indications in evaluating a country's productivity. We used clustering analysis based on supply chain management-related indicators in the following phase. K-Means clustering algorithm was applied to the extracted data set. Python code is written to implement the K-Means clustering algorithm. In the final part of the study, differences between clusters and submitted research proposals ideas were discussed. This research proposes a three-step methodological framework for mining supply chain indicators derived from the LPI, GCI, and EPI indicators. The research aims to conclude from the analyses of the change in centers based on indicators, the variation based on datasets between clusters, and the grouping of countries based on any combination of the LPI, GCI, and EPI indicators .

**Keywords:** Cluster Analysis, K-Means, Logistics Performance Index, Environmental Performance Index, Global Competitiveness Index

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## Tedarik Zinciri Yönetimine İlişkin Göstergeler ile Kümeleme Analizi

Metin YILDIRIM<sup>1</sup>

### Öz

Ülkelerin tedarik zinciri performansı, ülkelerin genel performansı üzerinde önemli bir etkiye sahiptir. Çevresel performans ve rekabet gücü, tedarik zinciri performansı ile doğrudan ilişkili olmakla kalmayıp ülkelerin performansını da önemli ölçüde etkileyen önemli özellikler arasında yer almaktadır. Akademik kurumlar ve uluslararası kuruluşlar bu alanlarda çok sayıda tanınmış endeks oluşturmuşlardır. Bu endeksler öncelikli olarak ülkelerin mevcut sıralamalarını ve geliştirilmesi gereken alanları ortaya koymaktadır. Ülkeleri tek bir göstergeye göre kümelemek her zaman istenen sonuçları vermemektedir. Birçok gösterge değerlendirildiğinde, kritik bilgilere ulaşılmasında küme analizi kullanılabilir. Araştırmanın başlangıç aşamasında, tedarik zinciri ile bağlantılı üç küresel temel endeksler seçilmiştir. Tedarik zinciri yönetiminde önemli bir rol oynayan lojistik sektörünü değerlendirmesinde Lojistik Performans Endeksinin kullanılmıştır. Lojistik, bir ülkenin performansını değerlendirmek için kullanılan birçok temel göstergesi etkileyen ve aynı zamanda bu göstergelerden etkilenen kritik alanlardan biridir. Süreçleri küresel olarak ölçen temel göstergelerin başında, Lojistik Performans Endeksi gelmektedir. Tedarik zinciri operasyonları üzerinde etkisini her geçen gün artıran çevre politikalarını değerlendirilmesi amacıyla, Çevresel Performans Endeksi çalışmaya dâhil edilmiştir. Çalışmada kullanılan son endeks, tedarik zinciri yönetimi performansına büyük ölçüde bağlı olan ülkelerin rekabet edebilirliğini inceleyen Küresel Rekabet Edebilirlik Endeksi'dir. Bir ülkenin üretkenliğini değerlendirmede en önemli göstergeler arasında gösterilmektedir. Bir sonraki aşamada ise, tedarik zinciri yönetimiyle ilgili göstergelere dayalı kümeleme analizi gerçekleştirilmiştir. K-Means kümeleme algoritması çalışmada kullanılmıştır. K-means algoritması, Python programlama dili kullanılarak kodlanmıştır. 2018 yılına ait veri setleri kullanılarak küme analizleri yapılmıştır. Çalışmanın son bölümünde ise kümeler arasındaki farklılıklar ve sunulan araştırma önerileri fikirleri tartışılmıştır. Bu çalışmanın araştırma amacı, göstergelere dayalı olarak merkez noktadaki değişimi, kümeler arasındaki veri setlerine dayalı değişimi ve her veri seti kombinasyonuna dayalı olarak ülkelerin gruplandırılmasını analiz etmektir.

**Anahtar Kelimeler:** Kümeleme Analizi, K-Means, Lojistik Performans Endeksi, Çevresel Performans Endeksi, Küresel Rekabet Edebilirlik Endeksi.

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## Introduction

Supply chain management (SCM) has gained importance in organizing investment, production, and trade in national economies due to globalization and the COVID-19 pandemic. Governments worldwide are working to improve supply chain policies to enhance competitiveness, reliability, efficiency, and sustainability. More indexes and indicators have been used to track countries' progress. Supply chain management interacts significantly with indexes and indicators measuring countries' development and progress.

For this analysis, we take the unionist approach of Larson and Halldorsson (2004) on the interaction between supply chain management and logistics. This viewpoint considers logistics a component of SCM (Larson & Halldorsson, 2004,p.17). Logistics has been regarded as one of the vital value-adding activities, in addition to supporting the successful completion of domestic and international trade operations. Logistic performance refers to how the previously scheduled logistics activities meet the qualitative and quantitative goals established at the end of the planned period. Performance is typically thought of as a complicated concept that justifies the use of several indicators. The level of logistic performance was defined as the extent to which organizational goals are met (Daugherty et al., 1996, p.25). Scholars have identified many techniques for measuring countries' logistics efficiency, including Logistics Performance Index (LPI) and Agility Emerging Markets Logistics Index (AEMLI). In many studies, LPI prioritizes AEMLI, with LPI often covering 160 countries and AEMLI covering 50 countries. LPI aggregates six critical performance indicators into a single metric. The World Bank produced the most recent current rating in 2018 and computed it for 160 nations (Beysenbaev & Dus, 2020,p.35). LPI's main objective is to compare a country's logistics performance and identify potential problems and opportunities for logistics operations. (Rezaei et al., 2018,p.158). However, LPI is one of the most dependable indicators of a country's logistics operations performance. LPI has two significant drawbacks, which must be highlighted. The first disadvantage is that international freight firms' experience may not reflect the overall logistical conditions in underdeveloped nations. Conventional operators conduct the majority of logistics activities in these countries. International and conventional operators' engagements with government bodies and service levels could diverge. The next drawback of LPI exists in island and landlocked countries. The transit challenges in these nations may be reflected in their low LPI score. It should be noted that transit difficulties in these countries cannot be resolved only by national reforms (Arvis et al., 2018,p.61). LPI is based on a scale of 1 to 5, where one is low and five is high. The LPI is the average of the six LP sub-indexes in arithmetic terms. Customs, logistics infrastructure, international shipments, logistics quality and competence, tracking and tracing, and timeliness are sub-indices (Magazzino et al., 2021,p.4-10).

Sustainability and environmental issues have risen to the top of the list of factors that have acquired importance and appeal in assessing a country's overall performance, which has a direct cause-effect relationship with supply chain management operations. The supply chain has a largely negative influence on the environment. Supply chain operations have been identified as the primary cause of environmental harm. Operations involving the supply chain are credited with causing 80% of greenhouse emissions and 90% of all environmental harm. Supply chain activities adversely impact various factors,

including air quality (Jæger et al., 2021,p.1234). The sustainability of these countries has been threatened by escalating environmental deterioration. Governments have been under increasing pressure to limit environmental harm. Water, air, and soil pollution not only impacts the local community but is also thought to be the primary driver of global warming and shifting biodiversity. Building a sustainable operational supply chain management ecosystem has become essential to the survival of these countries. The environmental impact of logistics is receiving increasing attention from all quarters (Islam et al., 2021,p.129-147). Supply chain management activities rely heavily on energy derived from fossil fuels, resulting in significant greenhouse emissions, which most governments have targets to minimize (Khan, 2019,p.13217). One of the primary indicators used to track a nation's progress toward environmental policy goals is the Environmental Performance Index (EPI). The primary justification for EPI's widespread use as an indicator in research is that it enables a thorough assessment of the nation's overall environmental quality, taking into account the majority of environmental impact factors, including heavy metals, air pollution, climate, and energy (Wang et al., 2021,p.5), The 2018 EPI assesses 180 nations based on 24 performance metrics divided into ten categories. The Yale Center for Environmental Law and Policy, Yale University, the Columbia University Center for International Earth Science Information Network, and the World Economic Forum collaborated to create the 2018 Environmental Performance Index (2018 Environmental Performance Index, 2022). The analysis used data from 2018.

Countries' competitiveness and wealth are critical to monitoring their SCM performance. SCM operations significantly impact the competitiveness of countries. Country clustering studies that take competitiveness indices into account become even more significant. Global Competitiveness Index (GCI) is a comprehensive index for assessing national competitiveness that considers national competitiveness's microeconomic and macroeconomic underpinnings. World Economic Forum (WEF) started to publish Global Competitiveness Index (GCI) in 2004. The performance of countries is monitored by the 12 competitiveness pillars that make up the GCI (Sala-i-Martin et al., 2007,p.1). The research aims to contribute to the literature on country-based supply chain management performance rankings. Comparing supply chain performance across countries is not an intensively researched topic, and it is believed that this study contributes to the literature to some extent by providing in-depth insight into this area.

Benchmarking the performance of countries' supply networks is not an extensively researched matter. We could not discover any previously published research in which cluster analysis was done for the majority of countries in worldwide based on the three most significant supply chain-related indices, namely the LPI, the GCI, and the EPI, in this study's literature review. From this point of view, the present study can be seen as filling an essential gap in related literature. Once the research topic and research questions had been determined, the first stage of the research involved conducting a relevant literature review, which was then submitted under the heading Literature Review. The initial step is to cluster each dataset separately. In the second step, the data sets generated by the pair-wise aggregated indices are clustered and analyzed. All related indicators are merged into a single dataset in the final stage. The final cluster analysis is performed. The analysis result has been submitted in the Results and Discussions section.

## Literature Review

One of the most critical topics in the logistics literature is efficiency evaluation. A relatively lower number of studies are undertaken on the macro level of the logistics industry. One of the macro-level study topics is the analysis of the LPI. A data envelopment analysis study to calculate a synthetic logistics performance index found that income and geography were the significant factors behind LPI scores (Martí et al., 2017, p.188). Research on the link between LPI and Gross Domestic Product(GDP) per capita shows a significant relationship between logistics skills and performance(Limcharoen et al., 2017, p.4882). The research on the influence of LPI on international commerce found that improvements in LPI competitiveness result in considerable increases in international trade volume, particularly in several African, South American, and Eastern European countries (Martí et al., 2014). A significant number of studies examine the relationships between logistical performance and the competitiveness of countries. In studies of the moderator effect of GCI on the LPI, improvement in LPI components' timeliness, tracking and tracing, and international shipments can lead to a higher GCI score (Çemberci et al., 2015, p.374). The effects of the selected GCI strategic subfactors on the LPI for Africa, Asia, and the EU countries have been investigated. Infrastructure, human factors, and institutions comprise the three primary clusters into which selected subfactors are divided. The human factor plays a more significant role in progressively improving LPI in Europe, while the necessary infrastructure remains paramount in Asia. All three factors influence Africa's logistics development (Sergi et al., 2021, p.1). The primary GCI pillars that substantially influence a country's logistics performance are business sophistication, financial market development, infrastructure, market efficiency, higher education, and training (Kabak et al., 2020, p.1). Ekici et al. revealed the relationship between competitiveness and LPI indicators (Ekici et al., 2016, p.117). Their subsequent study, published in 2019, examined the cause-and-effect linkages between the GCI pillars and the LPI indicator. The result indicated that technical readiness, higher education and training, innovation, market size, and infrastructure could improve the country's logistics performance (Ekici et al., 2019, p.197). Research examining the relationship between country logistics performance, competitiveness, and wealth showed a mediator effect of LPI on the relationship between GCI and GDP (Civelek et al., 2015, p.368; d'Aleo, 2015, p.1). GCI and LPI studies showed that institutions, ICT adoption, and innovation have an impact on logistics performance in the Visegrád Group countries (Kálmán & Tóth, 2021, p.170). Railroad and port infrastructure have been identified as crucial factors influencing countries' ability to undertake logistics in other research (Erkan, 2014, p.1237). Studies demonstrate that transportation infrastructure investments positively affect foreign trade, particularly in middle-income countries (Korinek & Sourdin, 2011, p.4). Sustainability is becoming an increasingly prominent and concentrated research area. A substantial amount of research on the environmental effects of the logistics industry has been conducted. One of the most commonly explored subjects is the relationship between greenhouse emissions and logistical performance. The findings of these studies revealed a significant and positive relationship between LPI scores and CO<sub>2</sub> emissions per capita (Karaduman et al., 2020, p.449; Magazzino et al., 2021, p.9; Polat et al., 2022, p.221). According to the research on the relationship between carbon emissions, logistics, and GDP, a direct correlation between carbon emissions and both logistics and GDP has been shown (Guo et al., 2016, p. 24758). A study of the role of the logistics industry in the economies of Southeast Asian

countries concluded that logistics has a significant impact on GDP growth and greenhouse gas emissions (Nguyen, 2021, p.1681). EPI and LPI have been among the main indexes used to study logistics' effect on the environment. An index combining LPI and EPI has examined countries' logistics performance and environmental quality. Using the hybrid index, they concluded that increasing logistical efficiency and higher national income levels would increase emissions and environmental degradation (Kim & Min, 2011, p.1169). In the MENA research, the LPI and EPI hybrid index showed that economic development weakens environmental performance (El-Nakib & Elzarka, 2014, p.10). Using LPI and EPI for research can be challenging since the most recent data for LPI dates back to 2018, and the current index values are not yet available. LPI updates are expected to increase the number of studies on this subject.

Companies are also changing how their supply chains operate following the sustainability concept, which is defined as satisfying present requirements without harming the ability of future generations to satisfy their own needs. All processes that have evolved in supply chain management, including but not limited to raw material supply, manufacturing, distribution, usage, end-of-life processes, and waste, must be reorganized following economic, social, and environmental sustainability principles in the sustainable supply chain. (Bilgin, 2021, p. 123-141). The advancement of an organization's overall performance is significantly facilitated by sustainable supply chain management. Academic studies provided compelling evidence that sustainability efforts have the potential to have a direct impact on the supply chain's operations, including manufacturing, shipping, and purchasing (Aylak, 2022, p. 105–108). Environmental education, internal environmental management, investment recovery, green purchasing, manufacturing, distribution, packaging, and marketing have all been identified as critical components of green supply chain management. The analysis of Turkish manufacturing firms to investigate the impact of these dimensions on economic, environmental, and social performance revealed that, except for green purchasing, all green supply chain management dimensions showed at least one relationship with the above state performance measures (Yildiz Çankaya & Sezen, 2019, p. 98). The correlation between sustainable development governance, organizational knowledge, sustainable organizational development, and corporate sustainability was established in a linked academic study on corporate sustainability management and performance. These are the primary factors influencing corporate environmental and sustainability management (Lăzăroiu et al., 2020, p. 1–2). The direct impact of green logistics management methods on environmental, social, market, and financial performance has been researched. The research findings indicated the need for additional resources on green logistics management practice areas such as, but not limited to, sustainable energy, recycling, sustainable transportation and distribution, sustainable warehousing, and green product packaging in order to achieve environmental goals, which would result in increased financial and market performance of firms (Agyabeng-Mensah et al., 2020, p. 11).

## Methodology

Cluster analysis was developed in the 1930's as a branch of multivariate statistical analysis. The technique did not gain traction until the release of Sokal and Sneath's book on numerical taxonomy in biology in 1963. The cluster analysis usage has been extended in several disciplines (Blashfield, 1976, p.377). The primary objective of clustering analysis

is to generate clusters to maximize intraclass similarity while decreasing interclass similarity. The degree of similarity within a group and diversity between groups mainly determine the effectiveness of clusters (Phanich et al., 2010, p.2). The cluster analysis algorithms can be categorized as hierarchical and non-hierarchical based on their algorithm structure. Agglomerate and divisive are the two subcategories of the hierarchical category. The key subcategories of non-hierarchical methods are partitioning, density-based, grid-based, and others (Ma & Chow, 2004, p.503). The algorithms of the hierarchical class gather the most two similar objects in a cluster (Revelle, 1979, p.58-60). Non-hierarchical clustering techniques directly cluster the data. Algorithms in this group generally alter centers until all points are associated with the centers.

Non-hierarchical classification is more efficient than hierarchical classification in terms of computing time. In the non-hierarchical category, partitioning is the most common type. The partitioning method often relocates the cluster's center until all points are within a certain distance from their respective centers. The most popular example of a partitioning methodology is the K-Means algorithm (Taşkın & Emel, 2010, p.400). Implementation ease and simplicity, speed of convergence, and adaptation to sparse data are the significant reasons influencing the algorithm's widespread use among other cluster algorithms (Oyelade et al., 2010, p.293). K-means clustering is one of the unsupervised machine learning techniques used to cluster data into  $k$  classes, where  $k$  denotes the number of categories the analyst has pre-specified. The K-Means algorithm divides data into  $k$  number of groups so that objects within the same cluster are as similar as possible and objects from other clusters are as distinct as possible. The centers in K-Means clustering represent each cluster. The center is the mean of the points assigned to the cluster (Kassambara, 2017, p.36). The grouping is accomplished by minimizing the sum of squares of distances between the data and the cluster centroid (Teknomo, 2006, p.1). The centroid coordinates are assigned at random in the start phase of the K-Means classification process. The distances from data to centroid points have been calculated as the first steps of the algorithm. In the second step, data is assigned to the cluster where it is closest to the cluster's center point. The primary purpose of the algorithm mentioned above is to find cluster divisions that minimize the Within-Cluster Sum of Squares (WCCS), for which a formula is provided in Equation 1, where cluster centers are defined as points  $c_i$  (Miniak-Górecka et al., 2022, p. 3).

$$WCCS = \sum_{i=1}^k \sum_{x_j \in c_i} \|x_j - c_i\|^2 \quad \text{in where} \quad (1)$$

$$c_i = \text{mean}(x_j \in c_i)$$

Coordinate averages are taken from the data assigned to the related clusters, and the corresponding average is assigned as the new center point of the cluster. The distances of each data to the new center points are calculated. Data are assigned to one cluster with a minimum distance to the cluster center points. This process can be repeated a predetermined number of times, or no change in center points has been recorded (Demir et al., 2018, p.51).

The analyst should determine the number of clusters before starting the algorithm. At this stage, researchers predominantly use the elbow method to determine the optimal  $k$  value. One of the critical metrics for choosing the ideal number of clusters is the elbow

point.

In the elbow method, inertia is the sum of the squares' distances from each data point to its nearest center. In a graph where inertia and cluster numbers are plotted, the elbow point is where inertia decreases linearly after a certain level of cluster numbers (Chen et al., 2021, p.285). The Elbow Method selects the best possible value of k depending on the distance between the data points and their allocated clusters using the sum of squared distance (SSE). In Equation 2, the SSE formula is as follows(Nikmah et al., 2023, p. 23).

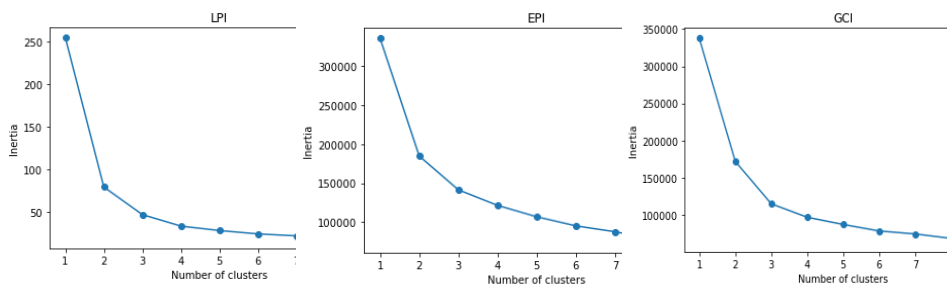
$$SSE = \sum_{i=1}^k \sum_{x \in C_i} dist^2(m_i, x) \tag{2}$$

where k is the number of created clusters,  $C_i$  represents cluster i,  $m_i$  represents the center of cluster i, and  $dist^2(m_i, x)$  represents the distance between data point x and the center of cluster  $m_i$ .

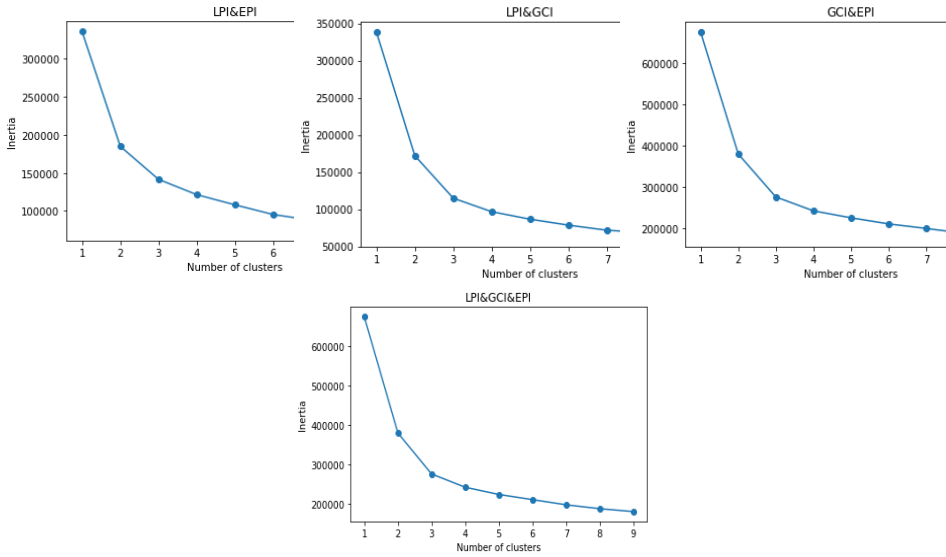
This study focused on the LPI, EPI, and GCI among the leading supply chain-related indexes. Customs, infrastructure, International shipments, Logistics Quality & Competence, Tracking & Tracing, and Timeliness are all LPI indicators chosen to be included in the research. GCI dataset consists of all 12 indicators of the GCI: Institutions, Infrastructure, ICT Adoption, Macroeconomic Stability, Health, Skills, Product Market, Labor Market, Financial System, Market Size, Business Dynamism, and Innovation Capability. In EPI, indicator selection is based on issue categories. Air Quality, Water & Sanitation, Heavy Metals, Climate & Energy, and Air Pollution are selected indicators to be included in the EPI dataset, and countries are clustered using non-hierarchical clustering analysis based on specified datasets.

The datasets for LPI, EPI, GCI, LPI&EPI, LPI&GCI, EPI&GCI, and LPI&EPI&GCI for 216 countries have been obtained for 2018. Countries are clustered using non-hierarchical clustering analysis based on specified datasets. Using Python 3.9, we performed the k-means cluster analysis method described above. The K-means clustering algorithm's ideal value for K is determined using the elbow method. Elbow plots were charted between inertia and k values ranging from 1 to 9 for each dataset in the figure below.

**Figure 1.** Prediction for Number of Clusters k Value Using Elbow Method

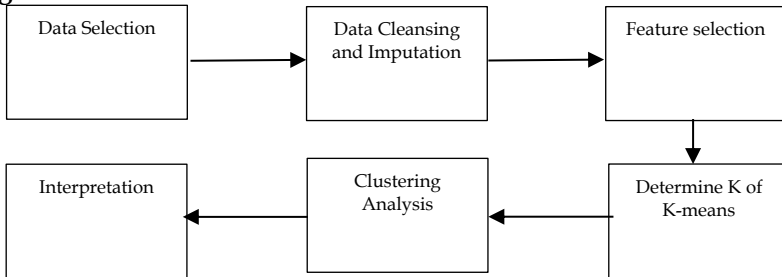






The above graphs clearly show that there has been a significant decrease in the number of clusters from 2 to 3, so the K value for all datasets has been determined as 3 in this study. Each clustering analysis divided the countries into C1, C2, and C3 groups. The basic steps of the analysis are summarized in Figure 2.

**Figure 2.** Flowchart of Research



### Results and Discussions

The relationship between supply chain activities of countries and supply chain-related indicators has been the subject of numerous studies in the literature (Ekici et al., 2019; Liu et al., 2018; Magazzino et al., 2021; Mariano et al., 2017). It is seen that clustering analysis studies are carried out for their countries only in a limited number of the studies (Bazani et al., 2020; Kálmán & Tóth, 2021; Roy et al., 2018). Cluster analysis with many indicators drawn from various indicators has not been an intensive research area. Six individual cluster evaluations, namely LPI, EPI, GCI, LPI&EPI, LPI&GCI, EPI&GCI, and LPI&EPI&GCI have been conducted.

Each clustering analysis divided the countries into C1, C2, and C3 groups. The indicator's central points have been calculated for each data set, and changes in centroid have been

analyzed. The data sets' center points have been set as the reference value for each cluster C1 to C3, and the center points of other data sets have been submitted as the percentage deviation from the anchor point. A deviation from the anchor point is one of the most critical indicators when interpreting the effect of adding an index or indexes to the datasets.

Countries are categorized as the top (C1), middle (C2), and low (C3) performers in the classification based on the LPI, GCI, LPI-GCI, GCI-EPI, and LPI-GCI-EPI data sets. The top performer countries are ranked as C1 in EPI and LPI-EPI datasets. Except for Air Pollution and Climate&Energy, the C3 class has the lowest center points in all categories. Countries in the C3 category are classified as middle performers in these categories. Because the lowest and middle-level center points of the Air Pollution and Climate&Energy categories are so close to each other, they should be considered during the evaluation phase. Each indicator center point value supports this situation, which have been submitted in Table 5.

The relevant results have been submitted at hereunder tables

**Table 1. Cluster-Based Central Points: LPI indicators**

Class	Dataset	Customs	Infra-structure	International Shipments	Logistics Quality and Competence	Tracking and Tracing	Timeliness
C1	LPI	3.62	3.86	3.61	3.85	3.90	4.12
	LPI-EPI	-8.2%	-9.7%	-7.3%	-8.8%	-8.7%	-6.7%
	LPI-GCI	-2.6%	-3.1%	-3.2%	-3.2%	-3.2%	-2.5%
	LPI-GCI-EPI	-2.6%	-3.1%	-3.2%	-3.2%	-3.2%	-2.5%
C2	LPI	2.81	2.90	3.00	2.99	3.08	3.43
	LPI-EPI	-7.0%	-8.3%	-6.2%	-8.3%	-7.5%	-5.5%
	LPI-GCI	-7.0%	-8.3%	-5.8%	-7.9%	-7.2%	-5.2%
	LPI-GCI-EPI	-4.6%	-6.0%	-4.0%	-6.0%	-5.5%	-3.4%
C3	LPI	2.29	2.26	2.53	2.40	2.49	2.88
	LPI-EPI	1.9%	3.5%	3.9%	4.6%	4.3%	1.6%
	LPI-GCI	-2.1%	-1.9%	0.4%	0.3%	-0.3%	-2.7%
	LPI-GCI-EPI	0.0%	1.4%	2.2%	2.7%	2.2%	-0.1%

Center points of C1 and C2 segments attained the highest values in the LPI data set. On C3, the LPI-EPI dataset showed the highest value of center points. Among the LPI indicators on LPI dataset, the highest center point belongs to Timeliness for all classes. International shipments with the lowest center point in the C1 class should be considered one of the significant fields in which high-performing countries on the LPI should focus more on improvement. The maximum center point change on LPI indicators in the C1 class occurred at -9.7% on the Infrastructure indicator, which uses LPI-EPI datasets. On C2, the greatest change occurred on the Infrastructure indicator with -8.3%. Among the other datasets, the LPI-EPI dataset displayed the highest average center point decrease, with 8.2% on C1 and 7.1% on C2. For the same dataset on C3, a 3.3% increase has occurred. LPI-EPI dataset showed no center point chance for EPI indicators in all classes, as shown in Table 3. The status is an important indicator to examine in class C1 and C2 countries on LPI-EPI and LPI and EPI datasets.

**Table 2.** Cluster-Based Central Points: GCI Indicators

Class	Data set	Institutions	Infrastructure	ICT Adoption	Macroeconomic Stability	Health	Skills
C1	GCI	70.59	83.55	73.97	98.24	94.30	77.49
	GCI-EPI	0.4%	0.4%	0.2%	-0.1%	0.8%	1.0%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	0.5%	0.7%	0.0%	-0.2%	1.2%	1.0%
C2	GCI	52.48	66.92	53.48	78.35	79.89	62.14
	GCI-EPI	1.2%	1.3%	5.0%	-0.2%	2.2%	2.0%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	2.7%	1.9%	6.6%	2.5%	2.5%	2.7%
C3	GCI	44.75	43.98	28.54	63.33	48.93	41.53
	GCI-EPI	3.0%	6.8%	2.1%	6.9%	4.1%	3.6%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	-1.0%	1.4%	2.4%	-3.5%	2.7%	1.7%

Class	Data set	Product Market	Labor Market	Financial System	Market Size	Business Dynamism	Innovation Capability
C1	GCI	66.00	69.82	78.92	67.34	72.98	68.37
	GCI-EPI	-0.2%	0.6%	-0.3%	-2.2%	0.6%	1.8%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	-0.2%	0.7%	0.3%	-1.1%	0.8%	2.6%
C2	GCI	55.22	57.25	59.30	55.28	58.10	36.96
	GCI-EPI	0.7%	0.6%	1.4%	1.9%	0.4%	2.4%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	1.7%	1.6%	2.0%	0.9%	1.8%	3.3%
C3	GCI	48.70	51.77	48.20	40.93	48.32	27.78
	GCI-EPI	2.8%	1.8%	4.4%	6.7%	3.9%	5.1%
	GCI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%
	LPI-GCI-EPI	-0.7%	-0.7%	0.3%	2.8%	-1.0%	1.0%

As a result, the overall mean values of the central points in the GCI dataset for C1, C2, and C3 are 76.79, 59.61, and 44.73, respectively. The standard deviation values in the same order are calculated as 10.02, 11.07, and 9.26. 77.01, 76.80, and 77.21 are the mean values of the class C1 center points for GCI-EPI, GCI-LPI, and LPI-GCI-EPI. The corresponding value's standard deviations are calculated as 10.14, 10.01, and 10.09. This is an essential factor to be considered because GCI indicators exhibit minimal variation in all classes. For C1, in an analysis of the LPI-GCI-EPI dataset, the maximum change was found in a class on the Innovation capability indicator with a value of 2,6%. The Class C2 maximum change, being 6.6%, was found on the ICT Adoption indicator on analyzing LPI-GCI-EPI datasets. Based on the analysis of Class C3, the maximum difference value was calculated using the GCI-EPI dataset as the macroeconomic stability indicator. Since the overall mean value for the percentage change is only 1.07%, and the standard deviation for the percentage change is 0,002, the stated figures could be considered outlier values.

**Table 3.** Cluster-Based Central Points: EPI indicators

Class	Data set	Air Quality	Water and Sanitation	Heavy Metals	Climate and Energy	Air Pollution
C1	EPI	82.15	86.83	80.24	60.19	68.62
	EPI-GCI	6.0%	5.9%	3.1%	0.8%	2.5%
	EPI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%
	EPI-GCI-LPI	6.3%	7.2%	2.8%	2.2%	3.2%
C2	EPI	75.19	58.00	52.54	45.83	41.09
	EPI-GCI	-3.5%	4.8%	7.3%	6.8%	12.1%

C3	EPI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%
	EPI-GCI-LPI	-4.1%	5.8%	10.1%	6.4%	13.1%
	EPI	46.13	16.54	34.70	48.76	42.88
	EPI-GCI	1.6%	-11.8%	-1.1%	-1.5%	-1.3%
	EPI-LPI	0.0%	0.0%	0.0%	0.0%	0.0%
	EPI-GCI-LPI	6.8%	-2.8%	-2.0%	-1.6%	-1.9%

The EPI-LPI datasets provided the most critical indicator in the preceding table. It is emphasized that countries that want to improve their EPI-LPI performance should prioritize EPI indicators.

Evaluating the difference in the highest and lowest performer classes' central points is crucial. The magnitude of the difference in the clusters' center points is an essential indicator in determining the place and weight of the relevant factor in the classification evaluation. Increasing magnitude requires a more precise evaluation of indicators in determining classification conclusions.

**Table 4. Dataset-Based Central Points Difference: LPI Indicators**

Dataset	Classes	Customs	Infrastructure	International Shipments	Logistics Quality and Competence	Tracking and Tracing	Timeliness
LPI	C1-C3	1,33	1,60	1,08	1,45	1,41	1,24
	C1-C2	0,81	0,96	0,60	0,86	0,83	0,68
	C2-C3	0,52	0,64	0,48	0,59	0,58	0,56
LPI-EPI	C1-C3	0,99	1,15	0,72	1,00	0,96	0,92
	C1-C2	0,92	1,08	0,67	0,98	0,92	0,76
	C2-C3	0,28	0,32	0,19	0,23	0,24	0,32
LPI-GCI	C1-C3	1,29	1,52	0,95	1,32	1,29	1,21
	C1-C2	0,92	1,08	0,67	0,98	0,92	0,76
	C2-C3	0,37	0,44	0,29	0,34	0,37	0,45
LPI-GCI-EPI	C1-C3	1,26	1,47	0,90	1,29	1,26	1,14
	C1-C2	0,86	1,04	0,60	0,95	0,90	0,70
	C2-C3	0,39	0,43	0,30	0,34	0,36	0,44

The most significant difference between the top-performing and the lowest-performing countries in the LPI dataset is in infrastructure, which is the most central message of the table as mentioned earlier. When the LPI data set's C1-C2 and C2-C3 values are examined, it has been reported that the primary indicator is that the way to improve logistics performance is primarily through infrastructure investments.

**Table 5. Dataset-Based Central Points Difference: GCI Indicators**

Dataset	Classes	Institutions	Infrastructure	ICT Adoption	Macroeconomic Stability	Health	Skills
GCI	C1-C3	25,84	39,58	45,44	34,92	45,37	35,96
	C1-C2	18,10	16,63	20,50	19,90	14,40	15,35
	C2-C3	7,74	22,94	24,94	15,02	30,97	20,61
GCI-EPI	C1-C3	24,78	36,94	44,96	30,40	44,15	35,24
	C1-C2	17,78	16,09	17,94	19,97	13,46	14,92
	C2-C3	7,00	20,85	27,02	10,43	30,69	20,32
GCI-LPI	C1-C3	25,84	39,58	45,44	34,92	45,37	35,96
	C1-C2	18,10	16,63	20,50	19,90	14,40	15,35
	C2-C3	7,74	22,94	24,94	15,02	30,97	20,61
LPI-GCI-EPI	C1-C3	25,29	36,55	44,16	32,69	43,09	34,50
	C1-C2	17,02	15,95	16,98	17,75	13,54	14,45
	C2-C3	8,27	20,60	27,18	14,93	29,55	20,05

Dataset	Classes	Product Market	Labor Market	Financial System	Market Size	Business Dynamism	Innovation Capability
GCI	C1-C3	17,30	18,05	30,72	26,41	24,66	40,59
	C1-C2	10,79	12,57	19,63	12,06	14,88	31,41
	C2-C3	6,51	5,48	11,09	14,35	9,78	9,17
GCI-EPI	C1-C3	15,80	17,53	28,41	22,22	23,18	40,41
	C1-C2	10,23	12,67	18,60	9,55	15,04	31,78
	C2-C3	5,56	4,87	9,81	12,67	8,13	8,63
GCI-LPI	C1-C3	17,30	18,05	30,72	26,41	24,66	40,59
	C1-C2	10,79	12,57	19,63	12,06	14,88	31,41
	C2-C3	6,51	5,48	11,09	14,35	9,78	9,17
LPI-GCI-EPI	C1-C3	16,18	17,93	28,66	21,73	23,83	40,67
	C1-C2	9,71	12,12	18,68	10,88	14,40	31,97
	C2-C3	6,47	5,81	9,99	10,86	9,43	8,70

As shown in the above table, ICT adoption accounts for most of the variance between the highest-performing and lowest-performing clusters. This distinction emphasizes the importance of the pertinent indicator for validity across all datasets. Another topic to observe is the product and labor markets, where there is minimal interest difference. Regardless of their class, it is crucial to understand that the countries must take the necessary steps to improve the performance of these two fields. This is evident when the values of the related fields in Table 2 are evaluated.

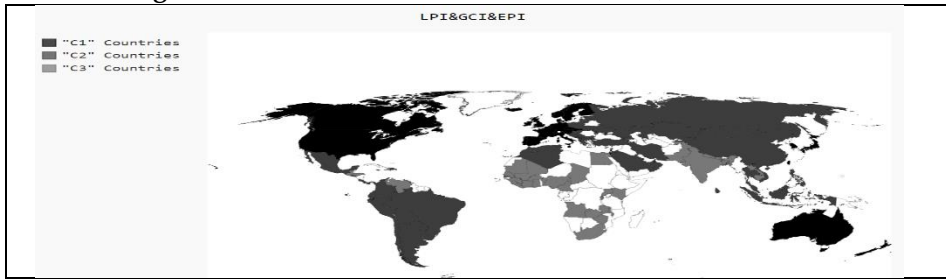
**Table 6.** Dataset-Based Central Points Difference: EPI Indicators

Dataset	Classes	Air Quality	Water and Sanitation	Heavy Metals	Climate and Energy	Air Pollution
EPI	C1-C3	36.02	70.30	45.54	11.43	25.74
	C1-C2	6.96	28.84	27.70	14.37	27.53
	C2-C3	29.06	41.46	17.84	-2.94	-1.79
EPI-GCI	C1-C3	40.15	77.39	48.38	12.62	27.99
	C1-C2	14.47	31.21	26.34	11.71	24.24
	C2-C3	25.68	46.17	22.04	0.91	3.75
EPI-LPI	C1-C3	36.02	70.30	45.54	11.43	25.74
	C1-C2	6.96	28.84	27.70	14.37	27.53
	C2-C3	29.06	41.46	17.84	-2.94	-1.79
EPI-GCI-LPI	C1-C3	38.04	76.97	48.50	13.57	28.76
	C1-C2	15.20	31.68	24.66	12.76	24.34
	C2-C3	22.84	45.28	23.84	0.80	4.42

In Water & Sanitation compared to other indicators, significant differences exist. The most significant disparity between high- and low-performer countries is in Water & Sanitation. This reveals the seriousness of the relevant situation, which remains the case for all data sets and other group differences. One factor that should be emphasized is the importance of providing international assistance to improve the performance of middle and low-income countries in this field.

Based on the calculation results, clustering map was generated using Python Pygal. The map is submitted in Figure 2

**Figure 2.** Clusters of Countries Based on LPI; GCI and EPI



An analysis of cluster information based on continents and sub-regions, least developed countries status, and developed economies would lead to essential insights. Information about the location of the countries is taken from the website of The United Nations Statistics Division. As Taiwan is not included in the UN source, the region, and subregion-based cluster analysis results were submitted only for 125 countries in the following table(Standard Country or Area Codes for Statistical Use, 2023; Statistical Annex, 2023)

**Table 7.** Region And Subregion Based Cluster Analysis Results

Region Name	Sub-region Name	LPI			GCI			EPI		
		C1	C2	C3	C1	C2	C3	C1	C2	C3
Africa	Northern Africa		1	3		4			4	
	Sub-Saharan Africa		5	20		2	23		1	24
Total Africa			6	23		6	23		5	24
Americas	Latin America and the Caribbean		9	11	1	17	2		17	3
	Northern America	2			2			2		
Total Americas		2	9	11	3	17	2	2	17	3
Asia	Central Asia		1	2		3			2	1
	Eastern Asia	3		1	3	1		2	1	1
	South-eastern Asia	1	5	3	2	5	2	1	5	3
	Southern Asia		2	4		4	2		2	4
	Western Asia	2	7	4	3	10		3	10	
Total Asia		6	15	14	8	23	4	6	20	9
Europe	Eastern Europe	2	5	1	1	7		6	2	
	Northern Europe	6	4		8	2		9	1	
	Southern Europe	3	6	3	5	7		11	1	
	Western Europe		7			7			7	
Total Europe		18	15	4	21	16		33	4	
TotalOceania(Australia and New Zealand)		2			2			2		
Total		28	45	52	34	62	29	43	46	36

Region Name	Sub-region Name	LPI-GCI			GCI-EPI			LPI-EPI			LPI-EPI-GCI			Total
		C1	C2	C3	C1	C2	C3	C1	C2	C3	C1	C2	C3	
Africa	Northern Africa		4			4			4			3	1	4
	Sub-Saharan Africa		2	23		1	24		1	24		1	24	25
Total Africa			6	23		5	24		5	24		4	25	29
Americas	Latin America	1	17	2		17	3		17	3		16	4	20

	and the Caribbean													
	Northern America	2			2			2			2			2
Total Americas		3	17	2	2	17	3	2	17	3	2	16	4	22
Asia	Central Asia			3		2	1		2	1		2	1	3
	Eastern Asia	3	1		2	2		2	1	1	2	2		4
	South-eastern Asia	2	5	2	1	6	2	1	5	3	1	6	2	9
	Southern Asia		4	2		2	4		2	4		2	4	6
	Western Asia	3	10		2	11		3	10		2	11		13
Total Asia		8	23	4	5	23	7	6	20	9	5	23	7	35
Europe	Eastern Europe	1	7		2	6		6	2		2	6		8
	Northern Europe	8	2		8	2		9	1		7	3		10
	Southern Europe	5	7		5	7		11	1		5	7		12
	Western Europe	7			7			7			7			7
Total Europe		21	16		22	15		33	4		21	16		37
TotalOceania (Australia and New Zealand)		2			2			2			2			2
Total		34	62	29	31	60	34	43	46	36	30	59	36	125

For all datasets for which the analysis was completed, the most important information conveyed by Figure 1 and Table 7 is that the geographical location of the countries may be an essential relationship between clusters. Based on the map and values for the continent and sub-region, it is evident that most countries nearby are in the same or close cluster. The relationship between geographic location and LPI, EPI, and GCI have been the subject of numerous analyses (Bucher, 2016; Lukáč et al., 2020; Mešić et al., 2022; Sala-i-Martin et al., 2007, 2015).

**Table 8.** Cluster Analysis Results for Least Developed Countries

		LPI		GCI		EPI		LPI-GCI		GCI-EPI		LPI-EPI		LPI-EPI-GCI	
Region Name	Sub-region Name	C2	C3	C2	C3	C3	C2	C3	C3	C3	C3	C3	C3	C3	Total
Africa	Sub-Saharan Africa	1	16		17	17		17	17	17	17	17	17	17	17
Total Africa		1	16		17	17		17	17	17	17	17	17	17	17
Americas	Latin America and the Caribbean		1		1	1		1	1	1	1	1	1	1	1
Total Americas			1		1	1		1	1	1	1	1	1	1	1
Asia	South-eastern Asia		2		2	2		2	2	2	2	2	2	2	2
	Southern Asia		2	1	1	2	1	1	2	2	2	2	2	2	2
Total Asia			4	1	3	4	1	3	4	4	4	4	4	4	4
Total		1	21	1	21	22	1	21	22	22	22	22	22	22	22

**Table 9.** Cluster Analysis Results on Developed Economies

		LPI		GCI		EPI		LPI-GCI		GCI-EPI		LPI-EPI		LPI-EPI-GCI		
Region / Sub-region		C1	C2	C1	C2	C1	C2	C1	C2	C1	C2	C1	C2	C1	C2	Total

Name															
Americas	2		2		2		2		2		2		2		2
Northern America	2		2		2		2		2		2		2		2
Asia	1	1	1	1	2		1	1	1	1	2		1	1	2
Eastern Asia	1		1		1		1		1		1		1		1
Western Asia		1		1	1			1		1	1			1	1
Europe	18	11	21	8	28	1	21	8	22	7	28	1	21	8	29
Eastern Europe	2	3	1	4	5		1	4	2	3	5		2	3	5
Northern Europe	6	4	8	2	9	1	8	2	8	2	9	1	7	3	10
Southern Europe	3	4	5	2	7		5	2	5	2	7		5	2	7
Western Europe	7		7		7		7		7		7		7		7
Oceania	2		2		2		2		2		2		2		2
Australia and New Zealand	2		2		2		2		2		2		2		2
Total	23	12	26	9	34	1	26	9	27	8	34	1	26	9	35

Above are two tables illustrating the relationship between supply chain indicators performance, country clusters, and economic development levels of countries. Based on all supply chain-related indicators, which are considered based on the highest and lowest sub-segments, it can be seen that the economic development level of the countries is filled in an essential and decisive position.

### Conclusion

The purpose of this document is to contribute to the discussion within the literature stream on Supply Chain Management Performance Rankings. This paper offers valuable insights into the performance of the countries' supply chains on a benchmark basis. In this paper, we proposed a three-stage methodological framework for mining supply chain-related indicators derived from multiple indexes, which helps facilitate comprehensive insights into changes in countries' structures and clusters. The first step is to cluster each dataset separately. The main goal is to learn the core characteristics of the clusters created by each data set, as well as the analysis of the countries within the relevant cluster. The second step is to cluster and analyze the datasets generated by the pairwise-aggregated indices. In the final phase, all related indicators are unified under a single dataset, and the final cluster analysis is conducted. Changes in center points based on indicators, the variance based on data sets between clusters, and the grouping of countries according to each combination of data sets is the leading analysis carried out for this research.

The cluster analysis results of 23 indicators retrieved from three significant supply chain-related indexes, LPI, GCI, and EPI, revealed a need for improvement in all indicators. The level of economic development of the countries concerned is an essential and decisive factor in the clustering of countries

Our results demonstrated that geographical zones significantly impact logistics, governance, and environmental performance. Our findings show that high-income countries rank highly in logistics, governance, and environmental performance. America and Northern America have the best performance regions and sub-regions across all datasets. It will take much work for least developed countries to improve their performance and upscale their clusters from low performers.

The study was done on 2018 LPI data, which comprised 160 countries, employed k-



means, k-medoids, and clustering big applications techniques (Ulkhag,2023,p.1010). It can be seen that the findings obtained are highly close to the results of our study.

According to a published LPI cluster analysis study, developed countries predominately comprise the cluster of top-performing countries(Bazani et al., 2020, p. 38). Clearly, the current study's findings lend credence to the previous research.

The research conducted by Civelek etc has demonstrated the statistically significant mediating effect of the LPI on the relationship between GCI and GDP(Civelek et al., 2015, p. 368).

Our findings reveal that the LPI indicators' center points differ in clustering analyses using LPI and LPI & GCI data sets. The related studies have highlighted the significance of further research into the interactions of LPI and GCI.

Comparing Anuşlu & Fırat's research on cluster analysis utilizing the Global Innovation Index, Sustainable Development Goals Index, LPI, and EPI with our LPI&GCI&EPI cluster analysis results, significant similarities in country clusters have been identified. The most significant difference between the two studies is that China is in the second cluster in the current analysis, whereas it is in the third cluster in Anuşlu & Fırat's study( Anuşlu, Fırat,2019, p.150:151). It is crucial to conduct research focused on China and neighboring countries in future studies.

The significance of the research for supply chain management policymakers is that it guides on the relative importance of the relevant aspects and identifies the elements to be prioritized to improve the current position.

In future studies, comparisons and interpretations with clusters based on different indices and indicators can be made. Increasing the number of countries in future studies will give us more detailed information on the subject. Also, in future studies, it will be possible to compare the results by using different clustering techniques.

We conclude that there was a significant link between the indicators included in the supply chain indicators and the country's overall economic performance. The cluster analysis obtained with the indices reviewed is thought to contribute to the literature on supply chain and country progress relationships.

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2023, 12 (5), 2521-2536 | Araştırma Makalesi

## Faiz Ödemeleri ve Ekonomik Büyüme İlişkisinin Panel Veri Yöntemiyle Analizi: İslâm Ülkeleri Örneği

Abdulkadir ATAR<sup>1</sup> Mehmet Akif PEÇE<sup>2</sup>

### Öz

Ekonomi literatüründe firma yatırımları için en önemli iktisadi konulardan biri olan faiz sistemi yerine alternatif model arayışı, özellikle İslâm ülkeleri veya çoğunluğu Müslüman nüfusa sahip ülkelerde büyük önem arz etmektedir. Faiz, her ne kadar günümüz iktisat literatüründe vaz geçilmesi zor bir başlık olsa da bu alanda yapılan çalışmalar, faizin olumsuz sonuçlarını bilimsel çerçevede ortaya koyarak alternatif uygulamaların önemini artıracaktır. Bu çalışmanın amacı, İslâm ülkelerinde faiz ödemeleri ile ekonomik büyüme arasında ilişkiyi ortaya koymaktır. Ayrıca çalışma İslâm ülkeleri üzerinde faiz ve ekonomik büyümenin çalışıldığı az sayıda çalışma içerisinde en güncel çalışma niteliğini taşımaktadır. Analizde transfer harcamalarının bir kalemi olan faiz ödemelerinin büyüme üzerindeki etkisini daha anlamlı şekilde ortaya koymak amaçlandığından ayrıca tüketim ve yatırım harcamalarına da kontrol değişkeni olarak yer verilmiştir. Çalışmada aralarında Arnavutluk, Azerbaycan, Bahreyn, Mısır, Endonezya, İran, Ürdün, Kuveyt, Fas, Tunus ve Türkiye olan 11 İslâm ülkesine ilişkin 1995–2020 dönemini kapsayan panel veri seti kullanılmıştır. İslâm İş Birliği Teşkilatı'na üye çok daha fazla İslâm ülkesi olmasına karşın verilerdeki eksiklikler 11 ülkeli bir gözlem kütüne gidilmesine sebep olmuştur. Birinci farklarında durağan hale gelen serilerin arasında uzun dönemli eş bütünlük ilişkisi YKB'yi de dikkate alan Westerlund eşbütünlük testi ile kontrol edilmiş ve seriler arasında uzun dönemli eş bütünlük ilişkisi bulunmuştur. Son olarak I(1) seviyesinde durağan ve YKB durumlarında etkili sonuçlar verebilen Panel DOLS tahmincisi ile faiz ödemeleri ile ekonomik büyüme arasındaki ilişkinin katsayıları tahmin edilmiştir. Analiz sonuçlarına göre faiz ödemeleri ile ekonomik büyüme arasında uzun dönemli bir eş bütünlük ilişkisi bulunurken panel DOLS tahmincisi sonucunda faiz ödemelerinde %1'lik artış büyümeyi yaklaşık %0.48 oranında azaltmaktadır.

**Anahtar Kelimeler:** Faiz Ödemeleri, İslâm Ülkeleri, Ekonomik Büyüme, İkinci Nesil Birim Kök Testleri, DOLS (Dynamic Ordinary Least Square).

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## Analysis of the Relationship between Interest Payments and Economic Growth with Panel Data Method: The Case of Islamic Countries

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### Abstract

The search for an alternative model instead of the interest system, which is one of the most important economic issues for firm investments in the economic literature, is of great importance, especially in Islamic countries or countries with a predominantly Muslim population. Although interest is a difficult topic to give up in today's economic literature, studies in this field will increase the importance of alternative applications by revealing the negative results of interest in a scientific framework.

The aim of this study is to reveal the relationship between interest payments and economic growth in Islamic countries. In addition, the study is the most up-to-date study among the few studies on interest and economic growth on Islamic countries. Since the analysis aimed to reveal the effect of interest payments, which is an item of transfer expenditures, on growth in a more meaningful way, consumption and investment expenditures were also included as control variables in the analysis. In the study, a panel data set covering the period of 1995-2020 for 11 Islamic countries was used. Although there are many more Islamic countries that are members of the Organization of Islamic Cooperation, the deficiencies in the data have led to an observation restriction of 11 countries. Due to the detection of the problem of cross-sectional dependence (YKB) between the series in the analysis, unit root control was provided by second generation unit root tests. The long-term cointegration relationship between the series that became stationary at their first difference was checked with the Westerlund cointegration test, which takes into account in YKB, and a long-term cointegration relationship was found between the series. Finally, the coefficients of the relationship between interest payments and economic growth were estimated with the Panel DOLS estimator, which is stable at I(1) level and can give effective results in YKB situations. According to the results of the analysis, there is a long-term co-integration relationship between interest payments and economic growth, while a 1% increase in interest payments as a result of the panel DOLS estimator reduces growth by approximately 0.48%.

**Keywords:** Interest Payments, Islamic Countries, Economic Growth, Second Generation Unit Root Tests, DOLS(Dynamic Ordinary Least Square).

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## Giriş

İslâm dininin iktisadî alana yönelik akla ilk gelen ve somut olarak günümüzde en çok dikkati çeken hususun faiz yasağı olduğu ifade edilebilir. İslâmiyet öncesi Arap cahiliye toplumunda, çağdaşı ve önceki tarihlerdeki diğer birçok toplumda faiz muamelesi mevcut olup bununla ilgili semavi dinlerde ve felsefi metinlerde bu uygulama kötülenmiş, toplum hayatına ve fertlere zararları vurgulanarak yasaklanması yönünde hüküm ve düşünceler ortaya konulmuştur. İslâm dininin temel dayanağı olan Kur'an-ı Kerim'in el-Bakara, Âl-i İmrân, en-Nisâ, Rûm sûrelerinde faize ilişkin hükümler bulunmakta, şiddetli bir şekilde kınanmakta ve yasaklanmaktadır. Bunun dışında İslâm'ın ikinci kaynağı olarak görülen Hz. Muhammed'in (s.a.v.) birçok hadisinde de faiz yine oldukça sert bir şekilde kınanarak yasaklanmıştır. Müslüman âlimler, ilk dönemlerden itibaren faiz yasağıyla ilgili bahisleri fıkıh kitaplarında ele almışlar, bu konuda görüşlerini ortaya koymuşlardır. İslâm'daki faiz yasağı nedeniyle Müslümanlar özellikle ortaklık şeklinde kurdukları şirketler aracılığıyla ticaret hayatlarını sürdürmüşlerdir. Hadd-i zâtında Müslümanlar için ortaklık şirketleriyle ticaret yapma bilgisi yeni değildir. Zirâ Hz. Muhammed (s.a.v.) ile Hz. Hatice'nin henüz izdivaç etmeden önce bile mudârebe yani emek-sermaye ortaklığı yoluyla ticaret yaptıkları bilinen bir hakikattir. İslâm tarihinde Müslümanlar yine bu ortaklık usulleriyle ticaretlerini sürdürmüşler, Güneydoğu Asya'dan Afrika'ya ve Avrupa'ya uzanan uzak bölgeler arasında büyük hacimlerde işlemler gerçekleştirebilmişlerdir. Hatta bazı iktisat tarihçilerine göre İtalya'da ortaya çıkan commenda isimindeki şirket türü Müslümanların mudârebe şirketinden mülhemdir. Faize ilişkin yasağın, bahsi geçen şirket ortaklıklarıyla ticari hayatlarını daraltmaması şeklindeki bu duruma rağmen yine de tarih içinde kredi ihtiyacı ortaya çıkmıştır. Bu kredi ihtiyacını ise temelde üç döneme ayırabiliriz; Birincisi, İslâm'ın ilk döneminden Sanayi Devrimi'ne kadar geçen klasik dönem (VII-XVIII asırlar), ikincisi Sanayi Devrimi'nden Müslüman ulus devletlerin ortaya çıkışına kadar geçen modern dönem (XVIII-XX asırlar), üçüncüsü ise modern Müslüman ulus devletlerin ortaya çıkmasından günümüze kadar uzanan yakın dönemdir (XX-XXI asırlar). Pre-modern dönem için kredi ile kastedilen günümüzdeki anlamda bir konut kredisi, taşıt kredisi gibi kredi türleri değildir. Aynı şekilde kredinin günümüzdeki anlamda işletmelerin ihtiyaç duydukları türden bir yatırım kredisi olarak da düşünülmemesi gerekir. Öyleyse pre-modern dönemde kredi, bireylerin devlete ödeyecekleri nakdî vergi ödemesi, zirâî ya da sınâî faaliyetleri için ihtiyaç duydukları basit nitelikli bir işletme kredisi olarak düşünülmelidir. Modern dönemde ise nakit ekonomisinin ve üretim mekanizmalarının genişlemesiyle ortaya çıkan tüketim ve yatırım kredileri ihtiyacı ortaya çıkmıştır.

Müslüman toplumlar için modern dönemde en büyük miktartlı nakit kredi ihtiyacı, yeni teşekkül ettirdikleri profesyonel ordularının askerî harcamalarını finanse edebilmek için uluslararası piyasalardan edindikleri dış borçlar çerçevesinde ortaya çıkmıştır. Esasen henüz hülefâ-i râşidin zamanında beytülmalin yani devlet hazinesinin borç alma-verme işlemleri yaptığı bilinmektedir. Hz. Ömer ve sonrasındaki dönemlerde beytülmalden borç alma-verme işlemlerinde yalnızca anapara üzerinden işlemler yapılmaktaydı. Yani kamunun dâhil olduğu borçlanma işlemlerinde herhangi bir faiz tatbik olunmamıştır (Kallek, 2008, s.51). Yine İslâm tarihinde piyasada sarraflık, paranın ayarı ve devlet maliyesini ilgilendiren birtakım işlemleri yapan ve adına cehbez denilen bir zümre bulunmaktadır. Bunlar da yine devlet ricâline ve hazineye borç verme işlemlerinde bulunuyordu (Yeniçeri, 1993, s. 222). Osmanlı döneminde sarraf adı verilen zümre ise

yine devlet ricâlinin mâlî işlerinde yardımcı olan ve onlara borç veren bir zümre olarak yer almaktadır (Akyıldız, 2009, s. 164). Bunlar dışında da yine klasik dönemde olduğu gibi küçük miktarlı âdi nakit kredi kullanımı da varlığını sürdürmekteydi. Modernleşme dönemine girildiğinde en büyük Müslüman devlet olarak varlığını sürdüren devletin Osmanlı Devleti olduğunu belirtmemiz gerekir. Yani başka bir ifade ile, salt iktisadi ve finansal alanlarda değil tüm alanlardaki Batı tipi modernleşme adımları İslâm dünyasında Osmanlı döneminde yaşanmıştır.

Osmanlı finans tarihindeki gelişmeler bir anlamda İslâm finans tarihi olarak okunabilir. Osmanlı Devleti'nin tarihten çekilmesi ve yerini ulus-devletlerin ikâme ettiği bu yeni dönemde artık tam manasıyla bir modern banka uygulaması bu Müslüman toplumların hayatında yerini almıştır. Tabii bu yeni dönemin özellikle 1970'li yıllara kadar geçen döneminde bankacılık büyük ölçüde devlet eliyle idare olunmaktaydı. Bunun temel nedeni özellikle Türkiye gibi Müslüman devletlerin önemli örneklerinde toplumların henüz bir burjuvazi sınıfına sahip olmaması, yeterli sermaye temerküzünün özel sektörde ortaya çıkmamasıdır.

Müslüman devletlerin kapitalist küresel ekonomiye ve piyasa ekonomisine entegre oluşları ise özellikle 1970'lerin ilk yıllarında petrol ihraç eden Arap devletlerinin küresel petrol krizi ile birlikte elde ettikleri önemli nakit girdileri ile Türkiye'de yaşanan 1980 askerî darbesinden sonra uygulamaya alınan 24 Ocak Kararları olarak bilinen ekonomik program vesilesiyle olmuştur. Körfez Arap ülkelerinde artık ciddi miktarda ortaya çıkan bu sermaye ile İslâmî kurallara dayalı bir finansal yapı için bankalar teşekkül etmeye başlamış, diğer Müslüman ülkelerde de bu bankalar açılarak yayılmıştır. Türkiye'de ise 1980 sonrasında özel sektör güçlenmeye başlayarak piyasa ekonomisi kuralları hâkim hale gelmiş, özel bankalar ve bankerler ortaya çıkmıştır. 1980 sonrası dönemde Türkiye'de üretim ve tüketim harcamaları artmaya başlamış gerek tüketim gerekse yatırım kredileri aynı şekilde artmıştır. Türkiye'de o dönemki resmi isimleriyle özel finans kurumları olarak faaliyete geçen ilk İslâmî bankanın açılışının 1985 yılı olduğu düşünüldüğünde, petrol zengini Müslüman Arap devletlerin marifetiyle Türkiye'de bir İslâmî bankacılık sermayesinin teşekkül etmiş olduğu görülebilir.

1970'li yıllardan itibaren İslâm dünyasında faizsiz bankacılık faaliyetleri başlamıştır. Bu faaliyetlerin temelinde, İslâm'ın faiz yasağına uygun olarak, kâr-zarar ortaklığı, mudârebe, murâbaha, müşâreke, icâre, istisna', sukuk gibi farklı finansal ürün ve hizmetler vardır. Bu ürün ve hizmetler ile hem bireysel hem de kurumsal müşterilerin tüketim ve yatırım amaçlı kredi ihtiyaçları karşılanmaktadır. İslâmî finans kurumları, geleneksel bankalarla rekabet edebilmek için, hem finansal performans hem de sosyal sorumluluk açısından kendilerini kanıtlamaya çalışmaktadır (Khan ve Bhatti, 2008).

İslâmî finans kurumlarının sayısı ve büyüklüğü son yıllarda hızla artmıştır. Dünya Bankası verilerine göre, 2019 yılında İslâmî finans sektörünün toplam varlıkları 2.88 trilyon Amerikan dolarına ulaşmıştır. Bu sektörde faaliyet gösteren yaklaşık 1.400 kurum bulunmakta olup, bunların çoğunluğu banka ve sigorta şirketleridir. İslâmî finans sektörü, özellikle Körfez Arap Ülkeleri İşbirliği Konseyi (KİK) ve Malezya gibi Müslüman nüfusun yoğun olduğu bölgelerde yaygındır. Ancak son zamanlarda Türkiye, Endonezya, Pakistan, Bangladeş gibi diğer Müslüman ülkelerde de gelişme göstermektedir. Ayrıca İngiltere, Almanya, Fransa gibi Batı ülkelerinde de İslâmî finans kurumlarına talep artmaktadır (IFSB, 2020).

İslâmî finans kurumlarının geleceği ise oldukça parlak görünmektedir. Zira bu kurumlar hem Müslüman hem de Müslüman olmayan müşteriler için etik, şeffaf ve katılımcı bir alternatif sunmaktadır. Ayrıca bu kurumlar, küresel ekonomik krizlerden daha az etkilenmekte ve sürdürülebilir kalkınmaya katkı sağlamaktadır. Bu nedenle İslâmî finans kurumları hem İslâm dünyasında hem de dünya genelinde kredi ihtiyacını karşılamada önemli bir rol oynamaktadır (İqbal ve Mirakhor, 2011).

İslâm ulemâsı arasında günümüze kadar İslâm'daki faiz yasağına ilişkin konular genellikle bireylerin aldıkları tüketici kredileri ya da günümüz işletmelerinin faaliyetleri için temin ettikleri yatırım kredilerinin câiziyeti hususunda olmuş, konular genellikle bu ekseninde ele alınmıştır. Halbuki faiz günümüzde yalnızca bireylerin ya da firmaların banka ve diğer finansal kurumlardan elde ettikleri kredilerden oluşmamakta, bunun yanı sıra tüm toplumu ilgilendiren ve devlet tarafından temin edilen iç ve dış borçlanmalarda da bulunmaktadır. İşbu çalışma ile belirlenen bazı Müslüman devletlerin iç ve dış faiz ödemelerinin o devletlerin ekonomilerine olan etkilerini incelemek suretiyle faizin devlet iç-dış borçlanmaları açısından iktisadi büyümeyle olan ilişkisini ele almayı amaçlamaktayız. Benzer ampirik çalışmaların sayıları arttıkça faizin toplumsal yönü konusunda daha ilmî bir kavrayış ve zemine sahip olunacağı kanaatindeyiz.

Çalışmanın ilk kısmında literatür başlığıyla konuyla ilgili ele alınan akademik araştırmalara yer verilmektedir. İkinci kısımda konuya ilişkin veri seti ile ekonometrik analiz yapılmaktadır. Sonuç kısmında ise elde edilen bulgular tartışılmakta ve öneriler getirilmektedir.

## Literatür

Kamu bütçesince ödenen faiz ile ekonomik büyüme arasındaki ilişkiyi inceleyen çalışmalara bakıldığında bu konuyla ilgili özellikle makro-ekonomi alanında Türkiye ve yurtdışında geniş bir literatürün ortaya çıkmış olduğu görülmektedir. Konuyu İslâm iktisadı kapsamında ya da Müslüman devletler özelinde yaklaşan çalışmalara bakıldığında ise oldukça az sayıda bir ilginin bulunduğu ifade edilebilir. İslâm iktisâdı literatüründe faiz yasağı genellikle mikro düzeyde yani kişiler ve kurumlararası borç alış-verişlerindeki sözleşmeler düzeyinde ele alınmaktadır. Bu çalışma, İslâm'daki faiz yasağının özellikle Müslüman ülkelerin makro-ekonomik görünümünü dikkate alarak toplumsal açıdan incelemesi yönüyle literatüre katkı sunma iddiasındadır.

Ansari-pour (1996), kaleme aldığı "The Illegality of Taking Interest from Muslim Countries" başlıklı makalesinde İran'da Müslüman devletler ve kişilerden borç alma işlemlerinde ortaya çıkan faiz uygulamalarının Kur'an'daki riba yasağı çerçevesinde yasaklandığından, gayr-i müslim devletlerden, kişilerden, İran'a düşman ya da onları destekleyen devletlere verilen kredilerden faiz almanın ya da onlardan alınan borçların faiz ödenmesinin meşrû sayılacağı konusundaki bazı yasal düzenlemelerin varlığından bahsetmektedir (Ansari-pour, 1996).

Nezhad ve Askari (2006), "Investigating the Determining Role of Interest Rates: Comparing Selected Muslim and Non-Muslim Developing Countries" başlıklı çalışmalarında belirledikleri Müslüman (Ürdün, Cezayir, Fas, Mısır, Gine, İran) ülkeler ile gayr-i müslim (Peru, Guetamala, Kolombiya, Filipinler, Bolivya, Ekvador) ülkelerini mukayese etmek suretiyle faiz oranlarının belirleyici rollerini araştırmışlardır. Çalışmanın sonucu olarak faiz oranının gayr-i müslim ülkelerde Müslüman ülkelere göre daha önemli bir yer teşkil ettiği belirtilmiştir (Nezhad & Askari, 2006).

Yamak ve Tanrıöver (2009), “Faiz Oranı, Getiri Farkı ve Ekonomik Büyüme: Türkiye Örneği (1990-2006)” başlıklı çalışmalarında 1990–2006 dönemine ait üçer aylık reel Gayri Safi Yurtiçi Hasıla (GSYH) ile 3 aylık ve 12 aylık vadeli mevduat faiz oranlarından hareketle Türkiye’de gelecek dönem büyüme oranlarını hem getiri farkı hem de faiz oranlarının etkilediği yönünde bulgular elde etmişlerdir (Yamak & Tanrıöver, 2009).

Panizza ve Presbitero (2014), kamu borcu ve ekonomik büyüme ilişkisini ele aldıkları “Public debt and economic growth: Is there a causal effect?” isimli çalışmalarında OECD ülkelerinden bir kısmının makro-ekonomik verilerinden hareketle kamu borçlanması ve ekonomik büyüme arasında negatif ilişki tespit etmişlerdir (Panizza & Presbitero, 2014).

Çetin ve Aksoy (2016), finansal gelişme ve faiz oranlarının ekonomik büyüme üzerindeki etkisini inceledikleri “OECD Ülkeleri ile Yükselen Piyasalarda Finansal Gelişme ve Faiz Oranlarının, Ekonomik Büyüme Üzerindeki Etkisi” isimli çalışmalarında, yükselen piyasalarda faiz oranları ile ekonomik büyüme arasında negatif yönlü bir ilişki varken OECD ülkelerinde bu ilişkinin pozitif yönlü olduğu sonucuna varmışlardır (Çetin & Aksoy, 2016).

Jacobs, Ogawa, Sterken ve Tokutsu (2020), “Public Debt, Economic Growth and the Real Interest Rate: A Panel VAR Approach to EU and OECD Countries” başlıklı çalışmada 31 Avrupa Birliği ve OECD ülkesinin kamu borç oranları ile ekonomik büyüme oranları arasındaki nedensellik ilişkisini araştırmıştır. Çalışmanın sonuç bulgularına göre yüksek borçlu ülkelerde, büyümenin kamu borcu üzerindeki doğrudan olumsuz etkisi, uzun vadeli reel faiz oranındaki artışla artmakta, bu da faize duyarlı talebi azaltmakta ve kamu borç oranının daha da artmasına neden olmaktadır.

Sert (2021), “Faiz ve Ekonomik Büyüme Arasındaki İlişkinin Mckinnon Shaw Hipotezi Bağlamında İncelenmesi: Türkiye Örneği” başlığını taşıyan yüksek lisans tezinde 2005-2020 verilerini esas alarak gerçekleştirdiği analizde reel faiz oranındaki değişimin ekonomik büyüme üzerinde istatistiki olarak anlamlı bir etkiye sahip olduğunu ortaya koymaktadır.

Beck, Demirgüç-Kunt ve Merrouche (2013), “Islamic vs. Conventional Banking: Business Model, Efficiency and Stability” başlıklı çalışmalarında İslâmî bankalar ile konvansiyonel bankaların iş modelleri, verimlilikleri ve istikrarları arasındaki farklılıkları karşılaştırmışlardır. Çalışmada, 141 ülkeden 1995-2007 dönemine ait veriler kullanılarak panel veri analizi yapılmıştır. Çalışmanın sonucunda, İslâmî bankaların konvansiyonel bankalara göre daha yüksek sermaye yeterliliği oranına sahip olduğu, ancak daha düşük ölçek ekonomisinden yararlandığı ve daha yüksek maliyet oranına sahip olduğu tespit edilmiştir. Ayrıca İslâmî bankaların finansal krizlerden daha az etkilendiği ve ekonomik büyümeye daha fazla katkı sağladığı sonucuna varılmıştır.

Cevik ve Charap (2011), “The Behavior of Conventional and Islamic Bank Deposit Returns in Malaysia and Turkey” başlıklı çalışmalarında Malezya ve Türkiye’de faizsiz bankacılık sisteminin gelişimini ve faizsiz mevduat getirilerinin konvansiyonel mevduat getirileri ile ilişkisini analiz etmişlerdir. Çalışmada, 1997-2009 dönemine ait veriler kullanılarak eşbütünleşme testi yapılmıştır. Çalışmanın sonucunda, Malezya’da faizsiz mevduat getirilerinin konvansiyonel mevduat getirileri ile uzun dönemli bir ilişkiye sahip olduğu, ancak Türkiye’de bu yönde bir ilişkinin olmadığı bulunmuştur. Ayrıca Türkiye’de faizsiz mevduat getirilerinin konvansiyonel mevduat getirilerinden daha fazla dalgalanma gösterdiği tespit edilmiştir.

Darrat (1988), "The Islamic Interest-Free Banking System: Some Empirical Evidence" başlıklı çalışmasında İslâmî faizsiz bankacılık sisteminin ekonomik büyüme, tasarruf, yatırım ve enflasyon üzerindeki etkilerini incelemiştir. Çalışmada, 1970-1985 dönemine ait veriler kullanılarak İslâmî bankacılık sistemi uygulayan Pakistan, Sudan ve İran ile uygulamayan Mısır, Fas ve Tunus ülkeleri karşılaştırılmıştır. Çalışmanın sonucunda, İslâmî bankacılık sistemi uygulayan ülkelerde ekonomik büyüme, tasarruf ve yatırım oranlarının daha yüksek olduğu, ancak enflasyon oranının daha düşük olduğu bulunmuştur.

Erol ve El-Bdour (1989), "Attitudes, Behavior, and Patronage Factors of Bank Customers towards Islamic Banks" başlıklı çalışmalarında banka müşterilerinin İslâmî bankalara yönelik tutum, davranış ve tercih faktörlerini araştırmışlardır. Çalışmada, Ürdün'de faaliyet gösteren iki İslâmî bankanın müşterilerinden anket yoluyla toplanan veriler kullanılarak faktör analizi yapılmıştır. Çalışmanın sonucunda, banka müşterilerinin İslâmî bankalara yönelik tutumlarının olumlu olduğu, ancak davranışlarının tutumlarıyla uyumlu olmadığı bulunmuştur. Ayrıca banka müşterilerinin İslâmî bankaları tercih etmelerinde en önemli faktörlerin dini inançlar, hizmet kalitesi ve faizsizlik olduğu tespit edilmiştir.

Khan (1986), "Islamic Interest-Free Banking: A Theoretical Analysis" başlıklı çalışmasında İslâmî faizsiz bankacılığın teorik bir analizini yapmıştır. Çalışma, İslâmî bankacılığın temel prensiplerini ve farklı finansal ürünlerini açıklamıştır. Ayrıca İslâmî bankacılığın makroekonomik etkilerini de değerlendirmiştir. Çalışmanın sonucunda, İslâmî bankacılığın tasarruf ve yatırımı artırabileceği, enflasyonu azaltabileceği ve gelir dağılımını iyileştirebileceği ileri sürülmüştür.

Siddiqi (2006), "Islamic Banking and Finance in Theory and Practice: A Survey of State of the Art" başlıklı çalışmasında İslâmî bankacılık ve finansın teori ve uygulamasını ele almıştır. Çalışma, İslâmî bankacılığın tarihsel gelişimini ve temel özelliklerini sunmuştur. Ayrıca İslâmî bankacılığın karşılaştığı zorlukları ve gelecek potansiyelini de tartışmıştır. Çalışmanın sonucunda, İslâmî bankacılığın küresel finansal sisteme entegre olabilmesi için daha fazla standartlaşma, düzenleme, denetim ve eğitime ihtiyaç duyduğu vurgulanmıştır.

Asutay ve Harningtyas (2015), "Developing Maqasid al-Shari'ah Index to Evaluate Social Performance of Islamic Banks: A Conceptual and Empirical Attempt" başlıklı çalışmalarında İslâmî bankaların sosyal performansını değerlendirmek için Maqasid al-Shari'ah endeksi geliştirmeye çalışmışlardır. Çalışma, Maqasid al-Shari'ah'ın temel prensiplerini ve boyutlarını açıklamıştır. Ayrıca Türkiye'de faaliyet gösteren bir İslâmî bankanın sosyal performansını ölçmek için Maqasid al-Shari'ah endeksini uygulamıştır. Çalışmanın sonucunda, İslâmî bankanın Maqasid al-Shari'ah endeksi açısından yüksek bir skora sahip olduğu, ancak bazı alanlarda iyileştirme yapması gerektiği bulunmuştur.

Baele, Farooq ve Ongena (2014), "Of Religion and Redemption: Evidence from Default on Islamic Loans" başlıklı çalışmalarında dinin kredi geri ödeme davranışı üzerindeki etkisini incelemiştirlerdir. Çalışma, Pakistan'da faaliyet gösteren bir konvansiyonel bankanın hem faizli hem de faizsiz krediler verdiği 50 bin müşteriden oluşan bir veri setini kullanarak logit modeli uygulamıştır. Çalışmanın sonucunda, faizsiz kredilerin geri ödeme oranının faizli kredilere göre daha yüksek olduğu, ancak bu farkın dini bayramlarda arttığı bulunmuştur. Bu sonuç, dini inançların kredi geri ödeme davranışını

etkilediğini göstermektedir.

Iqbal ve Molyneux (2005), "Thirty Years of Islamic Banking: History, Performance and Prospects" başlıklı çalışmalarında İslâmî bankacılığın tarihsel gelişimini, performansını ve gelecek beklentilerini değerlendirmişlerdir. Çalışma, İslâmî bankacılığın teorik temellerini ve uygulamadaki farklı modellerini sunmuştur. Ayrıca İslâmî bankacılığın finansal performansını ve istikrarını konvansiyonel bankacılıkla karşılaştırmıştır. Çalışmanın sonucunda, İslâmî bankacılığın küresel finansal sisteme entegre olmak için önemli adımlar attığı, ancak bazı zorluklarla karşılaştığı belirtilmiştir.

### Veri Seti ve Ekonometrik Yöntem

Bu çalışmanın amacı, İslâm ülkelerinde faiz ödemeleri ile ekonomik büyüme arasında ilişkiyi ortaya koymaktır. Transfer harcamalarının bir kalemi olan faiz ödemelerinin büyüme üzerindeki etkisini daha anlamlı şekilde ortaya koymak amaçlandığından analizde ayrıca tüketim ve yatırım harcamalarına da kontrol değişken olarak yer verilmiştir.

Dolayısıyla çalışmanın modeli  $Y=C+I+G(IP)$  temel teorik model altında aşağıdaki gibi oluşturulmuştur;

$$Y_{it} = \alpha_{it} + \beta_1 I_{it} + \beta_2 C_{it} + \beta_3 IP_{it} + \epsilon_{it} \dots \dots \dots (1)$$

Çalışmada 11 İslâm ülkesine ilişkin 1995 –2020 dönemini kapsayan panel veri seti kullanılmıştır. İslâm İş birliği Teşkilatı'na üye çok daha fazla İslâm ülkesi olmasına karşın verilerdeki eksiklikler 11 ülkelik bir gözlem kısıdına gidilmesine sebep olmuştur. Çalışmanın ampirik kısmında kullanılan veriler Dünya Bankası'nın internet sitesinden alınmıştır. Değişkenlere ilişkin kısaltmalar ve tanımlamalar Tablo 1'de sunulmuştur.

Y	Gayri Safi Yurtiçi Hasıladaki Yıllık Büyüme
INV	Net Finansal Olmayan Varlık Yatırımlarının GSYH'ya Oranı
FCE	Nihai Tüketim Harcamalarının GSYH'ya Oranı
IP	Faiz Ödemelerinin GSYH'ya Oranı

Analizin ilk kısmında serilerin durağanlıklarını belirlemek için birim kök testlerine yer verilecektir. Birim kök testleri, seriler arasında yatay kesit bağımlılığı (YKB) durumuna göre birinci ve ikinci nesil olmak üzere iki sınıf birim kök testlerine ayrılır. Yatay kesit bağımlılığı olup olmadığına karar verme aşamasında zaman boyutu kesit boyutundan büyük olduğu durumlarda (T>N) Breusch ve Pagan (1980) Lagrange Çarpanı, Pesaran (2004) Lagrange Çarpanı ve Pesaran (2004) CD testleri kullanılabilir. YKB testlerinde hipotezler aşağıdaki gibidir (Göçer,2014:5092) .

H0: Yatay kesit bağımlılığı yoktur.

H1: Yatay kesit bağımlılığı vardır.

Yukarıda belirtilen YKB testleri sonucunda  $H_0$  reddedilirse diğer bir ifadeyle YKB sorunu tespit edilirse YKB durumuna dirençli ikinci nesil birim kök testleri uygulanmaktadır. YKB mevcut olduğu durumda Pesaran (2007), Augmented Dickey Fuller (ADF) denklemine yatay kesit ortalamalarının gecikmeli değerlerini ve farkları eklenerek CADF (Cross-sectionally ADF) denklemi elde etmiştir. CADF testinin önemli bir avantajı da kesit boyutlarının her bir zaman boyutundan farklı etkilendiği varsayımı gerekçesiyle her kesit için ya da her ülke için ayrı durağanlık sınaması yapılabilmektedir. Bu test istatistiği sonuçlarını, Pesaran (2006)'ın CADF kritik tablo değerleriyle karşılaştırarak her ülke için ayrı ayrı durağanlık test edilebilmektedir. CADF kritik tablo değeri, CADF istatistiğinden büyük olduğu durumlarda birim kök bulunmadığı hipotezi olan alternatif hipotez kabul edilir ve o ülkenin birim kök içermediği sonucuna ulaşılır. CADF test istatistiği şekil 1'deki gibi elde edilir (Yıldırım Vd., 2013-89);

$$Y_{it} = (1 - \delta_i) \mu_i + \delta_i Y_{it-1} + v_{it} \quad (2)$$

$$i = 1, 2, \dots, N \quad \text{ve} \quad t = 1, 2, \dots, T \quad (3)$$

$$v_{it} = Y_{it} - \delta_i Y_{it-1} + \epsilon_{it} \quad (4)$$

ft ülkelerin gizli ortak etkilerini,  $v_{it}$  her bir kesit boyutunun hata terimini ifade etmektedir. Yine ülkelere ait birim kök test istatistiklerinin ortalamasını gösteren ayrıca genel yansıtan (Cross-Sectionally Augmented IPS) CIPS istatistiği denklem 4'teki gibi ifade edilir (Yıldırım vd., 2013-89);

$$CIPS = N^{-1} \sum_{i=1}^N ( [CADF]_{-i} ) \quad (5)$$

Birinci farkları alındığında durağan hale gelen serilerin eş bütünleşme ilişkisine bakılır. Aralarında YKB bulunan serilerin eş bütünleşme testi uygulanırken YKB durumuna dirençli olması önemli bir gerekliliktir. Eş bütünleşme analizinin homejenlik ve heterojenlik varsayımlarına göre iki ayrı sonuç veren ayrıca YKB'na izin veren önemli testlerden biri de Westerlund (2007) panel eş bütünleşme testidir. Homojenlik durumunda  $P_t$  ve  $P_a$  panel test istatistikleri ile değerlendirme yapılırken heterojenlik durumunda ise  $G_t$  ve  $G_a$  grup istatistikleri ile sonuçlar yorumlanmaktadır.

Son olarak serilerin birinci farklarında durağan olması ile eş bütünleşme katsayılarının yorumlanabilmesine imkân tanıyan aynı zamanda otokorelasyon ve değişen varyans sorunlarına dirençli PDOLS tahmincisinin uygulanmasına imkan tanımaktadır.

Panel dinamik en küçük kareler tahmincisi uzun dönem kovaryansının birimlere göre homojen olduğu varsayımına dayanmaktadır. Değişkenlerin birinci farklarında öncül ve gecikmeli değerleri kullanılarak oluşturulan regresyon aşağıda gösterilmektedir (Tatoğlu, 2020, 213):

$$Y_{it} = a_i + X_{it}' \beta + \sum_{j=-q}^q \alpha_j \Delta X_{it+j} + v_{it} \quad (6)$$

Modelde  $\beta$  ile gösterilen parametre uzun dönem katsayısını ifade etmektedir. Gecikmeli ve öncül değer ilavesi PDOLS tahmincisinin sapmasını azaltmaktadır. PDOLS tahmincisi ve t istatistiklerinin homojen ve heterojen panellerin tüm durumlarında iyi sonuçlar ortaya koymakta ayrıca değişkenlerin yatay kesit ortalamalarından farkı alındığında birimler arası korelasyon (YKB) sorununu kontrol altına alabilmektedir (Tatoğlu, 2020:213,229).

### Ampirik Bulgular

Analizde ilk önce panel birim kök analizlerin bir ön şartı olarak YKB testleri yapılmıştır. YKB testleri sonucunda eğer seriler arasında YKB varsa birinci nesil birim kök testleri yeterli olmayacaktır. Doğru birim kök testlerini belirleyebilmek için Tablo 1'de YKB sonuçları gösterilmiştir.

Tablo 1. YKB Sonuçları

	Test	İstatistik Değeri	Olasılık Değeri
GDP	Breusch-Pagan LM	174.5140	0.0000
	Pesaran scaled LM	11.3952	0.0000
	Bias-corrected scaled LM	11.1752	0.0000
	Pesaran CD	9.9088	0.0000
INV	Breusch-Pagan LM	522.0767	0.0000
	Pesaran scaled LM	44.5340	0.0085
	Bias-corrected scaled LM	44.3140	0.0000
	Pesaran CD	9.9088	0.0000
FCE	Breusch-Pagan LM	298.8893	0.0000
	Pesaran scaled LM	23.2539	0.0000
	Bias-corrected scaled LM	23.0339	0.0000
	Pesaran CD	7.2007	0.0000
IP	Breusch-Pagan LM	294.0323	0.0000
	Pesaran scaled LM	22.7908	0.0000
	Bias-corrected scaled LM	22.5708	0.0000
	Pesaran CD	5.6114	0.0000



Tablo 1’de olasılık değerleri sonuçları H0 hipotezinin reddedildiğini H alternatif hipotezinin geçerli olduğunu yani tüm değişkenlerin YKB sorunu içerdiğini göstermektedir. Seriler arasında YKB bulunması çalışmada ikinci nesil birim kök testlerinin kullanılmasını gerekli kılmıştır. Tablo 2’de ikinci nesil birim kök testlerinden olan Peseran(2007) CIPS test sonuçları verilmiştir.

Tablo 2. Peseran(2007) CIPS test sonuçları

Fark	Seviye		Birinci	
	t İstatistiği	%1	t İstatistiği	%1
GDP	-1.4595	>=0.10	-4.7192*	<0.01
İNV	-0.2640	>=0.10	-2.3197*	<0.01
FCE	-1.6966	>=0.10	-2.8396*	<0.01
IP	-0.5423	>=0.10	-3.2036*	<0.01

Not: \* %1 anlamlılık düzeyini göstermektedir.

Tablo 2’de tüm değişkenlerin seviyelerinde birim kök sorunu içerdiği birinci farklarında durağan hale geldikleri görülmektedir. Bu sonuç değişkenler arasında eş bütünleşme ilişkisine bakılabilmelerini mümkün kılmaktadır. Tablo 3’te Westerlund (2007) panel eş bütünleşme testi sonuçları gösterilmiştir.

Tablo 3. Westerlund (2007) panel eş bütünleşme testi sonuçları

Değeri	Değer	z Değeri	Olasılık
Gt	-3.744	-5.314	0.000
Ga	-15.845	-2.300	0.011

Pt	-11.431	-4.789	0.000
Pa	-12.333	-2.465	0.007

Gurup ve panel değerlerinin olasılık değerlerinin %1 anlam düzeyinde anlamlı olması büyüme, yatırım, tüketim ve faiz ödemelerinin aralarında uzun dönemli ilişki olduğunu göstermektedir. Bir sonraki adımda uzun dönem eşbütünlük vektörünün tahmin edilmesi gerekmektedir. YKB durumunda uygun bir tahminci olabilen Panel DOLS tahmincisi sonuçları Tablo 4'te verilmiştir.

Tablo 4. Panel DOLS Tahmincisi Sonuçları

	Katsayı	Standart Hata	
Olasılık Değeri			
INV	0.868	0.9002	0.335
FCE	0.400	0.1924	0.037*
IP	-0.477	0.0002	0.000**

Not: \*\* ve \* sırasıyla %1 ve %5 anlamlılık düzeyini göstermektedir.

Wald chi2: 4.520, Wald prob:0.000

Panel DOLS sonuçlarına göre tüketim harcamaları (FCE) ve faiz ödemeleri(IP) büyümeyi(GDP) etkilemektedir. Tüketim harcamalarındaki %1'lik artış büyümeyi %0.40 artırırken faiz ödemelerinde %1'lik artış büyümeyi yaklaşık %0.48 oranında azaltmaktadır. Yatırımlar ile büyüme arasındaki ilişkinin katsayısı anlamlı çıkmamıştır.

## Sonuç

İslâm iktisadı literatüründe faiz yasağı uygulaması genellikle mikro seviyede, akitler çerçevesinde ele alınmaktadır. Bu çalışmada faizin toplumsal açıdan Müslüman ülkelerin makro-ekonomik görünüm seviyesinde hangi etkilere sebep olduğu daha geniş bir bakış açısıyla ele alınmaya çalışılmıştır.

Dünya nüfusunun neredeyse dörtte birini oluşturan Müslüman ülke ve toplulukların, İslâm dininin faiz konusundaki yaklaşımından dolayı, mesafeli tutumları net bir şekilde ortada dururken dünyada hâkim paradigmayı teşkil eden ana-akım neo-liberal iktisat politikalarının kuşatıcı ve kapsayıcı özellikleri nedeniyle bu ülke ve toplulukların mevcut durumda dünya sisteminden kendilerini ayrı tutmaları oldukça zor ve neredeyse imkânsız hale gelmektedir.

Bu çalışmanın amacı, İslâm ülkelerindeki faiz ödemelerinin ekonomik büyüme üzerindeki etkisini analiz etmek ve Müslüman ülkeler için bazı öneriler sunmaktır. Bu amaçla, 1995-2020 dönemine ait 11 İslâm ülkesinin (Arnavutluk, Azerbaycan, Bahreyn, Mısır, Endonezya, İran, Ürdün, Kuveyt, Fas, Tunus ve Türkiye) verileri kullanılarak panel veri analizi yapılmıştır. Çalışmada kullanılan bağımlı değişken reel GSYH büyüme oranı, bağımsız değişkenler ise faiz ödemeleri, tüketim harcamaları ve yatırımlardır. Küreselleşmenin bir sonucu olarak, üretim ve tüketim süreçlerinde dünya ülkelerinin birbirlerine bağıllık ve bağımlılıkları neticesinde kendilerini faizli işlemlerden tamamen alıkoyamayan İslâm ülkelerinin, gerçekleştirdikleri faiz ödemelerinin ekonomik büyümelerine katkı sağlayıp sağlamadığını konu edinen bu çalışmada, ampirik bulgular ışığında elde edilen sonuçlar bize faiz ödemelerinin ekonomik büyümeye olumlu bir katkı sunmadığını göstermektedir. Ampirik bulgular sonucunda elde edilen sonuçlara göre büyümeyi (GDP) etkileyen değişkenler tüketim harcamaları (FCE) ve faiz ödemeleri (IP)dir. Tüketim harcamaları büyümeye %0.40 oranında pozitif katkı sağlarken faiz ödemeleri büyümeyi yaklaşık %0.48 oranında negatif yönde etkilemektedir. Yatırımlar ile büyüme arasındaki ilişki ise istatistiksel olarak anlamlı değildir.

Çalışmanın bulgularına göre, faiz ödemelerinin ekonomik büyüme üzerinde negatif ve istatistiksel olarak anlamlı bir etkisi vardır. Bu sonuç, faiz ödemelerinin İslâm ülkelerinin kaynaklarını israf ettiğini, yatırım harcamalarını azalttığını ve ekonomik aktiviteyi yavaşlattığını göstermektedir. Diğer bağımsız değişkenlerden tüketim harcamalarının ekonomik büyüme üzerinde pozitif ve anlamlı bir etkisi olduğu, yatırımların ise anlamsız olduğu bulunmuştur.

Çalışmanın sonuçlarına dayanarak, Müslüman ülkeler için şu öneriler sunulabilir:

Müslüman ülkelerin faiz ödemelerini azaltmak için borçlanma maliyetlerini düşürmesi, borç stokunu sürdürülebilir seviyede tutması ve alternatif finansman kaynaklarına yönelmesi gerekmektedir. Bu amaçla, İslâmî finans sektörünü geliştirmesi, faizsiz borçlanma araçlarını çeşitlendirmesi ve küresel İslâmî finans piyasalarına entegrasyonunu sağlaması önemlidir.

Müslüman ülkelerin İslâmî finans sektörünü geliştirmek için mevzuat, denetim, eğitim, farkındalık gibi alanlarda iyileştirmeler yapması, İslâmî finans kurumlarının sayısını ve çeşitliliğini artırması ve küresel İslâmî finans piyasalarına entegrasyonunu sağlaması gerekmektedir. Bu amaçla, İslâm iktisadî ve finansının temel prensip ve hedeflerine uygun bir düzenleme ve denetim sisteminin kurulması, İslâmî finans alanında nitelikli insan kaynağının yetiştirilmesi, İslâmî finansın fayda ve avantajlarının topluma tanıtılması ve İslâmî finans kurumlarının uluslararası standartlara uyumunun sağlanması gerekmektedir.

Faizin dinî açıdan yasaklanmasının toplumsal bir izdüşümü olarak da okunabilecek bu sonuç çerçevesinde maalesef Müslüman toplumların henüz uygulanabilir politika çerçevesine sahip bir İslâm iktisat teorisi geliştiremedikleri de yadsınamaz bir gerçektir. Esasen iktisadî politikaların oluşumu salt iktisadî kurumlar ve bireylerin çabalarına indirgenemeyecek karmaşıklıkta olgulardır. Zira siyasî, askerî, teknolojik ve bilimsel alanlarda hâkim paradigmanın izleyicisi ve takipçisi pozisyonunu aşamayan İslâm ülkelerinin salt iktisat teorisi geliştirmekle faizsiz bir ekonomik modele geçiş yapamayacakları aşikârdır. Bu yönüyle faiz ödemelerinin ekonomik büyümeyi desteklemediği ampirik bulgular muvacehesinde de ortaya konulduğuna göre sahip bir

iktisadî yapıya kavuşmak için İslâm ülkelerinin gerek faiz ödemelerini İslâm iktisadına uygun bir şekilde ikâme edecek yeni finansal araçlar geliştirmelerinin zorunluluğu gerekse diğer alanlarda rekabetçi ve yenilikçi adımlar atmalarının elzem olduğu değerlendirilmektedir.

Bu bağlamda, İslâm ülkelerinin faizsiz bir ekonomik modele geçiş yapabilmeleri için öncelikle İslâm iktisadının temel ilkelerini, amaçlarını ve yöntemlerini belirlemeleri, bunları çağın şartlarına uygun bir şekilde yorumlamaları ve uygulamaları gerekmektedir. Bu amaçla, İslâm iktisadının epistemolojik, metodolojik ve ontolojik temellerini sağlamlaştırmak, İslâm iktisadının kavramsal, kuramsal ve analitik çerçevesini geliştirmek ve İslâm iktisadının uygulama alanlarını genişletmek için akademik çalışmalar yapmak önemlidir. Ayrıca, İslâm iktisadının diğer sosyal bilimlerle, ilişkisini kurmak küresel ekonomik sistemle uyumunu sağlamak, toplumsal fayda ve adalet hedeflerine ulaşmasını takip etmek için politik, hukuki ve etik mekanizmalar oluşturmak gerekmektedir.

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## Examining the Effect of Parent-supported Interactive Book Reading Program on Early Literacy Skills of Pre-school Children

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Sezai KOÇYİĞİT<sup>2</sup>

### Abstract

This research was carried out to separately examine the effect of the program prepared through interactive book reading activities applied to pre-school children and the effect of parent involvement on early literacy skills within the process. The research was conducted with a quasi-experimental design, one of the quantitative research methods, with a pre-test and post-test control group. In the study, a total of three groups were studied, two of which were the test groups and one was the control group. Interactive book reading activities were applied to test group 1 by their parents for eight weeks. On the other hand, interactive book reading activities were applied to test group 2 by the researcher. Of the sampling methods, convenience sampling and random sampling methods were utilized. A total of 53 children and 19 parents of test group 1 were involved in the study. The data collection tools used in the research were; Early Literacy Skills Assessment Tool (ELSAT) developed by Karaman (2013) and Personal Information Form prepared by the researcher. When the findings of the research were examined, it was determined that there were statistically significant differences between the post-test scores of Test Group 1 to which interactive book reading activities were applied by the parents and the post-test scores of Test Group 2 to which interactive book reading activities were applied by the researcher when compared to the post-test scores of the Control Group. It was also noted that there were significant differences between the post-test scores of ELSAT and its sub-dimensions in the dual measurements performed between Test Group 1 and Test Group 2. It was only observed that there were no statistically significant differences in the "Comprehending the Story" and "Pre-Writing Skills" sub-dimensions between Test Group 1 and Test Group 2.

**Keywords:** Parental Support, Early Literacy, Interactive Book Reading, Children's Picture Book, Pre-school Education

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## Ebeveyn Destekli Etkileşimli Kitap Okuma Programının Okul Öncesi Çocuklarının Erken Okuryazarlık Becerilerine Etkisinin İncelenmesi

Emine Aysena TAŞ<sup>1</sup>

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### Öz

Bu araştırma okul öncesi dönem çocuklarına uygulanan etkileşimli kitap okuma etkinlikleri ile hazırlanan programın ve süreç içerisinde ebeveynlerin katılımının erken okuryazarlık becerilerine etkisini ayrı ayrı incelemek amacıyla gerçekleştirilmiştir. Araştırma, nicel araştırma yöntemlerinden ön test son test kontrol gruplu yarı deneysel desen ile yürütülmüştür. Araştırmada iki deney ve bir kontrol grubu olmak üzere toplamda üç grupta çalışılmıştır. Deney 1 grubuna sekiz hafta boyunca ebeveynler tarafından etkileşimli kitap okuma etkinlikleri uygulanmıştır. Deney 2 grubuna ise etkileşimli kitap okuma etkinlikleri araştırmacı tarafından uygulanmıştır. Örneklem belirleme yöntemlerinden kolay ulaşılabilir örnekleme ve rastgele örnekleme yöntemleri kullanılmıştır. Araştırmaya toplamda 53 çocuk ve deney 1 grubunun 19 ebeveyni dâhil edilmiştir. Araştırmada kullanılan veri toplama araçları; Karaman (2013) tarafından geliştirilen Erken Okuryazarlık Becerileri Değerlendirme Aracı (EOBDA) ve araştırmacı tarafından hazırlanan Kişisel Bilgi Formu olarak sıralanmaktadır. Araştırma sonuçları incelendiğinde, etkileşimli kitap okuma etkinliklerinin ebeveynler tarafından uygulandığı deney 1 grubunun son test puanları ile etkileşimli kitap okuma etkinliklerinin araştırmacı tarafından uygulandığı deney 2 grubunun son test puanlarının kontrol grubunun son test puanlarına kıyasla istatistiksel olarak anlamlı farklılıklar saptanmıştır. Deney 1 ve Deney 2 grupları arasında gerçekleştirilen ikili ölçümlerde EOBDA ve aracın alt boyutlarının son test puanları arasında anlamlı farklılıklar olduğu görülmektedir. Yalnızca deney 1 ve deney 2 grupları arasında "Öyküyü Anlama" ve "Yazı Yazma Öncesi Beceriler" alt boyutlarında istatistiksel olarak anlamlı farklılıklar gözlemlenmemiştir.

**Anahtar Kelimeler:** Ebeveyn Desteği, Erken Okuryazarlık, Etkileşimli Kitap Okuma, Resimli Çocuk Kitabı, Okul Öncesi Eğitim

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## Introduction

Reading-writing and literacy are two different concepts used interchangeably in everyday language. Reading-writing is an action that takes place within the framework of the text, reader, and writer phenomena. Literacy, on the other hand, is a skill that gains new meanings in line with the needs of society and is open to continuous improvement in accordance with the development of the age (Kurudayıoğlu & Tüzel, 2010). Literacy is associated with various other fields such as scientific literacy, technology literacy, visual literacy, environmental literacy, etc. (Önal, 2010). One of these fields is early literacy, whose importance in early childhood is frequently mentioned.

Early literacy is a concept obtained by synthesizing the knowledge, skills, and attitudes that children acquire before starting traditional reading and writing activities (Wilson & Lonigan, 2010). When children start primary school without completing their preliminary knowledge about reading and writing, they may experience deficiencies in reading skills and therefore may need particular interest (Lentz, 1988; as cited in Lonigan et al., 2000). Similarly, Pinto et al. (2017) have stated that early literacy skills predict reading success in primary school.

The term Emergent Literacy (early literacy) has been coined since the 1970s when the idea that the early literacy process develops with birth has become prominent (Karaman, 2015). Supporting the early literacy process, which starts with birth, during the pre-school period positively affects the academic life of children in the future. In their longitudinal research, Cunningham and Stanovich (1997) have found that reading success in primary school predicts academic success in high school. With the consensus that literacy begins to develop before primary school, scholars have begun to focus on studies regarding early literacy in the pre-preschool period.

Active learning, the importance of which has been mentioned for many years, is based on child-centered structures and the structures in which the child is active in the process, as the name signifies. One of the most important phenomena in terms of achieving active learning is the selection of accurate instructional methods and techniques (Açıkgöz, 2005; as cited in Polat, 2016). Whitehurst and Lonigan (1998) have stated that plenty of methods have been developed to support early literacy. The most valid method developed has been suggested as interactive book reading. Book reading activities carried out by family members raise awareness regarding early literacy in children (Snow et al., 1998).

Interactive book reading is one of the methods in which children perform active learning in the process. The interactive reading method developed by Whitehurst, Lonigan, Falco, Fischel, DeBaryshe, Valdez, Menchaca, and Coulfield under the leadership of Grover J. Whitehurst is actively implemented in different countries except for the USA. However, it is not among the methods known by everyone in Turkey (Erdoğan, 2020).

One of the important elements of interactive book reading is children's picture books. Montag et al. (2015) have suggested in their research that picture books read to children make them gain more vocabulary types and vocabulary knowledge compared to verbal expressions. They have also stated that the texts in picture books may have an effect on children's future reading skills. In addition to its positive effects on language development, reading story books is associated with children's positive perspectives on reading, their literacy gains before the formal education process, and their future reading success (Clark, 1976; as cited in Sulzby & Teale, 1991). It is considered that the preferred

frequency of the interactive book reading method by parents and teachers in Turkey, which provides cost-effectiveness to the practitioners in many respects, should also be increased.

Ecological Theory, which has been put forward by Bronfenbrenner (as cited in Weigel et al., 2010), indicates that children develop in different social settings. The basic keystone of ecological theory is the microsystem. The microsystem involves families and constitutes the primary context for children. Children's interaction with their family members is among the factors that affect the development of literacy skills in them.

It can be said that literacy, which begins to develop with birth, is also affected by the experiences of children at home. The development of societies and nations occurs in chain situations that affect one another. One of the main points of development and progress is the literacy status of the members of the family unit (Damarlı-Oçak, 2007). Children's participation in reading activities at home from early years can support their literacy development at school (Hood et al., 2008). It has been observed that children who grow up in the settings where rich stimuli are presented during early childhood can adapt more easily to the traditional literacy process (Roskos et al., 2003). In the pre-school period, which is characterized as the critical period, the individuals with whom children interact the most are, beyond dispute, parents (Campbell, 2016). It is possible to talk about the environmental effects of parents as well as their biological effects on children. Being a role model for children in the home environment and providing them opportunities regarding daily routines greatly contribute to the development of their early literacy skills (Huisman, 2012).

According to the National Early Literacy Panel (2008), it is well-known that the children of parents who have various conversations with their children at home and read interactive books with their children perform better in terms of early literacy skills and language development compared to other children. Although children do not learn traditional literacy before starting primary school, they can have knowledge about the importance of reading in the home environment. Interactive book reading, which is implemented with the development of verbal language skills in infancy period, increases its functionality and prepares the ground for new learning environments (Dexter & Stacks, 2014).

Interactive book reading is not a method frequently used by parents, so parents should be informed about the method (Justice et al., 2009).

The results of the research conducted have revealed that there are also visual and auditory literacy tools in the home environments of children who start formal education by having acquired early literacy skills in the pre-school period (Çelenk, 2019). The children whose early literacy skills are assisted by their parents in the pre-school period have more positive future performance than the children who are not assisted. For this reason, research is needed to inform parents and caregivers in terms of early literacy (Haney & Hill, 2004).

Silinskas et al. (2012) have conducted a longitudinal study on 1436 children and their parents examining the children's reading skills according to the frequency of the parents' providing reading preparation activities at home concurrently while their children are receiving pre-school education. As a result of the research, it has been observed that as

the frequency of the activities applied increases, the positive attitude and success towards vocabulary learning and reading increase, too.

There are also studies in Turkey examining the effects of interactive book reading on early literacy skills (Efe, 2018; İşlek, 2021; Yalavaç, 2020). Besides, there are studies examining the effects of interactive book reading activities performed with parents on early literacy skills (Vural, 2021; Yumus, 2018). However, no research has been found in the literature in which the interactive book reading method and the effects of parents on the use of the method in the process are examined independently of each other.

In their research, Çalış and Gök (2020) have conducted a document review study by examining the postgraduate theses limited to the years of 2010-2019, in which the concept of early literacy is present in the title. Considering the results of the research, they have revealed the information that the studies conducted have increased in recent years, and they have recommended that parents should be involved in terms of the children's literacy skills in the postgraduate studies. In their research, Aslışen and Hakkoymaz (2020) have examined a total of 73 postgraduate theses on early literacy both in the national and international level between the years of 2015-2020. As a result of their analysis, it has been concluded that the awareness of families and teachers about literacy skills should be raised.

In the thesis studies conducted at different times, it has been agreed that the inclusion of parents in the early literacy process may be effective. However, no studies have been found in Turkey in which the interactive book reading method and the effect of parents on literacy skills in the process are examined separately in the same study. In this regard, it is therefore thought that the research will contribute to the literature.

### **The Purpose of the Research**

The purpose of the research; This study aims is to examine the effect of Parent-supported Interactive Book Reading Program on early literacy skills of pre-school children.

In order to achieve this main purpose, the answers for the following sub-purposes have been sought in the study.

#### ***Sub-purposes***

1. Is there a significant difference between the pre-test and post-test scores of the children in the Test Group 1 regarding Early Literacy Skills Assessment Tool (ELSAT) and its sub-tests (phonological awareness skills, writing awareness, understanding the story, matching images, and pre-writing skills)?
2. Is there a significant difference between the pre-test and post-test scores of the children in the Test Group 2 regarding ELSAT and its sub-tests?
3. Is there a significant difference between the pre-test and post-test scores of the children in the Control Group regarding ELSAT and its sub-tests?
4. Is there a significant difference between the post-test scores of the children in the Test group 1, Test Group 2, and Control Group regarding ELSAT and its sub-tests?
5. Is there a significant difference between the post-test scores of the children in the Test Group 1 and Test Group 2 regarding ELSAT and its sub-tests?

6. Is there a significant difference between the post-test scores of the children in the Test Group 1 and Control Group regarding ELSAT and its sub-tests?
7. Is there a significant difference between the post-test scores of the children in the Test Group 2 and Control Group regarding ELSAT and its sub-tests?

## Method

### Research Model

Experimental research is the only alternative among all research methods to observe the effect of any variable (Fraenkel et al., 2019). The research was conducted with quasi-experimental design, which is one of the quantitative research methods, with pre-test and post-test control group.

**Table 1.** *The Procedures Applied to Study Groups*

Study Groups	Pre-test	The Procedure Applied	Post-test
T1	T1.1	PSIBRP	T1.2
T2	T2.1	IBRP	T2.2
C	C.1	Traditional Methods	C.2

T1.1 and T1.2 represents Test group – 1 pre-test – post-test measurements,  
 T2.1 and T2.2 represents Test group – 2 pre-test – post-test measurements,  
 C.1 and C.2 represents Control group pre-test – post-test measurements.

### Study Group

Two different sampling methods were used in the study. First of all, in one of the test groups (test group 1), convenience sampling method was used to determine the groups involved in the research since the parents had to actively participate in the process. Besides, random sampling method was used to determine which of the groups determined would be the test group 1, test group 2, and control group. Random sampling is a sampling method in which all the participants in the population have equal right to be selected. The opportunity of generalizing the groups selected with this method to the population is quite high compared to other methods (Gürbüz & Şahin, 2018).

The test group 1 represents the group to which PSIBRP was applied, while the test group 2 represents the group to which IBRP was applied. The third group was determined as the control group. A total of 53 children and 19 parents of the children in the test group 1 in the three pre-school classes of the primary schools in Urla District of İzmir province were included in the study.

Some of the demographic characteristics of the participants in the study are presented below.

**Table 2.** *Gender-Age and Frequency-Percentage Distributions of the Children in the Test and Control Groups*

Age Range	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>N</i>	%	<i>n</i>	%
59-63 months	2	10,5	6	33,3	6	37,4
64-68 months	9	47,4	7	38,9	5	31,3
69-72 months	8	42,1	5	27,8	5	31,3
Total	19	100	18	100	16	100

Gender	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>N</i>	%	<i>n</i>	%
Girl	12	63,2	14	77,8	6	37,5
Boy	7	36,8	4	22,2	10	62,5
<b>Total</b>	19	100	18	100	16	100

**Table 3.** Frequency-Percentage Distributions Regarding Age Range and Educational Status of the Mothers Involved in the Study

Age Range	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
25-32	6	31,6	9	50	3	18,8
33-40	12	63,2	9	50	7	43,7
41-47	1	5,2	0	0	6	37,5
<b>Total</b>	19	100	18	100	16	100

Educational Status	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Illiterate	0	0	0	0	0	0
Primary School	2	10,5	4	22,2	3	18,8
High School	6	31,5	10	55,6	11	68,7
Associate Degree	1	5,3	2	11,1	0	0
Undergraduate Degree	9	47,4	2	11,1	2	12,5
Postgraduate Degree	1	5,3	0	0	0	0
<b>Total</b>	19	100	18	100	16	100

**Table 4.** Frequency-Percentage Distributions Regarding Age Range and Educational Status of the Fathers Involved in the Study

Age Range	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
29-36	7	36,8	8	44,4	1	6,3
37-44	10	52,6	10	55,6	12	75
45-51	2	10,6	0	0	3	18,7
<b>Total</b>	19	100	18	100	16	100

Educational Status	Test Group 1		Test Group 2		Control	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Illiterate	0	0	0	0	0	0
Literate	0	0	0	0	2	12,5
Primary School	3	15,8	6	33,3	4	25
High School	9	47,3	9	50	7	43,7
Associate Degree	3	15,8	2	11,1	1	6,3
Undergraduate Degree	3	15,8	1	5,6	2	12,5
Postgraduate Degree	1	5,3	0	0	0	0
<b>Total</b>	19	100	18	100	16	100

## The Preparation Process of Parent-supported Interactive Book Reading Program (PSIBRP)

Parent-supported Interactive Book Reading Program (PSIBRP) was prepared on the basis of the developing literacy theory. First of all, comprehensive literature on IBRP was provided by reviewing the national and international literature. After that, an outcome pool was created based on the Pre-school Education Program (2013). Of the outcome pool, those who were deemed appropriate were selected by the expert in the field of pre-school education, and the outcomes of the program were formed.

When the outcomes were determined, information was shared with the field experts who had publications in the fields of early literacy skills and children's literature for the preparation of the program. There are scientific meetings (panels, workshops, etc.) where information share is provided in different ways. Enabling interaction during information share is the principle of meetings (Özdemir, 2018). For the selection of appropriate children's picture books to be used in the research, first of all, an expert panel was held with the participation of the experts in the field of pre-school education (four experts in the field of pre-school education), and appropriate criteria were determined for the selection of books.

The decisions made in the expert panel can be ranked as determining appropriate children's picture books by taking the internal and external structure features into consideration, deciding according to which criteria to handle phonemes, and determining the appropriate phonemes for the selected books.

In accordance with the decisions made in the expert panel, a pool of books was created by the researcher, and a list of 50 books was obtained. The list was created in three stages. In the first stage; children's picture books, which could be accessed from Internet resources, were reviewed, and they were examined in line with their internal and external structure features.

In the second stage; the books that were deemed appropriate for the interactive book reading method were marked, and a new list was created. In the selection of appropriate books; the books whose texts and pictures were large enough for pre-school children to see clearly, those whose pictures and content were compatible with each other, those with information about the name, publisher, author, and illustrator on the cover page, those with themes, those with words and phrases that children were likely to hear in their lives but they did not know the meanings, and those with a logical sequence of storyline were preferred (Akoğlu, 2016).

In the third stage; appropriate phonemes for the books through which the interactive book reading method could be applied were determined. The Ministry of National Education (2019) categorized the letters in the traditional reading and writing period and created a total of five letter groups. In terms of preparation for primary school, the first two letter groups (e, l, a, k, i, n, o, m, u, t, ü, y) and the first four letters of the third group (ö, r, ı, d) were included. Great attention was paid to order the activities performed and the phonemes from the simplest to the most complex. The books were then categorized according to their early literacy components. These components were verbal language, phonological awareness, alphabet letter knowledge, and writing awareness. The final form of the list was then sent to expert view, and it was determined that the categories of writing awareness and alphabet letter knowledge should be combined.

Interactive book reading activities were prepared by the researcher with the 16 children's picture books determined in accordance with expert views. While preparing the activities, first of all, target words appropriate for the book and question patterns appropriate for the techniques of starting-continuing speech were created. The target words in the books ranged from eight to twelve. Following the book, common activities that both parents could apply in the home environment and that the researcher could apply in the school environment were prepared. In all the activities, great attention was paid to the activities in which the children would actively participate in terms of the phonemes determined. The prepared activities were presented to the views of the experts in the field of pre-school education, and the program was finalized by making the necessary corrections and revisions.

### **Data Collection**

All the children in the class designated as the Test Group 1 and their parents participated in the research process. After the necessary permissions were obtained, pre-tests were initiated. The pre-test applications were completed within a week by making one-to-one applications. After that, the books and materials provided by the researcher were applied to the Test Group 1 by their parents, two days a week (on Mondays and Thursdays) for a period of eight weeks.

Prior to initiating the application process, a meeting was held by the researcher to inform the parents of the Test Group 1 regarding the definition of the interactive book reading method, its effectiveness, brief examples from previous studies, and the application process. The books to be used in the application were introduced, and a pilot application was made. The information expressed at the meeting on such issues as the characteristics of the environment in which the book would be read, the positioning of the book during reading, meeting the pre-reading needs of the child, and etc. was sent to the families as notes every week.

All the children in the class designated as the Test Group 2 participated in the research process. After the necessary permissions were obtained, pre-tests were initiated. The pre-test applications were completed within a week by making one-to-one applications. After that, the books and materials provided by the researcher were applied to the Test Group 2 by the researcher, two days a week (on Tuesdays and Fridays) for a period of eight weeks. The application was carried out in large groups. The responses of at least three children were listened for each question in the plan. The duration of the applications ranged from 45 minutes to 75 minutes.

### **Data Collection Tools**

#### ***Personal Information Form***

Personal Information Form was prepared by the researcher. The form included the information regarding the age of the children and the duration of their pre-school education, and the information regarding the age, educational status, and occupation of the parents. Besides, the presence of a library at home and the frequency of reading books were also included under the heading of other information. Personal Information Form was filled by the parents of the children who participated in the research.

### *Early Literacy Skills Assessment Tool (ELSAT)*

Early Literacy Skills Assessment Tool (ELSAT) is a tool developed by Karaman (2013) with the aim of measuring the early literacy skills of 48-77 month-old children. The assessment tool is composed of a total of 96 items and five sub-tests.

The sub-tests of the assessment tool are; evaluating phonological awareness skills, writing awareness, understanding the story, matching images, and evaluating pre-writing skills. Explanatory and Confirmatory Factor Analyses were performed for the validity studies of the sub-tests of the assessment tool, and item discrimination values were determined for each item. Following the validity studies, KR-20, test-retest and split-half reliability values of the sub-tests of the assessment tool were calculated for the reliability studies. Based on the results of the analyses, it was determined that the "Evaluating Phonological Awareness Skills" sub-test was composed of 53 items and five factors, "Writing Awareness" sub-test was composed of 16 items and three factors, and "Understanding the Story", "Matching Images" and "Evaluating Pre-writing Skills" sub-tests were composed of nine items and one factor each. It was also determined that KR-20 reliability values varied between 0.61 and 0.91. When the item discrimination analyses were examined, it was found that each item was discriminating (Karaman, 2013). The scoring criterion of the assessment tool was expressed as; one point for each correct answer, and zero point for each incorrect answer.

In order to apply the Early Literacy Skills Assessment Tool adequately and effectively, the researcher participated in the training conducted by Gökçe Karaman. After the training, necessary permissions were obtained to be able to use the assessment tool.

### **Data Analysis**

In the study, the pre-test and post-test measurements of Early Literacy Skills Assessment Tool (ELSAT), which was applied to determine the effect of interactive book reading activities performed with children on their early literacy skills, as well as the findings regarding the demographic information were analyzed with SPSS 26.0 program. Arithmetic mean scores and percentiles were utilized for the information regarding the parents and children in the Personal Information Form.

In cases when the number of each sample group is below 30, deviations from normal distribution are experienced (Büyüköztürk, Çokluk & Köklü, 2018). Based on the results of the Shapiro-Wilk Test performed to determine whether the ELSAT post-test scores of the groups showed normal distribution, it was determined that the data were not normally distributed. The Shapiro-Wilk Test is accepted as one of the most effective tests used to determine whether the data show normal distribution (Özer, 2007).

**Table 5.** *The Results of Normality Test*

Groups	Shapiro-Wilk		
	Statistic	df	p
<b>Test Group 1</b>	,839	19	,004
<b>Test Group 2</b>	,821	18	,003
<b>Control Group</b>	,865	16	,023

In cases when the data are normally distributed, the analyses are performed with parametric tests. However, in this study, non-parametric tests were used since the data



did not show normal distribution. The Kruskal-Wallis Test is used to test whether at least two independent groups have a significant difference on the dependent variable (Can, 2020). It is accepted that it has an effect almost the same as the t test, which is one of the parametric tests (Tutar & Erdem, 2020). Therefore, the Kruskal-Wallis test was used to determine whether there was a significant difference in the pre-test measurements of the test and control groups.

The Wilcoxon Signed Ranks Test is used to determine whether there is a significant relationship between the interrelated measurement results (Tutar & Erdem, 2020). Therefore, the Wilcoxon Signed Rank Test was used to statistically determine the difference between pre-test and post-test measurements within each group. Mann Whitney U test was utilized to compare the post-test scores of the groups with each other and to determine whether there was a statistically significant difference.

## Findings

### Findings Regarding the First Sub-purpose

**Table 6.** *The Pre-test and Post-test Scores of the Test Group 1 Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Pre-test – Post-test Measurement	<i>n</i>	Mean Rank	Sum of Ranks	<i>Z</i>	<i>p</i>
<b>Overall</b>	Negative Ranks	0	0	0	-3,826	,000
	Positive Ranks	19	10	190		
	Ties	0				
<b>Phonological Awareness Skills</b>	Negative Ranks	0	0	0	-3,829	,000
	Positive Ranks	19	10	190		
	Ties	0				
<b>Writing Awareness</b>	Negative Ranks	0	0	0	-3,840	,000
	Positive Ranks	19	10	190		
	Ties	0				
<b>Understanding the Story</b>	Negative Ranks	0	0	0	-3,354	,001
	Positive Ranks	14	7,50	105		
	Ties	5				
<b>Matching Images</b>	Negative Ranks	0	0	0	-3,573	,000
	Positive Ranks	16	8,50	136		
	Ties	3				
<b>Pre-writing Skills</b>	Negative Ranks	0	0	0	-3,872	,000
	Positive Ranks	19	10	190		
	Ties	0				

When Table 6 examined, according to the Wilcoxon Signed Rank Test results, which was performed to determine whether there was a statistically significant difference between the pre-test and post-test scores of the children in the Test Group 1 regarding Early Literacy Skills Assessment Tool (ELSAT) and its sub-tests, it was found that there was a statistically significant difference between the pre-test and post-test scores of Test Group 1 to which interactive book reading activities were applied by the parents regarding ELSAT and its sub-tests ( $z=-3,826$ ,  $p < 0,05$ ;  $z=-3,829$ ,  $p < 0,05$ ;  $z=-3,840$ ,  $p < 0,05$ ;  $z=-3,354$ ,  $p < 0,05$ ;  $z=-3,573$ ,  $p < 0,05$ ;  $z=-3,872$ ,  $p < 0,05$ ).

### Findings Regarding the Second Sub-purpose

**Table 7.** *The Pre-test and Post-test Scores of the Test Group 2 Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Pre-test – Post-test Measurement	n	Mean Rank	Sum of Ranks	Z	p
<b>Overall</b>	Negative Ranks	0	0	0	-3,727	,000
	Positive Ranks	18	9,50	171		
	Ties	0				
<b>Phonological Awareness Skills</b>	Negative Ranks	0	0	0	-3,729	,000
	Positive Ranks	18	9,50	171		
	Ties	0				
<b>Writing Awareness</b>	Negative Ranks	0	0	0	-3,754	,000
	Positive Ranks	18	9,50	171		
	Ties	0				
<b>Understanding the Story</b>	Negative Ranks	1	3,50	3,50	-2,980	,003
	Positive Ranks	12	7,29	87,50		
	Ties	5				
<b>Matching Images</b>	Negative Ranks	1	4	4	-3,233	,001
	Positive Ranks	14	8,29	116		
	Ties	3				
<b>Pre-writing Skills</b>	Negative Ranks	3	7,33	22	-2,399	,016
	Positive Ranks	13	8,77	114		
	Ties	2				

When Table 7 examined, according to the Wilcoxon Signed Rank Test results, which was performed to determine whether there was a statistically significant difference between the pre-test and post-test scores of the children in the Test Group 2 regarding ELSAT and its sub-tests, it was found that there was a statistically significant difference between the pre-test and post-test scores of the Test Group 2 to which interactive book reading activities were applied by the researcher regarding ELSAT and its sub-tests ( $z=-3,727$ ,  $p < 0,05$ ;  $z=-3,729$ ,  $p < 0,05$ ;  $z=-3,754$ ,  $p < 0,05$ ;  $z=-2,980$ ,  $p < 0,05$ ;  $z=-3,233$ ,  $p < 0,05$ ;  $z=-2,399$ ,  $p < 0,05$ ).

### Findings Regarding the Third Sub-purpose

**Table 8.** *The Pre-test and Post-test Scores of the Control Group Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Pre-test – Post-test Measurement	n	Mean Rank	Sum of Ranks	Z	p
<b>Overall</b>	Negative Ranks	5	10,80	54	-,727	,467
	Positive Ranks	11	7,45	82		
	Ties	0				
<b>Phonological Awareness Skills</b>	Negative Ranks	5	7,60	38	-,917	,359
	Positive Ranks	9	7,44	67		
	Ties	2				
<b>Writing Awareness</b>	Negative Ranks	8	7,25	58	-,899	,369
	Positive Ranks	5	6,60	33		
	Ties	3				
<b>Understanding the Story</b>	Negative Ranks	6	5,08	30,50	-,967	,334
	Positive Ranks	3	4,83	14,50		
	Ties	7				

<b>Matching Images</b>	Negative Ranks	6	6,83	41		
	Positive Ranks	8	8	64	-,744	,457
	Ties	2				
<b>Pre-writing Skills</b>	Negative Ranks	3	7	21		
	Positive Ranks	9	6,33	57	-1,429	,153
	Ties	4				

When Table 8 examined, according to the Wilcoxon Signed Rank Test results, which was performed to determine whether there was a statistically significant difference between the pre-test and post-test scores of the children in the Control Group regarding ELSAT and its sub-tests, it was found that there was not a statistically significant difference between the pre-test and post-test scores of the Control Group regarding ELSAT and its sub-tests ( $z=-,727$ ,  $p > 0,05$ ;  $z=-,917$   $p > 0,05$ ;  $z=-,899$ ,  $p > 0,05$ ;  $z=-,967$ ,  $p > 0,05$ ;  $z=-,744$ ,  $p > 0,05$ ;  $z=-1,429$   $p > 0,05$ ).

### Findings Regarding the Fourth Sub-purpose

**Table 9.** *The Post-test Scores of the Test Group 1, Test Group 2, and Control Group Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Group	<i>n</i>	Mean Rank	<i>df</i>	$X^2$	<i>p</i>
<b>Overall ELSAT</b>	Test Group 1	19	40,95	2	38,781	,000
	Test Group 2	18	28,72			
	Control Group	16	8,50			
<b>Writing Awareness</b>	Test Group 1	19	42,71	2	43,519	,000
	Test Group 2	18	26,86			
	Control Group	16	8,50			
<b>Understanding the Story</b>	Test Group 1	19	32,92	2	20,881	,000
	Test Group 2	18	31,94			
	Control Group	16	14,41			
<b>Matching Images</b>	Test Group 1	19	37,16	2	23,284	,000
	Test Group 2	18	28,72			
	Control Group	16	13,00			
<b>Pre-writing Skills</b>	Test Group 1	19	34,79	2	13,713	,001
	Test Group 2	18	28,39			
	Control Group	16	16,19			
<b>Phonological Awareness Skills</b>	Test Group 1	19	40,26	2	36,901	,000
	Test Group 2	18	29,25			
	Control Group	16	8,72			

When Table 9 examined, according to the Kruskal-Wallis Test results, which was performed to determine whether there was a statistically significant difference between the post-test scores of the children in the Test Group 1, Test Group 2, and Control Group regarding ELSAT and its sub-tests, it was found that there were statistically significant differences between the early literacy skills of the groups ( $X^2_{(2)}= 38,781$ ,  $p < 0,05$ ;  $X^2_{(2)}= 43,519$ ,  $p < 0,05$ ;  $X^2_{(2)}= 20,881$ ,  $p < 0,05$ ;  $X^2_{(2)}= 23,284$ ,  $p < 0,05$ ;  $X^2_{(2)}= 13,713$ ,  $p < 0,05$ ;  $X^2_{(2)}= 36,901$ ,  $p < 0,05$ ).

### Findings Regarding the Fifth Sub-purpose

**Table 10.** *The Post-test Scores of the Test Group 1 and Test Group 2 Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Group	n	Mean Rank	Sum of Ranks	U	p
<b>Overall ELSAT</b>	Test Group 1	19	24,95	474,00	58,00	,001
	Test Group 2	18	12,72	229,00		
<b>Writing Awareness</b>	Test Group 1	19	26,71	507,50	24,500	,000
	Test Group 2	18	10,86	195,50		
<b>Understanding the Story</b>	Test Group 1	19	19,47	370,00	162	,688
	Test Group 2	18	18,50	333,00		
<b>Matching Images</b>	Test Group 1	19	22,37	425,00	107	,038
	Test Group 2	18	15,44	278,00		
<b>Pre-writing Skills</b>	Test Group 1	19	21,21	403,00	129	,179
	Test Group 2	18	16,67	300,00		
<b>Phonological Awareness Skills</b>	Test Group 1	19	24,39	463,50	68,500	,002
	Test Group 2	18	13,31	239,50		

When Table 10 examined, according to the Mann Whitney U Test results, which was performed to determine whether there was a statistically significant difference between the post-test scores of the children in the Test Group 1 and Test Group 2 regarding ELSAT and its sub-tests, it was found that there were no statistically significant differences between the Test Group 1 and Test Group 2 in “Understanding the Story” and “Pre-writing Skills” sub-tests ( $U=162, p > 0,05$ ;  $U=129, p > 0,05$ ). However, it was revealed that there were statistically significant differences between the Test Group 1 and Test Group 2 in “Overall ELSAT” and in its “Writing Awareness”, “Matching Images”, and “Phonological Awareness Skills” sub-tests ( $U=13, p < 0,05$ ;  $U=24,500, p < 0,05$ ;  $U=107, p < 0,05$ ;  $U=29, p < 0,05$ ) in favor of Test Group 1.

### Findings Regarding the Sixth Sub-purpose

**Table 11.** *The Post-test Scores of the Test Group 1 and Control Group Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Group	n	Mean Rank	Sum of Ranks	U	p
<b>Overall ELSAT</b>	Test Group 1	19	26,00	494,00	,000	,000
	Control Group	16	8,50	136,00		
<b>Writing Awareness</b>	Test Group 1	19	26,00	494,00	,000	,000
	Control Group	16	8,50	136,00		
<b>Understanding the Story</b>	Test Group 1	19	23,45	445,50	48,500	,000
	Control Group	16	11,53	184,50		
<b>Matching Images</b>	Test Group 1	19	24,79	471,00	23	,000
	Control Group	16	9,94	159,00		
<b>Pre-writing Skills</b>	Test Group 1	19	23,58	448,00	46	,000
	Control Group	16	11,38	182,00		
<b>Phonological Awareness Skills</b>	Test Group 1	19	25,87	491,50	2,500	,000
	Control Group	16	8,66	138,50		

When Table 11 examined, according to the Mann Whitney U Test results, which was performed to determine whether there was a statistically significant difference between the post-test scores of the children in the Test Group 1 and Control Group regarding ELSAT and its sub-tests, it was found that there were statistically significant differences between the Test Group 1 and Control Group ( $U= ,000$ ,  $p < 0,05$ ) in favor of Test Group 1.

### Findings Regarding the Seventh Sub-purpose

**Table 12.** *The Post-test Scores of the Test Group 2 and Control Group Regarding Early Literacy Skills Assessment Tool and Its Sub-tests*

	Group	<i>n</i>	Mean Rank	Sum of Ranks	<i>U</i>	<i>p</i>
<b>Overall ELSAT</b>	Test Group 2	18	25,50	459,00	,000	,000
	Control Group	16	8,50	136,00		
<b>Writing Awareness</b>	Test Group 2	18	25,50	459,00	,000	,000
	Control Group	16	8,50	136,00		
<b>Understanding the Story</b>	Test Group 2	18	22,94	413,00	46	,000
	Control Group	16	11,38	182,00		
<b>Matching Images</b>	Test Group 2	18	22,78	410,00	49	,001
	Control Group	16	11,56	185,00		
<b>Pre-writing Skills</b>	Test Group 2	18	21,22	382,00	77	,017
	Control Group	16	13,31	213,00		
<b>Phonological Awareness Skills</b>	Test Group 2	18	25,44	458,00	1	,000
	Control Group	16	8,56	137,00		

When Table 12 examined, according to the Mann Whitney U Test results, which was performed to determine whether there was a statistically significant difference between the post-test scores of the children in the Test Group 2 and Control Group regarding ELSAT and its sub-tests, it was found that there were statistically significant differences between the Test Group 2 and Control Group ( $U= ,000$ ,  $p < 0,05$ ;  $U= ,000$ ,  $p < 0,05$ ;  $U= 46$ ,  $p < ,0,05$ ;  $U= 49$ ,  $p < 0,05$ ;  $U= 77$ ,  $p < 0,05$ ;  $U= 1$ ,  $0,05$ ) in favor of Test Group 2.

### Discussion, Conclusion, and Recommendations

The research was carried out with the aim of determining the effect of interactive book reading activities applied to pre-school children aged 48-66 months on their early literacy skills. A total of three groups were included in the research process; namely the Test Group 1, Test Group 2, and Control Group. Interactive book reading activities prepared by the researcher were applied to the Test Group 1 by their parents, two days a week (on Mondays and Thursdays) for a period of eight weeks. The same activities were applied to the Test Group 2 by the researcher, two days a week (on Tuesdays and Fridays) for a period of eight weeks. The Control Group continued the regular education and training process throughout the study, and no intervention was made by the researcher. As a result of the statistical analyses performed, it was found that there were significant differences between the pre-test and post-test scores of the Test Group 1 and Test Group 2, whereas there were no significant differences in the Control Group. Yalavaç (2020) concluded that interactive book reading practices were effective on early literacy skills of the Test Group, which could be said to be in parallel with the findings of the current study. Interactive book reading supports children's language development (Tetik, 2015; Walker et al., 1994; Whitehurst et al., 1988) and early literacy skills (Akoğlu et al., 2014;

Baker et al., 1997; Bennett et al., 2002; Doğan, 2019; Sim et al., 2014; Whitehurst & Lonigan, 1998). In the study by Şimşek (2017), which examined the effects of different reading techniques on language development, it was concluded that the most effective method was reading based on dialogue.

It was also found that there were statistically significant differences between the groups (in overall ELSAT and in the sub-tests of writing awareness, matching images, and phonological awareness skills of the assessment tool) in the pairwise comparison results of the Test Group 1 and Test Group 2, and the difference was on behalf of the Test Group 1 ( $p < 0.05$ ). The reason for the significant differences between the Test Group 1 and Test Group 2 was considered as that the parents performed one-to-one activities, but the researcher performed activities in large groups. In their study, Lorio and Woods (2020) examined the effects of an interactive book reading program on vocabulary acquisition, and they concluded that there were positive effects in the test process in which they studied with small groups (three-four people).

In addition to the positive effects of performing the activities one-to-one on the Test Group 1, the guidance of the parents in the activities was a very important factor. In their interactive book reading research with low-income families and their children, Lonigan and Whitehurst (1998) included a total of three test groups. In the first group, interactive reading in small groups was performed by the teacher; whereas in the second group, interactive reading at home with the parents was performed; and in the third group, interactive reading both at home and at school was performed. When the results of the research were considered, significant effects were observed mostly in the groups who performed reading with the parents. In this sense, it can be said that the findings of the research support the findings of the current study. Reese et al. (2010) conducted research on the development of children's early literacy skills by their parents within the context of reading, conversations, and writing skills performed together with the parents. As a result, they expressed the relationship between parents and early literacy development as "parents are the resources that cannot be utilized sufficiently". Morrow and Weinstein (1986) stated the positive effects of the home literacy program on children that encouraged the parents to the activities of reading aloud, different early literacy support activities, and library activities. For these reasons, parents should take a more active role in the process of providing early literacy skills to pre-school children.

In his research examining the effect of family-participated interactive book reading on early literacy skills, Vural (2021) performed a statistical analysis on writing awareness and understanding the story sub-tests of Early Literacy Skills Assessment Tool, and it was found that there were statistically significant differences in the test group compared to the control group. In their study with 48-60 month-old children who did not receive pre-school education and their mothers, Yılmaz et al. (2020) examined the effect of home-centered interactive book reading on children's ability to understand emotions. As a result of the research, significant differences were determined on behalf of the test group. Therefore, it was observed that home-centered interactive book reading contributed positively to children's ability to understand emotions. It was also revealed that parents had an active role in the implementation of interactive book reading activities, regardless of the dependent variable. Bus et al. (1995) conducted a meta-analysis study in their research involving parent-child reading activities together in the pre-school period. Considering the results of the study, it was found that reading together was effective on language development, early literacy, and future reading success. Based on this research,

it is thought that the research conducted may have positive effects on future reading performance and language development as well as supporting early literacy skills.

When the significant differences between Test Group 1 and Test Group 2 were examined, it was concluded that there were no significant differences in the sub-tests of "understanding the story" and "pre-writing skills" ( $p>0.05$ ). Since understanding the story and pre-writing skills were among the main outcomes of the interactive book reading method, it was thought that they created significant differences in both groups. In his study with primary school second-grade students, Yurtbakan (2021) examined the effects of interactive book reading activities performed with parents and teacher guidance on the students' reading skills. Considering the results of the research that included three groups (parents and teacher guidance, only teacher guidance, and control group), it was noted that there were significant differences on behalf of the group of parents and teacher guidance in fluent reading and speed and faultlessness dimensions, while there were no significant differences in the other sub-dimensions. The fact that parental guidance did not create significant differences in some sub-dimensions can be said to constitute a common ground with the current research.

In conclusion, it was found that there were significant differences between the post-test scores of Test Group 1, in which interactive book reading activities were applied by the parents, and the Group 2, in which interactive book reading activities were applied by the researchers when compared to the Control Group. It was also revealed that there were statistically significant differences between the post-test scores of Test Group 1 and Test Group 2, in overall ELSAT and in its sub-tests other than understanding the story and pre-writing skills sub-tests. It is possible to mention the positive effects of parental guidance and interactive book reading activities on early literacy skills throughout the process.

In line with the findings of the research, it is recommended that teachers and parents should frequently perform interactive book reading activities with children and possess the necessary theoretical knowledge about the method. In addition to this, it is also recommended that researchers can examine the effects of interactive book reading with different research groups (large-small) on early literacy, and they can use different research methods.

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Ethical Statement	<p>* This article is extracted from the first author's master thesis dissertation entitled "Examining the Effect of Parent-supported Interactive Book Reading Program on Early Literacy Skills of Pre-school Children", supervised by the Second Author (Master's Thesis Dissertation, Aydın Adnan Menderes University, Aydın, 2022).</p> <p>It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.</p> <p>* Aydın Adnan Menderes University Rectorate, Educational Studies Ethics Committee Decision was taken with the decision dated 22.10.2021, numbered 24-VIII of the Presidency of the Publication Ethics Committee.)</p>
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## Testing the Effectiveness of Psycho-Educational Program for Establishing Safe Relationships Based on Intimate Justice Theory

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### Abstract

Although romantic relationships are seen in every age range, it is seen that not every romantic relationship has the same quality. Individuals feel more secure and competent when they maintain a secure relationship. On the other hand, individuals who do not have a secure relationship are quite common. Although dating violence is seen in every period, its prevalence continues to increase and unfortunately leads to undesirable results. Although dating violence is first thought of as physical violence by individuals, it also includes verbal violence, psychological violence and sexual violence. In addition, there are studies that show that both women and men are exposed to dating violence. In particular, individuals in the transition period to adulthood, which coincides with their university years, are in the process of choosing a spouse after leaving the family. For this reason, romantic relationships in this period can affect the later periods of the individual's life. Unfortunately, there are individuals who are exposed to dating violence during their university years. This research aimed to test the effect of the psycho-educational program based on Intimate Justice Theory for college students to establish safe relationships. The research utilized the embedded mixed design. The study group was composed of 20 pre-service teachers (10 in experimental group, 10 in control group) in a state university in Turkey in the spring term of 2021-2022 academic year. The research data were collected via the Intimate Partner Violence Attitude Scale and a procedure evaluation form. The experimental group was subjected to a 9-session group psycho-educational program while there was no intervention for the control group. Analysis revealed that the participants in the experimental group had lower posttest scores compared to their pretest scores, but this decrease was not statistically significant. It was observed that the post-test scores obtained from the control group increased. In addition, the participants in the experimental group reported that they benefited from the program with regards to communication skills, maintenance of individuality and providing support in the romantic relationship. The findings were discussed within the framework of the literature for.

**Keywords:** Dating Violence, Prevention, Psychoeducation, College Students, Romantic Relationship

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2023, 12 (5), 2559-2578 | Araştırma Makalesi

## Yakın İlişkilerde Adalet Kuramı Temelli Güvenli İlişki Geliştirme Eğitim Programının Etkililiğinin Sınanması

Gülşay ÖZSOY ÇİÇEK<sup>1</sup>

Raşıit AVCI<sup>2</sup>

### Öz

Romantik ilişkiler her yaş aralığında görülmekle birlikte her romantik ilişkinin aynı niteliğe sahip olmadığı görülmektedir. Bireyler güvenli bir ilişki sürdürdükleri zaman kendilerini daha güvenli ve yeterli hissetmektedir. Diğer taraftan güvenli ilişkiye sahip olmayan bireylere oldukça sık rastlanmaktadır. Flört şiddeti her dönemde görülmekle birlikte günümüzde yaygınlığı artarak devam etmekte ve maalesef istenmeyen sonuçlara yol açmaktadır. Flört şiddeti bireyler tarafından ilk olarak fiziksel şiddet olarak düşünülse de sözel şiddet, psikolojik şiddet ve cinsel şiddet türlerini de içermektedir. Ayrıca flört şiddetine hem kadınların hem de erkeklerin maruz kaldığına dair araştırmalar bulunmaktadır. Özellikle üniversite yıllarına denk gelen yetişkinliğe geçiş dönemlerindeki bireyler aileden ayrılmayla birlikte eş seçme süreci içerisinde bulunmaktadır. Bu nedenle bu dönemdeki romantik ilişkiler bireyin hayatının ilerleyen dönemlerini etkileyebilmektedir. Maalesef, üniversite dönemlerinde de flört şiddetine maruz kalan bireyler bulunmaktadır. Bu araştırmada Yakın İlişkilerde Adalet Kuramı temelli geliştirilen güvenli ilişki geliştirme programının üniversite öğrencileri üzerindeki etkililiğinin sınanması amaçlanmaktadır. Bu araştırma için iç içe karma desen kullanılmıştır. Bu araştırmanın çalışma grubunu 2021-2022 eğitim öğretim yılı bahar döneminde Muğla Sıtkı Koçman Üniversitesi Eğitim Fakültesine devam eden 10 deney ve 10 kontrol olmak üzere 20 katılımcı oluşturmuştur. Araştırmanın verileri "Yakın İlişkilerde Şiddete Yönelik Tutum Ölçeği" ve süreç değerlendirme formu aracılığıyla toplanmıştır. Deney grubuna 9 oturumluk grup psiko-eğitim programı uygulanmış ancak kontrol grubuna herhangi işlem yapılmamıştır. Araştırmadan elde edilen bulgulara göre deney grubundaki katılımcıların son-test puanları ön-test puanlarına göre düştüğü ancak bu düşüşün istatistiksel olarak anlamlı olmadığı anlaşılmıştır. Ayrıca deney grubundaki üyeler programın iletişim becerileri, bireyselliği sürdürme ve destek olmaları için yararlandıklarını söylemişlerdir. Elde edilen bulgular alan-yazın doğrultusunda tartışılmıştır.

**Anahtar Kelimeler:** Flört Şiddeti, Önleme, Psiko-Eğitim, Üniversite Öğrencileri, Romantik İlişkiler

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## Introduction

Violence is one of the most important social problems. Many forms of violence including school violence, domestic violence and dating violence, can be observed in human affairs. Among these types of violence, dating violence which can be seen in the romantic relationships are very common among college students. According to Furman and Schaffer (2003), romantic relationships contribute to the development of necessary behaviors and provide individuals with important means to better adapt to adulthood. It is also understood that not every romantic relationship may be supportive of individual's growth (Furman, 2002). In such romantic relationships that are not constructive and supportive, it is argued that one of the most fundamental risk factors is dating violence (Gala & Kapadia, 2013). Dating violence is known as a phenomenon that intensifies and disguises itself as it is further discussed in regard to its reasons, risk factors, and negative consequences. Leading to several negative outcomes, dating violence may involve not only one-way violence, but also mutual violence of the two parties in a relationship. Thus, it is thought to be important to understand the meaning of dating violence for developing a safe relationship (Palabıyık, 2019). Dating violence is described as a behavior involving the use of physical strength, restraint, and threat by one member of the couple to harm or hurt the other one in the context of dating (Sugarman & Hotaling, 1989). Dating violence also refers to the observance of at least one of physical violence, psychological violence, and sexual violence in an intimate relationship (Niolon et al., 2017).

Involving the behaviors of physical violence, psychological violence, and sexual violence, dating violence is regarded as a public health issue that impacts both men and women regardless of their social, economic, religious, and cultural background (Angelone et al., 2012). The previous research have showed that prevalence of dating violence among young people varies between 5% and 95% mostly due to measurement-related problems (Baker & Dümen, 2011; Halpern et al., 2004; Marquart et al., 2007; Munoz-Rivas et al., 2007; Olshen et al., 2007; Rivera-Rivera et al., 2007; Sears et al., 2007; Swahn et al., 2008). Hickman et al. (2004) reported that, of the women, 60-83% exhibited psychologically violent behaviors and 3-24% exhibited sexually violent behaviors whereas of the men, 55-80% exhibited psychologically violent behaviors and 13-37% exhibited sexually violent behaviors. Moreover, despite its occurrence in every age range, frequency of dating violence seems to increase among individuals between the ages of 16-30 years and college students (Fidan & Yeşil, 2018). In another study, half of the adolescence reported that they had been victimized by a partner in all their lives (Ybarra et al., 2016). More than two-third of the women and more than half of the men who were subjected to dating violence reported that they had been exposed to violence before turning 25 years old during adolescence or young adulthood for the first time (Black et al., 2011).

College students who are in the transition from adolescence to adulthood may fail to protect themselves from dating violence due to the lack of experiences and the social environment in which they interact with other college students. When college students have involved in a new social environment, they get to live, study, and socialize along with their peers, therefore becoming vulnerable against it impacts on their well-being (Duval et al., 2020). As a consequence of that vulnerability, dating violence is becoming widespread in the dating relationships of college students and seems to involve

physical violence, sexual violence, violence threat, and psychological violence (Barnett et al., 2005). Research shows that university campuses are regarded as high-risk places for all kinds of dating violence (Jozkowski et al., 2015; Moynihan et al., 2011; Paul & Gray, 2011). In the study conducted by Yee and Smith (2022), it is emphasized that it is important to investigate the campus sexual violence experiences of college students. Makepeace (1981), the first researcher to investigate dating violence among college students, reported that 8-14% of the college students exacted violent behaviors including pushing and threatening while 35-48% of them knew someone who had a relationship with such violent content. Several studies on college students later argued that the prevalence of dating violence that involves physical, psychological, and sexual violence is in the range from 10% to 50% (Amar & Gennaro, 2005; Barrick et al., 2013; Kaukinen et al., 2012; Nabors et al., 2006; Straus, 2004). According to other research on dating violence, it was estimated that only one-third of college students in the US reported dating violence (Stappenbeck & Fromme, 2010); however, it varied between 17% and 45% college students from 33 universities in 17 countries (Straus, 2004). Similarly, studies conducted with college students in Turkey showed 8-46% of the college students were subjected to dating violence (Karatay et al., 2018; Kütük et al., 2018; Özcebe et al., 2002; Selçuk et al., 2018). These studies have provided evidence that dating violence occurs in a wide range of frequency. Therefore, it is very important to examine the means of reducing dating violence.

It has been shown that dating violence causes several physical and psychological conditions (Amar & Gennaro, 2005; Campbell, 2002; Eshelman & Levendosky, 2012; Exner-Cortens et al., 2013; Kaura & Lohman, 2007; Silverman et al., 2001; Stein et al., 2009; Sutherland, 2011). Additionally, exposure to dating violence is associated with anxiety, depression, low self-esteem, post-traumatic stress disorder, suicide attempts, and several physical health issues (Gibb et al., 2004; Messman-Moore et al., 2000). Ultimately, the most undesirable consequence of dating violence is that the individual ends their life (Peterson et al., 2018). Leading to such critical outcomes, dating violence is associated with various risk factors, and young people with those risk factors are likely to be going through an unsafe relationship. Here, the risk factors are meant to include false beliefs about dating violence, depression or anxiety, violent behaviors towards peers, substance abuse, sexual intercourse at early ages and maintaining a sexual life with several different people, indirect learning about dating violence, destructive conflicts with a partner, and being a victim or witness of domestic violence (Centers for Disease Control and Prevention, 2015). Although many studies have been performed to identify risk factors of dating violence, protective factors have yet to be addressed adequately (Wolfe et al., 2008). Brown (2004) listed protective factors as psychological resilience, coping skills, establishment of safe relationships, family engagement, no previous violent experiences, and social support.

Research has shown the importance of studies on reducing those risk factors that lead to dating violence and increasing the protective factors. In the literature, there has been programs to prevent dating violence developed and implemented for high school adolescents and college students who are young adults (Antle et al., 2011; Ball et al., 2012; Cornelius & Resseguie, 2007; Foshee et al., 1998; Jaycox et al., 2006; Schwartz et al., 2006). With increasing number of studies on dating violence in Turkey, studies seem to be mostly descriptive (Cinal, 2018; Dikmen et al., 2018; Savoly et al., 2014; Toplu-Demirtaş et al., 2013; Yıldırım, 2016). It has been observed that dating violence is



associated with anxiety, hopelessness (Dikmen, Özaydın, & Yılmaz, 2018), exposure to childhood abuse (Salman, 2015), and self-esteem (Yıldırım, 2016). Experimental research on the prevention of and intervention with dating violence in Turkey is quite limited. In these few studies, Sezgin (2015) investigated how developing healthy relationships among adolescent girls affected their attitudes toward dating violence. In another research, Üstünel-Balcı (2018) designed a feminist theory-based program for preventing dating violence among college students. Finally, Gündüz (2019) tested the effect of a relational-cultural theory program on dating violence for female college students. However, the program developed by Sezgin (2015) is criticized because it is not based on a theoretical basis. On the other hand, since the program developed by Üstünel-Balcı (2018) is based on feminist theory, it emphasizes power, control and gender roles. However, it is suggested that awareness should be raised about supportive relationships in order to prevent dating violence (Fruzzetti & Levensky, 2000). In addition, the program developed by Gündüz (2019) was prepared only for women.

Intimate Justice Theory can be used to reduce dating violence among college students. Intimate Justice Theory covers three ethical aspects, equality, fairness, and care, and nine ethical concepts that involve the context of abuse and violence in intimate relationships (Rotter & Houston, 1999). The aspect of equality is about equal rights and responsibilities, mutual respect, free choice, and maintenance of individuality whereas the aspect of fairness refers to coming to an agreement in the relationship, sharing common purposes, and adaptation to differences. The third aspect, care, involves listening to the partner without judgement, sharing, and providing support during challenging experiences (Jory & Anderson, 1999). The theory aims the prevention of violence and abuse especially in intimate relationships. Accordingly, features of the relationships that support growth constitute the main point of the theory. The program based on the Intimate Justice Theory focuses on the concepts of respect, freedom, accountability, mutuality, reciprocity, accommodation, empathy, attachment, and nurturance. In these considerations, it can be assumed that the theory contributes to enhance protective factors for developing a safe relationship.

Emphasizing the protective factors for developing a safe relationship, the theory encourages the consultants to invite their clients to a confrontation about abuse of power in emotional systems, to challenge, explore and educate them (Jory & Anderson, 1999). Within that context, while the client confronts disempowerment and abuse of power in a relationship, they also attempt to change their established beliefs about how they should treat their partner (Jory et al., 1997). With limited number of experimental studies on prevention of dating violence in Turkey, we have not located any research based on the Intimate Justice Theory. The present research is therefore considered important for testing the effect of interventions developed based on the Intimate Justice Theory for college students in Turkey. Consequently, this research aimed to test the effect of the Intimate Justice Theory-based program on establishing safe relationships. For this purpose, the following research questions were sought:

1. Is there a significant difference between pretest and posttest scores of the experimental group students?
2. Is there a significant difference between pretest and posttest scores of the control group students?

3. Is there a significant difference between follow-up test and posttest scores of the experimental group students?
4. What are the views of experimental group students on the psycho-educational procedure and skills of developing a safe relationship?

## Methods

### Research Design

To examine the effect of the psycho-educational program developed for college students based on the Intimate Justice Theory to improve participants' skills of establishing a safe relationship, an embedded mixed design which refers to the concurrent or sequential use of quantitative and qualitative methods was utilized. In this design, qualitative and quantitative data are included to better understand the phenomenon in the interest, which increase in return power the research (Creswell & Plano-Clark, 2015). A few stages were implemented in the research: First, in the quantitative part, the pretest-posttest control group quasi-experimental design was utilized. Later, the research findings were expanded by means of qualitative data. Independent variable of the research was the psycho-educational program for establishing a safe relationship, and the dependent variable was the safe relationship skills. The psychoeducational program was performed on the experimental group whereas no intervention was on the control group. Quantitative and qualitative data were collected from the experimental group before and after the implementation of the psycho-educational program. Quantitative data were collected from the control group concurrently with the experimental group. Quantitative data of the research were obtained via "Intimate Partner Violence Attitude Scale - Revised". The qualitative data were collected via a procedure evaluation form. This research was carried out in accordance with the permission obtained from Muğla Sıtkı Koçman University Social and Human Sciences Research Ethics Committee [Approval Reference Number 210008].

### Study Group

The study group of the research was composed of 20 participants (10 in experimental group, 10 in control group) enrolled in Faculty of Education in a state university located in Aegean Region of Turkey in the spring term of 2021-2022 academic year. The announcement poster prepared later included information about the program content, conditions of participation and session process. A pre-interview was done to select participants. The applicants were accepted with exclusion criteria. Those who apparently were receiving psychiatric assistance, taking psychiatric medication, had traumatic experiences, and just ended their romantic relationship before pre-interview were excluded from the study. In addition, a balance was ensured between the participants of experimental and control groups with regards to age and gender variables to avoid their possible impact on the research outcome. The study was initiated with 24 participants (12 in experimental group, 12 in control group), but 2 participants in the experimental group stated that they could not participate in the sessions and left the study. Since 10 participants remained in the experimental group, 2 participants were randomly omitted from the control group. Consequently, the experimental and control groups were each composed of 9 women and 1 man whose ages were in the range of 18-23 years.

## Measures

### Personal Information Form

A personal information form was used to assess participants gender, age, and major. Furthermore, it included some questions whether they were receiving psychiatric therapy, medication and had had traumatic experiences as these situations could impact the research.

### Intimate Partner Violence Attitude Scale-Revised

Developed by Fincham et al. (2008) and adapted by Toplu-Demirtaş et al. (2017) into Turkish language, the scale measures attitudes of college students toward both psychological and physical forms of dating violence. As a 5-points Likert scale, the scale is composed of 3 subscales and 17 items. Abuse, control, and violence subscales include 8, 5, and 4 items, respectively. With reverse-coded items, the scale is in parallel with the attitudes toward physical and psychological violence. According to the confirmatory factor analysis reported by Demirtaş et al. (2017), the model showed acceptable fit [ $\chi^2/df = 2.24$ ; RMSEA = .08 (90% CI = .07-.09); SRMR = .08; CFI = .79]. Standardized factor loadings vary between .41 and .89 for violence, .25 and .63 for control, and .30 and .69 for abuse. Cronbach's Alpha internal consistency coefficients for scale's reliability were calculated to be .72, .62, and .65, respectively (Toplu-Demirtaş et al., 2017). These results showed that Turkish version of the scale was valid and reliable.

### Procedure Evaluation Form

This form was administered to the experimental group at the end of the procedure. The form aimed to find out to what extent the participants benefited from the program, whether they found it fit for their individual goals, and their learning gains from the program. The questions of the form were prepared by the researchers to cover the learning outcomes within the program content.

### Experimental Procedure

This research was carried out in accordance with the permission obtained from Muğla Sıtkı Koçman University Social and Human Sciences Research Ethics Committee [Approval Reference Number 210008]. The research aimed to examine the effect of the Intimate Justice Theory-based psycho-educational program in improving their skills of establishing a safe relationship for college students. During the program development and preparation of the session contents, three ethical aspects and nine ethical concepts of the Intimate Justice Theory were taken into consideration. Accordingly, each concept and its content were utilized to create 9 sessions of 90 minutes. The content of the psycho-educational program was designed to enable participants to adopt the concepts of respect, freedom, accountability, mutuality, reciprocity, accommodation, empathy, attachment, and nurturance. Each session was initiated with a summary as a reminder of the previous one and ended with a summary and evaluation of the current session. In addition, warm-up activities were performed to increase motivation and facilitate transition to the agenda of the session. Finally, activities were prepared in accordance with the purpose of each session. The psycho-educational program was tested in a pilot study. The sessions conducted during the pilot study were evaluated by the researchers. Following the pilot study, the nine-session program was led by a

psychological consultant who was a postgraduate in the department of Psychological Counseling and Guidance and was evaluated by the first and second authors. The pilot study was conducted in virtual classroom due to the COVID-19 pandemic. Warm-up activities and activities within the sessions were reviewed. After the review of session contents, changes were made to the activities for improving the skills of accountability, empathy, and mutuality. The program originally planned with 12 sessions in the beginning was reduced to 9 sessions after the pilot study. Then the announcement of the program was made. Face-to-face interviews were conducted with the applicants. During the preliminary interviews, after the demographic information, the problems they experienced in their romantic relationships, their communication styles and expectations from the program, etc., were written by the researchers in accordance with the content of the program. After the interviews, the answers obtained were evaluated and the people who were thought to need the program were included in the group. Among the people included in the group, there were members who received psychological help for the first time as well as members who previously provided individual support. However, all of the members participated in group work for the first time to develop their secure relationship skills. During the preliminary interview, the applicants were informed about the general aims and group principles of the group. Follow-up testing was performed six weeks after the sessions were completed. The nine-session psycho-educational program included the following content:

- Help participants get informed of the psycho-educational program and identify their individual goals,
- Ensure that participants are informed of a safe relationship,
- Enable participants to realize that individuality and freedom are not over in a romantic relationship and to set their individual boundaries,
- Help participants fulfill their responsibilities of not doing psychological and physical harm and correcting the mistakes and accidents in the romantic relationship,
- Assist participants in increasing their strength at cooperating and making mutual decisions in the romantic relationship,
- Help participants increase their awareness of frequent problems in a romantic relationship and improve their conflict resolution skills,
- Help participants improve their communication skills and express their feelings,
- Assist participants in their ability to behave empathically in the romantic relationship, and increase their awareness of supporting their partners in predicaments,
- Increase participants' awareness of the act of bonding, and the areas in which they are strong and vulnerable in the romantic relationship,
- Help participants set boundaries with their partners in the romantic relationship,
- Help participants set sexual boundaries with their partners in the romantic relationship, and

- Enable participants to realize their learning gains from the group experience.

## **Content and Operation of the Psychoeducation Program**

In the first session, the group members and the leader met by making an acquaintance activity. Group rules were discussed by the group leader by giving information about the general aims of the group. Members shared their individual goals with the group. After the group leader gave information about what a secure relationship is, he ended the process by asking the members' ideas about the session. The second session started with the summary of the previous session and the announcement of the session agenda. In the session, a statement was made using metaphors on the importance of respect and not ending personal freedom. Then, in order for the members to realize the limits in romantic relationships, an I-You-We activity was held and shared in the group. The session was ended with a summary of the session and feedback from the members. In the third session, it was started by explaining that the responsibility in the romantic relationship will be discussed. Their responsibilities in the romantic relationship were listened to. By explaining what psychological and physical violence is to the members, the responsibility of not causing physical and psychological harm was emphasized. However, it was emphasized that there may be mistakes in the relationship process and the responsibility of correcting these mistakes. Members were asked for their ideas on how to correct their mistakes in the relationship. Homework on responsibility was given. The process was concluded by evaluating and summarizing the session. In the fourth session, it was announced that the previous session would be summarized and the partnership issue would be studied in the session. Information was given about the decision-making processes and the importance of joint decision-making was emphasized. The session was summarized and evaluated and said goodbye. In the fifth session, common problems in the relationship were shared by the members in the group. In the romantic relationship, compatible and incompatible areas with the partner were expressed. Information about conflict resolution was given by the group leader. Forms were distributed to the members, and they were asked to write down the issues that they could not give up and show flexibility in the relationship. Afterwards, they were asked to share what they wrote and talked about them. In the sixth session, since empathy will be discussed in the session, a warm-up activity on emotions was started. With the help of animations, the ability to empathize with the partner was studied. After the animations, feedback was received and the session was terminated. Since the seventh session will work on the subject of commitment, the question of what does loyalty mean to you was asked, and after the answers were heard, the subject of commitment was explained to the members. Forms were distributed to the members and they were asked to write and share the areas where they were strong and vulnerable in the relationship. Since individual boundaries were included in the previous sessions, this session focused on determining the boundaries of third parties. For this, first, animations were made using the form and on the shares obtained from the forms. In the eighth session, the previous session was summarized and information was given about the physiological needs in the relationship. Members listened to how this affected the relationship. After the field, it was mentioned about determining the sexual boundaries in the relationship. The concepts of sexual violence and approval were mentioned. The information form on sexual boundaries was reviewed with the members. Members were asked to prepare brochures on sexual violence and saying no. After completing the brochure, the session was terminated. Finally, the ninth session

started with a safe relationship themed warm-up activity. After the event, the group leader summarized all the sessions. Members shared their achievements. To say goodbye, the members were asked to write letters to each other and share them in the group. After sharing, the process was terminated.

## Data Analysis

The quantitative data collected from the participants were analyzed on SPSS 22.0 software package. First, Shapiro-Wilk test was used to see whether the data showed normal distribution. As a normal distribution was observed, the research questions were examined with the dependent and independent samples t-Test (Büyüköztürk, 2020). For qualitative data, a content analysis approach was utilized. Content analysis aims to provide a construct by allowing for the identification of codes and themes over related concepts to explain the data obtained with qualitative methods (Yıldırım & Şimşek, 2018).

## Results

### Quantitative Findings

Table 1 shows the descriptive statistics in experimental and control groups in the Intimate Partner Violence Scale-Revised. As shown in Table 1, mean posttest and follow-up test scores of the participants in the experimental group decreased. The participants in the control group increased their posttest scores. A t-test was performed to understand whether the differences between mean pretest, posttest, and follow-up test scores were statistically significant. As shown in Table 2, pretest scores of the experimental and control groups were examined with the independent samples t-Test. The difference between the scores of the two groups was not found to be statistically significant ( $t=-1.05$ ;  $p>.05$ ). This finding implies that the experimental and control groups were formed by participants of equivalent attributes.

Table1. Descriptive Statistics of Experimental and Control Groups in the Intimate Partner Violence Scale-Revised

Intimate Partner Violence Scale-Revised	Experimental Group			Control Group		
	<i>N</i>	$\bar{x}$	<i>Sd</i>	<i>N</i>	$\bar{x}$	<i>Sd</i>
Pretest	10	29.6	6.26	10	26.7	6.07
Posttest	10	27.3	5.38	10	28.7	6.62
Follow-up Test	10	27.2	4.94	-	-	-

Table 2. Arithmetic Mean, Standard Error, and Independent Samples t-Test Values Regarding the Pretest Scores of Experimental and Control Groups

Group	<i>N</i>	$\bar{x}$	<i>Sd</i>	<i>t</i>	<i>p</i>
Experimental	10	29.6	6.26	1.05	.30
Control	10	26.7	6.07		

Paired sample t-test was used to test the effect of the program in safe relationship. As can be seen in Table 3, the difference between the mean pretest and posttest scores of the experimental group was not statistically significant ( $t=1.08$ ;  $p>.05$ ), and similarly, the difference was not found to be statistically significant in the control group ( $t=-1.03$ ;  $p>.05$ ). It can be concluded from this finding that the decrease in posttest scores of the

participants in the experimental group was caused by the program for establishing a safe relationship, but this decrease was not statistically significant.

Table 3. Results of paired sample t-tests

Group	Measure	N	$\bar{x}$	Sd	t	p
Experimental	Pretest	10	29.6	6.26	1.08	.31
	Posttest	10	27.3	5.38		
Control	Pretest	10	26.7	6.07	-1.03	.33
	Posttest	10	28.7	6.62		

Similarly, a paired sample t-Test was performed to examine whether there was a statistically significant between mean posttest and follow-up test scores of the participants in the experimental group (See Table 4). There was no statistically significant difference between mean posttest and follow-up test scores of the participants in the experimental group ( $t=.06$ ;  $p>.05$ ).

Table 4. Results of the follow-up test in the Experimental Group

Measure	N	$\bar{x}$	Sd	t	p
Posttest	10	27.3	5.38	.06	.95
Follow-up Test	10	27.2	4.94		

## Qualitative Findings

After the nine-session psychoeducation program was completed, individual interviews were conducted with the members of the experimental group through the end-of-process evaluation form. With the end-of-process evaluation form consisting of semi-structured questions, the members were asked to share their experiences in the group, to report the elements of the psychoeducation program that they thought were more useful and less useful, and to give information about the effect of the program on their secure relationship skills. In order to increase the validity and reliability of the qualitative data obtained from the experimental group members, the thematic analysis approach developed by Nowell et al. (2017) was used. Starting from this approach, researchers first tried to reveal the meaning and patterns of the data by reading repeatedly. The researchers determined the first codes after the readings. In the third stage, the themes were obtained by using the inductive approach. In the fourth stage, the researchers worked to improve the themes by reviewing the themes. In the fifth stage, each theme was analyzed and analyzed theoretically. Finally, a record of the analysis of the qualitative data was created by the researchers. As can be seen in Table 5, the codes 'understanding the partner', 'effective communication', and 'transparency' were identified from the statements of the experimental group in the procedure evaluation form. Since those codes were covered by communication skills, they were grouped under the theme of communication skills. Similarly, codes identified as 'setting the boundaries', 'maintenance of individuality', and 'ability to say no' were grouped under the theme of 'ability to achieve individuality and freedom'. Finally, codes 'reconciliation' and 'sharing responsibilities' were addressed under the theme of

‘providing support in the romantic relationship’.

Table 5. Codes and Themes Generated from the Procedure Evaluation Form

Quotes from participant statements	Codes	Themes
<i>‘I am trying to understand what the other party feels more’</i>	Understanding the partner	
<i>‘I am trying to use the “I” language in the relationship’</i>	Effective communication	Communication skills
<i>‘I am able to express the things I am uncomfortable about more easily and right away’</i>	Transparency	
<i>‘I have understood that everyone is an individual and has boundaries’</i>	Setting the boundaries	
<i>‘I am explaining my boyfriend in a better way that it is my own life’</i>	Maintenance of individuality	Ability to achieve individuality and freedom
<i>‘I am able to clearly express the things I do not want sexually and say no decisively’</i>	Ability to say no	
<i>‘I have understood that I can find the common ground and make mutual plans’</i>	Reconciliation	Providing support in the romantic relationship
<i>‘The relationship is made of two persons, and I have as many responsibilities as what I expect from my partner’</i>	Sharing responsibilities	

## Discussion

Research findings showed that group psycho-educational program based on the Intimate Justice Theory caused a decrease in dating violence scores of the college students, but the decrease was not significant. There are few experimental studies in Turkey that address this matter. First, the program developed by Sezgin (2015) for establishing healthy relationships was effective on adolescent girls’ scores of being exposed to relational aggression, abusing physically, sexually, and verbally-emotionally whereas it was not effective in the long run in the levels of abusing sexually, and verbally-emotionally. In the study carried out by Üstünel (2018), a significant decrease was observed in college students’ scores of hostile sexism, accepting attitudes towards women’s use of physical violence and accepting attitudes towards men’s use of psychological violence. Yet, there was no significant change in the scores of conflict resolution skills. Finally, in the study conducted by Gündüz (2019) with female college students, there was a decrease in the scores of dating violence, negative conflict resolution style, and submissive conflict resolution style while an increase was observed in the scores of positive conflict resolution style and relationship quality. In the international literature, there seems to be greater number of studies aimed at preventing the dating violence. Moynihan et al. (2015) aimed to prevent sexual dating violence among college students. They found significant changes in experimental group students’ attitudes toward providing peer support and helping. Similarly, Borsky et al. (2016) tested the effectiveness of one-session interviews conducted by the researchers on



dating violence in the participants' behavior of intervening with the violence when they witness it. The research concluded that there were positive changes in the intervention behavior, but no changes were found in the attitudes toward empowerment and dating violence.

Dating violence threatens integrity of the individual and hinders their growth (Cornelius & Resseguie, 2007). Dating violence can be threatening at every stage; however, the individual may not be aware of the violent behavior or not associate such behaviors with violence in college years (Shen et al., 2012). It is consequently possible to argue that it is important to increase college students' awareness of dating violence.

Qualitative data obtained via the procedure evaluation form contributed to the psycho-educational program in improving the communication skills. One can suggest that activities for improving empathy and effective communication in the psycho-educational program were useful in the communication skills of the participants. In the literature, there is evidence that communication skills have influence on romantic relationships (Buluş and Bağcı, 2016; Crapo et al., 2019). Moreover, as Haskan-Avcı (2013) stated, the experimental group in the marriage preparation program achieved the program objectives which were about communication obstacles, effective communication, and points to consider for communication during a conflict.

Another finding obtained from the qualitative data in the research was the awareness of maintenance of individuality and freedom. Findings showed that activities especially aiming for respect and freedom probably contributed to the development of awareness of maintenance of individuality and freedom. Ultimately, codes 'reconciliation', 'sharing responsibilities', and 'mutual experiences' were grouped under the theme of 'support in the romantic relationship'. As indicated by the literature, it can be argued that both maintenance of individuality and being a couple in a relationship support personal development and increase marriage satisfaction (Baygöl & Avcı, 2016).

Given the qualitative findings from the experimental group, it is possible to suggest that the program assisted the participants in communication skills, maintenance of individuality, and sharing responsibilities. However, as shown by the quantitative data, the change was not significant. This difference between quantitative and qualitative findings can be explained as the psycho-education program provides information and awareness about the content of dating violence, types of dating violence and what should be included in the content of a secure relationship, but it did not provide the desired effect in reducing dating violence behavior. In addition, since the psycho-education program was implemented during the Covid-19 pandemic period, the possibilities of the participants in the experimental group to transfer the program contents to their romantic relationships may have been limited. Moreover, this finding can be explained by missing skills of the group leader, participants' failure to reflect the session activities on their own lives, choice of theory, and choice of measure. In addition, more activities on empathy and effective communication skills may need to be performed although these skills were part of the program as learning outcomes. The Intimate Justice Theory, which is the basis of the program, argues that partner violence is associated with gender, and the theory is sensitive to the male dominance (Jory et al., 1997). Moreover, the theory aims to help perpetrator of violence learn to develop relationships based on accountability and respect (Jory & Anderson, 2000). In light of this information, the fact that number of women and violence victims included in the

program was higher may have reduced its effectiveness. It could be more useful that the nine skills which are the learning outcomes of the program are acquired by the perpetrator of violence.

## Limitations

The research has certain limitations. The first one is that the psycho-educational program for establishing a safe relationship was conducted with a limited number of participants from the faculty of education. After all, it is necessary to carry out studies for participants in different stages of development. The correlation between the psycho-educational program for establishing a safe relationship and conflict resolution, empathy, and attachment styles can be investigated. Studies with different theoretical foundations can be performed to prevent dating violence.

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## A Research on the Energy Literacy of Middle School Students

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Süleyman AKÇAY<sup>2</sup>

### Abstract

The general purpose of this research is to examine the energy literacy status of secondary school students. In particular, the change in the energy literacy of secondary school students according to some independent variables was examined. Survey research technique, which is one of the quantitative research methods, was used in the research. Research data were collected in the fall semester of the 2020-2021 academic year. The universe of the research consisted of private and public secondary schools located within the borders of Isparta province in the Mediterranean region of Turkey. Data were collected from 1182 students studying in 7th and 8th grades, determined by convenient sampling method from these schools. The "Energy Literacy Scale" developed by DeWaters, Qagish, Graham, and Powers (2013) and adapted into Turkish by Güven, Yakar, and Sülün (2019) was used in the research. Due to the Covid 19 epidemic, the data was collected in the digital environment. As a result of the research, it was determined that the students were partially low energy literate in the affective sub-dimension and partially high-energy literate in the behavioural sub-dimension. If we look at the energy literacy of the students according to the determined independent variables: the energy literacy of the students studying in public secondary school is significantly higher than those studying in private secondary school. The energy literacy levels of the students in the schools located in the district centre are significantly higher than those in the city centre. The energy literacy levels of those whose father's education level is primary, secondary and high school graduates are significantly higher than those with a master's/doctorate degree. Finally, it can be suggested that science curriculum should be updated to increase energy literacy and that inquiry-based in-class and out-of-class activities should be encouraged in textbooks.

**Keywords:** Science Education, Energy Literacy, Middle School Students, Energy Education.

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## Ortaokul Öğrencilerinin Enerji Okuryazarlıkları Üzerine Bir Araştırma

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Süleyman AKÇAY<sup>2</sup>

### Öz

Bu araştırmanın genel amacı ortaokul öğrencilerinin enerji okuryazarlık durumlarını incelemektir. Özelde ise ortaokul öğrencilerinin enerji okuryazarlıklarının bazı bağımsız değişkenlere göre değişimi incelenmiştir. Araştırmada nicel araştırma yöntemlerinden biri olan tarama araştırması tekniği kullanılmıştır. Araştırma verileri 2020-2021 eğitim-öğretim yılı güz döneminde toplanmıştır. Araştırmanın evrenini Türkiye'nin Akdeniz bölgesinde Isparta ili sınırları içerisinde bulunan özel ve resmi ortaokullar oluşturmuştur. Bu okullardan uygun örnekleme yöntemi ile belirlenen 7. ve 8. sınıflarda öğrenim gören 1182 öğrenciden veri toplanmıştır. Araştırmada DeWaters, Qagish, Graham ve Powers (2013) tarafından geliştirilen ve Güven, Yakar ve Sülün (2019) tarafından Türkçeye uyarlanan "Enerji Okuryazarlığı Ölçeği" kullanılmıştır. İçerisinden geçilen Covid 19 salgını dolayısıyla dijital ortamda veriler toplanmıştır. Bunun için ilk önce belirlenen bağımsız değişkenleri içeren kişisel bilgi formu ve enerji okuryazarlığı ölçeği, Google formları aracılığıyla çevrimiçi ölçeğe dönüştürülmüştür. Etik kurul izinleri ve gerekli uygulama izinleri alındıktan sonra Google formunda oluşturulan anket linki kısaltılmıştır. Ölçek linki ve izin belgeleri dijital ortamda paylaşılmıştır. Veriler gönüllülük esasına göre toplanmıştır. Araştırma sonucu öğrencilerin duyuşsal alt boyutta kısmen düşük, davranışsal alt boyutta ise kısmen yüksek enerji okuryazarı oldukları belirlenmiştir. Belirlenen bağımsız değişkenlere göre öğrencilerin enerji okuryazarlıklarına bakacak olursak: devlet ortaokulunda öğrenim gören öğrencilerin enerji okuryazarlığı özel ortaokulda öğrenim görenlerden anlamlı biçimde daha yüksektir. İlçe merkezinde bulunan okullardaki öğrencilerin enerji okuryazarlık düzeyleri il merkezinde olanlara göre anlamlı biçimde daha yüksektir. Baba eğitim durumu ilkokul, ortaokul ve lise mezunu olanların enerji okuryazarlık düzeyleri, yüksek lisans/doktora mezunu olanlara göre anlamlı biçimde daha yüksektir. Son olarak, fen öğretim programlarının enerji okuryazarlığını artırmaya dönük güncellenmesi ve sorgulamaya dayalı sınıf içi ve dışı etkinliklerin ders kitaplarında özendirilmesi öneri olarak sunulabilir.

**Anahtar Kelimeler:** Fen Eğitimi, Enerji Okuryazarlığı, Ortaokul Öğrencileri, Enerji Eğitimi.

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## Introduction

Energy is essential for human activities. It is the main source for the development and welfare of societies to increase. Today, people's demands and needs are getting more day by day. More energy sources are used to deal with all these demands and needs. Even today, the most important energy sources in the world and in our country are fossil-based sources (Kaya, Şenel and Koç, 2018). This brings with it environmental problems such as depletion of limited resources, global warming, climate change, drought and acid rain. At the top of these environmental problems is the problem of waste caused by non-renewable energy sources used to meet the increasing energy supply (Akitsu, 2015). Fossil-based and nuclear energy sources are called non-renewable energy sources. These resources are not sustainable due to both the damage they cause to the environment and the limited lifespan for usage. In this context, especially developed societies focus on using renewable energy resources efficiently and extensively (Kaya et al., 2018). Conversion to renewable energy is considered indispensable for a sustainable environment and economy (Yıldırım et al., 2019). On the other hand, only energy literate individuals can trigger countries' thoughts on this issue (Çakırlar, 2015).

Curriculums are generally shaped in line with the needs of societies and individuals in particular. Science curricula have been updated more rapidly today than in the past. Concepts such as science literacy, technology literacy, environmental literacy and energy literacy have emerged in today's curriculum. In addition, with the increasing importance of energy in today's life, the concept of energy literacy becomes more prominent among the concepts mentioned above (Çepni and Çil, 2016; DeWaters et al., 2007; Jin and Anderson, 2012).

An energy literate individual should have a broad knowledge of energy production, storage, transfer, consumption, saving and obtaining energy resources. In addition to understanding energy problems and offering solutions, they should also understand other concepts of Science (Güven et al., 2019). Energy literate individuals are able to use energy appropriately and are aware of its impact on society. An energy literate individual acts with this awareness in all areas related to energy in his daily life (DeWaters and Powers, 2011).

In the globalizing world, energy problems are increasing day by day. Each and every individual's contribution in the solution of these problems is a must for the sustainability of the solution. Thus, the world can become more liveable. If it is not aimed to raise individuals who are conscious of environmental problems such as the reduction of fossil fuel reserves, global warming, climate change and depletion of the ozone layer, it is possible to face bigger problems in the future (Çetingöz-Akbay, 2012).

Energy has a critical importance in increasing population, industrialization and meeting increasing demands. It is very important to eliminate economic dependence on foreign energy needs, to reduce the damage to the environment, and to be economical while using resources. For this reason, it is necessary for future generations to be conscious consumers with high awareness and to acquire and display the right attitudes and behaviours (Cirit-Karakaya, 2017). The efficiency of energy education in schools is the most important step in the development of a positive attitude in society (Owens and Driffill, 2008).

Since energy is effective in all areas of life such as industry, transportation, lighting and nutrition, many studies have been carried out in the national and international areas (e.g.

Ayata, 2021; Bodzin et al., 2013; Chen et al., 2015; Takaoğlu-Başkan, 2018; Töman and Odabaşı- Çimer, 2013; Uğraş et al., 2017; Yıldırım et al., 2020). The number of studies on energy literacy at the national level is limited (Ayata, 2021; Boz, 2020; Göcük, 2015; Oluk et al., 2019). This is an important factor that contributes to the originality to the research. In addition, determining the affective and behavioural levels of students about energy adds originality to the research as it provides an opinion about how the current curriculum on energy contributes to education.

### **The Aim Study**

The aim of this research was to determine the energy literacy levels of middle school students and to reveal the effects of demographic variables on the affective and behavioural sub-dimensions that make up energy literacy. For this purpose, the research questions were determined as follows.

Energy literacy levels of middle school students:

1. Does it differ significantly by gender?
2. Does it differ significantly by school type?
3. Does it show a significant difference according to grade level?
4. Does it show a significant difference according to the residential area of the school?
5. Does it show a significant difference according to education level of the mother?
6. Does it show a significant difference according to the mother's occupation?
7. Does it show a significant difference according to education level of the father?
8. Does it show a significant difference according to the father's occupation?
9. Does it show a significant difference according to the level of family income?
10. Does it show a significant difference according to the residence of the student (at least five years)?
11. Does it show a significant difference according to whether the student or his/her family follows a magazine about energy or not?
12. Does it show a significant difference according to whether or not there is a broadcast about the environment that individuals follow on social media, internet or television?
13. Does it show a significant difference according to whether the students find the energy education given at school sufficient or not?

### **Method**

#### **Research Model**

In the study, the energy literacy levels of middle school students (7th and 8th grades) were determined using the survey model. The survey model is a research approach with predetermined data collection tools to collect information from a large population (Büyükoztürk et al., 2011).

## Sample

The study was carried out in middle schools located in the province of Isparta. According to the data of the Ministry of National Education, 7672 students completed middle education at the end of 2020 within the borders of Isparta province (MoNE, 2021). The research was carried out with a sample selected from the universe consisting of these students. Reaching at least 610-622 students with a tolerance of 1% was considered sufficient for the representation of the population (Cohen et al., 2007, p. 104). As a result, data were collected from 1182 middle school students.

## Data Collection Tool

"Energy Literacy Scale" developed by DeWaters et al. (2013) was adapted into Turkish by Güven et al. (2019). The original scale consists of three dimensions. These dimensions are cognitive (30 items), affective (17 items), and behavioural (10 items), respectively. The scale is a 5-point Likert type scale. In the affective dimension, responses that can be given to the scale are respectively as "strongly disagree=1, partially disagree=2, neither agree nor disagree=3, partially agree=4, strongly agree=5". The options for the answers given to the statements measuring the behavioural dimension are: "Never=1, Rarely=2, Sometimes=3, Often=4, Always=5". The Cronbach Alpha coefficient of the whole scale was determined as 0.83 (Güven et al., 2019). In this study, it was determined as 0.77.

The original scale consists of 57 items and three dimensions. However, it was thought that it would be difficult for the participant students to answer 57 items or they might hesitate to complete the scales that were too long. Therefore, only the affective and behavioural dimensions of the scale were used in the study. Güven et al. (2019) found the Cronbach Alpha coefficient of the scale to be 0.76 for the affective dimension and 0.82 for the behavioural dimension. In this study, the Cronbach Alpha coefficient was found to be 0.72 for the affective dimension and 0.78 for the behavioural dimension.

A 60-minute-long meeting was held with a faculty member who is an expert in science education, two science teachers who are doing a master's degree in science education, and two graduate students for the creation of the personal information form. As a result of this meeting, a personal information form consisting of 13 questions was created.

## Data Collection and Analysis

Research data were obtained by the "energy literacy scale" developed by DeWaters et al. (2013) and adapted into Turkish by Güven et al. (2019) and the personal information form. Due to the Covid 19 epidemic, the data was collected in the digital environment. The energy literacy scale was converted to an online scale through Google forms. In addition, Süleyman Demirel University (SDU) Ethics Committee approval was obtained. In order to apply the energy literacy scale, necessary permissions were obtained from the Isparta Provincial Directorate of National Education. The survey link created in the Google form has been shortened. Data were collected by sharing the scale link and permission documents in digital media. In this process, the link of the scale was shared with the help of administrators and teachers in schools accessible by the researcher and via WhatsApp groups. Data were collected on a voluntary basis. Data were obtained from 1191 secondary school (7th and 8th grade) students. In order to increase validity and reliability, nine of the surveys were removed from the research data because they had the same answer to at least ten consecutive scale items. As a result, the research was conducted on 1182 data. Obtained data were analysed with statistical program. Skewness or kurtosis

values were used to determine whether the data showed a normal distribution. George and Mallery (2010) state that if one of the skewness or kurtosis values stays between  $\pm 2$  limits, it is accepted as a normal distribution. Independent sample t-test and ANOVA tests were performed for the analysis of normally distributed data. Scheffe test results were examined in order to understand the reason for the difference between the groups.

### Ethical Statement

This study was conducted with the permission of Social and Human Sciences Ethics Committee of SDU dated 14/10/2020 issued 97/9.

### Results

In this section, the findings and comments that emerged as a result of the evaluation of the research problem and its sub-problems are included. The findings obtained as a result of the analysis of the data are presented under the sub-problems as a table.

**Table 1.** Distribution of students according to demographic variables

Demographic Variables	Variety	N	%
1. Gender	Female	702	59.4
	Male	480	40.6
	Total	1182	100.0
2. School type	Public School (1)	1077	91.1
	Private School (2)	105	8.9
	Total	1182	100.0
3. Residential area of school	Provincial Centre (1)	843	71.3
	District Centre (2)	252	21.3
	Village (3)	87	7.4
	Total	1182	100.0
4. Grade level	7th grade (1)	681	57.6
	8thgrade (2)	501	42.4
	Total	1182	100.0
5. Mother's educational level	Illiterate (1)	22	1.9
	Primary school (2)	298	25.2
	Middle school (3)	182	15.4
	High school (4)	361	30.5
	University (5)	271	22.9
	Master's/PhD (6)	48	4.1
	Total	1182	100.0

6. Mother's occupation	Housewife (1)	834	70.6
	Farmer (2)	9	0.8
	Worker (3)	101	8.5
	Public-servant (4)	192	16.2
	Tradespeople (5)	27	2.3
	Other (6)	19	1.6
	Total	1182	100.0
7. Father's educational level	Illiterate (1)	6	0.5
	Primary school (2)	208	17.5
	Middle school (3)	164	13.9
	High school (4)	385	32.6
	University (5)	327	27.7
	Master's/PhD (6)	92	7.8
	Total	1182	100.0
8. Father's occupation	Illiterate (1)	1182	100.0
	Farmer (2)	1	0.1
	Worker (3)	78	6.6
	Public-servant (4)	444	37.6
	Tradespeople (5)	377	31.9
	Other (6)	282	23.8
	Total	1182	100.0
9. The residential area of the student (at least five years) (Minimum 5 years)	Village-Town (1)	23	1.9
	District (2)	226	19.2
	City (3)	933	78.9
	Total	1182	100.0
10. Family income	0-2000tl (1)	264	22.3
	2001tl -4000tl (2)	410	34.7
	4001tl -6000tl (3)	247	20.9
	6001tl-8000tl (4)	110	9.3
	More than 8001tl (5)	151	12.8
	Total	1182	100.0
	Yes (1)	60	5.1

11. Whether any of the students or families follow an energy-related magazine.	No (2)	1122	94.9
	Total	1182	100.0
12. Whether or not an energy-related broadcast is followed from social media, the Internet or television.	Yes (1)	169	14.3
	No (2)	1013	85.7
	Total	1182	100.0
13. Whether he/she finds the energy education given at school sufficient	Yes (1)	614	51.9
	No (2)	568	48.1
	Total	1182	100.0

When the distribution of the students according to the demographic variables is examined, 59.4% of the 1182-person research group were girls and 40.6% of them were boys. According to the type of school, 91.1% were educated in public schools and 8.9% were educated in private schools. According to the settlement of the school, 71.3% of the participants (843) got education in the city centre, 21.3% of them got education in the district centre and 7.4% of them get education in the village middle school. In terms of class variable, it is seen that the rate of the students attending at the 7th grade is 57.6% (681) and 42.4% at the 8th grade level.

Tests were conducted to show whether the total scores obtained from the energy literacy scale and its sub-dimensions were normally distributed. Obtaining skewness or kurtosis values within the range of  $\pm 2$  indicates normality (George and Mallery, 2010). Especially the fact that the skewness value is between  $\pm 1$  values is an indication of the normal distribution (Büyüköztürk, 2012: 40). In normality tests, skewness or kurtosis was determined as a criterion. The results are given in Table 2.

**Table 2.** Normality results of energy literacy scale scores

Sub-dimensions	$\bar{X}$	Median	Skewness	Kurtosis
Affective Sub-dimension	58.55	59.00	-0.94	3.56
Behavioural Sub-dimension	38.66	39.00	-0.45	-0.12
Energy Literacy	97.22	98.00	-0.4	1.15

When Table 2 is examined, it is seen that the arithmetic mean value in the affective sub-dimension was 58.55, the median value was 59.00, the skewness value was -0.94, and the kurtosis value was 3.56. In the behavioural sub-dimension, the arithmetic mean value was 38.66, the median value was 39.00, the skewness value was -0.45, and the kurtosis value was -0.12. In the energy literacy scale, the arithmetic mean value is 97.22, the median value is 98.00, the skewness value is -0.4, and the kurtosis value is 1.15. George and Mallery (2010) state that if one of the skewness or kurtosis values stays between  $\pm 2$  limits, it is accepted as a normal distribution. Parametric tests were applied due to the normal distribution of the data.



**Table 3.** Reliability test of the energy literacy scale

Reliability coefficients	Cronbach's Alpha	Number of items
Affective Sub-dimension	0.72	17
Behavioral Sub-dimension	0.78	10
Energy Literacy	0.77	27

When the energy literacy scale was examined, it was seen that the Cronbach's alpha value was 0.72 for the affective sub-dimension, 0.78 for the behavioural sub-dimension, and 0.77 for the energy literacy scale. Cronbach's alpha value above 0.70 indicates that it is a reliable scale (Büyüköztürk, 2012).

### What are the Energy Literacy Levels of Middle School (7th and 8th Grade) Students?

**Table 4.** Descriptive statistics of the energy literacy scale

Sub-dimensions	N	$\bar{X}$	Median	Min	Max	Standard Deviation
Affective Sub-dimension	1182	58.55	59.00	17.00	85.00	7.95
Behavioural Sub-dimension	1182	38.66	39.00	10.00	50.00	6.68
Energy Literacy	1182	97.22	98.00	27.00	135.00	11.47

According to Table 4, the mean score of the affective sub-dimension of the energy literacy scale is  $\bar{X}=58.55$ . Güven et al., (2019) stated that the minimum score that can be obtained from this sub-dimension in the scale is  $\bar{X}=17.00$ , and the maximum is  $\bar{X}=85.00$ . The mean score of the students in the affective dimension is lower than the arithmetic mean ( $\bar{X}=59.50$ ). In this sense, the energy literacy of the participants can be considered partially low.

### Findings of Comparison of Energy Literacy Levels with Demographic Characteristics

In this part of the study, the findings that emerged as a result of the comparison of energy literacy levels with demographic characteristics are included.

#### The first sub-problem of the study

**Table 5.** Independent sample t-test results for gender

Sub-dimensions	Gender	N	$\bar{X}$	SD	t	df	p
Affective	Female	702	58.92	7.54	1.93	1180	0.06
	Male	480	58.02	8.50			
Behavioural	Female	702	38.70	6.57	0.24	1180	0.81
	Male	480	38.61	6.86			
Energy Literacy	Female	702	97.63	11.15	1.48	1180	0.15
	Male	480	96.62	1.91			

\* $p<0.05$

When Table 5 is examined, no significant difference was found between the students' energy literacy levels and the two sub-dimensions according to the gender variable [t(1180)=1.93, p=0.06, 0.05<p], [t(1180)=0.24, p=0.81, 0.05< p], [t(1180)=1.48, p=0.15, 0.05<p]. This result shows that there is no significant difference between male and female students in terms of energy literacy levels.

**The second sub-problem of the study**

**Table 6.** Independent sample t-test results for school type

Sub-dimensions	School type	N	$\bar{X}$	SD	t	df	p
Affective	Public School	1077	58.57	8.16	0.34	1180	0.73
	Private School	105	58.37	5.44			
Behavioural	Public School	1077	38.98	6.64	5.33	1180	0.00*
	Private School	105	35.38	6.22			
Energy Literacy	Public School	1077	97.56	11.66	4.22	1180	0.00*
	Private School	105	93.62	8.50			

\*p<0.05

When Table 6 is examined, a significant difference was found between the energy literacy levels of the students according to the type of school they attended [t(1180)=4.22, p=0.00, 0.05<p]. The energy literacy levels of the students studying in the public school ( $\bar{X}$ =97.63) are higher than the energy literacy levels of the students studying in the private schools ( $\bar{X}$ =96.62). In terms of affective sub-dimension, no significant difference was measured according to the type of school they attended [t(1180)=0.34, p=0.73, 0.05<p]. A significant difference was found in the behavioural sub-dimension according to the type of school the students attended [t(1180)=5.33, p=0.00, p<0.05]. Behavioural levels of students studying in public school ( $\bar{X}$ =38.98) are higher than students studying in private schools ( $\bar{X}$ =35.38).

**The third sub-problem of the study**

**Table 7.** ANOVA test results for the settlements where the schools are located

Sub-dimensions	The residential area of the school	Sum of Squares	df	Mean of squares	F	p	Sig.
Affective	Between Groups	199.64	2	99.82	1.58	0.21	
	In-group	74504.29	1179	63.19			
	Total	74703.93	1181				
Behavioural	Between Groups	869.88	2	434.94	9.88	0.00*	1<2
	In-group	51903.45	1179	44.02			1<3
	Total	52773.33	1181				
Energy Literacy	Between Groups	1773.65	2	886.83	6.81	0.01*	1<2
	In-group	153533.16	1179	130.22			1<3
	Total	155306.81	1181				

\*p<0.05

When Table 7 is examined, it is seen that there is a significant difference between the energy literacy levels of the students according to the residential area of the school [F(2-1179)=6.81;  $\eta^2=0.011$ ,  $p=0.01$ ;  $p<0.05$ ]. The energy literacy level of those whose schools are in a district centre ( $\bar{X}=98.90$ ) is higher than those whose schools are located in a city centre ( $\bar{X}=96.45$ ). The energy literacy level ( $\bar{X}=99.78$ ) of those whose schools are in a village-town is higher than the energy literacy level ( $\bar{X}=96.45$ ) of those whose schools are in the city centre. According to the Scheffe test results, the energy literacy levels of the students show a significant difference in favour of the schools located in the village-town and district centre. In terms of affective sub-dimension, there is no significant difference according to this variable [F(2-1179)=1.58;  $\eta^2=0.003$ ,  $p=0.21$ ;  $0.05 < p$ ]. It is concluded that there is a significant difference in the behavioural sub-dimension according to the residential area of the school [F(2-1179)=9.88;  $\eta^2=0.016$ ,  $p=0.00$ ;  $p<0.05$ ]. The average of the students whose schools are in the district centre ( $\bar{X}=39.99$ ) is higher than the average ( $\bar{X}=38.12$ ) of the students whose schools are in the city center. The averages of the students whose schools are in the village-town ( $\bar{X}=40.03$ ) are higher than the averages of the students whose schools are in the city center ( $\bar{X}=38.12$ ).

#### The 4th sub-problem of the study

**Table 8.** Independent sample t-test results for grade level

Sub-dimensions	Grade level	N	$\bar{X}$	SD	t	df	p
Affective	7th grade	681	58.68	7.49	0.63	1180	0.53
	8th grade	501	58.38	8.55			
Behavioural	7th grade	681	38.78	6.45	0.71	1180	0.48
	8th grade	501	38.50	6.99			
Energy Literacy	7th grade	681	97.46	10.94	0.85	1180	0.39
	8th grade	501	96.89	12.15			

\* $p<0.05$

When Table 8 is examined, no significant difference was found between the energy literacy levels of the students according to the grade level variable [ $t(1180)=0.63$ ,  $p=0.53$ ,  $0.05 < p$ ], [ $t(1180)=0.71$ ,  $p=0.48$ ,  $0.05 < p$ ], [ $t(1180)=0.85$ ,  $p=0.39$ ,  $0.05 < p$ ]. This result shows that there is no significant difference in terms of energy literacy levels and sub-dimensions of 7th and 8th grade students.

#### The 5th sub-problem of the study

**Table 9.** ANOVA test results of mother education

Sub-dimensions	Mother Education	Sum of Squares	df	Mean of Squares	F	p	Sig.
Affective	Between Groups	121.53	5	24.31	0.38	0,860	-
	In-group	74582.39	1176	63.42			
	Total	74703.93	1181				
Behavioural	Between Groups	650.34	5	130.07	2.93	0.01*	6<2

	In-group	52122.99	1176	44.32			
	Total	52773.33	1181				
	Between Groups	1147.23	5	229.45			
Energy Literacy	In-group	154159.58	1176	131.09	1.75	0.12	-
	Total	153306	1181				

\*p<0.05

No significant difference was found between the energy literacy levels of the students according to the mother's education level variable [F(5-1176)=1.75;  $\eta^2=0.007$ ,  $p=0.12$ ;  $0.05 < p$ ]. It was concluded that there was no difference in the affective sub-dimension according to the educational status of the mother [F(5-1176)=0.38;  $\eta^2=0.001$ ,  $p=0.86$ ;  $0.05 < p$ ]. However, there is a significant difference in the behavioural sub-dimension according to the educational status of the mother [F(5-1176)=2.93;  $\eta^2=0.012$ ,  $p=0.01$ ;  $p < 0.05$ ]. Behaviour levels of those whose maternal education level is primary school ( $\bar{X}=39.12$ ) are higher than those whose mothers have master's/doctorate ( $\bar{X}=38.37$ ).

**The 6th sub-problem of the study**

**Table 10.** Mother’s occupation ANOVA test results

Sub-dimensions	Mother’s Occupation	Sum of Square	df	Means of Squares	F	p	Sig.
	Between Groups	55.145	5	11.03			
Affective	In-group	74648.78	1176	63.48	0.17	0.97	-
	Total	74703.93	1181				
	Between Groups	793.02	5	158.60	3.59	0.03*	5<1
Behavioural	In-group	51980.31	1176	44.20			
	Total	52773.33	1181				
	Between Groups	1122.35	5	224.47	1.71	0.13	-
Energy Literacy	In-group	154184.46	1176	131.11			
	Total	155306.81	1181				

\*p<0.05

When Table 10 is examined, no significant difference was found between the energy literacy levels of the students according to the mother's occupation variable [F(5-1176)=1.71;  $p=0.007$ ;  $0.05 < p$ ]. It was concluded that there was no significant difference in the affective sub-dimension according to the mother's occupation of the students [F(5-1176)=0.17;  $\eta^2=0.73$ ,  $p=0.97$ ;  $0.05 < p$ ]. However, there is a significant difference in the behavioural sub-dimension according to the mother's occupation [F(5-1176)=3.59;  $\eta^2=0.015$ ,  $p=0.03$ ;  $p < 0.05$ ]. Scheffe test results were examined in order to understand the reason for the difference between the groups. Behaviour levels of those whose mothers are housewives ( $\bar{X}=38.94$ ) are higher than those of tradespeople ( $\bar{X}=35.00$ ).

### The 7th sub-problem of the study

**Table 11.** Father's education ANOVA test results

Sub-dimensions	Father's Education	Sum of Squares	df	Means od Squares	F	p	Sig.
Affective	Between Groups	431.43	5	86.29	1.37	0.23	
	In-group	74272.50	1176	63.16			
	Total	74703.93	1181				
Behavioural	Between Groups	1096.49	5	219.30	4.99	0.00*	6<2
	In-group	51676.83	1176	43.94			5<2
	Total	52773.33	1181				6<3
Energy Literacy	Between Groups	2779.21	5	555.84	4.29	0.01*	6<2
	In-group	152527.59	1176	129.70			6<3
	Total	155306.81	1181				6<4

\*p<0.05

When Table 11 is examined, it is seen that there is a significant difference between the energy literacy levels of the students according to the father's education level variable [F(5-1176)=4.29;  $\eta^2=0.018$ ,  $p=0.01$ ;  $p<0.05$ ]. The energy literacy levels of those whose father's education level is primary school ( $\bar{X}=98.85$ ), middle school ( $\bar{X}=98.58$ ) and high school ( $\bar{X}=97.56$ ) graduates are higher than those whose fathers have master/doctorate ( $\bar{X}=93.08$ ) degrees. There is no significant difference in the affective sub-dimension according to the educational status of the father [F(5-1176)=1.37;  $\eta^2=0.006$ ,  $p=0.23$ ;  $0.05 < p$ ]. There is a significant difference in the behavioural sub-dimension according to the father's educational status variable [F(5-1176)=4.99;  $\eta^2=0.021$ ,  $p=0.00$ ;  $p<0.05$ ]. Behaviour levels of those whose fathers graduated from primary school ( $\bar{X}=39.92$ ) were higher than those whose fathers graduated from university ( $\bar{X}=38.00$ ) and whose fathers had master/doctorate degree ( $\bar{X}=36.30$ ). In addition, the behavior levels of those whose fathers graduated from middle school ( $\bar{X}=39.48$ ) were found to be higher than those whose fathers graduated from master's/doctorate program ( $\bar{X}=36.30$ ).

### The 8th sub-problem of the study

**Table 12.** Father's occupation ANOVA test results

Sub-dimension	Father's Occupation	Sum of Squares	df	Mean of Squares	F	p	Sig.
Affective	Between Groups	209.72	3	69.91	1.11	0.35	
	In-group	74494	1178	63.24			
	Total	74703.93	1181				
Behavioural	Between Groups	503.54	3	167.85	3.78	0.01*	3<1
	In-group	52269.79	1178	44.37			3<2
	Total	52773.33	1181				
Energy Literacy	Between Groups	1180.55	3	393.52	3.01	0.03*	2<1
	In-group	154126.26	1178	130.84			3<2
	Total	155306.81	1181				

\*p<0.05

When Table 12 is examined, it is seen that there is a significant difference between the energy literacy levels of the students according to the father's occupation variable [F(3-1178)=3.01;  $\eta^2=0.008$ , p=0.03; p<0.05]. The energy literacy levels of those whose fathers are workers ( $\bar{X}=99.22$ ) are higher than those whose fathers are civil servants ( $\bar{X}=98.58$ ). The energy literacy levels of those who are civil servants ( $\bar{X}=98.58$ ) are also higher than those who are tradesmen ( $\bar{X}=95.91$ ). There is no significant difference in affective sub-dimension according to father's occupation [F(3-1178)=1.11;  $\eta^2=0.003$ , p=0.35; 0.05 < p]. A significant difference was found in the behavioural sub-dimension according to the father's occupation variable of the students [F(3-1178)=3.78;  $\eta^2=0.009$ , p=0.01; p<0.05]. Behaviour levels of those whose fathers are workers ( $\bar{X}=40.20$ ) and civil servants ( $\bar{X}=39.16$ ) are higher than those who are tradesmen ( $\bar{X}=37.96$ ).

**The 9th sub-problem of the study**

**Table 13.** ANOVA test results according to student's residential areas

Sub-dimensions	Residential area of the students	Sum of Squares	df	Means of Squares	F	p	Sig.
	Between Groups	162.05	2	81.03			
Affective	In-group	74541.88	1179	63.23	1.28	0.28	
	Total	74703.93	1181				
	Between Groups	711.11	2	355.56			
Behavioural	In-group	52062.22	1179	44.16	8.05	0.00*	1<2
	Total	52773.33	1181				
	Between Groups	1527.08	2	763.54			
Energy Literacy	In-group	153779.73	1179	130.43	5.85	0.00*	1<2
	Total	155306.81	1181				

\*p<0.05

When Table 13 is examined, it is seen that there is a significant difference between the energy literacy levels of the students according to the residential area of the students where they spent most of their lives [F(2-1179)=5.85;  $\eta^2=0.009$ , p=0.00; p<0.05]. The energy literacy levels of the students who spent most of their lives in the district centre ( $\bar{X}=99.55$ ) are higher than the energy literacy levels of the students who lived in the city centre ( $\bar{X}=96.67$ ). There is no significant difference in the affective sub-dimension according to the residential area of the students [F(2-1179)=1.28;  $\eta^2=0.002$ , p=0.28; 0.05 < p]. In the behavioural sub-dimension, there is a significant difference according to the residential area where the students spend most of their lives variable[F(2-1179)=8.05;  $\eta^2=0.013$ , p=0.00; p<0.05]. Behaviour levels of those who spent most of their lives in a district centre ( $\bar{X}=40.25$ ) are higher than those of a city center ( $\bar{X}=38.30$ ).

### The 10th sub-problem of the study

**Table 14.** Family income status ANOVA test results

Sub-dimensions	Family Income	Sum of Squares	df	Means of Squares	F	p	Sig.
	Between Groups	220.96	4	55.24			
Affective	In-group	74482.97	1177	63.28	0.87	0.48	-
	Total	74703.93	1181				
	Between Groups	1208.75	4	302.19			5<1
Behavioural	In-group	51564.58	1177	43.81	6.89	0.00*	5<2
	Total	52773.33	1181				
	Between Groups	1834.69	4	458.67			5<1
Energy Literacy	In-group	153472.11	1177	130.39	3.52	0.01*	5<2
	Total	155306.81	1181				

\*p<0.05

According to the family income variable, there is a significant difference between the energy literacy levels of the students [ $F(4-1177)=3.52$ ;  $\eta^2=0.012$ ,  $p=0.01$ ;  $p<0.05$ ]. The energy literacy levels of those with a family income of 0-2000 TL ( $\bar{X}=98.47$ ) are higher than those with a family income of over 8001 TL ( $\bar{X}=94.64$ ). In addition, the energy literacy levels of those with 2001-4000 TL income ( $\bar{X}=97.87$ ) are higher than the energy literacy levels ( $\bar{X}=94.64$ ) of those over 8001 TL. There is no significant difference in the affective sub-dimension according to family income [ $F(4-1177)=0.87$ ;  $\eta^2=0.003$ ,  $p=0.48$ ;  $0.05 < p$ ]. There is a significant difference in the behavioural sub-dimension according to the family income variable of the students [ $F(4-1177)=6.89$ ;  $\eta^2=0.023$ ,  $p=0.00$ ;  $p<0.05$ ]. Behaviour levels of those whose family income is 0-2000tl ( $\bar{X}=39.57$ ) are higher than those whose family income is above 8001tl ( $\bar{X}=36.44$ ). In addition, the behavior levels of those with 2001-4000TL income ( $\bar{X}=39.30$ ) are higher than the behavior levels ( $\bar{X}=36.44$ ) of those with an income of 8001 TL.

### The 11th sub-problem of the study

**Table 15.** Energy journal follow-up independent sample t-test results

Sub-dimensions	The follow-up of the energy journal	N	$\bar{X}$	SD	t	df	p
Affective	Yes	60	59.02	9.38	0.46	1180	0.65
	No	1122	58.53	7.87			
Behavioural	Yes	60	39.53	6.30	1.03	1180	0.30
	No	1122	38.62	6.70			
Energy Literacy	Yes	60	98.55	13.71	0.92	1180	0.36
	No	1122	97.15	11.34			

\*p<0.05

There was no significant difference between the energy literacy levels of the students according to whether the student or his/her family has a journal about energy [t(1180)=0.92, p=0.36, 0.05<p]. In addition, no significant difference was found between the two sub-dimensions [t(1180)=0.46, p=0.65, 0.05<p], [t(1180)=1.03, p=0.65, p<0.05]. This result shows that there is no significant difference in terms of energy literacy levels between those who follow the journal and those who do not.

**The 12th sub-problem of the study**

**Table 16.** Independent sample t-test results of energy broadcast follow-up through social media

Sub-dimensions	The follow-up of the energy broadcast	N	$\bar{X}$	SD	t	df	p
Affective	Yes	169	59.42	9.12	1.53	1180	0.12
	No	1013	58.41	7.73			
Behavioural	Yes	169	39.56	6.20	1.87	1180	0.04*
	No	1013	38.52	6.75			
Energy Literacy	Yes	169	98.98	12.03	2.15	1180	0.03*
	No	1013	96.92	11.35			

\*p<0.05

When Table 16 is examined, it is seen that there is a significant difference between the energy literacy levels of the students according to whether they follow an energy-related broadcast via social media or television [t(1180)=2.15 p=0.03, 0.05<p]. The energy literacy levels of the students who follow an energy-related broadcast via social media or television ( $\bar{X}$ =59.42) are higher than the energy literacy levels of the students who do not ( $\bar{X}$ =58.41). In the affective sub-dimension, there is no significant difference according to whether or not to follow an energy-related broadcast via social media or television [t(1180)=1.53, p=0.12, 0.05<p]. There is a significant difference in the behavioural sub-dimension according to this variable [t(1180)=1.87, p=0.04, 0.05<p]. The behaviour levels of the students who follow an energy-related broadcast via social media or television ( $\bar{X}$ =39.56) are higher than the behavior levels of the students who do not ( $\bar{X}$ =38.52).

**The 13th sub-problem of the study**

**Table 17.** Independent sample t-test results on whether the energy education she/he received at school is sufficient or not

Sub-dimensions	Finding Energy Education Sufficient	N	$\bar{X}$	SD	t	df	p
Affective	Yes	614	58.20	8.35	-1.61	1180	0.11
	No	568	58.94	7.49			
Behavioural	Yes	614	38.79	6.78	-0.67	1180	0.50
	No	568	38.53	6.59			
Energy Literacy	Yes	614	96.99	11.82	-0.73	1180	0.47
	No	568	97.47	11.08			

\*p<0.05



When Table 17 is examined, no significant difference was found between the energy literacy levels of the students according to the students' finding that the energy education is sufficient [ $t(1180)=0.73, p=0.47, 0.05<p$ ]. In addition, no significant difference was found between the two sub-dimensions [ $t(1180)=-1.61, p=0.11, 0.05<p$ ], [ $t(1180)=-0.67, p=0.50, 0.05<p$ ]. This result shows that there is no significant difference in terms of energy literacy levels between students who find energy education sufficient and those who do not.

## Discussion and Conclusions

It is seen that the energy literacy levels of the students are around the average in terms of both dimensions and the whole scale (Table 2). In this case, it can be said that the students are partially interested in the problems that may arise related to energy. Ayata (2021) measured the energy literacy levels of 7th grade students in Turkey at high levels in affective and behavioural sub-dimensions. DeWaters and Power (2011) also reported that middle and high school students in the United States have high energy literacy levels in the affective and behavioural sub-dimension. Fah et al. (2012) concluded that secondary school students in Malaysia have high energy literacy levels. Differently, Chen et al. (2015) also stated that the energy literacy levels of secondary school students in Taiwan are low. It is seen that different results emerge in different countries. When we look at the literature, it is generally seen that energy literacy is high in countries with a high level of education. In this sense, it can be said that increasing the quality of education will positively affect energy literacy.

The energy literacy levels of middle school students do not show a significant difference in terms of gender. According to both sub-dimension scores, there is no significant difference in terms of gender (Table 5). Similarly, Oluk et al. (2019) stated that the affective dimension scores of pre-service teachers regarding energy conservation did not show a significant difference in terms of gender. Again, Akitsu and Ishihara (2019) reported that the energy literacy of middle school students in Japan did not differ significantly in terms of gender. Oral (2020) also stated that energy literacy did not show a significant difference according to gender. Çelikler and Kara (2011) also stated that there was no significant difference according to gender in the research they conducted with pre-service teachers. On the other hand, there are studies stating that energy literacy in the affective sub-dimension shows a significant difference in favour of girls (Ayata, 2021; DeWaters and Powers, 2011; Lee et al., 2017). There is also a study showing a significant difference in favour of men (Çakırlar, 2015). As a result, when the literature is examined, it is seen that there is no relationship between the energy literacy of the students and gender. This may be due to the fact that boys and girls pay similar attention to energy-related issues in their daily lives. However, it is necessary to determine the real cause with new researches.

The energy literacy of students studying in public middle school is significantly higher than those studying in private middle school. In the behavioural sub-dimension of energy literacy, the average scores of students studying in public middle schools are significantly higher than those in private middle schools. No significant difference was found in the affective sub-dimension (Table 6). Similarly, Lee et al. (2022) stated that the energy literacy scores of students studying in public school were found to be significantly higher than those studying in private school. This difference may be due to the fact that public schools are more careful about energy saving or that families who send them to private schools have low energy saving concerns. However, this needs to be confirmed by other research.

The energy literacy levels of the students in the schools located in the district centre are significantly higher than those in the city centre. The energy literacy levels of the students who continue their education in village schools are higher than those in the city centre. In the affective sub-dimension, there was no significant difference in terms of the residential area of the school. In the sub-dimension of behaviour, the average scores of the students in the schools located in the district centre are significantly higher than those in the city centre. Again, the average scores of students studying in villages-towns are significantly higher than those in the city centre (Table 7). Similarly, Aktamış (2011) stated that students living in rural areas have higher energy literacy scores than those living in urban areas. Çelikler and Kara (2011) also concluded that those living in the district centre and in the village were significantly higher than those living in the city centre. Differently, Fah et al. (2012) reported that students living in urban areas had significantly higher energy literacy scores than those living in rural areas. Ayata (2021), on the other hand, did not detect a significant difference in the scores of those living in rural and urban areas. The fact that energy literacy is predominantly high in favour of those living in rural areas in the literature can be interpreted as they better transfer energy-related issues to their daily lives. The probable reason for this may be the partial difficulty of accessing energy in rural areas. However, the real reason for this needs to be confirmed by new research.

No significant difference was found in middle school students' energy literacy and grade level in both sub-dimensions. When the average scores according to the grade level are examined, it can be said that the 7th and 8th grade students have similar scores (Table 8). DeWaters and Powers (2011) found that the energy literacy levels of middle school students in the affective sub-dimension were significantly higher than those of high school students. Chen et al. (2015) stated that the energy literacy scores of the 7th grade students were significantly higher than the 8-12 students in the behavioural sub-dimension. Mola et al. (2018) reported that energy literacy scores increased as the grade level increased. Differently, Akitsu and Ishihara (2019) measured 7th and 8th grade students' energy literacy scores to be significantly higher in favour of 7th graders. It is an expected result that energy literacy will increase as the grade level increases. The fact that there is no opposite or significant difference in the literature may be due to the students not focusing enough on energy in their curriculum. However, the real reason for this needs to be examined by new studies.

No significant difference was found in the energy literacy levels of the students and in the affective sub-dimension according to the mother's education level variable. In the behavioral sub-dimension, the average scores of students whose mothers are primary school graduates are significantly higher than those whose mothers are university graduates (Table 9). Çakırlar (2015) stated that there was no significant difference between maternal education status and energy awareness. Lee et al. (2022) reported that there was no significant difference in students' energy literacy. Ayata (2021) also concluded that there is no significant difference in energy literacy scores in affective and behavioural sub-dimensions. On the other hand, Okuyucu (2011) stated that the energy literacy scores of students whose mothers are university graduates are significantly higher than those whose mothers are primary and middle school graduates. Considering the relevant literature and the results of this research, it can be said that energy literacy does not differ according to the educational status of the mother.

No significant difference was found between the energy literacy levels of the students according to the mother's occupation variable (Table 10). Lee et al. (2022) also stated that

there was no significant difference. In the affective sub-dimension, no significant difference was found between the energy literacy scores of the students according to the mother's occupation variable (Table 10). However, there is a significant difference in the behavioural sub-dimension according to the mother's occupation. Mean behavioural scores of those whose mothers are housewives are significantly higher than those of tradespeople (Table 10). The probable reason for this may be the low income level of those whose mothers are housewives. Because the data in Table 14 show that energy literacy decreases significantly as the family income level increases.

The energy literacy levels of those whose father's education level is primary, middle and high school graduates are significantly higher than those with a master's/doctorate degree. No significant difference was found in the affective sub-dimension according to the educational status of the father. In the behavioural sub-dimension, the average behavioural scores of those whose fathers were primary school graduates were significantly higher than those whose fathers graduated from university, master's/doctorate. In addition, the average behavioural scores of those whose fathers were middle school graduates were found to be significantly higher than those with a master's/doctorate degree (Table 11). Ayata (2021) reported that energy literacy did not differ significantly according to father's education level. Lee et al. (2022) revealed that there was no significant difference according to father's education level. According to the results of this research, it can be said that as the education level of the father increases, the energy literacy of the students' decreases. The probable reason for this may be that the income level of the family increases as the education level of the father increases (Table 14).

Energy literacy levels of those whose fathers are workers are significantly higher than those whose fathers are public servants. The energy literacy levels of those who are civil servants are also significantly higher than those who are tradespeople. There is no significant difference in the affective sub-dimension in terms of father's occupation. In the behavioural sub-dimension, the behaviour levels of those whose fathers were workers and civil servants were significantly higher than those of tradesmen (Table 12). The reason for this may be that the income level of tradespeople is higher than that of workers and public servants. Because as the income level increases, there is a decrease in energy saving behaviours (Table 14). However, new research is needed to clarify the real reason for this situation.

The energy literacy levels of the students who have spent most of his/her life in the district centre are significantly higher than those in the city centre. In the behaviour sub-dimension, the scores of those who lived in the district centre were significantly higher than those who lived in the city centre. In the affective dimension, no significant difference was determined in terms of this variable (Table 13).

The energy literacy levels of those with a family income of 0-2000 TL are significantly higher than the energy literacy levels of those with a family income of 8000 TL or more. In addition, the energy literacy levels of those with a family income between 2000 and 4000 TL are significantly higher than the energy literacy levels of those with a family income of 8000 TL or more. In the affective sub-dimension, there is no significant difference according to family income. In the behavioural sub-dimension, the behaviour levels of those whose family income is 0-2000 TL are higher than those whose income status is above 8000 TL. In addition, the behaviour levels of those with an income of 2000-

4000 TL are higher than the behaviour levels of those with an income of over 8001 TL (Table 14). Similarly, Oluk et al (2019) stated that as the family income level increases, energy saving behaviours decrease. On the other hand, Okuyucu (2011) found a significant difference in favour of those with high income. Çakırlar (2015), on the other hand, concluded that there is no significant difference between family income level and high school students' energy awareness. Lee et al. (2022) reported that there was no significant difference between family income level and energy literacy scores. Looking at the literature, it can be said that different findings show a homogeneous distribution. As a result of this research, the possible reason for the decrease in energy saving behaviours as the family income level increases may be the lower level of economic anxiety as the family income level increases. Because energy has a predominantly economic aspect for families as well. However, new research can be done to clarify the real reason for this.

There was no significant difference between the students' energy literacy levels according to whether the student or his/her family followed an energy-related publication or not (Table 15). However, the energy literacy levels of students who follow an energy-related broadcast via social media or television are significantly higher than the energy literacy levels of students who do not follow. The behavior levels of students who follow an energy-related broadcast via social media or television are significantly higher than those who do not follow. In the affective sub-dimension, there is no significant difference according to whether or not to follow an energy-related broadcast via social media or television (Table 16). Çakırlar (2015) stated that the new generation of students use the Internet and social media intensively. In this sense, it seems that the participants in this study also mostly acquired their knowledge about energy through social media or television. In addition, based on this finding, it can be concluded that energy education-oriented publications from digital media will be beneficial.

There was no significant difference between the energy literacy levels of the students in terms of finding the energy education sufficient. In addition, the situation is the same in both sub-dimensions (Table 17).

### **Implications**

In the middle school science curriculum, the sections containing energy-related content can be updated and the content can be enriched with examples from daily life. In order to develop students' affective and behavioural energy literacy, inquiry-based and out-of-class scientific energy activities can be prepared with the participation of families. It may be beneficial to disseminate energy-related content via social media and television in cooperation with non-governmental organizations. In addition, students' energy literacy can be examined by taking data from different samples. Again, the relationship between the energy literacy of the teacher and his students is a different research topic. Finally, energy literacy and the factors affecting it can be investigated in more depth with qualitative research.

### **Limitations**

This study has several limitations. First, the study is limited to data from 1182 middle school students reached within the borders of Isparta province, thus making it difficult to generalize the findings. The second is the sincerity of students' responses to the scales, so it can weaken their objectivity. The possible reason for this may be that the students made their own self-evaluations in terms of affective or behavioural on the scales. Third,

more comprehensive findings can be obtained with qualitative or mixed methods instead of quantitative methods.

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Ethical Statement	<p>* This article is produced from the master's thesis completed by the first author under the supervision of the second author.</p> <p>It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.</p> <p>* (An Ethics Committee Decision was taken with the decision number 9 dated 14.10.2020 of Süleyman Demirel University Social and Human Sciences Ethics Committee.)</p>
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2023, 12 (5), 2603-2624 | Araştırma Makalesi

## Sosyal Medyada Dezenformasyon ve Manipülasyon: 2023 Kahramanmaraş Depremi Örneği

Ali Fikret AYDIN<sup>1</sup>

### Öz

İnternetin yaygınlaşmasıyla birlikte her birey aynı zamanda birer içerik üreticisi konumuna gelmiştir. Özellikle sosyal medyayla birlikte kullanıcılar tarafından çok sayıda içerik üretilmekte ve paylaşılmaktadır. Sosyal medyada denetim mekanizmasının olmaması, çoğu kez haberlerin teyit edilmeden dolaşıma sokulmasına ve yanlış bilgilerin yayılmasına yol açarak dezenformasyona neden olmaktadır. Gerçeklerin çarpıtıldığı hakikat ötesi bu çağda sahte haberlerin sosyal medyada kısa süre içerisinde büyük bir hızla yayılması, insanların algılarını değiştirerek manipülasyona yol açmaktadır. Özellikle kriz dönemlerinde daha fazla yalan haber ortaya çıkmakta ve yayılmaktadır. Bunun en belirgin örneği yakın zamanda yaşadığımız Covid 19 pandemi sürecinde görülmüştür. İlk vakanın ortaya çıkmasıyla gerek dünyada gerekse ülkemizde büyük bir dezenformasyon ve manipülasyon yaşanmıştır. Hatta o dönem Dünya Sağlık Örgütü bu durumu "infodemi" terimiyle ifade edip en az salgın kadar tehlikeli olduğunu vurgulamıştır. Benzer bir durum 6 Şubat 2023 tarihinde Kahramanmaraş'ta yaşadığımız büyük depremden sonra da ortaya çıkmıştır. Deprem sonrası sosyal medyada çok sayıda sahte haberin üretilmesi ya da gerçek haberlerin çarpıtılması, büyük boyutta bir dezenformasyona yol açmış ve insanlar yanlış şekilde manipüle edilmiştir. Bazı devlet kurumları ve sivil toplum örgütleri hakkında paylaşılan gerçek dışı içerikler, arama kurtarma çalışmalarını da olumsuz yönde etkilemiştir. Maraş depremi sürecinde sosyal medyadaki dezenformasyonun hangi boyutta gerçekleştiğini betimlemeyi amaçlayan bu araştırma, toplumu önemli ölçüde etkileyen hassas ve güncel bir konuyu ele alması nedeniyle önem taşımaktadır.

Bu çalışmada 2023 Kahramanmaraş depremi sonrasında sosyal medyada yer almış ve teyit.org tarafından ele alınan afet sürecindeki iddialar ve bunlara ilişkin veriler ortaya konmuştur. Çalışmada betimsel analiz kullanılmış olup ilgili platform tarafından ele alınan 6 Şubat-28 Mart 2023 tarihleri arasındaki tüm içerikler incelenmiştir. Analiz sonucunda deprem sonrası dolaşıma sokulan haberlerin büyük çoğunluğunun yanlış olduğu görülmüştür.

**Anahtar Kelimeler:** Sosyal Medya, Dezenformasyon, Manipülasyon, Afet, Kahramanmaraş Depremi.

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## Disinformation and Manipulation on Social Media: The Case of 2023 Kahramanmaraş Earthquake

Ali Fikret AYDIN<sup>1</sup>

### Abstract

With the spread of the Internet, every individual has also become a content producer. Especially with social media, a lot of content is produced and shared by users. The absence of a control mechanism in social media often leads to the circulation of news without confirmation and the spread of false information, resulting in disinformation. In this post-truth era where the facts are distorted, the rapid spread of fake news on social media in a short time causes manipulation by changing people's perceptions. Especially in times of crisis, more fake news emerges and spreads. The most obvious example of this has been seen in the Covid 19 pandemic process we have recently experienced. With the emergence of the first case, there has been a great disinformation and manipulation both in the world and in our country. Even at that time, the World Health Organization expressed this situation with the term "infodemia" and emphasized that it was at least as dangerous as the epidemic. A similar situation emerged after the great earthquake we experienced in Kahramanmaraş on February 6, 2023. After the earthquake, the production of a large number of fake news on social media or the distorting of real news led to massive disinformation and people were manipulated incorrectly. Unreal content shared about some government agencies and non-governmental organizations also negatively affected search and rescue efforts. This research, which aims to describe the extent of disinformation on social media during the Maraş earthquake, is important because it deals with a sensitive and current issue that significantly affects society.

In this study, after the 2023 Kahramanmaraş earthquake, the claims and data related to the disaster process, which took place in the social media and handled by Onay.org, were revealed. Descriptive analysis was used in the study, and all the contents between February 6 and March 28, 2023, which were handled by the relevant platform, were examined. As a result of the analysis, it was observed that the majority of the news circulated after the earthquake was false.

**Keywords:** Social Media, Disinformation, Manipulation, Disaster, Kahramanmaraş Earthquake.

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## Giriş

Son yıllarda sosyal medyanın sosyal amaçlar dışında aynı zamanda bilgi edinme, haber alma ve paylaşma mecrası olarak yoğun şekilde kullanılması, bazı dezavantajları da beraberinde getirmiştir. Sosyal medyada yer alan haberlerin herhangi denetime tabi tutulmadan ve teyit edilme ihtiyacı duyulmaksızın paylaşılması, haberin ulaştığı kitlelerin algılarının değişmesine ve yanlış şekilde manipüle edilmesine yol açmaktadır. Bazı kişiler ya da gruplar tarafından kasıtlı ve kötü niyetli olarak sahte haberler üretilmekte yahut gerçeğe dayalı bilgiler bağlamından kopartılarak sosyal medya üzerinden dolaşıma sokulmaktadır. Denetimsizliğin ve yanlış haber üretiminin ortaya çıkardığı bu dezenformasyon aynı zamanda manipülasyona da neden olmaktadır. Sosyal medyada “yankı fanusu” içinde yalnızca kendine yakın gördüğü görüşleri takip eden ve gerçeklerden bihaber olan bireyler, kendisine aktarılan yalan haberleri kendi sosyal ağlarında paylaşarak daha fazla yayılmasına sebep olmaktadır.

Özellikle kriz dönemlerinde yalan haberlerin üretilmesi ve yayılması çok daha fazla olmaktadır. Bunun örneği yakın zamanda yaşadığımız pandemi sürecinde belirgin şekilde görülmüştür. İlk vakaların ortaya çıkmasıyla birlikte sosyal medyada büyük bir dezenformasyon yaşanmıştır. Benzer durum 6 Şubat 2023 tarihinde Kahramanmaraş'ta yaşanan iki büyük deprem felaketi sonrasında da ortaya çıkmıştır. Deprem sonrasında çok fazla yanlış haber sosyal medya üzerinden paylaşılarak insanların yanlış şekilde manipüle edilmesine yol açmıştır. Hatta bu durum bölgede bulunan arama kurtarma ekiplerinin çalışmalarını da olumsuz yönde etkilemiştir. Bu kapsamda bazı kişiler gözaltına alınmıştır. Dolayısıyla bu kriz ve afet durumlarında yaşanan dezenformasyonun büyük bir tehdit olduğu ve bununla mücadele etmek için gerek devlet gerekse sivil toplum düzeyinde gereken önlemlerin alınması gerekmektedir. Devlet düzeyinde alınan önlemlerden biri Cumhurbaşkanlığı İletişim Başkanlığı bünyesinde kurulan Dezenformasyonla Mücadele Merkezi olmuştur. Sivil girişim düzeyinde ise doğrulukpayi.com, yalansavar.org, malumatfuruş.org gibi doğrulama platformlarının çalışmaları çok büyük önem taşımaktadır. Bu platformlardan biri olan teyit.org, Covid-19 pandemi sürecinde olduğu gibi Kahramanmaraş depremi sonrasında da sosyal medyada yer alan iddiaları araştırarak hakikati ortaya çıkarmaya çalışmıştır. Bu çalışmada, deprem sonrasında sosyal medyada yayılan ve teyit.org tarafından tespit edilen yalan haber içeriklerine yer verilerek afet süresince ortaya çıkan dezenformasyonun ve manipülasyonun boyutlarını ortaya koymak amaçlanmıştır.

## Sosyal Medyada Dezenformasyon

Dezenformasyon, herhangi bir çıkar elde etmek ve kitleleri yanıltmak amacıyla yanlış bilgilerin kasıtlı olarak oluşturularak paylaşılmasıdır (İlgin, 2021: 305). Dezenformasyonda bilgi kendiliğinden tahrip edilmeyip medya aracılığıyla doğru bilgi değiştirilmekte ya da çarpıtılmaktadır. Dezenformasyona uğrayan bilgi ile toplum sahte haberlerle aldatılmakta, gerçeklerin inandırıcılığı kaybettirilerek gündem oluşturulmakta ve bu gündeme göre manipüle edilmektedir (Arslan, 2022: 119; Yılmaz, 2013: 243). Günümüz dijital dünyasında özellikle sosyal medya, sahte haberlerin yayımlanması ve yayılması açısından etkin olarak kullanılan bir araç konumuna gelmiş ve dezenformasyon için elverişli bir ortam oluşturmuştur.

Sosyal medyada kullanıcıların aynı zamanda içerik üreten bir konumda olması, iletişim açısından büyük fayda sağlarken öte yandan içeriklerin kontrolsüz şekilde üretilmesine

ve böylelikle söylentilerin hızla yayılmasına neden olmaktadır. Bu durum, paylaşılan bilgilerin kontrol edilmeden ve doğruluğunun teyit edilmeden yayılması problemini ortaya çıkarmaktadır (Eroğlu ve Çakmak, 2020: 310). Sorunun çözümüne yönelik önlemler alınmadığı sürece dezenformasyonun katlanarak artması muhtemel görünmektedir.

Sosyal medyadaki dezenformasyon, günümüz dünyasında tüm ülkeleri ilgilendiren önemli bir olgudur. Toplumsal olaylarda sosyal medyada yer alan gerçeklikten kopuk bilgiler ve tartışmalar, kitlelerin yanlış şekilde yönlendirilmesine sebep olmuştur. Bireyler çoğu kez farkında olmadan kendisini dezenformasyona maruz kalan veya yapan konumda bulabilmektedir. Örneğin X platformunda (eski adıyla Twitter) dezenformasyon yapacak kullanıcı, gündemle ilgili içerik oluşturarak farklı hesaplar üzerinden uygun etiketler kullanmak suretiyle paylaşım yaptığı anda süreci başlatmış olmaktadır. Katılımın artmasıyla birlikte yanlış bilgi daha fazla yayılmaktadır. Paylaşım arttıkça takipçisi çok olan hesaplar ya da ciddi haber siteleri de habere ilgi duymakta ve katılım çok daha büyük boyutlara ulaşmaktadır (Ertem, 2019: 61-62). Özellikle çok büyük takipçi sayısına sahip popüler şarkıcılar, oyuncular, siyasilere ve sosyal medya fenomenleri de çoğu kez dezenformasyon tuzağına düşerek paylaşım yapmakta ve yalan haberin daha büyük kitlelere ulaşmasına sebep olmaktadır.

Sosyal medyanın hızı, içeriğin teyit edilmeden hızla yayılmasına olanak sağlamaktadır. Bireylerin gün içerisinde maruz kaldıkları yoğun iletişim eylemleri, doğru bilgiye ulaşma ve onu kullanma olasılığını azaltarak karar verme süreçlerini etkilemektedir. Bu sebeple sosyal medyanın bilgiyi dağıtma gücünün yadsınamaz olduğu göz önüne alınmalıdır. Haberin doğruluğunu teyit etmek ise çok karmaşık süreçleriyle araştırılması gereken bir alandır (İlgün, 2021: 307). Bu noktada haber doğrulama platformlarını takip etmek ya da onlara haberin doğruluğunu araştırmaları için öneride bulunmak, dezenformasyonu önlemek adına etkili ve önemli bir adım olabilir.

Sosyal medyadaki içeriklerin doğruluğunu veya yanlışlığını belirlemeyi güçleştiren en önemli konu fotoğraf ve videoların kullanımudur. Videolar, içeriğin doğruluğunu ya da yanlışlığını belirleme noktasında fotoğraflara nazaran daha kolay olsa da her iki unsur da sosyal medyada dolaşıma sokulduğunda büyük sorunlara yol açabilmektedir. Özellikle fotoğrafların orijinal olup olmadığını tespit etmek için, fotoğrafların EXIF bilgilerine (ne zaman çekildiği, diyafram ve iso özellikleri vb.) ulaşılabilir ya da Google'da bulunan "görsel arama motoru" ile kontrol edilebilir (Arslan, 2022: 125). Çoğu kez filmlerden, kliplerden ya da habere konu olan olaydan çok daha önce ve başka bir ortamda gerçekleşmiş olaylardan görseller kullanılmaktadır. Dolayısıyla bu görüntülerin titizlikle incelenmesi ve gerçeğin ortaya çıkarılması büyük önem taşımaktadır.

Yanlış haberlerin yayılma kolaylığı, "yankı fanusu" etkisi ile de ilgilidir. Bu etki, sosyal medya kullanıcılarının yalnızca kendi görüşlerine yakın paylaşımlarla karşılaşmasını ifade etmektedir. İnsanlar kendileri ile aynı görüşteki sosyal medya hesapları ile etkileşim içerisinde olduğu için bu hesaplarda paylaşılan yalan haberlere de inanma eğilimi artmaktadır. Daha önce sıklıkla reklamcılıkta ve dijital pazarlamada kullanılan eko-odalar, zaman içerisinde siyasal arenada yol haritalarını belirlemek için de kullanılmaya başlanmıştır. Kullanıcıların yaptıkları yorumlar, paylaşımlar, beğeniler ve tepkiler üstünden filtreler uygulanmak suretiyle sınıflandırmalar yapılarak, sosyal medyada sahte haberler üretilmiştir. Bu haberlerle kitleler yanıltılarak manipüle

edilmektedir (Karagöz, 2018: 690). Kullanıcıların manipülasyona maruz kalmamaları için yankı fanuslarından çıkarak sadece kendileri ile benzer görüşte olanları değil, aynı zamanda farklı görüşteki kişileri ve kaynakları da takip etmesi gerekmektedir. Aksi takdirde gerçeklerden uzaklaşarak yanlış yönlendirmelere maruz kalması söz konusu olacaktır.

Sosyal medyadaki dezenformasyon ve manipülasyonla mücadele gerek devletler gerekse kurumlar tarafından sürdürülmektedir. Avrupa Parlamentosu, dijital ortamdaki sahte haberler hususunda 2018’de kapsamlı bir politika geliştirmiş ve bireylerin daha bilinçli hale gelmesi için dijital okuryazarlık girişimlerini başlatmıştır. Yine Avrupa Komisyonu tarafından 2018 yılında dezenformasyonla mücadele için eylem planı hazırlanmış ve kamuoyunun sahte haberlerle zarar görmemesi adına tüm üye ülkelere bazı sorumluluklar yüklenmiştir. Bu kapsamda Almanya da sosyal medyadaki sahte haberlerin yayılmasını önlemek için yasal değişiklikler yaparak yalan haberleri kaldırmayan sosyal medya platformlarına yaptırımlar getirmiştir (Çömlekçi ve Başol, 2019: 58). Ülkemizde de dezenformasyonla mücadele için devlet tarafından çeşitli çalışmalar yürütülmektedir. Bu kapsamda 2022 yılında Cumhurbaşkanlığı İletişim Başkanlığı bünyesinde Dezenformasyonla Mücadele Merkezi oluşturulmuştur. Yine bu kapsamda 5187 sayılı Basın Kanunu 2022 yılında internet ve sosyal medyada yer alan içerikleri de kapsayacak şekilde genişletilmiştir.

### **Manipülasyon Aracı Olarak Sosyal Medya**

Kitlelerin belirlenen amaçlarla uyum içinde olmalarını sağlamak için psikolojik süreçler kullanan manipülasyon, tek taraflı bir iletişim tekniğidir. Medyada paylaşılan bilgiler çarpıtılarak, eksiltilebilir ya da abartılarak, kişilerin düşünce ve davranışlarında belli çıkarlar doğrultusunda değişiklik yaratmak amaçlanmaktadır (Özer, 2019: 215). Manipülasyonla birlikte iletişim sürecindeki alıcı ile verici arasındaki mesaj yapısına ve içeriğine müdahale edilmektedir. Bu müdahalenin temel amacı ise zihinlere yanlış fikir eklemek, fikri değiştirmek ya da fikri yönlendirmektir. Dolayısıyla manipülasyonun, rıza üretimini sağlamak için bilinçli şekilde kurgulanmış bir tür ikna olduğu söylenebilir (Elitaş, 2022: 115). İkna sürecinde farklı teknikler uygulanmak suretiyle algıları yönlendirilen kişiler, gerçeklikten uzak kanaatlere varabilmektedir. Daha sonra bunun davranışlara yansımaları çoğu kez olayları tehlikeli boyutlara taşıyabilmektedir.

Manipülasyondaki en önemli kural, gerçek amacın saklı tutulmasıdır. Bu kuralı işletebilmek adına ise genellikle yalan söyleme, duygu sömürüsü yapma, mağdur rolü oynama, aşağılama, duygusal şiddet, mahrum bırakma ve suçluluk duygusu yaratma gibi stratejilere başvurulmaktadır (Björnsson, 2016: 637-653). Olaylara ve ortamdaki şartlara bağlı olarak farklı stratejiler kullanılırken bazen de tüm stratejiler tek bir durumda uygulanabilmektedir.

Manipülasyona başvuran kişi ya da kurumlar, sadece tek yönlü bilgi aktararak rakiplerinin veya hedef kitlenin kararlarını etkilemeye çalışmaktadır. Özellikle manipülasyona sıkça başvuran politik iktidarlar, medyayı kontrol altına almaya çalışarak muhalif sesleri kesmeye çalışmaktadır. Çoğu kez ana akım medyanın tek sesli yayın yapması, bazı kişilere ya da örgütlenmelere sorgulama olanağı tanımamaktadır. Sürekli olarak tek yönlü bilgi bombardımanına maruz kalan kitle, kendisine sunulan içeriklere itibar etmek zorunda kalmakta (Toktay, 2019: 43) ve böylelikle kendisine iletilen bu yanlış bilgiler doğrultusunda yanlış birtakım fikirlere sahip olabilmektedir.

Baskı gücüyle yönetilen toplumlarda manipülasyon gerekli olmayıp, daha çok bireysel özgürlükleri önceleyen ve liberal demokrasinin hakim olduğu toplumlarda geçerlidir. Bu tip toplumsal sistemlerde, rıza üretimine olanak sağlayan en önemli araç medya olmaktadır (Güler, 2018: 77). Kamuoyunun yalan haberlerle ve kışkırtmalarla manipüle edilmesi, günümüz dijital toplumunda çözülmesi gereken önemli bir sorundur (Bradshaw ve Howard, 2018: 23).

Günümüzde geleneksel medyanın yanı sıra özellikle sosyal medyanın manipülasyon için uygun bir ortam sağladığı söylenebilir. Herhangi bir denetimin olmadığı sosyal medyada, isteyen herkes gerçek kimliğini yansıtmayan hesaplar oluşturarak belirli kesimlerin çıkarları doğrultusunda sahte içerikler oluşturmaktadır. Daha sonra teyit edilmeden paylaşılan bu içeriklerin birden fazla sosyal ağda dolaşıma sokulması yanlış bilginin hızla yayılmasına ve kullanıcıların manipüle edilmesine yol açmaktadır. Özellikle dijital manipülasyon yoluyla fotoğraf ve video gibi görsel içeriklerde bazı değişiklikler yapılabilmekte ve inandırıcı bir etki yaratabilmektedir. Bu durum, insanların paylaşılan içeriklere daha çabuk inanmasına ve bazen de şiddete varan tepkilerin ortaya çıkmasına sebep olabilmektedir. Dolayısıyla her paylaşılan içeriğin doğru olarak kabul edilmemesi, şüpheyle yaklaşılması ve doğrulama platformlarının araştırmalarına bakılarak hareket edilmesi büyük önem taşımaktadır.

Yalan haber sorunu yalnızca sosyal medya kullanıcılarının ya da küçük grupların ürettiği bir problem olmayıp, ana akım medya, çok uluslu şirketler veya troller de dezenformasyon amacıyla sahte haberleri yaymaktadır. Dolayısıyla sosyal medya bir yandan haber yapılabilen bir ortam halini alırken öte taraftan yalan bilgilerin ve söylentilerin çok çabuk yayıldığı bir alan haline gelmektedir (Kiraz, 2019: 12). Bu sebeple kullanıcıların bir haberi paylaşmadan önce doğru olup olmadığını kontrol etmeleri gerekmektedir.

Sosyal medyada birden fazla teknikle manipülasyon yapılabilmektedir. Örneğin; görüntüler üzerinde oynama yapılmakta, yazılı metinler eksik verilerek bağlamından koparılabilen, ifadeler başka anlamlar yüklenebilmekte, yanlış istatistikler ve rakamlar verilebilmekte, sahte hesaplar açılarak yanlış bilgiler paylaşılmakta, kişiler üzerinde korku ve endişe hissi oluşturacak paylaşımlarda bulunulmakta ve sahte kampanyalar düzenlenerek kullanıcılar tuzağa düşürülebilmektedir (Aydınalp, 2019: 99-100). Bütün bu teknikler karşısında bireylerin paylaşılan içeriklere daha eleştirel ve şüpheli şekilde yaklaşması, dezenformasyonun ve manipülasyonun önlenmesi açısından önem taşımaktadır.

Sosyal medyada manipülasyona sebep olan bir aktör de "trol" olarak adlandırılan ve kitleleri manipüle etmek için yalan bilgi yayan kişilerdir. Bu aktörler özellikle toplumu yakından ilgilendiren konular üzerinde toplumun algısını sosyal medya üzerinden yönlendirme amaçlı birtakım hesaplar oluşturabilmektedir. Bu hesaplar, sosyal medyada bilinçli şekilde sahte bilgiyi dolaşıma sokarak insanları yanlış şekilde manipüle etmektedir. Trollerin sosyal medyada belirlenmiş stratejilere uygun hareket etmesi algının hangi yöne doğru yönetileceğini de belirlemektedir. Paylaşılan bilgilerin ve yönlendirmelerin inandırıcılığı hesapların gerçek bir hesap görünümünde olmasından kaynaklanmaktadır. Masum bir şekilde gerçekleştiriliyor gibi görünse de olumsuz bir müdahale söz konusudur ve etkisinin ne olacağı öngörülememektedir (Ertem, 2019: 64; Kınay ve Atalay, 2021: 58). Dolayısıyla sosyal medya trolleri ile başa çıkabilmek ve onların tuzağına düşmemek için acele hareket edilerek paylaşım

yapılmaması ve daha temkinli davranılması gerekmektedir.

Dezenformasyonun özellikle sosyal medya aracılığı ile etki gücünü artırması ve kitlelerin bu haberlere inanarak manipüle edilmesi, yalan haberlerle mücadelenin ne şekilde yapılacağına ilişkin tartışmaları da gündeme getirmiştir. Bu süreçte özellikle sosyal medyadaki iddiaları araştıran doğrulama platformları ortaya çıkmıştır (Aydın, 2020: 80). [yalansavar.org](http://yalansavar.org), [dogrulukpayi.com](http://dogrulukpayi.com), [malumatfurus.org](http://malumatfurus.org) ve [teyit.org](http://teyit.org) gibi platformların dezenformasyonla ve manipülasyonla mücadelede kritik bir role sahip olduğu söylenebilir.

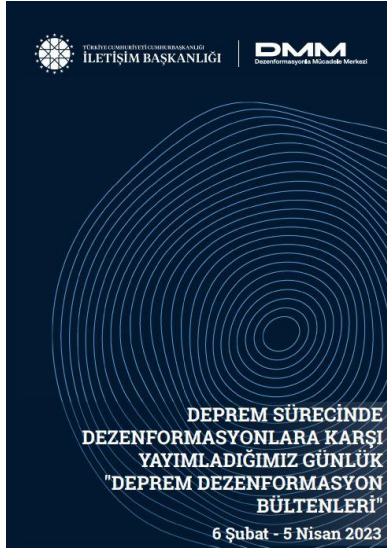
### **2023 Kahramanmaraş Depreminde Sosyal Medya Dezenformasyonu ve Manipülasyon**

Tarih boyunca büyük depremler yaşayan ülkemiz, yüksek sismik aktif Anadolu plakası üstünde yer almaktadır. Türkiye’de, 1900’den bugüne kadar 7’nin üzerinde 20 deprem yaşanmıştır. Bu durumdan dolayı Türkiye, depremler nedeniyle zarar gören ülkeler sıralamasında üst sıralarda bulunmaktadır. Ülkemizde 1900-2023 yılları arasında can kaybı ve hasar ile sonuçlanan 269 deprem meydana gelmiştir. Bu depremlerde can kaybı ve ağır hasar yönünden en büyük depremlerin sırasıyla 2023 Kahramanmaraş, 1939 Erzincan ve 1999 Gölcük merkezli Marmara Depremleri olduğu görülmektedir (Cumhurbaşkanlığı Strateji ve Bütçe Başkanlığı, 2023: 6).

6 Şubat 2023 tarihinde, Türkiye saati ile 04.17’de ve ardından 13.24’te merkez üssü Kahramanmaraş’ın Pazarcık ve Elbistan ilçelerinde iki farklı deprem olmuştur. İlk deprem yerin 8,6 kilometre ikinci deprem ise 7 kilometre derinliğinde meydana gelmiştir (Tüysüz, 2023). Depremin moment büyüklüğü (Mw), Boğaziçi Üniversitesi Kandilli Rasathanesi ve Deprem Araştırma Enstitüsü (KRDAE) ve İçişleri Bakanlığı Afet ve Acil Durum Yönetimi Başkanlığı (AFAD) tarafından 7.7 ve Amerika Birleşik Devletleri Jeolojik Araştırma Dairesi (USGS) tarafından 7.8 olarak açıklanmıştır (Eyübagil vd., 2023: 162). Deprem, Güneydoğu Anadolu, Doğu Anadolu, İç Anadolu ve Akdeniz Bölgelerini kapsayan geniş bir alanda hissedilmiştir (TÜRKNONFED, 2023). Bu bölgelerde bulunan 11 ilimizde büyük can ve mal kayıpları yaşanmıştır (Aydın Özudođru, 2023: 2).

Bu büyük felaket sonrasında devlet kurumları başta olmak üzere bütün sivil toplum örgütleri ve tüm dünyadan gelen yardım ekipleri yaraları sarmaya çalışırken sosyal medya üzerinden yoğun bir dezenformasyon ve buna bağlı olarak manipülasyon faaliyetleri yürütülmeye başlanmıştır. Benzer bir durum 2020’de yaşadığımız pandemi döneminde de ortaya çıkmıştı. O zaman da olayın başlangıcından itibaren yalan haberler hızlı bir şekilde sosyal medyada yer almıştı. O dönemki dezenformasyon nasıl ki salgın ile mücadeleye en çok zarar veren konulardan biriye, aynı şekilde deprem sonrasında bu bilgi kirliliği ve manipülasyon da afetle mücadeleyi sekteye uğratmıştır. Kurtarma çalışmaları devam ederken bazı devlet kurumlarını ve sivil toplum örgütlerini hedef alan sahte haberler, insanların doğru haber alma ihtiyaçlarını engelleyerek yanlış yönde manipüle edilmelerine yol açmıştır. Hatta yeni çıkan dezenformasyon yasası kapsamında, afet sürecinde sosyal medyada yalan ve yanıltıcı bilgi paylaşan kişiler gözaltına alınmıştır. Öte yandan Cumhurbaşkanlığı İletişim Başkanlığı bünyesindeki Dezenformasyonla Mücadele Merkezi tarafından deprem sürecinde ortaya çıkan dezenformasyona karşı günlük “Deprem Dezenformasyon Bültenleri” yayımlanmıştır. Bu bültenlerde yalan haberler ve gerçeklere yer verilmiştir.

Daha sonra 6 Şubat-5 Nisan 2023 tarihleri arasındaki tüm haberler tek bir bültende toplanarak paylaşılmıştır.



**Görsel 1.** Deprem Dezenformasyon Bültenleri

**Kaynak:** Cumhurbaşkanlığı İletişim Başkanlığı

Bilgi akışının kesintisiz ve yoğun olduğu bu dönem, yapılan habercilik faaliyetlerine ilişkin tartışmaları da kaçınılmaz olarak beraberinde getirmiştir. Bir yanda içeriklerde yer alan bilgilerin ve içeriği destekleyici fotoğraf, video gibi öğelerin gerçekliğine, diğer yanda da içerik sunumlarının doğruluğuna yönelik sorgulamalara başlanmıştır. Önceden yaşanmış depremlere ait görüntülerin yeniymişçesine sunulduğu, asılsız bilgilerin haberleştirildiği, var olan gerçekliğin gizlendiği, uzman olmayan kişilerden görüş alındığı habercilik faaliyetleri ile karşılaşılırken, bağlamdan koparma, çarpıtma, hatalı ilişkilendirme manipülasyon gibi etik dışı haber örneklerine de rastlanmıştır. Ayrıca ötekileştirici, kışkırtıcı ve nefret içeren bir haber dili ile oluşturulan içerikler de okur/izleyici ile paylaşılmıştır (Maden, 2023: 407).

Kahramanmaraş merkezli deprem hakkında 30 bin tweeti analiz eden “Ortadoğu’da Dijital Otoriterlik” kitabı yazarı, Katar Hamad Bin Khalifa Üniversitesi’nden Doç. Dr. Marc Owen Jones’a göre deprem merkezli paylaşımlarda potansiyel bir manipülasyon söz konusu. Jones, dezenformasyon ve manipülasyona konu olan paylaşımların depremden önce Batılı ülkelerin “Türkiye’den büyükelçilerini geri çektiğine” dair asılsız iddialar üzerine başlatıldığı tespitinde bulundu. Buna göre; söz konusu iddiayı öne süren düzinelere aynı tweet dolaşıma sokuldu, binlerce kez paylaşıldı ve retweetlendi. HAARP iddialarını destekleyen paylaşımlarda birçok kişinin, bunun “NATO’nun Finlandiya ve İsveç’in üyeliğini engellediği için Türkiye’yi cezalandırmanın bir yolu olduğu” fikrine inandığına dikkat çeken Jones, HAARP komplosu ve büyükelçiler üzerinden öne sürülen paylaşımları yayan hesapların sadece 2 ay gibi kısa sürede oluşturulduğunun tespit edildiğini kaydetti (Güngör, 2023).

Deprem sonrasında dezenformasyon ve manipülasyon faaliyetlerinin bazı amaçlara



sahip olduğu görülmektedir. Bu amaçlar aşağıdaki şekilde ifade edilebilir (Göksun, 2023):

- Afet döneminde insanların korkularını ve endişelerini sömürerek kitleleri yanlış manipüle etmek.
- Depremi gerçek boyutu ve kapsamı ile ilgili kişilerin doğru bilgiye ulaşmasını önlemek. Böylelikle bireylerin özgür şekilde karar almalarını engellemek.
- Devletin krize müdahale etmede aciz kaldığı algısını oluşturarak, kamuoyunda hem devlete hem de bazı kurumlara karşı güvensizlik hissini yaratmak.
- Sahte bilgileri daha çok yayarak, arama-kurtarma ve yardım çalışmalarını engellemek.
- Toplumsal direnci kırmak amacıyla toplumda kaos ve korku oluşturarak belirli çıkarlar doğrultusunda insanları yanlış yönlendirmek.

### Amaç ve Yöntem

İnsanların haber alma ihtiyacı olağan üstü durumlarda ya da doğal afet gibi kriz dönemlerinde daha çok artmaktadır. Söz konusu dönemlerde bilgi akışı çok fazla olduğu için dezenformasyon faaliyetlerinde de büyük artış yaşanmaktadır. Özellikle bu zamanlarda doğru bilgiye ulaşmak ve hakikatin çarpıtılmadan kamuoyuna ulaştırılması büyük önem taşımaktadır. Yakın zamanda yaşadığımız pandemi sürecinde bunun ne kadar kritik önemde olduğu görülmüştür. Salgının çıktığı andan itibaren özellikle sosyal medya başta olmak üzere medyada büyük bir bilgi kirliliği ortaya çıkmıştır. Hatta Dünya Sağlık Örgütü pandemi sürecinde ortaya çıkan dezenformasyonun ciddi boyutlara ulaştığını “infodemi” terimini kullanmak suretiyle vurgulamış ve en az salgın kadar tehlikeli olduğunu belirtmiştir.

Yine başka bir olağan üstü durumun yaşandığı ve 6 Şubat 2023 tarihinde meydana gelen Kahramanmaraş depremi sonrasında da tıpkı pandemi döneminde olduğu gibi çok fazla sahte haber dolaşıma girmiş ve insanları yanlış şekilde manipüle etmiştir. Afet sürecinde ortaya çıkan yalan haberlerin çoğunlukla sosyal medyada üretildiği ve yayıldığı görülmüştür. Bu süreçte özellikle bazı devlet kurumları ve sivil toplum örgütleri hedef haline getirilerek sosyal medya üzerinden yanlış bilgiler paylaşılmıştır. Bu çalışmada, deprem sonrasında sosyal medyada dolaşıma sokulan yalan haber içeriklerine yer verilerek afet döneminde ortaya çıkan dezenformasyonun hangi boyutlara ulaştığını ortaya koymak amaçlanmıştır.

Araştırmada nitel araştırma yöntemlerinden betimsel analize başvurulmuştur. Bu analiz, derinlemesine analize ihtiyaç duyulmayan verileri işlemek için kullanılmaktadır (Karataş, Z., 2017: 75). Bu kapsamda veri toplamak için doküman incelemesi yapılmıştır. Doküman incelemesi, araştırılması amaçlanan olgu ya da olgular ile ilgili bilgi içeren yazılı, görsel vb. materyallerden elde edilen verilerin bir araya getirilerek yorum yapmayı kapsamaktadır (Yıldırım ve Şimşek, 2000: 140).

Çalışmada, ülkemizde faaliyet gösteren teyit.org adlı doğrulama platformu tarafından 2023 Kahramanmaraş depremi sonrasında sosyal medyada paylaşılan iddialara yönelik

yapılan inceleme sonuçları ile ilgili veriler, “haber inddiası”, “analiz sonucu” ve “yanlış haber türü” kategorileri çerçevesinde ortaya konmuştur. Bununla birlikte araştırmanın konusuyla ilişkili olduğu için “manipülasyon” kategorisine giren iddialar ayrıca ele alınmıştır. Çalışma kapsamında ilgili platform tarafından ele alınan 6 Şubat-28 Mart 2023 tarihleri arasındaki tüm iddialara yer verilmiştir. Söz konusu platform, sosyal medyanın gündeminde yer alan şüpheli iddiaları inceleme konusu yapmasından dolayı seçilmiştir.

## Bulgular

Ülkemizde faaliyet gösteren doğrulama platformu teyit.org (2023), 6 Şubat 2023 Kahramanmaraş depremi sonrasında sosyal medyada çok sık yer alan iddiaları ele alarak sahte içerikleri belirlemiştir. Bu içeriklerin aynı zamanda geleneksel medyada da paylaşıldığı görülmüştür. Özellikle kriz dönemlerinde ortaya çıkan bu dezenformasyon sorunu ile mücadele edebilmek ve sosyal medya okuryazarlığını artırmak amacıyla teyit.org, önemli çalışmalar yürütmektedir.

teyit.org platformu ele aldığı iddiaları belirli aşamalardan geçirdikten sonra, bu iddialara ilişkin dört farklı sınıflandırma yapmaktadır. İncelenen iddianın doğru olması durumunda “Doğru” , yanlış olması halinde ise “Yanlış” etiketi kullanılmaktadır. “Karma” ifadesi ele alınan iddianın hem doğru hem de yanlış bilgiler kapsadığını ifade ederken, “Belirsiz” etiketi ise iddiayı herhangi bir sonuca ulaştıracak verilerin yetersiz olduğuna işaret etmektedir.

Teyit.org yanlış etiketlere sahip haberleri değerlendirdikten sonra bunların hangi yanlış haber türüne ait olduğunu ortaya koymaktadır. Bu türler ise yanlış bilgi konusunda çalışmalar yürüten First Draft tarafından ortaya konmuş ve teyit.org platformunda Foça (2019) tarafından Türkçeye çevrilerek paylaşılmıştır. Bu türlere ve açıklamalarına tablo 1’de yer verilmiştir.

**Tablo 1.** Yanlış Bilgi Türleri (Foça, 2019)

Yanlış Bilgi Türleri	Açıklama
Hatalı İlişkilendirme	Bir olayla ilişkili paylaşılan fotoğraf, video, alıntı veya haber başlıklarının aslında farklı bir durumu yansıtmaması
Çarpıtma	Gerçek anlamından sapılarak yanlışla sürüklenme/yönlendirme
Uydurma	Gerçeklikten kopuk ve tamamen üretilmiş içerikler
Manipülasyon	Bilginin seçme, ekleme ve çıkarma yoluyla değiştirilmesi
Bağlamdan Koparma	Doğru bilginin, içinde bulunduğu olay örgüsünden koparılması ve başka bir anlatı içinde sunulması
Taklit	Bir kişi ya da kurumun benzerini oluşturan içerikler veya hesaplar
Parodi	Kullanıcılarla dalga geçmek amaçlı hazırlanan ve onları yanıltma potansiyeli olan içerikler

Deprem sonrasında sosyal medyada ortaya atılan iddiaların analiz sonuçları ve yukarıdaki yanlış bilgi türleri çerçevesinde hangi kategoriye girdiği tablo 2’de verilmiştir.

**Tablo 2.** Kahramanmaraş Depremi Sonrası Sosyal Medyada Paylaşılan İddialar  
(Tablo, teyit.org sitesinde yer alan bilgilerden derlenerek oluşturulmuştur)

Haberin İddiası	Analiz Sonucu	Yanlış Haber Türü
Videonun 6 Şubat 2023 Kahramanmaraş depreminden olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Simpsonların 6 Şubat 2023 Güneydoğu depremini bildiği iddiası	Yanlış	Çarpıtma
Sakarya'da 6 Şubat 2023'te deprem meydana geldiği iddiası	Yanlış	Uydurma
Malatya'da yıkılan Trend Garden Residence isimli binanın üç yıllık olduğu iddiası	Yanlış	Çarpıtma
Yıkılan binanın 6 Şubat 2023 Kahramanmaraş depreminden olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Görseledeki sitenin AFAD'ın resmi yardım sitesi olduğu iddiası	Yanlış	Uydurma
Adana Havalimanı'nın uçuşlara kapatıldığı iddiası	Yanlış	Uydurma
AFAD'ın Türkiye'de fay hatlarının gittikçe yayıldığını açıkladığı iddiası	Yanlış	Uydurma
Kızılay ve AFAD'ın ikinci el giysi yardımı kabul etmediği iddiası	Doğru	
Videonun Adana'daki tsunamiyi gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Türkiye'deki depremin ardından yaşanan nükleer patlamayı gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
THY'ye ait insani yardım uçaklarının dönüştürülüp vatandaşları taşıdığı iddiası	Yanlış	Uydurma
Numaraların AFAD'a ait olduğu iddiası	Karma	
Videonun Türkiye'deki depremin ardından Kabe'de okunan duayı gösterdiği iddiası	Yanlış	Manipülasyon/ Uydurma
Malatya'da bir yıllık binanın depremde yıkıldığı iddiası	Doğru	
Fotoğrafın 6 Şubat 2023 Güneydoğu depreminden sonra çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
Twitter hesaplarının Ahbap'ın resmi hesapları olduğu iddiası	Yanlış	Taklit
Videodaki ışıkların HAARP nedeniyle oluştuğu iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Türkiye'deki deprem için Azerbaycan'dan gelen yardım araçlarını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Görüntülerin Kahramanmaraş'ın depremden önce ve sonrasını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme/ Çarpıtma
Araç içinde uyumanın karbonmonoksit zehirlenmesine sebep olacağı iddiası		Karma
6 Şubat depremlerinden sonra Türkiye'nin üç metre kaydığı iddiası	Yanlış	Çarpıtma
Depremzedelerin T.C. kimlik numarasıyla ilaç alabildiği iddiası	Doğru	
Milano Başkonsolosluğu'nun deprem yardımları için yalnızca Diyanet Vakfı'nı gösterdiği iddiası	Yanlış	Bağlamdan Koparma
Videodaki kişinin AK Parti Kahramanmaraş Milletvekili Habibe Öçal olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Ece Ünür'in "Haluk Levent ve Oğuzhan Uğur, cumhurbaşkanından daha çok ülkeyle ilgileniyor" dediği iddiası	Yanlış	Uydurma
Videonun Türkiye'deki depremlerden olduğu iddiası	Yanlış	Hatalı İlişkilendirme

Kahramanmaraş depreminin dünyanın en büyük kara depremi olduğu iddiası	Yanlış	Çarpıtma
NATO ülkelerinin yaptığı tatbikatta deprem sonrası Türkiye'yi işgale hazırladıkları iddiası	Yanlış	Çarpıtma
Depremzedelerin otellere yerleştirilmeden önce AFAD'a başvurmaları gerektiği iddiası	Doğru	
AFAD'ın Tuborg ve Efes logolu polarları kabul etmediği iddiası	Yanlış	Uydurma
Darülaceze'nin depremzede çocuklar için gönüllü anne aradığı iddiası	Yanlış	Uydurma
Dua eden bulutların Kahramanmaraş depremi ile alakalı olduğu iddiası	Yanlış	Manipülasyon
Enkazdan çıkan kişiye fazla su verilmesi halinde ölebileceği iddiası	Yanlış	Çarpıtma
2010 Haiti depremi sonrası kaybolan çocukları UNICEF'in kaçırdığı iddiası	Yanlış	Uydurma
Deprem bölgesine yardım götürülen Fenerbahçe trının yağmalandığı iddiası	Yanlış	Hatalı İlişkilendirme/ Uydurma
Salgın hastalıkları önlemek için enkazların üzerine çamaşır suyu atılabileceği iddiası	Karma	
Jeoloji Profesörü Cenk Yaltrak'ın depremin şiddetinin 11 olduğunu söylediği iddiası	Yanlış	Uydurma
Video Türkiye'deki depremde mi kaydedildi?	Yanlış	Hatalı İlişkilendirme
Katar'ın Dünya Kupası gelirlerini Türkiye'ye bağışladığı iddiası	Yanlış	Çarpıtma
İzmir'de valiliğin deprem yardım trının pankartının zorla söküldüğü iddiası.	Karma	
Fotoğrafın Gaziantep'te yağma yaparken dövülen Suriyeliyi gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Hindistan'ın Türkiye'ye yardımlarını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
ABD'li petrol şirketinin Kahramanmaraş'ta petrol ararken depremi tetiklediği iddiası	Yanlış	Hatalı İlişkilendirme/ Uydurma
Videonun Burak Özçivit'in deprem bölgesindeki çalışmalara katıldığını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Kahramanmaraş'ta depremden sonra volkanik aktivite meydana geldiği iddiası	Yanlış	Çarpıtma
Fotoğrafın Hatay'da "devlet yok, açlıktan ölüyoruz" diyen kişiyi gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Kulağı kesilen kişinin deprem bölgesindeki yağmacılardan biri olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Jordi Diaz'ın Türkiye depremlerinin, Japonya depreminden 30 kat şiddetli olduğunu söylediği iddiası	Yanlış	Bağlamdan Koparma
Fotoğrafın Kahramanmaraş depremleri sonrasına ait olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Süleyman Soylu'yu Kahramanmaraş depremi sonrası gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun yardım bahanesiyle Suriyelileri Türkiye'ye taşıyan kaçakçıları gösterdiği iddiası.	Yanlış	Hatalı İlişkilendirme
İsraili ekibin deprem bölgesinden ayrıldığı iddiası	Karma	
Videonun Kahramanmaraş depremlerinden sonra çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
Fotoğrafın deprem sonrası Kızılay başkanının fabrika ziyaretini gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
ÖSO komutanının deprem sonrası Suriyelilerle ilgili Türkiye'ye seslendiği iddiası	Yanlış	Uydurma
Kamu bankalarının Ahabap'a yapılan yardımları AFAD'a aktardığı iddiası	Yanlış	Uydurma
Enkazdan çıkan fotoğrafın depremden etkilenen bir aileyi gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Fotoğrafın Macaristan Başbakanının kızını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme/ Uydurma

		Çarpıtma
Haluk Levent'in bir özel uçakta çekilen fotoğrafının güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Kahramanmaraş'taki deprem sonrası kaydedildiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun deprem bölgesine konteyner ev taşıyan treni gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Twitter hesabının Kenan İmirzaloğlu'na ait olduğu iddiası	Yanlış	Taklit
Çinli arama kurtarma görevlisini gösteren fotoğrafların yapay zekayla üretildiği iddiası	Yanlış	Manipülasyon
6 Şubat depremlerinde Hatay'ın Erzin ilçesinde hiçbir binanın yıkılmadığı iddiası	Doğru	
Prof. Dr. Cenk Yaltrak'ın 6 Şubat depremlerinden sonra "İstanbul'da 2026'ya kadar deprem olacak" dediği iddiası	Yanlış	Bağlamdan Koparma
Videodaki Atatürk büstlü aracın depremzedelere yardım götürdüğü iddiası	Yanlış	Hatalı İlişkilendirme
@hknural hesabının Hakan Ural'a ait olduğu iddiası	Yanlış	Taklit
Deprem için yapılan yardımların vergiden düşüleceği iddiası	Yanlış	Çarpıtma
Videonun Babala TV ekibinin yardım merkezinde film izlediğini gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme/ Çarpıtma
Süleyman Soylu'nun 2019'da koordine ettiği deprem tatbikatının yapıldığı otelin yıkıldığı iddiası	Doğru	
Videonun İspanyol askerinin Türkiye'de asayişini sağlamak için devriye gezdiğini gösterdiği iddiası	Yanlış	Bağlamdan Koparma
Videodaki köpeğin deprem sonrasında kurtarıldığı iddiası	Yanlış	Hatalı İlişkilendirme
Uzaydan gönderilen titanyum çubuklarla deprem yaratıldığı iddiası	Yanlış	Uydurma
Cengiz Holding'in 3 milyar TL'lik yatırımına devlet teşviki verildiği iddiası	Doğru	
Videonun Filistinli vekilin deprem taziyeye mesajına verilen tepkiyi gösterdiği iddiası	Yanlış	Çarpıtma
Süleyman Soylu'nun sadece İstanbul depremi için hazırlık yapıldığını söylediği iddiası	Yanlış	Bağlamdan Koparma
A Haber'in yayında Kahta ilçesini Adıyaman kent merkezi gibi gösterdiği iddiası	Yanlış	Çarpıtma
İsrail'deki Türkiye haritasının depremleri öngördüğü iddiası	Yanlış	Hatalı İlişkilendirme
Fotokapan görüntüsünün Kahramanmaraş depremlerinden olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Bakan yardımcısı Birpınar'ın "sismik izolator" paylaşımı yaptığı iddiası	Doğru	
Fotoğraftaki kişilerin Ahab tarafından dolandırıldığı iddiası	Yanlış	Hatalı İlişkilendirme/ Bağlamdan Koparma
Fotoğrafların 20 Şubat'taki depremden önce Suriye'de çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
Hırsızlık yaptığı belirtilen kişiyi gösteren fotoğrafın Kahramanmaraş'tan olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Elazığ Valisiyle Süleyman Soylu'nun konuşmasının güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Meral Akşener'in deprem bölgesindeki videosunun güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Kahramanmaraş depremleri sırasında çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
Videodaki siyah çizgilerin titanyum oklarla Hatay'ın vurulma anını gösterdiği iddiası	Yanlış	Çarpıtma
Karot testinin sağlam binalara zarar verdiği iddiası	Yanlış	Çarpıtma
Lütfü Savaş'ın yurttaşlarla tartışmasını gösteren videonun güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme

Depreme namaz kılarken yakalanan kişileri gösteren videonun Türkiye'den olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Tunç Soyer'in depreme tedbir için sokakta Atatürk heykeli dolaştırdığı iddiası	Yanlış	Hatalı İlişkilendirme/ Uydurma
Bülent Ecevit'in 17 Ağustos depreminde afet bölgesine günler sonra gittiği iddiası	Yanlış	Çarpıtma
Havaalanındaki videonun 6 Şubat depremleri sırasında çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
A Haber'in laiklik sloganını kestiği yayının güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
"Siyasi başkan istemiyoruz" sloganı atılan görüntülerin güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
Görseldeki tweetin Oğuzhan Uğur'a ait olduğu iddiası	Yanlış	Manipülasyon
Videonun depremden önce Hatay'da çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
İnsanların kaçışını gösteren görüntülerin Türkiye'deki depremlerde çekildiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Suriyelilere 10 bin TL'lik nakdi yardım kuyruğundan olduğu iddiası	Yanlış	Çarpıtma
Kız çocuğunu gösteren videonun güncel olduğu iddiası	Yanlış	Hatalı İlişkilendirme
"Tüm kredi kartları geçerlidir" yazan Kızılay çadırı fotoğrafının gerçek olduğu iddiası	Yanlış	Manipülasyon/ Parodi
Videonun Türkiye'deki deprem enkazını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Hatay Defne'deki ağır hasarlı binaya az hasarlı raporu verildiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Kılıçdaroğlu'nun cami önünde açıklama yaptığını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme/ Uydurma
Videonun deprem bölgesinde konut inşasına başlandığını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Videonun Kılıçdaroğlu'nun deprem bölgesinde "bozkurt" sloganıyla karşılandığını gösterdiği iddiası	Yanlış	Hatalı İlişkilendirme
Tablonun depremin bölgesel şiddetini gösterdiği iddiası	Yanlış	Uydurma
Süleyman Soylu'nun deprem sonrası güncel halini gösterdiği iddia edilen fotoğraf	Yanlış	Manipülasyon

6 Şubat 2023 tarihinde Kahramanmaraş'ta yaşanan depremden sonra sosyal medyada paylaşılan iddialara bakıldığında 96 tanesinin yanlış, 8 tanesinin doğru ve 4 haberin ise karma olduğu tespit edilmiştir. Yanlış haber türleri incelendiğinde 45'inin hatalı ilişkilendirme, 14'nün uydurma, 3'nün taklit, 14'nün çarpıtma, 1 tanesinin manipülasyon/uydurma, 4'ünün hatalı ilişkilendirme/uydurma, 3'ünün bağlamdan koparma, 3'ünün hatalı ilişkilendirme/çarpıtma, 1'inin hatalı ilişkilendirme/bağlamdan koparma, 1 tanesinin manipülasyon/parodi ve 4'ünün de manipülasyon kategorisinde olduğu görülmektedir. Araştırma konusuyla ilişkili olması sebebiyle manipülasyon

türündeki iddialardan bahsedilecektir.

**Tablo 3.** Yanlış Bilgi Türlerinin Dağılımı

Yanlış Bilgi Türleri	Sayı
Hatalı İlişkilendirme	45
Çarpıtma	14
Uydurma	14
Manipülasyon	4
Bağlamdan Koparma	3
Taklit	3
Manipülasyon/Parodi	1
Manipülasyon/Uydurma	1
Hatalı İlişkilendirme/Uydurma	1
Hatalı İlişkilendirme/Çarpıtma	3
Hatalı İlişkilendirme/Bağlamdan Koparma	1

Manipülasyon türündeki iddialardan ilkinde sosyal medyada paylaşılan bir videoya göre, Kahramanmaraş'ta yaşanan depremlerin ardından Kabe'de Türkiye için dua edildiği ifade edildi. 7 Şubat 2023 tarihli bir paylaşımında Kabe görüntüsü ve Arapça sözcüklerin duyulduğu bir ses yer almıştır. Fakat Videodaki ses kaydının en erken 2016'dan beri dolaşımında olduğu, sesin birçok farklı görüntüye montajlandığı ve duanın içinde Türkiye geçse de Kabe'de okunduğuna dair bir kanıt olmadığı tespit edilmiştir. Söz konusu iddianın aynı zamanda uydurma türünde olduğu da görülmüştür (Arabacı, 2023).

Kâbe de Türkiye için yapılan dua.

Allah'im bizleri affet bağışla ve merhamet et.Kabrin ve ölümün,dehşetin azabından koru.Rabbim bizler hata ettik sana haddinden fazla isyan ettik.Affeyle bizleri sen affedersen affı seversin Allahım kardeşlerimize yardım et can kaybımız artmasın.



00:11:34 - 7 Şub 2023 - 391 B Görüntülenme

101 Retweet 7 Alıntı Tweetler 494 Beğeni

## Görsel 2. Deprem Sonrası Kabe'de Türkiye İçin Dua Edildiğine Dair Manipülasyon Haber

Bir başka manipülasyon haberde ise Kahramanmaraş depremi ile ilişkili olarak dua eden bulutların ortaya çıktığı iddia edildi. Ancak, tersine yapılan görsel arama sonucunda videonun dijital ortamda montaj yöntemiyle hazırlandığı, videodaki montaj için kullanılan görselin orijinalinin 16. yy'da yaşamış Alman Ressam Albrecht Dürer'e ait bir çizim olduğu, aynı görselin farklı olaylarda da dolaşıma girdiği ve videonun Kahramanmaraş depremi ile bir alakasının olmadığı ortaya çıkmıştır (Yıldız, 2023).



**Görsel 3.** Dua Eden Bulutların Kahramanmaraş Depremi ile İlişkili Olduğuna Dair Manipülasyon Haber

Manipülasyon haberlerden diğeri ise Çinli arama kurtarma görevlisinin bulunduğu fotoğrafların yapay zeka tarafından üretildiği iddiasıdır. Çin’den gelen arama kurtarma ekipleri arasında yer alan bir görevlinin, Müslüman olduğunu gösterdiği iddiasıyla elinde Kuran tutarken ve camide çekilmiş fotoğrafları haber sitelerinde ve sosyal medyada çokça paylaşıldı. Ancak BirGün gazetesi söz konusu fotoğrafların gerçek değil, yapay zeka ile üretildiğini öne sürdü (Kılıç, 2023).

#### Yalan haberin böylesi: Çinli kurtarıcıyı yapay zekayla Müslüman yaptılar!

Yapay zeka kullanılarak oluşturulan sahte görsellerle, deprem sonrası arama-kurtarma çalışmaları için Çin'den Malatya'ya gelen Jun Cang isimli kişinin Müslüman olarak "Yusu" adını aldığı iddia edildi. Bu yalan haber, Yeni Şafak, Sabah ve Türkiye gibi gazetelerin yanı sıra TRT Haber ve Diyanet TV tarafından da topluma gerçeğe sunuldu. Ülke TV, bu iğrençe haber bülteninde yer verdi.



**Görsel 4.** Çinli Arama Kurtarma Görevlisinin Olduğu Fotoğrafların Yapay Zekayla Üretildiğine İlişkin Manipülasyon Haber

Haberde iddia edildiği gibi görsellerde görünen kişilerin yapay zeka ile üretilmediği ve gerçekte var olduğu tespit edilmiştir. Fotoğraftaki Çinli Cang, ailesinin zaten Müslüman olduğunu, enkazdan çıkardığı Kur'an'ın fotoğrafını çekerek Müslüman olan büyükannesine gönderdiğini belirtmiştir. Hatta Cang arama kurtarma çalışmalarında gittiği her camiden fotoğraflar çekerek büyükannesine gönderdiğini aktarmıştır. Başka bir manipülasyon haberde, Babala TV kurucusu Oğuzhan Uğur'un X (eski adıyla Twitter) hesabından, "Ortada devlet mevlet yok. Bir tek Haluk Levent'in #ahbap var" sözleriyle paylaşım yaptığı iddia edilerek bununla ilgili bir görsel dolaşıma sokuldu (Güngör, 2023).





**Görsel 5.** Babala TV kurucusu Oğuzhan Uğur'un Paylaştığı İddia Edilen Tweet

Görseldeki kullanıcı adı, mavi tik işareti, tarih ve saat gibi detayların incelenmesi neticesinde tweetin montaj olduğu ortaya çıkmıştır. Ayrıca, Oğuzhan Uğur böyle bir paylaşım yapmadığını açıklamıştır.

Manipülasyon/Uydurma türündeki bir haberde ise Kızılay Başkanı Kerem Kınık'ın *"Tüm Kredi kartları geçerlidir"* yazan çadırın önünde poz verdiği iddia edildi. Fotoğrafın iki ayrı görselin birleştirilmesiyle oluşturulduğu, fotoğraftaki çadırın 2019 yılındaki bir iftar etkinliğinden olduğu ve orijinal fotoğrafta *"tüm kredi kartları geçerlidir"* yazısının olmadığı tespit edilmiştir (Arslantaş, 2023).



**Görsel 6.** Kızılay Başkanı Kerem Kınık'ın *"Tüm Kredi Kartları Geçerlidir"* Yazan Çadırın Önünde Poz Verdiği İddia Edilen Fotoğraf

Manipülasyon türündeki son haber ise deprem sonrası Süleyman Soylu'nun güncel halini gösterdiğine ilişkin bir fotoğrafta ilgilidir. İddiaya göre Soylu, depremlerden sonra sahada yıpranmış görünüyordu. Fotoğraf, tersine görsel arama yöntemiyle aratıldığında, fotoğrafın üzerinde dijital bir müdahale olduğu ve Soylu'nun fotoğrafına yaşlandırma efektinin uygulandığı görülmüştür (Keskin, 2023).



**Görsel 7.** Süleyman Soylu'nun Deprem Sonrasında Güncel Halini Gösterdiği İddia Edilen Fotoğraf

### Sonuç ve Öneriler

Sosyal medyanın anonim yapısı her kullanıcının sahte kimliklerle yanlış haberler üretmesine olanak sağlamakta ve büyük bir bilgi kirliliğinin ortaya çıkmasına yol açmaktadır. Bu noktada asıl tehlikenin haberlerin çok kısa süre içerisinde yayılması ve büyük kitlelere ulaşabilmesidir. Öte yandan sosyal medya platformları tarafından kullanılan algoritmalar; kullanıcıların geçmiş etkileşimlerini, beğenilerini, takip ettikleri hesapları göz önünde bulundurarak belirli içerikleri karşılarında çıkarmakta, izlenen içeriklere uygun yeni öneriler sunmakta ve kullanıcıların sosyal medyada daha fazla zaman geçirmesini amaçlamaktadır. Bu bağlamda algoritmalar da sahte içeriklerin hızla yayılmasını sağlayarak viral hale gelmesine neden olabilmekte ve dezenformasyonu artırmada aktif şekilde rol oynayabilmektedir.

Dezenformasyonun amaçlarından biri de kitleleri manipüle ederek onların hakikatle olan bağını kesmek ve mantıklı karar vermesini engellemektir. Böylelikle dezenformasyon tuzağına düşen bireyler, farkında olmadan yalan haber üreten kişilerin ya da grupların çıkarlarına hizmet etmiş olmaktadır. Doğru bilgiye erişmenin çok büyük önem taşıdığı salgın ve doğal afet gibi kriz durumlarında ise dezenformasyon ve manipülasyon faaliyetlerinde büyük artış yaşanmaktadır. Yakın zamanda ülkemizin yaşadığı Kahramanmaraş'taki büyük afet sonrası özellikle sosyal medya başta olmak üzere medyada çok fazla yalan haberin ortaya çıktığı görülmüştür. Bu sahte içerikler gerek depremzedeleri gerekse deprem haberlerinden etkilenen bireyleri psikolojik yönden olumsuz etkilemiş ve yanlış şekilde manipüle edilmelerine yol açmıştır. Derin üzüntü, kaygı ve öfke ile hareket eden kişilerin, haberleri araştırmadan ve teyit etmeden sosyal medyada paylaşması, dezenformasyonun daha çok artmasına neden olmuştur.

Afet sürecinde özellikle sosyal medyada yer alan ve 6 Şubat-28 Mart 2023 tarihleri arasındaki şüpheli içerikleri analiz eden teyit.org adlı doğrulama platformunun elde ettiği verilere bakıldığında 98 haberin yanlış, 8 haberin doğru ve 4 haberin ise karma olduğu görülmüştür. Yanlış haber türleri incelendiğinde ise 47'sinin hatalı

ilişkilendirme, 14'nün uydurma, 3'nün taklit, 14'nün çarpıtma, 1 tanesinin manipülasyon/uydurma, 4'ünün hatalı ilişkilendirme/uydurma, 3'ünün bağlamdan koparma, 3'ünün hatalı ilişkilendirme/çarpıtma, 1'inin hatalı ilişkilendirme/bağlamdan koparma, 1 tanesinin manipülasyon/parodi ve 4'ünün de manipülasyon kategorisinde olduğu tespit edilmiştir.

Analiz sonuçları incelendiğinde, deprem sonrasında dolaşıma sokulan haberlerin büyük çoğunluğunun yanlış olduğu dikkati çekmektedir. Dezenformasyondaki artışın yine yakın zamanda yaşadığımız pandemi döneminde de yaşanması, bu durumun ciddiyetle ele alınması gereken ve toplumu tehdit eden bir sorun olduğu gerçeğine işaret etmektedir. Dolayısıyla hem devletin hem de sivil toplum örgütlerinin dezenformasyonla ve manipülasyonla daha çok mücadele etmesi ve sıkı tedbirler almaları gerekmektedir. Bireylerin de bu hususta gerekli hassasiyeti göstermesi, daha dikkatli davranması ve toplumsal sorumluluk bilinci içerisinde hareket etmesi kritik önemdedir. Kullanıcıların, afet ve kriz zamanlarında sosyal medyada paylaşılan görsellerin kaynağına ve ne zaman çekildiği bilgisine ulaşması, en azından yanlış haberin daha fazla yayılmasını önleyecektir. Sosyal medyada şüpheli bir haberle karşılaşan kişi, bu haberi paylaşmadan önce haber doğrulama platformlarına bakarak yanlış içerikler ve gerçekler hakkında bilgi sahibi olabilir.

Dezenformasyon ve manipülasyon karşısında alınması gereken önlemlerden biri de bireylerin medya okuryazarlığı becerilerinin geliştirilmesidir. Bu noktada dijital medya okuryazarlığı ile sosyal medya okuryazarlığı da önem arz etmektedir. Aynı şekilde, hem medya okuryazarlığı hem de dijital/sosyal medya okuryazarlığı özellikle ebeveynlere de eğitim olarak verilmelidir. Özellikle, dijital göçmen olarak tabir edilen orta yaş ve üstü kitleler sosyal medyadaki bilgilerin doğruluğunu araştırmadan hem içeriğe inanmakta hem de sahte içerikleri bilinçsiz şekilde paylaşmaktadır. Dolayısıyla dijital göçmenlere de bu platformların bilinçli kullanımına yönelik eğitim/projeler geliştirilmelidir. Öte yandan medya okuryazarlığı dersinin eğitim müfredatlarında yer alarak okutulması gerekmektedir. Gerekli becerileri kazanan kişiler, medyanın yapısını ve işleyişini öğrenecek, kendilerine ulaşan görsel ya da sözel mesajları eleştirel bir bakış açısıyla yorumlayabilecek ve medyanın manipülasyon işlevinin farkına varabilecektir. Böylelikle bilgi kirliliğinin önüne geçilmesinde ve dezenformasyonun yayılımını azaltmada önemli bir adım atılmış olacaktır.

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2023, 12 (5), 2625-2649 | Research Article

## The Relationship Between Credit Default Swap (Cds), Central Government External Debt Stock, and the Current Account Deficit in Türkiye

Emrah Noyan <sup>1</sup>

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### Abstract

Debt ratios are often a static indicator of the borrowing situation in an economy. Since the debt burden, interest burden, or ratio to the national income of an economy shows the current situation, it does not provide health information for the future. Dynamic indicators are needed to understand potential debt relationships in the future. CDS spreads, which are based on a swap transaction and gained importance after the global crisis, have recently been used as a dynamic debt ratio. There are basically two reasons for this situation. The first reason is that static analyses are considered insufficient by market participants. The other reason is that CDS spreads clearly reveal the risk cost for the lender. The reason for the current account deficit and external borrowing can be sometimes the increased need for foreign exchange in a country. When considering foreign exchange and interest rate swaps within this framework, the relationship between the current account deficit and CDS spreads becomes more pronounced. This is because, among the reasons for foreign exchange inflows and outflows, there are factors such as foreign trade transactions, external borrowing, and swap transactions. The study analyzed the variables of central government external debt stock, current account deficit, and CDS spreads using wavelet coherence analysis in the R Studio program for the period of 2008:1-2023:3. The main reason for choosing this analysis method is that it obtains findings for the entire time period included in the analysis and increases the data set to very high dimensions with simulation. This characteristic of the analysis enhances the validity level of the findings. The study found no relationship between the central government external debt stock and CDS spreads in Türkiye, except for the two years following the 2008 global financial crisis. Additionally, a positive relationship was identified between the current account deficit and CDS spreads. These findings indicate that in Türkiye, the current account deficit has a greater impact on CDS spreads compared to the components of CDS spreads.

**Keywords:** Swap Contracts, Credit Default Swap (CDS), Central Government External Debt Stock, Current Account Deficit, Wavelet Coherence Analysis

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## Türkiye’de Kredi Temerrüt Takası (CDS), Merkezi Yönetim Dış Borç Miktarı ve Cari Açık Arasındaki İlişki

Emrah Noyan <sup>1</sup>

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### Öz

Borç rasyoları genellikle bir ekonomideki borçlanmaya ilişkin durumun statik bir göstergesidir. Bir ekonominin içinde bulunduğu borç yükü, faiz yükü ya da bunların milli gelire oranı o anki durumu gösterdiği için geleceğe yönelik sağlıklı bir bilgi sunmaz. Gelecekte meydana gelebilecek bir borç ilişkisi için dinamik göstergelere ihtiyaç vardır. Temeli bir takas işlemi olan ve küresel kriz sonrası önem kazanan kredi temerrüt takası primleri son yıllarda dinamik bir borç rasyosu olarak kullanılmaya başlanmıştır. Bu durumun temelde iki sebebi bulunmaktadır. Diğeri ise CDS priminin borç veren taraf açısından risk maliyetini net bir şekilde ortaya koymasındadır. Cari açık ve dış borçlanmanın nedeni bazen ülkenin döviz ihtiyacının artmasından kaynaklanabilir. Döviz ve faiz swapları da bu çerçevede ele alındığında cari açık ve CDS primi ilişkisi daha belirgin hale gelmektedir. Çünkü döviz girişi çıkışlarının sebepleri arasında dış ticaret işlemleri ya da dış borçlanma gibi etmenlerin yanı sıra swap işlemleri de yer almaktadır. Çalışmada 2008:1-2023:3 dönemine ilişkin merkezi yönetim dış borç stoku, cari açık ve CDS primi değişkenleri R studio programında wavelet uyum analizi ile analiz edilmiştir. Bu analiz yönteminin tercih edilmesindeki en temel sebep analize dahil edilen zaman diliminin tamamına yönelik bulgu elde etmesi ve simülasyon ile veri kümesini çok yüksek boyutlara çıkarmasıdır. Analizin bu özelliği bulguların geçerlilik düzeyini artırmakla birlikte Türkiye’de merkezi yönetim dış borç stoku ile CDS primi arasında 2008 küresel krizi sonrasındaki iki yıl hariç ilişki tespit edilmemiştir. Diğer taraftan cari açık ve CDS primi arasında ise pozitif bir ilişki bulunmuştur. Elde edilen bulgular da göstermektedir ki Türkiye’de CDS priminin bileşenlerinden ziyade cari açık, CDS primlerine daha fazla etki etmektedir.

**Anahtar Kelimeler:** Swap Sözleşmeleri, Kredi Temerrüt Takası (CDS), Merkezi Yönetim Dış Borç Miktarı, Cari Açık, Wavelet Coherence Analizi

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## Introduction

Financial markets, where suppliers and demanders of funds come together, have evolved and undergone changes in the last century, exerting influence on various areas of the economy. Cash flow and delivery of goods and services, which are the two most important components of commercial life, have taken different forms with the development of financial markets. When financial markets started to offer hedging transactions, also known as counter transactions, that could eliminate risks and uncertainties in commercial life, conventional methods began to be abandoned.

Financial markets have become even more important during a possible crisis periods or times when liabilities, in other words, interest rates are increase. The transformation of financial markets into a structure that can eliminate uncertainties and possible risks in commercial life has increased hedging transactions by bringing derivative instruments to the fore. The fact that countries are becoming more financially interconnected day by day and the rapid movement of capital in the international arena has brought with it risks related to capital. Especially from the lender's perspective, presentation of capital to a completely unfamiliar country carried the risk of non-repayment, prompting the financial system to search for a solution to this problem. The financial system introduced the concept of the Credit Default Swap (CDS) during the 2008 Global Financial Crisis (GFC).

The 2008 GFC sparked by the mortgage crisis created a wave of defaults. CDS played a significant role in the 2008 GFC as it forced many CDS sellers to make substantial payments to buyers. Because CDSs are the most liquid among various credit derivatives that are traded in financial markets. They serve as fundamental components or building blocks for more intricate structured credit products. CDS is a contractual agreement that offers protection against the risk of a credit event occurring with respect to a specific company or country (Blanco et al. 2005, p. 2256).

CDS spreads, by their nature, affect not only private-sector external borrowing but also public-sector external borrowing in an economy. Changes in CDS spreads create an additional cost for both the private sector and the public sector in terms of borrowing. This is because an increase in CDS margins indicates a perceived increase in the level of risk for the debtor. In response to this situation, the lender demands a higher interest rate. When looking at the concept of CDS from this perspective, a relationship is expected between both private-sector borrowing and public sector borrowing. Based on this point, the study aims to reveal the relationship between the central government external debt stock and CDS spreads in Türkiye.

There are several reasons why static debt indicators are so ineffective (Sturzenegger, 2004, p. 205-206); firstly, debt problems are often associated with inter-temporal constraints. A country's debt burden can be considered a problem or not depending on the market's assessment of the country's ability to meet its future payments. Therefore analysts and market participants care less about the present situation as they think about the future situation of the country. Second, debt ratios may not fully reflect a country's financial health. Debt ratios simply calculate a country's debt by dividing it by its income or national income. However, these ratios do not take into account a country's debt repayment ability, economic growth potential, or other important factors. Third, debt ratios are generally based on a country's past performance and may be limited in predicting future changes. A country's financial situation can change over time, and

therefore it can be difficult to accurately assess debt problems based on historical data alone. However, despite all these limitations, analysis of debt ratios is still used as an important method in evaluating debt problems. However, it is important to consider other dynamic factors and trends for a more comprehensive analysis.

Country-specific macro variables, including reserve adequacy, external debt level, and current account deficit, have a significant impact on the determination of the CDS Premium (Inflation Report, 2019, p. 74). These variables play a crucial role in shaping investors' perception of default risk and subsequently influence the pricing of CDS contracts. By considering factors such as the sufficiency of reserves, the magnitude of external debt, and the size of the current account deficit, market participants assess the potential creditworthiness of a country and adjust the CDS premium accordingly.

The indicators closely monitored by investors considering direct or indirect investments in Türkiye, such as public external debt, current account deficit, and CDS spreads, do not pose any vulnerability during periods of stable exchange rates. However, these indicators become concerning for investors during periods of increased exchange rate volatility. The fear of instability in the financial market may lead investors to be more cautious in lending (Kılıcı, 2019, p. 77).

Considering the technical components of CDS spreads, it would be a reasonable expectation for there to be a relationship between the central government external debt stock and CDS spreads in Türkiye. However, given central government external borrowing requirement and foreign exchange needs, this relationship may deviate from the expected pattern. Firstly, when examining the distribution of external borrowing in Türkiye between the private sector and the public sector, it can be observed that the share of the central government external debt stock in total debt is relatively low. This situation calls to mind that the impact of the central government external borrowing requirement and the changes in the CDS spreads in this area is may low. On the other hand, one of the main reasons for external borrowing in Türkiye is the foreign exchange bottleneck, making foreign exchange one of the fundamental components of CDS spreads. In this context, it is natural to expect a relationship between CDS spreads and the current account deficit. Therefore, the study not only investigates the relationship between the central government's external debt stock and CDS spreads but also examines the relationship between the current account deficit and CDS spreads.

While conducting our empirical literature review as part of this study, it became evident that there is a notable dearth of research focusing on the interplay between CDS spreads and the current account deficit. This suggests that the relationship between the current account deficit and CDS spreads has not received significant attention or investigation in previous studies. In the study, after providing a detailed explanation of swap transactions, wavelet coherence analysis, a new generation analysis, is used to determine the relationship between variables.

The rest of the paper is organized as follows. Section 1 describes swap contracts. Because to understand the CDS spreads correctly, it is necessary to know the swap transactions. Section 2, it answers the questions of how CDS is calculated and what it means. Section 3 reviews the empirical literature on CDS, external debt, and current account deficit. Section 4 presents the data and Wavelet coherence analysis results. Section 5 of the study includes the discussion and lastly, conclusion part is submitted.

## Swap Contracts

When classified according to maturities, there are two different markets: the spot market and the futures market. Spot markets are markets where payment and delivery are carried out simultaneously. Futures markets, on the other hand, are those where payment and delivery take place in the future.

In futures markets, there are underlying assets such as stock prices, bond prices, interest rates, or exchange rates. The performance of derivative products traded in futures markets is shaped by the price of these underlying assets. However, what makes these derivative products special is that they provide individuals with specific rights and obligations for the future. Because purchasing these products helps determine future variables such as price, interest rates, or exchange rates. From the perspective of economic actors, eliminating uncertainties regarding future variables like price, interest rates, and exchange rates forms the basis of hedging transactions. Derivative products are highly effective tools in facilitating hedging transactions through specific rights or obligations (Durmuş and Coşkun, 2019: 508-509).

Derivative products can be classified into forward contracts, option contracts, and swap contracts. Forward contracts are contracts that give an obligation to buy or sell a certain underlying asset at a certain maturity. Options, similar to forward contracts, are agreements that give the right to buy or sell a specific underlying asset at a specified maturity (Chambers, 2007: 1). Swap contracts, on the other hand, are presented as a swapping agreement. Swap agreements are instruments that oblige two parties to exchange certain cash flows for a specified interest rate, exchange rate, or future value of a market variable. While interest rate and currency swap contracts are common in global markets, another common type of swap contract is conducted in relation to loans.

The fundamental aspect of swap contracts is the cash flow between the two parties involved. This cash flow will take shape according to the variable underlying the swap contract. Swap contracts typically involve at least one variable value. For example, in an interest-rate swap contract, at least one of the parties has to pay with floating interest. Therefore, when two parties enter into a mutual swap agreement, the cash flow for each party will change according to the fluctuation in the element underlying the swap contract.

### Interest Rate Swap Transaction

Interest swaps are swap transactions carried out in line with the expectations of the parties, as a result of different interest conditions on similar or identical debts amount. The foundation of this swap transaction, which is conducted based on interest payments without swapping the principal, is that the interest liabilities are different. In interest swaps, which are carried out without any limitation in terms of amount and maturity, one of the parties must have variable interest debt and the other party must have fixed interest debt. The change in interest rates following an interest swap will change the cash flows between the parties (Yılmaz and Şahin, 2009: 399).

If we explain how the cash flow is structured in an interest rate swap contract between two parties and how the swap contract provides a hedging mechanism with an example:

Let's say Company A has a variable interest-bearing liability (debt) with a rate of  $\text{Libor}+0.2$ . If the managers of Company A anticipate an increase in future Libor interest rates, they may seek to enter into a swap agreement to mitigate the risk associated with the variable Libor interest obligation. Let's say Company B has a fixed interest-bearing liability (debt) at a rate of 5.5%. If the managers of Company B anticipate a future decrease in Libor interest rates, they may seek to enter into a swap agreement to exchange their fixed interest obligation for a variable interest obligation.

If both companies make a mutual swap agreement in a period when the libor rate is 5%, both companies will have realized the desired transaction. Assuming that the principal liabilities of both companies are the same, company A pays 5.2% fixed interest to company B; If a swap agreement is established in such a way that company B also agrees to pay Libor interest to company A.

When considering the perspective of Company A in the above scenario, Company A is meeting its variable interest obligation through Company B and, in return, accepting to pay an interest rate of 5.2% to Company B. As a result of the swap contract, Company A's interest obligation transforms into the form of " $\text{Libor} + 0.2 + 5.2 - \text{Libor}$ ," resulting in a net fixed interest obligation of 5.4%. On the other hand, Company B swaps its fixed interest obligation for a variable interest (Libor). Company B will pay interest to Company A based on the Libor rate and, in return, receive a fixed interest rate of 5.2% from Company A. Therefore, Company B's interest obligation after the swap agreement will take the form of " $5.5 + \text{Libor} - 5.2$ ," resulting in a variable interest obligation of  $\text{Libor} + 0.3$ .

Assuming both companies have the same amount of debt obligation in terms of principal and the debt maturity is also the same for both, let's say three years. It was assumed that the Libor rate was 5% at the beginning of the period. In each interest swap period, the variable interest payment obligation of the company will vary based on the changes in the Libor rate.

## Currency Swap Transaction

One of the risk factors in commercial transactions is the exchange rate. With the increasing volume of international trade, the exchange rate poses a risk element in both long-term investments and portfolio investments. Therefore, another common swap transaction in global markets is currency swap agreements. In currency swap agreements, there are two parties in need of different currencies. The parties agree to exchange the principal and interest payment obligations in one currency with those in another currency in the future, for a specified period. Unlike interest swap agreements, currency swap agreements require both the exchange of obligations and the exchange of principal amounts. In other words, both at the beginning and at the maturity of the contract, the principal amounts are transferred mutually (Başçı, 2003: 25-26).

In currency swap agreements, at the beginning of the contract, the principal amounts are equal in terms of the spot exchange rate. However, since the exchange rate will fluctuate during the contract period, it is expected that the principal amounts will not be equal at the end of the contract. The interest rates applied to the two different currencies involved in the swap agreement can be either fixed or variable. On the other hand, the difference

between the interest rates of the currencies subject to swap transactions in their own countries may also be high. To illustrate the concept in a simple manner, let's consider a hypothetical contract between an A company based in the United States and a B company based in Türkiye. Let's assume that the interest rates involved in the contract are fixed. It is assumed that B company needs dollars, and A company needs Turkish lira. Under market conditions where the Turkish lira interest rate is 10%, the dollar interest rate is 4%, and the dollar exchange rate is 20 TL, let's assume a one-year swap agreement is made for a principal amount of 20,000,000 TL.

As a result of this agreement, at the end of the contract or interest period, A company will pay 2,000,000 TL interest to B company at a rate of 10%, and B company will pay \$40,000 interest to A company at a rate of 4%. Currency swap agreements can take shape according to the parties' needs, and there are no transaction restrictions. Even if one of the parties has no obligation, they can enter into a swap agreement and use the funds obtained for another swap agreement. In the example provided, A company can use the Turkish lira obtained through the swap agreement to buy dollars in the spot market and enter into another swap agreement. The determining factors in such practices are margin, exchange rate, and interest rate fluctuations.

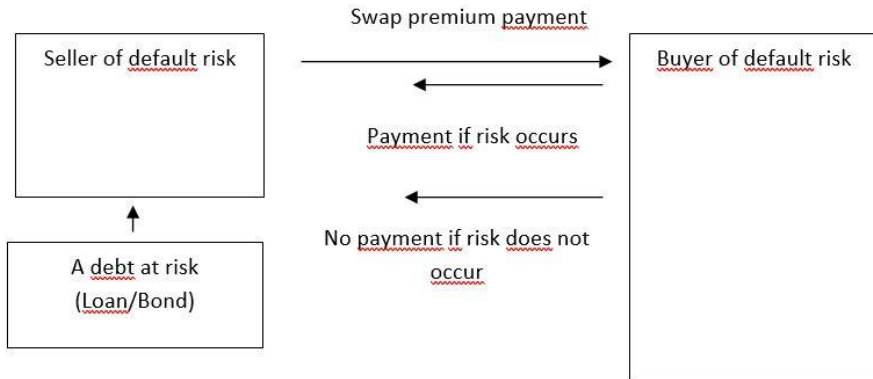
Currency swap agreements similarly involve reciprocal swaps, and the variable liability that is subject to the swap is not necessarily the only one that differs from interest rate swaps. In other words, both sides of the swap agreement can be volatile.

## **Credit Swaps**

Besides the interest rate and currency swap agreement, another common swap agreement is credit swaps. Credit swaps, which emerged in 1993 and are widely used in today's economy, can be expressed as the process of transferring the risks in a debt relationship to the other party at a low cost. Credit swap agreements are commonly used for risk management purposes. The swap transaction involves an exchange, and parties in a debt relationship may resort to swap transactions from time to time based on market trends. For instance, a variable interest-bearing debt can be a risk factor depending on market trends (Demir, 2021: 1642-1643). At times, a variable interest-bearing debt may be more favorable compared to a fixed-interest debt. Since swaps are based on exchange, they can also be used for managing credit risks by providing the parties in a debt relationship with the opportunity to exchange obligations.

## **Credit Default Swap (CDS)**

We hope to fix some misunderstandings on CDS-related issues and offer more. Credit default swap is a type of swap contract that eliminates the default risk of the borrower from the perspective of the lender in exchange for periodic premium payments. As the premiums for credit default swaps increase in an economy, it becomes more challenging for that economy to access external financing. This is because the cost is borne by the lending party to eliminate the default risk through a swap agreement increase. The general operation of credit default swap agreements is described as follows;



The operation of the credit default swap is expressed in its simplest form in the figure above. The lender can eliminate the default risk arising from the debt relationship with a swap agreement in return for a certain premium. This premium has been recorded in the literature as CDS spread and is considered as a common financial indicator today.

The CDS spread reflects the instantaneous reaction of the market as it is re-determined every moment based on supply and demand. This concept, which is very important for financial markets, allows investors to monitor the risk associated with a particular asset or investment.

Credit derivatives are one of the most important inventions of financial markets for investors. For companies, it has become a tool to both manage and trade credit risks by spreading them across the market. One of the most famous credit derivatives is CDS. CDS is insurance against the default of a company or a powerful institution. The company is accepted as a reference organization. It is also known as the company's default loan. The buyer of the insurance in question makes periodic payments at certain periods. In return, if the loan is realized, it gets the right to sell the bond issued by the reference institution at its nominal value (Hull et al. 2004, p. 2789).

Investors use CDS to protect themselves from default risk. CDS which transfers credit risk between parties is also one of the financial instruments. In a CDS contract, one party buys credit protection from another party to protect against potential losses from a credit event involving a specific entity. This protection remains in place until a specified maturity date. The buyer pays regular premiums to the seller, allowing for the separate trading of credit risks. This promotes a wider distribution of credit risks, enhancing the resilience of the financial system. CDS instruments also enable risk diversification in sectors that are not direct creditors, contributing to risk management and the promotion of financial stability (Angelini, 2012, p. 584). CDSs have a significant impact on the decision-making processes of both direct investments and portfolio investments. The country's default risk directly affects the cost of external borrowing due to being a strong indicator of its resilience against financial shocks. Therefore, the level of a country's default risk has a direct influence on the financing costs of its external debt (Kılci, 2017, p. 72).

Kayalar et al. (2017) define correct CDS contracts to transfer credit risk from the buyer to the seller in exchange for a fee. As a result, CDS spreads are commonly used as an indicator or proxy for the default probability of the borrower. Higher CDS spreads generally imply a higher perceived likelihood of default, while lower spreads indicate a lower perceived default risk.

By providing lenders with increased bargaining power in post-debt renegotiations, CDS functions as a commitment mechanism for lenders, enabling them to negotiate and secure higher repayment amounts from the debtor country. CDS helps mitigate agency frictions that are inherent in lending contracts, which can be especially challenging to address in the context of sovereign debt. Consequently, CDS facilitates the borrower's ability to access more external capital (Sambalaibat, 2019). The legal terms of credit default swap agreements follow a standardized duration. Fundamental agreements are a common market practice also supported by the International Swap and Derivatives Association (ISDA). Thus setup and negotiation costs are significantly reduced (Bomfim, 2022, p.7).

CDS spread changes are influenced by real-time macroeconomic variables. Default events for CDSs may encompass some or all of the following (Blanco et al. 2005, p. 2257; Ams et al., 2018, p. 11):

- Bankruptcy or insolvency of the reference entity.
- Failure to make principal or interest payments on the referenced debt.
- Debt restructuring or debt forgiveness.
- Repudiation or moratorium on debt payments.
- Distressed exchange, where the terms of the debt are modified in a way that is unfavorable to the bondholders.
- Other specified credit events defined in the CDS contract.

**Table 1: CDSs Determinants**

GLOBAL FACTORS		
Risk-free interest rate (such as LIBOR)	Credit ratings	External shocks (such as VIX Index oil prices, war, terrorism, and immigration)
Global interest rate	Economic and financial crises	Global Liquidity
Risk appetite	International relations	Expectations
US Treasury bond yield	Economic environment	Capturing general market
MACROECONOMIC FACTORS		
Interest rate and payments	Current Account Deficit	External and domestic debt and to GDP ratio (other ratios related to the debt)

GDP growth rate, GDP per capita	Budget deficit and other ratios related to the budget	Export and import and other ratios related to the these indicators
Inflation	Investment (Public and private)	Foreign exchange rate
Central bank transactions and reserves	Tax system	Devaluation of the Exchange rate
<b>MARKET FACTORS</b>		
Market volatility and return (such as BIST 100	The soundness of the banking sector (such as Past banking crises)	Net capital inflows
Risk-free rate	Swap rate	Openness
Confidence	Stock return	
<b>LOCAL FACTORS</b>		
Leverage: Stock return	Asset volatility	Liquidity
Business climate	Political stability	Fiscal imbalances
Legislative and executive indices	Reserves	Deregulation
Property rights		

Source: (Kajurova, 2015; Asonuma et al. 2019; Sturzenegger, 2004; Kartal et al. 2022; Ceylan and Özpençe, 2020) edited by us

After the 2008 GFC, there is no consensus on the determinants of CDS and their distributions; however, the interest of both researchers and policymakers continues to increase (Kajurova, 2015, p. 1303). CDS determinants consist of global, macroeconomic, market, and local factors. As a result of globalization, countries becoming financially interconnected and the increase in international capital mobility, a change in global factors affects the CDS spread in a country. This situation will additionally be reflected in macroeconomic indicators and cause volatility in the CDS spread. For example, a significant deficit in the current account balance will increase the need for foreign exchange, leading to the exchange of currency swaps. On the other hand, variables in the swap markets affect the CDS spread. Every variable from swap interest rates to risk-free interest rates can have a positive or negative impact on the CDS spread. Local factors, on the other hand, are indicative of the outcome of shaping the domestic dynamics of the private and public sectors and have an impact on CDS.

### Review of Related Literature

The literature on sovereign credit risk has primarily focused on the debate regarding whether sovereign credit spreads are driven by global or country-specific risk factors (Augustin et al. 2016, p. 189). The objective of Csonto and Ivaschenko's (2013) analysis is to examine the fluctuations in emerging market debt spreads and distinguish the influence of global and country-specific factors. According to their findings, both country-specific and global developments significantly impact spreads in the long term, with global factors having a greater influence on spreads in the short term. Similarly, Augustin and Tedongap (2011, p. 37), Longstaff et al. (2011, p. 98) findings indicate that sovereign credit risk is priced at a global level rather than being determined by local factors.



However, Hilscher and Nosbusch's (2010) findings highlight that country-specific fundamentals hold significant explanatory power in determining sovereign credit risk, even when controlling for global factors and credit ratings. These country-specific factors play a crucial role in understanding and predicting the level of credit risk associated with a particular country, indicating that they cannot be solely attributed to global factors or credit rating agencies.

Turguttopbaş (2013) has focused on the local and global factors affecting the CDS spreads in his study and also aimed to figure out the CDS spreads of six countries, namely Brazil, Russia, South Korea, Türkiye, Greece, and Spain. Considering only country factors the relationship between external debt and CDS spreads is positive across countries, except for Greece. The research reveals a consistent negative relationship between the Balance of Payment as a percentage of GDP and CDS spreads across all countries. This finding aligns with logical expectations, as an increase in the Balance of Payment ratio indicates higher inflows from trade relations and capital flows. Consequently, the perceived riskiness associated with a country decreases, leading to narrower CDS spreads. This suggests that a stronger balance of payment position contributes to improved market perception and reduced credit risk. The research findings indicate that while global financial factors produce similar results on external debt, only in Russia and Korea is there a significant positive relationship in terms of local factors regarding the balance of payments to ratio GDP.

The Eurozone debt crisis, which commenced in late 2009, rekindled the attention of scholars and investors on the stability of sovereign debt. Recent literature on the costs of sovereign defaults reveals that debt restructurings impose significant costs on both issuers and investors (Rodriguez et al. 2019, p. 229).

Some studies propose that CDS trading can enhance the efficiency of debt contracts, facilitate higher leverage ratios, and longer debt maturities, and serve as a commitment mechanism for borrowers and lenders (Kim, 2016; Amiram et al., 2017; Saretto and Tookes, 2012; Streitz, 2016). However, other studies suggest that CDS trading may raise the cost of debt and not necessarily reduce the cost of debt financing for the average borrower (Bolton and Oehmke, 2011; Narayanan and Uzmanoglu, 2018; Sambalaibat, 2022; Morrison, 2005).

Studies addressing the effects of CDS in terms of public outsourcing indicate that government external debt can be influenced by CDS in various ways. CDS can impact bankruptcy risk (Blanco-Oliver et al. 2015; Subrahmanyam et al. 2014), debt overhang (Wong and Yu, 2021; Gan et al. 2022), borrowing cost (Delatte et al. 2012), debt structure (Clark et al. 2022), investment (Bartram et al. 2017; Kartal and Bektaş, 2022), and economic growth (Kırca et al. 2019), while also mitigating agency frictions in the context of sovereign debt.

Huyugüzel Kışla et al. (2022) analyze the relationships between CDS spreads in 13 European countries using spatial econometrics techniques. The model enables the estimation of both direct and indirect transmission of sovereign risk and feedback effects within the network of these countries. Trade linkages between the countries are identified as the main channel driving spillovers of sovereign risk. Their findings indicate that trade linkages play a significant role in the transmission of sovereign debt risk. The study

suggests that the indirect effects of government debt increases have a relatively larger impact on the rise of CDS spreads, particularly in the core Eurozone countries.

Akkuş (2021) researches the existence of a causal relationship between Türkiye's CDS risk premiums and its external debt. In this study is found a bidirectional causal relationship between CDS risk premiums and public external debt, while no causal relationship is found between CDS risk premiums and private sector external debt. In contrast to the symmetric causal relationship between the variables, it is determined that negative shocks in public external debt are not the cause of positive or negative shocks in CDS. However, it is concluded that there is a mutual causal relationship between public external debt and positive and negative shocks in CDS. Additionally, Török (2022) points out The COVID-19 pandemic has led to a rise in global gross external debt and sovereign public debt, including in the eurozone countries. This has increased the risk for investors buying debt securities. However, his study found that the relationship between CDS spreads and gross government debt was stronger than with gross external debt. The study concluded that the increase in government debt did not cause a corresponding increase in CDS spreads due to financial factors associated with the pandemic. When CDS spreads rise, borrowing expenses tend to escalate, leading to a subsequent impact on interest rates (Ustaoğlu, 2022, p. 303 from Arzova et al. 2020).

Augustin et al. (2016), sovereign risk and returns cannot be precisely determined, but they emphasize that the introduction of a ban on the naked sovereign CDS contracts in Europe is an important step to mitigate the negative externalities arising from trading in sovereign CDS contracts.

Yılmaz and Ünlü (2018) analyze the cointegration and causal relationships among the current account balance, foreign exchange, and CDS spread within the Turkish economy. The study focused on data collected from January 2011 to March 2017. Their aim is to explore the interdependencies and potential causal links between these variables during the specified time period in Türkiye. After conducting their analysis, they have determined that there is evidence of Granger causality flowing from the current account balance to foreign exchange and from foreign exchange to CDS spread, indicating a sequential relationship. In addition, there is a long-term positive relationship between the exchange rate and the CDS spread according to cointegration coefficient. Whereas in their study show that there is not statically significant relationship between the current account balance and CDS spread. Also writers point out the higher the current account deficit flow the greater the contry's risk.

Baltacı and Akyol (2016) examined the macroeconomic variables (current account deficit, real interest rate, GDP inflation rate, and S&P Global Reit Index) affecting on Türkiye's CDS spread in the 2003-2014 period. Using the Generalized Method of Moments (GMM), dynamic panel data and, Residual Linear Regression Model estimators the authors state that among the macroeconomic variables, the most effective variable on CDS is GDP. However, an increase in current account deficit can directly cause an increase in CDS spreads.

Ho's (2016) study concentrated on determinates on sovereign CDS in eight emerging countries from April 2008 to February 2013. In study is assigned determinants on CDS as current account, external debt and, international reserves and these determinants are investigated short run and long run stationary panel data estimator method. In accordance with econometric estimator findings, while an increase in external debt

increases sovereign CDS spread in the long run, an increase in other variables (current account and international reserves) cause a decrease on sovereign CDS. The most interesting finding in the study is international reserves that the most strong effect on sovereign CDS.

Akçelik and Fendoğlu (2019) investigate country risk with dynamic panel fixed effect model for seven emerging market economies's macroeconomic variables (current account balance, international reserves, real annual GDP etc.) according to global risk appetite. Countries with strong domestic macroeconomic indicators bring about decrease CDS's premium. Namely, the stronger the current account balance, the international reserves and, the financial balance of country the lower the CDS premium.

### Empirical Application

The study aims to determine the relationship between the central government's external debt stock and CDS spread, as well as the relationship between the current account balance and CDS spread in Türkiye. Monthly data for the variables of central government external debt stock, current account balance, and CDS spread for the period of 2008:1-2023:3 were used to investigate the relationship between these variables. CDS, whose first application was designed by JP Morgan Inc in 1994 became widespread in the academic literature with the 2008 GFC, the Eurozone sovereign debt crisis in 2010-2011, and financial scandals (Augustin et al. 2016, p. 175-176). The study's timeframe has therefore been initiated from the year 2008. The data definitions and sources for the variables included in the study are presented in the table below;

**Tablo 2. Data Definitions and Sources**

Data Definition	Data abbreviations	Source
Central Government External Debt Stock	Db	Republic of Türkiye Ministry of Treasury and Finance
Current Account Deficit	Crd	The Central Bank of the Republic of Türkiye
CDS Spread	Cds	Bloomberg.ht

In the study aiming to determine the relationship between the variables presented in Table 1, a modern analysis method called wavelet coherence analysis was employed. The main reason for choosing this method is its ability to provide information and findings for each period included in the analysis time frame. Additionally, wavelet coherence analysis involves a high level of simulation, which means that it increases the dataset significantly, thereby enhancing the validity of the findings obtained from the analysis. The wavelet coherence analysis was conducted using the R Studio program.

The study aims to test two different hypotheses that may appear distinct but are closely related to each other. The first hypothesis states that there is a very low/non-existent interaction between the CDS spread and the central government external debt stock in Türkiye. The second hypothesis suggests that as a rationale for this situation, there is a positive relationship between the CDS spread and the current account deficit in Türkiye. While the analysis was conducted within the framework of these two hypotheses, the reasons for formulating these hypotheses are discussed below.

An increase in CDS spread raises the default risk in the central government's external borrowing in Türkiye and consequently increases the cost of eliminating this risk through a swap agreement. While this perspective may be correct when the justifications of the variables are not taken into account, considering the functioning of the economy opens up to different interpretations. In fact, the public sector is not the only segment that borrows in Türkiye, and statistically, a high relationship between these variables is not expected given the fiscal discipline in the public sector. On the other hand, changes in CDS spread do not always occur due to political stability, budget deficits, or inflation. The basis of CDS spread lies in a swap agreement, and in Türkiye, the borrowing needs of the public sector can vary due to reasons such as foreign exchange constraints or external debt interest payments. In other words, the foreign exchange inflows and outflows in the current account balance affect the borrowing needs of the public sector and indirectly influence the CDS spread. Swap agreements can also affect foreign exchange inflows and outflows. Considering the obligation of foreign investors to make investments in the Turkish Lira, swap agreements also play a role in the amount of direct and indirect foreign investments coming to Türkiye. To illustrate this, let's consider an example where interest rates in swap agreements involving Turkish Lira swaps increase. As the costs of foreign investors making investments in Türkiye indirectly rise, currency issues will begin to arise in Türkiye. If this issue persists and deepens in the long term, it will lead to disruptions in the current account balance and an increase in CDS spread. In light of this information, instead of expecting a relationship between the central government's borrowing needs and the CDS spread, it would be more accurate to expect a relationship between the CDS spread and the current account deficit. Therefore, the hypotheses in the study are formulated as "*There is no relationship between CDS spread and external debt*" and "*There is a positive relationship between CDS spread and the current account deficit.*"

### **Wavelet Coherence Analysis**

Wavelet analysis, which is based on wavelets, transforms a specific variable, observation, or data into frequencies. A wavelet represents a limited version of a variable, observation, or data in the time and frequency dimensions with zero means. In other words, wavelet formation is a transformation process, and during this transformation process, a specific scale and frequency are used. By determining a lower and upper band for the frequency and creating a bandwidth, continuous oscillation is achieved. All of these processes aim to reveal the characteristics inherent in a variable, observation, or data from a statistical perspective (Grinsted et al. 2004, p. 562-564).

The wavelet method was developed by Morlet and Grossmann (1984) in their work titled *Decomposition of Hardy Functions into Square Integrable Wavelets of Constant Shape*, and thanks to Meyer's contributions, simultaneous analysis of two variables, observations or data became possible. In the analysis of two variables, observations, or data, after

performing separate transformation processes, cross-transformations are also applied. For cross-transformation, methods such as wavelet coherence and wavelet spectrum are used (Meyer, 1993, p. 1-5). In the study, the Morlet wavelet function was used for wavelet formation, and the wavelet coherence method was used for cross-transformation. The functions used for the transformation processes and cross-transformation are listed below.

I. Stage: Determination of the wavelet function, where  $m$  represents the scale dimension and  $t$  represents the time dimension. The function is as follows (Pal and Mitra, 2019, p. 174):

$$\psi_{t,m} = \frac{1}{\sqrt{m}} \psi\left(\frac{t-t_1}{m}\right), t, m \in R, m \neq 0$$

II. Stage: Transformation of the previously determined function into Morlet wavelets, and the functions used are as follows (Memon et al. 2013, p. 105):

$$WDb_{(t,m)} = \int_{-\infty}^{\infty} Db_t \frac{1}{\sqrt{m}} \psi\left(\frac{t-t_1}{m}\right) dt$$

$$WCrd_{(t,m)} = \int_{-\infty}^{\infty} Crd_t \frac{1}{\sqrt{m}} \psi\left(\frac{t-t_1}{m}\right) dt$$

$$WCds_{(t,m)} = \int_{-\infty}^{\infty} Cds_t \frac{1}{\sqrt{m}} \psi\left(\frac{t-t_1}{m}\right) dt$$

III. Stage: In this stage, the Morlet wavelet cross-transformation, or in other words, the simultaneous analysis, is performed for each variable, and the functions used are as follows:

$$W_{(Db,Cds)} = WDb_{(t,m)} WCds_{(t,m)} \sim$$

$$R^2_{(t,m)} = \frac{IS(m^{-1} W_{DbCds}(t,m))I^2}{S(m^{-1}IW_{Db}(t,m))I^2 S(m^{-1}IW_{Cds}(t,m))I^2} \sim \text{All } R^2_{(t,m)} \text{ için } 0 \leq R^2_{(t,m)} \leq 1$$

$$W_{(Crd,Cds)} = WCrd_{(t,m)} WCds_{(t,m)}$$

$$R^2_{(t,m)} = \frac{IS(m^{-1} W_{CrdCds}(t,m))I^2}{S(m^{-1}IW_{Crd}(t,m))I^2 S(m^{-1}IW_{Cds}(t,m))I^2} \sim \text{All } R^2_{(t,m)} \text{ için } 0 \leq R^2_{(t,m)} \leq 1$$

In the above functions,  $S$  represents the wavelet smoothing coefficient, and the value of  $R^2_{(t,m)}$  approaching 1 indicates dependencies between the variables in the time series, while a value approaching 0 suggests no relationship between the variables in the time series.

IV. Stage: Since the above functions are based on squared values, they do not include negative phase values. Therefore, in this stage, functions that include negative phase values are added, and the function including negative phase values is as follows.

$$\varphi_{DbCds}(t, m) = \tan^{-1}\left(\frac{\Re\{S(m^{-1}W_{DbCds}(t,m))\}}{\rho\{S(m^{-1}W_{DbCds}(t,m))\}}\right)$$

$$\varphi_{CrdCds}(t, m) = \tan^{-1}\left(\frac{\Re\{S(m^{-1}W_{CrdCds}(t,m))\}}{\rho\{S(m^{-1}W_{CrdCds}(t,m))\}}\right)$$

## Wavelet Coherence Analysis Findings

In wavelet coherence analysis, the above functions are applied sequentially, and the resulting images are obtained in the final stage through the  $\Re$  visualization and  $\phi$  operation operator. The obtained images illustrate the relationship between variables in terms of causality, correlation, and interaction. The colors in the resulting images represent the interaction between variables, while the arrow signs indicate causality and correlation. When the colors tend towards blue, it indicates a decrease in the interaction between variables, and when they tend towards red, it indicates an increase in the interaction. Right-pointing arrow signs represent a positive correlation while left-pointing arrow signs represent a negative correlation. On the other hand, upward-pointing arrow signs indicate that the second-order variable causally affects the first-order variable, while downward-pointing arrow signs indicate that the first-order variable causally affects the second-order variable.

**Figure 1.** Relationship between Central Government External Debt Stock and CDS Spread

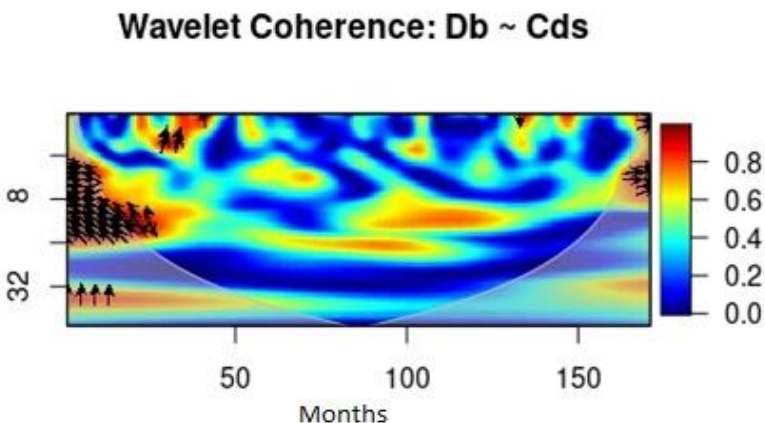


Figure 1 displays the findings regarding the interaction, relationship, and causality between the central government external debt stock and the CDS spread. Based on the findings, it can be observed that the interaction between the variables is very low or virtually non-existent. The colorings for the entire period are predominantly in blue, indicating a lack of significant interaction. However, arrow signs indicating causality and correlation are observed within limited periods. These arrow signs are observed during the first two years and the last six months. The direction of the arrow signs during these periods is leftward and upward. This indicates a low impact of the second-order variable on the first-order variable and a low negative correlation between the variables.

The obtained findings contradict the general perception regarding the CDS spreads. Specifically, it is expected that an increase in the CDS spreads would make it more costly for the central government to borrow external debt, implying a negative correlation between the variables. However, this negative relationship between the variables was observed only within a limited period in the case of Türkiye, and subsequently, no

significant relationship was observed. One possible reason for this phenomenon could be a decrease in the central government's need for external borrowing. Another reason could be attributed to the inherent nature of the CDS spreads itself. CDS is ultimately a swap transaction. CDS, widely used as a credit swap, aims to transfer the risk of default on credit or debt to the swap counterparty. The default risk covered by swap agreements can vary due to reasons such as foreign exchange shortages, external debt interest payments, or the inability to borrow from the domestic market by the central government. Therefore, changes in the current account balance affect the borrowing needs of the central government and consequently, the CDS spreads. Additionally, it should be noted that the public sector is not the only borrower in Türkiye. The private sector also borrows from foreign markets, and its share in total debt is significant. This indicates that the CDS spreads are not solely influenced by the central government's external debt stock.

If we summarize the findings, the resulting conclusion, contrary to the general belief, is not inconsistent or illogical. This is because an important component influencing CDS spreads is not the borrowing requirement of the central government, nor does the borrowing requirement of the central government have a significant impact on CDS spreads. This situation arises from the low borrowing requirement of the central government in Türkiye. Although an increase in CDS spreads may incur additional costs for the central government's borrowing, the impact of the central government's borrowing requirement on CDS spreads is negligible. Therefore, the relationship between CDS spreads and the current account balance, which directly affects CDS spreads, has also been analyzed, and the findings are presented below.

**Figure 2.** Relationship between Current Account Balance and CDS Spread

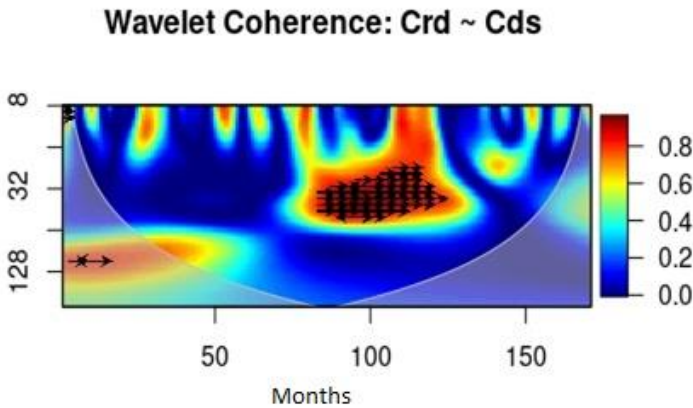


Figure 2 presents the interaction, relationship, and causality between the current account deficit and CDS spreads. The interaction between the variables is observed except for the last two years. On the other hand, the arrow signs appeared between 2014 and 2019, indicating a positive relationship between the variables. If we interpret the findings for the entire period, it can be stated that there is a relationship between the variables, and at times, the relationship involves a positive correlation. While it is not common to expect a

direct relationship between the current account deficit and CDS spreads in theory, the current account deficit is an indicator of international currency movement in a country. For countries with foreign exchange needs like Türkiye, changes in the current account deficit directly or indirectly affect CDS spreads.

It is reasonable to expect that CDS spreads are influenced by changes in the current account deficit, considering that CDS spreads are based on a swap transaction. Currency movements in the balance of payments affect the amount of foreign currency in Türkiye and, consequently, the exchange rate. Short-term investments in the balance of payments usually come to Türkiye through swap agreements, and financial investments in the domestic market are made in Turkish Lira. Additionally, the current account deficit reduces the amount of foreign currency in Türkiye, and assuming a constant demand for foreign currency, both the private and public sectors feel the need to borrow in foreign currency. While there can be further examples of interaction between the variables, changes in the current account deficit directly or indirectly affect credit swaps and, therefore, CDS spreads.

When considering the findings of the study as a whole, it can be said that the results are in line with expectations for Türkiye. Credit swaps are not solely determined by the central government's borrowing requirements, and also the borrowing requirements of the central government in Türkiye are not high. The findings support this notion. On the other hand, although CDS spreads have become an economic indicator in recent times, it is not accurate to solely associate them with external borrowing. The functioning of the financial system in the international arena is more complex. When a foreign investor wants to invest in Türkiye, they usually enter into a swap agreement and invest in Turkish Lira. Even an increase in swap rates related to the Turkish Lira can affect the inflow of foreign currency to the country and, indirectly, CDS spreads. Furthermore, the private sector is the main driver of economic activities in Türkiye, and its foreign exchange needs are higher compared to the public sector. The default risk of the private sector also applies to foreign currency borrowing, thus impacting CDS spreads. Moreover, there is no need for the private sector to borrow directly for this effect. As a financial institution banks' borrowing foreign currency from abroad and providing liquidity to the private sector in the domestic market will also produce the same results.

## **Discussion**

Debt ratios are commonly used indicators to analyze potential debt problems in a country. These ratios provide a first and direct assessment of the burden created by the country's debt. However, they are called "static" solvency analysis because they provide a snapshot of the situation at a particular point in time. These indicators provide valuable information about a country's debt situation but for a comprehensive analysis of solvency, it is important to consider other dynamic factors and trends. Because a static analysis is insufficient to determine the cost of borrowing needs that may occur in the future. This is because a static analysis is insufficient to determine the cost of future borrowing needs.

Debt ratios and other financial indicators offer important data to understand a country's debt management strategies and sustainability. However, it is necessary to consider all this information and adopt a long-term perspective for a thorough understanding of a country's real payment capacity.



CDS contracts based on emerging market sovereign debt continue to dominate the country's CDS market. It is often mentioned that contracts referencing the government debts of significant emerging market countries like Brazil, Mexico, and Türkiye are among the most actively traded in the global country CDS market. However, concerns regarding debt-to-GDP ratios and fiscal deficits that emerged partly due to the high costs of economic downturns and stabilizing national financial systems following the Global Financial Crisis (GFC) likely increased investors' interest in relevant CDS contracts.

In addition to increasing the interest in CDS contracts due to the global financial crisis, the elimination of default risk by CDS from the perspective of the lender has made CDS an important variable in international borrowing. CDS, by its structure, is a type of swap agreement. The underlying element of the agreement arises from a debt or credit transaction, and the party seeking to insure the debt or credit risk transfers the risk to a third party through a swap agreement. Although this transfer mechanism may seem simple, its determinants are quite complex. This is because external borrowing is a financing method used for multiple reasons, such as foreign exchange demand, external debt interest payments, or budget deficits. Moreover, the private sector can resort to external borrowing for various reasons.

Although CDS spreads express the default risk in a debt relationship, they lose their significance in conditions where there is no borrowing need. Therefore, CDS spreads are influenced by both the borrowing needs and other financing methods. If we consider the case of Türkiye, the CDS spread creates an additional cost for both the public and private sectors in their borrowing. Indeed, these sectors' borrowing needs are also influenced by the current account balance and other financing methods. Considering that the current account balance generally shows a deficit, a continuous need for foreign currency is observed. Economic actors obtain foreign currency from the domestic or international markets in various ways for transactions requiring foreign currency. As some of these transactions are realized through external borrowing, changes in the current account balance naturally affect CDS spreads.

Besides, increasingly complex financial instruments provide parties with alternative financing methods. Currency swap agreements provide a solution to the parties' needs in different currencies instead of establishing a debt relationship. However, the challenge lies in the fact that the principal obtained through a swap agreement can be used to purchase the relevant currency in the spot market and engage in another swap agreement. This process increases the demand for foreign currency in the domestic market but does not result in a real inflow of foreign currency from the international market. Of course, exchange rates, interest rates, and margins are important determinants of these transactions. When examined from a macro perspective, it becomes evident that there are many variables influencing the CDS spread, which may initially appear as a simple variable.

Until recent times in Türkiye, similar scenarios were observed due to the demand for foreign currency and the high liquidity of the Turkish lira in the global market. However, in recent periods, despite the existence of foreign currency demand, the decrease in Turkish lira liquidity has brought Türkiye to a level where it could engage in similar practices. In the recent past, swap rates reached significantly high levels. Another factor that complicates this equation is the domestic interest rate of the Turkish lira. During periods when interest rates are relatively high compared to other countries, Türkiye

becomes an attractive destination for currency swap agreements. Therefore, during periods of declining interest rates, foreign currency becomes more costly.

Taking into account Türkiye's foreign exchange demand, it is expected that the changes in these complex components will naturally affect CDS spreads. Furthermore, these changes can sometimes have a greater impact on CDS spreads than on debt and credit obligations. In fact, when analyzing the findings from the conducted studies, it has been determined that changes in the current account deficit have been influencing CDS spreads for a long time, while there is no relationship between the central government's external debt stock and CDS spreads. Credit default swaps, with their components being debt and default, have become an indicator affected by changes outside of their own components.

### **Conclusion**

While real markets have led to the formation and development of financial markets in the past, today financial markets have come to a position that directs the real markets. Changes in the financial markets can deeply affect the real markets with the speed and globalization in the field of information and communication. While this interaction becomes more complex day by day, one of the important financial instruments affecting cash flows in real markets is credit default swaps. CDS spread, which is accepted as the ratio of the borrowing cost in an economy, is a variable that is taken into account by the lender and creates an additional cost by the borrower, as it offers dynamic debt analysis instead of a static debt analysis. Considering that international debt relations have accelerated in the last century, the CDS spread and its determinants have gained importance.

Although CDS spreads technically serve as insurance for default risk in a debt or credit relationship, there are many factors that influence this risk component. Factors such as currency issues, interest rates, and the presence of alternative financing methods directly or indirectly affect CDS spreads. In Türkiye, CDS spreads are influenced by various factors, and the high volatility of CDS spreads further emphasizes the importance of the subject. Based on this importance, the study has examined the relationship between CDS spreads and the central government's external debt stock, as well as the variables that can be considered as factors influencing CDS spreads, focusing specifically on the current account deficit.

Studies in the literature consider the CDS spread as an outcome variable and generally focus on its relationship with borrowing. The unique aspect of this study lies in its emphasis on the clearing process within the theoretical framework of CDS when investigating the correlation between central government external debt stock and the current account deficit, setting it apart from existing literature in this regard. One of the primary contributions of this study to the existing literature is its assertion that the fundamental clearing processes of CDS spreads can be subject to the influence of other macroeconomic variables. Beyond examining the connection between borrowing and the CDS, this study has also delved into the relationship between the CDS spread and the current account deficit variable, which is theoretically associated with it. The CDS, which is fundamentally based on the clearing process, can technically be influenced by other macroeconomic variables such as inflation or interest rates. Furthermore, this context underscores the study's constraints, as it has exclusively focused on central government external debt stock and current account deficit variables while neglecting other possible

macroeconomic variables associated with the CDS. This aspect underscores the study's prospects for further development.

Upon examining the analysis findings presented in the study, it was determined that there was no significant relationship between CDS spreads and the central government's external debt stock, except for a short-term relationship observed after the 2008 global financial crisis. On the other hand, a positive relationship was identified between CDS spreads and the current account deficit. A debt relationship should be observed with a ratio that is technically a cost factor. The obtained findings, although technically interesting, indicate that in Türkiye, CDS spreads are more influenced by factors outside the components related to CDS spreads themselves. This means that the CDS spreads in Türkiye are influenced more by factors other than the specific components that constitute CDS spreads. In other words, in Türkiye, CDS spreads are more influenced by factors such as exchange rates, interest rates, and margins rather than other components. Indeed, the study has identified a positive relationship between the current account variable, which serves as an indicator of these factors, and CDS spreads in Türkiye.

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Author Contributions	Design of Study: 1. Author (%50), 2. Author (%50) Data Acquisition: 1. Author (%50), 2. Author (%50) Data Analysis: 1. Author (%50), 2. Author (%50) Writing up: 1. Author (%50), 2. Author (%50) Submission and Revision: 1. Author (%50), 2. Author (%50)

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Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
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Finansman	Bu araştırmayı desteklemek için dış fon kullanılmamıştır.
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## The Relationship between Energy Inflation and Exchange Rate: A Study on Türkiye

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### Abstract

Energy is among the indicators that are taken into consideration in increasing the production levels of countries and increasing their welfare. Energy has become an indispensable resource for the industrialization of countries, increasing their industrial production and ensuring their development and growth in this direction. Today, the development and growth of countries have become linked to their energy consumption. However, countries that lack energy resources need to import the energy resources they need in order to realize their development and growth, and their economic activities for this purpose are closely related to other economic indicators, especially the exchange rate, and bring about a series of economic results. This study examines the existence of the relationship between energy inflation and the real exchange rate in Türkiye in light of the fact that Türkiye is heavily dependent on foreign energy consumption. Accordingly, the study utilizes monthly series of energy inflation and real exchange rate variables for the period 2012:M01-2021:M12 for Türkiye. In the study, firstly, the series of the variables are seasonally adjusted with the help of a computer package program, then the variables are logarithmically transformed and the stationarity of the series of the variables is analyzed. According to the results of ADF and PP unit root tests, it is concluded that the series of energy inflation and real exchange rate variables are not stationary at level, but both series become stationary after first differences are taken. In the study, Engle-Granger cointegration analysis was conducted in accordance with the unit root test results. According to the results of cointegration analysis, energy inflation and real exchange rate variables are found to move together in the long run. Finally, Granger causality test analysis was conducted and according to the results of this analysis, the existence of bidirectional causality in the Granger sense between energy inflation and real exchange rate was determined.

**Keywords:** Energy Inflation, Exchange Rate, Time series, Engle-Granger, Granger.

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## Enerji Enflasyonu ve Döviz Kuru İlişkisi: Türkiye Üzerine Bir İnceleme

Mehmet Yunus ÇELİK<sup>1</sup> Faik DANIŞOĞLU<sup>2</sup>

### Öz

Enerji, ülkelerin üretim düzeylerinin yükseltilmesi, refahlarının artırılmasında göz önünde bulundurulmuş göstergeler arasında yer almaktadır. Ülkelerin sanayileşmesi, sanayi üretimlerinin artırılması ve bu doğrultuda kalkınmalarının ve büyümelerinin sağlanması için enerji vazgeçilmez bir kaynak durumuna gelmiştir. Günümüzde artık ülkelerin kalkınma ve büyümeleri enerji tüketimleri ile bağlantılı bir duruma gelmiştir. Ancak enerji kaynağından yoksun olan ülkelerin, kalkınma ve büyümelerini gerçekleştirmeleri için ihtiyaç duydukları enerji kaynağını ithal etmelerini gerekmektedir ve bu amaç doğrultusundaki iktisadi faaliyetleri ise başta döviz kuru olmak üzere diğer ekonomik göstergeler ile sıkı bir ilişki içerisinde girmekte ve bir dizi ekonomik sonucu ortaya çıkarmaktadır. Bu çalışmada, Türkiye'nin enerji tüketiminde büyük oranda dışa bağımlı olduğu gerçeğinden yola çıkarak, Türkiye'de enerji enflasyonu ile reel döviz kuru arasındaki ilişkinin varlığını incelemektedir. Bu doğrultuda çalışmada Türkiye için 2012:M01-2021:M12 dönemi arasındaki, enerji enflasyonu ve reel döviz kuru değişkenlerine ait aylık verilerle elde edilen seriler kullanılmıştır. Çalışmada öncelikle değişkenlere ait seriler, bilgisayar paket programı yardımıyla mevsimsel etkiden arındırılmış, sonrasında değişkenlerin logaritmik dönüşümleri yapılmış ve değişkenlere ait olan serilerin durağan olup olmadıkları analiz edilmiştir. ADF ve PP birim kök testleri analiz sonuçlarına göre, enerji enflasyonu ve reel döviz kuru değişkenlerine ait olan serilerin düzeyde durağan olmadığı, ancak her iki serinin de birinci farkları alınmasıyla durağanlaştığı sonucuna ulaşılmıştır. Çalışmada birim kök test sonuçlarına uygun olarak da Engle-Granger eşbütünlükle analizine geçilmiştir. Eşbütünlükleme analiz sonucuna göre, enerji enflasyonu ve reel döviz kuru değişkenlerinin uzun dönemde birlikte hareket ettiği tespit edilmiştir. Çalışmada son olarak, Granger nedensellik test analizi yapılmış ve bu analiz sonucuna göre, enerji enflasyonu ve reel döviz kuru arasında Granger anlamında çift yönlü nedenselliğin varlığı tespit edilmiştir.

**Anahtar Kelimeler:** Enerji Enflasyonu, Döviz Kuru, Zaman serileri, Engle-Granger, Granger.

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## Introduction

From the past to the present, production and consumption levels are taken as indicators of the economic development level and welfare level of the countries. Accordingly, it is a generally accepted view that producing countries will have more income, while countries with more income can consume more with these incomes and thus reach a higher level of welfare. For the realization of production, especially after the industrial revolution, besides the classical production factors such as labor, capital, natural resources, and entrepreneurs, energy has gained importance as a production factor. Because the most basic input in the industrial sector is energy. The importance of energy as an input in the industrial sector is due to the strong relationship between energy and economic growth (Önder, 2021, p.330).

Energy is a general name given to the power of doing work by any entity (Karagül, 2012, p.37). Economically, energy can be defined as a contemporary production factor that has the capacity to produce external activity directly from a natural resource or through a suitable system, and technological development adds to the three classical production factors in the form of labor, capital, and natural resources (Bayraç, 2020, p.3). According to the use of energy resources—renewable and non-renewable energy sources—and according to their recyclability, they are classified as primary and secondary energy sources (Önder, 2021, p.326). However, fossil energy sources, which are indispensable for production, such as oil, coal, and natural gas, which are both non-renewable and primary energy sources, are unevenly distributed on the earth, and their reserves are being depleted day by day. This situation of primary and non-renewable energy sources creates an important problem of energy supply on a global scale and also causes countries like Türkiye, which are poor in terms of fossil energy resources, to meet a large part of their energy needs through imports (Acaravcı and Yıldız, 2018, p.138).

Besides Türkiye, the European Union (EU), one of the world's most powerful and developed country blocs, is the largest oil and natural gas importer in the world (Erdal and Karakaya, 2012, p.120). On the other hand, following the path of developed countries and adopting the development path by industrializing underdeveloped and developing countries significantly increases the demand for these energy resources on a global scale (Önder, 2021, p.328). This feature of the supply and demand of energy resources has caused the prices of these resources to increase on an international scale (Bayraç, 2020, p.18). While the increase in the price of energy resources creates an increase in the income of energy exporting countries, it creates a decrease in the incomes of energy importing countries. When energy prices fall, the opposite is expected.

However, in order for the positive effect of energy price decreases to occur in energy-importing countries, the exchange rates in these countries must be stable (Aliyu, 2009, p.2). It is expressed as foreign currency, foreign currency, or any other means of payment (Seyidoğlu, 2003, p.290). The exchange rate, on the other hand, can be defined as the price of a currency in terms of a second currency or the local currency per currency unit (Kazar, 2017, p.210). Fluctuations in exchange rates can affect many macroeconomic variables. Depending on the degree of foreign dependency of the country's industries, a fluctuation in exchange rates as a result of a national or international development in the country can lead to continuous inflation within the country. Accordingly, an unexpected fluctuation in the exchange rate is reflected in the prices, i.e., costs, of the inputs used by the country's industry, especially energy, according to the degree of foreign dependency of the country's

industry, and this situation disrupts the price stability within the country (Duygulu, 1998, p.109).

In developing countries such as Türkiye, production is highly dependent on imports of energy, raw materials, and intermediates. Therefore, the rise in the exchange rate leads to an increase in the prices of energy, raw materials, and intermediates, which increases costs and disrupts price stability within the country. At the same time, domestic production is negatively affected by the increase in input prices; a decrease in exports occurs, and the decrease in exports worsens the country's balance of payments (Yılmaz and Altay, 2016, p.656).

The exchange rate pass-through effect is explained by the fact that changes in the exchange rate affect domestic prices through imports. As an important economic resource, fluctuations in oil prices also have a significant impact on the stability of an economy through the exchange rate pass-through effect (Qiang, et al. 2019, p.237). The effect of the change in exchange rate on domestic prices through imports is explained by the exchange rate pass-through effect. The changes in the domestic prices of imported energy, raw materials, and intermediate goods caused by the change in the exchange rate are defined as the pass-through effect of the exchange rates. The change in the exchange rate primarily affects the prices of energy, raw materials, and intermediates and then affects domestic costs, which in turn affect domestic prices (Akdemir and Özçelik, 2018, p.36). Accordingly, an increase in the exchange rate will increase the prices of energy, raw materials, and intermediates used in production, so costs will increase, and an increase in costs will increase domestic prices. If the exchange rate falls, this situation will work in the opposite direction.

On the other hand, with a change in the exchange rate, the price of imported energy, raw materials, and intermediates may change. Changes in energy, raw material, and intermediate prices can also affect the economic indicators of countries through the channel of the exchange rate. Energy, raw materials, and intermediate prices, as well as income transfer from countries that import energy, raw materials, and intermediate products to countries that export them, are realized through trade, and exchange rates are determined in this way (Şit and Alancıoğlu, 2019, p.23). Namely, with the increase in the prices of energy, raw materials, and intermediates, there will be more foreign exchange outflow from the countries that import energy, raw materials, and intermediates, and this will decrease the amount of foreign exchange in that country, leading to a further increase in the exchange rate, that is, the depreciation of the national currency. Considering the supply and demand characteristics in the energy, raw material, and intermediate markets, the demand for energy and raw materials will constantly increase in countries such as Türkiye that have insufficient energy and raw material resources, have an increasing population, and want to achieve economic growth. This situation will cause the demand for energy and raw materials to always be above the supply and will ensure that the prices of energy and raw materials are on a constant upward trend (Alıcı and Kızıltan, 2023, p.13).

In line with the theoretical explanations, the following conclusion can be reached: A fluctuation in energy and raw material prices affects the exchange rates of countries that are dependent on foreign energy and raw materials. On the other hand, a fluctuation in exchange rates causes fluctuations in energy and raw material prices in energy and raw

material importing countries through the exchange rate pass-through effect.

The aim of this study is to reveal the existence of a long-run relationship between the real exchange rate variable and the energy inflation variable representing energy and raw material prices in Türkiye, which is dependent on foreign energy and raw materials. In line with this objective, the next section of the study first presents the studies on energy prices and exchange rate, the following section presents the theoretical background of the methodology used in the study and the next section presents the results of the analysis. In the study, Engle-Granger cointegration analysis method and Granger causality analysis method were applied in line with the characteristics of the series formed with the data of energy prices and real exchange rate variables. According to these analysis methods, it is concluded that the series move together in the long run and there is a bidirectional causality relationship between the variables in the short run. Although there are many studies in the literature on the relationship between energy prices and exchange rates, studies on Türkiye are limited. Especially as the inflation problem in Türkiye has reached serious dimensions in recent years, it is important to reveal the source of this problem. This importance constitutes the starting point of the study and considering the characteristics of the series used in the study, the use of an alternative method that reveals the relationship between the variables has increased the originality of the study and it is aimed to contribute to the literature with the most up-to-date data on the subject.

## Literature

In the economics literature, there are many studies, both national and international, to test the relationship between energy resources and macroeconomic variables in different dimensions. This literature is still growing because energy is a strategic resource for national industrial production in a country and for the economic growth of all countries in the world, and given that foreign exchange is used in international energy trade, this literature is still growing (Aloui and Jammazi, 2013, p.63). In this section of the study, different empirical studies that aim to analyze the relationship between the exchange rate and the variables related to energy resources in different periods, as well as the relationship between these variables and different macroeconomic variables, are presented chronologically.

Chaudhuri and Daniel (1998) analyzed the relationship between real bilateral exchange rates and real oil prices for 16 OECD countries with monthly data for the period 1973-1996. According to the results of the study, it is concluded that real exchange rates and real oil prices of countries are cointegrated in the long run.

Amano and Norden (1998) tested the relationship between the real exchange rate and oil prices for the period 1972-1993 using the Johansen cointegration analysis method and Granger causality analysis. According to the results of the cointegration analysis in the study, it was concluded that oil prices and exchange rates act together. On the other hand, according to Granger causality analysis, it was concluded that the real exchange rate is the cause of oil prices in the Granger sense, but the reverse is not true.

Chen and Chen (2007) examined the long-run relationship between real oil prices and real exchange rates using panel data analysis with monthly data for the period 1992-2005 for G7 countries. According to the findings of the study, real exchange rates and real oil prices variables are cointegrated in the long run and there is a strong relationship between them.

Öztürk, Feridun, and Kalyoncu (2008) examined the relationship between oil prices and

exchange rates for Türkiye between 1986 and 2006 using Johansen cointegration analysis and Granger causality analysis. According to the results of the study, it was concluded that oil prices and exchange rate variables are cointegrated. According to the results of the Granger causality analysis, a one-way causality relationship was determined in the sense of Granger from oil prices to the dollar rate.

Aliyu (2009) examined the relationship between oil price and exchange rate fluctuations and GDP for Nigeria between 1986 and 2007 using Granger causality analysis and Johansen cointegration analysis. According to Granger causality analysis in the study, he found that oil price and exchange rate variables in Nigeria are the cause of GDP in the Granger sense. According to the Johansen cointegration analysis, it was found that there is a long-term relationship between the variables, and a 10% increase in oil prices causes a 7.72% increase in GDP. He concluded that a 10% increase in the real exchange rate creates a 0.35% increase in GDP.

Selmi, Bouoiyour and Ayachi (2012) tested the relationship between oil price variability and exchange rate for Morocco and Tunisia using the GARCH method with quarterly data for the period 1972-2010 and found significant results for both countries.

Benhmad (2012) analyzed the causality relationship between the real US dollar effective exchange rate and US real oil prices using monthly data for the period between 1970 and 2010. According to the results of the study, there is a bidirectional causality relationship between the real US effective exchange rate and US real oil prices.

Wang and Wu (2012) analyzed the relationship between energy prices (crude oil, gasoline, heating oil, and natural gas prices) and exchange rate variables for the USA for the period 2003–2011 using linear and non-linear causality analysis methods. Analyzed in two periods, before and after. Accordingly, a weak non-linear causality from the exchange rate before the 2007 global financial crisis to natural gas prices and a linear causality from oil prices to the exchange rate were found. After the global financial crisis, both linear and non-linear bidirectional causality between exchange rates and oil prices and a one-way linear causality from gasoline and heating oil prices to exchange rates were detected; however, nonlinear causality between these variables is bidirectional.

Aloui, Aissa and Nguyen (2013) analyzed the dependence between crude oil prices and exchange rates using the GARCH approach for the period 2000-2011 and found a significant dependence relationship between crude oil prices and exchange rates.

Reboredo, Rivera, and Zebende (2013) examined the relationship between oil prices and exchange rate variables in the period 2000–2012 using the cross-correlation analysis method. In the study, the relationship between oil prices and exchange rates was examined in two different periods: before and after the 2008 global financial crisis. Before the 2008 global financial crisis, a weak and negative relationship was found between oil prices and exchange rates. After the 2008 global financial crisis, although the relationship between oil prices and the exchange rate was negative, it was concluded that the strength of the relationship increased.

Kargı (2014) tested the existence of the relationship between oil prices, inflation, and GDP variables for Türkiye between 1988 and 2013 by using Engle-Granger and Johansen cointegration analyses and Granger causality analysis. According to the results of the study, a cointegration relationship was determined between the variables in the period under

consideration. In addition, according to the result of the Granger causality analysis, a Granger causality relationship was determined from GDP to oil prices and from oil prices to inflation.

Shafi et al. (2015) analyzed the effect of oil prices and exchange rates on GDP for France between 1971 and 2012 using the Engle-Granger cointegration analysis method. According to the results of the study, it has been determined that the exchange rate and oil prices are positively related to GDP. Again, Shafi, Hua, and Idrees (2015) investigated the existence of the relationship between GDP, oil prices, and real exchange rates for Germany between 1971 and 2012 using the Engle-Granger cointegration analysis method. According to the results of the study, they determined that there is a positive relationship between GDP, oil prices, and the real exchange rate.

Kisswani (2015), using panel cointegration and Toda-Yamamoto analysis method with quarterly data for selected ASEAN countries for the period 1973-2013, found that oil prices and real exchange rate variables are cointegrated in the long run and there is a bidirectional causality relationship between the variables.

Tiwari and Albulescu (2016) examined the relationship between oil price and exchange rate variables using multi-horizon Granger causality analysis for India between 1980 and 2016. According to the results of the study, they concluded that the exchange rate is the cause of oil prices in the long run, while the opposite situation occurs in the short run.

Yilmaz and Altay (2016) examined the relationship between exchange rate and oil price variables for Türkiye between 1985 and 2015 using the ARDL cointegration analysis method and the causality in variance method. According to the results of the study, they determined the existence of a cointegration relationship between oil prices and exchange rate variables. They also concluded that there is a causal relationship between oil prices and exchange rates.

Sun et al. (2019) examined the relationship between the variables using Granger causality analysis, variance decomposition, and network analysis methods using crude oil prices and the sub-indices of the producer price index (PPI) for the Chinese economy for the period 1999–2018. According to the results of the study, it has been concluded that crude oil prices are the cause of PPI values belonging to different industry branches, and it has been determined that the degrees of effect of crude oil prices on PPI values belonging to different industry branches are also different. In the study, the relationships between PPI values belonging to different industry branches were also revealed.

## **Econometric Analysis**

### **Data Set**

In this study, time series generated with monthly data on real exchange rate and energy inflation variables between 2012:M1-2021:M12 in Türkiye are analyzed with a computer package program. The data on the variables subject to the study were obtained from the Electronic Data Distribution System (EDDS) of the Central Bank of the Republic of Türkiye. Before starting the analysis, real exchange rate and energy inflation variables are seasonally adjusted by multiplicative decomposition method and logarithmic transformations of the seasonally adjusted variables are made. In this study, the real exchange rate variable ( $\ln k$ ) and the energy inflation variable ( $\ln ee$ ) are symbolized by  $\ln k$  and  $\ln ee$ , respectively.

Engle-Granger time series analysis and Granger causality analysis techniques were utilized to test the existence of a relationship between the real exchange rate and energy inflation variables for Türkiye.

### ADF Unit Root Analysis

The long-term feature of the time series is revealed by determining the value of the variable in the previous periods and how it affects this period. In this direction, in order to understand what kind of process the series comes from, the value of the series in each period should be regressed with the values it took in the previous periods (Tarı, 2010, p.387). In this direction, it is important whether the time series created with the data belonging to the variables, in terms of their properties, contain a unit root, that is, whether the series are stationary or not. Because, in the later stage of the time series analysis, the most appropriate time series analysis method should be preferred according to the unit root test results of the series (Mert and Çağlar, 2019, p.97). Dickey and Fuller (1979) developed the ADF (Augmented Dickey Fuller) unit root test derived from the DF (Dickey Fuller) model in the analysis of the stationarity of time series in their study. The lagged values of the variable explained in order to eliminate the autocorrelation problem in the equations created for the ADF unit root test are located on the right side of the equation as the explanatory variable (Dickey and Fuller, 1979, p.428). The following ADF equations (1), (2), and (3) have been created. Equation (1) is without constant and trend, equation (2) with constant and without trend, and equation (3) with constant and trend ADF equation models.

$$\Delta Y_t = \delta Y_{t-1} + \sum_{i=1}^p \beta_i \Delta Y_{t-i} + \epsilon_t \quad (1)$$

$$\Delta Y_t = \mu + \delta Y_{t-1} + \sum_{i=1}^p \beta_i \Delta Y_{t-i} + \epsilon_t \quad (2)$$

$$\Delta Y_t = \mu + \beta_t + \delta Y_{t-1} + \sum_{i=1}^p \beta_i \Delta Y_{t-i} + \epsilon_t \quad (3)$$

In the ADF equations,  $Y_t$  represents the series considered, the constant  $\mu$ , the lags included in the equation,  $\beta$  the trend and  $\epsilon$  the error term. When the test statistic calculated in the given equations is less than the critical value, the null hypothesis expressing the existence of a unit root is rejected and it is decided that the series are stationary (Mert and Çağlar, 2019, p.100). The unit root test is instructive about which cointegration method will be used.

### Phillips-Perron Unit Root Analysis

In the Dickey Fuller unit root test, it is assumed that the distribution of random errors is statistically independent and has constant variance (Sevüktekin and Çınar, 2017, p.378). However, Phillips-Perron (PP) develops a new non-parametric method for unit root analysis, estimates the DF equations and rearranges the  $t_\delta$  test statistic, ensuring that the asymptotic distribution is not affected by serial correlation (Mert and Çağlar, 2019, p.101). The equation (4) PP is given below.

$$\ddot{t}_\delta = t_\delta \left( \frac{\gamma_0}{f_0} \right)^{1/2} - \frac{T(f_0 - \gamma_0) s_{\delta^-}}{2f_0^{1/2} s} \quad (4)$$

Here,  $\delta^-$  estimator,  $t_\delta$  standard DF test statistic,  $s_{\delta^-}$  standard error,  $s$  standard error of test regression,  $\gamma_0$  is a consistent estimator of error variance, and  $f_0$  is zero frequency residual spectrum estimator. In the PP test, as in the standard ADF test, when the calculated test statistic is less than the critical value, the null hypothesis expressing the existence of a unit

root is rejected, that is, it is decided that the series are stationary.

### Engle-Granger Cointegration Analysis

In the Engle-Granger cointegration approach, while investigating a long-term relationship between two variables, it is assumed that the series of the variables studied are integrated to the same degree. After the series examined in this approach are subjected to unit root test analysis, according to the result of this analysis, it is necessary to reach the conclusion that the series are integrated in the first order, that is, they are  $I(1)$ . Otherwise, the Engle Granger approach cannot be used (Sevüktekin and Çınar, 2017, p.562). In the Engle-Granger approach, the series belonging to the  $X$  and  $Y$  variables, which are primarily considered, are estimated according to the least squares method in the equations (5) and (6) given below, and error terms are obtained.

$$Y_t = \beta_0 + \beta_1 X_t + \epsilon_{1,t} \quad (5)$$

$$X_t = \alpha_0 + \alpha_1 Y_t + \epsilon_{2,t} \quad (6)$$

The series of error terms obtained from the estimated equations (5) and (6) are subjected to unit root test analysis. According to the unit root analysis results of the error terms, if it is concluded that the series are stationary at the level, that is, they are  $I(0)$ , it is concluded that the series of the examined  $X$  and  $Y$  variables are in a long-term relationship (Engle and Granger, 1987, p.264).

### Granger Causality Analysis

While the value of any variable in the current period is explained, if the lagged values of another variable affect the value of this variable, it can be said that there is a causal relationship between these variables. When a model is established for the value of a  $Y$  variable at time  $t$ , when the lagged values of the  $Y$  variable as well as the lagged values of the  $X$  variable are added to the model, if the explanatory power of the model increases, it is stated that the  $X$  variable is the cause of the  $Y$  variable in the sense of Granger (Mert and Çağlar, 2019, p.339). Granger causality test analysis is performed using simple bivariate equations (7) and (8) given below.

$$Y_t = \sum_{i=1}^m a_i Y_{t-i} + \sum_{j=1}^m \beta_j X_{t-j} + u_{1t} \quad (7)$$

$$X_t = \sum_{i=1}^m \lambda_i Y_{t-i} + \sum_{j=1}^m \delta_j X_{t-j} + u_{2t} \quad (8)$$

In these given equations;  $m$  represents the lag length,  $u_{1t}$  and  $u_{2t}$  error terms, and equation (7) indicates causality from  $X$  to  $Y$ , and equation (8) indicates causality from  $Y$  to  $X$  (Granger, 1969, p.431). Here the null hypothesis is that  $x_t$  is not the cause of  $y_t$ ; the alternative hypothesis is formed as  $x_t$  is the cause of  $y_t$ . Four different results can be obtained from a causality equation for two variables (Mert and Çağlar, 2019, p.340).  $X$  is the Granger cause of  $Y$ ;  $Y$  is the Granger cause of  $X$ ; There is no Granger causality between  $X$  and  $Y$ ; It is concluded that there is a bidirectional causality between  $X$  and  $Y$  in the sense of Granger. In Granger causality analysis, the  $F$  statistical value developed by Wald is calculated and if the calculated  $F$  statistical value exceeds the  $F$  table value at the significance level to be taken as a basis, a Granger causality relationship can be mentioned between the variables.

### Empirical Findings

In Table 1 below, the ADF unit root test results of the series of energy inflation and real



exchange rate variables, which are the variables used in the analysis, are given within the framework of both the fixed model and the fixed and trend model.

**Table 1:** ADF Unit Root Test Results

Variables	Intercept			Trend and Intercept		
	t-Statistics	Critical Value	Prob.	t-Statistics	Critical Value	Prob.
lnee	2.740385	-3.487046	1.0000	0.735505	-4.038365	0.9997
$\Delta$ lnee	-5.418352	-3.486551	0.0000	-6.256404	-4.038365	0.0000
lnk	0.979964	-3.487046	0.9962	-2.146402	-4.038365	0.5144
$\Delta$ lnk	-7.531499	-3.487046	0.0000	-7.775595	-4.038365	0.0000

Note: Critical values from MacKinnon (1996) are given at 1% error level according to Schwarz information criterion. The symbol  $\Delta$  means taking the 1st difference of the variables.

According to the ADF unit root analysis results in Table 1, the t-statistics values calculated at the serial level and at the %99 significance level of the lnee and lnk variables are greater than the critical values. This result means that the series subject to the analysis contain unit root. However, after the difference process, it was concluded that the t-statistics values calculated at %99 significance level for the  $\Delta$ lnee and  $\Delta$ lnk series were smaller than the critical values. In this case, the null hypothesis that the series contain a unit root is rejected; The alternative hypothesis that the series do not contain unit roots is accepted. This result means that according to the ADF unit root test, all series used in the analysis are integrated to the same degree, that is, they are I(1). In Table 2, the Phillips-Perron unit root test results of the series of energy inflation and real exchange rate variables, which are the variables used in the analysis, are given within the framework of both the fixed model and the fixed and trend model.

**Table 2:** Phillips-Perron Unit Root Test Results

Variables	Intercept			Trend and Intercept		
	t-Statistics	Critical Value	Prob.	t-Statistics	Critical Value	Prob.
lnee	2.839565	-3.486064	1.0000	1.115954	-4.036983	0.9999
$\Delta$ lnee	-5.361819	-3.486551	0.0000	-5.281270	-4.037668	0.0001
lnk	1.995284	-3.486064	0.9999	-1.591880	-4.036983	0.7906
$\Delta$ lnk	-5.480768	-3.486551	0.0000	-5.497099	-4.037668	0.0001

Note: Critical values from MacKinnon (1996) are given at 1% error level. The symbol  $\Delta$  means taking the 1st difference of the variables.

According to the PP unit root analysis results in Table 2, the t-statistics values calculated at the serial level and at the %99 significance level of the lnee and lnk variables are higher than the critical values. This result means that the series subject to the analysis contain unit root. However, here too, it was concluded that the t-statistics values of the  $\Delta$ lnee and  $\Delta$ lnk series calculated at the %99 significance level were smaller than the critical values after the difference process. In this case, the null hypothesis that the series contain a unit root is rejected; The alternative hypothesis that the series do not contain unit roots is accepted. This result means that, according to the PP unit root test, all series used in the analysis are integrated to the same degree, that is, they are I(1).

In both ADF and PP unit root analysis, after it is decided that the series of the variables are integrated to the same degree, that is, they are I(1), Engle-Granger cointegration analysis can be applied to investigate the long-term relationship between the variables.

In this direction, the model was estimated by using the least squares method for energy inflation and real exchange rate variables and the error terms of this model were obtained. In Table 3, Engle-Granger cointegration results of energy inflation and real exchange rate variables are given. Belonging to the error terms we obtained in the given table; ADF unit root test results are given in the unconstant and trendless model, the fixed model, the fixed and trend model.

**Table 3:** Engle Granger Cointegration Analysis Results of Energy Inflation and Real Exchange Rate Variables

Dependent Variable	None			Intercept			Trend and Intercept			Latency Length	Integrated Level
	t-Stat.	Critical Value	Prob.	t-Stat.	Critical Value	Prob.	t-Stat.	Critical Value	Prob.		
$\epsilon_1$	-6.868	-2.584	0.00	-6.832	-3.487	0,00	-7.298	-4.038	0,00	2	I(0)
$\epsilon_2$	-8.684	-2.584	0,00	-8.642	-3.487	0,00	-8.671	-4.038	0,00	2	I(0)

Note:  $\epsilon_1$  error term; While the dependent variable is lnk, it expresses the error terms obtained from the model, while the  $\epsilon_2$  error term expresses the error terms obtained from the model when the dependent variable is lnk. All error variables were analyzed within the framework of ADF unit root analysis and MacKinnon critical values were given for 1% error level.

According to the information in Table 3, it was concluded that the error terms  $\epsilon_1$  and  $\epsilon_2$  obtained from the least squares model established by the energy inflation and real exchange rate variables being dependent variables, respectively, are stationary at level levels, that is, their integrated level is I(0). This situation reveals that there is a long-term cointegration relationship between the Inee and lnk variables, that is, the series are cointegrated. For the long-term equilibrium equation between the variables, the long-term parameters given in Table 4 are reached when the energy inflation is estimated according to the dependent variable.

**Table 4:** Long-Term Forecast Results for Energy Inflation

Variables	Parameters	Std. Error	t-Statistics	Prob.
C	11.01409	0.115769	95.13860	0.0000
lnk	-1.167298	0.025876	-45.11098	0.0000

With the parameters in Table 4, we can write the long-term equilibrium equation (9) for energy inflation. In this direction, the long-run equation is;

$$lnee_t = 11.01409 - 1.167298lnk_t + \epsilon_t \tag{9}$$

Since equation (9) is in full logarithmic form, the parameters are elasticity parameters. In this direction, we can say that a %1 increase/decrease in the real exchange rate in the long run leads to a %1.16729 decrease/increase in energy inflation at the %99 significance level. In addition, the long-term error correction model can be estimated by obtaining the residuals in equation (9). The error correction model gives us the parameters of the short-term equation (Mert and Çağlar, 2019, p.258). The error correction model estimation parameters are given in Table 5 below.

**Table 5:** Short-Run (Error Correction Model) Forecast Results for Energy Inflation

Variables	Parameters	Std. Error	t-Statistics	Prob.
C	0.007361	0.001629	4.520057	0.0000
d(lnk)	-0.233579	0.050135	-4.659038	0.0000
ect(-1)	-0.080825	0.027955	-2.891199	0.0046

According to the results in Table 5, the real exchange rate has a %99 significant effect on energy inflation in the short run. According to Table 5, a %1 increase/decrease in the real exchange rate causes a %0.233579 decrease/increase in energy inflation in the short run. Another important result obtained from Table 5 is that the error correction parameter is negative and significant. Because the error correction coefficient is negative and significant, it shows that the error correction mechanism works and the short-term equilibrium deviations are corrected and the long-term equilibrium is reached. The error correction coefficient tells us how much of the deviations from the balance will be corrected in each period (Mert and Çağlar, 2019, p.258). Accordingly, according to the information in Table 5, approximately %8 of the imbalances that will occur in the short term will be corrected in the first period. In other words, an imbalance that will occur in the short-term will improve after approximately  $1/0.080825 \approx 12$  periods (144 months since each period is twelve months) and reach a long-term balance.

In our analysis, we need to examine the estimation results we obtained for energy inflation for the real exchange rate variable. When the long-term equilibrium equation between the series is estimated when the real exchange rate is the dependent variable, the long-term parameters given in Table 6 are reached.

**Table 6:** Long-Term Forecast Results for Real Exchange Rate

Variables	Parameters	Std. Error	t-Statistics	Prob.
C	9.163344	0.104159	87.97479	0.0000
lnee	-0.809727	0.017950	-45.11098	0.0000

With the parameters in Table 6, we can write the long-run equilibrium equation (10) of the real exchange rate. In this direction, the long-run equation is;

$$lnk_t = 9.163344 - 0.809727lnee_t + \epsilon_t \quad (10)$$

Here too, since equation (10) is in full logarithmic form, the parameters are elasticity parameters. In this direction, we can say that a %1 increase/decrease in energy inflation in the long term leads to a %0.809727 decrease/increase in the real exchange rate at the %99 significance level. In addition, the long-term error correction model can be estimated by obtaining the residuals in equation (10). The error correction model gave us the parameters of the short-run equation. The error correction model estimation parameters are given in Table 7 below.

**Table 7:** Short-Run (Error Correction Model) Forecast Results for Real Exchange Rate

Variables	Parameters	Std. Error	t-Statistics	Prob.
C	-0.000203	0.003020	-0.067251	0.9465
d(lnee)	-0.713893	0.147257	-4.847936	0.0000
ect(-1)	-0.212631	0.056703	-3.749920	0.0003

According to the results in Table 7, energy inflation has a %99 significant effect on the real exchange rate in the short run. According to Table 7, a %1 increase/decrease in energy inflation causes a %0.713893 decrease/increase in the real exchange rate in the short run. Another important result obtained from Table 7 is that the error correction coefficient is negative and significant. Because the error correction coefficient was negative and significant, it showed that the error correction mechanism was working and the short-term equilibrium deviations were corrected and the long-term equilibrium was reached. Here, too, the error correction coefficient tells us how much of the deviations from the

equilibrium will be corrected in each period. Accordingly, according to the information in Table 7, approximately %21 of the imbalances that will occur in the short term will be corrected in the first period. In other words, an imbalance that will occur in the short term will recover after approximately  $1/0.212631 \approx 5$  periods (60 months after each period is twelve months) and reach a long-term balance.

Engle-Granger cointegration analysis results show us that energy inflation and real exchange rate variables move together in the long run. However, Engle-Granger cointegration analysis does not provide any information about the short-term direction of the relationship between these variables. For this reason, Granger causality analysis is used to determine the direction of the short-term relationship between the variables. Granger causality analysis results of energy inflation and real exchange rate variables, which have a cointegration relationship between them, are given in Table 8 below.

**Table 8:** Granger Causality Analysis Results of Energy Inflation and Real Exchange Rate Variables

Null Hypotheses	F Stat.	Prob.	Latency Length	Obs.
Energy Inflation is not the Granger cause of the Real Exchange Rate.	13.8898	0,00004	2	118
The Real Exchange Rate is not the Granger cause of Energy Inflation.	7.23211	0.00110	2	118

In line with the information in Table 8, the null hypothesis, which states that energy inflation is not the Granger cause of the real exchange rate, is rejected. At the same time, the null hypothesis, which states that the real exchange rate is not the Granger cause of energy inflation, is also rejected. As can be understood from this result, a bidirectional Granger causality relationship was found between energy inflation and real exchange rate variables in the short run.

## Conclusion and Evaluation

It is generally accepted that in order for developing countries to reach the level of economically developed countries, they must first increase their production levels by entering the industrialization process. In line with this general acceptance, developing countries have rapidly entered the process of increasing their industrial production, one of the biggest input items of which is energy. Developing Türkiye is also in a rapid industrialization process in order to be among the economically developed countries. However, in this industrialization process, Türkiye is a country that is largely dependent on foreign energy because it is a poor country in terms of energy, which is one of the biggest inputs of industry. At the same time, Türkiye does not only need energy resources for industrial production; it also needs energy for consumption purposes due to Türkiye's ever-increasing population. Therefore, we can say that Türkiye is a country that is both poor in terms of energy resources and has a high demand for energy in terms of both production and consumption. This fact has made Türkiye a foreign dependent country in terms of energy.

Based on this fact, this study empirically examines the relationship between energy inflation and the real exchange rate due to the high demand for energy in Türkiye and Türkiye's foreign energy dependence. The study examines the long-run relationship between energy

inflation and real exchange rate variables using monthly data for the period between 2012:M01 and 2021:M12 in Türkiye by using Engle-Granger cointegration analysis. At the same time, the short-run causality relationship between energy inflation and real exchange rate is tested by Granger causality analysis. According to the results of Engle-Granger cointegration analysis, it is concluded that the variables are cointegrated in the long run, that is, the variables move together in the long run. At the same time, from the estimated long-run equation, it is also determined that a 1% increase/decrease in the real exchange rate leads to a 1.16% decrease/increase in energy inflation in the negative direction. On the other hand, it is also determined from the estimated long-run equation that a 1% increase/decrease in energy inflation leads to a 0.80% decrease/increase in the real exchange rate in the negative direction. This result is evidence of the theoretical relationship between energy prices and exchange rates in energy-dependent countries. In fact, this result is in line with the results of studies in the literature for different countries. According to the results of the Granger causality analysis, which shows the short-run causality relationship between energy inflation and real exchange rate variables, there is a bidirectional causality relationship between the variables in the Granger sense. Again, this result is in line with the studies conducted in the literature for different countries.

Chaudhuri and Daniel's study for 16 OECD countries in 1998, Chen and Chen's study for G7 countries in 2007, Benhmad's study for the US in 2012, Reboredo, Rivera and Zebende's study for the US in 2012, Reboredo, Rivera and Zebende's study for the US in 2013, Shafi, Hua and Idrees' study for Germany in 2015, Kisswani's study for ASEAN countries in 2015 concluded that the energy price variable and the exchange rate variable are cointegrated and the causality between the variables is bidirectional. The results obtained in these studies and the results obtained in our study are in complete parallelism with each other.

Tiwari and Albulescu's 2016 study for India concluded that the exchange rate is the cause of energy prices in the long run, while it is the cause of energy prices in the short run. Although the result of Tiwari and Albulescu's study is in parallel with the result of our study, it is concluded that the direction of causality they find changes over time.

Amano and Norden's study in 1998 concluded that the causality is unidirectional from exchange rate to energy prices and this result partially differs from the bidirectional causality between exchange rate and energy prices variables found in our study. In the studies conducted by Öztürk, Feridun and Kalyonçunun in 2008 and Yılmaz and Altay in 2016 for Turkey, the direction of causality between exchange rate and energy prices variables was found to be unidirectional from energy prices to exchange rate. Considering that the causality between the exchange rate and energy prices variables is bidirectional in our study, it can be said that there is a partial parallelism between the results of the studies.

The results of both long-run cointegration analysis and short-run causality analysis, which analyze the relationship between the variables, show that there is a significant relationship between energy inflation and real exchange rate in Türkiye. Due to this relationship, it is concluded that in Türkiye, which is in the process of industrialization, real exchange rate stability should be taken into account in the fight against energy inflation in order to combat the fluctuations in the price of energy, which is considered as one of the biggest inputs of the industry. Likewise, it should be taken into account that the high foreign energy demand in Türkiye, which is a result of Türkiye's dependence on foreign energy for both production

and consumption purposes, may also destabilize the real exchange rate. Considering the results of this study, the strength of the relationship between energy inflation and exchange rate in Türkiye and the extent of the exchange rate transmission mechanism may be the subject of further studies.

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2023, 12 (5), 2668-2686 | Araştırma Makalesi

## Büyüyen Korku: Mobil Telefon Yoksunluğu Korkusu (Nomofobi) Üzerine Bir Çalışma

Pelin YOLCU<sup>1</sup>

Hasan ÇİFTÇİ<sup>2</sup>

### Öz

Teknoloji çağında teknolojinin oldukça hızlı gelişmesi ile birlikte insanların yaşam tarzı da değişiklik göstermiştir. İnsanların teknoloji vasıtasıyla tüm ihtiyaçlarını karşılayabilmeleri mümkün hale gelmiştir. Günümüzde gelişen teknoloji bazı bağımlılıkları hayatımıza sokmuştur. Akıllı telefon bağımlılığı, akıllı telefonların hayatımıza girmesiyle birlikte görülen bu durum, günlük hayatta dikkat çekici bir hal almıştır. İçinde yaşadığımız dijital çağda hemen hemen her işlem akıllı cep telefonları üzerinden yürütülmektedir. Bu nedenle mobil telefonlar günümüzün vazgeçilmez bir parçası haline gelmiştir. Bu çalışmada temel amaç Meslek Yüksekokul öğrencilerinin nomofobi düzeylerinin tespit edilmesidir. Araştırmanın bir diğer amacı ise öğrencilerin nomofobi düzeylerinin farklı değişkenlere göre karşılaştırılmasıdır. Çalışmada nicel veri toplama tekniklerinden anket tekniği kullanılmıştır. Araştırmanın çalışma grubunu 2022-2023 eğitim-öğretim yılında Harran Üniversitesi Birecik Meslek Yüksekokulu Bilgisayar Teknolojileri Bölümü Bilgisayar Programcılığında eğitim gören 353 öğrenci oluşturmaktadır. Bu kapsamda çalışmada Yıldırım vd. (2016) tarafından Türkçe 'ye uyarlanan NMP-Q ölçeği kullanılarak 353 öğrenciye anket uygulanmıştır. Elde edilen veriler SPSS 22.0 İstatistik Analiz Programı kullanılarak Bağımsız Örneklem T Testinden ve OneWayAnova (varyans analizi) analizleri yapılmıştır. Katılımcıların en yüksek düzeyde algıladıkları boyut iletişimi kaybetme boyutudur (Ort.= 3,26). Dolayısıyla meslek yüksekokulu öğrencilerinin iletişimi kaybetme korkusu yaşadıkları söylenebilir. Araştırmanın sonucunda öğrencilerin nomofobi düzeylerinin cinsiyet açısından istatistiksel bakımdan anlamlı bir farklılık tespit edilmiştir. Bu kapsamda tüm boyutlarda kadınların ortalamalarının erkeklere göre daha yüksek olduğu saptanmıştır. Nomofobi düzeyleri sınıf değişkenine göre incelendiğinde; bilgiye ulaşamama ve çevrimiçi olamama boyutlarında istatistiksel olarak anlamlı bir farklılık tespit edilmiştir. Nomofobi düzeyleri yaş değişkenine bakıldığında; bilgiye ulaşamama ve cihazdan yoksunluk boyutlarında, gelir değişkenine göre incelendiğinde ise sadece çevrimiçi olamama boyutunda istatistiksel olarak anlamlı bir farklılık gösterdiği tespit edilmiştir.

**Anahtar Kelimeler:** Nomofobi, Akıllı Telefon, Akıllı Telefon Kullanımı, Bağımlılık, Akıllı Telefon Bağımlılığı

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2023, 12 (5), 2668-2686 | Research Article  
Growing Fear: A Study on the Fear of Mobile Telephone Deprivation  
(Nomophobia)

Pelin YOLCU<sup>1</sup>

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### Abstract

[With the rapid development of technology in the age of technology, people's lifestyles have also changed. It has become possible for people to meet all their needs through technology. Today, developing technology has introduced some addictions into our lives. Akıllı telefon bağımlılığı, akıllı telefonların hayatımıza girmesiyle birlikte görülen bu durum günlük hayatta dikkat çekici bir hal almıştır. In the digital age we live in, almost every transaction is carried out via smartphones. For this reason, mobile phones have become an indispensable part of today. The main purpose of this research is to determine the nomophobia levels of Vocational School students. Another aim of the study is to compare the nomophobia levels of students according to different variables. The survey technique, one of the quantitative data collection techniques, was used in the study. The study group of the research consists of 353 students studying at Harran University Birecik Vocational School Computer Technologies Department Computer Programming in the 2022-2023 academic year. In this context, in the study, a survey was applied to 353 students using the NMP-Q scale, which was adapted into Turkish by Yıldırım et al. (2016). The obtained data were analyzed from Independent Sample T Test and One Way Anova (analysis of variance) using SPSS 22.0 Statistical Analysis Program. The dimension that the participants perceived at the highest level is the dimension of losing communication (Mean= 3.26). Therefore, it can be said that vocational school students have a fear of losing communication. As a result of the research, a statistically significant difference was found in the nomophobia levels of the students in terms of gender. In this context, it was determined that the averages of women were higher than men in all dimensions. When the nomophobia levels are examined according to the class variable; A statistically significant difference was found in the dimensions of not being able to access information and not being online. When the nomophobia levels are examined in terms of the age variable; It has been determined that there is a statistically significant difference in the dimensions of not being able to access information and deprivation of a device, and when it is examined according to the income variable, only in the dimension of not being able to go online. and pasted here.

**Keywords:** Nomophobia, Smart Phone, Smartphone Use, Addiction Smart Phone Addiction

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## Giriş

Günümüzde bilgi iletişim teknolojileri dünyasında yaşanan değişimler internetin ve buna bağlı olarak cep telefonlarının insanların yaşamlarında değerli bir yer edinmesine olanak sağlamışlardır. Akıllı telefon kullanım oranları gelişmiş ülkelerde hem de gelişmekte olan ülkelerde artışa geçmiştir. Hızla gelişen teknoloji günlük rutinlerimiz ve alışkanlıklarımızı önemli ölçüde etkilemiştir.

Teknolojide yaşanan değişimden cep telefonlarında nasibini almış, cep telefonlarında da büyük değişimler yaşanmıştır. Cep telefonları gündelik yaşantının önemli bir enstrümanı vasfını almıştır (Gezgin ve Çakır, 2016). Bunun başlıca sebeplerinden biri telefonlarının iletişimde birçok kolaylığı sunması, kullanılan uygulamalar aracılığıyla günlük yaşamı kolaylaştırması (King vd., 2014). Kişiselleştirme özelliğinin olması ve konum hizmeti vermesi bulunmaktadır (King vd., 2010).

Türkiye İstatistik Kurumunun elde ettiği verilere bakıldığında 2022 yılı içerisinde hane %94,1'inin evden İnternete erişimi olduğu. İnternet kullanımının 16-74 yaş gruplarında 2021 yıl içerisinde %82,6 bandında 2022 yılında ise %85,0 olduğu (tuik.gov.tr). Gerçekleştirilen araştırmalarda akıllı telefonların internet erişimde ilk tercih olduğu tespit edilmiştir. Türkiye'de akıllı telefon kullanıcı sayısı günümüzde 55 milyon 140 'dir. Cihazların yüzde 59,72'si internete erişimli akıllı telefon, %37,98'i bilgisayar, % 2,27 'si tablettir (wearesocial). 2022 yılı ilk 3 ayında kişilerin %82,7 'si düzenli şekilde internet kullandığı, Kişiler yüksek oranla sosyal medya ve mesajlaşma uygulamalarından %82,0 ile WhatsApp'ı, %67,2 YouTube'u ve %57,6 ile Instagram kullandığı, kişilerin son 12 ayda İnternet kullanıp İnternet aracılığıyla hizmet-mal sipariş verme veya satın alma (e-ticaret) oranı, 2021 yılı içerisinde %44,3 fakat 2022 yılında %46,2 olmuştur (tuik.gov.tr).

Akıllı telefon kullanımına bağlı oluşan sorunlardan biri nomofobidir (Yıldırım ve Correia, 2015, s.131). Nomofobi psikoloji alan yazınında akıllı telefonların sorunlu ve yüksek düzeyde kullanımı ifade eden yeni bir kavram olarak karşımıza çıkmaktadır (Gezgin vd., 2017: 87). Nomofobi bağımlılık durumu düzeyinde bir kavram olarak yığı kategorisinde de yer almaktadır. Nomofobi manasız korkular ile bu korkulardan kaynaklanan negatif zihinsel ve fiziksel durumlarla bağlantılıdır (Erdem vd., 2016, s.924).

Nomofobi kavramı 21. yüzyılın yeni fobisi şeklinde isimlendirilmiş, kişinin mobil telefona ulaşamadığı veya akıllı telefon aracılığıyla iletişim sağlayamadığında hissedilen korku manasında tanımlanmaktadır (Yıldırım ve Correia, 2015, s.131; King vd., 2013, s.141). Nomofobi, sadece insanların akıllı telefona ulaşamadığı zamanlarda değil, yalnızca bilgi almak için telefona erişemediği durumlarda da oluşmaktadır (Zethy ve Octaviani, 2017, s. 17).

Nomofobi, birey telefonunu unuttuğunda ya da çekim sahası dışına çıkıldığında, telefonun şarjının sıfırlandığı zamanlarda oluşan, kişinin yaşamını olağan seyrinde devam ettirmesini son derece olumsuz etkilemektedir (Dixit vd., 2010, s.339). Son yıllarda internet kullanımının kişiselleşmesiyle birlikte haberleşme ve iletişim alanlarında köklü değişiklikler olduğu görülmektedir (Erdoğan, 2021, s.25-26). Özellikle akıllı telefon kullanıcıları telefonlarını sadece konuşmak için kullanmamaktadırlar. Akıllı telefonların internete bağlanabilme özelliği olması, birçok uygulama ve özellikle sosyal medya uygulamalarının varlığı kullanıcıların

akıllı telefonlarla daha çok zaman geçirmelerine ve sorunlu akıllı telefon kullanım tutumlarının gelişmesine yol açmaktadır (Yıldırım vd., 2016; Yıldırım ve Correia 2015). Nomofobik kişileri diğer insanlardan ayıran bir takım göstergeler bulunmaktadır. Bu bireyler, düzenli olarak akıllı telefon kullanmakta ve birkaç cihaza aynı anda sahip olmaktadır. Telefona erişemedikleri zaman ya da sistemsel problemler yaşadıkları zaman kaygı düzeyleri artmakta ve öfkelenmektedirler, sistematik olarak ekrana bakma ve mesaj kutusunu kontrol etme eğilimindedirler. Akıllı telefonları her zaman açık konumdadır ve uyku esnasında dahi telefonları yanlarındadır (Bragazzi ve Puente, 2014, s.156-157).

Günümüzde akıllı cep telefonları, bilgisayarlar, tabletler yoluyla insanlar hızlı ve kolay bir şekilde internet ve sosyal medya mecralarına bağlanmakta ve istedikleri bilgiye kolaylıkla ulaşabilmektedirler (Erdoğan, 2021:165). Bu durum özellikle Türkiye’de internet ve akıllı telefon kullanımında gençlerin ön sıralarda yer almasına neden olmaktadır. Dolayısıyla bu sebepler gençleri internet ve akıllı telefon bağımlılığı yönünden riskli gruba taşımaktadır. Akıllı telefon kullanım oranlarının yüksek olması, bu kullanımının bağımlılıktan mı, alışkanlıktan mı ya da dürtü bozukluğundan mı kaynaklanıyor olduğunu düşündürmektedir (Minaz ve Çetinkaya Bozkurt, 2017, s.270).

Nomofobiyle ilgili yapılan araştırmaların birçoğu gençler ve öğrenciler üzerine yapılmıştır. Bu nomofobinin gençleri daha çok etkilediği öngörüsünden hareketle yapılmaktadır. Bu çalışma da üniversite öğrencilerinin nomofobi düzeylerini ortaya koymak amacıyla yapılmıştır.

Amerikan Psikiyatri Birliği tarafından nomofobinin belirtileri:

- Fazla zaman harcayarak cep telefonunu düzenli ve fazlaca kullanma,
- Beraberinde sürekli şarj cihazı taşıma,
- Birden daha fazla cep telefonuna sahip olma,
- Akıllı telefonunun yanında olmaması, Akıllı telefonunun internete bağlı olmaması, Akıllı telefonunu kaybetme, Akıllı telefonunun pilinin bitmesi veya arama kotasının sona ermesi fikrinin dahi kişiye kendini kaygılı, gergin hissettirmesi,
- Bireyin Akıllı telefonunu kullanımının yasak olduğu mekânlardan (tiyatro, havaalanı, toplu taşıma, cafe vb) uzak durmaları,
- Sürekli olarak çağrı veya mesaj alıp almadıklarını kontrol etmeleri amacıyla defalarca telefonlarına bakmaları,
- Sürekli şekilde 7/24 cep telefonunu açık tutmaları,
- Cep telefonunu yatağının başından ayırmamak,
- Yüz yüze etkileşimde bulunulan; kaygı ve strese yol açacak insanların sayısının çevrelerinde azalması,
- İletişim yöntemi olarak yeni iletişim teknolojilerini tercih etme,
- Cep telefonunu borç ederek satın alma olarak belirlenmektedir (Bragazzi ve Puente, 2014).

Numaralandırılan maddelere ek olarak bir takım insanlarda “telefon çalma” sesini hayali şekilde duymaları nedeniyle daima telefonlarını kontrol etmeleri de strese sebep olmaktadır (Bekaroğlu ve Yılmaz, 2020). Text

### **Nomofobinin Etkileri**

Nomofobinin insan sağlığı üzerinde hem fiziksel hem de psikolojik etkileri bulunmaktadır. Bu etkiler insan sağlığına olumsuz yönde yansımaktadır. Telefonla sürekli temas halinde olan kişi genellikle aynı pozisyonda kalmakta bu durumda boyun ve omurga sağlığını olumsuz yönde etkilemektedir (Xie vd., 2017; Shan vd., 2013).

Nomofobik davranışlar gösteren bireyler, bu tutumlarını araba kullanırken de devam ettirmektedirler. Bir yandan araba kullanıp bir yandan telefonla ilgilenen sürücüler hem kendi hayatlarını hem de başkalarının hayatlarını tehlikeye atmaktadırlar (Cazzulino vd., 2014).

Buna ek olarak aynı durum yayalar içinde geçerlidir. Karşıdan karşıya geçmeye çalışan kişi yine telefona bakmakta kendi yaşamını tehlikeye atmakta ve başka kazalara da sebep olabilmektedir. Sürekli dijital ekrana maruz kalan kullanıcılar da dikkat dağınıklığı semptomlar görülmekte bu durum kişinin günlük yaşantısını etkilemektedir (Thompson vd., 2013; Schwebel vd., 2012).

Nomofobik davranışlar sergileyen kişilerin psikolojik sağlıklarının iyi olmadığı bilinmektedir (Harwood vd., 2014). Akıllı telefonda uzak kalma ya da erişimin olmaması kişinin stresini arttırmakta (Mangot vd.,2018) ve buna paralel olarak anksiyete davranışlar gözlemlenmektedir (Wolniewicz vd., 2018; Thomee vd., 2011; Yen vd., 2009;Lemola vd., 2015;Harwood vd., 2014; Elhai vd. 2017).

Literatür taraması yapıldığında nomofobinin anksiyete ile depresyona yol açmadığına aslında anksiyete ve depresyon belirtileri gösteren bireylerin nomofobi eğiliminde olduğu ve nomofobik davranışlar gösterebileceği belirtilmiştir (Thomee vd.,2011; Van den Eijnden vd., 2008). Nomofobinin kişi üzerinde ki etkileri sadece anksiyete ve depresyonla sınırlı kalmamaktadır. Nomofobi kişinin uyku düzenini ve uyku kalitesini negatif yönde etkileyerek insomniaya (uykusuzluk) yol açmaktadır (Yogesh vd.,2014).

Yapılan çalışmalarda nomofobik davranışlar sergileyen kişilerin, kontrol grubuna göre mesaj ve arama almadıkları zaman çok daha az reddedilmişlik, güvensizlik ve yalnızlık hissettikleri belirtilmektedir (American Psychiatric Association, 2014).

Nomofobik davranışlar sergileyen genç yetişkin grup ve ergenler, cep telefonunun aktif olarak her an kullanmakta ve sosyal medya da her zaman online durumda olmaları gerekliliği hissini duymaktadırlar. Böylelikle ders çalışmaları ya da işlerine yoğunlaşmaları gereken zamanlarda telefonla meşgul oldukları için hem okulda akademik başarıları düşmekte (Samaha ve Havi 2016; Dixit vd.,2010). Hem de iş hayatında ki verimlilikleri azalmaktadır (Duke ve Montag, 2017; Montag ve Walla, 2016).

Nomofobik davranışlar gösteren ve akademik başarıları düşük olan bireyler hayatın olağan akışından uzaklaşmak, verilen görev ve sorumluluklardan kaçmak ve bu duygularla baş edebilmek için nomofobi geliştirmiş olabilecekleri, başka bir ifadeyle

akademik başarısızlık ve nomofobi arasında çift yönlü bir ilişki olduğu düşünülmektedir (Kardefelt-Winther, 2014).

Sonuç olarak Nomofobinin etkileri:

- Kişilerin sağlığına zarar vermektedir.
- Trafikte, araç kullanırken, kişi sağlığına zarar vermektedir.
- Kişilerde dikkat dağınıklığına neden olur.
- Ellerin kullanımında işlev bozukluğuna neden olur.
- Kişi psikolojisine negatif etkileri olur.
- Uyku kalitesini düzeyini olumsuz şekilde etkiler.
- Akademik başarıyı motivasyonu üzerinde negatif etkilerde bulunur(marpam.marmara.edu.tr)

### Literatür Taraması

İngiltere’de 2008 yılında Posta İdaresince yapılan bir çalışmada nomofobi kavramı ilk kez kullanılmıştır. İngilizce “No MobilephonePhobia”, kavramının karşılığı “akıllı telefonsuz kalma” fobisinden türetilmiştir.2100 akıllı telefon kullanıcısı üzerinde yapılan çalışmada katılımcıların yarısından fazlasının nomofobi hastalığına sahip oldukları bildirilmiştir. Aynı araştırma verilerine göre erkekler kadınlara oranla daha fazla nomofobi olma riski taşımaktadırlar. Kadın kullanıcıların %48’i, erkek kullanıcıların %58’i telefonlarının şarjının bitmesi, kapsama alanı dışında kalmaları, çalınması ve kaybolması durumunda anksiyete durumlarının yüksek olduğunu rapor etmişlerdir.

Çalışmaya katılanların yüzde ellisinden çoğu akıllı telefonlarının hep açık olduğunu, kısa aralıklarla telefonun açık olup olmadığını, mesaj ya da arama gelip gelmediğini kontrol ettiklerini söylemişlerdir. Yapılan farklı bir çalışmada ise örneklem grubunun günde ortalama otuz dört defa akıllı telefonlarını kontrol ettikleri bildirilmiştir (Dailymail, 2008).

2012 yılında İngiltere’de yapılan farklı bir çalışmada katılımcıların % 66’sının nomofobik davranışlar sergilediği sonucu elde edilmiştir. Bu kişiler gittikleri her yere akıllı telefonlarını da götürdüklerini, uyku sırasında da telefonun yataklarına yakın bir yerde tuttuklarını belirtmişlerdir.

İngiltere’de yapılmış olan iki çalışmadan ilkinin verilerine bakıldığında nomofobiden şikâyetçi kişi oranında önemli bir artış olduğu gözlemlenmektedir. Diğer çalışmanın verilerine göre erkeklerden (%61) kadınların (%70) nomofobiden daha fazla şikâyetçi olması birinci çalışma ile farklılık göstermektedir. İngiltere’de kadınların nomofobik olma durumları dört yıl içinde erkeklere göre hızlı bir artış göstermiştir. 2012 yılında yapılan çalışmada 18-24 yaş aralığında ki bireylerin % 77 oran ile en yüksek riskli grupta yer aldığı, 25-24 yaş aralığında yer alan grubun % 68 oranıyla onları takip ettiği buna ek olarak 55 yaş üzerindeki kullanıcıların da bu iki grubun ardından riskli grup olabilecekleri bildirilmiştir (SecurEnvoy2012; e-psikiyatri.com, 2012; Yildirim ve Correia, 2015, s.130-137; Makalecafe, 2015).

2012 yılında Fransa’da 1500 akıllı telefon kullanan kişiyle yapılan çalışmada, katılımcıların %22’si cep telefonsuz tek bir gün dahi geçiremeyeceklerini bildirmişlerdir. Bu durumun 15-19 yaş aralığında %34’e yükseldiği, katılımcıların %29’u akıllı cihazlarda24 saatten daha fazla uzak kalabileceklerini ancak bu durumun onları aşırı zorlayacağını, %49’u için herhangi bir sorun oluşturmayacağını ifade etmişlerdir (e-psikiyatri.com, 2012; Türen, vd., 2017, s.4).

James tarafından geliştirilen farklı bir problemlili telefon kullanım ölçeği James (2012: 78) Sevi, vd., tarafından Türkçeye uyarlanarak Cep Telefonu Envanteri (CTE) şeklinde adlandırılmıştır. Türkiye’de kişilik özellikleriyle cep telefonu kullanımının bağlantısı incelenmiştir. Araştırmada cep telefonu kullanımının fazlalaşması öz güven düşüklüğü, asosyal davranışlar, obsesif kompensif bozukluklar, moral düşüklüğü ve anksiyete yaşama ile bağlantılı bulunmuştur (Sevi, vd.,2014, s.15-22).

Yildirim ve Corraera (2015) tarafından geliştirilmiş “nomofobi ölçeği” Türkçe ‘ye çevrilip Türkiye’de ilk defa üniversite öğrencilerine yönelik nomofobi düzeyleri ölçülmüştür. 537 katılımcının yer aldığı çalışmada gençlerin % 42,6’sının nomofobiden muzdarip oldukları ve telefonsuz kalıp, iletişimlerinin kesilmesinin büyük korkuları olduğunu ifade etmişlerdir. Aynı çalışmada yer alan verilere göre kadınlar, erkeklere oranla daha fazla nomofobik davranışlar sergilemektedirler (Yildirim vd.,2015, s.1322-1331).

## Yöntem

### Araştırmanın Amacı

İletişim teknolojilerinin gelişmesi sonucunda akıllı telefon kullanımı oldukça yaygınlaşmıştır. Akıllı telefonların hayatımıza girmesi Birçok kolaylığı beraberinde getirmiştir. Ancak Akıllı telefonların insan hayatında oluşturduğu birtakım olumsuzluklar da söz konusudur. Bu olumsuzluklardan birisi de nomofobidir. Nomofobi kavramı kısaca akıllı telefondan eksik kalma korkusu şeklinde adlandırılabilir. Yapılan araştırmanın temel amacı Meslek Yüksekokulu öğrencilerinin nomofobi düzeylerinin tespit edilmesidir. Araştırmanın bir diğer amacı ise öğrencilerin nomofobi düzeylerinin farklı değişkenlere göre karşılaştırılmasıdır. Bu temel amaç doğrultusunda aşağıdaki hipotezler ve araştırma sorusu geliştirilmiştir:

A.S.1: Meslek Yüksekokulu öğrencilerinin nomofobi durumları hangi seviyededir?

H1: Meslek Yüksekokulu öğrencilerinin nomofobi düzeyleri cinsiyete göre farklılık göstermektedir.

H2: Meslek Yüksekokulu öğrencilerinin nomofobi düzeyleri sınıfa göre farklılık göstermektedir.

H3: Meslek Yüksekokulu öğrencilerinin nomofobi düzeyleri yaşa göre farklılık göstermektedir.

H4: Meslek Yüksekokulu öğrencilerinin nomofobi düzeyleri gelir düzeyine göre farklılık göstermektedir.

### Araştırmanın Sınırlılıkları

Bu araştırma birtakım sınırlılıklara sahiptir.

1-Araştırmanın bulguları anketin uygulandığı Meslek Yüksekokulu öğrencilerin (Aralık)2022 zaman sürecindeki nomofobi düzeylerini ölçmektedir.

2-Anketin öğrenci nomofobi düzeylerini ölçmeye yönelik olması; isimlerinin ve diğer kişisel bilgilerinin istenmemesine rağmen öğrenciler nomo (fobi) kavramı nedeniyle ile anketi değerlendirmekten kaçınmışlardır.



3-Araştırmada veriler anket yöntemi ile elde edildiğinden mülakat, gözlem ve benzeri yöntemler kullanılmamıştır. Bu da çalışmanın bir diğer sınırlılığı olarak gösterilebilir.

### **Araştırmanın Yöntemi**

Araştırma nicel veri toplama tekniklerinden anket tekniği kullanılarak yapılmıştır. Bireylerin nomofobi düzeylerini ölçmek için veri toplama aracı olarak Yildirim ve Correia (2015) tarafından geliştirilen ve Yildirim vd. (2016) tarafından Türkçeye uyarlanan Nomofobi Ölçeği (NMP-Q) ölçeği kullanılarak 353 öğrenciye yüz yüze anket uygulanmıştır.

Çalışma neticesinde elde edilen veriler SPSS 22.0 İstatistik Analiz Programı ile analiz edilmiştir. KruskalWallis testi ile verilerin normallik dağılımına bakılmıştır. Bu kapsamda verilerin normal dağıldığı anlaşıldığından veri seti üzerinde parametrik testler uygulanmıştır. Tanımlayıcı istatistiklerin elde edilmesinde yüzde frekans, standart sapma, aritmetik ortalama, minimum ve maksimum değerlerden yararlanılmıştır.

Ölçeklerin normal dağılım gösterdiği anlaşıldığından bağımsız 2 grubun ortalamaları karşılaştırırken Bağımsız Örneklem T Testinden yararlanılmıştır. Üç ile daha fazla grubun ortalamasının karşılaştırılmasında ise OneWayAnova (varyans analizi) ve Tukey HSD çoklu karşılaştırma testlerinden yararlanılmıştır. Elde edilen sonuçlar %95'lik güven aralığında, 0,05 anlamlılık düzeyinde değerlendirilmiştir. Ayrıca ölçek ve alt boyutlarının güvenilirlik analizi için Cronbach'sAlfa kat sayısı hesaplanmıştır.

### **Araştırmanın Çalışma Grubu**

Araştırmanın evrenini Harran Üniversitesi Birecik Meslek Yüksekokulu Bilgisayar Teknolojileri Bölümü Bilgisayar Programcılığında eğitim gören öğrenciler oluşturmaktadır. Bu kapsamda araştırmanın örneklemini 2022-2023 eğitim-öğretim yılında Bilgisayar Programcılığında eğitim gören 161 erkek 192 kadın toplam 353 öğrenci oluşturmaktadır. Balcı (2011) 500 evrenli topluluktan örneklem büyüklüğü 0,05 hata payı ile 218 kişinin yeterli olacağını belirtmektedir (Balcı, 2011, s.106).

### **Etik İzin**

Araştırma kapsamında toplanacak verilerden önce Dicle Üniversitesi Sosyal ve Beşeri Bilimler Etik Kurulu Başkanlığından E-14679147-663.05-405498 sayılı ve 06.12.2022 tarihli karar ile etik onay alınmıştır. Ardından katılımcı öğrencilere ulaşılarak gönüllü olanlar ile yüz yüze ortamda hazırlanan anket formu paylaşılmıştır. Formu doldurulmadan önce öğrencilere araştırmanın amacı ile ilgili bilgilendirilmede bulunulmuştur.

### **Verilerin Toplanması**

Üniversite öğrencilerinin nomofobi düzeyini ölçebilmek üzere Yildirim ve Correia (2015) tarafından geliştirilen ve Yildirim vd. (2016) tarafından Türkçe 'ye uyarlanan NMP-Q ölçek kullanılmıştır. İlgili ölçek toplam 20 maddeden, 4 alt boyuttan oluşmaktadır. Bu alt boyutlar; bilgiye ulaşamama, cihazdan yoksunluk, çevrimiçi olamama ve iletişimi kaybetme şeklindedir. Araştırmada kullanılan ölçek kullanılarak 353 öğrenciye anket uygulanmıştır. Araştırma kapsamında verilerin toplanmasında kolayda örneklem yöntemi tercih edilmiştir. Kolayda örnekleme yöntemi tesadüfi olmayan örnekleme yöntemleri arasında yer almaktadır. Bu örnekleme yönteminde ana kütlede seçilen örnek kesimin araştırmacının yargılarına belirlediği bir yöntem uygulanır. Kolayda örnekleme de veriler, ana kütlede kolay, en hızlı ve ekonomik şekilde toplanır

(Malhotra vd., 2008). Anketin Programcılığı öğrencilerine uygulama nedenleri; çalışma ile ilgili birçok dersi alıyor olmasıdır. Cinsiyet oranlarına bakıldığında; ankete katılan öğrencilerden 161'ini kızlar, 192'sini erkekler, oluşturmaktadır. Araştırma Önlisans öğrencilerine uygulandığından çoğunlukla 18-23 yaş grubundaki öğrencilerin katılım gösterdikleri gözlemlenmiştir. Katılımda esas olan gönüllülük olmuştur. Anketi cevaplayanlardan kişisel bilgileri istenmemiştir.

## Bulgular ve Yorumlar

**Tablo 1. Sosyo – Demografik Dağılım**

Cinsiyet	N	%	Küm (%)
Erkek	161	45,6	45,6
Kadın	192	54,4	100
<b>Toplam</b>	<b>353</b>	<b>100</b>	
Yaş	N	%	Küm (%)
18-20	131	37,4	37,4
21-23	125	35,4	72,9
24-26	47	13,1	86
26 ve üstü	50	14	100
<b>Toplam</b>	<b>353</b>	<b>100</b>	
Gelir (₺)	N	%	Küm (%)
0-500	109	30,9	30,9

*Kaynak:*

Araştırmaya katılanların cinsiyetleri incelendiğinde, bu katılımcıların yaklaşık olarak %45'inin erkek %55'inin kadın olduğu görülmektedir. Katılımcıların yaşlarına bakıldığında, bu katılımcıların yaklaşık olarak %37'sinin 18-20 yaş aralığında, %35'inin 21-23 yaş aralığında, %13'ünün 24- 26 yaş aralığında ve %14'ünün 26 yaş ve üzerinde olduğu göze çarpmaktadır.

Katılımcıların gelir durumu incelendiğinde ise 0-500 ₺ arası ve 501- 1000 ₺ arası geliri olan her iki grubun da yaklaşık olarak oranlarının %31, 1001-2.000 ₺ arası geliri olanların oranının yaklaşık olarak %20 ve 2001 ₺ ve üzeri gelir olanların oranının yaklaşık olarak %18,5 olduğu saptanmıştır. Katılımcıların yaklaşık olarak %56'sının birinci sınıfta %44'ünün ise ikinci sınıfta okuduğu görülmektedir.

**Tablo 2. Akıllı Telefon Kullanım Davranışı**

Akıllı Telefon Kullanma Süresi	N	%	Küm (%)
1-3 saat	80	22,7	22,7
4-6 saat	159	45,2	67,9
7-9 saat	76	21,6	89,5
10 ve üzeri saat	38	10,5	100
<b>Toplam</b>	<b>353</b>	<b>100</b>	
Uyanınca Akıllı Telefonuna Bakma Durumu	N	%	Küm (%)
Evet	222	63,3	63,3
Hayır	130	36,7	100
<b>Toplam</b>	<b>353</b>	<b>100</b>	

**Akıllı Telefonu Sosyal Statü Olarak Algılama Durumu**

N	%	Küm (%)	
<b>Evet</b>	<b>103</b>	<b>29,9</b>	
<b>Hayır</b>	<b>242</b>	<b>70,1</b>	
<b>Toplam</b>	<b>345</b>	<b>100</b>	
Akıllı Telefonuna Yapılan Harcama Durumu	N	%	Küm (%)
0-1000 ₺	70	19,8	19,8
1001-2000 ₺	45	12,7	32,6
2001-3000 ₺	60	17	49,6
3001-4000₺	56	15,9	65,4
4001-5000₺	40	11,3	76,8
5001-6000 ₺	16	4,5	81,3
6001 ₺ ve üzeri	66	18,7	100
<b>Toplam</b>	<b>353</b>	<b>100</b>	

Katılımcılardan yaklaşık %23'ünün akıllı telefon kullanım süresinin 1-3 saat, %45'inin 4-6 saat %22'sinin 7-9 saat ve %10,5'inin 10 saat ve üzeri olduğu göze çarpmaktadır. Bu katılımcıların yaklaşık olarak %63'ünün uyanınca akıllı telefona bakma alışkanlıkları bulunmaktadır. Katılımcılardan %30'u akıllı telefonu bir sosyal statü aracı olarak gördüğü tespit edilmiştir. Akıllı telefon için yapılan harcamalara bakıldığında, bu katılımcıların yaklaşık olarak %20'sinin 0- 1000 ₺, %13'ünün 1001-2000 ₺, %17'sinin 2001-3000 ₺, %16'sının 3001-4000 ₺, %11'inin 4001- 5.000 ₺, %4.5'ini 5001- 6.000 ₺ ve %19'unun 6001 ₺ ve üzeri harcama yaptığı görülmektedir.

**Tablo 3. Nomofobi Ölçeğinin Tanımlayıcı İstatistikleri**

Alt Boyut /Ölçek	n	Ort.	S.S.	Min- Maks.
Bilgiye Ulaşamama	353	3,0136	0,92664	1-5
Cihazdan Yoksunluk	353	2,9842	0,9218	1-5
İletişimi Kaybetme	353	3,2622	0,98736	1-5
Çevrimiçi Olamama	353	2,4449	0,90578	1-5

Ölçek alt boyutlarının ortalamaları incelendiğinde, bilgiye ulaşamama boyutunun ortalamasının 3,14, cihazdan yoksunluk boyutunun ortalamasının 2,98, iletişimi kaybetme boyutunun ortalamasının 3.26 ve çevrimiçi olmama ölçeğinin ortalamasının 2,44 olduğu görülmektedir. Bu kapsamda en yüksek ortalamaya sahip olan boyutun iletişimi kaybetmeme boyutu olduğu söylenebilir.

**Tablo 4. Nomofobi Ölçeği ve Alt Boyutlarının Güvenirlik Analizi**

Ölçek	Cronbach Alpha	Madde Sayısı
Ölçek	0.809	18
Bilgiye Ulaşamama	0.780	4
Cihazdan Yoksunluk	0.884	4
İletişimi Kaybetme	0.819	6
Çevrimiçi Olamama	0.799	4

Ölçek ve alt boyutlarında bulunan maddelerin güvenilirlik analizi için alpha modeli ile uyum değerleri hesaplanmıştır.

Alfa ( $\alpha$ ) güvenilirliği aşağıdaki gibi değerlendirilmiştir (Kalaycı, 2006: 405; Arslan ve Nur, 2018: 342; Arslan ve Tanrıku, 2021: 11):

$0.00 \leq \alpha < 0.40$  ise ölçek/boyut güvenilir değildir,

$0.40 \leq \alpha < 0.60$  ise ölçeğin/boyutun güvenilirliği düşük,

$0.60 \leq \alpha < 0.80$  ise ölçek/boyut oldukça güvenilir

$0.80 \leq \alpha < 1.00$  ise ölçek/boyut yüksek derecede güvenilirdir.

Nomofobi ölçeği ( $\alpha=0,809$ ) için hesaplanan güvenilirlik katsayısı, yüksek derecede güvenilirlerdir. Ayrıca nomofobi ölçeğinin alt boyutlar düzeyinde de güvenilirliklerin oldukça güvenilir veya yüksek güvenilir olduğunu göstermektedir ( $\alpha=780$  ile  $\alpha=884$  arasında).

**Tablo 5. Nomofobinin Cinsiyete Göre Dağılımı**

Cinsiyet		n	Ort.	S.S.	t	p
Bilgiye Ulaşamama	Erkek	161	2,8651	0,90962	-2,783	0,006
	Kadın	192	3,1381	0,92476		
Cihazdan Yoksunluk	Erkek	161	2,7579	0,86543	-4,329	0,000
	Kadın	192	3,1739	0,92693		
İletişimi Kaybetme	Erkek	161	3,1227	0,99649	-2,442	0,015
	Kadın	192	3,3792	0,96678		
Çevrimiçi Olamama	Erkek	161	2,3710	0,95968	-1,405	0,161
	Kadın	192	2,5068	0,85560		

Araştırma kapsamında nomofobinin cinsiyete göre dağılımı bağımsız örneklem t testine göre incelenmiştir. Bu kapsamda bilgiye ulaşamama, cihazdan yoksunluk ve iletişimi kaybetme boyutlarının cinsiyete göre farklılık gösterdiği tespit edilmiştir ( $p<0,05$ ). Bu bağlamda tüm boyutlarda kadınların nomofobi ortalamalarının erkekler göre daha yüksek olduğu saptanmıştır.

**Tablo 6. Nomofobinin Sınıfa Göre Dağılımı**

Sınıf		n	Ort.	S.S.	t	p
Bilgiye Ulaşamama	1.Sınıf	194	3,0954	,96230	1,782	0,076
	2.Sınıf	153	2,9168	,88063		
Cihazdan Yoksunluk	1.Sınıf	194	3,0168	,95987	0,729	0,466
	2.Sınıf	153	2,9437	,88266		
İletişimi Kaybetme	1.Sınıf	194	3,2563	1,03153	-0,196	0,844
	2.Sınıf	153	3,2774	,94518		
Çevrimiçi Olamama	1.Sınıf	194	2,3415	,91033	-2,163	0,031
	2.Sınıf	153	2,5526	,89292		
Cinsiyet		n	Ort.	S.S.	t	p

Araştırmada nomofobinin katılımcıların buldukları sınıfa göre farklılık gösterip göstermediği bağımsız örneklem t testine göre irdelenmiştir. Bu kapsamda katılımcıların nomofobi düzeylerinin çevrimiçi olamama boyutunda sınıflara göre anlamlı bir farklılık gösterdiği tespit edilmiştir ( $p<0,05$ ). Katılımcıların ortalamalarına bakıldığında çevrim içi olamama boyutunda ikinci sınıf öğrencilerin birinci sınıf öğrencilere göre ortalamalarının daha yüksek olduğu görülmektedir.

**Tablo 7. Nomofobinin Yaşa Göre Dağılımı**

Yaş	Bilgiye Ulaşamama	Cihazdan Yoksunluk	İletişimi Kaybetme	Çevrimiçi Olamama
	Ort.	S.S.	Ort.	S.S.
18-20	3,2405	0,97340	3,1788	0,97452
21-23	2,8612	0,90189	2,8420	0,92167
24-26	2,8152	0,78251	2,8437	0,73869
26 ve üzeri	3,0003	0,87202	2,9466	0,87536
F	4,592	3,367	2,306	2,224
p	0,004	0,019	0,077	0,085

Araştırma kapsamında nomofobinin yaşa göre farklılık gösterip göstermediği OneWay ANOVA testi yapılarak incelenmiştir. Bu kapsamda bilgiye ulaşamama ( $p:0,004$ ;  $F:4,592$ ) ve cihazdan yoksunluk ( $p:0,019$ ;  $F:3,367$ ) boyutlarının katılımcıların yaşlarına göre anlamlı bir farklılık gösterdiği tespit edilmiştir ( $p<0,05$ ). Tukey HSD çoklu karşılaştırma testi ile katılımcı yaşları arasındaki farklılıklar değerlendirildiğinde; 18- 20 yaş ve 26 yaş ve üzeri yaş gruplarının diğer yaş gruplarına göre daha yüksek ortalamalara sahip olduğu gözle çarpılmaktadır.

**Tablo 8. Nomofobinin Gelire Göre Dağılımı**

Gelir	Bilgiye Ulaşama	Cihazdan Yoksunluk	İletişimi Kaybetme	Çevrim içi Olama ma
	Ort.	S.S.	Ort.	S.S.
0-500₺	3,0701	1,05329	2,9832	1,02906
501-1000₺	2,9744	,94928	2,9358	,90630
1001-2000₺	2,8696	,75075	2,9626	,75810
2001₺ ve üzeri	3,1486	,84830	3,0559	,97542

Araştırma kapsamında nomofobinin katılımcıların gelir düzeyine göre farklılık gösterip göstermediği OneWay ANOVA testi yapılarak incelenmiştir. Bu kapsamda sadece çevrimiçi olamama boyutunun gelir düzeyine göre istatistiksel olarak anlamlı bir farklılık gösterdiği tespit edilmiştir ( $p<0,05$ ). Tukey HSD çoklu karşılaştırma testi ile katılımcı yaşları arasındaki farklılıklar değerlendirildiğinde; 1001 2.000 ₺ arası geliri olan katılımcıların ortalamalarının 0- 500 ₺ geliri olan katılımcılar ve 2001 ₺ ve üzeri geliri olan katılımcılara göre daha yüksek ortalamaya sahip olduğu tespit edilmiştir.

## Sonuç

İçinde bulunduğumuz zaman dilimi yalnızca telefon bağımlılığını, alışveriş bağımlılığını, sosyal medya bağımlılığı gibi tanımlanması zor bir hale getiren aynı zamanda sürekli şekilde telefon ile beraber olma durumuyla birlikte ortaya çıkan telefonunu kaybetme korkusu “nomofobi” şeklinde tanımlanmaktadır (Hoşgör vd., 2017).

Kaynak olarak nomofobi kelimesinin nereden çıktığına bakıldığında kelimenin ilk olarak İngiltere’de ortaya çıktığı İngilizce karşılığının da “No MobilephonePhobia”, olduğu, bu kavramın akıllı telefonsuz olma/kalma fobisinden türetildiği bilinmektedir. Bu korkunun nedeni cep telefonlarının yerine geçen akıllı telefonların kişilere sağladığı onlarca dikkat çekici katkısı, cezbedici avantaj ve imkânlarla uyum sağlamış olma hali içinde bulunulan korkunun nedenini oluşturmaktadır. Bu durumda cep telefonsuz olma/kalma korkusu kavramı genel kapsayıcı bir ifade değildir (Türen vd., 2017: 3-4). Bu nedenle Türkçe literatürde ise cep telefonsuz kalma korkusu yerine de akıllı telefonsuz kalma korkusu kullanılmaktadır.

Bu araştırmada Harran Üniversitesi meslek Yüksekokulu öğrencilerinin nomofobi düzeyleri incelenmiştir. Bu kapsamda nomofobi ve alt boyutları cinsiyet, yaş sınıf ve aylık gelir düzeyi gibi değişkenler bakımından farklılıkları irdelenmiştir.

Araştırmaya katılanların yaklaşık olarak %54’ünün kadın olduğu, %73’ünün 18-23 yaş aralığında olduğu, %81’ini 2000 ₺’nin altında gelire sahip olduğu ve yaklaşık olarak %56 sınıfın birinci sınıfta eğitim gördüğü tespit edilmiştir.

Katılımcıların yaklaşık olarak %45’inin günde 4 ile 6 saat arasında akıllı telefon kullandıkları görülmektedir. Bu katılımcıların yaklaşık olarak %63 ünün uyanınca akıllı telefona bakma alışkanlıkları bulunmaktadır. Katılımcılardan yaklaşık olarak %70’i akıllı telefonları sosyal statü aracı olarak görmemektedir. Araştırmaya katılanların akıllı telefona yaptıkları harcama düzeylerinin değişiklik gösterdiği göze çarpmaktadır.

Araştırmada kullanılan nomofobi ölçeğinin alt boyutları bilgiye ulaşamama, cihazdan yoksunluk, iletişimi kaybetme ve çevrimiçi olamama şeklinde 4 boyut olarak belirlenmiştir Katılımcıların en yüksek düzeyde algıladıkları boyut iletişimi kaybetme boyutudur (Ort.= 3,26). Dolayısıyla meslek yüksekokulu öğrencilerinin iletişimi kaybetme korkusu yaşadıkları söylenebilir.

Araştırmaya katılan öğrencilerin nomofobi düzeylerinin cinsiyet açısından anlamlı bir farklılık gösterip göstermediği incelendiğinde; bilgiye ulaşamama, cihazdan yoksulluk ve iletişimi kaybetme boyutlarında istatistiksel olarak anlamlı bir farklılık tespit edilmiştir. Bu kapsamda tüm boyutlarda kadınların ortalamalarının erkeklere göre daha yüksek olduğu saptanmıştır.

Araştırmaya katılan öğrencilerin nomofobi düzeyleri sınıf değişkenine göre incelendiğinde; bilgiye ulaşamama ve çevrimiçi olamama boyutlarında istatistiksel olarak anlamlı bir farklılık tespit edilmiştir. Bu kapsamda ikinci sınıf öğrencilerinin birinci sınıf öğrencilerine göre daha yüksek ortalamalara sahip olduğu görülmektedir.

Araştırmaya katılan öğrencilerin nomofobi düzeyleri yaş değişkenine göre incelendiğinde; bilgiye ulaşamama ve cihazdan yoksunluk boyutlarında istatistiksel olarak anlamlı bir farklılık tespit edilmiştir. Bu bağlamda 18- 20 yaş ve 26 yaş ve üzeri grupların diğer yaş gruplarına göre daha yüksek ortalamalara sahip olduğu göze çarpmaktadır.

Araştırmaya katılan öğrencilerin nomofobi düzeyleri gelir değişkenine göre incelendiğinde; sadece çevrimiçi olamama boyutunun gelir düzeyine göre istatistiksel olarak anlamlı bir farklılık gösterdiği tespit edilmiştir. Katılımcı yaşlar arasında farklılıklar değerlendirildiğinde 1001-2000 ₺ arası geliri olan katılımcıların ortalamalarının sıfır 500 ₺ geliri olan katılımcılar ve 2001 ₺ ve üzeri geliri olan katılımcılara göre daha yüksek olduğu saptanmıştır.

#### Öneriler

Kişi öncelikle telefonsuz kalma korkusu olup olmadığını farkında olmalıdır, farkındalık durumu kabullenmek çözümü daha da kolaylaştırmaktadır.

Kişiler bahanelere sığınmadan günlük ne kadar süre mobil cihazı kullandığının farkında olmalıdır.

Kişiler telefon kullanma süreleri literatürde ve değerlendirmedeki normal sürelerin üzerinde ise; bu süreleri önce kendilerinin yavaşça azaltması gerekmektedir. Hatta buna bağlı olarak mobil yazılımlardan/programlardan yararlanabilir.

Bireyler tüm çabalarına rağmen nomofobi durumundan kurtulamıyorlarsa alanında uzmanlardan yardım almalıdır.

Değerlendirme	İki Dış Hakem / Çift Taraflı Köreleme
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Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
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## Yeşil Pazarlama Çalışmalarının Tüketiciler ve İşletmeler Açısından Değerlendirilmesi Üzerine Bir İçerik Analizi

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### Öz

Yeşil pazarlama, tüketici istek ve ihtiyaçlarını karşılamaya yönelik faaliyetlerini yerine getirirken; çevre kirliliği, enerji ve diğer kaynakların tüketimine dikkat edilen bir pazarlama yaklaşımıdır. Hava, su ve toprak kirliliği, iklim değişikliği, biyolojik çeşitliliğin azalması, çölleşme vb. çevre sorunlarıyla ilgili farkındalığın artması nedeniyle tüketiciler, işletmeler ve devletler çevreci faaliyetleri önemseyerek yeşil pazarlama uygulamalarını desteklemeye başlamışlardır. Bu kapsamda tüketicileri ve işletmeleri yeşil pazarlama uygulamalarına yönlendiren nedenlerin neler olduğunu belirlemek, işletmelerin yeşil pazarlama uygulamalarında yaşadıkları sorunları ve tüketicilerin yeşil pazarlamayı tercih etme ya da tercih etmeme nedenlerini görmek amaçlanarak bu çalışma gerçekleştirilmiştir. Google Akademik ve DergiPark veri tabanlarında yer alan, 2010-2022 yılları arasında yazılan ulusal ve uluslararası çalışmaları kapsayan literatür araştırması gerçekleştirilerek içerik analizi yapılmıştır. Yeşil pazarlamayla ilgili 60 uluslararası ve 72 ulusal olmak üzere toplam 132 çalışma incelenmiştir. Çalışmalar yapıldığı yıllara, sektörlere, örneklem grubuna, anahtar kelimelerine, yapısal olarak dağılımına, veri toplama ve analiz yöntemlerine göre değerlendirilmiştir. Yapılan içerik analizi sonucunda özellikle 2020 yılında yeşil pazarlama çalışmalarının diğer yıllara göre daha fazla olduğu görülmektedir. Bu çalışmaların en çok turizm sektöründe olduğu fakat çoğu çalışmada sektör vurgulanmadan yeşil pazarlamayla ilgili kavramsal bilginin verildiği belirlenmiştir. Yapılan çalışmaların çoğunun sayısal ve istatistiksel verilerden oluşan nicel araştırma türünde olduğu, veri toplamak amacıyla genellikle tüketicilere yapılan anketlerden yararlandığı, veri analizlerinde ise en çok faktör analizi yapıldığı saptanmıştır. Çalışmalardaki anahtar kelimeler analiz edildiğinde ise; en çok yeşil pazarlama ve green marketing kavramlarının kullanıldığı görülmüştür. Literatür araştırmasında son yıllarda yeşil pazarlamayla ilgili çalışmaların arttığı, devletlerin çevreyi korumayla ilgili düzenlemelere ağırlık verdiği, tüketicilerin satın alma davranışında ve işletmelerin pazarlama çalışmalarında yeşil faaliyetlerin oldukça etkili olduğu belirlenmiştir.

**Anahtar Kelimeler:** Yeşil Pazarlama, Yeşil Pazarlama Karması, Yeşil Tüketici, Yeşil İşletme, İçerik Analizi

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## A Content Analysis on the Evaluation of Green Marketing Studies in Terms of Consumers and Businesses

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### Abstract

While green marketing fulfills its activities to meet consumer demands and needs; environmental pollution is a marketing approach that pays attention to the consumption of energy resources. Air, water, soil pollution, climate change, reduction of biodiversity, desertification, etc. Due to the increase in awareness about environmental problems, consumers, businesses, governments have started to support green marketing practices by giving importance to environmental activities. In this context, the study was carried out with the aim of determining the reasons that lead consumers, businesses to green marketing practices, the problems faced by businesses in green marketing practices and the reasons why consumers prefer or not prefer green marketing. Content analysis was carried out by conducting a literature search covering national, international studies written between 2010-2022 in Google Scholar and DergiPark databases. A total of 132 studies on green marketing, 60 international, 72 national, were examined. The studies were evaluated according to the years, sectors, sample group, keywords, structural distribution, data collection, analysis methods. As a result of the content analysis, it is seen that green marketing activities are more common in 2020 compared to other years. Studies are mostly in the tourism sector, but in most studies, conceptual information about green marketing is given without emphasizing the sector. It was determined that most of the studies were in the type of quantitative research, surveys made to consumers were used to collect data, and factor analysis was mostly used in data analysis. In the analysis of keywords; It has been seen that green marketing concepts are mostly used. In the literature research, it has been determined that the studies have increased in recent years, governments have focused on environmental protection regulations, and green activities are effective in the purchasing behavior of consumers and in the marketing studies of businesses.

**Keywords:** Green Marketing, Green Marketing Mix, Green Consumer, Green Business, Content Analysis

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## Giriş

Yeşil pazarlama, tüketici ihtiyaçlarını karşılarken aynı zamanda doğa üzerindeki zararlı etkiyi en aza indirmeyi amaçlayan üretim, fiyatlandırma, dağıtım ve tutundurma gibi faaliyetler bütünüdür (Akyüz, 2022, s. 42-43).

Günümüzde küresel ısınmanın dünya üzerinde etkisinin arttığı ve tüm canlıların hayatlarının tehlikeye girdiği görülmekte, birçok bitki ve hayvan türünün yok olma tehlikesi yaşadığı belirtilmektedir. Yapılan araştırmalara göre; 1978 yılında Marmara Denizi'nde 126 çeşit balık varken, şimdilerde 25 çeşit olduğu bilinmektedir. Denizlerdeki canlıların %98' inin ise 2050 yılına kadar yok olacağı tahmin edilmektedir. Bu nedenle Dünya'da hayat kalitesinin korunabilmesi ve gelecek nesillere aktarılabilmesi için hem işletmelerin hem de tüketicilerin çevreyle ilgili gerekli hassasiyeti göstermesi gereklidir (Korucuk & Çetin, 2020, s.11-12).

Ormanların yok olması, denizlerin kirlenmesi, yiyecek ve içeceklerin sağlığa zararlı olması vb. durumların farkında olan tüketicilerin çevreye olan ilgisi artmaktadır. Çevre konusunda bilinçlenen tüketiciler, ürünlerin üretiminde kullanılan enerji miktarına, ürünlerin hammaddesine ve ambalajlarına, geri dönüştürülebilir olmasına ve çevresel bir etikete sahip olmasına önem vermeye başlamışlardır (Akyol & Kılınç, 2015, s.16). Yeşil pazarlama ise bu bilinçli tüketici kitlesinin ihtiyaçlarına yönelen faaliyetlerden oluşmuştur (Kaya, 2015, s. 156).

Bilinçlenen tüketicinin artması, rakiplerin yeşil faaliyetlere yönelmesi, maliyet, yasal düzenlemeler vb. baskılar nedeniyle işletmelerin de yeşilci yaklaşımı benimsedikleri görülmektedir. İşletmeler, tüm paydaşlarıyla uzun süreli ve sağlıklı ilişkiler kurabilmek için çevrenin sorunlarını önemsemeleri gerektiği gerçeğiyle yüzleşmişlerdir (Akyüz, 2022, s. 30). Bu doğrultuda, gıda, elektronik, lojistik, plastik, turizm, sağlık, finans, iletişim, eğitim vb. sektörlerde geri dönüşümlü, yenilenebilir malzemenin kullanımının artması, kullanılan malzemelerin azaltılması vb. yeşil uygulamalara ağırlık vermeye başlamışlardır (Kaya, 2015, s. 156-157).

Bu çalışmada, Google Akademik ve DergiPark veri tabanında yer alan 2010-2022 yılları arasını kapsayan yeşil pazarlama çalışmaları incelenmiştir. Çalışmanın ilk bölümünde yeşil pazarlamaya ilgili yapılan literatür araştırması, tüketiciler ve işletmeler açısından değerlendirilmiştir. Sonraki bölümde ise literatür araştırması kapsamında yer alan makalelerle içerik analizi yapılarak sonuçları yorumlanmıştır. Bu çalışmayla yeşil pazarlama hem işletmeler hem de tüketiciler açısından ele alınarak ve her iki tarafın konuyla ilgili eğilimleri değerlendirilerek literatüre katkı sağlanması amaçlanmıştır. Bu yönüyle literatürde yer alan daha önce yapılmış yeşil pazarlama çalışmalarından farklılık göstermektedir.

## Tüketiciler Açısından Yeşil Pazarlama

Günümüzde yeşil pazarlama faaliyetlerinin arttığı ve bu faaliyetlerin tüketiciyi satın almaya teşvik etmek amacıyla tercih edildiği görülmektedir. Bu doğrultuda yapılan literatür araştırmasında tüketicilerin yeşil pazarlamaya bakış açıları incelenerek, yeşil pazarlamayı tercih etmelerinin ya da tercih etmemelerinin nedenlerin neler olduğu ve en çok tercih ettikleri ürün grupları belirlenerek tüketici açısından yeşil pazarlama değerlendirilmesi yapılmıştır.

Tüketicilerin yeşil ürün satın alma kararlarını etkileyen nedenler genel olarak; yeşil pazarlama faaliyetleri (Berk & Celep, 2020, s. 267; Boz vd., 2020, s. 1348; İşler & Oğuz, 2020, s. 156), algılanan pazar etkisi, çevresel kaygılar (Bozpolat, 2021, s. 721), çevreci bilinç düzeyi (Çatı & Öcel, 2019, s. 1412), ürünlerin özellikleri, ekolojik ambalaj, fiyat, tutundurma faaliyetleri, (Mahmoud, 2018, s. 133), çevreci tutum, kolektivist kültür (Erciş vd., 2016, s. 172; Tanrıku, 2015, s. 121), kişilerarası etkilenme eğilimi (Korkmaz vd., 2017, s. 40) şeklinde sıralanmıştır.

Tüketicilerin almış oldukları ürünler; bez çanta, tasarruflu ampul, cam şişe öncelikli olurken, en az tercih edilenlerin ise bitkisel diş macunu, güneş enerjisiyle kullanılan ürünler olduğu görülmüştür. Çevre bilincine sahip tüketicilerin alışverişlerinde ise file, kese kâğıdı, bez torba tercih ettiği belirlenmiştir (Ağazade, 2019, s. 87).

Yeşil pazarlama karması içerisinde satın alma davranışını en çok fiyattın etkilediği, daha sonra bulunurluk, iletişim ve yeşil ürünün geldiği görülmektedir (Le, 2021, s. 433). Başka bir çalışmada ise yeşil satın alma üzerinde en çok yeşil ürünün en az ise dağıtımın etkili olduğu belirlenmiştir (Hossain & Rahman, 2018, s. 16).

Ansari vd., (2022:33) ise çalışmalarında yeni 5G yeşil pazarlama karması oluşumundan bahsetmişler. Yeşil ürün, yeşil fiyat, yeşil dağıtım, yeşil tutundurmanın yanı sıra çevreci politikalarında bu karma içerisinde yer aldığı belirtilmiştir.

Çevresel duyarlılığın yeşil ürün satın alma davranışını etkilediği fakat davranışa dönüşmede boşluklar olduğu, bu nedenle çevresel bilinci geliştirmek amacıyla pazarlama faaliyetleri ve iletişim çabalarına ağırlık vermenin yeşil ürün talebini olumlu etkileyeceği düşünülmektedir (Alkaya vd., 2016, s. 121; Davari & Strutton, 2014, s. 563). Çevre dostu ürün pazarlamasının yetersiz olması nedeniyle tutundurma faaliyetlerinde, tüketicilerin çevre sorunları konusunda bilgilendirilmesi, israftan uzak çevreye dost tüketici bilincinin oluşturulacağı projelerin yürütülmesi gerekmektedir (Bahçecik, 2020, s. 89).

Tüketicilerin satın alma davranışı gerçekleştirirken; ürünlerin gereğinden fazla ambalajlanıp ambalajlanmadığına dikkat ettikleri, yeşil etiketli ürünleri aldıkları, atıkların nasıl yok edildiğine dikkat ederek geri dönüşümlü ürünleri tercih ettikleri görülmüştür. Bu doğrultuda, tüketicilerin ürün satın alırken ürünün reklamından çok ambalajından etkilendiğini de göz önünde bulundurularak yeşil ürünlerle, çevreye zararının az olduğu eko-etiket veya çevre dostu ambalajlarla anlatılmalıdır (Taşdemir, 2014, s. 80-81).

Bireylerin yeşil tüketime yönelik tutum ve bilgi seviyelerinin araştırıldığı çalışmada ise yeşil ürünlerle ilgili bilgi eksikliğinin olduğu, çevreyle ilgili simge ve sembollerin bilinmediği ve bu ürünlerin pahalı, zor bulunan, çeşitliliği az, göz önünde bulunmayan ürünler olarak algılandığı belirlenmiştir (Bukhari, 2011, s. 378-379). Yeşil (çevreci) ürünlerin tanıtımlarının artırılması gerektiği görülmüştür (Aksu, 2019, s. 35-36). Böylelikle çevreci iddialarla yapılan reklamların çevreci iddialar içermeyen reklamlara göre daha etkin olduğu göz önünde bulundurularak reklam kampanyalarında markaların doğanın korunmasına azami özen gösterdiği açıkça ortaya konmalıdır (Güçtekin, 2011, s. 327).

Reklamları izleyen tüketicilerin nöropazarlama ile göz hareketleri gözlemlendiğinde reklamları izlerken kendilerine fayda sağlayacak ifadelerle daha fazla dikkat ettiklerini belirlemişlerdir. Bu nedenle reklamlarda ürünlerin çevreci olmalarının faydalarına da



vurgu yapılmalıdır (Tayfun & Öçlü, 2015, s. 95).

Şahin vd., (2016) ise tüketicilerin yeşil ürünlerle ilgili bilgiye sahip olmadığını ve yeşil ürün anlatıldıktan sonra satın almaların arttığını belirlemişlerdir. En çok gıda ürünlerinin yeşil ürün olmasına dikkat edilirken en az ise otomotiv sektöründe bu durumun dikkate alındığı görülmüştür. Tüketici prestij için değil sağlığını korumak için yeşil ürün tükettiği çalışmanın önemli sonuçlarındandır. Tüketicilerin ürünlerde kimyasal katkı maddelerinin olup olmadığına, çevreye zararlı bir ürünün fiyatı düşük olduğu için satın alınmadığına ve ürünlerin en kısa yoldan kendilerine ulaşmasını istediklerine değinmişlerdir. Satın alma davranışlarında ise özellikle reklamın etkisinin olduğunu belirtmişlerdir.

Bireylerin çevreci ürünleri satın aldıklarında çevreyi korumaya katkı sağladıklarına inandıkları ve bu ürünlere fazla fiyat vermeye istekli oldukları belirtilmiştir (Ağazade, 2019, s. 87). Fakat çevre dostu ürünlerin daha uygun fiyatlı olmasını talep eden tüketicilerde de artış olduğu bilinmektedir. Yeşil pazarlama uygulamaları ile satın alma davranışı arasında fiyatın etkin rol oynadığı (Amoako vd., 2020, s. 312) tüketicilerin fazla ödeme yaptığını düşündüğü ve yeşil ürünlere karşı bir bağlılıklarının olmadığını, yeşil ürünlerle ilgili kandırıldıklarını hissetmek istemediklerini belirtmişlerdir (Maheshwari & Malhotra, 2011, s. 2). Yeşil tüketim alışkanlıklarının dini inançlarla da ilişkili olduğu görülmektedir. İslam dini hakkında yeterli bilgiye sahip tüketicilerin yeşil ürünlere daha ilgili oldukları (Baydaş & Berdirek, 2020, s. 922), İslam ülkelerinde yeşil marka farkındalığını etkileyen faktörler ise tutum, sevgi ve güven olarak belirlenmiştir (Salehzadeh vd., 2021, s. 261-264).

Yeşil pazarlama kapsamında hem yeşil tüketicilerin hem de genel tüketicilerin tutum ve davranışlarının uyuma durumu incelendiğinde, tüketicilerin çevresel kaygı ve çevreye duyarlı ürün kullanma eğiliminde oldukları (Karaca, 2013, s. 99) fakat bu tutumlarını davranışa nispeten dönüştürdükleri (Aksoy, 2018, s. 13; Ayyıldız & Genç, 2008, s. 526) özellikle genç tüketicilerin satın alma davranışına yansıtmadıkları (Çakıroğlu vd., 2019, s. 75; Hussein & Cankül, 2010, s. 50) alternatiflerine göre daha fazla fiyat ödemekten kaçındıkları görülmüştür (Gedik vd., 2014, s. 11). Gençlerin çoğunun çevre dostu ürün kavramını bildiği ve satın aldıkları belirlenmiştir (Uyguntürk & Şenoğlu, 2021, s. 71). Gençlerin potansiyel tüketici kitlesi olduğunun vurgulandığı çalışmalarda, yeşil ürünler satın alma nedenlerinin ise; sosyal etki, çevresel kaygı, kendi imajına yönelik kaygı ve çevresel sorumluluğun sıralandığı görülmektedir (Kautish vd., 2019, s. 1433; Lee, 2008, s. 573).

Ayrıca, çalışmalarda tüketicilerin ihtiyaçlarına uygun olmadıkları için çevreci ürünleri tercih etmediğini ve satın alımlarda fiyat, marka, kullanım ömrünün, sağlığa zararsız olmasının önemli kriterler olduğunu, çevreci ürün bilgilerinin ise reklamlardan öğrenildiğini (Tayfun & Ölçü, 2015, s. 185), reklamlardaki görsellere erkeklerin kadınlardan daha çok odaklandığı ve incelediğini tespit etmişlerdir (İnan, 2020, s. 80).

Demografik özelliklerinin çevreye duyarlı tutum ve davranışlara etkilerine yönelik yapılan çalışmalarda yeşil ürün satın alma davranışıyla yaş, cinsiyet, gelir, kişinin ve ailesinin eğitim durumu, medeni durum vb. demografik faktörler arasında anlamlı farklılıklar olduğu (Acer & Taşkın, 2020, s. 274; Baydaş vd., 2021, s. 188; Çetinkaya & Özceylan, 2017, s. 289; Yaşar & Saydan, 2019, s. 126; Yüzbaşıoğlu & Ataoğlu, 2021, s. 63) eğitim, yaş, gelire beraber çevreye duyarlılığın arttığı ve çalışmalarda kadınların

erkeklerle oranla daha duyarlı ve yeşil ürün farkındalığına sahip olduğu görülürken (Altunöz vd., 2014, s. 157; Armağan & Karatürk, 2014, s. 12), bazı çalışmalarda ise erkeklerin kadınlardan daha duyarlı olduğu görülmüştür (Duru & Şua, 2013, s. 135). Evlilerin bekarlara oranla daha fazla yeşil ürün tercih ettiği belirlenmiştir (Karaman, 2021, s. 155; Yürük Kayapınar vd., 2019, s. 2055).

Kuşaklarla ilgili yapılan yeşil pazarlama çalışmalarında, tüketim odaklı yaşayan Y kuşağının yeşil ve sürdürülebilirlikle ilgili farkındalığının olduğu ve buldukları çevreye duyarlı oldukları tespit edilmiştir (Aydın & Tufan, 2018, s. 397). Yeşil pazarlama karmasının Y kuşağının satın alma niyetini olumlu etkilediği bilinmektedir (Kaur vd., 2022, ss. 11-12). Sosyal ortamlarda Y kuşağına yeşil ürün tanıtımı yaparken; güvenli gezinme, web sayfası içeriği, onaylar, elektronik ağızdan ağıza pazarlamaya odaklanılmalıdır (Pandey vd., 2020, s. 275). Y kuşağının satın alırken geri dönüşüme, yeniden kullanıma, biyolojik olarak parçalanabilmesine, sağlığa etkisine dikkat ettikleri görülmektedir. Y kuşağının satın almamasının temel nedeninin ise yeşil ürünlerin fiyatlarının yüksek olmasıdır (Lu vd., 2013, s. 7-8). X ve Z kuşağı bağlamında yeşil pazarlama bilgi düzeyinin, X ve Y kuşağı bağlamında yaşam tatmininin yeşil ürün satın alma davranışını etkilediği belirlenmiştir (Karaman, 2021, s. 155). Ayrıca X kuşağının Y ve Z kuşağına göre yeşil ürün satın alma konusunda daha hassas ve istekli olduğu görülmüştür (Yılmaz & Aytakin, 2020, s. 447; Kayapınar vd., 2019, s. 2055).

### **İşletmeler Açısından Yeşil Pazarlama**

Günümüzde işletmelerin yeşil pazarlama faaliyetlerine ağırlık verdiği görülmektedir. Bu doğrultuda literatür araştırması kapsamında işletmelerin yeşil pazarlamayı önemseme nedenleri, yeşil pazarlamayı uygulama zorlukları, yeşil pazarlamanın işletmeye getirilerinin neler olduğunun belirlenerek işletmeler açısından yeşil pazarlamanın değerlendirilmesi yapılmıştır.

İşletmelerin yeşil pazarlama, sürdürülebilirlik gibi kavramları benimsemeye yavaş hareket ettikleri görülmüştür (Kumar vd., 2012, s. 488). Yeşil pazarlama faaliyetlerine ağırlık vermelerinin nedenleri incelendiğinde; tüketicilerin bilinçlenmesi (Arseculeratne & Yazdanifard, 2013, s. 130), işletmenin pazardaki imajını güçlendirmek istemesi (Bahçecik & Talebi, 2020, s. 224) pazar payını ve karlılığı artırma, markalı ürün oluşturma, saygınlık kazanma, güvenilir olma (Gedik vd., 2015, s. 642), küresel çevre sorunları, yeşil tüketimin artması, yasal ve politik düzenlemeler, maliyet ve rekabet avantajı sağlama gibi nedenlerin sıralandığı belirlenmiştir (Dilek & Atay, 2012, s. 61; Papadas vd., 2019, s. 632).

Yeşil pazarlama karmasına yönelik tutumlarda demografik faktörlerin etkilerinin olup olmadığını görmek amacıyla yapılan çalışmalarda; genel olarak yöneticilerinin tutumlarının yaş, eğitim, gelir gibi demografik özelliklere göre anlamlı farklılıklar göstermediğini (Akcadag & Ellibes, 2020, s. 101), eğitim düzeyine göre farklılıklar olduğunu çevreyle ilgili mevzuat hakkında bilgi sahibi olanların çevreyi korumaya yönelik faaliyetleri daha çok önemsendiğini belirtmişlerdir (Gök & Türk, 2011, s. 125). Bu doğrultuda çalışanların yeşil pazarlama uygulamalarına bakış açısında demografik özelliklere göre farklılık oluşmadığı görülmüştür (Yetiş, 2019, s. 529).

İşletmeler, çevreci enerji uygulamaları, bölgelerine özel bitki ve hayvanları korumaya yönelik faaliyetleri, tüketicilere yönelik çevreci bilinçlendirme eğitimleri ile farklılık yaratarak yeşil müşterileri kazanabilecek, yeşil pazarlama karması, yeşil tedarik zinciri,

yeşil lojistik, yeşil teşvik, yeşil yenilik ve yeşil inovasyon vb. yeşil faaliyetlerden olumlu olarak etkilenecek işletme performanslarını artıracaklardır (Hasan & Ali, 2015, s. 463).

Günümüzde üretimden ambalajlamaya, ambalajlamadan yüklemeye, yüklemeyen dağıtıma kadar birçok noktada işletme standartlarının daha iyi olduğu görülmektedir. Fakat, yeşil ürünlerin tüketiciler tarafından net bilinmemesi nedeniyle işletmelerin ve devletin çevreye duyarlılık konusunda toplumu bilinçlendirmesi gerektiği düşünülmektedir (Güsan vd., 2016, s. 10-13).

Yeşil pazarlama kapsamında; yeşil fiyat belirli bir standart seviyede tutulursa birçok tüketici yeşil ürün satın alacaktır. Yeşil ürünlerin bulunması kolaylaştırılırsa, ürünlerin dağıtım ihtiyaca göre gerçekleştirilirse hedef müşteriye çekmek kolaylaşacaktır. Tüketici tutumlarını etkileyebilecek mesajlar iletilenirse yeşil ürün satın alımlarında daha etkili olacaktır (Karunarathna vd., 2020, s. 146). Yeşil fiyat ve promosyon uygulamalarıyla gelir artışı sağlanırken yeşil ürün ve yeşil dağıtım işletmenin pazar performansını olumlu etkileyecektir (Leonidou vd., 2013, s. 166-167).

İşletmeler, yeşil ürünlerin satın alınmasını artırmak için daha fazla tanıtım yapmalı, ürün çeşitlendirmeye gitmeli ve daha düşük fiyatlar belirlemelidir. Ayrıca, daha iyi eko-etiketler tasarlanarak yeşil ürünlere ilgi artırılmalıdır (Delafrooz vd., 2014, s. 8).

Yeşil pazarlamanın marka imajı, marka güveni marka değeri ve kurumsal itibar üzerinde ciddi rol oynaması nedeniyle (Mukonza & Swarts, 2020, s. 838; Nguyen Viet, 2022, s. 1; Tan vd., 2022, s. 10-11) yeşil pazarlama uygulamalarında işletmede içsel destek sağlanabilmeli (Papadas vd., 2017, s. 244-245), yöneticiler, organizasyon süreçlerini yeşil olarak iyileştirmeli, kurumsal iletişime önem vermeli ve yaptıklarını hem müşterilerine hem de paydaşlarına anlatmalıdır. Reklamları, sosyal medyayı daha etkin kullanmalı ve halkla ilişkiler kampanyaları düzenlemeli, satış elemanı uzmanlığı (Gelderman vd., 2021, s. 2061) göz ardı edilmemelidir.

İşletmelerin yeşil pazarlama karmasının, marka imajının tüketicilerin çevresel farkındalıkları, çevreci yönelimleri ve davranışları üzerinde olumlu etkileri olduğu göz önünde bulundurularak (Aldubai & Develi, 2022, s. 168-169; Shuai vd., 2019, s. 274) işletmeler yeşil ürün konumlandırmadan ziyade yeşil marka konumlandırmasına daha fazla ağırlık vermelidir (Dangelico & Vocalelli, 2017, s. 1263).

Günümüzde özellikle sosyal medya pazarlamasının satın alma davranışını olumlu etkilediği görülmektedir. Sosyal medyada yer alan yeşili özendirici fotoğraflar ve fenomenler ile tüketicilerin yeşil satın alma niyeti güçlendirebilir (Jalali & Khalid, 2021, s. 85). Ayrıca yeşil ürün kullanımı sonrası olumlu ya da olumsuz düşüncelerini elektronik ağızdan ağıza iletişim ile paylaşmaları sonucu elde edilen yeşil bilgiyle de satın alma niyetleri etkilenebilir (Al-Gasawneh & Al-Adamat, 2020, s. 1706; Pant vd., 2021, s. 2440; Rahim vd., 2017, s. 7). Sosyal medya etkileşimi pozitif elektronik ağızdan ağıza iletişimi olumlu etkilerken, pozitif ağızdan ağıza iletişim ise müşteriler arasındaki ilişkiye aracılık ederek marka bağlılığına katkı sağlayabilir (Shuai vd., 2019, s. 57). Aynı şekilde müşterilerin deneyimi sonucu elde ettiği ürün bilgisi müşteriye memnun ettiyse marka bağlılığını etkileyecektir (Sharma, 2021, s. 16).

İşletmeler, yeşil pazarlama stratejilerinin uygulanmasıyla tekstil, turizm vb. sektörlerde uluslararası pazara girme şansı sağlayacak, müşteri memnuniyeti artacak bu doğrultuda pazar payının artması ile rekabet avantajı sağlanacaktır (Ar & Tokol, 2010, ss. 166-167; Korkmaz & Atay, 2016, s. 176).

İşletmelerin yeşil uygulamaları kapsamında bazen başvurdukları yeşil aklama kavramı da önemlidir. Yeşil aklama yapan markalara karşı tüketicilerin güveni, tatmin düzeyi, algılanan kalite algısı azalmakta (Chan, 2013, s. 442) ve bu durum ağızdan ağıza iletişimi olumsuz etkilemektedir. Olumsuz yapılacak yeşil ağızdan ağıza iletişimin ise yeşil marka değerini olumsuz etkileyeceği unutulmamalıdır (Yıldız & Kırmızıbiber, 2019, s. 581). Aynı şekilde markaya güveni ve marka imajını olumsuz etkilemektedir (Wu & Liu, 2022, s. 8). İşletmelerin bu faaliyetlerini azaltmasıyla yeşil marka imajını, yeşil marka sadakatini ve yeşil satın alımları artıracacağı görülmektedir (Çavuşoğlu, 2021, s. 2157).

Enerji tasarrufu, hava kalitesi yönetimi, geri dönüşüm, atık yönetimi gibi yeşil pazarlama uygulamaların müşteri memnuniyetine önemli ölçüde katkı sağladığı (Ismael & Keskin, 2021, s. 515) ayrıca tüketici memnuniyetinde yeşil tutundurma ve yeşil fiyatın olumlu etkisinin olduğu fakat yeşil ürün ve yeşil dağıtımın etkisinin olmadığı belirlenmiştir (Kordshouli vd., 2015, s. 329-330). Bu kapsamda yeşil pazarlama ile karbon ayak izinin de birbirini tamamlayan kavramlar olduğu unutulmayarak yeşil pazarlama uygulamalarıyla, yeşil ürünlerin tercih edilmesiyle karbon ayak izinde de makul bir azalış olacaktır. Bu şekilde müşteri desteği ve memnuniyetinin de artışına katkı sağlanacaktır. Yeşil pazarlama karması faaliyetleriyle oluşan müşteri memnuniyeti sonucunda marka bağlılığı olumlu etkilenecektir (Chairunnisa vd., 2019, s. 335).

Tüketicilerin çevreyi önemseyerek yeşil ürünler tercih etmesi nedeniyle işletmeler oluşturdukları yeşil pazarlama karmasıyla çevreyi koruma taahhüdü vererek kazançlarını ve bu doğrultuda pazar paylarını artırbileceklerdir (Abzari vd., 2013, s. 651; Mehraj & Qureshi, 2020, s. 527).

### **Araştırmanın Yöntemi**

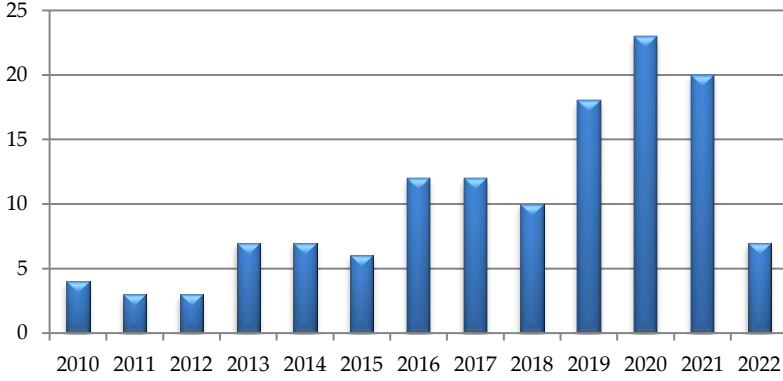
Yeşil pazarlamayla ilgili kapsamlı bir literatür araştırması için DergiPark ve Google Akademik veri tabanları tercih edilerek belirli sınırlamalar dahilinde ulusal ve uluslararası çalışmalar kapsamında analiz gerçekleştirilmiştir. Arama yerlerine "yeşil pazarlama", "yeşil pazarlama karması", "green marketing", "green marketing mix" yazılarak anahtar kelimeleri içerisinde bu kavramların yer aldığı 2010-2022 yıllarını kapsayan çalışmalar seçilmiştir. Bu doğrultuda öncelikle 174 çalışmaya ulaşılmıştır. Fakat çalışmada yılların belirlenen aralıkta olmaması ya da belirtilen anahtar kelimelerin bulunmaması nedeniyle eleme yapılarak 132 çalışma analize dahil edilmiştir.

İçerik analizi; daha önceden yapılmış kayıtların, dokümanların vb. farklı özelliklerinin incelenip karşılaştırılması için kullanılan bir analiz türüdür. Bu analizin amacı, katılımcıların görüşlerini sistematik olarak tanımlamaktır (Coşkun vd., 2015, s. 324).

İçerik analiziyle, ulusal ve uluslararası çalışmalar; yayın yılı, sektör, araştırma türü, veri toplama ve veri analizi yöntemleri, örneklem grupları, anahtar kelimeleri kapsamında grafiklerle gösterilerek yorumlanmıştır.

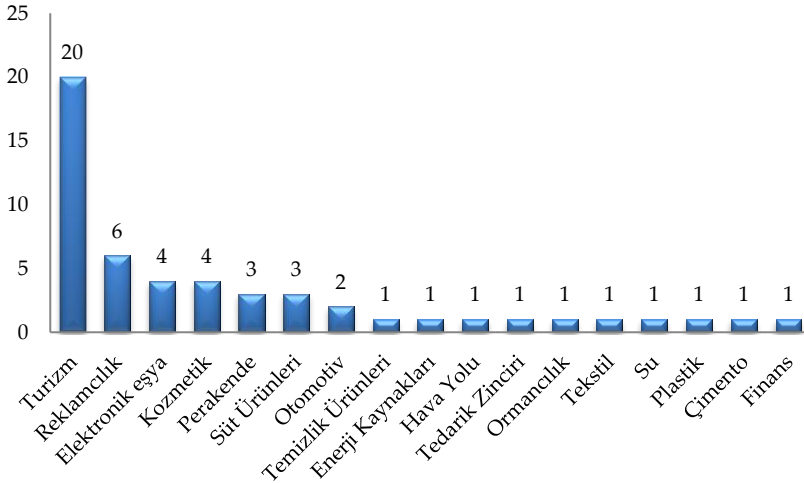
### **Araştırmanın Bulguları**

Yeşil pazarlamayla ilgili yapılan literatür araştırması sonucunda elde edilen 90 ulusal ve 42 uluslararası çalışma içerik analizi yapılmıştır. Bu kapsamda araştırmaya dahil edilen yeşil pazarlamayla ilgili çalışmaların yıllara göre dağılımı Şekil 1'de gösterilmiştir.

**Şekil 1: Çalışmaların Yıllara Göre Dağılımı**

Şekil 1'de yer alan bilgiler doğrultusunda, 2010-2022 yılları arasında her yıl yeşil pazarlamayla ilgili çalışmaların yapıldığı özellikle 2019-2020-2021 yıllarında arttığı görülmektedir. Bu doğrultuda son yıllarda hem işletmeler hem de tüketiciler açısından yeşil pazarlamanın önem kazandığı görülmektedir.

Araştırma kapsamındaki çalışmaların yıllara göre dağılımı sonrasında sektörlere göre dağılımı da incelenerek Şekil 2'de gösterilmiştir.

**Şekil 2: Çalışmaların Sektörlere Göre Dağılımı**

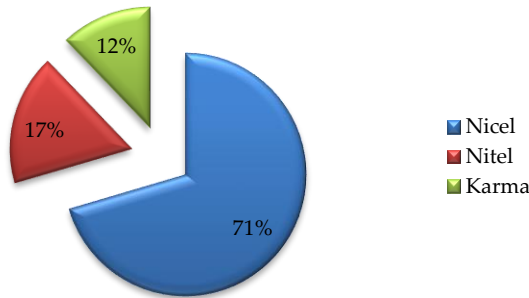
Şekil 2'de yer alan bilgiler doğrultusunda, yeşil pazarlamayla ilgili yapılan çalışmaların en çok turizm sektöründe olduğu görülmektedir. Daha sonra reklamcılıkta yeşil pazarlama vurgusunun yapıldığı çalışmaların geldiği, elektronik eşya ve kozmetik ürünlerinin ise reklamcılığın arkasından sıralandığı görülmektedir.

Literatür araştırması kapsamında yer alan 80 çalışmada ise sektör vurgulanmadığı

belirlenmiştir. Bu çalışmalarda yeşil pazarlamanın kavramsal çerçevesinin anlatıldığı, yeşil pazarlamayla ilgili yapılabilecek uygulamaların değerlendirildiği tespit edilmiştir.

Araştırma kapsamındaki çalışmaların yapısal olarak dağılımı nicel, nitel ve karma araştırma türü şeklinde gruplandırılarak incelenmiştir. Nicel araştırmalar; istatistiksel ve sayısal verilerle ifade edilebilen araştırmalarken, nitel araştırmalar; istatistiksel ve sayısal veriler kullanılmadan araştırma bulgularının elde edildiği araştırma türünü ifade etmektedir (Coşkun vd., 2015). Karma araştırma türü ise; hem nicel hem de nitel verilerin beraber kullanıldığı araştırmalardır (Creswell, 2017, s. 2). Bu doğrultuda çalışmaların yapısal olarak dağılımı Şekil 3'te gösterilmiştir.

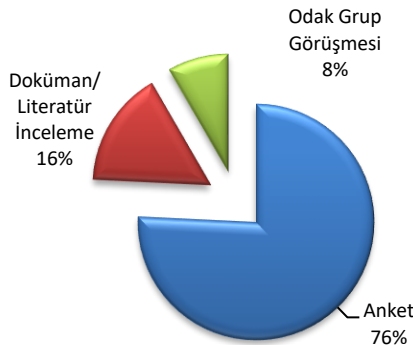
**Şekil 3:** Çalışmaların Yapısal Olarak Dağılımı



Şekil 3'te yer alan bilgiler doğrultusunda, nicel araştırmanın 93 çalışmada (%71), nitel araştırmanın 23 çalışmada (%17), karma araştırma türünün ise 16 çalışmada (%12) oranında kullanıldığı belirlenmiştir. Çalışmaların çoğunluğunda istatistiksel ve sayısal verilerden yararlandığı görülmektedir.

Araştırma kapsamındaki çalışmaların veri toplama yöntemlerinin dağılımı Şekil 4'te gösterilmiştir.

**Şekil 4:** Çalışmaların Veri Toplama Yöntemlerine Göre Dağılımı

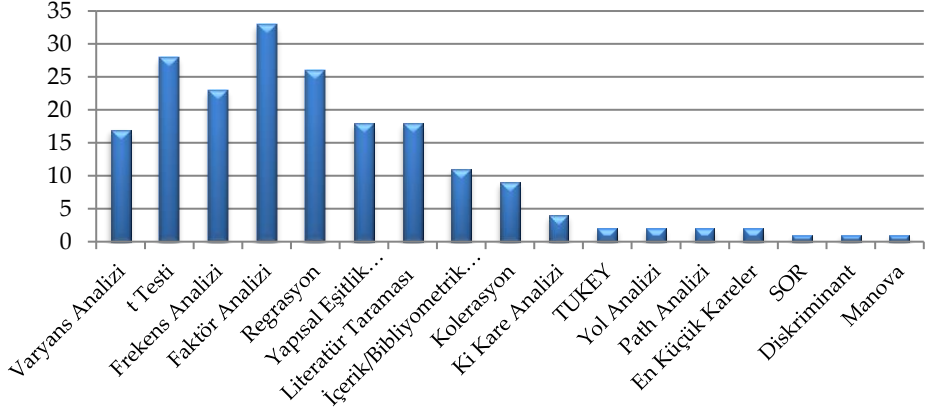


Şekil 4'te yer alan bilgiler doğrultusunda, veri toplamak amacıyla anket 100 çalışmada (%76), doküman/literatür incelemesi 21 çalışmada (%16), odak grup görüşmesi 11

çalışmada (%8) kullanılmıştır. Çalışmaların çoğunda veri toplamak için anket tercih edildiği belirlenmiştir.

Araştırma kapsamındaki çalışmaların veri analizi yöntemlerinin dağılımı Şekil 5'te gösterilmiştir.

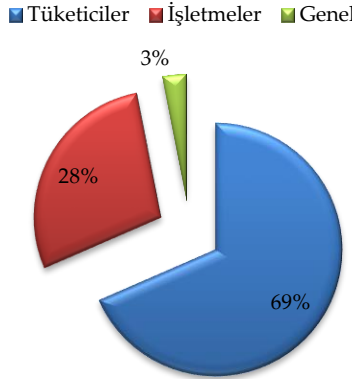
**Şekil 5:** Çalışmaların Veri Analizi Yöntemlerine Göre Dağılımı



Şekil 5'te yer alan bilgiler doğrultusunda, çalışmaların çoğunda veri analizi sürecinde faktör analizi, t testi, regresyon, yapısal eşitlik modellemesi ve literatür taraması kullanıldığı belirlenmiştir.

Araştırma kapsamındaki çalışmaların örnekleme göre dağılımı Şekil 6'da gösterilmiştir.

**Şekil 6:** Çalışmaların Örneklemlerine Göre Dağılımı



Şekil 6'da yer alan bilgiler doğrultusunda, çalışmaların örneklemleri incelendiğinde 89 çalışmada tüketicilerin (%69), 37 çalışmada işletmelerin (%28) seçildiği görülürken, 4 çalışmada (%3) ise herhangi bir örneklem grubunun tercih edilmediği genel kavramsal çerçeveden bahsedildiği belirlenmiştir. Çalışmaların çoğu tüketicilerden elde edilen veriler doğrultusunda yapıldığı belirlenmiştir.

Araştırma kapsamındaki ulusal çalışmalarda en çok kullanılan anahtar kelimelerin





Ulusal ve uluslararası çalışmaların anahtar kelimeleri incelendiğinde hem ulusal hem de uluslararası çalışmalarda en çok yeşil pazarlamanın kullanıldığı görülmektedir. Uluslararası çalışmalarda özellikle daha geniş kapsamlı olan yeşil pazarlama karması, pazarlama stratejileri ve sürdürülebilirlik kavramları yer alırken, ulusal çalışmalarda ise daha çok yeşil pazarlama içerisinde yer alan yeşil ürün, yeşil tüketim ve yeşil satın alma gibi belirli konuların vurgulandığı anahtar kelimelerin yer aldığı saptanmıştır.

## Sonuç

Günümüzde tüketicilerin ihtiyaçlarının çevreye zarar vermeden karşılanmasını sağlamak devletin ve işletmelerin önemli hedeflerinden biri haline gelmiştir. Aynı şekilde dünyadaki kıt kaynakları verimli kullanmanın bilincine varan tüketiciler de işletmelerden çevreci uygulamalara ağırlık vermelerini beklemektedir. Bu nedenle yeşil pazarlama faaliyetleri hem işletmeler hem de tüketiciler tarafından önemsenmektedir.

Literatür araştırması sonucunda tüketicilerin satın alma davranışlarında çevresel kaygıları nedeniyle yeşil uygulamaların etkili olduğu belirlenmiştir (Bozpolat, 2021, s. 721). Fakat buna rağmen tüketicinin bilinç düzeyinin düşük olduğu, pazarlama ve iletişime ağırlık verilmesi gerektiği savunulmaktadır. Bu süreçte özellikle reklam, çevre dostu ambalajlama, yeşil etiketlere ağırlık verilerek tüketicinin çevre dostu bilinç düzeyinin artırılması gerekliliği düşünülmektedir (Davari & Strutton, 2014, s. 563; Mahmoud, 2018, s. 133). Ayrıca yeşil pazarlama karması içerisinde satın alma davranışını en çok fiyatın etkilediği ve tüketicilerin ödedikleri fiyat karşılığında kandırılmak istemediklerini, bazı tüketicilerin yüksek fiyat ödeyerek ürün satın alarak çevreye katkı sağlamak istediklerini bazılarının ise yüksek fiyat ödemedikleri için satın almaktan kaçındıklarını belirtmişlerdir (Amoako vd., 2020, s. 312; Le, 2021, s. 433; Maheshwari & Malhotra, 2011, s. 2). Demografik açıdan yapılan değerlendirmelerde; eğitim, yaş ve gelirle beraber çevresel duyarlılığın arttığı, kadınlar ve evlilerin daha çok yeşil ürünler satın aldıkları saptanmıştır (Altunöz vd., 2014, s. 157; Karaman, 2021, s. 155).

İşletmelerde yeşil pazarlama uygulamalarının tüketicinin bilinçlenmesi, pazar payının artırılmak istenmesi, marka konumlandırması, yasal ve politik düzenlemeler vb. nedenlerle tercih edildiği belirlenmiştir (Arseculeratne & Yazdanifard, 2013, s. 130; Dangelico & Vocalelli, 2017, s. 1263; Dilek & Atay, 2012, s. 61). Çevreyle ilgili mevzuatlara hakim yöneticilerin işletmelerde yeşil uygulamaları daha çok benimsediği görülmüştür. Yeşil pazarlama karması, yeşil tedarik zinciri, yeşil lojistik, yeşil teşvik, yeşil yenilik ve yeşil inovasyon vb. yeşil faaliyetleri ile işletmelerin performanslarına katkı sağlayabilecekleri belirlenmiştir. İşletmeler, yeşil pazarlama karması içerisinde yer alan fiyatı tüketicilerin de ödemeye razı olacakları düzeyde belirleyerek ve tutundurma çalışmalarında tüketicilerin bilinçlerini artırarak satın alma davranışlarını etkileyebilecekleri literatür ile desteklenmektedir (Abzari vd., 2013, s. 651; Hasan & Ali, 2015, s. 463; Karunarathna vd., 2020, s. 146). Ayrıca tüketiciler ürünleri istediği zaman istediği yerde bulabildiğinde memnun olacak ve ihtiyacı olduğunda tekrar tercih edecektir.

Bu çalışmada, literatür araştırması sonucunda 132 ulusal ve uluslararası çalışmayla yapılan içerik analizi sonuçlarına göre; özellikle 2019-2020-2021 yıllarında yeşil pazarlama çalışmalarının sayısının arttığı görülmektedir. Bu çalışmaların en çok turizm sektöründe yapıldığı fakat çoğu çalışmada sektör vurgulanmadan yeşil pazarlamayla

ilgili kavramsal bilginin verildiği belirlenmiştir. Yapılan çalışmaların çoğunun sayısal ve istatistiksel verilerden oluşan nicel araştırma türünde olduğu, veri toplamak amacıyla genellikle tüketicilere yapılan anketlerden yararlandığı, veri analizlerinde ise en çok faktör analizinin yapıldığı saptanmıştır. Çalışmalardaki anahtar kelimeler analiz edildiğinde ise; en çok yeşil pazarlama ve green marketing kavramlarının kullanıldığı görülmüştür.

Gelecek çalışmalarda ise daha fazla veri tabanını araştırmaya dahil edilerek araştırmanın kapsamı genişletilebilir. Yeşil pazarlamayla ilgili yapılacak çalışmalarda farklı sektörler ele alınarak örneklem olarak çoğunlukla işletmeler seçilebilir. Ayrıca yeşil pazarlama uygulamalarıyla ilgili devletin yasa ve prosedürlerinin işletmelere ve tüketicilere yansımaları araştırılabilir.

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	<p>* Bu çalışma birinci yazar tarafından Recep Tayyip Erdoğan Üniversitesi Lisansüstü Eğitim Enstitüsü için hazırlanmış olan "Yeşil Pazarlama Karmasının Marka Sadakatine Etkisi: Kişisel Bakım ve Hijyen Ürünleri Örneği" başlıklı doktora tez çalışmasından üretilmiştir.</p> <p>Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.</p> <p>* (Recep Tayyip Erdoğan Üniversitesi Rektörlüğü, Sosyal ve Beşeri Bilimler Yayın Etiği Kurulu Başkanlığının 30.03.2023 Tarih , 115 Nolu kararı ile Etik Kurul Kararı alınmıştır.)</p>
Benzerlik Taraması	Yapıldı – Ithenticate
Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
Finansman	Bu araştırmayı desteklemek için dış fon kullanılmamıştır.
Yazar Katkıları	<p>Çalışmanın Tasarlanması: 1. Yazar (%50), 2. Yazar (50)</p> <p>Veri Toplanması: 1. Yazar (%70), 2. Yazar (30)</p> <p>Veri Analizi: 1. Yazar (%50), 2. Yazar (50)</p> <p>Makalenin Yazımı: 1. Yazar (%50), 2. Yazar (50)</p> <p>Makale Gönderimi ve Revizyonu: 1. Yazar (%50), 2. Yazar (50)</p>

Peer-Review	Double anonymized - Two External
Ethical Statement	<p>*This study was produced from the doctoral thesis titled "The Effect of Green Marketing Mix on Brand Loyalty: The Example of Personal Care and Hygiene Products", prepared by the first author for the Recep Tayyip Erdoğan University Graduate Education Institute.</p> <p>It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.</p> <p>* (An Ethics Committee Decision was taken with the decision No. 115, dated 30.03.2023, of the Recep Tayyip Erdoğan University Rectorate, Social and Human Sciences Publication Ethics Board.)</p>
Plagiarism Checks	Yes - Ithenticate
Conflicts of Interest	The author(s) has no conflict of interest to declare.
Complaints	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
Grant Support	The author(s) acknowledge that they received no external funding in support of this research.
Author Contributions	<p>Design of Study: 1. Author (%50), 2. Author (%50)</p> <p>Data Acquisition: 1. Author (%70), 2. Author (%30)</p> <p>Data Analysis: 1. Author (%45), 2. Author (%50)</p> <p>Writing up: 1. Author (%50), 2. Author (%50)</p> <p>Submission and Revision: 1. Author (%50), 2. Author (%50)</p>

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## İsrail-Filistin Çatışması, Karşılıklı Ekonomik Bağımlılık ve Barış Tesisi

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### Öz

Bu çalışma, 1990'lerde Filistin ile İsrail arasında gerçekleştirilmesi planlanan ekonomik barış tesisi sürecini neo-liberalizm teorisi çerçevesinde incelemektedir. 1948 yılından beri Filistinlilerle İsraililer arasında yaşanan çatışmanın çözülmesi adına Amerika Birleşik Devletleri 1990'ların başında arabuluculuk yapmaya başlamıştır. Dönemin ABD Başkanı Bill Clinton'ın liderliğinde başlatılan ve yürütülen İsrail-Filistin yakınlaşmasının ana hedefi; iki ülke arasında karşılıklı ekonomik bağımlılık oluşturulup aralarında olan çatışmaya son vermektir. Bu anlamda çalışma, Filistin ile İsrail arasında uzun süredir devam eden çatışmaları sona erdirmek adına, 1993-2000 yılları arasında karşılıklı ekonomik bağımlılık çerçevesinde başlatılan ve "Oslo Barış Süreci" olarak adlandırılan barış inşası sürecini tartışmaktadır. Çalışma neo-liberalizmin ana akım teorilerinden olan karşılıklı ekonomik bağımlılık inşası ile siyasi krizlerin çözülmesi arasında bir bağlantı kurmayı ve bu süreci analiz etmeyi hedeflemiştir. Çalışmada özellikle 1991 yılında SSCB'nin çökmesi ve ABD'nin Ortadoğu ve dünyaya tek hâkim başat bir güç olması ile birlikte İsrail ve Filistin taraflarını süreci kabul etmeye iten nedenler ele alınıp sürecin nasıl başladığı, karşılıklı ekonomik bağımlılığın kurulma aşamalarının İsrail ile Filistin arasında pratikte nasıl işlediği, barış tesisi bağlamında amaçlanan hedeflerin gerçekleştirilip gerçekleştirilmediği ve değerlendirilmiştir. Elde edilen bulguların sonucunda, uygulanmaya çalışılan yakınlaşma yönteminin iki ülke arasında ticari anlamda karşılıklı fayda sağladığı görülmüştür. Fakat karşılıklı ekonomik bağımlılık inşa etme sürecinin İsrail-Filistin arasındaki siyasi ve askeri krizleri çözemediği ortaya çıkmıştır. Bu durumun temel gerekçeleri; İsrail'in güvenliği, ekonomik ilişkileri geliştirmekten öncelikli görmesi, İsrail-Filistin arasındaki ekonomik ilişkilerin eşitler arası olmayışı, İsrail'de iktidara gelen aşırı sağcı parti ve siyasi aktörlerin pozisyonları olarak sunulmuştur.

**Anahtar Kelimeler:** Filistin, İsrail, Ekonomik Barış, Ekonomik Bağımlılık, Güvenlik Devleti.

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## The Israeli-Palestinian Conflict, Interdependence Theory, and Peace Building

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### Abstract

This study examines the economic peace-building process, which was planned to be realized between Palestine and Israel in the 1990s, within the framework of neo-liberalism theory. The United States began mediating in the early 1990s to resolve the conflict between Palestinians and Israelis in 1948. The main goal of the Israeli-Palestinian rapprochement, which was initiated and carried out under the leadership of US President Bill Clinton, was to create mutual economic dependence between the two countries and end the conflict between them. In this sense, this article discusses the process of economic interdependence that was initiated between 1993 and 2000 to end the long-standing conflicts between Palestine and Israel. The study aimed to establish a connection between the construction of economic interdependence, one of the mainstream theories of neoliberalism, and the resolution of political crises and to analyze this process. The study discussed the reasons that pushed the Israeli and Palestinian parties to accept the process and evaluated how the process worked and whether the intended goals were achieved. As a result of the findings, it has been seen that the convergence method tried to be applied provides mutual benefit between the two countries in the commercial sense. However, it has been revealed that building mutual economic dependency cannot resolve the political and military crises between Israel and Palestine. The main reasons for this situation are Israel's prioritizing the development of economic relations and the unequal economic relations between Israel and Palestine - the hierarchical structure is presented as the positions of the far-right party and political actors that came to power in Israel.

**Keywords:** Palestine, Israel, Economic Peace, Economic Dependency, Security State.

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## Giriş

2. Dünya Savaşı, birçok küresel aktörün *grand* stratejisinde radikal değişimler meydana getirmiştir. Savaşın getirdiği ekonomik, siyasi, askeri ve toplumsal meydan okumalar sonrası Birleşik Krallık sömürge politikasını revize etmiş ve birçok sömürge toprağından geri çekilme kararı almıştır. Bu anlamda 1. Dünya Savaşı sonrası manda yönetimi olarak Filistin topraklarında siyasi etkinliğini sürdüren İngiltere, 1948 yılında bölgeden çekilme kararı almıştır. Londra yönetiminin Filistin'den çekilmesinden kısa bir süre sonra, Filistin topraklarında devlet kurmayı hedefleyen Yahudilerle Filistinli Araplar arasında çatışmalar başlamış ve bu çatışmalar ilerleyen yıllarda organize, geniş çaplı savaflara dönüşmüştür. İsrail, 1948'de kurulduğunu ilan etmiş ve savaş sonucu Filistin'in %42'sini ele geçirmiştir. Bu tarihten sonra İsrail'in hakimiyeti dışında kalan Gazze Şeridi Mısır tarafından; Batı Şeria ise Ürdün tarafından ilhak edilmiştir (Alassouli, 2020: 37, 40). Filistin özelindeki çatışma 1948 ile sınırlı kalmamıştır. 1967 yılında İsrail ile Mısır arasında gerçekleşen savaşın sonucunda hem Gazze hem Batı Şeria yönetimi İsrail'e geçmiştir. Dolayısıyla savaş İsrail'in topraklarını genişletmesini sağlamıştır. 1973 yılında meydana gelen savaşta da Filistin lehine bir ilerleme gerçekleşmemiş, İsrail topraklarını genişletmiş ve uluslararası siyasette daha güçlü konuma yükselmiştir.

Öte yandan 1967 ile 1994 yılları arasında Gazze ve Batı Şeria bölgeleri İsrail hakimiyetinde kalmıştır. 1993 yılında İsrail ile Filistin Kurtuluş Örgütü arasında imzalanan Oslo Barış Anlaşması sayesinde Filistin Ulusal Otoritesi kurulmuştur. Bu otoritenin kurulması en azından Filistin'in uluslararası camiada temsil edilmesi adına önemli bir adım olarak görülmüştür. Filistin Ulusal Otoritesi Gazze ile Batı Şeria'nın yönetimini ele geçirmiştir. 2000 yılına kadar devam eden barışçıl çözüm süreci İkinci İntifada'nın patlak vermesiyle sekteye uğramıştır. Bu tarihten itibaren İsrail ile Filistin Ulusal Otoritesi arasındaki barış görüşmeleri askıya alınmıştır. Bu süreç sadece İsrail ile Filistin'i değil, aynı zamanda İsrail ile diğer Arap ülkeleri arasındaki normalleşme süreçlerini de etkilemiştir. İbrahim Anlaşmaları ismiyle anılan ve Amerika Birleşik Devletleri (ABD) 45. Başkanı Donald Trump'ın ev sahipliğinde imzalanan anlaşmalara kadar Arap-İsrail normalleşmesi sekteye uğramıştır. (Çinkara, 2023a: 63-76) Fakat değişen jeopolitik atmosfer siyasi elitlerin karar alma stratejilerini değiştirmiş ve bazı ülkeler İsrail ile normalleşme kararı almıştır. (Çinkara, 2023b: 549-581). İsrail ile Filistin Ulusal Otoritesi arasındaki normalleşme veya diplomatik yakınlaşma süreçleri ise sürekli olarak aksamıştır. (Abu Ramadan, 2015: 74). Bu çalışma 1993-2000 yılları arasında İsrail ile FÜO arasında yaşanan ekonomik yakınlaşmayı neo-liberal kurumsalcılık teorisi ile incelemektedir. Buna göre ekonomik normalleşmenin siyasi alana tesir edip etmeyeceği tartışılmaktadır. Bu çalışma, İsrail ile FÜO arasındaki barış sürecinin arka planı ve sürecin ilerlemesini sağlayan unsurların neler olduğu, yakınlaşma sürecinin karşılıklı ekonomik bağımlılık teorisindeki aşamalarla uyumlu olup olmadığı, varsa bu uyumun pratike nasıl yansdığı ve nasıl işlediği, son olarak barış tesis edilmesi adına atılan adımların neden başarıya ulaşmadığı gibi sorulara cevap aramaktadır.

Çalışmada boyunca kullanılan teorik yaklaşım, aktörler arası karşılıklı ekonomik bağımlılığın inşa edilmesinin siyasal ve askeri sorunları engelleyebileceğini öne sürmektedir. Bu çalışmada mezkûr teorik çerçeve dört aşamada anlatılmıştır. Dolayısıyla çalışmanın ilgili bölümlerinde, 1993-2000 arası İsrail ile Filistin arasında teorinin öne sürdüğü dört aşamaya dair atılan adımlar ana hatlarıyla tartışılmıştır. İlk aşamada iş gücü gibi sınırlı bir alanda başlayan iş birliği fonksiyonel olarak yayılıp dallanmıştır. Bu

anlamda taraflar arasında ikinci aşamada kurumsal anlaşmaların imzalandığı görülmüştür. Üçüncü ve dördüncü aşamalarda ise iç içe geçen kurumlar ve entegrasyon sürecinin hayata geçirilmeye başlandığı söylenebilir. Fakat 1990'larla birlikte İsrail ile Filistin arasında kurulmaya çalışılan karşılıklı ekonomik bağımlılık tam anlamıyla inşa edilememiş ve dolayısıyla başarısız olmuştur. Nitekim bu süreç, ekonomik bağlamda eşitler arası bir ilişki biçimi kurmamıştır. Bilindiği üzere Filistin'in ekonomik durumu büyük ölçüde İsrail'in ekonomisine bağlıdır. Diğer bir ifade ile Gazze Şeridi dışında İsrail'in işgali altında kalan Filistin'in toprakları, İsrail'in askeri, siyasi ve ekonomik kontrolü altındadır. Nitekim Filistin'in ithalat ve ihracatı hala İsrail'in kontrolünden geçmektedir (Alhamed, 2014: 56). Filistin'in bütün ekonomik kalemlerin işleyişi İsrail'in vereceği ithalat ve ihracat iznine bağlıdır. Dolayısıyla İsrail-Filistin ilişkilerinde ve özellikle ekonomi bağlamında Tel Aviv'in lehine bir hiyerarşinin varlığından söz edilebilir. Benzer şekilde İsrail'in güvenlikleştirici politikaları ve barıştan uzak, şiddetten beslenen siyasal figürlerin iç siyasette güçlenmesi süreci olumsuz etkilemiştir.

### **Neo-liberalizm: Karşılıklı Ekonomik Bağımlılık Teorisi**

Uluslararası ilişkiler teorilerinden liberalizme göre siyasetin ana aktörleri devlet, bireyler ve şirketlerdir. Buna göre realizmin aksine liberalizm, siyasetin sadece devletler tarafından şekillendirildiği iddiasına karşı çıkmakta; devlet dışı aktörlerin, uluslararası örgüt, kurumların da önemini siyaset, güvenlik ve uluslararası ilişkilerin işleyiş, inşa ediliş ve yönetilme süreçlerinde etkin rol oynadığını öne sürmektedir (Milner ve Moravcsik, 2009: 31, 50). Bununla beraber, neo-liberalizm, devletin önemini ve uluslararası sistemin anarşik yapısını kabul etmekle beraber bu yapının dönüştürülebileceğini iddia etmektedir (Acar, 2017: 251-252). Bundan dolayı neo-liberalizmin varlığı uluslararası sisteme dair okumalarda büyük önem kazanmış ve ekonomi yöntemleriyle birçok siyasi sorunu çözmekte başarı sağlamıştır.

Neo-liberalizm devletler arasında iş birliği kurmak için karşılıklı ekonomik bağımlılık teorisine başvurmaktadır. Serbest ticaretin teşvik edilmesi ve ticaretin önündeki engellerin kaldırılması modern karşılıklı bağımlılık teorisinin özünü teşkil etmektedir. Karşılıklı bağımlılık teorisi ticari çıkarları birleştiren serbest ticaret antlaşmasına dayanır. Bahsi geçen ticaret anlaşmasından kasıt, ülkeler arasındaki ticareti engelleyen unsurları (kotalar, tarife ve gümrük vergileri vb.) ortadan kaldırmaktır (Rasmus, 2020: 67). Zira bu engeller kaldırıldığı zaman her iki taraf arasında birey – firma – devlet seviyesinde kompleks bir fayda sağlanacağı ve dolayısıyla her tarafın bu faydayı muhafaza etmek için çaba sarf edeceği düşünülmektedir (Gürkaynak ve Yalçınar, 2009: 74). Örneğin uzun yıllar aralarında savaşıyan Avrupa devletleri İkinci Dünya Savaşı sonrası karşılıklı ekonomik bağımlılık kurarak siyasi ilişkileri yeniden düzenlemiştir. Dolayısıyla Avrupa'da, aynı coğrafyada yer alan devletler arasında ortak ticari çıkarların ve iktisadi – siyasi iş birliğinin sağlanması açısından devletler arasında uzun vadeli bir barış sağlamıştır (Burchill, Linklater, Devetak, Donnelly, Nardin, Paterson, Reus, Smit ve True, 2012: 92) Ampirik olarak, ekonomik karşılıklı bağımlılığın en iyi uygulanmış olduğu örnek Avrupa ülkeleri arasındaki serbest ticaret anlaşmalarından sonra ortaya çıkan barış ortamıdır. Bu anlaşmaların imzalanmasından bu yana AB devletleri arasında herhangi bir çatışma ya da savaşa şahit olunmamıştır.

### **Karşılıklı Ekonomik Bağımlılığın Ortaya Çıkma Aşamaları**

Karşılıklı ekonomik bağımlılığın en önemli isimlerinden biri David Mitrany'dir. Ona

göre; devletler arasındaki iş birliği, ilk aşamada taraf devletler arasında en uygun teknik alanlarda gerçekleştirilir. Bu uygun teknik alanlarda gerçekleşen iş birliği başarılı sonuçlar verdikten sonra “devletlerin karşılıklı kazanç sağlayacakları diğer fonksiyonel alanlara yayılma” durumu gerçekleşir (Mitrany, 1975: 89). Yayılma eğilimine aynı zamanda dallanma/kollara ayrılma (ramifikasyon) denir (Burchill, Linklater, Devetak, Donnelly, Nardin, Paterson, Reus, Smit ve True, 2012: 92). Dallanma ya da yayılma bir alanda başlayan işlevsel örgütlenmenin diğer alanlara da yansımaları anlamına gelen bir terimdir (Gürkaynak ve Yalçın, 2009: 75). Teknik bir alanda başlayıp yayılan ve başka alanlara geçiş yapan sürecin bütününe fonksiyonalizm (işlevselcilik) denir. İşlevselcilik, karşılıklı ekonomik bağımlılığın ilk aşamasını teşkil etmektedir. Fonksiyonalizm ya da işlevselcilik aşamasına verilebilecek en tipik örnek Avrupa bütünleşmesidir. Avrupa bütünleşmesi, teknik bir alan olan kömür ve çelik üzerindeki iş birliği başlamıştır. Bu iş birliği bugünkü Avrupa Birliği’nin temelini oluşturan Avrupa Kömür ve Çelik Topluluğu’na dönüşmüştür. Kısa süre sonra iş birliği farklı alanlara yayılmıştır. Örneğin Avrupa Atom Enerjisi Topluluğu ve Avrupa Ekonomik Topluluğu kurulmuştur. Bu aşamaların en sonuncusu da Avrupa Birliği’nin kurulması olmuştur (Kotlowski, 2000: 101, 177). AB’nin kurulması ile birlikte Avrupa ülkeleri arasında ekonomik ve ticari ilişkiler karşılıklı bağımlı hale gelmiş ve siyasi ayrışmaların askeri krize dönüşmesi engellenmiştir. Bu durum Avrupa’nın İkinci Dünya Savaşı’ndan sonra şahit olunan barış ortamını ve bütünleşmeyi sağlamıştır. (Dedeoğlu, 2003: 68-69)

Neo-liberalizmin karşılıklı ekonomik bağımlılık teorisine göre ülkeler arası iş birliğinin yayılmaya başlaması ile birlikte devletler iş birliklerini siyasi ve askeri çatışmalardan korumak adına daha kurumsal adımlar atar. Buna göre belli bir alanda başlayan iş birliğinden dolayı meydana gelen dallanmaları kontrol altında tutmak ve yönetmek için serbest antlaşma yapma ihtiyacı ortaya çıkar. Dolayısıyla serbest ticaret anlaşması karşılıklı ekonomik bağımlılığın ikinci aşamasına işaret etmektedir (Burchill, Linklater, Devetak, Donnelly, Nardin, Paterson, Reus, Smit, True, 2012: 101)

Karşılıklı ekonomik bağımlılık teorisi bağlamındaki çalışmaları ile bilinen Keohane ve Nye (iki liberal kurumsalcı) uygun teknik alanda gerçekleşen iş birliklerinin kapsamını genişletmek için devletlerin uluslararası örgütlere üyeliğini teşvik ederek örgütlerin önemini vurgulamışlardır. Keohane ve Nye’nin ortaya attıkları yaklaşımların bütünü, liberal kurumsalcılık veya neoliberal kurumsallık teorisi kapsamında değerlendirilir. Bu teori ile Keohane ve Nye uluslararası örgütlerin, devletlerin çıkar tanımlarını nasıl genişletebileceklerini açıklamaktadır (Keohane ve Nye, 1989: 137, 156). Liberal kurumsalcılar, devletler arasındaki iş birliğinin kurumlar dahilinde organize edilebileceğini ve resmiyete dökülebileceğini iddia etmektedirler (Milner ve Moravcsik, 2009: 211). Bu anlamda liberal kurumsalcılık teorisine göre; uluslararası kurumlar devletlere bilgi toplamak ve devletlerle paylaşmak, uluslararası iş birliği alanlarındaki gelişmeleri gözlemlemek, sorunları çözmek için gereken yardımı sağlamak, görüşmeler için uygun ortamı sağlamak, normları ve kuralları belirlemek, toplantıları, görüşmeleri organize etmek gibi hizmetler ve olanaklar sunmaya çalışır (Keohane ve Nye, 1989: 137, 156).

Uluslararası örgütler mezkûr hizmetlerin yanında devletler arası iş birliğinin artması adına birçok başka hizmet sağlamaya çalışır ve bu anlamda iş birliklerinin kurumsallaşması adına teşvik programları açıklar. Dolayısıyla uluslararası örgütler, devletler arası iş birliği sonucunda ortaya çıkan karşılıklı kazançların sürekliliğini

sağlamak adına iş birliği içinde bulunan devletler adına siyasi, ekonomik ve sosyal çaba sarf ederler (Keohane ve Nye, 1989: 137, 156). Bu anlamda bölgesel ya da uluslararası kurumların kurumsal adımlarını sağlam ve etkin bir şekilde icra ettikleri zaman devletler arasındaki karşılıklı yakınlaşma ve iş birliği pekiştiği görülmektedir (Serdar, 2015: 14). İş birliğinin pekişmesi noktasında karşılıklı ekonomik bağımlılığın üçüncü aşaması gerçekleşir. Bu aşamaya da kurumsallaşma aşaması denir.

Karşılıklı ekonomik bağımlılığın ortaya çıkmasını sağlayan dördüncü ve son aşaması entegrasyon aşamasıdır. Bu aşamada devletler, daha önceki aşamaları bölgesel ya da küresel ölçekte gerçekleştirdikten sonra aralarındaki işlerin nasıl yürüyeceğini belirleyecek kuralların yazılı anlaşmalara dönüştüğü bir stratejik ve iktisadi çıkarların örtüşmesi durumuna yönelirler (Pulat, 2018: 98). Bu noktada Richard Rosecrance iktisadi karşılıklı bağımlılığın gelişimi ile toprak elde etme amacıyla çatışmaya girmenin öneminin azalışı arasında bir ilişki söz konusu olduğunu dile getirmiştir. Rosecrance'a göre günümüz dünyasında devletler arasında ticaretin ve iş birliğinin getirisini, askeri rekabet ve toprak kazanımının önemli bir şekilde önüne geçmiş durumdadır (Rosecrance, 2012: 165). Aslında bu durum küresel çapta değerlendirildiğinde bilindiği üzere özellikle 1.Dünya Savaşı'ndan önce devletler emperyalist hedefleri uygulayarak çıkarları uğruna kazançlarını sağlamak için savaşıyordu. Bu dönemde emperyalist devletler toprak kazanımını milli gelirin artırılmasının en temel yolu olarak görüyorlardı. Ancak Rosecrance'nin görüşüne göre son zamanlarda görünen realite, savaşan devletlerin değil ticaret yapan devletlerin hâkim olduğu bir uluslararası sistemin etkin olduğunu göstermektedir (Yıldırım, 2015: 189). Bu görüşün gerçeğe daha yakın olduğu iddia edilebilir. Nitekim savaşan devlet, savaştan kazandığı kazançları savaş masraflarına ya da toprak kazandıktan sonra o topraklarda ona tabi yönetim masraflarına sarf etmektedir. Ancak ticaret yapan tarafların ikisi de kazanç sağlar. Dolayısıyla mevcut uluslararası sistemdeki hedefler, emperyal dönemdeki sıfır toplamlı oyundan ziyade (zero sum-game) daha çok iki tarafında kazandığı kazanımları (win-win game) mantığına dayanmaktadır.

Sonuç olarak karşılıklı ekonomik bağımlılığın aşamaları dört aşamada özetlenebilir. Bunlardan ilki fonksiyonalizmdir. Bu aşamada devletler arası ilk iş birliği yapılırdı. Örneğin, yolcu taşıma alanında başlatılan demiryolu iş birliği başka alanlara yansır. Demiryolu alanında gerçekleşen iş birliği bir süre sonra sanayi üretimleri taşıyan demiryolu alanına yansır. Bir süre sonra da başka alanlara dallanır. İkinci aşama serbest ticaret anlaşması aşamasıdır. İş birliğinin dallanıp yayılmasından ötürü devletler serbest anlaşma yapma gereğini hissederler. Üçüncü aşama kurumsallaşma aşamasıdır. Bu aşamada iş birliğinin kurumsallaşması gerçekleşir ve iş birliklerini kontrol eden ve yöneten kurumlar tesis edilir. Örneğin Gümrük Birliği, Serbest Pazar, ekonomik iş birliği gibi kurumsallaşmış ortaya çıkar. Son aşama ise entegrasyon aşamasıdır. Karşılıklı iş birliklerine dair mutabakata varılan kuralların yazılması, kodifiye edilmesi ve stratejik iktisadi çıkarların örtüşmesi bu aşamada hedeflenir. Entegrasyon karşılıklı ekonomik bağımlılığını pekiştirir ve burada devletler artık o bağımlılıktan doğan ticari çıkarların zarar görmemesi için gerekli adımları atarlar. Bu teorik ve kavramsal çerçeve ışığında İsrail-Filistin arasındaki ekonomik yakınlaşmanın siyasi ve askeri krizleri sonlandırıp sonlandırmayacağı ele alınabilir.

## **Filistin ile İsrail Arasındaki Dolaylı ya da Direk Ekonomik Yakınlaşma Üzerine Değerlendirme**

Modern İsrail-Filistin çatışması büyük oranda 1948'de başta Avrupa olmak üzere birçok yerden gönderilen Yahudi'nin göç etmesinden sonra kurulan İsrail'in resmi bir devlet olarak ilan edilmesinden sonra başlamıştır. Bu tarihten sonra çatışmalar kesintilerle 1991'e kadar devam etmiştir. Fakat dönem dönem iki tarafın barışa yönelmesi ve bazı ekonomik adımların etkisinden ötürü çatışmaların durakladığı görülmüştür. Özellikle İşçi Partili İsrail Başbakanı olan İzak Rabin'in (toprak yerine barış) politikası İsrail'in dış politikasını şekillendiren bir unsur haline geldikten sonra barış hedefleyen görüşmeler gerçekleşmeye başlamıştır (Saleh, 2012: 78). Aslında Rabin'in politikası yukarıda bahsedilen Rosecrance'nin görüşüyle örtüşmektedir. Buna göre devletler ya da devletlerin bazı liderleri toprak elde etme hedefi yerine ekonomik kazanımların daha karlı olduğunu düşündüğü zaman iş birliği politikasına yönelirler. Bu çalışmada da Filistin ile İsrail arasında yaşanan yakınlaşma ekonomik perspektiften ele alınmaktadır.

### **Birinci Aşama: İş Gücü ve Fonksiyonalizm**

Bu aşamada iki önemli teknik ekonomik gelişme bulunmaktadır. Bunlardan birincisi, İsrail'in Filistin'i 1967 tarihinde işgal etmesi ve sonrasında Filistinlilerin İsrail'de birçok teknik sektörde (inşaatçı, elektrikçi, tesisatçı vs.) kaçak olarak çalışmaya başlamasına tekabül etmektedir. Bu, İsrail'in ekonomisine ucuz işgücünü sağlamıştır. İkincisi, Filistinlilerin İsrail'den kaçak olarak bazı malları ithal etmeye başlamasıdır (Farsakh, 2010: 156). Filistinlilerin İsrail'de gidip kaçak olarak çalışmaya başlaması İsrail ile Mısır'ın ABD arabuluculuğunda 5 Eylül 1978'de Camp David Antlaşması'nı imzalamasıyla ortaya çıkmıştır. Filistinliler Ürdün ve Mısır'dan ithal ettikleri bütün malları İsrail'den yasal bir şekilde ithal etmeye 1978 sonrası başlamışlardır (Farsakh, 2010: 201, 202). Her ne kadar Filistinliler 1967 sonrası İsrail'de çalışmaya başlamış olsa da bu sayının oldukça sınırlı olduğu belirtilmelidir. Nitekim İsrail, ulusal ihtiyaçlarına göre sınırlı sektörde Filistinli işçi istihdam politikası takip etmiştir. Bununla birlikte Camp David Anlaşması sonrası İsrail'de çalışan Filistinli sayısının arttığı söylenebilir (Alsayer, 2022: 453, 458). Filistinlileri sınırlı ve teknik işlerde istihdam eden İsrail'in özellikle yerleşimci politikasının kurumsallaşması adına işçi serbestliğine 1967 yılı sonrasında ihtiyaç duyduğu görülmüştür. Bu anlamda Gazze'deki nitelikli iş gücünün çekilmesi, İsrail-Filistin arasındaki teknik iş birliği inşa etmiştir (Mofa, 2009).

İki aktör arasındaki teknik iş birliğini mümkün kılan iş gücü istihdamının bir diğer ayağı ise 1967 sonrası yaşananlarla alakalıdır. 1967 sonrası Gazze ve Batı Şeria'nın işgal edilmesi sonrası bu bölgeler İsrail'in fiili kontrolü altına girmiştir. Özellikle Mısır'ın Filistin'deki nitelikli iş gücünü başka noktalara kaydırması sonrası İsrail bu alanı doldurmaya başlamıştır. Dolayısıyla gerek İsrail gerekse Filistin'in iş gücü noktasında teknik bir iş birliği yapması fonksiyonalizm olarak adlandırılabilir. David Mitrany'nin ifadelerinden hareketle, bu aşamada Filistin tarafında uygun ekonomik alan Filistinlilerin İsrail sınırları içinde kaçak olarak çalışan iş gücünde yatmakta olduğu söylenebilir. Nüfusu az olan İsrail tarafında ise uygun ekonomik alan yine Filistinlilerin sağladığı olduğu ucuz işgücüdür. Dolayısıyla iki tarafı karşılıklı ekonomik ve siyasi olarak bir araya getiren işgücü olmuştur. Bu da karşılıklı ekonomik bağımlılığın ilk aşaması olan fonksiyonalizm- işlevselcilik aşamasına işaret etmektedir. Öyle ki iki taraf arasında karşılıklı fayda sağlayan belli bir ekonomik teknik alan meydana gelmiştir. Bu teknik olan belirtildiği gibi işgücü olmuştur. Ancak bu iş gücü sadece bir sektörde değil birçok sektörde faaliyet gösterip zamanla başka alanlarda da kendisini gösterip dallanma sürecini ortaya çıkarmıştır. Bu anlamda iş birliğinin arttığı bir sektör tarım alanıdır. İsrail



açısından tarım politikaları 1960'lar ve 1970'ler sonrası ciddi meydan okumalara maruz kalmıştır. Bu meydan okumalar; Avrupa'dan getirdiği vatandaşlarının Filistin'in topraklarına ve iklimine dair uzmanlıkları sınırlı olması ve tarımın Avrupa'ya bağımlı olmasıdır. Daha bağımsız ve kendine yetecek kadar bir tarım politikası için İsrail nüfusun da yetersiz kaldığını görmüştür. (Abu Namel, 2004: 87). Bu durumun aşılması için Gazze ve Batı Şeria bölgelerinde bulunan İsraili yerleşimlerde Filistinli çiftçilerin çalışmalarını sağlayacak uygulamalar ortaya koymuştur (Farsakh, 2010: 156). Bütün bu gelişmeler İsrail-Filistin arasındaki ekonomik ilişkilerde işlevselciliğin yayılma aşamasını ortaya koymaktadır. Nitekim bir dönem illegal de olsa İsrail'deki tarım ve inşaat sektörlerinde çalışmaya başlayan Filistinliler zamanla İsrail'in de ihtiyacı üzerine yasal olarak inşaat, hizmet, tarım ve birçok başka sektörde çalışmaya başlamıştır. Dolayısıyla sınırlı başlayan iş gücü istihdamı sektörler arası da bir yayılma yaşamıştır. İsrail'in de özellikle 1980'lerle beraber Gazze ve Batı Şeria bölgelerinde sadece kendi işçilerini değil Filistinli işçilerin de çalışmasını sağlaması iş gücü sektöründe bir yayılma oluşturmuştur.

### **İkinci Aşama: Kurumsal Anlaşmalar**

İsrail ve Filistin arasındaki birinci yakınlaşma aşaması zamanla daha kurumsal bir aşamaya geçmiştir. Bu anlamda İsrail ve Filistin'i temsil eden Filistin Kurtuluş Örgütü (FKÖ), bu ekonomik yayılma ve genişlemeden sonra, heyetler arası görüşmelerle bir araya gelip iş birliklerinin daha düzenli ve kurumsal şekilde ilerlemesini sağlayacak protokollerin imzalanması noktasında mutabakata varmıştır. Bu mutabakatlar Oslo görüşmeleri süreci çerçevesinde 1994 yılında Paris Protokolü'nü imzalanması ile zirveye çıkmıştır (Saleh, 2015: 67). Ekonomik iş birliğindeki bu yayılma, iki tarafın ekonomik ve serbest ticaret anlaşmasına tekabül eden ekonomik iş birliği anlaşmasının imzalanmasını kolaylaştırmıştır. Bu anlaşma bir anlamda serbest anlaşma aşamasını temsil etmektedir. Zira bu anlaşmadan sonra özellikle Filistinli işçi ve tüccarlar İsrail ve yurtdışına daha kolay hareket etmeye başlamıştır (Saleh, 2015: 68-69). Bu aşamaya gelmek için Filistinliler ile İsrail, 1991'de aralarındaki çatışmanın sonlanacağını ve iş birliğinin devam edeceğine işaret eden Madrid Konferansı'nda bir araya gelmiştir. Bu konferanstan sonra siyasi barış süreci başlamıştır. Bu süreçte iki taraf arasında ekonomik iş birliğini mümkün kılan veya hızlandıran birçok anlaşma daha imzalanmıştır.

Oslo Anlaşması, iki taraf arasındaki iş birliğini kurumsallaştıran en önemli anlaşmalar arasındadır. 13 Eylül 1993'te iki taraf arasında imzalanan Oslo Anlaşması uyarınca taraflar arasında kurumsal bazda ekonomik ilişkileri tesis eden ve düzenleyen Paris Protokolü Nisan 1994'te imzalanmıştır (Memiş, 2002: 110). Paris Protokolü'nde "Her iki taraf kendi bölgesindeki işçi hareketliliğinin boyutunu ve koşullarını zaman zaman belirleyebilme hakkını kullanarak birbirleri arasındaki işçi hareketliliğinin normal ve kolay seyrini düzenleyebilir" maddesi yer almaktadır (Btselem, 2001). Bu düzenlemeleri de tatbik edecek koordinasyon ve bağlantı kurumu da tesis edilmiştir. Diğer taraftan protokol, İsrail ile Filistin arasındaki serbest ticaret ilkesini yasalastırmıştır (Özkoç, 2009: 179). Bu süreç, karşılıklı ekonomik bağımlılık açısından kritik bir öneme sahiptir. Nitekim kavramsal bölümde zikredildiği gibi, önce sınırlı (işçi) bir sektörde başlayan iş birliği, ekonomik ilişkileri geliştirmiş, daha sonra sektörler arası yayılma sağlamış ve başka alanlara da sirayet etmiştir. Bir sonraki aşamada her iki taraf da ekonomik iş birliği alanlarını düzenli ve kanuni şekilde ilerletmek adına bir araya gelip iş birliği anlaşmaları imzalamıştır.

İsrail ve Filistin yönetimi arasındaki iş birliğini düzenleyen ve kurumsallaştıran ikinci

anlaşma Gazze-Eriha anlaşmasıdır. Daha çok güvenlikle alakalı olan bu anlaşma ekonomik ilişkileri de kapsamaktadır. Nitekim anlaşmada Paris Protokolü ile üzerinde uzlaşılan ekonomik konuları kabul ettiğine dair ifadelerin geçtiği bir 'ek' dosya bulunmaktadır (Palquest.org). Bu ek dosyada para politikası, ithalat-ihracat politikası, vergilerin toplanma ve dağıtma şekli gibi konular da yer almaktadır. Burada da kurumsallaşma ve entegrasyon hususlarından bahsetmek mümkündür. Örneğin vergi konusu (özellikle gümrük vergisi) iki tarafın iş birliğinde kurumsallaştığını ve entegrasyon sürecinin devam ettiğini göstermektedir. Örneğin İsrail limanlarından gelen ürünlerin gerek İsrail gerekse Filistin Maliye Bakanlıkları ve gümrük birimlerindeki memurların ortak hareket etmesi ile ihracatı söz konusu olmuştur. Bu süreçten elde edilen vergi, iki taraf arasında paylaşılmaktadır (Palquest.org). İki taraf arasındaki ekonomik iş birliği ve entegrasyon sürecini ispatlayan bir diğer nokta ise ihracat ve ithalat noktasında kullanılan para biriminin aynı olmasıdır. Dolayısıyla ithalat ve ihracat politikaları noktasında yürütülen koordinasyonu kurumsal bir boyuta ulaştırmış ve entegrasyonun sağlanması adına her iki taraf da ciddi adımlar atmıştır.

Oslo Anlaşması'nın ikincisi olarak bilinen Taba Anlaşması da iki taraf arasındaki karşılıklı ekonomik bağımlılığın tesis edilmesinde kritik rol oynamıştır. Nitekim bu anlaşma, 1. Oslo Anlaşması'ndan başlayıp Paris Protokolü ve Gazze-Eriha anlaşmasında yer alan ekonomik ve siyasi düzenlemelerin devamı olarak sayılabilir. Eylül 1995'te imzalanan 2.Oslo Anlaşması daha önce yapılan bütün düzenlemelerin sadece Gazze'ye ilişkin olduğu maddesine, bu düzenlemelerin Batı Şeria'yı da kapsadığı maddesini eklemiştir. (Saleh, 2015: 69) Dolayısıyla daha çok güvenliğini ilgili olan Gazze-Eriha anlaşmasına ve 1. Oslo Anlaşması'na genişleme sağlayan bu anlaşma, iki taraf arasındaki iş birliğinin genişlemesine katkı sağlamıştır (Alkam, 2016: 13).

### Üçüncü ve Dördüncü Aşama

Ekonomik karşılıklı bağımlılığın üçüncü aşamasında iç içe çalışan karşılıklı kurumların varlığını tarif eden kurumsallaşma sürecine geçilmektedir. Bu aşamada Filistinlileri yöneten kurumların bütünlüğünü bir araya getiren Filistin Ulusal Otoritesi 1993 yılında kurulmuştur. FUE Filistinlileri hem Filistin'in içinde hem dışında temsil eden bir kurum haline gelmiştir. FUE'nun İsrail ile kurumsallaşma aşamasına geçmesi İkili İrtibat ve Koordinasyon Bürosü'nün kurulmasıyla gerçekleşmiştir. Bu büro aracılığıyla iki taraf arasındaki güvenlik meseleleri ve ekonomik iş birliği alanları (vergi, para politikası, ithalat- ihracat politikası vs.) ile ilgili bütün çalışmaların koordinasyonu yürütülmektedir (Alkam, 2016: 13). Dördüncü aşamada ise entegrasyonun emareleri ortaya çıkması ile alakalıdır. 90'lı yıllardan itibaren iki taraf arasında bütün ekonomik alanlar; vergi tahsilatı, mali ve parasal alan, turizm ve sigortacılık bütünleşme sürecine geçmiştir. Ancak bu bütünleşme ya da entegrasyon Filistin'i bazı ekonomik haklarından mahrum etmiştir. Örneğin; Filistin'e ait bağımsız bir merkez bankası, parasal sistem, tapu sistemi, nüfus sistemi, ithalat ve ihracat hareketliliği, kara, deniz ve hava seyahat geçişleri vs. gibi haklar tanınmamış ve bütün bunlar İsrail'in otoritesi ya da kontrolü altında kalmıştır (Asfour, 2016, 50). Dolayısıyla karşılıklı ekonomik bağımlılığın son aşamasında İsrail lehine inşa edilen hiyerarşik ilişki biçimi iş birliğinde yapısal problemler meydana getirmiştir. Ayrıca entegrasyon sürecinin ifade edilmesinde "dolaylı ya da cebren" terimlerinin kullanılması, Filistin'e ekonomik bir bağımsızlığın tanınmamasından kaynaklanmıştır. Filistin'in İsrail'e olan ekonomik bağımlılığını artıran bu süreç, siyasi ve askeri krizlerin çözülmesine radikal katkı sağlamamıştır.

**Tablo 1: 1990'larda Filistin ile İsrail arasında Ticaret Hacmi- Değer: Milyon Dolar**  
(Abdulrahman, 2001, 31, 32)

İhracat	İthalat	Yıl
3.6	15.210	1995
3.18	17.4269	1996
3.59	18.52.3	1997
3.73	18.33.1	1998
3.72	18.85.0	1999
4.04	17.82.1	2000

**Not:** İhracat Filistin'in İsrail'e ya da İsrail üzerine yurt dışına olan mal çıkışını göstermektedir. İthalat ise Filistin'in İsrail'den yaptığı ithalat miktarını göstermektedir.

**Tablo 2: 2000'lerde Filistin ile İsrail Arasında Ticaret Hacmi – Değer: Milyon Dolar**  
(Alzaytouna, 2018, 45)

İhracat	İthalat	Yıl
2.25	12.5	2001
2.53	12.0	2002
1.36	10.0	2003
2.65	9.6	2004
2.4	6.5	2005

Tablolarda da görüldüğü üzere anlatılan süreç her iki taraf için de fayda sağlamıştır. Bu anlamda karşılıklı ihracat ve ithalat artmıştır. İki taraf arasında çatışmanın olduğu dönem ile çatışmanın olmadığı veya daha az yoğunluklar olduğu dönemler kıyaslandığında, çatışma olmadığı veya daha az olduğu dönemde çatışmanın olduğu dönemden daha fazla fayda (İsrail'in lehine daha çok olsa da) sağladığının görülmesi mümkündür. Bu da iki taraf arasında sağlanması planlanan entegrasyonun göstergelerine işaret etmektedir. Ancak bu sürecin karşılıklı ekonomik bağımlılık sağlamadığı görülmektedir. Nitekim bu süreç İsrail lehine hiyerarşik sistem inşa etmiştir.

Bu durum da karşılıklı ekonomik bağımlılığın kurulmasına engel teşkil etmiştir. 1995'te başlayan askeri ve siyasi krizleri aşmaya yönelik karşılıklı ekonomik bağımlılık tesis edilme adına inşa edilen bu iş birliği ve entegrasyon süreci 29 Eylül 2000 tarihinde başlayan El-Aksa İntifadası ile son bulmuştur. Nitekim bu tarihten sonra taraflar arası çatışmalar yeniden başlamış ve zamanla şiddetlenmiştir. İsrail de Filistinlilere sağladığı ekonomik imkanların büyük bir kısmını geri almıştır. İsrail, sadece imkanları geri almakla kalmayıp aynı zamanda Filistin'e karşı kara, hava ve denizden ekonomik bir ambargo uygulamıştır (Alashal, 2010, 28).

### **Filistin ile İsrail Arasında Karşılıklı Ekonomik Bağımlılığın Gerçekleşmemesinin Sebepleri**

İki taraf arasında hedeflenen karşılıklı ekonomik bağımlılık hayata geçirilememiştir. Bunun temel nedeni ise hedeflenen karşılıklı ekonomik bağımlılığın inşa edilmişindeki güç dağılımının eşit olmamasıdır. Diğer bir deyişle daha önce de zikredildiği gibi karşılıklı ekonomik bağımlılık sürecinin her iki tarafa da eşit dağıtılmaması ve bu sürecin İsrail'in lehine hiyerarşik bir sistem üretmesi süreci olumsuz etkilemiştir. Bununla birlikte İsrail'in 'güvenlikçi' politikaları, işgal ve yerleşimci politikalarını sürdürmesi de karşılıklı ekonomik bağımlılığın hayata geçirilmesinin önünü tıkamıştır.

Güvenlik odaklı ve güvenikleştirme mantığı üzerine kurulan bir devlet, iktisadi refahı güvenlikçi politikalara tercih etmez. Güvenikleştirme ve güvenlik politikalarında sert adımları ile bilinen İsrail de bu tipolojiye girmektedir. 1948'ta Filistin'i işgal ederek başladığı savaş ortamı, İsrail'in güvenlik politikalar izlemesine sebep olmuştur. Bu tarihten itibaren, kendisini sürekli savaş içerisinde tutan ve bulan İsrail, bir Arap toprağını işgal etmesinden dolayı da Arap ve Müslüman devletler tarafında da zaman zaman tehdit edilmekte ve mezkûr ülkelerle askeri çatışmalara girmektedir. Dolayısıyla sürekli tehdit altında olan, küçük bir toprak parçasında güvenlik merkezli bir grand (büyük) strateji takip eden İsrail açısından Filistin ile iş birliği yapıp, iktisadi refaha erişmenin birincil öncelik olmadığı söylenebilir. Dolayısıyla İsrail güvenlik bürokrasisi, Filistin ile sürdürülen karşılıklı ekonomik bağımlılığın Filistin'i güçlendirip tehdit haline getirmesini 'güvenikleştirerek' olumsuz bir yöne evirmiştir (Werman, 2023: 25, 55, 86). Bundan dolayı güvenlik merkezli politikalar benimseyen İsrail, ekonomik gelişmelere yaklaşırken de güvenlik merkezli bir perspektif geliştirmiştir. El-Aksa İntifadası'nın başlaması ile birlikte İsrail, Filistinli işçilerin İsrail'e girişlerini yasaklayıp Tayvan ve Afrikalı ülkelerden işçi almaya başlamıştır (Alzaytouna, 2009, 43). Bu işçiler Filistinli işçiler kadar yetenekli olmasalar bile, İsrail için bu husus çok büyük bir önem taşımamıştır. Nitekim İsrail açısından birincil öncelik güvenlik ve hayatta kalmak olmuştur. Bu anlamda İsrail'in güvenliği, ekonomik iş birliğine tercih ettiğini gösteren birçok durum bulunmaktadır.

Bu durumların ilki 1994 yılında Paris Protokol Anlaşması ve anlaşmadaki maddelerle alakalıdır. Anlaşmada İsrail'in bütün sınırların denetimi hususunda tam ve tek yetkili aktör olduğunu ifade eden madde İsrail'in güvenlikçi yaklaşımını göstermektedir (Wafainfo). Bu madde Filistin'in gerçekleştireceği ticaretin tamamen İsrail kontrolüyle gerçekleştirileceği anlamına gelmektedir. Diğer bir ifade ile Filistin İsrail'in izin verdiği kadar ticaret yapabilmektedir. Bu durum İsrail'in Filistin'in ekonomik güç kapasitesini şekillendirmesine olanak sağlamaktadır. Dolayısıyla olası çatışma durumunda dahi İsrail güvenlik bürokrasisi Filistin'in ekonomik kaynakları üzerinde etki sahibi olmaktadır.

Böylelikle İsrail'e gelecekte savaş ya da çatışma olursa, çatışma sırasında Filistin'in dışarıdan maddi destek alması ya da ithalat yapması engellenir. Bu durum çatışma ve gerilimin azaltılmasından (de-escalation) ziyade gerilim ve çatışma ortamının artmasına neden olmuştur. Örneğin 2007'den beri Gazze'ye karşı uygulanan ambargo taraflar arasındaki çatışma ortamını zirveye çıkarmıştır.

İsrail'in güvenlikçi politikalarına bir diğer örnek 1994 yılında imzalanan Gazze-Eriha Anlaşması ve devam eden süreçte görülmektedir. Her ne kadar anlaşma taraflar arası entegrasyonu sağlayacak ekonomik politikaları barındırsa da (vergi ortaklığı gibi) fonksiyonel olarak İsrail'in bu politika ile kendini güvende tutmaya çalışması süreçte zarar vermiştir. İsrail yukardaki hususta olduğu gibi Filistinlilere ayrı bir vergi politikasını tanınrsa bir çatışma ya da bir savaş durumunda kendilerine maddi bir kaynak sağlayıp kendilerini savunacağı düşüncesinden hareketle, kendi güvenliği için Filistinlilerin ayrı bir vergi politikasını uygulayabilmelerini kısıtlamıştır. Zaten sınırları kontrol eden İsrail bir çatışma veya savaş olursa Filistin Maliye Bakanlığı'ndan gelen personelleri diskalifiye edip Filistin'e gitmesi gereken vergi payına el koymaktadır. Örneğin; Filistin Cumhurbaşkanı Mahmud Abbas Kasım 2012 tarihinde BM'ye Filistin'e gözlemci statüsü kazandırmak için gittiğinde İsrail bu harekete karşı Filistin'e ceza olarak vergi payını yaklaşık 6 ay kesmiştir (Paltoday, 2012).

İşlevselciliğin ve kurumsalcılığın varsayımlarına karşı çıkan Stanley Hoffman'a göre ekonomi gibi teknik alanlarda ulusal çıkarlar uyuşabilirken; güvenlik gibi yüksek politika alanlarında çıkarlar kolaylıkla uyuşmaz (Hoffman, 1970: 388). Örneğin işgücü ve ihracat-ithalat konusunda İsrail ile Filistin arasında ilgi çekici bir iş birliği oluşmuştur. Ancak bazı İsraili siyasi liderler (Netanyahu gibi) İsrail'in güvenliğinin tehlikede olduğunu iddia edip uzun süre kurulmaya çalışılan iş birliği alanlarını yıkmıştır (Zantouni, 2013: 95). Dolayısıyla İsrail'in güvenlikçi politikalarının bir noktası da güvenlik merkezli düşünen ve böyle bir yönetim anlayışı benimseyen siyasetçiler olmuştur. Bu durum İsrail'de güvenlik gibi yüksek politika meselelerinin ekonomi gibi alçak politika meselelerinde daha güçlü bir etkisi olduğunu göstermektedir.

İsrail'in 'önce güvenlik politikası' Filistinli direniş gruplarını varılmaya çalışılan süreci yıkmaya itmiştir. Benzer şekilde İsrail içi aşırıcular da bu süreçlere radikal tepkiler göstermiştir. Örneğin karşılıklı ekonomik bağımlılığın inşası noktasında bahsedilen anlaşmaların birçoğunda kritik rol oynayan İşçi Partili İzak Rabin, bu politikalarına razı olmayan aşırı sağ kanadından gelen Yigal Amir tarafından 1995 yılında suikasta uğramış ve öldürülmüştür. Rabin'den sonra 1996 yılından yapılan seçimle başbakanlığa gelen sağcı Bünyamin Netanyahu, önceki Başbakan Rabin'in işçilerin çıkarları ve barış için uyguladığı politikalara karşı çıkıp mevcut süreci tıkamaya başlamıştır. Zira Netanyahu iktidara geldiğinde ilk olarak, kendi seçmenlerini razı etmek için yeni yerleşim bölgelerinin inşasına izin vermiştir. Aynı zamanda Kudüs'te Mescidi Aksa'nın altında arkeolojik kalıntıları araştırma bahanesi ile kazı çalışması yapılmasının önünü açmıştır (Abu Ouda, 2012, 278). Bütün bu faktörler 1997 yılından sonra, iki tarafın 1993 yılında başlayan barış sürecini bir kenara bırakıp yeniden karşılıklı şiddet eylemleri başlatmasına neden olmuştur.

1996'da taraflar arasındaki barış sürecinin yeniden başlatılması için ABD başkanı Clinton'un adımları ile İsrail Başbakanı Netenyahu ve FKÖ başkanı Arafat bir araya gelmiştir. Bu görüşme sonrası 1998 yılında Wye River Memorandumu/Mutabakatı

imzalanmıştır (Rivera, 2004: 65). Bu anlaşma 1996'da tıkanan barış sürecine tekrar işlerlik kazandırmıştır fakat ancak taraflar arası ekonomik sorunlara odaklanmamıştır. Ayrıca Netanyahu'nun iktidarda olduğu dönemlerde İsrail-Filistin arasında karşılıklı ekonomik bağımlılığın inşasına dair olumsuz gelişmeler yaşanmıştır. Örneğin 1992 yılında İsrail'de çalışan Filistinli işçi sayısı 116.000 iken 1996 yılında bu sayı 28.000'e düşmüştür. Yine bu dönemde Filistinlilerin ihracat ve ithalat noktasında giriş ve çıkışlarında sorunlar çıkartılmıştır. Benzer şekilde Filistinlilere yönelik uygulanan gümrük vergisi artırılmış, bazı malların keyfi biçimde çıkışlarını engellenmiş ve bu durum pratik bir çözüme bağlanmamıştır. Bu siyasi değişiklik karşılıklı ekonomik bağımlılığı büyük ölçüde engellemiştir (Dar Alahram, 1997: 234).

Mezkûr sorunlar 1999'a kadar devam etmiştir. Bu tarihte seçimi işçi partisinden Ehud Barak kazanmıştır. Barak ile beraber Rabin döneminde yaşanan yumuşama yeniden canlanmıştır. İşçi ve ticaret hareketinde de yine kolaylıklar yaşanmıştır. Ancak bu çok durum uzun sürmemiştir. Nitekim İsrail iç siyasetinde aşırı sağcı, muhafazakâr ve muhalefet lideri olan Ariel Şaron'un yükselmesi süreci olumsuz etkilemiştir. Şaron 28 Eylül 2000 yılında El-Aksa mescidini ziyaret edip provokasyon yapmaya çalışmıştır. Müslümanlarca kutsal sayılan bu yerin İsraili bir lider tarafından gövde gösterisine muhatap kılınması şiddet eylemlerinin artmasına neden olmuştur. Şaron'un bu hareketi daha sonra El-Aksa İntifadası ile taçlanmıştır. El-Aksa İntifadası'nın başlamasıyla daha önce imzalanan anlaşmalar ve protokoller askıya alınmıştır (Maruf, 2000: 56). Bu tarihten itibaren, Filistinlilerin ana ekonomik kaynağı olan İsrail, İsrail sınırları içinde çalışan Filistinli işçilerin izinlerini iptal etmeye başlamıştır.

Karşılıklı ekonomik bağımlılığın tesis edilememesinin bir diğer sebebi ekonomik iş birliği sürecinin hiyerarşik bir düzen kurmuş olmasıdır. Örneğin, Paris Protokolü'nde yer alan işçi hareketliliği ile ilgili olan maddenin İsrail'i Filistin üzerinde egemen kılması sürece zarar vermiştir (Dar Alahram, 1997: 235). İş birliğinin kurumsallaşması adına olumlu bir durum ortaya çıkaran bu işçi hareketliliği meselesi, İsrail'i Filistin'e karşı güçlendirmiştir. Ayrıca hiçbir İsraili işçinin Filistin'de çalışmaması da eşitler arası bir iş birliği ortamının üretilmediğini kanıtlamaktadır. İsrail, Gazze ve Batı Şeria yönetimini FKÖ'ye verdikten sonra İsraili işçiler (sadece mavi yakalı değil beyaz yakalılar da) güvenlik nedeniyle Filistinlilerin yaşadığı bölgelerden İsrail içine ve Filistin toprağı üzerine yasa dışı inşa edilen yerleşimlere çekilmişlerdir. Bu durum Filistin'deki iş gücü istihdamını azaltmıştır.

Kasım 1967 tarihinde BMGK tarafından çıkartılan 242 kararına göre; İsrail 1967 savaşının sonucunda işgal ettiği topraklardan çekilmesi gerekmesine rağmen, İsrail'in bu kararları yok sayması ve hukuksuzca adımlar atması ekonomik iş birliği sürecini olumsuz etkilemektedir (Topuz ve Arafat, 2023, 370). Filistinlilerin özellikle de Filistin Ulusal Otoritesi'nin İsrail ile ekonomik iş birliği sürecine girmesinin temel motivasyonu, bağımsız bir Filistin devletinin kurulacağı düşüncesi ile doğrudan ilintilidir. Fakat İsrail'in mevcut işgal ve yerleşim politikaları Filistin'i ekonomik iş birliği sürecinden uzaklaştırmaktadır. Nitekim İsrail ise Gazze'den çekilip Batı Şeria bölgesine yönelik uluslararası normlara aykırı olan yerleşim politikası ile genişlemeye devam etmektedir. Bu durum da İsrail'in karşılıklı ekonomik bağımlılık sürecini benimsemediğini ortaya koymaktadır.

## Sonuç

İsrail ile Filistin arasında uzun yıllardır devam eden çatışma ortamı, Ortadoğu'nun

kronikleşmiş sorunlarından biri haline gelmiştir. Bu çalışma mezkûr çatışma ve gerginlik atmosferinin karşılıklı ekonomik bağımlılık inşası ile çözülüp çözülemeyeceğini irdelemiştir. Bu çalışma temel olarak İsrail ve Filistin taraflarını barış sürecini kabul etmeye iten nedenler nelerdir? Bahsi geçen süreç, karşılıklı ekonomik bağımlılığın kurulma aşamaları çerçevesinde İsrail ile Filistin arasında pratikte nasıl işlemiştir? Barış tesisi bağlamında amaçlanan hedeflere neden ulaşılamamıştır? gibi araştırma sorularına cevaplar üretmiştir. Buna göre çalışma bölgenin geleneksel bir meselesi olan İsrail-Filistin sorununu karşılıklı ekonomik bağımlılık perspektifinden incelemiştir. Böylece çalışma temelde çatışma, ihtilaf veya gerilim halinde olan aktörler arasında ekonomik ve ticari karşılıklı bağımlılık inşa edilmesi halinde nasıl bir durumun ortaya çıkacağını test etmiştir. Bu anlamda 1993 ile 2000 yılları arasında İsrail-Filistin arasında inşa edilmeye çalışılan barış süreci neo-liberal kurumsalcılık teorisi ile ele alınmıştır. Her ne kadar taraflar arasında karşılıklı ekonomik bağımlılığın aşamaları (iş gücü- fonksiyonalizm, kurumsal anlaşmalar, iç içe geçme ve entegrasyon) hayata geçirilmiş olsa da siyasi ve askeri çatışmaların sonlandırılması gibi hedeflere beklenildiği gibi erişilememiştir. Söz konusu durum diğer bir ifade ile karşılıklı ekonomik bağımlılığın tam anlamıyla tesis edilememesinin temel nedenleri, İsrail'in güvenlikçi politikaları, ekonomik iş birliği sürecinin Filistin aleyhine hiyerarşik bir düzen kurması ve İsrail iç siyasetindeki radikal aktörlerin etkisi şeklinde sıralanabilir. Dolayısıyla 1993-2000 arası İsrail-Filistin arasında yaşanan ekonomik yakınlaşma süreci çatışma ve gerilim ortamının sonlanması noktasında başarılı sonuçlar üretmemiştir. Karşılıklı ekonomik bağımlılığın ihdas edilmesini engelleyen son durum İsrail'in uluslararası hukuka aykırı işgal ve yerleşim politikalarının devam etmesidir.

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2023, 12 (5), 2725-2742 | Research Article

## Teaching Turkish-Islamic Scholars in Mobile Augmented Reality Environment: Its Effect on Students' Scientific Attitudes

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### Abstract

Science history showcases scientific thought's evolution and discoveries to students. Some topics include abstract concepts, making them challenging. Technology enhances teaching history of science, making it more effective and accessible. This study aims to examine the influence of teaching the lives of Turkish-Islamic scholars who have made significant contributions in various scientific disciplines such as astronomy, chemistry, and physics through TISAR-3D, a Mobile Augmented Reality (MAR) based learning environment, on secondary school students' scientific attitudes. A quasi-experimental method was employed in this study. This study was conducted in a public school in Elazığ, involving a total of 90 students in the 7th grade. Half of these students were assigned to the experimental group, while the other half formed the control group. The study was carried out for a duration of eight weeks on the experimental and control groups. The study lasted for eight weeks and consisted of an experiment group and a control group. The TISAR-3D application was used in the experiment group, while reading texts were used in the control group. The data obtained through the Scientific Attitude Scale were analyzed quantitatively using the SPSS 22 software package, and ANCOVA was applied. The study found that although the average scientific attitude scores of students in the experiment group, where the MAR application was used, were higher than the average scores of students in the control group, where reading texts were used, there was no statistically significant difference. Although primary textbooks are accessible to all students, insufficient coverage of Turkish-Islamic scholars and unfamiliarity with practical scholars may explain the lack of significant differences in scientific attitudes. Also, an eight-week study may not sufficiently alter students' scientific attitudes. By designing longer-term studies, a better understanding of how scientific attitudes develop and change over time can be achieved.

**Keywords:** Science History, Science Education, Mobile Augmented Reality, Turkish-Islamic Scholars, Secondary School Students, Scientific Attitude

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2023, 12 (5), 2725-2742 | Araştırma Makalesi

## Mobil Artırılmış Gerçeklik Ortamında Türk-İslam Alimlerinin Öğretilmesi: Öğrencilerin Bilimsel Tutumlarına Etkisi

Pelin YILDIRIM <sup>2</sup>

Gonca KEÇECİ <sup>3</sup>

### Öz

Bilim tarihi, öğrencilere bilimsel düşüncenin gelişimini ve bilim insanlarının keşiflerini aktaran bir alandır. Ancak, bu konuların bazıları soyut kavramları içerebilir ve bu da öğrenciler için anlaşılması zor olabilir. Teknolojinin kullanımıyla birlikte, bilim tarihi öğretimi daha etkili, ilgi çekici ve kolay erişilebilir hale gelmektedir. Bu çalışma ile astronomi, kimya, fizik gibi birçok farklı fen disiplninde büyük başarılar imza atmış Türk-İslam âlimlerinin hayatının TISAR-3D adlı Mobil Artırılmış Gerçeklik (MAG) tabanlı öğrenme ortamında öğretilmesinin, ortaokul öğrencilerinin bilimsel tutumlarına etkisinin araştırılması amaçlanmıştır. Çalışmada yarı deneysel yöntem kullanılmıştır. Elazığ ilindeki bir devlet okulunda gerçekleştirilen bu çalışma, 7. sınıfta öğrenim gören toplam 90 öğrenci üzerinde yapılmıştır. Bu öğrencilerin yarısı deney grubunda yer alırken diğer yarısı kontrol grubunu oluşturmuştur. Deney grubu ve kontrol grubu üzerinde sekiz hafta süren bir çalışma gerçekleştirilmiştir. Deney grubunda TISAR-3D uygulaması, kontrol grubunda ise okuma metinleri kullanılmıştır. Bilimsel Tutum Ölçeği kullanılarak elde edilen veriler, SPSS 22 paket programı kullanılarak nicel olarak analiz edilmiş ve ANCOVA uygulanmıştır. Çalışmanın sonucunda, MAG uygulamasının kullanıldığı deney grubundaki öğrencilerin bilimsel tutum ortalama puanları, okuma metinlerinin kullanıldığı kontrol grubundaki öğrencilerin ortalama puanlarından daha yüksek olmasına rağmen, istatistiksel olarak anlamlı bir fark bulunmamıştır. Ülkemizde her öğrencinin ulaşabileceği birincil kaynak ders kitapları olmasına rağmen, ders kitaplarında Türk-İslam âlimlerine yeterince yer verilmemesi ve öğrencilerin daha önce uygulamada/okuma metinlerinde yer alan âlimleri tanımaması, grupların bilimsel tutum ortalamalarında istatistiksel olarak anlamlı fark olmamasının nedenlerinden olabilir. Bunun yanı sıra sekiz haftalık bir çalışma süresi, öğrencilerin bilimsel tutumlarını önemli ölçüde değiştirmek için yeterli olmayabilir. Daha uzun vadeli çalışmalar tasarlanarak, bilimsel tutumların zamanla nasıl geliştiği ve değiştiği daha iyi anlaşılabilir.

**Anahtar Kelimeler:** Bilim Tarihi, Fen Eğitimi, Mobil Artırılmış Gerçeklik, Türk-İslam Alimleri, Ortaokul Öğrencileri, Bilimsel Tutum

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## Introduction

In today's era, education activities without the inclusion of technology cannot meet the needs of individuals or societies (Karasar, 2004). Technology maintains a prominent presence in every aspect of our lives. Education must adapt to these advancements and be intertwined with technology. Particularly, new generation technologies such as Augmented Reality (AR) have the potential to transform education.

AR holds a significant position in the field of education as an innovative and promising area of research and application. AR overlays virtual information onto the real world, introducing new and interactive methods of learning (Billingham, Clark & Lee, 2015). It is categorized as a form of mixed reality, where virtual objects are seamlessly integrated into the real environment, creating an immersive learning experience (Milgram, Takemura, Utsumi & Kishino, 1995; Pan, López, Li & Liu, 2021). According to the Horizon reports AR technology is predicted to have a significant impact on education in the future (Cai, Wang & Chiang, 2014). A report from 2012 also emphasizes the potential impact of integrating AR into education within the next 4-5 years. Likewise, some experts assert that AR holds the potential for transformative effects in education (Kiryakova, Angelova & Yordanova, 2018).

AR has gained significant interest and research attention in the field of education in recent years. This technology provides numerous benefits in education. It enables students to visualize and comprehend abstract or complex concepts through visual and concrete representations (Radu, 2014; Yildirim, 2018; Johnson, Levine, Smith & Stone, 2010; Kececi, Yildirim & Kirbağ Zengin, 2021a; Wu, Lee, Chang & Liang, 2013). AR offers an interactive learning experience, encouraging active student engagement, and providing personalized learning opportunities tailored to individual needs (Ibáñez, Di-Serio, Villarán-Molina & Delgado-Kloos, 2016; Yusoff & Dahlan, 2013). Furthermore, AR enhances motivation and stimulates interest, enabling students to learn more effectively (Akkus, 2021; Chang & Hwang, 2018; Erbas & Demirer, 2019; Georgiou & Kyza, 2018; Hung, Chen & Huang, 2017). AR also plays a crucial role in distance education by offering virtual classroom experiences, overcoming geographical limitations, and increasing accessibility to education (Erbaş & Demirer, 2014). With all these benefits, AR is emerging as a transformative tool in education, shaping the future of learning. This study aims to examine the influence of teaching the lives of Turkish-Islamic scholars in a Mobile Augmented Reality (MAR) learning environment called TISAR-3D on secondary school students' scientific attitudes.

History of science is a discipline that examines the development process of scientific knowledge, the emergence of theories, situations where society can contribute to science, the struggles of scientists, the tools they use, the general recognition of scientific activities, and the societal responses to scientific outcomes (Matthews, 1994; Topdemir & Unat, 2014). Including the history of science in education is crucial for offering students a comprehensive understanding of the evolution of scientific breakthroughs. Insufficient availability of learning resources regarding the history of science has a detrimental impact on the teaching process (Henke & Höttecke, 2015). Traditional methods of teaching can lead to student boredom and difficulty in understanding the subject (Duman, 2023; Utkugun & Yildirim, 2023). Therefore, the use of technological applications is important for making the teaching process more effective. However, existing technological applications are not sufficient for teaching the history of science.

Animation and simulations can provide individuals with educational and interactive experiences (Krajšek & Vilhar, 2010; Piliouras, Siakas & Seroglou, 2011), but combining real-world experiences with AR technology can provide a superior learning experience. AR technology enables students to interact with the real world in a virtual environment, making the history of science more engaging and interactive (Ates & Garzón, 2023; Yildirim, 2018). With this technology, students can explore historical events and scientists in a more immersive and realistic way.

### **Importance of Research**

The term “nature of science” encompasses what science is, how it operates, its scientific culture, society’s responses to scientific activities, within the context of science education (Clough, 2006). Properly understanding the nature of science can help students progress in their science education and achieve scientific literacy (Matthews, 1994; National Research Council [NRC], 1996). Effectively conveying knowledge and scientific processes to students, as done by scientists, is important in helping students perceive science as a human endeavor, increasing their interest in science lessons, enhancing their learning of scientific content, and improving their collective decision-making skills (Matthews, 1994; McComas, Clough & Almazroa, 1998).

Science history is a field that serves as a bridge between science and the humanities, being a component of the nature of science. Science history has several educational values, including deepening students’ understanding of the nature of science, increasing their interest and motivation, aiding in their comprehension and construction of scientific knowledge, developing their critical thinking skills, enriching and humanizing the content of textbooks, providing teaching material support for teachers, and serving as an inspiration for the design of relevant instructional connections (Matthews, 1994). The use of science history has long been recommended as a tool, particularly for enhancing students’ understanding of science.

In today’s rapidly advancing societies, it is important for educational institutions, including schools, to keep up with technological developments and provide educational environments designed to equip students with the skills of today and the future (Gungordu, 2018). In this context, technologies like AR are being used as significant tools in the field of education. Furthermore, AR aids societies in responding to changes in information technologies and contributes to the development of new technologies. Therefore, the use of new technologies like AR in education plays an effective role in enabling students to receive a better education and prepare them for future job and life skills. On the other hand, the examination of scientists in a MAR-based learning environment can increase students’ interest in science history and help them develop a deeper understanding of science. A MAR-based learning environment can make abstract concepts more tangible for students by offering interactive and visual learning experiences (Johnson et al., 2010; Kececi et al., 2021a; Wu et al., 2013) and help them grasp previously difficult-to-understand topics more easily (Coskun, 2018; Kececi, Yildirim and Kirbag Zengin, 2021b). In this manner, the integration of new technologies in education contributes to students receiving a better education and prepares them for the challenges they will face in the future.

Despite the existence of new technologies and resources, it is emphasized that science textbooks play a significant role in shaping students’ beliefs and attitudes towards science (DiGiuseppe, 2013; Ramnarain & Chanetsa, 2016). However, science textbooks often face

a challenge with the lack of sufficient content related to the historical, provisional, and human dimensions of science, limiting students' understanding of science and scientists (Chi, Wang & Qian, 2023; Idin & Yalaki, 2016). This situation may lead to deficiencies in shaping students' beliefs and attitudes towards science. Particularly, the inadequacy of content related to the history of science can restrict students' understanding of science and scientists. It is unclear whether these deficiencies negatively affect students' scientific attitudes and how they influence their interest in the natural sciences. In this context, a problem situation emerges for effective education strategies and content development to enhance scientific attitudes and increase students' interest in the natural sciences. In this regard, this study aims to examine the impact of teaching the significant contributions of Turkish-Islamic scholars in various science fields such as astronomy, chemistry, and physics through a MAR-based learning environment called TISAR-3D on the scientific attitudes of secondary school students. This research will not only focus on effectively conveying the contributions of scientists to students but also investigate how a MAR-based learning environment can contribute to students' attitudes towards science, thus playing a crucial role in increasing students' interest in the natural sciences and strengthening positive attitudes towards science.

## Method

In the researcher's doctoral thesis, the "Turkish-Islamic Scholars Knowledge Test" was utilized as a quantitative data collection tool to assess the current levels of knowledge among secondary school students regarding Turkish-Islamic scholars. Additionally, the "Scientific Attitude Scale" was employed to determine the scientific attitudes of the same students. ANCOVA was applied to statistically control the variables associated with the dependent variable. The Turkish Islamic Scholars Knowledge Test\_POST (TISKKT\_POST) and Scientific Attitude Scale\_POST (SAS\_POST) variables were defined as dependent variables, while the method, The Turkish Islamic Scholars Knowledge Test\_PRE (TISKKT\_PRE), and Scientific Attitude Scale\_POST (SAS\_PRE) variables were defined as independent variables. This study includes data related to the attitude variable and incorporates variables associated with the Turkish-Islamic Scholars Knowledge Test to assist researchers in gaining a clearer understanding of the impact of students' scientific attitudes. The inclusion of these variables in the ANCOVA analysis aims to provide researchers with the opportunity to assess how much the effects on students' scientific attitudes are influenced by the variability originating from their initial knowledge levels.

The study employed a quasi-experimental method, where the pre-existing classroom sections were assigned as the experimental and control groups in an unbiased manner. This choice was made based on the assumption that potential errors or variables that could threaten internal validity would have the same effect on both groups and could be controlled.

In educational research, controlling all variables is generally challenging. It is known that in schools affiliated with the Ministry of National Education, classroom assignments are predetermined, and students are placed using a different method than random assignment to experiment and control groups. Therefore, in educational research, the quasi-experimental method is considered a more preferred approach due to its practical applicability and minimal disruption to school routines (Cepni, 2010).

## Participants

The study was conducted during the first semester of the 2022-2023 academic year. It involved a total of 90 students, with 41 of them being girls and 49 being boys. These students were studying in the 7th grade of a public school located in the city center of Elaziğ. Purposive sampling design was used in the sample selection in the study. Purposive sampling involves selecting units or individuals who possess similar characteristics to the parameters of the population in order to form the sample. In this method, the sample group can be divided into subgroups (e.g., girls and boys), and the selected sample units from each subgroup should possess an important characteristic that can represent the entire group (Cepni, 2014). The study was carried out in the selected school due to its central location and the presence of students from different socioeconomic backgrounds. The study employed both an experiment and a control group. Detailed information regarding the study group and the procedure can be found in Table 1.

**Table 1.** Sample and Conducted Studies

Groups	Pre-test	Total Eight Weeks for the 2022-2023 Academic Year	Post-test
Experiment group (45 participants)	Scientific Attitude Scale	TISAR-3D application developed for scholars and supported by MAR technology	Scientific Attitude Scale
Control group (45 participants)	Scientific Attitude Scale	Reading texts prepared for scholars	Scientific Attitude Scale

## Research Process

In this process, the experiment group used the TISAR-3D application developed for scholars and supported by MAR technology. In the control group, reading texts prepared for scholars were used during the instructional process. The conducted study spanned a total of eight weeks, with two weeks allocated for pre-test and post-test applications.

TISAR-3D is an AR-based educational app for multiple platforms. The application includes audio and text-based educational content about the physical descriptions and inventions of five Turkish-Islamic scholars: el-Cezeri, Ibnu'l-Heysen, Abdurrahman el-Hazini, Ibnu'n-Nefis, and Ebu Bekir er-Razi. The application also features 3D visuals and provides language support in Turkish and English.

## Data Collection Tools

In the study, the Scientific Attitude Scale, originally developed by Moore and Foy and adapted into Turkish by Demirbas and Yagbasan (2007), was utilized to assess the levels of scientific attitude among secondary school students. The scale comprises 6 subscales and 40 items. The translation of the scale into Turkish was presented to experts for their opinions regarding language, content, and scope. To assess the validity and reliability of the scale, it was tested on 300 students in grades 6, 7, and 8 in elementary schools, and analyses were conducted. The results indicated a Cronbach's Alpha reliability coefficient of 0.76 and a Spearman-Brown split-half test correlation of 0.84 for the scale. The content of the items, subscales, and scoring ranges are detailed in Table 2.



**Table 2.** Scientific Attitude Scale, Content of Subscales, and Item Ranges

Scale	Number of Items	Subscale Content	Item Numbers	Scoring Range
1. AB*	3+3=6	Structure of scientific laws and theories	(4, 16, 34); (11, 15, 35)	6-30
2. AB	3+3=6	Structure of science and approach to events in natural sciences	(10, 19, 33); (2, 7, 26)	6-30
3. AB	3+3=6	Exhibiting scientific behavior	(17, 18, 25); (3, 5, 32)	6-30
4. AB	3+3=6	Structure and purpose of natural sciences	(20, 21, 28); (9, 24, 31)	6-30
5. AB	3+3=6	Role and importance of natural sciences in society	(12, 23, 29); (6, 8, 38)	6-30
6. AB	5+5=10	Desire to conduct scientific studies	(1, 27, 30, 36, 40); (13, 14, 22, 37, 39)	10-50
Positive sentences	20			20-100
Negative sentences	20			20-100
<b>Total</b>	<b>40</b>	<b>-</b>	<b>-</b>	<b>40-200</b>

\* A: Positive Items in Subscales, B: Negative Items in Subscales

## Analysis of Data

The data were analyzed using the SPSS 22 statistical program. Each response was assigned a numerical value to ensure accurate data processing, and special variables necessary for analysis were created. Quantitative data were summarized using measures of central tendency and dispersion, and descriptive analyses were conducted on these values. The findings were used to draw inferences about the distributions of variables and the relationships between them.

In the study, the normal distribution of quantitative variables was assessed by considering specific criteria. The criteria used for this evaluation are as follows (Cevahir, 2020):

- The mode, median, and mean values being close to each other,
- The histogram distribution resembling a bell-shaped curve,
- The skewness and kurtosis coefficients being within the range of -1 to +1,
- The points in a normal Q-Q plot being along or close to a 45-degree line.

In the study, Buyukozturk (2017) stated that the Shapiro-Wilk and Kolmogorov-Smirnov tests can be used to assess the normality of the data set. In this study, the Shapiro-Wilk test was used because the sample size was less than 50. Based on the test results, it was accepted that the data showed a normal distribution, and the analysis was continued (Can, 2016). The obtained p-value from the Shapiro-Wilk test, being greater than 0.05,

indicates that the scores did not significantly deviate from a normal distribution at the 0.05 significance level, thus confirming the normality (Buyukozturk, 2017; Can, 2016). Additionally, skewness and kurtosis coefficients are used as a method to determine whether the groups have a normal distribution (Buyukozturk, 2015; Tabachnick & Fidell, 2007). While it is stated that skewness and kurtosis coefficients between -1 and +1 are evidence that the distribution does not significantly differ from the normal distribution (Buyukozturk, 2015; Huck, 2012), some sources suggest that these values should be between -2 and +2 (George & Mallery, 2003). The skewness and kurtosis coefficients obtained in the study were calculated within the range of -1 to +1. These values indicate that normality is achieved.

In the study, ANCOVA was applied to statistically control the variables associated with the dependent variable. ANCOVA provides greater statistical power and reduces error variance compared to a simple ANOVA, and it has the advantage of controlling pre-existing differences between groups to reduce bias in the study. As ANCOVA combines regression analysis and ANOVA approaches, it should meet the assumptions of both approaches. The assumptions of ANCOVA, as stated by Buyukozturk (2017), are as follows:

- Equality of regression coefficients within groups,
- Linearity between the dependent variable (Y) and the covariate (X),
- Normal distribution of scores for the dependent variable in the population and equality of variances,
- Absence of correlation between the means of the compared samples.

The following steps were taken to determine whether the necessary assumptions for using ANCOVA in the study were met prior to the analysis:

In ANCOVA analysis;

- To determine if there is multicollinearity among the covariates, Pearson correlation analysis was conducted. The correlation between the pretest scores of the variables under investigation was found to be lower than 0.8 ( $r=0.008$ ) among the covariates. This result indicates that ANCOVA meets the assumption of no multicollinearity and provides evidence that this prerequisite is fulfilled.
- The assumption of equal variances for all dependent variables was examined using the Levene Test. According to the results of the Levene Test, the p-values for TISKT\_POST and SAS\_POST were calculated as  $p=.087>0.05$  and  $p=.326>0.05$ , respectively. These results indicate that the variances of all dependent variables are homogeneous.
- To examine whether the assumption of equality of within-group regression slopes is met, separate ANOVA analyses were conducted for each dependent variable, TISKT\_POST and SAS\_POST. In order for ANCOVA to meet this assumption, the p-value should be greater than 0.05, indicating non-significance. It was found that the common effect of the common variables and the group variable on the TISKT\_POST dependent variable ( $F(1,88)=50.41$ ;  $p=.000$ ) was statistically significant, while for the SAS\_POST dependent variable ( $F(1,88)=2.15$ ;  $p=.145$ ), it was found to be statistically insignificant. Based on these results, it can be concluded that the assumption of equality of regression slopes

is met for the dependent variable TISKT\_POST, except for the TISKT\_POST dependent variable.

- The partial eta-squared (effect size) coefficient, which takes values between .00 and 1.00, has been used to calculate the strength of the relationship between the dependent variable and the independent variable.
- The effect size of the independent variable on the dependent variable was determined using the partial eta-squared ( $\eta^2$ ) coefficient. A value of .01 represents a small effect size, .06 represents a medium effect size, and .14 represents a large effect size (Buyukozturk, 2017).
- According to the standards specified by Cohen, Cohen, West and Aiken (2013), the observed power value ( $1-\beta$ ) should be at least .80 in studies. In this study, this threshold was also adopted as the accepted power value. Additionally, if the observed power value is above .90, it is considered as a large power (Stevens, 2009).
- The assumption of independence was satisfied as the researcher's observations were conducted, and precautions were taken to ensure that the groups did not experience exam and grade anxiety. Additionally, the researcher offered feedback to the students at each stage of the process.

## Findings

This section of the study includes the findings obtained from the Scientific Attitude Scale. This section is presented under two main headings: "Descriptive Statistics" and "Inferential Statistics".

### Descriptive Statistics Findings

The study analyzed the average distribution of pre-test (SAS\_PRE) and post-test (SAS\_POST) scores obtained from the Scientific Attitude Scale among the participants. Table 3 presents a comparison of mean test scores across groups, the number of students in each group, standard deviations of the groups, skewness and kurtosis values, as well as the minimum and maximum values, and Shapiro-Wilk values.

**Table 3.** Descriptive Statistics of Secondary School Students' Scientific Attitude Scale Pre-Test and Post-Test Scores

Tests	Groups	Number of People (N)	Mean	Std. Deviation	Skewness	Kurtosis	Range	Min	Max
SAS_PRE	Experiment	45	139.91	10.54	.43	-.36	42	12	163
	Control	45	138.75	14.01	.03	-.99	49	11	162
SAS_POST	Experiment	45	145.13	13.36	.41	-.28	57	12	179
	Control	45	141.22	11.84	.02	-.03	53	11	166

Upon examining Table 3, it is evident that there is a mean difference ( $Mean_{diff}=1.16$ )

between the pre-application experiment group's mean SAS\_PRE score (Mean=139.91) and the control group's mean SAS\_PRE score (Mean =138.75). After the application, it is seen that there is a difference of Mean<sub>diff</sub>=3.91 between the mean SAS\_POST score of the experiment group (Mean=145.13) and the mean score of SAS\_POST of the control group (Mean=141.22).

**Inferential Statistics Findings**

In the study, ANCOVA was employed to statistically account for variables related to the dependent variable. In this phase of the study, the ANCOVA analysis was conducted to examine the significance of the difference between the post-test scores of the experimental and control groups, while controlling for the pre-test scores.

Table 4 presents the mean and adjusted mean values for the post-test scores of the students in both the experimental and control groups on the Scientific Attitude Scale.

**Table 4.** Arithmetic Mean and Adjusted Mean Values for SAS\_POST Scores of Experiment and Control Groups

Variable	Group	N	Mean	Adjusted Mean
SAS_POST	Experiment	45	145.13	144.81
	Control	45	141.22	141.53

Table 4 provides the arithmetic mean and adjusted mean values for SAS\_POST scores of the experimental and control groups. The arithmetic mean of SAS\_POST scores for the experimental group is Mean=145.13, and the adjusted mean is Mean=144.81. The arithmetic mean of SAS\_POST scores for the control group is Mean=141.22, and the adjusted mean is Mean=141.53. These values reflect the overall trend of SAS\_POST scores in the experimental and control groups.

The ANCOVA results, indicating the statistical significance of the observed differences in mean scores among the groups, are presented in Table 5.

**Table 5.** ANCOVA Results on SAS\_POST Scores of Experiment and Control Groups

Source of Variance	Sum of Squares	df	Mean Squares	F	p	η <sup>2</sup>	Observed Difficulty
Corrected model	4375.969	2	2187.985	19.037	.000	.304	1.000
Still	3119.306	1	3119.306	27.140	.000	.238	.999
TISKT_PRE	4031.792	1	4031.792	35.079	.000	.287	1.000
Group	241.601	1	241.601	2.102	.151	.024	.300
Mistake	9999.186	87	114.933				
Total	1859364.000	90					
Adjusted total	14375.156	89					

Upon examining Table 5, it is observed that there is no statistically significant difference between the experimental and control groups in terms of their scores on the Scientific Attitude Scale post-test. The use of the MAR application in teaching does not have a

statistically significant effect on the SAS\_POST scores ( $F(1,87) = 2.102; p = .151 > .01$ ). The obtained result indicates that the group variable has a small effect on the post-test scores (partial  $\eta^2 = .024$ ).

## Conclusion

This study investigated the impact of teaching the lives of Turkish-Islamic scholars who have achieved great success in various scientific disciplines such as astronomy, chemistry, physics, through the TISAR-3D, a MAR-based learning environment, on the scientific attitudes of secondary school students.

The descriptive statistics regarding the scores obtained from the application of the Scientific Attitude Scale to both the experimental and control groups before and after the application are provided in Table 3. It can be observed that the pre-intervention mean scores of the Scientific Attitude Scale for the experiment group, where the MAR application was used in teaching, (Mean=139.91) and the control group (Mean=138.75) were similar to each other.

ANCOVA analysis was performed on the pre-test and post-test total scores of the experimental and control groups in order to assess the impact of the MAR application utilized during the instructional process on the scientific attitudes of the students. The ANCOVA results are presented in Tables 4 and 5. Upon examining the data in these tables, it is observed that there is no statistically significant difference in the students' scientific attitude levels between the experimental group, where the MAR application is used in teaching, and the control group, where reading texts focused on scientists are used. This result can be interpreted as the MAR application utilized in the teaching process does not yield a significant difference in the development of students' scientific attitude compared to reading texts. In this context, in studies conducted by Mutlu (2012), Baran (2013), and Emren (2018), the scientific attitude scale was utilized to analyze students' scientific attitudes; however, according to the results of these studies, no significant difference was determined in the average scores of scientific attitudes between the groups.

## Discussion

When students experienced a learning experience supported by the MAR application, their scientific attitudes were observed to be higher compared to the control group. However, despite this observed difference, the lack of statistical significance in the analysis suggests that based on the available data, the MAR application does not have a definitive impact on improving scientific attitudes. Studies examining students' scientific attitudes reflect that historical materials related to science used in the teaching process are effective in fostering positive attitudes towards science (Baran, 2013; Emren, 2018), and this study supports the result that the average scores of scientific attitude in the experiment group were higher than those in the control group. Furthermore, studies indicate that the coverage of Islamic scholars who made significant contributions to the history of science in textbooks is insufficient (Ozgur & Aktan, 2015; Yildirim & Kececi, 2022). Despite primary source textbooks being accessible to every student in our country, the insufficient representation of Turkish-Islamic scholars in textbooks and students' lack of familiarity with the scholars mentioned in the application/reading texts may be among the reasons for the lack of statistically significant differences in the average scientific

attitude scores between the groups. By including Turkish-Islamic scholars, their lives, success stories, and inventions in textbooks, students can be encouraged to take an interest in this field, ignite scientific curiosity, and increase their desire for research.

One of the fundamental goals of the education system is to enhance individuals' scientific behaviors and attitudes (Buyukozturk, 1999). Scientific attitudes encompass various characteristics, including openness to different ideas, approaching events with skepticism, fearlessness of failure, patience, and attentiveness (Carin & Bass, 2001). These attitudes also influence the skills individuals need to possess. For instance, factors such as scientific thinking, perspectives on science, the ability to comprehend the formation process of scientific knowledge, and attitudes toward the characteristics of a scientist are crucial elements shaping an individual's scientific attitude (Duran, 2008). In this context, regardless of the educational level, it is important for individuals to set high goals and enhance their scientific thinking skills. This involves gaining knowledge about the contributions of science to society and the ability to solve everyday problems using scientific methods. However, if one of the elements supporting students in acquiring these characteristics, namely new generation technologies and information tools, is not adequately utilized in educational environments, it may become challenging to cultivate individuals with these attributes. Therefore, the lack of a statistically significant difference in scientific attitude averages between groups can be associated with the limited use of technology in education. The frequent utilization of new generation technologies and information tools in educational environments can facilitate the cultivation of individuals with these characteristics and support students in developing a positive attitude towards science.

## Suggestions

Scientific attitude is a long-term goal and may not be increased in a single lesson or application. A study conducted over a longer period can provide more accurate results. Therefore, researchers should set long-term goals to enhance students' scientific attitude and develop appropriate strategies to achieve these goals.

Peer-Review	Double anonymized - Two External
Ethical Statement	<p>* This study includes a part of the doctoral thesis entitled "Teaching the Lives of Turkish-Islamic Scholars who have Contributed to Science in the Field of Science in a Mobile Augmented Reality Based Learning Environment".</p> <p>It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.</p>
Plagiarism Checks	Yes - Ithenticate
Conflicts of Interest	The author(s) has no conflict of interest to declare.
Complaints	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
Grant Support	This research has been supported by the Scientific Research Projects Unit of Firat University (project number EF.21.08).
Author Contributions	<p>Design of Study: 1. Author (%50), 2. Author (%50)</p> <p>Data Acquisition: 1. Author (%50), 2. Author (%50)</p> <p>Data Analysis: 1. Author (%50), 2. Author (%50)</p> <p>Writing up: 1. Author (%50), 2. Author (%50)</p> <p>Submission and Revision: 1. Author (%50), 2. Author (%50)</p>

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	<p>* Bu çalışma, "Fen Alanında Bilime Yön Vermiş Türk-İslam Alimlerinin Hayatının Mobil Artırılmış Gerçeklik Temelli Öğrenme Ortamında Öğretimi" başlıklı doktora tezinin bir bölümünü içermektedir.</p> <p>Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanan tüm çalışmaların kaynakçada belirtildiği beyan olunur.</p>
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Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
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Yazar Katkıları	<p>Çalışmanın Tasarlanması: 1. Yazar (%50), 2. Yazar (%50)</p> <p>Veri Toplanması: 1. Yazar (%50), 2. Yazar (%50)</p> <p>Veri Analizi: 1. Yazar (%50), 2. Yazar (%50)</p> <p>Makalenin Yazımı: 1. Yazar (%50), 2. Yazar (%50)</p> <p>Makale Gönderimi ve Revizyonu: 1. Yazar (%50), 2. Yazar (%50)</p>

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## Ulusötesi Sinemada Melodramatik Anlatılar: Ang Lee Sineması Örneği

Bager GÜLMEZ<sup>1</sup>

### Öz

Ortak yapımlar ve film alışverişiyle uluslararası bir konumda yer alan sinema, küreselleşmenin ve göçün etkisiyle ulusal sınırları daha fazla esneterek ulusötesi bir noktada konumlanır. Özellikle göçmen yönetmenlerin üretmiş olduğu filmler hem yerel hem de egemen kültürleri bir araya getirerek ikisinin de sınırlarını bulanıklaştırır; yeni bir melez kültür yaratır. Tayvan'da doğan sinema yönetmeni Ang Lee de ABD'de yaşayan bir Asyalı olarak filmlerinde Doğu-Batı arasındaki kültürel farklılıkları, insanlık hallerini anlatılarına dâhil eder. Ang Lee'nin kurmuş olduğu bu temel çatışmaya ise çoğunlukla melodramatik öğeler eşlik eder. Betimsel analiz yönteminin kullanıldığı bu çalışmada Ang Lee'nin yönetmenliğini üstlendiği ilk dönem filmlerinden *The Wedding Banquet* (Düğün Yemeği, 1993) ve yönetmene uluslararası tanınırlık sağlayan *Crouching Tiger, Hidden Dragon* (Kaplan ve Ejderha, 2000) filmleri ulusötesi bir zeminde melodramatik öğeler bağlamında incelenmiştir. Bu bağlamda, *The Wedding Banquet* (1993) filminde, ABD'de yaşayan Tayvanlı bir karakter üzerinden ABD'deki göçmenlik durumu, farklı kimliklerin bir arada yaşayışı, Asyalı bireyler arasındaki kuşak çatışması, bireysel arzular ve geleneksel yapı arasındaki gerilim bir aile melodramu aracılığıyla işlenmeye çalışılmıştır. Ang Lee'nin çalışmada incelenen bir diğer filmi *Crouching Tiger, Hidden Dragon* (2000) filmi Konfüçyüsçülük ve Taoizm gibi Çin kültürüne ait öğretileri ulusötesi bir bağlamda popüler sinema zeminine taşır. Bireylerin gelişiminde farklı yaklaşımları ortaya koyan bu öğretiler, şövalye hikâyeleri olan wuxia anlatısı içerisinde ABD tarihindeki en çok izlenen yabancı film olur. Yapım aşamasında ABD'den Tayvan'a kadar farklı ülkelerden yapılan katkılar ve Asya'nın çeşitli ülkelerinden gelen oyuncularla üretilen film, Çin öğretisi ve geleneklerini popüler sinemanın anlatı kodlarıyla birleştirir. Sonuç olarak, Ang Lee sinemasının ulusötesi bir konumda melodramatik öğelerle şekillendiği, anlatılarında Doğu ve Batı kültürlerinin etkileşimiyle yeni bir melez kültürün yaratıldığı ifade edilebilir.

**Anahtar Kelimeler:** Ang Lee, Hollywood, Ulusötesi Sinema, Melodram, Kültürel Melezlik

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## Melodramatic Narratives in Transnational Cinema: The Case of Ang Lee's Cinema

Bager GÜLMEZ<sup>1</sup>

### Abstract

Cinema, which is in an international position with co-production and film exchange, is positioned at a transnational point by stretching national borders more with the effect of globalization and migration. Especially, film produced by immigrant directors, bring together both local and dominant cultures, blurring the boundaries of both, creates a new hybrid culture. Ang Lee, a film director born in Taiwan, as an Asian living in the USA, includes cultural differences between East and West and human conditions in his films. This basic conflict established by Ang Lee is mostly accompanied by melodramatic elements. Using the descriptive analysis method, the aim of this study is to examine Ang Lee's first period films *The Wedding Banquet* (1993) and *Crouching Tiger, Hidden Dragon* (2000), which gave the directors international recognition, in the context of melodramatic elements on a transnational basis. In this context, *The Wedding Banquet* (1993), through a Taiwanese character living in the US, the immigration situation in the US, the coexistence of different identities, the generational conflict between Asian individuals, the tension between individual desires and the traditional structure are tried to be processed through a family melodrama. Ang Lee's *Crouching Tiger, Hidden Dragon* (2000), another film analyzed in this study, brings Chinese cultural teachings such as Confucianism and Taoism to the popular cinema in a transnational context. These teachings, which reveal different approaches to the development of individuals, become the most watched foreign movie in US history within the wuxia narrative of knight stories. Produced with contributions from different countries from the US to Taiwan and actors from various countries in Asia, the film combines Chinese teachings and traditions with the narrative codes of popular cinema. In conclusion, it can be stated that Ang Lee's cinema is shaped by melodramatic elements in a transnational position, and that a new hybrid culture is created through the interaction of Eastern and Western cultures in his narratives.

**Keywords:** Ang Lee, Hollywood, Transnational Cinema, Melodrama, Cultural Hybridity

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## Giriş

1954 yılında Tayvan’da doğan Ang Lee, henüz 23 yaşındayken Amerika Birleşik Devletleri’ne (ABD) göç eder ve 37 yaşında başladığı profesyonel sinema kariyerinde (Dilley, 2015, s. 19), Hollywood sineması içerisinde ulusötesi bir sinemacı olarak varlığını korur ve dikkat çeken filmler üretir. Bir *auteur* olarak kabul edilen Ang Lee’nin bu şekilde anılmasının temel nedenleri, genellikle aynı oyuncularla birlikte ortak temalar etrafında aile, kültür ve kimlik gibi kavramlar bağlamında anlatılarını kurmasıdır. Filmlerinde ABD’deki Çin diasporasının sınırlarını aşan ve bu sınırları bulanıklaştıran Lee, Doğu ve Batı kültürleri arasındaki gerilimleri kendi sinemasının bir markası haline getirir. Bununla birlikte Lee’nin filmlerinin özellikleri yalnızca uluslararası sınırları aşması değil, aynı zamanda Çin kültürel kimliğinin de yeniden oluşturulması ve sahiplenilmesini de içermesidir. Lee’nin ilk filmleri olan ve “Father Knowns Best” üçlemesi olarak bilinen *Pushing Hands* (İtilen Eller, 1991), *The Wedding Banquet* (Düğün Yemeği, 1993), *Eat Drink Man Woman* (Tatlı Tuzlu, 1994) ile *Crouching Tiger, Hidden Dragon* (Kaplan ve Ejderha, 2000) bu olgunun açık örnekleridir (Dilley, 2015, s. 303). Bu nedenle çalışmada incelenmek üzere seçilen yönetmenin *The Wedding Banquet* (1993) ve *Crouching Tiger, Hidden Dragon* (2000) filmleri Çin kültürü ve değerlerini ulusötesi karşılaşmalarla yeniden değerlendiren yapımlar olarak karşımıza çıkar.

Ang Lee sineması, çeşitli temalara sahip olmakla birlikte hepsinin ortak özelliği filmin karmaşık ve tartışmalı özünü anlatıda açık bir şekilde göstermektir. Bu özün kuruluşu, yönetmenin gerçekçi düşünme ve kişisel spekülasyon içeriğini dışsallaştırma sürecinde cisimleşir. Bu bağlamda Ang Lee filmlerinin özünü üç yön oluşturur. Bunlardan ilki, “Doğu ile Batı’yı karıştıran, bulanıklaştıran insanlık halleri”dir. Lee, Amerika’daki ilk yıllarında karşılaştığı uzun ve dolambaçlı çalışma hayatı ve film üretme pratikleri ona öz-kimlik felsefesi hakkında derin bir anlayış kazandırır. Birçok filminde Doğu-Batı kültürlerinin çatışmasını işlemekle birlikte Lee’nin filmlerindeki bireyler Çin ve Amerikan kültürlerinin birleşiminin vücut bulmuş halleridir. Lee sinemasının ikinci yönü, “baba kompleksinin duygusal alanı”dır. Ang Lee’nin filmlerinde baba rolü her zaman farklı çağrışımlara ve anlamlara sahiptir. Yönetmenin ilk filmlerinden sonraki birçok eserine kadar “baba” karakteri filmin bir simgesi haline gelir. Örneğin, *The Wedding Banquet* (1993) filminde, babanın Konfüçyüsçü geleneksel ataerkilliği ile Amerikan modernitesinin gelenek dışı tutum ve davranışları filmlerdeki çatışmanın temellerini oluşturur. “Film dışının sınır ötesi alanı” ise Lee sinemasının üçüncü yönüdür. Karmaşık insan duygularının keşfi ve takibinde olan yönetmen, teknolojik ilerlemelerle birlikte film felsefesini teknoloji felsefesiyle birleştirmeye, teknolojiyi merkeze alarak ruha görsel geri beslemeler yoluyla girmeye çalışır. Yalnızca modernite ve geleneksel değerler arasındaki çatışmalara değil, film felsefesinin gelişimi ve görüntünün özünün sorgulanması bağlamında da yeni sınırlar açmaya çalışır (Ji, 2020, s. 101-102). Bu nedenle kuşak çatışmasının, ulusötesi niteliklerinin, göçmenliğinin, kimlik sorunlarının ve içerikle bütünleşen görsel biçimin Ang Lee’nin sinemasının temelini oluşturduğu ifade edilebilir.

Yukarıda ifade edildiği gibi, önceden belirlenen kavramsal yapının temel izlekler olarak çalışmanın omurgasını oluşturduğu metinler betimsel analiz yöntemine uygun hale gelir. Betimsel analizde “tümevarım yöntemi kullanılarak sistematik veriler elde edilmeye çalışılır ve bilgi sosyal gerçekliğin içerisinde aranır” (Serttaş, 2018, s. 351). Temel niyetin elde edilen bulguları okuyuculara özetlemek ve yorumlamak (Yıldırım ve Şimşek, 2013,

s. 256) olduğu bu analiz yönteminde neden-sonuç ilişkileri çerçevesinde sonuçlar elde edilmeye, çalışmanın öncesinde belirlenen kavramlar ve temalar üzerinden metin tasarlanmaya ve çeşitlendirilmeye çalışılır. Bu çalışmada da Ang Lee'nin *The Wedding Banquet* (1993) ve *Crouching Tiger, Hidden Dragon* (2000) filmleri, öncelikle yukarıdaki kavramlar bağlamında Lee sinemasının üzerinde temellendiği düşünülen ulusötesi sinema ve melodramatik anlatı kavramları açıklanmaya ve ardından bu kavramlar Lee'nin filmlerinde incelenmeye çalışılacaktır.

## Ulusötesi Sinema

Ülkeler arası ortak film yapımları ve alışverişleri nedeniyle uzun yıllardır uluslararası niteliğe sahip olan sinema, özellikle küreselleşme ve göç olgularıyla birlikte yerel sınırları daha da aşarak ulusötesi bir kimlik kazanır. Berry'nin de ifade ettiği gibi, ulusötesi sinema, neo-liberalizm, serbest ticaret, sosyalizmin çöküşü ve post-Fordist üretim tarafından şekillendirilen küreselleşme koşullarından büyüyen bir alan (2010, s. 112) olarak görülebilir. Başka bir deyişle, "ulusötesi sinema, daha önceki düzeni şekillendirmeye yardımcı olan aynı kapitalist güçlerin bir sonucu olarak ortaya çıkabilse de eski ulusal sinema düzeninden farklı bir sinema kültürü ve endüstri düzeni" (Berry, 2010, s. 112) olarak ifade edilebilir. Ekonomik, politik ve kültürel değişime paralel olarak "başta ulusal sinemaların kendileri olmak üzere, farklı kimlik politikaları (kadınlar, göçmenler gibi) film çalışmalarının tartışma konuları arasına dâhil olur ve bu kimlikler filmlerde temsil olanağı bulur" (Ulusoy, 2008, s. 10). Küreselleşme de "hem dünyanın küçülmesine hem de bir bütün olarak dünya bilincinin güçlenmesine gönderme" (Robertson, 1999, s. 21) yapmasıyla ulusötesiliğin temel bir kavramı olarak karşımıza çıkar.

1980'lerin sonlarına doğru gelindiğinde göç olgusu, uluslararası gündemin başat tartışma alanlarından biri olur. Göçmenliğe dair uluslararası konferanslar artarken, çeşitli yayınlarda göçmeler ve sığınmacılarla ilgili haberler, tartışmalar ivmelenmeye başlar. Göçler sonucunda ortaya çıkan yeni melez kültürler de göç tartışmaları içerisinde yer alır. Sinemacıların yapmış oldukları göç neticesinde, hem kendi kültürleri hem de gittikleri ülkenin kültürleri arasında yeni bir alan açıldığı görülür. Ulusoy'un da ifade ettiği üzere:

"Birçok göçmen sinemacıya, belli bazı ülkelere gitmek ve o ülke sinemalarının sahip olduğu koşullarda çalışmak daha cazip göründü. Bu çerçevede, Amerikan sineması hem her zaman önemli bir çekim merkezi oldu, hem de dünyanın farklı yerlerinden yetenekleri bünyesine katmaya ihtiyaç duydu. Bu sinemanın sahip olduğu gelişmiş teknik olanaklar ve özellikle yıldız oyunculara yönelik yüksek ücret politikaları göçmen sanatçılar için de önemli avantajlardı" (2008, s. 40).

Amerika'nın göçmenleri arasında geniş ve önemli bir yer tutan Çinliler için, Jiefei Yu'nun da belirttiği gibi, Amerika'ya göç ettikleri günden beri yaşadıkları kimlik krizleri ile psikolojik ve sosyal ikilemler temel sorunları arasında yer alır. Bu nedenle kimlik arayışı, kimlik karmaşası Çin-Amerikan filmlerinin en önemli temalarından birini oluşturur. (2019, s. 93). Özellikle, göçmen Çinli ailelerin üyeleri arasındaki çatışma, göçmen film yapımcılarının çoğu için tekrarlanan bir tema olur; çatışmanın kendisi genellikle ulusötesi göç ve yerinden edilme eyleminden kaynaklanır. Bu filmlerin anlatılarında, kültürel gelenekler, modernlikle bağlantılı belirli baskılarla karşı karşıya gelir: kentleşme, ticarileşme, kendini onaylama ve bireysellik, demokratikleşme, rasyonelleşme ve



sekülerleşme gibi. Modernite ve geleneksel aile değerleri arasındaki çatışma, çoğu zaman ailelerin kendi içindeki kuşaklararası çatışmalar -ebeveynlerden çocuklara büyükanne ve büyükbabalardan torunlara- yoluyla kurulur (Han, 2013, s. 130).

İki kültür arasında gelişen yeni kültürler, çokkültürlülük gibi kavramları da ortaya çıkararak bu alanı tartışılabilir hale getirir. Çokkültürlülük, Ulusay'ın da ifade ettiği gibi, "asimilasyon, diaspora ve melezlik gibi durumları tartışmaya açar, göçmenlerin geleneksel kültürleriyle yeni ülkelerinin hâkim kültürü arasındaki ilişkiler üzerinde durur ve bu çerçevede tarihin yeniden değerlendirilmesini önerir" (2008, s. 52). Göçmen kimliklerinin, temsil ve gösterim gücü kuvvetli bir sanat olan sinema bağlamında görünür hale gelmesi çokkültürlülük açısından önemli bir durum oluşturur. Sinema aracılığıyla üretilen göçmen ve farklı kimlik temsilleri kültürlerarası çatışmalı durumların yumuşatılmasına (Ulusoy, 2008, s. 52), diyalog zeminlerinin oluşmasına olanak sağlayabileceği ifade edilebilir. Bununla birlikte sinemada "ulusötesi" kavramı da tartışmaya açıktır. Zhang'a (2007) göre:

"Ulusötesi terimi, öncelikle ulusötesilikte ulusun çoklu yorumları nedeniyle belirsizliğini koruyor. 'Ulusötesi' teriminde vurgulanan nedir? Eğer ulusal ise, o zaman bu 'ulusal' neyi kapsar -ulusal kültür, dil, ekonomi, siyaset, etnisite, din ve/veya bölgecilik? Vurgu 'trans' ön ekine düşüyorsa (yani sinemanın farklı ulusları, kültürleri ve dilleri aşmasa da bir araya getirme yeteneği), o zaman ulusötesi film çalışmalarının bu yönü karşılaştırmalı film çalışmaları tarafından zaten kapsanmıştır" (Akt. Berry 2010, s. 114).

Zhang'ın yukarıda alıntılanan ifadelerinin de ortaya koyduğu üzere, "ulusötesi" sinemanın kapsamı ve işaret ettiği alan tartışılabilir bir yapıya sahiptir. Bununla birlikte üretim koşulları ve anlatılarının uluslararası düzeye sahip olan filmlerin bu isimlendirmeyi almaları bu kavram üzerinde varılan genel bir fikir birliğidir. Göçmen sinemacıların başını çektiği "aksanlı sinema" kavramı da yine ulusötesi sinema bağlamında değerlendirilebilecek bir alandır. Hamid Naficy, Batılı ülkelere film yapmak üzere gelen Doğulu yönetmenleri iki kuşakta inceler. Bunlardan ilki 1950-1970 yılları arasında sömürge sonrası hareketler ve Sovyetlerin Doğu Avrupa'daki politikaları neticesinde özellikle ABD'ye göç edenler ile 1980'lerde ve 1990'larda yaşanan ideolojik çöküşler, küresel ekonomilerin yaratmış olduğu tahribatlar, göçmenlik politikalarında yaşanan olumlu değişim ve kitle iletişim araçları başta olmak üzere teknolojik ilerlemeler ikinci göçmen grubunu oluşturan dönemdir (Akt. Ulusoy 2008, s. 43). Sinemacıların bu tarihlerde yapmış oldukları göç, sinema endüstrisi için bir çekim merkezi olan ABD'ye, Hollywood'a doğru gerçekleşir.

Amerika'da önemli bir göçmen grubunu oluşturan Asya kökenliler içerisinde New York Üniversitesi'nde sinema okuyan Ang Lee ve Wayne Wang, Hollywood içerisinde üretimler yapan Asya kökenli önemli sinemacılarıdır. Shih'e göre, Ang Lee'nin "esnek" bir özne olarak ortaya çıkmasında büyük ölçüde, Amerikancılığın onlarca yıldır yayılması yoluyla ABD'nin Tayvan'daki kültürel hegemonyasıyla yakından bir ilgisi vardır. Amerikan kültürü bilgisi, eğitilmiş Tayvanlılar için Tayvan'dan gelen bir ulusal tebaa ABD'de bir azınlık tebaasına kolayca dönüştürülebildiği ölçüde verilmiş olur (Akt. Eperjesi 2004, s. 28). Ang Lee'nin de içerisine dâhil olduğu Asya kökenli sinemacılar kuşaklararası ailevi çatışmalara Han'ın da ifade ettiği gibi "melodramatik aşırılık" (2013, s. 130) üzerinden eğilmeye çalışırlar. Bu eğilim ulusötesi imgeleri ve (aile) melodramlarını bir araya getiren bir anlatıyı ortaya çıkarır.

## Melodram ve Aile Melodramı

Sinema sanatı içerisinde de önemli bir alana sahip olan melodram, sanatın farklı formlarından oluşan bir tür ya da kip olarak ifade edilir (Akbulut, 2012, s. 12). Sinemada melodramatik anlatı, seyircilerde yoğun duygusal durumu açığa çıkaran öyküler olarak karşımıza çıkar. Özel bir anlatı biçiminin bir sonucu olarak üretilen duygusal yoğunluk, genellikle eşit olmayan güçler arasındaki mücadele olarak vuku bulur. “Burada yalnız ve çaresiz bir insan önünde ümitsiz durumda olduğu veya daha başından kaybetmeye mahkûm ya da kazanmasının bir mucizeye bağlı olduğu doğanın ya da toplumun güçleriyle karşı karşıya gelir” (Kovacs, 2016, s. 93). Fiziksel, toplumsal veya ruhsal olan bu gücün karşısında birey varlığını korumakta ve devam ettirmekte zorlanır.

Schatz da melodramı, “merkezde baskıcı ve eşitliksiz toplumsal koşulların kurbanlaştırdığı erdemli bir bireyin (genellikle bir kadın) ya da bir çiftin (genellikle sevgililer) çizildiği ve çatışmanın belirgin olarak evlilik, mesleki başarı ve çekirdek aileyle çözümlendiği bir anlatı” (Akt. Akbulut 2008, s. 49) olarak tanımlar. Genellikle geleneksel, egemen ideolojik kodların yeniden üretildiği bir anlatı olan melodramda ahlaki sorumluluklar, erdemli olma, ailenin kutsiyeti gibi hassasiyetler ortaya konur. Anlatılarda, “acı, ağlama ve gülerak rahatlamaya dayalı bir duygusallık, aksiyon ve heyecanın arada boşluklar bırakılarak bir süreklilik ve sürükleyicilik içinde kullanılması ve sonuçta ise iyilerin masumluluğu ve ahlaklılığının, bir kez daha altının çizilmesi” (Arslan, 2005, s. 102) melodramlardaki birkaç önemli temel öğedir. Elsaesser’e göre de melodramlarda karşımıza çıkan duyguların yükselmesine izin vermek ve sonra onları bir gümbürtüyle aniden aşağı indirmek, dramatik süreksizliğin uç bir örneğidir ve duygusal yoğunluktaki benzer, baş döndürücü bir düşünüş, neredeyse değişmez bir şekilde anlatı sonlarında (2012, s. 453) karşımıza çıkar.

Melodramın estetik esnekliği farklı zeminlerde hareket etmesine izin verirken, iyiyi kötülüğe karşı koyan Maniheizt dünya görüşü onu başka şekillerde esneksiz kılar. Modern ulus-devletin yanında ortaya çıkan melodram, tarihsel olarak ulusal kimlik hakkında hikâyeler anlatan duygusal aşırılık ve ahlaki okunabilirliğin anlatısal bir geleneğidir (Hu, 2021, s. 162). Bu nedenle melodramın “nostaljik” bir arayışa sahip olduğu ifade edilebilir. “Çünkü melodram, geçmiş, toplumsal düzenin bozulmamış olduğu saygın ve ideal bir zamanı arar” (Akbulut, 2012, s. 14). Geçmişin ve şimdinin, eskinin ve yeninin arasında salınır. Gelenekselliğin toprağında gelişerek modern alana uzanan “melodramatik imgelem, kayıp ve ilerlemeci/pozitivist projeler tarafından sürekli olarak bastırılan modernliğin iki yanına kayıtlıdır ve yüksek sanattan çok kitlelerin gerçekliğine aittir” (Akbulut, 2012, s. 14).

Atayman’ın da ifade ettiği gibi melodram anlatılarının temelinde toplumsal kodlar ile bireysel istek ve arzuların çatışması, dolayısıyla her türlü aşkın zorluğu, imkânsızlığı bağlamında bir araya gelebilecek sorunlar yer alır. Bu nedenle bireyin istekleri ile toplumun dayatmaları, birey ve toplumsal yapı arasındaki çatışmalar melodram sinemasının başat gerilimini oluşturur (Akt. Akbulut 2008, s. 58). Kovacs’a göre de, filmdeki kahraman, toplumsal baskı karşısında yalnızca çaresiz değildir, “aynı zamanda onun çaresizliği edilgin bir süreç, zihinsel bir algı ya da duygusal bir durum olarak gösterilir. Fail ile çevre arasında işleyen potansiyeldeki farklılık çok büyük olduğu için, önemli anlarda melodramatik kahraman edilgin hale gelir, farklılığın acısını çeker ve ona duygusal olarak davranır” (2016, s. 95).

Melodramlarda aile kurumu en yüce yapılardan biri olarak karşımıza çıkar. Özellikle burjuva aile yapısının özelliklerini perdeye taşıyan melodramlarda “kötü yola düşen”, “iffetini koruyamayan” kadınların arkasından giden koca/baba gibi temsiller, çocukların fiziksel/duygusal istismarı gibi durumlar, 19. ve 20. yüzyılda görülen sahne melodramlarından sinemaya taşınır. Elsaesser, 1950’li yıllarda hızla artış gösteren melodramları, ailevi konulara yoğunlaşmaları nedeniyle aile melodramları olarak isimlendirir. Yazar’a göre:

“Bir tür olan aile melodramları duygusal ve ahlaki kimliğin aynı oedipal izlekleriyle uğraşır; daha çok baskıcı toplumsal ortamı değiştirmede yalnız kalmış, duygusal çevresini etkilemede ve olayları biçimlendirmede kahramanın başarısızlığını işler. Dünyada çıkış yolu yoktur ve karakterler bunun üzerinde sunulur. Aile, bu çıkışsızlığı eğretilmeli olarak sergiler ve kendini sınırlamalarla ortaya koyar” (Akt. Akbulut 2008, s. 59-60).

Aile melodramlarının temelinde aile bütünlüğünü sağlayabilecek ve onu makro düzeyde toplumsal yapıyla entegre edebilecek, ideal bir erkeğin (koca/baba/aşık) eğretilmeli bir arayışı olduğunu ve bu koşullarda kadının da sosyoekonomik güvence ile duygusal, cinsel doyum arasında ikilem yaşadığını ifade eden Akbulut’a göre:

“Aile, iki temel açıdan türün temel karakteri için ideal bir yer sağlar. İlk büyük toplumsal önem taşıyan bireysel rollerin (anne, baba, çocuk gibi) ilk dizisi olmasıyla; ikinci olarak babanın mesleği, geliri, aile evinin yer, tipi gibi toplumsal sınıfları belirleyen sınırlamaları içermesiyle. Aile, ideal olarak toplumsal birliktelik olduğu kadar, ‘doğal’ bir birliktelik olarak da sunulur. Bunu sağlayan şey, tabii ki evliliklerdir. (...) Aile melodramları, bu aile birliği idealinin kesintiye uğramasını işler” (2008, s. 60-62).

Melodram filmleri, ABD’deki Çinli göçmenlerin deneyimlerini oluşturmak ve aktarmak için önemli bir türdür. Uluslararası göç deneyimi çok çeşitli sorunları gündeme getirir; örneğin, değişen aile yapıları ve ilişkileri, kültürel kimliklerin yer değiştirmesi ve Çinli-Amerikalı topluluklar ile “ötekiler” arasındaki çatışmalar gibi. Göçmen ailelerde nesiller arası çatışma, büyük ölçüde modernitenin ortaya çıkmasından bu yana film yapımcılarının aile etiği konularına ortak ilgileri üzerinden geçmiş ve şimdiki, anavatanı ve şimdiki vatani karşılaştırma bağlamında işlerlik kazanır. Bu nedenle melodram, modern yaşamın karmaşıklığından kaynaklanan sorunları ele alan güçlü bir anlatım türü olarak ifade edilebilir. Bu bağlamda melodram görünüşte karşıt değerlerin müzakere veya dönüşümü uyandırmak ve birbirine nasıl bağlanabileceğini göstermek için bir kültürel katılım biçimi olarak kullanılır (Han, 2013, s. 130-131).

Aile melodramları, özellikle de göç bağlamında aile çatışmasını ele alanlar, kayda değer ve hızlı değişimlere yakalanmış Çinli Amerikalıların deneyimlerini aydınlatmak için anlatı biçimini daha gerçekçi bir tarza dönüştürdüğü görülür. Aile çatışmasının temsili büyük ölçüde sosyopolitik zorluklarla yüzleşir ve izleyiciye temsil edilen anlamları, duyguları ve ahlaki durumları açık ve görünür bir işaretlerle görme fırsatı vererek izleyicileri gerçek hayat izlenimleriyle etkiler (Han, 2013, s. 156). Çalışmada incelenecek olan iki Ang Lee filminde de melodramatik anlatı öğeleri karşımıza çıkar. *The Wedding Banquet* (1993) filminde aile melodramı olarak, ABD’de yaşayan Asya kökenli bir eşcinsel erkeğin geleneksel ailevi ve toplumsal değerleri ile bireysel arzuları arasında yaşadığı çatışma anlatılırken, *Crouching Tiger, Hidden Dragon* (2000) filminde ise yine bir melodram öğeleri olarak; iyiler/kötüler çatışması, geleneksel toplumsal değerler, kavuşamayan

âşıklar, kötü karakterin doğru yolu bulması gibi kodlar filmin anlatısı içerisinde yer alır. Bu nedenle Ang Lee sinemasında ulusötesi anlatıların ve melodramatik imgelemlerin önemli bir yer tuttuğunu ifade edebiliriz.

### ***The Wedding Banquet* (1993): Toplumsalın ve Bireyselin Müzakeresi**

Yönetmenliğini Ang Lee'nin üstlendiği senaryosunu ise Ang Lee, Neil Peng ve James Schamus'un birlikte kaleme aldıkları *The Wedding Banquet* (1993) filmi Tayvan kökenli ve ABD'de yaşayan eşcinsel bir karakter olan Wai-Tung'un geleneksel aile yapısıyla mücadelesini konu edinir. Wai-Tung, Manhattan'da sevgilisi Simon ile yaşamını sürdürür. Ailesinin evlenmesi yönündeki baskıları görmezden gelmeye çalışan Wai-Tung, bir gün ailesinin randevu şirketine yaptığı üyelikle bir "gelin adayı" ile karşı karşıya kalır. Eşcinsel kimliğini ailesinden gizleyen Wai-Tung, sevgilisi Simon ile bir plan yapar. Wai-Tung'un ikamet ettiği binada kiracı olarak kalan ve sınır dışı edilme durumu olan Wei-Wei ile sahte bir evlilik yaparlar. Düğün için Wai-Tung'un ailesinin ABD'ye gelmesi durumu daha da karmaşık bir hale getirir. Yalnızca nikâh töreninin yapıldığı sade bir evlilikten Wai-Tung'un ailesi memnun olmaz. Bunun üzerine büyük, kalabalık bir tören yapılır. Bu törende sarhoş olan Wai-Tung ve Wei-Wei cinsel birliktelik yaşarlar ve bu birliktelikten dolayı Wei-Wei hamile kalır. Karmaşık bir hale gelen ilişkiler ağı içerisinde geleneksel Tayvanlı aileye hem bir torun verilmesi hem de eşcinsel ilişkinin devam etmesi üzerine filmin sonunda karakterler arasında konuşulmayan, üzeri kapalı bir anlaşmayla uzlaşma sağlanmış olur.

Kloet'in de ifade ettiği gibi, Lee'nin yapıtları, yerler ve zamanlar, türler ve stiller arasında gidip gelmekte ve kaçınılmaz olarak bir yanda yazarlık, özgünlük ve gelenek gibi inatçı soruları, diğer yanda çeviri sorunlarını ön plana çıkarmaktadır (2005, s. 119). Ulusötesi sinemada karşımıza sıklıkla çıkabilen kuşaklararası çatışma *The Wedding Banquet* (1993) filminde de toplumsal ailevi değerler üzerinden yeniden üretilir. Schatz'a (1981) göre, "melodramlar sonraki kuşağın davranışsal ve tutumsal eğilimleriyle uğraşır. Dramatik çatışma, aykırı bir evlilikten kaynaklanır; bu, mantıksız aile ilişkilerinden, bağlarından kurtulma (veya kurtulamama) anlamına gelir" (Akt. Akbulut 2008, s. 60-61). Farklı kültürlerle yaşanan karşılaşma ve geleneksel değerlerin örselenmesi kuşaklar arasındaki aile algısını ve değerlerini de değiştirir.

Çin'de geleneksel yaşamı oluşturan Konfüçyüsçü aile hayatı normları genellikle Batılı aile hayatı kalıplarına keskin zıtlıklar sunar. Çin kültürünün aile yükümlülükleri üzerindeki vurgusu ve genç nesilde bu yükümlülükleri pekiştirmek için anne babaya bağlılığın kullanılması yoğun bir şekilde görülür. Çin aile ideolojisinin göze çarpan dört özelliğini sıralayacak olursak; bunlardan ilki, toplumun gelişmesi için çok önemli olduğu düşünülen uyuma verilen önemdir. Konfüçyüs'e göre uyum, eğer her birey kendi rolünü bilirse sürdürülür. Bununla birlikte, katı ve şeffaf hiyerarşi Konfüçyüs ideolojisinde çok önemli kabul edilir; örneğin imparator-tebaa, karı-koca, erkek kardeş-kız kardeş, ağabey-küçük erkek kardeş ve baba-oğul arasındaki ikili ilişkiler, açık ve kalıplaşmış bir hiyerarşik ilişkiye tabiidir. Üçüncü olarak, aile ilişkileri, Konfüçyüsçülüğe nüfuz eden ataerkilliğin göstergesi olan babanın gücü ile karakterize edilir. Dördüncüsü ise, ataerkilliğe paralel olarak, çocuğun anne-babaya karşı yükümlülükleri oldukça önemlidir. Konfüçyüsçülük, çocukların ebeveynlerine, özellikle de babalarına karşı koşulsuz kabullerini, inancını gerektirir. Bu dört unsur -uyum, hiyerarşi, ataerkillik ve inanç- birbirine sıkı sıkıya bağlıdır ve her birini yerinde tutmaya çalışan bir ağ oluşturur (Akt. Kloet 2005, s. 122). Aile arasındaki bu ilişkilene biçimi, moderniteyle temas eden

Asyalı aile bireyleri üzerinden sinemada aile melodramlarına alan açan bir yapıya bürünür.

Cho'nun da ifade ettiği üzere, sözleşmeli evli çiftler (Wai-Tung ve Wei-Wei), heteroseksüel evli bir çift cephesi inşa etmek için evlenirler. Bununla birlikte, evlilik sözleşmesinin arkasında başka bir sözleşme ya da daha sık olarak, her bir kişinin diğerinin mahremiyetini korumak için elinden gelenin en iyisini yapacağına ve cepheyi korumak için gerekli ailevi ve sosyal yükümlülükleri yerine getireceğine dair üstü kapalı bir anlaşma yatar (2009, s. 407).

Geleneksel Asya kültüründen gelen eşcinsel bir erkek ve ailesine karşı görevini kabul eden sevecen bir erkek evlat olarak görünen Wai-Tung, sonunda kendi melezliğinin kültürel şekillenmesinin ve kültürel kimlik konusundaki kafa karışıklığının asıl kaynağı olan bilincinin parçalı yapısının tamamen farkındadır. Antropolog Gordon Matthew'a (2000) göre, herhangi bir kültürde benliğin kültür tarafından şekillendirilmesi temelde üç farklı bilinç düzeyinde düşünülür; benliğin kontrolünün ve dolaylı kavrayışın dışında gerçekleşen derin şekillendirme; benliğin tam kontrolünün ötesinde ama onun kavrayışı içinde var olan orta düzey biçimlendirme ve her şeyin benliğin tam kontrol ve kavrayış olarak gördüğü şeyle ortaya çıktığı sığ biçimlendirme. Bu kültürel şekillendirme modeli, yalnızca kişisel kimliğin analizinde yardımcı olmakla kalmaz, aynı zamanda Amerikan kültürel ortamlarındaki melezlik inşasının açıklanmasına da ışık tutar. Bu gerekçelerle, Wai-Tung'un kimlik melezliği ve karmaşası daha iyi anlaşılabilir (Yu, 2019, s. 96). Wai-Tung karakterinin filmde sergilediği sportif, erkeksi, işinde başarılı özellikleri de klasik Hollywood sinemasındaki Çinli erkek temsilinden farklıdır. Wai-Tung'un spor salonunda yaptığı çalışmayla açılan filmde karakter, sessiz ve "kadınsı" Çinli erkek stereotipinden de ayrışır (Han, 2013, s. 136).

Batı kültürüne başarılı bir şekilde uyum sağlamış bir Doğulu göçmen olarak Wai-Tung, iki dünya, iki kültür arasında -eşcinsel ve heteroseksüel, Asyalı ve Amerikalı- gezinme yeteneği ile oldukça akıcı bir kimlik sergiler. Wei-Wei ile olan evliliğinden, Wai-Tung istemeden bir çocuk sahibi olur. Bu durumda, "yeni aile" ile Wai-Tung, Simon'ı gerçek partneri olarak kabul etmekle Wei-Wei'yi ve çocuğu çekirdek ailesi olarak kabul etmek arasında arabulucu bir konuma yerleşir. Doğu ve Batı kültürleri arasında bir denge kurmaya çalışan Wai-Tung, "aile soyunu sürdürme sorumluluğunu" yerine getirmesine izin veren yeni bir aile kavramı yaratır. Wai-Tung'un Wei-Wei ile olan sahte evliliği, onu ana akım Çin kültürüne yeniden yaklaştırmak için bir mekanizma sağlar (Yu, 2019, s. 97). Geleneksel değerlere de yakın duran, ebeveynleriyle yakınlığını derinleştiren, gizlenme yükünü hafifleten Wai-Tung, Doğu ve Batı arasında kendi kimliğini oluşturmaya, bütünleştirmeye başlar ve kültürün "melezlik" durumunu kabul eder. Yu'ya göre melezlik, yalnızca egemen kültürden gelen hegemonik özdeşleşmeye ve ayrımcılığa direnmek için yıkıcı bir strateji olmakla kalmaz, aynı zamanda göçmenleri kültürel alt-üst olma ve kimlik parçalanmasının acılarından kurtarmanın da etkili bir yolu olabilir (2019, s. 99). Bu bağlamda Wai-Tung gelenek ve modernite arasında arabulucu bir noktada konumlanır.

Filmde farklı etnik kökene sahip olan karakterler arasındaki dil bariyeri bir komedi unsuru olarak kullanılır. Karakterler arasındaki dil engeli beş ana karakterin (Wai-Tung, Simon, Wei-Wei, Wai-Tung'un anne ve babası) yemek masasında kendi dillerinde dedikodu yapmalarını sağlar. Wei-Wei'nin hamileliği genç karakterler tarafından İngilizce olarak tartışılırken, Wai-Tung'un annesi yüksek sesle Çince olarak tartışmanın

ne hakkında olduğunu merak ederek, “Wai-Tung kirasını ödemedi mi?” diye sorar. Filmde dil engeli üzerinden üretilen bir başka mizahi sahne, evlilik memurunun okuduğu ve Asyalı çift (Wai-Tung ve Wei-Wei) tarafından tekrar edilen kısaltılmış ve komik evlilik yeminlerini detaylandıran belediye binasındaki sade nikâh törenidir (Dilley, 2015, s. 163-164). Bu sahnede evlilik memuru, Çinli karakterlerin isimlerini yanlış telaffuz eder, Wei-Wei evlilik yeminini tekrarlayamaz, “hastalıkta ve sağlıkta” ifadesi yerine “hastalıkta ve ölümdede” gibi farklı cümleler kurar. Yönetmen Lee, bu merasimi kendi düğününe dayandırıldığını ifade eder:

“*The Wedding Banquet* (1993) filmindeki birçok sahne, eşcinsel bir hayat yaşamıyor olmama rağmen doğrudan benim kişisel hikâyemden alınmıştır; ailemle konuşma şeklim, ebeveynlerin diyalogu, hemen hemen kesinlikle benim kişisel hikâyemden alınmıştır. Ve City Hall evliliği gibi şeyler benim belgeselim gibi [gülüyor]. (...) Sadece bir karmaşaydı. Annem ağlamaya devam etti, “Pervasızdı, çok utanç vericiydi” ve babam [yüzünü buruşturuyor]. (...) Bu suçluluğu uzun süre taşıdım” (Dilley, 2015, s. 168).

Filmin içerisindeki kültürel farklılıklar, seyircilerin filmi izleme ve algılama düzeylerini de farklılaştırır. Dilley’in de ifade ettiği gibi, Çinli izleyici filmdeki bir “Ken” bebeğinin Amerikalı bir eşcinsel gösteren olarak mizahi önemini farkında değilken, Batılı izleyici de parşömenlerdeki Çin kaligrafisini okuyamıyor; dolayısıyla hem Çinli hem de Batılı izleyici filmde hayati kültürel ipuçlarını bir anlamda görmekte zorlanıyor. Chow, Çinli ve Amerikalı izleyicilerin farklı zamanlarda, farklı görüntülere ve şakalara yüksek sesle güldükleri *The Wedding Banquet*’in (1993) gösterimine katıldığını anlatır. Bu ikilik, filmin diğer ülkelerdeki kabulüyle de vurgulanır. Örneğin Fransa’da filmin tanıtım kampanyası Simon karakterini ön plana çıkarır; filmin Fransızca adı *Garçon d’Honneur* (En İyi Adam) idi. Filmin reklamı, Simon ve Wei-Wei’yi aralarında oluşan yakınlık ile ön planda gösterirken, Wai-Tung’un karakteri daha çok arka planda kalıyordu (2015, s. 173-174). *The Wedding Banquet* (1993) özelindeki bu gibi durumlar kültürler arasındaki film izleme ve algılama biçimlerindeki farklılıklara açık birer örnek olarak karşımıza çıkar.

*The Wedding Banquet* (1993) filminin anlatısı toplumsallık ve bireysellik arasında müzakereyi, uzlaşmayı ortaya koyar. Han’ın da ifade ettiği gibi, filmde, aile devamlılığı ve bireysel arzular arasındaki çatışma sonunda her iki nesli de memnun edecek bir şekilde çözüme kavuşur. Ebeveynler, Gao ailesinin devamlılığını sağlamak için bir bebek alırken, Simon da şartıcı bir şekilde Wai-Tung’un babasının açık bir şekilde rızasını alamasa da üzeri örtük bir şekilde kabulünü alır. Hatta Çin geleneklerinde aile tarafından evlenen gelin-damada verilen kırmızı zarf filmde Simon’a verilir. Sonunda, bu aile melodramında eşcinsellik ve geleneksel aile devamlılığı uzlaştırılır. Geleneksel değerleri de yoğun bir şekilde gözetilen filmin ortaya koyduğu ahlaki soru, etnik bir Çinli ailede eşcinselliğin aile soyunun devamına yönelik tehdit olarak kabul edilemez olup olmadığı değil, “istenmeyen” bir cinsel yönelime rağmen herkesin ailenin devamını sağlamak için aile yükümlülüklerini en iyi şekilde nasıl yerine getirebileceğidir. Bu ailede bir yandan, eşcinselliğin kabul edilmesi, en azından görmezden gelinmesi yaşanırken, diğer yandan, Simon da dâhil olmak üzere her aile üyesinin farklı rollerde üstlenebilecekleri sorumlulukların farkına varması gerekir (2013, s. 133). Yeni Queer Sinema hareketinin ortaya çıktığı bir dönemde çekilen bir eşcinsellik hikâyesini de içerisinde barındıran film, bu nedenle dönemin aktivist *queer* yaklaşımlarından farklı olarak ataerkil toplumsal yapıyla uzlaşmaya çalışır.

*The Wedding Banquet* (1993) filminde gerçeği maskeleyen taktiği kullanılır; bu, ilgili tüm tarafların bilgisi ve rızasıyla gerçekleştirilen bir “maskeli balo” halini alır. Asyalı aile kodlarına karşı çıkmakla birlikte uyum, hiyerarşi, ataerkillik ve anne babaya saygı üzerine yapılan vurgu, Asyalı ebeveynlerle potansiyel bir çatışma içinde olan ırklar arası bir gey çift de dâhil olmak üzere, cesur bir sinema projesi olarak görünen filmin (Kloet, 2005, s. 123-124), geleneksel aile değerlerini yıkamasa da sarsmış olduğu ifade edilebilir.

Wei Ming Darriotis ve Eileen Fung, Lee'nin bu filmini, Batılılaşmış modernitede Çin geleneği için bir yer açma ve müzakere etme girişimleri olarak olumlu bir şekilde okuyarak, babanın tepkisinin (baba aslında İngilizce bilir ve olayları anlar, sonunda gey çifti gönülsüzce onaylar), aksi takdirde homofobik formülasyonun olası bir bozulmasının işareti olarak okunabileceğini öne sürüyorlar. Onlar için film, değişiklikleri ve zorlukları karşılamak için Çin kültüründe Çin ile uzlaşmanın “yeni yöntemlerini” sunan ulusötesi, sınırları aşan bir sinema olarak duruyor. Buna karşılık, Shu-mei Shih, bu tür ataerkillik esnekliği, Lee'nin “Tayvan izleyicisine milliyetçi çekiciliği somutlaştıran” “Father Knowns Best” üçlemesindeki şüpheli bir ikiz arzusunun -diriltilmiş ataerkillik ve onun uluslararası ün kazanma arzusuyla, Amerikan seyircisinin onayı için gerekli egzotizmi kucaklayarak- belirtisi olarak görür. Ayrıca filmin kapanışında babanın havaalanında güvenlik görevlisine karşı iki elini de havaya kaldırması “Silahsızım, aydınlanmış bir dünya vatandaşı olarak sınırları aşıyorum” (Chow, 2007, s. 138-142) anlamında yorumları beraberinde getirir.

Han'ın sorduğu, “Bir Çinli-Amerikalı'yı ne tanımlar?” sorusu önemli ve gereklidir. Han'a göre, filmler, etnik kültür ve kimliğin temsilinin bireysel deneyimler tarafından şekillendirildiğini, tanımlandığını ve bilgilendirildiğini ancak geleneksel toplumsal değerlerin de göz ardı edilemeyeceğini anlamamızı sağlıyor. “Çin-Amerikan deneyimlerinin analizi bize gösteriyor ki, esaslı bir Çinlilik yoktur, sadece Çinli olmanın birden çok yolu vardır. Bu haliyle, Çinlilik hiçbir zaman tekil bir biçim olmamıştır; daha ziyade, bireysel deneyimlerle ilgili çoğul bir içeriğe sahiptir” (2013, s. 155).

Wai-Tung Amerikan ve Çin kültürü arasında bir denge kurmaya çalışır. *The Wedding Banquet* (1993) filminin sonunda tüm çelişkiler çözülmüş görünüyor: Wai-Tung'un ebeveynleri, oğullarının cinsel yönelimini kabul eder, Wei-Wei, doğacak bebeğe bakım vermeye söz verirken, Simon da Wai-Tung ile “bebeğin diğer babası” olarak kalmayı kabul eder. “Wai-Tung, kendisini iradesiyle özdeşleştirebileceği ‘sembolik özdeşleşmeye’ ulaşır. Bir anlamda, bir özgürlük ve özgürleşme düzeyidir, ancak bir şekilde hâlâ egemen kültürün manipülasyonu ve manevrası altında ve her zaman oyalanacak ve musallat olacak yerel kültürün hatırası altında bir özgürlüktür bu” (Yu, 2019, s. 96-97).

1993 yapımı *The Wedding Banquet* filmi, eşcinsel kimliğe sahip olan Tavyanlı göçmen Wai-Tung'un geleneksel aile değerleri ve bireysel arzuları arasında salınan toplum ve birey çatışmasını merkeze alarak ulusötesi, göçmenlik, eşcinsellik, çokkültürlülük, melezlik ve kuşak çatışması gibi kavramları tartışmaya açar. 1990'lı yılların başında gelişen ve *queer* anlatı ve temsilinde aktivist bir tutum gösteren Yeni Queer Sinema'dan farklı olarak filmde, geleneksel değerler ve modern hayat tarzı uzlaştırılmaya çalışılır. Ang Lee'ye uluslararası başarı kazandıran *The Wedding Banquet* (1993) filmi küreselleşmenin yaratmış olduğu yeni toplumsal yapıyı ABD'deki Asyalı göçmenler bağlamında bir aile melodramıyla yeniden tartışmaya açar.

## ***Crouching Tiger, Hidden Dragon (2000): Wuxia Diplomasisi***

Ang Lee, *The Wedding Banquet* (1993) filminden yedi yıl sonra gösterime giren *Crouching Tiger, Hidden Dragon* (2000) filmini, Hui-Ling Wang, Kuo Jung Tsai ve diğer filmde olduğu gibi yine James Schamus ile birlikte kaleme alır. Filmde kılıç ustası Li Mu Bai ve kadın savaşçı Yu Shu Lien'in imkânsız aşkları etrafında gelişen Çin geleneklerine özgü Konfüçyüs ve Taoist felsefeler tartışılır. Bir kılıç ustası olan Li Mu Bai, emekli olmaya karar verir ve hocasından kendisine miras kalan 400 yıllık efsanevi "Yeşil Kader" kılıcını Yu Shu Lien'in de isteğiyle bilge kişi Sir Te'ye teslim etmeye karar verir. Kılıcın Sir Te'ye teslim edilmesinin ardından filmde sonradan öğrenilecek olan, bölgenin ileri gelen ailelerinden birinin kızları ve aynı zamanda yakında kendi isteği dışında evlendirilecek olan Jen Yu tarafından kılıç çalınır. Jen Yu, uzun süredir gizlice kılıç eğitimi almaktadır. Kılıcın peşine düşen Li Mu Bai ve Yu Shu Lien, yıllar önce Li Mu Bai'nin ustası öldüren ve Jen Yu'yu da eğiten Jade Fox'a ulaşırlar. Bir çöl haydutu olan Lo ile birlikte olmak isteyen Jen Yu ise, Jade Fox'un etkisinde kalarak bu hırsızlığı yapmıştır, ancak hocası Jade Fox'u da kandırır. Bir arzu nesnesi olarak dövüşçüler arasında dolaşan "Yeşil Kader" kılıcı, en sonunda Sir Te'ye geri döner. Filmin sonunda Li Mu Bai de Jade Fox'un zehirli okuyla ölür, bu sırada Li Shu Lien ile birlerine aşklarını ilan ederler. Jen Yu da sebep olduğu bu durum nedeniyle intihar eder.

Ang Lee'nin *Crouching Tiger, Hidden Dragon* (2000) filmi, *wuxia* olarak bilinen şövalye hikâyelerinin farklı kültürlerden gelen senaristlerle birlikte kaleme alındığı bir filmidir. *Wuxia* hikâyeleri, silahsız dövüşle tanımlanan *kung funun* (veya *wu shunun*) aksine, çoğunlukla kılıç olmak üzere silahlı savaşı içeren eylemlerle tanımlanır. 1970'lere kadar, *wuxia* ve *kung fu* çoğunlukla farklı film türleriydi; ilki Kuzey Çin ve Mandarin konuşan nüfusuyla, ikincisi Güney Çin ve Kantanca konuşan nüfusuyla ilişkilendirildi (Eperjesi, 2004, s. 30). *Crouching Tiger, Hidden Dragon* (2000) filmi ise bir *wuxia* anlatısı olarak Konfüçyüsçü ve Taoist kişisel gelişim felsefeleri arasındaki gerilimi karakterler üzerinden ele alır. Her iki gelenek de birçok noktada aynı fikirde olsa da toplum içerisinde örnek bir insan yetiştirmede oynaması gereken rol konusunda farklılık gösterir (McRae, 2013, s. 30). Konfüçyüsçülük, bir tür hümanizm olarak sınıflandırılabilir, çünkü kendini geliştirmenin gerçekleştiği ortam olarak insanlara ve topluma odaklanır; insan topluluğu, birincil değer kaynağıdır. Taoizm, kendini geliştirmenin doğal dünyanın yolunda modellendiği bir natüralizm türüdür. Bireysel istekleri ve arzuları daha ön planda tutar. Dövüş sanatları da sadece dövüş ustalığını değil, aynı zamanda ahlaki erdem sahibi olmayı içerir; birinde ustalaşıp diğerinde usta olmayan bir kişiye gerçek bir dövüş sanatçısı denilemez. Filmde, Li Mu Bai ve Yu Shu Lien, dürüstlük ve bütünlüğü içeren *Giang Hu* (jianghu) ahlaki kurallarına bağlıdır. Bu yüzden bir ilişki yaşayamayacaklarını düşünüyorlar çünkü Yu Shu Lien daha önce Li Mu Bai'nin arkadaşı olan ve hayatını kaybeden Meng ile nişanlıdır. Böyle bir davranış geleneksel kurallara karşı gelmek olur (McRae, 2013, s. 36-40). Jen Yu'nun da Konfüçyüsçü gelenek doğrultusunda ailesinin istediği evliliği yapması beklenir ancak Jen Yu, Taocu hayat görüşü doğrultusunda kendi arzularının peşinden gitmek, sevgilisi haydut Lo ile birlikte olmak ister. Ang Lee'nin incelenen diğer filmi *The Wedding Banquet* (1993)'te olduğu gibi bu filmde de toplumsal değerler ile bireysel arzular arasındaki gerilim anlatının temel çatışmasını oluşturur.

Wang Du Lu'nun 1920'lerde yazdığı bir romana dayanan *Crouching Tiger, Hidden Dragon* (2000) filminin konusu, gevşek bir şekilde Li Mu Bai ve Yu Shu Lien arasındaki



yüceltilmiş romantizme odaklanıyor. “Yeşil Kader” kılıcı, Jen Yu tarafından çalındığında toplumsal düzende karmaşıklık ortaya çıkar. Dürüst Li Mu Bai ve Yu Shu Lien’in aksine Jen Yu, macera arzusunun yönettiği bir evrende yaşar. Jen Yu, evliliğini ayarlayan iki güçlü Mançu ailesi arasındaki bir değiş tokuş nesnesi olarak, evladın sahip olması beklenen itaat özelliğini reddeder, bunun yerine savaşı yaşamının sınırlı özgürlüğünün peşinden gider. Jen Yu, kişisel arzuyu toplumsal talepten üstün tutar ve gizlice ev ortamının ötesine geçmesini sağlayacak bir savaşı kimliği oluşturur. Li Mu Bai, amaçlanan etik eylemlerini amaçlarına ulaştıramayan trajik bir kahramanken Jen Yu savaşı, hayatı, iyi ve kötü, doğru ve yanlış ilkelerinden kopmuş, bunun yerine bağımsız bir macera ve kendini tatmin duygusuna eklenmiştir. Jen Yu karakteri, filmde Batı’ya göre alternatif bir Çin modernitesi önermekle ilgili soruların ve çatışmaların işlendiği yerdir. Jen Yu, büyüklerinin eylemlerini dikte eden katı Konfüçyüsçü değerler sistemine direnç gösterir. Bireyciliği imparatorluk sarayında kaos yaratır ve Jade Fox’u aldatması öğretmen ve öğrenci arasındaki hiyerarşiyi alt üst eder, böylece doğrudan Li Mu Bai’nin ölümüne yol açan koşulları yaratır. Hikâyenin amaçlarından biri de Jen’in gelenek ve otoriteyi reddetmesinin, onu Konfüçyüs geleneğinde ve sosyal sorumlulukta biraz daha uzun süre pişirilmesi gereken bir modernitenin ham taşıyıcısı yapması gibi görünür (Eperjesi, 2004, s. 31). McRae’nin de ifade ettiği üzere, filmin adı iki genç âşık, Jen Yu ve Lo’ya atıfta bulunur. Jen Yu’nun tam adı Jiāo Lóng olarak “hassas ejderha” anlamına gelirken, Lo’nun tam adı Xiǎo Hǔ yani “küçük kaplan” anlamına gelir. Hem Jen Yu hem de Lo inatçı ve bencildir, ancak henüz gerçekleşmemiş büyük bir potansiyel gösterirler. Ang Lee, “çömelmiş kaplan, gizli ejderha” ifadesini, toplumun yüzeyinin altında yatan güçlü karakterleri, gizemleri asla küçümsemememizi hatırlatan yaygın bir Çin deyimini olarak tanımlar. Jen Yu ve Lo, toplumun arzularını kısıtlama girişimlerine fevri bir şekilde isyan ederken, Li Mu Bai ve Yu Shu Lien ise toplumsal kodlara bağlılıkları nedeniyle bitap durumda olan örnek kişiler olarak birbirlerine olan sevgilerini ifade edemezler. Bu nedenle, Taoizmin doğal olanı sürdürme konusundaki yaratıcı özgürlüğü ile Konfüçyüsçülüğün ritüel uygunluğu ve geleneksel rolleri arasında bir gerilim yaşanır (2013, s. 48-49).

Jen Yu’nun bireysel arzularının peşinden koşan bir karakter olmasının karşısında Li Mu Bai ve Yu Shu Lien melodram anlatılarında sıklıkla karşımıza çıkan dışsal etkilerle bir araya gelemeyen âşıklar rolündedirler. Dilley’in de ifade ettiği gibi, onur kuralları Li Mu Bai ve Yu Shu Lien’in hayatlarını şekillendirmiştir ve bu durum ikisinin de kendi duygularına göre hareket etmelerini engeller, çünkü bunu yapmayı seçerlerse hayatını kaybeden adamın anısına saygısızlık ediyor ve hayatlarını şekillendiren şeref kurallarını terk ediyor olacaklardır. Ancak gözü pek ve aceleci Jen Yu’nun peşinde koşarken, kendi “ejderhaları” yani gizli arzuları uyanır. Jen Yu’nun gençliği, enerjisi ve tutkusu, onlara görev peşinde koşarken takas ettikleri romantizmi ve özgürlüğü hatırlatır. Bu, bastırılmış arzuları, her zaman yüzeyin altında gizlenmesine rağmen, hiçbir zaman açıkça ifade edilmemiş olan birbirlerine olan aşklarını harekete geçirir (2015, s. 323-324). Bu nedenle Ang Lee sinemasında *Crouching Tiger, Hidden Dragon* (2000) filmi anlatısında da melodramatik öğelere yoğun biçimde yer verildiği ifade edilebilir. Ang Lee’ye göre:

“Li Mu Bai ve Yu Shu Lien, Çin toplumundaki iki yaygın karakter klişesinin doğru tasvirleridir. Konfüçyüs ahlak kurallarına göre yaşarlar; toplum için yaşarlar. “Giang Hu” (Jianghu) da hayatta kalmak için becerilere ve kitlelerin saygısına ihtiyacınız var. Jen Yu, ruhlarının arzusunu sembolize eder. Aslında, Jen Yu gerçek kahramandır. Kişiliği, Li Mu Bai ve Yu’yu yenen şeydir. Onların

alçakgönüllülüğünden yararlanır. Toplumun güçlerine bağlı olan Li ve Yu, gençliğin heyecanını ve coşkusunu asla tam olarak yaşamadılar. Sahip oldukları statüleri onlara pahalıya patlıyor ve gençlikleri soldukça pişmanlıklar artıyor” (McRae, 2013, s. 50).

Kloet'e göre, Ang Lee'nin *jianghu* dünyasında yoldaşlar var ama çiftler yok, seks var ama üreme yok, aşk var ama evlilik yok, kılıç var ama yüzük yok. Ancak bununla birlikte bu alternatif dünya, kaos veya anarşi dünyası değildir. *Crouching Tiger, Hidden Dragon* (2000)'da Ang Lee, aslında uyum, hiyerarşi, ataerkillik ve dindarlık gibi Konfüçyüsçü nosyonları andıran bir kurallar rejimi sunar, ancak burada konu çocukların babadan ziyade efendiyle ilişkisi hakkındadır. Başka bir deyişle, aile ideolojisinin *jianghu* dünyasına çevrilmesi, ailenin neredeyse silinmesi anlamına gelse de temel değerlerin sağlam bir şekilde yerinde kaldığı görülür (2005, s. 127).

Sonuçta, *Crouching Tiger, Hidden Dragon* (2000) filmi, tek bir felsefi sistemi desteklemiyor gibi görünüyor; Taoizmin doğal özgürlüğü ile Konfüçyüsçülüğün rafine düzeni arasında bir denge kurmaya çalışır. Ataerkil bir otoriteye körü körüne bağlılık, özgün olmayan ve pişmanlık dolu bir hayata yol açsa da topluma karşı isyanın her zaman bir bedeli vardır. Ang Lee, “Anahtar, bir dengeyi sağlamak, uyum aramak ve çatışmaları azaltmaktır” der. Gerçek bir Konfüçyüsçünün geleneğin gözü kapalı bir takipçisi olmaması gerektiği gibi, gerçek bir Taoist de ilişkilerden ve yükümlülüklerden kaçınan dize gelmez bir asi olmamalıdır. Jen Yu'nun filmin sonunda fark ettiği gibi, bir bilge, özgünlüğün sosyal ve kişisel arasında bir denge olduğunu anlayan bir kişidir (McRae, 2013, s. 53-54). McRae'ye göre:

“*Crouching Tiger, Hidden Dragon*, Jen'in Konfüçyüsçü hümanizmin geleneklerini, ahlaki ilkelerini ve sosyal yükümlülüklerini Taocu natüralizmin kendiliğindenliği ile dengeleyen otantik bir kendini geliştirme süreci aracılığıyla kendini fethetme mücadelesinin hikâyesidir. Jade Fox altında bir savaşçı ve suçlu olarak ve Li ve Yu'nun kendisine akıl hocalığı yapma girişimlerini reddederek toplumu tamamen reddettiğinde, bu aşırı özgürlüğün ağır bir bedeli olduğunu, bu hayatı değerli kılan ilişkilerin kaybı olduğunu keşfeder. Benzer şekilde, Li ve Yu, ritüel uygunluğa körü körüne bağlılık nedeniyle birbirlerine olan aşklarını sahiplenemediklerinde, bu kaybı da hissederler. İyi bir insan, ahlaki ilkeleri, faydaya, uygunluğa, ana babaya bağlılığa ve dürüstlüğe saygı göstermelidir, ancak özerklik ve yaratıcılık pahasına olmamalıdır. Benliği ancak bu değerleri dengeleyerek fethedebiliriz ve ancak benliği fethederek gelişebiliriz” (2013, s. 54).

*Crouching Tiger, Hidden Dragon* (2000) filmiyle Ang Lee, klasik bir Çin anlatı türünü kendi vizyonu ile yeniden şekillendirmeye cesaret etmekle kalmıyor, aynı zamanda uluslararası sinemayı canlandırmak için *wuxia* dünyasını küresel popülerliğe başarıyla taşıyor (Dilley, 2015, s. 338). *Wuxia* geleneği, “dövüş sanatları şövalyeliği” olarak tercüme edilebilir. Bir “xia”, herhangi bir sosyal sınıftan olabilmesi dışında “gezgin şövalye”dir; *wuxia* kahramanları, iktidar düzenlemelerinin dışında, uçlarda yaşayan haydutlar veya isyankârlardır; Batı kültüründeki en benzer örneklerini, Robin Hood ve onun Merry Men grubudur (Dilley, 2015, s. 317). Klein'in de ifade ettiği gibi *Crouching Tiger, Hidden Dragon* (2000) filmi hem ABD tarihinde ticari açıdan en başarılı yabancı dilde film hem de kitlesel bir Amerikan seyircisi bulan ilk Çin filmi olur. Basın, filmin kazançlı Amerikan pazarını Asya film endüstrilerine açmayı başarabilecek çığır açıcı bir film olduğunu da ifade eder (2004, s. 18). Bir *wuxia* hikâyesi olmasına rağmen filmin yapımı şaşırtıcı derecede küreseldir. Klein'in aktardığı üzere:

“Ang Lee'nin uzun süredir yaratıcı ve iş ortağı olan Amerikalı James Schamus'un önemli katkıları, filmin Çinliliğine ilişkin herhangi bir basit kavramı hemen karmaşıktırıyor. Senarist sıfatıyla Schamus, senaryoyu Tayvanlı yazar Wang Hui Ling ile birlikte yazdı ve bu süreçte taslakların İngilizce ve Çince arasında karşılıklı çevrilmesini gerektirdi; Schamus ayrıca filmin Akademi Ödülü'ne aday gösterilen tema şarkısının sözlerini de kaleme aldı. (...) Çin'in farklı bölgelerinde yapılan çekimler ve stüdyo çekimleri tamamlandıktan sonra, film müziği Şanghay'da kaydedildi, post prodüksiyon süreci Hong Kong'da yapıldı ve filmin kurgusu ABD'de yapıldı” (2004, s. 19).

Filmin yapımı, Malezya (Michelle Yeoh), Hong Kong (Chow Yun-Fat ve Cheng Pei Pei), Tayvan (Chang Chen ve Lung Sihung) ve Çin'den (Zhang Ziyi) gelen yıldızlarla birlikte pan-Asyalı bir kadro tarafından canlandırıldı. Filmin finansman kaynakları da benzer şekilde uluslararasıydı. Pan-Asya oyuncu kadrosu ve filmin küresel çekiciliği, filmin *wuxia* türünü yeniden yapılandırılmasını karmaşıktırıyor. *Crouching Tiger, Hidden Dragon* (2000) filmi Lee'nin kariyer yörüngesini “sanat” sinemasından alarak anaakıma dâhil eder (Chan, 2004, s. 5). Klein'e göre Lee, bu filmi kişisel “bir çeşit eve dönüş” olarak tanımlar. Bununla birlikte, “bir çeşit” nitelemesinin ciddiye alınması gerekir; Çin, basit bir şekilde Lee'nin “evi” değildir ve *Crouching Tiger, Hidden Dragon* (2000), anakara Çin'in yerel kodlarına bağlı organik bir yapıda ortaya çıkmadı. Aksine, Lee bu filmde, temelde diasporik bir eve dönüş kavramıyla çalışır (2004, s. 22).

Lee, filminin Avrupa-Amerikalı bir izleyici tarafından erişilebilir olması gerektiğini kabul eder, ancak aynı zamanda genellikle sinemanın kılıç dövüşü filmleri gelenekleri ve tarzlarına daha aşına ve bunlar hakkında nostaljiye sahip olan Asyalı izleyiciler için kültürel bir çekiciliğinin olması da gerekir. Görünüşte çelişen bu hedefleri müzakere etmek, Lee'yi “küresel anlamda bir hikâye” anlatmaya ya da yapımcı ve senarist James Schamus'un belirttiği gibi, “Batılı izleyiciler için bir Doğu filmi ve bazı yönlerden Doğulu izleyiciler için daha Batılı bir film” (Chan, 2004, s. 5) yapmaya yönelir. Ang Lee, diaspora deneyiminin nasıl yaşanabileceğini de ortaya koyar; yüksek düzeyde kültürel duyarlılık, kültürel sınırları aşma ve kendini başkalarının deneyimlerine şefkatle yansıtma yeteneği bu deneyimlerin sonucunda gerçekleşir. Bu deneyim aynı zamanda kişinin “kendini” kültürünü neyin oluşturduğu fikrini de genişletir. Lee, hayatının yarısını ABD'de yaşadı ve İngiliz tiyatrosu ve Amerikan filmi okulunda eğitim gördü, bu nedenle bu noktada kültürü Çinli kadar Amerikalı da olabilir (Klein, 2004, s. 31).

*Crouching Tiger, Hidden Dragon* (2000) filmde Lee, anlatı ve biçimi uyumlu hale getirmeye çalışır. Böyle yapabilmek içinse en belirgin Amerikan film türlerinden birine, Hollywood müzikallerine yönelir. Dövüş sanatları filmleri üzerinde çalışan birçok araştırmacı genellikle sanatçıların fiziksel becerilerini, zarif hareketlerini ve hassas koreograflarını müzikallere benzetir. Çoğu dövüş sanatları sahnesinin temelde ritmik kalitesi -aksiyon ve dinlenme arasındaki denge, dövüşün diyalojik kalitesi, sesin dikkatli kullanımı, dinamik kamera hareketi ve kurgu- bir Hong Kong aksiyon filmindeki tipik sahnenin daha az benzer görünmesini sağlar. Filmdeki dövüş sahneleri müzikallerdeki, dans sahnelerine benzer. Bu nedenle Lee, dövüş sanatları filminin biçimsel sorunlarını müzikal türünün yardımıyla kotarmaya çalışır (Klein, 2004, s. 32). Bu nedenle Ang Lee sinemasındaki melezlik durumunun biçimsel yapıda da karşılaşılan bir olgu olduğu ifade edilebilir.

*The Wedding Banquet* (1993) filminde karşımıza çıkan kültürel farklılıktan dolayı anlam değişimi, *Crouching Tiger, Hidden Dragon* (2000) filmde de karşımıza çıkar. Dilley, kültürel

farklılıktan dolayı yaşanan bu değişime önemli bir örnek verir. Filmin sonunda Li Mu Bai ölürken Yu Shu Lien'e olan aşkını ilan ettiği doruk noktası, İngilizce altyazıda şu şekilde aktarılır: “*Sensiz cennete girmektense, mahkûm bir “ruh” olarak yanında sürüklenen bir hayalet olmayı tercih ederim. Senin aşkın yüzünden asla yalnız bir ruh olmayacağım.*” Aynı satırın gerçek çevirisi şu şekilde olması gerekir: “*Senin yanında dolaşıp seni takip etmeyi ve yedi gün boyunca vahşi doğada hayalet olmayı tercih ederim ve en karanlık yere sürüklenirken bile aşkım sonsuza kadar yalnız bir ruh olmama izin vermeyecek*”. Bu durumla ilgili olarak Jennifer Jay haklı olarak şuna dikkat çeker: “*Taocu ve Budist hayaletler ve ölü kavramlarına aşına olmayan Batılı izleyiciler için harfi harfine bir çeviri çok hantal olurdu. Ancak mahkûm ruhun Batılı kavramlarıyla düşünmek ve sevilen biri olmadan cennete girmek geleneksel Çin düşüncesine çok yabancıdır. Bu çeviri, filmdeki Batılılaşmış melezliğin bariz bir örneğini sağlayarak Batılı izleyiciye hitap eder*” (Dilley, 2015, s. 313-314).

Konfüçyüsçü söylemin filmle birlikte canlanması ve yayılması, anakara ve deniz aşırı Çinliler arasındaki kültürel ve etnik sürekliliği de yeniler; bunu, Çinlilerin, ortak kültürel özelliklere dayanan yaygın, kalıcı bir dayanışmanın somutlaşmış örnekleri olarak gördüğünü ifade eden Eperjesi'ye göre, bu filmlerin diaspora-Çin toplulukları için çekiciliğinin nedeni yalnızca aksiyon türünde olmalarında yatmaz; aynı zamanda bu filmler popülerdirler çünkü kapitalizm altında yerinden edilme ve ayaklanma koşullarında “şey”leşmiş Çin değerlerini -Hollywood'un merceğinden dökülen- keşfetmek için bir araç haline gelirler (2004, s. 37). Bu nedenle *Crouching Tiger, Hidden Dragon* (2000) gibi geleneksel kodları anlatıları içerisinde barındıran filmler, kapitalizmle birlikte “şey”leşen Çin değerlerine karşı eski değerleri hatırlatır, nostalji duygusu oluşturur.

Hollywood içerisinde üretilen ve geleneksel Asya kodlarına sahip olan filmler eleştiri konusu da olabilmektedir. *Variety* dergisi için Asya filmlerini inceleyen ve *Crouching Tiger, Hidden Dragon* (2000) filminin küresel kimliğini vurgulayan Derek Elley'e göre bu film, bir kültürel emperyalizm modeli üzerinden okuduğunda, filmi “akıllıca paketlenmiş... öncelikle genel bir Batılı müşteriye hitap etmek için tasarlanmış” olarak eleştirir ve filmi kültürel olarak asılsız olmakla suçlar. Bununla birlikte Ang Lee, Asyalı film yapımcıları kanonuna ait olmayan bir “kültürel bukalemun” olarak reddedilir. Elley'e göre, *Crouching Tiger, Hidden Dragon* (2000) filmi, ABD'nin dünya ekranlarındaki hâkimiyetini gevşetmek şöyle dursun, Hollywood'un dövuş sanatları türünü sömürgeleştirdiğini ve gerçek Çin sanatını görünmez kılma gücünü somutlaştırdığını (Klein, 2004, s. 19) iddia eder. Chan'a göre de “Batılı izleyiciler için bir Doğu filmi” ve “Doğulu izleyiciler için bir Batı filmi” yaparken Lee, kendisini kültürel olarak bir kaya ile sert bir zemin arasında sıkışıp kalmış olmak gibi tatsız bir konumda bulur. Bir yandan, kültürel özcüler ve püristler onu türün geleneğini sulandıran ve Çin ile Çin kültürünün yanlış bir temsilini yayan bir *wuxia* yapmakla suçlarlar; öte yandan, oryantalizm karşıtları da Lee'nin, Batı'nın Doğu egzotikliğine ve Asyalıların *kung fu* klişelerine yönelik arzusunu körüklediğini öne sürerler (2004, s. 5).

Ang Lee'nin Hollywood'da bir *wuxia* hikâyesi anlatması Asyalı bir kültürü küresel pazara çıkarır, onu popüler hale getirir. Konfüçyanizm ve Taoculuk arasında, toplumsal beklentiler ve bireysel arzular arasında bir çatışma yaşayan karakterler üzerinden yönetmen, Hollywood'un müzikal türünün ritim-görüntü-ses kullanımı yardımıyla epik bir hikâye anlatır. İyi (Li Mu Bai ve Yu Shu Lien) ve kötü (Jade Fox) insanların net olması, kötü karakterin doğru yolu bulması (Jen Yu), âşıkların kavuşamaması (Li Mu Bai ve Yu Shu Lien) ve kötülerin cezalandırılması (Jade Fox ve Jen Yu) filmi melodramatik anlatıya

yakınlaştırır. Ulusötesi bir yönetmen olan Ang Lee'nin *Crouching Tiger, Hidden Dragon* (2000) filmi, farklı ülkelerden oyuncularla, ülkeler arası ortak prodüksiyon süreçleriyle ve hem metin hem de çekim aşamalarındaki farklı kültürlerden insanların katkılarıyla kültürlerarası bir alanda konumlanarak yerel bir melodramatik hikâyeyi evrensel düzeye taşır.

## Sonuç

Hollywood endüstrisi içerisinde Asya kökenli bir yönetmen olarak üretimler yapan Ang Lee, sahip olduğu kimliklerinin de etkisiyle filmlerinde göçmenlik, eşcinsellik, çokkültürlülük, mezleklik ve kuşak çatışması gibi kavramları tartışmaya açar. Ang Lee'nin hem filmin üretim aşamasında hem anlatılarda farklı kültürleri bir araya getirmesi yönetmenin ulusötesi bağlamda değerlendirilmesine de zemin hazırlar. Bununla birlikte Ang Lee'nin filmlerinde melodramatik öğeleri sıklıkla kullandığı, çalışmada incelenen *The Wedding Banquet* (1993) ve *Crouching Tiger, Hidden Dragon* (2000) filmleri bağlamında ortaya çıkarılmaya çalışılmıştır.

*The Wedding Banquet* (1993) filminde ABD'de yaşayan bir Tavyanlı olan Wai-Tung karakteri üzerinden göçmenlik durumu, farklı kimliklerin bir arada bulunması, kuşak çatışması, toplumsal yapı ve bireysel arzuların gerilimi bir aile melodramına dahil edilerek işlenmeye çalışılır. Asyalı aile gelenekleri ile modern dünyanın kimlik ve arzuları arasında sıkışan karakter, geleneksel değerlerle kendi yaşam biçimi arasında bir müzakere yürütür. Filmin sonunda ailesinin (toplumsal yapının) isteği üzerine (sahte) bir heteroseksüel evlilik yapan karakter yine yanlışlıkla bir çocuk sahibi olur. Bunun yanı sıra homoseksüel birlikteliğini de devam ettiren Wai-Tung iki dünya arasındaki çatışmaları "hilelerle" çözüme kavuşturmuş olur. Bir "maskeli balo"ya dönen film, Doğu'dan Batı'ya göç eden bireylerin yaşayabileceği kültürel ve kimliksel çatışmaları perdeye taşır. Ang Lee'ye popülerlik kazandıran "Father Knowns Best" üçlemesi arasında yer alan *The Wedding Banquet* (1993) filmi, karakterler arasındaki dil bariyerini güldürü unsuru olarak kullanırken geleneksel değerler ve modernite arasında müzakereci bir salınım gerçekleştirir.

Ang Lee'nin çalışmada incelenen diğer filmi *Crouching Tiger, Hidden Dragon* (2000)'da Konfüçyanizmin ve Taoizmin bireylerin gelişiminde ortaya koyduğu farklı yaklaşımlar tartışmaya açılır. Bireylerin gelişiminde farklı yollar ortaya koyan bu felsefeler, melodram anlatısı içerisinde yaratılan çatışmalar bağlamında ele alınır. Bir, *wuxia* olarak bilinen şövalye hikâyesi olan *Crouching Tiger, Hidden Dragon* (2000) filmi, geleneksel Çin kültürünün öğelerini ulusötesi popüler bir alana taşır ve ABD tarihinde ticari olarak başarılı yabancı dilde (Çince) film olur. *Wuxia* olarak kılıçlı dövüş sahnelerinin yer aldığı film, popüler sinemanın müzikal türünde gerçekleşen görüntü-ses-ritim-hareket gibi öğeleri yine bu türden alır. Asya'nın farklı ülkelerinden bir araya gelen oyuncularla gerçekleştirilen film, üretim aşamasında da uluslararası bir birlikteliğe sahip olarak ulusötesi bağlamda kültürlerarası bir noktada konumlanır. Melodram anlatılarında yer alan, tamamen iyi (Li Mu Bai ve Yu Shu Lien) ve kötü (Jade Fox) karakterler, kavuşamayan aşıklar (Li Mu Bai ve Yu Shu Lien), kötü karakterin doğru yolu bulması (Jen Yu) ve kötülerin cezalandırılması (Jade Fox ve Jen Yu) gibi öğeler, yönetmenin diğer filmi olan *The Wedding Banquet* (1993) gibi bu filmi de bir melodram anlatısı olarak değerlendirmeye olanak sağlar. Hem Ang Lee'yi hem de Çin kültüründe önemli bir yeri olan *wuxia* geleneğini uluslararası alanda popüler konuma taşıyan, "Asyalı" bir filmi uluslararası sinema piyasasında görünür kılan *Crouching Tiger, Hidden Dragon* (2000)

filmi, ulusötesi melodramatik bir anlatı olarak popüler sinema içerisinde yer alır.

Çerçeveselenen kültür kavramının sınırlarını bulanıklaştıran, sabitlenen Doğulu ve Batılı mitleri çözmeye çalışan ve üretmiş olduğu sinemayla kültürel bir karşılaşma zemini yaratan Ang Lee, mücadele ve çatışma alanı olarak görülen kültürü müzakere zeminine çeker. Bu nedenle yönetmen, klasik dramatik yapının ve melodram anlatılarının klasik bir sonucu olarak anlatıdaki çatışmaları çözerek seyircisini filmde mutlu bir şekilde uğurlar. Hollywood piyasası dolayımından bakıldığında ulusötesi bir yönetmen olarak Ang Lee, aynı zamanda Amerikan sinemasının Asya sinema piyasasına daha kolay ulaşmasına yardımcı olur. Asyalı imgeleri Hollywood menşeli filmlerinde yoğun bir biçimde kullanması yönetmeni “kültürel yozlaşmaya” varan eleştirilerle tartışmalı bir zemine çekmekle birlikte yönetmenin Asya’ya özgü imgelerin tüm dünyada dolaşımına girmesinde önemli bir role sahip olduğu tartışma götürmez bir gerçeklik olarak karşımıza çıkar. *The Wedding Banquet* (1993) ve *Crouching Tiger, Hidden Dragon* (2000) filmlerinde görüldüğü üzere popüler sinemanın temel biçim ve içeriğini gözetken Ang Lee, ortak temalar etrafında aile, kültür ve kimlik gibi kavramlarla da kendine özgü sinemayı da yaratmış olur.

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## İlkokul Öğrencilerinin Peritekstual Okuma Düzeylerinin Çeşitli Değişkenler Bakımından İncelenmesi

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Rabia YILAR<sup>2</sup>

### Öz

Bu çalışmada amaç; ilkokulda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeylerini belirlemek ve cinsiyet, yerleşim yeri, sınıf düzeyi, okulöncesi eğitim durumu, baba ve anne eğitim durumuna göre incelemektir. Bu amaç doğrultusunda araştırmada genel tarama modeli kullanılmıştır. Araştırmaya Ağrı ili Patnos ilçesinden 238 3 ve 4. sınıf öğrencisi gönüllü olarak katılmıştır. Veri toplama aracı olarak peritekstual okuma düzeyi belirleme ölçeği ile beraber kişisel bilgiler formu da kullanılmıştır. Peritekstual okuma düzeyi belirleme ölçeği 16 soru üç boyuttan oluşan ve 3'lü Likert tipinde hazırlanan bir ölçektir. Kişisel bilgi formu ise öğrencilerin demografik bilgilerini belirlemek amacıyla altı sorudan oluşturulmuştur. Verilerin analizi için normallik değerleri belirlenmiş ve parametrik testler kullanılmıştır. Yapılan analizler sonucunda ilkokul öğrencilerinin peritekstual okuma düzeylerinin orta düzeyde olduğu belirlenmiştir. Ayrıca 3. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinin 4. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinden anlamlı derecede yüksek olduğu; şehir merkezinde eğitim gören öğrencilerin genel peritekstual okuma, metin içi peritekstual unsurları okuma ve künye bilgilerini okuma düzeylerinde köyde eğitim gören öğrencilere göre anlamlı derecede daha yüksek düzeye sahip oldukları belirlenmiştir. Anne ve baba eğitim durumlarında ise eğitim seviyesi arttıkça öğrencilerin peritekstual okuma düzeylerinin de arttığı belirlenmiştir. Diğer değişkenlerle peritekstual okuma düzeyleri arasında herhangi bir ilişki bulunmamıştır. Bu çalışma ile annesi veya babası okuryazar olmayan öğrencilerin peritekstual okuma düzeylerinin anne ve babası daha eğitilmiş olan öğrencilere göre düşük olduğu belirlenmiştir. Bu sebeple anne ve babaların eğitimlerinin artırılması adına gerekli çalışmalar yapılabilir. Ayrıca öğretmenlere peritekstual okuma ile ilgili hizmet içi eğitimler verilerek öğrencilerin peritekstual okuma düzeylerinin ve farkındalıklarının artırılması sağlanabilir.

**Anahtar Kelimeler:** Peritekstual Okuma, İlkokul Öğrencileri, Okuma Becerileri, Okuma, Öğrenci.

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## Investigation of Peritextual Reading Levels of Primary School Students in Terms of Various Variables

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### Abstract

The aim of this study is to determine the peritextual reading levels of 3rd and 4th grade students in primary schools and to evaluate them according to gender, place of residence, grade level, preschool education status, father's education status and mother's education status. For this purpose, the general survey model was used in the study. A total of 238 3rd and 4th grade students from Patnos district of Ağrı province voluntarily participated in the study. Peritextual reading level determination scale and personal information form were used as data collection tools. The scale for determining the level of peritextual reading level is a scale consisting of 16 questions and three dimensions and prepared in a 3-point Likert type. The personal information form consisted of 6 questions to reveal the demographic information of the students. For data analysis, normality values were determined and parametric tests were used. As a result of the analysis, it was determined that the peritextual reading levels of primary school students were at an intermediate level. In addition, it was determined that third grade students' in-text peritextual reading levels were significantly higher than fourth grade students' in-text peritextual reading levels; students studying in the city center had significantly higher levels of general peritextual reading, reading in-text peritextual elements and reading imprint information than students studying in the village. In terms of mother and father education levels, it was determined that as the education level increased, the peritextual reading levels of the students also increased. No relationship was found between other variables and peritextual reading levels. With this study, it was determined that the peritextual reading levels of students whose parents were illiterate were lower than those of students whose parents were more educated. For this reason, necessary studies can be carried out to increase the education of parents. In addition, in-service trainings on peritextual reading can be provided to teachers to increase students' peritextual reading levels and awareness.

**Keywords:** Peritextual Reading, Primary School Students, Reading Skills, Student, Reading.

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## Giriş

Okuma oldukça karmaşık bir süreçtir ve zihinde bilişsel bir süreç olarak meydana gelmektedir (Coşkun, 2002). Okuma eylemi anlamlandırma, görme ve zihinde yapılandırma gibi birbiri ile ilişkili eylemler bütünüdür. Bu sebeple okuma eylemi ve becerilerinin sonradan öğrenilen bir yetenek olduğu bellidir. Okuma eylemi sistemli ve planlı bir eğitim ile beraber sonradan kazanılmaktadır (Güneş, 2017). İnsanlar okumayı öğrendiklerinde bilgiye özgürce ulaşmanın imkânını bulurlar. Okuma eylemi yoluyla bilgiye özgürce erişmenin en kolay ve temel yolu ise kitaplardır. Dolayısıyla okurlar bilgiye ulaşma aşamasında kitaplarla etkileşim hâline girerler. Kitaplarda yer alan metinlerle etkileşim hâlinde bulunmak zihnin süslenmesine, zekânın gelişmesine ve insanların kitaplardan haz duymasına vesile olur (Sever, 1990). Kitaplarda bulunan metinler, kitaplar için bilgilerin öz kaynağı ve temel unsurlarıdır. Peritekstler ise metinlerle aynı ortamda olsa bile metinlerin ötesinde yer alan ve metni destekleyen diğer unsurlardır.

Önceden metinlerin sadece yazılı ve sözlü eserlerden ibaret olduğu düşünülüyordu. Ancak artık metin kavramı kullanıldığında daha geniş kapsamlı, sadece söz ve yazı değil aynı zamanda görsel ve düşünsel birçok başka değişkenle birlikte ifade edilmektedir. Ayrıca teknolojinin gelişmesi ile beraber metinlerin ifade ediliş ve kullanılış biçimleri de değişmiştir. Geçmişte metin türleri sadece yazılı ve sözlü eserlerde bulunmaktayken günümüzde işitsel ve görsel medyatik araçlardan, teknolojik okuma araçlarına kadar birçok materyalle kullanılabilir. Bu sayede metinler taşınabilir ve aktarılabilir hâl almıştır (Aslan & Yılar, 2022).

Metinlerin kitaplar için ana unsur olması kitapların sadece metinlerden oluştuğu şeklinde anlaşılmalıdır. Kitaplarda metinlerin yanı sıra birçok unsur bulunmaktadır. Bu unsurların bazıları; başlık, kapak, yazar, çizer, kaynakça, önsöz, resimler, çizimler, görseller vb. olarak sıralanabilir. Bu unsurlar metinlerin dışında olsalar bile kitaba ait öğelerdir ve literatüre göre peritekstual öğeler olarak ifade edilmektedirler (Witte vd., 2019; Ciecierski vd., 2020; Gross vd., 2016). Yani bu öğeler kitapların peritekstleridir. Peritekstler kitapların etrafını sarmaktadır ancak kitapların gerçek birer parçası değildirler (Latham & Gross, 2019). Peritekstler okurların bir kitabı satın alıp almamalarını ve okuyup okumamaya karar vermeleri bile etkileyebilirler. Bu bağlamda peritekstlerin okuyucuların kitaplara karşı tutum geliştirmelerine sebep olduğu söylenebilir. Ayrıca peritekstler sayesinde metin hakkında ipuçlarına da ulaşılabilir. Örneğin okurlar kitabın kapağından hareketle metinler ve kahramanlar hakkında bilgi sahibi olabilirler. Peritekstler soyut veya somut diğer bütün varlıklar gibi ilk fark eddiklerinde insan zihninde ya yeni şemalar oluştururlar ya da var olan şemalara yerleşirler. Okurların zihninde her bir peritekst için şemalar anlamlı karşılıklar bulur. Bu sayede peritekstler metne anlam kattığı gibi metinle bağ kurulmasını da sağlar (Higonnet, 1990).

Peritekstual okuma, okurların metnin etrafını çevreleyen peritekstleri (unsurları, öğeleri) kullanarak, metnin içeriğine ulaşmak, metni değerlendirmek ve anlamak olarak ifade edilmektedir (Gross & Latham, 2017). Peritekstual öğeler yani peritekstual öğeler ise yazarlık ve yayın çalışmalarında araştırmaların merkezinde bulunmaktadır. Peritekstual okuma medya okuryazarlığında, bilgi okuryazarlığında, okuma alanlarında ve eleştirel düşünmede okumaya yardımcı olan pedagojik bir araç olarak görülmektedir (Aslan & Yılar, 2022). Alt metinlere dikkat edilmesi ve alt metinlerin incelenmesi okuryazarlık açısından oldukça önemlidir. Peritekstual okuma kavramı ise incelemenin

ötesinde okurlara metinden önce gelen öğeleri, bilgi ve kaynakları nasıl kullanacağını ve değerlendireceğini öğretmeyi amaçlar (Witte vd., 2019). Kitaplar birçok unsurdan oluşan bir bütündür. Metinler tek başlarına bilgileri içeriler ancak onları çevreleyen, ilişkili ve farklı duyu organlarına hitap eden öğelerle donatıldıklarında anlaşılabilirlikleri kolaylaşmaktadır. Bu öğeler insanlar tarafından fark edildiklerinde ve dikkat edildiklerinde metinler daha kalıcı bil şekilde öğrenilmektedirler (Aslan & Yılar, 2022).

Peritekstual okuma bireylerin çeşitli alanlarda etkileşim yeteneği kazanmasına, okuma ve yazma gibi becerilerin gelişmesine vesile olur (Thomas vd., 2007). Sınıf ortamlarında öğrencilerin tüm arkadaşları ile beraber peritekstual okuma yapmaları onların metnin içeriğine ilişkin merak duyguları oluşmasına, metinlerle bağ kurmalarına vesile olmaktadır. Bu sayede metin okumaya başlamadan önce metinlerle ilgili görsellerin veya başka peritekst öğelerinin incelenmesi, metnin okuma aşamasında ve içeriğe anlamlı bir şekilde ulaşmada öğrencilere oldukça yardımcı olmaktadır.

Gross vd. (2016) STEM metinlerinde peritekstual okumalar üzerine çalışma yapmışlardır. Bu çalışmaya göre öğrenciler peritekstual öğelerin işlevlerini anlayabilmişler ve kitaplarda yer alan peritekstual öğelerin varlığını ve yokluğunu fark edebilmişlerdir. Bu çalışma sayesinde öğrencilerin peritekstual okuma yapabildikleri ortaya çıkarılmıştır. Peritekstual okuma uygulamalarında öğretmenlerin sesli okuma yaptıkları esnada öğrencilerle etkileşimli ve diyalog üzerine kurulu yöntemler ile çalışmalar yapılır. Bu sayede öğrencilerin peritekstual öğeleri fark etmeleri ve yorumlamaları sağlanır (Sipe & Pantaleo, 2008). Peritekstual okuma uygulamaları ile birlikte okurların hem okuma tecrübeleri artar hem de yorumlama becerileri geliştirilmiş olur (Serafini, 2012). Peritekstual okuma yapmak aynı zamanda bir kitabı canlandırmak ve öğrencilerle konuşturmak anlamına da gelebilir. Peritekstual okuma uygulamaları sayesinde öğrencilerin okuduğunu anlama becerilerinde ve öğrenmelerinde ilerleme olacağı ifade edilmiştir (Ciecierski & Smith, 2020). Ayrıca peritekstual okuma yapmak öğrencilerin okumaya karşı tutumlarını olumlu yönde geliştirmektedir (Aslan & Yılar, 2022).

Peritekstual okuma, bireylerin okuma eylemine geçmeden önce kitapta var olan peritekstlerin okunmasını, tartışılmasını, yorumlanmasını, değerlendirilmesini ve metnin içeriğinin tahmin edilmesini daha sonrasında ise kitabın okunmaya başlamasını ifade etmektedir (Aslan & Yılar, 2022). Türkiye’de peritekstual okuma kavramı ile ilgili çalışmalar sınırlıdır. Literatür incelendiğinde ilkökul öğrencilerinin peritekstual okuma düzeylerinin araştırıldığı çalışmalara rastlanılmamıştır. Bu konuda peritekstual okumanın okuma motivasyonu ve okuma tutumları üzerindeki etkilerinin araştırıldığı çalışmalara rastlanılmıştır (Aslan & Yılar, 2022; Aslan & Yılar, 2023). Bu sebeple bu çalışmada ilkökul 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri çeşitli değişkenler bakımından incelenmiştir. Peritekstual okumanın öğrencilerin okuma tutumlarını, başarılarını, kitap okuma alışkanlıklarını geliştirdiği düşünüldüğünde bu çalışmanın temel amacı; ilkökullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeylerini belirlemektir. Bu temel amaç doğrultusunda aşağıdaki alt problemlerin cevapları aranacaktır:

1. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri nedir?
2. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri cinsiyetlerine göre anlamlı farklılık göstermekte midir?

3. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri sınıf düzeylerine göre anlamlı farklılık göstermekte midir?
4. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri yerleşim yerlerine göre anlamlı farklılık göstermekte midir?
5. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri okul öncesi eğitim alma durumuna göre anlamlı farklılık göstermekte midir?
6. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri anne eğitim durumuna göre anlamlı farklılık göstermekte midir?
7. İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyleri baba eğitim durumuna göre anlamlı farklılık göstermekte midir?

## Yöntem

İlkokul 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeylerinin araştırıldığı bu çalışma nicel araştırma yöntemlerinden biri olan tarama modeli ile desenlenmiştir. Nicel araştırma yöntemleri ile beraber değişkenler arasındaki ilişkiler araştırılarak nesnel teoriler test edilmeye çalışılır (Creswell & Creswell, 2017). Nicel araştırmalarda amaç, fenomenleri ortaya koymak amacıyla neden ve sonuçları incelemek, güncel şartları tanımlamak, ilişkileri belirlemek, tahmin ve kontrol yapabilmek için verileri toplamak ve analiz etmektir (Haviz & Maris, 2018). Toplanan araştırma verilerinin sayısallaştırılması ve istatistiksel olarak test edilebilir olması güvenilirliği artıran etkenlerdir (Suwamaru, 2016). Nicel yöntemlerden olan ve verileri sayısallaştırılabilen olan tarama çalışmalarında bireylerin görüşlerini ortaya çıkarmak ve var olan durumları net bir şekilde açıklamak amaçlanmaktadır (Büyüköztürk vd., 2014). Bu çalışma ile beraber ilkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeylerinin belirlenmesi ve çeşitli değişkenler ile ilişkileri incelenmesi amacıyla tarama modelinden faydalanılmıştır.

## Çalışma Grubu

Araştırmaya Ağrı ilinin Patnos ilçesinden gönüllü olarak 238 ilkokul 3 ve 4. sınıf öğrencisi katılmıştır. İlçe merkezi şehir merkezi kısmına dahil edilmiştir. Araştırmanın çalışma grubu oluşturulurken amaçlı örnekleme yöntemi kullanılmıştır. Amaçlı örnekleme yönteminde katılımcıların seçiminde belirli nitelikler aranır (Etikan vd., 2016). Bu araştırmada kullanılan ölçek kriterleri ve anlaşılabilirlik bakımından ilkokul 3 ve 4. sınıfa devam eden öğrenciler belirlenmiştir. Araştırmaya katılım sağlayan öğrencilerle ilgili demografik bilgiler Tablo 1’de sunulmuştur.

**Tablo 1.** Demografik bilgiler

Değişkenler	N	%
<b>Cinsiyet</b>		
Erkek	118	50.4
Kız	120	49.6
<b>Sınıf</b>		
Üçüncü Sınıf	127	53.4
Dördüncü Sınıf	111	46.6
<b>Yerleşim Yeri</b>		

Köy	140	58.80
Şehir merkezi	98	41.20
<b>Okul Öncesi Eğitim Alma Durumu</b>		
Evet	127	53.4
Hayır	111	46.6
<b>Anne Eğitim Durumu</b>		
Okuryazar değil	101	42,4
Okuryazar	92	38,7
İlkokul	33	13,9
Ortaokul	8	3,4
Lise ve üzeri	4	1,7
<b>Baba Eğitim Durumu</b>		
Okuryazar değil	20	8,4
Okuryazar	106	44,5
İlkokul	62	26,1
Ortaokul	29	12,2
Lise ve üzeri	21	8,8
<b>Toplam</b>	<b>238</b>	<b>100.00</b>

Tablo 1 incelendiği zaman araştırmaya katılan öğrencilerin 118'inin erkek ve 120'sinin kız olduğu, 127'sinin 3. sınıf ve 111'inin 4. sınıfta eğitim gördüğü, 140'ının köyde ve 98'inin şehir merkezindeki okullarda okuduğu, 127'sinin okul öncesi eğitimi aldığı ve 111'inin okul öncesi eğitimi almadığı görülmüştür. Anne eğitim durumları incelendiğinde okuryazar olmayan annelerin sayısal olarak fazlalığı görülmektedir. Baba eğitim durumu ise anne eğitim durumuna göre daha okuryazar durumda görülmektedir.

### **Veri Toplama Araçları**

Araştırmada veri toplama aracı olarak demografik bilgilerin elde edildiği kişisel bilgiler formu ve ilkökul öğrencilerinin peritekstual okuma düzeyini belirleme ölçeği kullanılmıştır.

### **Kişisel Bilgiler Formu**

Kişisel Bilgi Formu araştırmacılar tarafından altı sorudan oluşan bir yapıda tasarlanmıştır. Kişisel Bilgi Formu ilkökul 3 ve 4. sınıf öğrencilerinin cinsiyet, yerleşim yeri, okul öncesi eğitimi alma durumu, sınıf düzeyi, anne eğitim durumu ve baba eğitim durumunu ortaya çıkaracak sorulardan oluşturulmuştur.

### **Peritekstual okuma düzeyi belirleme ölçeği**

Peritekstual okuma düzeyi belirleme ölçeği Aslan & Yılar (2022) tarafından geliştirilmiştir. Bu ölçekle beraber ilkökul 3 ve 4. Sınıf öğrencilerinin peritekstual okuma düzeyleri belirlenebilmektedir. Ölçek "her zaman", "bazen" ve "hiçbir zaman" ifadeleri ile beraber 3'lü Likert tipinde hazırlanmıştır. Ölçek 3 boyut ve 16 maddeden oluşmaktadır. Metin içi peritekstual unsurları okuma boyutunda 8, künye bilgilerini okuma boyutunda 4 ve görsel unsurları okuma boyutunda 4 madde bulunmaktadır. Ölçeğin Cronbach's Alpha güvenirlik katsayısı .87 bulunmuştur. Ölçek için yapılan DFA

sonucunda  $X^2=165,675$  ( $sd=101$ ,  $p=.00$ ),  $X^2/sd=1,64$ ,  $RMSEA=.06$ ,  $RMR=.03$ ,  $CFI=.92$ ,  $TLI=.90$ ,  $IFI=.92$  değerleri bulunmuş ve bu değerlerin iyi bir uyuma sahip olduğu görülmüştür (Aslan & Yılar, 2022). Bu araştırma için yapılan Cronbach's Alpha güvenilirlik katsayısı .86 bulunmuştur. Elde edilen bu değer ölçeğin güvenilir olduğunu göstermektedir.

### Verilerin analizi

Araştırma verilerinin analizinde SPSS 26 programı kullanılmıştır. İlk olarak program vasıtasıyla verilerin normal dağılıp dağılmadığına bakılmıştır. Bu aşamada verilerin normal dağılım gösterip göstermediğine karar vermek amacıyla normallik testleri, çarpıklık ve basıklık değerleri, grafikler, histogramlar ve Levene testi sonuçları incelenmiştir.

Araştırmaya katılan öğrencilerin ölçekten aldıkları metin içi peritekstual unsurları okuma boyutu, künye bilgilerini okuma boyutu, görsel unsurları okuma boyutu puanlarının ve genel düzeyde aldıkları puanların normallik testi sonuçlarına göre çarpıklık ve basıklık katsayıları, ortalama ve standart sapma değerleri Tablo 2'de gösterilmiştir.

**Tablo 2.** Normallik testi bulguları

Değişken	Ort	ss	Çarpıklık	Basıklık
Metin İçi Peritekstual Unsurları Okuma Boyutu	2,15	.415	-.103	-.560
Künye Bilgilerini Okuma Boyutu	2,05	.498	-.096	-.654
Görsel Unsurları Okuma Boyutu	2,24	.558	-.278	-.795
Genel	2.15	.345	-.012	-.207

Tablo 2 incelendiğinde ölçeğin bütün alt boyutlarında çarpıklık ve basıklık değerlerinin +1 ve -1 aralığında olduğu görülmektedir. Araştırmalarda çarpıklık ve basıklık değerlerinin +1 ve -1 değerleri arasında olmasının verilerin normal dağılım gösterdiğine dair kanıt olduğu belirtilmektedir (Hair vd., 2013). Bu sebeple bu araştırmada öğrencilerin peritekstual okuma düzeylerinin cinsiyet ve okul öncesi eğitimi alma durumu, yerleşim yeri ve sınıf düzeyi değişkenlerine göre farklılık gösterip göstermediği bağımsız örneklem t-testi ile anne- baba eğitim durumuna göre farklılık gösterip göstermediği tek yönlü varyans analizi (one way anova) ile analiz edilmiştir.

### Bulgular

Bu bölümde araştırma verilerinde alt problemlere ait bağımsız örneklem t-testi ve tek yönlü varyans analizi (one way anova) sonuçları verilmiştir.

#### Birinci alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerini belirlemek amacıyla peritekstual okuma düzeyi ölçeğinden aldıkları puanların ortalamalarına bakılmıştır. Öğrencilerin peritekstual okuma düzeylerine ait ortalama ve standart sapma puanları Tablo 3'te gösterilmiştir.

**Tablo 3.** Öğrencilerin peritekstual okuma düzeylerine ait ortalama ve standart sapma puanları

Değişken	N	Ort	ss
Metin İçi Peritekstual Unsurları Okuma Boyutu	238	2.15	.415
Künye Bilgilerini Okuma Boyutu	238	2.05	.498
Görsel Unsurları Okuma Boyutu	238	2.24	.558
Genel	238	2.15	.415

Tablo 3 incelendiği zaman ilkökul öğrencilerinin metin içi peritekstual okuma düzeylerinin  $\bar{x}=2.15$ , künye bilgileri okuma düzeylerinin  $\bar{x}=2.05$ , görsel unsurları okuma düzeylerinin  $\bar{x}=2.24$  ve genel peritekstual okuma düzeylerinin  $\bar{x}=2.15$  olduğu görülmektedir. Ölçekten alınabilecek en yüksek ortalamanın 3, en düşük ortalamanın ise 1 olduğu düşünüldüğünde ilkökul öğrencilerinin orta düzeyde peritekstual okuma düzeyine sahip oldukları belirlenmiştir.

#### İkinci alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin cinsiyetlerine göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla bağımsız örneklem t-testi yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait standart sapma, ortalama, etki büyüklüğü ve t-testi değerleri Tablo 4'te gösterilmiştir.

**Tablo 4.** Cinsiyete göre peritekstual okuma düzeylerine ilişkin t-testi sonuçları

Değişken	Ort	ss	sd	t	p
Metin İçi Peritekstual Unsurları Okuma					
Kız	2.17	.405	236	.729	.466
Erkek	2.13	.425			
Künye Bilgilerini Okuma					
Kız	2.06	.489	236	.436	.663
Erkek	2.03	.508			
Görsel Unsurları Okuma					
Kız	2.25	.548	236	.144	.886
Erkek	2.23	.570			
Genel					
Kız	2.16	.331	236	.638	.524
Erkek	2.13	.375			



Tablo 4 incelendiği zaman bağımsız örneklem t-testi sonuçlarına göre kız ve erkek öğrencilerin ölçekten aldıkları puanlar ile metin içi peritekstual unsurları okuma boyutu ( $t(236)=.729$ ,  $p>.05$ ) puanları, künye bilgilerini okuma boyutu ( $t(236)=.436$ ,  $p>.05$ ) puanları, görsel unsurları okuma boyutu ( $t(236)=.144$ ,  $p>.05$ ) puanları ve genel peritekstual okuma düzeyi ( $t(236)=.638$ ,  $p>.05$ ) puanları arasında anlamlı bir farklılık tespit edilmediği görülmüştür. Yani kız ve erkek öğrencilerin peritekstual okuma düzeyleri cinsiyetlerine göre değişmemektedir.

### Üçüncü alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin sınıf düzeylerine göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla bağımsız örneklem t-testi yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait standart sapma, ortalama, etki büyüklüğü ve t-testi değerleri Tablo 5'te gösterilmiştir.

**Tablo 5.** Sınıf düzeyine göre peritekstual okuma düzeylerine ilişkin t-testi sonuçları

Değişken	Ort	ss	sd	t	p	n <sup>2</sup>
Metin İçi Peritekstual Unsurları Okuma						
Üçüncü Sınıf	2.21	.437				
Dördüncü Sınıf	2.08	.378	236	2.445	.014**	.025
Künye Bilgilerini Okuma						
Üçüncü Sınıf	2.07	.547				
Dördüncü Sınıf	2.03	.437	236	.580	.562	
Görsel Unsurları Okuma						
Üçüncü Sınıf	2.26	.579				
Dördüncü Sınıf	2.21	.535	236	.681	.496	
Genel						
Üçüncü Sınıf	2.19	.370				
Dördüncü Sınıf	2.10	.330	236	1.912	.057	

\*\*: $p<.05$

Tablo 5 incelendiğinde bağımsız örneklem t-testi sonuçlarına 3 ve 4. sınıf öğrencilerinin ölçekten aldıkları puanların; metin içi peritekstual unsurları okuma boyutunda ( $t(236)=2.445$ ,  $p<.05$ ,  $n^2=.025$ ) anlamlı olarak farklılaştığı görülmektedir. Buna göre 3. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinin 4. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinden yüksek olduğu söylenebilir. Ayrıca etki büyüklüğü değerinin ise  $n^2=.025$  olarak düşük düzeyde olduğu belirlenmiştir. 3 ve 4. sınıf öğrencilerinin ölçekten aldıkları puanlar ile künye bilgilerini okuma boyutu ( $t(236)=.580$ ,  $p>.05$ ) puanları, görsel unsurları okuma boyutu ( $t(236)=.681$ ,  $p>.05$ ) puanları ve genel peritekstual okuma düzeyi ( $t(236)=1.912$ ,  $p>.05$ ) puanları arasında anlamlı bir farklılık tespit edilmediği görülmüştür.

### Dördüncü alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin yerleşim yerlerine göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla bağımsız örneklem t-testi yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait standart sapma, ortalama, etki büyüklüğü ve t-testi değerleri Tablo 6’da gösterilmiştir.

**Tablo 6.** Yerleşim yerlerine göre peritekstual okuma düzeylerine ilişkin t-testi sonuçları

Değişken	Ort	ss	sd	t	p	n <sup>2</sup>
Metin İçi Peritekstual Unsurları Okuma						
Köy	2.07	.406	236	-3.567	.000*	.051
Şehir Merkezi	2.26	.403				
Künye Bilgilerini Okuma						
Köy	1.94	.483	236	-4.166	.000*	.069
Şehir Merkezi	2.20	.479				
Görsel Unsurları Okuma						
Köy	2.35	.532	236	3.849	.000*	.060
Şehir Merkezi	2.08	.557				
Genel						
Köy	2.11	.333	236	-1.943	.048**	.016
Şehir Merkezi	2.20	.376				

\*: p<.01, \*\*:p<.05

Tablo 5 incelendiğinde bağımsız örneklem t-testi sonuçlarına 3 ve 4. sınıf öğrencilerinin ölçekten aldıkları puanların; metin içi peritekstual unsurları okuma boyutunda ( $t(236)=-3.567$ ,  $p<.05$ ,  $n^2=.051$ ), künye bilgilerini okuma boyutunda ( $t(236)=-4.166$ ,  $p<.05$ ,  $n^2=.069$ ), görsel unsurları okuma boyutunda ( $t(236)=3.849$ ,  $p<.05$ ,  $n^2=.060$ ) ve genel peritekstual okuma düzeyinde ( $t(236)=-1.943$ ,  $p<.05$ ,  $n^2=.016$ ) anlamlı olarak farklılaştığı görülmektedir. Buna göre şehir merkezinde eğitim gören öğrencilerin metin içi peritekstual unsurları okuma, künye bilgilerini okuma ve genel peritekstual okuma düzeylerinde köyde eğitim gören öğrencilere göre daha yüksek düzeye sahip oldukları söylenebilir. Ayrıca köyde eğitim gören öğrencilerin görsel unsurları okuma boyutunda şehir merkezinde eğitim gören öğrencilere göre daha yüksek düzeyde ortalamalara sahip oldukları görülmektedir. Araştırmanın genel boyutuna göre etki büyüklüğü değeri düşük düzeyde iken diğer boyutlarda orta düzeydedir.

### Beşinci alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin okul öncesi eğitimi alma durumuna göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla bağımsız örneklem t-testi yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait standart sapma, ortalama, etki büyüklüğü ve t-testi değerleri Tablo 7’de gösterilmiştir.

**Tablo 7.** Okul öncesi eğitimi alma durumuna göre peritekstual okuma düzeylerine ilişkin t-testi sonuçları

Değişken	Ort	ss	sd	t	p
<b>Metin İçi Peritekstual Unsurları Okuma</b>					
Evet	2.16	.411			
Hayır	2.13	.420	236	.463	.644
<b>Künye Bilgilerini Okuma</b>					
Evet	2.04	.509			
Hayır	2.06	.487	236	.210	.834
<b>Görsel Unsurları Okuma</b>					
Evet	2.23	.556			
Hayır	2.25	.563	236	.310	.757
<b>Genel</b>					
Evet	2.15	.346			
Hayır	2.14	.364	236	.075	.940

Tablo 7 incelendiği zaman bağımsız örneklem t-testi sonuçlarına göre okul öncesi eğitimi alan ve almayan öğrencilerin ölçekten aldıkları puanlar ile metin içi peritekstual unsurları okuma boyutu ( $t(236)=.463, p>.05$ ) puanları, künye bilgilerini okuma boyutu ( $t(236)=.210, p>.05$ ) puanları, görsel unsurları okuma boyutu ( $t(236)=.310, p>.05$ ) puanları ve genel peritekstual okuma düzeyi ( $t(236)=.075, p>.05$ ) puanları arasında anlamlı bir farklılık tespit edilmediği görülmüştür.

#### Altıncı alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin anne eğitim durumuna göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla tek yönlü varyans analizi (one way anova) yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait ortalama, standart sapma, one way anova sonuçları ve etki büyüklüğü değerleri Tablo 8’de gösterilmiştir.

**Tablo 8.** Öğrencilerin anne eğitim durumuna göre peritekstual okuma düzeyi puanlarının one way anova sonuçları

Değişken	Ort.	ss	sd <sub>1</sub> , sd <sub>2</sub>	F	p	n <sup>2</sup>	Anlamlı Fark
<b>Metin İçi Peritekstual Unsurları Okuma</b>							
Okuryazar Değil	2.07	.422					
İlkokul	2.20	.363					Ü>OD, İ, O, L
Ortaokul	2.19	.446	4, 233	3.501	.008*	.057	
Lise	2.14	.538					
Üniversite	2.71	.328					
<b>Künye Bilgilerini Okuma</b>							
Okuryazar Değil	2.10	.511	4, 233	1.632	.167		

İlkokul	2.03	.468					
Ortaokul	2.14	.519					
Lise	2.15	.498					
Üniversite	2.56	.515					
<b>Görsel Unsurları Okuma</b>							
Okuryazar Değil	2.17	.564					
İlkokul	2.28	.558					
Ortaokul	2.28	.548	4, 233	.868	.484		
Lise	2.25	.517					
Üniversite	2.56	.590					
<b>Genel</b>							
Okuryazar Değil	2.05	.360					
İlkokul	2.18	.296					Ü>OD, İ, O,
Ortaokul	2.20	.409	4, 233	3.361	.011	.055	L
Lise	2.12	.417					
Üniversite	2.64	.421					

(\*Okuryazar Değil: OD, İlkokul: İ, Ortaokul: O, Lise: L, Üniversite: Ü.) (\*:p<.01)

Tablo 8 incelendiğinde metin içi peritekstual okuma düzeyi puanları ( $F_{(4, 233)} = 3.501$ ,  $p < .05$ ,  $n^2 = .057$ ) ile anne eğitim durumu değişkeni arasında anlamlı farklılık olduğu görülmektedir. Farklılığın hangi gruplar arasında olduğunu belirlemek üzere yapılan Tukey testine göre annesi üniversite mezunu olan öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarının ( $\bar{x}=2.71$ ), annesi okuryazar olmayan ( $\bar{x}=2.07$ ), ilkokul mezunu olan ( $\bar{x}=2.20$ ), ortaokul mezunu olan ( $\bar{x}=2.19$ ) ve lise mezunu olan ( $\bar{x}=2.14$ ) öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu saptanmıştır. Genel peritekstual okuma düzeyi puanları ( $F_{(4, 233)} = 3.361$ ,  $p < .05$ ,  $n^2 = .055$ ) ile anne eğitim durumu değişkeni arasında anlamlı farklılık olduğu görülmektedir. Farklılığın hangi gruplar arasında olduğunu belirlemek üzere yapılan Tukey testine göre annesi üniversite mezunu olan öğrencilerin peritekstual okuma düzeyi puan ortalamalarının ( $\bar{x}=2.64$ ), annesi okuryazar olmayan ( $\bar{x}=2.05$ ), ilkokul mezunu olan ( $\bar{x}=2.18$ ), ortaokul mezunu olan ( $\bar{x}=2.20$ ) ve lise mezunu olan ( $\bar{x}=2.12$ ) öğrencilerin peritekstual okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu saptanmıştır. Künye bilgilerini okuma düzeyi puanları ( $F_{(4, 233)} = 1.632$ ,  $p > .05$ ) ve görsel unsurları okuma düzeyi puanları ( $F_{(4, 233)} = .868$ ,  $p > .05$ ) ile anne eğitim durumu arasında herhangi bir anlamlı farklılık tespit edilmemiştir. Anlamlı fark çıkan boyutlarda etki büyüklüğü değerlerinin orta düzeyde olduğu görülmektedir.

### Yedinci alt probleme ait bulgular

Öğrencilerin peritekstual okuma düzeylerinin baba eğitim durumuna göre anlamlı bir farklılık sağlayıp sağlamadığını görmek amacıyla tek yönlü varyans analizi (one way anova) yapılmıştır. Peritekstual okuma düzeyi ölçeği puanlarının genel ve alt boyut puanlarına ait ortalama, standart sapma, one way anova sonuçları ve etki büyüklüğü değerleri Tablo 9'da gösterilmiştir.

**Tablo 9.** Öğrencilerin baba eğitim durumuna göre peritekstual okuma düzeyi puanlarının one way anova sonuçları

Değişken	Ort.	ss	sd <sub>1</sub> ,sd <sub>2</sub>	F	p	n <sup>2</sup>	Anlamlı Fark
<b>Metin İçi Peritekstual</b>							
<b>Unsurları Okuma</b>							
Okuryazar Değil	1.88	.352					Ü>OD-İ-O-
İlkokul	2.11	.402					L,
Ortaokul	2.24	.355	4, 233	4.449	.002*	.071	L>OD,
Lise	2.14	.438					O>OD,
Üniversite	2.34	.524					İ>OD
<b>Künye Bilgilerini Okuma</b>							
Okuryazar Değil	1.88	.534					Ü>OD-İ,
İlkokul	1.95	.466					O>OD-İ
Ortaokul	2.15	.462	4, 233	4.372	.002*	.127	
Lise	2.08	.539					
Üniversite	2.35	.515					
<b>Görsel Unsurları Okuma</b>							
Okuryazar Değil	1.85	.502					Ü>OD-İ-L,
İlkokul	2.21	.564					L>OD,
Ortaokul	2.36	.495	4, 233	5.559	.000*	.070	O>OD,
Lise	2.17	.547					İ>OD
Üniversite	2.55	.541					
<b>Genel</b>							
Okuryazar Değil	1.87	.385					Ü>OD-İ-L,
İlkokul	2.09	.318					L>OD,
Ortaokul	2.25	.298	4, 233	8.457	.000*	.087	O>OD,
Lise	2.13	.382					İ>OD
Üniversite	2.40	.382					

(\*Okuryazar Değil: OD, İlkokul: İ, Ortaokul: O, Lise: L, Üniversite: Ü.) (\*:p<.01)

Tablo 9 incelendiğinde metin içi peritekstual okuma düzeyi puanları ( $F_{(4, 233)} = 4.449$ ,  $p < .05$ ,  $n^2 = .071$ ) ile baba eğitim durumu değişkeni arasında anlamlı farklılık olduğu görülmektedir. Farklılığın grubunu belirlemek üzere yapılan Tukey testine göre babası üniversiteden mezun olan öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarının ( $\bar{x}=2.34$ ), babası okuryazar olmayan ( $\bar{x}=1.88$ ), ilkokul mezunu olan ( $\bar{x}=2.11$ ), ortaokul mezunu olan ( $\bar{x}=2.24$ ) ve lise mezunu olan ( $\bar{x}=2.14$ ) öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu; babası ilkokul mezunu, ortaokul mezunu ve lise mezunu olan öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarının babası okuryazar olmayan öğrencilerin metin içi peritekstual okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu saptanmıştır. Künye bilgilerini okuma düzeyi puanları ( $F_{(4, 233)} = 4.372$ ,  $p < .05$ ,  $n^2 = .127$ ) ile baba eğitim durumu değişkeni arasında anlamlı farklılık tespit edilmiştir. Farklılığın hangi gruplar arasında olduğunu belirlemek üzere yapılan Tukey testine göre

babası üniversite mezunu olan öğrencilerin künye bilgilerini okuma düzeyi puan ortalamalarının ( $\bar{x}=2.35$ ), babası okuryazar olmayan ( $\bar{x}=1.88$ ) ve ilkokul mezunu olan ( $\bar{x}=1.95$ ) öğrencilerin künye bilgilerini okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu; babası ortaokul mezunu olan öğrencilerin künye bilgilerini okuma düzeyi puan ortalamalarının ( $\bar{x}=2.15$ ) babası okuryazar olmayan ve ilkokul mezunu olan öğrencilerin künye bilgilerini okuma düzeyi puan ortalamalarına göre anlamlı derecede yüksek olduğu saptanmıştır. Görsel unsurları okuma düzeyi puanları ( $F_{(4, 233)} = 5.559, p < .05, n^2 = .070$ ) ile baba eğitim durumu değişkeni arasında anlamlı farklılık olduğu saptanmıştır. Farklılığın olduğu grubu bulmak amacıyla yapılan Tukey testine göre babası üniversiteden mezun olan öğrencilerin görsel unsurları okuma düzeyi puan ortalamalarının ( $\bar{x}=2.55$ ), babası okuryazar olmayan ( $\bar{x}=1.85$ ), ilkokul mezunu olan ( $\bar{x}=2.21$ ) ve lise mezunu olan ( $\bar{x}=2.17$ ) öğrencilerin görsel unsurları okuma düzeyi puan ortalamalarına göre yüksek olduğu; babası ilkokul mezunu, ortaokul mezunu ve lise mezunu olan öğrencilerin görsel unsurları okuma düzeyi puan ortalamalarının babası okuryazar olmayan öğrencilerin görsel unsurları okuma düzeyi puan ortalamalarına göre anlamlı düzeyde yüksek olduğu saptanmıştır. Genel peritekstual okuma düzeyi puanları ( $F_{(4, 233)} = 8.457, p < .05, n^2 = .087$ ) ile baba eğitim durumu değişkeni arasında anlamlı farklılık olduğu görülmektedir. Farklılığın olduğu grubu bulmak amacıyla yapılan Tukey testine göre babası üniversite mezunu olan öğrencilerin peritekstual okuma düzeyi puan ortalamalarının ( $\bar{x}=2.40$ ), babası okuryazar olmayan ( $\bar{x}=1.87$ ), ilkokul mezunu olan ( $\bar{x}=2.09$ ) ve lise mezunu olan ( $\bar{x}=2.13$ ) öğrencilerin peritekstual okuma düzeyi puan ortalamalarına göre yüksek olduğu; babası ilkokul mezunu, ortaokul mezunu ve lise mezunu olan öğrencilerin peritekstual okuma düzeyi puan ortalamalarının babası okuryazar olmayan öğrencilerin peritekstual okuma düzeyi puanlarına göre anlamlı derecede yüksek olduğu saptanmıştır. Ayrıca etki büyüklüğü değerlerinin metin içi peritekstual okuma boyutunda orta düzeyde iken diğer boyutlarda ve genel boyutta yüksek düzeyde olduğu görülmüştür.

## Sonuç

Araştırmanın bu bölümünde ilkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeyine ve bu düzeyin cinsiyet, sınıf düzeyi, yerleşim yeri, okul öncesi eğitimi, baba eğitim durumu ve anne eğitim durumu ile ilişkisine ait tartışma ve sonuçlara yer verilmiştir.

Araştırmanın birinci alt problemine göre ilkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin peritekstual okuma düzeylerinin hem genel hem de alt boyutlara göre orta düzeyde olduğu belirlenmiştir. İlkokul 3 ve 4. sınıf öğrencileri en yüksek oranı görsel unsurları okuma boyutunda elde etmişlerdir. Bu durumda ilkokul öğrencilerinin kitaplardaki görsel unsurları okuma ve inceleme düzeylerinin diğer unsurlardan daha yüksek olduğu söylenebilir. Görsel unsurları okuma ve inceleme düzeylerinin daha yüksek çıkmasının öğrencilerin görselleri incelemelerinin metinleri okumaktan daha eğlenceli ve ilgi çekici olması sebebiyle olduğu düşünülebilir.

İlkokullarda eğitim alan 3 ve 4. sınıf öğrencilerinin cinsiyetleri ile peritekstual okuma düzeyleri ve alt boyutları arasında anlamlı bir farklılık bulunmamıştır. Literatürde okuma becerileri yönünden (Sadioğlu & Bilgin, 2008), kitap okuma motivasyonu yönünden (Katrancı,2015), okuduğunu anlama becerileri yönünden (Sallabaş, 2008) ve okumaya yönelik tutumları (Sallabaş, 2008; Özdemir & Şerbetçi, 2018) yönünden kız öğrencilerin daha yüksek ortalamalarda oldukları belirlenmiştir. Bu çalışmada ise kız

öğrencilerin genel olarak peritekstual okuma düzeylerinde ve alt boyutlarında erkek öğrencilere göre nispeten daha yüksek ortalamalara sahip olmalarına rağmen anlamlı farklılık ortaya çıkmamıştır.

Araştırmanın üçüncü alt problemine göre 3. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinin 4. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinden anlamlı derecede yüksek olduğu belirlenmiştir. 3. sınıf öğrencilerinin okumalarının daha fazla geliştirilmesi amacıyla 4. sınıf öğrencilerine göre daha fazla okuma yaptırılmasından dolayı 3. sınıflar lehine metin içi peritekstual unsurları okuma düzeylerinde anlamlı sonuçlar ortaya çıktığı düşünülebilir. Görsel unsurları okuma düzeyleri, künye bilgilerini okuma düzeyleri ve genel peritekstual okuma düzeyleri ile sınıf düzeyleri arasında anlamlı bir farklılığa rastlanılmamıştır. Sınıf düzeyi arttıkça metinlere ve okuduğunu anlamaya daha fazla yoğunlaşıldığından dolayı öğrencilerin diğer okuma boyutlarında anlamlı farklılık çıkmaması normal karşılanabilir.

Şehir merkezinde eğitim gören öğrencilerin metin içi peritekstual unsurları okuma boyutu düzeylerinde, künye bilgilerini okuma boyutu düzeylerinde ve genel peritekstual okuma düzeylerinde köyde eğitim alan ilkökul öğrencilerine göre anlamlı derecede yüksek düzeye sahip oldukları görülmüştür. Ayrıca köyde eğitim gören öğrencilerin görsel unsurları okuma boyutunda şehir merkezinde eğitim alan ilkökul öğrencilerine göre anlamlı derecede yüksek ortalamalara sahip oldukları görülmektedir. Şehir merkezlerindeki öğrencilerin okuduğunu anlama düzeyleri köylere oranla daha yüksektir (Batmaz, 2017). Buradan hareketle köyde yaşayan öğrencilerin okuduğu anlama becerileri, okuma tutum ve motivasyonları gibi unsurların peritekstual okuma üzerinde de etkisi olduğu ve şehirdeki öğrencilerin peritekstual okuma düzeylerinin daha yüksek olduğu düşünülebilir. Bununla birlikte köyde yaşayan öğrencilerin okuduğu anlama becerileri, okuma tutum ve motivasyonları gibi sebeplerden ötürü okuma yapmak yerine kitaplardaki görselleri daha çok inceledikleri ve bu sebeple görsel unsurları okuma düzeylerinin şehir merkezindeki öğrencilere göre daha yüksek çıktığı söylenebilir.

Araştırmaya katılım sağlayan öğrencilerden okul öncesi eğitimi alanlar ve almayanlar ile peritekstual okuma düzeyleri ve alt boyutları arasında anlamlı bir farklılık bulunmamıştır. Okul öncesi eğitimi yıllarında öğrenciler okumayı öğrenme çalışmaları yerine okumaya hazırlanma çalışmaları ve tanıma çalışmaları yaparlar.okuma ve yazmaya hazırlık çalışmaları okuma ve yazma amacı gütmese de çocukların dil gelişimi açısından çok önemli bir yere sahiptir (Tuğluk, vd., 2008). Bu sebeple okulöncesi eğitimi alan ve almayan öğrencilerin peritekstual okuma düzeyleri arasında anlamlı fark çıkmamasının doğal olduğu düşünülebilir.

Annesi üniversite mezunu olan ilkökul öğrencilerinin peritekstual okuma düzeyleri ve metin içi peritekstual unsurları okuma düzeyleri, annesi ilkökul mezunu, ortaokul mezunu ve lise mezunu olan öğrencilere göre anlamlı derecede yüksek bulunmuştur. Sert (2010) okuduğunu anlama becerilerinde anne eğitim durumunun etkili olduğunu ortaya çıkarmış ve annelerin eğitim seviyesinin artmasının öğrencilerinde başarıları artırdığını tespit etmiştir. Özdemir (2017) anne eğitim seviyesinin artmasıyla beraber öğrencilerin okuma öz yeterliliklerinin de arttığını belirlemiştir. Ayrıca Aydın & Balkan (2022) çalışmalarında annesi üniversite mezunu olan öğrencilerin okuma sıklığının diğer öğrencilere göre daha yüksek olduğunu tespit etmiştir. Benzer çalışmaların sonuçları ile bu çalışmanın sonuçlarının uyumlu olduğu görülmektedir. İlkokul öğrencilerinin

annelerin eğitim durumlarının artmasıyla beraber annelerin öğrenciler ile evlerinde daha bilinçli bir şekilde ilgilendikleri ve onların başarılarını daha fazla önemsedikleri görüşü savunulabilir.

Babası üniversite mezunu olan ilkökul öğrencilerinin peritekstual okuma düzeyleri, metin içi peritekstual unsurları okuma düzeyleri ve görsel unsurları okuma düzeyleri, babası ilkökuldan, ortaokuldan ve liseden mezun olan öğrencilere göre anlamlı derecede yüksek bulunmuştur. Ayrıca babası ilkökul, ortaokul ve lise mezunu olan öğrencilerin peritekstual okuma düzeyleri, metin içi peritekstual unsurları okuma düzeyleri ve görsel unsurları okuma düzeyleri babasının okuryazarlığı olmayan öğrencilere göre anlamlı derecede yüksek bulunmuştur. Babası üniversite mezunu olan öğrencilerin künye bilgilerini okuma düzeyleri babası okuryazar olmayan ve ilkökul mezunu olan öğrencilere göre anlamlı derecede yüksek iken, babası ortaokul mezunu olan öğrencilerin künye bilgilerini okuma düzeyleri babası okuryazar olmayan ve ilkökul mezunu olan öğrencilere göre anlamlı derecede yüksek bulunmuştur. Görüldüğü üzere anne eğitim durumunda olduğu gibi baba eğitim seviyesi arttıkça peritekstual okuma düzeyleri de artış göstermektedir. Paris (2017) çalışmasında baba eğitim seviyesi arttıkça öğrencilerin kelimeleri doğru okuma oranlarının arttığını bulmuştur. Ayaz Sivri (2016) çalışmasında baba eğitim seviyesi ile okuduğunu anlama, okuma hızı ve okumada yapılan hatalar arasında anlamlı ilişkiler aramıştır. Buna göre baba eğitim seviyesi arttıkça öğrencilerin okuma hatalarının azaldığını, bununla beraber okuduğunu anlama durumlarının ve hızlarının arttığını bulmuştur. Kuşdemir & Katrancı (2016) ve Altunkaya (2018) baba eğitim seviyesinin üniversiteye doğru ilerledikçe öğrencilerin okuduğu anlama becerilerinin de yükseldiğini belirlemiştir. Bu çalışmada da baba eğitim seviyesi arttıkça öğrencilerin peritekstual okuma düzeylerini arttığı tespit edilmiş ve benzer çalışmalarla da uyumlu olduğu görülmüştür.

Sonuç olarak; ilkökul öğrencilerinin peritekstual okuma düzeylerinin orta düzeyde olduğu belirlenmiştir. Ayrıca 3. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinin 4. sınıf öğrencilerinin metin içi peritekstual okuma düzeylerinden anlamlı derecede yüksek olduğu; şehir merkezinde eğitim gören öğrencilerin genel peritekstual okuma, metin içi peritekstual unsurları okuma ve künye bilgilerini okuma düzeylerinde köyde eğitim gören öğrencilere göre anlamlı derecede daha yüksek düzeye sahip oldukları belirlenmiştir. Anne ve baba eğitim durumlarında ise eğitim seviyesi arttıkça öğrencilerin peritekstual okuma düzeylerinin de arttığı belirlenmiştir. Diğer değişkenlerle peritekstual okuma düzeyleri arasında herhangi bir ilişki bulunmamıştır.

Bütün bu sonuçlar doğrultusunda aşağıdaki öneriler sunulmuştur;

- Bu çalışma ile annesi veya babası okuryazar olmayan öğrencilerin peritekstual okuma düzeylerinin anne ve babası daha eğitilmiş olan öğrencilere göre düşük olduğu belirlenmiştir. Bu sebeple anne ve babaların eğitimlerinin artırılması adına gerekli çalışmalar yapılabilir. Ayrıca anne ve babalara öğretmen ve okul ile iş birliği içinde hareket edebilmesini sağlayacak şekilde kurslar düzenlenebilir. Örneğin okula yeni başlayan her öğrenci velisi için toplu programlar oluşturulup veli toplantıları gibi toplantılarla kurslar düzenlenebilir.



- Öğretmenlere peritekstual okuma ile ilgili hizmet içi eğitimler verilerek öğrencilerin peritekstual okuma düzeylerinin ve farkındalıklarının artırılması sağlanabilir.
- Bu çalışmanın örneklem grubu 3 ve 4. sınıf öğrencilerdir. Diğer kademe ve sınıflarda da benzer çalışmalar yapılabilir.
- Bu çalışma sonuçlarının sebeplerini detaylı bir şekilde ortaya koyabilmek adına öğretmen, veli ve öğrencilerle görüşmeler yapılabilir.

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## Ortaokul Bilişim Teknolojileri Öğretim Programının Metaverse Kavramı Bağlamında Değerlendirilmesi

Merve SİRKINTI<sup>1</sup>

Yavuz BOLAT<sup>2</sup>

### Öz

Gelişen bilgi ve iletişim teknolojileri, gün geçtikçe artan bir öneme sahip olup hayatın her köşesinde kendini gösteren yeni ve etkileyici teknolojik dönüşümlerle birlikte ilerlemektedir. Bu teknolojilerden birisi olan metaverse teknolojisinin eğitim alanında da çeşitli uygulamaları görülmektedir. Öteki evren anlamına gelen metaverse teknolojisi, sanal ve gerçek hayat arasındaki ayrımları silikleştirerek günümüzde interneti aşan bir konumda bulunmaktadır. Her geçen gün popülerleşen ve eğitim dâhil pek çok alanda kullanımına rastlanan metaverse kavramı henüz herkesçe tam olarak anlaşılabilmiş değildir. Bu sebeple metaverse ile ilgili yapılacak olan araştırmalar, bu teknolojinin ne olduğu ve ne işe yaradığına açıklık getirmekle beraber literatüre de önemli bir katkı sağlamış olacaktır. Araştırma, ortaokul 5. ve 6. sınıflarda öğretimi yapılan Bilişim Teknolojileri ve Yazılım (BTY) dersine ait öğretim programlarının içerisinde yer alan kazanımların, metaverse teknolojisinin bileşenleri olan; sanal ve gerçek hayatın sentezi olma, internet üzerinden erişilebilir olma, iş birliği sağlama ve kesintisiz kullanıma uygun kapasitede olma bileşenlerine uygunluğu bağlamında değerlendirilmesi amacı ile yapılmıştır. Araştırmada nitel araştırma türlerinden doküman analizi yöntemi ile 5. sınıflara yönelik 75, 6. sınıflara yönelik 77 olmak üzere toplam 152 kazanım irdelenmiştir. Her bir kazanım metaverse teknolojisinin dört bileşeni kapsamında ele alınmış ve uygunluk durumları tablolaştırılarak bulgular bölümünde sunulmuştur. Verilerin analizi neticesinde BTY dersi 5. sınıf kazanımlarının çoğunluğunun metaverse teknolojisine uygun olmadığı, 6. sınıf kazanımlarının ise uygun olduğu sonuçlarına ulaşılmıştır. Araştırmanın sonucunda, ortaokul 5. ve 6. sınıf BTY dersi öğretim programlarının metaverse bileşenleri kapsamında yeniden ele alınması, öğretmenlere eğitim alanında etkisi giderek artan metaverse teknolojisini derslerinde daha aktif kullanmalarına yönelik hizmet içi eğitimler verilmesi gibi çeşitli önerilerde bulunulmuştur.

**Anahtar Kelimeler:** Metaverse, Bilişim Teknolojileri ve Yazılım, Öğretim programı, Sanal Hayat, Gerçek Hayat

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## Evaluation of Secondary School Information Technologies Curriculum in Context of Metaverse Concept

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### Abstract

With the increasing developing information and communication technologies have an increasing importance day by day and are advancing with new and impressive technological transformations that manifest themselves in every corner of life. Metaverse technology, which is one of these technologies, has various applications in the field of education. Metaverse technology, which means the other universe, is in a position beyond the internet today by blurring the distinctions between virtual and real life. The concept of metaverse, which is becoming popular day by day and used in many fields including education, has not yet been fully understood by everyone. For this reason, research on the metaverse will make an important contribution to the literature, as well as clarifying what this technology is and what it does. The research, secondary school 5th and 6th grade Information Technologies and Software (ICT) course taught in the curriculum of the acquisitions, components of metaverse technology; It was made with the aim of evaluating it in the context of being a synthesis of virtual and real life, being accessible over the internet, providing cooperation and being suitable for uninterrupted use. In the research, a total of 152 acquisitions, 75 for the 5th grade and 77 for the 6th grade, were examined with the document analysis method, which is one of the qualitative research types. Each acquisition was handled within the scope of four components of metaverse technology and their suitability was tabulated and presented in the findings section. As a result of the analysis of the data, it was concluded that most of the 5th grade acquisitions of ICT course were not suitable for metaverse technology, while the 6th grade acquisitions were appropriate. As a result of the research, various suggestions were made, such as reconsidering the secondary school 5th and 6th grade ICT course curriculum within the scope of metaverse components, and giving in-service training to teachers for more active use of metaverse technology, which has an increasing impact in the field of education.

**Keywords:** Metaverse, Information Technologies and Software, Curriculum, Real Life, Virtual Life.

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## Giriş

İnsanoğlu, geçmişten günümüze farklı evrim süreçleriyle yol alarak avcı-toplayıcı dönemden tarım toplumuna, ardından makinelerin insan gücüne hâkim olmasıyla sanayi toplumuna geçiş yapmıştır. Toplumsal dönemlerin geçişlerinde etkili olan güçlü değişim ve dönüşümler söz konusu olurken, devam eden değişimler teknolojik gelişmelerin ekseninde yaşanır hale gelmiştir (Arı, 2021). Bugün ise, 21. yüzyılın başından itibaren bilgi ve iletişim teknolojilerindeki büyük gelişmelerle eşzamanlı olarak "*bilgi toplumu*" olarak adlandırılan yeni bir dönemi yaşamaya başlamıştır (Koçak, 2020).

Teknoloji günümüzde hayatın her alanında yer almaktadır (Pendergrass ve Town, 2017; Yusuf ve Akyürek, 2018; Bozkurt, 2019). Bu durumun doğal bir sonucu olarak; teknolojik gelişmelerin eğitim, sağlık, ekonomi, güvenlik, ulaşım gibi örnek verebileceğimiz sektörlerin tamamında etkilerini hissetmek kaçınılmazdır (Dursun ve ark., 2015; Karasar, 2016; Cloete, 2017; Taş, 2018; Kurt, 2020). Eğitim alanında teknolojik araçların ve internetin etkin şekilde kullanılmasının giderek yaygınlaşması, dünya çapında yaşanan Covid-19 salgınının eğitim-öğretimin zaman ve mekân sınırlarını aşmasını zorunlu kılması, yeni nesil öğrencilerin dijital öğrenmelere olan hevesi ve yatkınlığı gibi sebeplerin itici gücü ile eğitim her geçen gün başka bir boyuta evrilmekte ve dijital dünyanın içinde yeniden yapılandırılmaktadır (Akpınar ve Akyıldız, 2022). Teknolojik gelişmelerin ivme kazanmasınının eğitim öğretim sürecine yansımaları; eğitim paradigmasında yaşanan değişimlerde kendini hissettirmiştir (Alkan ve Bolat, 2022). Eğitimin geleneksel sınırları aşarak eleştirel düşünebilen, yaratıcılığını ortaya koyabilen, problemlere çözüm üretebilen, bilgi ve iletişim teknolojilerini aktif şekilde kullanabilen bireyler yetiştirilmesine katkı sağlaması gereklilik haline gelmiştir (Yıldırım ve Şimşek, 2013; Yalçın, 2018). Çünkü metaverse ve onun yardımcı teknolojiler gelecekte iş hayatını, eğitim-öğretim süreçlerini ve eğlence alışkanlıklarını değiştirebilecek güçlü bir teknolojidir (Kongpha ve Chatwattana, 2023).

Eğitim alanını teknolojik gelişmeler bağlamında ele aldığımızda son yıllarda gündem teşkil eden kavramların başında metaverse kavramı gelmektedir (Kongpha ve Chatwattana, 2023; Lee, 2021; Tekin, 2022). Metaverse, her ne kadar dijital dünyada popülerleşen ve hayatın pek çok bölümünde uygulamaları görülen bir kavram olsa da ne olduğu ne işe yaradığı tam olarak herkesçe anlaşılabilmiş değildir (Aytaç, 2022; Yılmaz, 2022). Metaverse, kullanıcıların fiziksel dünyadan ayrıştığı sanal ama giderek gerçeklik algısının arttığı yeni bir dünya yorumu haline gelmiştir (Bolat, 2023). İçinde karmaşıklığı barındıran ve konuyla ilgisi olmayan bireylerin kolayca onu algılayamaması metaverse ile ilgili bir duvar örmektedir. Bu nedenle metaverse ile ilgili yapılan araştırmaların sayısının artması hem anlaşılabilirliğini arttıracak hem de akademik alana önemli bir katkı sağlayacaktır.

"*Metaverse nedir?*" sorusunun cevabını verecek olursak; bu terime ilk defa Neal Stephenson'un Snow Crash kitabında rastlanmış olup, meta (öte) ve universe (*evren*) kelimelerinin birleşiminden oluşan kavramın Türkçe karşılığı "*öteki evren*" ya da "*evrenötesi*" anlamına gelmektedir (Türk ve ark., 2022). Pazarlama, eğlence, eğitim, sosyal hayat gibi pek çok alanın içine entegre olmuş metaverse; gerçek dünya ile sanal dünyayı birleştiren, kullanıcılara içerikler üretip bunları geliştirerek; avatarlar (*sanal karakterler*) yoluyla gerçeğe yakın deneyimler yaşama imkânı sunan 3 boyutlu bir

evrendir (Diaz ve ark., 2020; Seok, 2021; Suh ve Ahn, 2022). Kimileri metaverse kavramını internetin gelişmiş hâli olarak görse de sanal evrenin sınırlarını aşarak fiziksel evrenle de etkileşim içinde olması yönüyle, bu görüşün ötesinde bir kavramdır (Çelik, 2022). Her iki evren arasındaki keskin ayrımları silikleştirerek internetin önemini aşan bir konumda yer almaktadır (Averberk ve ark., 2021).

Metaverse; yapay zekâ, sanal gerçeklik ve arttırılmış gerçeklik teknolojilerini de içinde barındıran geniş kapsamlı bir teknolojidir (Damar, 2021). Dolayısıyla metaverse kavramını şekillendirmek adına bu teknolojileri açıklamakta fayda görünmektedir. Yapay zekâ, insan zekâsı gerektiren çeviri yapabilme, görsel olarak algılayabilme, konuşma ve tanıma gibi fonksiyonları yerine getirebilme özelliklerine sahip bilgisayar sistemleri üretmeyi; sanal gerçeklik uygulamaları, tüm öğelerin sanal ortamlar üzerinde kişilere sunulmasını; arttırılmış gerçeklik uygulamaları ise fiziksel hayatın öğelerine teknolojik araçlar yolu ile yeni sanal fonksiyonlar yüklenmesi ve gerçeklikler eklenmesi olarak ifade edilebilir (İşler ve Kılıç, 2021; Göçen, 2022). Yapılan araştırmalar, metaverse içinde değerlendirilen sanal gerçeklik ve arttırılmış gerçeklik uygulamalarının eğitim alanında işe koşulmasının; öğrencilerin zihinsel becerilerinin ve motivasyonlarının geliştirilmesinde olumlu yönde bir katkı sağladığını ortaya koymuştur (Butt ve ark., 2018; Henderson ve Feiner, 2007; Schoenfeld, 2016; Tallon, 2022).

Bailenson (2018) 4 farklı eğitim durumu için sanal gerçeklik uygulamalarının kullanılmasını önermektedir. Bailenson (2018)'a göre, bir uçağın kullanılması esnasında düşme tehlikesi ya da bir cerrahi operasyon sırasında ölümcül sonuçlarla karşılaşabilmesi gibi riskleri bertaraf etmek adına bu tarz eğitimlerde sanal gerçekliklerden faydalanılmalıdır. Diğer öneride bulunduğu durumlar ise insan vücudunun iç organlarını gözlemlemek gibi imkânı olmayan bir şeyi gerçekleştiren ve su altı enkazı bulunan bir bölgeyi sınıfça ziyaret edebilmek gibi masraflı etkinlikler içindir.

Bambury (2019) çalışmasında sanal gerçekliğin sosyal yönüne vurgu yaparak öğrencilerin aktif ya da pasif olma durumlarına göre 4 farklı kategoriden bahseder. İlk kategoride sanal gerçeklik sadece bir uyarıcı olarak kullanılır. Eğitimci süreci yöneten kişi konumunda öğrenci ise video izlemek gibi pasif bir rodedir. İkinci kategoride öğrenciler sanal dünya ile etkileşim içerisine girerek sürece dahil olabilir ve kendilerinden bir şeyler katabilirler. Üçüncü kategoride öğrenci öğrenme sürecinde yüksek oranda özerkliğe sahiptir ve süreci yönlendirebilir. Son kategoride ise öğrenci sanal gerçeklik platformlarında insanlarla etkileşim ve iş birliği içerisinde yeniden var olabilir ve bu alanlarda gerçek duygularıyla hareket edebilir, kararlar alabilir.

### **Eğitim Alanında Metaversenin Önemi**

Tallon (2022), çalışmasında metaverse kavramının eğitim alanındaki önemine şu şekilde yer vermiştir:

- ✓ Metaverse, öğrencilerin kendi fikirlerini, ürünlerini oluşturup düzenleyerek aktif olabilmesi, gerçek sınıf ortamının özelliklerinin sanal ortama aktarılabilmesi, tüm verilerin saklanabilmesi gibi yönlerden eğitim sürecini güçlendiren bir teknolojidir.

- ✓ Metaverse, öğrencilere çok yönlü eğitim kaynakları sunar. Somut öğrenme deneyimleri içeren kaynaklar; öğrenci, öğretmen, yöneticiler, şirketler ya da hükümetler gibi pek çok kişi ya da kurum tarafından oluşturulabilir.
- ✓ Metaverse, öğrencilerin kendi öğrenme stillerine uygun şekilde bireyselleştirilmiş öğrenmeler gerçekleştirebilmelerine imkân sağlamaktadır.
- ✓ Eğitim sürecinin tüm verilerinin depolanabilmesi neticesinde konuya, sürece, sonuca dayalı çok boyutlu, kapsamlı ve özgün değerlendirmeler yapılabilir.

### Eğitim Alanında Metaverse Uygulamaları

Eğitim sektörünün içerisinde metaverse kapsamındaki uygulamalar giderek daha fazla yankı uyandırmaya başlamıştır (Bülbül ve Ersöz, 2022). Çeşitli eğitsel metaverse uygulamalarına örnek verecek olursak;

- ✓ Google Tilt Brush ile sanata ilgisi bulunan öğrenciler fırçalarını hareket ettirebildikleri bir deneyim yaşayarak boyamalar yapabilmekte ve sanal evrende dinamik, 3 boyutlu, heyecan verici ürünler ortaya çıkarabilmektedirler (Sharafy, 2022).
- ✓ İstanbul Avcılar'da Ambarlı İlkokulu'nda çeşitli sebeplerle okula gidemeyen öğrenciler için internet, kamera ve sanal gözlükler yolu ile öğrencilerin sınıf ortamına dahil olmalarının sağlandığı bir proje gerçekleştirilmiş olup öğrencilerin eğitim sürecinden geri kalmasının önüne geçilmiştir (Demir ve Kandemir, 2020).
- ✓ Arslan (2020), araştırmasında eğitim alanında yapay zekâ üzerine yapılan çalışmaları incelemiş ve çocuklar ile robotların etkileşimi yolu ile öğretim, bireysel eğitimler, diyalog geliştirme uygulamaları, özel gereksinimli çocuklar için yapay zekâ uygulamaları, veri madenciliği, otomatik testler oluşturulabilen sistemler şeklinde pek çok uygulama bulunduğunu ortaya koymuştur.

### Eğitim Alanında Metaverse ile İlgili Yaşanan Olumsuzluklar

Teknolojinin günlük yaşama sunduğu -ki bunlar içinde eğitim de bulunmaktadır- hayatımızı kolaylaştırıcı bir dizi teknolojik ürün bulunmaktadır. Ancak bu ürünlerin bir de zorluklarının bulunduğu akıldan çıkarılmamalıdır. Metaversenin eğitim alanında ilişkin yaşanması muhtemel bazı noktaları dikkat edilmesi gerekmektedir. Diaz ve diğerleri (2020) yaptıkları araştırmalarında eğitim süreci içinde metaverse ile ilgili yaşanabilecek zorlukları aşağıdaki şekilde tabloştırmışlardır:

**Tablo 1.** Metaverse ile ilgili yaşanması muhtemel zorluklar

<b>Teknolojik</b>	Ağ trafiği Kötü tasarım Akıllı cihaz arayüz sorunu Dijital kaynak eksikliği
<b>Pedagojik</b>	Dijital yaşam kurallarının eksikliği Öğretmen yetersizlikleri Uygulamaların esnekliği Öğrencilerin zaman yönetimi sorunları



<b>Diğer</b>	Tasarım maliyetinin yüksekliği Uygulama maliyetinin yüksekliği Nicel analiz eksikliği
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### Metaverse Teknolojisinin Bileşenleri

Metaversenin kullanılmasının düşünüldüğü alanlara ilişkin olarak uygulanabilmesi için bazı faktörlerin dikkate alınması gerekmektedir. Dionisio ve diğerlerine göre (2013) metaverse teknolojisinin uygulanabilir olması için 4 faktöre ihtiyacı vardır. Bunlar:

- Gerçekçilik:** Kullanıcıların metaevrene tamamen adapte olabilmeleri için gerçekçi olma,
- Erişilebilir olma:** Tüm teknolojik cihazlar aracılığıyla her yerden, her zaman kullanılabilir olma,
- İş birliği sağlama:** Verilerin paylaşılabilir ve birlikte düzenlenebilir şekilde olması,
- Kapasite:** Aynı anda pek çok kullanıcının verimli şekilde kullanımına uygun şekilde olmasıdır.

### Araştırmanın Amacı

Eğitim sisteminin genel hedefleri doğrultusunda belirli bir dersin ana hedeflerini, müfredatını ve öğrenme kazanımlarını oluşturan, okullara, öğretmenlere ve öğrencilere yönelik ders kaynaklarını hazırlayan resmi bir belge olan öğretim programı, tüm eğitim sürecine kılavuzluk eden özelleşmiş bir çerçeve sunar (Bolat ve Baş, 2023). Bu bağlamda bu araştırma, ortaokul 5. Ve 6. Sınıf BTY dersi öğretim programlarını metaverse bağlamında ele alarak, bu öğretim programlarının yaşanan dijital dönüşüme uygunluğu ve yeterliliğinin ne ölçüde olduğunu ortaya koyma amacıyla gerçekleştirilmiştir. Bu amaca uygun olarak MEB'in yayınlamış olduğu ortaokul 5. Ve 6. Sınıf BTY dersi öğretim programları incelenmiştir.

Araştırma kapsamında aşağıdaki sorulara cevap aranmıştır:

- BTY dersi öğretim programı (2018) 5. Sınıf kazanımları metaverse teknolojisinin bileşenlerine uygun mudur?
- BTY dersi öğretim programı (2018) 6. Sınıf kazanımları metaverse teknolojisinin bileşenlerine uygun mudur?

### Yöntem

Araştırma kapsamında, MEB'in (2018) ortaokul 5. ve 6. sınıf BTY dersi için yayınlamış olduğu dijital öğretim programlarına erişilmiştir. Bu öğretim programlarının metaverse teknolojisi bağlamında uygunluğu nitel araştırma tekniklerinden doküman analizi kullanılarak incelenmiştir. Doküman analizi yöntemi, basılı şekilde bulunan ya da elektronik ortamda yer alan belgeleri taramak veya değerlendirmek amacı ile kullanılır (Bowen, 2009). Bu yöntem ile araştırmanın konusuyla ilgili bilgi içeren belgeler anlam çıkarma, inceleme ya da bilgiyi geliştirme amacı doğrultusunda analiz edilir (Corbin ve Strauss, 2008; Wach, 2013).

## Veri Toplama Aracı ve Veri Analizi

Bu araştırmanın hem veri kaynağını hem de veri toplama aracını dokümanlar oluşturmaktadır. Araştırmanın dokümanları; 2018 yılına ait MEB BTY dersi 5. ve 6. sınıf öğretim programlarıdır. Bu çalışmada ilgili dokümanlardan elde edilen veriler, betimsel analiz yöntemi kullanılarak incelenmiştir. Bu analiz türü, araştırmanın önceden belirlenen temalarına uygun olarak toplanan verilerin sistematik bir şekilde betimlenmesini ve daha sonra çeşitli sonuçlara ulaşmak için yorumlanmasını içermektedir (Yıldırım ve Şimşek, 2013). Betimsel analiz, elde edilen bulguların düzenli ve anlamlı bir şekilde okuyucuya sunulmasını hedeflemektedir. Bu nedenle çalışmada betimsel analiz bağlamında MEB BTY dersi 5. ve 6. sınıf öğretim programlarında yer alan kazanımlar çözümlenmiştir. Bu kapsamda 5. sınıflara ait 75, 6. Sınıflara ait 77 olmak üzere toplam 152 kazanım analiz edilmiştir. Araştırmanın anlaşılır olması amacıyla kazanımlara öğretim programında yer alan kodlama sistemine göre yer verilmiştir (Örneğin, BTY Dersine ait 5 sınıf düzeyinde 3. Ünite, 1. Konu, 2. Kazanım için oluşturulan kodlama BT.5.3.1.2 şeklindedir). Araştırmanın belirlenen temaları metaverse teknolojisinin bileşenleri olan; sanal ve gerçek dünyayı birleştirme, internet üzerinden erişilebilir olma, iş birliği sağlama ve herkesin her an kesintisiz kullanımına uygun bir kapasitede olmasıdır.

**Tablo 2.** MEB BTY Dersi Öğretim Programı (5. Sınıf)

Ünite Adı	Konu Adı	5. Sınıf		
		Toplam Kazanım Sayıları	Süre / Ders Saati	Oran %
Bilişim Teknolojileri	1. Bilişim teknolojilerinin günlük yaşamdaki önemi 2. Bilgisayar sistemleri 3. Dosya yönetimi	12	6	8
Etik ve Güvenlik	1. Etik değerler 2. Dijital vatandaşlık 3. Gizlilik ve güvenlik	9	8	12
İletişim, Araştırma ve İş Birliği	1. Bilgisayar ağları 2. Araştırma 3. İletişim teknolojileri ve iş birliği	12	8	11
Ürün Oluşturma	1. Görsel işleme programları 2. Kelime işlemci programları 3. Sunu programları	15	14	19
Problem Çözme ve Programlama	1. Problem çözme kavramları ve yaklaşımları 2. Programlama	27	36	50
<b>TOPLAM</b>		<b>75</b>	<b>72</b>	<b>100</b>

**Tablo 3.** MEB BTY Dersi Öğretim Programı (6. Sınıf)

Ünite Adı	Konu Adı	6. Sınıf		
		Toplam	Süre /	Oran

		Kazanım Sayıları	Ders Saati	%
Bilişim Teknolojileri	1. Bilişim teknolojilerinin günlük yaşamdaki önemi 2. Bilgisayar sistemleri 3. Dosya yönetimi	12	6	9
Etik ve Güvenlik	1. Etik değerler 2. Dijital vatandaşlık 3. Gizlilik ve güvenlik	15	6	8
İletişim, Araştırma ve İş Birliği	1. Bilgisayar ağları 2. Araştırma 3. İletişim teknolojileri ve iş birliği	13	8	11
Ürün Oluşturma	1. Tablolama programları 2. Ses ve video işleme programları	12	16	22
Problem Çözme ve Programlama	1. Problem çözme kavramları ve yaklaşımları 2. Programlama	25	36	50
<b>TOPLAM</b>		<b>75</b>	<b>72</b>	<b>100</b>

### Geçerlik ve Güvenirliği Sağlama

Bu araştırmanın geçerlik ve güvenirliliğinin sağlanması açısından bir dizi süreç takip edilmiştir. Başlangıçta araştırmanın önemi ve amacı net bir biçimde açıklanmıştır. Ana amaç, temel konu bağlamında belirlenen araştırma soruları bağlamında gerçekleştirilmiştir. Bu alt sorulara cevaplar aranarak bulguların sunumu gerçekleştirilmiştir. BTY dersi öğretim programı (2018) 5. sınıf kazanımları ve BTY dersi öğretim programı (2018) 6. sınıf kazanımları temel veri kaynağını oluşturduğundan bu veri kaynağının online ortamda herkes tarafından ulaşılabilir olması bu konuda veri kaynağı güvenirliliğini güçlü kılmaktadır.

Veri toplama aşamasında, geçerli ve güvenilir sonuçlar elde etmek için ilgili kaynaklar taranmış, çalışmanın kapsamını belirleyen araştırmalar tanımlanmış, konuyla ilgili detaylı açıklamalar sunulmuştur. Elde edilen veriler alt problemler dikkate alınarak aşamalı bir şekilde sunulmuştur. Bu yaklaşım yardımıyla okuyucuların araştırma sürecini daha iyi anlamalarını sağlamıştır. Bulgular sunulurken tablolar kullanılarak veriler detaylı bir şekilde sunulmuştur. Ayrıca, araştırmanın geçerliliğini sağlamak amacıyla üçlü geçerlik sağlama sürecine özel bir önem verilmiştir (Sandelowski ve Barroso, 2007). Bu süreç içinde verilerin açıklayıcı geçerliği için verilerin doğru bir şekilde tanımlandığından emin olunmuş, yorumlayıcı geçerlik sağlanması için araştırmacılar arasında ortak ve doğru yorumlamanın yapılmasına özen gösterilmiştir. Kuramsal geçerlik için, araştırmanın dayandığı temel kavram konunun etki alanına bağlı kalınmaya dikkat edilmiştir. Bu süreç yardımıyla araştırmanın bilimsel geçerliliğini güçlendirmiştir.

### Bulgular

#### 5. Sınıf BTY Dersi Öğretim Programına Yönelik Bulgular

Tablo 4'te MEB 5. Sınıf BTY dersi öğretim programında yer alan 5 ünite içerisindeki 14 konunun her birinin kaç kazanım içerdiği listelenmiştir. Toplam 75 kazanım, metaverse teknolojisinin bileşenleri olan sanal ve gerçek hayatın sentezi olma, internet üzerinden erişilebilir olma, iş birliği sağlama ve kesintisiz kullanıma uygun kapasitede olma bileşenleri bağlamında değerlendirilmiş ve sonucunda her bir kazanımın metaverse teknolojisine uygunluğu ortaya konulmuştur. Tabloda kazanımların metaverse bileşenlerine uygunluk gösteren ve göstermeyenleri ile toplamda kaç kazanımın uygun olduğu sonuçlarına yer verilmiştir.

**Tablo 4.** BTY Dersi (5. Sınıf) Kazanımlarının Metaverse Bileşenlerine Uygunluğu

Konu Adları	Kazanım Sayısı	Kazanım Sayısı (Uygun Olan)	Kazanım Sayısı (Uygun Olmayan)	Sonuç (n)
BT.5.1.1. Bilişim Teknolojilerinin Günlük Yaşamdaki Önemi	4	0	4	0
BT.5.1.2. Bilgisayar Sistemleri	6	1	5	1
BT.5.1.3. Dosya Yönetimi	2	2	0	2
BT.5.2.1. Etik Değerler	4	1	3	1
BT.5.2.2. Dijital Vatandaşlık	3	1	2	1
BT.5.2.3. Gizlilik ve Güvenlik	2	0	2	0
BT.5.3.1. Bilgisayar Ağları	3	0	3	0
BT.5.3.2. Araştırma	6	5	1	5
BT.5.3.3. İletişim Teknolojileri ve İş Birliği	3	1	2	1
BT.5.4.1. Görsel İşleme Programları	2	1	1	1
BT.5.4.2. Kelime İşlemci Programları	7	7	0	7
BT.5.4.3 Sunu Programları	6	6	0	6
BT.5.5.1. Problem Çözme Kavramları ve Yaklaşımları	17	4	13	4
BT.5.5.2. Programlama	10	5	5	5
<b>TOPLAM</b>	<b>75</b>	<b>34</b>	<b>41</b>	<b>34</b>
<b>(%)</b>	<b>%100</b>	<b>%45,33</b>	<b>%54,67</b>	<b>%45,33</b>

Tablo 4'te gösterildiği üzere kazanımların değerlendirilmesi sonucunda 5. Sınıf BTY dersine ait öğretim programında yer alan 75 kazanımdan 34 tanesinin metaverse teknolojisine uygun olduğu (%45,33), 41 tanesinin ise uygun olmadığı (%54,67) sonucuna ulaşılmıştır.

**Tablo 5.** BTY Dersi (5. Sınıf) Kazanımlarının Metaverse Bileşenlerine Uygunluğunun İncelenmesi (Örnek)

Kazanımlar	Sanal ve gerçek hayatın sentezi	İnternet üzerinden erişilebilir olma	İş birliği sağlama	Kesintisiz kullanıma uygun kapasitede	Sonuç
<b>BT.5.1.1. Bilişim Teknolojilerinin Günlük Yaşamdaki Önemi</b>					
BT.5.1.1.1. Bilişim teknolojilerine ilişkin temel kavramları açıklar.	×	×	×	×	Uygun değil
BT.5.1.1.2. Geçmişten günümüze bilgi ve iletişim teknolojilerindeki değişimi fark eder.	×	×	×	×	Uygun değil
BT.5.1.1.3. Farklı bilişim teknolojilerinin olumlu ve olumsuz yönlerini tartışır.	×	×	√	×	Uygun değil
BT.5.1.1.4. Bilişim teknolojilerini kullanmanın beden ve ruh sağlığı üzerindeki etkilerini ve olası belirtilerini açıklar.	×	×	×	×	Uygun değil

Tablo 5'te 5. Sınıf BTY Dersi öğretim programındaki 75 kazanımın 4 metaverse bileşeni (sanal ve gerçek hayatın sentezi olma, internet üzerinden erişilebilir olma, iş birliği sağlama ve kesintisiz kullanıma uygun kapasitede olma) açısından analiz edilme şekli örneklendirilmiştir. Tabloda, 1. ünitenin 1. konusu içerisinde yer alan 4 kazanımdan her bir bileşenden uygunluk gösterenlere √; göstermeyenlere × işareti konulmuş ve sonuç kısmında uygun olup olmadığı belirtilmiştir.

## 6. Sınıf BTY Dersi Öğretim Programına Yönelik Bulgular

Tablo 6’da MEB 6. Sınıf BTY dersine ait öğretim programında yer alan toplam 77 kazanım, metaverse teknolojisinin bileşenleri olan sanal ve gerçek hayatın sentezi olma, internet üzerinden erişilebilir olma, iş birliği sağlama ve kesintisiz kullanıma uygun kapasitede olma bileşenleri bağlamında değerlendirilmiş ve sonucunda her bir kazanımın metaverse teknolojisine uygunluğu ortaya konulmuştur.

**Tablo 6.** BTY Dersi (6. Sınıf) Kazanımlarının Metaverse Bileşenlerine Uygunluğu

Konu Adları	Kazanım Sayısı	Kazanım Sayısı (Uygun Olan)	Kazanım Sayısı (Uygun Olmayan)	Sonuç (n)
BT.6.1.1. Bilişim Teknolojilerinin Günlük Yaşamdaki Önemi	4	0	4	0
BT.6.1.2. Bilgisayar Sistemleri	3	0	3	0
BT.6.1.3. Dosya Yönetimi	5	4	1	4
BT.6.2.1. Etik Değerler	7	1	6	1
BT.6.2.2. Dijital Vatandaşlık	2	1	1	1
BT.6.2.3. Gizlilik ve Güvenlik	6	0	6	0
BT.6.3.1. Bilgisayar Ağları	3	1	2	1
BT.6.3.2. Araştırma	4	3	1	3
BT.6.3.3. İletişim Teknolojileri ve İş Birliği	6	2	4	2
BT.6.4.1. Tablolama Programları	7	7	0	7
BT.6.4.2. Ses ve Video İşleme Programları	5	4	1	4
BT.6.5.1. Problem Çözme Kavramları ve Yaklaşımları	10	7	3	7
BT.6.5.2. Programlama	15	15	0	15
<b>TOPLAM</b>	<b>77</b>	<b>45</b>	<b>32</b>	<b>45</b>
<b>(%)</b>	<b>%100</b>	<b>%58,44</b>	<b>%41,56</b>	<b>%58,44</b>

Tablo 6’da 6. Sınıf BTY dersine ait kazanımlar incelenmiş olup elde edilen bulgular gösterilmiştir. Toplam 77 kazanım incelenmiş olup bu kazanımlardan 45(%58,44) tanesinin metaverse teknolojisine uygun olduğu diğer 32 (%41,56) tanesinin ise uygun olmadığı tespit edilmiştir.

**Tablo 7.** BTY Dersi (6. Sınıf) Kazanımlarının Metaverse Bileşenlerine Uygunluğu İncelenmesi (Örnek)

Kazanımlar	Sanal ve gerçek hayatın sentezi	İnternet üzerinden erişilebilir olma	İş birliği sağlama	Kesintisiz kullanıma uygun kapasitede	Sonuç
<b>BT.6.1.1. Bilişim Teknolojilerinin Günlük Yaşamdaki Önemi</b>					
BT.6.1.1.1. Bilişim teknolojilerinin günlük yaşamdaki önemini değerlendirir.	x	x	x	x	Uygun değil
BT.6.1.1.2. Bilişim teknolojilerinin günlük yaşamdaki önemini değerlendirir.	x	x	x	x	Uygun değil
BT.6.1.1.3. Bilişim teknolojilerinin beden ve ruh sağlığına etkilerini yorumlar.	x	x	x	x	Uygun değil
BT. 6.1.1.4. Bilişim teknolojilerinin sosyal ve kültürel hayata katkılarını ve risklerini örnekler üzerinden tartışır.	x	x	√	x	Uygun değil

Tablo 7’de MEB 6. Sınıf BTY dersine ait öğretim programında yer alan toplam 77 kazanımın, metaverse teknolojisinin bileşenleri doğrultusunda ne şekilde incelendiği örneklendirilmiştir.

### Sonuç ve Tartışma

✓ Bu araştırma ortaokul 5. ve 6. Sınıf BTY dersi öğretim programlarını, çağın öne çıkan teknolojilerinden birisi olan metaverse teknolojisi bağlamında ele almıştır. Bu öğretim programlarına ait kazanımların metaverse teknolojisinin bileşenlerine uygunluğunu ortaya koymayı amaçlayan bu çalışmada 5. ve 6. sınıf düzeyinde farklı sonuçlar elde edilmiştir.

✓ 5. sınıflara ait toplam 75 kazanım incelenmiş olup bunlardan 34 tanesinin metaverse teknolojisine uygun olduğu, 41 tanesinin ise uygun olmadığı verilerine ulaşılmıştır. Bu durum kazanımların yaklaşık %45,33’ünün metaverse teknolojisinin bileşenleri olan; sanal ve gerçek hayatın sentezi olma, internet üzerinden erişilebilir olma, iş birliği sağlama ve kesintisiz kullanıma uygun kapasitede olma özellikleri ile paralellik gösterdiğini, %54,67’sinin ise göstermediğini ortaya koymuştur. Kazanımların özellikle sanal ve gerçek hayatı bütünleştirme ve bu sürecin içindeki öğrenci iş birliğini sağlama yönünden yetersiz kaldığı tespit edilmiştir. Bu anlamda 5. sınıfa ait kazanımlarda, 21. yy. içerisinde etkisi

giderek artan ve eğitim alanında pek çok uygulaması görülen metaverse teknolojisine adaptasyon yönünden düzenlemeler yapılması düşünülebilir.

✓ 6. sınıflara ait analiz edilen toplam 77 kazanımdan ise 45 tanesinin metaverse teknolojisine uygun olduğu, 32 tanesinin ise uygun olmadığı verilerine ulaşılmıştır. Bu verilerin ışığında, metaverse teknolojisinin bileşenleri ile kazanımların yaklaşık %58,44'ünün tutarlı olduğu, %41,56'sının ise olmadığı sonucu ortaya çıkmıştır. 6. sınıflara ait kazanımların metaverse teknolojisi bağlamında uygunluk düzeyi her ne kadar yüksek çıkmış olsa da aradaki farkın çok fazla olmadığı göz önüne alınarak uygun olmayan kazanımlar yeniden gözden geçirilebilir.

✓ Singh vd. (2022) çalışmalarında eğitim dünyasının uzun süreli şekilde varlığını koruyabilmesi ve ulaşılabilir olması açısından metaverse teknolojisinin benimsemesi ve gereken noktaların bu teknolojiye uygun şekilde düzenlenmesinin önemine vurgu yapmıştır. Bu anlamda eğitim sisteminin çağın teknolojik gelişim hızına paralel şekilde, bilgi ve iletişim teknolojilerini aktif olarak kullanabilen öğrenciler yetiştirme misyonu edinmiş olması ve varsa eksikliklerin tamamlanması gerekmektedir. Alana hâkim eğitmen yetiştirme, donanımsal ve yazılımsal ihtiyaçları karşılama bunlardan bazıları olabilir. Z kuşağı olarak dijital dünyanın içine doğan günümüz çocuklarının, erken yaşta eğitsel teknolojik gelişmeleri yakalamaları hem kendi gelecekleri hem de ülkenin geleceği açısından olumlu bir adım olacaktır.

✓ 21. yüzyılda etkileri her alanda hissedilen teknolojik yeniliklerden birisi olarak metaverse kavramı, hakkında yapılan yerli ve yabancı çalışmalar olmakla beraber herkesçe tam olarak anlaşılabilmiş bir kavram değildir. Sanal ve gerçek dünyayı birleştiren metaverse teknolojisi bu yönü ile bilinen tüm dijital ortamların ötesinde bir güce sahiptir. Facebook şirketinin ismini meta olarak güncellemesi, insanların kripto paraları kullanmaya başlaması, metaverse üzerine yapılan araştırmaların giderek artması bu teknolojinin popülerliğini arttırmıştır (Zafer ve Ersöz, 2022; Zhang ve ark., 2022). Metaverse teknolojisinin eğitim alanında da değişim ve dönüşümler başlattığını söylemek yanlış olmayacaktır (Kye vd., 2021).

✓ Nitelikli bir eğitim verebilmenin pek çok değişkeni olmakla birlikte bu değişkenlerin en önemlilerinden birisi olarak nitelikli bir öğretim programı hazırlamak sayılabilir. Arı ve Keskin (2016) çalışmalarında nitelikli bir öğretim programının çağdaş ve yetkin içeriklere yer vermesi gerektiğinden bahseder. Günümüzde teknolojik gelişmelerin eğitim alanına yansımaları göz önüne alındığında, mevcut öğretim programlarının bu gelişmelere paralel şekilde içeriğe sahip olup olmadığının tespiti önem teşkil etmektedir. Yeni teknolojilerin öğrenen bireylerle buluşması için metaverse sınıflarının oluşturulması, hem eğitimcilerin yeterlikleri bu konu artırılmalı hem de eğitim programları daha yetkin hale getirilmelidir (Talan ve Kalınkara, 2022).

## Öneriler

- ✓ Sonuçlara dayalı olarak şu önerilerde bulunulabilir:
- ✓ BTY dersi yalnızca ortaokul 5. ve 6. sınıf seviyelerinde zorunlu ders olarak okutulmaktadır. Teknoloji okuryazarlığını artırma amacıyla diğer öğretim kademelerinde de dersin zorunlu hale getirilmesi düşünülmelidir.
- ✓ Program geliştirme uzmanları ve öğretmenlerin görüşleri alınarak ortaokul 5. ve 6. sınıf BTY dersi müfredatı metaverse bileşenleri kapsamında yeniden ele alınmalı ve gerekli düzenlemeler yapılmalıdır. Özellikle Mystakidis (2022) tarafından



metaverse boyutları olarak tanımlanan *ilkeler, teknoloji, katılım ve zorluklar* boyutlarını içeren öğretim programı tasarımları yapılarak bu sınıf düzeylerinde kullanıma sunulmalıdır.

- ✓ Yaşam günlükleri, ayna dünyalar, artırılmış gerçeklik ve sanal gerçeklik teknolojilerinin bu ders programlarında kademeli olarak farkındalık oluşturma, bilgilendirme, uygulama ve beceri haline gelecek biçimde yapılandırılmasına önem verilmelidir.
- ✓ Başta BTY dersi öğretmenleri olmak üzere tüm öğretmenlere metaverse uygulamalarını derslerinde aktif şekilde kullanabilecekleri düzeyde hizmet içi eğitimler verilmelidir.
- ✓ Eğitim dünyasında kullanımı giderek artmasıyla birlikte yeni bir alan sayılan metaverse etkinlikleriyle alakalı yaşanabilecek olumsuzluklara çözüm üretmek adına çevrim içi eğitim platformları kurulmalıdır.
- ✓ Metaverse 'ün eğitim alanında popülaritesi artarken eğitim ve metaverse kesişiminde ne gibi değişim ve dönüşümlere ihtiyaç duyulacak uzmanlar tarafından analiz yapılmalıdır.
- ✓ Türkçe alan yazında yeterli düzeyde metaverse ve eğitim ilişkisini aktaran araştırma bulunmamaktadır. Bu konuda yürütülen akademik çalışmalar artırılmalıdır.

Peer-Review	Double anonymized - Two External
Ethical Statement	It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.
Plagiarism Checks	Yes - Ithenticate
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## Fürû-ı Fıkıhtaki Örnekleri ve Yansımalarıyla Fıkıh Usûlünde Rüşd Kavramı

Hasan ŞAHİN<sup>1</sup>

### Öz

Rüşd, kişinin akli ve fikri gelişimini ifade eder. Dinî mükellefiyet için kişinin reşid olması gerekir. Fukahânın çoğunluğu akıllı ve ergen olmayı rüşd için yeterli bulmamış kişinin reşid sayılması için rüşdünü ispat eden davranışlar sergilemesini gerekli görmüştür. İbn Hazm gibi bazı fakihler ise akıllı ergen kişiyi reşid saymış böylece rüşd vasfını bunlardan ayrı bir kavram olarak düşünmemiştir. Klasik fıkıh usulü eserlerinde genel olarak müstakil bir başlık olarak yer almasa da rüşd, hüküm konusunda mahkûm-ı aleyh başlığı altında ehliyet ile bağlantılı olarak ele alınmıştır. Fıkıhta genelde malı korumak konusunda akla ve ticari kurallara uygun davranmak şeklinde tanımlansa da rüşdün ibadetler, nikâh, talak, ticari konular, borçlar, hibe hatta ceza hukuku ile ilgili birçok hususta etkisi vardır. Bu çalışmamız usul çerçevesinde sınırlandırılmış ve fıkıh usûlünde rüşdün tanımı, önemi, yaş sınırı ve ilgili olduğu konu ve kavramlara fürû-ı fıkıhtaki görünüşleriyle birlikte yer verilmiştir. Çalışmanın giriş kısmında konunun önemi, amacı ve kapsamına yer verilmiştir. Rüşdün genel tanımı başlığında tüm İslâmî ilimler açısından genel bir tanım yapılmış, fikhî tanımında ise fıkıh usulü merkezli tanımlara yer verilmiştir. Rüşd yaşı başlığında ise bu konuda fukahânın farklı değerlendirmeleri gerekçeleriyle birlikte ele alınmıştır. Fıkıh usûlünde rüşdün ilişkili olduğu kavramlar başlığında akıl, bulûğ, ehliyet, sefeh ve hacr konuları ele alınmış ve bu kavramların rüşd ile olan ilişkisi değerlendirilmiştir. Fıkıh usûlünde rüşdün ilişkili olduğu konular başlığında da mükellef tutulma ve mükellefiyet şartları açısından rüşd konusu ele alınmıştır. Sonuç kısmında fakihlerin rüşd konusuna yaklaşımları hakkında genel bir değerlendirme yapılmış ve bazı tercihlerde bulunulmuştur.

**Anahtar Kelimeler:** Fıkıh Usûlü, Fürû Fıkıh, Rüşd, Ehliyet, Akıl, Bulûğ, Sefeh, Hacr.

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## The Concept of Rushd in Fiqh Method with Its Examples and Reflections in Furû-ı Fiqh

Hasan ŞAHİN<sup>1</sup>

### Abstract

Maturity (*rushd*) signifies an individual's intellectual and cognitive development. To undertake religious obligations, a person must have *rushd* and be of legal age (*reşid*). The majority of jurists (*fuqaha*) have not regarded mere intelligence and adolescence as sufficient for maturity; but, they have required individuals to show behaviours that demonstrate their maturity. Some jurists, such as Ibn Hazm regarded intelligent adolescents as legally mature, so not distinguishing maturity as a different concept. Although it is not generally included as a separate title in classical fiqh works, *rushd* has been discussed in connection with competence under the title of convict in terms of judgment. While in jurisprudence, maturity is often defined as behaving rationally and in accordance with commercial norms to safeguard property, its influence extends to various aspects such as acts of worship, marriage, divorce, commercial affairs, debts, grants, and even criminal law. This study is delimited within the framework of methodology, discussing the definition, significance, age limit, and appearances in subsidiary matters (*furû'al-fiqh*) of maturity within jurisprudential methodology. In the introduction part of the study, the importance, purpose and scope of the subject are included. Under the "definition of maturity section", a comprehensive definition is provided from the perspective of all Islamic disciplines, while in "the juridical definition section", definitions centered on jurisprudential methodology are presented. "The section on the age of maturity" discusses varying assessments by jurists on this matter, along with their justifications. The related concepts in jurisprudential methodology encompass intellect, puberty (*bulûgh*), legal capacity, mental deficiency, and impediments, examining their relationship with maturity. In the section addressing "topics" related to maturity in jurisprudential methodology, the subject of maturity is explored concerning the imposition of responsibility and the conditions for legal responsibility. The conclusion offers a general assessment of jurists' approaches to the concept of maturity and presents certain preferences.

**Keywords:** Fiqh Method, Furu Fiqh, Maturity, Legal Capacity, Intelligence, Legal Age, Mental Deficiency, Impediments.

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## Giriş

Rüşd Kur'an, Sünnet ve İslami eserlerde çokça karşımıza çıkan bir kavramdır. Bu kavram sadece fıkhıta değil, kelam, tefsir, hadis hatta tasavvuf gibi ilimlerde kendine yer bulmuş ve kendi ilmî disiplinine göre benzer veya farklı formlarda tanımlanmıştır. Özde "akla ve mantığa uygun doğru kararlar alabilmek" şeklinde tanımlanabilirse de birlikte kullanıldığı disiplinlerle ek manalar kazanabilmiştir. Mesela, rüşd İslâmî ilimlerde şeytanın yolunun zıttı, dalâletten kurtulup doğru inanca ulaşmak, Hz. Peygamber'e itaat anlamında doğru yolu bulmak ve irşad ve mürşid gibi türevleriyle insanları doğruya yöneltmek ve rehberlik etmek şeklinde kullanılmıştır (Râzî, 1420, 9/497-498; Ayder, 2008, 35/297; Köse, 2020, 7/47; Bingöl, 2022, ss. 188-203).

Rüşd kavramının fıkhıta çok daha geniş bir anlama sahip olduğunu görmekteyiz. Malı düzgün idare etmek, israftan kaçınmak, doğru yatırımlar yapmak, iktisat prensiplerine uygun davranmak, başkasının denetimine veya himayesine muhtaç olmadan karar alabilmek hatta fâsık olmamak, dinî ve ahlaki tüm ilkelere uygun hareket etmek gibi birçok husus rüşd kavramının tanımında yer almaktadır (Müzenî, 1410, 8/203; Râzî, 1420, 9/499; Heyet, 1427, /212-213; Köse, 2020, 7/47).

Rüşd kavramı günümüz bazı araştırmacıları tarafından fıkhnın bir kısım alt dallarında belli çerçevelerde çalışılmıştır (Kılınç, 2019; Dal ve Güman, 2020, ss. 763-800). Ancak fıkıh usulü açısından üst bir çerçeveden kavramı tahlil etmek, varsa farklılıkları ve benzerlikleri ortaya koymak yerinde olacaktır. Rüşd kavramı ve ilgili hükümlerin genelde fûrû-i fıkıh kitaplarının hacir bölümlerinde (Mevsılî, ty., 2/361) ve usul eserlerinin ise hüküm konusuyla ilişkili olan ehliyet bahislerinde ele alındığını görmekteyiz (Zeydan, 2003, ss. 91, 118-121).

Rüşd fûrû-ı fıkhıta en çok malî konulara ilişkin hükümlerde kendisini gösterse de fıkhnın diğer alt dallarında yer yer kullanılmakta ve birtakım hükümlerde tesiri gözlenmektedir. Bu bağlamda borçlar ve ticari muamelelerde, miras, evlilik, boşanma ve ceza hukukunda (Dal ve Güman, 2020) rüşd kavramının farklı çalışmalarda ayrıca ele alınmasında yarar vardır. Fûrû-ı fıkhıtan örnekler verilse de bu makalede rüşd, fıkıh usulü merkezli ele alınacaktır.

## Rüşdün Genel Tanımı

Sözlükte olgunlaşmak, doğru yolu bulmak, istikamet üzere olmak, akla ve mantığa uygun davranmak gibi anlamlara gelen rüşd, dalâlet<sup>3</sup> ve sefeh kelimesinin zit anlamlısıdır (İbn Manzûr, 1414, 3/175; Ebu Ceyb, 1408, s. 148). Rüşd kavramı Kur'an-ı Kerim'de zit anlamlısı olan sefih kavramı ile birlikte zikredilir (Jamali, 2022).

وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ﴿٥﴾ وَابْتَلُوا  
الْيَتَامَى حَتَّى إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

"Allah'ın, sizin için geçim kaynağı yaptığı mallarınızı aklı ermezlere (sefihlere) vermeyin. O mallarla onları besleyin, giydirin ve onlara güzel söz söyleyin. Yetimleri deneyin. Evlenme çağına (bulûğa) erdiklerinde, eğer reşid olduklarını görürseniz, mallarını

<sup>3</sup> Kur'an'da rüşd kavramının eğri yol, sapıklık ve dalâlet gibi anlamlara gelen gayy (الغى) kelimesinin zit anlamlısı olarak kullanıldığını görmekteyiz. Bkz. "Dinde zorlama yoktur. Doğru eğriden açıkça ayrılmıştır. Artık kim sahte tanrıları reddeder de Allah'a inanırsa kopmayan sağlam bir kulpa yapışmıştır. Allah her şeyi iştir ve bilir." Bakara, 2/256.

kendilerine verin”(Kur’an-ı Kerim 4:5-6). Bu ayette rüşd kavramının fikhî terim anlamında kullanıldığı görülmektedir. Elmalılı Muhammed Hamdi Yazır (ö. 1942) bu ayetteki rüşd kavramını “akıllarının ve terbiye-i dinîyelerinin tamam olduğunu ve kendilerini hüsn-i sûretle idare edebileceklerini yakından anlarsanız” (Elmalılı, ty., 2/502) şeklinde açıklamıştır. Yani rüşd, fikhî açıdan bireyin fikrî olgunluğunu gösteren bir anlamda kullanılmıştır.

Hadislerde de rüşd kelimesine rastlamaktayız. Mesela, *مَنْ يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ رُشِدًا، وَمَنْ يَعْصِهِمَا فَإِنَّهُ لَا يَضُرُّ إِلَّا نَفْسَهُ، وَلَا يَضُرُّ اللَّهَ شَيْئًا*

“Kim Allah'a ve Resûlü'ne itaat ederse doğru yolu bulmuştur. Kim onlara isyan ederse ancak kendisine zarar verir. Allah'a hiçbir şekilde zarar veremez” (Ebû Dâvûd “Salât”, 221). Bu hadiste rüşd kelimesi fikhî anlamı dışında doğru yolu bulmak şeklinde kullanılmış, zıttının ise Allah ve Resulüne isyan olduğu belirtilmiştir.

Rüşd kavramını Fîrûzâbâdî (ö. 817/1415) el-Kâmûsu'l-muhît isimli eserinde “tavizsiz ve sıkı bir şekilde hak yolda istikamet üzere olmak” (Fîrûzâbâdî, 2005, s. 282) şeklinde tanımlayarak istikametteki kararlılığa işaret etmektedir. Bu tanıma göre istikamet yakalandığı halde devamlı olmaz ise rüşd de kaybedilmiş olacaktır.

### Rüşdün Fikhî Tanımı

Fıkıh bilginleri rüşd kavramını en başta malî tasarruflar açısından ele almışlarsa da bazıları dinî davranış ve ahlaki ilkeleri de kavrama ilave etmiştir. Mesela İbn Abbas (ö. 68/687), Hasan-ı Basrî (ö. 110/728), Said b. Cübeyr (ö. 94/713) ve İmam Şâfiî (ö. 204/820) rüşd kavramını dinde iyilik ve doğruluk, malî korumak konusunda istikamette olmak diye açıklarken; Mücâhid (ö. 103/721) rüşdü, akla uygun hareket etmek şeklinde kısaca tanımlamıştır (Müzenî, 1410, 8/203; Ebu Ceyb, 1408, s. 148; Çeker, 2019, s. 133).

Rüşd kelimesinin dinî terim anlamı genel olarak sözlük anlamına yakın şekilde “doğru kararlar alabilecek fikrî olgunluğa ulaşmak” şeklinde tanımlanabilir. Ancak fikhî açıdan kavrama bazı ilave anlamlar eklenmiştir. Mesela bazı tanımlar şu şekildedir; “Rüşd, kişinin malını koruyabilmesi ve doğru yatırımlar yapabilmesidir” (Ebu Ceyb, 1408, s. 148). Bu tanımda rüşd, malî korumak ve düzgün idare etmek şeklinde açıklanmıştır.

“Rüşd kelimesi fıkıh terimi olarak kişinin mallarını din, akıl, mantık ve iktisat prensiplerine uygun biçimde koruyup harcamasını sağlayan fikri olgunluğa sahip olmasını ifade ederken, İmam Şâfiî (ö. 204/820) buna dinî ve ahlaki açıdan adalet vasfını taşımasını da eklemiştir. Bu vasfı taşıyana reşid denir” (Köse, 2008, 35/298). Bu tanımda rüşd kavramının birçok unsuru barındırdığı görülmektedir. Bunlar din, akıl, mantık ve iktisat prensiplerine uygun davranmak ve malî doğru harcamaktır. Hatta din ve ahlak açısından doğru davranış da rüşd kavramına ilave edilen anlamlardır.

Rüşdün tanımlarından birisi de “İşlerini güzelce idare edebilecek şekilde bâliğ olan kimseye yine malını koruma hususunda akıllıca davranarak, sefahatten, israftan kaçınan kimse” (Erdoğan, 2010, s. 485) şeklindedir. Bu tanımda da benzer şekilde kişinin malını doğru düzgün idare etmesinden bahsedilmiş ayrıca israftan kaçınmak da rüşdün tanımında yer almıştır.

Mecelle'de (Md. 947) ise rüşd, “Malını muhafaza hususunda takayyüd ederek, sefih ve tebzîrdan tevakkî eden kimsedir.” şeklinde tanımlanarak malî muhafaza konusunda dikkatli ve özenli olmak, ölçsüz harcama ve gevşeklikten korunmak gibi hususlar yönünden rüşd kavramı açıklanmıştır.



Daha kısa ve genel bir tanım yapmak gerekirse kanaatimizce rüşd, “bireyin dinî ve hukukî açıdan gerekli fikri olgunluğa kavuşması, kimsenin himayesine muhtaç olmadan tek başına doğru kararlar alabilmesidir.” Rüşdün bu şekilde tanımlanması usul açısından daha isabetli olup fıkıhın sadece mali konularını değil tüm fūrū-ı fıkıh açısından kapsayıcı bir anlam içermektedir. İleriki başlıklarda kavramın bağlantılı olduğu alanlara ilişkin detaylı bilgiler verileceği için burada daha fazla ayrıntıya girmiyoruz.

## Rüşd Yaşı

Yukarıda verilen tanımlarda kişinin reşid olmasının şartlarına işaret edilmekle birlikte tanımlarda net bir yaş sınırından bahsedilmemiştir. Ancak bu durum idari açıdan birtakım sorunlara ve istikrarsızlığa yol açma ihtimaline binaen bir kısım âlimler devletin rüşd yaşını belirleyebileceğini düşünmüştür. Nitekim günümüzde birçok ülke rüşd yaşını kanunlarında belirtmişlerdir. Kanunlar insanların genellikle hangi yaş aralığında reşid olduğuna ilişkin bir tespitle hazırlanmışsa da bir kısım insanlarda rüşd, erken veya çok daha ileri yaşlarda kazanılabilmekte hatta kişi hayat boyu reşid olma vasfını yakalamayabilmektir. Bu tür bireyler için de bir alt ve üst sınırın tespiti gerekli olduğu için bu konuda fakihlerin bir takım farklı tespitleri olmuştur.

Rüşde erişmenin başlangıç sınırının kişinin akıl sağlığı yerinde olarak bulûğa ermesi ile başlayacağı konusunda fakihlerin ittifakı vardır. Fukâhanın çoğunluğu rüşdün üst yaş sınırı için herhangi bir yaş sınırı getirmemişlerdir. Bunu, kişi rüşdünü ispat etmemişse kısıtlılık halinin ömür boyu devam edeceği şeklindeki hükümlerinden anlıyoruz. Onlar bu konuda Nisa suresi beşinci ve altıncı ayetlerde yer alan açıklamayı<sup>4</sup> dikkate almışlardır. Zira bu âyetlerde mali konularda bireyin reşid sayılması için denenmesi gerektiği ifade edilir. Ayrıca “müdâyene” ayetinde borcun yazdırılması tavsiye edilirken reşid olmayan bireyin velisinin sözünün geçerli olacağı (Kur’an-ı Kerim 2:282), yine Hz. Peygamber’in malın ziyan edilmemesi yönündeki uyarısına atfla israfın hacir sebebi sayılabileceği (Buhârî, “İstikrâz”, 19), ayrıca sahabenin de bu yönde kararlar almış olduğu delil olarak zikredilmiştir. Rüşdün oluşması için üst yaş sınırı tayin etmeyen müçtehitler, bunlara ilaveten bir takım akli gerekçeler de öne sürmüşlerdir. Özetle ifade etmek gerekirse görüşlerini, kendisini ve ailesini topluma yük haline getiren sefih bireylerin mali tasarruflarının sınırlandırılmasının kamu yararına (maslahata) daha uygun olduğu düşüncesine dayandırmışlardır. Bu yaklaşıma göre kişi rüşd vasfını kazanmadıkça ömür boyu kısıtlı yaşamalıdır (Mevsilî, ty., 2/361; İbn Kudâme, 1388, 4/344; Zeydan, 2003, ss. 118-123; Köse, 2008, 35/ 298-299).

Ebu Hanife (ö. 150/767) bu konuda kişisel hakları ve insan onurunu ön plana alan bir yaklaşım sergilemiş, bireysel hakları malın korunmasından üstün tutmuştur. Ona göre ergen ve akıllı olduğu halde reşid olmayan kişi hukuken hacredilemez. En fazla yirmi beş yaşının bitimine kadar malının teslimi geciktirilir. Bu yaştan sonra malının idaresi kişiye bırakılır. Bu yaşa kadar kısıtlanması da onun eğitim ve tecrübe kazanması içindir. Bu yaşa gelen insanlar genellikle belli bir tecrübe elde etmiş olurlar. Hâlâ bu vasfı elde edememişse daha fazla kısıtlı tutulmasının anlamı kalmamıştır. Şayet sefihin hacri bir

<sup>4</sup> “Allah’ın geçiminize dayanak kıldığı mallarınızı aklı ermezlere vermeyin; o mallarla onları besleyin, giydirin ve onlara güzel söz söyleyin. Evlilik çağına gelinceye kadar yetimleri deneyin; eğer onların yeterli fikri olgunluk düzeyine eriştiklerini tespit ederseniz hemen mallarını kendilerine verin, büyüyecekler de mallarını alacaklar diye o malları israf ile ve tez elden yiyip tüketmeyin. Zengin olan (veli) yetim malına tenezzül etmesin, yoksul olan da kararınca yesin. Mallarını kendilerine verdiğiniz zaman yanlarında şahit bulundurun; hesap sorucu olarak da Allah yeter.” en-Nisa, 4/ 5-6.

cezalandırma düşüncesine dayanıyorsa yirmi beş yaşına geldiğinde yine malının teslimi gerekir. Çünkü “şüphe cezayı düşürür” genel kuralına göre bu yaşa ulaşan insanda rüşd vasfı az da olsa bulunur (İbn Melek, 1308, s. 367; Mevsilî, ty., 2/362; Zeydan, 2003, ss. 121, 123).

Ebu Hanife’ye göre sefihe malı teslim edilmese de bu tam anlamıyla bir kısıtlama değildir. Çünkü bu durum hukuken sefihin söz ve davranışlarını kısıtlamak anlamına gelmemektedir. Ayrıntısına ileride yer verileceği üzere malın tesliminin geciktirilmesini ancak resmî olmayan kısmi bir hacr saymak mümkündür.

Nitekim rivayete göre savaşta aldığı bir yara sebebiyle muhakemesi zayıflayan sahabeden Habban b. Münkız yaptığı alış-verişlerde zarara uğruyordu. Ailesi onun kısıtlanmasını istemiş durum Hz. Peygamber’e ulaşmıştır. Bunun üzerine Hz. Peygamber ona “Alış-veriş yaptığında ben üç gün muhayyerim” demesini emretmiştir (İbn Mâce, “Ahkâm”, 24; Özdemir, 2016, ss. 155-157). Yani rüşd vasfını yitirdiği halde onu hacr altına almamıştır (Mevsilî, ty., 2/361). Ayrıca yirmi beş yaşına kadar akıllı her insan az veya çok belli oranda mali konularda rüşd kazanmış olur. Dolayısıyla âyette emredilen rüşd vasfı tam olmasa da belli oranda gerçekleşmiş olacağından artık böyle bir kimseye malının tam anlamıyla teslim edilmesinde bir mahzur bulunmamaktadır (Kur’an-ı Kerim 4:6). Burada yirmi beş yaşın gerekçesini Mevsilî (ö. 683/1284) kişinin bu yaşta dede olabileceği düşüncesiyle açıklamıştır (Mevsilî ty., 2/361; Kâsânî, 1406, 7/170-171; Zeydan, 2003, s. 120; Koçak, Dalgın ve Şahin, 2016, s. 260).

Türk Medenî Kanunu’nda önceleri rüşd kavramı kullanılmışsa da son güncel metinde erginlik ifadesi tercih edilmiştir (Berki, 1966, ss. 239-260). Kanunun 11. maddesinde “Erginlik on sekiz yaşın doldurulmasıyla başlar. Evlenme kişiyi ergin kılar” denilmiş ve 12. maddede “On beş yaşını dolduran küçük, kendi isteği ve velisinin rızasıyla mahkemece ergin kılınabilir” şeklinde düzenlenmiştir. Görüldüğü gibi Medeni Kanun’da rüşd, temelde yaş ile belirlenmişken evlilik ve veli rızası ile daha erken reşid olmanın yolu açılmıştır. Bu açıdan İslam hukukundaki rüşd yaklaşımı ile paralellik mevcuttur diyebiliriz. Bununla birlikte gerek İslam hukukunda gerek Medeni Kanun’da rüşd yaşı medeni hakları kullanmak açısından özellikle de mali konular açısından belirlenmiş olup ceza hukukunda rüşd yaşı ile ilgili daha farklı değerlendirmeler mevcuttur.

### **Fıkıh Usûlünde Rüşd’ün İlişkili Olduğu Kavramlar ve Konular**

Hanefi usulünde görülen fûrudan usule (fukahâ) metodunun en belirgin örneklerinden birisi de rüşd konusunda karşımıza çıkmaktadır (Köksal ve Dönmez, 2012, 42/203). Zira esasen rüşd, fıkıhın hemen tüm konularında bulûğ ile kazanılan belli bir vasıf iken fûrû-ı fıkihtaki mali konular bundan istisna tutulmuş reşid olmak için bulûğ yeterli görülmemekle bireyin bir imtihan ve tecrübeye tabi tutulması istenmiştir. Fıkıh usulünde rüşd, genelde müstakil bir başlık olarak yer verilmeyen ancak bağlantılı olduğu konularda sıkça zikredilen bir kavram olmuştur. Esasen rüşd, ehliyet bahislerinin içerisine nüfuz etmiş, konulara yayılmıştır. Fıkıh usulündeki bu yansımanın nasıl ve ne şekilde gerçekleştiğini görmek için rüşd ile ilişkili kavramların ve konuların ele alınması yerinde olacaktır.

### **Fıkıh Usulünde Rüşd ile İlişkili Kavramlar**

Rüşd, akıllı ve ergen olmuş bireylerde aranan bir özellik olup özellikle mali tasarruflar açısından ön plana çıkmaktadır. Fıkıh usûlü eserlerinin ehliyet ve hacr bahislerinde rüşd

kavramına rastladığımız için bu kavramların da kısaca ele alınmasında yarar vardır. Yine usul kaynaklarında rüşd, sefeh kavramı ile karşılaştırmalı olarak anlatıldığı için bu kavrama da değinilecektir.

### **Akıl**

Düşünme, kavrama, anlama kabiliyeti; insanın bilgi sahibi olmasını sağlayan rûhî bir kuvvet, iyi ile kötüyü, özetle varlığın hakikatini idrak etme gücü şeklinde tanımlanan akıl, rüşd ile ilişkili en temel kavramlardandır (Bolay, 1989, 2/238; Erdoğan, 2010, s. 21). Zira kişinin kısıtlılık halinden kurtulmasının ilk adımı akıl sahibi olmakla mümkün olur. Bununla birlikte her reşid akıllı olsa da her akıllı reşid değildir (Zeydan, 2003, s. 119). Kur'an'da da yer yer "akıl sahipleri" (Kur'an-ı Kerim 2:164) şeklindeki ifadelerle dinî ve hukukî mesuliyetin ancak akıllılar için geçerli olabileceğine işaret edilmektedir. Ayrıca Hz. Peygamber'den (sav) dinî meselelerde aklın önemini belirten rivayetler bulunmaktadır (Tirmizî, "Kıyâmet", 25). İslam hukukunda da namaz, oruç, hac ve diğer birçok dinî mükellefiyetin hemen hemen bütün konularında en başta akıllı olma şartı aranmıştır (İbn Melek, 1308, s. 340; Zeydan, 2003, s. 98).

### **Bulûğ**

Sözlükte ulaşmak anlamına gelen bulûğ, terim olarak cinsel ve fiziksel olarak bireyin ergenlik çağına ulaşmasını ifade eder (Ebu Ceyb, 1408, ss. 41-42; Erdoğan, 2010, s. 63). Erkek ve kızlarda farklı yaşlarda gerçekleşen bulûğ, kişide birtakım alâmetlerin görülmesi ile anlaşılır. Kızlarda hayız görmek, erkeklerde ise ihtilam olmak gibi haller ergenlik alametidir (Yavuz, 1998, 17/51; Çeker, 2000, 21/569). Ergenlik çağının başlangıcı kızlarda dokuz, erkeklerde ise on iki yaştır. Daha aşağı yaşlarda görülen alametler bulûğdan sayılmamıştır. Bu yaşı tamamladıkları halde ergenlik alameti görülmeyenlerde üst sınır âlimlerin çoğunluğuna göre on beş yaştır. Yani ergenlik alameti görülme de kişi on beş yaşını tamamladığı takdirde hükmen bulûğa ermiş kabul edilir. Bu cumhurun görüşü olup Ebu Hanife'ye göre bulûğ alameti görülmeyen bireylerde bulûğun üst sınırı erkeklerde on sekiz kızlarda ise on yedi yaştır. Bu yaşı tamamlayan kişiler hükmen ergen kabul edilirler (Mevsilî, ty., 2/361-361; Şaban, 2017, s. 385; Çeker, 2019, s. 133; Apaydın, 2022, s. 182).

Herhangi bir zihinsel engeli bulunmayıp ergenliğe ulaşan bireyin otomatik olarak rüşd vasfını da kazandığı varsayılır. Bu nedenle ergen olma yaşı, rüşd yaşı hakkında da fikir vermektedir. Diğer bir tabirle rüşd yaşının başlangıcı, bulûğa ulaşma yaşıdır. Ancak bazı kişilerde akli muhakeme ve tecrübe yeterince gelişmemiş olabilir. Kişisel özellikler, kalıtım, yaşanılan çevre ve beslenme gibi faktörler bireyin rüşd yaşını etkileyebilmekte, bazen emsallerinden daha ileri yaşlarda kişi rüşd vasfı kazanabilmektedir (Demircioğlu ve Yabancı, 2003, ss. 170-179).

### **Ehliyet**

Sözlük anlamı "yetki, elverişlilik, liyakat ve yeterlilik" gibi anlamlara gelen ehliyet, bir fıkıh terimi olarak en genel tanımıyla fikhî hükümlere muhatap olabilmeyi ifade eder (Ebu Ceyb, 1408, s. 29; Bardakoğlu, 1994, 10/533; Erdoğan, 2010, s. 115; Apaydın, 2022, s. 117). Daha geniş bir tanımla kişinin haklara sahip olması ve borç altına girebilmesinin yanında birtakım fiilleri yerine getirmekle sorumlu tutulması anlamına gelen ehliyet, vücut ve eda olmak üzere iki temel ayrıma sahiptir (Hallâf, 2016, s. 121; Çeker, 2019, s. 125).

Vücup ehliyeti sabit bir tür olup doğumdan ölüme kadar her bireyin buna sahip olduğu kabul edilir. Zimmet veya hak ehliyeti şeklinde de ifade edilen vücup ehliyeti, hukukî/kanuni kişi statüsüne sahip olmak demektir (TMK, Md. 8; Çeker, 2019, s. 126). Özet bir tanımla dinî ve hukukî hak ve borçların doğmasına elverişlilik haline vücup ehliyeti denir. Mesela, yaşamak, mülk edinmek ve birtakım haklara sahip olmak gibi (Zeydan, 2003, s. 93; Koçak, Dalgın ve Şahin, 2016, s. 240). Hatta anne karnındaki çocuğun bile vücup ehliyeti vardır ki mirastan kendisine pay ayrılır (Şahin, 2022, ss. 166-167).

Eda ehliyetine fiil ehliyeti veya gerçekleştirme ehliyeti de denir. Kısaca bireyin hukukî tasarruflarda bulunabilmesini ifade eder. Eda ehliyetinin esası temyiz kudretine dayanır (Hallâf, 2016, s. 12; Apaydın, 2022, s. 180). Bireyin gelişim özelliklerine ve konularına göre eda ehliyetinin çeşitleri vardır.

Bireyin gelişim özelliklerine göre eda ehliyeti tam veya eksik olabilmektedir. Bu gelişimde en temel ölçüt akıldır. Zira akıl, temyizi yani ayırt etmeyi sağlar. Ayırt etme kabiliyeti olmayan küçük çocuklar ve akıl hastaları gayri mümeyyiz kabul edilirler. Bunların eda ehliyeti yoktur. Bulûğa ermemiş temyiz çağında bulunan akıllı çocuklar ise eksik ehliyetliler kapsamında ele alınır. Akıl-bâliğ olmuş bireyler ise tam ehliyetli kabul edilirler (Zeydan, 2003, s. 118; Aydın, 1993, 8/361).

Eda ehliyeti açısından insan hayatını dört döneme ayırmak mümkündür; cenin, temyiz öncesi, temyiz ve bulûğ/rüşd dönemidir. Doğum öncesi olan cenin döneminde kişinin eda ehliyeti bulunmaz. Temyiz öncesi dönem 0-6 yaş aralığındaki çocukları kapsar. Bu dönemdeki çocukların eda ehliyeti yoktur. Temyiz dönemi ise yaklaşık yedi yaşından bulûğa kadar olan dönemi içerir. Akıllı ancak ergen olmamış bu dönemdeki çocuklar eksik eda ehliyetine sahiptirler. Veli veya vasilerinin gözetiminde bir takım hukukî tasarrufları geçerli kabul edilir. Alım-satım, kiralama ve bunun gibi mali konulardaki akitleri velilerinin icazeti ile geçerli hale gelir. Veya velinin önceden izin vermesi ile de akıllı (me'zun) çocuk bu tür tasarrufları tam yetkili gibi icra edebilir, örneğin mal alım satımı yapabilir (Cezîrî, 2015, 2/586, Apaydın, 2022, s. 182).

Bulûğ çağına ulaşan bireyler artık tam eda ehliyetine kavuşmuş olurlar. Gözetime ihtiyaç duymadan tüm hukukî tasarrufları geçerli sayılsa da mali konularda ergenliğe ilave olarak rüşd vasfı da aranmakta bu özelliğe de sahip oldukları anlaşıldığında mali açıdan tam ehliyetli kabul edilmektedirler (İbn Melek, 1308, s. 366; Koçak, Dalgın ve Şahin, 2016, s. 244; Atar, 2021, s. 248).

Konularına göre ise cezai, ticari ve evlenme ehliyeti gibi türleri vardır. Bireyin eda ehliyeti, kullanıldığı bu alanlara göre farklı hukukî sonuçlar meydana getirebilmektedir. Mesela, akıl baliğ ancak reşid olmayan bireylerin ticari muameleleri kısıtlanırken cezai müeyyide veya evlenme hukukunda genelde tam ehliyetli bireyler gibi muamele görürler (Zeydan, 2003, ss. 118-119; Çolak, 2011, ss. 103-120).

## Sefeh

Sözlükte hafiflik, gevşeklik, tedbirsizlik, müsriflik gibi anlamlara gelen sefeh, terim olarak akli melekeleri yerinde olduğu halde kişinin, aklın ve şeriatın gereğine aykırı şekilde davranmaya yönelmesi halidir (Zeydan, 2003, s. 118; Erdoğan, 2010, s. 498; Apaydın, 2022, s. 194). Fıkıhtaki terim anlamı ise daha çok mali konuları kapsamakta olup akıllı ve ergen kişinin kısıtlı sayılmasını gerektirecek derecede ölçsüz harcamalar yapması ve savurgan olması durumunu ifade eder (Apaydın, 1996, 14/513). Ölçsüz ve savurgan kişiye de sefih denir. Kur'an'da kullanılan sefih kelimesi fıkıhtaki terim

anlamından çok daha geniş bir anlam yelpazesine sahiptir. Bu yüzden Kur'an'da dinî konuların birçoğunda tedbirsiz ve gevşek davranmak, imansızlık, amelsizlik, günahkârlık, savurganlık gibi tüm olumsuz vasıflar birer sefeh örneği sayılmıştır (Elmalılı, ty., 2/502).

Mecelle'de (Md. 946) sefih "Malını beyhûde yere sarf ile, masârifinde tebzîr ve isrâf ile izâ'a ve itlâf eden kimsedir." şeklinde tanımlanmış ve "Ebleh ve sâdedil olmak hasebiyle, kâr ve temettu' yolunu bilemeyip de, ahz ve i'tâsında aldanagelen kimseler dahi sefih addolunur" şeklinde örneklem yoluyla bir tanımlamaya gidilmiştir. Bu açıklamada sefih malını boş şeylere sarf eden yani ölçüsüz harcamalar ile ziyan eden kimse olarak tanımlanmış, ayrıca kar-zarar hesabını bilemeyip ticaretinde aldanan insanların sefih olduğu belirtilmiştir.

Sefih olmak esasen kişiyi aslen ehliyetsiz kılmamaktadır. Akıllı ve ergen tüm bireyler dinî ve fikhî hükümlere muhatap olmak konusunda mükellef olup tam ehliyete sahiptir. Ancak sefihlik yukarıda da işaret ettiğimiz üzere kişinin bazı konularda kısıtlanmasına yol açmaktadır. Sefihin rüşt ile ilişkisine gelince, sefih hali bulunduğu kişinin mali konularda kısıtlanması gündeme gelir. Böylece bu hal tüm rüşt vasfını olmasa da mali konularda rüşt vasfını ortadan kaldırmış olur. Kişi sefihlikten kurtulduğunda tekrar rüşt vasfını kazanır (Zeydan, 2003, s. 118). Rüşt vasfını giderip sefih sayılmaya sebep olan davranışlara örnek ise malı boş şeylere harcamak, israf etmek, nafaka hususunda müsrif davranmak ve alışverişte gevşek davranarak aşırı aldanma anlamında gabn-ı fâhişe uğramak sayılabilir (Bardakoğlu, 1996, 13/269; Apaydın, 1996, 14/515).

### Hacr

Hacr esasen fûrû-ı fikhî eserlerinde müstakil bir başlık iken (Meydânî, 2012, 2/12) fikhî usûlü eserlerinde de ona sefeh konusu içerisinde yer verilmiştir (Zeydan, 2003, ss. 118-120). Bu açıdan hacr hem fûrû hem de usul eserlerinde ortak işlenen konulardan birisidir.

Sözlükte "engellemek, kısıtlamak, yasaklamak" gibi anlamlara gelen hacr (İbn Manzûr, 1414, 4/167) bir fikhî terimi olarak kişinin birtakım haklarını kullanmasının engellenmesi ve eda ehliyetinin kısıtlanmasıdır. Fikhî eserlerinde kişiyi mali tasarruflarından menetme veya sözlü tasarruflarından menetme şeklinde iki farklı tanım mevcut olmakla birlikte burada esas nokta bireyin kendisine ve çevresine zarar verecek davranışlarından korunması/engellenmesidir (İbn Âbidîn, 1412, 6/143; Zeydan, 2003, s. 123; Apaydın, 1996, 14/513). Hacr altındaki bireyin miras yoluyla mal edinmek gibi vücup ehliyetine yönelik hakları zaten kısıtlanamaz (Zeydan, 2003, s. 122; Erdoğan, 2010, s. 165). Nitekim Mecelle'de (Md. 941) hacr "Bir şahsı mahsusu tasarrufu kavlisinden men'dir ki, bade'l hacr ol şahsa mahcur denilir" şeklinde tanımlanarak eda ehliyetine ilişkin bir kısıtlama olduğu ifade edilmiştir.

Mahcur, mahkeme kararına ihtiyaç duyulmadan kanun gereği doğrudan kısıtlı sayılanlar ile mahkeme kararınca kısıtlı sayılanlar olmak üzere iki kısma ayrılmaktadır. Çocuklar, akıl hastaları, bunaklar ve köleler doğrudan mahcur sayılırlar. Borçlu, bilgisiz doktor, müflis ve sefih bireyler ancak mahkeme kararı ile mahcur sayılabilirler (Mevsilî, ty., 2/364; Zeydan, 2003, s. 125).

İbn Âbidîn usûl açısından hacri güçlü, orta ve zayıf olmak üzere üç kısma ayırmış ve akıllı-ergen bir kimsenin hacrinin orta dereceli bir kısıtlama olduğunu belirtmiştir. Şöyle ki; birinci grup, eda ehliyeti bulunmayan böylece tüm tasarrufları kısıtlanmış olanlar tam

hacr (kuvvetli hacr) altında bulunurlar. Gayrı mümeyyiz çocukların, iyileşme ümidi olmayan akıl hastalarının tüm tasarrufları ile mümeyyiz çocuğun sırf zarar olan tasarrufları bu kapsamdadır. Kuvvetli hacrda tasarrufun aslının engellenmesi hedeflenir. Böylece bu tasarruflar daha doğuştan batıl ve hükümsüz kabul edilir.

İkinci grup, tasarrufun nefazının engellendiği hacrdır (orta hacr). Buna göre bireyin yapmış olduğu akid kuruluş ve sıhhat şartlarını taşıyor olsa da sorumlu kişinin icazeti ile ancak tamamlanabilmektedir. Mümeyyiz çocuğun ve rüşd vasfını taşımayan akıllı ergen bireylerin tasarrufları bu gruba dâhildir. Orta hacr'da işlemin kuruluşu sahih kabul edilerek denetimli bir serbesti alanı oluşturulmak istenmiştir.

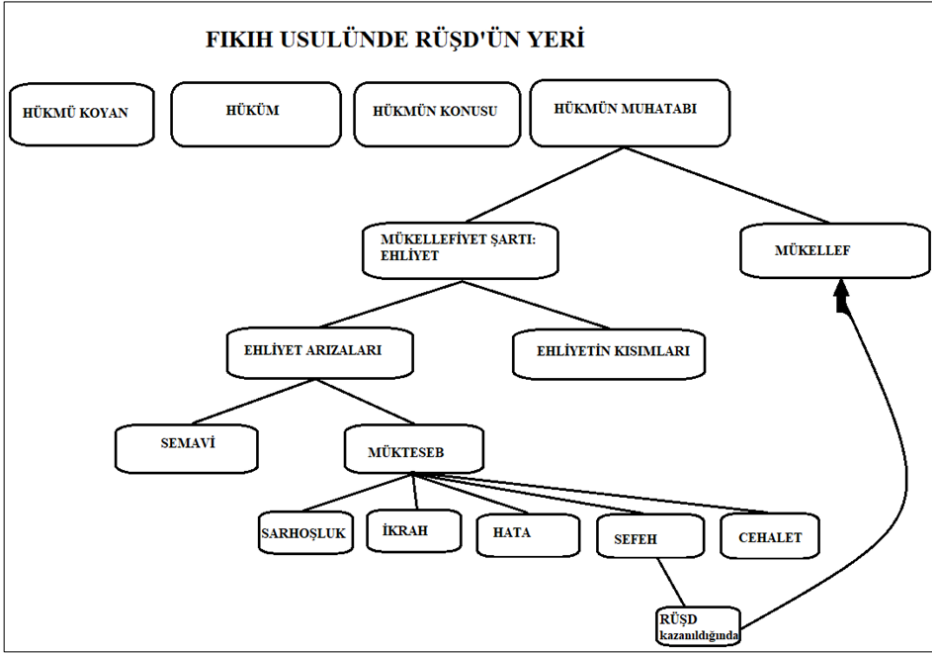
Üçüncü çeşit ise zayıf hacirdir. Bu kısıtlamada her yönden tamam olan tasarrufun vasfına, yani nefâzın derhal gerçekleşmesine engel olunur. Borç sebebiyle hacredilen kişinin ikrarının derhal nâfiz olmasının engellenmesi böyledir. Çünkü bu durumda alacaklıların zarara uğraması söz konusu olabilmektedir. Zayıf hacrda tasarrufun kuruluşu ve diğer süreçleri sahih kabul edilmekle birlikte işlemin sonucunun geciktirilmesi yoluyla üçüncü kişilerin haklarının korunması ve ortaya çıkacak iddiaların hakkaniyetli şekilde sonuca bağlanması için süre kazanılması amaçlanmıştır (İbn Âbidîn, 1412, 6/143; Apaydın, 1996, 14/515).

### **Fıkıh Usulünde Rüşd'ün İlişkili Olduğu Konular**

Şeri kaynaklardan hüküm çıkarma ehliyetine sahip olan müctehidin bunu yapabilmek için takip ettiği yollar, faydalanabileceği kaideler ve bağlı kalması gereken birtakım ölçüler vardır. Bu yol, kaide ve ölçüleri ihtiva eden ilme fıkıh usulü veya İslam hukuk metodolojisi denir. Teknik açıdan “şeri ameli hükümleri tafsili delillerden çıkarmayı mümkün kılan kurallar bütünü” şeklinde tanımlanan fıkıh usulü, bir yöntem bilimi olarak fikhun felsefesi ve mantığını oluşturur. Fıkıh usulünün temel konuları; şeri deliller yani İslam hukukunun kaynakları, hüküm konusu, kaynaklardan hüküm çıkarma metotları anlamına gelen istinbât'ul ahkâm ve usulle ilgili diğer bazı konular şeklinde ana başlıklara ayrılmıştır (Hallâf, 2016, ss. 207-208; Zeydan, 2003, ss. 7-9; Koçak, Dalgın ve Şahin, 2016, s. 15).

Klasik ve modern eserlerde metot merkezli bazı farklılıklar olsa da genel olarak şeri deliller başlığında aslı ve fer'î deliller; hüküm başlığında hükümleri emreden, emre muhatap olan, emrin konusu; kaynaklardan hüküm çıkarma metotları başlığında da lafızların manaya delalet yönleri; usulle ilgili diğer bazı konular başlığında da tevil, beyan, nesih, teâruzu'l-edille, mekâsıd, içtihat, taklit ve telfik gibi hususlar ele alınmaktadır (İbn Melek, 1308, ss. 374-375; Hallâf, 2016, ss. 207-208; Zeydan, 2003, ss. 415-435; Koçak, Dalgın ve Şahin, 2016, ss. 9-12).

Fıkıh usulünde rüşd, hüküm genel başlığı altında yer almaktadır. Aşağıdaki tabloda fıkıh usulünde rüşdün yeri daha net görülebilecektir:



Fıkıh usulünde rüşdün ilişkili olduğu konular hüküm bahislerinde kendisine yer bulmaktadır. Hüküm başlığında hükmün tanımı, çeşitleri, hükmü koyan, hükmün konusu ve hükmün muhatabı alt başlıkları yer almaktadır. Hükümün muhatabı başlığında şeri hükümlerin emredildiği kişilerin vasıfları belirlenmekte, kimlerin hangi oranda hükme muhatap olduğunun tespiti yapılmaktadır. Görebildiğimiz kadarıyla rüşdün, hükmün muhatabı başlığı altındaki birçok konu ile ilişkisi vardır.

Burada mükellef tutulma ve mükellefiyet şartları rüşd ile ilişkili en temel konulardır. Bu nedenle mükellef tutulmanın ve mükellefiyet şartlarının rüşd ile olan ilişkisi ele alınacaktır.

### Mükellef Tutulma ve Rüşd

Fıkıh usulünde hükmün muhatabı, mahkûm-ı aleyh veya mükellef terimiyle ifade edilir. Kişinin mükellef tutulabilmesi için dinî hitabı anlayabilecek bir idrake sahip olması gerekir. Bu anlayış akıl ve bulûğ ile mümkündür. Bu sebeple akıl-baliğ olan bireyler dinen mükellef sayılıp dinî ve hukukî hükümler açısından ehliyetli kabul edilirler. Ancak bir takım sebeplerle kişinin mükellefiyeti azalabilmekte veya tamamen düşebilmektedir. Bunlar ehliyet arızalarında iki başlıkta ele alınmakta olup semâvî ve müktesep arızalar şeklinde ayrılır (Hallâf, 2016, ss. 118-119, Zeydan, 2003, s. 87).

İnsanların mükellef tutulmalarındaki gaye kendilerine yüklenen sorumlulukları yerine getirip getirmeyeceklerini anlamak yani onları imtihan etmektir. Dinin emir ve yasaklarına uyduğu ölçüde kişi bu imtihanda başarılı sayılacaktır. Uymanın göstergesi de kasit ve iradedir. Emir ve yasaklara ilişkin hitabı idrak edemeyen insanların mükellef tutulmaları söz konusu değildir. Normal şartlarda akıllı bir şekilde bulûğa eren bireylerin reşid oldukları varsayılarak dinî ve hukukî açıdan mükellef sayılmaları genel bir kuraldır (İbn Melek, 1308, s. 366; Zeydan, 2003, s. 88; Çeker, 2019, s. 134). Ancak objektiflik

sağlayan bu genel kuralın istisnaları vardır. Semâvî veya müktesep bir takım arızalar sebebiyle kişiler mükellef sayılmayabilir ve kısıtlı/hacir hükümlerine tabi tutulurlar.

Bireyin tam mükellef olması ancak rüşt vasfını taşımasına bağlıdır. Rüştün temeli de temyizdir. Yani faydalı ile zararlı olanı doğru bir şekilde ayırt etme özelliğidir. Bireyin temyiz kudretine sahip olup olmadığı temelde akıl ve bulûğ ile tespit edilse de kesin bir şekilde buna hükmetmek için onun gözlenmesi, söz ve davranışlarının bir mükellefe uygun olup olmadığının anlaşılması ile mümkün olur. Esasen bu durum yine rüşt vasfının varlığını ortaya koymak anlamına gelecektir. Reşid olan birey şâri'in hitabını anlayabilir ve hayatına doğru bir şekilde yansıtabilir (Zeydan, 2003, s. 87; Koçak, Dalgın ve Şahin, 2016, s. 240).

Tekrar hatırlatmak gerekirse fıkhîta kişinin reşid olduğu sadece akıl ve bulûğ ile anlaşılmakta ise de mali konularda rüşt için bu yeterli değildir. Kişi denenmeli ve emsali ile kıyaslanmalıdır. Çoğunluk fakihlere göre deneme bulûğa yakın temyiz gücüne sahip çocukta yapılmalıdır. Zira Nisa suresinde yetimlerin denenmesinden bahsedildiğini vurgulamıştık (Kur'an-ı Kerim 4:5-6). Fıkhî açıdan yetimlik ise bulûğdan önce olur. Bulûğdan sonra yetimlik olmaz (Elmalılı, ty., 2/492; Arı, 2013, 43/501). Buna göre bulûğa yakın tecrübe edilen akıllı çocuk, emsalleri gibi akıl ve muhakemesini düzgün kullanabiliyor, mali konularda zarar ve menfaatini görebiliyorsa rüşt vasfını bulûğ ile birlikte elde etmiş olacaktır. Aksi halde mali konularda reşid olmadan bulûğa ermiş sayılarak mümeyyiz çocuk gibi hacr altında tutulacaktır. Mümeyyiz çocuk malı zayı eder düşüncesiyle bu ihtimal üzerinden hacr altında bulunurken sefihin malı zayı etmesi tecrübe edilmiştir. Bu sebeple sefihin hacrini kabul eden fakihler bu gerekçeyle sefihi mümeyyiz çocuk gibi görerek onu hacr altında bulundururlar (Mevsîlî, ty., 2/361).

### **Mükellefiyet Şartları Açısından Rüşt**

Fıkhî usûlüne göre dinî ve hukukî mükellefiyet için bireyin taşıması gereken birtakım özellikler vardır. Bunlara mükellefiyet şartları da denir. Mükellefiyet şartları temelde akıl ve bulûğ şeklinde iki vasıf ile özetlenebilirse de mükellefiyetin derecesini ölçecek olan kriter kişinin tam ehliyete sahip olup olmamasıdır.

Hak sahibi olan her birey aynı zamanda tasarruf yetkisine sahip olmayabilir. Tasarruf ehliyeti açısından akıl/temyiz in'ikat şartı olarak, bulûğ ise nefâz şartı olarak temellendirilir. Bir başka ifade ile mali işlemler açısından akdin taraflarının tasarruf ehliyeti in'ikat şartı, salâhiyyet/tasarruf yetkisi ise nefâz şartı kabul edilir (Tekin, 2020, s. 84). Ehliyet kavramında kısaca ifade edildiği üzere bireyin gelişimine paralel olarak tasarruf yani eda ehliyeti de artmaktadır. Eda ehliyetinin kişide tam bulunması için temyiz ve kudret olmak üzere iki özellik aranır. Temyiz akılla, kudret ise kişinin bedensel gelişimi ile ilişkilidir (Çeker, 2019, s. 126).

Bireyin mali konularda tam ehliyetli sayılması akıl-bulûğ ile birlikte rüşt vasfını da elde etmesi ile mümkün olmaktadır. Zikri geçen bu üç özelliğe de sahip olanlar hem mali hem de diğer konularda tam ehliyetliler sınıfına dâhil olurlar (Zeydan, 2003, ss. 97-99). Bununla birlikte bazı engeller sebebiyle akıl-balığ bireylerin ehliyeti kısıtlanabilmektedir. Bazı farklı sınıflandırmalar olsa da genelde semâvî arızalar delilik, bunama, hayız ve nifas, uyku, bayılma, ölüm hastalığı ve unutmaya gibi insan iradesine dayanmayan konulardan oluşur. Bu arızaların rüşt ile bir ilişkisi yoktur. Müktesep arızalar ise sarhoşluk, ikrah, hata, sefeh, cehalet, seferîlik ve iflas gibi kişinin kendi iradesine bağlı



hususları içerir. Bunlardan sefeh konusu doğrudan rühd ile ilişkilidir (Zeydan, 2003, s. 100).

Sefeh kavramında ifade edildiği üzere mükellefiyet şartları açısından bakıldığında sefihlik rühd vasfını kaybetme sebebidir. Bu durumun bazı ayrıntılarına burada değinmekte fayda vardır. Hangi durumda kişinin sefih sayılacağı, sefih sayılmanın yaşı, sefih birisinin yeniden reşid sonra tekrar sefih şeklinde döngüsel olarak vasıflarını yitirip yeniden elde edebilmesi ve son olarak da rühd vasfını yitirmenin sonuçları üzerinde durulacaktır.

Fıkıh usulü açısından akıllı ve ergen kişinin ölçüsüz ve amaçsız harcamalar yapması onun sefih sayılma sebebidir. Genel yaklaşım bu olsa da İmam Şafii'nin (ö. 204/820) fâsıklığı da sefihlik sebebi sayması konuya farklı bir boyut kazandırmaktadır. Hukuk tekniği açısından bu yaklaşım eleştirilse de (Onur, 2016, s. 108) kanaatimizce ahlaki tutum ve davranışların kişinin yaşam tarzına, harcamalarına er geç tesir edebileceği düşüncesi Şafii'nin yaklaşımını da hukukî bir zemine yaklaştırmaktadır.

Kişinin mali açıdan tam ehliyetli sayılması sefih olmamasına bağlandığı için bulûğa erdiği anda kişi sefih sayılabileceği gibi bulûğdan sonraki bir zamanda da sefih sayılabilecektir. Zahiriler hariç çoğunluk fakihlere göre bulûğa erdiği anda rühd vasfı kazanmamış akıllı kişi baştan itibaren sefihtir. Bununla birlikte önceleri reşid olduğu halde sonradan ölçüsüz harcamalar yapan kişi ise sonradan sefih kabul edilir (Zeydan, 2003, s. 122). Buna göre sefih sayılmak için kişinin akıllı olması ve bulûğa ermesi şarttır. Çünkü zaten kısıtlı oldukları için akıl hastasının veya çocuğun sefih sayılmasına ihtiyaç yoktur.

Baştan itibaren yani bulûğa erdiğinde sefih olan kişinin hacredileceği konusunda fakihlerin genel olarak bir ittifakı bulunsa da sonradan sefih olan kişinin hacri konusunda ihtilaf bulunur. Ebu Hanife sonradan sefih olan kişinin (malının) hacredilmesini kişilik hakları açısından doğru bulmaz. Hanefilerden Züfer de (ö. 158/775) benzer kanaate sahip olup ona göre de sonradan sefih olanlar hacr altına alınamazlar. Ebu Hanife'ye göre bulûğa erdiği anda sefih olan kişi malının teslimi açısından hacredilebilir ki bunun da sınırı daha önce geçtiği üzere yirmi beş yaştır. Fukahânın cumhuru ise sefihinin hacri konusunda bir ayrım yapmamış ister baştan ister sonradan olsun sefih olan kişinin hacredileceğine hükmetmişler ve bu konuda bir yaş sınırı da getirmemişlerdir (Mevsilî, ty., 2/361; İbn Hazm, ty., 7/140; Atar, 2021, s. 260).

Çoğunluk âlimler Nisa suresi beşinci ayette veliye hitap eden "malları sefihlere vermeyin" şeklindeki hitaba dayanarak tam ehliyet için kişinin akıl baliğ olduğu halde rühd vasfını da kazanması gerektiği kanaatine varmışlardır (Kur'an-ı Kerim 4:5; Mevsilî, ty., 2/361; Zeydan, 2003, s. 119). Zahiriler ise akıl ve bulûğun rühd için yeterli vasıflar olduğunu düşünürler. Çünkü onlara göre reşid, akli başında bulûğa erene denir. Sefih ise akli olmayandır (İbn Hazm, ty., 7/140; Zeydan, 2003, s. 119).

Rühd vasfını taşımayan akıllı ergenin hacrini kabul eden çoğunluk fakihlere göre başta reşid olduğu halde sonradan kişi sefih olabiliyorsa tekrar reşid sayıldıktan sonra yeniden ölçüsüz harcamalar yapması onun yeniden sefih sayılmasına ve hacredilmesine yol açar. Dolayısıyla kişinin döngüsel olarak reşid ve sefih sayılmasının önünde bir engel yoktur. Ancak bu süreçlerin her biri için mahkeme kararı gerekecektir. Nitekim Mecelle'de (Md. 997) "Sefih-i mahcûr kesb-i salah ettikte, hâkim tarafından fekki hacr olunur" şeklinde ifade ile hacrin kaldırılmasını da mahkeme kararına bağlamıştır. Ancak bunun aksini

düşünen âlimlerimiz de vardır (İbn Nüceym, ty., 8/91; İbn Kudâme, 1388, 4/343). Elbette burada bireyin ölçülü veya tedbirsiz olduğunu tecrübe eden yetkilinin daha dikkatli davranmasında yarar vardır.

Sefihin hacri yukarıda da ifade edildiği gibi mali konulara ilişkin bir hacr olup kişinin medeni haklarını kullanmasına veya cezai müeyyideye konu olmasına engel teşkil etmemektedir. Hatta bazı durumlarda hacr, ceza ve ibadet gibi diğer alanlarda da gündeme gelmekle birlikte kısıtlama esasen yine bu hususların mali yönleriyle ilgilidir.

İbadetler, muamelat ve ceza hukuku açısından ele alındığında reşid olmayan akıllı ergen bireylerin hak ve sorumluluklarını şu şekilde özetlemek mümkündür:

-Reşid olmayan akıllı ergenler ibadetlerle mükellef tutulur. Namaz, oruç, zekât, hac gibi tüm ibadetlerden sorumludur. Mali bir ibadet olduğu halde sefih zekât ödemekle yükümlüdür. Hac da mali yönü olan bir ibadet olsa da ömrün bir farzı olduğu için sefihin derhal hacca gitme zorunluluğu yoktur. Daha sonraya erteleyebilir. Ancak sefih, hacca gitmek istediğinde yapacağı birtakım masraflar olmasına rağmen bu isteği engellenemez. Hac ve umre nafakası hâkim tarafından güvenilir bir kişiye teslim edilerek gerekli harcamaların yapılması sağlanır (Mevsilî, ty., 2/364; Apaydın, 1996, 14/516).

- Hanefilere göre nikâh ve talak gibi feshi mümkün olmayan tasarrufları açısından sefih tam ehliyetli sayılır (Mevsilî, ty., 2/362-363; Atar, 2021, s. 261). Bu yönüyle o, medeni hakları açısından kısıtlanamaz. Hatta daha önce de geçtiği üzere Ebu Hanife akıl baliğ kişinin hukuken hacredilmesini her açıdan doğru bulmaz, sadece mallarının teslimi geciktirilir diyerek sefih için kısmî bir kısıtlamayı kabul eder (Mevsilî, ty., 2/362-363; Apaydın, 2022, s. 195). Hanefî ve Hanbelîlere göre, malî yönü bulunsa da esasen malî bir akid olmayıp insanın temel ihtiyaçlarından sayılan nikâhun, sefihin bizzat kendisi tarafından akdedilmesi câizdir. Mâlikîlere göre sefihin akdettiği nikâh, kuruluş şartları açısından sahih, ancak geçerlilik açısından mevkufl hükmünde olup velisi muvafakat verdiği takdirde câiz, aksi halde bâtil kabul edilir. Şâfîlere göre ise velisinin izni olmadan sefihin nikâhı câiz değildir. Yine medeni hukukta mali yönü bulunan boşama konusunda çoğunluk, sefihin boşamasını câiz kabul etmiştir (Mevsilî, ty., 2/364; Köse, 2008, 35/ 298-299; Atar, 2021, s. 261).

Böylece malı kendisine verilmese de sefihin yapacağı diğer tasarrufları geçerli kabul edilir. Bununla birlikte Ebu Hanife yapılan evlilikte mehrin emsal mehri geçmemiş olmasını aksi halde nikâhun sahih, mehrdeki fazlalığın ise geçersiz olacağını kabul eder (Mevsilî, ty., 2/362-363).

-Sefih, ticari muameleler açısından alış-veriş ve kira gibi bedelli akitlerde mümeyyiz çocuk hükmünde olup eda ehliyeti eksiktir. Mecelle'de de (Md. 990) "Sefih-i mahcur muâmelâtta sagîr-i mümeyyiz gibidir" denilerek bu bireylerin ticârî işlemlerdeki hukukî durumları özetlenmiştir. İmam Muhammed'e (ö. 189/805) göre sefeh sebebiyle hacredilen kişinin hükmü dört konu dışında çocuğun hükmü gibidir. İlki, çocuğun malında vasinin tasarrufu caizken mahcûrun malında batıldır. İkincisi, mahcûrun kendi başına yaptığı köle azadı, nikâh ve boşaması geçerliken çocuğunki geçersiz yani batıldır. Üçüncüsü, mahcurun vasiyeti malının üçte biri için caizken çocuğun vasiyeti caiz değildir. Dördüncüsü ise mahcûrun nesep ikrarı sabit olurken çocuğun ikrarı sabit olmaz (İbn Nüceym, ty., 8/93, İbn Âbidîn, 1412, 6/149; Zeydan, 2003, s. 126; Apaydın, 1996, 14/516).

Reşid olmayan akıllı ergenin mali tasarruflarını zarar-menfaat yönünden üç kısımda değerlendirmek gerekir.

Birincisi, bireyin tamamen menfaatine olan hukukî tasarrufları: Bir başkasından hediye almak şeklinde tamamen yararına olan mali tasarrufları veli izni olmaksızın geçerli kabul edilir. Sefih'in bu tasarrufları işlemsel açıdan sahih ve nafizdir.

İkincisi, reşid olmayan bireyin tamamen zararına olan hukukî tasarrufları: Bir yabancıya hibede bulunmak gibi tamamen zararına olan tasarrufları hükümsüz yani batıldır. Velinin buna onay vermesi hükümsüz ve geçersizdir.

Üçüncüsü, reşid olmayan bireyin zarar veya karına muhtemel olan hukukî tasarrufları: Bu işlemlerin de iki yönü vardır. Birinci yönü velinin önceden izin vermesidir ki şayet veli önceden izin vermişse sefih kişi mezun sayılarak yapacağı işlemler hukuken geçerli ve bağlayıcı sayılır. İkinci yönü, velinin yapılan işleme icazet vermesi şeklinde gerçekleşir. Sefih önceden izni olmadığı halde bir tasarrufta bulunmuşsa velinin bu işlemi iptal veya geçerli kılma yetkisi vardır. İşleme icazet verdiği takdirde nafiz hale gelir. Reşid olmayan sefihle ilgili bu hükümler Hanefi ve Malikilerin yaklaşımı olup Şafiilere göre sefih'in yaptığı bu tür işlemler hükümsüz yani batıldır. Hanbeliler ise orta bir yol takip ederek önceden izin verilen işlemlerin geçerli olduğunu ancak izinsiz yapılan işlemlerin ise batıl olduğunu savunurlar (Mevsilî, ty., 2/364; Atar, 2021, s. 261, Çeker, 2019, s. 131-132; Köse, 2008, 35/ 298-299; Onur, 2016, ss. 124-125).

-Ceza hukuku açısından sefih, aynen reşid bireyler gibi haksız fiillerinden sorumludur. Bir suç işlediğinde cezalandırılması veya telef ettiği malı tazmin etmesi gerekir. Kısas veya had suçları işlediğinde veya gasp gibi tazmin gerektiren fiillerden birisini yaptığında genelde reşid bireyler gibi sorumlu tutulur (İbn Âbidîn, 1412, 6/149; Zeydan, 2003, s. 118; Dal- Güman, 2020, ss. 763-800; Kılınc, 2019, ss. 15-30).

-Sefih'in ölüm sonrası tasarruflarından olan vasiyet konusunda fakihlerin büyük çoğunluğuna göre sefih'in hayır yolunda yaptığı vasiyet terekenin üçte birini aşmadığı sürece istihsânen câizdir (Mevsilî, ty., 2/364; Köse, 2008, 35/ 298-299).

## Sonuç

Rüşd, fıkıh usulünde hüküm konusuna yayılmış ve özellikle ehliyet bahislerinin anlaşılmasında önemli bir kavram olmuştur. Fıkıhta genelde malı korumak konusunda akla ve ticari kurallara uygun davranmak şeklinde tanımlansa da rüşdün fıkıhın diğer konularıyla da önemli bir ilişkisi vardır. Başta mali konular olmak üzere kişinin tasarruflarında akla ve mantığa uygun hareket etmesi, alış-verişin temel kurallarını bilmesi ve böylece aldanmaması, sürekli zarar etmemesi, israftan kaçınması, savurgan olmaması gibi özetle akıllı ergen bireyin yaşamını başkasına yük olmadan idame ettirebilmesini sağlayan davranışları rüşd vasfı olarak nitelenir.

Fakihlerin çoğunluğu kişinin tam ehliyetli sayılabilmesi için akıllı ve ergen olmasının yanında rüşd vasfını da taşıması gerektiği görüşüne sahipken İbn Hazm gibi bazı fakihler akıllı ve ergen olmayı reşid sayılmak için yeterli bir vasıf kabul etmişlerdir. Bu durumda akıllı ve ergen olmak tam ehliyetli sayılmak için yeterli bir özellik olmaktadır. Ancak gerek âyet ve hadislerin delâletleri gerek çoğunluk fukahânın ileri sürdükleri akli gerekçeler dikkate alındığında çoğunluğun görüşünün daha güçlü bir zemine dayandığını söylemek mümkündür.

Rüşd yaşının tespiti konusunda fakihler alt sınırdaki ittifak etse de üst sınırdaki ihtilaf etmişlerdir. Bu konuda Ebu Hanife kişisel hakları ve insan onurunu, cumhur ise

toplumsal menfaati ve malın korunmasını esas almıştır. Nitekim Ebu Hanife rüşdün üst sınırının yirmi beş yaş olduğunu belirtmiş ve bunu da bu yaşa gelen insanların genellikle artık gereken tecrübeyi kazanacakları düşüncesine dayandırarak küllî bir kaideyi uygulamıştır. İnsanların bu yaşta rüşd vasfını nâdiren kazanamayacağını kabul etse de hükmü eksere dayandırmıştır. Diğer fakihler ise ilgili âyetin bu konuda net olduğu ve böylece rüşd vasfını gösteren alâmetlerin kişide görünmedikçe ömür boyu rüşd vasfı kazanamayacağını düşünmüşlerdir. Reşid bireyin bu vasfını kaybedip tekrar kazanması ve bunun döngüsel bir şekilde gerçekleşmesi de teorik olarak mümkündür. Bu iki yaklaşım da görüşlerini sağlam delillere dayandırdıkları için günün toplumsal maslahatı hangisini gerektiriyorsa onun seçilerek uygulanabileceği kanaatine sahibiz.

İbn Âbidin usul açısından hacri üç kısma ayırmış ve rüşd vasfı olmayan sefih bireylerin hacrini orta dereceli bir hacr olarak tespit etmiştir. Ayrıca fakihler kısıtlamayı mahkeme kararı gerektirmesi açısından iki kısma ayırmış küçük çocuk, deli ve bunakların doğrudan hacr altında tutulduğunu, sefih, borçlu ve müflis bireylerin ise mahkeme kararı ile kısıtlı sayılacağını belirtmişlerdir. Sefihin hacrinde mahkeme kararını gerekli gören fukahânın yaklaşımının hem bireysel hakları korumak hem de kötü niyetli yaklaşımların önünü almak açısından isabetli olduğunu söylemek mümkündür.

Reşid olmayan akıllı ergen bireyler fıkıh usulünde mümeyyiz çocuklar gibi değerlendirilmekteyse de nikâh, boşama, vasiyet ve nesep ikrarı gibi bazı hususlar açısından daha fazla tasarruf ehliyetine sahip oldukları görülmektedir. Bu sebeple rüşd vasfı olmasa bile akıllı ergen bireylerin hacrinin onları tümüyle güncel hayattan soyutlamadığını, fukahânın meseleye hassas bir ölçüyle yaklaştığını söyleyebiliriz.

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## Kabile Asabiyeti Açısından Bedir Gazvesi

Abdurrahim ARSLAN<sup>1</sup>

### Öz

Câhiliye döneminde Araplar, değişik geleneklerin hâkim olduğu ve temelini asabiyetin teşkil ettiği kabile sistemi çatısı altında yaşıyorlardı. Kabilenin aldığı kararlar gerek siyâsî gerek sosyal açıdan toplumun hayatında birinci derecede etkili oluyordu. İslâmiyet'in doğuşu sırasında kabile asabiyeti hayret verici bir şekilde etkisini göstermeye devam etmiş, bu da Kureyş ve Arap kabilelerini apaçık olan gerçekler karşısında kibirli kılmıştır. Hz. Peygamber ve Müslümanları Mekke'den göçe zorlayan Kureyş, Medine'den de onları çıkarıp atmak hatta tamamen yok etmek arzusundaydı. Kureyş'in tehditlerine karşı Hz. Peygamber bazı tedbirler almıştır. Bu tedbirler sonucunda İslâm tarihinin önemli olaylarından biri olan Büyük Bedir Savaşı meydana gelmiştir. Bu çalışmada söz konusu savaş esnasında Kureyşlilerin tutumları asabiyetçilik bağlamında ele alınmaktadır. Genel olarak savaşa iştirak edenlerin tutumlarına bakıldığında Kureyş'ten az bir kesimin savaşa istediği, büyük kısmının çevre baskısından, kibir ve gururdan dolayı savaşa katıldıkları ortaya çıkmaktadır. Nitekim Benî Hâşim'le siyâsî çekişme içinde olan Benî Mahzûm ve Benî Abdüddâr'ın insanları savaşa teşvik ettiği ve onlara baskı uyguladığı görülmektedir. Savaşa katılma hususunda diğer kabilelerin ise pek istekli olmadıkları anlaşılmaktadır. Hz. Peygamber'in dayıları olan Benî Zühre ve Hz. Ömer'in kabilesi Benî Adî savaşa katılmazken, Benî Hâşim savaşa kerhen katılmıştır. Özellikle kervanlarının kurtulduğunu öğrendikten sonra Kureyş'in önemli kollarından sayılan Benî Ümeyye ve Benî Esed daha yoldayken dönmek istemişlerdir. Çalışmada zikredilen kabilelerin tutumuna bakıldığında Câhiliye taassubundan kaynaklanan kabile asabiyetine dayandığını söylemek mümkündür. Diğer taraftan savaşa katılmayanların veya gönülsüz katılanların Hz. Peygamber'le yakın akrabalık bağlarının olduğu görülmektedir. Dolayısıyla burada asabiyetin hem müspet hem de menfi tesiri müşahade edilmektedir. Bedir'de; Arap Yarımadası'nda ilk defa kardeşler, baba ve evlatlar birbirlerine karşı kılıç çekmişlerdir. Bununla nesep bağının câhiliyedeki önemini yitirdiği ortaya çıkmıştır.

**Anahtar Kelimeler:** İslâm Tarihi, Siyer, Kabile, Kureyş, Asabiyet, Bedir.

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## Battle of Badr in the Context of Tribal Loyalty

Abdurrahim ARSLAN <sup>1</sup>

### Abstract

During the pre-Islamic era, the Arabs were living under the tribal system, where various traditions prevailed, and the foundation was built upon tribal loyalty called "asabiyyah." The decisions made by the tribe had a primary impact on the society's life, both politically and socially. During the emergence of Islam, tribal loyalty continued to astonishingly manifest its influence, which made the Quraysh and Arab tribes arrogant in the face of evident truths. The Quraysh, who compelled Prophet Muhammad and the Muslims to emigrate from Mecca, desired to expel them from Medina and even sought their complete destruction. In the face of the threats from the Quraysh, Prophet Muhammad took certain precautions. As a result of these measures, the significant event of Islamic history known as the Battle of Badr occurred. In this study, the attitudes of the Quraysh during the Battle of Badr are examined within the context of tribal loyalty (asabiyyah). When looking at the attitudes of those who participated in the battle, it is evident that only a small faction from the Quraysh desired to engage in the war, while the majority joined the battle due to societal pressure, arrogance, and pride. Indeed, it is observed that the tribes of Banu Mahzum and Banu Abdudar, who were in political rivalry with Banu Hashim, encouraged and pressured the people to participate in the war. On the other hand, it is understood that other tribes were not very willing to take part in the battle. While the tribes of Banu Zuhre, who were the Prophet's uncles, and Banu Adi, which was the tribe of Hz. Omar, did not participate in the war, Banu Hashim reluctantly took part in the battle. "After learning that their caravans were safe, the prominent branches of Quraysh, namely Banu Umayyah and Banu Asad, wanted to turn back while they were still on their way." It is possible to say that the attitudes of the mentioned tribes, as mentioned in the study, are based on tribal loyalty stemming from pre-Islamic tribalism (asabiyyah). Indeed, it is observed that those who did not participate or participated reluctantly in the battle had close kinship ties with Prophet Muhammad. Therefore, both the positive and negative effects of tribal loyalty (asabiyyah) can be seen here. In the Battle of Badr; for the first time on the Arabian Peninsula, brothers, fathers, and sons drew swords against each other. With this, the significance of tribal lineage in the pre-Islamic era was revealed to have diminished.

**Keywords:** Islamic History, Siyer, Tribe, Quraysh, Tribal Loyalty, Battle of Badr.

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## Giriş

Kabile kelimesi “Bir babadan gelen insan grupları.” şeklinde tanımlanmıştır. (İbn Fâris, 2002, 5/53; İbn Manzûr, t.y., 11/534) Ancak Câhiliye devrindeki Arapların sosyal yapısına bakıldığında bu kavramın daha geniş bir anlamda kullanıldığı görülmektedir. Örneğin bir kabileyle neseb bağı bulunmadığı halde istihlak, hilf, tebennî, muahat ve velâ denilen yollarla kabileye katılmış kişiler de o kabileye mensup kişiler olarak değerlendiriliyordu. Asabiyet kelimesi ise sözlükte sarmak ve bağlamak anlamına gelir. Sözlük anlamına uygun olarak bir adamın çocukları ve baba tarafından akrabalarına, birbirlerini destekledikleri için, birbirini saran ve birbirine bağlı olan anlamında asabe denilmiştir. Terim olarak Asabiyet “Bir adamın kendi kabilesine yardım etmeye çağırması, zalim de mazlum da olsalar, onlara düşmanlık edenlere karşı onlarla işbirliği yapmasıdır.” Taassup savunma anlamında kullanılırken akrabaları için öfkelenen ve onları müdafaa eden kişiye asabî denilmiştir. Hadis-i şerifte asabî “Kavmine zulümde yardımcı olandır.” şeklinde tarif edilmiştir. (İbn Manzûr, t.y., 1/602) Asabiyetin neseb birliğiyle birlikte hilf ve velâ gibi yollarla da hâsıl olduğunu belirten İbn Haldûn, Allah’ın kullarının kalbinde yarattığı dar ve sıkışık zamanlarında akrabanın yardımına koşma ve onlara karşı şefkatli olma duygusunun (asabiyet) insanın fitratında mevcut olduğunu ifade etmiştir. İnsanlarda akrabalık bağının fitrî olduğuna dikkat çeken İbn Haldûn, bu bağın gereği olarak insanın gayrete gelerek zarara uğrayan akrabalarının yardımına koştuğunu belirtmiştir. O, bu bağın çok yakın olması durumunda yardım etme duygusunun daha çok olacağını, fakat araya giren zaman ve kişilerin çokluğu sebebiyle aradaki bağ biraz uzamışsa bu bağın genellikle unutulduğunu ve nesebin sadece şöhretinin kaldığını, ama bu şöhretin bile onların yardımlarına koşulmasına saik olduğuna işaret etmiştir. Asabiyet üzerine uzun açıklamalarda bulunan İbn Haldûn’un, bu açıklamalarına bakıldığında daha çok toplumsal dayanışma, toplumsal güç ve toplumsal desteğe sahip olmayı kastettiği anlaşılmaktadır. (İbn Haldûn, 1981, s. 127) Gerek yukarıda yapılan tanımlara gerekse başka tanımlara bakıldığında yapılan tariflerde akrabalık ve yardım hususlarının öne çıktığı görülmektedir. Ancak aynı zamanda asabiyette aynı ırktan olanları fasile, fahz, batn ve kabile gibi farklı gruplara böldüğü ve aralarında düşmanlık oluşturduğu görülmektedir. (Apak, 2016, s. 198)

Son peygamber Hz. Muhammed’in (s.a.v.) gönderildiği toplum, Arap yarımadasında kabile ismiyle bilinen küçük topluluklar halinde ve atalarının geleneklerini taklit ederek yaşıyorlardı. Yarımada’nın farklı bölgelerine dağılmış olan bu kabileleri, kan bağı ve lisan birliği dışında bir arada tutan ne bir siyasî nizam ne de inanç birliği vardı. Kabile sisteminde birey eşittir kabile, kabile eşittir birey şeklinde bir anlayış hâkim idi. “Zalim de mazlum da olsa kardeşine yardım et” özdeyişi onların ideal ülküsü idi. Kabilenin maslahatı her şeyden ve her türlü itibardan üstün tutulurdu. Bu kabile asabiyeti neticesinde sonu gelmeyen tartışmalar ve yıllarca süren savaşlar yaşanıyor. Gerçi asabiyetin hayatın baskın yasası olduğu bu şartlarda bu durum normal karşılanabilir. Çünkü bu tür bir asabiyet, sahibini duyarsızlaştırarak düşünce ve duygularını katılaştırır ve dürtülerinin kölesi haline getirir; dolayısıyla insan hayatında değer taşıyan hiçbir anlama kıymet vermez. İşte câhiliye asabiyeti denilince aklı ilk gelen şey, İslâm öncesi devirde insanların bildiği o kınanması gereken modeldir. İslâm öncesi fanatizm, bu dönemdeki Arap yaşamının çeşitli yönleri üzerinde tahripkâr etkilere sahip olmuş, sahip oldukları asabiyet onlar için akıl ve bilinç yollarını kapatmış, onları çok dar bir daire içine hapsetmişti. Bu yüzden kabilenin sınırları içinde ve duvarları arkasında yaşamış, millet

olmanın idrakine varamamışlardı. Etraflarındaki dünyaya küçük bir pencereden bakıp kabilenin kulaklarıyla dinler, onun mantığıyla düşünürlerdi. Bu yüzden tek bir amaç etrafında buluşmamış ve dağınık yaşamışlardır. İşte böyle bir çevrede zuhur eden son Peygamber Hz. Muhammed(s.a.v.) câhiliye dönemindeki diğer yanlış inançlarla mücadele ettiği gibi, onları bu asabiyetten kurtarmak ve iman çizgisinde birleştirip bütünleştirmek için de mücadele vermiştir. Bu mücadelenin ilk adımı olarak bütün müminleri kardeş olarak ilan etmiş ve asabiyet nedeniyle yapılan kabile savaşlarını yasaklamış, onun yerine cihadı ikame etmiştir. Dolayısıyla kaynağını asabiyetten alan câhiliye toplumu yerine kaynağını dinden alan tevhid toplumunu inşa etmiştir.

Asabiyetin bütün tezahürleriyle görüldüğü bu devirde İslâm'ın belirleyici savaşlarının ilki olan Bedir Savaşı meydana gelmiştir. Bedir Savaşı'nın sebep ve sonuçları gözden geçirildiğinden, gazveler arasında onun kendine mahsus bir konumunun olduğu hissedilmekte; tarihin, onun her aşamasında heybetli bir sır sakladığı ve Bedir'de savaşma rollerinin dünya var oldukça hak ile batıl arasındaki mücadelede unutulmaz bir ders haline geldiği fark edilmektedir.

Bedir Gazvesi hakkında birçok çalışma yapılmıştır. Ancak tespitlerimize göre, şu ana kadar kabile asabiyeti açısından Bedir'i ele alan bir çalışma yapılmamıştır. Bu nedenle, bu alanda bir araştırma yapılmasına ihtiyaç duyulmuştur. Asabiyet açısından Bedir'e bakıldığında babanın evlatla kardeşin kardeşle karşı karşıya geldiği bir savaş olmuştur. (İbn Hişâm, 2005, 2/194) Çalışmamızın amacı savaş kararı alınırken Kureyş kollarının tutumu, savaş meydanında aralarında kan bağı bulunan bu insanların birbirlerine karşı davranışları üzerinde asabiyetin etkisi, Bedir'de yaşananların asabiyet duygusunu tesirsiz hale getirip getirmediğini ortaya koymaktır. Bu bağlamda Kureyş'in hangi kolunun savaşa katılıp katılmadığı, katılmayanların katılmama nedenleri tespit edilmeye çalışılacaktır. Hz. Peygamber'in gazveleri arasında önemli bir yere sahip olan Bedir Gazvesi'nin anlaşılmasına katkı sağlaması ve bu gazvede Kureyş kollarının tutumunun bir arada görülmesi açısından konu önem arz etmektedir. Çalışmada ele alınan Kureyş kolları Hz. Peygamber'e yakınlık derecesine göre ele alınmıştır.

## 1. Bedir'de Kureyş'in Tutumu

Kureyş kollarının tutumlarına geçmeden önce Kureyş hakkında, konumuzun anlaşılmasına katkı sağlayacak, kısa bir bilgi vermek faydalı olacaktır. Tarihçiler Kureyş kabilesini iki büyük gruba ayırmış ve Mekke'ye yerleşenleri "Kureyşü'l-bitâh" adıyla, Mekke dışına yerleşenleri de "Kureyşü'z-zevâhir" adıyla anmışlardır. Kureyşü'l-bitâh olarak isimlendirilenler Ka'b b. Lüey soyundan gelenler olup onlar da şunlardır: Benî Abdümenâf, Benî Abdüddâr, Beni Abdüluzzâ, Benî Zühre, Benî Teym, Benî Mahzûm, Benî Adî, Benî Cumah ve Benî Sehm. (Himyerî, 1980, s. 7; Kehhâle, 1982, 3/948) Daha sonra Kureyş'in bu kolları çoğalarak kendi aralarında değişik kollara ayrılmış ve değişik isimlerle anılmışlardır. Hz. Peygamber İslâm davetine başladığında bu kabilelere mensup bazı kişiler onun davetine icabet etmişlerdir. Hz. Peygamber'in davetini engellemek için Kureyş, ona ve Müslümanlara her türlü eziyette bulunmuş ancak o, onlarla çatışmaktan uzak durmuştur.

Mekke devrinde müşriklerle çatışmaktan uzak duran Hz. Peygamber, Medine döneminde de bu tutumunu sürdürmüştür. Fakat müşrikler onu ve Müslümanları rahat bırakmadılar. Daha Medine yolundayken onu ortadan kaldırmak için planlar yapıp başına ödül koydular. Hz. Peygamber Medine'ye hicret ettikten bir müddet sonra

Kureyşliler, Medine'deki Müslümanlara Hz. Muhammed'i himaye etmekten vazgeçmelerini, aksi takdirde Medine ile bir savaşın kaçınılmaz olacağını söyleyip kendilerini tehdit ettiler. Yaşanan gelişmelere bağlı olarak Hz. Peygamber, Medine'de durumunu sağlamlaştırmak için bazı önemli tedbirlere başvurmuştur. Bu tedbirlerin başında Kureyş'in en büyük geçim kaynağı olan Şam ticaret yoluna müdahale gelmektedir. Hz. Peygamber, bu amacını gerçekleştirmek için, Kureyş'e korku veren bir dizi askeri faaliyetlere girişti. Hicretin ikinci senesindeki Uşeyre Gazvesi ve Batn-ı Nahle Seriyyesi bu faaliyetlerdendir. Hz. Peygamber, Kureyş'e ait büyük bir ticaret kervanının dönüş yolunda olduğunu haber alınca hemen harekete geçmiş ve sonucunda büyük Bedir Gazvesi vuku bulmuştur. Kureyş, Müslümanların en büyük ticaret kervanlarını takibe çıktığını duyduğunda, kendilerini tehdit eden tehlikeyi hissetti. Kervanları kurtulmuş olmasına rağmen savaşma konusunda ısrar ettiler. Kureyş liderleri, amaçlarının Müslümanların bu tür akınlarına son vermek ve Araplara ticaret kervanlarını tehdit eden her türlü saldırıyı engellemeye muktedir olduklarını göstermek olduğunu iddia ediyorlardı. Ancak asıl hedefleri besledikleri kinden dolayı Müslümanları tamamen ortadan kaldırmaktı. Ne var ki savaşma konusunda Kureyş kabilesinin kolları aynı görüşte değillerdi. Kureyş kollarının tutumlarını şu şekilde izah etmek mümkündür:

### 1.1. Benî Hâşim

Hayatını İslâm'la mücadeleyle geçirmiş ve Mekke'deki muhalefetin başı olan Benî Hâşim'in reisi Ebû Leheb, Bedir Savaşı'na katılmama kararı almıştı. Kureyş'ten bir grup yanına gelerek savaşa katılmaması durumunda başka insanların bundan cesaret alacağını, bunun için ya kendisinin savaşa katılmasını veya yerine birini göndermesini istediler. Ebû Leheb her iki teklifi de reddetti. Bunu üzerine Ebû Cehil, Ebû Leheb'in Müslüman olmasından korktu; onun yanına geldi ve "Vallahi biz ancak senin ve atalarının dinini savunmak için savaşımaya gidiyoruz." dedi. Ebû Leheb hiçbir şey söylemedi. Rivâyetler Ebû Leheb'in, yerine el-Âs b. Hişâm b. Mugîre'yi (Ebû Cehil'in kardeşi) gönderdiğini zikretmektedir.(Vâkıdî, 1984, 1/33) Ancak Ebû Leheb'in yerine adam gönderme kararını Kureyş'in savaşma taleplerinin ve baskılarının önünü kesmek için aldığı anlaşılmaktadır. Kaynaklarda Ebû Leheb'in savaştan imtina etmesinin iki sebebi zikredilmiştir: Birincisi, Âtike'nin rüyasından duyduğu endişeydi. O şöyle derdi, "Âtike'nin rüyası elle tutmaktır."<sup>3</sup>(Vâkıdî, 1984, 1/33) İkincisi, bazı rivayetlerde geçtiği üzere hasta olmasıdır.(Belâzürî, 1996, 1/292; Ya'kûbî, 1995, 2/45) Zikredilen bu sebeplere, Hz. Peygamber'e karşı daima onun düşmanlarıyla birlikte hareket etmiş olsa da Ebû Leheb'in, savaş söz konusu olduğunda ailesinden birisine (yeğenine) karşı kılıç kullanmak istememe hususundaki hassasiyetini ilave etmek mümkündür.

Benî Hâşim'in geri kalanı ise savaşmak istemediklerini ortaya koydular. Savaşa çıkanlar ise işi ağırdan aldılar. Hatta Kureyş'lilerden bazıları: "Bunların gönülleri Muhammed'den yanadır." dediler.(Taberî, t.y., 2/439) Benî Hâşim'in bu tutumu; bazı Kureyş'lileri, onları savaş alanına götürmemeye sevk etti. Ancak Ebû Cehil: "Görüşünüz batsın, ne yaptınız? Benî Hâşim'i arkanızda bıraktınız. Eğer Muhammed sizi yenerseniz onlar kurtulmuş olur. Eğer siz Muhammed'e karşı zafer kazanırsanız onlar, çocuklarınızdan ve ailenizden intikam almaya başlarlar. Sakın onları geride bırakmayın.

<sup>3</sup> Bu ibarenin Arapçası: " إِنَّمَا رُؤْيَا عَاتِكَةَ أَخَذُ بِالْيَدِ " şeklinde olup, Ebû Leheb burada, Âtike'nin rüyası elimi kolumu bağladı demek istemiştir.

Onlara ihtiyacınız olmazsa bile yine de onları beraberinizde götürün." dedi. Bunun üzerine Kureyş Abbâs, Nevfel, Tâlib ve Akîl'i zorla götürdüler." (İbn Sa'd, t.y., 4/9-10) Ancak müşriklerin Benî Hâşim hakkındaki ithamlarından rahatsız olan Tâlib b. Ebî Tâlib onlarla tartışmış ve Mekke'ye geri dönmüştür. (İbn Hişâm, 2005, 2/181; Taberî, t.y., 2/439)

İbn Sa'd'ın aktardığına göre Bedir günü Kureyş, Benî Hâşim'den korktukları için onları bir çadırda topladılar ve başlarına adam diktiler. (İbn Sa'd, t.y., 4/11) Onların bu tutumu müşrikler arasında nesep bağının hâlâ kuvvetli olduğunu göstermektedir. Bedir Savaşı öncesi Hz. Peygamber'in ordusuna yaptığı şu uyarı Benî Hâşim'in savaşa gönüllü gelmediklerini açıkça ortaya koymaktadır: "Ben biliyorum ki, Benî Hâşim'den ve öbür kabilelerden bazıları zorla çıkarılmışlardır. Onların bizimle savaşmaya istekleri yok. Bu sebeple sizden kim Benî Hâşim'den biriyle karşılaşırsa onu öldürmesin. Kim Peygamber'in amcası Abbâs b. Abdülmuttalib ile karşılaşırsa onu öldürmesin. O ancak zor kullanılarak çıkarıldı." (İbn Hişâm, 2005, 2/188; İbn Sa'd, t.y., 4/12)

## 1.2. Benî Ümeyye

Bedir Savaşı hazırlıkları sırasında Ebû Süfyân Mekke'de bulunmadığı için bu görevi onun yerine aynı zamanda kayınpederi olan Utbe b. Rebî'a üstlenmiş idi. (İbn Sa'id el-Endelüsî, t.y., 1/347) Utbe'nin soyu Abdümenâf'ta Hz. Peygamber'le birleşir. Bedir Savaşı'nda oğlu Ebû Huzeyfe Hz. Peygamber'le birlikteydi. (Belâzürî, 1996, 1/151) Hz. Peygamber'e karşı muhalefetin içinde yer almışsa da ona eziyet etmemiş, onu yumuşaklıkla davasından vazgeçirmeye çalışmıştır. (Belâzürî, 1996, 1/124) Hz. Peygamber Tâif dönüşü saldırıya uğradığında onun üzüm bahçesine sığınmıştı. (İbn Hişâm, 2005, 2/37) Benî Ümeyye'nin savaşmaya dair tutumunun ne olduğu konusunda ise savaşa istekli olmadıklarını, Utbe'nin kardeşi Şeybe'ye daha Bedir yolundayken söylediği şu sözler net olarak ortaya koymaktadır: "İbn Hanzaliyye (Ebû Cehil) uğursuz bir adamdır. O bizim gibi Muhammed'le akraba değildir. (Belâzürî, 1996, 1/291) Üstelik çocuklarımız da Muhammed'le beraberdir. Dönelim ve onun sözlerine kulak asmayalım." Fakat Şeybe Kureyş'in ayıplamasından korkuyordu. Kibrine yenildi, kardeşini savaş konusunda teşvik etti ve ikisi yola devam ettiler. (Vâkîdî, 1984, 1/42; Belâzürî, 1996, 1/291) Aslında Utbe'nin düşüncesi Muhammed'in Araplarla baş başa bırakılmasıydı. Ona göre şayet Muhammed yalancı ise, Araplar arasında onun hakkında gelecek olanlar vardı. Eğer doğru söylüyorsa, onun akrabaları oldukları için Araplar arasında en mutlu olanlar onlar olacaktı. (Vâkîdî, 1984, 1/42-43)

Utbe Bedir'e ulaştıktan sonra da Hz. Peygamber'le savaşmamak için Kureyş'i ikna etme girişiminde bulunmuştur. Bu bağlamda Bedir Savaşı'nın en önemli sebeplerinden sayılan Abdullah b. Cahş Seriyyesi'nde öldürülen ve aynı zamanda kendi müttefiki olan Amr b. el-Hadramî'nin diyetini üstlenmeği kabul etmek suretiyle savaşı önlemeye çalışmıştır. Bununla yetinmeyen Utbe, Kureyş müşrikleri arasında dolaşarak şöyle diyordu: "Ey kavmim! Beni dinleyin; bu adam ve arkadaşlarıyla savaşmayın. Bu işin mesuliyetini bana yükleyin ve beni korkaklıkla itham edin. Çünkü onların içinde size çok yakın kişiler vardır. Sizden bazıları sürekli babasının ve kardeşinin katilinin yüzüne bakacaktır." (Vâkîdî, 1984, 1/63; Diyârbekrî, 2009, 2/104) Bu girişimleri sonuç vermeyince Utbe, Ensar'ın onlara denk olmadığını söyleyerek onları dönmeye teşvik ediyor ve şöyle diyordu: "Ey Kureyş topluluğu! Kandil gibi parlayan bu yüzleri (Kureyş'i kastediyor), yılan gözüne benzeyen şu yüzlere (Ensar'ı kastediyor) denk tutmamanız için, Allah adına size yalvarıyorum." (Halebî, 2012, 2/386) Ancak Ebû Cehil, Muhammed'in onun amca çocuğu olması ve oğlunun da Muhammed ile beraber olması sebebiyle Utbe'yi, onlarla

savaşmak istememekle itham etmiş ve İbn Hadramî'nin kardeşini kışkırtarak savaşın başlamasına neden olmuştur. (İbn Hişâm, 2005, 2/184)

Neticede Utbe ve Şeybe, korkaklıkla suçlanma endişesiyle savaşa katıldılar ve şirk üzerine öldüler. Ancak savaşmalarına rağmen Benî Hâşim ile olan asabiyet bağlarını unutmadılar. Ebû Cehil, döndüklerinde onları intikam almakla tehdit edince, Utbe ona cevaben "Bizim onlarla yakın akrabalığımız vardır." demiştir. (Vâkıdî, 1984, 1/42)

Bedir'de Utbe'nin oğlu Ebû Huzeyfe Müslümanların safında savaşırken, babası Utbe, kardeşi Velid ve amcası Şeybe müşriklerin tarafında bulunuyordu. Ebû Huzeyfe babasıyla vuruşmak istemiş ancak Hz. Peygamber onu engellemiştir. Babasına karşı takındığı bu tavırdan dolayı Ebû Huzeyfe, kız kardeşi Hind tarafından şu şiiirle hicvedilmiştir.

Küçüklüğünden delikanlı olana kadar bir dediğini iki etmeyen

Seni yetiştiren bir babaya teşekkür etmedin.

Şaşlı, yamuk dişli, kısmeti uğursuz Ebû Huzeyfe,

Dinde insanların en kötüsüdür. (İbnü'l-Esir, 2008, 6/68-69)

Benî Ümeyye'ye mensup olan ve kervanın başında bulunan Ebû Süfyân'ın da savaşmaktan yana olmadığı, kervanı kurtardıktan sonra Kureys'e gönderdiği haberinden anlaşılmaktadır. O gönderdiği elçisine onların dönmesini emrediyor ve şöyle diyordu: "Kervanız kurtuldu, kendinizi Yesrib'lilere boğazlatmayınız. Bundan ötesine ihtiyacınız yok. Siz kervan ve mallarınızı ele geçirilmesinin önüne geçmek için çıkmıştınız ve Allah onları kurtardı." (Vâkıdî, 1984, 1/43)

Diğer taraftan Benî Ümeyye'ye mensup (İbn Hazm, 2003, 1/80) ve aynı zamanda Hz. Peygamber'le komşu olan Ukbe b. Ebî Muayt, hicretten önce Hz. Peygamber ve ashâbına her türlü işkenceleri yapmış, Bedir hazırlıkları sırasında savaşa katılmak istemeyenleri tahrik edenlerin başında yer almıştır. (Belâzürî, 1996, 1/147-148; Beyhakî, 1988, 2/278-280; Şâmî, 1997, 4/29)

### 1.3. Benî Nevfel

Benî Nevfel'in soyu Abdümenâf'ta Hz. Peygamber'le birleşir. (İbn Hazm, 1900, s. 2) Kabilenin lideri Mut'im b. Adî ve amcazadesi el-Hâris b. Âmir Hz. Peygamber'e karşı muhalefetin içinde yer almışlar, ancak ona karşı düşmanlıkta ileri gitmemiş hatta sıkıntılı anlarda ona yardım etmiş, müşriklerin Benî Hâşim'e karşı uyguladıkları boykotun kaldırılmasında çaba göstermişlerdir. Hz. Peygamber Tâif dönüşü Mut'im'in himayesinde Mekke'ye girmiştir. Allah Resûlü onun bu iyiliğini hiçbir zaman unutmamıştır. Mut'im Bedir'den önce ölmüştür. Resûlullah Bedir esirlerinin serbest bırakılması hususunda "Eğer Mut'im sağ olsaydı ve bu esirleri başışlamamı isteseydi, onun hatırı için onları serbest bırakırdım." demiştir. el-Hâris b. Âmir ise Bedir Savaşı'na kerhen katılmış, Hz. Peygamber, "Kim Hâris'e rastlarsa, onu Benî Nevfel'in yetimlerine bıraksın." demiştir. Ancak Hâris Bedir'de öldürülmüştür. (Vâkıdî, 1984, 1/83; Belâzürî, 1996, 1/153-154, 297; Halebî, 2012, 2/440) Hâris hakkında nazil olduğu ifade edilen âyete bakılırsa baştan beri Hz. Peygamber'in gösterdiği yolun doğru olduğunu kabul ettiği, ancak çevre baskısından dolayı, düşmanlarıyla birlikte hareket ettiği anlaşılmaktadır. (İbn Kesir, 1999, 6/247) Ancak bu aileden Tuayme b. Adî, Resûlullah'a yaptığı hakaret ve eziyetlerle haddi aşanlar arasında yer almıştır. O, Bedir Gazvesi'ne katılmakla kalmamış,

savaşı azmettirenlerden biri olmuş ve savaşta öldürülmüştür. (Belâzürî, 1996, 1/292) Uhud'da Hz. Hamza'yı şehit eden Vahşî'nin bu ailenin kölesi olduğu, Hz. Peygamber, Ali veya Hamza'dan birini öldürmesi durumunda azat edileceği kendisine vaad edildiği rivayetlerde aktarılmıştır.(Vâkıdî, 1984, 1/285)

#### 1.4. Beni Abdüluzzâ

Kureyş'in bu kolu ismini Kusay'ın oğlu Abdüluzzâ'dan almıştır. Bunların soyu Hz. Peygamber'le Kusay'da birleşir. Abdüluzzâ'nın soyu sadece Esed isimli oğluyla devam ettiği için İslâmiyet'in zuhuru sırasında kabile Benî Esed adıyla anılıyordu.(İbn Hazm, 2003, 1/125) Bilindiği üzere Hz. Peygamber ilk evliliğini bu kabileye mensup Hz. Hatice ile yapmıştır. Bedir Savaşı'nda bu kabileden üç isim öne çıkmaktadır. Bunlardan birincisi Hz. Hatice'nin baba bir kardeşi olan Nevfel b. Huveylid'dir. Kureyş'in reislerinden, en büyük kahramanlarından ve "Kureyş'in arslanı" lakabıyla anılan Nevfel b. Huveylid, Resûlullah'a düşmanlıkta en azılı müşriklerden biriydi. (İbn Hişâm, 2005, 2/243; İbn Hazm, 2003, 1/120) Hz. Ebû Bekir ve Talha b. Ubeydullah'ın Müslüman olduğunu duyunca kendi kabilesinden olmadıkları halde Nevfel, onları ipe birbirine bağlamış, uzun bir süre iplerini çözmemiş ve kendi kabileleri olan Benî Teym bu duruma seyirci kalmıştır. İbn İshak onu anarken "Kureyş'in şeytanlarındandı." kaydını düşmüştür.(İbn Hişâm, 2005, 2/243) Hz. Peygamber Nevfel'in Bedir'e katıldığını öğrenince "Allah'ım Nevfel b. Huveylid'e karşı bana yardım et." şeklinde duada bulunmuştur. Nevfel b. Huveylid, savaş meydanında arkadaşlarının öldürüldüğünü görünce dehşete düşmüş ve "Ey Kureyş! Bu gün itibar ve şeref günüdür." diyerek onları savaşmaya teşvik etmiştir. Hz. Peygamber Nevfel b. Huveylid'in öldürüldüğünü öğrenince, "Onun hakkındaki duama icabet eden Allah'a hamdolsun." demiştir. ( Vâkıdî, 1984, 1/91-92; Beyhakî, 1988, 3/94-95; Halebî, 2012, 2/407)

Bedir Savaşı'nda bu kabileden öne çıkan diğer bir isim Hz. Hatice'nin yeğeni Hakîm b. Hizâm'dır. Kureyş'in ileri gelenleri arasında yer alan Hakîm b. Hizâm, bi'setten önce Resûlullah'la iyi dostlukları olduğu gibi bi'setten sonra da bu dostlukları devam etmiştir. Ancak İslâm'a girmesi Mekke fethine kadar gecikmiştir.(İbn Hacer, t.y., 2/112) Hakîm b. Hizâm savaşa katılmakla birlikte baştan beri savaşı yanlış bulanların başında geliyordu. Daha yoldayken dönmeye niyetlenmiş ancak Ebû Cehil'in kınamasından çekindiği için yola devam etmiştir. (Vâkıdî, 1984, 1/34) Savaş meydanında Hz. Peygamber Hz. Ömer'i barış için gönderirken teklifin kabul edilmesine çok ısrar etmiş, ancak Ebû Cehil yine karşı çıkmıştır. (Şâmî, 1997, 4/53) Utbe b. Rebî'a'ya müttefik Amr b. el-Hadramî'nin diyetini üstlenmek suretiyle savaşı önlemeyi teklif eden yine Hakîm b. Hizâm olmuştur. (Vâkıdî, 1984, 1/63)

Yine bu kabileden öne çıkan diğer bir isim Ebü'l-Bahterî künyesiyle anılan Âs b. Hişâm'dır. câhiliye devrinde Kureyş eşrafından biri olan Ebü'l-Bahterî, İslâmiyet'in başlangıcında Hz. Peygamber'i davasından vazgeçirmeye çalışanlar arasında yer almış, ancak ona karşı düşmanlıkta aşırı gitmemiştir. Hatta Resûlullah için Ebû Cehil'le kavgayı varan ciddi tartışmalara girmiştir.(Şâmî, 1997, 4/437) Ebü'l-Bahterî boykot olayında tavrını Müslümanlardan yana koymuş ve boykotun sona erdirilmesinde büyük katkıları olmuştur.(İbn Hazm, 2003, 1/117; Şâmî, 1997, 2/378) Savaşa istemeyerek katılanlardan birisi olmasına rağmen Bedir'de Kureyş ordusunun erzak ihtiyacını karşılayanlar arasında yer almıştır.( Vâkıdî, 1984, 1/37; İbn Hişâm, 2005, 2/213) Hz. Peygamber onun Mekke'de kendisine yaptığı iyilikleri unutmamış, öldürülmemesini emretmişti. Çarpışma esnasında Mücezzer b. Ziyâd adlı sahâbe onunla karşılaşmış, Hz.

Peygamber'in bu emrini ona hatırlatmış ve teslim olmasını istemiştir. Ancak Ebü'l-Bahterî yanında bulunan arkadaşının da öldürülmemesi halinde teslim olacağını belirtmiş; fakat Müezzzer bunu kabul etmemiştir. Ebü'l-Bahterî arkadaşını ölüme terk ettiği için Kureyş tarafından kınanacağı endişesinden çarpışmaya devam etmiş ve öldürülmüştür.(Belâzürî, 1996, 1/146-147)

### 1.5. Benî Abdüddâr

Benî Abdüddâr'ın soyu Hz. Peygamber'le Kusay'da birleşir.(İbn Hazm, 1900, s. 2) Kusay vefat etmeden önce büyük oğlu olan Abdüddâr'ı Kureyş'in en önemli adamlarından biri haline getirmek amacıyla Kâbe hizmetlerini ona vermişti. Ancak daha sonra amca çocukları olan Benî Abdimenâf bu görevlere daha layık olduklarını iddia ederek Benî Abdüddâr'a karşı çıktılarsa da yapılan sulh girişimleri sonucunda Kâbe hizmetleri, sancaktarlık ve Dârünnedve idareciliği Benî Abdüddâr'da kaldı. (İbn Hişâm, 2005, 1/106-108; İbn Habîb, 1985, s. 189-190) İslâmiyet'in zuhuru sırasında bu görevler Benî Abdüddâr'ın elinde bulunuyordu. Nitekim Bedir Savaşı'nda Benî Abdüddâr'ın ileri gelenlerinden Nadr b. Hâris (ö. 2/624) Kureyş'in sancağını taşıırken, muhacirlerin sancağını yine bu kabileye mensup Mus'ab b. Umeyr (ö. 3/625) taşıyordu. Hz. Peygamber'e düşmanlıklarında aşırı gidenlerin elebaşlarından olan (Belâzürî, 1996, 1/139-140) ve Bedir Savaşı'nda Ebû Cehil'le birlikte insanları tahrik eden Nadr b. Hâris (Vâkîdî, 1984, 1/37) Bedir'de Müslümanlara esir düşmüş ve Hz. Peygamber'in emriyle savaş dönüşü yolda öldürülmüştür.(İbn Hişâm, 2005, 2/198) Nadr, esir düşüp öldürüleceğini anlayınca Mus'ab b. Umeyr'den, en yakın akrabasının kendisi olduğunu, diğer esir arkadaşlarına yapılacak muamelenin ona da yapılması için Resûlulah'la konuşması ricasında bulunmuş, ancak Mus'ab ona Mekke'de Kur'an'a yaptığı saldırıları, Hz. Peygamber ve ashâbına yaptığı eziyetleri hatırlatarak bunun mümkün olmadığını belirtmiştir. Bunun üzerine Nadr ona: "Vallahi eğer sen Kureyş'in eline esir düşseydin ben sağ olduğum müddetçe seni onlara öldürtmezdim." demiştir. Mus'ab ona bu hususta doğruluğuna inandığını fakat İslâm'ın aralarındaki ahitleri (bağları) sona erdiğini ve kendisinin bunu yapamayacağını söyleyerek câhiliye değerlerinin çöktüğüne işaret etmiştir.( Vâkîdî, 1984, s. 1/106-107; Belâzürî, 1996, 1/143)

Bedir'de Mus'ab b. Umeyr'in kardeşi Ebû Aziz, Ensar'dan biri tarafından esir edilmişti. Mus'ab kardeşini esir alan kişiye esirini iyi tutmasını, annesinin zengin olduğunu ve ondan iyi bir fide alabileceğini tembihlemiştir. Bunun üzerine kardeşi, "Kardeşim benim için tavsiyen bu mu?" diyerek Mus'ab'a sitemde bulunmuş, o da, "Sen değil o benim kardeşimdir." diyerek iman kardeşliğinin asabiyetten üstün olduğuna ortaya koymuştur.( İbn Hişâm, 2005, 2/199; Belâzürî, 1996, 1/302)

### 1.6. Benî Zühre

Savaşa neden olan ticaret kervanının içinde Benî Zühre'nin malları bulunduğu gibi temsilci olarak da Mahreme b. Nevfel'i kervanla birlikte göndermişlerdi. Dolayısıyla kervana saldırı haberini alınca onlar da Mekke müşrikleriyle birlikte hareket etmiştir. Ancak Cuhfe'de kervanın kurtulduğu haberini alınca Benî Zühre geri dönmüştür. Kaynaklar onların geri dönme nedenini müttefikleri olan Ahnes b. Şerîk'in çabalarına bağlamışlardır.( Taberî, t.y., 2/438; Belâzürî, 1996, 1/291).<sup>4</sup> Ancak Benî Zühre'nin

<sup>4</sup> Vâkîdî, Ahnes b. Şerîk'in yaptığı konuşmayı eserinde uzunca aktarmıştır. O konuşmasının bir bölümünde Hz. Peygamber'in Benî Zühre ile ilişkisine şu sözlerle dikkat çekmiştir:

Abdulttaliib ailesiyle güçlü sıhriyet bağlarının olduğunu unutmamak gerekir. Bilindiği üzere hem Abdulttaliib'in kendisi, hem de oğlu, Hz. Peygamber'in babası Abdullah, onlardan evlenmiştir.<sup>5</sup> Dolayısıyla dönme sebebi olarak Hz. Muhammed ve Hz. Hamza'nın yeğenleri olması (dayılık bağı) ve Benî Zühre'nin şahsi maslahatları olduğunu söylemek mümkündür. Buna ilaveten ilk Müslümanlardan Abdurrahman b. Avf ve Sa'd b. Ebû Vakkâs gibi akrabalarının Hz. Peygamber'le birlikte olması da dönmelerinde etki etmiş olabilir. Hz. Peygamber Benî Zühre'nin Ahnes b. Şerîk'in çabalarıyla döndüğünü öğrenince şöyle demiştir, "Her ne kadar kendisi hak yolda olmasa da, onlara doğru yolu göstermiştir. Oysa onun hakkında bildiğim Allah'a ve kitabına düşman olmasıdır." (Vâkıdî, 1984, 1/53)

### 1.7. Benî Teym

Benî Teym'in nesebi Hz. Peygamber'le Mürre b. Ka'b'da birleşir. (İbn Hazm, 1900, s. 2) Kureyş'in önde gelen kolları arasında yer almayan Benî Teym Câhiliye döneminde diyetleri belirleme ve kan davalarına bakma görevlerini yürütüyordu. İslâmiyet'in zuhuru sırasında bu görev Hz. Ebû Bekir'de bulunuyordu. (İbn Kudâme, 1982, s. 270; Sabuncu, 2020, s. 14-15) Bedir Savaşı'ndaki tutumu hakkında kaynaklarda fazla bilgi bulunmamakla birlikte, onlardan Mâlik b. Ubeydullah ve Hz. Ebû Bekir'in oğlu Abdurrahman (ö. 53/673) gibi bazı kişiler müşriklerin safında yer almışlardır. (İbn Hişâm, 2005, 2/194) Bazı rivayetlerde Kureyş'in en cesur şahsiyetlerinden ve en iyi ok atanlarından biri olan Abdurrahman'ın babasını mübarezeyle davet ettiği, fakat Hz. Peygamber'in buna izin vermediği aktarılmıştır. Diğer bazı rivayetlerde Abdurrahman Müslüman olduktan sonra babasına Bedir günü birkaç kez onu öldürme fırsatını bulduğunu fakat ondan uzaklaştığını söyleyince, Hz. Ebû Bekir de ona: "Eğer benim elime fırsat geçseydi senden uzaklaşmazdım." demiştir. (Halebî, 2012, 2/404)

### 1.8. Benî Mahzûm

Benî Mahzûm'un nesebi Hz. Peygamber'le Mürre'de birleşir. (İbn Hazm, 1900, s. 2) İslâmiyet'in doğuşu esnasında Kureyş ordusunun teçhizi ve süvari komutanlığı vazifesi bu kabileden bulunuyordu. (İbn Kudâme, 1982, 307) Nitekim Bedir'de süvari komutanlığını Benî Mahzûm'dan Ebû Cehil üstlenmişti. İslâm'ın ilk yıllarında bu kabileden Erkam b. Ebû'l-Erkam gibi bazı kişiler İslâm'ı kabul edenler arasında yer almışlardır. Ancak Benî Mahzûm'un İslâm'a karşı tutumu genel olarak menfi olmuştur. Ebû Cehil İslâm düşmanlığının simgesi olmuş isimlerin başında gelmekteydi. Benî Mahzûm'un Bedir Savaşı'ndaki tutumlarına gelince Ebû Cehil, savaşı en çok isteyen, en fazla teşvik eden ve bütün sulh girişimlerini engelleyenlerin başında geliyordu. O bu savaşın çarşılarda alışveriş yapılacağı, develerin kesileceği, câriyelerin şarkılar söyleyeceği, Araplar nezdinde saygınlıklarının artacağı bir askeri gezinti olarak görüyordu. (İbn Hişâm, 2005, 2/181; Diyârbekrî, 2009, 2/99)

Ebû Cehil'in Hz. Peygamber'e karşı takındığı tavrın kabile asabiyetine dayandığı onun şu sözlerinde görmek mümkündür: "Benî Abdimenâf'la her konuda çekiştik. Onlar yemek yedirdiler biz de yedirdik. Onlar yoksulların masrafını yüklediler, biz de

"Muhammed sizden biridir. Kız kardeşinizin oğludur. Eğer gerçekten o bir Peygamber ise onunla mutlu olursunuz. Eğer yalancı ise başkasının onu öldürmesi sizin öldürmenizden daha iyidir." Vâkıdî, *Kitâbü'l-Megâzi*, 1/44

<sup>5</sup> Abdulttaliib'in eşlerinden Hz. Hamza'nın annesi aynı zamanda Hz. Âmine'nin amcasının kızı olan Hâle bint Vüheb Benî Zühre'dendir. İbn Habîb el-Bağdadî, *el-Münnemmak*, 221-222.



yüklendik. Onlar verdiler, biz de verdik. Ta ki diz çöküp yarış atı gibi berabere kalınca, onlar: ‘Bizden kendisine gökten vahiy gelen bir Nebi var’ dediler. Peki, biz böyle bir şey nasıl ulaştırırız? Allah’a yemin olsun ki hiçbir vakit onu tasdik etmeyiz.” (İbn Hişâm, 2005, 1/234) Esasında Ebû Cehil bu açıklamasıyla Benî Hâşim’le siyasi çekişme içinde olan hemen hemen tüm Mekke kabile liderlerinin ortak görüşünü dile getiriyordu. (Apak, 2021, 1/147)

Şüphesiz Ebû Cehil kibrinin bedelini canıyla ödemiştir. Ancak o son nefesine kadar bu megalomanisinden vazgeçmemiştir. Abdullah b. Mes’ûd’un ona yönelip boynuna ayaklarıyla bastığını görünce kalbi hüzünden sıkışmış ve acısı katlanmıştır. O şöyle demiştir: “Ey sürüleri otlatan çobancık! Şüphesiz sen kendini yordun, ...sen efendisini öldüren ilk köle değilsin. Lakin bugün karşılaştığım en ağır şey Mutayyebîn’den birisinin eliyle değil de, senin beni öldürmendir.” (Belâzürî, 1996, 1/299; İbnü’l-Esir, 1987, 2/24) Ebû Cehil hayatının son anlarına kadar asabiyetinden vazgeçmedi. Bir kölenin onu öldürmesi zoruna gidiyordu. Onu, asil ya da ileri gelenlerden birinin öldürmesini istiyordu.

### 1.9. Benî Adî

Hiz. Ömer’in kabilesidir. Soyu Hiz. Peygamber’le Ka’b’da birleşir. (İbn Hazm, 1900, s. 2) Benî Adî, İslâm’ın ilk yıllarında Hiz. Peygamber’in davetine karşı olumsuz bir tavır takınmış, ancak Hiz. Ömer’in Müslüman olmasıyla bu tavırları değiştirmiştir. Onlardan hiç kimse Bedir Savaşı’na katılmamıştır. Aslında onlar müşrik ordusuyla birlikte yola çıkmışlardı fakat kervanın kurtulduğunu haber alınca geri döndüler. Yolda Ebû Süfyân’la karşılaştılar. Ebû Süfyân onlara “Neden döndünüz? Ne kervanda ne de orduda yer aldınız.”<sup>6</sup> diyerek onları ayıplayınca, onlar da “Sen dönmeleri için Kureyş’e haber yolladın.” dediler. (Vâkidî, 1984, 1/45; Belâzürî, 1996, 1/291) Hiz. Ömer bizzatlihi onların Bedir’e katılmadığını şu sözlerle dile getirmiştir: “Ey Beni Adi sizde (güzel) hasletler vardır. Sizden hiçbiri Bedir’e katılmadı. Hepiniz Mekke fethinden önce Müslüman oldunuz.” (Belâzürî, 1996, 1/291) Şüphesiz burada Hiz. Ömer’in kişisel etkisine de işaret edilmelidir.

### 1.10. Benî Cumah

Benî Cumah’ın soyu Hiz. Peygamber’le Ka’b’da birleşir. (İbn Hazm, 1900, s. 2) Mekke yönetiminde söz hakkı bulunan kabilelerden biridir. İlk Müslümanlar arasında yer alan Osman b. Maz’ûn bu kabileye mensuptur. Bu kabileye mensup Ümeyye ve Übey b. Halef Hiz. Peygamber’in bir seti ardından ona karşı her türlü kötülüğü yapan azılı düşmanları arasında yer aldılar. Ancak Bedir günü savaşmaya pek istekli olmadıkları, kabile asabiyeti ve Kureyş’in ayıplamasından korktukları için savaşa katıldıkları görülmektedir. Siyer müelliflerinden İbn İshak (ö. 151/768) Ümeyye’nin yaşlılık ve şişmanlığını bahane ederek savaşa katılmak istemediğini, ancak Ukbe b. Ebû Mu’ayt’ın ona bir buhurdanlık getirip onu kadınlara benzetmesi üzerine katılmak zorunda kaldığını belirtmiştir. (İbn Hişâm, 2005, 2/175) Fakat diğer kaynaklarda konuyla ilgili şu mealde rivayetler aktarılmaktadır: Bedir’den önce umre yapmak amacıyla Mekke’ye giden Sa’d b. Muâz (ö. 5/627) eski dostu olan Ümeyye b. Halef’in misafiri oldu. Tavaf yapmak için Kâbe’ye gittiğinde Ebû Cehil, Hiz. Muhammed ve Müslümanlara kucak açtıkları için onu tehdit

<sup>6</sup> Ebû Süfyân’ın bu sözü daha sonra atasözü olarak benimsenmiştir. Araplar bir işe yaramayan ya da faydasız olan kimseyi hakir düşürmek için “لا في العير ولا في النغير” atasözünü yaygın bir şekilde kullanmışlardır. Ebû Hilâl el-Hasen b. Abdillâh. el-Askerî, *Cemheretü’l-emsâl*. thk. Ebû’l-Fazl İbrahim-Abdülmedic Katâmîş (Beyrut: Dâru’l-Cil, 2. Basım 1988), 2/399.

etti. Sa'd da kendisine bir zarar verildiği takdirde kervanlarının yolunun Medine'den geçtiğini unutmaması gerektiğini söyleyerek ona karşılık verince aralarında tartışma çıktı. Ümeyye, Ebû Cehil'in Mekke'nin efendisi olduğunu onunla bu şekilde konuşmayacağını söyleyip müdahalede bulundu. Bunun üzerine Sa'd, Hz. Peygamber'den onun yakında öldürüleceğini duyduğunu belirtince Ümeyye'nin içini bir korku sardı. Çünkü o Hz. Muhammed'in yalan söylemediğini biliyordu. Mekkeliler Bedir için hazırlıklara başlayınca Ümeyye onlarla birlikte gitmek istemedi. Ancak Ebû Cehil ve Ukbe b. Ebû Mu'ayt ona kadınların kullandığı buhur ve sürme getirip onu kadınlara benzetince onların tahrikiyle savaşa katıldı.( Vâkıdî, 1984, 1/35-36; Beyhakî, 1988, 3/26-27; Halebî, 2012, 2/68-69;)

### 1.11. Benî Sehm

Benî Sehm'in soyu Hz. Peygamber'le Ka'b'da birleşir.(İbn Hazm, 1900, s. 2) Hz. Peygamber'in davetine şiddetle tepki gösteren Kureyş'in kollarından biridir. İslâm'ın azılı düşmanlarından Nübeh ve Münebbih b. Haccâc bu kabileye mensuptur. Mekke'nin fethine kadar Müslümanların aleyhinde olan bütün faaliyetleri desteklemeye devam etmişlerdir. ( İbn Hişâm, 2005, 2/76; Belâzürî, 1996, 1/144) Nübeh ve Münebbih Bedir Savaşı'na her türlü desteği verdikleri gibi bizzat katılmış ve öldürülmüşlerdir. (İbn Hişâm, 2005, 2/214) Vakıdî'nin rivayetine göre Hz. Peygamber'in Bedir ganimetlerinden aldığı ve daha sonra Hz. Ali'ye hediye ettiği meşhur Zülfikar kılıcı Münebbih b. Haccâc'a aittir.(Vâkıdî, 1984, 1/103)

### 1.12. Benî Âmir b. Lüey:

Kureyşü'l-bitâh arasında zikredilmeyen bu kabile daha sonra Mekke'ye yerleşmiş ve onların arasında yerini almıştır.(Belâzürî, 1996, 1/40) Onların soyu Hz. Peygamber'le Lüey'de birleşir.(İbn Hazm, 1900, s. 3) Hz. Peygamber'in eşlerinden Sevde bint Zem'a bu kabileye mensuptur. Kureyş içinde epeyce bir nüfusa sahip olan bu kabile İslâm'a karşı uzun yıllar düşmanca davranmakla birlikte, onlardan Hz. Peygamber'in müezzini Abdullah b. Ümmü Mektûm gibi, erken tarihlerde Müslüman olanlar da vardır. Kureyş'in içtimaî ve siyasî hayatında önemli bir konuma sahip Süheyl b. Amr bu kabiledendir. Aynı zamanda Kureyş'in hatibi olan Süheyl b. Amr, Bedir'de insanları savaşa teşvik etmekle kalmamış, orduya katılanlara binek ve mal desteği vermiş ve ordunun erzakını üstlenenler arasında yer almıştır. Bedir'de esir edilen Süheyl fidiye karşılığında serbest bırakılmıştır.(Belâzürî, 1996, 1/292; Şâmî, 1997, 4/21)

## 2. Esirlerle Muamelede Asabiyetin Etkisi

Savaştan sonra Hz. Peygamber müşrik esirlere nasıl muamele edileceği konusunda ashâbıyla istişare etti. Ensarın ileri gelenlerinden Sa'd b. Muâz onların öldürülmesi gerektiğini belirtirken,(Taberî, t.y., 2/449) muhacirlerden Hz. Ömer de esirlerin öldürülmesini teklif etmişti. Ancak diğer Müslümanlar esirlerle ilgili tutumlarında asabiyetten kaynaklanan şefkatlarını izhar etmişlerdir. Esirlerin durumu görüşülürken Hz. Ebû Bekir fidiye karşılığı serbest bırakılmalarını söylerken onların akrabalık bağlarına dikkat çekmiştir. Esirler arasında bulunan Abbâs elleri sıkı bir şekilde bağlandığı için inlemiş, Hz. Peygamber bu inlemesini işitince uykuları kaçmıştır.(Halebî, 2012, 2/435, 447) Hz. Peygamber'in eşlerinden Sevde bint Zem'a akrabası olan Süheyl b. Amr'ın ellerini boynuna ipe bağlanmış şekilde görünce kendini tutamamış ve "Ey! Ebâ Yezîd kendi ellerinizle teslim oldunuz, onurlu bir şekilde ölemez miydiniz." demiştir. Bunun üzerine Resûlullah, "Ey Sevde! Allah ve Resûlü'ne karşı mı kışkırtıyorsun." diyerek onu

uyarmıştır.(İbn Hişâm, 2005, 2/199; Şâmî, 1997, 4/65)

## Sonuç

Bedir Savaşı'nda müşriklerin cephesine bakıldığında bazılarının çevre baskısı nedeniyle, bir kesiminde ise kibir ve gurur sebebiyle savaşa katıldıkları görülmektedir. Bu durum, amaçlarının farklı olduğunu göstermektedir. Müslümanların cephesinde ise iman kardeşliği asabiyete üstün gelmiş, Resûlullah savaş kararı aldıktan sonra hem muhacir hem ensâr bu kararı desteklemiştir. Böylece Bedir'de iman kuvvetleri ile küfür kuvvetleri arasındaki tutum farklılıkları da ortaya çıkmaktadır. Küfür kuvvetleri bir hedef ve amaç etrafında birleşmemişlerdir. İman kuvvetleri ise birlik ve beraberlik içindeydiler. Sonuçta inanç birliği, asabiyete galip gelmiş ve Bedir'de müşriklerin gücü kırılmıştır Bu savaş; Arap yarımadasının, İslâm bayrağı altında birleşmesinin ve uzak diyarlara yayılan İslam İmparatorluğu'nun kuruluşunun başlangıcı olmuştur.

İnancın ruhu Bedir'de tecelli etmiştir. Müslümanlar, kabile asabiyeti ya da kahramanlık için değil, sadece İslâm'ı muzaffer kılmak ve i'lâ-yi kelimetullah için savaşmışlardır. Bedir'de; Arap Yarımadası'nda ilk defa kardeşler, baba ve evlatlar birbirlerine karşı kılıç çekmişlerdir. Bununla nesep bağının câhiliyedeki önemini yitirdiği ortaya çıkmıştır. Müslümanlar, aralarında nesep bağı olmadığı halde, birleştiren iman bağı sayesinde kardeşlerini koruyordu. Bedir Gazvesiyle, Arap insanı ilk defa asabiyetinin dar kalıplarından kurtulmuş oldu.

Çalışmamızda zikredilen kabilelerin tutumuna bakıldığında, Bedir Savaşı'nın en önemli nedeninin câhiliye asabiyeti olduğunu söylemek mümkündür. Müşrik ordusu her ne kadar asker ve teçhizat bakımından güçlü olup dışarıdan birlik görüntüsü vermiş olsa da asabiyetleri tutumları üzerinde etkili olmuş, bu da onlarda bir dağınıklık meydana getirmiştir. Hz. Peygamber'in mensup olduğu Benî Hâşim savaşa kerhen katılmış, özellikle kervanın kurtulduğunu öğrendikten sonra Benî Ümeyye'nin reisi Utbe b. Rebî'a dönmek istemiştir. Diğer kabilelerin de pek hevesli olmadıkları anlaşılmaktadır. Kureys arasında savaş taraftarı olan ve insanları teşvik eden Benî Mahzûm ve Benî Abdüddâr kabileleri öne çıkmaktadır. Bu kabilelerin Benî Hâşim'le ilişkilerine bakıldığında bu tutumlarının Câhiliye taassubundan kaynaklanan kabile asabiyetine dayandığını söylemek mümkündür. Diğer taraftan savaşa katılmak istemeyenlerin Hz. Peygamber'le yakın kan veya sıhriyet bağlarının olduğu görülmektedir. Dolayısıyla burada asabiyetin hem olumlu hem de olumsuz etkileri müşahade edilmektedir.

Büyük Bedir Savaşı, yüzyıllardır süregelen vuruş ve saplama alışkanlığına sahip Arap kılıçları arasında sıradan bir mücadele değildi. Tam tersine, tarihin akışında bir dönüm noktasıydı ve yeni bir çağın başlangıcını simgeliyordu. Diğer taraftan bir milletin, düşüncenin, kültürün ve başka bir tarihin gerileme noktasıydı. İlahî mesaj karşısında gurur ve kibirden yüz çevirenlerin, kibir ve bencilliklerinin yok olduğu, hak ile batılın ayrıldığı gündür Bedir. Câhiliye değerlerinin çöktüğü, baba ile evlat, kardeş ile kardeşin karşı karşıya geldiği Bedir Savaşı, ümmetin sonraki nesilleri için parlak sadakat ve inkâr tablolarını çizildiği, bu anlamların cisimleştiği, örnek nesil olan sahâbenin bunu gerçek bir şekilde yaşadığı bir muharebedir.

Bedir'le birlikte bu yeni dine göre insanları bir arada tutan bağın, kan, nesil, toprak, vatan, kabile renk, dil, ırk, meslek ve sınıf bağı olmadığı, inanç bağı olduğu kesin bir şekilde anlaşılmış oldu. Bu inanç Suheyb er-Rûmî, Bilal el-Habeşi, Selmân el-Fârisî ve Ebû Bekir el-Arabî el-Kureysî'yi bir sancak altında bir araya getirdi. Kabile ve ırk asabiyetini

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Bedir’de Muhacirlerle Ensar arasındaki uhuvvet, müşriklere karşı gösterilen kararlılık, iman devletinin kurulmasına ve İslâm öncesi taassubun kalıntılarını yok eden bir toplumun ortaya çıkmasına kesin delil olmuş, Hz. Peygamber’in inşa ettiği yeni toplum, büyük oranda ölümcül câhiliye asabiyetinden kurtulmuştur.

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## Molla Abdullah el-Firfêlî'nin el-İşârât ve'l-Bişârât Adlı Eserinde Âyetleri Yorumlama Yöntemi

Hüseyin ZAMUR<sup>1</sup>

### Öz

Molla Abdullah el-Firfêlî (ö. 1374/1995) Güneydoğu Anadolu'da Selçuklulardan bu yana devam eden medrese kültüründe modern dönemin önemli âlimlerinden sayılmaktadır. Firfêlî'nin biri fıkıh diğeri tasavvuf hakkında matbu iki eseri ile bazı şiirleri mevcuttur. Firfêlî, bir medrese hocası olmasının yanında Güneydoğu Anadolu'da yetişen birçok âlim gibi bir şeyhe intisap etmiş ve ondan halifelik almıştır. Onun "*el-İşârât ve'l-bişârât*" adlı eserinde âyetleri yorumlama yöntemi çalışmamızın temel konusunu oluşturmaktadır. Firfêlî, bu eserini Allah'ın salih kullarını dost edinme, salih kulları sevme ve onların sohbetlerinde bulunmanın gerekliliği ile başlamakta ve Hz. Peygamber'in sevilmesinin vücûbiyetiyle bitirmektedir. Firfêlî genellikle savunduğu görüşleri desteklemek ve tasavvuf ile ilgili konuları açıklamak için birtakım âyetleri tefsir etmektedir. Firfêlî, bazen de bir görüşü veya rivâyeti aktarır ondan sonra da bir âyeti buna delil olarak sunar veya "bu âyetin açıklaması böyledir." demektedir. O, Eserinde reca/ümit var olma ve Allah'tan korkma konularıyla ilgili Kur'an-ı Kerim âyetlerini bir müjde ve işâret olmaları hasebiyle detaylı bir şekilde tefsir etmiştir. Onun bu nedenle eserine "*el-İşârât ve'l-bişârât*" ismini verdiği düşünülmektedir. Firfêlî'nin bu eseri modern dönem Doğu ve Güneydoğu Anadolu'nun tasavvuf kültürünü yansıtmaya açısından önemlidir. Zira Firfêlî, tarikat ehli ve sûfi bir kişiliğe sahip olmasının yanında eserini baştan sona Ehl-i sünnet mezhebine uygun yazmaya gayret etmiştir. Bu yüzden âyetleri tefsir ederken genellikle tasavvufî ve batınî yorumlardan kaçınmış ve âyetleri daha çok zahirine uygun bir şekilde tefsir ettiği görülmektedir. Hatta onun tefsir ettiği âyetlerde tasavvufî tefsirlere hiç atıfta bulunmadığı görülmektedir. O, Kur'an-ı Kerim âyetlerini rivâyet ve dirayet metotlarını kullanarak tefsir etmişse de daha çok dirayet tefsirlerine müracaat etmiştir. Bölgenin önemli medrese âlimlerinden olması, âyetleri yorumlamadaki ilmî yetkinliğinin kaynağını göstermektedir. Zira eserinde bolca dilbilimsel açıklamalar ve nükteler görmek mümkündür.

**Anahtar Kelimeler:** Tefsir, Molla Abdullah el-Firfêlî, Tasavvuf, Kur'an-ı Kerim, Âyet, Rivâyet.

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## Molla Abdullah el-Firfêlî's Interpretation of the Verses in His Work el-İsârât ve'l-Bisârât

Hüseyin ZAMUR <sup>1</sup>

### Abstract

Molla Abdullah al-Firfeli (d. 1374/1995) is considered one of the important scholars of the modern period in the madrasah culture that has been continuing since the Seljuks in Southeast Anatolia. Firfeli has two printed works, one on jurisprudence and the other on Sufism, as well as some poetry. In addition to being a madrasa teacher, Firfêlî joined a sheikh and received the caliphate from him, like many scholars who grew up in Southeast Anatolia. The way he interprets the verses in his work "*al-İsârât ve'l-bișârât*" is the main subject of our study. Firfêlî begins his work with the necessity of befriending the righteous servants of Allah, loving them, and being in their company, and ends with the obligation of loving the Prophet Muhammad. Firfeli generally interprets certain verses to support his advocated views and to explain topics related to Sufism. Firfêlî occasionally presents a viewpoint or narration, and then provides a verse as evidence for it or states, "the explanation of this verse is as follows." In his work, he has interpreted the verses of the Qur'an about the existence of hope and fear of Allah in detail, as they are good news and signs. For this reason, it is thought that he named his work "*el-İșârât ve'l-bișârât*". *Firfeli's work is important in reflecting the Sufi culture of modern Eastern and Southeastern Anatolia. Despite being a Sufi himself, Firfeli attempted to write his work in accordance with the Ahl as-sunna sect. Because Firfêlî, in addition to having the characteristics of a follower of Sufism and a member of a Sufi order, has strived to write his work in accordance with the Sunni sect from beginning to end. For this reason, it is seen that he generally avoids mystical and esoteric interpretations while interpreting the verses and interprets them more by their apparent meaning. It is even seen that he does not make any reference to mystical interpretations in the verses he interprets. Although he interpreted the verses of the Holy Quran using narration and sagacity methods, he mostly resorted to sagacity interpretations. The fact that he was one of the important madrasah scholars of the region shows the source of his scientific competence in interpreting the verses. Because it is possible to see plenty of linguistic explanations and wit in his work.*

**Keywords:** Tafsir, Molla Abdullah el-Firfêlî, Sufism, Quran, Verse, Narration.

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## Giriş

Medreseler, İslâm âleminde eğitim öğretim faaliyetlerinin icra edildiği önemli ilim yerleridir. Selçuklular döneminden önce de medreselerin var olduğu bilinmektedir. Ancak Selçuklular döneminde kurulan Nizâmiye medreseleriyle birlikte İslâm âleminde düzenli ve yaygın yükseköğretim müesseselerinin kurulduğu aktarılmıştır (Bozkurt, 2003, s. 323-325). Selçuklulardan sonraki hanedanlar ve devletler tarafından bu gelenek takip edilmiş ve birçok yerde medrese kurulmuştur. Bunların yanı sıra şahsî medreseler de inşa edilmiştir (Çelebi, 1998, s. 88-90). Medreselerdeki atamalar genellikle devlet eliyle yapılmış ve dönemin ünlü âlimleri bu kurumlarda görev almıştır (Çelebi, 1998, s. 194; Özyayın, 2007, s. 188-189). İlk dönem medreselerdeki hocaların belli bir programa tabi tutulmadığı ve her âlimin okuttuğu derslerin farklı olduğu ancak âlimlerin belirli bir çerçeve içerisinde hareket ettikleri görülmektedir (Makdisî, 2004, s. 139-145). Selçuklular döneminde bir sisteme oturtulmaya çalışılan ve Osmanlı'nın son dönemine kadar bizzat devletin bir eğitim kurumu olarak işlev gören medreseler, Cumhuriyet dönemindeki Tevhid-i Tedrisat kanunuyla kapatılmıştır (Çelik, 2012, s. 1). Ancak asırlar boyunca Arapça ilim tedrisatının yapıldığı medrese eğitim sistemi zincirinin bir halkası Güneydoğu ve Doğu Anadolu bölgesinde hâlâ medrese seydası olarak bilinen şahsiyetler aracılığıyla devam ettirilmiştir. Siirt, Diyarbakır, Bitlis, Şırnak ve Mardin bu tür medreselerin en yaygın olduğu yerlerdir (Kemaloğlu, 2015, s. 99; Yıldız, 2022, s. 1327). Medreselerde Arapça ilimler tahsil edilmekte ve halkın dînî ihtiyaçlarının karşılanması amacıyla da özellikle Şafîî fıkhı öğretilmektedir (Suzan, 2013, s. 1/601 vd.). Bilindiği üzere bu bölgelerdeki medreselerin genelinde, ilim sözlü olarak aktarılmaktadır. Bu nedenle ilim tedrisatında bulunan birçok âlimin hiç eser telif etmediği veya çok az eser yazdığı bilinmektedir. Âlimlerin kendilerini buna ehil olmadığını düşünmelerinin veya tedrisat hayatı nedeniyle vakit bulmamalarının buna neden olduğu söylenebilir. Diğer taraftan devletin bu medreselerden yüz çevirmesi, âlimlerin eser telif etme geleneğinden uzaklaşmış olmaları veya maddi imkânsızlıklar gibi nedenler de sıralanabilir. Ancak "sıra kitapları" ve fûrû' denilen bazı kitapların kenarlarına bu âlimler tarafından notlar yazıldığı ve söz konusu kitapların tedrisatında bir sözlü gelenek olarak halen aktarıldığı da bilinmektedir.

Bölgenin ilmî geleneği nadir kalan bazı medrese âlimleri tarafında hâlâ devam ettirilmektedir. Molla Abdullah el- Firfêlî (ö. 1374/1995) de bu geleneğinin önemli temsilcilerinden sayılmaktadır. Molla Abdullah, ilimdeki yetkinliğiyle birlikte tüm ömrünü Şırnak'a bağlı Ulak/Firfêl köyündeki medresesinde öğrenci yetiştirmeye adanmış bir mürşit olarak bilinir (Deniz, 2021, s. 88). Nitekim onun hayatı ve eserleri üzerine daha önce değişik akademik çalışmalar yapılmıştır. Örneğin Abdülbaki Deniz'in onun "*Kitâbu'l-es'île ve'l-ecvibe*" adlı eserini ve onun fıkıh konusundaki görüşlerini tanıtan bir makalesi vardır (Deniz, 2021). Yine onun tarafından yazılan ve Molla Abdullah'ın hayatının anlatıldığı "*Jiyana Mela Abdillâhê Firfêlî*" adlı bir çalışması daha mevcuttur. Aynı şekilde İbrahim Baz tarafından bölgedeki mutasavvıfların tanıtıldığı ve dolayısıyla Molla Abdullah'tan da bahsedilen "*Şırnak Bölgesindeki Nakşi Şeyh Aileleri ve İdil'de Yaşayan Mutasavvıflar*" adlı bir çalışma yapılmıştır (Baz, 2011b). Yine onun tarafından "*Güneydoğuda Bir İrfan Merkezi: Serdahli Tekkesi ve Külliyesi*" adlı bir makalede Serdahli medresesi ve burada yetişen âlimlerden bahsedilirken Firfêlî'den bahsedilmiştir (Baz, 2011a). Bunların dışında "*Cumhuriyet Döneminde İdil'de Müslüman Din Adamları*" adlı bir sempozyumda Molla Abdullah'tan söz edilmiştir (Özdirek, 2011,



s. 40-41). Ancak daha önce onun “*el-İşârât ve'l-bișârât*” adlı eseri üzerinde herhangi bir çalışma yapılmamıştır. Bu eserdeki tasavvûfî anlayış ve dirayet yönüyle tefsir edilmiş âyetler bizi bu çalışmaya sevk eden ana sebep olmuştur. Bu nedenle çalışmada Firfêlî'nin âyetleri izah yöntemi ve tasavvûfî kültürün onun âyetleri yorumlama yönteminin etkisi üzerinde durulacaktır. Ayrıca çalışmada söz konusu eserin tahlil edilmesi ve eserdeki tefsir metodunun açıklanması hedeflenmektedir. Zira onun tasavvufa dair yazdığı, daha çok vaaz ve nasihatla ilgili konu başlıklarını ele aldığı bu eserinde Kur'ân-ı Kerîm'deki birçok âyetin tefsir ve tahlil edildiği görülmektedir. Firfêlî'nin söz konusu eserdeki âyetleri yorumlama yönteminin tahlil edilmesi, Güneydoğu Anadolu bölgesinin irfânî kültürünü ve bu kültürdeki ahlakî ilkelerin Kur'ân-ı Kerîm ile olan bağlantısını ve âyetlerin bu kültürde yorumlama biçimini ortaya çıkaracaktır.

### 1. Molla Abdullah el-Firfêlî'nin Hayatı ve Eserleri

Molla Abdullah el-Firfêlî, Mardin ve Şırnak bölgelerinde yaygın olan “Dorika” aşiretine mensup olup Midyat'a bağlı Otluk/Zivinga Dirêj mezrasında 1907 yılında dünyaya gelmiştir. Küçükken annesini kaybeden Firfêlî, İdil'e bağlı Duruköy/Danêr köyündeki amcasının yanına yerleşmiştir. Küçükken sokaktan oynarken oradan geçen hayvanların ayakları altında ezildiğinden dolayı ömür boyu sürecek olan bazı bedensel sıkıntılar yaşamıştır. İlk dinî eğitimini köy imamı olan Molla Ali'nin yanında almıştır. Zekâsı ve ilme olan iştiağıyla hocasının ilgisini çeken Firfêlî, hocası tarafından medreseye gönderilmiştir. Firfêlî, Molla Abdulkhakim Ataç (ö.1323/1905), Molla Süleyman Bayar (ö. 1970), Şeyh Seyda el-Cezerî/Molla Saîd (ö. 1968), Molla Muhammed Zivingî (ö. 1971) gibi bölgenin önemli âlimlerinden ve bölgenin değişik medreselerinde ilim tahsil etmiştir. Firfêlî, Şeyh Seyda'dan hem icazet hem de halifelik almıştır. Bu nedenle kendisi bir âlim olmasının yanında irşâd ehli olarak kabul edilmiştir. Şeyh Seyda'nun onu Şeyh Halil Aksoy (ö. 2002) ile birlikte irşad için görevlendirdiği bilinmektedir. Hatta Şeyh Seyda'nun fıkıh meselelerinde ona danıştığı ve insanları kendisine yönlendirdiği söylenmiştir(Deniz, 2021, s. 91). Firfêlî, Şeyh Seyda'ya bağlı kalmış ve onun çocuklarına da ders vermiştir. Molla Sait Zan ve Seyyid Necmeddin Deniz (ö. 1973), Şeyh Nurullah Seyda (ö. 1985), Seyyid Beşir Deniz (ö. 1986), Şeyh Halil Aksoy (ö. 2002), Şeyh Ömer Faruk Seyda, Molla Abdurrahman Arıç (ö. 2011), Molla Abbas Kalay (ö. 2014), Molla Ahmedê Zinarexî/Ahmet Nas (ö. 2018), Molla Hasan Çetin (ö. 2020) ve Zübeyir Güneş el-Arnâsi (ö. 2022), gibi önemli şahsiyetlere hocalık yapmıştır(Baz, 2011, s. 32-33; Deniz, 2021, s. 94; Özdirek, 2011, s. 340-341). Firfêlî'nin takva sahibi bir zat olmasının yanında çok cesur olduğu ve gerektiğinde çekinmeden doğruları haykırdığı kendisiyle ilgili anekdotlardan anlaşılmaktadır (Deniz, 2021, s. 96-97).

Firfêlî hastalığı ve yoğunluğu nedeniyle sadece iki eser yazabilmiştir(Baz, 2011a, s. 33). Bu eserlerin birincisi Firfêlî'nin fıkıh kitaplarını mütalaa ederken rastladığı ilginç ve önemli hususlar ile ilgili notlarından oluşan ve fikhî soru ve cevaplar şeklinde dizayn ettiği kitabıdır(Deniz, 2021, s. 107-109). İkincisi ise çalışmamızın konusunu teşkil eden ve tasavvûfî ahlaka dair olan “*el-İşârât ve'l-bișârât*” adlı eserdir. Bu iki eser de ancak onun vefatından sonra basılmıştır(A. Firfêlî, 2010; M. A. Firfêlî, 2010). Firfêlî'nin ayrıca şiiri çok sevdiği ve zaman zaman Mela Ahmed el-Cezerî'nin (ö. 1050/1640) Divan'ıyla Mela Ali el-Fındık'ın (ö.1968) kasidelerini okuduğu söylenmiştir. Kendisine ait muhtelif şiirlerin olduğu ancak sadece 41 dörtlükten ibaret olan ve halk diliyle yazılmış bir şiirinin kaydedilebildiği ifade edilmiştir. Firfêlî 1995 yılında Nusaybin'de vefat etmiş

ve orada defnedilmiştir. Firfêlî'nin entelektüel kişiliği ve hayatıyla ilgili daha önce değişik bazı çalışmaların var olması nedeniyle aynı bilgilerin tekrarından kaçınılmıştır (Onun hayatı, ilmî kişiliği ve eserleri ve medresesinde okutulan derslerin hakkında ayrıntılı bilgi için ayrıca bk. Deniz, 2021, s. 87-114).

## 2. Molla Abdullah el-Firfêlî'nin el-İşârât ve'l-bișârât Adlı Eseri

Firfêlî'nin 233 sayfadan oluşan bu eseri bir mukaddime, on dört fasıl ve bir sonuçtan ibarettir. Allah'ın sadık kullarını dost edinme, onları sevme ve onlarla birlikte olma; müridin şeyhini sevmesi; tasavvuf, şeriat, tarikat ve hakikat kavramları; ümit ve korku; Allah'ın has kulları olan peygamberlerine muamelesi; kaza ve kader arasındaki fark; sabır hakkında nazil olan âyetler; sabır hakkındaki rivâyetler; sabrı teşvik eden âsâr; insanın sabra olan ihtiyacı; dünyanın kusurları ve kötülükleri gibi başlıklar kitabın önemli konularıdır. Firfêlî bu eserinde birçok âyete yer vermiş ve özellikle kulun Allah'tan ümitvar olması ve ondan korkması başlığın altında ilgili âyetleri detaylıca tefsir etmiştir.

Firfêlî, dönemindeki kültürel yozlaşmadan ve insanların dünyaya olan meylinden rahatsız olmuştur. O, eserinin mukaddimesinde kendi döneminde fesad, fitne, bölünme, düşmanlık, mücadele, zina, adam öldürme, haset, cimrilik, içki gibi kötülüklerin çoğalmasından şikâyet etmiştir. Akabinde bu kötülüklerin çoğalmasını Müslümanların yurt dışına gitmelerine, orada ikamet etmelerine ve ehl-i küfür ile birlikte yaşamalarına bağlamıştır. Müslümanların kâfirlerle birlikte yaşamaya başlamasından dolayı kötü olan dünya malını sevmeye başladıklarını; hâlbuki dünya malının kâfirlere, müşriklere ve bid'at ehline bolca verilmesinin bir imtihan olduğunu buna mukabil Müslümanlara da imtihan amacıyla az miktarda verildiğini söylemiştir (A. Firfêlî, 2010, s. 8-9). Firfêlî, Müslümanların fakirliğe sabretmeleri, Hz. Peygamber'in zahidane hayatını kendilerine örnek almaları, salih insanlarla sohbet etmeleri ve onların vaaz ile nasihatlerini dinlemeleri gerektiğini vurgulamıştır. Firfêlî, Müslümanların bu dönemin dünya lezzetlerinden, cahilî adetlerden uzak durmalarından, onların musibet ve belalara katlanmalarının gerekliliğinden bahsettikten sonra söz konusu konuları ihtiva eden bir kitabın yazılmasının önemini vurgulamıştır. Aslında o bu sözleriyle söz konusu eserini yazmadaki amacını dile getirmiştir. Firfêlî, kitabını "Allah'ın dostlarını sevmek onlar ile birlikte olmak" faslıyla başlatmış ve "Hz. Peygamber'in sevgisi" başlığıyla bitirmiştir. Hz. Peygamber'i sevmenin her Müslümana farz olduğunu söylemiş ve bunu Tevbe 9/24. âyetiyle açıklamaya çalışmış ardından konuyu Hz. Peygamber'i sevmenin gerekliliğiyle ilgili rivâyetlerle bitirmiştir (A. Firfêlî, 2010, s. 227-232).

### 2.1. Kaynakları

Firfêlî, eserinin birçok yerinde kitaplardan veya şahıslardan nakillerde bulunmuştur. Çoğu yerde kaynak göstermemiş veya sadece müellifin ismini vererek onun sözünü nakletmiştir. Firfêlî, genellikle "falanca kişi şöyle demiştir." (A. Firfêlî, 2010, s. 38, 51-54, 56, 109, 111, 180, 201, 230, 231) ifadesini kullanmıştır. O, bazen de "âlimlerden bir grup" (A. Firfêlî, 2010, s. 15, 162), "bazıları" (A. Firfêlî, 2010, s. 28, 143, 169), "bazı arifler" (A. Firfêlî, 2010, s. 55, 182), "bazı salih kimseler" (A. Firfêlî, 2010, s. 65), "bazı âlimler" (A. Firfêlî, 2010, s. 55, 59), "bazı sahabîler" (A. Firfêlî, 2010, s. 192) şöyle demiştir veya "şu kitapta denilmiştir" (A. Firfêlî, 2010, s. 95, 117, 140, 160) gibi ifadeleri kullanmıştır.

Firfêlî, hadisleri naklederken genellikle ya râviyi zikretmiş ya hadisin derecesini söylemiş ya da metinde veya dipnotta hadisin kaynağını dile getirmiştir(A. Firfêlî, 2010, s. 62, 75, 79, 80, 82, 85, 91, 94, 95, 96, 97,98, 109, 110, 112, 116, 117, 161, 224, 227, 228, 229). Bazen de direk rivâyeti aktararak “Hz. Peygamber şöyle demiştir” ifadesini kullanmıştır. Onun kimi zaman zikrettiği rivâyetler arasında tercihte bulunduğu da görülmektedir(A. Firfêlî, 2010, s. 133, 226). Zayıf görüşleri ise genellikle “kile” (كيلة) lafzıyla ifade etmiştir(A. Firfêlî, 2010, s. 81, 137, 139, 140, 141, 142, 143, 154, 155). Bazen de bunlar için “hikaye edilmiştir”(A. Firfêlî, 2010, s. 59, 161) “rivayet edilmiştir ve varid olmuştur.”(A. Firfêlî, 2010, s. 160, 169) gibi ifadeler kullanmıştır.

Firfêlî, şiirleri naklederken genellikle naklettiği şairlerin isimlerini söylememiştir. Naklettiği yirmi yedi şiirden sadece on üç tanesinin söyleyeni bellidir. O, Şeyhi el-Cezerî’den ise sadece üç şiir nakletmiştir. Firfêlî, naklettiği şiirlerin şöhretinden olacak şiirlerin kaynaklarını da vermemiştir. O, isim vererek naklettiği şiirleri, Ca’fer es-Sâdık (ö. 148/765), Sibevehy (ö. 180/796), Şafîî (ö. 204/820), Gazzâlî (ö. 505/1111), Sa’d-i Şîrâzî (ö. 691/1292), İbnü’l-Verdî (ö. 749/1349) ve Seydâ el-Cezerî’ye nisbet etmiştir.

Firfêlî, nadiren de olsa müfessirlerden nakilde bulunmuştur. En çok nakilde bulunduğu müfessir Beyzâvî’dir (ö. 685/1286). Ancak ondan da sadece dört yerde bahsetmiştir(A. Firfêlî, 2010, s. 104, 105, 138, 141). Firfêlî, onun dışında Beyzâvî şarihleri olan Şihâbüddîn Ahmed b. Muhammed b. Ömer el-Hafâcî (ö. 1069/1659) ve Şeyh Zâde’nin (ö. 950/1543) eserlerinden de nakilde bulunmuştur. Firfêlî, Beyzâvî dışında Zemahşerî (ö.538/1144), (A. Firfêlî, 2010, s. 131) Hâzin (ö. 741/1341), (A. Firfêlî, 2010, s. 136) Kevâşî (ö. 680/1281), (A. Firfêlî, 2010, s. 106) Kurtubî (ö. 671/1273), (A. Firfêlî, 2010, s. 41) gibi müfessirler ve bazı şarihler (A. Firfêlî, 2010, s. 211) dediği kimselerden nakilde bulunmuştur. Ayrıca kimi yerlerde Kuşeyrî (ö. 465/1072), (A. Firfêlî, 2010, s. 208) Gazzâlî (ö. 505/1111)(A. Firfêlî, 2010, s. 67-68, 197-199), Şeyh Hasan Attâr (ö. 1250/1834)(A. Firfêlî, 2010, s. 221-222), Abdu’l-Kerîm el-Cîlî(A. Firfêlî, 2010, s. 230), Şeyh Ubeydüllah el-Ahrâr(ö. 895/1490), (A. Firfêlî, 2010, s. 38) ve Kâdî İyâz (ö. 544/1149)(A. Firfêlî, 2010, s. 111) gibi âlimlerden de nakiller yapmıştır.

## 2.2. Yöntemi

Firfêlî, sûfî bir bakış açısıyla yazdığı ve başlıklandırmada tasavvûfî ve ahlakî ilkeleri merkeze aldığı bu eserinde bolca nasihatte bulunmuştur. Eser, bu yönüyle tasavvuf alanına girerken, içerisinde Kur’ân-ı Kerîm’deki birçok âyetin tefsir ve tahlil edilmesiyle de tefsirin konusu olmaktadır. Onun bu eserdeki âyetleri yorumlama yöntemi, Güneydoğu Anadolu bölgesindeki tasavvuf kültürünü ve bu kültürün tefsire yansımaları ortaya çıkarmaktadır. Zira bölgede hâkim olan medrese kültürü, tasavvufun Ehl-i sünnet çizgisinde devam etmesini sağlamış ve âyetlerin yorumlanmasındaki aşırı te’villerin önüne geçmiştir. Medreselerde okutulan tefsir, fıkıh ve akaid eserleri bunun en açık delilidir. Firfêlî bu eserde genel anlamda şöyle bir yol izlemektedir. Bir konu başlığının altında gerekli gördüğü takdirde konuyla ilgili tanımlamaları yapmaktadır. Ardından da konunun izahını yapmaya gayret etmektedir. Akabinde savunduğu görüşü nakletmekte ve konunun izahatını yaptıktan sonra konuyla ilgili âyetleri aktarmaktadır. Âyetleri aktarırken her bir âyeti özenle tefsir etmeye çalışmaktadır. Firfêlî genellikle konu başlıklarının altında Kur’ân-ı Kerîm’deki değişik sûrelerde bulunan âyetleri belirli bir amaç çerçevesinde tefsir etmektedir. Daha sonra konuyla ilgili hadisleri, hikâyeleri ve şiirleri zikretmektedir. Firfêlî, âyetleri tefsir

ederken genellikle kendi ilmî birikimine ve yetkinliğine dayanmaktadır. Bu nedenle âyetleri açıklarken birçok yerde dilbilimsel açıklamalara ve nüktelere rastlamak mümkündür. Bazen de herhangi bir konu hakkında ilgili âyetleri zikrettikten sonra âyetlerin tefsiri mahiyetinde âyetlere bazı açıklamalarda bulunmaktadır. Örneğin insanların sevdikleri arkadaşlarının kötü huylarından etkilendiklerini ve sevginin buna sebep olduğunu söylemektedir. Akabinde şahısların bir elbise, koku veya ev alırken gösterdikleri titizliği arkadaş seçerken de göstermeleri gerektiğini Necm 53/29-30. âyetlerle izah etmektedir.

Firfêlî, çoğu yerde Kur'ân'ı Kur'ân ile tefsir etmeye özen göstermektedir. Söz gelimi Hûd 11/36. âyetin tefsirindeki istisnânın munkatı' mı yoksa muttasıl mı olduğunu Nisâ 4/3,26, A'râf 7/40, Mâide 5/8, âyetlerinden örnekler vererek açıklamaya çalışmakta ve âyetlerdeki istisna edatları hakkındaki görüşleri serdetmektedir. Öyle ki Nisâ 4/26. Âyetinde istisna edatından sonraki (ما)nın kaç anlama gelebileceğini detaylıca ele almaktadır (A. Firfêlî, 2010, s. 126-130). O, yine Hûd 11/45. âyeti aynı sûrenin 42. âyeti ile açıklamaya çalışmaktadır. Zira Firfêlî burada 11/45. Âyette geçen (يا بَنِيَّ) "oğulcuğum" ifadesinin mecâzî anlamda olmadığını 42. Âyetteki (وَأَذَى نُوْحٍ ابْنَهُ) "Nûh oğlunu çağırıldı." ifadesiyle izah etmiştir (A. Firfêlî, 2010, s. 132-135). Firfêlî'nin bazen bir konu ile ilgili hiçbir âyet zikretmediği de olur(A. Firfêlî, 2010, s. 17-19). Firfêlî'nin, kimi yerlerde ise zahiri itibarıyla kendi düşüncesine aykırı olan âyetleri te'vîl etmeye çalıştığı da görülmektedir. Örneğin kafirlerle ünsiyetin kurulmaması gerektiğini savunmuş ve bu görüşüne zahiren aykırı görünen Tevbe 9/6,32, Nasr 110/2 ve Âli İmrân 3/151. âyetleri te'vîl etmiştir(A. Firfêlî, 2010, s. 26-33).

Firfêlî, bir konuyu genellikle Ehl-i sünnet düşüncesine uygun bir şekilde açıklar ve âyetleri de buna göre seçmiştir. Sözelimi Allah'ın ahirette görülmesi konusunda Ehl-i sünnet görüşünü benimsediğini açıkça belirtmiştir(A. Firfêlî, 2010, s. 68). Daha özelden ise Eş'arî (ö. 324/935-36) itikadını benimsediği görülmektedir. Zira o, düşüncelerini genellikle bu mezhebe uygun zikretmekte ve özellikle Eş'arî mezhebinin görüşlerini aktarmıştır (A. Firfêlî, 2010, s. 10, 73, 169). Firfêlî, irade konusunu ele alırken de konuyu Ehl-i sünnet inancına uygun olarak izah eder ve bu konudaki yetkinliğini ortaya koymaktadır(A. Firfêlî, 2010, s. 164-168). Nadiren yeri geldiğinde âyetleri tefsir ederken Ehl-i sünnete aykırı olan fikirleri eleştirdiği de görülmektedir(A. Firfêlî, 2010, s. 154).

Firfêlî'nin bu eseri, ele aldığı konular hasebiyle bir tasavvuf kitabı hüviyetindedir. Kendisi de tarikat ehli olması hasebiyle kimi zaman âyetlerin ahlakî yönüne değinmekte ve konuyla ilgili rivâyetleri ve sûfî sözlerini de zikretmektedir. Bir konu hakkındaki âyetleri aktarıldıktan sonra konuyla ilgili rivâyetleri de nakledip açıklamaya çalışmaktadır. Firfêlî, bunu yaparken bazen İsrâilî rivâyetlerin etkisinde kalmakta veya onları bizzat aktarmaktadır (A. Firfêlî, 2010, s. 150-155). Firfêlî, genellikle bir görüşü ortaya koymakta sonra âyeti buna delil olarak sunmakta veya "bu âyetin açıklaması böyledir." demektedir. O, yine herhangi bir konu hakkında ilgili âyetlerin belâgat ve fesahat yönlerini açıkladıktan sonra da konu ile ilgili rivâyetlere ve âlimlerin görüşlerine değinmektedir. Onun, bazen konuyla ilgili şiirler naklettiği ve uzun uzadıya onları açıkladığı ve kimi meseleleri fikhî terimler ile izah ettiği de görülmektedir. (A. Firfêlî, 2010, s. 57) Firfêlî ara sıra usûl kaidelerine de yer vermektedir (A. Firfêlî, 2010, s. 133). Firfêlî, bu kitabında özellikle ahlâkî ilkelere önem vermekte ve yeri geldiğinde bunlar üzerine açıklamalarda bulunmaktadır.

Firfêlî'nin bu eserini diğer tasavvufî tefsirlerden ayıran en önemli özelliği âyetleri işârî ve batınî bir yöntemle değil dirayet yöntemiyle açıklamış olmasıdır. Zira eseri birkaç kere baştan sona incelememiz sonucunda bir iki yer dışında onun direkt işârî veya batınî tefsir diyebileceğimiz bir te'vîle rastlamadık. -Söz konusu yerler alt başlıklarda ele alınacaktır.- Zira eser baştan sona incelendiğinde Firfêlî'nin tarikat ehli olması ve sûfî bir kişiliğe sahip olmasına rağmen âyetleri tefsir ederken genellikle işârî yorumlara girmediği ve âyetleri Eş'arî'nin kelmâî yaklaşımına uygun bir şekilde tefsir ettiği görülmektedir (Ateş, 1998, s. 258-330). Onun âyetlere bu şekilde yaklaşımını Güneydoğu Anadolu bölgesinde hâkim olan tasavvûfî kültüre bağlamak mümkündür.

### 2.2.1. Âyetlerin Yorumlanmasında Dilbilimsel İzahlara Başvurması

Firfêlî'nin âyetleri yorumlarken en çok başvurduğu yöntemin âyetleri dilbilimsel yönden açıklamak olduğu söylenebilir. Dilbilim alanında yetkin olmasının onun bu yöneme başvurmada etkili olduğunu düşünmekteyiz. Örneğin günah işleyen kişinin hem günah işlemekten menedildiğini hem de insanları bu gûnahtan alıkoymakla emredildiğini ifade ederken buna delil olarak da Bakara 2/44. âyeti sunar. O, bu âyet ile kulun iyiliği emretmediği için değil kendi nefsinin unuttuğu için kınandığını söylemiştir. Firfêlî bu görüşünü şu kaideye dayandırmıştır: "Bir şarta bağlanmış olan şeyin başında gelen nefiy ve nehiy, şarta bağlanan şeye değil bizzat şarta yönelir." Yani bir fiil şarta bağlanmışsa fiilin başındaki olumsuzluk edatı fiile değil fiilin bağlı olduğu şarta yönelir. Bu kaideye delil olarak da Şair Mutevekkil el-Leysî'ye (ö. 85/704) isnad edilen şu şiiri aktarmıştır: (لا تته عن خلق وتأتي مثله = عار عليك اذا فعلت عظيم) "Benzerini yaptığın şeylerden hiç kimseyi sakındırma, bu tarz davranış senin için büyük bir kusur/ayıptır." (İsfahânî, t.y., s. 12/187-188) Zira bu şiirde de aynı şey söz konusudur. Akabinde Nisâ 4/43. âyetinin de böyle anlaşılması gerektiğini belirtmiştir (A. Firfêlî, 2010, s. 57-58). Onun söz konusu âyetleri bu nahiv kaidesine göre yorumlayıp tefsir etmesi oldukça önemlidir. Zira bu kurala göre Nisâ 4/43. âyeti "Ey iman edenler! Namaz kılacağınız vakit içki içmeyin, ki ne dediğinizi bilesiniz..." şeklinde anlaşılması gerekmektedir. Mamafih bu âyet neredeyse tüm meâllerde söz konusu kaideye aykırı çevrilmiştir. Bu çevirilerden bazıları şöyledir: "Ey İnananlar! Sarhoşken, ne dediğinizi bilene kadar, cünübken, yolcu olan müstesna gusledene kadar namaza yaklaşmayın", "İnananlar! Sarhoşken, ne dediğinizi bilinceye kadar, yolcu olanlar hariç cinsel ilişkiden sonra yıkanınca kadar namaza durmayın.", "Ey o bütüen iman edenler! Sarhoş iken namaza yaklaşmayın", "Ey îmân edenler! Siz sarhoş iken ne söylemekte olduğunuzu bilinceye kadar, cünüb iken de yolcu olan(larımız) müstesnâ, gusledinceye kadar namaza yaklaşmayın!" (Bk.29.07.2023, [Nisâ Suresi 43. Ayet \(kuranmeali.com\)](http://Nisâ Suresi 43. Ayet (kuranmeali.com)))

O, âyetleri tefsir ederken çoğu yerde dilbilimsel ve belâgat izahatlarına yer vermektedir. Onun bunu yaparken genellikle kendi ilmî birikimiyle yapmaktadır. Fakat bazen diğer tefsirlerden alıntılar yaptığı da görülmektedir. Gerekli gördüğü takdirde âyetlerin sebep-i nüzulüne ve varsa kıraat farklılıklarına (A. Firfêlî, 2010, s. 104, 143, 147, 148) da değinmektedir. Örneğin Fecr 89/14. âyeti tefsir ederken burada isti'âre-i musaraha-i temsiliye olduğunu izahatıyla vermeye çalışmaktadır (A. Firfêlî, 2010, s. 108). Firfêlî, yine Beyyine 98/7-8. âyetlere istinaden de müminin ahiretteki durumunun kafire nispeten iyi durumda olacağını belirtmiştir. Fâtır 35/28. âyetteki âlimlerin Allah'a karşı korkularını izah etmiş ve buradaki hasr üslubu ile mutlak anlamda bir korkunun kastedilemeyeceğini, buradaki korkudan maksadın "kâmil korku" yani Allah'tan haya

ederek ve ona saygı duyarak tam anlamıyla bir korku olduğunu ifade etmiştir(A. Firfêlî, 2010, s. 70).

Firfêlî bir başka yerde “*Ey insanlar! Rabbinizden korkun! Çünkü kıyamet vaktinin depremi müthiş bir şeydir!*” (Hac 22/1) âyetini açıklarken âyette geçen takva kelimesinin “günaha sokan her şeyden korunmak” anlamına geldiğini ancak sûrenin Mekkî bir sûre olması hasebiyle ve bu âyet ile Fetih 48/26. âyetteki muhatapların müşrikler olması nedeniyle takvadan maksadın “şirk nedeniyle ebedi azaptan korunmak” olduğunu belirtmiştir. Böylece âyette geçen ebedî cehennemden kurtaracak olan takva kelimesinden maksadın da kelime-i şehadet olduğunu ifade etmiştir(A. Firfêlî, 2010, s. 100-101). Firfêlî'nin bu âyeti tefsir ederken âyeti harici delillere istinaden zahîrî manasının dışında te'vîl etmeye çalıştığı görülmektedir. Ancak bu te'vîllerin işârî te'vîller değil âyetin siyak sibakı, indîği toplum veya dilbilimsel delillerden kaynaklandığı görülmektedir. Nitekim kıyamet gününün dehşetinden bahseden Hac 22/2. âyeti de açıklarken (زَلْزَلَةٌ) “zelzele” ve (مَرْضَعَةٌ) (emziren) kelimelerini ayrıntılı dilsel açıklamalar ile izah etmiştir. Öyle ki (مَرْضَعَةٌ) kelimesinin asıl itibariyle kadınlara has bir sıfat olduğunu ve (طالِقٌ، حائِضٌ، نَاهِدٌ) gibi kadınlara özel olan sıfatlarda asıl olanın (س) harfinin bulunmaması olduğunu belirtmiştir. Buna istinaden söz konusu âyette (مَرْضَعَةٌ) kelimesinin kadının o anda süt vermesi anlamına geldiğini söyledikten sonra bunu şöyle izah etmiştir: “*Arap dilinde kadına özgü sıfatlar, fiilin işleme anlamı ifade ediyorsa (س) harfi ile kullanılmadır.*” Bu nedenle söz konusu âyette (مَرْضَعَةٌ) kelimesinin (س) harfi ile kullanıldığını ifade etmiştir(A. Firfêlî, 2010, s. 101-102). Yine aynı şekilde (سَكَارَى) “sarhoşlar” kelimesini tefsir ederken kıraat farklarını aktarmış ve bu kıraatleri dilbilimsel izahlar ile açıklamıştır. Firfêlî'nin bu âyetlerin tefsirinde kısmen *Keşşâf* tan istifade ettiği ancak *Keşşâf* ta var olan malumat ile yetinmediği ve âyetleri ilmî birikimi ile de tefsir etmeye çalıştığı görülmektedir(A. Firfêlî, 2010, s. 104; Zemahşerî, 1987, s. 3/142).

Firfêlî, diğer bir yerde âyetleri açıklarken bazen tefsir âlimlerinden nakilde bulunmuş ve bu nakiller ile yetinmiştir. Mesela Abese 80/34-37. âyetleri tefsir ederken Beyzâvî ve Kevâşî'den (Kevâşî, 2019, s. 4/514) görüşler aktarmış ve onlardan naklettiği açıklamalara eklemeler yapmamıştır(A. Firfêlî, 2010, s. 105-106). Ancak Firfêlî genellikle bu aktarımlarla yetinmeyerek âyetleri dilbilimsel yollarla da yorumlamaya çalışmıştır. Söz gelimi Firfêlî, Allah'tan korkulması gerektiğini vurgulayan Bakara 2/40. âyeti açıklarken Beyzâvî'den (ö. 685/1286) nakilde bulunarak bu âyetin hasr açısından Fatıha 1/5. âyetinden daha vurgulu olduğunu söylemiş ve bunu dilbilimsel bir şekilde açıklamıştır (Beyzâvî, t.y., s. 1/75; A. Firfêlî, 2010, s. 104-105). Firfêlî, Me'âric 70/10-13. âyetlerini tefsir ederken kıraat farklılıklarına ve âyetlerin dilbilimsel yorumlarına değindikten sonra bir rivâyete dayanarak cehennem ehli hakkında inen âyetler arasında azap açısından en şiddetli olanın Nebe 78/30. âyeti olduğunu söylemiştir(A. Firfêlî, 2010, s. 106-107; İbn Hacer, 1959, s. 6/333). Firfêlî, Fecr 89/14. âyeti tefsir ederken de kimi âyetlerdeki belâgat izahatlarına da yer vererek burada isti'âre-i musaraha-i temsiliye olduğunu ifade etmiştir(A. Firfêlî, 2010, s. 108). Firfêlî Hz. Nûh başlığı altında da bazı âyetleri tefsir ederken onları dilbilimsel açıklamalar ile izah etmeye gayret etmiştir. Mesela Hûd 11/36. âyetin tefsirindeki istisnayı Nisâ 4/3,26; A'râf 7/40 ve Mâide 5/8. âyetlerden örnekler vererek açıklamaya çalışmış ve burada birkaç görüş serdetmiştir. Öyle ki Nisâ 3/22 (وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ) “*Kadınlardan; babalarımızın nikâhladıklarını (üvey analarımızı sakın) kendinize nikâhlamayın.*” âyetteki (ن) edatıyla ilgili dört görüş aktarmış ve bunların

bazılarını dilbilimsel olarak beyan etmeye çalışmıştır (A. Firfêlî, 2010, s. 126-130). Firfêlî, yine peygamberlerin zellelerini aktardıktan sonra insanın sürekli ümitvar olması gerektiğini İnşirâh 94/5-6. âyetlerle, gurura kapılmaması gerektiğini ise Fâtır 35/5. âyetiyle açıklamaya çalışmıştır. Firfêlî burada dilbilgisi nüktesiyle İnşirâh sûresinin 5 ve 6. âyetleri tefsir etmiştir. Öyle ki İnşirâh sûresindeki (فَاتِرًا مَعَ الْعُسْرِ يُشِيرًا إِنَّ مَعَ الْعُسْرِ يُسْرًا) “*Elbette zorluğun yanında bir kolaylık vardır. Gerçekten, zorlukla beraber bir kolaylık daha vardır.*” âyetlerini şöyle izah etmiştir: “Zorluk kelimesinin âyette ma’rife yani belirli olarak tekrarlanması her iki âyette var olan zorluk kelimesinin aynı yani tek kelime olduğunu göstermektedir. Oysaki kolaylık kelimesi nekire yani belirsiz bir şekilde tekrarlandığı için iki ayrı kolaylık anlamına gelmektedir. Zira Arap dilindeki şu kaideye göre, ‘Bir kelime ma’rife yani belirli bir şekilde tekrarlanırsa ikincisiyle ilk kelimenin aynı kastedilir. Buna karşın bir kelime nekire yani belirsiz bir şekilde tekrarlanırsa iki ayrı şey kastedilir.’ Bu nedenle İnşirâh sûresindeki söz konusu âyetler için bir zorluk iki kolaylığı yenemez denilmiştir.” Zira burada da (الْعُسْرُ) “zorluk” kelimesi ma’rife (يُسْرًا) “kolaylık” kelimesi ise nekire olarak tekrar edilmiştir (A. Firfêlî, 2010, s. 155-160). Firfêlî kitabında önce “reca” ile ilgili konulardaki âyetleri tefsir ettikten sonra “havf” yani korku hakkında konular ile ilgili âyetleri de bu minvalde açıklamaya gayret etmiştir. Onun Âyetlerin izahatını yaparken kelimeleri nahiv, sarf ve belagât açısından değerlendirmeye çalıştığı görülmektedir. Âyetleri bu şekilde tefsir etmesi bazen dilbilimsel ayrıntılara girmesini ve nüktelere başvurmasını gerektirmiştir. Bu da onun bu konudaki yetkinliğini ortaya koymaktadır.

### 2.2.2. Savunduğu Görüşü Desteklemek Amacıyla Kimi Âyetleri Aktarması

Firfêlî eserinde genellikle Ehl-i sünnetin görüşünü savunmuştur. Firfêlî bu eserinde genellikle bir konu hakkında mütalaa ve izahatlardan sonra bu görüşleri ve izahatları desteklemek için konuyla ilgili âyetleri buna delil olarak sunmuştur. Örneğin Zümer 39/53. âyeti tefsir ederken Allah’ın -şirk hariç- kulların işlediği tüm suçları kesinlikle affedeceğini bildirdiğini söylemiştir. Nitekim Mu’tezile ve Hâricîler büyük günah işleyip de tövbe etmeden ölenlerin ebedî cehennemde kalacaklarını iddia etmişlerdir. Ancak Hâricîler büyük günah işleyenlerin aynı azaba çarptırılacağını savunurken Mu’tezile onların kafirler ile aynı azaba çarptırılmayacağını savunmuştur (Eş’arî, 2005, s. 109; Râzî, 2000, s. 3/565). Ehl-i sünnet âlimleri ise büyük günah işleyenlerin bir müddet azap gördükten sonra affedileceğini söylemişlerdir. Râzî sahâbe ve tâbiinin çoğunluğunun da bu görüşte olduğunu belirtir (Râzî, 2000, s. 3/569). Firfêlî akabinde söz konusu âyetin sonunda bulunan isim cümlesinin (إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ) Arap dili açısından bu yargıyı gerektirdiğini ve bu anlamı desteklediğini ifade etmiştir (A. Firfêlî, 2010, s. 73).

Firfêlî, bazen de bir görüşü veya rivâyeti aktarır ondan sonra da bir âyeti buna delil olarak sunar veya “bu âyetin açıklaması böyledir.” demiştir. Nitekim bir kul yeryüzünün kendisini yutmasını veya gökyüzünün üzerine yıkılmasını istediğinde Allah’ın yeryüzü ve gökyüzüne mânî olduğunu söylemiş ve buna delil olarak Fâtır 35/41. âyeti getirmiştir. Böylece söz konusu âyeti bağlamından tümüyle koparmıştır (A. Firfêlî, 2010, s. 160). Firfêlî yine başka bir yerde rivâyetleri aktarırken kişinin bilmediği konular hakkında konuşmaması gerektiğini söylemiş ve âlimlerin zihnî faaliyetleri ve tefekkürleri sonucunda ortaya çıkan neticeleri bunun dışında tutmuştur. Buna delil olarak da Nisâ 4/83. âyeti sunmuştur (A. Firfêlî, 2010, s. 114). Firfêlî, bu görüşü ile âyet ve hadislerin yanı sıra âlimlerin sözlerinin de dinde bağlayıcı olduğunu söylemek

istemmiştir. Zira onun daha önce yaptığı şeriat tanımında da bu görüşüne açık bir şekilde rastlanmaktadır. Nitekim Firfêlî şeriatı, “Âlimlerin kitap ve sünnetten anladıkları hükümler” şeklinde tanımlamıştır (A. Firfêlî, 2010, s. 48). Tehânevîde ise bu kelime “Hz. Peygamber’in Allah’tan kulları için getirdiği amelî ve itikâdî hükümlerdir” ve “İnsanları seçimleri vasıtasıyla zatı itibarı ile iyi olan şeylere yönlendiren ilahi kanunlardır.” şeklinde tanımlanmıştır (Tehânevî, 1996, s. 1/1018). Cürcânî ise şeriatı “Allah’ın peygamberleri vasıtasıyla gönderdiği hükümler ve Ubûdîyete iltizamı emredilmesi” şeklinde tanımlamıştır (Cürcânî, 2012, s. 202). Firfêlî’nin burada şeriatı, âlimlerin Allah’ın âyetleri ile Peygamber’in sünnetinden çıkardığı hükümler şeklinde tanımlayarak şeriata İslâm âlimlerinin içtihatlarını da kattığı açık bir şekilde görülmektedir.

Firfêlî, Hz. Peygamber’in zühdünden bahsederken bazı rivâyetlere istinaden sabreden fakirin şükreden zenginden daha faziletli olduğunu söylemiştir. O, yine Hz. Peygamber’e isnad ettiği bir rivâyete dayanarak dünya lezzetlerinin çoğalması oranında ahiret lezzetlerinin azalacağını söylemiş ve buna delil olarak da Ahkâf 46/20. âyeti sunmuştur (A. Firfêlî, 2010, s. 206-2013). Ancak söz konusu âyet kafirler hakkında inmiştir (Begavî, 1997, s. 7/260; Beyzâvî, t.y., s. 5/115; İbn Kesîr, 1999, s. 7/284-285). Âyetin bağlamından böyle bir sonuca varmak da mümkün değildir. Ayrıca bu görüş Mâide 5/87,88. âyetlere de aykırıdır. Burada bahsedilen rivâyet ile zengin olup nimeti inkâr edenlerin kastedilmiş olması daha muhtemel ve isabetlidir.

Firfêlî, isrâilî rivâyetleri eleştirirken onun genellikle âyetleri ismete uygun düşecek şekilde yorumlama gayretinde olduğu görülmektedir. Ancak peygamberlerin ismeti konusunda Ehl-i sünnetin görüşünü benimsemiş olsa da bazen isrâilî rivâyetleri baz almış ve âyetleri bu minvalde tefsir etmiştir. Nitekim Hz. âdem’den başlayarak Hz. Nûh, Hz. İbrâhim, Hz. Mûsâ, Hz. Dâvûd ve Hz. Yûnus gibi peygamberlerden bahsederken onların zellelerini konu edinen âyetleri Ehl-i sünnet düşüncesine uygun bir şekilde açıklamaya çalışmış ve söz konusu peygamberlerin ismetlerine aykırı olan görüşleri değerlendirmeye gayret göstermiştir. Söz gelimi Hz. Âdem bahsinde Allah’ın kendisine bahsettiği nimetlerden sonra hataya düşerek dünya semasına indirilişini anlatırken A’râf 7/23. âyetindeki Allah’a yakarışından söz etmiştir. Firfêlî, diğer konularda olduğu gibi burada da konuyu benimsemiş olduğu görüşe ve rivâyetlere uygun bir şekilde açıklamaya çalışmıştır. Zira O, Hz. Âdem’in iki yüzyıl ağladığını ve Hz. Peygamber’i şefaathane kıldıktan sonra tövbesinin kabul edildiğini bildiren rivâyeti hiç eleştirmeden aktarmıştır (A. Firfêlî, 2010, s. 120). Hz. Nûh konusunda da Nûh 71/1. âyette “*Kendilerine yakıcı bir azap gelmeden önce kavmini uyar, diye Nuh’u kendi kavmine gönderdik.*” denilmesine rağmen Firfêlî, onun tüm insanlığa gönderildiğini ve onun kavmi dışında kimsenin dünyada yaşamadığını iddia etmiştir (A. Firfêlî, 2010, s. 123).

Firfêlî, Hz. Mûsâ’dan bahsederken Kasas 28/15-16 âyetlerini tefsir etmiştir. Hz. Mûsâ’nın saldırganı def etmek için attığı yumruk nedeniyle saldırganın ölmesinin ise suç ve günah sayılmayacağını söylemiştir. O, bu konuda Beyzâvî’den nakilde bulduktan sonra konuya şöyle bir açıklama yapmıştır. “Evlâ olan bu konuda şöyle demektir. Hz. Mûsâ’nın eylemi saldırganı def etmeye yönelikti ki bu günah değil belki yapılması vacip olan bir eylemdir.” Nitekim El-Kurtubî (ö. 671/1273) de buna işaret ederek şöyle demiştir. Hz. Mûsâ mazluma yardım etmiş zira mazluma yardım etmek tüm milletlerin şeriatında ve dininde farzdır (Kurtubî, 1964, s.13/260). Firfêlî Hz. Mûsâ’nın bunun için çokça af dilemesini ise “İyi insanların iyilikleri bile Allah’a yakın



olanlar indinde günah sayılır” babından olduğunu ve kendisinin olayı kendi gözünde çok büyüttüğünden dolayı bu sözler ile Allah’a yakardığını belirtmiştir(A. Firfêlî, 2010, s. 139-144).

Hız. Mûsâ başlığında hemen sonra Hız. Dâvûd konusunu açmış ancak Hız. Dâvûd’un hataya düştüğünü, makamına layık olmayan bir davranışta bulunduğunu baştan kabul etmiş ve Hız. Dâvûd’un gelecekte bu kadından Süleyman diye bir oğlunun olacağını bildiğinden dolayı Uriya’nın eşinin muhabbetinin kalbine düştüğünü savunmuştur. Ayrıca bu nedenle Hız. Dâvûd’un Uriya’dan eşinden boşanmasını istediğini, Uriya’nın da onu kırmak istemediğinden eşinden boşandığını zira bu uygulamanın o dönemde yaygın olduğunu ve onların şeriatına da uygun olduğunu söylemiştir(A. Firfêlî, 2010, s. 145-146). Ancak bunu söylerken aktarılan peygamberlerin ismetine aykırı gördüğü İsrâilî rivâyetlere de şiddetle karşı çıkmış, Hız. Dâvûd’un asla bir kimsenin eşi ile evlenmek için eşini öldürtemeyeceğini söylemiş ve Hız. Ali’den (ö. 40/661) nakledilen şu rivâyeti aktarmıştır: “Bana Hız. Dâvûd’un günah işlediğini söyleyen birisi getirilirse ona iki defa kazf (delil olmaksızın bir kişiye zina iftirasından bulunmak) cezası uygulayım. Birincisi iftira ettiği için, ikincisi de peygamberlik makamı için.”(Zamur, 2020, s. 221) Firfêlî, Sad 38/21-26. Âyetleri kabul ettiği ismet düşüncesine uygun tefsir etmeye çalışmıştır(A. Firfêlî, 2010, s. 145-149). Ancak onun âyetleri bu şekilde yorumlaması, onun böyle bir şeyin var olduğunu baştan kabul ettiği anlamına gelmektedir. Fakat aşk hadisesinin gerçek olmadığını kabul etmek Hız. Dâvûd’un ismetine daha uygundur. Zaten söz konusu âyetlerden böyle bir sonuca varmak da mümkün değildir. Zira âyetler ancak rivâyetler ışığında yorumlandığında bu tür neticeler çıkarılabilir( Hız. Dâvûd ve Uriya konusunun ayrıntıları ve Hız. Dâvûd’un bu tür şeylerden masum olduğunun delilleri için bk. Zamur, 2020, s. 221-224).

Firfêlî, peygamberler konusunu Hız. Yûnus ile kapatmış ve onun kızdığından dolayı bir ceza olarak balığın karnında kırk gün hapis yattığını daha konunun başında kabul etmiştir. Nitekim onun Saffât 37/139-146. âyetlerini bu minvalde tefsir ettiği görülmektedir(A. Firfêlî, 2010, s. 150-155). Ancak biz bu konuda aktarılan rivâyetlerin İsrâilî rivâyetler olduğunu, Kur’ân âyetlerini bunların ışığında yorumlamamak gerektiğini ve Firfêlî’nin Hız. Dâvûd konusunda olduğu gibi bu konuda da İsrâilî rivâyetlerin etkisinde kaldığını düşünmekteyiz. Zira Allah’ın seçmiş olduğu bir kulunu cezalandırmasının onların makamlarına uygun olmadığı kanaatindeyiz(Zamur, 2020, s. 215-217).

Firfêlî, Hız. Peygamber’in geçmiş ve gelecek hatalarının affedildiğini söyledikten sonra onun af ile istiğfar dilemesi gerektiğini bildiren âyetleri adından da hata yapmış olabileceğini bildiren âyetleri sıralamıştır(A. Firfêlî, 2010, s. 155-158). Firfêlî daha sonra Hız. İbrâhim, Hız. Yûnus, Hız. Mûsâ ve Hız. Peygamber’in itâba maruz kaldıklarını bildiren bir kısım rivâyetleri aktarmıştır(A. Firfêlî, 2010, s. 158-159). Ancak bu rivâyetlerin peygamberlerin masumiyetine ve şanlarına aykırı olduğunu düşünmekteyiz. Söz gelimi Hız. İbrâhim hakkında naklettiği rivâyete göre Hız. İbrâhim’e, gökyüzünde melekut alemi/gayb aleminin gösterilmesi üzerine Hız. İbrâhim zina eden birkaç zinakârı görmüş ve onlara beddua etmiş ve onlar da ölmüşlerdir. Bunun üzerine Allah (cc.) ona “kullarıma beddua etmeyi bırak!” şeklinde kızmıştır.”(A. Firfêlî, 2010, s. 158) Ehl-i sünnet’in sahih hadis ve tefsir kaynaklarında aktarılmayan bu rivâyeti sadece Beyhakî (ö. 458/1066) zikretmiştir(Beyhakî, 2003, s. 9: 68). Ancak bu rivâyet sened açısından zayıf bir hadistir(Cevzî, 1986, s. 2: 65). Kanaatimizce

merfû' olmayan ve aynı zamanda sened bakımından zayıf ve zahiri ile Kur'ân-ı Kerîm'e aykırı olan bu rivâyet İsrâîlî bir rivâyettir. Muhtemelen Müslümanlar bu tür rivâyetleri Ehl-i kitap âlimlerinden almış ve nakletmişlerdir( Bu konuda Sünnî ve Şîî âlimlerin görüşleri ve rivâyetlerin değerlendirmesi için bk. Zamur, 2020, s. 206-207).

Firfêlî, Ehl-i sünnet'e göre kaza ve kaderi kısmen açıkladıktan sonra kaza ve kaderin Allah'ın iradesine bağlı olduğunu ancak kulun burada cüzî iradeye sahip olduğunu savunmuş ve Tevbe 9/105. âyeti buna delil olarak sunmuştur. Daha sonra kaza ve kader kelimelerinin Kur'ân-ı Kerîm'de farklı anlamlardaki kullanımlarına değinmiş ancak kaza ve kader ile ilgili âyetleri tefsir etmekten çekinmiştir Zira Firfêlî, bu iki kavramın tanımını yaptıktan sonra kaza ve kadere iman edilmesi ve bu konuda derinlere inilmemesi gerektiğini belirtmiş hatta bu alanlara dalan kişilerin akılsız olduklarını ve helak olduklarını söylemiştir(A. Firfêlî, 2010, s. 169-174).

Firfêlî, yine sabır konusunda nazil olan birkaç âyeti kısaca açıkladıktan sonra bu konuda varid olan rivâyetleri serdetmiştir(A. Firfêlî, 2010, s. 175-180). Firfêlî bu fasılda sabrı, refah anında ve zor anlarda gösterilen sabır diye iki kısma ayırmış ve asıl asıl zor olanın kişinin refah anında gösterdiği sabır olduğunu söylemiştir. Buna delil olarak ise Alak 96/6-7. âyetleri ile Şûrâ 42/27. âyeti sunmuştur. Firfêlî, insanların zenginliği görünce azdıklarını bu nedenle Münâfikûn 63/9. âyetiyle uyarıldıklarını dile getirmiştir. Akabinde refah anındaki sabrı kısımlara ve merhalelere ayırmıştır(A. Firfêlî, 2010, s. 182-197). Firfêlî, amelden önceki sabır için Beyyine 98/5. ile Tîn 98/6. âyetleri örnek olarak sunmuştur. Amel esnasındaki sabra da Ankebût 29/58 ile Nahl /42. âyetlerini örnek vermiştir. Amelden sonraki sabra örnek olarak da Muhammed 47/33 ile Bakara 2/264. âyetlerini sunmuştur. Ona göre insanların kolay işleyebildikleri günahlarda sabır göstermesi daha zordur. Örneğin gıybet etmenin kolay olduğunu bu nedenle insanın bundan kaçınmasının zor olduğunu söylemiştir(A. Firfêlî, 2010, s. 187-188). Firfêlî, musibetlere karşı sabretmenin imânî bir mesele olduğunu, sahâbenin bunu böyle algıladığını söyledikten sonra bu konuda Müzzemmil 73/10. Hicr 15/97. Âli İmrân 3/186 ve Nahl 16/126. âyetleri zikretmiş ancak âyetlerin tefsirlerine değinmemiştir(A. Firfêlî, 2010, s. 192-193). Diğer birçok âlim gibi Firfêlî de âyetleri savunduğu görüşe uygun bir şekilde yorumlamaya çalışmıştır. Bunu yaparken de ayetlere, rivayetlere ve âlimlerin sözlerine, şiirlere ve dilbilimsel izahatlara başvurmuştur. Onun Ehl-i sünnete mensup olması nedeniyle âyetleri bu minvalde tefsir etmeye gayret ettiği görülmektedir.

### 2.2.3. Tasavvufa ve Ahlaka Dair Görüşlerinde Âyetleri Delil Olarak Kullanması

Firfêlî Şeyh Seyda Muhammed Saîd el-Cezerî'nin (ö.1388/1968) (Adak, 2009, s. 20-21) halifesi ve bir tarikat ehli olması hasebiyle tasavvufî adaba ve kavramlara aşına biridir. Bu nedenle eserinin ilk bölümlerinde tasavvuf, şeriat, tarikat ve hakikat gibi kavramları tanımlamış ve bunlar üzerinde açıklamalar yapmıştır. Onun bu konudaki tanımlamalarının öznellik barındırdığını söylemek mümkündür. Nitekim Firêlî, tasavvufu şöyle tarif etmektedir: "Nefsin iyi ve kötü hâllerini bilmeyi, onu kötülükten temizlenme şeklini, iyileştirmesini bildiren; Allah'a yürümeyi ve ona doğru kaçışı öğreten ilimdir." (A. Firfêlî, 2010, s. 46) Cürçânî ise tasavvufu: "Şeriatın zahirî ve batnî adaplarına tutunmaktır. Bu ilâhî bir ahldır." şeklinde tarif etmektedir (Cürçânî, 2012, s. 123). Firfêlî, şeriatı ise "Âlimlerin kitap ve sünnetten anladıkları hükümler" şeklinde açıklamıştır(A. Firfêlî, 2010, s. 48). Onun şeriat tanımı kimi tasavvuf ehlinin tanımlamalarından farklıdır. Nitekim Firfêlî'nin bağlı bulunduğu ve ilk dönem

Nakşebendî tarikatının önemli simalarından olan Muhammed Pârsâ (ö. 822/1420) şeriatı, risalet ve nübüvvet şeriatı olarak ikiye ayırdığı ve bu açıdan tanımladığı görülmektedir. Onun yaptığı bu tanımlara göre risalet şeriatının muamelat ve ibadet gibi hususları ihtiva ettiği belirtilmektedir. Nübüvvet şeriatının ise meâni, hakâik ve ahlâk gibi hususları içerdiği kaydedilmektedir (İbrahimoğlu, 2023, s. 194). Tehânevîde bu kelime “Hz. Peygamber’in Allah’tan kulları için getirdiği amelî ve itikâdî hükümlerdir.” ve “İnsanları seçimleri vasıtasıyla zatı itibarı ile iyi olan şeylere yönlendiren ilahi kanunlardır.” şeklinde tarif etmektedir (Tehânevî, 1996, s. 1/1018). Ta’rifât’da da şeriat, “Allah’ın peygamberleri vasıtasıyla gönderdiği hükümler ve ubûdîyete iltizamın emredilmesi” şeklinde tanımlamaktadır (Cürcânî, 2012, s. 202). Firfêlî’nin burada şeriatı, âlimlerin Allah’ın âyetleri ile Peygamber’in sünnetinden çıkardığı hükümler şeklinde tanımlayarak şeriata İslâm âlimlerinin içtihatlarını da kattığı görülmektedir. Firfêlî tarikatı, “Şeriata uygun amel etmek, farzları yapıp müsamaha gösterilmeyecek şeylerde müsamahadan uzak durmak” şeklinde açıklamaktadır (A. Firfêlî, 2010, s. 48). Cürcânî ise tarikatı, “Salıkların Allah yolculuğunda makamları aşmak, menzilleri geçmek için yürüdükleri özel yol” şeklinde tarif etmektedir (Cürcânî, 2012, s. 215). Firfêlî hakikati, “insan ile inandığı şey arasındaki perdenin incelenmesi; nefsin kötü şeylerden temizlenmesi ve güzel sıfatlar ile bezenmesi; salih amellerin kolay hale gelmesi” şeklinde üç kısma ayırmaktadır (A. Firfêlî, 2010, s. 48). Hakikat ile kastedilen hakkalyakîni ise Cürcânî “Kulun ilim, şuhûd ve hâl ile bekâ ve hakta fena olması.” şeklinde açıklamaktadır (Cürcânî, 2012, s. 154). Görüldüğü üzere Firfêlî burada söz konusu kavramları sözlüklerdeki tanımlamalara değinmeden benimsemiş olduğu görüğe uygun şekilde açıklamıştır.

Firfêlî, tasavvûfî kavramları izah ederken bunların arasındaki bağlantıya değinmiş ve bunların birbirlerinden ayrılmaması gerektiğini savunmuştur. O, bir âlimin vaaz verirken öncelikle kendi nefesine nasihatte bulunması sonra da insanları gûnahtan alıkoyması gerektiğini vurgulamıştır. Hatta âlimin işlediği gûnahtan bile insanları alıkoyması gerektiğini söylemiştir. Akabinde Allah’ın salih kullarıyla arkadaşlık etmenin, onların sohbetinde bulunmanın önemi ile faziletinden ve kötü insanlarla yapılan dostluğun kötülüğünden bahsederken birçok rivâyet, şiir ve özlü sözler nakletmiştir. Firfêlî, ilim ehline tabi olmanın, onların söylediklerine uymayı gerektirdiğini, muhabbetin bir şeyin zatına veya o zata ulaşmaya sebep olan şeylere olabileceğini söyleyerek tasavvuftaki “tevessul’e vurgu yapmış ve ehlullahı sevmenin gerekliliğinden ve imansız bir muhabbetin olamayacağından bahsetmiştir (A. Firfêlî, 2010, s. 17-19). Firfêlî daha sonra salih kulları sevmenin imandan kaynaklandığını, bir kısım hayvanın bile salih kullarla arkadaşlık yapmalarından dolayı cennete girmekle mükâfatlandırıldığını söylemiştir. Örneğin bir köpeğin sırf Allah’ın salih kullarını sevdiği için Kur’ân-ı Kerîm’de dört kere anıldığını belirtmiştir (A. Firfêlî, 2010, s. 11-15). Firfêlî, burada bazı hayvanların cennete girecekleri ile ilgili bazı rivâyetler aktarmıştır. Ancak onun aktardığı ve sünnî sahih hadis kaynaklarında bulamadığımız söz konusu rivâyetlerin İsrâilî rivâyetler olduğunu düşünmekteyiz. Zira Kur’ân-ı Kerîm’de bu görüşü destekleyecek bir âyet olmadığı gibi Nebe 78/40. âyetin tefsirinde nakledilen rivâyetlerde de hayvanların toprak olacakları belirtilmiştir (Süyûtî, 2015, s. 6/507). Kur’ân-ı Kerîm’de geçen birçok âyette cennetin insanlardan takvalı kullar için hazırlandığı vurgulanmışken (Âl-i İmrân 3/76; Şuarâ 26/90; Kaf 50/31.) sırf ismi Kur’ân-ı Kerîm’de geçiyor diye veya Allah’ın sevgili kullarının hayvanları olduğu için bu hayvanların cennete girmeleri de sorun teşkil edecektir.

Firfêlî, Tevbe 9/119. âyeti tefsir ederken bir rüzgârın bile güzel kokulu bir yerden geçerken o güzel kokuyu beraberinde götürdüğünü, kötü kokulu bir yerden geçtiğinde ise beraberinde o kötü kokuyu götürdüğünü söylemiş ve Müslümanların iyi insanlar ile birlikte olmasının ehemmiyetinin yanında kafirler, günahkârlar ve kötü kişiler ile birlikte olmasının zararlarını anlatmıştır. Daha sonra altı sayfada bu âyeti tasavvufi açıdan tefsir etmeye çalışmıştır. Bu âyet Firfêlî'nin tasavvufi açıdan detaylı bir şekilde açıkladığı nadir âyetlerdendir. Zira Firfêlî bu âyette geçen "*doğrularla beraber olun.*" ifadesindeki beraberliği hissi ve manevî şeklinde iki kısma ayırmış ve her ikisini mürid şeyh arasındaki alakayla izah etmiştir. O, daha sonra şeyh edinme, tarikat ehline kötü söz söylememe ve tarikatı inkâr etmeme gibi konuları ele almıştır(A. Firfêlî, 2010, s. 38-45).

Firfêlî müridin şeyhini sevmesi konusuna ayrı bir önem atfetmiş ve eserinin yirmi yedi sayfasını bu konuya ayırmış(A. Firfêlî, 2010, s. 19-46), Kur'ân-ı Kerîm'deki farklı sûrelerde bulunan âyetleri belirli bir amaç çizgisinde tefsir etmeye çalışmıştır. Zira onun asıl maksadı âyetlerin ahlâkî yönüdür. Söz gelimi Firfêlî, müridin şeyhini sevmesi gerektiğini ifade ederken asıl olan küçüğün büyüğü sevmesi olduğunu, bunun birçok bereketi celbettğini söyledikten sonra bu görüşünü Tevbe 9/119. âyete dayandırmıştır. Yine peygamberlerin halklarını sevmelerinin halka fayda sağlamadığına delil olarak Kasas 28/56. âyeti sunmuştur. Bunu söylerken de Kuşeyrî'ye atıfta bulunmuştur(A. Firfêlî, 2010, s. 20-21). Yine insanların ister istemez arkadaşının kötü huylarından etkilendiğini kötü kişiye olan sevgisinin buna sebep olduğunu belirtmiştir. Bu nedenle bir elbise, koku veya ev alımında olduğu gibi arkadaşın da en iyisinin seçilmesi gerektiğini Necm 53/29-30. âyetleriyle izah etmeye çalışmıştır. Aynı şekilde kötü arkadaşlık sonucunda tabiatların birbirinden etkilendiğini ve bu nedenle ilmî, dinî veya ahlakî bir fayda vermeyen arkadaşlıklardan uzak durulması gerektiğini, Hûd 11/113, Tâhâ 20/16, Mümtehin 60/13, Zuhrûf 43/36-38 ve daha birçok âyet (Kehf 18/38, Lokman 31/15, Mâide 4/56, Âli İmrân 3/103, Enfâl 8/62-63.) ile açıklamaya çalışmıştır(A. Firfêlî, 2010, s. 22-26).

Firfêlî, kafirler ile arkadaşlık etmenin ve onlarla kaynaşmanın Müslümanlara büyük zararlar verdiğini, bu nedenle Müslümanların onlardan uzak durması gerektiğini söylemiş, Tevbe 9/6,32, Nasr 110/2, Âli İmrân 3/151. âyetlerde bu görüşüne aykırı olan ifadeleri özetle şöyle te'vîl etmiştir: "O dönemde İslâm güçsüz idi. Müslümanlar o dönemde- birçok âyetten anlaşıldığı üzere- Allah'ın ve meleklerin yardımına mazhar olmaktadır. Bulduğumuz dönem ise ne sahâbe ne tâbiîn ne de tabeu't-tâbiîn dönemleriyle kıyaslanabilir. Zira onlar tebliğ çağında veya ona yakın bir dönemde oldukları için kâfirlerin örf ve adetlerine aldırmanmış ve onlardan etkilenmemişlerdir."(A. Firfêlî, 2010, s. 26-33) Firfêlî'nin söz konusu eseri baştan sona incelendiğinde onun bu eserinde Kur'ân-ı Kerîm âyelerini son derece titiz bir şekilde tefsir etmeye çalıştığı görülecektir. Ancak onun bunu yaparken çoğu yerde tasavvufa vurgu yaptığı ve tarikat ehlinin kimi terimlerine değindiği görülecektir. Nitekim onun "*doğrularla beraber olun.*" ifadesindeki beraberliği hissi ve manevî şeklinde iki kısma ayırması ve bunu mürid ile arasındaki alakayla izah etmeye çalışması bunun açık bir göstergesidir. Onun ayrıca şeyh edinme, tarikat ehline kötü söz söylememe ve tarikatı inkâr etmeme gibi konuları alması, müridin şeyhini sevmesi konusuna ayrı bir önem atfetmesi ve eserinin yirmi yedi sayfasını bu konuya ayırması da bunun bir sonucudur.

## Sonuç

Güneydoğu Anadolu'nun önemli medrese hocalarından ve ilmî şahsiyetlerinden olan Molla Abdullah el-Firfêlî'ye ait *el-İşârât ve'l-bişârât* adlı eser, ahlak ve tasavvuf alanında yazılmış kıymetli bir kitaptır. Eserin başlıklarında ve içeriğinde bu durum açık bir şekilde görülmektedir. Firfêlî, bu eserde Kur'ân-ı Kerim'e çokça atıf yaparak naklettiği âyetleri kimi bölümlerde ilgili meselelere delil sunmak maksadıyla zikretmişse de kitabın çoğunluğunu oluşturan reca, havf ve sabır gibi ahlâkî ve tasavvûfî konularda âyetleri ayrıntılı bir şekilde tefsir etmeye çalışmıştır. O, tefsir ettiği kimi âyetlerde *Envâru'l-tenzîl*, *Keşşâf*, ve *Câmi'u'l-ahkâm* gibi bazı tefsirlerden ve *Envâru'l-tenzîl*'in kimi haşiyelerinden istifade etmiştir. Ancak çoğu yerlerde kendi ilmî birikimine istinaden âyetleri tefsir etmiş ve onları dilbilimsel izahatlar ve nüktelerle açıklamıştır. Misalen Nisâ 4/43. âyetiyle İnşirâh 94/5-6. âyetlerine yaptığı yorumlarda bu durum açık bir şekilde görülmektedir.

Müellifin tasavvufî yönünün kitabın her bölümüne sirayet ettiğini görmek de mümkündür. Bu anlamda reca konusu özellikle bişârât(müjdeler) açısından önemlidir. Tarikat ehli olması ve sûfî bir kişiliğe sahip olmasına karşın Firfêlî, âyetleri tefsir ederken genellikle işârî yorumlara girmemiş ve onları Eş'arî kelamına uygun bir şekilde açıklamıştır. Bu durum, Güneydoğudaki Sünnî Eş'arî tasavvuf anlayışının baskın ve yaygın oluşuna bağlanabilir. Zira bölgenin tarikat çevrelerinde ve tasavvufî anlayışında âyetlerin bâtnî veya tasavvufî açıdan tefsir edildiğini yahut işârî te'viller yoluyla yorumlandığını söylemek zordur. Bu anlamda onun eserinin Güneydoğu Anadolu'daki tasavvuf kültürünü ve bu kültürdeki Kur'ân-ı Kerim algısıyla âyetlere yaklaşım üslubunu yansıttığı da söylenebilir. Modern dönemin dünyevileşme ve Avrupalılaşma temayülüne tasavvufî bir karşı duruş olarak da nitelendirilebilecek olan bu eserin ihtiva ettiği tasavvufî meseleler açısından incelenmesi ve bu hususlardaki detaylı açıklamaların ortaya konması ayrı bir çalışma konusu olabilecektir.

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
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Benzerlik Taraması	Yapıldı – Ithenticate
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Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
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Plagiarism Checks	Yes - Ithenticate
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2023, 12 (5), 2850-2869 | Research Article

## Self-Organizing Maps Approach for Clustering OECD Countries Using Sustainable Development Indicators

Pakize YİĞİT<sup>1</sup>

### Abstract

Sustainable Development concept (SD) aims to better life for future generations. However, the COVID-19 pandemic has caused tremendous effects on people's life in several areas. Therefore, the study aimed to investigate the impact of COVID-19 on the selected part of SD indicators in the OECD countries using Self-Organizing Map (SOM). SOM is a kind of artificial neural network (ANN) method, which is an effective clustering method to find hinder non-linear relationships between indicators. The data contained 38 OECD member countries for 11 variables for each country, covering three years (2019-2021). Firstly, descriptive statistics and Spearman rank correlation analysis were used for bivariate analysis. The coefficient of variation was also used to measure the convergence of indicators. Then, it was a two-stage clustering method using SOM and hierarchical clustering methods—the optimal cluster found according to the Silhouette Index and Davies–Bouldin Index, and as three. The convergence of gross domestic product increased gradually to 40.33% in 2019, 42.01% in 2020, and 43.69% in 2021, meaning increasing relative variability of OECD countries. While the mean of the life span was decreased, the share of health expenditure, health expenditure per capita, out-of-pocket health expenditure, and government health expenditure were increased in the study period. According to clustering analysis, the countries had similar characteristics within three years, except Colombia. Also, the USA distinguished very different characteristics from other OECD countries. Although the mean of study indicators varies due to the effect of the pandemic, the change within each OECD country showed mostly similar characteristics within three years.

**Keywords:** Sustainable Development, Self-Organizing Map, Life Expectancy, Health Expenditure, Consumer Price Index, Gross Domestic Product

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## OECD Ülkelerinin Sürdürülebilir Kalkınma Değişkenlerine Göre Kendi Kendine Öğrenen Haritalar Yaklaşımı ile Kümelenmesi

Pakize YiĞİT<sup>1</sup>

### Öz

Sürdürülebilir kalkınma kavramı gelecek nesiller için daha iyi bir yaşam sunmayı amaçlamaktadır. Ancak, COVID-19 pandemisi insanların yaşamında pek çok alanda muazzam etkilere neden olmuş, ülkelerin SK değişkenlerinin incelenmesi, ülkelerin politikalarını belirlemek için önemli hale gelmiştir. Bu nedenle, bu çalışmanın amacı, OECD ülkelerinde COVID-19 pandemisinin bazı SK değişkenleri üzerindeki etkisini Kendi Kendine Düzenleyen Haritalar kullanarak araştırmaktır. Yapay sinir ağlarının bir türü olan kendi kendine düzenleyen haritalar, değişkenler arasındaki doğrusal olmayan ilişkileri bulabilen etkili bir kümeleme analizidir. Veri 2019-2021 yıllarında 38 OECD ülkesine ait 11 sürdürülebilir kalkınma değişkenini içermektedir. Her bir sürdürülebilir kalkınma değişkeninin öncelikle ortalama, minimum, maksimum değerleri ve değişkenler arasındaki korelasyonu bulmak için parametrik olmayan Spearman sıra korelasyonu hesaplanarak yorumlanmıştır. Yıllar içerisinde ülkelerin birbirine göre gösterdiği farklılık, yakınsama katsayısı olarak kullanılan değişim katsayısı kullanılarak hesaplanmıştır. Sonrasında, iki aşamalı kümeleme analizi, kendi kendine düzenleyen haritalar ve hiyerarşik kümeleme analizleri kullanılarak uygulanmıştır. İdeal küme sayısı Silhouette indeksi ve Davies-Bouldin İndeksi kullanılarak üç elde edilmiştir. Gayri Safi Milli Hasıla yakınsama katsayısı yıllar içinde kademeli olarak artması, 2019'da %40,33, 2020'de %42,01 ve 2021'de %43,69, OECD ülkeleri arasındaki bağıl değişkenliğin arttığını göstermektedir. İncelenen çalışma yıllarında, ortalama yaşam süresi azalırken, kişi başına düşen sağlık harcamaları, sağlık harcamalarının payı, devlet sağlık harcamaları, ceptan yapılan sağlık harcamaları ortalaması artmıştır. Kümeleme analizine göre ise, Kolombiya hariç tüm ülkeler incelenen üç yıl için benzer özelliklere sahip olduğu bulunmuştur. Ayrıca ABD, OECD ülkelerinden çok farklı özellikler göstermektedir. Sonuç olarak, incelenen üç yıl içerisinde değişkenlerin ortalamaları pandeminin etkisi ile değişse de neredeyse bütün OECD ülkeleri kendi içerisinde benzer özellikler göstermektedir.

**Anahtar Kelimeler:** Sürdürülebilir Kalkınma, Kendi Kendine Öğrenen Haritalar, Doğumda Beklenen Yaşam Süresi, Sağlık Harcamaları, Tüketici İndeksi, Gayrisafi Milli Hasıla

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## Introduction

There have been dynamic changes and rapid economic progress in the past few decades. While these developments have brought numerous benefits, they have also negatively affected both societies and the natural environment (Brodowicz & Stankowska, 2021, s. 646; Moraci vd., 2020, s. 2). Therefore, the concept of sustainable development has become prominent globally in recent years (Brodowicz & Stankowska, 2021, s. 646).

Sustainable development (SD) has described as “development that meets the needs of the present without compromising the ability of future generations to meet their own needs” to the 1987 in United Nations’ Brundtland Report (WCED, 1987, s. 41). After that, the concept of SD has been increased worldwide and become one of the primary goal of policy documents of governments, business organizations and international agencies (Mebratu, 1998, s. 494).

In 2000, the United Nations’s (UN) Millennium Declaration announced eight “Millennium Development Goals (MDGs)”. They are reducing extreme hunger and poverty, providing primary education globally, supporting gender equality and power of women, decreasing child mortality, enhancing maternal health, combating diseases, providing environmental sustainability, and international collaboration for development. It was decided to achieve these goals by 2015 (United Nations, 2000, ss. 1–9). In 2015, the UN published a report of the MDGs indicating that during these 15 years, extreme hunger and poverty decreased, primary education became widespread, more girls enrolled in school, child and maternal mortality fell, the prevalence of HIV, malaria, and other diseases was reduced, the number of people accessing clean water was increased, and global agreements were made for the developments (Halkos & Gkampoura, 2021, s. 95; United Nations, 2015a, ss. 6–9). However, severe poverty, threatening ecosystems, the inequity between countries, with developing technologies, and governance challenges were still issues for the world, according to a UN report (Chopra vd., 2022, s. 1; United Nations, 2013). It is acknowledged that poverty is related to sustainable economic development and also associated with a wide range of social indicators like healthcare, education, social welfare, employment prospects, environmental preservation, and mitigation of climate change (Megyesiova & Lieskovska, 2018, s. 2; United Nations, 1992, 2023b).

UN established the 2030 Agenda for Sustainable Development with 17 SD goals and 169 associated targets in 2015, aiming “peace and prosperity for people and the planet, now and into the future” (United Nations, 2015b). They are given in Table 1. With this concept, SD prioritizes protecting natural resources and the environment while ensuring current and future generations’ social and economic progress and well-being (Halkos & Gkampoura, 2021, s. 94; Hansmann vd., 2012, s. 451). Therefore, SD focused on three main pillars: social, economic, and environmental sustainability (Purvis vd., 2019, s. 494).

**Table 1: Sustainable Development Goals (SDGs)**

SDG1	No poverty
SDG2	Zero Hunger
SDG3	Good Health and well-being
SDG4	Quality Education
SDG 5	Gender equality

SDG6	Clean water and sanitation
SDG7	Affordable and clean energy
SDG8	Decent work and economic growth
SDG9	Industry, innovation, and infrastructure
SDG10	Reduced inequalities
SDG11	Sustainable cities and communities
SDG12	Responsible consumption and production
SDG13	Climate action
SDG14	Life below water
SDG15	Life on land
SDG16	Peace, justice, and strong institutions
SDG17	Partnership for the goals

The COVID-19 pandemic, a recent global health crisis, has become a significant public health concern, resulting in many fatalities worldwide. It started in December 2019; on January 30, 2020, the World Health Organization (WHO) designated it as a Public Health Emergency of International Concern (PHEIC), and on March 11, 2020 announced as a pandemic (WHO, 2023a). Therefore, countries started to take precautions to reduce the spread of the virus, like closing schools, social distancing, lockdowns, etc. As a result, governments have begun to face socio-economic and environmental hardship (Diftenbaugh vd., 2020, s. 470; Elsamadony vd., 2022a, s. 1; Nerini vd., 2020, s. 2). Diftenbaugh reported that it was reduced traffic congestion, better air quality, the encroachment of wildlife into human habitats, decreased mobility, and reduced greenhouse gas emissions due to restrictions during the pandemic. While many impacts may be perceived as advantageous for the environment, they also have growing adverse implications. These include cascading effects on poverty, food security, mental health, disaster preparedness, and biodiversity (Diftenbaugh vd., 2020, s. 470). Nerini found (Nerini vd., 2020, s. 3) that 90% of SD targets were negatively impacted whereas 40% of targets positive from the pandemic. They found that the most affected targets in this process are SDG3, “good health and well-being”, and SDG1, “no poverty”. In addition, Elsamadony et al. (Elsamadony vd., 2022a, s. 1) examined the quantitative impacts of COVID-19 for 72 countries and 17 SDGs. They found that SDG5 “gender equality”, SDG7 “affordable and clean energy”, SDG8 “decent work and economic growth”, SDG11 “sustainable cities and communities”, and SDG-12 “responsible consumption and production” were negatively effective by the COVID-19 pandemic.

The study aimed to investigate the impact of COVID-19 on the selected part of SD variables in the OECD countries. The study explained the difference with one dimensional (descriptive statistics), and multivariate analysis (clustering analysis). As a result, the study can also evaluate Turkey’s changes in terms of SD indicators in other OECD countries.

The sections of the study organized in the following manner. Section-2 explains conceptual framework of the study. Section-3 offers the methods of the research and theoretical description of SOM method. The section-4 presents findings as two parts: descriptive and multivariate. Section-5 provides conclusion and discussion.

## 1. Conceptual Framework

Due to the enormous impact of COVID-19 on the global world, investigating the impact

of the pandemic on countries' SDGs is essential for policymakers. A decrease of country's income due to the pandemic indicates that there will be a disruption in the UN's SDGs, and inflation is expected to cause the financial gap more (Elsamadony vd., 2022a, s. 2; Sachs vd., 2020, s. 3). In addition, the global impact of the COVID-19 pandemic has resulted in a severe economic recession comparable to the magnitude of the Great Depression (Ranjbari vd., 2021, s. 18). It is anticipated that the GDP per capita would experience a fall of 4.1% in the year 2020 and increased 5.0 % in 2021. Labour productivity also had a substantial decrease in 2020 due to pandemic (United Nations, 2023a). This crisis has led to a decreased unemployment rate globally, a peak of 6.9% in 2020 5.8% in 2022. In addition, the mean growth rate of government health expenditure per capita was 21% in 2020, 25 % in 2021 comparing to 2019 for 78 developing countries (The World Bank, 2023). There was an increase in health expenditures per capita and as a share of GDP in all income groups across countries in 2020 (World Health Organization, 2022) . Lifespan also decreased in pandemic crisis. In studies comparing countries' life expectancy at birth during the pandemic situation, it has been found that life expectancy at birth has fallen in developed countries (Aburto vd., 2022, s. 63; Schöley vd., 2022, s. 1649). Furthermore, power production or consumption data are used for association sustainable economic and social development by researchers. Total electricity consumption dropped and whereas renewable energy increased during the pandemic due to lockdown measures (Peng vd., 2022, s. 1206,1207). Their prices are also associated with consumer prices. Most countries have had increasing consumer prices, especially food, because of pandemic (United Nations, 2020).

Furthermore, the effects of the pandemic began to be felt in our country with the first case of COVID-19 appearing in March 2019. Although the pandemic was expected to affect the healthcare system the most, economic collapse and social disruptions began due to the quarantine measures implemented in Turkey like other countries. The Turkish economy experienced the lowest growth of the last 10 years in 2019 and 2020; showed 0.9% and 1.8% respectively due to pandemic (TURKSTAT, 2023). On the other hand, economic growth of the county in 2021 reached to 11%. Inflation was also increased 14.6% in 2020 and the highest inflation in 2021 was 36.1% (Akal & Bayram, 2022, s. 176). The impact of Covid-19 on unemployment in our country was felt most in 2020, unemployment rate were 13.2% in 2020 and 12% in 2021 (Akal & Bayram, 2022, s. 179). In addition to this, lifespan is getting shorter in Turkey according to TURKSAT statistics (TURKSAT, 2023). The lifespan was reported in Turkey as 78.6 in 2019-2019, 77.7 in 2019-2021, and 77.5 in 2020-2022. In addition to this, share of government health expenditure on GDP also increased in pandemic term as expected, reported as 3.6% in 2019 and 3.9% in 2020 (T.C Sağlık Bakanlığı, 2023, ss. 246-247).

Therefore, the study aimed to investigate the impact of COVID-19 on the selected part of SD indicators in the OECD countries. The study questions can be summarized as:

- 1) Do OECD countries differ according to SD variables in the examined period?
- 2) Which OECD countries have similar or different patterns in the examined period according to SD variables? What are these patterns?
- 3) In this period, what are Turkey's position and characteristics in OECD countries according to SD variables?

For this purpose, the SD variables examined both descriptive statistics and ANN based SOM clustering method. The study used a two-stage unsupervised SOM clustering

method which is more efficient unsupervised clustering method comparing others (Arunachalam & Kumar, 2018). Also, the study might help policymakers to find effect of COVID-19 part of SDGs to enhance sustainable growth again.

## 2. Material and Methods

It has been more than 3 years since the COVID-19 pandemic began. Although the severity of the disease varies in each country, a total of 6, 596,900 people have officially died all over the world (WHO, 2023b, n. 09/10/2023). The aim of the study is to measure the variability of countries in terms of the examined SD variables during the pandemic (2020-2021) compared to the previous year (2019). For this aim, descriptive analysis and clustering analysis were used.

### 2.1. Data

The data was collected from 38 OECD member countries for 11 variables for each country, covering three years (2019-2021). The variables are part of sustainable development goals. A public database of OECD stat (OECD, 2023) was used to obtain data. It is a trustable database for data reliability, availability, and consistency. While selecting the variables and study years, careful attention was paid to ensuring that the variables and years were fully accessible for all member OECD countries and that there was no missing data. Therefore, all indicators are available for all OECD countries for the study years. The SD variables and their references considered in the study are as follows. Although the features were used before for several studies, the first nine indicators were mainly selected by the research of Megyesiova and Lieskovska (Megyesiova & Lieskovska, 2018, ss. 11–12).

1. Gross Domestic Product (GDP) per capita, USD, current prices, and PPPs (GDP)
2. The change of GDP per capita according to previous year (GDP change)
3. Current health expenditure per capita, current prices, and PPPs (CHEC)
4. The change of current health expenditure per capita (CHEC change)
5. Share of health expenditure of GDP (%) (SHE)
6. Government health expenditure as a share of the current expenditure on health (GEH)
7. Out-of-pocket payments on health for households, share of current expenditure on health (OPHE)
8. Female life expectancy (FLE)
9. Male life expectancy (MLE)
10. Unemployment rate (UR)
11. Consumer Price Index (CPI) change (CPI)

### 2.2. Analysis

Firstly, the study indicators investigated as their minimum, maximum, and average values. The study focused on the variability of the indicators in the COVID-19 years. For this reason, it was calculated coefficient of variation (CV) of indicators for each year. Because CV used as a measure of the convergence coefficient called sigma convergence coefficients (Das vd., 2016, s. 7; Megyesiova & Lieskovska, 2018, s. 3). The observation of decreasing CV means a good signal of convergence process of the OECD countries. Nonparametric Spearman Rank Correlation was also calculated to find relationship between variables.

Accordingly, it was used ANN based Kohonen SOM clustering analysis to perform clustering of the OECD countries using the SD variables. In clustering analysis, all years of 2019-2021 data were used to the difference better. Therefore, 114 units (38 OECD countries for three examining years) were used. The measuring of the similarities and differences across countries for the studied years indicated the influence of the COVID-19 pandemic on the SD indicators.

In the SOM clustering process, the data was initially normalized according to the mean of zero and standard deviation 1 method. Then, the data is transformed into the matrix form. In SOM analysis, the hexagonal topological order was used, as suggested by Kohonen (Kohonen, 2013, s. 55). Choosing number of nodes is another crucial step for SOM. It was selected as  $5\sqrt{n}$  rule (Bruwer vd., 2018, s. 358; Huiyan vd., 2008, s. 1197). It was chosen 7x7 SOM grid (49 neurons) with 5000 time iterations.

In SOM analysis, it is hard to determine distinct clusters with resulted maps. For this reason, Vesanto and Alhoniemi (Vesanto & Alhoniemi, 2000, s. 586) suggested "two-level approach". In this approach, after SOM codes obtained by SOM method, then hierarchical or K means (one of the partitive clustering methods) used to cluster SOM codes. It provides more robust classifications. It was used 49 neuron SOM codes clustered by Ward's agglomerative linkage method. Silhouette Index and Davies–Bouldin Index were used to find the optimal clusters.

All analysis were performed using R studio 2022.07.2 and its Kohonen (Wehrens & Kruisselbrink, 2018), factoextra (Kassambara vd., 2017, s. 1), NbClust (Charrad vd., 2022, s. 1), clValid (Brock vd., 2008, s. 1), clustertrend (Wright vd., 2023, s. 1) packages.

## 2.2. Kohonen SOM Analysis

Artificial neural networks (ANN) are methods that make predictions using the way the human brain works. SOM, one of the ANN methods, is an unsupervised algorithm using clustering or dimension reduction method. It proposed by Kohonen (Kohonen, 1982, s. 59) so also called as Kohonen SOM map. SOM possess the ability to acquire knowledge from multi-dimensional data and subsequently convert it into a lower-dimensional representation, typically two-dimensional, while still maintaining the original topological relationships. The topological ordering map provides a clear visualization of the similarities among units based on their respective distances.

Similar to ANN approaches, it consists of neurons in the input layer that receive input data, as well as neurons in the output layer that are arranged in a topological order, which can be either a hexagonal or rectangular lattice. The neurons in the output layer are coupled to each neuron in the input layer using weight vectors. The SOM method can be described as five steps (Haykin, 2008, s. 436).

**1 . Initialization:** Select randomly assign values to the initial weight vectors  $w_j(0)$ . It is advised to choose small magnitudes for the weights.

**2.Sampling:** Generate a random sample, denoted as  $x$ , from the input space according to a specified probability distribution. The vector  $x$  corresponds to the activation pattern that is subsequently applied to the lattice. The dimension of vector  $x$  is equivalent to  $m$ .

**3 . Similarity matching:** To determine the most suitable neuron  $i(x)$  at time-step  $n$ , the minimum-distance criterion is employed to identify the best-matching (winning) neuron.

$$i(x) = \arg \min_j \|x(n) - w_j\|, \quad j = 1, 2, \dots, l$$

4 . **Updating:** The synaptic-weight vectors of all neurons that are in an excited state are changed by applying the update formula.

$$w_j(n + 1) = w_j(n) + \eta(n)h_{j,i(x)}(n)(x(n) - w_j(n))$$

5 . **Continuation:** Proceed with step 2 iteratively until there are no noticeable variations in the feature map.

There were various studies comparing SOM and other clustering techniques. They concluded that Kohonen SOM is more robust than other clustering methods because it is a non-linear ANN strategy so no need for any other statical assumptions and efficiently handling missing data (Arunachalam & Kumar, 2018, s. 11; Bloom, 2004, s. 724; Brida vd., 2012, s. 11349). Gue et al. (Gue vd., 2020, s. 1450) also suppressed that ANN methods have better predictive accuracy comparing to conventional techniques so it is highly advisable for analysis SD problems. Therefore, Kohonen-SOM was chosen in this study as a clustering tool.

### 3. Findings

In the first stage, descriptive statistics of the variables analyzed (Table1 and Table 2). It was showed min, max, mean and CV values of the study indicators and years.

There was an average decrease in GDP per capita in 2020, it increased in 2021 compared to 2019. Colombia had the lowest GDP per capita while the USA had the highest. The CV gradually increased 40.33% in 2019, 42.01% in 2020 and 43.69% in 2021. The observed increase in relative variability serves as a negative indicator of the convergence process in the GDP per capita within the OECD countries. The mean of CHEC increased steadily. Mexico exhibits the lowest CHEC whereas the USA demonstrates the highest. The CV of CHEC increased small amount 2019 to 2020 (49.19% to 49.59%) but dropped to 46.51% in 2021. The decreasing relative variability of CHEC is a good sign for convergence of OECD countries. Although the average of GEH increased over the years, the CV value of GEH decreased in 2021. It is a good sign of GEH for convergence process. Mexico had the lowest GEH whereas the USA had the highest. In addition to this, the relative variability of OPHE was increased by years. The lowest country that had the lowest OPHE was Luxemburg, the highest was Portugal for all three years.

**Table 2: Descriptive Statistics of the Indicators-1**

Variable	Year	Min	Max	Mean	CV
GDP	2019	16,485 (Colombia)	119,253 (Luxemburg)	47,973	40.33%
	2020	15,615 (Colombia)	119,883 (Luxemburg)	46,997	42.01%
	2021	17,645 (Colombia)	131,311 (Luxemburg)	51,101	43.69%
CHEC	2019	1,117 (Mexico)	10,853 (USA)	3,998	49.19%
	2020	1,227 (Mexico)	11,916 (USA)	4,274	49.59%
	2021	1,262 (Mexico)	12,197 (USA)	4,715	46.61%
SHE	2019	4.37 (Turkey)	16.67 (USA)	8.84	25.93%
	2020	4.62 (Turkey)	18.76 (USA)	9.64	26.69%
	2021	4.57 (Turkey)	17.36 (USA)	9.71	24.97%
GEH	2019	2.68 (Mexico)	13.78 (USA)	6.62	32.62%

OPHIE	2020	3.29 (Mexico)	15.861 (USA)	7.40	32.73%
	2021	3.05 (Mexico)	14.522 (USA)	7.45	30.73%
	2019	0.75 (Luxemburg)	3.725 (Portugal)	2.21	34.01%
	2020	0.704 (Luxemburg)	3.766 (Portugal)	2.23	34.71%
	2021	0.726 (Luxemburg)	4.098 (Portugal)	2.26	35.05%

The mean life expectancy of both females and males has been declining in recent years, with a greater reduction observed in male life expectancy compared to females. The mean LE for female was 83.60, 83.18 and 82.95, respectively for 2019, 2020 and 2021. The difference between mean of female and male LE was not change in examining years and found 5.3 years. In the years 2019 and 2020, the minimum life expectancy for females in Mexico was 78 and 78.1 years, respectively. In 2021, Hungary recorded a minimum life expectancy of 77.8 years for women. Conversely, Japanese women exhibited the highest life expectancy throughout these years. In the years 2019 and 2021, Latvia had the lowest LE for men among the countries under consideration, with Lithuania having the lowest LE in 2020. Also, the LE for Latvia in 2021 decreased to until 68.2 years for men. While the lowest UR in OECD countries was Czechia in years, the highest UR were Greece for 2019, and Costa Rica for 2020 and 2021. It was observed that the average unemployment rate increased to 7.41 in 2020, when the pandemic was at its most intense, and 6.80 in 2021 it was again higher than 6.08 in 2019. The convergence of UR had been declining over the years. Furthermore, the lowest CPI change was observed in Greece in 2019 and 2020 and in Switzerland in 2021, whereas the highest figures were observed in Turkey in all three years. On the other hand, the average CPI decreased to 1.25 in 2020, the highest convergence was observed this year (177.37%). Although the average CPI change in 2021 was observed to be higher than in 2019 (3.45, 2.09, respectively), the convergence value decreased (113.49%, 86.79%, respectively).

**Table 3: Descriptive Statistics of the Indicators-2**

Variable	Year	Min	Max	Mean
FLE	2019	78 (Mexico)	87.4 (Japan)	83.60
	2020	78.1 (Mexico)	87.7 (Japan)	83.18
	2021	77.8 (Hungary)	87.6 (Japan)	82.95
MLE	2019	70.9 (Latvia)	82.1 (Switzerland)	78.33
	2020	70.1 (Lithuania)	81.6 (Iceland)	77.81
	2021	68.2 (Latvia)	81.8 (Iceland)	77.63
UR	2019	2.02 (Czechia)	17.88 (Greece)	6.08
	2020	2.55 (Czechia)	19.61 (Costa Rica)	7.41
	2021	2.81 (Czechia)	16.43 (Costa Rica)	6.80
CPI	2019	0.25 (Greece)	15.18 (Turkey)	2.09
	2020	-1.25 (Greece)	12.28 (Turkey)	1.25
	2021	0.58 (Switzerland)	19.60 (Turkey)	3.45

Table-4 presented the correlation of SD indicators. There were strong, positive, and statistically significant relationship between SHE and GEH, GDP and CHEC, FLE and MLE (0.937; 0.929; 0.870, respectively). The correlation results showed moderate, positive, and statistically significant association of GDP with MLE, GEH, SHE and FLE (0.623; 0.571; 0.511; 0.459, respectively). There were negative, medium, and statistically significant relationship between CPI and FLE. CPI had a positive but modest correlation



(0.257) with CHEC. On the other hand, there were negative correlations seen between CPI and GDP, changes in GDP, CHEC, SHE, GEH, OPHE, and MLE.

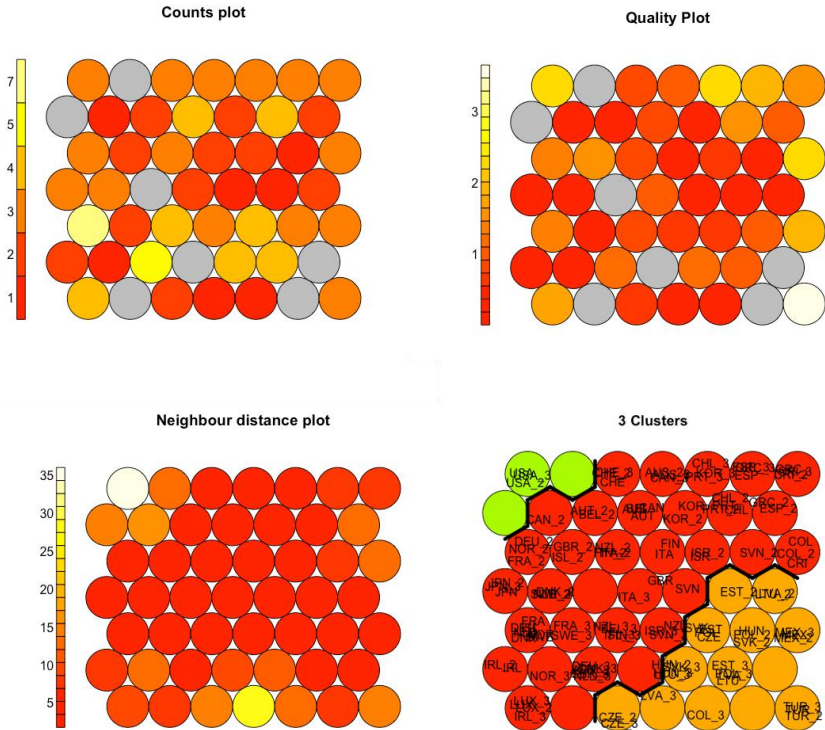
**Table 4: The Correlation of SD Variables**

	GDP change	CHEC	CHEC change	SHE	GEH	OPHE	FLE	MLE	UR	CPI
GDP	-0.113	0.929* *	-0.046	0.511* *	0.571* *	- 0.204*	0.459* *	0.623* *	- 0.272* *	- 0.202*
GDP change	1	-0.04	-0.291	0.153	0.125	0.07	0.026	0.024	0.014	- 0.426* *
CHEC		1	0.01	0.764* *	0.779* *	-0.046	0.456* *	0.587* *	-0.23*	- 0.243* *
CHEC change			1	0.008	0.01	0.021	- 0.229*	-0.25	0.075	0.257* *
SHE				1	0.937* *	0.269* *	0.355* *	0.404* *	-0.043	- 0.302* *
GEH					1	-0.039	0.291* *	0.405* *	-0.103	- 0.205*
OPHE						1	0.105	-0.071	0.161	- 0.223*
FLE							1	0.870* *	0.009	- 0.522* *
MLE								1	-0.117	- 0.393* *
UR									1	-0.099

\*p<0.05.; \*\*p<0.01

**Clustering Results**

The assessment of SOM quality is conducted through visual examination of node counts, node quality (distance), and SOM neighbor distances plots (Arunachalam & Kumar, 2018, s. 23). They can be observed in Figure-1. The counts plot provides a visual representation of the frequency distribution of countries across different nodes. Each node contained between one and seven countries. The grey nodes indicate the presence of empty nodes. The quality plot illustrates the mean the mean distance between among the countries. The SOM neighbor distance plot, also known as the U-matrix, illustrates the distances between each node in a SOM and its neighboring nodes.



**Figure 1** Counts , Quality, Neighbour distance and Cluster Plots of OECD Countries

According to SOM visualization, it can be seen that the USA was the most different country, Secondly, Latvia for 2021 also differed from other countries.

**Table 5: Comparison of the Clustering Methods**

Index	SOM+Hierarchical clustering	Hierarchical clustering	Hierarchical clustering with Factor Analysis
Davies–Bouldin Index	1.4308	1.8035	1.7342
Silhouette Index	0.542	0.461	0.454

The optimal cluster found three with using Silhouette Index and Davies–Bouldin Index. It was also used hierarchical clustering and hierarchical clustering with factor analysis methods to evaluate the goodness of fit of the models. In the factor analysis, it was found four factors according varimax method. The methods were evaluated according to their Silhouette Index and Davies–Bouldin Index. Table-5 shows the indexes of three methods. According to result, SOM had better performance than hierarchical clustering and factor analysis with hierarchical clustering methods. Table 6 presented the allocation of the 38 countries into the three clusters based on their membership . Table-7 had the minimum, maximum and mean values of each cluster within the indicator.

**Table 6: Clustered Countries**

Cluster-1	Australia, Austria, Belgium, Canada, Chile, Colombia (2019 and 2020), Costa Rica, Denmark, Finland, France, Germany, Greece, Iceland, Ireland, Israel, Italy, Japan, Korea, Luxemburg, Netherlands, New Zealand, Norway, Portugal, Slovenia, Spain, Sweden, Switzerland, United Kingdom
Cluster-2	Colombia (2021), Czech Republic, Estonia, Hungary, Latvia, Lithuania, Mexico, Poland, Slovak Republic, Turkey
Cluster-3	USA

The first cluster consisted of 3 periods of 26 developed countries, 3 periods of Costa Rica and 2019 and 2020 values of Colombia from developing countries. The second cluster had undeveloped countries of Colombia for 2021, Turkey, Poland, Mexico, Hungary and developing countries of Czech Republic, Estonia, Lithuania, Latvia, Slovak Republic for the years examined. USA was identified as the third cluster within the analyzed time period.

Cluster-1 had the highest mean of life expectancy for females and males (84.39 and 79.77, respectively). The countries in this cluster also had the lowest CPI change. The countries in Cluster-2 had the lowest GDP, CHEC, SHE, GEH, OPHE, male and female LE and the highest CPI change, CHEC change. The third cluster had the highest GDP, CHEC, SHE, GEH, OPHE and the lowest CHEC change. In addition to this, GDP change, and unemployment rate were not statistically significant in separating these clusters.

**Table 7: Clustered Statistics**

SD indicators	Clusters	Mean	Minimum	Maximum
GDP	Cluster1	52,980	15,615	131,311
	Cluster2	34,107	17,645	44,813
	Cluster3	66,117	63,481	70,181
GDP change	Cluster1	0.97	0.80	1.14
	Cluster2	0.96	0.88	1.10
	Cluster3	0.96	0.90	1.02
CHEC	Cluster1	4,727	1,240	7,582
	Cluster2	2,365	1,117	4,303
	Cluster3	11,655	10,853	12,197
CHEC change	Cluster1	1.06	0.98	1.17
	Cluster2	1.10	0.99	1.40
	Cluster3	1.05	1.02	1.10
SHE	Cluster1	9.91	5.47	13.04
	Cluster2	7.00	4.37	9.49
	Cluster3	17.60	16.67	18.76
GEH	Cluster1	7.58	4.65	11.05
	Cluster2	5.09	2.68	8.20
	Cluster3	14.72	13.79	15.86
OPHE	Cluster1	2.32	0.70	4.10
	Cluster2	1.91	0.97	3.03
	Cluster3	2.87	2.84	2.90
FLE	Cluster1	84.39	79.90	87.70
	Cluster2	80.17	77.80	83.00

	Cluster3	80.20	79.30	81.40
<b>MLE</b>	Cluster1	79.77	73.50	82.10
	Cluster2	72.80	68.20	76.40
	Cluster3	74.67	73.50	76.30
<b>UR</b>	Cluster1	6.98	2.35	19.61
	Cluster2	6.22	2.02	13.81
	Cluster3	5.71	3.67	8.09
<b>CPI</b>	Cluster1	1.48	-1.25	4.52
	Cluster2	4.45	-0.44	19.60
	Cluster3	2.58	1.23	4.70

## Discussion and Conclusion

The objective of this study was to examine the effects of the COVID-19 pandemic on SD indicators in a subset of OECD nations. Descriptive statistics and ANN-based SOM clustering analysis were employed in this study. The dataset used in this study contained 11 indicators from 38 OECD countries for three years from 2019 to 2021. It used two-stage clustering method, SOM, and hierarchical clustering. The Silhouette and Davies–Bouldin indexes were used to find the optimal number of groups.

The data set was grouped into three clusters. Cluster-1 consists of 28 counties, 26 of them developed countries for the three-year period and two developing counties: Costa Rica and Colombia (2019-2020). They had the highest life expectancy and the lowest CPI change. Cluster-2 consisted of five developing and five developed countries, including Turkey. They showed the lowest GDP per capita and health expenditures, male and female life expectancy and electric production, and the highest health expenditure per capita change. The USA forms a cluster independently and differs from other countries with the highest GDP per capita, health expenditures, and the lowest health expenditure per capita.

GDP is primarily indicator of SDG 8. However, there are several studies investigating GDP and other SGDs relationship (Adrangi & Kerr, 2022, s. 1; Coscieme vd., 2020, s. 1), it is not a proven study its significant relationship between all other goals, but it is still using in most SD studies to explain SD problems. In this study, all indicators (they are part of 2, 3, 7, and 8 SDGs) had high, medium, or weak significant correlation with GDP. Studies showed that GDP per capita was fallen in 2020 but increased in 2021. On the other hand, the convergence of GDP per capita is getting higher gradually in years within OECD countries so it means the difference between countries also getting increased.

Health expenditures data belong to the SDG 3. The goal justify that healthy people build the economically develop countries (United Nations, 2023b). Also, The COVID-19 fatality positively related with national health expenditure (Khan vd., 2020, s. 7). In this study, it was found that in 2020, when the impact of the pandemic was most intense, health expenditures increased suddenly compared to 2019. USA formed a cluster with the highest health expenditures. The USA had the highest mortality from COVID-19 for each year. Although, the country had the largest income country and high health expenditure, it did not perform well during the pandemic (Bollyky vd., 2023, s. 1342; Global Health

Security Index, 2020). In addition to this, Turkey's share of health expenditure was getting higher between years, but it had the lowest share of health expenditure of GDP between OECD countries in the study period.

It is also known that life expectancy of higher income countries are longer (Marmot, 2005). Preston showed that there was a logistic curve between life expectancy and national income (Freeman vd., 2020, s. 2; Preston, 1975, s. 235). It means that life expectancy increases with national income until some trim point than it decreases. As a result, some high-income countries had less life expectancy than expected. Freeman et al. (Freeman vd., 2020) showed that USA had 2.9 years less life expectancy than expected according to its GDP. It is also confirmed in this study that Luxemburg had the highest GDP but did not have the highest life expectancy according to descriptive statistics. USA had also the highest GDP per capita as a cluster, but it did not have the highest life expectancy. On the other hand, the lowest mean of GDP clustered countries had the lowest life span for both females and males. In addition to this, there were studies show that COVID-19 pandemic decreased life expectancy in countries (Aburto vd., 2022, s. 63; Marois vd., 2020, s. 1; Schöley vd., 2022, s. 1649). This study confirmed that the mean of life expectancy is decreased in OECD countries examining three years, Latvia interestingly had 68 years of life expectancy in males. Turkey's lifespan was also getting decreased in years.

The unemployment rate belongs to SDGs 8. Elsamadony (Elsamadony vd., 2022b, s. 1) reported that the goal of 8 effected by pandemics in all countries in spite of income level. It was found that the unemployment rate averagely increased in 2020 for OECD countries, but also mostly developed countries clustered had a higher unemployment rate than other clusters.

The consumer price index originally belongs to SDG 2; it also measures inflation and economical condition. It also affected from the pandemic and increased globally around the world. Turkey had the highest CPI in all OECD countries, and the including developing countries cluster had the highest CPI.

To sum up, the convergence of gross domestic product increased gradually in years, meaning increasing relative variability of OECD countries. While the mean of life span was decreased, share of health expenditure, health expenditure per capita, out of pocket health expenditure and government health expenditure, unemployment rate, consumer price index were increased in study period. The countries also had similar characteristics within three years, except Colombia. On the other hand, USA distinguished very different characteristics from other OECD countries. Although, mean of study indicators vary because of pandemic, the change within each OECD country showed mostly similar characteristics within three years.

There were several limitations of this study. Initially, the countries were limited with 38 OECD countries. Also, it was used indicators of part of SDGs 2,3, and 8 for three years. In addition to these limitations, the present study employed an artificial neural network-

based self-organizing map clustering technique to examine the variations of OECD countries in the SDGs during the COVID-19 pandemic. This approach was utilized to ensure the reliability and stability of the obtained outcomes. Further studies might need to analyze using more countries and SD indicators. Structural breaks also can be examined using time series data during the COVID-19 pandemic.

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.
Benzerlik Taraması	Yapıldı - Ithenticate
Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
Finansman	Bu araştırmayı desteklemek için dış fon kullanılmamıştır.

Peer-Review	Double anonymized - Two External
Ethical Statement	It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.
Plagiarism Checks	Yes - Ithenticate
Conflicts of Interest	The author(s) has no conflict of interest to declare.
Complaints	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
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## Nüfuz Alanı Bağlamında Türkiye-Kuzey Makedonya İlişkileri (2010-2020)

Murat YİĞİT<sup>1</sup>

### Öz

Türkiye'nin son dönemde Balkanlar'a yönelik ilgi ve iş birliğini artırmaya başlaması, genelde geçmiş bilinciyle irtibatlandırılmış ve kimi zaman da arkasında emperyal hedefler aranmıştır. Türkiye'nin bölgeye yönelik gerçekleşen yüksek miktardaki dış yardım faaliyetleri, Türkiye'nin Balkanlar'da yeniden nüfuz alanı kurma girişimi olarak da gösterilmiştir. Oysa askeri, siyasi, ekonomik ve kültürel parametrelerle yaklaşıldığında Türkiye'nin böyle bir nüfuz alanı edinmekten çok uzak olduğu, Balkanlar ile çok boyutlu ilişkilerini halen sınırlı bir düzeyde yürüttüğü anlaşılmaktadır. Bölgede Türkiye için önemli bir ortak olan, beş asırdan fazla Osmanlı hâkimiyetinde kalmış ve resmi dilleri arasında Türkçe'nin de bulunduğu Kuzey Makedonya bu bağlamda incelenmeye değer bir örnek teşkil eder. Siyasi temsil ve ittifak durumu, ekonomik ilişkiler ve işbirliği, askeri materyal ve sosyalizasyon gibi parametreler üzerinden Türkiye-Kuzey Makedonya ilişkilerinin ele alınması, bölgenin tamamı ile kurulan bağın düzeyi açısından bir gösterge teşkil edecektir. Tarihsel ve kültürel olarak yakın olmanın, siyasi ve ekonomik açıdan yakınlığı zorunlu bir netice olarak doğurmadığı, nüfuz alanı meydana getirmenin ise çok boyutlu, istikrarlı ve yoğun bir yaklaşıma bağlı olduğu bu örnek vesilesiyle görülmektedir. Bu çalışma kapsamında Türkiye'nin Kuzey Makedonya ile ilişkilerinin farklı boyutları anılan nüfuz parametreleri üzerinden ele alınacaktır. Yapılan değerlendirme neticesinde Türkiye'nin, Kuzey Makedonya'daki etkin aktörlerden biri olduğu, fakat pek çok açıdan diğer aktörlerin gerisinde kaldığı anlaşılmaktadır. Dahası, Türkiye'nin dış politika ve nüfuz araçlarının emperyalist olmaktan uzak, ağırlıklı olarak "yumuşak güç" merkezli araçlar olduğu ortaya çıkmaktadır. Böylece Türkiye'nin, Kuzey Makedonya'da kurduğu bağların tarihe ve ortak geçmişe referans yaptığı, kalkınma işbirliğini öne çıkardığı değerlendirilmektedir.

**Anahtar Kelimeler:** Türkiye, Kuzey Makedonya, İkili İlişkiler, Karşılaştırmalı Dış Nüfuz, Ekonomik, Askeri Ve Kültürel İşbirliği.

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## Türkiye-North Macedonia Relations in the Context of Sphere of Influence

Murat YİĞİT<sup>1</sup>

### Abstract

The growing interest towards and cooperation efforts of Turkey in the Balkans are closely associated with the historical past and sometimes described as "neo-imperialist". Turkey's extensive foreign aid activities in the region have also been considered as Turkey's attempt to re-establish a sphere of influence in the Balkans. However, when approached from military, political, economic, and cultural perspectives, it is obvious that Turkey is far from acquiring such an area of influence and that it still maintains its multidimensional relations with the Balkans at a limited level. An important partner of Turkey in the region, North Macedonia, which remained under Ottoman rule for more than five centuries and whose official languages include Turkish, is the case worth examining in this context. Addressing Turkey-North Macedonia relations through parameters such as political representation and alliance status, economic relations and military cooperation indicates the level of ties established with the entire region. The case of Turkey-North Macedonia relations reveals that historical and cultural proximity does not necessarily lead to political and economic affinity and. In other words, developing a sphere of influence depends on a multi-dimensional, stable and comprehensive approach. This study aims to address different dimensions of Turkey's relations with North Macedonia through the above-mentioned parameters of influence. The study reveals that despite being one of the major actors in North Macedonia in many respects Turkey lags behind other players. Furthermore, Turkey's foreign policy tools designed to gain influence in the country are predominantly "soft power"-centered instruments and cannot be characterized as neo-imperialist. Thus, the ties established by Turkey in North Macedonia refer to history and common past and highlight development cooperation.

**Keywords:** Türkiye, North Macedonia, Bilateral Relations, Comparative Foreign Influence, Economic, Military, and Cultural Cooperation.

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## Giriş

Asırlarca aynı devlet çatısı altında yaşamış iki farklı toplumun, Türkiye ve Kuzey Makedonya'nın bugünkü ikili resmi ilişkilerinin sahip olduğu tarihsel ve kültürel derinliğin dünyada çok fazla örneği bulunmamaktadır. İki taraf arasında yirminci yüzyılın başlarında yaşanan kopuş ve neredeyse bir asır süren karşılıklı izole dış politika yaklaşımlarına rağmen, yirmi birinci yüzyılda güçlü bağların hızlı biçimde kurulmasının kaynağı hiç şüphesiz bu tarihsel ve kültürel arka plandır. Beş asırlık birlikteliğin bugün özellikle bu alanlarda kendisini hissettirmesi elbette bölgesel siyasal gelişmelerin neticesi olmuştur. Bir yanda Yugoslavya'nın dağılması ve Kuzey Makedonya'nın bağımsızlık kazanması, diğer yanda Türkiye'nin 2000'li yıllardan itibaren dış politika açılımları tarafları giderek birbirine yaklaştırmıştır. Siyasi, ekonomik, kültürel ve askeri boyutlarda gelişen ilişkiler, karşılıklı ziyaret trafiğinde yaşanan artış, resmi antlaşmalar ve açıklamalarla belirginleşen ortaklık bariz şekilde görülebilmektedir. Bununla birlikte, Türkiye'nin başta Bosna-Hersek, Kosova ve Kuzey Makedonya olmak üzere Balkanlardaki ilişkilerinin gelişimini "hegemonya ve nüfuz arayışı" ile açıklayanlar da bulunmaktadır (Ekinci, 2019, s. 37-39). Hatta bahsi geçen "hegemonya arayışı"nu "neo-Osmanlı bir tarih anlatısına dayandırdığı" da çeşitli çalışmalar vesilesiyle sık sık dile getirilmektedir (Rrustemi, De Wijk, Dunlop, Perovska, & Palushi, 2019, s. 127). Günümüzde Balkan ülkelerinin gerçekten Türkiye'nin nüfuz alanında olup olmadığı veya ne kadar nüfuzla sahip olduğu kayda değer bir tartışma konusudur. Bu tartışmaya Kuzey Makedonya örneği üzerinden katkı yapmak bu makalenin amacını teşkil etmektedir.

Dış nüfuzu ölçmeye çalışmak için elbette pek çok bileşeni hesaba katmak gerekecektir. İki farklı devlete mensup resmi ve özel aktörlerin farklı boyutlarda (askeri, siyasi, ekonomik, kültürel vs.) gerçekleşen etkileşiminde belli ölçüde mahremiyetin varlığı doğal olarak söz konusudur. Bu konularda detaylı ve bütüncül veriye ulaşmak, dış nüfuzun analizinde karşılaşılan ilk ve en önemli güçtür. Bununla birlikte açık ve resmî kaynaklar, uluslararası indeksler, akademik çalışmanın ürünü olan bazı siteler, medyada yer alan haberler, resmî beyanlar ve akademik makalelerin sağladığı veriler kaynak alındığında bir değerlendirme veya analiz yapmak da mümkündür. Bu çalışma kapsamında dış nüfuzla dair veriler söz konusu açık kaynaklardan temin edilecektir. Peki, dış nüfuz nasıl ölçülebilir? Yakın zamanda konu hakkında çıkmış bazı yayınlar bu olgunun anlamını ve ölçüm imkânını sorgulamaktadır (Hast, 2014, s. 6-9). Nüfuzu ölçmek ve anlamlandırmak açısından son dönemin önemli örneklerinden biri Denver Üniversitesi bünyesinde yapılan bir proje kapsamında ortaya konan "Formal Bilateral Influence Capacity" (FBIC) olmuştur (Moyer, Sweijs, Burrows, & Van Manen, 2018, s. 6-10). Bu çalışma ile devletlerin birbiri üzerindeki nüfuzunun boyutları ve global nüfuz dağılımı elde edilmeye çalışılmış, ortaya nüfuz ağlarını tespit etmeye dönük bir indeks çıkmıştır. Esasen ortaya koyulan ölçütler genel olarak karmaşık karşılıklı bağımlılığın işlevselliğini somutlaştırmaya dönüktür. Söz konusu çalışmada temel parametreler diplomatik temsil, silah transferleri, toplam dış ticaret hacmi, dış yardım, ikili antlaşmalar, hükümetler arası organizasyonlar ve ittifak indeksi olarak sıralanmaktadır. Oysa bir ülkeden başka bir ülkeye yönelik askeri eğitim ve danışmanlık desteği, ortak tatbikatlar, doğrudan yabancı yatırımlar, askeri üs edinme, özel güvenlik şirketleriyle sağlanan paralı askerlik faaliyetleri, uluslararası medya kuruluşlarının etkinliği gibi konuların ihmal edilemez şekilde nüfuz ağlarının oluşumuna katkı sağladığı bilinmektedir (Yiğit, 2023). Türkiye'nin Kuzey Makedonya üzerindeki dış nüfuzunu

anlamak için temelde dört ana parametreye ihtiyaç duyulmaktadır: Siyasi&askeri ittifak durumu, ekonomik ilişkiler ve iş birliği düzeyi, askeri materyal temelli ilişkileri ve son olarak da kültürel bağlar (Yiğit, 2021). İşbu çalışma kapsamında Türkiye'nin Balkanlar ve Kuzey Makedonya'daki nüfuz düzeyini, başka güçler karşısındaki konumunu ortaya koymak maksadıyla söz konusu parametrelerden istifade edilmiştir.

20. yüzyılın ikinci yarısında sömürgeciliğin ortadan kalkmasıyla dünya genelinde ortaya çıkan yeni devletlerin ilk meselesi sivil ve askeri bürokrasilerin inşa edilmesiydi. İç siyasette istikrarın ve dış tehditlere karşı sınır güvenliğinin korunması, bu yapıların biçimlendirilmesiyle mümkündü. Bununla birlikte bu yapıların uzmanlık ve tecrübe ihtiyacı dolayısıyla eğitilmiş askeri ve bürokratik elitin ortaya çıkışı için dış aktörlerin desteğine ihtiyaç duyulmuştur. Kurumsallaşma yolundaki pek çok yeni devlet, kurumlarının inşasında dış partnerlerden destek almıştır. Hangi aktörlerin bu sürece dâhil olacağı politik bir karar olmakla beraber öncelikle siyasi ve askeri ittifak durumunu da belirleyecektir. Aynı şartlar, Soğuk Savaş'ın bitişiyle ortaya çıkan yeni devletler için de geçerli olmuştur. Kuzey Makedonya da bu ülkeler arasındadır ve başından itibaren dış ortaklarıyla aynı süreci yaşamaktadır. Bu çerçevede Kuzey Makedonya'nın siyasi ve askeri ittifak durumunu anlamak için dört alt parametreye başvurulmaktadır. İlk olarak diplomatik temsil düzeyini dış misyon sayısı üzerinden ele almak gerekecektir. İkinci alt parametre kapsamında Kuzey Makedonya ordusuna eğitim ve danışmanlık hizmetleriyle katkı yapan dış aktörler dikkate alınacaktır. Üçüncü alt parametre NATO gibi çok taraflı güvenlik ortaklığında birlikte yer alınıp alınmadığıyla açıklanacaktır. Son alt parametre ise siyasi ve askeri ittifakın göstergesi olarak ikili işbirliği antlaşmalarının varlığıdır.

Dış nüfuzun ekonomik boyutunu biçimlendiren araçlar ise dış yardım, doğrudan yatırımlar ve karşılıklı ticari faaliyetlerdir. Karşılıklı ekonomik çıkarların varlığı ve sürdürülebilirliğinin Sadece dış nüfuzun değil, pazar üretme odaklı kalkınmacı yaklaşımın da enstrümanı olan dış yardım somut bir işbirliği aracı olarak devletlerin ve toplumların hayatına etki etmektedir. Hans Morgenthau'nun "Dış Yardımın Siyasal Teorisi" (A Political Theory of Foreign Aid) başlıklı makalesi dış yardımın nüfuzla ilişkisi bakımından dikkate değerdir. Morgenthau'ya göre, para, mal veya hizmet niteliği taşıyabilirler ve bir dış politika aracı olan dış yardımlar, işlevlerine göre şöyle sınıflandırılmalıdır: insani yardım, kamusal mevcudiyet ve işleyişin sağlanmasına yönelik destekler, askeri dış yardım, prestij amaçlı dış yardım, ekonomik kalkınma yardımı ve siyasi hedefi olan rüşvetler (Morgenthau, 1962, 302-303). İttifakların somutlaşmasında karşılıklı ekonomik çıkarların etkisi yadsınamaz bir mahiyet taşımaktadır. Günümüzde çok daha kurumsal bir çerçeve kazanmış olan dış yardımlar, küresel ekonominin genişlemesine yarayan kalkınma yardımları ve çatışma-afet bölgelerine yönelik acil ve insani yardım olmak üzere iki genel faaliyet alt alanına ayrılmaktadır. Karşılıklı dış ticaret ve doğrudan yatırımlar ise, devletlerin ve şirketlerin menfaatlerini sürekli hale getirirken, ülkeler arasında güçlü ve etkin bağlar kurulmasına yararlar. Ekonomik ilişkiler ve işbirliğinin analiz edileceği üç alt parametre böylece karşılıklı dış ticaret hacmi, dış yardım miktarı ve doğrudan yabancı yatırımların kaynağı olarak özetlenebilir (Yiğit, 2021). Ekonomik ilişkiler ve işbirliğinin dış nüfuz üzerindeki payı bu şekilde ortaya çıkarılmaktadır.

Askeri materyal, siyasi&askeri ittifakın somut uzantısı biçiminde ele alınarak dış nüfuzun anlaşılmasına katkı sağlayan bir başka değerli temel parametredir. Önemli

siyaset bilimcilerden Stephen M. Walt "İttifakların Kökenleri" (The Origins of Alliances) adlı eserinde, devletlerin ittifak partnerlerini ekonomik ve askeri yardımın yanında askeri materyal temini elde etme amacı doğrultusunda da tercih ettiklerini, bu unsurların ittifakları şekillendirdiğini dile getirmektedir (Walt, 1987, s. 218-261). Silah ticaretinin, eğitim ve danışmanlık hizmeti ihtiyacını beraberinde getirdiği kompakt bir ticaret şekli olması ittifaklar arasında bir nüfuz enstrümanına dönüşmesine yol açmaktadır. Ayrıca dünyanın farklı bölgelerinde oluşturulan yabancı askeri üsler de askeri materyallerin dış nüfuza katkısının bir parçası olmaktadır. Askeri üslerin, bulunduğu ülkelerdeki hükümetlerin karar alma süreçlerine etkisi öteden beri bilinmektedir (Walt, 1987). Bunun yanı sıra kriz ve çatışma bölgelerinde rol alan yabancı paralı askerlerin varlığı, aynı parametrenin farklı bir yönüdür. Çatışmalarda yerel hükümetler veya silahlı isyancılar tarafından istihdam edilen bu yabancı unsurlar görev ve hizmetlerinin önem düzeyi ölçüsünde bir başka nüfuz aracına dönüşebilmektedir. Silah ticareti, yabancı paralı askerlerin varlığı ve yabancı askeri üslerin bulunup bulunmamasına yönelik alt parametrelerden oluşan bu ana değişken, dış nüfuzun bir diğer yüzünü tartışmamıza olanak tanımaktadır.

Askeri materyal olgusunu siyasi-askeri işbirliği bileşeninden ayıran temel etken, ilkinin güçlü bir ekonomik bağlama sahip olmasıdır. Siyasi-askeri işbirliği kapsamında dile getirilen diplomatik temsiliyet, ittifak durumu, askeri eğitim ve danışmanlık ile ikili antlaşmalar doğrudan doğruya resmi makamlar arasında gerçekleşen süreçlerin ürünü olarak ortaya çıkmaktadır. Diplomatik misyonlar veya askeri eğitim desteği gibi hususlarda resmi makamlar büyük oranda söz konusu süreçlerin paydaşları olarak öne çıkarlar. Ayrıca ana bileşen içinde yürütülen işlevlerin ekonomik kalkınma, ticaret ve yatırım gibi konulardaki etkisi oldukça sınırlıdır. Diğer yandan askeri materyal bileşeni, yürütülen işlevlerin maksadı ve mahiyeti askeri olmakla birlikte yoğunlaşmış bir ekonomi-politik boyuta sahiptir. Bu yönüyle de aslında askeri materyal, siyasi ve askeri işbirliği ile ekonomik işbirliği arasında bir noktada yer almaktadır. Silah ticareti, yabancı askeri üsler ve yabancı paralı askerlik; tıpkı askeri eğitim ve danışmanlık gibi bütüncül bir güvenlik işbirliğinin unsurlarıdır, fakat aynı zamanda güçlü birer ekonomik faaliyet de ihtiva ederler. Silah ticareti, savunma endüstrilerinin uluslararası plana yayılmış ekosisteminin ürünlerini küresel düzeyde dolaşıma sokmaktadır. Savunma sanayii ihracatının halen en önemli bileşeni bu alanda üretim ve ticaret yapan şirketlerdir. Ticari bir faaliyet olarak savunma teknolojilerini farklı coğrafyaların hizmetine sunma eylemi, bu alanda kültürel ve teknolojik bir bağımlılık yaratmakla kalmaz, devletlerin ekonomik çıkarlarına da hizmet eden bir nüfuz aracına dönüşür. Yabancı askeri üsler, her ne kadar devletler arasında ciddi bir diplomatik sürecin meyvesi olarak ortaya çıksa da askeri açıdan ikmal hattı gibi gerekliliklerden dolayı bölgesel ekonomik kalkınmaya doğal olarak katkıda bulunurlar. Son olarak Çin'in, Cibuti'de kurduğu Doraleh askeri üssünün çevresinde gerçekleştirdiği otoyol ve demiryolu yatırımları ülkenin çehresini değiştirmiştir. Çin'in bu askeri üs için Cibuti'ye ödediği yıllık 50 milyon dolar gibi bir bedelin varlığı rantiyeci devletler için askeri üsleri ticari bir meta ve gelir kaynağı haline getirmektedir. Devletlere nüfuz temin eden yabancı paralı askerlik bileşeni ise, günümüzde özel güvenlik şirketleri aracılığıyla yürütülmektedir. Elbette paralı askerlerin başka bir ülkede faaliyet göstermesi ikili siyasi ittifak, uzlaşma ve rızaya dayalıdır, fakat söz konusu şirketlerin para karşılığı hizmet verdiği de gözden kaçırılmamalıdır. Askeri materyal kapsamındaki üç bileşen de nüfuz açısından politik ve ekonomik boyutların kesişim kümesinde yer almaktadır.



Son temel parametre olan kültürel bağlar ise, üç farklı değişken üzerinden değerlendirilecektir: Diaspora gibi etnik kökene dayalı temsil platformları veya kişisel-kurumsal ağların varlığı, hedef ülkeye yönelik medya kanalları ve yayınları ile kültürel işbirliği faaliyetlerinin büyüklüğü. Otokratik, yarı-otokratik siyasi sistemler ile kurumsallaşma yolundaki demokrasilerde iktidarın dar bir elit içinde kaldığı ve toplumun genelini ilgilendiren konularda bu dar elitin kararının geçerli olduğu gözlemlenmektedir. Meselelerin bu şekilde uzun prosedürler olmaksızın ve hızlı biçimde çözülmesi elbette yolsuzluğu kolaylaştırmakta, hatta sistemleştirmektedir. Böyle sistemlerde dış aktörlerin siyasi ve bürokratik elitte kişisel veya kurumsal çıkar ilişkisine girmesi beklenebilecek bir durumdur. Dolayısıyla kişiselleştirilmiş iktidar ilişkilerini içeren kişisel ağlar bu kapsam da değerlendirilmektedir. Bunu besleyen diaspora gibi olguların varlığı da aynı kapsamda bir gösterge olarak kabul edilmektedir. Bunun yanında yabancı medya faaliyetleri ile dil-kültür odaklı işbirliği amacındaki kuruluşların varlığı da aynı ölçüde önem kazanmıştır. Almanya'nın Goethe Enstitüsü veya Çin Halk Cumhuriyeti'nin Konfüçyüs Enstitüsü bu çerçevede örneklik teşkil eder. Yabancı medya organlarının yerel veya uluslararası dillerdeki yayınları yine bir başka alt parametredir.

Tüm bu göstergelerle ele alındığında Türkiye'nin Kuzey Makedonya üzerindeki nüfuzunun başka devletlere kıyasla nerede durduğu, nasıl bir ağırlığa sahip olduğu biraz daha açık biçimde görülebilecektir. Türkiye'nin kurumları ve özel aktörlerinin, Balkanlar'daki en önemli ortaklarından biri olan Kuzey Makedonya'da hangi sektörler veya alanlarda yeterince ilerlememiş olduğu da bu vesileyle analiz edilmiş olacaktır.

### **Türkiye-Kuzey Makedonya İlişkilerinin Genel Görünümü**

Türkiye ve Kuzey Makedonya yaklaşık beş asır boyunca Osmanlı Devleti bünyesinde birlikte yaşamış iki toplum olarak tarihsel bağlara sahip olagelmüşlerdir. Bu tarihsel-kültürel arka plan Kuzey Makedonya'nın, 1991 yılında "Makedonya Cumhuriyeti" adıyla bağımsız olduğu andan itibaren aşama aşama Türkiye ile yakınlaşmasını kolaylaştırmıştır. Yugoslavya'nın dağılmasından kısa bir süre sonra Makedonlar, 8 Eylül 1991'de yapılan referandumda %95,4'lük bir oranla bağımsızlıktan yana oy kullanmışlardır (Kodal, 2014, s. 380) . Böylece Balkanların merkezinde yer alan Makedonya, Yugoslavya'dan kopuş sürecini sorunsuz biçimde tamamlamıştır. Her ne kadar Yugoslavya'nın dağılışı pek çok iç çatışma ve iç savaşa yol açsa da Makedonya barışçıl bir bağımsızlık süreci atlattır. Fakat adının "Makedonya" oluşu nedeniyle güneyinde yer alan Yunanistan'la on yıllar sürececek bir ihtilaf ve gerilim dönemi söz konusu olmuştur (Bilgin, 2019). Yunanistan'la en başından itibaren yaşanan sorunların Makedonya'yı, Türkiye'ye yaklaştıran bir başka etken olduğu aşikârdır. Böylelikle tarihsel-kültürel arka plan ile Yunanistan'ın karşıt pozisyonunun Türk-Makedon birlikteliğine olumlu yansımaları söylemek yanlış olmayacaktır.

Kuzey Makedonya ve Türkiye arasındaki ilişkilere etki eden bir diğer faktör ise Türkiye'nin, Makedonya Cumhuriyeti'nin varlığı ve bağımsızlığına yönelik destekleyici diplomatik tutumu olmuştur. Türkiye Cumhuriyeti Dışişleri Bakanlığı'nın resmi web sayfasındaki bilgilere göre, Kuzey Makedonya'yı, o tarihte Makedonya Cumhuriyeti olarak (kendi adıyla, "Üsküp Cumhuriyeti" olarak değil) resmen tanıyan ilk devlet Türkiye Cumhuriyeti'dir (TC Dışişleri, 2022). Bu tanıma kararının Sırbistan ve Yunanistan'ın karşı baskısına rağmen alınması önem taşımaktadır. Ayrıca başkent Üsküp'te büyükelçi görevlendiren ilk devlet de Türkiye olmuştur. Türkiye, genel dış politika yaklaşımına uygun şekilde Makedonya'nın toprak bütünlüğü ve sınır güvenliği

konusunda da kesin bir tavır sergilemiştir. Türkiye'nin o tarihlerde Kuzey Makedonya'nın bağımsızlığına yönelik olumlu tavrını besleyen bir diğer faktör de Batılı devletlerin aynı yöndeki tercihidir. Türkiye, Kuzey Makedonya'nın Birleşmiş Milletler ve NATO gibi uluslararası kuruluşlara üyeliğinde kilit rol oynamıştır.

Türkiye ve Kuzey Makedonya arasındaki ilişkilerin gelişmesinde rol oynayan diğer faktörler; somut işbirliği faaliyetleri, karşılıklı ekonomik faaliyetleri, Makedonya'da yaşayan Türk azınlığın varlığı, doğrudan siyasi ilişkiye olanak tanıyan karşılıklı ziyaretler ve medya faaliyetleridir. Ülke nüfusunun %4-5'ini teşkil eden (Bilgin, 2019) Makedonya Türklerinin, Kuzey Makedonya siyasetinde giderek daha fazla aktif rol oynaması Türkiye ile ilişkiler noktasında etkili olmaktadır. Bunun yanında Türkiye merkezli medya kuruluşlarının Balkanlarda yaptıkları yayınlar, sadece Türk azınlığın değil, tüm etnik grupların ilgisini çekmekte ve hatta gündemini belirleyebilmektedir. İşbirliği faaliyetlerinin merkezindeki dış yardımlar ve destekler ile dış ticaret ve yatırımlar da kısa zamanda önemli bir seviyeye ulaşmış, özellikle 2010-2020 yılları arasında tüm bu alanlarda ciddi bir ivme yakalanmıştır.

Başta siyasi ilişkiler olmak üzere pek çok alandaki canlılık, karşılıklı ve sık biçimde gerçekleşen ziyaretlerle kendisini hissettirmektedir. 2017 yılında Kuzey Makedonya'daki siyasi krizin aşılmasının ardından, iki ülke arasındaki üst düzey ziyaret trafiği hız kazanmıştır. Dönemin Kuzey Makedonya Cumhurbaşkanı Gjorge Ivanov, 20-21 Şubat 2018 tarihlerinde Türkiye'ye resmi ziyarette bulunmuş, Sayın Türkiye Cumhurbaşkanı Erdoğan'ın 9 Temmuz 2018 tarihinde Ankara'da gerçekleştirilen yemin törenine iştirak etmiş, son olarak da Uluslararası İşbirliği Platformu tarafından 25-28 Kasım 2018 tarihlerinde İstanbul'da düzenlenen 9. Boğaziçi Zirvesi'ne katılmıştır (TCCB, 2018). Ayrıca 2018 yılı içerisinde, K. Makedonya Ekonomi Bakanı Kreshnik Bekteshi 29-31 Ocak 2018 tarihlerinde, Başbakan Zoran Zaev 11-12 Şubat 2018 tarihlerinde, Başbakan Yardımcısı ve Savunma Bakanı Radmila Sekerinska 21-22 Mart 2018 tarihlerinde, Meclis Başkanı Talat Xhaferi 18-21 Nisan 2018 tarihlerinde, Kültür Bakanı Asaf Ademi 3-5 Aralık 2018 tarihlerinde Türkiye'yi ziyaret etmişlerdir (Bilgin, 2019).

Kuzey Makedonya Cumhuriyeti Dışişleri Bakanı Nikola Dimitrov, 17 Ocak 2019 tarihlerinde ülkemize bir çalışma ziyareti gerçekleştirmiştir. Temmuz 2019'da bu kez Türk Dışişleri Bakanı Mevlüt Çavuşoğlu, Kuzey Makedonya'ya bir çalışma ziyareti gerçekleştirmiştir (DHA, 2019). Türkiye tarafı bu ziyaretlere Cumhurbaşkanı, Meclis Başkanı ve bakanlar düzeyinde ve sık sık mukabele etmektedir. Türkiye ve Kuzey Makedonya arasındaki ilişkilerin ortak tarih, kültür ve coğrafyaya dayalı olmasının avantajını doğrudan bir irtibatla kullanıldığı anlaşılmaktadır. Bu ilişkilerin somut çıktılarının ne olduğu ise dış nüfuz parametreleri ile tartışılabilir.

### **İkili İlişkilerde Siyasi ve Askeri İttifak Durumu**

Türkiye, Kuzey Makedonya'yı kendi adıyla ilk tanıyan ve ilk büyükelçi görevlendiren ülke olmuştur. Türkiye Cumhuriyeti Üsküp Büyükelçiliği kültür, ticaret, askeri, din hizmetleri, içişleri, eğitim, hazine ve maliye müşavir ve ataşeliklerinin katılımıyla Kuzey Makedonya'da tüm dış misyon teşkilatıyla görev yapmaktadır (Üsküp Büyükelçiliği, 2022). Kuzey Makedonya ise Ankara'da büyükelçilik, İstanbul'da da başkonsolosluk bulundurmaktadır. Diplomatik temsil düzeyiyle Türkiye, Kuzey Makedonya için en önemli ortaklardan biri olduğunu göstermektedir. Üsküp'te büyükelçilik bulunduran 32 ülkeden 24'ü Avrupa ülkesi, bunlardan 17'si Avrupa Birliği üye ülkesidir. Türkiye bu

ülkeler arasında en ön sırada gelenlerden biridir.

İkinci olarak, ikili ve çoklu askeri ittifak durumu ele alındığında, Türkiye'nin yine mühim bir askeri partner olduğu görülmektedir. Bağımsızlığından beri Kuzey Makedonya'nın güvenliğine ve istikrarına büyük önem ve destek veren Türkiye, bu ülkenin Kuzey Atlantik İttifakı (NATO) üyeliği için de büyük çaba harcamıştır (Babalı, 2012, s. 27). NATO'nun başını çeken Batılı devletlerin genelindeki olumlu havaya rağmen, aradaki isim krizini gerekçe gösteren Yunanistan'ın bu üyeliği yıllarca reddetmesiyle bu çabalar önceleri başarısızlığa uğramıştır. Türkiye'nin, Kuzey Makedonya lehine kararlı duruşu ve Makedonya-Yunanistan arasındaki isim meselesinin çözülmesiyle Kuzey Makedonya ancak Mart 2020'de NATO üyesi olabilmıştır (Çetin, Abdula, & Baykan, 2020). Türkiye ve Kuzey Makedonya bu kez uluslararası bir güvenlik paketi çerçevesinde askeri müttefik haline gelmişlerdir. İki ülke arasında ikili ilişkilerde güvenlik her zaman önemli bir işbirliği konusu olmuştur, fakat NATO üyelikleri nedeniyle uluslararası çapta da güvenlik ortağı haline gelmeleri askeri işbirliği alanında resmi tamamlayan bir gelişmedir.

Kuzey Makedonya ordusunun eğitim, kurs ve danışmanlık hizmetlerini hangi ülkelerden temin ettiği de dış nüfuzu anlamak açısından bir başka bileşen olarak karşımıza çıkmaktadır. 2010-2020 yılları dikkate alındığında Kuzey Makedonya'da bu alanda Amerika Birleşik Devletleri'nin öne çıkan ilk devlet olduğu söylenebilir. IMET (International Military Education and Training) Askeri Eğitim Programı, Amerikan Hükümeti'nin dış askeri eğitim desteği hususunda en çok başvurduğu araç olarak bilinmektedir. Security Assistance verilerine göre ABD'nin söz konusu zaman aralığında (2010-2020) ve IMET kapsamında eğittiği Kuzey Makedonyalı asker sayısı 2.245 olmuştur (Security Assistance, 2021). Dolayısıyla askeri eğitim ve danışmanlık alanında Kuzey Makedonya'nun en önemli partneri ABD'dir. Türkiye için ise Kuzey Makedonya ile askeri eğitimde iş birliği tarihsel anlamı olan bir olgudur: Osmanlı İmparatorluğu'nun yıkılışına doğru Makedonya'da yer alan Bitola'da bulunduğu Manastır Askeri İdadisi en seçkin harp okulları arasındaydı. "Makedonya Cumhuriyeti ile 1994 yılında imzalanan Askeri Eğitim ve İşbirliği Anlaşması"na uygun olarak 1998'den itibaren Makedonyalı askerlere eğitim ve kurs desteği veren Türkiye Cumhuriyeti, Kuzey Makedonya silahlı kuvvetleri için ciddi öneme sahip ülkeler arasındadır. Net sayı bilinmemekle beraber 2010-2020 yılları arasında Türk Silahlı Kuvvetleri, Milli Savunma Üniversitesi Harp Okulları, Kuvvet Enstitüleri tarafından eğitilen yüzlerce Kuzey Makedonyalı askeri öğrenci ve subayın varlığından söz etmek mümkündür (Dünya, 2014). Bununla birlikte son yıllarda Balkan Ülkeleri Özel Kuvvetler Tatbikatı, Anadolu, Efes-2018, Anadolu Ankası Hava Tatbikatı gibi platformlarda iki ülkenin müşterek tatbikata katılımı söz konusu olmuştur. Buna rağmen Türkiye, Kuzey Makedonya ordusu mensuplarının eğitim ve tatbikat süreçlerinde yer alsa da bu alanda en önde gelen aktör değildir.

Son alt parametre ise siyasi ve askeri ittifakın göstergesi olarak ikili işbirliği antlaşmalarının varlığıdır. 1994-2021 yılları arasında iki tarafın imzaladığı turizm, ticaret ve gümrük, askeri işbirliği, kültür, eğitim, tarım, sosyal güvenlik, taşımacılık, sağlık, kalkınma işbirliği gibi pek çok alanda imzalanmış 80'den fazla antlaşma ve sözleşme mevcuttur (Resmi Gazete, 2022). Karşılıklı ilişkilerin hukuki zemini bu antlaşmalar sayesinde imkân bulmuş ve süreklilik kazanmıştır. İki tarafın imzaladığı ve bir dönüm noktası sayılan ve Kasım 2002'de imzalanmış olan "İkili İlişkilerin Güçlendirilmesine Yönelik Strateji Belgesi" önemli örneklerden birisi olmuştur. 2010 yılında imzalanan "Askeri İşbirliği Antlaşması", 2012'deki karşılıklı vizelerin kaldırılmasına yönelik

antlaşma, 2015 yılındaki ortak kültürel faaliyetler ve kültür merkezlerinin kurulmasına dair antlaşma yine önemli hukuki metinler arasında yer almaktadır.

### Ekonomik İlişkiler ve İş Birliği Düzeyi

Türkiye-Kuzey Makedonya ilişkilerinde iki ülke birlikteliğinin somut varlığını anlayabilmemiz için ikinci önemli temel parametre ekonomik ilişkiler ve iş birliğinin ne düzeyde olduğudur. İlk olarak karşılıklı dış ticaretin düzeyi ele alındığında Türkiye'nin 2010-2020 yılları arasında ilk sıralarda olmadığı görülmektedir. Önceki adıyla Makedonya Cumhuriyeti, bağımsızlığını kazandıktan sonra Türkiye ile ticari alanda da iş birliği yapmaya başlamıştır. "Makedonya ile Ticaret ve Ekonomik İş Birliği Anlaşması" 17 Mart 1994'te, "Çifte Vergilendirmeyi Önleme Anlaşması" 16 Haziran 1995'te, "Yatırımların Karşılıklı Teşviki ve Korunması Anlaşması" ise 14 Temmuz 1995'te imzalanmıştır. İki ülke arasında "Serbest Ticaret Anlaşması" 10 Eylül 2000'de yürürlüğe girmiştir (Babalı, 2012). İki taraf arasında ticaret ve ekonomik iş birliğinin hızlı biçimde ilerlediğini söylemek gerekir. Bununla birlikte, Kuzey Makedonya'nın öne çıkan ilk beş ticaret ortağı arasında Türkiye yoktur. Observation of Economic Complexity'nin (OEC) rakamlarına göre, 2010-2020 yılları arasında Kuzey Makedonya Cumhuriyeti'nin ithalatında ticaret ortaklarının sıralaması ve payı şu şekilde gerçekleşmiştir: Almanya %12,4, Birleşik Krallık %10,6, Yunanistan %10, Sırbistan %7,8, Bulgaristan %6, İtalya %4,7, Türkiye %4,56, Çin %4,28 (OEC, 2021). Makedonya'nın başlıca ithalat malları petrol ve petrol ürünleri, doğalgaz ve elektrik, beyaz eşya, otomobil ve diğer karayolu taşıtları ile çeşitli gıda ürünlerinden oluşmaktadır.

OEC verilerine göre Kuzey Makedonya'nın aynı on yıllık periyotta öne çıkan ihracat güzergâhları ise genellikle Avrupa ülkeleri, ABD ve Çin olmuştur. Bu ülkelerin Kuzey Makedonya ihracatındaki payları şu şekildedir: Almanya %37,1, Sırbistan %10,4, Bulgaristan %5,7, İtalya %4,73, Çekya %4, Yunanistan %3,85, Belçika %2,71, ABD %2,2, Çin %2,1, Romanya %2 (OEC, 2021). Türkiye, bu sıralamada ilk onda yer bulamamış, %1,6 payla 11. sırada yer almıştır. Kuzey Makedonya'nın başlıca ihracat kalemleri ferro-nikel, demir-çelik, tütün, şarap, meyve, tekstil ve hazır giyim olarak kayıtlara geçmiştir. 2010-2020 yılları arasında Almanya, Sırbistan, Yunanistan, Bulgaristan ve İtalya, Kuzey Makedonya'nın önde gelen ticaret ortakları olmuştur. Türkiye'nin Kuzey Makedonya'ya ihracatı 2019 yılı itibarıyla 412 milyon dolar, ithalatı ise 116 milyon dolar olmak üzere toplamda 500 milyon doların üstünde gerçekleşmiştir (TÜİK, 2021). Türkiye'nin ihraç ettiği ürünler genel itibarıyla turuncgiller, tekstil, beyaz eşya, mobilya, metal ürünleri, ilaç iken; başlıca ithal ettiği ürünler demir-çelik, sentetik dokuma, tuğla, metal ürünleri, ham deri ürünleridir. Karşılıklı ticarete ivme yakalanmış olsa da Türkiye bu alanda ilk beşte değildir.

Kalkınma yardımları başta olmak üzere tüm dış yardımlar ticari ve ekonomik iş birliğinin en önemli ikinci enstrümanıdır. OECD verilerine göre 2010-2019 yılları arasında Türkiye'nin Kuzey Makedonya'ya yaptığı resmi yardım miktarı 110 milyon dolar olmuştur. Aynı dönemde Avrupa Birliği'nin Kuzey Makedonya'ya yönelik dış yardımı 841 milyon dolar, Amerika Birleşik Devletleri'nin dış yardımı 180 milyon dolar ve son 5 yılda kesilmiş olmasına rağmen Almanya'nın dış yardımı 153 milyon doları bulmuştur. İsviçre ise Türkiye'nin ardından 108 milyon dolarla beşinci sırada gelmektedir (Worldbank, 2022). Kuzey Makedonya'nın kabul ettiği dış yardımlar içinde Türkiye'nin ön sıralarda geldiği görülmekte, fakat buna karşılık yardım miktarının genel resmi yardımlar içindeki payı ve ağırlığının görece düşük olduğu değerlendirilmektedir.

Avrupa Birliği kurumlarının resmi kalkınma yardımları konusunda Kuzey Makedonya'da mutlak nüfuza sahip birer donör olduğu anlaşılmaktadır.

Ekonomik ilişkiler ve işbirliği düzeyinin ortaya çıkarılmasında kullanılan son parametre doğrudan yabancı yatırımlardır. Dünya Bankası verilerine göre Kuzey Makedonya'ya yönelik doğrudan yatırımlarda 2010-2020 arasında Türkiye ortalama %4,1 oranla yedinci sırada, AB Ülkeleri hariç kabul edilirse ilk sıradadır. Kuzey Makedonya'da doğrudan yabancı sermaye yatırımı gerçekleştiren Türk şirketlerinin sayısının 100 civarında olduğu bilinmektedir. Bu şirketlerin en önemlileri TAV, Türk Hava Yolları, Cevahir Holding, Limak Holding, Acıbadem Hastanesi, Ramstore, Haznedar ve Halk Bankası'dır. Her ne kadar Türkiye, Kuzey Makedonya'ya yönelik yatırımlarında iyi bir seviyedeysen de 2019 ve 2020 yıllarında bu ülkeye yönelik yatırım miktarlarında düşüş gözlemlenmektedir. Genel olarak değerlendirmek gerekirse Kuzey Makedonya ile ekonomik ilişkiler ve işbirliği düzeyi açısından Türkiye, siyasi veya kültürel ilişkilerde yaşadığı başarının oldukça gerisindedir.

### **Türkiye-Kuzey Makedonya Ortaklığında Askeri Materyal**

Askeri materyal eksenini, antlaşmalarla şekillenmiş olan siyasi-askeri ittifak durumunun dinamik yüzlerinden ilkinin ifade etmektedir. Silah ticareti, yabancı asker üsler ve paralı askerler veya bugünkü görünümüyle özel güvenlik şirketleri gibi alt parametrelerle değerlendirilen askeri materyal, ordu ve güvenlik gibi devletler için birincil ve hayati gündem maddelerini etkilemektedir. Silah ticareti konusunda Kuzey Makedonya-Türkiye arasındaki ilişkiler iki taraf arasında 2010'da imzalanan "Askeri Mali İşbirliği Antlaşması" ivme kazanmıştır (Bilgin, 2019). Bu antlaşma sonrasında silah satış ve hibeleri söz konusudur. 2012 yılında Türkiye Cumhuriyeti, Makedonya'ya 710 bin dolar değerinde 8 askeri araç hibe etmiştir (Cumhuriyet, 2022). Bunun yanında 2016 yılında Makedon Ordusu'na 1 adet Otokar Cobra Piyade Hareketlilik Aracı satılmıştır. Ayrıca Ekim 2014'te Türkiye'den Makedon Ordusu'na 2 milyon Dolarlık bot, üniforma ve teçhizat yardımı gerçekleşmiştir. 2021 yılında İstanbul'da gerçekleşen IDEF'21 Fuarı sırasında Türkiye ve Kuzey Makedonya arasında yeni bir Askeri Mali İş Birliği Anlaşması imzalanmıştır. Kuzey Makedonya Savunma Bakanı Radmila Sekerinska ve Türkiye Cumhuriyeti Milli Savunma Bakanı Hulusi Akar arasında imzalanan bu antlaşma sonrasında Türkiye tarafından 1 adet 8x8 BMC Tuğra tank taşıyıcısı ve 7 bin 400 adet Gore-Tex üniforma Makedonya'ya hibe edildi (AA, 2021). Silah ticaretinin bir anlamda teknoloji transferi olduğu ve orduların çalışma kültürlerini etkilediği düşünülürse bu alandaki süreklilik ile devletler arası ilişkiye etkisi daha iyi anlaşılacaktır. Türkiye'nin askeri işbirliği ve askeri materyal konusundaki kararlı adımlarına rağmen henüz Kuzey Makedonya için ilk sıraya yerleşmekten uzak olduğu görülmektedir. SIPRI verilerine göre 2000-2020 yılları arasında Kuzey Makedonya'ya yönelik silah transferinde/ticaretinde Ukrayna birinci sıradadır. Ukrayna'yı ABD, Sırbistan, İrlanda ve Türkiye takip etmektedir (SIPRI, 2022). Fakat gerek savunma sanayiindeki gelişmeler gerekse de Kuzey Makedonya ile yakın siyasi ilişkiler kısa ve orta vadede Türkiye'yi bu ülkede çok daha vazgeçilmez bir güvenlik partneri yapacaktır.

Yabancı paralı askerler veya özel güvenlik şirketleri ile yabancı askeri üsler konusunda ise Türkiye'nin her iki unsura olan mesafesi bilinmektedir. Yurtdışında sadece Somali'de askeri üs bulunduran Türkiye'den herhangi bir paralı asker grubu ya da yurtdışında çatışma bölgelerinde faaliyet gösteren bir özel güvenlik şirketi yoktur. Kuzey Makedonya'da yabancı askeri üs bulunmamakta, yalnızca ihtiyaç durumunda NATO

birlikleri konuşlanabilmektedir. Burada askeri üssü bulunmayan Türkiye'nin 2022 yılı bitmeden NATO görev gücü kapsamında Makedonya'ya 150 Türk Askeri gönderilmesi kararlaştırılmıştır (Hürriyet, 2021). Kuzey Makedonya'nın, çevresindeki ülkeler için bir denge ülkesi olması yabancı askeri üssün kurulmaması neticesini doğurmuştur. Balkanların parçalanma döneminde sık görülen paralı askerlik olgusuna da aynı şekilde Kuzey Makedonya'da rastlanmamaktadır. Buna göre Türkiye'nin, askeri materyal desteği alanında yükselişte olan, fakat bugün için etkin nüfuzla sahip olmayan bir devlet olduğu sonucu ortaya çıkmaktadır.

### **Kişisel ve Kurumsal Ağlar, Kültürel İlişkiler, Medya Faaliyeti**

Kişisel ve kurumsal ağlar, kültürel ilişkiler ve medya faaliyetinin varlığı dış nüfuzun bir başka önemli parametresini teşkil eden alt parametrelerdir. Kişisel ve kurumsal ağların kişisel çıkarlar, kültürel yakınlıklar veya kimlik açısından ortaklıklar içermesi beklenmektedir. Sosyal gruplar içindeki bireylerin ortaklık için hangi dış aktöre eğilim gösterdiği bu olguların temel sorusudur. Elbette kurumsal olarak üretilmiş ilişkiler de bu gibi faktörlerden etkilenirler. Türkiye'nin, Kuzey Makedonya üzerindeki nüfuzunun kültür ayağında pek çok avantajı söz konusudur. Öncelikle Osmanlı mirası bir coğrafyada yer alan iki ülkenin bunun bilincinde olmaları tarihsel bir arka plan arz etmektedir. İkinci olarak ise, Makedonya'da yaşayan ve giderek siyasette önemi artan Türk azınlığın varlığı Türkiye'nin etkileşimlerine alan açmaktadır.

Kuzey Makedonya'da günümüzde Makedonya Türklerine ait sivil toplum kuruluşları, dernek ve sendikalar, siyasi partiler mevcuttur. Türk azınlık, tüm kuruluşlarıyla etkinliğini artırmış, ayrıca Türkiye ile yeniden güçlü bağlar kurmuştur. Makedonya Türklerini siyaset ve toplumda etkinlik arayışına iten neden, bağımsızlık sonrasında Makedon ve Arnavutlar kamuda veya özel sektörde istihdam edilirken dışlanmaları, nüfusa oranla adil bir temsilin gerçekleşmemesidir. Makedonya'da çalışan Türklerin %51'i halen toprağa ve beden gücüne dayalı sektörlerde çalışmaktadır (Bilgin, 2019). Sosyal adalet arayışı son yıllarda Makedon Türklerinin siyasette partileşmelerine neden olmuştur. Türk Demokratik Partisi, Türk Hareket Partisi, Milli Birlik Hareketi üzere üç siyasi partiye sahip olan Makedonya Türk azınlığın bu şekilde mecliste temsil edilmesi sağlanmıştır. 2006 yılından beri pek çok kabinede Türk bakanlar vazifelendirilmiştir. Son olarak bir önceki kabinede Türk Hareket Partisi Genel Başkan Yardımcısı Dr. Elvin Hasan, Yatırımlardan Sorumlu Devlet Bakanı olarak görev almıştır. Ayrıca bu süreçte kazanılan etkinlik siyasetle sınırlı kalmamış, Kuzey Makedonya Anayasa Mahkemesi başkanlığına bir Makedon Türkü olan Salih Murat getirilmiştir. Türkiye ile güçlü bağlara sahip olan Salih Murat son olarak 2021 yılında Cumhurbaşkanı Recep Tayyip Erdoğan'ı Beştepe'de ziyaret etmiştir (Cumhurbaşkanlığı, 2021) . Makedonya Türk azınlığının Türkiye ile ilişkilerinin düzeyi iç siyasette elini güçlendiren bir faktördür. Bununla birlikte bu azınlığın varlığı ve faaliyetleri, Türkiye'nin Kuzey Makedonya ile ilişkilerinde nüfuz olanaklarını artırmaktadır.

Türkiye, Kuzey Makedonya ile geçmişte ve bugün kurulan bağların gerçekliğine uygun olarak yoğun bir kültürel iş birliği programı uygulamaktadır. Kültürel alandaki iş birliği faaliyetleri tarafların 2009 yılında imzaladığı protokol önemli bir başlangıç noktası olmuştur. Protokol kapsamında İstanbul ve Üsküp'te karşılıklı kültür merkezleri açma ve geliştirme konusunda anlaşma sağlanmıştır. 2010 yılında Üsküp'te Yunus Emre Türk Kültür Merkezi açılmıştır. Yunus Emre Enstitüsü'nde pek çok Makedonyalı Türkçe eğitimine dâhil olmuştur. Son olarak Makedonya ordusuna mensup askerler Türk dili ve

kültürü eğitimi almışlardır. 2015 yılında yapılan anlaşma kapsamında Türkiye İşbirliği ve Koordinasyon Ajansı (TİKA) kalkınma yardımları dışında kültürel işbirliğine katkı yapmaktadır. Osmanlı mirasının korunması ve restorasyonu başta olmak üzere kültürel tabanlı projeler bu kurum vasıtasıyla gerçekleştirilmektedir. FETÖ Terör Örgütü ile mücadelenin bir parçası olmak dışında eğitim ve kültür alanında işbirliği kurumu olarak vazife gören Türkiye Maarif Vakfı 5 okul ve 1 yurt ile Kuzey Makedonya'da çalışmalar yapmaktadır. TİKA, Yunus Emre ve Maarif kurumlarının bu ülkede bir arada faaliyeti, Türkiye'nin temsil ve kültürel işbirliği misyonları yanında bu alanlarda somut birer etkiye sahip olduğu görülmektedir.

Medya faaliyetlerinin de aynı etkiye sahip olduğu söylenebilir. Anadolu Ajansı'nın Türkçe, Makedonca ve Arnavutça haber yayınları Kuzey Makedonya'da takip edilmektedir. TRT ve özel televizyon kanalları Kuzey Makedonya oldukça rağbet görmektedir. Özellikle Türkiye'nin yumuşak gücü olarak kabul edilen Türk dizilerinin Balkanlar genelinde yakaladığı başarı dikkate değerdir (AA, 2019). Osmanlı'yı veya Balkanlar'ı konu alan Diriliş Ertuğrul, Elveda Rumeli ya da Son Destan gibi dizilerin büyük ilgi gördüğü medyada ifade edilmektedir (Haber7, 2010). Türkiye'nin yumuşak gücü olarak kabul edilen televizyon yapımlarının Türkçe'nin ve Türk kültürünün yaygınlaşmasına, Türkiye'nin sanat ve edebiyat hayatının popülerleşmesine neden olduğu açıktır. Kültürel dış nüfuzun önde gelen ayaklarından olan medya kuruluşlarının siyasi gündemi ve kültürel hayatı yönlendirebildiğine yönelik yaygın kanaat dikkate alındığında Türkiye'nin Kuzey Makedonya'da etkin araçlara sahip olduğu değerlendirilmektedir.

### **Nüfuz Parametrelerine Göre Kuzey Makedonya'daki Aktörlerin Karşılaştırılması**

Türkiye ve Kuzey Makedonya arasında nüfuz parametreleriyle ortaya konan ortaklık ve yakınlığın başka devletlerle mukayesesi, söz konusu ilişkinin düzeyi hakkında bir tespit yapma imkânı sunacaktır. Frederick S. Pardee Center çalışması olan Resmi İkili Nüfuz Kapasitesi İndeksi'ne göre (Formal Bilateral Influence Capacity Index) Türkiye, bu indeksin parametreleriyle ele alındığında 2010-2020 yılları arasında Kuzey Makedonya üzerindeki nüfuzunun boyutu itibarıyla dördüncü sıradaki konumunu sürdürmüştür. Sıralamada ilk iki ülke Almanya ve Birleşik Krallık olurken, üçüncü sıradaki ABD 2020 yılı itibarıyla Çin'in ilerleyişi karşısında potanın dışında kalmıştır. Bu çalışmadan farklı parametrelere sahip olsa da adı geçen çalışmadaki görünüm ile benzer bir netice elde edildiği değerlendirilmektedir.

Nüfuz parametrelerini siyasi, askeri, ekonomik ve kültürel bileşenlere dayandıran işbu çalışmada ele alınan parametrelerle bakıldığında Türkiye'nin siyasi&askeri ittifak durumu ve kültürel alandaki etkinliğini ekonomik işbirliği ve askeri materyal alanlarında yakalayamadığı gözlemlenmektedir. Diplomatik temsil ve ikili antlaşmalar açısından Türkiye-Kuzey Makedonya birlikteliğinin güçlü bir niteliğe sahip olduğu söylenebilir. Derin kültürel ve tarihsel bağlara sahip iki ülkenin NATO şemsiyesi altında müttefik haline gelmeleri ise ittifak durumunu besleyen önemli bir bileşen olarak kayda geçmektedir. Askeri eğitim ve danışmanlık faaliyetlerinde ise, ABD'nin mutlak üstünlüğüne karşın Türkiye, Kuzey Makedonya için giderek mühim bir partnere dönüşmektedir.

Türkiye, dış ticarete Kuzey Makedonya'da aynı seviyeye erişememiştir. Kuzey Makedonya'nın ihracat güzergahları arasında kendisine ilk on ülke sıralamasında yer bulamayan Türkiye, aynı ülkenin ithalatında ilk üçe girememiştir. Daha çok ekonomik

ilişkilere odaklanan FBIC indeksinde de görüldüğü gibi Kuzey Makedonya'nın dış ekonomik ilişkilerini Almanya ve Birleşik Krallık domine etmektedir. Dış yardım konusunda da Türkiye AB, ABD ve Almanya'nın gerisindedir. Doğrudan yatırımlarda ise Türkiye'nin, Kuzey Makedonya'da beklenilenin oldukça gerisinde kaldığı ve yedinci sıraya yerleştiği görülmektedir. Askeri materyal ana parametresinde, özel güvenlik şirketleri ve yabancı askeri üs etkinliği Kuzey Makedonya'da bulunmadığından yalnızca silah transferi bileşeni ön plana çıkmaktadır. Her ne kadar Türkiye, savunma sanayii ihracatında bu ülke için de yükselen değer görünümü kazanmış olsa da ilgili dönemde Ukrayna, ABD, Sırbistan ve İrlanda gibi tedarikçilerin gerisinde kalmıştır.

Kültür alanı, nüfuz parametrelerin içinde Türkiye'nin güçlü olduğu unsurlar arasındadır. Türkiye'nin köklü tarihsel ve kültürel bağlara sahip olduğu Kuzey Makedonya ile ilişkilerinde bu alana yönelik vurgu her zaman ön plandadır. Türk diasporası ve Türkçe konuşan unsurların yaygınlığı, Türk dizilerinin ve Türk televizyon kanallarının yüksek izlenme oranları, tarihi Türk eserleri ve bu eserlerin ortak miras düşüncesi esasında restorasyonu, TİKA, Maarif ve Yunus Emre Enstitüsü gibi işbirliği kuruluşlarının kültürel faaliyetleri ilişki ve nüfuz zeminini beslemektedir. Türkiye'nin Balkanlara, Balkanlardaki nüfusun Türkiye'ye yönelik ilgisinin anılan faktörlerle daha da ileri bir noktaya taşınabileceği öngörülebilir bir durumdur.

Siyasi & Askeri İttifak Durumu	Ekonomik İlişkiler&İşbirliği	Askeri Materyal	Kişisel ve kurumsal ağlar & Kültürel ilişkiler
Yüksek	Orta	Orta	Yüksek

Genel olarak Türkiye, 2010-2020 yılları arasındaki faaliyetleriyle artan rekabete ve bölgesel dönüşümlere rağmen Kuzey Makedonya üzerindeki etki düzeyini muhafaza etmektedir. Bununla birlikte Türkiye'nin, Kuzey Makedonya gibi yakın kültürel ve tarihsel bağlara sahip olduğu bir ülkede ekonomik işbirliği ile askeri materyal alanlarında zayıf durumda olduğu anlaşılmaktadır.

## Sonuç

Dış nüfuz parametreleriyle ele alındığında Türkiye ve Kuzey Makedonya arasındaki ilişkilerde siyasi ve askeri ittifak düzeyi ile kişisel&kurumsal ağlar ile kültürel ilişkileri içeren yakınlık düzeyinin "orta-üst" seviyede olduğu anlaşılmaktadır. Nüfuz düzeyi temelinde Türkiye, ilgili yıllarda Kuzey Makedonya'da etkin aktörler arasında ciddi bir konuma sahiptir. Türkiye'nin, ekonomik ilişkiler ve işbirliği düzeyi ve asker materyal etkileşim düzeyi açısından başka devletlerin gerisinde kaldığı değerlendirilmektedir. Güçlü ve neokolonial devletlerin başvurduğu askeri-ekonomik araçların Türkiye-Kuzey Makedonya ilişkilerinde geri planda olduğu, bu itibarla Türkiye'nin hegemonik bir yaklaşıma sahip olmadığı ortaya çıkan tabloyla belgelenmektedir. Türkiye ve Kuzey Makedonya ilişkilerinde karşılıklı olarak toprak bütünlüğüne ve devlet egemenliğine saygılı, çıkar ortaklığına dayalı birer tutum söz konusudur. İki tarafın birlikteliği birçok ikili antlaşmaya, çok taraflı askeri ittifaka, yakın ve doğrudan siyasi ilişkilerle, kültürel kurum ve kanalların etkinliğine dayanmaktadır. Bu birlikteliğin sürdürülebilirliği ve çok



boyutlu bir niteliğe bürünmesi elbette iki tarafın askeri ve ekonomik konulara daha fazla öncelik vermesine bağlıdır. Böylelikle iki aktörün karşılıklı ilişkilerinde iki husus net biçimde meydana çıkmaktadır: İlki Türkiye, Balkanlar ve Kuzey Makedonya ile 30 yılı bulan ilişkilerinde hegemonik ve yayılcı niteliğe sahip bir tavır geliştirmemiştir. Nüfuz parametreleri üzerinden görüldüğü üzere Türkiye'nin ekonomik çıkarlarının sınırlı biçimde geliştiği ve askeri materyal bağımlılığı üretecek bir tutum içinde olmadığı söylenebilir. İkinci husus ise, Türkiye'nin Kuzey Makedonya ile işbirliğinin sürdürülebilirliği, eksik olduğu gözlemlenen alanlardaki gelişimine bağlıdır. Özellikle savunma sanayii alanında yapılacak ihracatların artışı, iki taraf arasındaki ittifakı pekiştirerek Türkiye'nin etki düzeyini üst seviyelere taşıyacaktır.

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## Bektaşiliğin Yasaklanmasının Önemli Aktörlerinden Şeyhülislam Yâsincizâde Abdülvehhap Efendi'nin İlmî ve Siyasî Etkinliği

Ayhan IŞIK<sup>1</sup>

### Öz

Sultan III. Selim ve II. Mahmut dönemleri, Osmanlı Devleti'nde dinî ve siyasî açıdan belli kırımların yaşandığı yıllardır. Başta Yeniçeri Ocağı'nın kaldırılması ve Bektaşî tekkelinin kapatılması konuları olmak üzere yapılan yenilikler toplumun birçok kademesini etkilemiş ve bu süreçte devlet, ulema ailelerinin desteğini almaya çalışmıştır. Reform sürecinde ve ıslahat hareketlerinde devletin yanında yer alan ve yapılan icraatlara destek veren meşhur bir ulema ailesi de Yâsincizâdelerdir. Bu aileden Abdülvehhap Efendi (ö.1834), ilmiye teşkilatında Şeyhülislamlık gibi en üst mertebelere yükselmiş, yüzlerce talebeye icazet vermiş ve devletin en kritik meselelerine çözümler üretmiştir. İlim, kültür, tasavvuf, diplomasi ve siyaset sahasında oldukça nüfuz sahibi olan Abdülvehhap Efendi, kritik bir dönemde İran'a elçi olarak gönderilmiş ve iki devlet arasında arabuluculuk vazifesini üstlenmiştir. Tüm bu hususiyetlerin yanında Yâsincizâde Abdülvehhap Efendi'nin Hz. Peygamber'in torunlarından Sinop'ta metfun Seyyid Bilal'in neslinden gelmesi, bu soydan Nakîbü'l-eshrâf Yâsincizâde Mehmet İlmî Efendi, Trablusşam Kadısı Mehmet Faik Efendi ve Kastamonu Naibi Mehmet Sabit Efendi gibi ulemanın yetişmesi, isminin ve icraatlarının günümüze kadar ulaşmasını sağlamıştır. Yâsincizâde Abdülvehhap Efendi'nin bilinmeyen diğer bir yönü de Bektaşiliğin kaldırılmasındaki etkileridir. Bu süreçte görüşlerine başvurulmuş Yâsincizâde Abdülvehhap Efendi'nin diğer ulemayı ve devlet erkanını Bektaşiliğin kaldırılması yönünde ikna ettiği görülmüştür. Çalışmamızda, Şeyhülislam Yâsincizâde Abdülvehhap Efendi'nin hayatı, nesebi ve ilimi kişiliği yanında Bektaşiliğin kaldırılması ve reform sürecine katkıları ele alınmış, ayrıca siyasi sahadaki nüfuzuna ışık tutulmuştur.

**Anahtar Kelimeler:** Nakîbü'l-eshrâflık, Seyyid Bilal, Yâsincizâde Abdülvehhap Efendi, Bektaşilik, Yeniçeri Ocağı, Haydar Baba.

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## One of the Important Actors in the Prohibition of Bektashism: Shaykhulislam Yasincizade Abdulwahhab Efendi's Political and Scholarly Activities

Ayhan IŞIK<sup>1</sup>

### Abstract

During the reigns of Selim III and Mahmut II, the Ottoman Empire experienced certain religious and political ruptures. The reforms widely affected the society especially with the abolition of the Janissary Corps and the prohibition of Bektashism while in this process the state attempted to receive the ulama families' support. One of the well known ulama families that supported and sided with the state during the reform process and the reform movements was the Yasincizades. A member of this family, Abdulwahhab Efendi (d. 1834) attained such highest ranks in the ilmiye institution as Shaykhulislam, gave ijazat to hundreds of students and provided solutions to the most critical issues of the state. Highly influential in the fields of science, culture, tasawwuf, diplomacy and politics, Abdulwahhab Efendi was sent to Iran at a very crucial period as an ambassador and undertook there the duty of mediation between the two states. Apart from his just mentioned features; the fact that Yasincizade Abdulwahhab Efendi descends from Seyyid Bilal who is one of the grandchildren of the Prophet Muhammad and that scholars such as Naqibu'l-Ashraf Yasincizade Mehmet İmi Efendi, the Kadi of Tripoli Mehmet Faik Efendi and the Regent of Kastamonu Mehmet Sabit Efendi came from the same family enabled Abdulwahhab's reputation to survive to this day. Another aspect about Yasincizade Abdulwahhab Efendi is his role in the prohibition of Bektashism. It has been observed that Abdulwahhab Efendi convinced high state officials and other scholars consulted in the process to abolish Bektashism. This paper presents Shaykhulislam Yasincizade Abdulwahhab Efendi's life, lineage and scholarly character. Besides, it discusses his impact on the prohibition of Bektashism and his contributions to the reformist process and sheds light on his influence in the political arena.

**Keywords:** Naqibu'l-ashraf, Seyyid Bilal, Yâsincizâde Abdülwahhab Efendi, Bektashism, Janissary Corps, Haydar Baba.

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## Giriş

Osmanlı Devleti'nde ulema aileleri dinî ve ilmî alanda etkin olduğu gibi devletin siyasî sahasında da söz sahibi olmuştur. Bu ailelerden birisi de Hz. Peygamber'in neslinden gelen "Yâsincizâde"lerdir. Ayasofya Camisi Vaizi Yâsinci Mustafa Efendi, Huzur-ı Hümayun Dersi Muhatabı Osman Efendi, Şeyhülislam Abdülvehhap Efendi, Mekke pâyesi Mehmet Ragıp Efendi, Nakîbü'l-eşraf Mehmet İlmi Efendi, Trablusşam Kadısı Mehmet Faik Efendi, Kastamonu Naibi Mehmet Sabit Efendi, Hattat Abdülvehhap Efendi ve Mekke payeli Mehmet Nuri Efendi yasincizadelerin ilmî ve siyasî etkinliğini devam ettirmişlerdir.

Çalışmamızda öncelikle Şeyhülislam Yâsincizâde Abdülvehhap Efendi'nin yaşam serüveni, ilim yolculuğu ve hizmet hayatı incelenmiştir. Abdülvehhap Efendi'nin nesebi, Sinop'un manevî önderlerinden biri olan Hz. Peygamber'in neslinden Seyyid İbrahim Bilal'e dayanmaktadır. Nesebinin Osmanlı Devleti Nakîbü'l-eşrafı tarafından tasdiklenmesi sebebiyle soyağacı çıkartılmıştır.

Osmanlı ilmiye teşkilatının en üst kademelerinde görev yapmış Yâsincizâde ailesinin Osmanlı diplomasi tarihindeki konumları, ilim, kültür, sanat ve tasavvuf dünyasına katkıları, Meşihat Arşivi'ndeki Sicill-i Ahval Defter ve Belgeleri, Sâdât Defterleri, Riyâzü'n-nükebâ, Sicill-i Osmani ve Devhatü'n-nükebâ gibi temel arşiv belgeleri ve tabakat kitapları merkezinde detaylı olarak mercek altına alınmıştır.

Yasincizâde Abdülvehhap Efendi'nin ilmî kişiliği yanında siyasî yönü de ön plana çıkmaktadır. Başta Yeniçeri Ocağı'nın kaldırılması ve Bektaşiliğin yasaklanması gibi olaylarda etkisi oldukça fazladır. Bundan dolayı döneminin siyasî faaliyetlerindeki rolü ve reform sürecindeki nüfuzu da incelenmiştir.

Yâsincizâde ailesinin katıldığı Huzur-ı Hümayun dersindeki kayıtları ve Şeyhülislam Abdülvehhap Efendi'nin portresi ekler kısmına ilave edilmiştir.

Hz. Peygamber'in Ehl-i Beyt'ine mensup Seyyid İbrahim Bilal'in torunlarından Osmanlı Devleti'nde kadı, kazasker, nakîbü'l-eşraf (Rençber, 2013, s. 176) ve şeyhülislamlık görevlerinde bulunmuş Yasincizâde Abdülvehhap Efendi'nin ilmî ve siyasî hayatını konu alan çalışmamızın İslam Mezhepleri Tarihi alanına katkı sağlaması hedeflenmiştir.

### 1. Seyyid İbrahim Bilal'in Nesline Mensup Bir Osmanlı Ulema Ailesi: "Yâsincizâdeler ve Abdülvehhap Efendi"

Osmanlı Devleti'nde ulema aileleri, dinî ve ilmî alanda etkin olduğu gibi devletin siyasî sahasında da söz sahibi olmuştur. Bu önemli ulema ailelerinden biri de Seyyid İbrahim Bilâl'in neslinden Yâsincizâdelerdir. Sinop merkezde türbesi bulunan Seyyid Bilâl'in, Hz. Hüseyin'in neslinden geldiği ve Emevî Hâlifesi Ömer b. Abdülâziz dönemindeki İstanbul kuşatmasına (675 yılında) Horasan'dan katılan gönüllüler içerisinde yer aldığı rivayet edilmektedir (Türker, 2011, s. 8-9; Albayrak, 2002, s. 308; MŞH, MEC, 68/14; MŞH. Meclis-i Meşâyih Defteri, No. 1767). Seyyid İbrahim Bilâl, aynı zamanda "Kesikbaş" destanlarına konu olan bir kişidir. Seyyid Bilal'in nesebi Osmanlı Devleti tarafından "seyyid" olarak kabul edilmiş ve Cumhuriyet dönemine kadar da bu aileye devlet tarafından imtiyazlar sağlanmıştır. Aynı zamanda "Yâsincizâdeler" olarak bilinen bu aileden Osmanlı Devleti'nin ilmî ve siyasî hayatına yön veren önemli ilim adamları yetişmiştir.

**Yâsincizâde Abdülvehhap Efendi:** Osman Efendi'nin oğlu olan Abdülvehhap Efendi'nin dedesi Seyyid Mustafa Efendi'dir. Dedesinin Ayasofya Camii'nde yâsîn-i şerîf okumasından dolayı "Yâsincizâde" lakabıyla şöhret bulmuş (İpşirli, 1988, ss. 285-286) ve bu aile de Yâsincizâdeler olarak tanınmıştır. 1172/1758-1759 yılında dünyaya gelen Abdülvehhap Efendi, Enderûn-ı Hümâyûn'a (Yıldırım, 2014, s. 89) intisap ederek Palabıyık Mehmet Efendi ve Gelenbevî İsmail Efendi'den naklî ve akli ilimleri okumuş ve Ocak 1786 tarihinde müderrislik imtihanını kazanmıştır. Döneminde Yenicami ve Beyazıt medreselerindeki ders halkalarıyla meşhur olmuş (BOA, AE.SMST.III, 164/12901), çeşitli medreselerde müderrislik yaptıktan sonra kadılık mesleğini seçmiştir. İlk önce Selanik kadısı ardından da bilâd-ı erbaa kadılığı pâyesi almıştır (Kahraman, 1998, s. 469-470; Müstakimzâde Süleyman Saadeddin, 1978, s. 126-127; İpşirli, 2013, s. 285-286; Kılıç, 2019, s. 270). 1811-1813 yılları arasında İran'da elçi olarak görev yapan Abdülvehhap Efendi, Sultan II. Mahmut'un takdirini kazanmış ve oradaki başarılarından dolayı Mekke pâyesi ile taltif edilmiştir. Yâsincizâde Abdülvehhap Efendi, 1790 yılında muhatap, 1794-1810 yılları arasında da mukarrir olarak Huzûr-ı Hümâyûn derslerine katılmıştır (MŞH, Huzûr-ı Humâyûn Defteri, No. 45, s. 7; Sungurbey, 1966, s. 190; İpşirli, 1998, s. 441).

Abdülvehhap Efendi, Şubat 1816 tarihinde İstanbul ve Ekim 1816'da Anadolu pâyesini almıştır. Kasım-Aralık 1816'da Anadolu kazaskerliği (BOA, HAT, 1537/61; Korkmaz, 2020, s. 32-33) ve seyyid olması hasebiyle de 1818'de Nakîbü'l-eshrâflık görevine tayin edilmiştir (BOA, HAT, 1539/45). Ekim-Kasım 1819'da Rumeli kazaskerliği pâyesi almıştır (BOA, AE.SMHD.II., 114/9667). 27 Şubat 1821'de Şeyhülislamlık vazifesine getirilen Abdülvehhap Efendi, bu görevini 4 Kasım 1822'ye kadar bir buçuk yıldan fazla sürdürmüştür. Şeyhülislamlıktan azledildikten sonra 10 Kasım 1822 tarihinden itibaren yaklaşık dokuz ay İzmit'te ikamete mecbur bırakılmıştır (BOA, C.ADL., 45/2747; Karataş, 1998, s. 159-170; Ayar, 2005). 7 Mayıs 1828'de ikinci kez Şeyhülislam olmuş ve vazifesini 8 Şubat 1833'e kadar yaklaşık beş yıl devam ettirmiştir (Mehmed Süreyya, 1327; Uzundal, 2011, s. 13, 65, 124).

Abdülvehhap Efendi, hayatının son anlarını Anadoluhisari'ndeki yalısında geçirmiştir (Eruz, 2013, s. 304; Ali Rıza Bey, 1921, s. 3; Arslan, 2019, s. 211). 7 Şubat 1834'te vefat etmiş ve Fatih Camisinde kılınan cenaze namazından sonra Topkapı'daki Zeytinburnu Maltepe Mezarlığına (Kucur, 2015, s. 428-434) babasının yanına defnedilmiştir.

İlmiye teşkilatının üst kademelerinde görev yapan ve birçok talebeye icâzet veren Abdülvehhap Efendi'nin Mehmet İlmî (Mehmed Süreyya, s. 491) ve Mehmet Ragıp (Kahraman, 1996, s. 3) isminde iki oğlu vardır.

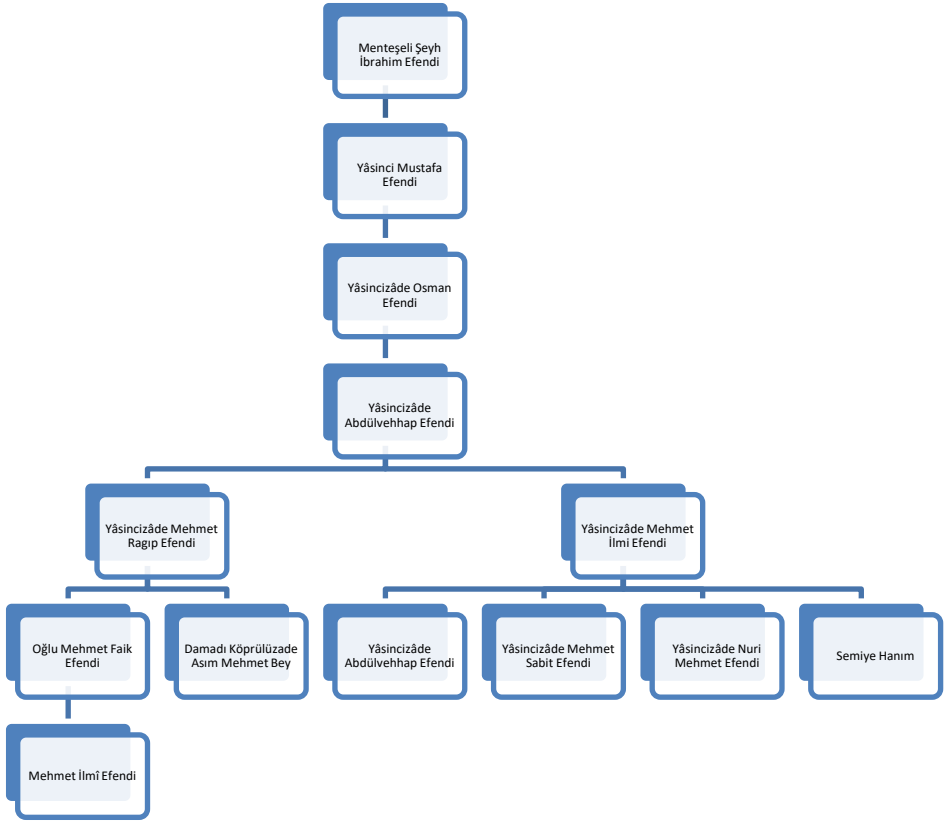
## 2. Yâsincizâde Ailesinin Nesebi

Yâsincizâde Abdülvehhap Efendi'nin oğlu Seyyid İlmî Efendizâde Seyyid Mehmed Sâbit Efendi'nin Şeyhülislamlığa sunduğu tercüme-i hal varakasında Sinop'ta medfûn bulunan Seyyid İbrahim Bilal'in neslinden geldiği yazılıdır (MŞH. SAİD, 179/4). Ayrıca Kösem Valide Sultan Seyyidler Tahsisât Defterinde siyâdetiyle ilgili kayıtlar bulunmaktadır (Meşihat Arşivi, nr. 1692, s. 431; 1692, s. 468). Bu bağlamda aile fertlerinden bazılarının Nakîbü'l-eshrâflık görevine getirilmiş olması, bu ailenin seyyid olduğunun apaçık bir delili sayılmaktadır (Yıldız, 2023, s. 149; Yıldız, 2021).



## Yâsincizâde Ailesinin Soy Ağacı

(MŞH. EO. 67/15; 676/50; 901/56; MHB. 8/104;10/36; Ebü'l-ula Mardini, s. 363-364; Mehmed Süreyya, s.432; Ahmed Rifat Efendi, 1283, s. 52)



### 3. Yâsincizâde Abdülvehhap Efendi ve Ailesinin Siyaset ve Diplomasi Sahasındaki Etkinliđi

Yâsincizâde Abdülvehhap Efendi, Şeyhülislamlık görevi esnasında ulema nezdinde devletin menfaat ve haklarını muhafaza eden bir kiři olarak tanınmıştır. Risale fi Mevti'l-Maktûl (Yâsincizâde Abdülvehhap Efendi, No. 1392, s. 39b-41b) ve Hulâsatü'l-Burhân fi İtâati's-Sultân (Yâsincizâde Abdülvehhap Efendi, No. 2068, s. 2-3; Ergün, 2006, s. 16) ve Arapça gramer ile ilgili Ta'lika alâ şerhi'l-Kâfiye (Yâsincizâde Abdülvehhap Efendi, No. 28 Hk 3579/6) isimli eserleri yazmıştır. Ayrıca hadis usulü ve Kelâm ilmine dair de çalışmaları mevcuttur (İpşirli, 1988, s. 285-286).

Yâsincizâde Abdülvehhap Efendî'nin dedesi Mustafa Efendi, 1103/1691-92'de Hekim Çelebi Tekkesi'nin şeyhi olmuştur. Aynı şekilde Yâsincizâde Osman Efendi de 1176/1762-1763'te Ayasofya vaizi olmuş ve Hekim Çelebi Tekkesi'nin meşihatine getirilmiştir (Kara, 1995, s. 126).

Yâsincizâde ailesinden Mehmet İlmi Efendi ve Şeyhülislam Abdülvehhap Efendî'nin torunu Abdülvehhap Efendi (Meşihat Arşivi, Devriye Mevleviyet Defterleri, No. 2543; Meşihat Arşivi, İstanbul İdare-i Merkeziyye Maaş Defterleri, No. 2544, 2545), sanatla yakından ilgilenmiş ve hüsn-i hatta talik hattından icazet almıştır (<https://www.ketebe.org/sanatkar/Yâsincizâde-seyyid-abdulvehhab-efendi-989>).

**Diplomasi Alanındaki Etkinliği:** Yâsincizâde Abdülvehhap Efendî'nin babası Osman Efendi, 1186/1772'de Yenişehirli Osman Efendî'nin memuriyeti esnasında murahhas-ı sâni olarak Rusya murahhası pâyesini almıştır (Mehmed Süreyya, 432). Akabinde İstanbul payesini almasıyla "Ekselans" ünvanına karşılık gelen isminden sonra "Hazretleri" lakabını kullanmaya başlamıştır (Ebü'l-ula Mardini, s. 363-364).

Diplomatik ilişkiler kapsamında Osmanlı Devleti tarafından İran'a gönderilen devlet adamları arasında iyi eğitim almış ve dini kimliği ile temayüz etmiş kişiler bulunmaktadır. Bunlardan en meşhurları ise Şeyhülislamlık vazifesine tayin edilen Yâsincizâde Abdülvehhap Efendi, Seyyid Mehmed Refi Efendi, Ahmed Dürrî Efendi ve Kesriyeli Hacı Ahmed Paşa'dır (Küpeli, 2014; Özalp, 2019, s. 91; Karakaya, 2019, s. 77-80).

Yâsincizâde Abdülvehhap Efendi, Osmanlı Devleti ile İran arasındaki ilişkileri düzeltmek ve "te'yid-i meveddet" için İran'a elçi olarak gönderilmiştir (Millet Yazma Eser Kütüphanesi, Ali Emîrî Tarih, No. 822; BOA, HAT, 2/30, H-29-12-1226; Güney, 2005; Aksu, 2008, s. 71). Yâsincizâde Abdülvehhap Efendi ile haccêândan Celaleddin Mehmed Efendî'nin sefaretlerine mukabil, İran'dan da Mirza Mehmed Rıza Han Osmanlı'ya elçi olarak gelmiştir (BOA, HAT, 563/27635).

Yâsincizâde Abdülvehhap Efendî'ye İran'a gittiğinde İran şahuna takdim etmesi için gerekli emanetler verilmiş (BOA, C.HR., 106/5266) ve heyetle birlikte İran'a ulaştığında da hediyeleri Şah'a ve belirlenen isimlere teslim etmiştir (BOA, HAT, 795/36867). Maiyetine düzenli maaş tahsis edilmiş (BOA, C.HR., 106/5276, H-10-01-1229; BOA, C.HR., 146/7288) ve yol ücretleri gönderilmiştir (BOA, HAT, 804/37132). Abdülvehhap Efendî'nin görevini en iyi şekilde yaptığı kendisinin yazdığı raporlara ve İran'dan gelen resmi yazılara yansımıştır (BOA, HAT, 3/76). Hatta iki devlet arasındaki "burûdetin vifâk ve muhabbete tebeddül ettiği" yani aradaki buzların eridiği ve ilişkilerin dostluğa dönüştüğü kaydedilmiştir (BOA, HAT, 2/41, H-29-12-1228; BOA, HAT, 1/25, H-29-12-1226).

Abdülvehhap Efendi, Sadâret'e düzenli olarak raporlar göndermiş (BOA, HAT, 2/42, H-29-12-1225; BOA, C.DH., 85/4232, H-29-11-1227; BOA, C.MF., 170/8474, H-18-10-1216; BOA, HAT, 244/13728, H-11-06-1227) ve maiyetindeki kâtip ve diğer görevliler de yaşananları hem resmetmiş hem de yazılı olarak kaydetmişlerdir. Özellikle maiyetindeki Osman Şakir Efendi (Cunbur, 2007, s. 69; Uluocak, 2011, s. 111-149; Sarıkaya, 1993, s. 406-422; Osman Şakir Efendi, No. 822), ressam olması hasebiyle de musavver bir sefâretnâme kaleme almıştır (İpşirli, 1988, s. 285-286; Memioğlu, 2001, s. 237-245; Ateş, 2001; Yalçınkaya, 1996, s. 329). Abdülvehhap Efendî'nin İran'dan dönüşünün akabinde sefâret görevine Celal Efendi tayin edilmiştir (BOA, HAT, 803/37118).

Yâsincizâde ailesinden Abdülvehhap Efendi'nin babası Osman Efendi, Osmanlı-Rus müzakerelerinde (Ebü'l-ula Mardini, s. 363-364) ve Abdülvehhap Efendi'nin ise Osmanlı-İran müzakerelerinde elçilik görevlerini üstlenmeleri ailenin siyasi itibarını güçlendirmiştir (BOA, C.HR., 106/5276).

**Reform Sürecindeki Katkıları:** Reform sürecinde Yâsincizâde ailesinin duruşu da ayrıca ele alınması gereken bir mevzudur. Yâsincizâde Abdülvehhap Efendi, Sultan III. Selim ve II. Mahmut devrine şahit olduğundan yapılan ıslahatları da müşahede etmiştir. Gerek kendi döneminde gerekse sonraki dönemlerde, ıslahatları savunanlar olduğu gibi karşı çıkanlar da olmuştur. Sultan II. Mahmut, iç ve dış birçok hadiseye rağmen ıslahat yapmaktan geri durmamıştır. Amcası III. Selim dönemindeki hadiselerden gerekli dersleri alarak asker ve ulema ile ittifak etmek suretiyle onların desteğini kazanmıştır.

Sultan II. Mahmut döneminin Şeyhülislamı Yâsincizâde Abdülvehhap Efendi, Padişahın talebi üzerine kaleme aldığı *Hülâsatü'l-Burhân fi İtâati's-Sultan* isimli eserinde padişahın desteklenmesi gerektiğini Hz. Peygamber'in hadisleriyle açıklamıştır (İmamoğlu, 2016, ss. 21-54; İmamoğlu, 2019, s. 98-99). Bu eseri önemli kılan diğer bir husus da Sultan II. Mahmut'un yaptığı ıslahatları dinî delillerle desteklemesidir. İleriki yıllarda devam edecek olan ıslahat faaliyetlerine ulemanın da müdahil olmasında bu eserin etkili olduğu söylenebilir. Aslında II. Mahmut, saltanatının son dönemlerinde, ıslahatların yaygınlaşmasına karşı oluşabilecek muhtemel tepkilerin de farkındadır (Dilbaz, 2011, s. 178). Bu bağlamda ulemayı ıslahatların gerekli olduğuna inandırmış ve onları birçok alanda taltif ederek halkı ikna etmelerini sağlamıştır. Halkın yenilikleri doğru bir şekilde anlayabilmeleri ve kabul etmeleri için dinî delillerden istifade edilmiştir. Islahatları yapmak isteyenler ve karşı gelenler olmak üzere her iki tarafın da dinî hislere dayanması, "dinin her iki tarafın elinde hedefin mübah bir silahı" olarak kullanılmasına yol açtığı şeklinde de yorumlanmıştır (Beydilli, 1999, s. 175).

Yenileşme hareketlerinin ilmiye sınıfının öncülüğü ve desteğiyle yapılması aslında Osmanlı Devleti'nin geleneklerine dayanmaktadır. Matbaanın Osmanlı topraklarına girmesine imkan tanıyan fetvayı veren Yenişehirli Abdullah Efendi'dir. Ayrıca III. Selim'in ıslahat lâyhıyası talebine başta Tatarcıklı Abdullah Efendi olmak üzere ilmiye ricalinin kapsamlı raporlar sunması bu duruma örnektir (İpşirli, 2000, s. 141-145).

Türkçe basın yayın organlarının olmaması, ulemanın bu alanda kamuoyu teşekkülünde zorlanmasına sebep olmuştur. Ayrıca ulemanın Sultan II. Mahmut döneminde devlet bürokrasisindeki etkisinin hızla artmasına ters orantılı olarak halkın ilmiye sınıfına olan itimadının zayıflaması ulemanın işini zorlaştırmıştır (Kapıcı, 2013, s. 283-284). II. Mahmut'un ıslahatının meşrû ve zaruri gösterilmesi, bu konuda kamuoyu oluşturulması (Okçu, 2001, s. 561), halkın yeniçeriler hususunda tepkisinin değerlendirilmesi (Onhan, 2018, s. 92) ve insanlara bir yol haritası çizilmesi için Yâsincizâde Abdülvehhap Efendi tarafından *Hülâsatü'l-Bürhân fi İtâati's-Sultan* isimli bir eser yazılmıştır (Yorulmaz, 2018, ss. 1-10). Bu eser sultana itaat ile ilgili hadislerin incelenmesi ve sultanı desteklemek için yazılan diğer eserlerle de mukayese edilmesi açısından önemlidir (Koca, 2003, ss. 457-493; Berzencizâde Hafız Ahmed Faiz b. Mahmud, No. 9913). Yâsincizâde Abdülvehhap Efendi'nin bu eserinin Yeniçeri Ocağının kaldırılmasından sonra yazılmış olduğu da göz önünde bulundurulması gereken diğer bir husustur. Nitekim III. Selim ve II. Mahmut'un idaresinde yapılan

kapsamlı değişiklikler yeni bir ideoloji için yapılmamıştır. Aksine tüm reformlar, İslam dininin değerlerine uygun bir şekilde sunulmuş, her şey “dinin ve devletin selâmeti için” yapıldığı anlatılmaya çalışılmıştır (Heyd, 1997, s. 13; Günçe, 2019, s. 135-136). Böylece Şeyhülislam, bir nevi II. Mahmut’un yaptığı veyahut yapılmasını istediği icraatların tasdik makamı hâline gelmiştir (Erşahin, 1999, s. 25).

Yâsincizâde Abdülvehhap Efendi, reformlara destek vermesi açısından yalnız kalmamıştır. Özellikle III. Selim ve II. Mahmut dönemlerinde Şeyhülislam Salihzâde Ahmed Esad Efendi, Kadızâde Mehmed Tahir Efendi ve Mekkizâde Mustafa Asım Efendi ile Arif Hikmet Beyefendi, ilmiyeden Şânizâde Efendi, Münif Mehmed Efendi, Velizâde Mehmed Emin Efendi, Tatarcıklı Abdullah Efendi, Kethüdâzâde Arif Efendi, Mehmed Esad Efendi, Mustafa Behçet Efendi ve Mehmed Zeynelabidin Efendi de reformları destekleyenler arasındadır (Bostan, 2007, s. 512; İpşirli, 2000, s. 144).

Üst düzey ulema ailelerinden Velizâde Mehmet Efendi, Halil Efendi ve Yâsincizâde Abdülvehhap Efendi’nin padişahlarla dostluğa kadar varan yakın görüşmeler içerisinde olmaları devletin izlediği reform ve modernleşme politikalarında dönemin ulemasının etkisini göstermektedir. Yâsincizâde Abdülvehhap Efendi, küçük yaşta saraya alınmış ve genç Selim’in arkadaşı olmuştur. Tanınmış âlimlerin gözetimi altında sarayda eğitimini tamamladıktan sonra müderrislik rütbesini elde etmiş ve bu hiyerarşi içinde yükselerek iki kez Şeyhülislamlığa getirilmiştir (Heyd, 1997, s. 13; Günçe, 2019, s. 135-136; Heyd, 1972, s. 64-69; Levy, 1991, s. 29; İpşirli, 2015, s. 34-46). Netice itibariyle Yâsincizâde Abdülvehhap Efendi, ıslahat ve icraatlar noktasında yönetimin yanında yer alarak gerekli desteği sağlamıştır.

**Yeniçeri Ocağı’nın Kaldırılmasında Yâsincizâde Ailesinin Etkisi:** Yâsincizâde ailesi, siyasî alanda da oldukça nüfuz sahibidir. Siyasî iktidar, halkla irtibatını kuvvetlendirmek için ulemanın manevi gücüne ihtiyaç duymuş, ulema ise iktidarın maddi imkânlarından istifade etmiştir. Bu karşılıklı ilişkinin, iki tarafın kendilerine biçilen misyon ve konjonktür gereği karar almalarına sebebiyet verdiği ve hatta ulema ile iktidar arasında bir menfaat ilişkisinin olduğu da söylenebilir (Tatlısumak, 2016, s. 276-278). Yâsincizâde Abdülvehhap Efendi, Yeniçeri Ocağı’nın kaldırılmasında ve ıslahatlarda yönetimi desteklemiş, Hülâsatü’l-Burhân fi İtâati’s-Sultan isimli eserini de bu gayelerle yazmıştır (Yâsincizâde Abdülvehhap Efendi, No. 2068). Bu eserle Sultan II. Mahmut’un yaptığı reform çalışmalarının şer’î zemini hazırlanmış ve gerekli kamuoyu desteği sağlanmıştır (Tatlısumak, 2016, s. 277).

II. Mahmut dönemi reformlarında ve özellikle Yeniçeri Ocağı’nın kaldırılmasında ulemanın ciddi katkısı olmuştur. III. Selim dönemi sistematik reformlarında Veli Efendizâde Mehmet Emin ve Tatarcıklı Abdullah gibi kazasker ve şeyhülislamların desteği, II. Mahmut döneminde de devam etmiştir. Örneğin Şeyhülislam Mehmet Tahir Efendi (1825–1828), Yâsincizâde Abdülvehhap Efendi (1821–1822, 1828–1833), Mustafa Asım Efendi (1823–1825); yüksek rütbeli ilmiye mensuplarından Mehmet Esad Efendi, Mustafa Behçet Efendi, Şânizâde Ataullah Efendi, Abdülhak Molla Efendi ve Keçecizâde İzzet Molla Efendi sarayla iş birliği içerisinde olarak ıslahatlara destek vermişlerdir (Cihan, 2004, s. 279-280; Gayretli, 2008, s. 80).

Yeniçerilerin ayaklanması esnasında 14 Haziran 1826’da Yâsincizâde Abdülvehhap Efendi, Dürrizâde Abdullah Molla Efendi, Mekkizâde Asım Molla Efendi, Sıdkızâde Mustafa Efendi ile birlikte devlet idaresinin yanında yer almak suretiyle Topkapı

Saray'ında toplanmışlar ve halkı, isyana karşı koymaya davet etmişlerdir. Ocağın kaldırılması ve halkın desteğinin sağlanması hususunda yönetimin safında yer almışlardır (Mutlu, 1994, s. 148).

Yeniçeri Ocağı'nın kaldırılmasının akabinde, Şeyhülislam Yâsincizâde Abdülvehhap Efendi, Reisü'l-ulema Arif Beyefendi, Rumeli Kazaskeri Hekimbaşı Mustafa Behçet Efendi, Yahya Beyefendi, Mehmed Rahmi Beyefendi, Mehmed Sadullah Efendi, kardeşi Mehmed Hamdullah Efendi, Emin Beyefendizâde Abdülkadir Beyefendi, Nakibü'l-eşrâf Ahmed Arif Beyefendi, Cabbarzâde Abdülfettah Beyefendi, İstanbul Kadısı Servet Efendi, Mekke-i mükerrerme rütbesinde olan Hekimbaşı Efendi'nin kardeşi Abdülhak Efendi, Takvim-i Vekâyî Nâzırı Seyyid Mehmed Esad Efendi, imam-ı sâni Mustafa Nuri Efendi ile imam-ı evvel ve aynı zamanda Anadolu Kazaskeri Mehmed Zeynelabidin Efendi nişanla taltif edilmiştir. Hepsine Çırağan sarayında padişahın huzurunda rütbelerine göre mücevher ve iftihar nişanı verilmesinde Yeniçeri Ocağı'nın kaldırılması sırasındaki desteklerinin etkisinin olduğu düşünülebilir (Güldöşüren, 2016, s. 459).

1826 yılında Yeniçeri Ocağı'nın kaldırılması ile birlikte askeri, idari ve sosyal alanda önemli ıslahatlar yapılmış, ulema yeniçeri desteğinden mahrum kaldığı için ya yönetime destek vermeyi ya da sessiz kalmayı tercih etmiştir (Yakut, 2016, s. 50; Ekizoğlu, 2020, s. 18). Abdülvehhap Efendi, Yeniçeri ayaklanmaları sebebiyle devlet düzeninde meydana gelen huzursuzluğun sebeplerini araştırmak için yapılan meşveret meclisi toplantılarında, ileri sürdüğü parlak fikirleriyle dikkat çekmiştir. Yaptığı yorumlar ve sunduğu teklifler etkili olmuş olacak ki onun teşvikiyle Padişah Sadrazam Ali Paşa ve Halil Efendi'yi azlederek sürgüne göndermiştir (Yıldırım, 2014, s. 89-90).

**Bektaşiliğin Yasaklanması ve Şeyhülislam Yâsincizâde Abdülvehhap Efendi'nin Fetvâsı:** Bektaşiliğin yasaklanması meselesinin müzakeresi, 2 Zilhicce 1241/8 Temmuz 1826'da saray içerisindeki camide yapılmıştır. Toplantıya Sadrazam, Şeyhülislam ve daha önceki şeyhülislamlar, kazaskerler, dersiâmlar, tarikat-ı Nakşibendiyye meşâyihinden Beşiktaşlı Yahya Efendi Türbedarı Hafız Efendi, İdris köşkününde tekkesi olan Balmumcu Mustafa Efendi, Galata Mevlevîhanesi Şeyhi Kudretullah Dede, Beşiktaş Mevlevîhanesi Şeyhi Abdülkadir Efendi, Kasımpaşa Mevlevîhanesi Şeyhi Ali Efendi, Halvetiyeden Koca Mustafa Paşa Şeyhi ile Zakırbaşı Şikarizâde Şeyh Ahmet Efendi, Merkez Efendi Şeyhi Ahmet Efendi, Üsküdarlı Nasuhzâde Şeyh Şemseddin Efendi, tarikat-ı Celvetiyye'den Hüdâî Şeyhi Şihab Efendizâde Seyyid Efendi, Bandırmalızâde Galib Efendi ve tarikat-ı Sadiyye'den Kovacı Şeyh Emin Efendi katılmıştır. Sultan Mahmut da bu toplantıyı kafesten takip etmiştir.

Toplantıyla ilgili detaylar Tarih-i Lütffî'de şu şekilde anlatılmaktadır: "Akîb-ı vakada meşhûr Bektâşilerden Kıncı Baba ile kuzâttan İstanbul Ağazâdesi Ahmed Efendi ve Hâceğândan Salih Efendi Darbhâne'de mahbus ittihâz olunan mahbese konuldular. Bunlar ve sâirleri haklarında düşünülen tedbir gereğince Bâbu's-Saade Camii Şerifinde meşrûtu-ı umûmîyede hâzır bulunan turûk-ı aliyye meşâyihine Şeyhülislam tarafından; bu tâife hakkında mâlûmâtınız nedir? diye soruldu. Bazıları sükût ve birazı "onlarla ülfetimiz olmadığından hallerine muttali değiliz" dediler. Bunların hey'et-i mecmuaları hakkında hilâf-ı şer'-i şerîf hareketleri iştihâr bulup, bir şahsa hükmün adem-i sübûtu takdirinde, umûmu hakkında hükm-i şer'î istifsâr olundukta mahbusta bulunanların terk-i salât u sıyâm misüllü şenâatlerinden başka çehâr yâr-ı güzîn hazerâtına itâle-i lisân ettikleri haddi tevatürde olduğunu beyân ile vâcibü'l-kati olduklarını huzzârdan bazıı der-meyân ettiğinin Yâsincizâde Efendi, bunların siyaseten icrâ-yı cezaları hâiz

olup, e’al ve akvâl-i habîseleri beş hassa üzerine sâbit olmak lâzım değildir, diye cevap verdikten sonra Üsküdar, Eyüp, Rumelihisarı ve sâir yerlerdeki Bektâşi Tekkelerine ehl-i sünnetten münâsîp zevât iskân olunmak manasına terkle, elli altmış senesinden beri muhdes olanların hedmine ve Kıncı Baba’nın Üsküdar’da, İstanbul Ağazâdesi’nin Tophâne’de ve Sâlih Efendi’nin Bâb-ı Hümâyün önünde alenen tertîb-i ceza olunarak üzerlerine konulacak yaftaların dâr-ı fetvadın tesviye olunmasına dâir karar-ı mübîn tavrî huzûr-ı şâhâneye arz eylediler. Bu tavrî yazılan hatt-ı hümâyunda tekkelerden kıdem ve hudûs cihetine bakılmayıp, türbelerden mâada cümlesinin hedmine ve içlerindeki kesânın tahkîk-i ahvâlleriyle îcâb-ı şer’îsinin icrâsı zımnında mü’temen ve dindar memurlar tayinine ve takdirde isimleri muharrer kesânın idamlarına irâde kıldır (Rıfki, 2013, s. 173-174).

Toplantı başladığında Şeyhülislam Efendi söz alarak Hacı Bektaş Velî ve diğer pirdaşlara bir diyecekleri olmadığını, ancak müntesiplerinin tarikatın erkan ve usulüyle şer’i şerife tâbi olmaları gerektiğini vurgulamıştır (Rençber, 2018, s. 34). Şeyhülislam, bazı cahil kimselerin de Bektaşilik adı altında kendi istekleri doğrultusunda birçok fenalıklar yaparak kâfir oldukları hususunda söylediklerinden bahsetmiş ve bu durumu tarikat şeyhlerine sormuştur. Toplantıda bulunan tarikat şeyhlerinden bazıları Bektaşilerle yakınlıkları olmadığı için onların iç yüzünü bilmediklerini ifade etmişlerdir. Bazıları ise bu olayın Üsküdar tarafında gerçekleştiğinin duyulduğunu belirterek Bektaşilerin uygunsuz hal ve hareketlerinden bahsetmişlerdir. Bahsedilen suçları, bazı kişilerin mi yoksa topluluğun tümünün mü işlediği soruşturulduğunda elebaşlarının Kıncı Baba ve İstanbul Ağasızâde Ahmet ile hâcegândan Salih Efendi olduğu tespit edilmiştir. Oruç ve namaz gibi bazı ibadetlerin yapılmasını kabul etmemeleri ve ilk üç halifeye dil uzatmaları gerekçesiyle katledilmelerinin vacip olduğu ifade edilmiştir (Yüksel, 2017, s. 291).

Sultan II. Mahmut, Şeyhülislam ve tarikat liderlerinin desteğini alarak duruma bir meşruiyet zemini hazırlamıştır. Yâsincizâde Abdülvehhap Efendi’nin bu şekilde verdiği fetvayla, “rafz ve ilhâd” içerisinde olan kişilerin “siyaseten” cezalandırılmaları yani katledilmeleri de fikir olarak beyan edilmiştir. Toplantının sonunda Bektaşî tarikatı da Yeniçeri Ocağı gibi gayrimeşru ilan edilmiştir. İlk olarak 10 Temmuz 1826’da İstanbul’daki Bektaşî tekkeleri basılarak içerisindeki Bektaşiler tutuklanmış ve Şeyhülislamın huzuruna çıkarılan babalar ve müritleri bir “sahih itikat” sınavına tabi tutulmuştur. Bazıları serbest bırakılmış ve bir kısmı da “İran Şia’sına mahsus takıyyeye başvurmakla” itham edilerek, bir hafta içerisinde sürgün veya idam edilmelerine karar verilmiştir (Dalkılıç, 2003, s. 113; Dalkılıç, 2007, s. 183; Rençber, 2018, s. 90-91). Esad Baba, Yedikule Dergâhı Şeyhi Hüseyin Baba, Üsküdar’daki Merdivenköy Şahkulu Sultan Dergâhı’nın şeyhi Kıncı Salih Baba, İstanbul Ağasızâde Kadı Ahmed Ağa, Yusuf Ağâh Efendi’nin mühürdarı Divan-ı Hümâyün eski hâcegânından Topçular kâtibi vekili Kürkçüzâde Salih Efendi ve Nahılcı Mustafa idam edilmiştir (Yıldız, 2015, s. 190, 192, 194).

Bektaşilerin hepsinin mülhîd ve rafizî olmaması ve mürted hükmünde olanlara ise telkin-i din olunması konusu toplantıda görüşülen önemli hususlardan biridir. Bu bağlamda “Şeyhülislam Yâsincizâde verdiği bu fetvayla sert bir tavır yanlısı” olarak değerlendirilmiştir (BOA Hatt-ı Hümâyün, No. 17351; Kılıç, 2005, ss. 169-185). Netice itibarıyla istişare edilen konuda son söz Yâsincizâde Abdülvehhap Efendi’ye aittir. Abdülvehhap Efendi’nin gerek bu konuda gerekse Haydar Baba meselesindeki sert tavrı

yönetim nezdindeki etkinliğini göstermektedir.

Yâsincizâde ailesi içerisinde kendisinden en çok söz ettiren Abdülvehhap Efendi'dir. Bektaşiliğin yasaklanması, Bektaşî tekkelerinin yıkılması, kalan tekkelere Nakşî şeyh tayin edilmesi ve en önemlisi de birçok Bektaşî babasının idam edilmesinde onun sert tavrı ve fetvasının etkisi vardır (Yakut, 2004, ss. 243-259; Coşkun, 2010, s. 78-80).

**Haydar Baba Meselesi:** Yâsincizâde Abdülvehhap Efendi'nin Şeyhülislamlık vazifesi süresinde gündem olan önemli hadiselerden birisi de Haydar Baba meselesidir.

Yeniçeri ocağının kaldırılmasından kısa bir süre önce yaşanan Haydar Baba hadisesi Yeniçerilik, Bektaşilik ve casusluk üçgeninde değerlendirilebilir. Haydar Baba Yeniçerilerin 99. ortasında ikamet eden bir Bektaşî'ydi. III. Selim'in öldürülmesi ve Alemdar Mustafa Paşa vakalarında Yeniçerileri cesaretlendirdiği ve bunu da daha sonra kaçıdığı İran'da övünerek anlattığı iddia edilmektedir. Bu nedenle İstanbul'a döndükten sonra İran casusu olmakla itham edilmiş ve Şeyhülislam Yâsincizâde Abdülvehhap Efendi'nin teşvikiyle Erzurum'a sürülmüştür. Yeniçeriler pirlere yapılan bu hareketten memnun kalmayarak onun geri getirilmesini talep etmişlerdir. Talepleri kabul edilmeyince de infial göstermişlerdir. Bu gelişmeleri nakleden Cevdet Paşa, Haydar Baba'nın bir casus ve İran Rafızilerinden olduğunda tereddüt bulunmadığını belirtmiştir (Yüksel, 2017, s. 291; Maden, 2015, s. 187; Ösen, 2011, s. 82).

Yâsincizâde Abdülvehhap Efendi, İran'a elçi olarak gönderildiği zaman Haydar Baba'yı İran şahının yanında gördüğünü ifade etmiştir (Yâsincizâde Abdülvehhap Efendi, 1293, s. 204). Bu durumun ortaya çıkmasının akabinde Şark Canibi Seraskeri ve Erzurum Valisi Rauf Paşa'ya Haydar Baba'nın İran'a gönderilmesi ya da Erzurum'da tevkif edilmesi için fermân gönderilmiştir. Ancak Haydar Baba'nın İran'a gönderilecek olması yeniçeriler arasında huzursuzluğa sebebiyet vermiştir. Yeniçeriler, Haydar Baba'nın İranlı olsa bile Bektaşî olduğunu, bu sebeple kışla içerisinde kalması gerektiğini ifade etmişlerdir. Bu meselenin uzaması ve tepkilerin artması üzerine Sultan Mahmut, Şeyhülislam'ın fetvasına başvurmuş ve fetva üzerine Haydar Baba sürgüne gönderilmiştir (BOA, HAT, 284/17078; Yakovalı Hacı Ali el-Murtaza b. Zübeyr, 1329, s. 201, 235; Erkan, 2019, s. 14-15). Erzurum'a götürülme kararı alınan Haydar Baba'nın, Bolu'ya vardığında yolda eceliyle vefat ettiği aktarılmaktadır (Mehmed Süreyya, s. 1362; BOA. HAT. D.N: 248, G.N: 17078; BOA. HAT. D.N: 293 G.N: 17451; Ahmet Cevdet Paşa, 1972, s. 62).

Yâsincizâde Abdülvehhap Efendi ve ailesinin, reform sürecindeki katkıları ve diplomasi alanındaki etkinliğinin yanı sıra resmî olarak Yeniçeri Ocağının kaldırılması, Bektaşiliğin yasaklanması ve Haydar Baba meselesinde aktif rolü olduğu görülmektedir. Her ne kadar Bektaşî tarikatı, 1826'da resmî olarak kapatılsa da Cumhuriyet kurulana kadar yani Osmanlı Devleti tarih sahnesinden çekilene kadar varlığını devam ettirmeyi başarmıştır. Ancak kapatıldıktan sonra bir daha devletin ilk yıllarındaki gibi eski gücünü yeniden kazanamamıştır. Bu da temelde ulemanın devlete ve padişahların reform hareketlerine verdiği destek sayesinde dir.

Yâsincizâde ailesinin, devletin uzun yıllar cesaret edemediği reformlara ve özellikle Bektaşiliğin yasaklanması gibi siyasî girişimlere destek vermesi, bu süreçteki etkisini göstermektedir. Yâsincizâde ailesinin hem ulema sülalesinden hem de nesep itibariyle Hz. Peygamber'in soyundan gelmesi aslında bir nesebin siyasî ve tasavvufî arenada öncü olma potansiyelini açığa çıkarmıştır.

Yeniçeri Ocağı'nın kaldırılması, yeniçerilerin iltisaklı olduğu Bektaşî tekkelerinin kapatılması ve Bektaşîliğin yasaklanması sürecini de beraberinde getirmiştir (BOA, Hatt-ı Hümayun, m. 17351). Osmanlı Devleti'nin, Anadolu'nun en eski merkezi dergâh tarikati olan ve aynı zamanda tarikat-i aliyyeden sayılan Bektaşîliği yasaklaması ve onlarla bu denli sert bir mücadeleye girişmesi, devletin o yıllarından ziyade geleceğini etkileyen bir faaliyet olmuştur (Kılıç, 2005). Verilen fetvâlarda ve ulemanın yaptığı toplantılarda Bektaşîlere atfedilen "rafz ve ilhad" yani dinden çıkmış olmaları suçlaması ve casuslukla irtibatlı gösterilmeleri oldukça ağır ifadelerdir. Elbette içlerinde ehl-i sünnet itikadına mensup olanlar ayrı tutulmaya çalışılmıştır. Ayrıca telkin-i din edilmek suretiyle "eski bâtil" inançlarından vazgeçmeleri istenmiştir. Nitekim devletin, bu hususta en önemli desteği ve dayanağı tabi ki ulemanın verdiği fetvalardır. Esad Baba ve Haydar Baba gibi Bektaşî önderlerinin takibi ve yargılanma süreçlerinde halkın tepkisini çekmemek ve herhangi bir olumsuzluğa fırsat vermemek için ulemanın gerekli zemini hazırlaması da öncesinde planlanmış ve aşama aşama ilerleme kaydedilmiş bir durum olarak karşımıza çıkmaktadır.

## Sonuç

Hz. Peygamber'in nesebinden Sinop'ta medfûn Seyyid Bilal'in ahfadından Yâsincizâde ailesinin ilmî, kültürel ve diplomasi sahasındaki etkinliğini incelediğimiz çalışmamızda, "Yâsincizâdelerin" Osmanlı Devleti'nin ilmî ve siyasî hayatında oldukça etkin olduğu görülmüştür.

Yâsincizâde ailesi müderris, dersiam, Huzur-ı Hümayun muhataplığı, kadı, kazaker, nakîbü'l-eshrâf ve şeyhülislamlık görevlerine getirilerek ilmiye teşkilatının en üst mertebesine yükselmişlerdir. Bu görevleri sırasında öğretim hayatından da geri durmayarak sayısız talebeye icazet verdikleri ve Ayasofya Camisinde Yasin-i şerif okunmasını vakfederek "Yâsinhânlık" geleneğini başlattıkları görülmektedir.

Yâsincizâdelerden Abdülvehhap Efendi ve Mehmet İlmi Efendi'nin Nakîbü'l-eshrâflık görevini yerine getirmeleri ve Nakîbü'l-eshrâf defterlerinde isimlerinin kaydedilmiş olması, bu ailenin Hz. Peygamber'in neslinden geldiğini ve Osmanlı Devleti'nde seyyid olarak kabul edildiğini açıkça göstermektedir. Yâsincizâde ailesinin mezarları İstanbul'un Zeytinburnu ilçesindeki Maltepe Mezarlığı'ndadır. Ailenin mezar taşlarında Nakîbü'l-eshrâf defterlerindeki gibi "seyyid" ünvanının kullanıldığı tespit edilmiştir.

Yâsincizâde Abdülvehhap Efendi'nin "Risale fi Mevti'l-Maktul" ve Arapça gramer konusunda "Talika alâ şerhi'l-Kâfiye" isimli eserleri yazmış olması bilgi birikimini gelecek nesillere aktardığını da göstermektedir. Yâsincizâde ailesinden Mustafa Efendi ve Osman Efendi'nin Hekim Çelebi Tekkesinde şeyhlik görevini yerine getirmesi bu ailenin aynı zamanda tasavvufa ilgisinin bulunduğunu da ortaya koymaktadır.

Tasavvuf, siyaset ve ilmî açılardan oldukça aktif olan Yâsincizâde ailesinin ilmi çevrede sanatsal yönleriyle de temayüz ettikleri görülmüştür. Dönemin büyük hattatlarından talik hattında icazet almışlardır.

Yâsincizâde ailesinin en etkili olduğu alanlardan birisi de şüphesiz diplomasidir. Yâsincizâde Osman Efendi, 1186/1772'de Yenişehirli Osman Efendi'nin memuriyetinde murahhas-ı sânis olarak Rusya murahhası pâyesini almıştır. Yâsincizâde Abdülvehhap Efendi ise Osmanlı-İran ilişkilerinin düzeltilmesi için İran'a elçi olarak gönderilmiştir.



Görevini başarıyla tamamladığı dönemin resmi vesikalarına yansımıştır.

Yâsincizâde ailesiyle ilgili bahsedilmesi gereken en önemli tarihi hususlardan birisi de Yâsincizâde Abdülvehhap Efendi'nin Sultan II. Mahmut'un Yeniçeriliğin kaldırılması ile ilgili aldığı kararları desteklemesidir. Şeyhülislam Abdülvehhap Efendi, Yeniçeri Ocağı'nın kaldırılmasında ve sonraki süreçte gerçekleştirilen reformlarda yönetimin yanında yer almıştır. "Hülâsatü'l-Burhân fi İtâati's-Sultan" isimli eseri kaleme alması ve verdiği fetvalarda yönetimden yana tavır sergilemesi siyasi açıdan padişahın yanında olduğunu göstermektedir. Aynı zamanda yapılan reformların şerî zeminini de hazırlamıştır.

Sultan II. Mahmut'un bu süreçte önemli bir seyyid ulema ailesinin desteğini alması ve yaptığı reformlara zemin hazırlamasında hem ulemanın hem de seyyidlerin saygınlığını ve ilmî otoritesini kullanması, stratejik bir taktik olarak değerlendirilebilir.

Yâsincizâde Abdülvehhap Efendi dönemindeki en mühim hadiselerden birisi de Bektaşiliğin yasaklanmasıdır. Sarayda Bektaşiliğin yasaklanması ile ilgili yapılan istişarelerde "Bu suçun kişilere mi ait olduğu ya da topluluğun tümüne mi ait olduğu tartışılmış, bunların elebaşlarından Kıncı Baba'nın mühlit olduğu ve İstanbul Ağasının oğlu (yeniçeri ağasının oğlu) Ahmet ile hâcegândan Salih Efendi'nin oruç tutmadıkları ve namaz kılmadıkları gibi Allah'ın emrine muhalif hareketleri bulunduğu ve sahabe-i kirama (ilk üç halifeye) dil uzattıklarına şahit olunduğundan katledilmelerinin vacip olduğu..." şeklinde oldukça ağır ifadeler kullanmıştır. Yâsincizâde Abdülvehhap Efendi, "bunların siyaseten icrâ-yı cezalarını" caiz gördüğünü yani idam edilmeleri gerektiğini belirtmiştir. Aslında bu ifadelerden de kararın tamamen siyasî olduğu, ancak dinî zeminde tartışıldığını göstermektedir.

Netice itibariyle Hz. Peygamber'in neslinden gelen Sinop'ta medfûn Seyyid İbrahim Bilal'in torunlarından Yâsincizâdeler'den Abdülvehhap Efendi'nin ilmî ve siyasî hayatını konu alan çalışmamızın İslam Mezhepleri Tarihi alanına katkı sağlaması hedeflenmiştir.

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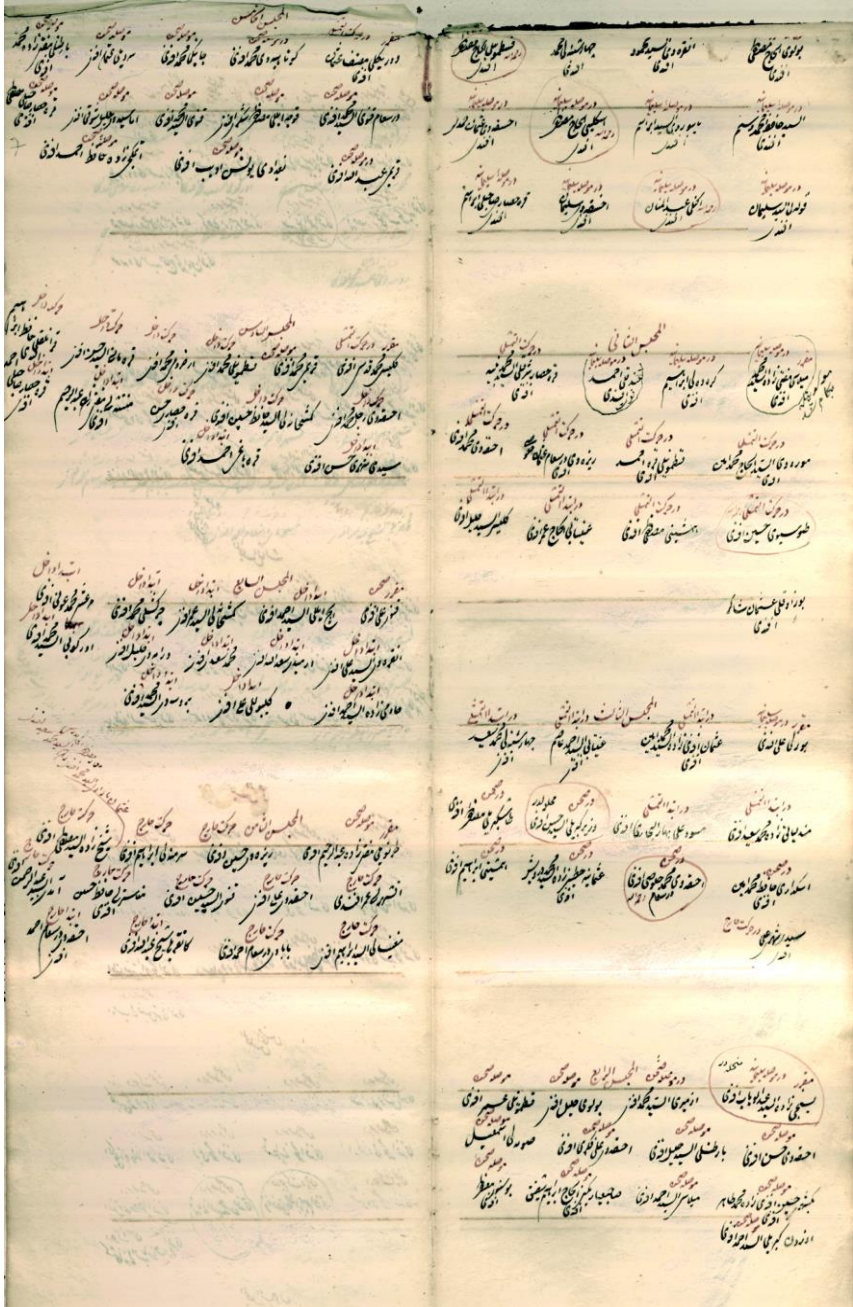
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EKLER

Ek-1. Yâsincizâde Abdülvehhâp Efendi'nin Huzûr-ı Hümâyûn Defterindeki Kaydı (Meşihat Arşivi, Huzûr-ı Hümâyûn Defteri, No. 45, 7).





Ek-2. Yâsincizâde Mehmet İlmî Efendi'nin Biyografisi  
(Ahmed Rifat Efendi, *Devhatü'n-Nükabâ*, İstanbul: Sait Efendi Litografya Destgâhı, 1283, 61-63)

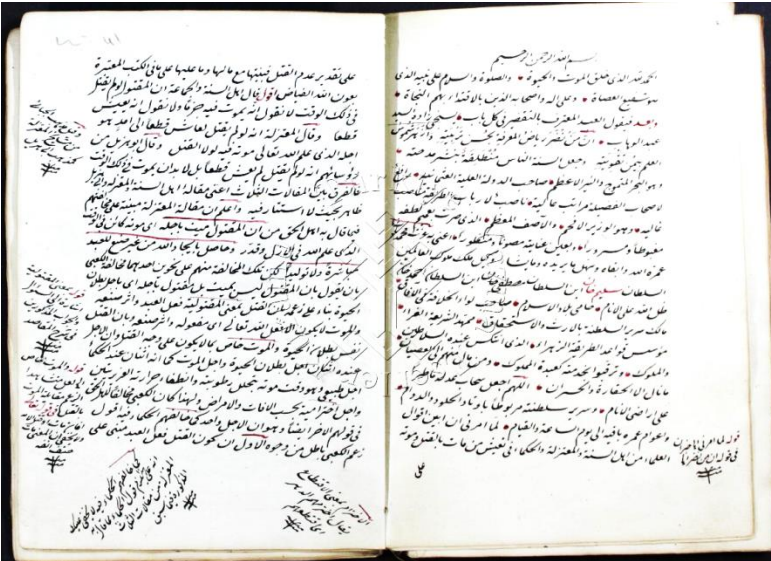
**المولى السيد محمد علي انصاري**

مولانا میثرا لید صاحب جمیل لری مفتضای مصفا و زاده مسند عیالی مشیخت  
اسلامیہ پیر ترفیق اولان عظام و فضلالی باہرالات م صرہ سندہ بیان

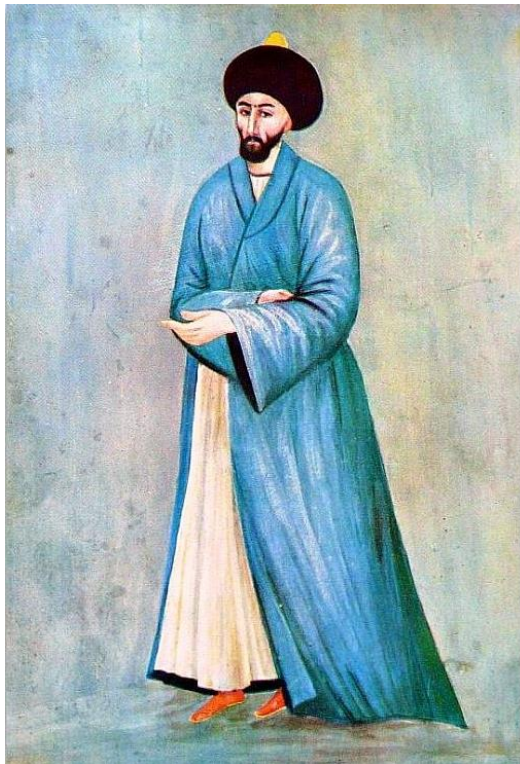
ترتیباً لاندک شیخ الاسلام سنی مقام سنی زاد السید عبدالوہاب  
اندیک مذوم فرج نزا و پور بلیک ایگوزا و مؤزاق سنی رجب شریف  
یکرت بشیختی کولہ در سعادتمندہ پنجا حبیب دیقوشندہ کمان کور کتوزا مؤزاق  
دیگلمہ معروف خانہ سعادت استنباط وہ ایتمن ارای وجود و برنوا نڈاز عالم نمود  
اندیشدر فاضلی زادہ طاهر لندی مرحومک مستفیضتہ بین بلیک ایگوزا فرج ارج  
سنسی شعبان شریفیک یکرت سنی کولہ مدرسہ کولہ سنہ نانوہ مشیختہ علما و زاده  
دور مدارس اربوب بصرہ و کولہ کولہ محمد افندی و در سواد کبلی السنی حاجی علی افندی  
و زہ حرسنی مصطفی افندی و صدرا عظیم خواجه دیگلمہ معروف زنجیدی مرحوم ابراہیم  
اندیک برن تحصیل علوم عربیہ و فنون شرعیہ ایدیکلری کبی عالما مکرمہ مدبری محمد افندی  
واقف ہما برن تاظری السنی کاہ بلیک مرحوم عدل خط نسخ و فنی و صدور  
عظام عدل امین بلیک ارادہ عبدالقادر بلیک مرحوم عدل دست تعلیم خطی نسیم  
و سفیق ابد از ان دا جائز الشرف و طہرات مناسبتاً اید الشرف برسندی صفر  
غزہ سندہ یکم شہر فتنہ رمولوینتہ واصل الشرف ایدی ترفیح ہا در ابرہ ایدہ بلیک  
ایگوزا الشرف اوج تار کوشندہ مکرمہ پارسیدہ کورم اولتہ در سنہ سنی مشیختہ  
شرفیک یکرت سنی کولہ دارالسلطنۃ السنیہ ہا بر زمین سندہ فی نظیر اولتہ  
الشرف سکرستہ سنی شوال شریف غزہ سندہ بالفعل استنبول تا ضلعینیکہ یکام و ایام  
مقارہ بلیک تکبیل و خدمات عبدلری مشکور اولمغلا الشرف طوقر سنی شعبان شریفیک  
یکرت برخی کولہ انا طولک ہا پنا جلیلہ سبیلہ معقنی ارام و جنت اریک سنسی زلی التقویہ  
مڑہ سندہ ہا لفقہ جاہ والای صدرا نا طولک ایدہ تجیر واکرام اولتہ بدت مقنا  
بعد التکبیل شرف در سنہ سنی رجب الاخر بلیک بدیجی کولہ روم ایللی ہا پنا یکمیتہ  
اصدا اولتہ شرف ایدی شرف سنی رجب شریفندہ جنس والای احکام  
قدیمہ و مؤخر خلیفہ عالم تنظیماً نزا و عطا و تشریہ لای سنہ سنیک رجب شریفیک  
غزہ سندہ صدرا معلما و روم و نا تو غایت انقابات مرحوم اولتہ سنی کاہ مکالم

کال نزا و عطا طعی امور و ہما بہت سدا در استغنا مند سو پید احوالہ جمہور ایدہ  
مدتہ برین تکبیل و تہنیم ایشرف ایدی بلیک ایگوزا شرف سکر سنی رجب و اولتہ  
الشرفی کولہ ربیعنا لعلما حسن عفا ابن بلیک و نا شندک منصب جلیل شرفت انوار الیہ  
نا لک مطلب اولہ رفق حال اول منصب عالیہ فرار و دعای و اجب الای ع  
شہنشاہی ایدہ ذات کزادر روم لای شرف  
صنسیب و شرف حسنیہ شہر سنیہ غلاف  
طلبہ لاخران علیہ السلام علیہ السلام  
و تبرع شرفی و شرف شرفی و شرف  
فانہ ان کثیرا لای شرف  
طولک روم عمر  
ایتمن

Ek-3. Yâsincizâde Abdülvehhâp Efendi'nin *Risale fi Mevti'l-Maktul* İsimli Risalesinin Giriş Sayfası (Süleymaniye Kütüphanesi, *Esad Efendi Koleksiyonu*, No. 1392, 39b-41b).



Ek-4. Şeyhülislam Abdülvehhâp Efendi'nin Portresi [Millet Yazma Eser Kütüphanesi, *Ali Emîri Tarih*, No. 822]





2023, 12 (5), 2909-2927 | Araştırma Makalesi

## Amerikan ve Türk Öğretmen Adaylarının Akademik Öz-Yeterlik İnançları

Murat Bayram YILAR <sup>1</sup>

Uğur CEYLAN <sup>2</sup>

### Öz

Genel öz-yeterlik algısının özel bir alanı olan akademik öz-yeterlik, öğrencinin kendisine verilen akademik bir görevi başarıyla tamamlayabileceğine olan inancını ifade etmektedir. Bu inancın güçlü olması, akademik başarı için güçlü bir yordayıcı olabilmektedir. Bu anlamda genel olarak akademik ve bilişsel ağırlıklı bir meslek olan öğretmenliğe yakın bir zamanda adım atması muhtemel olan öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin verilerin elde edilmesi önemli görünmektedir. Bunun yanı sıra gelişmiş bir eğitim sistemine sahip olan ABD ile Türkiye'deki öğretmen adaylarının karşılaştırılması ise vereceği ipuçları açısından ayrıca önem taşımaktadır. Bu araştırmanın amacı, Amerikan ve Türk öğretmen adaylarının akademik öz-yeterliklerine ilişkin inançlarını karşılaştırmaktır. Bu amaç doğrultusunda araştırmada nicel araştırma yöntemlerinden biri olan betimsel tarama yöntemi benimsenmiştir. Araştırmanın örneklemini; biri ABD biri de Türkiye'de olmak üzere iki büyük devlet üniversitesinin eğitim fakültelerinin farklı kademe ve bölümlerinde öğrenim gören toplam 436 öğretmen adayı oluşturmaktadır. Araştırmada veri toplama aracı olarak Yılmaz, Gürçay & Ekici (2007) tarafından Türkçe'ye uyarlanan "Akademik Öz-yeterlik Ölçeği (AÖÖ)" kullanılmıştır. Elde edilen veriler betimsel istatistikler ve bağımsız t testi kullanılarak analiz edilmiştir. Sonuç olarak, Amerikan öğretmen adaylarının Türk öğretmen adaylarına göre daha yüksek düzeyde akademik öz-yeterlik inancına sahip oldukları tespit edilmiştir. Ayrıca Amerikan kadın öğretmen adayları ile Türk kadın öğretmenleri arasında yine Amerikan öğrencilerin lehine anlamlı bir farklılık bulunurken; Amerikan erkek öğretmen adayları ile Türk erkek öğretmen adayları arasında ise anlamlı bir farklılık bulunamamıştır. Özellikle Türk kadın öğretmen adaylarının diğer gruplara göre akademik öz-yeterlik inanç düzeylerinin düşük olması araştırmanın sonunda tartışılmıştır.

**Anahtar Kelimeler:** Öz-Yeterlik, Akademik Öz-Yeterlik, İnanç, Cinsiyet, Amerikan ve Türk Öğretmen Adayları

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## Academic Self-Efficacy Beliefs of American and Turkish Pre-Service Teachers

Murat Bayram YILAR<sup>1</sup>

Uğur CEYLAN<sup>2</sup>

### Abstract

Academic self-efficacy, which is a special area of general self-efficacy perception, expresses the student's belief that he/she can successfully complete an academic task assigned to him/her. The strength of this belief can be a strong predictor for academic success. In this sense, it seems important to obtain data on the academic self-efficacy beliefs of prospective teachers who are likely to step into teaching, which is an academic and cognitive-based profession in general. In addition, the comparison of pre-service teachers in Turkey and the USA, which has a developed education system, is also important in terms of the clues it will provide. The purpose of this study is to compare the beliefs of American and Turkish pre-service teachers about their academic self-efficacy. For this purpose, descriptive survey method, which is one of the quantitative research methods, was adopted in the study. The sample of the study consisted of a total of 436 pre-service teachers studying at different levels and departments of the faculties of education of two large state universities, one in the USA and one in Turkey. "Academic Self-Efficacy Scale (ASES)" adapted into Turkish by Yılmaz, Gürçay & Ekici (2007) was used as a data collection tool in the study. The data obtained were analysed using descriptive statistics and independent t-test. As a result, it was found that American pre-service teachers had higher levels of academic self-efficacy beliefs than Turkish pre-service teachers. In addition, while there was a significant difference between American female pre-service teachers and Turkish female pre-service teachers in favour of American students, there was no significant difference between American male pre-service teachers and Turkish male pre-service teachers. The fact that Turkish female pre-service teachers had lower academic self-efficacy belief levels than the other groups was discussed at the end of the study.

**Keywords:** Self-efficacy, Academic Self-Efficacy, Belief, Gender, American and Turkish Pre-Service Teachers

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## Giriş

Geçmişten günümüze yapılan araştırmalar göstermektedir ki bireyin öğrenme süreci oldukça karmaşık bir süreç sonucunda gerçekleşmektedir. Bu süreçte bireyin öğrenmesinde; bireysel özellikler, öğrenme yöntemi, öğrenme malzemesi ve öğrenme ortamı gibi birçok faktör etkili olmaktadır. Özellikle bireysel özellikler kapsamında değerlendirilen bilişsel ve duyuşsal özellikler, öğrenme konusunda oldukça belirleyici olmaktadır. Bunlar içerisinde son yarım yüzyılda duyuşsal özelliklere ilişkin araştırmalarda belirgin bir artış olduğu görülmektedir. Duyuşsal faktörler, bireylerin ilgi, tutum, motivasyon, özgüven ve beklenti gibi kişilik özellikleri ile ilgilidir ve bireyin belirli bir konuda ulaşacağı başarıyı önemli ölçüde etkilemektedir (Yılar, 2020). Söz konusu duyuşsal faktörler kategorisinde değerlendirilebilecek en önemli kavramlardan biri de öz-yeterliliklerdir.

İlk kez ünlü sosyal psikolog Albert Bandura tarafından Sosyal Öğrenme Kuramı (Sosyal Bilişsel Kuram) ile ortaya konan öz-yeterlilik (self-efficacy) kavramı bireyin olası durumlarla başa çıkabilmek için gerekli olan eylemleri ne kadar iyi yapabileceğine dair kişisel yargılarını içerir. Zimmerman'a (2000) göre öz yeterlilik kavramı, bireyin bir beceriyi yapabileceği yeterliliğini değil, o beceriyi yapabileceği yeterliliğine ilişkin inancını belirtmektedir. Dolayısıyla yüksek ve düşük öz yeterliliğe sahip bireylerin düşünce ve davranışlarında farklılıklar vardır. Genellikle düşük öz yeterliliğe sahip bireyler zor durumlardan kaçınma eğilimi gösterir. Oysa yüksek öz yeterliliğe sahip bireyler böyle bir durumu kendileri için tehdit olarak görmek yerine söz konusu durumla baş etme çabası göstermektedirler (Bandura, 1986). Bu nedenle bireylerin bazı konularda başarısız olmaları, ilgili alanlarda yeteneksiz olmalarından ziyade öz yeterlilik inançlarının zayıf olmasından kaynaklanabileceği belirtilmektedir (Collins, 1982'den akt. Ergür, 2016)

Bandura (1999) öz-yeterlilik inançlarının dört temel kaynağı olduğunu belirtmiştir. Bunlar yaşantı yoluyla direkt kazanılan tecrübeler, rol modeller vasıtasıyla edinilen dolaylı yaşantılar, sözel ikna ve bireylerin sahip oldukları fiziksel ve duygusal durumlarıdır. Bireyin öz-yeterlilik inancını ortaya çıkaran bu kaynaklar kısaca şöyle açıklanabilir: 1. Doğrudan Kazanılan Tecrübeler: Bunlar performans başarıları olarak nitelendirilirler. Bireyin yaptığı işlerde gösterdiği başarı ödül etkisi yapmakta ve bireyi gelecekte de benzer davranışlara güdülemektedir. Dolayısıyla gösterilen başarı onun daha sonra buna benzer işlerde de başarılı olacağına bir göstergesidir. 2. Dolaylı Yaşantılar: Başka kişilerin başarılarını görmek, kişinin kendisinin de başarı beklentisine girmesini sağlayabilir. Kendimizden beklentilerimiz diğer kişilerin deneyimlerinden kaynaklanabilir. 3. Sözel İkna: Bir davranışı başarıyla ortaya koyabileceğimize ilişkin söz ve öğütler bireyin cesaretlenmesini ve öz-yeterliliğinin değişmesini sağlayabilir. 4. Duygusal Durum: Bireyin davranışı yapacağı sırada bedensel ve duygusal olarak iyi olması, onun bu davranışa girişimde bulunma olasılığını yükseltir (Bandura, 1994, 1999). Bunlardan öz-yeterlilik inançları üzerinde en fazla etkili olan doğrudan kazanılan tecrübelerdir. Birey, kendi yaşantıları sonucu ulaştığı başarılarla güçlü bir öz-yeterlilik inancı geliştirebilirken başarısızlıkları ise bu inançlarını olumsuz yönde etkileyebilmektedir. Genel itibarıyla bu dört temel kaynağa göre bireylerin sergiledikleri birçok davranışa ilişkin çeşitli öz-yeterlilik algıları vardır. Bunların en önemlilerinden biri de "akademik öz-yeterlilik"tir (Ekici, 2009). Bandura'nın (1977) öz-yeterlilik kavramını açıklamasından sonra, yapılan çalışmalarda eğitim araştırmacıları bu inancın her düzeydeki akademik yaşantıda etkili olduğunu gözlemişlerdir. Yaygın öz-yeterlilik

algısının özel bir alanı olan akademik öz-yeterlik, öğrencinin kendisine verilen akademik bir görevi başarıyla tamamlayabileceğine olan inancıdır (Schunk, 1991; Zimmerman, 1995a; Bandura, 1997; Chun ve Choi, 2005; Schunk, 2009). Başka bir ifadeyle öğrencinin akademik çalışmalarını gerçekleştirmede kendi kapasitesine yönelik inancıdır (Linnenbrink ve Pintrich, 2003).

Genel olarak eğitim-öğretim ortamlarının en üst hedeflerinden birinin akademik başarıyı sağlamak olduğu düşünüldüğünde bu başarıyı olumlu yönde etkileyen akademik öz-yeterlik inancının önemi ortaya çıkmaktadır. Özellikle son 40 yıl içerisinde, öğrencilerin sahip oldukları yüksek akademik özyeterliğin önemini gösteren pek çok çalışma yapılmıştır. Literatür incelendiğinde, öz yeterlik ile ilgili çalışmaların özellikle akademik performans, başarı ve motivasyon alanlarında yoğunluk kazandığı görülmektedir. Yapılan araştırmalar, akademik öz-yeterlik inancının, öğrencilerin motivasyonunu artırdığını ve akademik başarı için önemli bir yordayıcı olduğunu, akademik talepleri desteklediğini ve akademik öz-yeterlik ile akademik başarı arasında pozitif bir ilişki olduğunu göstermiştir (Schunk, 1991; Multon, Brown & Lent, 1991; Zimmerman, Bandura & Martinez-Pons, 1992; Pajares & Miller, 1994; Bandura, Babaranelli, Caprara & Pastorelli, 1996; Pajares, 1996; Bandura, 1997; Pajares & Graham, 1999; Bong, 2001; Chemers, Hu & Garcia, 2001; Elias ve Loomis, 2002; Greene, Miller, Crowson, Duke & Akey, 2004; Sharm & Silbereisen, 2007; Caprara, Vecchione, Alessandri, Gerbino ve Barbaranelli, 2011; Shkullaku, 2013). Bunların dışında yapılan araştırmalar akademik öz-yeterliğin, akademik başarıyı doğrudan ve dolaylı olarak birçok açıdan etkilediğini göstermektedir. Bandura'ya (1997) göre, akademik öz-yeterlik düzeyi yüksek olan bireyler, akademik çalışmalarını planlama, düzenleme ve yürütme konusunda kendilerine güvenirlir. Zorlu görevlerin üstesinden gelmeye daha yatkındırlar (Bandura, 1994; Chemers, Hu ve Garcia, 2001; Margolis ve McCabe, 2004; Bassi, Stace, Fave ve Caprara 2007), engellere karşı daha ısrarcı ve sabırlıdırlar (Bandura, 1997). Oysa akademik başarı düzeyleri düşük olan öğrenciler, zorlu görevler karşısında çabuk pes ettikleri için başarısız olma ihtimalleri daha yüksektir. Ayrıca akademik öz-yeterlik algısı, öğrencilerin eleştirel düşünme (Sang, Valcke, Van Braak ve Tondeur, 2010) ve problem çözüme becerilerinin (Schunk ve Pajares, 2002; Aurah, Cassady ve McConnell, 2014) geliştirilmesinde kritik bir role sahip olduğu ifade edilmektedir. Son olarak, akademik öz-yeterlik inancı düşük olan bireyler kendilerini daha stresli, endişeli ve kaygılı hissedebilirken, yüksek olan bireyler daha fazla doyum ve takdir hissedebilirler (Zimmerman, 1995b).

Literatürde akademik öz-yeterlik üzerine yapılmış birçok araştırma olmasına rağmen uluslararası düzeyde karşılaştırma yapılan çalışmaların oldukça sınırlı olduğu görülmektedir. Bu konu kapsamında yapılan araştırmalardan biri Çakıroğlu, Çakıroğlu ve Boone'a (2005) aittir ve burada Türkiye ve ABD'deki sınıf öğretmeni adaylarının fen öğretimiyle ilgili öz-yeterlilik inançları karşılaştırılmıştır. Araştırma sonucunda öğretmen adaylarının genellikle fen öğretimiyle ilgili yüksek akademik öz-yeterlik inancına sahip oldukları ortaya çıkarılmıştır. Çakıroğlu (2008) tarafından yapılan araştırmada ise Türkiye'deki bir üniversite ile ABD'de Midwest'te bulunan büyük bir üniversitede öğrenim gören sınıf öğretmeni adaylarının matematik öğretimi yeterlik inançlarını karşılaştırmak amaçlanmıştır. Çalışmadan elde edilen genel sonuçlar, her iki ülkedeki öğretmen adaylarının kişisel matematik öğretimi yeterlik inançlarının çok benzer ve yüksek olduğunu göstermiştir. Aurah, Cassady ve Connell (2014) 168 Kenyalı ve 189 Amerikan ilköğretim öğretmen adayının fen bilgisi öğretmeni öz-yeterlik

inançlarını incelemiş ve karşılaştırmıştır. Araştırma sonuçları, cinsiyet ve iki grup arasında önemli bir etkileşim olduğunu göstermiştir. Literatürde ulaşılan karşılaştırmalı son çalışma ise Yılar'a (2020) aittir. Bu çalışmada, Amerika Birleşik Devletleri ve Türkiye'deki üniversitelerde doktora eğitimi alan öğrencilerin akademik öz-yeterliklerine ilişkin görüşleri karşılaştırmalı olarak incelenmiştir. Araştırmadan elde edilen sonuçlarla Türk ve Amerikan öğrencilerin çalışma alanlarına ait terminolojiyi kullanma ve literatüre ulaşma konusunda yüksek düzeyde akademik öz-yeterlik inancına sahip oldukları belirlenmiştir. Bunun yanında Türk öğrencilerin bilimsel araştırma yöntemleri ile nitel ve nicel veri analiz tekniklerini kullanma konusunda Amerikan öğrencilere göre daha zayıf bir akademik öz-yeterlik inancına sahip oldukları belirlenmiştir. Bu araştırmaya ise söz konusu çalışmalardan farklı olarak ABD ve Türkiye'deki eğitim fakültelerinin farklı bölümlerinde öğrenim gören öğretmen adayları katılmıştır. Genel olarak akademik ve bilişsel ağırlıklı bir meslek olan öğretmenliğe hazırlanan öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin verilerin elde edilmesi önemli görünmektedir. Söz konusu iki farklı öğrenci grubunun akademik öz-yeterlik inanç düzeylerinin ortaya konulması, onların hem yükseköğrenimleri hem de mesleki yaşamlarındaki akademik performansları konusunda bizlere bazı veriler sağlayabilir. Bunun yanı sıra gelişmiş bir yükseköğretim sisteminde öğrenim gören Amerikalı öğretmen adayları ile Türkiye'deki öğretmen adaylarının akademik öz-yeterlik inançlarının belirlenip karşılaştırılması ise vereceği ipuçları açısından ayrıca önem taşıdığı düşünülmektedir. Tüm bunlardan hareketle çalışmanın amacı; Amerikan ve Türk öğretmen adaylarının akademik öz-yeterliklerine ilişkin inançlarını karşılaştırmak şeklinde belirlenmiştir.

Araştırmanın problemi şöyledir: Eğitim fakültesinin farklı bölümlerinde öğrenim gören Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri nasıldır? Bu temel problem doğrultusunda aşağıdaki sorulara yanıt aranmıştır:

1. Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri arasında fark var mıdır?
2. Amerikan ve Türk kadın öğretmen adayları arasında akademik öz-yeterlik inanç düzeyleri arasında fark var mıdır?
3. Amerikan ve Türk erkek öğretmen adayları arasında akademik öz-yeterlik inanç düzeyleri arasında fark var mıdır?
4. Amerikan kadın ve erkek öğretmen adayları arasında akademik öz-yeterlik inanç düzeyleri arasında fark var mıdır?
5. Türk kadın ve erkek öğretmen adayları arasında akademik öz-yeterlik inanç düzeyleri arasında fark var mıdır?

## Yöntem

### Araştırma deseni

Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inançlarını incelemek amacıyla hazırlanan bu araştırmada, nicel araştırma yöntemlerinden biri olan betimsel tarama yöntemi benimsenmiştir. Betimsel tarama, mevcut durumun olduğu şekliyle betimlenmesinde sıklıkla başvurulan nicel bir yöntemdir. Bir konuya ilişkin katılımcıların görüş, ilgi, beceri, yetenek, tutum ve inançlarının belirlendiği tarama

yönteminde genellikle diğer araştırmalara göre daha büyük örneklem üzerinde araştırmalar yapılır. Betimsel tarama yöntemi ile olaylar, objeler, varlıklar ve gruplar kendi koşulları içinde ve herhangi bir müdahale yapmaksızın betimlenmeye ve açıklanmaya çalışılır (Karasar, 2015). Betimsel tarama yönteminde, kaynak materyaller eleştirel bir şekilde analiz edildikten sonra genelleme ve tahmine dayalı bilimsel yöntem uygulamaları kullanılır (Salaria, 2012). Bu araştırmada, Amerikan ve Türk öğretmen adaylarının mevcut akademik öz-yeterlik inançları incelendiğinden betimsel tarama yöntemi tercih edilmiştir.

### Evren ve örneklem

Araştırmanın evrenini, ABD'nin doğusunda bulunan büyük bir devlet üniversitesinin eğitim fakültesinin farklı kademe ve bölümlerinde öğrenim gören yaklaşık bin beş yüz öğretmen adayı ile Türkiye'nin doğu bölgesindeki büyük bir devlet üniversitesinin eğitim fakültesinin farklı kademe ve bölümlerinde öğrenim gören yaklaşık altı bin öğretmen adayı oluşturmaktadır. Araştırmanın örneklemini ise ABD'deki söz konusu fakültede öğrenim gören 190 öğretmen adayı (kadın=134, erkek=56) ile Türkiye'deki söz konusu fakültede öğrenim gören 246 öğretmen adayı (kadın=168, erkek=78) oluşturmaktadır. Araştırmaya toplam 436 Amerikan ve Türk öğretmen adayı katılmıştır. Bunların 297'si kadın, 131'i ise erkektir. Aşağıda yer alan Tablo 1'de örneklem grubuna ilişkin bilgiler verilmiştir.

*Tablo 1. Araştırmanın örneklem grubuna ilişkin bazı veriler*

Ülke	Cinsiyet		Toplam
	Kız	Erkek	
ABD	134	56	190
Türkiye	168	78	246
<b>Toplam</b>	<b>297</b>	<b>131</b>	<b>436</b>

Örneklem grubunda yer alan Türk öğretmen adayları, eğitim fakültesinin Türkçe Öğretmenliği, Sınıf Öğretmenliği, İlköğretim Matematik Öğretmenliği, Fen Bilgisi Öğretmenliği, Sosyal Bilgiler Öğretmenliği, Okul Öncesi Öğretmenliği ve Zihinsel Engelliler Öğretmenliğinde öğrenim görürken; Amerikan öğrenciler ise Elementary & Early Childhood Education (PK-4), World Languages Education: Spanish (K-12), World Languages Education: French (K-12), World Languages Education: German (K-12), Middle Level Math Education (4-8), Secondary Education in Social Studies Education (7-12), Secondary Education in English Education (7-12), Secondary Education in Math Education (7-12), Secondary Education in Science Education (7-12), Secondary Education in Biology Education (7-12), Secondary Education in Earth and Space Education (7-12), Special Education, Middle Level English Education (4-8), Middle Level Social Studies Education (4-8), Special Education Bachelor of Science, Rehabilitation and Human Services Education, Music Education ve Art Education alanlarında öğrenim görmektedirler. Her iki ülkeden seçilen çalışma grubu, uygun örnekleme yöntemi ile seçilmiştir. Ulaşılabilirlik ve elverişlilik esasına dayalı olan uygun örnekleme yöntemi,



bazı arařtırmalarda hızlıca bilgi toplanması amacıyla tercih edilen bir yöntemdir (Berg, 2001). Bir karşılařtırma çalıřması olduđu için arařtırmada yer alan Türkiye'deki katılımcılardan Türk, Amerika Birleřik Devletleri'nde yer alan katılımcılardan ise Amerikan vatandařı olma řartı aranmıřtır.

### Veri toplama aracı

Arařtırmada, Jerusalem ve Schwarzer'in (1981), bireylerin akademik öz yeterlik düzeylerini belirlemek amacıyla geliřtirdikleri "Akademik Öz Yeterlik Ölçeđi (AÖÖ)" kullanılmıřtır. Bu ölçek, daha sonra Yılmaz, Gürçay ve Ekici (2007) tarafından Türkçe'ye uyarlanmıřtır. Tek boyutlu olarak geliřtirilen ölçek, 1'i ters madde olmak üzere toplam 7 maddeden oluřmaktadır. Ölçek, dört seçenekli Likert tipi (bana tamamen uyuyor, bana uyuyor, bana çok az uyuyor, bana hiç uymuyor) formunda düzenlenmiřtir. Ölçekten alınabilecek en düşük puan 7, en yüksek puan ise 28'dir. AÖÖ'nün orijinal formunun Cronbach alfa güvenilirlik katsayısı .87; Türkçe uyarlaması ise .79 olarak belirlenmiřtir. Bu arařtırma kapsamında ise analizlerden önce elde edilen verilerin güvenilir olup olmadıđı tespit etmek için ayrıca Cronbach Alpha katsayıları incelenmiřtir. Bu dođrultuda iç tutarlılık katsayısı .74 olarak hesaplanmıřtır. Tespit edilen iç tutarlılık katsayı Büyüköztürk (2016) tarafından ifade edilen ve literatürde yaygın biçimde kabul edilen .70 ve üzerinde olduđu için verilerin güvenilir olduđu söylenebilir. Ölçeđin İngilizce formu, uygulamalar yapılmadan önce arařtırmanın yapıldıđı üniversitenin eğitim fakültesinde görev yapan iki uzmanın görüşüne sunulmuř ve onay alındıktan sonra veriler, gönüllülük esası dikkate alınarak toplanmıřtır. Ayrıca arařtırma sürecinin tamamında arařtırma ve yayın etiđi kurallarına uyulmuřtur. Her iki ülkede de tüm katılımcılar gönüllü olarak ölçek sorularını cevaplandırmıřlardır. Bu nedenle ölçeklerle birlikte katılımcılardan onay formlarını imzalamaları da istenmiřtir.

### Verilerin analizi

Arařtırma verilerinin analizinde nicel veri analiz yöntemleri kullanılmıřtır. Bu kapsamda öncelikle elde edilen veriler SPSS24 veri analiz programına aktarılmıřtır. Ölçeklerde yer alan hatalı veriler, veri setinden çıkarılmıřtır. Verilerin düzenlenmesi sonucunda Amerikan ve Türk öğretmen adaylarına ait toplam 436 verinin normallik dađılımları incelenmiřtir. Yapılan incelemelerde verilerin çarpıklık ve basıklık katsayılarının -1,5 ile +1,5 aralıđında olduđu ve verilerin normal dađılım gösterdiđi belirlenmiřtir. Buna göre verilerin analizinde betimsel istatistikler ve parametrik istatistiksel tekniklerden bađımsız örneklem *t* testi analizi kullanılmıřtır. Ayrıca demografik deđiřkenlerin tanımlanmasında yüzde ve frekans hesaplamaları yapılmıřtır. Öğretmen adaylarının ölçek boyutlarından aldıkları puanlar yorumlanırken 7-13 arası düşük, 14-20 arası orta ve 21-28 arası yüksek akademik öz-yeterlik düzeyi olarak kabul edilmiřtir. Amerikan öğretmen adayları çalıřmaya dâhil edilmeden önce öğrenim gördükleri üniversitenin arařtırma-inceleme kurulundan (Institutional Review Board-IRB) gerekli etik kurul izinleri alınmuř ve katılımcılar hazırlanan onay formlarını imzaladıktan sonra ölçeđi doldürmüřlerdir. IRB, arařtırmanın uygulamaları için gerekli olan etik kurul raporunu 17 Nisan 2014 tarihinde 45531 protokol numarası ile vermiřtir. Arařtırmanın ABD ayađındaki veriler, 20 Nisan ile 10 Mayıs 2014 tarihleri arasında; Türkiye'deki ayađında ise Kasım 2015 içerisinde toplanmıřtır. Türkiye'de o dönem etik kurul raporu alma zorunluluđu olmadıđı için etik kurul raporu alınmamıřtır.

## Bulgular

Araştırmanın bu kısmında Amerikan ve Türk öğretmen adaylarına uygulanan ölçekten elde edilen veriler alt problemler doğrultusunda sunulmuştur.

### 1. Alt Problem: Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeylerinin karşılaştırılması

Amerikan ve Türk öğretmen adaylarının, AÖÖ'den aldıkları puanların genel dağılımı Tablo 2'de verilmiştir.

**Tablo 2.** Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin bağımsız gruplar t testi sonuçları

Gruplar	Homojenlik		N	$\bar{X}$	Ss	Sd	t	p
	LS	P						
Amerikan			190	22,15	3,501			
Öğr. Adayları	,569	,451				434	5,687	0,000
Türk			246	20,10	3,904			
Öğr. Adayları								

Amerikan ve Türk öğretmen adaylarının sahip oldukları akademik öz-yeterlik inanç düzeylerinin cinsiyet değişkenine göre anlamlı farklılık gösterip göstermediğini belirlemeden önce, Levene's testi ile iki dağılımın varyanslarının homojenliği test edilmiş, sonuçta varyanslarının homojen olduğu ( $L=,451$ ;  $p>.05$ ) görülmüştür. Daha sonra ortalamalar arasındaki farkın belirlenmesi işlemlerine geçilmiştir. Araştırmanın birinci alt problemi kapsamında yapılan istatistiksel analiz sonuçlarına göre ölçekten alınabilecek ortalama puanların 7-13 arası düşük, 14-20 arası orta ve 21-28 arası yüksek düzey olduğu kriteri göz önünde bulundurulduğunda araştırmaya katılan Amerikan öğretmen adaylarının akademik öz-yeterlik düzeyleri yüksek, Türk öğretmen adaylarının ise orta düzeyde ancak yüksek sınıra çok yakın olduğu söylenebilir. Bununla birlikte Tablo 2'de görüldüğü gibi Amerikan ve Türk öğretmen adaylarının Akademik öz-yeterlik inanç düzeyleri arasında Amerikan öğretmen adaylarının lehine anlamlı bir farklılık tespit edilmiştir [ $t(434) = 5.687$ ;  $p<.05$ ]. Bu sonuçlar Amerikan öğretmen adaylarının Türk öğretmen adaylarına göre daha yüksek düzeyde akademik öz-yeterlik inancına sahip olduklarını göstermektedir.

### 2. Alt Problem: Amerikan ve Türk kadın öğretmen adaylarının akademik öz-yeterlik inanç düzeylerinin karşılaştırılması

Amerikan ve Türk kadın öğretmen adaylarının AÖÖ'den aldıkları puanların bağımsız gruplar t testi analiz sonuçları Tablo 3'te verilmiştir.

**Tablo 3.** Amerikan ve Türk kadın öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin bağımsız gruplar t testi sonuçları

Gruplar	Homojenlik		N	$\bar{X}$	Ss	Sd	t	p
	LS	P						
Amerikan Kadın Ö.A.	3,099	,079	134	22,14	3,533	300	6,797	0,000
Türk Kadın Ö.A.			168	19,48	3,235			

Amerikan ve Türk kadın öğretmen adaylarının sahip oldukları akademik öz-yeterlik inanç düzeylerinin cinsiyet değişkenine göre anlamlı farklılık gösterip göstermediğini belirlemeden önce, Levene's testi ile iki dağılımın varyanslarının homojenliği test edilmiş, sonuçta varyanslarının homojen olduğu ( $L = ,079$ ;  $p > .05$ ) görülmüştür. Daha sonra ortalamalar arasındaki farkın belirlenmesi işlemlerine geçilmiştir. Buna göre araştırmanın ikinci alt problemi kapsamında ise Amerikan kadın öğretmen adayları ile Türk kadın öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri karşılaştırılmıştır. Burada yapılan istatistiksel analiz sonuçlarına göre iki bağımsız grubun akademik öz-yeterlik inanç düzeyleri arasında Amerikan kadın öğretmenler lehine anlamlı bir farklılık tespit edilmiştir [ $t(300) = 6.797$ ;  $p < .05$ ]. Her iki grubun puan ortalamalarına bakıldığında Amerikan kadın öğretmen adaylarının yüksek düzeyde; Türk kadın öğretmen adaylarının ise orta düzeyde akademik özyeterlilik algısına sahip oldukları anlaşılmaktadır.

### 3. Alt Problem: Amerikan ve Türk erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeylerinin karşılaştırılması

Amerikan ve Türk erkek öğretmen adaylarının AÖÖ'den aldıkları puanların bağımsız gruplar t testi analiz sonuçları Tablo 4'te verilmiştir.

**Tablo 4.** Amerikan ve Türk erkek öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin bağımsız gruplar t testi sonuçları

Gruplar	Homojenlik		N	$\bar{X}$	Ss	Sd	t	p
	LS	P						
Amerikan Erkek Ö. A.			56	22,17	3,454	132	1,003	0,318
Türk Erkek Ö. A.	,381	,538	78	21,42	4,817			

Amerikan ve Türk erkek öğretmen adaylarının sahip oldukları akademik öz-yeterlik inanç düzeylerinin cinsiyet değişkenine göre anlamlı farklılık gösterip göstermediğini belirlemeden önce, Levene's testi ile iki dağılımın varyanslarının homojenliği test edilmiş, sonuçta varyanslarının homojen olduğu ( $L = ,538$ ;  $p > .05$ ) görülmüştür. Daha sonra ortalamalar arasındaki farkın belirlenmesi işlemlerine geçilmiştir. Buna göre araştırmanın üçüncü alt problemi kapsamında ise Amerikan erkek öğretmen adayları ile Türk erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri karşılaştırılmıştır. Burada yapılan istatistiksel analiz sonuçlarına göre Amerikan öğretmen adaylarının

puan ortalamaları nispeten daha yüksek olsa da her iki bağımsız grubun akademik öz-yeterlik inanç düzeyleri arasında anlamlı bir farklılık bulunamamıştır [ $t(132) = 1.003$ ;  $p > .05$ ]. Puan ortalamalarına bakıldığında her iki grubun da yüksek düzeyde akademik öz-yeterlik inanç düzeyine sahip oldukları görülmektedir.

#### 4. Alt Problem: Amerikan kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeylerinin karşılaştırılması

Amerikan kadın ve erkek öğretmen adaylarının AÖÖ'den aldıkları puanların bağımsız gruplar t testi analiz sonuçları Tablo 5'te verilmiştir.

**Tablo 5.** Amerikan kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin bağımsız gruplar t testi sonuçları

Gruplar	Homojenlik		N	$\bar{X}$	Ss	Sd	t	p
	LS	P						
Amerikan Kadın Ö. A.	,002	,960	134	22,14	3,533	188	-,066	,948
Amerikan Erkek Ö. A.			56	22,17	3,454			

Amerikan kadın ve erkek öğretmen adaylarının sahip oldukları akademik öz-yeterlik inanç düzeylerinin cinsiyet değişkenine göre anlamlı farklılık gösterip göstermediğini belirlemeden önce, Levene's testi ile iki dağılımın varyanslarının homojenliği test edilmiş, sonuçta varyanslarının homojen olduğu ( $L = ,960$ ;  $p > .05$ ) görülmüştür. Daha sonra ortalamalar arasındaki farkın belirlenmesi işlemlerine geçilmiştir. Buna göre araştırmanın dördüncü alt problemi kapsamında, Amerikan öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri kendi içinde cinsiyet açısından karşılaştırılmıştır. Yapılan istatistiksel analiz sonuçlarına göre Amerikan kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri arasında anlamlı bir farklılık bulunamamıştır [ $t(188) = -.066$ ;  $p > .05$ ]. Puan ortalamalarına bakıldığında her iki grubun da yüksek düzeyde akademik öz-yeterlik inanç düzeyine sahip oldukları görülmektedir.

#### 5. Alt Problem: Türk kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeylerinin karşılaştırılması

Türk kadın ve erkek öğretmen adaylarının AÖÖ'den aldıkları puanların bağımsız gruplar t testi analiz sonuçları Tablo 6'da verilmiştir.

**Tablo 6.** Türk kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inançlarına ilişkin bağımsız gruplar t testi sonuçları

Gruplar	Homojenlik		N	$\bar{X}$	Ss	Sd	t	p
	LS	P						
Türk Kadın Öğr. Adayları			168	19,48	3,235	110	-3,226	,002
Türk Erkek Öğr. Adayları	3,961	,048	78	21,42	4,817			

Türk kadın ve erkek öğretmen adaylarının sahip oldukları akademik öz-yeterlik inanç düzeylerinin cinsiyet değişkenine göre anlamlı farklılık gösterip göstermediğini belirlemeden önce, Levene's testi ile iki dağılımın varyanslarının homojenliği test edilmiş, sonuçta varyanslarının homojen olduğu ( $L = ,048$ ;  $p > .05$ ) görülmüştür. Daha sonra ortalamalar arasındaki farkın belirlenmesi işlemlerine geçilmiştir. Buna göre araştırmanın beşinci alt problemi kapsamında, Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri kendi içinde cinsiyet açısından karşılaştırılmıştır. Yapılan istatistiksel analiz sonuçlarına göre Türk kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri arasında anlamlı bir farklılık bulunmuştur [ $t(110) = -3.226$ ;  $p < .05$ ]. Her iki grubun AÖÖ puan ortalamaları incelendiğinde anlamlı farklılığın Türk erkek öğretmenlerin lehine olduğu görülmektedir. Dolayısıyla bu sonuçlar Türk erkek öğretmen adaylarının Türk kadın öğretmen adaylarına göre daha yüksek düzeyde akademik öz-yeterlik inancına sahip olduğunu göstermektedir.

## Sonuç, Tartışma ve Öneriler

Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeylerini karşılaştırmayı amaçlayan bu çalışmada aşağıdaki sonuçlara ulaşılmıştır:

Araştırmanın temel problemi kapsamında, öncelikle Amerikan ve Türk öğretmen adaylarının akademik öz-yeterlik inanç düzeyleri incelenmiş ve her iki grup arasında anlamlı bir farklılık bulunmuştur. Yapılan istatistiksel analizler sonucunda ise bu farklılığın Amerikan öğretmen adaylarının lehine olduğu anlaşılmıştır. Bu sonuç, öğretmen adaylarının gelecekteki başarısının yordanması konusunda ipucu verebilecek bir bulgudur. Genel itibarıyla Amerikan öğretmen adaylarının Türk öğretmen adaylarından daha yüksek akademik inanç düzeyine sahip olması iki grubun birbirinden farklı sosyo-kültürel çevre yapısına sahip olmasından kaynaklanmış olabilir. Bandura'ya (2002) göre toplumlardaki hızlı kültürel ve teknolojik değişimler insanların inançlarında, değerlerinde ve davranış stillerinde önemli değişimleri beraberinde getirmektedir. Dolayısıyla öz-yeterlik inançları kültürel ortama göre farklılık göstermektedir (Campbell, 1996; Çakiroğlu, 2005). Türk toplumuna göre daha önce ve hızlı sanayileşmeyle birlikte kültürel ve teknolojik gelişmeleri daha hızlı yaşayan Amerika toplumunda bireysel özerkliğe sahip daha özgüvenli birey tipi yetişmektedir. Buna karşın daha çok doğu toplumlarının karakteristiğini yansıtan Türk toplumunda ise söz konusu kültürel ve teknolojik gelişim ve değişimler daha yavaş seyretmektedir. Batı toplumlarının aksine Türk toplumunda yetişen bireylerin bu noktada daha kolektif yapıda olduğu ve özellikle anne-babaya olan dışsal bağımlılıklarının daha fazla olduğu söylenebilir. Bu noktada geleneksel ve kültürel kodların öğretmen adaylarının öz-yeterlik inançlarını etkilemiş olabileceği düşünülmektedir. Bu sonuç, farklı kültürlerden katılımcıların karşılaştırıldığı çalışmaların bazı sonuçlarıyla örtüşmektedir. Öz-yeterliğin kültürler arasında farklı anlamlara gelebileceği literatürdeki birçok çalışma ile vurgulanmaktadır. Örneğin Scholz, Doña, Sud & Schwarzer (2002), 25 ülkeden 19.120 katılımcı için elde edilen sonuçları incelemiş ve genel olarak kolektif bir kültürün hüküm sürdüğü doğu ülkelerinden gelen katılımcıların nispeten zayıf öz-yeterliğe sahip olduğunu göstermiştir. Kim & Park (2006), bireyci bir ortamda yetişen Amerikalı öğrencilerin, kolektivizmin vurgulandığı Doğu Asya'daki öğrencilere kıyasla matematik ve fende daha düşük başarı

göstermelerine rağmen, yeterliliklerini daha güçlü hissettiklerini öne sürmüştür. Lee (2009) yaptığı araştırma sonucunda Japonya ve Kore gibi ortak kültürlerden gelen katılımcıların matematik sınavlarından yüksek puan almalarına rağmen matematik öz-yeterliliklerinin daha düşük olduğunu belirlemiştir. Belirtmek gerekir ki literatürde, bu çalışmanın sonuçlarını destekleyen birçok bulgu olsa da kültürel anlayışın çalışmada doğrudan etkisinin olup olmadığını söylemek oldukça güçtür.

Araştırmadan elde edilen Amerikan öğretmen adaylarının Türk öğretmen adaylarına göre daha yüksek akademik öz-yeterlilik inancına sahip oldukları sonucu, Cakiroglu, (2008) ile Aurah, Cassady ve McConnell'in (2014) araştırma sonuçlarıyla benzer özellikler taşımaktadır. Cakiroglu (2008) farklı kültürel özelliklere sahip iki ülke olan ABD ve Türkiye'deki ilkökul öğretmenlerinin öz-yeterliliklerini karşılaştırdığı çalışmasında ABD'deki öğretmenler lehine anlamlı farklılık bulmuştur. Aurah, Cassady ve McConnell (2014) ise yine farklı toplumsal özellikler gösteren Kenya ve ABD'deki ilkökul fen bilgisi öğretmenlerinin öz-yeterlilik inançlarını karşılaştırmış ve ABD'deki öğretmenler lehine anlamlı farklılık bulmuştur. ABD ve Türkiye'deki doktora öğrencilerinin akademik öz-yeterliliklerini nitel bir çalışma deseniyle inceleyen Yılar (2020) da genel anlamda her iki grubun ilgili terminolojiyi anlama ve literatür taraması yapma konusunda yüksek akademik öz-yeterlilik inancına sahip oldukları sonucuna ulaşmıştır. Ancak bulgular daha detaylı incelendiğinde Türk doktora adaylarının akademik bir çalışmayı bilimsel yöntem ve tekniklerle modelleme ve istatistiksel analizleri kullanma konusunda Amerikalı doktora adaylarına göre daha düşük akademik öz-yeterlilik inancına sahip oldukları tespit edilmiştir. Bununla birlikte Sridhar ve Badiei (2008) nispeten benzer doğu toplumlarının yaşadığı İran ve Hindistan'daki ilkökul öğretmenlerinin öz-yeterlilik inançlarını karşılaştırmış ve iki grup arasında anlamlı farklılık bulunmamıştır.

Bu araştırmada Türk öğretmen adayları yüksek orta düzeyde akademik öz-yeterlilik inancına sahip oldukları tespit edilmiştir. Literatürde bu bulguyu destekleyen bazı araştırmalar yer almaktadır. Örneğin Nakip ve Özcan (2016) ve Şeker (2016), yaptıkları çalışmalarda, öğretmen adaylarının akademik güdülenme düzeylerinin orta düzeyde olduğunu tespit etmişlerdir. Ancak Demirtaş, Cömert ve Özer (2011) ile Özgenel ve Deniz (2020) ise bu araştırmanın sonuçlarından farklı olarak öğrencilerin düşük düzeyde akademik öz-yeterliliğe sahip olduklarını ortaya koymuşlardır.

Araştırmanın ikinci alt problemi kapsamında, Amerikan kadın öğretmen adaylarının Türk kadın öğretmen adaylarından daha yüksek akademik inanç düzeyine sahip oldukları tespit edilmiştir. Türk toplumu geçmişin etkisiyle Amerikan toplumuna göre daha ataerkil bir yapı göstermektedir. Özellikle Türkiye'de ekonomik, siyasal, kültürel ve sosyal alanlarda erkeklerin daha baskın olması ve bunun sonucu olarak son yıllarda değişim yaşanmasına rağmen kız çocuklarının daha geri planda kalması araştırmanın bu sonucunu etkilemiş olabilir. Her ne kadar genel ve çok boyutlu sosyal bir durum olsa da Türk toplumundaki bu anlayış, aynı zamanda genel olarak erkeklerin daha özgüvenli olmalarına neden olduğu için üçüncü alt problem sonucuna da etki etme ihtimalinin olabileceği düşünülebilir. Üçüncü alt problem kapsamında Amerikan erkek öğretmen adayları ile Türk erkek öğretmen adaylarının akademik öz-yeterlilik inanç düzeylerinde anlamlı bir farklılık bulunamamıştır.

Amerikan öğretmen adaylarının birbirlerine oldukça yakın ve aynı zamanda yüksek düzeyde akademik öz-yeterlilik inancına sahip olduklarını göstermiştir. Araştırmanın beşinci alt problemi kapsamında ise Türk öğretmen adayları cinsiyet değişkenine göre

akademik öz-yeterlik açısından karşılaştırılmıştır. Sonuçlar, kadın Türk öğretmen adaylarının orta düzeyde; erkek Türk öğretmen adaylarının ise yüksek düzeyde akademik öz-yeterlik inancına sahip olduğunu göstermiştir. Başka bir ifade ile erkek Türk öğretmen adayları, kadın Türk öğretmen adaylarına göre daha yüksek düzeyde akademik öz-yeterlik inancına sahiptirler. Literatürde hem bu sonucu destekler nitelikte hem de farklı sonuçların bulunduğu araştırmalar yer almaktadır. Örneğin Satıcı (2013) ve Durdukoca (2010) tarafından hazırlanan çalışmalar, bu araştırmanın sonuçlarını desteklemektedir. Çünkü söz konusu araştırmalarda da üniversite öğrencilerinin akademik öz yeterlik düzeylerinin cinsiyet değişkenine göre farklılaştığı ve bu farklılığın erkek öğrencilerin lehine olduğu belirlenmiştir. Ancak bu araştırmanın sonuçlarından farklı olarak Gürbüzöğlü Yalman ve Aydın (2014), Özsüer, İnal, Uyanık ve Ergün (2011) ve Özgenel ve Deniz (2020) tarafından yürütülmüş olan çalışmalarda ise üniversite öğrencilerinin akademik öz yeterlik düzeyleri ve cinsiyetleri arasında anlamlı farklılığa rastlanmamıştır. Amerikan kadın ve erkek öğretmen adaylarının akademik öz-yeterlik inançları arasında anlamlı farklılık bulunmazken Türk kadın ve erkek öğretmen adayları arasında ise erkek öğretmenler lehine anlamlı farklılık bulunması dikkat çekici bir sonuçtur. Bu durum, farklı araştırmalarla teyit edilmesi durumunda her iki ülke toplumunda kadın öğretmen veya öğretmen adaylarının kendilerine olan özgüvenlerini anlamlandırmak açısından önemli bulgular sunabilir. Bu konuyla ilgili olarak Bandura (1986), özyeterliğin toplumsal cinsiyet davranışını destekleyen temel bir motivasyon faktörü olması nedeniyle toplumsal cinsiyet rolü ile ilişkili olduğunu ifade etmektedir.

Literatürde farklı alanlarda öğrenim gören öğretmen adaylarının akademik özyeterlilikleri ile ilgili yapılan araştırmalar incelendiğinde genel olarak cinsiyet değişkeni açısından farklı sonuçlara ulaşıldığı görülmektedir. Örneğin Yeşilyurt (2013), Tunca ve Alkın-Şahin (2014) yaptıkları çalışmada öğretmen adaylarının akademik öz-yeterlilikleri arasında cinsiyet açısından anlamlı bir farklılık olmadığını ortaya koymuştur. Ayrıca Turgut (2013) matematik öğretmen adaylarıyla, Gürbüzöğlü Yalman ve Aydın (2014) ise fen bilgisi öğretmen adaylarıyla, Küçük-Kılıç, Cihan ve Öncü (2015) beden eğitimi öğretmen adaylarıyla, Şeker'in (2014) Müzik öğretmeni adaylarıyla yaptıkları araştırmalarda da yine akademik öz-yeterlik ile cinsiyet arasında anlamlı bir ilişki bulunamamıştır. Adelodun ve Asiru' nun (2015) Nijerya'daki öğrencilerle yaptıkları araştırmada da benzer sonuçlara ulaşılmıştır. Literatürdeki araştırmalar ağırlıklı olarak bu yönde olmakla beraber cinsiyet değişkeni açısından anlamlı farklılıklar ortaya koyan çalışmalar da mevcuttur. Örneğin Sabancı ve Uslu (2016) tarafından sosyal bilgiler öğretmen adaylarının öz-yeterlik düzeylerini belirlemek için yapılan araştırmada, cinsiyet açısından erkekler lehine anlamlı farklılık tespit edilmiştir. Yine Durdukoca (2010) tarafından sınıf öğretmeni adayları üzerinde yapılan çalışmada da erkek öğretmen adaylarının akademik öz-yeterlik inançlarının kadın öğretmen adaylarına göre daha yüksek olduğu sonucuna ulaşılmıştır. Bu sonuçlar araştırmanın özellikle Türkiye ayağında ulaşılan sonuçlarla benzerlik göstermektedir.

Bireylerin öz-yeterlikle ilgili algı ve inançları küçük yaşlardan itibaren oluşmaya başlar ve ilerleyen yaşlarda bunları değiştirmek zorlaşır. Özellikle Türkiye'de kız çocuklarının öz-yeterlik algı ya da inançları daha detaylı incelenebilir. Ayrıca boylamsal çalışmalar yapılarak kız ve erkek öğrencilerin öz-yeterlik algı ve inançlarındaki değişim belirlenebilir. Doğu ve Batı kültüründen farklı toplumlara ait karşılaştırmalı çalışmaların

ve daha derinlemesine veri sağlayabilecek nitel çalışmaların sayıca artırılması öğrencilerin akademik öz-yeterlik inançlarını anlama noktasında önemli bulgular sunabilir.

Değerlendirme	İki Dış Hakem / Çift Taraflı Körleme
Etik Beyan	<p>* Bu makale, 1st International Academic Research Congress (INES 2016) Kongresi'nde sözlü olarak sunulan ancak tam metni yayımlanmayan "Amerikan ve Türk Öğretmen Adaylarının Akademik Özyeterliklerine İlişkin Görüşlerinin İncelenmesi" adlı tebliğin içeriği geliştirilerek ve kısmen değiştirilerek üretilmiş hâlidir.</p> <p>Bu çalışmanın hazırlanma sürecinde bilimsel ve etik ilkelere uyulduğu ve yararlanılan tüm çalışmaların kaynakçada belirtildiği beyan olunur.</p> <p>* (The Penn State University Institutional Review Board (IRB) tarafından 17.04.2016 Tarih ve 45531 Nolu protocol ID kararı ile Etik Kurul Kararı alınmıştır.)</p>
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Ethical Statement	<p>* This article is the revised and developed version of the unpublished conference presentation entitled "Examining of American and Turkish Prospective Teachers' Opinions on Academic Self Efficacy", orally delivered at the 1st International Academic Research Congress (INES 2016) Congress.</p> <p>It is declared that scientific and ethical principles have been followed while carrying out and writing this study and that all the sources used have been properly cited.</p> <p>* (An Ethics Committee Decision was taken by The Penn State University Institutional Review Board (IRB) with the decision dated 17.04.2016 and numbered protocol ID 45531.)</p>
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2023, 12 (5), 2928-2950 | Araştırma Makalesi

## Din Eğitiminde Girişimcilik Becerisinin Etkinliklerle Kazandırılmasına Yönelik Bir Değerlendirme

Semanur BİNNETOĞLU<sup>1</sup>

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### Öz

Eğitim, bireylerin davranışlarını şekillendirmek beceri ve değer kazandırmak için önemli bir araçtır. Günümüzde eğitim öğretim sürecinin önemli bir parçası olan girişimcilik eğitimi ise bilgi, beceri ve değerlerin kazandırılmasının yanı sıra bireylerde girişimci kültürün oluşmasını ve girişimci ruhun (motivasyonun) artırılmasını amaçlamaktadır. Bu nedenle girişimcilik becerisi Türkiye’de öğretim programlarının temel yetkinlikleri arasında yer almaktadır. Yapılan araştırmada Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı girişimcilik eğitimi ve girişimcilik becerisinin kazandırılması bağlamında ele alınmıştır. Program içerisinde yer alan unsurlar girişimcilik eğitimi kapsamında değerlendirilmiş ve girişimcilik becerisinin etkili bir şekilde kazandırılması için (öğrenme alanları ve kazanımlar bağlamında) örnek etkinlik uygulamaları hazırlanmıştır. Veriler nitel araştırma yöntemi kapsamında ele alınmış ve değerlendirme sürecinde betimsel analiz ve içerik analizi tercih edilmiştir.

Araştırmada Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı (DKAP) içerisinde yer alan öğretim içerikleri girişimcilik eğitimi bağlamında değerlendirilmiştir. Din eğitiminde girişimcilik eğitimi ve girişimcilik becerisinin yeri ve önemi, bunların nasıl geliştirilebileceği, girişimcilik becerisinin kazandırılmasında hangi yöntemlerin uygulanması gerektiği, örnek etkinliklerin neler olabileceği gibi sorulara cevap aranmaya çalışılmıştır. Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programında yer alan kazanımlardan hareketle girişimcilik eğitimi sürecinde bilgi, beceri ve değer geliştirilmesine yönelik bulgular değerlendirilmiştir. İlgili süreçte “mücadeleci olma, hoş görülü olma, cesaretli olma, dürüst olma, saygılı olma, güvenilir olma çalışkan olma, nezaket kuralları, selamlaşma adabı, iletişim ve konuşma adabı, paylaşmayı sevmeye, yardımlaşmayı sevmeye, kararlı olmak” gibi değerlerin yanı sıra “gelir gider kontrol etme becerisi, etkili iletişim kurma becerisi, plan yapma becerisi, problemle çözme becerisi, iş fikrini ifade etme, tasarım becerisi, girişimcilik becerisi” gibi girişimcilik eğitimi unsurlarına ait bir çok becerinin geliştirilebileceği ifade edilmiştir.

**Anahtar Kelimeler:** Eğitim, Din Eğitimi, Girişimcilik Eğitimi, Girişimcilik Becerisi, Program

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## An Evaluation of Teaching Entrepreneurial Skills through Activities in the Religious Education Proses

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### Abstract

Education is an important tool to shape the behavior of individuals to impart skills and values. Entrepreneurship education, which is an important part of the education process today, aims to gain knowledge, skills and values as well as to create an entrepreneurial culture in individuals and to increase the entrepreneurial spirit (motivation). For this reason, entrepreneurship skills are among the basic competencies of the curriculum in Turkey. In the research, the curriculum of religious culture and moral knowledge course was discussed in the context of entrepreneurship education and entrepreneurship skills. The elements in the program were evaluated within the scope of entrepreneurship training and exemplary activity practices were prepared (in the context of learning areas and achievements) in order to gain entrepreneurship skills effectively. The data were handled within the scope of qualitative research method and descriptive analysis and content analysis were preferred in the evaluation process.

In the study, the teaching contents of the curriculum of religious culture and moral knowledge course (DKAP) were evaluated in the context of entrepreneurship education: The place of entrepreneurship education, why it is important; How is entrepreneurship training carried out? What methods should be applied to gain entrepreneurial skills? What would be the sample activities? It was tried to search for answers to such questions. Based on the achievements in the Religious Culture and Ethics Course Curriculum, the findings regarding the development of knowledge, skills and values in the entrepreneurship education process were evaluated. "being tolerant, being courageous, being honest, being respectful, being reliable, being hard-working, rules of courtesy, greeting etiquette, communication and speaking etiquette, using a sincere language, being moderate, being balanced in behavior, protecting people's rights " It is aimed to impart many values such as.

**Keywords:** Education, Religious Education, Entrepreneurship Education, Entrepreneurship Skills, Curriculum

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## Giriş

Fransızca'da "iş yapan" şeklinde ifade edilen "entrepreneure" kelimesinin bir karşılığı şeklinde kullanılan girişimcilik kavramı, zaman içinde farklı eklemeler ile çeşitli şekillerde tanımlanmıştır. Kısaca girişimciliği "yenilik yapabilme, fırsatları değerlendirebilme ve ticari anlamda oluşturulan iş fikrini uygulanabilir hale getirme" şeklinde açıklanmıştır (Yelkikalan vd. 2010). Ülkeler eğitim-öğretim sistemlerini, konjonktürel olarak ihtiyaçlarını, demografik, sosyokültürel, ekonomik ve coğrafi unsurları bağlamında şekillendirmektedirler. Bu nedenle sorunların çözümünde eğitimi bir araç olarak kullanmaktadırlar. Özellikle ekonomik kalkınma ve bu kalkınmanın sürdürülebilirliği açısından girişimcilik eğitim-öğretim süreçlerine dahil edilmektedir. Bu nedenle politika yapımcılar ve yöneticiler devletlerin öğretim programlarında girişimcilik becerisinin küçük yaşlardan itibaren kazandırılmasını amaçlamaktadır ve önemsemektedir (Tarhan ve Gülmez, 2022, s.177).

Türkiye'de eğitim-öğretim sürecinin düzenlenmesinde ve hedeflerinin belirlenmesinde yasal zemini oluşturan Mili Eğitimin genel amaçlarında; "... Türk Milletinin milli, ahlaki, insani, manevi ve kültürel değerlerini benimseyen, koruyan ve geliştiren; ailesini, vatanını, milletini seven ve daima yüceltmeye çalışan...Beden, zihin, ahlak, ruh ve duygu bakımlarından dengeli ve sağlıklı şekilde gelişmiş bir kişiliğe ve karaktere, hür ve bilimsel düşünme gücüne, geniş bir dünya görüşüne sahip...kişilik ve teşebbüse değer veren, topluma karşı sorumluluk duyan; yapıcı, yaratıcı ve verimli kişiler olarak yetiştirmek... İlgi, istidat ve kabiliyetlerini geliştirerek gerekli bilgi, beceri, davranışlar ve birlikte iş görme alışkanlığı kazandırmak suretiyle hayata hazırlamak ve onların, kendilerini mutlu kılacak ve toplumun mutluluğuna katkıda bulunacak bir meslek sahibi olmalarını sağlamak... (1739 MEB Temel Kanunu, Madde 2)" şeklinde yer alan ifadeler göz önünde bulundurulduğunda girişimcilerin özellikleri ile doğrudan bu açıklamaların bağdaştığı görülmektedir. Öyle ki girişimcilik eğitimi sürecinde özellikle vurgulanan ve bireylerde gerçekleştirilmesi amaçlanan bu özellikler "sevgili olabilmek (vatan sevgisi, millet sevgisi, bayrak sevgisi), öz güven sahibi olmak, çalışkan olmak, yaratıcı ve yenilikçi olmak, sorumluluk sahibi olmak, risk alabilmek, girişimci ruha sahip olmak, yenilikçi ve yaratıcı düşünebilmek, proaktif olmak, başarıya güdüsüne sahip olmak, değişime ve dönüşüme açık olmak gibi daha birçok beceri ve değerle ilişkilendirilebilir (Tarhan, 2018,s.59).

Türkiye'de girişimcilik becerisi "inisiyatif alma ve girişimcilik" ifadesiyle programlarda çocuklara kazandırılması gereken ortak yeterlilikler arasında yer almaktadır. Bu çalışmada "Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı" ele alınmıştır. Nitekim ilgili programın niteliği bilim ve teknolojiye yaşanan hızlı değişim, bireyin ve toplumun değişen ihtiyaçları, öğrenme-öğretme teori ve yaklaşımlarındaki yenilik ve gelişmelerin bireylerin hayatına etkisi ifade edilmiştir. Bu etkinin getirmiş olduğu rol farklılıklarına değinilmiştir. Meydana gelen bu değişimin "bilgiyi üreten, hayatta işlevsel olarak kullanabilen, problem çözeabilen, eleştirel düşünen, girişimci, kararlı, iletişim becerilerine sahip, empati yapabilen, topluma ve kültüre katkı sağlayan" vb. niteliklerdeki bir bireyi tanımladığı açıklanmıştır. Bu nedenle program, belirlenen niteliklere sahip bireylerin yetişmesine hizmet etmek amacıyla, sadece bilgiyi aktarmaktan ziyade bireysel farklılıklara önem veren hedeflenen değerleri ve becerileri kazandıran, sade ve anlaşılır bir şekilde hazırlanmıştır. Program sarmal yaklaşımı benimseyerek farklı sınıf düzeylerinde çeşitli konularla kazanımların gerçekleştirilmesini



hedeflemiştir. Diğer taraftan bu sürecin önemli bir unsuru olarak bütünsel bir yaklaşımla kazandırılması amaçlanan öğrenme çıktılarına yer verilmiştir (TTKB, 2018,s.3-8).

Eğitim öğretim programlarında özellikle de DKAP (4-8. Sınıflar) sürecinde farklı yaklaşımlar dikkate alınmıştır. Bu yaklaşımların temelinde yapılandırmacı yaklaşım yer almaktadır. Bunun yanı sıra çoklu zekâ kuramı, öğrenci merkezli öğrenme modeli, beceri temelli öğrenme modeli gibi birçok yaklaşım/modelden yararlanılmıştır. Özellikle bütüncül bir bakış açısıyla eğitim öğretim sürecinde kazandırılmak/geliştirilmek istenen bilgi, beceri ve değerlerin hayata aktarılması, yaşantıda karşılığını bulması önemli bir hedef içeriği şeklinde karşımıza çıkmaktadır. Bu içerikler tutum ve davranışları da barındırmaktadır (TTKB, 2018, s.3-8). İlgili ders programında eğitim sistemi aracılığı ile hedeflenen bilgilerin, davranışların ve becerilerin bireylerde karakteristik karşılıklarının olması amaçlanmıştır. Bu bağlamda ders programında yeterlilikler belirlenmiş ve bu yeterliliklerin içerisinde girişimcilik becerisine de yer verilmiştir. Bu durum "İnisiyatif alma ve girişimcilik: Bireyin düşüncelerini eyleme dönüştürme becerisini ifade eder. Yaratıcılık, yenilik ve risk almanın yanında hedeflere ulaşmak için planlama yapma ve proje yönetme yeteneğini de içerir. Bu yetkinlik, herkesi sadece evde ve toplumda değil işlerine ait bağlam ve şartların farkında olabilmeleri ve iş fırsatlarını yakalayabilmeleri için aynı zamanda iş hayatında desteklemekte; toplumsal ve ticari etkinliklere girişen veya katkıda bulunan kişilerin ihtiyaç duydukları daha özgün bilgi ve beceriler için de bir temel teşkil etmektedir. Etik değerlerin farkında olma ve iyi yönetişimi desteklemeyi de kapsar." ifadeleri ile açıklanmıştır. Türkiye'de öğretim programlarının ortak yeterlilikleri arasında yer alan ve geliştirilmesi amaçlanan girişimcilik becerisinin sistematik, bütüncül bir yaklaşımla kazandırılması önemli bir konudur. Bu nedenle ilgili öğretim programında (DKAP) girişimcilik becerisinin kazandırılması sürecinde kullanılması gereken öğrenme alanlarının, kazanımların, bilgilerin, değerlerin, alt becerilerin kategorize edilmesi önemli görülmüş ve girişimcilik becerisinin etkinliklerle kazandırılabilceği amaçlanmıştır. Çalışmada Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı'nın girişimcilik eğitimi bağlamında değerlendirilmesi amaçlanmış ve aşağıdaki sorulara cevap aranmıştır.

İlgili programda (DKAP);

- Girişimcilik becerisinin geliştirilmesi sürecinde kullanılabilecek örnek öğrenme alanları nelerdir?
- Girişimcilik eğitimi kapsamında program dahilinde hangi beceriler ve değerler kazandırılabilir?
- Girişimcilik becerisinin kazandırılması ile ilgili örnek etkinlik uygulamaları nelerdir?

## Yöntem

Çalışma sürecinde araştırma yöntemlerinden nitel araştırma unsurlarına başvurulmuştur. Özellikle verilerin toplanmasında doküman inceleme formu kullanılmış, amaçlı örneklem çeşitlerinden birisi olan kolay ulaşılabilir örneklem tercih edilmiştir. Bu örneklem türü (amaçlı örneklem) derinlikli bilgi kümelerine sahip olduğu düşünülen durumların detaylı araştırmasında kullanılmaktadır. Araştırmacıların zaman ve pratiklik açısından özellikle tercih ettiği kolay ulaşılabilir örneklem ise yakın, erişilmesi kolay bir durumun varlığında önemli avantajlar sağlamaktadır (Creswell, 2020,s.291; Yıldırım ve Şimşek, 2013, s.13). Bu durumda Din Kültürü ve Ahlak Bilgisi

Dersi Öğretim Programı'na ait genel bilgiler girişimcilik eğitimi ve girişimcilik becerisinin kazandırılması bağlamında ele alınmış ve dokümanlar bu kapsamda incelenmiştir.

### **Çalışma Gurubu**

Araştırmanın çalışma gurubunu 2018 yılında Talim ve Terbiye Kurulu Başkanlığı tarafından yayınlanan Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı oluşturmaktadır. Bu öğretim programı 4.5.6.7. ve 8. sınıflara uygulanmaktadır.

### **Veri Toplama Araçları**

Nitel araştırma sürecinin en önemli veri elde etme araçlarından birisi olan doküman inceleme formu ile araştırmanın verileri elde edilmiştir. Bu form hazırlığından önce hedef konunun belirlenmesi ve araştırma yönergesinin oluşturulması gerekmektedir. Dolayısıyla doküman inceleme formunu herhangi bir konuda detaylı araştırma yapmak isteyen kişinin belirli standartlar çerçevesinde hazırladığı form örneği olarak ifade etmek mümkündür. Verilerinin hazırlanması sürecinde iki adet doküman inceleme formu oluşturulmuştur. Bu formlar şunlardır:

**Form 1:** Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı'na yönelik bilgi ve uygulama içeren dokümanları incelemek amacıyla oluşturulmuştur.

**Form 2:** DAKP ta girişimcilik becerisinin geliştirilmesi/kazandırılması sürecinde içeriklerin belirlenmesi kapsamında hazırlanmıştır. Bu doğrultuda ilgili form oluşturulurken girişimcilik eğitiminin unsurları (boyut, bilgi, beceri ve değerleri) göz önünde bulundurulmuştur.

### **Verilerin Analizi**

Süreç içerisinde elde edilen verilerin analizinde iki yöntem kullanılmıştır. Çalışmaya konu edilen bilgiler ilgili kaynaklarından doğrudan alıntılanma yöntemi ile aktarılmış ve konu-bağlam ilişkisi kurulmaya çalışılmıştır. Süreç içerisinde öğrencilere öğretilmesi hedeflenen bilgi, beceri ve değerler daha kullanılabilir bir şekilde verilebilir. Bu analiz türünü betimsel analiz şeklinde ifade etmek mümkündür (Yıldırım ve Şimşek, 2013, s:18). Doğrudan ölçmenin mümkün olmadığı ya da çıplak gözle gözlem yapma imkânı olmadığı durumlarda araştırmacının uzmanlık alanına yönelik bilgileri sistematik bir şekilde düzenlenmesine ve aktarmasına olanak sağlayan içerik analizi yöntemi de kullanılmıştır (Cavitt, 2006; Tavşancıl ve Aslan, 2001). Bu bağlamda araştırma sürecinde girişimcilik eğitimi ve girişimciliğe yönelik temalar doğrultusunda verilerin kategorize edilmesinde betimsel analiz yöntemi, araştırmaya konu olan Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı'nın detaylı bir şekilde değerlendirilmesinde ise içerik analizi kullanılmıştır.

### **Bulgular**

Araştırma süreci hedeflenen amaç doğrultusunda gerçekleştirilmiş ve elde edilen bulgular üç başlık altında yorumlanmıştır. Bu başlıkları Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı'nda "Girişimcilik becerisinin kazandırılmasında kullanılabilecek örnek öğrenme alanları ve kazanımlara yönelik bulgular; Girişimcilik eğitimi kapsamında program içerisinde kazandırılması hedeflenen becerilere yönelik bulgular; Girişimcilik eğitimi kapsamında program içerisinde kazandırılması hedeflenen

değerlere yönelik bulgular, girişimcilik becerisinin kazandırılması ile ilgili örnek etkinlik uygulamalarına yönelik bulgular ” şeklinde ifade etmek mümkündür.

### 3.1. Girişimcilik Becerisinin Kazandırılmasında Kullanılabilecek Örnek Öğrenme Alanları

Din kültürü ve ahlak bilgisi dersi öğretim programında girişimcilik becerisinin kazandırılması sürecinde girişimcilik eğitimi unsurlarının (bilgi, beceri ve değerlerin) gerçekleştirilebileceği öğrenme alanları araştırma sürecinde incelenmiş ve değerlendirilmiştir. Bu bağlamda bireylere girişimci becerilerin kazandırılmasında kullanılabilecek örnek öğrenme alanları Tablo 1’de verilmiştir.

**Görsel 1.** DKAP kapsamında girişimcilik becerisinin kazandırılmasında kullanılabilecek örnek öğrenme alanları.

Öğrenme Alanı	Sınıf	Açıklama
<i>Güzel Ahlak</i>	4. Sınıf	Girişimcilik eğitimi sürecinde girişimcide bulunması gereken değere yönelik kazanımların gerçekleştirilebileceği bir öğrenme alanıdır.
<i>Hz. Muhammed’i (s.a.v) Tanıyalım</i>	4. Sınıf	Hz. Peygamberin ticaret ve sosyal hayata yönelik eylemlerinden hareketle girişimci becerilerin kazandırılması/gerçekleştirilmesi bu öğrenme alanında mümkündür.
<i>Adap ve Nezaket</i>	5. Sınıf	Girişimcilik eğitimi “etkili iletişim becerisi, güzel konuşma becerisi, saygılı olma, hoşgörülü olma vb. (Tarhan, 2019) gibi birçok beceri ve değeri kapsamaktadır. Bu nedenle ilgili öğrenme alanında girişimci unsurların gerçekleştirilmesi mümkündür.
<i>Hz. Muhammed’in (s.a.v) Hayatı</i>	6. Sınıf	Hz. Peygamberin ticaret ve sosyal hayata yönelik eylemlerinden hareketle girişimci becerilerin kazandırılması/gerçekleştirilmesi bu öğrenme alanında mümkündür.
<i>Temel Değerlerimiz</i>	6. Sınıf	Girişimcilik eğitimi sürecinde özellikle girişimcilik eğitiminin değerleri (çalışkan olma, özverili olma, başarılı olma, hoşgörülü olma, sevgili olma (vatan sevgisi, millet sevgisi, bayrak sevgisi), dürüst olma, sabırlı olma (Tarhan, 2019) bu öğrenme alanında kazandırılabilir.
<i>Ahlaki Davranışlar</i>	7. Sınıf	Girişimcilik eğitimi sürecinde özellikle girişimcilik eğitiminin değerleri (çalışkan olma, özverili olma, başarılı olma, hoşgörülü olma, sevgili olma (vatan sevgisi, millet sevgisi, bayrak sevgisi), dürüst olma, sabırlı olma (Tarhan, 2019) bu öğrenme alanında kazandırılabilir.
<i>İslam Düşüncesinde Yorumlar</i>	7. Sınıf	Bu öğrenme alanında ahilik konusu ile ilgili girişimciliğin, zanaat, usta-çırak ilişkisi, meslek sahibi olma, toplum ilişkileri ve girişimci gibi birçok alanda girişimciliğe ait unsurların kazandırılması mümkündür.
<i>Kader İnanıcı</i>	8. Sınıf	Kader ve kaza inancı çerçevesinde bireylerde kendi iradelerini kontrol altına alabilmek, çaresizlik düşüncesinin üstesinden gelmek, çalışkan olmak, azimli olmak gibi değerlerin yanı sıra iş planı yapabilmek, fikir geliştirebilmek, kendini ifade edebilmek, problem çözmek gibi becerilerin geliştirilmesi hedeflenmiştir.
<i>Zekât ve Sadaka</i>	8. Sınıf	Girişimcilik eğitimi kapsamında, girişimcilik eğitiminin gerekliliklerinden olan paylaşma, yardımlaşma gibi değerlerin kazandırılması amaçlanır.

Görsel 1’de yer alan açıklamalar doğrultusunda girişimcilik eğitimi sürecinde kazandırılması hedeflenen unsurlar ilgili öğrenme alanları kullanılarak gerçekleştirilebilir. Öyle ki, ahlak ve nezaket ile ilgili öğrenme alanlarında girişimcilik eğitiminin değer konuları, yani bireylere kazandırmak istediği karakteristik özellikler, İslam düşüncesinde yorumlar öğrenme alanında ise geçmişten günümüze kadar kurumsal yapısını korumuş gerek ticari gerekse eğitim alanında, hatta vakıflarla sosyal girişimcilik alanında gerçekleştirilen uygulama örnekleri ile girişimcilik eğitiminin ticari , ahlaki, fikri hayata geçirme ve problemlere çözüm üretme becerilerin kazandırılması,

kader inancında girişimcilik motivasyonunun geliştirilmesi (Biz her insanın kaderini kendi çabasına bağlı kıldık (İsra,13) ve bu sayede çalışma/başarma güdüsüne yönelik karakteristik özelliklerin kazandırılması mümkündür. Zekât ve sadaka konu ise girişimcilik eğitiminin finansman süreci ve sosyal girişimcilik konuları ile doğrudan ilişkilendirilebilir.

### 3.2. Din Kültürü Dersi Öğretim Programında Girişimcilik Becerisinin Kazandırılmasında Kullanılabilecek Kazanımlara, Değerlere ve Becerilere Yönelik Bulgular

Bu başlık altında girişimcilik becerisinin kazandırılması sürecinde Din kültürü ve ahlak bilgisi dersi öğretim programında yer alan kazanımlardan nasıl yararlanılabileceği araştırılmış, değerlendirilmiştir. Bu bağlamda bireylere girişimci becerilerin kazandırılmasında kullanılabilecek örnek kazanımlar Tablo 2’de verilmiştir.

**Tablo 2.** DKAP kapsamında girişimcilik becerisinin kazandırılmasında kullanılabilecek örnek kazanımlar.

Kazanım	Sınıf	Gerçekleştirilebilecek Değerler/Beceriler
4.3.1. Bireyin güzel ahlaklı olmasında dinin rolünü fark eder.	4. Sınıf	Çalışkan Olma, Dürüst Olma, Hoş Görülü Olma, Sabırlı Olma
4.4.3. Hz. Muhammed’in (s.a.v.) doğumu, çocukluk ve gençlik yıllarını özetler.	4. Sınıf	Mücadeleci Olma, Cesaretli Olma, Dürüst Olma, Saygılı Olma, Güvenilir Olma Çalışkan Olma Gelir Gider Kontrol Etme Becerisi, Etkili İletişim Kurma Becerisi, Plan Yapma Becerisi, Problemlerle Çözme Becerisi
5.3.3.İletişim ve konuşma adabına uygun davranır.	5. Sınıf	Nazik Davranma, Hoşgörülü Olma, İnsan Sevgisi, Öz Güven Sahibi Olma, Etkili İletişim Kurma Becerisi, Pazarlama Becerisi, Müşterilerle Etkili İletişim Kurma Becerisi,
6.4.1. Hz. Muhammed’in (s.a.v.) davetinin Mekke Dönemini değerlendirir. ● İlk Müslümanlar ve özelliklerine, (fedakarlık, çalışkan olma, samimi olmak vs.)	6. Sınıf	Çalışkan Olma, Samimi Bir Dil Kullanma, Vicdanlı Olma, Güvenilir Olma, Hoşgörülü Olma, Merhametli Olma, Zorluklarla Mücadele Edebilme Becerisi, Yenilikçi Düşünme Becerisi, Problem Çözme Becerisi, İş Birliği Becerisi, Tahminde Bulunma Becerisi
6.5.1. Toplumumuzu birleştiren temel değerleri fark eder. -Vatanımıza, milletimize, bayrağımıza ve milli marşımıza karşı görev ve sorumluluklarımızı yer verilir. - Şehit ve gazilerimize karşı olan minnet ve şükran borcumuz üzerinde durulur.	6. Sınıf	Birlikte Hareket Etme, Cömert Olma, Sorumluluk Sahibi Olma, Dürüst Olma, Duyarlı Olma (Tarihe, Çevreye ve İnsana), Sevgili Olma (Millet Sevgisi, Bayrak Sevgisi). Tahminde Bulunma Becerisi, Farklılığı Anlama Becerisi/Değişikliği Görme Becerisi, Yaratıcı Düşünme Becerisi, Yenilikçi Düşünme Becerisi, Problem Çözme Becerisi, İş Birliği Becerisi, Yönetim Becerisi, Problem Tanımlama ve Çözme Becerisi.
7.3.1. Güzel ahlaki tutum ve davranışları örneklerle açıklar. ● Kazanımda; “adalet”, “dostluk”, “dürüstlük”, “öz denetim”, “sabır”, “saygı”, “sevgi”, “sorumluluk”, “vatanseverlik” ve “yardımseverlik” değerleri, ilişkili oldukları tutum ve davranışlarla birlikte ele alınır.	7. Sınıf	Birlikte Hareket Etme, Cömert Olma, Sorumluluk Sahibi Olma, Dürüst Olma, Duyarlı Olma (Tarihe, Çevreye ve İnsana), Sevgili Olma (Millet Sevgisi, Bayrak Sevgisi). Tahminde Bulunma Becerisi, Farklılığı Anlama Becerisi/Değişikliği Görme Becerisi, Yaratıcı Düşünme Becerisi, Yenilikçi Düşünme Becerisi, Problem Çözme Becerisi, İş Birliği Becerisi,

		Yönetim Becerisi, Problem Tanımlama ve Çözme Becerisi.
7.3.3. Tutum ve davranışlarında ölçülü olmaya özen gösterir.	7. Sınıf	Cömert Olma, Yardımsever Olma, Sorumluluk Sahibi Olma, Sabırlı Olma, Öz Güven Sahibi Olma, Verdiği Sözde Durma, Dürüst Olma. Fırsatları Görme Becerisi, Problem Çözme Becerisi, İş Birliği Becerisi, Güzel Konuşma ve Müşterilerle Etkili İletişim Kurma Becerisi, Problem Tanımlama ve Çözme Becerisi.
8.1.3. Kaza ve kader ile ilgili kavramları analiz eder. • Kavramlar; ecel, ömür, rızık, tevekkül, başarı, başarısızlık, sağlık ve hastalık ile sınırlandırılır; kavramlar, kaderle ilişkilendirilerek ele alınır.	8. Sınıf	Çalışkan Olma, Cömert Olma, Yardımsever Olma, Sabırlı Olma, Çalışkan Olma, Öz Güven Sahibi Olma, Kişisel Kontrol (Öz Kontrol). Tahminde Bulunma Becerisi, Farklılığı Anlama Becerisi, Yaratıcı Düşünme Becerisi, Yenilikçi Düşünme Becerisi, Problem Çözme Becerisi, İhtiyaç Analizi Becerisi.
8.1.4. Toplumda kader ve kaza ile ilgili yaygın olan yanlış anlayışları sorgular. • Alın yazısı, kara talih, baht, kısmetsizlik gibi kalıp yargılar	8. Sınıf	Çalışkan Olma, Cömert Olma, Yardımsever Olma, Sabırlı Olma, Çalışkan Olma, Öz Güven Sahibi Olma, Kişisel Kontrol (Öz Kontrol). Tahminde Bulunma Becerisi, Farklılığı Anlama Becerisi, Yaratıcı Düşünme Becerisi, Yenilikçi Düşünme Becerisi, Problem Çözme Becerisi, İhtiyaç Analizi Becerisi.
8.2.1. İslam'ın paylaşma ve yardımlaşmaya verdiği önemi ayet ve hadisler ışığında yorumlar.	8. Sınıf	Çalışkan Olma, Cömert Olma, Yardımsever Olma, Sabırlı Olma, Öz Güven Sahibi Olma, Kişisel Kontrol (Öz Kontrol), Dürüst Olma, Duyarlı Olma (Tarihe, Çevreye ve İnsana), Sevgili Olma (Millet Sevgisi, Bayrak Sevgisi). İş Birliği Becerisi, Güzel Konuşma ve Müşterilerle Etkili İletişim Kurma Becerisi, Problem Tanımlama ve Çözme Becerisi.
8.4.1. Hz. Muhammed'in (s.a.v.) doğruluğu ve güvenilir kişiliği ile peygamberlerin özellikleri arasında ilişki kurar.	8. Sınıf	Sorumluluk Sahibi Olma, Öz Güven Sahibi Olma, Verdiği Sözde Durma, Dürüst Olma, Güvenilir Olma.
8.4.4. Hz. Muhammed'in (s.a.v.) cesaret ve kararlılığını örnek olaylarla açıklar.	8. Sınıf	Sorumluluk Sahibi Olma, Öz Güven Sahibi Olma, Verdiği Sözde Durma, Dürüst Olma, Güvenilir Olma, Çalışkan Olma. Karar verme becerisi, Etkili iletişim kurma becerisi, Yenilikçi Düşünme Becerisi.

Tablo 2'de yer alan bilgiler doğrultusunda Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programında girişimcilik becerisine ait unsurların kazandırılması sürecinde kullanılabilecek kazanımlar ele alınmıştır. Bu bağlamda ilgili kazanımlarla girişimcilik eğitimi sürecinde *"Mücadeleci olma, hoş görülme olma, cesaretli olma, dürüst olma, saygılı olma, güvenilir olma çalışkan olma, nezaket kuralları, selamlaşma adabı, iletişim ve konuşma adabı, samimi bir dil kullanma, ölçülü olma, davranışlarda dengeli olabilmek, farklı düşüncelere saygılı olma, kul hakkını gözetme, kardeşlik duygusunu geliştirme, tevekkül sahibi olma, paylaşmayı sevmek, yardımlaşmayı sevmek, kararlı olmak"* gibi değerlerin yanı sıra *"Gelir gider kontrol etme becerisi, etkili iletişim kurma becerisi, plan yapma becerisi, iş fikrini ifade etmek becerisi, planlı olma becerisi, kendini ifade etme becerisi, problemle çözme becerisi"* gibi girişimcilik eğitimi unsurlarına ait becerilerin geliştirilmesi mümkündür.

Bu noktadan hareketle birçok öğretim programında girişimcilik becerinin

kazandırılmasının önemine dair çalışmalar yapılmıştır. Din Kültürü ve Ahlak Bilgisi Dersi Öğretim programında girişimcilik becerisinin kazandırılmasında kullanılabilecek öğrenme alanları ve kazanımlar bu başlık altında verilmiş etkinliklerle uygulama süreci gösterilmiştir (Bkz. Tablo 3-6).

Bunun yanı sıra eğitim-öğretim süreci içerisinde ilgili programda girişimciliğin boyutları/süreçleri kapsamında kazandırılacak beceri ve değerlere yönelik bilgiler Tablo 3'te verilmiştir.

**Tablo 3:** Girişimcilik eğitimi unsurları bağlamında DKAP ders programında kazandırılacak bilgi, beceri ve değerler (Kaynak; Tarhan, 2018)

Alt Temalar	Alt Temalar (Konular)	Beceri	Değer
İş Fikri	Çevremizdeki İnsanlardan Görüş Alarak İş Fikrini Oluşturma,	İş Fikrini İfade Etme Becerisi,	
	Toplumun İhtiyaçlarını Belirleyerek İş Fikrini Oluşturma (İhtiyaç Analizi),	Fırsatları Görme Becerisi, İş Planı Becerisi, İş Yeri Tasarım Becerisi, Tahminde Bulunma Becerisi,	Sabırlı Olma, Öz Güven Sahibi Olma,
	Mekânın Avantajlarını Kullanmak İsteyerek İş Fikrini Oluşturma,	Farklılığı Anlama Becerisi/Değişikliği Görme Becerisi,	Vatansever Olma, Çalışkan Olma, Sorumluluk Sahibi Olma,
	İnsanlara Neye İlgili Duyduklarına Dair Sorular Yöneterek İş Fikrini Oluşturma (Soru Analizi),	Yaratıcı Düşünme Becerisi, Yenilikçi Düşünme Becerisi,	Birlikte Hareket Etme,
Finansman	Bireysel Becerilerimiz Doğrultusunda İş Fikrini Oluşturma,	Problem Çözme Becerisi, İş Birliği Becerisi,	
	Maliyetin Hesaplanması, Kaynak ve Destek Finansmanı, Satış Finansmanı, Kar ve Risk Finansmanı,	Finansman Desteğinin Farkındalığı Becerisi, Gelir ve Gideri Kontrol Etme Becerisi, Maliyeti Hesaplama Becerisi, İhtiyaç Analizi Becerisi, Pazar Analizi Becerisi, Kaynak Analizi Becerisi,	Cömert Olma, Yardımsever Olma, Sorumluluk Sahibi Olma, Sabırlı Olma, Öz Güven Sahibi Olma, Verdiği Sözde Durma, Dürüst Olma,
Ürün Tasarımı ve Üretim	Ürün Talep (Pazar) Araştırması, Ürün Tasarımı, Üretimin Gerçekleştirilmesi/Ürün Prototipinin Oluşturulması,	Ürünün Tasarımı Becerisi, Ürün Kalitesinin Tespiti ve Ürün Tanıtım Becerisi, Broşür Tasarımı Becerisi, Logo Tasarım Becerisi, Reklam Tasarımı Becerisi,	Kişisel Kontrol (Öz Kontrol), Duyarlı Olma (Tarihe, Çevreye ve İnsana), Sevgili Olma (Millet Sevgisi, Bayrak Sevgisi),
Tanıtım ve Pazarlama	Pazar ve Pazarlama Stratejisi, Ürün Kalitesi ve Ayırt Edici Özelliklerinin Tanıtımı, Reklam ve Promosyon	Güzel Konuşma ve Müşterilerle Etkili İletişim Kurma Becerisi, Pazarlama Planı Oluşturma Becerisi, Pazarı Tanımlama Becerisi, Ürünü Tanımlama ve Tanıtma Becerisi, Reklam Tasarımı Becerisi, Promosyonları Belirleyebilme Becerisi,	Çalışkan Olma, Güvenilir Olma, Öz Güven Sahibi Olma,

<b>Yatırım-Sürdürülebilirlik</b>	İş Yeri	Yönetim Becerisi,	Vicdanlı Olma,
	İş Yatırımı ve Yönetimi	Ağ Oluşturma Becerisi,	Hoşgörümlü Olma,
	AR-GE Yatırımları	Problem Tanımlama ve	Merhametli Olma,
	Mesleki Yatırımlar (Müşteri, Personel, Kişisel Gelişim)	Çözme Becerisi,	

Tablo 3'te yer alan bilgiler doğrultusunda din eğitiminde girişimcilik beceresinin kazandırılması sürecinde öğrenilmesi gereken bilgi(konu), beceri ve değerler ifade edilmiştir. Bu bağlamda girişimcilik eğitimi süreci "İş Fikrinin Oluşturulması, Finansman, Ürün Tasarımı ve Üretim, Tanıtım-Pazarlama ve Yatırım-Sürdürülebilirlik" olmak üzere beş boyutta ele alınmıştır. Bu süreç içerisinde kazandırılması gereken unsurlar detaylı bir şekilde verilmiştir.

### 3. 3. Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programında Girişimcilik Becerisinin Geliştirilmesine Yönelik Ders İçerikleri ve Örnek Uygulamalar ile İlgili Bulgular

Bu başlık altında "Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı" içerisinde yer alan öğrenme alanı, kazanımlardan hareketle girişimcilik becerisinin geliştirilmesine/kazandırılmasına yönelik etkinlik örnekleri ele alınmıştır. Bu doğrultuda etkinliklerin hazırlanma sürecinde girişimcilik eğitimi unsurları ilgili programa entegre edilmiştir. Eğitim öğretim sürecinde öğrencilerin sınıf içerisinde daha aktif öğrenme yapabilecekleri yöntem ve tekniklerin yanı sıra öğrenci merkezli değerlendirme sürecinin oluşturulmasına dikkat edilmiştir. Aynı zamanda 21.yy becerilerinin kazandırılması, zaman mefhumu göz önünde bulundurulmuş ve aktif bir öğrenme ortamının oluşturulması hedeflenmiştir. Örnek uygulama etkinliklerinin hazırlanması sürecinde Talim ve Terbiye Kurulu Başkanlığı (2020) tarafından yayınlanan Disiplinlerarası Girişimcilik Eğitimi Etkinlikler Kitabı'nda yer alan etkinlik örneklerinden yararlanılmıştır. İlgili etkinlik örnekleri için bkz. Tablo 4-7.<sup>7</sup>

**Tablo 4.** DKAP ve Girişimcilik eğitiminin finansman süreci ile ilgili etkinlik örnekleri

Etkinlik Künyesi				
Hedeflenen	Bireysel	Plan	Uygulama	Düşünme
Öğrenme Türü	Özellikler			
Etkinliğin Adı	Zekâtım ne kadar?			
Etkinliğin Amacı	Temelde sahip olunan altın gümüş vb. değerleri eşyalara yönelik yapılacak hesaplamalar doğrultusunda zekât gideri ile birlikte gelir-gideri kontrol etme becerisini kazandırmak			
Süre	30+10 dk.			
Öğrenme Süreci	(Bireysel Çalışma)	(Eşli Çalışma)	(Grup Çalışması)	
Öğretim Süreci	Öğretmen etkinlik sürecinde rehber (moderatör) rolündedir.			
Öğrenme Çıktısı	Gelir gider hesabı yapabilir.			
Temel Araç-Gereç ve Materyaller	A4 kağıdı, kalem, hesap makinesi			
Girişimcilik Eğitimi Unsurları ile İlişkilendirme	Yeterlilikler		Performans Göstergesi	
	Boyut	Finansman	Maliyetin hesaplanması sürecinde gider kalemlerini belirler ve bu	
	Bilgi (Konu)	Maliyetin hesaplanması		

<sup>7</sup> Tablo içerisinde seçenekli ifadelerde tercih edilen yönergeyi göstermek için ilgili kavramlar koyu renkte gösterilmiştir.

	<b>Beceri</b>	Gelir ve gideri kontrol etme becerisi	doğrultuda gelir gider hesabı yaparak zekât miktarı ile ilgili tespitlerde bulunur. Bu süreçte verilen iş yükümlülüğünü yerine getirir.		
	<b>Değer</b>	Sorumluluk sahibi olma, dürüst olma			
<b>Disiplinlerarası Girişimcilik Eğitimi Programı (DAGEP)</b>					
<b>Ders</b>	Din Kültürü ve Ahlak Bilgisi				
<b>Öğrenme Alanı</b>	Zekât ve Sadaka				
<b>Kazanım</b>	8.2.2. Zekat ve Sadaka ibadeti				
<b>Öğretim Stratejisi, Yöntem ve Teknikleri</b>	<b>İşbirlikli Öğrenme</b>	Buluş- Araştırma İnceleme	Tartışma Argümantasyon	Yansıtma	Problem Kurma
	<b>Problem Çözme</b>	Metabiliş	Gösterip Yaptırma	<b>Beyin Fırtınası</b>	<b>Karar Verme</b>
	Girişimci Sözlere Tekniği	Fütüristik Düşünme Tekniği	Girişimcilik Fuarı Tekniği	Girişimci Mektupları Tekniği	Girişimci Oyunlar Tekniği
<b>Ölçme ve Değerlendirme Araçları</b>					
<b>Değerlendirme Araçları</b>	<b>Kontrol Listesi</b>	<b>Gözlem</b>	Yansıtma	<b>Çalışma Yaprakları</b>	Anket
	Bireysel (Öz) Değerlendirme	<b>Akran Değerlendirmesi</b>	Grup Değerlendirme	Rubrik (Dereceli Puanlama Anahtarı)	Tanılayıcı Dallanmış Ağaç
	Kavram Haritası	Zihin Haritası	Kelime İlişkilendirme Testi (KİT)	Yapılandırılmış Grid	Soru Tekniği (Doğru-Yanlış, Eşleştirme)

<b>Etkinlik Süreci</b>					
	<b>Öğretmenin Rolü</b>			<b>Öğrencinin Rolü</b>	
<b>Merak Uyandırma</b>	Öğrencilerin dikkatini etkinliğe çekilmesi amacıyla "bir şirketiniz olsaydı aylık ne kadar kazanırdınız?" sorusu sorulur ve öğrencilerin fikirleri alınır.			Öğrencilerden yönergelere uymaları beklenmektedir. .	
<b>1</b>	Dört kişilik grup oluşturulur. Sonrasında öğrencilere çalışma yaprakları dağıtılır. Verilen yönergeler doğrultusunda öğrencilerin süreçte aktif olmaları beklenir. Öğrencilerin soruları cevaplanır. Beyin fırtınası yapılır.			Öğrencilerden çalışma yaprağında sunulan bilgilerin incelemeleri beklenmektedir.	
<b>2</b>	Öğretmenden öğrencilerin inceleme süreci bittikten sonra çalışma yaprağındaki problem durumunun çözümüne odaklanır. Bu problemin çözümü için öğrencilerden düşünce geliştirmeleri istenir. Öğrencilerin fikirleri not edilir. Öğrencilere rehberlik edilir			Öğrencilerden düşüncelerini ifade etmesi, açıklaması ve diğer arkadaşlarının düşüncelerini de not etmesi beklenmektedir.	



3	<p>Etkinlik süresince gerekli olan materyaller öğrencilere dağıtılır. Etkinliğin ilk aşamalarındaki tartışma sürecinde ortaya çıkan fikirlerden hareketle öğrencilerin grup olarak çalışmaları öğretmen tarafından organize edilir.</p> <p>Not: Süreç içerisinde maliyetleri belirlemek için internet üzerinden araştırma yapabilecekleri hatırlatılır.</p> <p>Grup çalışma süresince öğretmen grupları gözlemler ve öğrencilere rehberlik ederek ihtiyaç duydukları bilgi ulaşmalarına ve var olan bilgilerin şekillendirmelerine yardımcı olur.</p>	<p>Görevin başında öğrencilerin kare hesaplayabilmek için giderleri belirlemek gerektiğini fark etmeleri beklenmektedir. Bunun için bir önceki aşamada yapılan tartışmayı göz önünde bulundurarak tüm gider kalemlerini belirlemeleri ve buna ilişkin hesaplamalar yapmaları beklenmektedir. Ayrıca maliyet hesaplamalarını yaparken kullandıkları verinin gerçeğe uygun olması için araştırma yapmaları beklenmektedir. Gruplardan aktif olmaları ve fikirlerini açıkça ifade etmeleri beklenmektedir.</p>
Değerlendirme	<p>Öğretmen grupların süreç içerisinde gelir ve gider kontrollerini yaparak mevcut hesaplamaların sınıf içerisinde paylaşılmasını ister. Süreç boyunca izlenecek adamlara ilişkin hazırladığı kontrol listesi ile hedeflenen beceri ve kazanımları gerçekleştirip gerçekleştirmediğini değerlendirir.</p>	<p>Grup sözlerin hazırladıkları kar planının gerçekçeleri sınıfa sunmaları beklenmektedir. Bu süreçte grupların karşılıklı bilgilerini paylaşmaları, önemli gördükleri noktaları not edip tartışmaları ve anlamadıkları durumlara açıklık getirmeleri beklenmektedir. Avantajlı ve dezavantajlı durumlara yönelik çıkarımda bulunmaları istenmektedir.</p>

#### Etkinliklerde Hedeflenen 21. Yüzyıl/ Üst Düzey Düşünme Becerileri

İletişim Becerileri,	Finansal Okuryazarlık Becerisi	Bilgi ve Medya Okuryazarlığı	Liderlik,
İşbirlikli Çalışma,	Eleştirel Düşünme,	Sosyal Sorumluluk,	Yenilikçi Düşünme
Girişimcilik,	Analitik Düşünme,	Karar Verme,	Bilimsel Süreç Becerileri,

### Çalışma Yaprağı Örneği

**Durum:** Bir şirket sahibisiniz ve aylık geliriniz ile yardımlar yapmak istiyorsunuz. Bu yardımlar için dini inancınız ve ibadet kurallarınız çerçevesinde zekât ibadetini gerçekleştirebilmek için bazı hesaplamalar yapmanız gerekli.

**Görev:** Sizden beklenen şirketin aylık gelirine göre ne kadar zekât verilmesi gerektiğini hesaplamanızdır.

**İpucu:** Zekât hesaplaması yaparken verilen tabloyu iyi değerlendirmeniz ve aylık hesabı yıla çevirmeniz size yardımcı olacaktır.

Malın Cinsi	Nisap Miktarı	Zekât Oranı
Altın (22-24 Ayar)	85 gr.	%2.5 (Kırkta bir)
Gümüş	561 gr.	%2.5 (Kırkta bir)
Para	85. gr. altın değerinde	%2.5 (Kırkta bir)
Ticaret Malları	85. gr. altın değerinde	%2.5 (Kırkta bir)

**Önemli:** Ay (Kamer) yılına göre senelik hesaplama (bilanço) çıkarılır. Borçlar bu hesaplama çıkarıldıktan sonra hesapta kalan bütçenin %2,5'u zekât olarak verilir. Aşağıdaki tabloya göre bu şirketin yıllık zekât vereceği miktar ne kadardır? Toplam aylık 935.000 TL'dir.

<b>Aktif</b>	
Dönen varlıklar	630
Duran varlıklar	305
<b>Toplam</b>	935

**Tablo 5.** DKAP ve Girişimcilik eğitiminin yatırım süreci ile ilgili etkinlik örnekleri

Etkinlik Künyesi					
Hedeflenen Öğrenme Türü	Bireysel Özellikler	Plan	Uygulama	Düşünme	
<b>Etkinliğin Adı</b>	Din kültürü ve ahlak bilgisi sınıfında neler olmalı?				
<b>Etkinliğin Amacı</b>	Öğrencilerin okula yönelik düşünce geliştirerek din kültürü ve ahlak bilgisi dersinde sınıf ortamının düzenlenmesine yönelik araştırma sorularını oluşturmalarını ve elde ettikleri veriyi sunmalarını sağlamak				
<b>Süre</b>	40 dk.				
<b>Öğrenme Süreci</b>	(Bireysel Çalışma)	(Eşli Çalışma)	<b>Grup Çalışması</b>		
<b>Öğretim Süreci</b>	Öğretmen eğitim sürecinde rehber olarak çocuklara yardımcı olacaktır.				
<b>Öğrenme Çıktısı</b>	Okula yönelik düşünce geliştirerek araştırma soruları oluşturur ve verileri sıklık tablosu ve sütun grafiği ile gösterir.				
<b>Temel Araç-Gereç ve Materyaller</b>	A3 kağıdı , renkli kalemler				
<b>Girişimcilik Eğitimi Unsurları ile İlişkilendirme</b>	<b>Yeterlilikler</b>	<b>Performans Göstergesi</b>			
	Boyut	Yatırım	Din kültürü ve ahlak bilgisi sınıfında bulunması gereken özellikleri ortaya çıkaracak araştırma sorularını oluşturur. Elde ettiği verileri tablo ve grafik şeklinde sunabilir. Grup arkadaşları ile beraber çalışarak, iş birliği yaparak yaratıcı fikirler ortaya koyabilir.		
	Bilgi (Konu)	Mesleki yatırımlar			
	Beceri	Problem tanımlama ve çözme becerisi			
	Değer	Hoşgörülü olma			
<b>Disiplinlerarası Girişimcilik Eğitimi Programı (DAGEP)</b>					
<b>Ders</b>	Din Kültürü ve Ahlak Bilgisi				
<b>Öğrenme Alanı</b>	5.5 Çevremizde Dinin İzleri				
<b>Kazanım</b>	5.5.1 Mimarimizde yer alan dini motifleri inceler				
<b>Öğretim Stratejisi, Yöntem ve Teknikleri</b>	<b>İşbirlikli Öğrenme</b>	<b>Buluş-Araştırma İnceleme</b>	<b>Tartışma-Argümantasyon</b>	Yansıtma	<b>Problem Kurma</b>
	<b>Problem Çözme</b>	Metaboliş	Gösterip Yaptırma	Beyin Fırtınası	Karar Verme
	Girişimci Sözleri	Fütüristik Düşünme	Girişimcilik Fuarı Tekniği	Girişimci Mektupları	Girişimci Oyunlar
	Tekniği	Tekniği		Tekniği	Tekniği
<b>Ölçme ve Değerlendirme Araçları</b>					
	<b>Kontrol Listesi</b>	<b>Gözlem</b>	Yansıtma	<b>Çalışma Yaprakları</b>	Anket
	<b>Bireysel (Öz) Değerlendirme</b>	<b>Akran Değerlendirmesi</b>	Grup Değerlendirmesi	Rubrik (Dereceli Puanlama Anahtarı)	Tanılayıcı Dallanmış Ağaç
	Kavram Haritası	Zihin Haritası	Kelime İlişkilendirme Testi (KIT)	Yapılandırılmış Grid	Soru Tekniği (Doğru-Yanlış, Eşleştirme)
<b>Etkinlik Süreci</b>					
	<b>Öğretmenin Rolü</b>		<b>Öğrencinin Rolü</b>		
<b>Merak Uyandırma</b>	Dersin başlangıcında bireylere “farklı okullardaki din kültürü ve ahlak bilgisi sınıflarının nasıl tasarlandığına hiç dikkat ettiniz mi yahut gördünüz mü? sorusunu sorar ve öğrencilerden yanıtları alır. Sonrasında hazırlanan görseller öğrencilere gösterilir. Öğretmen izletilen görsellerdeki dikkat çekici unsurları sorar.		Öğrencilerin sorulan sorulara ilişkin görüş belirtmeleri ve açıklamalar yapmaları, sunulan görselleri incelemeleri ve dikkatlerini çeken durumları not almaları beklenmektedir.		

1	<p>Öğretmen tarafından oluşturulan gruplara yaprakları dağıtılır. Öğretmen, bir din kültürü ve ahlak bilgisi sınıfında olması istenilen özellikleri tespit etmek için araştırma sorularının hazırlanması ile ilgili yönergeyi sunar. Öğretmen gruplarla etkili iletişim kurması yöneltilen sorulara doğrudan cevap vermek yerine bireylerin yaşantılarında yola çıkarak doğru sonuca ulaşmalarına yönelik yapıcı yönlendirme yapması beklenmektedir.</p> <p><b>Not:</b> Öğretmen grupların karşılıklı değerlendirme yapabileceği bilgi ortamının oluşturulması beklenmektedir.</p>	<p>Öğrencilerden eğitim sürecinde yönergelere uymaları ve araştırma sorularını hazırlamaları beklenmektedir.</p>
2	<p>Tüm gruplar sorularını hazırladıktan sonra Öğretmen grup liderlerinin ya da sözcülerinin gruba ait bilgileri aktarmasını ister.</p> <p>Gruplardan sorularını paylaşmaları sürecinde moderatör rolü üstlenir ve oluşturulan tartışma ortamında araştırma sorularına son düzenlemeleri yaparak süreci nihayete erdirmeleri istenir.</p>	<p>Öğrencilerin sorularını diğer gruplar ile paylaşması beklenmektedir.</p> <p>Sorularını sınıf ortamında ifade eden grupların açıklamaları diğerleri tarafından not edilir. Kayıt altına alınan notlara yönelik fikirler sınıf ortamında paylaşılır.</p>
3	<p>Öğretmen ders sonunda öğrencilerden hazırladıkları araştırma sorularını çevrelerinde yer alan insanlara uygulamalarını ister. Her öğrencinin en az on kişiyle görüşmesi gerektiği belirtilerek ders bitirilir. Öğrencilere edindikleri bilgileri/verileri yaş veya cinsiyete göre ifade etmeleri ve bunu da grafikte göstermeleri gerektiği açıklanır.</p>	<p>Öğrencilerden hazırladıkları anketi çevrelerindeki insanlara uygulayarak Dün kültürü ve ahlak bilgisi sınıfında bulunması gerekenlere ilişkin veri toplamaları beklenmektedir.</p>
4	<p>Öğretmen, bir sonraki derste elde edilen verilere ve bu verilerin toplanılması sürecinde yönelik kısa bir değerlendirmeden sonra etkinlik ile ilgili sürece öğrencilerin dahil edilmesi beklenir.</p>	<p>Öğrencilerden araştırma sorularına verilen cevaplar ve oluşturulan görsellerden hareketle düşüncelerini açıklamaları beklenmektedir.</p>
5	<p>Süreçte öğretmen tarafından öğrenciler çalışma yaprağının ikinci bölümüne yönlendirilir. Tablo ve grafikler ile ilgili bilgi ve tecrübe paylaşımı yapılır.</p>	<p>Öğrencilerden gruplarını ifade eden ve hazırlanan ya da hazırlanacak olan grafik ve tabloları sunmaları, yorumlamaları beklenmektedir.</p>
Değerlendirme	<p>Öğretmen grupların sunduğu bilgileri sınıf ortamında değerlendirme, karşılaştırma yapacak tartışma ortamını oluşturur. Öğrencilerin avantaj ve dezavantajlı durumları değerlendirmesine olanak sağlar. Fırsat verir. Bir moderatör gibi süreci organize eder. Kontrol listesine odaklanır ve uygular. Hedeflerin gerçekleşip gerçekleşmediğini kontrol eder.</p>	<p>Öğrencilerden süreçte edindikleri tecrübeleri ve bilgileri aktarmaları beklenmektedir. Fikirlerini ifade ederek eksikliklerini fark etmeleri, farklılığı anlamaları, problemin çözümüne yönelik alternatif düşünce geliştirmeleri, arkadaşlarının fikirlerine saygı duyarak görüşlerini hoşgörü ile karşılamaları beklenmektedir.</p>

#### Etkinliklerde Hedeflenen 21. Yüzyıl/ Üst Düzey Düşünme Becerileri

İletişim Becerileri	Liderlik	Finansal Okuryazarlık Becerisi	Bilgi ve Medya Okuryazarlığı
İşbirlikli Çalışma	Eleştirel Düşünme	Sosyal Sorumluluk	Yenilikçi Düşünme
Girişimcilik	Analitik Düşünme	Karar Verme	Bilimsel Süreç Becerileri

## ÇALIŞMA YAPRAĞI

**Görev 1:** Bir din kültürü ve ahlak bilgisi öğretmeni olduğunuzu düşününüz. Öğrencilerinizin teneffüslerde keyifli vakit geçirmelerine ve eğlenerek öğrenmelerine imkan sağlayacak bir sınıf tasarlamayı planlıyorsunuz. Bu nedenle öğrencilerinizin sınıfta olması gereken özellikleri ortaya çıkarmak için araştırma sorusu hazırlamanız gerekmektedir.

### ARAŞTIRMA SORULARIMIZ

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.

**Görev 2:** Araştırma sorularından elde ettiğiniz veriyi-bilgiyi sıklık tablosu ve sütun grafiği ile ifade ediniz. Sınıf ortamında olması gereken özelliklere yönelik bilgilerinizi sınıfta paylaşınız.

**Not:** Araştırma sürecinde tecrübe ve bilgilerinizi avantajlar ve dezavantajlar şeklinde değerlendirerek değerlendiriniz.

**Tablo 5.** DKAP ve Girişimcilik eğitiminin ürün tasarımı ve üretim süreci ile ilgili etkinlik örnekleri

Etkinlik Künyesi				
Hedeflenen Öğrenme Türü	Bireysel Özellikler	Plan	Uygulama	Düşünme
Etkinliğin Adı	Hac yolculuğum			
Etkinliğin Amacı	Çevresel faktörlerden, insanların düşüncelerinden, ihtiyaçlarından yola çıkarak tasarım ve düşünme becerisinin geliştirilmesini sağlamak			
Süre	40 dk.			
Öğrenme Süreci	(Bireysel Çalışma)	(Eşli Çalışma)	(Grup Çalışması)	
Öğretim Süreci	Öğretmen eğitim ve uygulama sürecinde rehber görevindedir.			
Öğrenme Çıktısı	Çevre, arkadaş, öğretmen vb. kişilerle görüşme yaparak fikrini hayata geçirecek düşünce geliştirme ve tasarım eyleminde bulunur.			
Temel Araç-Gereç ve Materyaller	Renkli A3 kağıtları, renkli fon kartonu , makas , yapıştırıcı , çeşitli süsler			
Girişimcilik Eğitimi Unsurları ile İlişkilendirme	Yeterlilikler		Performans Göstergesi	
	Boyut	Ürün tasarımı ve üretim		Verilen yönergeler doğrultusunda fikrini gerçekleştirmek için düşünce geliştirir ve tasarım eyleminde bulunur.
	Bilgi (Konu)	Ürün tasarımı		
	Beceri	Yenilikçi düşünme, yaratıcı düşünme		
Değer	Sorumluluk sahibi olma, çalışkan olma, yaratıcı olma, yenilikçi olma			
Disiplinlerarası Girişimcilik Eğitimi Programı (DAGEP)				

<b>Ders</b>	Din Kültürü ve Ahlak Bilgisi Dersi					
<b>Öğrenme Alanı</b>	Hac ve Kurban					
<b>Kazanım</b>	7.2.2 Haccın yapılışını özetler					
<b>Öğretim Stratejisi, Yöntem ve Teknikleri</b>	Buluş-Araştırma İnceleme	<b>Tartışma-Argümantasyon</b>	Yansıtma	Problem Kurma		
	Problem Çözme	Gösterip Yaptırma	Beyin Fırtınası	Karar Verme		
<b>Ölçme ve Değerlendirme Araçları</b>						
<b>Değerlendirme Araçları</b>	<b>Kontrol Listesi</b>	<b>Gözlem</b>	Yansıtma	<b>Çalışma Yaprakları</b>	Anket	
	Bireysel (Öz) Değerlendirme	<b>Akran Değerlendirmesi</b>	<b>Grup Değerlendirmesi</b>	Rubrik (Dereceli Puanlama Anahtarı)	Tanımlayıcı Dallonmuş Ağaç	
	Kavram Haritası	Zihin Haritası	Kelime İlişkilendirme Testi (KİT)	Yapılandırılmış Grid	Soru Tekniği (Doğru-Yanlış, Eşleştirme)	
<b>Etkinlik Süreci</b>						
	Öğretmenin Rolü			Öğrencinin Rolü		
<b>Merak Uyandırma</b>	Öğretmen sınıfta broşür tasarımlarının çocukların ilgilerini çekip çekmediğine yönelik sorular sorarak sınıfı motive eder. Tasarım konusunda çocukların ön bilgileri yoklanır ve ilgileri çekilir.			Öğrenci Sorulan sorulara ilişkin görüş belirtmeleri ve açıklamalar yapılır beklenmektedir.		
	<b>1</b>	Öğretmen tarafından önceden hazırlanan ve farklı şekil ve görsellerden oluşan broşür örnekleri etkinlik sürecinde örnek olarak gösterilir. Öğrencilerin fikirleri sorgulanır.			Öğrencilerden konu ile ilgili düşünce geliştirmeleri ve fikirlerini paylaşmaları beklenmektedir.	
	<b>2</b>	Öğretmen sınıfta iki kişilik gruplar oluşturur. Çalışma yapraklarını dağıtır. Kendileri ile ilgili yönergeleri sınıfa aktarır. İlgili süreç, şirket, uygulama ile ilgili bilgi verdikten sonra, soruları cevaplandırır.			Öğrencilerden öğretmeni dikkatli bir şekilde dinlemeleri ve çalışma kağıdında yer alan yönergelere uygulamaları beklenir.	
<b>Değerlendirme</b>	<b>3</b>	Öğretmen sınıfta materyallere ve tasarıma yönelik bilgiyi tekrarlar yönergeleri okuyarak etkinliği başlatır. Not: Kareli kağıtlarda yer alan kutucukları zemin olarak düşünmeleri gerektiği söylenir. Etkinlik sürecinde öğretmen öğrencilere odaklanır ve hedefe uygun yönlendirme yapar. İhtiyaç doğrultusunda yardımcı olur. Not: Kontrol altında internet erişimine izin verilebilir.			Öğrencilerden yönergeler doğrultusunda tasarımlarını oluşturmaları beklenir.	
		Öğretmen öğrencilerin yaptıkları tasarımları sınıfta anlatmalarını, süreç içerisindeki tecrübelerini ve bilgilerini aktarmalarını ister. Karşılaştırmalı, tartışma olanağı mümkün olan, akran öğrenmesine yönelik eğitim ortamı oluşturur. Hedeflenen çıktılarının gerçekleşip gerçekleşmediğine yönelik değerlendirme yapar.			Öğrencilerden tasarımlarını ve tasarım süreci içerisinde edindikleri bilgi beceri ve değerleri ifade etmeleri beklenir. Tartışma ortamına katılmaları istenir.	



Değerlendirme Araçları	Kontrol Listesi	Gözlem	Yansıtma	Çalışma Yaprakları	Anket
	Bireysel (Öz) Değerlendirme	Akran Değerlendirme	Grup Değerlendirme esi	Rubrik (Dereceli Puanlama Anahtarı)	Tanulayıcı Dallanmış Ağaç
	Kavram Haritası	Zihin Haritası	Kelime İlişkilendirme Testi (KİT)	Yapılandırılmış Grid	Soru Tekniği (Doğru-Yanlış, Eşleştirme)

### Etkinlik Süreci

	Öğretmenin Rolü	Öğrencinin Rolü
Merak Uyandırma	Derse öğrencilerin ilgileri fıkraya anlatılarak çekilmeye çalışılır. Sonrasında öğrencilere “Herhangi bir ankete katılarak fikrilerinizi ifade ettiniz mi? Araştırmacılar herhangi bir konu hakkında size hiç soru yöneltti mi? sordu mu?” gibi sorular sorulur. Sorulara öğrencilerin aktif katılımı ile cevap verecekleri bir ortam oluşturulur. Öğretmen öğrencilerin yönergeye bağlı kalarak fikir üretmelerini ister.	Öğrencilerden öğretmenin verdiği yönergelere uymaları ve görüşlerini ifade etmeleri beklenir. Süreç içerisinde aktif olmaları istenir.
1	Öğrenmenden öğrencilere şu yönergeyi okur: Araştırma soruları hazırlanırken sizce hangi unsurlara dikkat edilir” Sonrasında tartışma ortamı oluşturularak araştırma sorularının hazırlanması sürecinde dikkat edilecek hususlar sınıfta ifade edilir. Araştırma sorularının gözlemlenebilir bir olay ya da durumla ilişkilendirilmesi gerektiği açıklanır. Not: Öğrencilere örnek araştırma soruları gösterilebilir.	Öğrencilerden öğretmenin ifadelerini dinlemeleri, not almaları ve araştırma sorularının hazırlanma sürecinde dikkat edilecek hususları belirlemeleri ve fikirlerini sınıfta paylaşmaları beklenmektedir.
2	Öğretmen sınıfta öğrencileri gruplara ayırır. Çalışma yapraklarını dağıtarak, önceden belirlenen durumun incelenmesini ifade eder. Öğrencilerin etkinlik sürecindeki görevlerinin araştırma sorularını hazırlamak olduğunu açıklar. Öğretmen gözlem yaparak, öğrencilere ihtiyaç halinde yardımcı olur. Öğretmen grup sözcülerinin belirlenmesi gerektiğine yönelik açıklamalarda bulunur. Not: İhtiyaç duyulması halinde internetten yararlanılabilir.	Öğrencilerden araştırma sorularını hazırlamaları beklenmektedir. Öğrenciler grup sözcülerini belirler.
3	Öğretmen tarafından gruplar eşleştirilir. Öğrencilerden hazırladıkları soruları birbirlerine sormaları istenir. Aynı zamanda karşılık değerlendirme ortamının oluşturulması sağlanır.	Öğrenciler eşleştikleri gruplarla soruları paylaşır ve bu soruları uygular. Bunun yanı sıra soruların belirlenen kritereler doğrultusunda hazırlanıp hazırlanmadığı tartışılır.

Değerlendirme

Öğretmenler grupların hazırladıkları soruları tartışmak için uygun ortamın sağlanması beklenmektedir. Öğretmenler süreç boyunca hedeflenen beceri ve kazanımların gerçekleşme durumuna yönelik değerlendirme yapabilmeleri adına kontrol listesini uygulamaları beklenmektedir.

Öğrencilerden süreç içerisinde hazırladıkları ve uyguladıkları araştırma sorularını paylaşmaları, tartışmaları, edindikleri bilgi, beceri ve değerleri ifade etmeleri beklenmektedir.

Etkinliklerde Hedeflenen 21. Yüzyıl/ Üst Düzey Düşünme Becerileri			
İletişim Becerileri	Liderlik	Finansal Okuryazarlık Becerisi	Bilgi ve Medya Okuryazarlığı
İşbirlikli Çalışma	Eleştirel Düşünme	Sosyal Sorumluluk	Yenilikçi Düşünme
Girişimcilik	Analitik Düşünme	<b>Karar Verme</b>	<b>Bilimsel Süreç Becerileri</b>

## Çalışma Yaprağı

### Öğrencinin Görüşme Formu Örneği

**Durum:** Bir dini danışmanlık ve manevi rehberlik kurumuna sahip olduğunuzu düşünün. Danışanlarınızın problemlerini daha hızlı çözebilmek adına birtakım düzenlemeler yapacaksınız. Hedefiniz danışanlarınızın beklentilerini belirlemek ve bu beklentiler doğrultusunda gerekli düzenlemeleri yapmaktır.

**Görev:** Değerli öğrenciler bu etkinlikte sizden bireylerin beklentilerine yönelik düşünceleri ifade edebilecekleri soruları hazırlamanız beklenmektedir.

#### SORULARIMIZ

- 1.
- 2.
- 3.
- 4.

Bu başlık altında tasarlanan etkinliklerde Şekil 1’de yer alan girişimcilik eğitiminin unsurları (boyut, bilgi, beceri ve değerleri) ile Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programının ilişkilendirilmesi sağlanmaya çalışılmıştır. Özellikle etkinliklerde şu özelliklere dikkat edilmiştir:

**Etkinlik Künyesi:** Etkinliğin genel bilgilerinin, hedef ve öğrenme çıktılarının yer aldığı bölümdür. Aynı zamanda girişimcilik eğitimi sürecine yönelik ilgili programla ilişkilendirilen unsurlarda bu bölümde yer almaktadır.

**Disiplinlerarası Girişimcilik Eğitimi Programı (DAGEP):** Bu bölümde gerçekleştirilmesi hedeflenen girişimcilik eğitimi unsurlarının Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı ile entegrasyonu yapılmıştır. Öğrenme alanı ve kazanımlara yer verilmiştir. Kullanılan öğrenme yöntemleri ve teknikleri açıklanmıştır.

**Ölçme ve Değerlendirme Araçları:** Bu başlık altında hedeflenen bilgi, beceri ve değerlerin gerçekleşip gerçekleşmediğini değerlendirebilmek için ölçme araçlarına yer verilmiştir.



Etkinlik Süreci: İlgili süreçte öğretmen ve öğrencilere yönelik eğitim-öğretim sürecinin uygulama yönergeleri anlatılmıştır.

Etkinliklerde Hedeflenen 21. Yüzyıl/ Üst Düzey Düşünme Becerileri: Bu başlıkta ise öğretimi hedeflenen hassas beceriler ifade edilmiştir.

### Tartışma ve Sonuç

Bu başlık altında çalışma sürecinde elde edilen bulgulara yönelik değerlendirilmeler yapılmış ve ilgili sonuçlar aşağıda açıklanmıştır:

Özellikle öğretim programlarında ilgili becerilerin kazandırılması hususunda yurt içinde ve yurt dışında yapılan çalışmalar incelendiğinde girişimcilik eğitimi süreçlerinde beceri eğitiminin önemi görülmektedir. Öyle ki Japonya’da İlkokullarda girişimcilik becerisinin kazandırılması sürecinde gerçekleştirilen etkinlik ve uygulamalar ilkokuldan itibaren farklı ders programlarına yerleştirilmiş ve bu bağlamda “*Bilgi işlem gücü, Müzakere gücü, Yasal güç, Hayal gücü, Tasarım gücü*” (柳沼 [Yaginuma], 2010) gibi becerilerin kazandırılması hedeflenmiştir. Bunun yanı sıra Devci ve diğerleri (2018) fen bilimleri dersi öğretim programında karar verme, analitik düşünme, takım çalışması, yaratıcı düşünme, iletişim, girişimcilik becerilerinin geliştirilmesine yönelik gereklilikten bahsetmişlerdir. Diğer taraftan Gömleksiz ve Kan (2009) yağmış oldukları çalışmada Sosyal Bilgiler Dersi Öğretim Programının eleştirel düşünme, yaratıcı düşünme ve girişimcilik becerilerini kazandırmadaki etkisine ve önemine yönelik değerlendirmelerde bulunmuşlardır. Selanik Ay ve Acar (2016) ise girişimcilik becerisinin sınıf öğretmenliği bölümü açısından önemli olduğunu vurgulamışlar ve girişimcilik becerisinin geliştirilmesi sürecinde sınıf öğretmenlerine düşen sorumluluk ve yeterliliklere yönelik bulguları ifade etmişlerdir. Bunun yanı sıra Baltaoğlu ve Diktaş (2017) değer kavramını Kuran-ı Kerim çerçevesinde ele almış ve “Adil olma, aile bütünlüğüne önem verme, özürlük, bağımsızlık, barış, bilimsellik, çalışkanlık, dayanışma” gibi değerleri ayetlerle temellendirerek öğretim programlarında bu şekliyle yer verilebileceğini açıklamışlardır. Bu bağlamda ilgili değerlerin Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı’nda da bu şekliyle kullanılması mümkündür. Girişimcilik becerisi değerleri ile doğrudan örtüşmektedir.

Çalışma sürecinde Din Kültürü ve Ahlak Bilgisi Dersi Öğretim programında girişimcilik eğitime ait unsurların kazanılabileceği öğrenme alanları incelenmiş ve bu öğrenme alanları “Güzel Ahlak (4. Sınıf) Hz. Muhammed’i (s.a.v) Tanyalım (4. Sınıf), Adap ve Nezaket (5. Sınıf), Hz. Muhammed’in (s.a.v) Hayatı (6. Sınıf), Temel Değerlerimiz (6. Sınıf), Ahlaki Davranışlar (7. Sınıf), İslam Düşüncesinde Yorumlar (7. Sınıf), Kader İnancı (8. Sınıf), Zekât ve Sadaka (8. Sınıf)” şeklinde ifade edilmiştir. İlgili öğrenme alanlarından hareketle girişimcilik eğitimi sürecinde kazandırılacak bilgi ve beceriler belirlenmiş bu doğrultusunda etkinlik örnekleri hazırlanmıştır.

Bu doğrultuda alan yazına katkı sağlaması açısından öğrenme alanları daha detaylı bir şekilde girişimcilik eğitimi boyutları da dikkate alınarak çalışılabilir. Öyle ki öğrenme alanlarının değiştirilmesi hususu ya da revizyonu çerçevesinde yine bu girişimcilik eğitimi süreçleri ile ilgili farklı çalışmalar oluşturulabilir.

Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programında yer alan kazanımlardan hareketle girişimcilik eğitimi sürecinde bilgi, beceri ve değer geliştirilmesine yönelik

bulgular değerlendirilmiş ve ilgili süreçte “Mücadeleci olma, hoş görülü olma, cesaretli olma, dürüst olma, saygılı olma, güvenilir olma çalışkan olma, nezaket kuralları, selamlaşma adabı, iletişim ve konuşma adabı, samimi bir dil kullanma, ölçülü olma, davranışlarda dengeli olabilme, farklı düşüncelere saygılı olma, kul hakkını gözetme, kardeşlik duygusunu geliştirme, tevekkül sahibi olma, paylaşmayı sevme, yardımlaşmayı sevme, kararlı olmak” gibi değerlerin yanı sıra “Gelir gider kontrol etme becerisi, etkili iletişim kurma becerisi, plan yapma becerisi, problemle çözme becerisi” gibi girişimcilik eğitimi unsurlarına ait becerilerin geliştirilebileceği ifade edilmiştir.

Kazanımlar doğrultusunda alan yazında girişimcilik eğitimi süreçlerinde ifade edilen (bkz. Şekil1) beceriler ve değerler detaylı bir şekilde ilişkilendirilecek alan yazına katkı sağlamak mümkündür. Ayrıca DKAP çerçevesinde girişimcilik eğitiminde değerlerin ve karakter eğitiminin geliştirilmesine yönelik çalışmaların da alana katkı sağlayacağı düşünülmektedir.

Etkinliklerin hazırlanması süreci temelde “Etkinlik künyesi, disiplinlerarası girişimcilik eğitimi programı (DAGEP), Ölçme ve değerlendirme araçları, Etkinlik süreci, Etkinliklerde hedeflenen 21. Yüzyıl/ Üst düzey düşünme becerileri, Çalışma yaprağı” olmak üzere beş temada ele alınmıştır. Bu temalarda eğitim öğretim sürecinde uygulama yönergeleri açık bir şekilde ifade edilmiştir. Öyle ki etkinlik künyesi ile ilgili temada etkinliğin genel bilgileri, hedef ve öğrenme çıktıları, girişimcilik eğitimi sürecine yönelik ilgili programla ilişkilendirilen unsurlar gibi bilgi içeriklerine yer verilmiştir. Disiplinlerarası girişimcilik eğitimi programı (DAGEP) temasında ise girişimcilik eğitimi unsurlarının Din Kültürü ve Ahlak Bilgisi Dersi Öğretim Programı ile entegrasyonu yapılmıştır. Öğrenme alanı ve kazanımlara yer verilerek süreç içerisinde kullanılacak öğrenme yöntemleri ve teknikler açıklanmıştır. Ölçme ve değerlendirme araçları temasında hedeflenen bilgi, beceri ve değerlerin gerçekleşip gerçekleşmediğini değerlendirebilmek için kullanılacak örnek ölçme araçları ifade edilmiştir. Etkinlik süreci temasında öğretmen ve öğrencilere yönelik eğitim-öğretim sürecinin uygulama yönergeleri ele alınmıştır. Etkinliklerde hedeflenen 21. yüzyıl/ üst düzey düşünme becerileri temasında ise süreçte öğretilmesi hedeflenen hassas beceriler ifade edilmiştir. Çalışma yaprakları temasında ise etkinlik süreci içerisinde yönergesi verilen bilgilerin uygulama süreçlerine yer verilmiştir.

Etkinliklerle öğrenme çerçevesinde farklı etkinlik tasarımlarının hazırlanarak girişimcilik eğitiminin DKAP içerisinde kazandırılması mümkündür ve bu bağlamda alan yazına katkı sağlaması muhtemeldir

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<b>Çıkar Çatışması</b>	Çıkar çatışması beyan edilmemiştir.
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## NATO's Southern Flank: The Evolution of Türkiye's Strategic Role and Its Implications for Regional Security

Birol AKDUMAN <sup>1</sup>

### Abstract

This article delves into the progressive development of Türkiye's strategic function within NATO, and what it signifies for regional security along the Alliance's Southern Flank. Türkiye, as a crucial NATO member since 1952, has steadfastly assumed a considerable part in the organization's collective defense, thereby bolstering the stability of the region. The article offers a historical review of Türkiye's involvement in NATO, tracking its journey from joining the Alliance during the initial Cold War years to navigating the more intricate security milieu of the post-Cold War era. The focus then shifts to the geopolitical challenges faced by NATO on its Southern Flank, particularly in the Middle East, the Eastern Mediterranean, and the Black Sea region. Within this context, the article analyzes Türkiye's evolving strategic role, including its military capabilities and growing defense industry, diplomacy, and soft power initiatives, as well as its efforts to balance relations with NATO, Russia, and other regional actors. The article also explores Türkiye's strategic decision to acquire the Russian S-400 missile defense system, a move that underscores Türkiye's commitment to diversifying its defense capabilities and enhancing its national security, while also navigating the complex dynamics of international alliances and NATO's evolving security landscape. Subsequently, it discusses the possible advantages and hurdles that could arise from Türkiye's dynamic strategic role in regional security and on NATO's Southern Flank. Key topics addressed include the reinforcement of NATO's defense capabilities, the enhancement of regional security cooperation, and potential strains within the Alliance. The piece wraps up with an evaluation of future prospects for Türkiye's strategic function in NATO and the implications for regional security. This underlines the significance of maintaining a united and adaptable NATO that can adeptly respond to the evolving security challenges in the region.

**Keywords:** Black Sea Region, Eastern Mediterranean, Geopolitical Challenges, NATO's Southern Flank, Regional Security, Türkiye's Strategic Role.

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## NATO'nun Güney Kanadı: Türkiye'nin Stratejik Rolünün Evrimi ve Bölgesel Güvenlik Üzerine Etkileri

Birol AKDUMAN<sup>1</sup>

### Öz

Bu makale, Türkiye'nin NATO içindeki stratejik rolünün evrimini ve bu rolün İttifak'ın Güney Kanadı'ndaki bölgesel güvenliğe etkilerini incelemektedir. 1952'den bu yana kritik bir NATO üyesi olan Türkiye, örgütün kolektif savunmasında önemli bir rol oynayarak bölgesel istikrarı güçlendirmiştir. Makale Türkiye'nin, NATO'ya katıldığı Soğuk Savaşın ilk yıllarından, Soğuk Savaş sonrası dönemin daha karmaşık güvenlik ortamına dek süregelen yolculuğunu takip ederek Türkiye'nin NATO'daki rolüne tarihsel bir bakış sunmaktadır. Ayrıca, NATO'nun Güney Kanadı'nda, özellikle Ortadoğu, Doğu Akdeniz ve Karadeniz bölgelerindeki jeopolitik zorluklar üzerine odaklanılmaktadır. Bu bağlamda, Türkiye'nin artan stratejik önemi, askeri kapasitesi, genişleyen savunma sanayi, diplomasi ve yumuşak güç stratejileri ile NATO, Rusya ve diğer bölgesel aktörlerle olan ilişkilerinin dengelenmesi analiz edilmektedir. Makale, Türkiye'nin Rus S-400 füze savunma sistemlerinin temini ve bu durumun NATO'nun birliği ve etkinliği üzerindeki etkilerini de değerlendirmektedir. Ayrıca, Türkiye'nin bölgesel güvenlikte ve NATO'nun Güney Kanadı'nda üstlenebileceği dinamik stratejik rolün avantajları ve karşılaşılabilecek engeller tartışılmaktadır. Ele alınan başlıca konular arasında NATO'nun savunma yeteneklerinin güçlendirilmesi, bölgesel güvenlik iş birliğinin artırılması ve İttifak içindeki potansiyel gerilimler yer almaktadır. Makale, bölgedeki güvenlik zorluklarına etkin bir şekilde yanıt verebilen uyumlu ve birleşik bir NATO'nun önemini vurgulandığı, Türkiye'nin NATO içindeki stratejik rolünün geleceğe yönelik beklentilerine ve bölgesel güvenlik üzerindeki etkilerine dair değerlendirmelerle sonlanmaktadır.

**Anahtar Kelimeler:** NATO'nun Güney Kanadı, Türkiye'nin Stratejik Rolü, Bölgesel Güvenlik, Orta Doğu, Doğu Akdeniz, Karadeniz.

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## Introduction

The North Atlantic Treaty Organization (NATO), established in 1949, has been a cornerstone of transatlantic security cooperation, aimed at safeguarding the freedom and security of its member states (Kaplan, 2004, p. 59). NATO's Southern Flank, encompassing the Mediterranean, the Middle East, and the Black Sea regions, has long been of strategic importance to the Alliance due to its proximity to volatile regions and potential threats (Lesser, 2016, p. 3). In this complex security landscape, Türkiye, a NATO member since 1952, has played a pivotal role in maintaining regional stability and contributing to the collective defense capabilities of the organization (Cook & Vale, 2012, p. 2).

The importance of Türkiye's strategic position within NATO has grown as the Alliance has confronted an array of security threats on its Southern Flank. Given Türkiye's geographical location at the junction of Europe, Asia, and the Middle East, it possesses a unique perspective and sways in the region (Larrabee, 2010, p. 94). Consequently, Türkiye's participation in NATO's Southern Flank has grown progressively essential to the Alliance's strategies to handle security threats and preserve regional stability.

This article employs a multi-disciplinary methodological approach to critically examine Türkiye's evolving strategic role within NATO and its implications for regional security, particularly on the Alliance's Southern Flank. Anchored within the context of international relations theory, the study begins by conducting a historical analysis of Türkiye's involvement in NATO from its Cold War participation to its contributions in the complex post-Cold War security landscape. The paper then transitions to a focused investigation of NATO's geopolitical challenges on its Southern Flank—including issues in the Middle East, the Eastern Mediterranean, and the Black Sea region—evaluating Türkiye's increasingly dynamic role in addressing these concerns. In doing so, the article aims to fill a gap in existing NATO studies by offering nuanced insights into the potential benefits and challenges that Türkiye's changing strategic position poses for regional security and NATO's Southern Flank.

In this study, we adopt a multi-theoretical approach, combining elements of Realism and Constructivism, to explore Türkiye's evolving strategic role on NATO's southern flank. Drawing from classical Realism, we consider Türkiye as a rational actor, assessing the balance of threats and opportunities in its immediate neighborhood and acting in its national interest. The emphasis on Türkiye's military capabilities, defense industry, and strategic positioning reflects this realist framework.

However, recognizing that states do not operate in a vacuum, we also incorporate elements of Constructivism to understand how Türkiye's diplomatic initiatives and engagement with regional actors shape and are shaped by broader norms, identities, and interests. Notably, we refer to works by Kenneth Waltz and Alexander Wendt as foundational theories that inform our analysis. The study aims to contribute to the existing literature by providing a nuanced understanding of Türkiye's multifaceted roles and responsibilities within the NATO alliance. Our analytical framework allows us to consider not just what Türkiye brings to the table in terms of military capabilities, but also how it navigates the complexities of internal and external tensions within NATO, thereby affecting the alliance's overall cohesion and effectiveness.

## 1. Historical Overview of Türkiye's Role in NATO

### 1.1. Türkiye's Accession to NATO: Reasons for Joining and Early Contributions

Türkiye's accession to NATO in 1952 was primarily driven by its desire for security guarantees in the face of the emerging Soviet threat and the potential spread of communism in the region (Gordon, 2010, p. 97). The Truman Doctrine of 1947, which aimed to contain the spread of communism by providing economic and military assistance to Greece and Türkiye, laid the groundwork for Türkiye's eventual membership in the Alliance (Sayari, 2000, p. 45). Furthermore, Türkiye sought to strengthen its ties with the Western world and modernize its economy and military capabilities through NATO membership (Robins, 2003, p. 63).

Following World War II, Türkiye was left in a delicate geopolitical situation. With the Soviet Union imposing territorial claims on Türkiye, including the eastern provinces and the control over the Turkish Straits, Turkish leaders perceived the necessity of aligning with Western powers to counter the Soviet menace (Larrabee, 2010, p. 95). Becoming part of NATO bestowed a sense of security upon Türkiye, safeguarding its territorial wholeness and sovereignty, while fostering its aspirations for modernization and amalgamation with the Western bloc (Aydin, 2005, p. 24).

Upon their integration into NATO, Türkiye provided considerable support to the Alliance's defense facilities and strategy, specifically in the context of the Cold War. Its strategically beneficial geographic position, linking Europe and Asia while neighboring the Soviet Union, enabled NATO to form a powerful presence in the area (Larrabee, 2010, p. 95). Türkiye was home to various NATO military bases, encompassing airfields, radar systems, and missile defense installations, enhancing the Alliance's power to dissuade any potential aggression from the Soviet Union (Gordon, 2010, p. 98). In addition, the sizable Turkish military force, ranking second only to the United States in NATO, was an integral part of the Alliance's collective defense stance (Sayari, 2000, p. 46).

Türkiye's preliminary contributions to NATO reached beyond its military resources. In the initial Cold War years, Türkiye was actively involved in NATO's political and military policy-making processes and endorsed NATO's initiative to inhibit communism in the region (Aydin, 2005, p. 25). Moreover, Türkiye functioned as an essential player in regional diplomacy, fostering cooperation between NATO and its Middle Eastern partners and advancing stability in the wider Mediterranean region (Sayari, 2000, p. 48).

### 1.2. The Cold War Era: The Strategic Significance of Türkiye and The Role of Türkiye in Deterring the Soviet Union

During the Cold War, Türkiye's strategic significance within NATO was primarily derived from its geographic location at the intersection of Europe, Asia, and the Middle East, which made it a crucial bulwark against Soviet expansionism (Gordon, 2010, p. 99; Larrabee, 2010, p. 96). The country's proximity to the Soviet Union, control over the Turkish Straits (connecting the Black Sea to the Mediterranean), and the border with the Middle East allowed NATO to establish a forward defense posture and project power in the region (Kuniholm, 1991, p. 36).

Türkiye's strategic role was significantly enhanced by its geographical position near the resource-rich Middle East and key transportation routes, which were crucial for NATO



in securing energy resources and controlling pivotal regional passageways (Sayari, 2000, p. 48). This aspect solidified Türkiye as a vital NATO partner, acting as a regional influencer and reinforcing the Alliance's strategy of deterrence (Aydin, 2005, p. 27). Beyond its geographic significance, Türkiye's adherence to secularism and democracy also established it as a key NATO ally, especially during the Cold War (Kaplan, 2004, p. 60). Its secular and democratic framework not only set a precedence but also showcased the possibility of a predominantly Muslim country successfully integrating with Western ideals and pursuing modernization (Kuniholm, 1991, p. 38).

Türkiye's role in deterring the Soviet Union during the Cold War was multifaceted, encompassing military, political, and diplomatic dimensions. Militarily, Türkiye's large and capable armed forces were a vital component of NATO's collective defense strategy, acting as a deterrent against potential Soviet aggression (Sayari, 2000, p. 46). Moreover, the presence of NATO military installations on Turkish soil, including air bases, missile sites, and radar stations, significantly enhanced the Alliance's early warning and surveillance capabilities, as well as its ability to project power in the region (Gordon, 2010, p. 100; Larrabee, 2010, p. 98).

Politically, Türkiye's membership in NATO signaled to the Soviet Union and other communist states that the Alliance was committed to protecting its members' territorial integrity and sovereignty, thereby creating a powerful deterrent against potential aggression (Larrabee, 2010, p. 97). Türkiye also played an essential role in NATO's efforts to counter Soviet influence in the Middle East, working closely with the United States and other NATO partners to maintain regional stability and limit the spread of communism (Robins, 2003, p. 66; Kaplan, 2004, p. 61).

In the diplomatic sphere, Türkiye facilitated the curbing of Soviet influence through the nurturing of strong relations with adjacent nations and fostering regional collaboration (Aydin, 2005, p. 29). This incorporated endeavors to act as a mediator in disputes, encouraging discourse among regional players, and active involvement in a range of regional entities and initiatives focused on boosting security cooperation in the Mediterranean and Middle East (Sayari, 2000, p. 49; Lesser, 2016, p. 4). Moreover, Türkiye initiated vibrant diplomacy with nations in the Middle East, North Africa, and the Balkans, aiming to consolidate relationships with these countries and aid their integration into the Western security framework (Kuniholm, 1991, p. 40). By forging bonds with states that were non-aligned and non-communist, Türkiye assisted in broadening NATO's sphere of influence and reducing the potential impact of Soviet-affiliated states in the area (Kaplan, 2004, p. 62).

Lastly, Türkiye's diplomatic endeavors also incorporated direct engagement with the Soviet Union. Throughout the duration of the Cold War, Türkiye skillfully navigated its obligations to NATO and its aspirations to steer clear of direct confrontations with the Soviet Union. This intricate balancing maneuver was noticeable in its quest for economic and cultural interaction with the Soviet Union, actions which served to diminish hostilities and encourage discourse between both nations (Lesser, 2016, p. 6). In essence, Türkiye's strategic importance during the Cold War era was predominantly anchored in its geographical positioning, military strength, and political synergy with the West. Its role in countering the Soviet Union spanned military, political, and diplomatic facets, thus rendering it an indispensable partner for NATO in confining Soviet influence and fostering regional stability.

### 1.3. Post-Cold War Era: Türkiye's Evolving Role within NATO

Upon the conclusion of the Cold War, NATO experienced a significant metamorphosis as it adjusted to the shifting global security landscape. The Alliance transitioned its emphasis from combating the Soviet menace to handling new security predicaments, including terrorism, state failure, and regional disputes (Yost, 2011, p. 12). As a result, Türkiye's part in NATO also adapted as the nation acclimated to the fresh strategic context (Kirişci, 2012, p. 34).

In the post-Cold War era, Türkiye shifted its focus towards regional stability and economic integration with Europe (Aydin, 2005, p. 33). Its rapport with neighboring countries, such as Russia, Iran, and Syria, became increasingly significant as it aimed to harmonize its NATO obligations with its regional interests (Lesser, 2016, p. 8). Furthermore, Türkiye aimed to reinforce its candidacy for European Union (EU) membership, which impacted its foreign policy goals and its strategy toward regional security (Kirişci, 2012, p. 36). In this post-Cold War era, Türkiye's part within NATO has transformed to mirror the changing priorities of the Alliance and the nation's own strategic interests. While Türkiye's strategic geography and military capabilities remain vital assets for NATO, its contributions to the Alliance have expanded to cover a broader range of security challenges (Yost, 2011, p. 14). Türkiye has been instrumental in various NATO-led operations, including peacekeeping in the Balkans, participating in the ISAF in Afghanistan, and engaging in counter-terrorism as part of the Global Coalition against DAESH (Lesser, 2016, p. 9; Kirişci, 2012, p. 38). These activities highlight Türkiye's dedication to tackling new security challenges and its commitment to NATO's wider goals. Additionally, Türkiye has been pivotal in fostering NATO's dialogue and collaboration with the Middle East and North Africa (MENA) region, taking part in initiatives like the Mediterranean Dialogue and the Istanbul Cooperation Initiative to boost security cooperation and promote regional stability (Yost, 2011, p. 15).

Türkiye has been a vital and steadfast member of NATO, consistently adapting its role within the Alliance to meet evolving global and regional challenges. While navigating its unique geopolitical position, Türkiye has skillfully balanced its alliance commitments with its domestic and regional priorities. This balance is evident in its approach to complex issues such as the Syrian conflict, migration, and its security needs, exemplified by the procurement of the Russian S-400 missile defense system (Lesser, 2016, p. 10; Kirişci, 2012, p. 39). These decisions reflect Türkiye's commitment to maintaining robust national defense in a challenging regional context. The strategic significance of Türkiye's geographic position and its crucial role in NATO's defense strategy, particularly since the end of the Cold War, is often underappreciated.

Türkiye's unique role and significant contributions to NATO's collective security and strategic goals are undeniable, despite varying perspectives within the Alliance. Türkiye's efforts in enhancing regional stability and addressing security challenges are fundamental, reinforcing its status as a key member of NATO. This narrative highlights the importance of recognizing and valuing Türkiye's contributions to the Alliance's objectives.

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## 2. Geopolitical Challenges on NATO's Southern Flank

### 2.1. The Middle East: Türkiye's Role in Regional Security

Türkiye takes on a substantial part in regional security within the Middle East, employing its strategic geographical location, military prowess, and diplomatic initiatives to tackle an array of security challenges (Yost, 2011, p. 17). Being a NATO member with robust connections to both Europe and the Middle East, Türkiye finds itself in a unique position to enable conversation and collaboration between the Alliance and regional players (Aydin, 2005, p. 37). This is evidenced by its participation in initiatives such as the Mediterranean Dialogue and the Istanbul Cooperation Initiative, which aim to enhance security cooperation and promote regional stability (Kirişçi, 2012, p. 38).

Türkiye has demonstrated its commitment to the broader objectives of NATO through active participation in military operations and missions throughout the Middle East. Notable among these efforts is its contribution to the Global Coalition to Defeat DAESH, along with peacekeeping endeavors in Lebanon and Iraq (Lesser, 2016, p. 9; Stein, 2014, p. 82). Alongside these deployments, Türkiye has made strides to fortify its defense capabilities, exemplified by its deepening military cooperation with regional allies. Activities of joint military training, collaboration in the defense industry, and intelligence exchange have been undertaken with countries such as Jordan, Qatar, and the United Arab Emirates (Özcan & Özdamar, 2018, p. 43).

Türkiye has been a steadfast defender of regional security, even as it navigates complex relationships with neighboring powers like Iran, Russia, and Syria. These relationships, while sometimes presenting challenges to its NATO commitments, also demonstrate Türkiye's pivotal role in addressing regional issues and promoting stability (Lesser, 2016, p. 10). Türkiye's strategic position has been crucial in managing the security challenges on NATO's southern border, especially the Syrian conflict, which has had far-reaching implications for both Türkiye and the broader Middle East (Stein, 2014, p. 80). Sharing a border with Syria, Türkiye has been at the forefront of responding to the conflict. The country has not only faced increased regional instability but has also shown tremendous humanitarian commitment by hosting a massive influx of refugees (İçduygu & Şimşek, 2016, p. 60). This response underscores Türkiye's significant contribution to regional peace and stability, highlighting its role as a key player in addressing some of the most pressing security challenges in the region.

Türkiye's response to the Syrian conflict has been multifaceted, encompassing diplomatic, humanitarian, and military dimensions. Diplomatically, Türkiye has been a key player in efforts to reach a political solution to the conflict, participating in international negotiations and supporting the Syrian opposition (Kirişçi, 2012, p. 40). Additionally, Türkiye has provided substantial humanitarian assistance to Syrian refugees, hosting over 3.6 million displaced persons and investing billions of dollars in aid and infrastructure projects (İçduygu & Şimşek, 2016, p. 61).

Militarily, Türkiye has taken an active role in addressing the security threats emanating from the Syrian conflict. It has launched numerous military operations in northern Syria targeting both the terrorist organization DAESH and the YPG, the Syrian extension of the PKK terrorist organization. These operations have aimed to establish a buffer zone along the Turkish-Syrian border, enhance border security, and create conditions for the safe return of Syrian refugees (Özcan & Özdamar, 2018, p. 46).

Nonetheless, some NATO allies, including the United States, have backed the YPG in the war against DAESH, whilst Türkiye has steadfastly resisted any collaboration with the faction (Özcan & Özdamar, 2018, p. 47). Even amidst such discord, Türkiye's involvement in managing the Syrian conflict and the refugee situation is instrumental for the security of NATO's southern periphery. Being a state at the forefront, Türkiye has significantly aided regional security by mitigating the collateral damage of the conflict, supplying humanitarian assistance, and partaking in global initiatives to alleviate the crisis (İçduygu & Şimşek, 2016, p. 63).

In summary, Türkiye's participation in the Middle East has been pivotal in addressing geopolitical trials on NATO's southern boundary. Its endeavors to foster regional stability, address the Syrian unrest, and oversee the refugee situation have been valuable contributions to the Alliance's goals. However, the intricate dynamics of the Middle East and the ever-evolving regional security challenges will persistently influence Türkiye's role within NATO and its rapport with its allies.

## **2.2. The Eastern Mediterranean: Energy Resources and Disputes**

The unearthing of considerable energy assets in the Eastern Mediterranean has infused a fresh component into the region's geopolitical structure (Tsakiris, 2018, p. 9). The presence of natural gas stockpiles in the Levant Basin and the Nile Delta carries the capability to reshape the economic frameworks of nations situated along the Eastern Mediterranean, encompassing Türkiye, Greece, Turkish Republic of Northern Cyprus, Greek Administration of Southern Cyprus, Israel, and Egypt (EIA, 2021, p. 12). However, the extraction of these assets has simultaneously incited conflicts over sea boundaries and exclusive economic zones (EEZs), heightening strains amongst adjacent nations (Tsakiris, 2018, p. 10).

Türkiye's assertive policy in energy exploration in the Eastern Mediterranean is a strategic initiative to safeguard its national interests and address the perceived inequities in the distribution of regional resources (Aykan, 2019, p. 96). While its comprehensive seismic surveys and drilling operations in disputed waters have stirred responses from Greece, the Greek Administration of Southern Cyprus, and the EU, these actions reflect Türkiye's commitment to securing a fair share in the region's energy potential (Birnbaum, 2020, p. 4). The historical complexities in Türkiye-Greece relations, including territorial and minority rights issues, are a backdrop against which Türkiye is navigating to promote stability and dialogue (Kotzias, 2015, p. 31). NATO's involvement, including the establishment of a military deconfliction mechanism by Secretary-General Jens Stoltenberg in September 2020, underscores the importance of diplomatic engagement and conflict prevention between its members, showcasing Türkiye's role in fostering constructive dialogue in the region (NATO, 2020).

However, NATO's role in resolving the underlying disputes between Türkiye and Greece

is limited, as the Alliance is primarily focused on maintaining collective security and avoiding intra-alliance conflicts (Tagliapietra & Zachmann, 2020, p. 16). Broader political and diplomatic efforts are required to address the complex challenges in the Eastern Mediterranean, including the involvement of the United Nations and the European Union (Kotzias, 2015, p. 34).

In conclusion, the Eastern Mediterranean has emerged as a critical geopolitical flashpoint on NATO's southern flank, with energy resource disputes and strained Türkiye-Greece relations posing significant challenges to regional stability. NATO has taken steps to de-escalate tensions and prevent conflict between its members, but a comprehensive resolution of the underlying disputes will require concerted diplomatic efforts from all involved parties.

### **2.3. The Black Sea Region: Russia's War in Ukraine and Türkiye's Role from a NATO Perspective**

Taking the position as the singular NATO nation possessing direct connectivity to the Black Sea, Türkiye holds a crucial role in preserving regional equilibrium and countering the Russian sway (Tsereteli, 2018, p. 12). Its strategic geographical advantage, potent military strength, and historical connections with the region place it as a vital player in NATO's endeavors to tackle the security dilemmas in the Black Sea (Götz, 2018, p. 5). Türkiye has been an active participant in initiatives and exercises spearheaded by NATO in the Black Sea, like Sea Breeze, Sea Shield, and BALTOPS, which strive to bolster the Alliance's preparedness and collaboration in the area (Tsereteli, 2018, p. 13). Furthermore, Türkiye has embarked on a bilateral military collaboration with Black Sea nations, inclusive of joint drills, training programs, and defense industry alliances (Mankoff, 2019, p. 45).

Nevertheless, Türkiye's function within the Black Sea territory is not devoid of its intricacies. Its association with Russia is characterized by a blend of cooperation and rivalry, with Ankara striving to harmonize its NATO responsibilities with its economic and security considerations (Socor, 2016, p. 2). The dynamics of the Turkish-Russian connection have repercussions for wider regional security, as Türkiye maneuvers its stance between NATO and Moscow (Götz, 2018, p. 6). On the date of February 24, 2022, Russia initiated a comprehensive invasion of Ukraine. This act of aggression has been met with extensive international disapproval, including from members of NATO. Türkiye, as part of NATO, has assumed a nuanced role in this dispute. While Türkiye has criticized the invasion and provided Ukraine with humanitarian aid, it concurrently sought to maintain diplomatic ties with Russia, positioning itself as a potential intermediary in facilitating dialogue between the two countries (Council on Foreign Relations, 2023, p. 1-4).

Türkiye's balanced approach in handling regional conflicts exemplifies its strategic position as a NATO member with significant ties to Russia. This approach, highlighting Türkiye's influence in the Black Sea region and its adept handling of relations with Russia, reflects a strategically layered stance (The Economist, 2022, p. 33). Türkiye's abstention from certain UN resolutions against Russia, while scrutinized by some NATO allies, actually represents its commitment to diplomatic engagement with all involved parties. This decision emphasizes Türkiye's belief in the necessity of dialogue with Russia to find peaceful solutions, showcasing its role as a peace-promoting actor in the region (The New York Times, 2022).

To sum up, the Black Sea territory introduces considerable geopolitical hurdles on NATO's southern edge, with the weight of Russia's sway and the continuing conflict in Ukraine creating threats to the regional equilibrium. The part Türkiye plays in preserving stability in the Black Sea is pivotal, given its strategic positioning and military proficiency form the backbone of NATO's initiatives to offset Russia's dominance. The part Türkiye has enacted in this dispute has garnered commendation from some quarters while encountering censure from others. Nevertheless, it is indisputable that Türkiye is a crucial participant in the dispute, and its role will be decisive in shaping the resolution of the war.

### 3. Türkiye's Evolving Strategic Role

#### 3.1. Military Capabilities and Defense Industry: Contribution to NATO's Defense Capabilities

In recent times, Türkiye has seen considerable advancement in crafting its own defense technologies, fueled by an aspiration to diminish reliance on foreign suppliers and bolster its military prowess (Lindenstrauss & Kaya, 2018, p. 80). The Turkish defense sector has experienced rapid growth, investing in innovation and research, along with forming tactical alliances with international defense corporations (Yayla, 2019, p. 4). Noteworthy accomplishments of Türkiye's defense sector include the crafting of the T129 ATAK helicopter, the HİSAR air defense system, the ANKA and Bayraktar TB2 unmanned airborne vehicles (UAVs), and the evolution of the ALTAY primary combat tank (Çelikpala, 2020, p. 12). These homegrown systems have not merely boosted Türkiye's military competence, but have also showcased the nation's potential as a substantial contender in the global defense industry (Erdi, 2017, p. 18).

The progress Türkiye has made in the realm of defense technologies and military abilities has enhanced NATO's comprehensive defense capacities. As a constituent of the Alliance, Türkiye has taken part in a myriad of NATO missions and operations, including the International Security Assistance Force (ISAF) in Afghanistan, Operation Active Endeavour in the Mediterranean, and the NATO Response Force (NRF) (NATO, 2021). The mobilization of Türkiye's homegrown defense systems has enriched the Alliance's capacities in several essential areas. For instance, the Bayraktar TB2 UAVs have been deployed in a range of NATO drills and missions, offering invaluable reconnaissance and surveillance competencies (Yayla, 2019, p. 6). Likewise, Türkiye's contributions to the NATO Ballistic Missile Defense system, including the mobilization of its HİSAR air defense mechanism, have fortified the Alliance's capacity to counteract missile threats (Lindenstrauss & Kaya, 2018, p. 82).

Furthermore, the expansion of Türkiye's defense sector holds the potential to bolster the interoperability of NATO forces by providing a diverse array of equipment and technologies that can be incorporated with the systems of other NATO member nations (Çelikpala, 2020, p. 14). This interoperability is fundamental for ensuring the efficacy of the Alliance's military operations and its readiness to counter emerging security concerns (Erdi, 2017, p. 20).

In conclusion, Türkiye's evolving strategic role in the defense sector significantly enhances NATO's overall defense capabilities. This development can be analyzed through the lenses of prominent international relations theorists. Kenneth Waltz (Waltz, 1979), a neorealist, would likely view Türkiye's advancement in homegrown defense

technologies as a manifestation of the balance of power theory. In Waltz's perspective, states seek to maintain equilibrium in the international system, and Türkiye's bolstered military capabilities contribute to this balance within NATO, a collective security arrangement. This enhancement in capabilities does not only elevate Türkiye's stature but also serves as a stabilizing factor in the geopolitical landscape, in line with neorealist thought.

Furthermore, Alexander Wendt's constructivist approach (Wendt, 1992) offers a different angle. Wendt would argue that the evolution of Türkiye's defense industry and its integration into NATO's framework reshapes identities and interests through social interactions. As Türkiye's defense capabilities grow, its identity as a key NATO ally is solidified, influencing the perceptions and expectations of other member states. This evolution in identity and role within NATO is not just a reflection of material capabilities but also of shared values, norms, and mutual understanding fostered through the Alliance.

These theoretical perspectives enrich our understanding of the significance of Türkiye's growing defense capabilities. While Waltz's neorealism highlights the balancing aspect in the international system, Wendt's constructivism underscores the transformation in identities and inter-state relations. Together, they provide a comprehensive view of how Türkiye's advancements reinforce NATO's collective strength and preparedness to address evolving security threats. This dual analysis not only underscores the multifaceted impact of Türkiye's strategic role but also highlights the dynamic nature of international relations and alliance politics.

### **3.2. Diplomacy and Soft Power: Türkiye's Mediation Efforts in Regional Conflicts**

Türkiye has increasingly adopted an active diplomatic role in the resolution of regional conflicts, leveraging its historical connections and geographical position to serve as a mediator in various disputes (Öniş, 2011, p. 30). Türkiye's mediation efforts have included engagement in the Israel-Syria indirect peace talks in 2008, involvement in the reconciliation process between the Palestinian factions Fatah and Hamas, and facilitation of the Iran nuclear negotiations (Keyman, 2016, p. 208). Moreover, Türkiye has sought to contribute to regional stability through its involvement in various multilateral platforms, such as the Organization of Islamic Cooperation (OIC), the Economic Cooperation Organization (ECO), and the Conference on Interaction and Confidence-Building Measures in Asia (CICA) (Çağatay, 2014, p. 29). These diplomatic initiatives reflect Türkiye's commitment to maintaining peace and stability in its surrounding regions and enhancing its international profile as a responsible actor.

Türkiye's expanding involvement in global diplomacy is further augmented by its extensive contributions to humanitarian and development aid efforts. In recent years, Türkiye has surfaced as a premier donor of humanitarian aid, securing a position among the leading contributors of official development aid (ODA) (Turkish Cooperation and Coordination Agency [TIKA], 2020, p. 2). Türkiye's response to the Syrian refugee crisis stands as one of its most significant humanitarian endeavors. Since the inception of the conflict, Türkiye has provided refuge to millions of displaced Syrians, offering housing, healthcare, education, and social services to the refugee population (Kirişçi, 2014, p. 34). Türkiye's profound humanitarian support during this crisis has been globally acknowledged, reflecting its dedication to aiding vulnerable groups in need. Alongside

its humanitarian aid, Türkiye has also been proactively engaged in development aid initiatives, especially in Africa and Central Asia. The Turkish Cooperation and Coordination Agency (TIKA) has executed a multitude of projects in fields such as education, healthcare, agriculture, and infrastructure, all aimed at fostering sustainable development and enhancing living standards in recipient nations (TIKA, 2020, p. 6).

To conclude, Türkiye's expanding sway in diplomacy and its soft power capacity is demonstrated via its mediation roles in regional disputes and its noteworthy contributions to humanitarian and development aid. Such endeavors underscore Türkiye's dedication to fostering peace, stability, and prosperity within its neighboring regions, supplementing its strategic function on NATO's southern edge.

### **3.3. Balancing Relations with NATO, Russia, and Other Regional Actors**

Türkiye's acquisition of the S-400 missile system from Russia reflects its strategic foresight and adaptability in defense. Acknowledging the evolving global security scenario, Türkiye's diversification of defense assets, as Stein (2019, p. 3) notes, enhances its national security. While there are challenges in integrating the S-400 with NATO systems, as Pantucci & Clark (2020, p. 43) point out, this move signifies Türkiye's unwavering commitment to maintaining a strong defense in a complex geopolitical landscape. Despite facing certain repercussions, such as the U.S.'s suspension of Türkiye from the F-35 program and CAATSA sanctions, Türkiye's role in NATO remains vital. Its dedication to the Alliance's collective security objectives, coupled with its willingness to engage with advanced defense technologies, underscores its indispensable position within NATO, as Gibbons-Neff & Schmitt (2019, p. A1) elaborate. This narrative highlights Türkiye's strategic autonomy and its contribution to regional and international security.

While navigating geopolitical complexities, Türkiye has striven to maintain equilibrium between its NATO relationships and its bonds with Russia, underscoring the need for communication and cooperation in managing shared security issues (Aydıntaşbaş, 2020, p. 9). Ankara's acquisition of the S-400 system was guided by its specific air defense needs, and the country continues to uphold NATO's collective defense principles. (Stein, 2019, p. 4). The diplomatic balancing act that Türkiye performs extends beyond its ties with NATO and Russia, as Ankara interacts with various regional actors to promote stability and protect its interests (Danforth, 2021, p. 16). In the Middle East, Türkiye has adopted a balanced foreign policy approach, maintaining diplomatic connections with nations such as Iran, Israel, and Saudi Arabia, despite their differing geopolitical ambitions (Özcan & Özdamar, 2020, p. 12). In the Eastern Mediterranean, Türkiye actively engages in diplomatic initiatives and military drills with regional stakeholders, like Greece, the Greek Administration of Southern Cyprus, and Egypt, to collectively ensure maritime and energy security. Ankara's diplomatic strategy reflects its commitment to fostering cooperation and dialogue to address regional security challenges. (Danforth, 2021, p. 18).

To sum up, Türkiye's crucial strategic role in NATO's southern flank is a result of its adept navigation of complex relationships with NATO, Russia, and other regional players. The S-400 acquisition from Russia underscores Türkiye's complex security considerations, balancing its regional interests and commitments to NATO. This move can be analyzed through Kenneth Waltz's neorealist lens, which views states as rational actors ensuring their survival in an anarchic international system (Waltz, *Theory of International Politics*, p. 118). At the same time, Türkiye's engagement with various regional stakeholders aligns



with Alexander Wendt's constructivist perspective, where state actions are shaped by social interactions and shared identities (Wendt, "Anarchy is what states make of it", p. 397). Türkiye's approach not only reflects its commitment to NATO but also demonstrates its proactive role in enhancing the alliance's security, especially on the southern flank.

## 4. Implications for Regional Security and NATO

### 4.1. Potential Benefits: Strengthening NATO's Southern Flank

Türkiye's dynamic strategic position brings with it a variety of potential advantages for NATO and regional security, particularly when considering the fortification of the Alliance's southern edge. Being a member state equipped with considerable military prowess, Türkiye makes substantial contributions to NATO's collective defense initiatives (Larrabee & Lesser, 2003, p. 55). Türkiye's geographical location, bridging Europe and the Middle East, offers the Alliance a strategic advantage in monitoring and responding to potential threats emanating from the region (Schmidt, 2015, p. 17). Moreover, Türkiye's indigenous defense industry has grown considerably in recent years, with the development of advanced military technologies, such as drones, which have proven effective in various conflict zones (Tokyay & Ege, 2021, p. 62). These capabilities can potentially enhance NATO's defense posture on its southern flank, as Türkiye shares its expertise and technologies with the Alliance (Coşkun, 2019, p. 50).

Türkiye's engagement in regional security through diplomatic and military channels fosters improved collaboration within NATO and with other regional entities (Yılmaz & Öztürk, 2019, p. 32). Ankara's peace initiatives, substantial humanitarian and development aid contributions, and active participation in multilateral forums highlight its commitment to regional peace, stability, and prosperity (Öniş, 2011, p. 30). With a foreign policy that includes various stakeholders, Türkiye facilitates dialogue on shared security concerns, such as terrorism, migration, and energy (Danforth, 2021, p. 18), playing a vital role in addressing security issues and reducing tensions (Yılmaz & Öztürk, 2019, p. 34).

To conclude, Türkiye's shifting strategic position on NATO's southern flank holds the potential to yield substantial advantages for regional security and the Alliance. Türkiye's military capacities, married with its active diplomatic engagement, can bolster NATO's defense posture, and encourage increased cooperation among regional actors to confront mutual security issues.

### 4.2. Potential Challenges: Internal and External Tensions within NATO

While Türkiye's evolving strategic role presents unique opportunities for enhancing regional security and strengthening NATO, it also navigates through the complexities of international relations with skill and diplomacy. The evolving dynamics in Türkiye's relationships with key NATO members, including the United States and various European nations, highlight its proactive engagement in aligning diverse foreign policy priorities and strategies (Aydıntaşbaş, 2020, p. 11). These developments, rather than being viewed as strains, can be seen as Türkiye's contribution to enriching NATO's strategic discourse, thereby bolstering the Alliance's effectiveness in addressing regional security challenges (Aydıntaşbaş, 2020, p. 13).

Türkiye's strategic decision to procure the Russian S-400 missile defense system highlights its commitment to enhancing national security and diversifying its defense

capabilities (Gibbons-Neff & Schmitt, 2019, p. A1). While this decision led to Türkiye's departure from the F-35 Joint Strike Fighter program and subsequent U.S. sanctions under CAATSA, it also demonstrates Türkiye's proactive stance in adapting to the evolving global security environment. The S-400 issue has brought to the forefront important discussions about the compatibility and intelligence security within NATO, reflecting Türkiye's significant role in shaping defense strategy dialogues (Gramer & De Luce, 2019, p. 3).

The evolving role of Türkiye within NATO, far from causing discord, actually strengthens the Alliance by adding diverse perspectives and strategies. This dynamic role, as observed by Aydıntaşbaş (2020, p. 17), enhances NATO's adaptability and responsiveness to various security challenges. Türkiye's engagement with countries like Russia and Iran, as mentioned by Tol (2018, p. 52), should not be seen as a dilemma but as an opportunity for NATO to leverage Türkiye's unique position to foster broader dialogue and cooperation on critical issues, including Russian assertiveness and Iran's nuclear program. Such inclusivity in approach enriches NATO's collective defense strategy and aids in maintaining unity and operational effectiveness in addressing regional security threats.

In summary, Türkiye's strategic location on NATO's southern border is pivotal for the Alliance's regional security. Its unique position and evolving defense capabilities make it an invaluable NATO member, essential for stability in a crucial global area. Despite facing internal and external challenges, these can be transformed into opportunities for NATO to grow stronger through constructive dialogue, with Türkiye playing a key role. It's crucial for NATO to acknowledge Türkiye's strategic significance and collaborate effectively to leverage its contributions for the Alliance's collective strength and resilience.

## Conclusion

In this article, we have conducted an extensive exploration of Türkiye's evolving strategic significance within NATO, particularly focusing on its role in the Alliance's southern flank and the broader implications for regional security. The historical context reveals Türkiye's substantial contributions since joining NATO, emphasizing its crucial position as a defense against Soviet expansion during the Cold War and its adaptability in taking on new roles in the post-Cold War landscape. Our investigation extends to the intricate geopolitical challenges in the Middle East, Eastern Mediterranean, and Black Sea regions, critically analyzing Türkiye's strategic responses and initiatives in these complex scenarios.

Our synthesis of academic literature points to a broad recognition of Türkiye's growing military prowess, burgeoning defense industry, diplomatic endeavors, and interactions with various regional players, both within and beyond NATO's framework. These advancements are generally seen as bolstering NATO's presence on its southern flank and promoting regional security collaboration. However, they also bring to light potential internal and external strains within the Alliance, which could affect NATO's unity and overall efficacy.

In projecting Türkiye's future role, it is evident that it will remain a pivotal force in regional security dynamics. Yet, navigating this intricate geopolitical terrain necessitates diplomatic skill and internal consistency within NATO to ensure stability and effectively

counter emerging security threats. The vital role Türkiye plays in NATO will continue to be of paramount importance as the Alliance confronts an expanding range of regional security challenges. The degree to which Türkiye can balance its interactions with NATO, Russia, and other regional stakeholders will significantly determine its capacity to uphold regional equilibrium and advance NATO's goals.

Furthermore, it is essential to note that Türkiye's strategic position within NATO is not just a matter of geographical significance. In recent years, Türkiye has demonstrated its commitment to the Alliance through various concrete actions. For instance, Türkiye's role in NATO's mission in Afghanistan was notable, where it led the Kabul Regional Command and the Kabul International Airport's operation, contributing significantly to the mission's success. According to NATO's 2021 annual report, Türkiye provided vital support in terms of personnel and resources, showcasing its commitment to the Alliance's broader objectives (NATO, Annual Report 2021).

Moreover, Türkiye's defense spending has seen a substantial increase, aligning with NATO's guidelines. The latest data from NATO (2021) indicates that Türkiye's defense expenditure as a percentage of its GDP stands at 2.3%, surpassing the Alliance's target of 2% (NATO, Defense Expenditure of NATO Countries (2014-2021)). This financial commitment underscores Türkiye's dedication to not only bolstering its own defense capabilities but also contributing to the collective security framework of NATO.

In this context, it is imperative for other NATO members, including the USA, to acknowledge and support Türkiye's security concerns. Such support is not only expected but essential for the functionality and unity of NATO. A united approach towards common threats, such as terror organizations like PKK/YPG/DAESH, would not only strengthen NATO but also aid in addressing the escalating regional and global challenges. Therefore, a clear stance from NATO and the USA, showing solidarity with Türkiye, is crucial for the Alliance's efficacy and coherence.

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## Beyaz Gemi Faciası ve Orta Çağ İngilteresi'nde Veraset Sorunu

Gökmen Günay GÖKBAYIR<sup>1</sup>

Sayime DURMAZ<sup>2</sup>

### Öz

1120 yılının Kasım ayında Normandiya kıyısındaki Barfleur'dan hareket ederek İngiliz Kanalı'nı geçmek isteyen Beyaz Gemi talihsiz bir kaza sonucunda batmıştı. İngiltere tarihinin en dramatik gemi kazalarından biri olan bu hadisenin sonucunda neredeyse yolcuların ve mürettebatın tamamı hayatını kaybetmişti. Büyük çoğunluğu İngiltere ve Normandiya'nın soylularından oluşan yolcular arasında, Fransa Kralı VI. Louis tarafından Normandiya Dukalığı için veliahtlığı henüz tanınmış olan ve İngiltere tahtının yasal vârisi William Ætheling de bulunuyordu. William, İngiltere kralı ve Normandiya dükü I. Henry'nin meşru tek erkek evladıydı. Henry'nin yirmiden fazla gayrimeşru çocuğu olsa da, William dışında tek meşru çocuğu Kutsal Roma-Germen İmparatoru V. Heinrich ile evli olan kızı Matilda'ydı. 1106 yılından beri esaret altında tuttuğu abisi Robert Curthose'un oğlu William Clito ise hem Normandiya hem de İngiltere tahtını tehdit ediyordu. Üstelik Henry, Beyaz Gemi kazasından iki sene önce eşi Kraliçe Edith-Matilda'yı kaybetmişti ve tekrar evlenmemişti. Henry Orta Çağ Avrupası'nda tahtta oturan bir kralın başına gelebilecek en kötü durumlardan biri ile karşı karşıyaydı; kendisinden sonra tahtını ve topraklarını bırakabileceği bir vâris artık yoktu. Bu duruma çare bulmak adına Henry yeni bir evlilik dahi yapmış fakat ilerleyen yaşından dolayı tekrar çocuk sahibi olamamıştı. Kazadan beş sene sonra V. Heinrich'in ölümü ile kızı Matilda'nın dul kalması, İngiltere Kralı Henry'ye emsaline rastlanılmamış bir fikir verdi ve kızını İngiltere tahtının yasal vârisi ilan etmeye çalıştı; fakat bu o kadar kolay olmayacaktı. Bu çalışma 1120 yılında gerçekleşen Beyaz Gemi kazası ve sonrasında ortaya çıkan veraset sorununu çözmek için I. Henry'nin gayretlerini çağdaş kaynakların yardımı ile incelemeyi amaçlamaktadır.

**Anahtar Kelimeler:** Beyaz Gemi Faciası, I. Henry, İngiltere, Anglo-Norman Devleti, Matilda, Stephen, Veraset.

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## The White Ship Disaster and Succession Issue in Medieval England

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### Abstract

In November 1120, the White Ship sank in an unfortunate accident while attempting to cross the English Channel from Barfleur on the Normandy coast. As a result of this incident, one of the most dramatic shipwrecks in British history, almost all of the passengers and crew lost their lives. Among the passengers, mostly nobles of England and Normandy, was William Ætheling, the rightful heir to the throne of England, who had just been recognised by King Louis VI of France as heir to the Duchy of Normandy. William was the only legitimate son of Henry I, King of England and Duke of Normandy. Although Henry had more than twenty illegitimate children, his only legitimate child other than William was his daughter Matilda, who was married to the Holy Roman-German Emperor Heinrich V. Since 1106, William Clito, the son of his brother Robert Curthose, whom he had held in captivity, threatened the throne of both Normandy and England. Moreover, Henry had lost his wife, Queen Edith-Matilda, two years before the crash of the White Ship and had not remarried. Henry was facing one of the worst situations that could happen to a king sitting on the throne in medieval Europe; there was no heir to leave his throne and lands after him. In order to remedy this situation, Henry even remarried, but due to his advancing age, he was unable to have children again. Five years after the accident, the death of Heinrich V and the widowhood of his daughter Matilda gave King Henry of England an unprecedented idea and he tried to declare his daughter the rightful heir to the throne of England, but it would not be so easy. This study aims to analyse Henry I's efforts to solve the problem of succession after the White Ship disaster in 1120 with the help of contemporary sources.

**Keywords:** The White Ship Disaster, Henry I, England, Anglo-Norman State, Matilda, Stephen, Succession.

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## Giriş: Beyaz Gemi Trajedisi ve Veraset

II. William (Rufus/Kızıl – 1087-1100) , 1098 yılında Brockenhurst'ta "New Forrest"ın (Yeni Orman) girişinde akşam yemeği için otururken gelen bir ulağın mesajı üzerine öfkelenerek ordusunu toplamış ve kıtaya geçmeye karar vermişti. Ulağın mesajına göre daha önce William'ın ele geçirdiği Maine saldırı altında olup Mans kuşatılarak ele geçirilmişti. Derhal atına atlayan William, ordusuna kendisini takip etmeleri ve kendisine ulaşana kadar oyalanmamaları emrini vererek kıtaya geçmek için Southampton limanına geldi. Ne var ki, hava rüzgârlıydı ve deniz, karşıya geçmek için müsait değildi. Dümencinin kendisini uyarması üzerine William denizcilere: "siz daha önce denizde boğulan bir kral görmediniz; bunun ilki de ben olmayacağım; gemileri açılmak için hazırlayın" demişti (Gaimar, s. 800-801).<sup>5</sup> Rufus haklıydı; I. William'ın (The Conqueror/Fatih - 1066-1087) İngiltere'yi fethinden beri hem kendisi hem de oğulları defalarca Kanal'ı geçmiş ve denizde boğulan bir kral olmamıştı. Rufus'un bu geçişinde de herhangi bir sorun çıkmayacaktı fakat bu olaydan 22 sene sonra yaşanacak olan bir gemi kazası Normandiya ve İngiltere'de büyük bir iç savaşa ve hanedan değişikliğine sebep olacaktı.

Özünde, Beyaz Gemi'de Ætheling'in ölümü, babasının ölümünü takip edecek olan iç savaşın nedeniydi ve bu esasen Henry'nin tahtı üzerinde veraset anlaşmazlığı olan bir savaştı (Bradbury, 2005, s. 2-3). 1066 yılından beri Normandiya başta olmak üzere kıtadaki mülklerle birlikte İngiltere'yi de yöneten Normanlarda veraset sistemi tam olarak oturmamıştı. Fatih William 1066-1087 yılları arasında kral olarak İngiltere'yi (*rex Anglorum*), Fransa kralına bağlı bir dük olarak da Normandiya'yı (*ducis Normannorum*) yönetmiştir. William'dan sonra doğrudan bir veraset sorunu olmamış, 1087'de ölmeden önce mülklerini oğulları Robert (*Curthose/Short-boot*), II. William ve I. Henry (*Beauclerc*) arasında paylaşmıştı. Fransa'da askeri sefer sırasındayken hastalanan William, Rouen'e getirilmiş, öleceğini anladığında büyük oğlu Robert'a Normandiya'yı, ortanca oğlu William'a İngiltere'yi, küçük oğlu Henry'ye ise annesinin mülkleri ve mücevherleri ile birlikte kendi kişisel hazinesinden 5000 Poundluk bir servet bırakmıştı (Ingulf, s. 194; Patourel, 1971, s. 225). Aslında bu miras paylaşımı, hem büyük oğul geleneğine (*primogenitür*) aykırı hem de William'ın tesis etmek için çok çaba sarf ettiği Anglo-Norman siyasi birliğine zarar verecek bir nitelikteydi. Anglo-Norman tarihçilerinin pek çoğu tarafından kabul gördüğü üzere William'ın İngiltere ve Normandiya tahtı için gözdesi olan oğlu Curthose'du (Hollister, 1992, s. 120). Hırslı ve başarılı bir asker olan Robert, babasına gelerek ölen nişanlısı Margaret'den<sup>6</sup> dolayı Maine, William'ın kendisine daha önce Bonneville'de toplanan baronların önünde vermiş olduğu söze istinaden de Normandiya'nın yönetimlerinin derhal kendisine devredilmesini istedi. William Normandiya'yı "ana vatanı" ilan ederek hayatta olduğu sürece yönetimini devretmeyeceğini açıkladı (David, 1920, s. 18-19). Robert 1077 sonlarında babasına karşı amcası Bayeuxlu Odo (ö. 1097), Normandiya'daki soylular ve Fransa Kralı I. Philip'in (the Amorus/ö. 1108) desteğiyle ayaklandı. Normandiya yakınlarındaki Gerberoy Kalesi'nin önünde William ve oğlu savaşa tutuşmuş fakat hem

<sup>5</sup> Araştırmada kullanılan kronik metinlerinin isimleri alıntılarda kısaltma ve italik olarak yazılmıştır.

<sup>6</sup> William, en büyük oğlu Robert'ı, kendi vassalı olan Maine Kontu II. Herbert'in kız kardeşi Margaret'le nişanlanmış, Herbert ile vârisiz ölümü durumunda tüm haklarının William'a geçtiğini kabul eden bir anlaşma yapmıştı. Margaret Robert'la nişanlıydı fakat evlenme çağına gelmeden önce Margaret ölmüştü (David, 1920, s. 7-11).

Fatih William hem de William Rufus yaralanarak savaştan çekilmek zorunda kalmıştı (*Anglosakson Kroniği (ASC)*, 1961, s. 166-168).

Robert'ın ayaklanmaları ve savaşta galip gelmesi üzerine yeterince kızgın olan William'ın İngiltere tacını ortanca oğlu William Rufus'a bırakmıştı. II. William yönetiminin ilk yılları abisi Robert ve Norman baronlarının ayaklanmalarını bastırmakla geçmişti. Bu çatışmalar 1091'de Robert ve William arasında yapılan antlaşmayla noktalandı. Antlaşmaya göre kardeşlerden herhangi birisi tahta bırakacak varisi olmadan ölürse taht diğerine kalacaktı. Robert, 1096 yılında Papa II. Urbanus'un çağrısına uyarak haçı kabul eden soylulardan biri olmuştu. Yokluğunda dukalığın idare edilmesi hem de Outremer'e yapacağı yolculukta ihtiyacı olan parayı bulabilmek için Normandiya'yı kardeşi William'a üç yıllığına 10 bin gümüş Mark karşılığında rehin bırakmıştı. Normandiya ve İngiltere tekrar birleşmişti fakat yönetimi, hem sivil halk hem de din adamları tarafından çok tasvip edilmeyen Rufus 1100 yılının Ağustos'unda New Forrest'taki av partisi sırasında bir "kaza"<sup>7</sup> okunun isabet etmesi sonucu ölmüştü (Daniell, 2003, s. 33 vd.).

William'ın ölümü üzerine tahta geçen I. Henry, 1100-1135 yılları arasında İngiltere Kralı oldu. Henry'nin saltanatının erken yılları, Haçlı seferinden dönen abisi Curthose ile İngiliz tahtı için mücadele etmekle geçti. 1106 Yılında gerçekleşen Tinchebrai Savaşı sonucunda galip gelen Henry, abisi Curthose'u esir almayı, İngiltere ve Normandiya'yı birleştirerek Anglo-Norman devletini tekrar bir araya getirmeyi başarmıştı. Birleşik Anglo-Norman devletinin kralı olarak Henry oldukça başarılı bir yönetim sergilemişti. Özellikle maliye politikalarıyla hazinesini doldururken gerçekleştirdiği idari ve hukuki reformlarla da ülkesinde barış ve huzur ortamını tesis etmişti (Hollister, 2001, s. 204 vd.). Kıta'daki komşularıyla da başarılı diplomatik ilişkiler kuran Henry oldukça güçlü bir yönetici konumuna ulaşmıştı ve haliyle bu durum Fransa Kralı VI. Louis'yi ziyadesiyle rahatsız ediyordu. Louis'nin Henry'nin yükselişine karşı planı ise oldukça basitti. İngiltere ve Normandiya'nın parçalı baronluk yapısından faydalanmak için tahtta iddiası olan bir başka hanedan üyesini savaş meydanına sürmek üzerine geliştirilen bu plan Henry'yi hayli meşgul edecekti. Bunun için en uygun aday ise Curthose'un oğlu William Clito'ydu. Fakat Henry, Fransa kralının desteğiyle Clito etrafında şekillenen kıta müttefikliğini 1119 yılında gerçekleşen Brémule Savaşı'nda<sup>8</sup> mağlup etmeyi başarmıştı (Daniell, 2003, s. 35).

Brémule'deki zafer Fransa Kralı VI. Louis'yi (Le Gros/Şişman-1108-1137), Henry'nin oğlu William'ı Normandiya dükü olarak tanımaya mecbur bırakmıştı. Henry'nin bu zaferi Anglo-Norman krallığı için Hasting Savaşı'ndan sonra en önemli galibiyetlerden biri olmuştu. Louis için ise hem önemli bir prestij kaybı hem de Normandiya yönetimini sağlamlaştıran Henry'nin çok daha güçlü bir rakip olması anlamına geliyordu. William'ın Normandiya Dükü olarak bağlılık yemini etmesini kabul etmekten başka yolu yoktu. Henry adına her şey yolunda gidiyordu. Clito'yu saf dışı bırakmış, Normandiya'da tam kontrolü sağlamış ve veliahdı olan William, Fransa kralı tarafından

<sup>7</sup> William Rufus'un ölümünün kaza mı yoksa suikast sonucu mu gerçekleştiği üzerine çeşitli spekülasyonlar (cadılık, eski Kelt dini ayini vb.) yaratılmıştı. C. Warren Hollister, yayımladığı bir makalesinde yapmış olduğu uzun analizler sonucunda Rufus'un kaza sonucu öldüğüne emin olmuştur (Hollister, 1973, ss. 637-653).

<sup>8</sup> Brémule Savaşı'nın detayları için Huntingdonlu Henry'nin *Historia Anglorum (HA)* adlı kroniğine bakılabilir (HA, ss. 245-248).

kabul edilmişti (Patourel, 1971, s. 244-245).

25 Kasım 1120 akşamı, Normandiya kıyısındaki Barfleur'da Henry ve oğlu William'ı kanaldan geçirmek için gemiler hazırlandı. Henry ve oğlu, alışlagelmiş bir önlemlerle,<sup>9</sup> her biri önemli saray mensuplarından oluşan iki grup halinde farklı gemilere bindiler. Yolculuktan önce Beyaz Gemi'nin kaptanı Thomas Fitz-Stephen, kralın huzuruna gelmiş ve hizmet etme isteğini bildirmişti. Thomas'ın babası Stephen Fitz-Arard, Hastings Savaşı için yola çıkan Fatih'in donanmasının amiral gemisi olan Mora'nın kaptanı olarak William'ı Barfleur Limanı'ndan Pevensey'e<sup>10</sup> taşıyarak hizmet etmişti. Thomas krala gemisinin iyi donanımlı olduğunu ve kraliyete hizmet edebileceğini bildirdi. Henry, zaten iyi bir gemiye sahip olduğunu, ancak Beyaz Gemi'nin, oğulları William ve Richard ile kızı Matilda için hizmet edebileceğini ifade etti (Spencer, 2020, s. 181 vd.).<sup>11</sup>

Babasının kabul ettiği üzere William yeni, şık ve hızlı olan Beyaz Gemi'ye bindi. William'la birlikte Brémule'de savaştan tüm soyluların çocukları ve gençleri de Beyaz Gemi'ye binmişti. Bu gençler, bir yıl önce Brémule'de savaşarak Fransa Kralı VI. Louis'yi küçük düşüren Kral Henry'nin eline güvenli bir Normandiya bırakmışlardı. Gemide bir kutlama havası vardı. Yolcular ve mürettebat yanlarında getirdikleri bol miktardaki şarap fiçilerini açmışlar ve kutlamalara başlamışlardı. Alkolün de etkisiyle, gemiyi kutsamaya gelen rahiplerle, kadehlerini havaya kaldırarak ve hatta üzerlerine dökerek alay ettikleri söyleniyordu. Orderic; "*Onlardan kaç tanesinin kalplerinde, rüzgârın ve denizin şiddetli gazabını yumuşatan Tanrı'ya karşı bir evlat saygısı yoktu?*" (OV, VI, s. 296–7) diye yazmıştı.

İngiltere ve Normandiya'daki en büyük mülklerin birçoğunun vârislerini içeren yaklaşık 300 yolcudan oluşan Beyaz Gemi yolcu grubunun lideri, kralın tek meşru oğlu William'dı. Ætheling olan İngilizce unvanı, herkese onun İngiltere'nin eski Wessex krallarının soyundan gelen Edith-Matilda'nın ve Fatih William'ın torunu olduğunu hatırlatıyordu.<sup>12</sup> William sadece 17 yaşındaydı ve bir sene önce Anjoulu Matilda ile evlenmişti. William'a I. Henry'nin çok sayıda gayrimeşru çocuğundan ikisi daha eşlik ediyordu; Ralph de Gael'in kızı Amice ile yakın zamanda nişanlanan Lincolnlü Richard ve Perche Kontu'nun karısı Matilda. Yolcular arasında Bloislu Stephen'in kız kardeşi Matilda ile evli olan Chester Kontu, 140 şövalye, 18 soylu kadın, Mortain kontluğunun neredeyse tüm aristokrasisi ve Henry'nin sarayından bir dizi önde gelen memur bulunuyordu (Bradbury, 2015, s. 1-2). Huntingdonlu Henry, partideki birçok kişinin eşcinsel olduğunu iddia ediyor ve bununla, başlarına geleni hak ettiklerini ima

<sup>9</sup> Günümüzde kraliyet ailesi mensuplarının aynı anda, aynı araçla yolculuk yapmalarının kökeni Orta Çağ'a kadar gitmektedir.

<sup>10</sup> Norman donanması hakkında detaylı bilgi için bkz. (van Houts, 1988, ss. 159-183).

<sup>11</sup> Kaza hakkında en detaylı bilgileri Orderic Vitalis'in (OV) kroniği içermektedir (OV, VI; ss. 295-307). Ayrıca Worcesterli John'un (JW) kroniği (JW, III; s. 146-7), Worcesterli Florence'nin Chronicon Ex Chronicis (Chronicon) adlı kroniği (Chronicon, s. 337-8), Malmesburyli William'ın Gesta Regum Anglorum (GRA) adlı kroniği (GRA, ss. 454-457) ve Huntingdonlu Henry'nin Historia Anglorum (HA) adlı kroniği (HA, s. 248-9) kaza ve sonrasında yaşananlar hakkında bilgiler veren önemli çağdaş metinlerdir. Söz konusu eserlerin künyeleri Kaynakça'da yer almaktadır.

<sup>12</sup> Atheling (Ætheling, Aetheling, Adelin), Eski İngilizcede "iyi ve soylu" adam manasında kullanılmaktadır. Eski İngilizce ile yazılmış şiirlerde Mesih, peygamberler, azizler ve diğer kahramanlar için kullanıldığı görülmüştür. Tarihsel metinlerde, "ætheling", Latince karşılıkları "filius regis" ve "clit(n)" kraliyet hanedanının prensi anlamında kullanılmaktadır. Daha fazla bilgi için bkz. (Miller, 2014, s. 15).

ediyordu.<sup>13</sup>

Beyaz Gemi kazasını, İngiltere tarihi ve Norman hanedanının geleceği açısından bir kırılma noktası haline getiren hadise tabii ki tahtın vârisinin ve Henry'nin tek meşru erkek çocuğunun hayatını kaybetmesidir; fakat buna bir de Bloislı Stephen'ın son dakika gemiye binmekten vazgeçmesinin eklenmesi gerekir. Sağduyulu yolculardan bazıları yolculuğun tehlikeli olacağını düşünerek gemiden inmişlerdi. Bunlar arasında iki tane keşiş, Henry'nin yeğeni Stephen, William de Roumare, Salisburly Edward ve diğer birkaç kişi bulunuyordu. Orderic'e göre Stephen ishal hastalığına yakalandığı için gemiden inmişti (Bradbury, 2005, s. 2; Crouch, 2013). Stephen'ın son dakika gemiden inmesiyle başlayan "kader örgüsünün", kazadan tam 15 sene sonra Stephen'ın İngiltere tahtına uzanması ve arkasından gelen iç savaşla dokunacağını kimse tahmin edemezdi. Nitekim Malmesburly William, "hiçbir gemi İngiltere'ye bu kadar çok sefalet getirmedi" yazacaktı (GRA, s. 456).

Yolculuk başlarken rüzgâr durgun, deniz sakin ve hava, yıldızların yol gösterebileceği kadar açıktı. Yolcular, gençliğin verdiği heyecan ve alkolün verdiği sarhoşlukla, herkesin önünde olmak istediler ve kaptana filonun geri kalanını geçmesini emrettiler. Kaptan da artık sarhoştü ve istediklerini yapmaya söz verdi. Kürekçiler ve dümenci de diğerleri kadar sarhoştü. Orderic'e göre, gemi daha sonra büyük bir şiddetle iskele tarafını bir kayaya çarptı ve gemiyi oluşturan keresteler parçalandı. Beyaz Gemi bir anda alabora olmuştu. Kaptan, prense ne olduğunu öğrenmek için bağırarak kafasını sudan çıkarttı; genç prensin boğulduğu söylendiğinde umutsuzluğa kapıldı ve kendisini dalgalara teslim etti (Bradbury, 2005, s. 2). Aslında William neredeyse kurtulmuştu. Gemidekilerden bazıları tarafından küçük bir tekneye çıkartılmıştı ve hızlıca güvenli bir bölgeye götürülmek üzereydi ancak kürekçilere, Perche Kontesi olan kız kardeşi Matilda'yı kurtarmak için geri dönmelerini emretmişti. Emir üzerine çaresiz kalan adamlar bunu yaparken William'ı da alarak tekneyi alt-üst etmişlerdi (Watkins, 2015, s. 2). Orderic sadece iki kişinin hayatta kaldığını yazmaktadır: "buzlu bir gecede nihayet soğuk denizlere yenik düşen, genç bir asil olan Geoffrey Fitz-Gilbert ve trajik hikâyeyi anlatmak için yaşayan Berold adında bir Rouen'li bir kasap." (OV, VI; ss. 298-301). Geminin kendisi daha sonra karaya çıkarıldı ve gemideki hazine kurtarıldı. Sonunda, Chester Kontu Richard'ınki de dâhil olmak üzere, sadece birkaç ceset kıyıya vurmuştu (Bradbury, 2005, s. 2).

İlk başta kimse Henry'ye söylemeye cesaret edemedi. Blois Kontu Theobald'ın tavsiyesi üzerine genç bir çocuk kendini kralın önüne atmış ve korkunç haberi açıklamıştı. Kral sarsıldı ve kendisini mateme terk ettiği özel bir odaya götürülene kadar üzüntü içinde yere kapandı. Henry'nin bu darbeden asla kurtulamadığını ve İngiltere'nin on yıllar boyunca bundan mustarip olduğunu söylemek muhtemelen doğrudur (Spencer, 2020, s. 194). Malmesburly William, geçmişe dönük bakış açısıyla yazarken, Barfleur felaketinden bu yana gelişen olayların etkisine dair sonradan fark ettiği bir şeyler gördüğünü düşündü; Ætheling'in ölümü, Stephen'ın yükselişi ve ardından gelen iç savaş, ahlaki bir modele ve ilahi bir amaca sahipti. Bunlar, kralın ve halkın günahları için cezalardı. Ancak, ahlaki veya teolojik olarak değil, tarihsel olarak değerlendirildiğinde, Stephen'ın o Kasım gecesi şanslı kaçışından on beş yıl sonra taç giyme törenine kadar olan yolculuğunda önceden belirlenmiş hiçbir şey yoktu. Onunki,

<sup>13</sup> "fere omnes sodomitica labe dicebantur", (HA, s. 242)

nihai sonucunu hiç kimsenin öngöremeyeceği, tesadüflerin ve talihsizliklerin bir araya gelmesiyle oluşan kişisel bir tarihi (Watkins, 2015, s. 3).

### Çocuk Çok, Veliht Yok!

Kazanın faturası Henry ve Anglo-Norman devleti için oldukça ağırdı. Çok sayıda soylu hayatını kaybetmişti; fakat asıl kayıp William Ætheling'ti. Henry'nin kaybı sadece bir evlat değil, hanedanın geleceğiydi. Henry'nin bilinen ve bilinmeyen çeşitli metreslerinden pek çok gayrimeşru çocuğu vardı. Bu çocukların sayısının yirmi bir ile yirmi beş civarında olduğu düşünülmektedir.<sup>14</sup> Orta Çağ'da çoğu krallar, güçlü, varlıklı ve ofansif erkeklerdi ve eşleri dışındaki kadınlardan da çocuklar yapmaları doğaldı. Henry, 20'den fazla çocukla Fransa'nın tüm Capet krallarının toplamda elde ettiği sayının on katı kadar gayrimeşru çocuk rekoruna sahiptir. Hugh Capet'in soyundan gelen kralların yaptığı 14 çocuktan sadece 2 tanesi gayrimeşrudur. İmparator II. Friedrich'in (1194-1250) 12 gayrimeşru çocuğu vardı. Leon Kralı IX. Alfonso, beş farklı soylu kadından 11 gayrimeşru, iki ayrı karısından da 8 meşru çocuğa sahipti (Bartlett, 2020, s. 165).

Malmesburyli William'a göre, Henry'nin bu kadar çok sayıda kadınla ilişkisi ve çocuk yapması "fiziksel tatmini için değil, mesele uğruna" idi ve kesinlikle bu amacında başarılı oldu (Given-Wilson ve Curteis, 1984, s. 61). Henry'nin meşru ve gayrimeşru çocuklarını, kendisine bağlı olan veyahut komşu ülkelerin yönetici ve soylu sınıfından insanlarla ve onların çocuklarıyla evlendirmiş olması Malmesburyli William'ı haklı çıkartmaktadır. Oğlu William'ı Anjou Kontu V. Fulk'un kızı Anjoulu Matilda ve kızı Matilda'yı Kutsal Roma-Germen İmparatoru V. Heinrich (ö. 1125) ile evlendirmesinin yanı sıra gayrimeşru çocukları için de unvan ya da çeyiz alabilecekleri evlilikler ayarlamıştı. Ætheling Anjoulu Matilda ile evlenirken Maine kontluğunu çeyiz olarak almıştı. V. Fulk, Maine'e ek olarak, Kudüs'e gitmesi durumunda Anjou kontluğunu vekâleten, geri dönmemesi durumunda ise tamamen damadına bırakmayı vaat etmişti (GRA, s. 454). Kazada ölen gayrimeşru oğullarından Richard'ı, Breteuil Kontu Ralph de Gael'in tek çocuğu ve yasal vârisi olan Amice ile evlendirmişti ve kontluk Richard'a kalacaktı. Kazada ölen kızı Matilda Fitz-Roy'u Perche Kontu III. Rotrou ile evlendirmişti. Bunlara ek olarak, Okehampton baronunun vârisi ile evlendirilen Robert Fitz-Edith, Narberth Kalesi lordu olan Henry Fitz-Roy (ö. 1158), Bretonya Dükü III. Conan ile evlenerek Bretonya Düşesi olan Matilda, Breteuilli William'ın gayrimeşru oğlu Eustace ile evlendirilen ve Fitz-Osbern ailesinin Normandiya'daki topraklarının vârisi olan Juliana, Pembroke Kontesi olan Isabel ve İskoç Kralı I. Alexander'la (ö. 1124) evlenerek İskoçya Kraliçesi olan Sybil (ö. 1122), Henry'nin soylularla evlendirilen çocuklarına örnek gösterilebilir. Ayrıca kilise ve manastırlarda görev yapan çocuklar da vardı (Thompson, 2003, ss. 141-151). Diğer gayrimeşru çocukları için de planladığı bu evlilikler, Henry'nin diplomaside "evlilik yoluyla" akrabalık kurma stratejisinin parçaları gibi görünüyör (Hollister, 2001, s. 323-4).

Malmesburyli William Henry'nin gayrimeşru çocuklarını "çok sayıda kraliyet çocuğu" yapmak istemesine bağlasa da, Henry'nin henüz İngiltere kralı olmadan önce dünyaya

<sup>14</sup> Henry'nin gayrimeşru çocuklarının sayısı ve kimlikleri kapsamlı bir araştırma gerektirmektedir. Burada sadece veraset sorununa müdahil olan gayrimeşru çocuklarından bahsedilmiştir. Konu hakkında, I. Henry'nin gayrimeşru çocuklarının listesini içeren K. Thompson'ın çalışmasına bakılabilir (Thompson, 2003, ss. 129-151).

gelen gayrimeşru çocuklarının varlığı aslında Henry'nin biraz da cinselliğe düşkün biri olduğunu göstermektedir. Nitekim Orderic bu durumu; *"bir at veya katır gibi sebepsiz şehvet düşkünlüğü"* olarak yorumlamıştı (OV, VI; s. 298-9). Bu da bir noktaya kadar doğrudur. Henry'nin ilk evliliği, 1100'de abisi Rufus'un ölümü üzerine İngiltere tahtına çıktıktan sonra, Edith-Matilda ile olmuştur. Henry'nin gayrimeşru çocuklarından bazıları bu tarihten önce (Gloucesterlı Robert 1090, Robert Fitz-Edith 1093, Henry Fitz-Roy 1100, Juliana 1090, Sybil 1092) doğmuştu ve Henry'nin tahta çıkması çok mümkün görünmüyordu; çünkü abisi Rufus, herhangi bir vârisi olmasa da henüz genç ve sağlıklıydı ve Rufus ile diğer abisi Curthose arasında herhangi birinin vârisiz ölmesi durumunda tahtını diğerine bırakacağına dair bir veraset antlaşması vardı (ASC, 1961, s. 170).<sup>15</sup>

Böyle üretken bir babanın sadece iki meşru çocuğu olması ve bunlardan birinin kız olması oldukça trajikomik bir durumdu (Bradbury, 2005, s. 3). William'ın ölümü Henry'yi sarsmış olsa da, yas tutacak vakti yoktu. Bir an evvel İngiltere ve Normandiya için meşru bir vâris bulması ve bunu kabul ettirmesi gerekiyordu. Bunun için akla gelen ilk ve en olağan çözüm Henry'nin yeniden meşru bir evlat yapmasıydı; fakat bu çözümün önünde iki engel bulunuyordu. Birincisi; Henry'nin kraliçesi Edith-Matilda Beyaz Gemi kazasından iki sene önce, 1118'de ölmüştü ve Henry tekrar evlenmemişti. Veraset sorunu Henry'nin tekrar evlenmesini gündeme getirmişti. Hem ilk evliliğinde hem de meşru ve gayrimeşru çocuklarının evliliklerinde olduğu gibi Henry, yapacağı ikinci evlilik için de diplomatik düşünceyle hareket etmişti. Aşağı Lorraine Dükü, I. Godfrey'nin (ö. 1139) kızı, Louvainli Adeliza (ö. 1151) ile evlenmeyi seçmişti (GRA, s. 481-482; *Chronicon*, s. 338) ve Aşağı Lorraine toprakları ile Henry'nin damadı V. Heinrich'in toprakları arasında Henry'nin annesi Matilda'nın memleketi olan Flandra Kontluğu bulunuyordu. Bu hamle ile hem Fransa'nın kuzey kısımları hem de dönem dönem Fransa'nın yanında hareket eden Flandra Kontluğu, Henry ve ittifakları tarafından kuşatılmış oluyordu; fakat bu evlilik veraset sorununa çözüm olmamıştı.

Veraset sorununun çözümü için yapılması planlanan meşru evlat konusundaki ikinci engel ise Henry'nin yaşıydı. 1068 yılında doğmuş olan Henry, Beyaz Gemi kazasında 52, Adeliza ile evlendiğinde ise 53 yaşındaydı. Her ne kadar bu yaşlarda çocuk yapma konusunda çok fazla örnek varsa da, Henry bu örneklerden biri olmamıştı. Henry muhtemelen yaşı itibarıyla çocuk sahibi olamayacak hale gelmişti (Bradbury, 2005, s. 3). İkisi meşru olmak üzere 21-25 arası çocuk sahibi Henry'nin, ihtiyaç duyduğu anda çocuk yapamıyor olması ise başka bir ironiydi. Henry için vakit daralıyordu; çünkü yasal vâris bulunamaması demek, Henry'nin ölümü durumunda Normandiya başta olmak üzere kıtada destekçileri olan William Clito'nun kan bağı yoluyla birinci vâris olması anlamına geliyordu.

"Beklenen" çocuğun gelmediği geçen her günün, Henry gibi veraset konusunda takıntılı bir yöneticiyi, olası diğer adayları düşünmeye yöneltmiş olması muhtemeldir. Hem çağdaş kronik yazarlarının hem de modern tarih araştırmacılarının üzerlerinde en çok durdukları iki isim; Henry'nin gayrimeşru oğlu Gloucesterlı Robert ve Henry'nin yeğeni Bloish Stephen'dı. Her ikisi de Henry ve Anglo-Norman devleti adına oldukça önemli isimlerdi. Henry'nin bunları ne kadar değerlendirmiş olabileceği konusunda araştırmacılar farklı eğilimler göstermektedirler. Henry, çocuklarına karşı iyi bir

<sup>15</sup> Söz konusu antlaşma 1090 yılında yapılan Rouen Antlaşması'dır.

babaydı ve hem Gloucesterlı Robert hem de Cornwalllı Reginald, itibar ve zenginlik açısından yükselişlerini babalarının cömertliğine borçluymuştu. Henry, gayrimeşru oğullarını, özellikle Robert'ı, taht için değerlendirmiş olabilir miydi? Çağdaş kayıtların hiçbiri bu konuda herhangi bir bilgi içermiyor. Henry, böyle bir düşüncesi olmuşsa da, bunu asla açıklamadı; fakat bu noktada, hem Capetler, hem de Normanlar üzerine yaptığı çalışmalarla tanınan Jim Bradbury oldukça kesin bir yargı ortaya atıyor. Bradbury'e göre Henry taht için, Robert ya da diğer herhangi bir gayrimeşru oğlu hakkında bir fikir belirtmese de, Robert'ın, Gloucester kontluğunun vârisi ile evlenmesini sağlayarak onu, olası bir rakip haline getirmiş ve farkında olmadan ölümünden sonra ciddi sorunların ortaya çıkmasına sebep olmuştu: "*Gloucesterlı Robert olmasaydı, iç savaş olmazdı*" (2005, s. 3). "*Robert olmasaydı, iç savaş olmazdı*" yargısı, Ætheling'in 1120'deki ölümünden, Matilda'nın 1139'da Arundel'e çıkarılmasına yaparak iç savaşı başlatması arasında geçen sürede gelişen olayları, hatta 1066'dan itibaren oluşmaya başlayan konjonktürü görmezden gelmek demektir. Lakin alandaki çalışmalarından Bradbury'nin böyle bir yanılığa düşmeyeceği ortadadır. Kastettiği durum, Gloucesterlı Robert'ın Henry'nin cömertliği sayesinde Anglo-Norman topraklarında Stephen'a denk bir zenginlik ve güce ulaşmış olması ve iç savaşta, Matilda ve Stephen'dan çok daha efektif olmasına bağlı olarak savaşın olması gerektiğinden daha uzun sürmesine sebep olmuş olmasıdır.

Robert, babasının tahta çıkmadan ve evlenmeden önce yaptığı birkaç çocuktan biriydi. Tespit edilebildiği kadarıyla, Richard ve Juliana gibi Henry'nin gayrimeşru çocuklarından bazıları aynı anneyi paylaşmasına rağmen, Robert bu gayrimeşru çocuklardan hiçbirisiyle annesini paylaşmadı. Henry'nin gayrimeşru ilk çocuğu, babasının ergenliğe ulaştığı 1082 dolaylarında ve Henry'nin onu oğlu olarak kabul etmesi arasında, 5 Ağustos 1100'de Anglo-Norman tahtına geçmesinden bir süre önce doğmuştu (Patterson, 2019, s. 1-2). Henry'nin gayrimeşru çocukları arasında Henry'nin cömertliğinden en çok faydalananların başında gelen Robert, kraliyete verdiği hizmetlerin karşılığında Gloucester Kontluğu ile taltif edilmişti. Anglo-Norman soyluları arasında da saygınlığı olan, yetenekli bir komutan ve iyi bir şövalyeydi. Veraset sorunu devam ettikçe Henry'nin taht için düşündüğü ya da düşüneceği adaylardan biri olması gayet muhtemeldir; fakat Robert'ın en büyük engeli onun bir "*bastard*" (piç) olmasıydı. Olası bir taç giyme durumunda Anglo-Norman aristokrasisinin ve Kilise'nin bunu onaylaması ve kutsaması oldukça zordu.

Aslında Kilise'nin tek eşliliği ilke edindiği ve evli yöneticilerin eşleri dışındaki kadınlarla birlikte olmaları durumunda bunun "*zina*" sayıldığı Orta Çağ Avrupası'nda kurulan sistemle, gayrimeşru çocukların hepsi, taht için potansiyel hak sahipleriydi (Bartlett, 2020, s. 155). Piçlik (*bastard*), Robert'ın büyükbabası William'ın Normandiya dükü olmasını engelleyememişti; fakat Flandralı Matilda'nın bir tüzükle William'ı *legalis coniunx* (yasal eş) olarak ilan etmesi önemli bir etkeni. Bununla birlikte, Robert'ın doğumundan yaklaşık on yıl sonra, meşru doğum ve evlilik, Anglo-Norman hanedan siyasetinde ilk kez kriter olarak ortaya çıktı. Henry'nin kardeşleri William ve Robert arasında daha önce bahsedilen Rouen Antlaşması, her ikisinin de yasal evlilikten sağ kalan bir vâris olmadan ölmesi durumunda, diğerinin ölenin topraklarının tek vârisi olacağını şart koşuyordu. Böyle bir durum, o zamanlar iki erkek kardeşin de böyle bir çocuğu olmadığı için önemliydi. Bu şart, Henry'nin 5 Ağustos 1100'de taç giyme töreninden sonra tekrar önüne çıktı. Durumunu sağlamlaştırmak ve tahtına ilişkin Robert Curthose'un iddialarına karşı, gerekli desteği sağlamak için bir dizi önlem aldı.

Henry'nin 1100'de Robert'ın kendi oğlu olduğunu kabul etmesi/tanması bu önlemlerden biriydi (Bartlett, 2020, s. 7); fakat iç savaşın, açıkça Stephen yanlısı önemli anonim metinlerinden *Gesta Stephani*'de (GS); "*Kral Henry'nin 'piç' oğlu Gloucester Kontu Robert, çok yetenekli ve en yüksek sağduyulu bir adamdı.*" (GS, s. 328-9) ifadesiyle Robert'ın "piçliği" vurgulanıyordu.

Henry'nin taht için Robert'ı ne kadar değerlendirdiğini tahmin etmek oldukça güçtür. Tabii bir de, bir başka potansiyel aday olarak, Anglo-Norman krallığının diğer bir önemli adamı ve Henry'nin yeğeni olan Bloisli Stephen vardı. Stephen 1096 yılı civarında doğmuştur; fakat tam olarak ne zaman doğduğundan emin olmak mümkün değildir. Adını, Kuzey Fransa'nın önemli bölgesel prensliklerinden birinin yöneticisi olan Blois-Chartres ve Meaux kontu olan babasından almıştır (Crouch, 2013). Henry'nin kız kardeşi Adela'nın, Blois Kontu Stephen-Henry'den olan ortanca oğlu Stephen ve küçük oğlu Henry, dayılarının yanında yetişmişti. Stephen ve Henry, kendi servetlerini kazanma yolunda uğraşmışlardı. Stephen, Henry'nin sarayına 1113'te gelmişti; küçük kardeşi Bloisli Henry ise 1126'da onu takip etti. Davis'e göre Adela oğullarını aynı anda göndererek çıkarlarının çatışmasına izin vermek istememişti. Stephen saray işleri ile ilgilenerek savaşçı olurken, Henry önce bir keşiş ve akabinde piskopos olacaktı. Eğitimini, kardinallerin ve papaların yetiştiği Cluny'de aldı ve burada seçkin bir adamı olarak isim yaptı. 1126'da dayısı, İngiltere Kralı Henry tarafından önce Glastonbury Manastırı başrahipliğine, üç yıl sonra Winchester Piskoposluğu'na getirilmiş ve bu görevleri aynı anda yürüterek İngiltere'deki en zengin ve etkin kilise adamlarından biri olmuştu. (Davis, 2013, s. 4; Crouch, 2013).

Stephen da tıpkı Robert gibi I. Henry'nin cömertliğinden çokça faydalanmış görünüyordu. İngiltere'deki Eye ve Lancaster'ın ve Normandiya'da Mortain ilçesinin yanı sıra güneydeki William Talvas'ın toprakları da dahil olmak üzere geniş mülkler aldı. Ayrıca 1125'te Boulogne'lu III. Eustace'ın kızı Matilda ile yaptığı evlilik yoluyla kontluğu koleksiyonuna ekledi (Bradbury, 2005, s. 4). Zenginlik ve nüfuz bakımından Gloucesterlı Robert ve Bloisli Stephen birbirine denk sayılabilir. Her ikisinin İngiltere'de bulunan toprakları kapsam olarak karşılaştırılabilir düzeydeydi. Stephen *demesne* olarak 1339 "*hide*"<sup>16</sup> sahibi iken Robert'ınki 1564½ *hide* olarak hesaplandı (Patterson, 1965, ss. 983-997). Her ikisi de iyi şövalyelerdi ve birbirlerine karşı kıskançlıkları iyi biliniyordu. Herhangi birinin tercih edilmesi durumunda diğerinin bunu kolayca kabullenmesi mümkün görünmüyordu (Davis, 2013, s. 14).

Henry'nin gayrimeşru çocuklarına ve yeğenlerine karşı cömertliği, muhtemelen farkında olmadan, veraset sorunu çözülmeden gerçekleşecek bir ani ölüm sonrasında taht için olası rakip sayısını arttırmıştı. İngiltere ve Normandiya'daki bu hibeler olmasaydı Stephen, İngiliz tahtı için asla ciddi bir rakip olamazdı. Muhtemelen Henry, gayrimeşru oğullarının ve yeğenlerinin veraset konusunda isteklerini yerine getireceğini ve seçimini destekleyeceğini düşünmüştü. Pratikte yaptığı şey, taht için potansiyel rakipler oluşturmak ve hem İngiltere'de hem de Normandiya'da iç savaş için malzeme üretmektir. Henry'nin kendisi, fikrini değiştirip Stephen'ı kayırdığı<sup>17</sup> belki de

<sup>16</sup> *Hide*, Anglosakson İngilteresi'nde yaklaşık 120 dönüme denk gelen bir İngiliz ölçü birimidir. *Hide*'in ölçüsü konusunda bir fikir birliği yoktur. Çünkü *hide* farklı kasaba ve şehirlerde farklı ölçülere denk gelebiliyordu. Bunun yerine Normanlar döneminde hazırlanan Domesday Book'ta yıllık vergisi 1 Sterlin olan bölge şeklinde bir değerlendirme yapılmıştır (Lapidge, 2014, s. 242-3).

<sup>17</sup> Bradbury, Henry'nin son anında Stephen lehine kararını değiştirdiğini düşünüyor.



son ana kadar, ne Robert'a ne Stephen'a ne de herhangi bir yeğenine ya da gayrimeşru oğluna ardıllık için herhangi bir ümit vermemiş gibi görünüyor (Bradbury, 2005, s. 4-5).

### Kadından Vâris Olur mu?

Tahtın geleceği belirsizdi. Henry yaşlanıyordu ve ikinci evliliğinden meşru bir erkek evlat sahibi olma olasılığı her geçen gün daha da azalıyordu. Anlaşılan o ki, Henry'nin kendisi olmasa da Anglo-Norman baronları Robert ve Stephen'ı taht konusunda cesaretlendiriyordu; fakat bu sırada umulmadık bir hadise yaşandı ve Henry'nin kızı, Matilda'nın kocası, Kutsal Roma-Germen İmparatoru V. Heinrich'in ölüm haberi geldi. Bu olay üzerine veraset konusu çok daha basit görünen fakat daha karmaşık olan bir duruma dönüşmüştü. Henry'nin veraset umutları kızı Matilda'ya odaklandı. Matilda 1125'te dul kaldı ve İngiltere'ye geri getirildi (Leyser, 1991, ss. 224-235). Matilda eli boş dönmedi. Biri oldukça ağır olan iki altın taç da dâhil olmak üzere, kıymetli hazineleri ve Aziz James'in mumyalanmış sol elini de beraberinde getirmişti (Spencer, 2020, s. 215).

İmparatoriçe Matilda, Anglo-Norman döneminin en sıra dışı kadınlarından biriydi. 7 Şubat 1102'de Henry ve eşi İskoçyalı Edith-Matilda'nın en büyük çocuğu olarak dünyaya gelen (Chibnall, 1991, s. 9) Matilda'nın erken çocukluğuna dair çok fazla bilgi bulunmamaktadır. Annesi tarafından büyütülmüştü ve onun etkisi altında kalmış olması muhtemeldi. Henry'nin, Anglosakson kökenli ve İskoç prensesi olan Edith-Matilda ile evliliğinin İngiltere'deki krallığını meşrulaştırdığı düşünülmektedir ve bu evlilik aynı zamanda kan yoluyla çiftin çocuklarının statülerine başka bir kraliyet unsuru eklemiştir. Ayrıca, Henry'nin yokluğunda İngiltere'yi sık sık naip olarak yöneten Matilda, kızı için güçlü bir rol model olmuş olabilir. Edith-Matilda, kızına, bir kadının nasıl tahta hak iddia edebileceğini ve devredebileceğini gösteren önemli bir örnek olarak değerlendirilebilirdi (Norton, 2009, s. 61-2).

Matilda henüz 7 yaşındayken 1109'da Kutsal Roma-Germen İmparatorluğu veliahtı V. Heinrich, İngiltere'ye gönderdiği elçiler aracılığı ile Matilda'yla evlenme isteğini Henry'ye iletmişti. Kraliyet divanını toplayan Henry, saray mensuplarına ve baronlarına danışarak evliliğe onay verdi. Ertesi sene Matilda, çeyiz olarak yüklü miktarda para ve kraliyet mücevherleri ile birlikte Kutsal Roma-Germen elçi heyetinin eşliğinde Almanya'ya gönderildi. Bu evliliğin Anglo-Norman krallığı için maliyeti her bir *hide*' dan alınan 3 şilinklik vergiydi (*Ingulf*, s. 265; *ASC*, s. 181; *Chronicon*, s. 329).

Matilda hızlıca Germen adetlerine adapte olmuştu. 1114'te, Papalık tarafından tam bir evlilik için yeterince büyüdüğüne karar verildiğinde, Heinrich ve Matilda ikinci büyük bir düğünle resmi olarak evlenmişti (*JW*, s. 135). Çift hızla yakınlaştı ve 1116'da birlikte Roma'ya gittiler. Heinrich Matilda'yı Roma'da bıraktıktan sonra Matilda, krallığı iki yıl boyunca naip olarak yönetti. Matilda, sadece kocası tarafından değil, Germen halkı tarafından da çok sevilmişti ve oldukça popülerdi. İmparatorluktan ayrıldıktan sonra uzun yıllar boyunca ününü korudu (Norton, 2009, s. 62-3). Heinrich, 1125'te beklenmedik bir şekilde, on beş yıl önce Matilda ile nişanlanmış olduğu şehir olan Utrecht'te kanserden ölmüş ve Matilda'yı dul bırakmıştı. Matilda, kardeşi William'ın ölümünden sonra, Henry'nin hayatta kalan tek meşru çocuğuydu. Heinrich'ten çocuğu yoktu; ama hala oldukça gençti.

I. Henry'nin aklına Matilda'nın tahta çıkmasını sağlamanın mümkün olabileceği geldi; fakat bu o kadar da kolay olmayacaktı. Çünkü 1125'te tahtın bir kadın vâris bırakılmasına dair tek bir örnek vardı: 1109'da Kastilya-Leon krallığındaki Urraca ve

Urraca'nın saltanatının (1109-26) çalkantıları göz önüne alındığında, bu cesaret verici bir emsal değildi.<sup>18</sup> Ancak Henry'nin ikna kabiliyeti oldukça yüksekti (Gillingham, 2001, s. 9). Urraca gibi erken bir örneğin dışında Orta Çağ Avrupası'nda kadınların kralın tam yetkilerini kullanarak bir devleti yönetmesi söz konusu değildi fakat kralların yokluğunda bir naip gibi ülkeyi idare eden güçlü kraliçeler var olmuştur. I. William'ın eşi Flandralı Matilda, I. Henry'nin eşi Edith-Matilda ve I. William'ın kızı ve Blois Kontu Stephen-Henry'nin eşi Adela gibi kadınlar buna örnek gösterilebilir. Üstelik bu dönem için veraset mekanizması çoğunlukla yazılı olmayan geleneklere dayanıyordu ve tahtın "erkek vârisiz" kalma durumuna karşı herhangi bir önlem içermiyordu. İlk olarak Kastilya'da X. Alfonso (1252-1284) döneminde, erkek varis kalmama ihtimaline karşı kadınların verasetini tanıyan "*Las Siete Partidas*" (Yedi Bölüm) düzenlenmiştir (Jansen, 2002, s. 11). Fransa'da 15. yüzyılda idarenin veraset yoluyla bir kadına bırakılmayacağını emreden arkaik "*lex Salica*" (Salic Yasası)<sup>19</sup> yeniden yürürlüğe sokulmuştur. Ortaçağ İngiltere'sinde böyle kodlanmış bir veraset yasası yoktu. Bir kadının tahta hak iddia edebilmesi yalnızca erkek soyu tehdit edildiğinde ele alınıyordu ve vârisiz kalan Henry'nin kızı Matilda'yı varis yapma çabaları bunun ilk örneği idi (Wood, 2020, s. 22).

Malmesburyli William, Matilda'nın İngiltere'ye çağrıldığında Germen eyaletlerini terk etme konusunda isteksiz olduğunu ve Henry'den, taleplerini kabul ederse vârisi olarak tanınmayı kabul edeceğine dair bir söz almış olabileceğini ifade etmektedir (Norton, 2009, s. 63). Henry, İngiltere ve Normandiya'nın önde gelen baronlarının, din adamlarının ve yetkililerinin Matilda'yı vâris olarak kabul etmeleri için yemin etmeleri gerektiği konusunda ısrar etti. 1127, 1128 ve 1131'de yapılan yemin kayıtları vardır (*JW*, s. 167, 177; *GND*, s. 241-243). Henry, kızının tahta çıkmasını garantilemek için elinden geleni yapıyordu. Henry saf değildi ve tercihindeki zorlukların farkındaydı. İngiltere veya Normandiya'da tahtın kadınlara miras kalması geleneği yoktu ve yemin edenlerin bir kısmının Matilda'nın veraseti konusunda isteksiz olduğu açıktı. Salisburyli Roger (ö. 1139), dul imparatoriçeyi desteklemek için ilk yemin ettiğinde, kralın onların rızası olmadan Matilda'yı evlendirmeyeceğine söz verdiğini ve bunun, yeminin bir şartı olduğunu iddia etmişti (Bradbury, 2005, s. 7).

Henry, baronlarının ve din adamlarının ettikleri yeminlere rağmen kendisi öldükten sonra Matilda'nın tahta çıkmasının kolay olmayacağını biliyordu. Bu nedenle Henry, Matilda'yı bir an önce evlendirmeli ve doğuracağı bir erkek çocukla tahtın Matilda üzerinden torunlarına geçeceğine emin olmalıydı; çünkü halen Clito, Matilda'ya karşı, özellikle Norman baronlarının ve Fransa kralının desteğini alması durumunda, taht için güçlü bir adaydı. Fransa kralı, Clito'ya yardım etmeye devam etmiş ve 1127'de Clito'yu hem kraliçesinin üvey kız kardeşi ile evlendirmiş hem de onu Flandra Kontu yapmıştı. Bunu yaparken sadece Clito'yu Fatih'in karısı Matilda'nın yasal vârisi olarak tanımakla

<sup>18</sup> Urraca, babasının ölümünden sonra Leon Krallığı'nı 1109-1126 yılları arasında yönetmiş Orta Çağ Avrupası'nın ilk kadın yöneticisidir. İlk kocası Burgundyli Raymond 1107'de öldükten sonra Galiçya, 1109 yılında babası VI. Alfonso'nun ölümünden sonra da Galiçya ile beraber Kastilya ve Leon Krallıklarını yönetmiştir (O'Callaghan, 1983, s. 214 vd.).

<sup>19</sup> Lex Salica (Salic Kanunu) Clovis zamanında (481-511) Salian Frankları için yazılmış bir hukuk kodudur. Merovenj ve Karolenj kralları döneminde revize edilip genişletildikten sonra, Richard Lescot ve Saint-Denis keşişleri tarafından yeniden keşfedildiği 14. yüzyılın ortalarına kadar yavaş yavaş unutuldu. Kanun 15. yüzyılın başından itibaren, kadınların kraliyet verasetinden dışlanmasının gerekçesi olarak Fransız kraliyeti tarafından resmen kabul edildiğinde yeniden hayat bulmuştur (Taylor, 2006, s. 543).

kalmamış, aynı zamanda ona İngiltere'nin işgalinin başlatılabileceği limanları da sağlamıştı. Clito hayattayken Henry'nin rahat etmesi kolay değildi (Gillingham, 2001, s. 9; Davis, 2013, s. 5).

2 Mart 1127'de Flandra Kontu Charles (the Good/İyi), Bruges'deki St. Donatian Kilisesi'nde suikasta uğradı ve öldürüldü. Charles'ın çocuğu veya tayin edilmiş bir vârisi olmadığı için tartışmalı bir veraset vardı ve kontluk kargaşa içindeydi. Sonunda Fransa Kralı VI. Louis bir orduyla ortaya çıktı ve bir halef tayin etme feodal hakkını kullandı. Louis, Flandra kontu olarak William Clito'yu seçmişti ve Henry onu engellemeyi bir ölüm kalım meselesi olarak görüyordu. William, Normandiya'yı tehdit etmeye ve daha uzun vadede Henry öldüğünde İngiliz tacı için bir meydan okuma oluşturmaya hazırdı. Bunun üzerine Henry, yeğeni Stephen'ı seferber etmiş ve Clito'ya savaş açmıştı. Fakat büyük bir askeri güce sahip olan Clito Stephen'ı mağlup etti ve onu üç yıllık bir ateşkes yapmaya zorladı. Daha sonra Henry, geçimleri için İngiliz yününe bağımlı olduklarından, Flamanları Clito'ya karşı isyana teşvik etti. Flaman kasabaları kısa sürede isyan başlattılar. İsyanı bastırmaya çalışan Clito 27 Temmuz 1128'de Alost kuşatmasında aldığı bir kılıç darbesiyle öldürüldüğünde Henry rahatlamıştı. Clito'nun ölümü, tahtın son rakibini ortadan kaldırmıştı. Flamanlar ise Fransa ve Normandiya'nun feodal kavgalarından uzak duran Alsace'li Thierry'nin kontları olmasına karar verdiler (Davis, 2013, s. 8-9; Watkins, 2015, s. 8-9).

William Clito sorunu ortadan kalkmıştı; fakat Matilda halen çocuksuz, dul bir kadındı. O andan itibaren onunla kim evlenirse, zamanı gelince "*jure uxoris*" (eş hakkından) İngiltere kralı ve Normandiya dükü olmayı bekleyebilirdi. Sadece birkaç ay sonra Flandra kontu cinayetinin tetiklediği kriz, bu adamın Anjoulu Geoffrey olduğu anlamına geliyordu (Gillingham, 2001, s. 9). Henry, oğlu William Atheling'in eski kayınpederi V. Fulk'la, şimdi de kızı Matilda'nın kayınpederi olarak akrabalık ve müttefiklik bağı kurmak istiyordu. 1127 yılının başlarında, Anjou Kontu'nun on üç yaşındaki oğlu Geoffrey ile Matilda'nın evlilik görüşmeleri başlamıştı. Matilda, babasının onun için ayarladığı eşleşmenin haberini duyduğunda çok sinirlendi. Matilda yirmi beş yaşında olgun bir kadındı ve bir imparatorun eski karısıydı. Hayatının sonuna kadar imparatoriçe unvanını kullandı ve haklı olarak gurur duyduğu bir şeydi. Matilda muhtemelen sadece bir çocukla evlendirilmesine değil aynı zamanda bir kontun oğlu olduğu için aşağılanmasına kızmıştı. Matilda, evlilik durumu kendisine haber verildiğinde babasıyla tartıştı ve sonunda babası tarafından, taleplerini kabul edene kadar odasına kapatıldı (Norton, 2009, s. 63-4).

Matilda ve Anjoulu Geoffrey arasında yapılacak olan evliliğin planları devam etti. Henry, müstakbel damadıyla tanışmış ve onaylamıştı. 10 Haziran 1128'de Rouen'de Henry, genç adamı şövalye ilan etti (Bradbury, 2005, s. 5-6). Daha sonra, 17 Haziran'da Whitsun'da<sup>20</sup>, Le Mans'ta, evlilik töreni Le Mans Piskoposu tarafından icra edildi. Tören Geoffrey'nin, Demirci Wayland tarafından dövüldüğü söylenen muhteşem bir kılıcı kuşanmasıyla devam etti. Geoffrey yeni kontlarını memnuniyetle karşıladı. Genç damadın babası, Kudüs Kralı II. Baldwin'in (Baudouin ö. 1131) vârisi Melisende (ö. 1161) ile evlenmeye gitti. Zamanla Fulk, tahtta Baldwin'in yerini aldı ve Geoffrey, Anjou Kontu olarak batıda kaldı (Gillingham, 2001, s. 9; Bradbury, 2005, s. 6; Hollister ve

<sup>19</sup> Paskalya'dan sonraki yedinci Pazar gününe denk gelen Pentekost'un (Hamsin Yortusu) İngiltere'deki geleneksel adıdır. Kaynaklarda "WhitSunday" ve "Whit Sunday" olarak da yazıldığı görülebilir (Holweck, 1912).

Keefe, 1973, s. 15).

Henry'nin uzun vadeli hedefi, tacın Matilda üzerinden, doğuracağı torununa geçmesiydi. Aslında Matilda'nın evliliği ve evliliğinden doğabilecek Henry'nin torunlarının tahta geçme olasılığı sorun değildi. Sorun olan, Matilda'nın evlendiği kişi olan Geoffrey, hatta Geoffrey'nin ailesiydi. O bir Anjou'ydü ve Normanların tarihsel düşmanı olan Anjou kontunun, evlilik hakkı yoluyla İngiltere kralı fakat daha da önemlisi Normandiya dükü olma ihtimalinin olmasıydı. Anjou o anda, Normandiya'ya bir zamanlar olduğundan daha az düşman olabilirdi; ancak iki eyalet arasında hiçbir zaman tam anlamıyla bir dostluk ve müttefiklik ilişkisi kurulmamıştı. Geoffrey, Henry'nin ölümünden sonra Normandiya'yı işgal ettiğinde, yerel halkın düşmanlığı çok geçmeden ortaya çıkmıştı. Normanlar için bir Anjou tarafından yönetilmek çok kabul edilebilir görünmüyordu. Salisburyli Roger'ın –ki; kendisi o dönem Anglo-Norman devletinde Henry'den sonraki en güç adam ve Maliye Bakanı (*exchequer*) olarak görev yapıyordu– Matilda'nın vâris olması için yapılan yemin töreninden önce Henry'nin, baronlarının ve danışmanlarının onayı olmadan Matilda'yı evlendirmeyeceğine dair söz verdiği hatırlatması da gelecekte yeminin bozulacak olmasının göstergelerinden biri olarak düşünülebilir. Roger'ın argümanı, Anjoulu Geoffrey ile evliliğin, baronların, piskoposların ve yetkililerin rızası olmadan yapıldığı ve bu nedenle Matilda için edilen yeminlerin geçersiz olduğu yönündeydi. Pek çoğu, o evlendiğinde kocasının İngiltere ve Normandiya'da hükümdar olacağını düşünmüş ve bu nedenle Matilda'nın kocasının ülkenin önde gelen adamları tarafından kabul edilebilir biri olmasını istemişlerdi (Bradbury, 2005, s. 7).

Anglo-Norman soyluları Matilda-Geoffrey eşleşmesine sıcak bakmadıkları gibi evliliğin de çok sağlıklı yürüdüğü söylenemez. Evlendikten kısa bir süre sonra (1130) Matilda kocasını terk etmiş ve babasının yanına dönmüştü (Gillingham, 1989, ss. 292-303). Sorun kısmen politikti; çünkü Geoffrey, Henry'nin elinde tuttuğu, Matilda'nın çeyizi olarak vaat edilen Normandiya'nın güneyindeki kalelere sahip olduğunu iddia ediyordu. Aslında bu, iddiadan çok bir realityydi ve birkaç sene sonra Matilda da bu kalelerin teslim edilmemesi üzerine babasıyla ters düşecekti. Matilda kocasını terk ettiğinde, Huntingdonlu Henry, babasıyla birlikte İngiltere'ye geldiğini ve toplanan bir konseyin, Matilda'nın kocası Geoffrey'e geri dönmesi konusunda tavsiye verdikten sonra gönderildiğini yazmaktadır (*HA*, s. 258-259; Chibnall, 1991, s. 57; Green, 1986, s. 2-3). Matilda eşine geri dönmeden önce 1131'de İngiliz büyük konseyi yeminlerini yeniden tekrarlamıştı. Üçüncü kez edilen yeminler sadece Matilda'ya verilmişti ve ikinci evliliğinden hiç söz edilmemişti. Matilda, bir "*dowager*" Kutsal Roma-Germen imparatoriçesi olarak daha yüksek konumunu vurgularken, yalnızca bir taşralı Fransız kontesi olan unvanını gizlemek istiyordu. 1128-1135 yılları arasında Matilda, tasdik ettiği veya tasdik edilmesine yardımcı olduğu, hayatta kalan çeşitli tüzüklerde nadiren "*Anjou Kontesi*" olarak anıldı. Bunun yerine kendini "*Mathildis Imperatrix*", (İmparatoriçe Matilda) ve "*regis Henrici filia*" (Kral Henry'nin kızı) olan olarak tanımladı (*Regesta Regum Anglo-Normannorum*, Vol. 2; No. 1691; *Regesta Regum Anglo-Normannorum*, Vol. 3; No. 20). Sonunda, Matilda babasının vârisi olarak tayin edilmesinin ana şartını yerine getirdi ve 1133'te Henry Fitz-Empress ve 1134'te Geoffrey Fitz-Empress'i dünyaya getirdi. Matilda'nın arka arkaya doğurduğu iki erkek çocuk, taht adaylığını kesinlikle güçlendiren bir durumdu. Matilda, oğlu Henry'nin vaftiz töreni boyunca ağlamıştı; muhtemelen çocuksuzluk damgasından kurtulduğunu hissetmiş olmalı (Beem, 2009, ss. 15).

I. Henry'nin, torunlarının Anglo-Norman devletini devralmasını amaçladığına şüphe yoktur. 1127-28 müzakerelerinin "bilinçli olarak" İngiltere ve Normandiya'yı Anjou ile birleştirmeyi amaçlaması pek olası değildir. Geoffrey kral olmayacaktı ve en fazla umut edilen vâris için Matilda ile birlikte "ortak naip" olacaktı; bulgular bu yöne işaret etmektedir. Torigny'li Robert, 1128 evliliğini ve sonrasını anlatırken, Matilda için "*hereditario jure*" (kalıtsal hak) ve oğulları için "*heredes legitimos Anglici principatus*" (İngiliz prensliğinin meşru mirasçıları) sıfatlarını kullanırken, Geoffrey için sadece "*marchiatus*" (marki) ifadesini kullanmayı tercih ediyordu. 1131'de Henry, soylularına ve piskoposlarına Matilda'nın ardılığını desteklemeleri için tekrar yemin ettirmişti; fakat 1133'te, bu kez hem Matilda'ya hem de yeni doğan bebek Henry'ye, Geoffrey bir kez daha hariç tutularak yemin talep edildi ve gerçekleştirildi (Hollister ve Keefe, 1973, s. 17-18). I. Henry güçlü ve kararlı bir yöneticiydi. Damadı Geoffrey'ye karşı muhalefete rağmen bu yeminleri almakta sorun çıkmamıştı. Peki, Henry'nin gücü ortadan kalkınca, yani öldüğünde de durum böyle olacak mıydı? Henry'nin gücünden korkan, fakat bir kadın olan Matilda'ya ve kocası Anjoulu Geoffrey'e muhalif olanlar yeminlerine sadık kalacak mıydı?

### Henry'nin Ölümü ve Hanedan Değişikliği

Henry muhtemelen torunlarının tahta çıkacak yaşa gelene kadar yaşayacağını umut ediyordu. Yaşlanmış olmasına rağmen bilinen bir sakatlığı ya da hastalığı yoktu. Veraseti düzenlemişti ve kendi elleriyle güç ve mevki kazandırdığı gayrimişru oğullarının ve yeğenlerinin yanı sıra kayınbiraderi olan İskoç Kralı David'in de Matilda'ya destek vereceklerini umut ediyordu; fakat Henry'nin kızı ve damadı ile olan ilişkisi bozulmuştu. Geoffrey ve Matilda, çeyiz olarak vaat edilen fakat Henry'nin vermediği Güneybatı Normandiya'daki bir dizi kalenin kendilerine verilmesini talep ederek isyan bayrağını açmışlardı (OV, VI, s. 444). Geoffrey, kayınpederinin ölümünden sonra bu kalelere ihtiyacı olacağı konusunda ısrar etti. Böylece Matilda'nın Norman mirasını garanti altına alabilecekti. Geoffrey ve Matilda, yalnızca Henry'nin mirasçıları olacak olan oğullarının çıkarları için hareket ettiklerini iddia etmişlerdi. Henry ise Normandiya kalelerini teslim ederse, düklüğü fiilen damadına teslim edeceğini düşünerek buna karşı çıkmıştı (Spencer, 2020, s. 226).

Davis'in söylediği gibi, Henry tüm veraseti düzenlemiş gibi gözükse de olayların arka planı, işlerin, Henry'nin planladığı gibi gitmemesi olasılığını da içerdiği için "*Henry'nin ölümünü beklemek, bir bombayı beklemekten farksızdı.*" (Davis, 2013, s. 13). Huntingdonlu Henry'nin aktardığına göre 1135'in Aralık ayında Normandiya'da bulunan Henry, doktorlarının daha önce yasaklamış olmasına rağmen, av partisi sırasında yakalanan "lamprey" (Bofa Balığı)<sup>21</sup> adlı balık türünden çok miktarda tükettikten sonra rahatsızlanmıştı.<sup>22</sup> Yanında, ileride her ikisi de Stephen'ı destekleyecek olan Rouen Başpiskoposu Hugh (ö. 1164) ve Evreux Piskoposu Audoin (ö. 1139) ve biri Gloucesterlı Robert olmak üzere beş kont vardı. Gece ateşlenen Henry, altı gün boyunca yavaş yavaş zayıflayarak yatakta kaldı. Sonunda ateşi düştü ve ölmek üzere olduğu ortaya çıktı. Henry, Rouen Başpiskoposuna "itirafta" bulundu ve son talimatlarını verdi.

<sup>20</sup> Taşemenler olarak da bilinen yılan balığına çok benzer bir tür tatlı su omurgalıdır. Spencer'ın aktardığına göre Orta Çağ'da özellikle et yemenin yasak olduğu Lent orucu sırasında soylular tarafından, hazırlanan ağır bir sosla birlikte çokça tüketilen, fakat derisinin üstünde bulunan mukozanın dikkatli bir şekilde temizlenmemesi sonucu hastalığa sebep olabilecek olan deniz canlısıdır (Spencer, 2020, s. 228).

<sup>21</sup> "*comedit carnes murenarum quae semper ei nocebant*" (HH, s. 259).

Gloucesterlı Robert'ın, Caen'deki hazineden askerlerine ve ev hizmetçilerine ödeme yapması ve fakirlere hediyeler dağıtması için 60 bin pound miktarında para almasını istedi (OV, VI, s. 448).<sup>23</sup>

Henry 1 Aralık 1135'te hayatını kaybettiğinde Matilda, kocası Geoffrey'nin yanında, Stephen ise Boulogne'daydı (Davis, 2013, s. 15; Watkins, 2015, s. 5). Öldüğünde yanında bulunan Rouen Başpiskoposu Hugh, Évreux Piskoposu Audoin, lordlar ve yetkililer, İngiltere'de gömülme üzere cenazeyi limana götürmeye yemin etmişlerdi. Pazartesi günü ilk olarak Rouen'deki katedrale doğru yola çıktılar. O gece, katedralin bir köşesindeki bir odada çalışan bir tahnit görevlisi, şişmiş gövdeyi açtı, temizledi ve güzel kokulu balsamla doldurdu. Ceset tuzla kaplanmış ve öküz postlarına sarılmıştı. Bağırsaklar, Notre-Dame du Pré'ye gömülme üzere bir kavanoza konuldu. Bir grup kâtip ve şövalye, daha alt düzeyde bazı adamlar, Caen'e kadar kalıntılara eşlik etti. Burada, St. Stephen Kilisesi'nde, uygun bir rüzgârın onları İngiltere'ye iletmesi için dört uzun hafta beklemek zorunda kaldılar. Onlar yola çıkana kadar Noel geçmişti; sonunda rüzgârlar hafiflemiş, Kanal geçilmiş ve cenaze, bizzat Henry tarafından yaptırılan Reading Manastırı'na götürülmüştü (Bradbury, 2005, s. 9; Davis, 2013, s. 15-16).

Henry'nin ölümünün ardından gelen belirsizlik, belki de dönemin sonunda çıkacak anarşiye en yakın olanı, veraset konusunda acil bir karara ve etkili bir hükümdara duyulan ihtiyacı gösterdi. Kargaşa oluştu ve bazı lordlar durumdan kendi çıkarlarını korumak için yararlandı: *"her insan şimdi başkalarının mallarını yağmalamaya çalışıyor. Normanlar kendilerini soyguna ve yağmalamaya terk ediyor (...) açgözlü haydutlar, kötülüğe hazır bir şekilde dışarı çıkıyorlar."* (OV, VI, s. 453). *Gesta'nın* anonim yazarı durumu: *"tuhaf bir şiddet tutkusuna kapılan her adam, komşusuna karşı acımasızca öfkeleni (...) yasalari boşa çıkararak (...) intikam alma şansını yakaladı."* sözleriyle aktarmıştı (GS, s. 323-324). Bu tür bir kargaşa ortamında bir kadının ardılığı böyle bir duruma cevap gibi görünmüyordu. Matilda'nın tahta çıkması için ne İngiltere'de ne de Normandiya'da tek bir ses dahi çıkmamıştı (Bradbury, 2005, s. 9).

Henry'nin cenazesi henüz ortadayken, Matilda ne cenazeye sahip çıkmış, ne de tacı almak için bir girişimde bulunmuştu. Kendisi için verilen yeminler Matilda'nın adaylığını tanımış olsa da, babasının tahtına oturabilmesi için yeterli değildi. Matilda, Westminster'da taç giyebilmek için fiziksel olarak Londra'da bulunmak zorundaydı; fakat Fransa'da kaldı. Bu sırada Norman baronlarının ardıllık planlarında Matilda'nın yerine sürpriz gibi görüne de çok da şaşırtıcı olmayan bir başka isim vardı; Stephen'ın ağabeyi, Blois ve Champagne Kontu Theobald! Muhtemelen Matilda'nın tahtı alamayacağını varsayarak yeni bir dük arama işine koyulmuşlardı. Blois Kontu Theobald'ı (ö. 1152) dük olması için Newburgh'da toplantıya çağırdılar (Bradbury, 2005, s. 9). 20 Aralık'ta İngiltere'den gelen bir ulak, Theobald'ın kardeşi Stephen'ın kral olarak tanındığını iletğinde, hâlâ ona tahtı teklif etmeye hazırlanan bir grup Norman baronuyla –ki aralarında Henry'nin gayrimeşru oğlu Gloucesterlı Robert da bulunuyordu<sup>24</sup>– şartları tartışıyorlardı (*Torigni*, s. 47; OV, VI; s. 454.). Onlar düşünürken

<sup>22</sup> Davis, Orderic'in verdiği bu rakamın doğru olamayabileceğini ifade ederken, Bradbury, Henry'nin bu isteğinin gerçekleşmediğini savunmaktadır (Bradbury, 2005, s. 8-9).

<sup>23</sup> Patterson Kont Robert'ın bu toplantıya katılmasını Henry'nin ölümünden sonra yeminini bozarak Matilda'yı desteklemekten vazgeçmesine dayanak olarak göstermiştir; Fakat Crouch Stephen'dan hoşnut olmayan Robert'ın bu hareketinin bir strateji hamlesi olarak görülebileceğini öne sürmektedir (Crouch, 1985, s. 228-229).

Stephen harekete geçmişti. Ulak mesajı ilettiğinde rüzgâr bir anda tersine dönmüş ve bu baronlar, “her iki ülkede de sahip oldukları mülkler nedeniyle” Stephen’i desteklemeyi tercih edeceklerini açıklamışlardı (Gillingham, 2001, s. 13; Davis, 2013, s. 15-16). Orderic, Theobald’ın ağabey olduğu için göz ardı edilmekten “rahatsız olduğunu” yazmaktadır (OV, VI; s. 454–455); fakat yine de Stephen’ı tanıdığını ve gerekirse Papalıkla olan bağlantılarıyla onu destekleyeceğini de açıklamıştı. Burada dikkat edilmesi gereken nokta, Norman baronlarının Theobald’ı “dük” olması için toplantıya çağırması olmasıdır. Kaynaklar, kraliyet konusunda sessiz kalıyor. Stephen’ın İngiltere kralı olduğu haberi geldiğinde hem baronların hem de Theobald’ın çekilmiş olması, muhtemelen İngiltere ve Normandiya’nın ayrılmaz olduğunu düşünmelerinden kaynaklanıyordu. Belki de, Normandiya dükünün aynı zamanda İngiltere kralı olacağı düşünülüyordu.

Stephen’in en azından tahta geçmeyi düşündüğü ve hamlesini yapmaya hazır olduğu açıktır. Stephen’in motivasyonu Matilda’ya karşı herhangi bir kişisel düşmanlıktan ziyade, Blois ve Anjou arasındaki kalıtsal düşmanlıkla ilgili olabilir. İngiltere ve Normandiya’yı ele geçirebilirse, o zaman bu bölgelerin kontrolü Anjou kontunun eline düşmeyecekti (Davis, 2013, s. 13-14). Stephen’in Boulogne ilçesinde bulunması, ona kanalı geçmek için ideal bir konum vermiş ve kötü hava durumuna rağmen hemen Wissant’tan yola çıkmıştı. Hızlı davranmak için büyük bir kuvvet toplamayı beklemek yerine çok küçük bir maiyetle seyahat etmişti (Bradbury, 2005, s. 9-10). Stephen’in İngiltere tahtı için hızlı hareket etmesinde rol modelinin, hayran olduğu amcası Henry olduğu konusunda çok az şüphe olabilir. Henry de, abisi William Rufus’un av partisi sırasında bir kaza oku sonucu ölmesinden (2 Ağustos 1100) sadece 3 gün sonra (5 Ağustos 1100) İngiltere tahtına çıkmıştı (Bradbury, 1990, ss. 17-30).

Stephen Londra’da memnuniyetle karşılandı. Henry’nin yasını tutan halk, sanki Henry’yi onda bulmuşlar gibi ve henüz herhangi bir anlaşma yapmadan önce, Stephen’ı alkışlarla selamlamak için dışarı çıktılar (GS, s. 324-325). Halk, Stephen’ın Londra’nın statüsüyle ilgili vaatlerinin yanı sıra, yalnızca onun verebileceği ayrıcalık vaatlerinden de etkilendi. Stephen, Boulogne Kontu olarak, İngiltere’den Flandra’ya olan ticaretin ana yolu olan bu şehir üzerinden ticaret için ayrıcalıklara izin verilmesinde önemli bir söz sahibiydi. Stephen bu dönemde Avrupa’daki birçok şehre verilen bir statüyü Londra’ya vererek, bir komün olarak tanımaya hazır görünüyordu. Londralıların tıpkı Ghent, Bruges, Lille veya Saint-Omer gibi onu “seçtiklerini” iddia etmelerine izin verdi. Londralılar kendi yöneticilerini “seçmişti”. Londralı tüccarlardan böylesine ateşli bir destek alan adamın aynı zamanda Flandra’nın kumaş kasabalarına giden en kısa yolu kontrol eden kişi olması tesadüf olamazdı (Davis, 2013, s. 10). Londralılar Stephen’a kaynaklarıyla yardım etmek ve onu korumak için yemin ettiler ve bu yemine sadakatle bağlı kaldılar. Muhtemelen bir komünün üyeleri olarak yeni statülerinin keyfini çıkaran Londralılar, bir meclis topladılar ve Stephen’ı kral olarak seçtiler (Bradbury, 2005, s. 10-11).

Gesta’nın yazarı Londra’dan bahsederken “bütün bölgenin kraliçesi olan metropol” (*ipsam totius regionis reginam, metropolim*) diyerek Londra’yı yüceltiyordu. Stephen Londralıların desteğini aldıktan sonra kraliyet hazinesinin bulunduğu, Gesta’nın yazarının “kraliyetin ikinci tahtı/koltuğu” (*secundam duntaxat regni sedem*) (GS, III; s. 5 ve

7)<sup>25</sup> olarak tanımladığı ve Stephen'ın kardeşi Henry'nin piskopos olduğu Winchester'a geçmişti. Stephen'ın Winchester'ı, kardeşi Henry'nin aracılığıyla kazandığı ifade edilmektedir. Henry bu aşamada kardeşinin en önemli bir destekçilerinden biriydi. Gesta, Winchester'a, gelecek vadeden hükümdar tarafından komün statüsü verilmiş olabileceğini ima ediyor. Stephen için Winchester'da Piskopos Henry'nin desteği kadar, belki daha da fazla kazançlı olan durum, Henry yönetiminin en etkili isimlerinden olan Salisbury Piskoposu Roger (ö. 1139) ve kraliyet hazinedarı William Pont de l'Arche'nin (ö. 1136) Stephen'ı desteklemeleri ve hazineyi teslim etmeleriydi. Henry'nin maliye bakanı ve hazinedarı olan bu iki isim muhtemelen kendi geleceklerini düşünüyorlardı. Piskopos, hazinenin bulunduğu şatonun anahtarlarını teslim etmesi için William'a rüşvet vermeye bile kalkışmış; ancak Stephen dışında kimseye şatoyu teslim etmeyi reddetmişti (GS, s. 326; Bradbury, 2005, s. 11). Hem Londralıların desteğini hem de kraliyet hazinesinin anahtarlarını elde eden Stephen için geriye tek bir şey kalmıştı: Canterbury Başpiskoposunun elinden kraliyet tacını giymek...

Stephen ve maiyeti, Matilda'nın ardıllığını desteklemek için edilen yeminleri bir kenara bırakmanın uygunluğu konusunda şüpheleri olan Canterbury Başpiskoposu Corbeilli William<sup>26</sup> ile görüşmeye gittiler. Stephen'ın destekçilerinin Başpiskoposu ikna etmek için çok uğraşması gerekmişti. Başpiskopos William, aceleyle hareket etmeyeceğini ve herkesin tavsiyesine ihtiyaç duyulduğunu belirtti (GS, s. 326). Stephen'ın adamları Henry'nin, isteksiz tebaasına böyle bir yemini "dayatarak" yanlış yaptığını savundular ve sonunda "kendi kozlarını" çıkardılar; Henry ölüm döşeginde iken yanında bulunan ve ölümler kralın baronlarını yeminlerinden azat ettiğine yemin etmeye istekli olan kraliyet kâhyası Hugh Bigod (ö. 1177). Dahası, Başpiskoposu, bir kral atamayı kabul etmedikçe, krallığın kararsız durumunun yakında iç savaşa neden olacağı konusunda inandırmaya çalışıyorlardı. Başpiskopos sonunda yorgun bir şekilde razı oldu ve 22 Aralık 1135'te Advent'in<sup>27</sup> üçüncü pazar günü Stephen, Westminster'da kral olarak taç giydi (Gervase, I; s. 94). Stephen, kilisenin ve ulusun örtülü desteğiyle kral olarak mesh edildi. Henry'nin cenazesi, 4 Ocak 1136'da Reading'de defnedilirken, Stephen tacını giymiş bir kral olarak törene katıldı. Büyük soyluların çoğu hala Normandiya'da olduğu için katılımın az olduğu bir taç giyme töreni olmuştu; fakat Stephen İngiltere tahtının tapusunu almıştı. Artık İngiltere'nin bir kralı vardı ve kraliyet Norman hanedanından, Blois hanedanına geçmişti (Crouch, 2002, s. 247-248).

Stephen tahta çıkmıştı; fakat veraset konusunda Matilda'nın Papa II. Innocent'e (Innocentius 1130-1143) yaptığı itiraz tartışılırken Bigod'un Henry'nin ölüm anında hazır olmadığı için yemininin geçersiz olduğu iddia edilmişti. Salisburyli John'a göre, Innocent'in önünde yapılan duruşmada, Sées Başpiskoposu ve daha sonra Lisieux Piskoposu Arnulf, Kral Henry'nin fikrini değiştirdiğini ve ölüm döşeginde kız kardeşinin oğlu Stephen'ı vârisi olarak atadığını belirtti (*Historia Pontificalis*, s. 84). Hugh Bigod kesinlikle Normandiya'daydı ve kesinlikle hastalığı sırasında kralla ilgileniyordu. Ayrıca, diğer iki şövalye de yemin etmeye hazırdı. Bradbury'ye göre yemin ettikleri şey açıkça mümkündür: Henry fikrini değiştirmiş ve kız kardeşinin oğlu Stephen'ı vârisi

<sup>24</sup> Latince ifadeler Gesta Stephani'nin editörlüğünü Richard Howlett'in yaptığı 1886 basımlı metinden alınmıştır.

<sup>25</sup> Corbeilli William (William of Corbeil), 1123-1136 yılları arasında Canterbury Başpiskoposluğu görevini yapmış olan kilise adamıdır (Bethell, 1968).

<sup>26</sup> Hıristiyanlıkta, 30 Kasım'daki Havari Aziz Andrew Yortusuna en yakın Pazar gününden İsa'nın doğumu, yani Noel'e kadar olan süreyi ve dört Pazar gününü kapsayan dört haftalık dönemdir (Mershman, 1907).



olarak atamıştı (Bradbury, 2005, s. 12).

## Sonuç

Henry'nin son anda taht için Stephen'ı vâris göstermesi, Beyaz Gemi kazasından kendi ölümüne kadar geçen sürede yaşanan hadiseler ve Henry'nin önce kızı Matilda'yı, sonra da Matilda ve torunlarını vâris gösterme çabalarına zıt bir eylemdi. Bunun bir taht kavgasına, dolayısı ile iç savaşa dönüşeceğini Henry'nin düşünmemiş olması mantıklı görünmemektedir. Özellikle, bunun ihtimal dâhilinde olduğunu düşünenlerin en temel argümanları olan Henry'nin ölmeden önce kızı ve damadı ile kavgalı ve küs olmasının yeterli olmadığı ortadadır. Zira Henry tahtı kızına değil, torunlarına bırakıyordu. Peki, Henry kendisinin ölümünden sonra, kızı tahta çıkınca damadı Geoffrey'nin daha fazla söz sahibi olmak istediğini düşünebilir mi? Bu pekâlâ mümkündür; fakat buna dair yorum geliştirecek kadar veri bulunmamaktadır. Ayrıca, Henry'nin ölümü, yediği Bofa balığından kaynaklanan bir zehirlenme sonucu olmuştur. Henry zehirlendiği akşamdan ölümüne kadar geçen 6 günlük süreyi yüksek ateşle yatakta geçirmiştir. Uzak bir ihtimal de olsa, ateşli hastalık geçirenlerin karar verme mekanizmaları sağlıklı çalışmadığı için, Henry kendisini yanlış ifade etmiş de olabilir. Tabii bu da yeterli veri olmadığı için polemik kaynağı olmaktan öte geçmeyecektir.

Sonuç olarak, talihsiz bir gemi kazası sonrası tek meşru erkek evladını kaybeden İngiltere Kralı I. Henry'nin yaşadığı durum bir evlat kaybetmekten çok daha fazlasıydı. Henry sadece evladını kaybetmemiş, tahtını ve topraklarını kaybetme riskiyle de yüzleşmişti. Her ne kadar Hastings Savaşı'nın üzerinden altmış sene gibi kısa bir zaman geçmiş olsa da, İngiltere'nin yeni yöneticileri olan Normanların bu süre içerisinde taht veraset sistemini oturtmadıklarını ve geleneksel veraset sisteminin açıklarını kapatmak konusunda yeterince hazırlıklı olmadıklarını söylemek mümkündür. Anglo-Norman Devleti'nin Britanya Adaları ve Kıta'ya yayılmış olan parçalı yapısı ve çok sayıda toprak sahibi soylunun yaratılmış olması veraset sisteminin belirsizliğini daha da sıkıntılı bir duruma sokmuştu. Henry'nin, kızı Matilda üzerinden soyunun tahtta kalmasını sağlamak için verdiği uğraşlar, baronların ve din adamlarının ettikleri yeminleri tutmaması sonucu boşa çıkmıştı. Üstelik taht iddiasını devam ettiren Matilda, Gloucesterlı Robert'ın yardımıyla 1139'da adaya çıkarma yapmış, İngiltere iç savaşa sürüklenmişti. 1146'da yapılan savaşta esir düşmesine rağmen Stephen 1154 yılına kadar tahtta kalmayı başarsa da 19 yıllık hükümet süresi İngiltere tarihinde "Anarşi" dönemi olarak anılmıştır. 1154 yılında Matilda'nın büyük oğlu II. Henry İngiltere tahtına çıkarak Anarşi dönemine son vermiş ve Plantagenet Hanedanı'nı başlatmıştı.

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## Semavi Dinlerin Kutsal Kitaplarında İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Zeynep Nermin AKSAKAL<sup>1</sup>

### Öz

Semavi dinlerin kutsal kitapları Tanah, Yeni Ahit ve Kur'an'da ölüm ve yaşamın ilahi karşılıkla bir bağlantısı vardır. Yaratana isyanın karşılığı ölüm, sadakatin karşılığı ise yaşamdır. Ancak bu ölüm ve yaşamın hakiki anlam yanında mecazi anlamları da vardır. Bu anlamların oluşum sürecini anlamak için kutsal kitaplardaki yaratılış kıssasından başlamak gerekir. Çünkü insanın dünya hayatı ve akıbetiyle ilgili bazı dini öğretiler özünü bu kıssadaki ilk günah bahsinden alır. Bu çalışma, kutsal kitaplarda ilahi bir karşılık olarak ölüm ve yaşamın anlam alanını, ilk günah kıssası ve konuyla ilgili diğer kutsal metinler ve tefsirleri çerçevesinde tespit ve mukayese etmeyi amaçlamaktadır. Böylece bir karşılık olarak ölüm ve yaşam hakkındaki hangi öğretilerin hangi temeller üzerine kurulduğu anlaşılacaktır. Çalışma, kutsal kitaplarda ölüm konusunu yaşamla birlikte bir karşılık olarak ve ilk günah özelinde incelemesi yönüyle diğer çalışmalardan ayrı bir önemi haizdir. Çalışmada ulaşılan sonuçlara göre; Yahudi ve Hıristiyan tefsirlerinde ilk günah, insanın kötülük eğilimine sahip ölümlü tabiatının nedenidir. Bu yaklaşım günah ve kefarete, ilahi buyruklara bağlılık ve mükâfat üzerine kurulu tüm Yahudilik tarihinin temeli iken Hıristiyanlıkta asli günah, vaftiz, kurtarıcı Mesih'le özdeşleştirilmiş kefarete ve gelecek yaşam öğretilerinin temelidir. Kur'an ve tefsirlerine göre ise insanın yaratılıştan iyilik ve kötülük potansiyeline sahip ölümlü tabiatı, ilk günahın nedenidir. Bu durum, ilk günahla bağlantısı kurulan kadim öğretileri bozan unsurlar içerir. Diğer taraftan kutsal kitaplarda ilahi bir karşılık olarak ölüm ve yaşamın mecazen ortak bir anlam alanı vardır. Buna göre ölüm, kötülüklerin karşılığı olarak dünya ve ahirette kötü bir hayat sürmek iken yaşam, iyiliklerin karşılığı olarak dünya ve ahirette iyi bir hayat sürmektir. Dünyevi kötü ve iyi yaşam Tanah'ta daha ziyade maddi hayat koşulları ve ömrün süresiyle ilgiliyken Yeni Ahit ve Kur'an'da maneviyatla, kalbin diri ve huzurlu olup olmamasıyla ilgilidir. Uhrevi kötü ve iyi yaşam ise tüm kitaplarda cehennem ve cennet hayatı demektir.

**Anahtar Kelimeler:** Tefsir, Tanah, Yeni Ahit, Kur'an, İlk Günah, İlahi Karşılık, Ölüm, Yaşam.

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## Death and Life as a Divine Recompense in the Holy Books of the Abrahamic Religions

Zeynep Nermin AKSAKAL<sup>1</sup>

### Abstract

In the holy books of the Abrahamic religions Tanakh, the New Testament, and the Qur'an, death and life have a connection with divine recompense. The recompense for rebellion against the Creator is death, and the recompense for loyalty is life. However, this death and life has figurative meanings as well as real meanings. In order to understand the formation process of these meanings, it is necessary to start with the story of creation in the holy books. Because some doctrines about man's worldly life and its fate take their essence from the first sin mention in this story. In this study, it is aimed to determine and compare the meanings of death and life as a divine recompense in the holy books, within the framework of the first sin story and other holy texts about the subject and their interpretations. Thus, it will be understood which teachings about death and life as recompense are based on which foundations. The study has a different importance from other studies in terms of examining the subject of death in the holy books as a recompense along with life and within the scope of the first sin. According to the results of the study; In Jewish and Christian exegesis, the first sin is the cause of man's evil-inclined mortal nature. While this approach is the basis of the entire history of Judaism, which is based on sin and atonement, devotion to divine commands and reward, in Christianity it is the basis of the doctrines of original sin, baptism, atonement and a future life identified with the mediator Christ. According to the Qur'an and its interpretations, the mortal nature of man, which has the potential for good and evil from creation, is the cause of first sin. This includes elements that corrupt the ancient teachings associated with the first sin. On the other hand, death and life as a divine recompense in the holy books metaphorically have a common meaning area. Accordingly, while death is to lead a bad life in this world and the next as a punishment for evil, life is to lead a good life in this world and in the hereafter as a reward for good deeds. While the worldly bad and good life is related to material life conditions and the duration of life in Tanakh, it is related to spirituality and whether the heart is alive and peaceful in the New Testament and the Qur'an. The otherworldly bad and good life means the life of hell and heaven in all books.

**Keywords:** Tafsir, Tanakh, New Testament, Qur'an, First Sin, Divine Recompense, Death, Life.

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## Giriş

Yaşam ve ölüm insanın dünyadaki iki temel gerçeğidir. Yaşayan her insanın ölümü de kabul etmesi gerekir. Ancak ölüm insanlığın baş etmek zorunda kaldığı en büyük felaket olmuştur. Bu nedenle hayata dair her felsefenin, insanların ölümle baş etmesi için bir çare bulması gerekmiştir. Bu çareyi dinî inanışlar ve öteki hayat söylemlerinde değil mevcut hayat içinde aramaya çalışan varoluşçu felsefeler, fani dünya yaşamına sığacak varoluş anlamları bulmaya çalışmışlar ancak insanın ölümsüzlük arzusunu karşılayacak yeterli çözüm sunamamışlardır. Buna karşılık semavi dinler yani Yahudilik, Hıristiyanlık ve İslâm ebedi bir hayattan söz etmiş ve bu hayatı iyi yaşamının yolunu göstermişlerdir. Bu kapsamda bu dinlerin kutsal kitapları, ölüm ve yaşama dünya hayatının içinde ve ötesinde farklı anlamlar yüklemiştir. Bunların temelinde ölüm ve yaşamın, insan eylemlerinin bir sonucu, ilahi bir karşılığı oluşu yer almaktadır.

Çalışmada, semavi dinlerin müntesiplerinin kendi kutsal kitaplarını isimlendirmeleri esas alınarak Yahudiliğin kutsal kitabı için Tanah; Hıristiyanlığın kutsal kitabı için Yeni Ahit, Tanah'ın Hz. Mûsâ'ya indirildiği kabul edilen ilk beş kitabı için Tora (Tevrat); Yeni Ahit'in ilk dört kitabı için İncil/İnciller kelimeleri kullanılmıştır. Başlıktaki "ilahi karşılık" ifadesiyle, semavi dinlere göre Tanrı tarafından insan eylem ve davranışlarına iyi veya kötü olmasına göre verilen mükâfat ya da ceza şeklindeki karşılık kastedilmektedir.

Yahudilik ve Hıristiyanlıkta ölüm ve yaşamın, insana bir kez hayat nimeti verildikten sonra bu nimetin nasıl sarf edildiğinin belirleyici olduğu bir karşılık olması, Tanah'ta geçen yaratılış kıssasındaki ilk günaha dayandırılır. Burada "ilk günah" tabiriyle hususen Hıristiyanlıkta sonradan farklı anlamlar yüklenerek oluşturulan doktrin değil tüm semavi dinlerde kabul edilen ilk insanların işlediği ilk günah, ilk hata kastedilmektedir. İlk günah tüm insanlığın, ilk ataları Âdem ve eşi Havvâ'nın Allah'a sadakatsizlik ederek işledikleri günahın ardından başlayan dünya kaderini ve bu kaderin akıbetini belirleyici anlamlar içerir. Bu nedenle kutsal kitaplar ve tefsirlerine göre karşılık olarak ölüm ve yaşamın anlam alanı öncelikle ilk günah çerçevesinde ele alınmış, daha sonra ilk günahтан sonraki sürece ait anlam alanları incelenmiştir.

Semavi dinler ve kutsal kitaplarında ahiret inancı, ilk günah, ölüm ve ölümsüzlük konularında farklı yönlerden çeşitli çalışmalar yapılmıştır. İsmail Taşpınar'ın *Duvarın Öteki Yüzü*; Mehmet Paçacı'nın *Kutsal Kitaplarda Ölümötesi* ve Nihat Karademir'in *İnsanın Ölümsüzlük Arayışı-1: Dinler Mitolojiler, Kahramanlar* isimli kitapları; Fevzi Yiğit'in *İslâm Filozoflarına Göre Ölümün Mahiyeti*, Muhsin Akbaş'ın *Yahudi ve Hıristiyan Düşüncesinde Ölüm Sonrası Hayat ve Diriliş İnançının Dini ve Teolojik Temelleri*, Ruhattin Yazoğlu'nun *Ölümsüzlük İnançının Dayandığı Temeller* isimli makaleleri bunlardandır. Ancak kutsal kitaplarda ölüm ve yaşam konusunu mukayeseli olarak ve bu çalışma kapsamında ele alan bir çalışma tespit edilememiştir. Çalışmada kaynak olarak Tanah pasuklarının İngilizce tefsirlerine <https://www.sefaria.org> sitesinden, Yeni Ahit pasajlarının İngilizce tefsirlerine <https://www.studyilight.org> sitesinden ulaşılmış, bunlardan kaynak gösterilirken alıntı yapılan tefsirin, hangi kutsal kitabın hangi bölüm ve hangi numaralı ifadelerine ait olduğu belirtilmiştir. Arapça Kur'ân tefsir kaynaklarına *el-Mektebetü'ş-Şâmile* programından ulaşılmıştır. Çalışmada nitel araştırma yöntemlerinden doküman analizi yöntemi kullanılmıştır.

### 1. Tanah ve Tefsirlerine Göre İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Tanah metinlerinde, yaşam ve ölümün Tanrı'ya itaat ve itaatsizliğin karşılığı olarak



belirdiği bir anlam alanı vardır. Bu anlam alanında hem hakiki hem de manevi ve uhrevi manalar yer alır. Hakiki anlamlarıyla ölüm ve yaşamın ilahi bir karşılık olması, Yahudi inancına göre Tanah'ın yaratılış kıssasındaki ilk günah bahsinin odak noktasındadır. Tanah'ın farklı konulu diğer metinlerinde ise bir karşılık olarak ölüm ve yaşamın ilk günaha dayanan hakiki anlamının yanında manevi ve uhrevi anlamları da belirir. Bu ana başlık altında Tanah'ta karşılık olarak ölüm ve yaşamın bu anlam alanları incelenecektir.

### 1.1. Tanah'taki Yaratılış Kıssasında Geçen İlk Günah Kapsamında İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Tanah'ta geçtiğine göre Tanrı, yeryüzünü ve hayvanları yarattıktan sonra, deniz ve karadaki hayvanlara, tüm yeryüzüne egemen olsun diye kendi suretinde, kendine benzer bir insan yaratacağını söylemiştir (*Kitabı Mukaddes*, 2012, Tekvin 1:26). Bu ifadeler, insanı büyük bir amaç ve bilgelikle; kendine benzer yani anlama kabiliyetine, zekaya sahip bir varlık olarak yarattığı ve bunu yaparken meleklerle danıştığı şeklinde açıklanmıştır (Farsi, Yanni, Saylağ & Beni Danon, 2010, s. 1/11). Tanrı ilk insan Âdem'i yarattıktan sonra, ortasında Yaşam Ağacı ile İyi ve Kötü'yü Bilme Ağacı'nı (Bilgelik Ağacı) bitirdiği Eden bahçesine, orayı hem işlemesi hem de koruması için yerleştirmiş (Tekvin 2:6-9, 15) ve ona şöyle emretmiştir: "Bahçenin tüm ağaçlarından serbestçe yiyebilirsiniz. Ancak İyi ve Kötüyü Bilme Ağacı'ndan yeme; çünkü ondan yediğin gün kesinlikle öleceksin" (Tekvin 2:16-17). Ancak Âdem, eşi Havvâ'ya uyup onunla yasak meyveyi yemiştir. Havvâ ise emri ihlal ederken bahçedeki hilekâr yılanın sözlerine kanmıştır. Bu sözlere göre yasak ağaçtan yemeleri durumunda ölmeyecekleri gibi gözleri açılacak, tıpkı Tanrı gibi iyiyi ve kötüyü tanır hale geleceklerdir. Tanrı ise bunu istemediği için malum yasağı koymuştur (Tekvin 2:18-25; 3:1-5).

Kıssanın devamında Âdem ile Havvâ, göze ve akla cazip gelen meyveyi yediklerinde hakiki anlamda ölmemiş ve gözleri açılmış, böylece çıplak olduklarını anlayıp incir yapraklarıyla örtünmeye çalışmışlardır. Önceden de çıplaklardır ancak (bundan) utanmıyorlardır. Nihayetinde Tanrı Âdem'e, Havvâ'ya ve yılan, tüm nesillerinin kaderi olacak cezalar vermiştir. Artık yılan karnı üstünde sürünüp toz yiyerek ve insanla düşman olarak yaşayacak, Âdem'i yasağı ihlale davet eden Havvâ, Âdem'in boyunduruğunda yaşayıp zorluklarla çocuk dünyaya getirecek, Âdem ise kendi yüzünden lanetlenen topraktan ıstırapla yiyecek elde edecektir (Tekvin 3:6-21). Sonra Tanrı -huzurundaki meleklerle- "İnsan, iyi ve kötüyü tanıma konusunda bizden -yani Tanrı ve huzurundaki büyük meleklerden (Ben Asher, Bereshit 3:22:1)- biri gibi oldu Artık Yaşam Ağacı'ndan da (meyve) alması engellenmeli. Yiyip sonsuza kadar yaşayabilir!" demiştir. İnsan böylece bahçeden kovulmuş ve ölümlü yaşamı süresince oraya geri dönüp Yaşam Ağacı'ndan yemesi engellenmiştir (Tekvin 3:22-24). Bu da insanın başlangıçta Yaşam Ağacı'ndan yemesi sayesinde ölümsüz olduğunu ya da bu ağacın bir şekilde ölümsüzlüğü simgelediğini gösterir. İyi ve Kötü'yü Bilme Ağacı ise Tanrı'ya itaat etmekle etmemek yani yaşamla ölüm arasındaki seçimi simgelemektedir. Kıssanın son kısmı yılanın, yasağı ihlale davet ederken ağacın yasak olmasının altında yatan neden konusunda doğruyu söylediğini gösterir. Yani yılan hakikati olmayan bir şeye değil Tanrı'nın insanı engellediği ilahi bir mertebeyi elde etmeye davet etmiştir. Ayrıca bu davetinde Âdem ve eşine meyveyi yiyince ölmeyeceklerini söylemesinde de olayların akışından anlaşıldığı üzere gerçeklik payı vardır. Bu durum, yasağın hikmetleri ve ölüm cezasının anlamı konusunda farklı yorumlara kapı açmıştır.

Yaratılış kıssası günah, yaşam ve ölüme dair pek çok sembolik anlam içerir. Bu kıssada,

emrin ihlali günah olarak nitelenmese de Tanah'taki diğer pek çok pasukta, ilahi iradeye isyan, Tanrı'nın ve insanların ahbine sadakatsizlik, dini görevleri yerine getirmede başarısızlık, doğru yoldan sapma, haksızlık, adaletsizlik kapsamındaki her şeyden günahı ifade eden kavramlarla bahsedildiği görülebilir (ör. Tekvin 4:7; Çıkış 34:7; Levililer; 16:21; Skolnik & Berenbaum, 2007a, s. 18/621-622). Kıssadan anlaşıldığına göre ölüm; insanın yaratıcısına itimat etmemesi, verdikleriyle yetinmeyip aç gözlülük yaparak günah işlemesi nedeniyle duyduğu utanç ve bu utancın cezasıdır. Bu kıssa, günahın egemenliğinde, ebedi ve iyi bir yaşamın olamayacağını anlatır. İyi yaşamın yolu Tanrı'nın egemenliğindedir.

Yahudi tefsir kaynaklarına göre kıssadaki emir, insanın Tanrı'ya olan sadakat ve kararlılığının sınanmasını içindir. İnsan, kendine verilen üstün niteliklere rağmen ilim ve iradede Tanrı gibi olmayı yani aslında ona bağımlılıktan kurtulup özgür olmayı umarak günahı işlemiş, sonuç olarak istediği bilgiyi elde etmiş ama ölüm cezasına da müstahak olmuştur. Âdem'in emri ihlal ettiği gün ölecek olması, ağaçtan yediği an kutsiyetinin bozulması ve böylece -maddi tabiatına rağmen ilahi irade veya bunun yanında Yaşam Ağacı'ndan yemesi sayesinde- ölümsüz tabiata sahip iken ölümlü hale gelmesi demektir (Ben Asher, Bereşit 2:17:1; Chizkuni, Genesis 2:17; Ramban, Genesis 2:17:2; Farsi vd., 2010, s. 1/21-20). Ölümün Âdem'e gerçekten o gün içinde geleceği, ama bunun ilahi takvime göre 1000 yıla denk gelen bir gün dolmadan olduğu da söylenmiştir (Chizkuni, Genesis 3:4:1).

Yasak ağacın ölümcül etkisine gelince açıklamalara göre, insanın doğal dürtüleri iyiyi yapmaya eğilimli iken ağaçtan yediği meyve kötüye eğilimli dürtülerin belirmesine neden olmuştur. Bu da insanın kendine belirlenen manevi hedefler yerine, maddi nimetlerin peşinde koşmasına, günah işlemesine neden olacaktır. Diğer bir görüşe göre insan cazip meyveyi yedikten sonra, zararını bilse de ilk bakışta tatlı görüneni isteme; sonsuz yararını bilse de acı-kötü görüneni reddetme eğilimine sahip hale gelmiştir (Farsi vd., 2010, s. 1/19, 17; Sforino, Genesis 3:22:1). Daha somut ve meşhur bir açıklamaya göre de günahı işlemeyen önce insanın akli tamamen ruhsal eğilimliydi. Bu nedenle Âdem ile Havvâ çıplaklıklarını görseler de buna cinsel bir anlam vermiyor ve utanmıyorlardı. Günahla birlikte, cinsel dürtüyü bedensel tatmin aracı olarak deneyimleyip güzel olduğunu düşündüler ve akıl gözleri açıldı. Yani hayvansal arzulara yönedikleri, organlarını Tanrı'nın isteğine göre değil kişisel tatmin aracı olarak kullandıkları için bakışları değişti ve çıplaklık utanç verici bir şeye dönüştü. Bu arada iyi ve kötüyü bilmeleri, akli objektif kullanma yeteneğini kaybetmelerine ve içgörülerinin zayıflamasına neden oldu (Ben Asher, Bereshit 3:5:2; Radak, Genesis 2:17:2).

Bazı Yahudi din alimleri ve filozoflar, insanın maddi tabiatından ve bahçede besleniyor olmasından anlaşılacağı üzere zaten ölümlü yaratıldığı, be nedenle kıssadaki ölüm cezasının, o an acilen olmasa da doğal süreçteki vaktinden önce gelecek olan bir ölümü ifade ettiğini düşünmüşlerdir (Ramban, Genesis 2:17:2; Ben Asher, Bereshit 2:17:2). Bu doğrultudaki diğer açıklamalara göre insana 1000 yıllık ömür takdir edilmişken Âdem gerçekte 930 yıl yaşamış, kalan 70 yılı torunlarına miras bırakmış ve aslında kendisi de ortalama bir yaşam süresinden mahrum kalmıştır (Radak, Genesis 2:17:2). Ancak baskın olan geleneksel görüşe göre ölüm cezası, insanın yeryüzündeki bereketli Eden bahçesinde, fiziksel çaba harcamadan sürdüreceği iyi, müreffeh ve ölümsüz bir yaşamdan kötü, meşakkatli ve ölümlü bir yaşama sürgün edilmesidir. Bu konuda Mezmurlar 82:6. pasukta, inananlara yönelik olarak geçen "siz ilahlarsınız" ifadesi,

insanın başta ölümsüz olarak yaratıldığına delil sayılmıştır (Ben Asher, Bereshit 2:17:2).

Kıssada insanın meyveyi yiyince iyi ve kötüyü tanıyıp Tanrı gibi olması, açıklamalara göre artık iyi ve kötüyü bilen bir varlık olarak eşsiz biri olması demektir. Ancak bu yetenek, ömrü boyunca kontrol etmesi gereken fiziksel dürtüleri de ortaya çıkardığı için yükselebileceği manevi mertebelere sonsuz ömrü de olsa artık erişemeyecek hale gelmiştir. Bu nedenle insan artık sınırlı hayatını nasıl anlamlı şekilde geçirmesi gerektiğini düşünmek zorundadır (Farsi vd., 2010, s. 1/24; Sforno, Genesis 3:22:1). Yani insan sonsuz yaşasa da kötüye de eğilimli tabiatı nedeniyle mükemmel bir yaşamı olmayacak, hep dürtüleriyle baş etmesi gerecekti. Bu değişim, önceden zihninin diktesiyle kendiliğinden Tanrı'ya itaat eden insanın, artık iyi ya da kötüyü seçme konusunda hür iradeye sahip olarak Tanrı gibi olduğu ve bu nitelikte birlikte ağır bir yükü de almış olduğu şeklinde de dile getirilmiştir (Ramban, Genesis 2:9; Ben Asher, Bereshit 2:9:2).

Yaratılış 1:27. pasukta Tanrı'nın insanı zaten kendinin -ve meleklerin (bk. 26. pasuk)-suretinde yarattığı geçmektedir. Bu nedenle oluşan çelişkili durum, insanın doğruyla yanlış ayırt edip ilahi emre muhatap olacak şekilde üstün bir akılla yaratıldığı ancak başlangıçta, aklın alanında olmadığı için ahlaki nitelemeler olan iyi ve kötünün bilgisini bilmediği şeklinde açıklanmıştır. Söz gelimi insan başlangıçta dünyayı tanımlayabilir ancak iyi ya da kötü şeklinde nitelendiremezdi (Ben Asher, Bereshit 3:5:1). Bunu yapabilmek için, kötüyü tecrübe etmesi gerekmiştir. Ancak insan böylece iradesiyle kötüyü seçince meleklerle eş olan makamından düşmüş, ölümlü olmuştur. Sonuç olarak ilk günah kıssası kapsamındaki ölüm, Yahudi inancında ister insanı ölümsüzlükten ister ölümlü ama uzun bir yaşamdan mahrum bırakan bir ceza olsun, günahla birlikte gelen bir kötülüktür denebilir.

## 1.2. Tanah'ın Diğer Metinlerinde İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Tanah'ın ilk günahattan sonraki süreçle ilgili olan metinlerinde, ilk günah kıssasının ana unsurları olan Tanrı'ya itaatsizlikle bunun cezası olan ölüm ve Tanrı'ya itaatle bunun mükâfatı olan kutsal yaşam arasındaki ayrılmaz bağın devam ettiği görülür. Bu metinlerde ölüm ve yaşam, tıpkı ilk günah kıssasında olduğu gibi hem hakiki anlamda dünyevi kısa ömrü ve uzun ömrü ifade eder hem de dünyevi ve uhrevi hayatta, ölümün azap içinde bir yaşamı, yaşamın kutsal bir hayatı temsil ettiği mecazi anlamları ifade eder.

İsrailoğullarının tüm tarihinde Tanrı'ya sadakat göstererek cennete kavuşma mücadelesi görülebilir. İsrailoğullarının ilahi buyruklarla imtihanları ve cezaları, Eden bahçesindeki ahitleşme, ardından gelen günah ve bunun cezasıyla ilgili sahenin devamı gibidir. Ahit, Tanrı ve seçtiği insan ya da insanları ilgilendiren genel bir yükümlülük, antlaşma demektir (Skolnik & Berenbaum, 2007b, s. 5/249, 251). Tanah'tan anlaşıldığına göre Tanrı, insanlıkla Eden bahçesinde başlattığı ahdini Nûh dönemine kadar sürdürmüş, onun zamanında sadakatsiz kullarını tufanda helak ederken Nûh ve beraberindeki itaatkâr kullarıyla ahdini yenilemiştir (Tekvin 6:5-18; 9:1-17). Tanrı bir sonraki ahdini İbrâhim ile yapmış ve kendisi de bazı taahhütlerde bulunmuştur. Bunlara göre İbrâhim'i ulusların babası yapacak, soyunu verimli kılp içinden uluslar, krallar çıkaracak, antlaşmasını o ve oğlu İshak kanalından olan soyuyla ebediyen sürdürecektir, Kenan ülkesini onlara ebedi bir mülk olarak verecektir (Tekvin 17:1-8, 15-21; 15:18-21). Bu taahhütler nedeniyle, seçilmiş soyun atası olan ve kendine adeta bir cennet vad edilen İbrâhim'in Âdem gibi olduğu (Ben Asher, Bereshit 2:17), ahdini tüm insanlıkla sürdüren ama sadakat

bulamayan Tanrı'nın, Âdem ve Havvâ'nın görevini artık İsrail soyuna miras bıraktığı düşünülmüştür (Farsi vd., 2010, s. 1/3). Tanah'ta geçtiğine göre Tanrı bu ahdi gereği İsrailoğullarını Mısır'da kölelikten kurtarmış, onlarla yeniden antlaşma yaparak Mûsâ'ya verdiği Tora'ya bağlı olmalarını istemiş, sadakat ya da sadakatsizlik göstermeleri durumunda nasıl karşılık vereceğini bildirmiştir (Çıkış 2:23-25; 20:22; 21-23). Yahudi inancına göre bu ahit İsrailoğulları için ebediyen geçerlidir. Diğer insanlar ise Nûh ile yapılan ahit ve kapsamındaki genelde yedi tane olduğu kabul edilen emirlerden sorumlu olup bunlara uyanların gelecek yaşamdan nasibi olabilecektir. Bunlar Tora'da da olan putperestlikten, Tanrı'ya lanet etmekten, kan dökmekten, cinsel günahlardan ve hırsızlıktan sakınmak, kanunları koruyacak bir hukuk sistemi kurmak ve canlı hayvan eti yememektir. Bunlardan ilk altısının Âdem'in kanunlarında da olduğu kabul edilir (Davidson, Sanhedrin 56a:24; Skolnik & Berenbaum, 2007c, s. 15/284-285; Hasanov, 2015, s. 97-126).

Tanrı'nın Mûsâ ile yaptığı ahde göre, İsrailoğulları Tora kanununa bağlılık sayesinde adeta Âdem'in kaybettiği dünyevî cennet gibi olan vadedilmiş toprakları kazanacaklardır. Nihayetinde İsrailoğulları -tıpkı Âdem'in emre itaat ettiği süreçte cennete kalacak olmasında olduğu gibi- Tora'daki ilahi emirlere bağlı kaldıkları takdirde vadedilmiş topraklarda düşmanlardan, felaketlerden, ölümden ve ölüm korkusundan emin, itibarlı, bol nimetler içinde, huzurlu, uzun yani hem madden hem manen kutsal bir ömür süreceklerdir. Asi olmaları durumunda ise hastalık, kıtlık vb. felaketler yaşayacak, esaret ve korku içinde aşâğılık bir yaşam süreceklerdir (Levililer 26; Tesniye 6:2-3). Tora'da, günahkârları dışarı kusan ülke olarak bahsedilen vadedilmiş topraklardan -tıpkı cennetten sürülen Âdem gibi- sürgün edildikleri süreçler bu durumun müşahhas bir örneğidir (Levililer 20:22). Ancak bu sürgünler sürekli olmayacak, cezasını çekip tövbe eden İsrail halkı bağışlanacak ve dünyanın öbür ucunda da olsalar miras topraklara geri döndürüleceklerdir (Tesniye 30: 4-5). Bu durum cennetten çıkarılan Âdem'in affedilmesi ve cennete kavuşması gibidir.

Tesniye kitabındaki 8:1. pasukta kutsal topraklarda, kutsal yaşama kavuşma, Tora'daki buyruklara tam tamına uymaya bağlanmıştır. Diğer bir pasukta, buyruklara itaate karşılık mülk edinilecek topraklarda uzun bir yaşam vadedilmektedir (Tesniye 41:47). Burada, uzun yaşamın mükâfat olduğu barizdir. Ancak bunun, sırf uzun değil aynı zamanda madden ve manen iyi bir yaşam olduğu hatırlatılmalıdır. Bu anlamda ilahi kurallara, ilkelere bağlı kalanların, bunun sayesinde yaşayacağıyla ilgili bir diğer pasuk (Levililer 18:15), ilahi kuralların yaşamı koruyacağı, istikrarlı ve huzurlu bir toplumsal hayat sağlayacağı şeklinde anlaşılmalıdır (Farsi vd., 2010, s. 3/359). Yahudi inancında Tora'nın sağlayacağı bu kutsal yaşam; "Tora yaşamın gerçek yoludur" şeklinde ilkeleşmiştir. Bu nedenle Tanrı'nın başka bir Tevrat göndermeyeceğine inanmak Yahudiliğin iman esaslarından (Skolnik & Berenbaum, 2007d, s. 20/45).

Tora'daki kurallara bağlılığın dünyevî yaşamı koruyucu olması, İsrail halkının idam gerektiren suçları işlemekten engellenmesi anlamına da gelir. Nitekim Tora'da; Tanrı'ya ve ana babaya lanet okumak, putperestlik, kan dökmek, evli kadınla zina, büyüçülük başta olmak üzere 36 kasıtlı suça idam cezası belirlenmiştir (Farsi vd., 2010, s. 3/845-848; Levililer 18, 20) Ayrıca, kutsala hürmetsizlik, kefarete orucunu tutmama vb. (Çıkış 30:33; Levililer 23:29; 7:20; 17:4; Tekvin 17:14) bazı kasıtlı suçlara karşılık, yine ölümlle ilgili olan "karet- kesmek" isimli manevi bir ceza da vardır. Bu ceza, dünyevi olarak suçlu kişinin uzun yaşamadan ölmesi, çocuklarının küçük yaşta ölmesi şeklindeki ilahi bir karşılık

olarak açıklanırken uhrevi anlamda, ruhun gelecek dünyadaki yaşamdan kesilmesi yani tekrar diriltilmeyecek olması şeklinde açıklanmıştır. Ancak ruhun ölümsüzlüğünü savunanlar bunun üst derecedeki uhrevî bir azap olduğunu belirtmişlerdir (Farsi vd., 2010, s. 3/113-112).

Tanah'taki ilahi karşılıklar özetle ifade edilecek olursa ödülleri; Tanrı'nın halkını -iman edenleri- sevmesi ve kutsaması (mübarek kılması)dır ki bu da inananların iyi amelleriyle dualarının kabulü ve bereketli bir yaşam demektir. Suçların cezaları ise; Tanrı'nın halkına öfkesi ve lanetidir ki bu da duaların reddi ve ölüm demektir (Tesniye 28; 30:15-20; Mezmurlar 77:7; 80: 4). "Önünüze yaşamla ölümü, kutsamayla laneti koyduğuma bugün yeri göğü size karşı tanık gösteriyorum. Yaşamı seçin ki, siz de çocuklarınız da yaşayasınız" (Tesniye 30:19) pasuğu bunu özetler. Ayrıca İsrail halkının Tanrı'nın adil kurallarına sıkı sıkıya bağlanması, diğer uluslara bilge ve anlayışlı olduklarını gösterip Tanrı katında onlardan üstün kılacaktır (Tesniye, 4:5-6; 28:1). Bu da vadedilen iyi dünya yaşamının bir tezahürüdür.

Tora'da iyilik ve kötülüklerin dünyevi ölüm ve yaşam şeklindeki karşılığına vurgu açık ve netken bu cezalardan uhrevi bir karşılık olarak bahseden açık ifadeler yoktur. Ancak bu konuyla ilgili pasukların tefsirlerinde, dünyada yaşamı sağlayacak itaatin, ahirette de yaşam kaynağı olacağına dair açıklamalar görülebilir. Örneğin, "Ama siz -Tanrınız Aşem'e yapışık kalanlar- bugün hepiniz hayattasınız" (Tesniye 4:4) pasuğunda Tora'ya uymak, mecazen "Tanrı'ya yapışmak" olarak tanımlanmıştır ve bu da dünyada emin yaşamın yanında, gelecek yaşamın vaadi olarak tefsir edilmiştir (Farsi vd., 2010, s. 5/73).

Tora kitaplarında dünyada İsrailoğullarınca tekrar hak edilen cennet dışında, uhrevi bir mükâfat ya da azap yerinden bahis olmasa da Tanah'ın Tora kitapları dışındaki kutsal metinlerinde bunlara işaret vardır. Örneğin Süleyman'ın Meselleri kitabında yer yer bahsi geçen "gazap günü" ahiretteki yargıyı karşılar mahiyettedir. Bu bahiste, yargı gününde hiçbir servetin işe yaramayacağı, doğruluğun ise ölümden kurtaracağı ifadeleri vardır (10:2; 11:4-8; 19:16). Bu da ahiret hayatı ile ilgili sonsuz yaşam ve ölüm şeklindeki iki akıbeti ortaya çıkarır. Burada ölüm, cehennem azabı olarak izah edilmiştir (Davidson, Bava Batra 10a:16). Tefsirlere göre yeniden dirilişteki yaşam ise -İsrail topraklarında- yeniden kurulacak Mesih'in krallığındaki yaşamdır. Bu da İsrail egemenliğindeki yeni dünyada, ebedi yaşam hakkını ifade eder şekilde yorumlanmıştır (Ben Asher, Devarim 30:15:1-5; Sforno, Deuteronomy 30:15:1). Hezekiel kitabında dirilişten bahseden 37. bölümün 12. pasuğundaki "Ey halkım, mezarlarınızı açıp sizi oradan çıkaracak, İsrail ülkesine geri getireceğim" (Hezekiel 37:12) ve devamındaki ifadeler bu doğrultuda yorumlanmıştır (*Midrash Tanchuma*, Bereşit Rabba 13:6). Ayrıca Tahah'taki bu ve benzeri ifadeler (Daniel 12:2) yeniden dirilişin sadece İsrail halkına has olacağı izlenimini verir. Bu nedenle Yahudi düşüncesinde, ikinci hayat hakkında farklı farklı olan yaklaşımlardan biri de bunun Yahudiler için söz konusu olacağı, diğer insanların ise ölümden hiç dirilmeyeceğidir. Bu durumda cehennem azabı da günahkâr İsraililerin azap yeri olacak, kusuru çok olanların ruhları da azabın ardından yok edilecektir (Ben Asher, Devarim 33:28:1).

Tanah'ın Tora dışındaki kitaplarında da ölümün mecazen cehennem azabı anlamına geldiğini çıkarabileceğimiz ifadeler vardır. Kişinin öldükten sonra gideceği yeri ifade eden "şeol" (Tekvin 37:35) kelimesi bunlardan birisidir. Bu kelime bazı yerlerde (Eyub 24:19; Mezmurlar 9: 17) Yeni Ahit'te ahiret hayatındaki ceza yeri olarak geçen "gehenna (cehennem)" (Matta 5:22) ile aynı anlamda kullanılır (bk. Radak, Psalms 9:18) ve yıkım

diyarı, çukur olarak da nitelenir (Süleyman'ın Meselleri 15:11; 27:20; Yeşaya 14:15). Başka bir pasukta sağduyulu kişinin yukarıya, yaşama giden yolda olduğu ve bunun, onun ölümler diyarına inmesini önleyeceği bildirilmiştir (Süleyman'ın Meselleri 15:24). Tefsirlerde buradaki yaşam yolu Tora olarak; ölümler diyarı da aşağısı, cehennem olarak açıklanmıştır (*Midrash Vayikra Rabbah*, 29:5; Ben Asher, Bereshit 23:1:1). Bu durumda pasuktaki "yukarı"yı cennet ve burayı hak edenleri yaşayanlar; aşağıda, cehennemde olanları da ölümler olarak nitelendirebiliriz. Ancak yine de alt alemdeki ölümlerin hakiki anlamda mı yoksa mecazen mi ölü oldukları net değildir.

## 2. Hıristiyan Kutsal Metin ve Tefsirlerine Göre İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Yeni Ahit, Kutsal Yazılar diye söz ettiği kendinden önceki kitapları tasdik edip muhtevasına ise genellikle gerektiği yerlerde işaret eder ve bazı açılardan yeniden yorumlar. Yaratılış kıssası ve ilk günah konusu da bunlardandır. Bu kapsamda Tekvin kitabında anlatılanlar ve bunların Hıristiyan yorumlarına istinaden insan neslinin, ilk ebeveyni Âdem ve karısının Tanrı'nın emrine itaatsizliği nedeniyle ölümlü olduğu, Hıristiyan inancında da temel bir öğretilerdir. Ancak bu öğretiyeni Yeni Ahit metinleri ve tefsirlerinde farklı boyutlar kazanmıştır. Bu başlık altında, Yeni Ahit'te ilk günahla ilgili kısma yer almadığından, Tanah'taki kıssanın Hıristiyan yorumları incelenecek ardundan Yeni Ahit ve tefsirlerinde ölüm ve yaşamla ilgili, ilk günah üzerine kurulan öğretiler ele alınacaktır.

### 2.1. Tanah'taki İlk Günah Kıssasının Hıristiyan Tefsirlerinde İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Tanah'ın Tora kısmında yer alan Tekvin kitabında geçen ilk günahın Hıristiyan yorumları Yahudilikten çok farklı değildir. Bunlara göre, insan ilk günahı ilimde Tanrı gibi olup O'ndan bağımsız olma arzusuyla işlemiştir. Baş edilmesi gereken bedensel dürtülerin ortaya çıkışı, bunun sonucu olmuş ve böylece insanın gözü açılmış yani yanlış yaptığını anlayıp yaratıcısından ve efendisi ilan edildiği tüm mahlukattan utanmıştır (Barnes, Genesis 3:1-7).

Hıristiyan kaynaklarına göre insanın ilk günahından sonra tekrar sonsuz olmasını diye Yaşam Ağacı'ndan engellenmesi, onun iyiliği için Tanrı'nın bir rahmetidir. Buna göre Tanrı onu ölüme mahkûm bırakırken ebedi ölüm demek olan sonsuz ama günahkâr bir yaşamdan korumayı amaçlamıştır. Aksi halde insan, doğasına karışan günah işleme dürtüleri nedeniyle perişan sonsuz bir yaşam sürecekti ki Âdem de 930 yıl acı ve pişmanlık içinde yaşamıştır. Nitekim insanın dünyada böyle günah (fuhuş, yalan, putperestlik, büyüçülük) ve acı içinde ebedi bir yaşam sürmesi, Yeni Ahit'te ikinci ölüm diye nitelenen sonsuz sefalet (Vahiy 2:11; 20:6,14; 21:8) yani mecazen kurtuluşu olmayan ebedi bir ölüm olacaktır (Barnes, Genesis 3:22-24; Keil & Delitzsch, Genesis 3:22-24; Haydock, Genesis 3:22).

Diğer taraftan Tanrı Yaşam Ağacı'nı yok etmemiş, dünya hayatındaki imtihandan başarıyla geçip kutsal bir tabiatla yeniden doğacaklar için saklamıştır. Açıklamalara göre bu ağaç, Vahiy kitabı 20-21. bölümlerde bahsi geçen Mesih'in günahı ve ölümü yok etmesinden sonra kurulacak yeni yeryüzünde, göksel Kudüs'te yeniden yeşerecektir (Barnes, Genesis 3:22-24).

İnsan, bir ahlak sınavı olan yasak ağaçtan yemeseydi ne olurdu sorusuna verilen cevaba

gelince, iradî ve ahlaki iyi bir davranış sergileyip iyilik ve kötülüğün bilgisini eşit şekilde elde edecek, tabiatını kötülükle bozup kendini düşürmeyecek, böylece iradi bir ahlaki iyilikte de Tanrı'ya benzeyecekti (Barnes, Genesis 3:1-7). Ancak insan Tanrı'dan bağımsız olmak istemiştir. Böylece insanın bir ceza olan fani yaşamı, kaybettiği Tanrı'nın sonsuz mükemmel yaşam lütfunu hakkıyla kazanması ve ebedi saf tabiatına dönerek her türlü ölümden kurtulması için bir fırsat olmuştur.

## 2.2. Yeni Ahit ve Tefsirlerine Göre İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Yeni Ahit'teki, havari Pavlus'un mektuplarında ölümün insan nesline ilk atasından kalan bir ceza olduğu öğretisi, kurtarıcı Mesih İsa inancıyla bütünleştirilerek farklı bir boyut kazanmıştır. Mektuplarından birinde Pavlus, Mesih'in insanların günahlarına karşılık öldüğünü ve üçüncü gün dirildiğini, bunun ölümlerin dirilişine delil olduğunu ifade ettikten sonra (İncil, 2003, 1. Korintliler 15:1-20) şöyle demiştir: "Ölüm bir insan aracılığıyla geldiğine göre, ölümden diriliş de bir insan aracılığıyla gelir. Herkes nasıl Âdem'de ölüyorsa, herkes Mesih'te yaşama kavuşacak" (1. Korintliler 15:21-22). Bu pasajda Mesih'e inananların ahlaki dirilişinden, ruhsal arınmasından bahsedildiğini düşünenler olsa da ifadelerin bağlamından dolayı genel kanaat, burada tüm insanların bedensel ölüm ve dirilişinden bahsedildiğidir. Açıklamalara göre Mesih ikinci Âdem'dir. Tüm insanlık nasıl ki Âdem'in nesli olarak onun günahla gelen ölümlü tabiatını miras almıştır, tüm günahların kefaretiyle kanıyla ödeyen ve ölümü yok edecek olan ruhsal gelişimin başı/atası Mesih aracılığıyla da ölümsüz olacaktır (Lange, 1 Corinthians 15:20-22; Haydock, 1 Corinthians 15:13-23; Henry, 1 Corinthians 15:20-34).

Pavlus, yukarıda sözü geçen pasajın ilerisinde Mesih'in -ikinci gelişinde- tüm Tanrı düşmanlarını öldüreceği krallık dönemine dair kehanetlerden bahsederken ortadan kaldırılacak son düşmanın ölüm olduğunu haber verir (1. Korintliler 15:26). Bu da tüm insanların, diriltikten sonra artık bedensel ölüme maruz kalmayacakları şeklinde izah edilmiştir.

Pavlus başka bir mektubunda; Âdem'in itaatsizliğinin dünyaya günahı, bunun da ölümü getirdiği ve herkesi günahkâr yaptığı gibi, Mesih'in sadakatının de soyuna yani ona inananlara sonsuz yaşamı getireceğini ve insanları günahtan aklayacağını ifade eder (Romalılar 5:12-21). Burada da Âdem, günah ve ölüm üçlemesinin yerini Mesih, doğruluk ve sonsuz yaşam almıştır. Ancak burada inananlara bahsedilen ebedi yaşam, cennetteki güzel yaşamdır. Nitekim Vahiy kitabında insanın artık, yalnızca Tanrı'nın Mesih'te sağladığı kurtuluş sayesinde yeniden Yaşam Ağacı'na yaklaşabileceği yani nimetler içindeki bir yaşamı hak edebileceği ifade edilirken (Vahiy 2:7; 22:2, 14, 19) adı yaşam kitabında yazılmamış olanların maruz kalacağı ikinci bir ölümden, içine atılacakları ateş gölünden bahsedilir (Vahiy 20:14-15) Açıklamalara göre Mesih'e iman etmeyen, kötülük yapan insanlar manen ikinci ve ebedi ölüm olan lanetli bir yaşama dirilecektir (Gill, 1 Corinthians 15:26). Böylece ilahi bir karşılık olarak ölümün anlam alanına, mecazen cehennem azabı da girmiştir. Yeni Ahit'te, Tora'daki insan öldürenin yargılanması gibi hükümlere işaretten başka (Matta 2:21,27) ölümden bedensel bir ceza olarak bahseden bir ifade ise yoktur.

İlk günah, Hıristiyanlığın Katolik yorumunda, "aslî günah" ismiyle doktrinleşmiştir. Bu doktrin, Âdem'in günahının sonucu olarak her bebeğin anne rahmine düştüğünde maruz kaldığı kalıtsal günahı ifade eder. Sonraları aslı günah doktrini, vaftiz ritüeli yoluyla, Mesih'in enkarnasyonu ve aslı doğruluk öğretileriyle bütünleştirilmiştir. Buna göre,

başlangıçta iradi günahlardan arınmak isteyenlerin yaptığı bir hazırlık olan vaftiz, doğan her bebeğin Tanrı'nın lütfu ve Mesih aracılığıyla asli günahtan arınıp asli doğruluğa dönmesi için uygulanan bir ritüel haline gelmiştir. Tanah ve Yeni Ahit'te asli günah doktrinine dair açık bir ifade yoktur. Ancak yukarıda geçen yaratılış kısıssı ve Pavlus'un sözleri gibi bazı metinlerde (ör. Romalılar 7:14-21; Mezmurlar 51:5) buna ima olduğu iddia edilmiştir (Carson & Cerrito, 2003a, s. 10/661-663, 2003b, s. 10/664).

Vaftiz, yine Pavlus'un Romalılara mektubunun 6. bölümündeki sözlerine istinaden bir nevi Mesih gibi, günahlara karşı ölmek ve Mesih gibi Tanrı için olan yeni, kutsal bir yaşama dirilmek, yükselmek olarak yorumlanmıştır. Pavlus'un sözlerinde bu durum "vaftiz yoluyla Mesih'le birlikte ölüme gömülmek ve dirilişte onunla bütünleşmek" (Romalılar 6:4-5; Elçilerin İşleri 22:16) şeklinde ifade bulmuştur. Açıklamalara göre ifadenin geçtiği bölümün tamamından anlaşıldığı üzere burada ölüm, günah; ölüme gömülmek, günahın etkisinden kurtulmaktır. Vaftiz olup günaha kölelikten özgürleşen imanlı insan (Hıristiyan), doğruluğun kölesi olarak artık günah işlememelidir (Barnes, Romans 6:1-5; Garner & Howes, Romans 6:2-5). İman ve vaftizle gelen bu durum Pavlus tarafından Tanrı'nın oğlu olmak şeklinde de nitelenmiştir (Galatyalılar 3:26-27). Yani Mesih insanların bedensel dirilişine aracılık edeceği gibi, kendine inanıp onunla bütünleşenlerin ruhsal dirilişine de vaftiz yoluyla aracılık etmektedir.

Pavlus'un mektuplarındaki İsa'nın ikinci Âdem olarak kendini kurban etmesi suretiyle insanlığı günah ve ölümden kurtarıcı misyonu ve bu amaç uğruna enkarnasyonu konusundaki öğretisi, dört temel İncil'de açıkça yer almaz. Ancak bu İncillerdeki bazı imaların yorumlarına dayanır. İnciller İsa'nın öldürülmesi ve ölümden dirilmesiyle ilgili olayları anlatır, onun manen sonsuz yaşamı sağlayacak misyonunu anlatır (Matta 17:22-23; 28:1-20; Yuhanna 3: 16; 5: 24; 17: 3) ancak bunlardan sözü geçen öğretilerin çıkarılması güçtür. Bunların merkezinde olan İsa'nın kanının insanlığın günahlarına kefarete olduğu inancı, İncillerde geçen Fısıh yemeğiyle ilgili pasajlardaki (Matta 26:17-30; Markos 14:12-26; Luka 22:7-23; Yuhanna 13:21-30) imaların yorumudur (ör. Burkitt, Matthew 26:26).

İsa'nın eşsiz olduğu ve Tanrı'nın oğlu olduğu Yuhanna İncili'nde vurgulanan bir husustur. Ancak bununla hakiki anlamda bir oğulluğun kastedildiği tartışmaya açıktır (bk. Yuhanna 1:14, 18; 3:17-18, 3:35-36; 5:19-26; 8:35-36; 10:36; 11:4, 19:7). Bu bağlamda "Çünkü Tanrı dünyayı o kadar çok sevdi ki, biricik Oğlu'nu verdi. Öyle ki O'na iman edenlerin hiçbiri mahvolmasın, hepsi sonsuz yaşama kavuşsun. Tanrı, Oğlu'nu dünyayı yargılamak için göndermedi, dünya O'nun aracılığıyla kurtulsun diye gönderdi" (Yuhanna 3:16-17) pasajı ve benzerleri (Matta 1:21), İsa'nın insanların hidayetindeki kılavuzluğu sayesinde gelen bir kurtuluş doğrultusunda yorumlanabilir. Ancak daha ziyade günah kurbanı olan Oğul inancı çerçevesinde yorumlanmıştır ki bunların çıkarılabileceği ifadeler Yeni Ahit'te elçilere ait mektuplardaki pasajlarda yer alır (1. Yuhanna 2:2; Romalılar 4:25; Galatyalılar 1:4; 2:20; Titus 2:14) Yukarıda verilen pasajın yorumlarına göre, dünyayı yani sadece İsrailoğullarını değil tüm insanlığı affetmeyi isteyen Tanrı, bunu adaleti gereği yasal bir temelde -bir bedel alarak- yapması gerektiği için ve ölümün büyük kefareti ancak kendi oğlu karşılayabileceği için onu insan tabiatında göndermiş, insanlığın tüm günahlarına kefarete olarak kurban olmasına izin vermiştir, buna karşılık tüm insanlıkla yaptığı Yeni Ahit'i ve insanlığa dirilişten sonra geri vereceği sonsuz iyi yaşamı ona iman yoluna bağlamıştır. Birinci gelişinde tüm insanlığı kurtaran Mesih, ikinci gelişinde buna rağmen kendine inanmayanları yargılayacaktır (Henry, John 3:13-19; Burkitt, John 3:14-19; Aquinas, John 3:16-18; Gill,



John 3:17-18). Böylece, Yahudilikteki “Yasa yaşamın gerçek yoludur” ilkesinin yerini “Mesih İsa yaşamın gerçek yoludur” ilkesi almış (Gill, John 13: 6; Henry, John 14: 6-7), dünyada ve ahirette kutsal bir yaşam hakkı, kurtarıcı olarak ona iman edenlere hasredilmiştir.

Kurtarıcı Mesih inancının dayanaklarından biri olan kefarete doktrini Yahudi kutsal metinlerine dayanır. Bu metinlerde, maddi cezası olmayan günahların affı ve nefisteki etkisinin onarımı için, günahın derecesine göre çeşitli kurban kefaretlere belirlenmiştir (Levililer 1:1-17; 5:1-19; 6: 1-7).

Hristiyanlıktaki gelecek yaşam doktrininde, Tanah'taki İsrail ve çevresinde gerçekleşecek Yahudi egemenliği ve Mesih'in gelişinde kurulacak yaşama dair kehanetler (Mezmurlar 2:2-7; İşaya 9:6-7; 33:10-24; Yoel 2-3; Obadya 1:15-21), İsa'nın ikinci gelişle kurulacak göksel krallıktaki yaşam doğrultusunda yorumlanmıştır (Haydock, Psalm 2:2-8; Jameson & Fausset & Brown, Isaiah 9:6-7; Nicoll, Psalms 2:1-3, 7-9). Kehanetler kapsamında Yahudilerin dünyanın sonunda Davud soyundan bekledikleri Mesih, Hristiyanlığa göre İncil pasajlarında anlatılan (Matta 24:1-35; Markos 13:1-31; Luka 21:5-33), dünyaya ikinci kez incek olan İsa'dır. Bu konudaki yaklaşımlara göre İsa, İsrail kurulduktan ve tüm dünyaya Hristiyanlık tebliğ edildikten sonra gelip inanmayanlarla savaşacak ve krallığını kuracaktır. Sonra yargı gerçekleşecek, yaşam kitabında adı olanlar yeni dünyada sonsuz yaşayacaktır (Çetin, 2014, ss. 7, 11).

### 3. Kur'an ve Tefsirlerine Göre İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Kur'an ve tefsirlerine göre ilahi bir karşılık olarak ölüm ve yaşamın Tanah ve Yeni Ahit'tekine yakın bir anlam alanı vardır. Ancak bu anlam alanının temelinde, ilk günahın ölümün varlık sebebi olduğu yani insanın ilk günahın cezası olarak ölümsüzken ölümlü olduğu kuramı yer almaz. Hatta Kur'an'daki ilk günah kıssasında, kitap ehlinin insanın ölümlü tabiatıyla ilgili geliştirdiği olumsuz yaklaşımı bozan mahiyette ayrıntılar vardır. Yine de bu başlık altında mukayese yapılabilmesi için Kur'an'daki yaratılış kıssasında geçen ilk günah ve cezası incelenecek, ardından ceza olarak ölümün bunun dışındaki anlam alanları ele alınacaktır.

#### 3.1. Kur'an'daki İlk Günah Kıssası Kapsamında Ölüm ve Yaşam

Kur'an'da farklı ayrıntılarıyla birlikte muhtelif surelerde dile getirilen yaratılış ve ilk günah kıssası ana hatlarıyla Tanah'ın Tekvin kitabında anlatılanlarla benzerdir. Ancak Kur'an, Tora'da yer alan bazı detaylara yer vermezken orada yer almayan bazı ayrıntıları ve kıssanın Yahudi ve Hristiyan inanışındaki yorumlarının üzerine inşa edilen temel öğretileri bozacak mahiyette bazı haberler içerir. Bunların başında, insanın aslen ölümsüz, mükemmel ve kötülüğe eğilimli olmayan bir tabiatla yaratıldığı ancak bunun ilk günah nedeniyle bozulduğu öğretilerine aykırı olan ve ilk insanları, özellikle de kadını günah ve ölümün müsebbibi olmaktan kurtaran haberler gelir.

Kur'an'da geçtiğine göre, Allah Hz. Âdem'i yaratmadan önce meleklerle yeryüzünde bir halife yaratacağını bildirmiş, onlar da “Orada fesat çıkaracak ve kan akıtacak birini mi yaratacaksın?” (Kur'an-ı Kerim Meâli, 2005, v. el-Bakara 2:30) demişlerdir. Meleklerin, ayette geçen insana dair -Allah'ın bildirmesine, Levh-i Mahfûz'a ya da bir çıkarıma dayanan (Taberî, 2000, s. 1/452, 464; Beydâvî, 1993, s. 1/68)- ifadeleri, insanın kötülük eğilimine sahip, kanı akıtılabilecek ölümlü bir varlık olarak yaratıldığını gösterir. Burada tefsirlere göre meleklerin Hz. Âdem'in değil neslinin kötülüklerinden bahsettiği de

söylenmelidir (Taberî, 2000, s. 1/453). Kıssanın devamında Allah, Hz. Âdem'i yaratmış ve meleklerle, onların bilmediği isimleri öğrettiği bu varlığın, onu hilafete liyakatli kılan marifet yönünü göstermiştir (el-Bakara 2:31-33). Böylece Âdem neslinden iyi, liyakatli insanların da çıkacağı anlaşılmıştır.

Tefsirlere göre melekler, insan yaratılmadan önce onun türüne itimsizliklerini gösteren sözleriyle; kendileri gibi itaatkâr, bilge kimselerin yerine, aklın yanında şehvet ve öfkesi de olduğundan fesat çıkaracağını bildikleri bir varlığın hilafetinden duydukları şaşkınlığı ifade etmişlerdir. Ya da insanın yaratılmasındaki hikmeti öğrenmek, bir öğrenci gibi aydınlanıp şüphelerini gidermek istemişler ve sonuçta insanın cahilce, kibirle hareket edip asi olmak için değil, bilgiyle hareket ederek itaat etmek için yaratıldığını anlamışlardır (Taberî, 2000, s. 1/464-471; Râzî, 1999, s. 2/386-389; Beydâvî, 1993, s. 1/68; Ebüssü'ûd, s. 1/82). Bu kapsamda insanın hilafete liyakatinin, ona bu göreve uygun olarak verilen akli ve ilmi donanımı nedeniyle olduğunu ve akıllı varlıkların Allah'ın ilminden, onun öğrettiği, izin verdiği kadarına vakıf olabileceğini gösterir. Burada bazı rivayetlerde -İblis'in kabilesinden olan- meleklerin/cinlerin Hz. Âdem hakkında, ondan önce yeryüzüne yerleşip çok kan döken cinlere kıyasen konuştuklarının geçtiği hatırlatılmalıdır (Taberî, 2000, s. 1/455-458). Ancak meleklerin bir konuda kesin olmadan konuşmayacakları düşüncesi, kendilerine bildirilmiş bilgilere dayandıkları tefsirini öne çıkarmıştır.

Kıssanın yukarıdaki bölümü, daha detaylı olmakla birlikte Tora'da -daha önce sözü geçen- Tanrı'nın kendi suretinde insan yaratacağını söylemesiyle ilgili kısma karşılık gelir. İki kitaptan da insanın akıl ve bilgi sahibi olarak yaratıldığı anlaşılmaktadır. Ancak Kur'an'da Tekvin kitabındaki kıssa ve yorumlarında geçen ilk günahla birlikte kazanılan kötülük eğilimi ve ahlaki bilgiden bahsedilmez. Böyle olsa da ilk günahın insanın, hakkında gerekli her şeyi bilmesine rağmen kötü olanı yani Allah'a isyanı ve şeytanın düşmanlığını tecrübe etmesine, bu tecrübelerinin ardından pişmanlığı ve tövbeyle gelen affı öğrenmesine vesile olduğu söylenebilir. Nitekim Kur'an'daki ilk günah kıssasının ana öğretilerinden biri de bir kurban sunmaya gerek olmadan samimi pişmanlıkla yapılan tövbe ve ardından gecikmeden gelecek olan ilahi aftır. İnsan daha yaratılıştan yanlı yapabilecek tabiatı olduğundan yanlısını telafi yolunu da öğrenmesi gerekmiştir.

Kur'an'daki kıssada, insanı günah konusunda ayartıcı olan düşmanın yani Tekvin kitabında yılan (şeytan, kötü eğilim ya da ölüm meleğinin simgesi (Farsi vd., 2010, s. 1/21)) olarak geçen İblis'in rolü ve ona dair anlatılanlar daha baskındır. Hatta o, haset ve kibrinin sonucu Allah'a itaat zincirini kırıp yaratılış kıssasındaki ilk günahı işleyendir. Kıssaya göre Allah Hz. Âdem'i yaratınca meleklerle ona secde etmelerini emretmiş ancak o meclisteki İblis, ateşten yaratıldığı için çamurdan olan insandan daha hayırlı olduğu gerekçesiyle emre itaat etmemiştir. Allah büyüklük taslayarak haddini aşan ve kafirlerden olan İblis'i bulunduğu makamdan kovup din gününe kadar lanetlemiştir. Böylece kıssada, isyan, küfür ve bunların sonucu olan lanet kavramları, Âdem'in değil onun üzerinden oluşmaya başlamıştır. Bu da insandan hatta İblis'ten önce de mevcut olan bir kötülüğü gösterir. Kıssanın devamında İblis kendince Hz. Âdem'le imtihan yoluyla azdırılmasına karşılık diriliş gününe kadar, üzerinde hâkimiyet kuramayacağı ihlaslı olanları hariç insanları azdırmak için mühlet istemiştir. Allah da malum vakte kadar ona mühlet vermiş ve cehennemi o ve takipçileriyle dolduracağını söylemiştir (Şad 38:71-88; el-A'raf 7:11-18; el-İsrâ' 17:61-63; el-Kehf 18:50; el-Hicr 15:28-43).

Kıssanın yukarıdaki kesitinden anlaşıldığı üzere günahın ve İblis'in insan üzerinde

mutlak egemenliği yoktur. Ayrıca burada ilk günah henüz işlememişken sözü geçen malum vakit yani diriliş günü ve cehennem bahisleri, baskın Yahudi ve Hıristiyan inanışlarının aksine Allah'ın daha başlangıçta insana, seçimler yapacağı ölümlü bir dünya yaşamı takdir etmiş olduğunu ve akıbetinin bu yaşamdaki kendi tercihlerine bağlı olduğunu gösterir. İnsanın ahiret hayatı ve burada karşılaşacağı ceza daha en başından belirlenmiştir.

Kur'an'daki yaratılış kıssasının bir sonraki sahnesinde Allah, Hz. Âdem ve eşini kıssada ilk defa geçen ve yeri belirtilmeyen cennete yerleşip dilediklerini yemelerini ancak oradaki bir ağaca yaklaşmalarını, yoksa zalimlerden olacaklarını söylemiştir (el-Bakara 2:35; el-A'raf 7:19). Bu cennetin, kıssadaki Hz. Âdem'in dünyada yaratılması, İblis'in cennete girebilmesi gibi detaylardan dolayı -Tora'da geçtiği üzere- dünyada olduğunu belirtenler olmakla birlikte cennet lafzı "marife/belirli" olarak geçtiği için çoğunlukla bunun uhrevi cennet olduğu düşünülmüştür (Râzî, 1999, s. 3/452-453; Beydâvî, 1993, s. 1/72; Ebüssü'ûd, s. 1/90). Bu tefsiri esas alırsak, insana dünya hilafeti misyonu verildiğine göre cennetteki misafirlik ve yasak ağaç olayı da ona varacağı asıl vatanını tanıyıp bilmesi ve orayı hak edebilmesi için şeytana, kötülüğe yenik düşmemesi gerektiğini anlaması üzere bir hazırlık, ön imtihan olarak düşünülebilir. Bu konuda, ayetlerde Âdem ve eşinin cennete iskânından bahsedilmesi de iskân daimî değil belli bir süreye kadar olduğu için, bu misafirlığe delil sayılmıştır. Ayrıca bir açıklamaya göre de cennette ebedi kalıcı olsalardı yasak olmazdı, yasağın oluşu bir şekilde ihlal edileceğini gösterir (Kurtubî, 1964, s. 1/299, 304; Ebüssü'ûd, s. 1/91).

Kıssanın yukarıdaki kesinde dikkat çeken önemli nokta yasak ağaçtan sadece "الشَّجَرَةَ /ağaç" şeklinde bahsedilmesi ve Yaşam Ağacı denen ikinci bir ağaçtan bahsedilmemesidir. Böylece sanki Tora tefsirlerinde Âdem ve Havva'nın ebediyet ve ölüm getirecek iki ağaçtan ikincisini tercih ettiği, yediği ağacın ölümü gerektirecek derecede büyük bir günahı, isyanı temsil ettiği doğrultusundaki yaklaşımlar unutturulmak istenmektedir. Nitekim kıssanın bu sahnesinin başka bir kesitiyle ilgili ayetlerde geçtiğine göre Allah, Hz. Âdem'e İblis'in o ve eşine düşmanlığını da hatırlatarak onları açlık, çıplaklık, susuzluk, sıcaktan bunalma yaşamayacağı cennetten çıkarmaması, bu olursa mutsuz olacağı konusunda uyarmıştır. Yani ceza hakiki bir ölüm, ölümsüzken ölümlü olma değil cennetten sürgün edilmektir. Ancak İblis, Hz. Âdem'e "Ey Âdem! Sana ebedilik ağacını ve yok olmayan bir saltanatı göstereyim mi?" sözüyle vesvese vermiştir (Tâhâ 20: 117-120).

Kur'an'da kıssanın yukarıdaki kısmının devamı olması muhtemel diğer bir kesitinde, şeytanın kendilerinden -elbise ya da bir nurla- gizlenmiş olan avret yerlerini açmak için Hz. Âdem ve eşine "Rabbiniz size bu ağacı ancak, melek olmanız, ya da (cennette) ebedi kalıcılardan olmanız diye yasakladı" diye -önceden başladığı işi sürdürmek suretiyle- vesvese vererek ikisini de yasağa sürüklediği geçer. Kıssaya göre ağaçtan yediklerinde avret yerleri kendilerine görünmüş ve cennet yapraklarıyla örtünmeye çalışmışlardır. Sonuçta af dilemişler ancak suçlarının cezası olarak cennetten, bir süreye kadar yerleşip yararlanacakları, orada yaşayıp, ölüp, çıkarılacakları yeryüzüne İblis'le birlikte birbirlerine düşman olarak indirilmişlerdir (el-A'raf 7:20-25; el-Bakara 2:36). Kıssada, İblis'in vesvese verirken bahsettiği yasak ağacın insana ebediliği, melek olmayı, cennette ebedi kalmayı sağlayacağıyla ilgili bahisler, insanın ölümsüz olarak ve bir melek gibi -kötüye eğilimi olmadan- yaratılmadığının ve bunu kendisinin de bildiğinin bir diğer göstergesidir.

Tora'da ilk günah işlenirken öncelikle Havvâ'nın yılana, Âdem'in de Havvâ'ya kanarak günah işlediği geçmişti. Kur'an'da İblis'in, Hz. Âdem ve karısını vesveseleriyle ayarttığı belirtilmiştir (el-A' râf 7:22). Bu durum ihlalin kasıtlı mı kasıtsız mı gerçekleştiği sorusunu gündeme getirmiştir. Bu konuda, Hz. Âdem'in bilerek yani İblis'in sözlere inanarak günah işlemediği, böyle olsa düşmanlığını bildiği halde birine inanmak suretiyle yasağın ihlalinden daha kötü olan, Allah hakkında su-i zanda bulunma günahına düşmüş olacağı ve bunun daha büyük ceza gerektireceği, dolayısıyla İblis'i tasdik ederek değil hata ile, bir işe dalan oruçlunun unutup yemek yemesi gibi yasağı ihlal ettiği açıklamaları yapılmıştır (Râzî, 1999, s. 3/459-460).

Kur'an'da Hz. Âdem'in emre itaatsizliği verdiği sözü unutmama, kararlılık gösterememe, isyan, yolundan şaşma, kendi nefesine zulüm olarak nitelenmiştir. Böyle olsa bile İslam geleneğinde Hz. Âdem'e önceki semavi dinlerdeki gibi ilk günahla ilgili ağır yükler yüklenmemiş, hatta İslam'daki peygamberlerin masum/günahsız olduğu inancından dolayı ihlal hakkında durumu hafifleştirici açıklamalar yapılmıştır. Bu kapsamda, ayetteki yasağın tahrim değil tenzih için olduğu ya da yasağın muhataplarınınca mendupluk ifade edecek şekilde yorumlandığı (Kurtubî, 1964, s. 1/306), Hz. Âdem'in hatayla veya unutarak zellede bulunduğu ve peygamber olduğu için bu unutmadan sorumlu tutulduğu, evla olanı terk ettiği ya da menedildiği ağaçtan değil de onun cinsinden olan başka bir ağaçtan yediği görüşleri beyan edilmiştir. Bu bağlamda Hz. Âdem'den zelle sadır olduğunda henüz peygamber olmaması ihtimali de dile getirilmiştir (Râzî, 1999, s. 3/454-465; Kurtubî, 1964, s. 1/305-309; Beydâvî, 1993, s. 1/72). Ancak yasağın tahrim için olduğu görüşü, ayetlerde yasağın ihlaliyle ilgili sözü geçen nitelemelere daha uygundur.

Kıssanın son kesitinin farklı detaylarla anlatıldığı başka ayetlerde, Allah'ın yasağını ihlalinin ardından tövbe eden Hz. Âdem'in daha cennetten inmeden affedildiği belirtilmiştir. Bu bağlamda pişmanlığının ardından Rabbinden birtakım kelimeler aldığı, Allah'ın onu -peygamber olarak- seçtiği ve tövbesini kabul edip doğru yola ilettiği bildirilmiştir. Ayrıca kıssaya göre Allah, yeryüzüne göndermeden önce Hz. Âdem ve eşine, onlardan kim gönderilen bir yol göstericiye uyarsa ne (dünyada) yoldan sapacağını ne de (ahirette) mutsuz olacağını, kim de Allah'ı anmaktan yüz çevirirse sıkıntılı bir hayat yaşayıp kıyamette de kör haşrolacağını ve -başka ayetlerde- kim inkâr edip ayetleri yalanlarsa cehennemde ebedi kalacağını bildirdiği anlatılmaktadır (Tâhâ 20:115, 120-127; el-Bakara 2:37-39).

Yeryüzüne inmeden önce, ilk günahın insan sorumlularının bir aracı olmadan tövbe etmeleri sonucu affedilmeleri ve insanın neslinin dünyevi-uhrevi tüm yaşamının kendi iradesine bağlanmasıyla biten son kısım, asli günah ve aracı-kurtarıcı Mesih doktrinlerinin temelini yok etmektedir. Ayrıca Kur'an'daki kıssa kadını, önceki semavi dinlerde ilk günahla ayartıcı olması nedeniyle düştüğü kötü durumdan (Harman, 1997), her ne kadar tefsir kaynaklarında benzer yorumlar ve Hz. Peygamber'e isnat edilen rivayetler görülebilse bile (Kurtubî, 1964, s. 1/307; Şuyû'î, s. 1/132-133), kurtarmaktadır. Hatta Kur'an'daki kıssada İblis ve Allah'a ahit veren Hz. Âdem'in eylemlerinin ve sorumluluğunun ön planda olduğu görülür. Ayrıca Kur'an'da iki yaşamın selameti de gönderilecek rehberlere, peygamber ve kitaplara uymaya yani Allah'a sadakate bağlanmıştır.

Kur'an'daki yaratılış kıssasında ilk günah ve bunun cezası olarak ölümlü olma arasında hakiki bir bağlantı görülemez. Ancak kıssanın sonunda Allah'ın gönderdiği yol

göstericilere uyanlara iki dünyada mutlu yaşam vadedilirken karşı gelenlere iki dünyada sıkıntılı yaşam verileceğinin belirtilmesinde, Allah'a itaat ve itaatsizlik ile yaşam ve ölüm arasında manen bir bağın kurulduğunu söyleyebiliriz. Buna göre, rehberlere uyarak Allah'a itaat eden kişi, tüm boyutlarda "yaşam" diye nitelenebilecek bir varlık sürecek, asi olan ise tüm boyutlarda yaşam diyemeyeceğimiz manen ölüm gibi olan bir varlık sürecektir.

### 3.2. Kur'an'ın Diğer Ayetlerine Göre İlahi Bir Karşılık Olarak Ölüm ve Yaşam

Kur'an'daki ilk günah kıssasından anlaşıldığı üzere, Allah'a bağlılığın karşılığı olan iyi yaşamı, Allah'ın gönderdiği yol göstericilere tabi olanlar hak edecektir. Allah'a sadakatin ve böylece yaşamı elde etmenin yolunun Yahudilikte Tora'ya, Hıristiyanlıkta İsa Mesih'e bağlılık şeklinde tezahür ettiğinden söz edilmişti. Bu bağlamda tıpkı Tanah ve Yeni Ahit metinlerinde Tora ve Hz. İsa hakkında geçtiği gibi, Kur'an'da da Hz. Peygamber'in tebliğinden, ona uyanlar için hayat kaynağı olarak şu şekilde bahsedilmektedir: "Ey iman edenler! Size hayat verecek şeylere sizi çağırdığı zaman, Allah'ın ve Resûlü'nün çağrısına uyun ve bilin ki Allah, kişi ile kalbi arasına girer..." (el-Enfâl 8:24). Tefsirlere göre ayetteki hayat verecek şeyler; iman/itikad, İslam/iyi ameller, Kur'an, hak, dini ilimler, ilahi emir ve yasaklar, imanun getireceği güç ve cesaret, cihat ve ihlastır. Bunların karşısında olan küfür, batıl, cehalet, acz ve korku vb. kavramlar ise ebedi mutsuzluğu getireceği için asıl ölüm olan kalbin ölümünün kendisi demektir. Hayat verecek şeylere uymaya icabet edenlere vadedilen hayat ise geçici dünyevi mutlulukların olduğu bir hayattan ziyade kişinin kendini emin hissettiği, kalbini tatmin eden manevi huzura kavuştuğu bir yaşam, bir mükâfat olarak tefsir edilmiştir. Bu nedenle bu mükâfatın özellikle nimetler içindeki ebedi hayat yani cennet hayatı olduğu yorumları öne çıkmıştır (Taberî, 2000, s. 13/464-465; Kurtubî, 1964, s. 7/389-390; İbnü'l-Cevzî, 2002, s. 2/199-200). Bu konuda, Kur'an'da ifade edilen Allah yolunda katledilenlerin ölü olmadığı, hep hayatta olduğuyla ilgili ayetin (Âl-i İmrân 3:169) tefsirlerinde de cihadın mükâfatı olan yaşamın, ruhsal/manevi bir ölümsüzlük ya da bedensel ölümden sonra azap, sıkıntı, keder gibi hiçbir olumsuzluk yaşamamak şeklinde tefsirleri görülebilir (İbnü'l-Cevzî, 2002, s. 1/346; Beydâvî, 1993, s. 2/48).

Yaşamın, dünyada Allah'a itaat doğrultusundaki manevi yaşamı ve bunun mükâfatı olan cennet yaşamını ifade etmesine karşılık, ölüm de Allah'a isyan doğrultusunda sürdürülen bir yaşamı ve bunun dünyevi-uhrevi cezasını ifade eder. Bu konuda Tanah ve Yeni Ahit'te olduğu gibi Kur'an'da da ölümden, yaşamı altüst eden hüznün, keder, tasa, azap anlamında bahseden ayetler vardır. Örneğin İbrâhîm suresinde peygamberler ve onlara inananlara zulmedenlere, cehennemde her yönden ölüm geleceği, fakat ölmeyecekleri ifade edilmiştir (14:17). Buradaki ölüm, ölüme sebep olacak türden azaplar, cehennemdekilerin karşılaşacağı belalardır (İbnü'l-Cevzî, 2002, s. 2/507; Beydâvî, 1993, s. 3/196). Aynı surede cehennem "نَارِ النَّارِ" yani helak yurdu (Taberî, 2000, s. 17/5) olarak tanımlanması da bu kapsamdadır (14:28). Kur'an'da helak kelimesi yok olmak, ölmek anlamındadır. Bu lafız, ayetlerde günahlara -özellikle toplumsal olanlara- ceza olarak dünya hayatının son bulması anlamındaki bir ölümden ya da ceza mahiyetindeki dünyevî felaketlerden bahsedilirken kullanılır (el-En'âm 6:127; el-A'râf 7:4, 137). Yani ceza olarak hayatını kaybetmek şeklinde yerilen ölüm, "mev" kavramıyla değil, helak ile ifade edilir. Bu durum, günah ve ölüm (helak) arasında kutsal kitaplardaki kadim bağ sergiler. Ancak kötü olan ölümün kendisi değil, ceza olarak gelen ölümdür.

Kur'an literatüründe yaşamın, bedenini değil kalbin diri olmasına, ölümün ise akıl ve

kalbin ölü, hakka kapalı oluşuna karşılık geldiği manevi bir anlam alanı vardır ki uhrevî saadeti sağlayacak olan da manen diri oluşturmaktır. Manevi diriliği sağlayacak olan şey Allah'a, elçilerine ve gönderdiği vahiylerle bağlıdır. Bu bağlamda Kur'an'da Hz. Peygamber'e indirilen vahiy, hayat kaynağı olan "ruh", bir nur olarak nitelenmiştir (eş-Şûrâ 42:52). Vahyin ruh olarak nitelenmesi, kalpleri diriltmesiyle ve bedene hayat veren ruha kıyasla dini hayatı canlandırması ve uhrevî hayata sebep olmasıyla açıklanmıştır (Beydâvî, 1993, s. 5/85; Bursevî, 2013, s. 8/346; Neseî, 1998, s. 3/262-263). Aynı şekilde, Kur'an'da vahiy meleği Cebrail ve vahyi tebliğ eden Hz. İsrâ'nın ruh olarak nitelendiği görülür (eş-Şu'arâ' 26:193; en-Nisâ' 4:171). Bu durum hakkında yapılan bir tefsirde, melek ve peygamberin, Allah'ın insanlara yaşam yolunu gösteren vahyi ileten araçlar olmaları hasebiyle "ruh" diye nitelendikleri belirtilmiştir (Râzî, 1999, s. 19/169).

Kur'an'da ölü iken diriltilecek ve Allah'ın insanlar arasında yürüyeceği bir nur verdiği kimsenin durumunun, içinde bulunduğu karanlıklardan hiç çıkamayacaklarla bir olmadığı ifade edilmiştir (el-En'am 6:122). Buradaki nur da açıklamalara göre, Kur'an, ilim ve hidayet anlamlarına gelip, inananları doğruya, cennete götürür (İbnü'l-Cevzî, 2002, s. 2/74). Yani vahiy nuruyla aydınlanmayan insan manen ölü gibidir ki bu da akıl kuvvesinin ortadan kalktığı bir temsildir. Nitekim Kur'an'da yanlışları kendine güzel gören, bu yüzden muhakeme yetilerini kaybetmiş, vahyi anlayamayan kişiler hakkında ölü, sağır, kör, dilsiz, kulakları ve kalpleri mühürlenmiş nitelendirmeleri yapılarak bunlara vahyin etki etmeyeceği vurgulanmıştır (en-Neml 27:80; el-Bakara 2:7, 18, 171).

Kur'an'da manevi yaşamın ve bu yaşamın sağlayacağı uhrevî yaşamın önemine vurgu yapılırken Yahudilikteki ilk günah kıssasından çıkarıldığı üzere- kısa yaşamın ya da ölümün bir kötülük olduğu konusundaki inanış reddedilmiş ancak manen iyi denebilecek bir uzun yaşamın faydalı olacağı hatırlatılmıştır. Bu kapsamda Bakara suresinde, ahiretin sadece kendilerine ait olduğunu iddia eden Yahudiler, "Bu iddianızda doğrusanız haydi ölümü isteyin bakalım!" ifadeleriyle uyarılmıştır. Ardından Yahudilerin uzun yaşamaya herkesten, müşriklerden bile fazla düşkün olup bin yıl yaşamayı arzuladıkları, uzun yaşamın kişiyi azaptan kurtarmayacağı ifade edilmiştir (el-Bakara 2:94-96). Böylece Yahudilikte Hz. Âdem'in günahıyla başlatılan ölüm cezası ve kısa yaşam cezası ile, kutsanmış olma ve uzun ömürlü olma arasında kurulan bağ kırılmış, ömrün miktarı ne olursa olsun niteliğine dikkat çekilmiştir. Buradaki bin yıl ile Hz. Âdem'e hatasından önce takdir edildiğine inanılan bin yıl örtüşmektedir.

Kur'an'da Allah'a bağlılığın ve hatalardan tövbe etmenin (Hüd 11:3) karşılığı olarak, Tanah literatüründe olduğu üzere iyi bir dünya hayatının vadedildiğini gösteren ayetler de vardır. en-Nahl suresi 97. ayette iman edip iyi işler işleyenlere vadedilen hoş hayatın (حَيَوٰةً طَيِّبَةً) dünya hayatı hakkında olduğunda ittifak vardır. Bu da helal rızık, afiyet ve yeterlik, mutluluk, itaat, kanaat, ibadetin tadını alma, kazaya rıza vb. şekillerde dünyadaki hem maddi hem manevi yönlerden iyi yaşam anlamlarında yorumlanmıştır. Ancak bu yorumlarda özellikle Allah'a bağlılık ve bunun verdiği hazzın ön plana çıktığı söylenmelidir. Ayetin devamında mükâfatların en güzeli şekilde verileceği de belirtilmiştir ki bu da uhrevî mükâfat olarak izah edilmiştir (Karaman vd., 2007, s. 3/438; İbnü'l-Cevzî, 2002, s. 2/582; Neseî, 1998, s. 2/232).

Kur'an'daki ilke ve buyruklar, insanın maddi-manevi, dünyevi uhrevî yaşamını korumayı hedeflemektedir. Bu doğrultuda yaşamı korumak için iki suça karşılık ölüm cezası için belirlenmiştir. Bunlardan kısas (bir fiile dengiyle karşılık vermek), Kur'an'da "kısasta hayat vardır" ilkesiyle, tüm insanları öldürmekle bir tutulan haksız yere kasten

insan öldürme suçuna karşılık olarak belirlenmiştir (el-Bakara 2: 179; Mâ'ide 5:32). Kısasın yaşamı koruması, toplumu bu suçu işlemekten caydırmak suretiyle bireylerin hayat haklarını koruması, suç işlendikten sonra ise adaleti sağlayarak kan davalarına engel olması ya da katilin ahirette suçunun sorumluluğundan kurtulması olarak tefsir edilmiştir (Ebüssü'ûd, s. 1/196). Kur'ân'da cinayet suçuna karşılık olarak kısasın dışında diyet ve af yolu da açık bırakılmış (el-Bakara 2: 178) böylece imkân dahilinde katile de yaşam fırsatı verilmiştir. Ölüm cezasını gerektiren ikinci suç, yaşam emniyetini tehlikeye atan Allah'a ve Resulüne karşı savaşmak ve yeryüzünde bozgunculuk çıkarmaya çalışmaktır. Bu konudaki ayetin nüzul sebeplerinden anlaşıldığı üzere bu da yol kesip eşkıyalık yapmak, insanların mal ve canını gasp etmek türü fiillerdir (Çetiner, 2013, ss. 305-306). Burada da ölüm cezasının, el ve ayakların çaprazlama kesilmesi ve sürgün alternatifleri vardır (Mâ'ide 5:32, 33).

## Sonuç

Semavi dinlerde Tanrı'ya bağlılık ve yaşam ile Tanrı'ya baş kaldırma ve ölüm arasında sebep-sonuç ilişkisi vardır. Yahudilik ve Hristiyanlıkta bu ilişki, insanlığın ilk ebeveyninin Tanrı'nın yasakladığı ağaçtan yemek suretiyle işlediği ilk günaha dayandırılmıştır. Yahudilik ve Hristiyanlığın ilk günah yorumlarına göre, Elohim gibi ilim ve hür iradeye sahip olup böylece ondan bağımsız olma arzusuyla işlenen ilk günah, insanın yaratılıştaki sadece iyiye eğilimli ve ölümsüz tabiatına kötülüğü de katması ve ölümlü olmasının, güzel bir yaşam sürdüğü Eden bahçesinden sürgün edilip kısa ve meşakkatli bir yaşama mahkûm edilmesinin nedenidir. Bu nedenle ölüm, insanlığın kurtulması gereken bir cezadır. Bunun yanında ölümün insanı, ebedi olması durumunda ilk günahın açığa çıkardığı bedensel dürtüleriyle baş etmek zorunda kalacağı zor bir hayattan kurtaran hikmeti de vardır. İlk günah kıssası, Yeni Ahit metinleri ve tefsirlerinde bu anlamların yanında asli günah, vaftiz, kurtarıcı Mesih'le özdeşleştirilmiş olan kefarete ve gelecek yaşam doktrinlerine kaynak olacak şekilde yorumlanmıştır. Kur'ân'daki ilk günah kıssası ve tefsirlerinde ise ilk günah ve cezası olarak ölüm arasında Tanah'taki gibi bir bağlantı kurulmadığı gibi kadim öğretileri bozacak detaylar vardır. Bunlardan en önemlisi, insanın yaratılıştan iyilik ve kötülük potansiyeline sahip ölümlü bir tabiatı olduğu ve ilk günahın bu tabiatın değil bu tabiatın ilk günahın nedeni olduğudur. Ayrıca Kur'ân'da insanlığın ilk ebeveyninin, günahı işlerken Tanrı gibi olup ondan bağımsız olma gibi bir kastından bahsedilmediği gibi günaha şeytanın insanı ayartmadaki rolü ve düşmanlığı ön plana çıkmış, kıssanın sonunda suçluların duydukları pişmanlık nedeniyle dünyaya gönderilmeden önce affedildikleri bildirilmiş böylece semavi dinlerde ilk insanlara -özellikle kadına- yüklenen ağır yükler kaldırılmıştır. Kur'ân'daki kıssa, ilk günahın insanı dünya hayatına hazırlayan bir ön imtihan olduğunu gösterir. Bu imtihanda insan düşmanını tanımış, Allah'a itaat ya da itaatsizlik ettiğinde cezasının ne olacağını anlamış ve günah işlediğinde telafisi için tövbe kapısını tecrübe etmiştir. Kıssanın sonunda, dünya hayatında Allah'ın göndereceği yol göstericilere tabi olanların iki dünyada da iyi yaşam süreceği, uymayanların ise kötü yaşam süreceği mesajı da verilmiştir.

Tanah'ın ilk günahattan sonraki süreçle ilgili olan metinlerinde, ilahi buyruklara bağlı olup olmamanın ilahi karşılığı olarak yaşam ve ölüm konusu çeşitli açılımlarla işlenmeye devam etmiştir. Bu metinlerde Hz. Mûsâ'nın aldığı ilahi buyrukları içeren Tora'ya bağlılık, İsrailoğullarının kutsal topraklarda yaşayacakları uzun ve her yönden iyi yaşamın nedeni iken Tora'ya uymamak sürgünlerin, ölümlerin, dünyevi felaketlerin

yaşanacağı kötü, kısa yaşamın nedenidir. Ayrıca Tora'da pek çok suça ölüm cezasının verilmesi istenirken çoğuna da karet isimli manevi bir ceza belirlenmiştir ki bu da ilahi ceza olarak erken ölüm ya da ahirette yaşam hakkını kaybetme veya şiddetli azap görme anlamlarına gelir. Tanah metinlerinde ölümün cehenneme işaret ettiği ifadeler de vardır. İlahi buyruklara uymanın yaşamı koruma altına aldığı bu durum Yahudilikte "Tora yaşamın gerçek yoludur" şeklinde ilkeleşmiştir. Hıristiyanlıkta ise bunun yerini "İsa yaşamın gerçek yoludur" ilkesi almıştır. Yeni Ahit'teki elçilerin mektuplarında ve bunların tefsirlerinde, her insanın ilk günah nedeniyle günahkâr doğduğu ve bu durumdan arınmak için İsa'ya iman edip vaftiz olması gerektiği, ayrıca kendini insanlığın günahlarına kefaretilik kurban eden İsa'nın Âdem'in sebep olduğu günah ve ölümü yok edeceği, ikinci yaşamda da ancak ona iman edenlerin yaşam hakkını elde edeceği, ona inananların ise ölüm diye nitelenen cehennem azabını göreceği konularında ifadeler vardır. Vaftiz manen, ölüme gömülmek yani manen arınıp yeniden dirilmektir. Burada ölüm ve yaşamın manevi hayatla bağı kurulmuştur. Benzer şekilde Kur'an'da ilahi bir karşılık olarak yaşamın, dünyada Allah'a itaat doğrultusundaki manevi yaşamı ve bunun mükâfatı olan cennet yaşamını ifade ettiği, ölümün ise Allah'a isyan doğrultusunda sürdürülen bir yaşamı ve bunun dünyevi-uhrevi cezasını, yaşamı altüst eden keder ve azabı ifade ettiği anlam alanı vardır. Kur'an'da sözü geçen manevi hayatta, kalp ve aklın canlılığı manen diri olmayı, kalp ve aklın nursuz kaldığı cehalet durumu da ölü olmayı ifade eder. Kalp ve aklın canlılığı sağlayacak ruh ise Kur'an vahyi ve Allah'ın gönderdiği diğer tüm hidayet yollarıdır. Kur'an'da dünyada işlenen suçlara karşılık bedensel ölüm cezası ise yaşamı tehlikeye atan cinayet ve yeryüzünde fesat çıkarma suçları için belirlenmiştir. Bunun dışında peygamberlere karşı durup inananlara zulmedenler için de toplu helak şeklinde ölüm cezası görülebilir.

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## The Self and Maternal Care: An Analysis of Rossella Schillachi's 'Imprisoned Lullaby'

Fulya KİNCAL<sup>1</sup>

### Abstract

This paper discusses the importance of the nature of maternal care as it determines healthy or unhealthy psychological development. The purpose of this essay is to demonstrate that the ongoing quality of mother-infant interaction is more important than the issue of separation from the mother, as a close but unavailable mother or caregiver may cause extreme forms of trauma in the infant. Although attachment researchers have concentrated on the mother-child proximity and the disruptive effect of separation from the mother in the development of attachment theory, less attention has been directed towards the quality of caregiving processes that contribute to the formation and maintenance of secure attachment bonds across the lifespan. This study aims to fill this gap by showing the negative effects of suppressed and unresolved grief internalized by the mother on the mental and physical health of the child. To describe the importance of a good enough mother-child relationship, this study uses the method of textual analysis. Rossella Schillaci's documentary "Ninna Nanna Prigioniera (Imprisoned Lullaby)" provides a valuable framework to analyze how an insecure attachment between a mother and an infant can be disruptive for a child's self. The documentary follows the experience of a mother who chooses to keep her newborn and young child under three with her in prison. Roscella Schillachi illustrates the development of an insecure attachment between mother prisoner Yasmına and her daughter Lolita. The documentary film shows that unresolved traumas in a caregiver can lead to insecure or disorganized attachments in infants. Although several studies suggest that mother-child proximity during the first two years is crucial to develop a healthy sense of self, this analysis of documentary provides a different approach to the concept of separation and emphasizes that proximity to a mother with unresolved trauma disturb mother-infant attachment more than separation.

**Keywords:** Attachment, Child, Mother, Self, Prison.

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## Benlik ve Anne Bakımı: Rossella Schillachi'nin 'Hapsedilmiş Ninni' Eserinin bir İncelemesi

Fulya KİNCAL<sup>1</sup>

### Öz

Bu makale, sağlıklı veya sağlıksız psikolojik gelişimi belirlediği için anne bakımının doğasının önemini tartışmaktadır. Makalenin amacı, anne-bebek etkileşiminin devam eden kalitesinin anneden ayrılma konusundan daha önemli olduğunu göstermektir, çünkü yakın ama duygusal olarak ulaşılamayan anne veya bakıcı, bebekte aşırı travma biçimlerine neden olabilir. Bağlanma araştırmacıları, bağlanma teorisinin gelişiminde anne-çocuk yakınlığı ve ayrılığın rolü üzerinde yoğunlaşmış olsalar da, yaşam boyu güvenli bağlanma bağlarının oluşumuna ve sürdürülmesine katkıda bulunan bakım şeklinin yeterliliği ve iletişim sürecinin kalitesine daha az ilgi gösterilmiştir. Bu çalışma, annenin içselleştirdiği bastırılmış ve çözümlenemeyen yasin çocuğun ruh ve beden sağlığı üzerindeki olumsuz etkilerini göstererek bu boşluğu doldurmayı amaçlamaktadır. Yeterince iyi bir anne-çocuk ilişkisinin önemini açıklamak için, bu çalışma metinsel analiz yöntemi ile Rossella Schillaci'nin hapisane parmaklıkları ardındaki anne-çocuk bağlılığı üzerine bir belgesel filmi olan "Ninna Nanna Prigioniera'yı (Hapsedilmiş Ninni)" incelemektedir. Böylece, bu makale anne ile bebek arasındaki güvensiz bağlanmanın çocuğun benliği için ne kadar yıkıcı olabileceğini analiz etmek için bir çerçeve sunuyor. Belgesel, yeni doğmuş bebeğini ve üç yaşındaki çocuğunu hapiste tutmayı tercih eden bir anneyi resmetmektedir. Rossella Schillachi, tutuklu anne Yasmina ve kızı Lolita arasındaki güvensiz bağlanma gelişimini göstererek, annenin çözümlenemeyen travmalarının bebekleriyle olan iletişimini etkilediğini ve annenin çocuklarıyla güvensiz veya düzenli olmayan bağlanmalara neden olabileceğini kanıtlamaktadır. Böylece, bakıcı veya anne, güvende hissetme ve keşfetme güdüsü gibi temel kimlik özelliklerinin en önemli tabanı haline gelir. Birçok çalışma, ilk iki yıl boyunca anne-çocuk yakınlığının sağlıklı bir benlik duygusu geliştirmek için çok önemli olduğunu öne sürse de bu çalışma, yakınlık kavramına farklı bir bakış açısı getirerek çözümlenmiş travması olan bir anneye yakınlığın anne bebek bağlanmasını ciddi şekilde bozabileceğini vurgulamaktadır.

**Ahahtar Kelimeler:** Bağlılık, Benlik, Çocuk, Anne, Hapishane.

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## Introduction

All newborn mammals attach to their caregivers in order to be nurtured and kept safe from dangers to survive. Human infants are born incapable of everything but the most basic bodily functions. Therefore, our early dependency on a loving caregiver is so total that parent and child must operate as a unit for many years. The dependency on a caregiver is not only related to being nurtured and protected, but also to a kind of emotional satisfaction. In other words, the mother is not only the provider of food but also the nurturer of the child's emotional needs such as love and safety. D. Winnicot (1971) asserts that "if human babies are to develop eventually healthy, independent adult individuals, they absolutely depend on being given a good start" (p.16). The good start refers to a loving mother or caregiver, and represents the emotional bond of love between mother and baby. This is the focus of attachment theory. This is why John Bowlby (1969/1982), a contemporary theorist on attachment between mother and child, argued that "children need maternal care and love to develop into healthy individuals" (p. 9). Through an analysis of Rossella Schillaci's documentary film "Ninna Nanna Prigioniera (Imprisoned Lullaby)", this study shows the importance of secure and healthy attachment between mother and the infant. By discussing the experience of a mother who chooses to keep her newborn and young child under three with her in prison, it sheds light on how an insecure attachment between a mother and an infant can be disruptive for a child's self.

What is this thing called love for an infant? Although the mother provides affection, care, food, warmth, and cleanliness, the infant needs to feel secure and protected. In the early stages of human infant development, the infant has two types of relationships with their mother: one where the mother is the provider of care and food and the other where the mother is the environment and the provider of security and freedom from the unpredictable. To describe love in terms of the relationship between the mother and child, it can be defined as complete care and a sense of security. Proximity is important as it increases the feeling of protection and survival, but it is just a means to love. American Psychologist Harry Harlow's (1958, p.677) famous experiments showed that proximity is not enough to describe a healthy love relationship between the infant and caregiver. Harlow's experiments included baby monkeys and surrogate mothers made of cloth or wire. He (1958) found that the monkeys mothered by these surrogate mothers grew up very troubled. The welcoming mother machine was not good at raising healthy, normal adults. In a sense, the machine was too much as she never pushed the infant away from her warm contact and always remained in close proximity to the infant. However, it was not enough for the healthy development of the infant. Rogoff (2003) asserts that a mother figure around the infant is vital to provide contact, comfort, and security for psychological and physical well-being. However, the establishment of love does not only depend on the amount of food, care, and proximity. The foundation for healthy emotional development is the quality of the maternal relationship. Love, a broad term, primarily refers to a healthy bond and tie that delights both the caregiver and the infant and gives the baby the confidence to start to live.

The path to achieving an attachment bond is through love. According to Klenian theorist John Bowlby (1969/1982, p. 49), this bond is primarily based on a mother's responsiveness to a child's cries and readiness to interact socially. The caregiver should value and attune to the child's needs and rhythms, while the child should feel safe and secure that their

needs will be met by a good-enough mother. Through communication and social interaction with responsive adults, infants develop a strong sense of self, self-worth, and competence. Clinical research suggests that a caregiver's affective competence, or ability to control and regulate their own emotions and the child's emotions, also promotes secure attachment. If the infant is with a good-enough mother or caregiver, they will develop the confidence that their help-seeking signals will receive prompt response, and learn to regulate their emotions and adapt to changing environmental demands. As a result, they will become happier and more popular with peers.

### **Attachment Theory**

When examining the literature of attachment theory, it is possible to assert that it was Freud who laid the foundation for the theory. Freud (2014, p. 77) suggests the existence of two opposing instincts in human infants: the death and life instincts. The death instinct drives the infant to be aggressive and territorial, while the life instincts lead them to understand that they must interact with others to meet their needs. The first person with whom the infant interacts to satisfy their needs is the mother. In his later work, "On Narcissism: An Introduction," Freud (1914) combines his views and asserts that "love has its origin in attachment to the satisfied need for nourishment" (p. 133). It can be argued that Freudian psychoanalysis posits the mother as the first love object through which the infant regulates their instincts and develops their capacity to love others. Following in her father's footsteps, Anna Freud (1944, p.38) also emphasizes the significance of mother love for the psychological development of the child. She and her friend Dorothy Burlingham (1944) conducted experiments on the relationship between mothers and children at the Hamstead Nurseries in London. They discovered that children separated from their mothers during the war suffered emotional disorders, resulting in more serious long-term psychological problems. Just as vitamins are necessary for physical development, the mother is necessary for psychic development. Like her father, Anna Freud (1944) also defines the infant's love for their mother as a one-sided "stomach love" and the precursor of all love relationships (p. 102).

The attachment theory, founded by Freud, was further developed by the object relations schools of thought in the British clinical scene after World War II. Melanie Klein focused on the importance of the mother's role in easing the early paranoid and schizoid anxieties of infants. According to Klein (1948, p. 58), the phantasy life of infants from birth is full of anxieties and fears. The children project these anxieties onto their mothers and the mother's ability to deal with the infant's anxieties through care is crucial for psychological health. Klein (1948) believed that two phases of development, the paranoid-schizoid and depressive positions, dominate the whole life of people. The first phase, which occupies the first three or four months, is characterized by the infant's unawareness of its mother as a whole object and instead sees her as separate parts. The infant's aim is to identify with the ideal object, seen as life-giving and protective, and keep out the bad object which contains the death instinct. George and Solomon (2008) asserts that through the mother's generous love and care, the infant is able to ease its anxieties and recognize the mother as a whole person. This change in perception leads to a fundamental change in the infant's ego as it becomes aware of itself and its mother as separate beings. The infant also begins to distinguish between phantasy and external reality. If the mother's care and attention do not modify the infant's belief in its omnipotence and establish the infant's relationship

to reality, anxiety and regression occur, leading to a loss of sense of reality and potential psychosis.

D. Winnicott, a British paediatrician, also emphasizes the importance of the mother's role in the development of the child's self. Winnicott (1971, p.87) bases his ideas on the observation of infant-mother relationships as well as on reconstructions from his experience with adult patients. While he acknowledged the value of innate drives and the innate psychic world of the infant claimed by Klein, he emphasized the importance of the mother's face in the development of the child's self. Winnicott claimed that we all come to know ourselves through the empathic reflection of ourselves that we receive from our mothers. The mother feels and perceives us in our reality, in our true, authentic nature. Winnicott (1986) sees the mother's face as a mirror that reflects the child's state and value back to it. In other words, the mother's empathic face reflects the infant's value back to it. The infant can see itself because the mother can originally see it. However, there is the danger of having a mother who does not see the infant, causing the child to be in search of a look that integrates him. From birth, the infant is cared for through relatedness, usually the mother, being simultaneously identified with and internalized. The intimacy and nurturing of the mother lays the foundation for future interpersonal relationships.

It seems that the nature of maternal care determines the healthy or unhealthy psychological development of a child. Originally, theorists believed that the first two years of life were the sensitive period for developing attachments. A healthy attachment relationship increases mother-child proximity, which in turn increases feelings of safety and decreases feelings of anxiety. This feeling of safety becomes the first and preliminary version of the response taken from the social environment and serves as the basis for subsequent relationships. As the infant feels safe, its first experiences of environmental relationships enable it to learn to engage with the environment. In contrast, separation from the mother or a lack of maternal care creates fear and insecurity which activates attachment seeking and prevents the infant's interaction with the environment. As such, the child is both protected through the attachment and learns to observe the environment to build secure relationships. The caregiver or mother should serve as the most important secure base for exploration.

Although attachment researchers have concentrated on the role of separation in the development of attachment theory, less attention has been directed towards the quality of caregiving and communication processes that contribute to the formation and maintenance of secure attachment bonds across the lifespan. The ongoing quality of mother-infant communication is more important than the issue of separation because a close but unavailable mother or caregiver may cause extreme forms of trauma in the infant. John Bowlby (1969/1982, p.34) suggests that early attachment styles become "working models" for significant social ties or interactions throughout life. An attachment is defined as secure if security and comfort from the attachment figure are achieved. However, security of attachment does not mean that an infant never feels fear or anxiety, which are normal human reactions. All infants tend to feel unsettled or fearful of something in the environment at times. Security in the attachment relationship indicates that an infant is able to rely on the caregiver as an available source of comfort and protection. Secure relationships encourage the infant to explore the environment because

they feel assured that if the exploration produces threat-based feelings, they can rely on their caregivers to be there.

If the quality of caregiving is inconsistent and insensitive, infants develop insecure attachments. Infants with insecure attachment relationships can never feel secure due to the lack of consistent availability of comfort from their caregivers. Their need for attention and protection has been met with indifference or notable inconsistency. Mary Ainsworth's (2015, p.48) observations of children resulted in two kinds of unhealthy attachment styles: insecure-avoidant or insecure-ambivalent/resistant and disoriented style. Infants who lack confidence in the responsiveness of their mothers develop either avoidant or ambivalent/resistant strategies. Rejecting or disinterested caregiving causes insecure-avoidant attachment, in which the infants suppress their need and distance themselves from the mother because of the fear of rejection or unexpected engagement. As a result, they communicate with the mother when she feels well, and mask their negative thoughts and make themselves calm when they feel depressed. Ambivalent/resistant infants are uncertain about their mother's response and show angry, resistant, or passive behavior to increase their proximity to the caregiver. Disorganized attachment develops due to the lack of parental affective competence. Secure attachment with the mother is critical for children to learn to control emotions. Affective competence includes the caregiver's ability to regulate their own and the child's emotions in distressing situations. An insensitive, unreliable, and unresponsive mother cannot provide a balance of stimulation and soothing to regulate the infant's level of arousal. The mother's ability to regulate her own and the child's emotions and stress by rapidly reinvoking reattachment is crucial in teaching the child to control emotions and responses. Over time, the baby internalizes the mother's comfort and support and learns to soothe and regulate itself. If the caregiver continues to excite rather than soothe the stress, the infant eventually disorganizes. Pianta (2004) asserts that an infant who is classified as disorganized exhibits conflicted, contradictory, or disoriented behaviors that show an inability to maintain one coherent attachment strategy in the face of distress. Infants classified as avoidant engage mostly with toys in the absence and presence of the mother and do not make any effort for contact with their mother. Resistant/ambivalent infants seek contact during the absence of the mother and then resist contact angrily when contact is achieved. There is ambivalence in many of these attachments. Disorganized infants show contradictory emotions, appear confused, and are apprehensive about their behaviors towards the mother.

All insecure attachments are often the result of unresolved traumas suffered by the mother. Suppressed and unresolved grief can have negative effects on both mental and physical health. In particular, disorders such as a parent's depression or trauma can interfere with the quality of care and sensitivity of response, causing further trauma. Sroufe (1988) asserts that mothers who are distracted by their own thoughts or emotionally unavailable due to stress, anxiety, or unresolved trauma cannot respond to the infant in a way that is beneficial for the infant's developing sense of self. When mothers are traumatized, they frequently show sudden shifts in mood and behavior. These sudden changes in expressions, tone of voice, and behavior may create a state of alarm and even terror in the infant, causing the infant to both pull away from and seek out the mother at the same time. As such, parents' unresolved traumatic memories interfere with their response to the infant and lead to disorganized attachments. In turn, the infant's biological safe haven becomes the source of alarm.



## Rossella Schillaci's "Ninna Nanna Prigioniera (Imprisoned Lullaby)"

In an attempt to shed new light on the concept of traumatic attachment, Rossella Schillaci's (2016) "Ninna Nanna Prigioniera (Imprisoned Lullaby)" provides a powerful framework for understanding the mother-child attachment dynamic behind prison bars. The documentary follows the experience of a mother who chooses to keep her newborn and young child under three with her in prison. Throughout the film, Schillaci investigates the process of attachment and the disruption of attachment, opening a discussion about the impact of imprisonment on child development. The film re-examines mother-child attachment through the lens of traumatic effects, challenging regulations passed by the Italian government. Schillaci examines how insecure attachment between a mother and an infant can be disruptive for a child's self-development. Although infant-mother attachment forms the foundation for a healthy self, Caregiver's unresolved traumas or losses, in combination with confinement, can lead to unhealthy attachment in children at an early age and deprive the child of opportunities for experimentation.

The European Council Declaration (2000, p. 8) recognized and recommended that early maternal separation causes long-term difficulties, including impairment of attachments to others, emotional maladjustments, and personality disorders. Italian Law has since made regulations about the conditions of convicted mothers and their children. For example, convicted mothers with children aged three or under are allowed to keep their babies in prison with permission from the penitentiary government since 1965. The 1986 version of the same law also granted the right of house arrest to women with children under three years of age. However, despite these revisions and regulations, the Italian prison system is unable to provide a healthy solution for the development of children whose mothers are sentenced to confinement. Although the governing principle is the welfare and healthy development of the child, the Italian prison system cannot provide expected results regarding the attachment between mothers and children.

Rossella Schillaci's (2016) documentary "Ninna Nanna Prigioniera (Imprisoned Lullaby)" describes six months in the life of a convicted mother, Yasmina, with her two children in a prison in Turin, Italy. According to the story, Yasmina is a young Roman woman who was granted house arrest while pregnant and has given birth to her first child, Armando, and second child, Lolita. However, she later escapes from a nun's facility to be able to see her children and gets pregnant again before being caught by the police. Due to a long wait in the judicial system, she is sent to trial four years later for committing robbery. Yasmina chooses not to place her daughter Lolita in foster care and decides to keep her two youngest children with her in prison. The film focuses on the relationship between Yasmina and her two-year-old daughter Lolita, while also mentioning that Yasmina has an infant, Diego, and a four-year-old, Armondo, with her grandparents outside the prison.

In her documentary, Rossella Schillaci illustrates the development of an insecure attachment between Yasmina and her daughter Lolita. While it is commonly believed that the first two years of life are the critical period for developing attachment to a mother, the film shows that unresolved traumas in a caregiver can lead to insecure or disorganized attachments in infants. Schillaci captures the details of prison life by sharing the intimate space of prisoners through medium shots and close-ups. Through these shots, the audience can clearly see Yasmina's face and her manner of holding and interacting with

her children in her daily life. Schillaci's close-ups of Yasmina's face and her responses to Lolita provide a glimpse into Yasmina's psychic condition. The film uses multiple medium and close shots to show Yasmina's anxiety and dilemma as she speaks with other prisoners, the director, or her lawyer, as well as her interactions with her children.

Yasmina suffers from depression and is so preoccupied with herself that she is unable to respond to her child's internal state. Freud (1953) argues that depression arises from "an individual's reaction to an actual loss or disappointment connected with a loved one, or to the loss of an ideal" (p.43). Yasmina mourns many losses, including her first child Armando being away from her in prison, her missing husband, and her loss of freedom for a long time. On the one hand, she blames herself for these losses as she committed robbery. On the other hand, she is not happy with her decision to keep Lolita with her in prison, even though she does not want to leave her alone. As time passes, she realizes that her motherly instinct to keep Lolita with her in prison is damaging to her. Yasmina's dilemmas shatter her sense of a coherent self, making her aggressive and melancholic. As a result, she loses interest in those around her and withdraws into herself. She is not available as a responsive mother who is ready to interact. Throughout the film, Yasmina is only shown happy and attentive to Lolita in one scene, where they were playing in the jail's garden. In the remaining scenes, she is shown frustrated with the law system and anxious about her application for house arrest.

The documentary repeatedly highlights Yasmina's desire to keep her children, particularly Lolita, close to her through her voice and her attempts to be granted house arrest. Her behavior appears neurotic due to her obsession with maintaining proximity with her two children. Studies have shown that mother-child proximity is necessary for a child to feel secure, protected, and comfortable in their environment. Infants use their caregivers as a secure base to feel safe and explore their surroundings. However, proximity does not only mean being close and living in the same environment. A secure sense of self is achieved through interaction or "mother's mirroring reflection" (Winnicott, 1971, p.143). In regards to the influence of a mother's facial response on a child, Winnicott argues that infants come to know themselves through the empathic reflection they receive from their mothers. Infants expect to see in their mother's face a valuable reflection of themselves. An infant's self-worth is grounded in the responsive self-reflection of their mother. If a mother is unable to provide this mirroring function, the danger of having a mother who is close but does not see the infant emerges. Yasmina is unable to provide a mirroring response to Lolita as she is so depressed that she only sees her own state of mind when she looks at Lolita. At the beginning of the film, Schillaci shows a scene in which Lolita tries to make eye contact with her mother, but Yasmina continuously turns her face to the right and left in front of the door of their room. In turn, Yasmina's lack of response forces her daughter to see her mother's depression rather than her own self-value, which results in a void in the experience of self. Lolita reacts to a depressed mother by feeling compelled to repair the mother, rather than being concerned with repairing herself.

The traumatic attachment between Yasmina and Lolita becomes clearer when Lolita is taken to nursery school for a few hours a week. As per the law, all children in incarceration are taken to visit a nursery school for a few hours a week to receive primary education and experience life outside of prison. Prisons do not provide an appropriate environment for healthy development as they are devoid of adequate playing areas and opportunities to engage in life and learn to live. Therefore, the judicial system attempts

to organize a schedule for children to go outside and experience life free from the confinement of incarceration. The nursery school years are important because this stage represents a transition from one stage to another in a child's life. While Lolita reaches maturity in some ways, she is still immature and infantile in others. Every child at nursery school is an infant in need of mothering. If there was a failure in maternal nurturing, nursery school has the potential to supplement and correct maternal failure to some degree. Before experiencing the world outside of prison, the first environment Lolita finds herself in is composed of walls, iron bars, uniforms, and keys rather than toys and parks. She is not aware of the existence of a different world. However, the hours spent outside the institution make Lolita increasingly aware of her limited condition. Director Rossella Schillachi shows the moment in which Lolita leaves the prison to go to nursery school with two agents. The camera remains very low and forces the audience to observe Lolita's response to the situation through close-up shots. By representing what Lolita sees and how she feels, the low camera presents the change in Lolita's perception before and after the experience of freedom.

In the age period between two and five, normal children experience emotional conflicts that result from the realization that their mother has a life of her own and they start to seek out alternative relationships. They also continue to perceive and understand external reality. This stage is characterized by feelings of love and hate, jealousy, and painful emotional conflict. Expressing feelings through play and speaking becomes more important. In these matters, the nursery school is crucial. It provides an emotional atmosphere that is less charged than that of the home. In Lolita's case, the nursery school gives her a break from the confinement of prison and her mother's depressive state of mind, allowing for personal development. She forms new relationships with her teachers who are able to spark her happiness and enthusiasm, in contrast to her mother. As the school stands for home, the teacher stands for mother. As Lolita constructs deep and enthusiastic relationships with others outside the prison, she stops relying on her mother for affection and disengages with her. Although she is cheerful and affectionate towards her mother before leaving, and serious and scornful upon her return to the prison. For Melanie Klein, the nursery school age is a phase of anxieties as the child recognizes that their mother has both good and dangerous aspects and splits them out. To resolve the conflict and ambivalence, Lolita splits the good from the bad. She feels anger towards her mother and is overwhelmed by aggression due to her mother's lack of enthusiasm and inadequacy. This feeling of anger creates a feeling of guilt which requires repair. Yasmina is unable to help Lolita to soothe her feelings of guilt and anger towards herself. The nursery school fulfills the role of mother and enables her to discover a way of dealing with the sense of guilt that belongs to aggressive and destructive impulses. Therefore, Lolita avoids her mother and walks straight to her little brother to give him a hug. The imprisonment symbolizes her mother's lack of affection and her feeling of guilt about Yasmina. Her desire to leave the prison increases with the passing of time.

Yasmina's traumatic and depressing mood reaches a peak when an agent informs her that the judge has not granted her permission for house arrest. Schillaci represents her worsening psychology through a series of binary shots of the outside world and inside the prison. Shots of several buildings, the Alps mountains in the distance, and birds flying in the sky are juxtaposed by zooms into the bars and sections of the prison. These juxtapositions reflect her internal conflict. In parallel to Yasmina's depression, Lolita's desire to leave the prison increases. In multiple scenes, Lolita walks to the gate with bags

and asks the agents to open the doors. Mary Ainsworth (2015) asserts that "it is interaction that seems to be most important, not mere care, and particularly conspicuous in mother-child pairs who have achieved good interaction is the quality of mutual delight which characterizes their exchanges" (p. 26). It is this subtle but crucial notion of delight that is lacking in the interaction of Yasmina and Lolita. Yasmina does not enjoy or take pleasure in her interaction with her daughter, even though she feeds her children, dresses them, and washes them. The delight that Yasmina needs to take and reflect her children matters more than the nursing itself. Although Yasmina continually asks the judge for permission for house arrest, she is rejected and her trauma deepens. She desperately cries and screams out in her dark cell in front of her daughter. In countless outbursts, she threatens to commit more robbery once she is out of prison. Following the news and crying crisis, she gets angry and abuses Lolita with insulting and threatening words while she was playing with a toy. Lolita feels insecure and avoids any physical or psychological intimacy with her mother. The security and comfort sought from her mother are not achieved. Therefore, she suppresses her needs and distances herself from her mother. She communicates directly with her mother only when the mother is feeling well. In the face of her mother's neglect and depression, Lolita withdraws into an inner world and starts waiting to go outside.

Rossella Schillachi ends the documentary with the release of Lolita from prison when the father comes to take her out. As the film ends, the focus shifts from Yasmina's lamentations for her incarceration to Lolita's independence from her insecure attachment to her mother. While Yasmina is sad and disappointed, Lolita is shown as very happy and enthusiastic in the last scenes. The camera follows Lolita with a low angle as she leaves the jail, and later inside a car that will drive them home on a beautiful sunny day. Schillaci describes Lolita's departure by a setting which includes sunlight streaming through the window of the car on Lolita on a bright afternoon. However, Yasmina is sitting in the dark room, staring towards the camera with an absent gaze. She is in a state of dissociation in which she is disconnected from her thoughts and feelings and memories. Yasmina's trauma disrupts her attachment with her daughter and pushes Lolita away from herself. These juxtapositions are designed to show how the environment of prison is not appropriate for the healthy development of an infant. Although several studies suggest that mother-child proximity during the first two years is crucial to develop a healthy sense of self, a mother's unresolved trauma may severely disturb mother-infant attachment in proximity. If the mother is healthy, not anxious, depressive, or withdrawn, then there is an opportunity for the growth of a small child's personality in the day-to-day enrichment of the infant-mother relationship.

## Conclusion

Attachment theory emphasizes the crucial role of maternal care in the psychological development of a child. Freud (1953) posits the mother as the first love object through which the infant regulates their instincts and develops their capacity to love others. Anna Freud and Melanie Klein (1948) both focus on the mother's role in easing the early anxieties of infants, while D. Winnicott (1971) emphasizes the importance of the mother's face in the development of the child's self. The nature of maternal care determines the healthy or unhealthy psychological development of a child. A healthy attachment relationship increases mother-child proximity, which in turn increases feelings of safety and decreases feelings of anxiety. The caregiver or mother should serve as the most

important secure base for exploration. However, less attention has been directed towards the quality of caregiving and communication processes that contribute to the formation and maintenance of secure attachment bonds across the lifespan.

In conclusion, Rossella Schillaci's (2016) documentary "Ninna Nanna Prigioniera (Imprisoned Lullaby)" offers a powerful and intimate portrayal of the life of a mother, Yasmina, and her two children in a prison in Turin, Italy. The film highlights the development of an insecure attachment between Yasmina and her daughter Lolita, as a result of unresolved traumas in the caregiver. Through medium shots and close-ups, Schillaci captures the details of prison life and Yasmina's psychic condition, showing her depression and preoccupation with herself that leads to her inability to respond to her child's internal state. Yasmina's dilemma and melancholic state shatter her sense of a coherent self, making her aggressive and withdrawn, unable to provide a mirroring response to Lolita. The film also highlights the negative impact of prison on the healthy development of children, as they are deprived of adequate playing areas and opportunities to engage in life and learn to live. Overall, "Ninna Nanna Prigioniera" is a poignant and thought-provoking film that sheds light on the complexity of mother-child relationships in the context of incarceration.

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## G. Marcel'e Göre Endüstriyel Uygarlık Karşısında Bilgelik Konumu

Nilüfer KARADAĞ<sup>1</sup>

Emel KOÇ<sup>2</sup>

### Öz

Bu çalışmanın amacı "Endüstriyel Uygarlık Karşısında Bilgelik Konumu"nu G. Marcel bakış açısıyla analiz etmektir. Modern dünyada insanın karşılaştığı temel bir problem söz konusudur. Teknolojinin hızlı ilerleyişi, endüstrileşmeye neden olmaktadır, endüstrileşme ise insanın ontolojik ve ahlaki yapısını farklı açılardan etkilemektedir. Toplumsal bir varlık olarak insan, bilim ve teknolojinin hızlı yükselişine ayak uydurabilmeye çalışmakta, ilgilendiği konularda başarılı olduğu sürece değer görmektedir. Modern insan yaşadığı toplumun üst beklentilerini karşılamaya çalışırken büyük ölçüde kendi benliğini geliştirmekten ve tinselliğinden uzaklaşmaktadır. Birbirine yarış halinde olan insanlar daha fazlasına sahip olma çabasının yarattığı değersizlik hissi ile içsel bir arayış içine girmektedir. Batı felsefesi geleneğinde, özellikle "insan olma" sorununa "kişisellikten uzak yaklaşılması", zamanın koşullarına paralel olarak insanı nesneleştirme yaklaşımının ön plana çıkmasına neden olmuştur. Bu durum, araçsal bir kültüre doğru ilerleme anlamına gelmekte ve kişisel özneyi sadece işlevlerine indirgeyerek yaşamaya zorunlu kılmaktadır. Dolayısıyla modern toplumda faydalı olmayan, işlevlerini gereği gibi yerine getiremeyen her birey gözden çıkarılması kolay bir "nesne" haline dönüşmektedir. Bilim ile teknolojinin hızlı yükselişinin ve propaganda tekniklerinin etkisinde kalan insan her geçen gün "indirgeme teknikleri" yoluyla insan atığı bir ürün haline gelmektedir. Kısacası modern dünyada insan varoluş amacından hızla uzaklaşmaktadır. Bu noktada çözüm, bilgelik anlayışıdır. İnsanın ontolojik olarak tamamlanma isteğinin ahlaki ve ontolojik/ metafizik değerlere bağlanarak çözümlenebileceğini düşünen Marcel'e göre bilgelik uzun, zorlu ama bir o kadar da mutluluk veren bir yoldur. Bilgelik yolunda yürüyen kişi, teknolojiyi reddetmeden ancak toplumsal ve ahlaki problemlere de duyarlı kalmadan, insanlığa yardımcı olma amacını ilke edinerek yaşamını fiziksel ve tinsel bütünsellik halinde sürdürebilmektedir.

**Anahtar Kelimeler:** Teknoloji, Endüstrileşme, İnsanın Ontolojik İtibarı, Bilgelik, İndirgeme Teknikleri.

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2023, 12 (5), 3025-3044 | Research Article

## The Position of Wisdom in the Face of Industrial Civilization According to G. Marcel

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### Abstract

The aim of this study is to analyze The Position of Wisdom in the Face of Industrial Civilization from the perspective of G. Marcel. There is a fundamental problem facing human beings in the modern world. The rapid advancement of technology leads to industrialization, and industrialization affects the ontological and moral structure of human beings in different ways. As a social being, man tries to keep up with the rapid rise of science and technology, and is valued as long as he is successful in the subjects he is interested in. While modern man tries to meet the high expectations of the society he lives in, he largely moves away from developing his own self and spirituality. People who are in competition with each other enter into an inner search with the feeling of worthlessness created by the effort to have more. In the tradition of Western philosophy, especially the "impersonal approach" to the problem of "being human" has led to the prominence of the approach of objectifying human beings in parallel with the conditions of the time. This situation means progress towards an instrumentalist culture and obliges the personal subject to live only by reducing it to its functions. Therefore, in modern society, any individual who cannot be useful and fulfill his or her functions properly becomes an "object" that is easy to dispose of. Under the influence of the rapid rise of science and technology and propaganda techniques, human beings are becoming a product of human waste through "reduction techniques" day by day. In short, in the modern world, human beings are rapidly moving away from the purpose of their existence. At this point, the solution is an understanding of wisdom. According to Marcel, who thinks that the human desire for 'ontological completion' can be resolved by adhering to moral and ontological/metaphysical values, wisdom is a long, difficult, yet blissful path. The person who walks on the path of wisdom, without rejecting technology but without being insensitive to social and moral problems, can continue his life in physical and spiritual integrity by adopting the principle of helping humanity as a principle.

**Keywords:** Technology, Industrialization, Human Ontological Dignity, Wisdom, Techniques of Degradation.

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## Giriş

Fransız varoluşçuluğunun önemli isimlerinden olan Gabriel Marcel 1889 yılında Paris'te dünyaya gelmiş, 1973 yılında yine aynı yerde vefat etmiştir. Marcel yaşamı süresince, başta dört yaşındayken annesini kaybetmesi, I. ve II. Dünya Savaşlarının neden olduğu yıkımlar olmak üzere pek çok olumsuz duruma tanıklık etmiş, savaşın insanlar ve toplumlar üzerindeki sarsıcı etkilerini yakından gözlemlemiştir. Marcel'in gerek çocukluk yıllarında yaşadığı duygusal ikilemler ve ölüm gibi deneyimleri, gerekse savaş yıllarındaki deneyimleri onun felsefi düşüncelerinin gelişiminde önemli rol üstlenmiştir. Dolayısıyla bu yaşantılar Marcel'in dikkatini sevgi, aşk, sadakat, ölüm, ihanet gibi somut tecrübelerle yöneltmesine ve zaman içinde düşüncesinin idealist bakış açısından uzaklaşmasına, varoluşçu felsefeye yönelmesine sebep olmuştur. Bu bağlamda o, dünya içinde kendini bulan, anlamlandıran insanın somut deneyimlerini temel alan somut (konkre) felsefesini biçimlendirmiştir.

Marcel yaşam koşullarının zorlayıcılığı karşısında felsefenin yanı sıra sanata da yönelmiştir. Felsefe ve sanat, ona fikirlerini daha özgür ve daha vurgulu bir şekilde ifade etme imkânı vermiştir. Marcel'in somut insan deneyimlerini özellikle tiyatro ve drama yolu ile anlatma yolunu tercih etmesi ona yaşamın anlamı ve değeri konusundaki kişisel sorunları derinden inceleme olanağı tanımuştur (Hanley, 1998, s. 24).

Marcel, eserlerinde modern dünyanın sorunlarını sıklıkla işlemiş, özellikle bilim ve teknoloji alanındaki gelişmelerin insan varoluşu üzerindeki etkilerini dile getirmiştir. O, teknolojik uygarlık karşısında insanın durumu ve "bilgelik" konusunu ele alıp değerlendirirken XX. yüzyılda artan endüstrileşme ile birlikte etik değerlere verilen önemin azaldığına ve insanın "ontolojik bütünlüğünü kaybetme" tehlikesi ile karşı karşıya kaldığına dikkat çekmiştir. O, her geçen gün daha fazla değersizleştirilen, yapıp ettiklerine indirgenen insanın, varoluşunu yeniden anlamlı kılmaya adına umut veren düşünceler ileri sürmüştür.

Pek çok düşünür gibi Marcel'in de vurguladığı XX. yüzyıl insanının yaşadığı bilimsel ve teknolojik buhranın kökleri Rönesans'a kadar uzanmaktadır. Orta Çağ Avrupası dini yol gösterici olduğuna inandığı Kilisenin yönetiminde yapılan kısıtlı bilimsel çalışmalar sebebiyle, ne kadar baskıcı ve kapalı bir toplum yapısına sahipse, Rönesans, sanat ve bilimin ön planda olduğu, Avrupa'nın özgürlüğün keyfine vardığı ve dinsel dogmalardan koptuğu bir dönem niteliğindedir. Rönesans, "eski"nin çözülüp "yeni"nin oluşmaya başladığı çok renkli bir düşünsel atmosfere sahiptir. Rönesansın renkli düşünsel tablosu yerini XVII. Yüzyılda pek çok ortak çizgisi bulunan sistemlerin yer aldığı bir rasyonalizme bırakır. XVIII. yüzyıl ise içinde aklın ve akılcı düşüncenin esas alındığı Aydınlanma felsefesinin de yer aldığı Aydınlanma Çağı'dır. Aydınlanma Çağı ile birlikte birçok alanda hız kazanan gelişmeler, buluşlar artık bilim ve teknolojinin karşı konulamaz bir ilerleme katetmeye başladığının göstergesidir. Ancak ne yazık ki bilimsel ve teknolojik gelişmelerin her zaman tinsel ve etik gelişmelerle paralel işlediğini söyleyebilmek mümkün olmayacaktır. Bu sebeple Marcel XX. yüzyılda bilimsel ve teknolojik açıdan tüm gelişmelere rağmen insanın tinsel dünyasında bir kuraklaşma olduğunu düşünerek, varoluşsal açıdan insanı ele almış ve bilgelik, sır, aşk, sevgi, umut, ölüm, sadakat, bağlanma gibi insan deneyimlerini derinlemesine incelemiştir. Marcel, teknolojik gelişme ve endüstrileşmeyle birlikte ahlaki değerlerin de korunmasının önemine dikkat çekmiş "araçlar" ile "amaçların" karıştırılmaması gerektiğini belirtmiştir.

## 1.Modern Felsefe ve Marcel Felsefesi

Marcel, insan varoluşunu esas alan felsefesini şekillendirirken XVII. yüzyılda Descartes ile başlayan Kartezyen felsefenin düşünce biçiminden beri süregelen özne kavramını yeniden yapılandırmayı amaçlamaktadır. Ona göre Kartezyen gelenek ve ondan kaynaklanan idealist felsefeler, varlığı parçalamakta, somut bütünlüğünden uzaklaştırmaktadırlar. Marcel'e göre Descartes varoluşun genel karakterini yanlış anlamakta, "varoluşsal özneyi" değil, "düşünen bir varlık olarak kendisini" keşfetmekte ve "ben"i dünyanın üzerinden bakan bir zihin olarak kabul etmektedir (Marcel, 1962, s. 325). Kartezyenizmin esas aldığı düşünce, dünyayı komünal olarak görmekte başarısızdır ve bir çeşit körlük içinde bütünü görememektedir (Marcel, 1962, s. 8). Bunun yanı sıra Marcel, Kartezyen yaklaşımın kavramsal ve kavramsal olmayan bilgi alanlarının "problem" ve "sır" alanlarını gözden kaçırdığını düşünmekte ve bundan rahatsızlık duymaktadır. Çünkü Marcel, insan yaşamında kavramsal ya da soyut bilginin "durum içindeki varlık" olan özne hakkında tatminkâr açıklama yapamadığını düşünmektedir (Koç, 2004, s. 21).

Zira Marcel'e göre ontolojik problem zihin-beden, ben-dünya arasındaki ayrımların ötesinde ve yaşayan varlığın kendi birliği içerisinde kavranması koşuluyla ortaya konmak durumundadır (Marcel, 1949: 170). Ancak modern dünya, varlığın bu birliğini bozma eğiliminde olmuştur. XVII. yüzyılda yaşanan bilimsel devrimin ardındaki gelişmeleri izleyen süreçte XIX. yüzyılda Fransa ve İngiltere'de olduğu gibi Almanya'da da bilime dayalı pozitivist bir anlayış etkili olmaya başlamıştır. Ayrıca bu dönemde bilimsel gelişmelerin hızla artmasıyla birlikte süregelen uzmanlaşma eğilimi, "insanın ontolojik değeri" ve "ontolojik bütünlüğü" meselesini yeniden gündeme getirmiş, bu kavramların sorgulanmasına sebep olmuştur. (Koç, 2021, s.5).

Marcel, tarihsel ve teknolojik değişimle birlikte gelen yozlaşma /bozulma /dejenere olma /işlevselleştirme problemini bireysel ve toplumsal açıdan çok boyutlu olarak incelemiştir. Modern özne anlayışıyla birlikte, epistemolojik açıdan ele alınan insanın, Varlıkla bütünlüğünü kuramadığı için parçalanmış bir halde yaşamını sürdürmeye çalışır hale geldiğine dikkat çekmiştir. Hal böyle olunca Marcel dönemin bilimsel ve teknolojik gelişmelerine bağlı olarak gelişen ve insanın somut bütünlüğünü görmezden gelme eğilimine neden olan soyutlama ruhuna karşı bir önlem almak ve amaç ile araçların birbirine karıştırılmaması gerektiği konusunda uyarıda bulunarak insanın değer ve itibarını ona yeniden iade edebilmek amacındadır. Marcel'e göre insan tinsel ve bedensel bütünlüğü içinde ele alınması gereken oluş halindeki bir varlıktır. İnsanın oluş halinde ve sonlu bir varlık olduğunu fark etmesi onda sevgi, aşk, sadakat gibi deneyimlerle Aşkın Varlık'a yönelme arzusunu, kendi ifadesiyle ontolojik sır (ontological mystery) ulaşma çabasını, kendini gerçekleştirme isteğini de beraberinde getirmektedir.

Marcel, somut felsefesini oluştururken, insan varoluşunun fenomenolojik analizinden hareket ederek onun derin bir içsel deneyimle metafizik alana yükselişinin analizini yapmıştır. Bu doğrultuda Marcel insanın gerek kendini bilmesi ve tanınması gerekse deneyim bütünlüğü açısından ben olmayanların -yani sen ve o- önemine vurgu yaparak insanın "öznel arası" bir varlık olduğuna dikkat çekmiş ve ben'den biz'e doğru yönelen bir "komünyon" metafiziğinin önemini vurgulamıştır.

Marcel felsefesinin odağında birey ve onun somut yaşantıları vardır. Bireyin yaşantısını canlı ve derinlikli bir biçimde tasvir ederken Marcel'in ilk ve en temel sorusu, "Ben

kimim?" sorusudur. İnsan sadece bu soruyu irdelediğinde, modern düşüncedeki objektifleştirme eğiliminden kurtulma yolunu fark etmekte ve kendi dolaysız deneyimine dönebilmektedir (Megill, 1971, s.107). Marcel, insanı ve insan yaşantısını belli kalıplar içine sıkıştırmaya çalışan her türlü felsefi eğilimden uzak durmaktadır. Ona göre insan, yaşamındaki tüm soyutlamalardan sıyrılıp değerli bir varlık olduğunu fark etmeli; aşkla, umutla, sadakatle Aşkın Varlığa bağlanmalıdır. İngiliz ve Alman idealizminin yaklaşımlarındaki yetersizlikler sebebiyle Marcel yeni bir bakış açısıyla varoluşa yönelik bir değerlendirme yapmakta ve yaşamın derinliğine dair kendi kişisel deneyimindeki atılımı gözler önüne sermektedir (Hanley, 1998:13). Ayrıca, düşüncelerini sistematik bir yöntemden geri durarak günlük tutma şeklinde yazan Marcel'in amacı insan ve insana dair kapsamlı ve kuşatıcı düşünsel bir birliğe ulaşmaya çalışmaktır (Q'Malley, 1984, s. 275).

Marcel insan ve yaşama dair fikirlerini açıklarken gezgin insan, keşif yolculuğu, ışık gibi metaforlar kullanmaktadır. Marcel'e göre insan olmuş bitmiş bir varlık olmayıp, oluş halindeki bir varlık, Marcel'in ifadesiyle gezgin bir varlıktır (homo viator) ve hayata dair sürekli bir keşif halindedir. İnsan keşif halindeyken umudunu sürekli korumaya özen gösterir çünkü umut insan için bir yaşam biçimidir. İnsan, kendine, başkalarına, hayata ve geleceğe karşı umut içinde bir bekleyiş halindedir. Bu bekleyiş onu Mutlak Gerçekliğe götürecektir olan bir varlık koşuludur. Umudun, gezgin insanın yaşantısındaki fizik ve metafizik yolculuğunun zorunlu bir parçasıdır; yani yolculuk boyunca yolculuğun gidişatını diğer faktörlerden ziyade umut belirlemektedir (Koç, 2008, s. 171). Gezgin insan, her geçen gün kendisine yabancılaşan bir dünyada umut vasıtasıyla kendisine ve dünyaya yabancılaşmayı reddederek yönünü tayin edebilmektedir.

### 1.1. Marcel Felsefesinin Temel Kavramları

Marcel, somut felsefesinin merkezine biricik bir varlık olarak bireyi ve onun kendine has deneyimlerini yerleştirir. Marcel, insanın somut yaşantısında kendine özgü biçimde yaşadığı varoluşsal deneyimlerin önemini kavrayıp, kendi deneyimlerine yönelik incelemeler yaptıktan sonra, rasyonel bir sistem ile kişisel deneyimleri bütünleştirebilmenin imkânsız olduğunu fark etmiştir. Çünkü kişisel deneyimler "burada ve şimdi" deneyimlenmektedir ve rasyonel bir sistem içine sıkıştırılamamaktadır. Başka bir deyişle salt rasyonel bir sistem düşüncesi içerisinde insanın varoluşsal zenginliğini gereği gibi ifade edebilmek mümkün değildir. Bu sebeple Marcel düşüncelerini sahip olmak, Varlık olmak, problem, sır, birinci refleksiyon, ikinci refleksiyon, katılım, aşk, umut, iman, sadakat gibi kavramlar aracılığıyla serimlemektedir.

Marcel'in temel kavramlarına kısaca değinilecek olursa; Marcel düşüncesinde "birinci refleksiyon" günlük yaşam ihtiyaçlarına yönelik analizci ve problem çözmeye dayalı bir düşünme biçimidir. Bu sebeple birinci refleksiyon insanın varoluşsal deneyimlerinin bütünlüğünü bozma eğiliminde olup, sahip olma -ki modern çağın en büyük problemlerinden biri bu eğilimdir- kategorisi çerçevesinde değerlendirilmektedir. İkinci refleksiyon ise birinci refleksiyonla yani analizle parçalara ayrılan, kaybedilen varoluşsal deneyim bütünlüğünü birleştirme eğiliminde olan onarıcı bir düşünme biçimidir. İnsanın kendi benliğinin derinlerine nüfuz edebilmesi ancak "ikinci refleksiyon" ile gerçekleşmektedir. Varlık olma yolunda deneyimlenen ikinci refleksiyon ben'in hareket halinde, aktif olan varlığının örtüsünü açmaktadır (Megill, 1971, s.108). Dolayısıyla Marcel felsefesinde ikinci refleksiyon doğrudan deneyimin kaybolan somutluğunu ortaya çıkaran bir çeşit hatırlamadır. Derin bir konsantrasyona dayalı hatırlama, birinci

refleksiyonla kaybolan birliği, yeniden bir araya getirerek kişiye varlığın huzurunda bir rahatlama sunmaktadır (Q, Malley, 1984, s. 282). Marcel problematik alandan tamamen uzaklaşan, hayatın ve varoluşun parçalanmışlığının üstesinden gelen ve tekrar bütünleştiren ikinci refleksiyona felsefesinde özel bir yer vermektedir.

Somut insanın yaşantısında araçsallığa karşı çıkan Marcel insan deneyimlerinin birinci refleksiyon olarak adlandırdığı problematik alana özgü düşünme biçimi ile yeterince kavranamayacağını düşünür. Bu suretle daha derinlikli ve bütünsel bir düşünme biçimi olan "ikinci refleksiyon" ile içsel yaşamın boyutlarını ön plana çıkarmaktadır. Marcel'e göre subjektif deneyimleri sınırları belirlenmiş bir sistem bağlamında gereği gibi değerlendirebilmek mümkün değildir. Her ne kadar modern dönemden itibaren insan, Marcel'in ifadesiyle "soyutlama ruhu" mantığıyla ele alınıp, bulunduğu statüye göre etiketlenirse ve fonksiyonları ile değerlendirilse de aslen insan belli kalıpların içine sıkıştırılması mümkün olmayan bir varlıktır.

Marcel'in temel düşüncesi ve ulaşmak istediği gerçeklik, kendi somut biricikliği içerisinde kavranan ve kendisini etkin bir biçimde gerçekleştirmeye çalışarak var olmakta olan birey ile bireyi çerçeveleyip sarmalayan Varlığın mevcudiyeti arasındaki sırlı ilişkiyi kavramaktır. Marcel'e göre sadece bireysel yaşam, Sonsuzluğun yansıyabileceği bir ayna sunmaktadır. Dolayısıyla Varlığın bireysel ruha çağrısı ile ilgilenen Marcel'e göre varlık için ihtiyaç ya da var olma ihtiyacı olarak ifade edilebilen "ontolojik gereklilik" (aşkınlığın gerekliliği) (Marcel, 1968, s. 3) mevcut koşullardan rahatsızlık duyup, bilimsel, felsefi, sanatsal ürünler ortaya koyarak kendini gerçekleştirme, tinsel bir deneyim yaşama ya da sadece işlevlerine indirgenen insan için soyut nesnel dünyayı aşma eğilimi gibi farklı şekillerde görülebilen bir tür "varlığa susama", varlık'a içsel bir gereksinim duyarak kendini gerçekleştirme ihtiyacı olarak ifade edilebilir.

Marcel'e göre içsel gereksinime dair farkındalık bireyi son noktada "meta-problematik" bir gerçeğe yönlendirecektir. Zira içsel gereksinimlerinin farkında olan insan, Varlığın çağrısına ruhsal olarak ve umut yoluyla yanıt vererek bir Varlık'a katılım deneyimine girecektir. Bu bağlamda varlığın tüketilmesiyle kuraklaşan, varlık duygusunun yitirildiği bir dünyada Marcel felsefesi, insani deneyimin metafizik bir değeri ve boyutu olduğunu ve insan deneyiminin ontolojik değerinin varlıktan kaynaklandığını hatırlatmaktadır (Reneaux, 1994, s. 79). Marcel felsefesinde insan varoluşu, dünyaya katılımı kendini gerçekleştirmektedir ve katılım özgür düşüncenin temelidir (Gallagher, 1962, s. XI). Ona göre katılım, bir şeyin seyircisi olma ile bir şeyi temaşa etme arasındaki farkı gözetir. Tiyatrodaki seyirci sadece sonraki sahne ile ilgili merak duygusuna sahip olduğundan seyirci olma pozisyonundan öteye geçemezken, temaşa etmede seyredilen şey dışsallıktan öte içsel bir konuma yükselmektedir (Marcel, 1949, s. 127). İnsanın tüm varlığıyla bir işe ya da davaya belli bir ölçüde kendini adama duygusunu hissetmesiyle katılım gerçekleşmektedir ve somut felsefede var olmak için katılımcı olmak gerekmektedir. Katılmak ise bağlanmak anlamına gelmektedir.

## 2. Endüstriyel Uygarlık

XIX. ve XX. yüzyılın en belirgin özelliklerinden birisi bilim ve teknolojinin birbiriyle paralel hareket etmesidir. Özellikle XIX. yüzyılın ikinci yarısından itibaren bilimsel çalışmalar gündelik ihtiyaçların karşılanması adına teknolojinin tekeline verilmiştir. Dolayısıyla bilimsel bilgiden pratik olarak yararlanmak önemli hale gelmiştir. Kuramsal bilginin gündelik hayatta kullanılabilir hale gelmesiyle bilim ilk defa hayatın içinde bu kadar yoğun bir biçimde yer almış ve bilimin sonuçlarının geniş kitlelere ulaşması ile bu bilgi

türü toplumsallaşmıştır. Bu andan itibaren dünya bilgi çağına doğru dönüşmeye başlamıştır. Kuramsal bilgi teknolojiyi desteklemiş, teknoloji ilerledikçe bilimsel bilgiye yönelik çalışmalar, astronomi, tıp, biyoloji, fizik gibi alanlarda bilimsel devrimler gerçekleşmesine sebep olmuştur (Topdemir, 2017, s. 208). Bu sebeple insanların yerleşik yaşam biçimleri de değişmeye başlamıştır. Üretime yönelik araştırma laboratuvarlarının kurulması ve üretimin fabrika aracılığıyla yapılması gibi insan yaşamını doğrudan etkileyen unsurları meydana getirmiştir. Çevre kirlenmesi, fabrikaların olduğu yerlerde nüfusun yoğunlaşması, ulaşım, haberleşme ve mega kentlerin ortaya çıkışı ile tarihin hiçbir döneminde görülmemiş hızlı değişiklikler meydana gelmiştir. Bilimin gelişmesi ile sürecin zorunlu bir sonucu olarak uzmanlaşma alanları doğmuştur. Artık devletler için endüstrileşme adına yapılacak her şey önemli hale gelmiştir. Bilimin toplumsal yaşam üzerindeki etkisi ve sekülerleşmenin entelektüel gelişimdeki önemi ile bilimin etik boyutlarının belirlenmesinin gerekliliği fark edildiğinde, artık bilimin kendisinin değil, ürettiği bilginin kullanım alanları ve bu bilgiden ne ölçüde yararlandığı etğin konusu olmuştur (Topdemir, 2017, s. 209).

Marcel'e göre endüstriyel uygarlığın fikri temelleri Aristoteles zamanında atılmıştır. Rönesans hümanizmi ile hareketlenen ve Sanayi Devrimi ile yükselişi engellenemez hale gelen makineleşmeyle birlikte insanlığın "barbarlıktan medeniyete" doğru geliştiği görülmektedir. Bu bağlamda bilim ve tekniğin hızla ilerlemesinin büyümesine kapılan Batı dünyası insan aklının en üst düzeyde gelişmesinin sonucu olarak uygarlık kavramını benimsemiştir. Bu pozitivist yaklaşıma göre uygarlık, ilkel olma durumuna karşı medeni insanın durumu olarak nitelendirilmiştir (Marcel, 1955, s. 1). Süreç içinde tarih ve sosyolojinin gelişmesiyle birlikte birbirinden farklı olan yapılaşmaların incelenmesi ile benzerlik ve farklılıkları içeren, birbirlerinin kültürel yapılarına ve terimlerine indirgenemeyen medeniyetler ortaya çıkmıştır. Böylelikle birbirinden farklı medeniyetlerde değerler görelilik olarak değerlendirilmiştir (Marcel, 1955, s. 2). Endüstrileşme ve buna bağlı olarak gerçekleşen teknik ilerleme, her medeniyetin kültürel yapısında farklı anlam bulmuştur.

### 2.1. Teknik İlerleme

Endüstrileşmenin gerçekleşmesi için teknik ve buna bağlı olarak teknik ilerleme gereklidir çünkü modern dünyada belirlenmiş herhangi bir hedefi başarabilmek için en iyi yol teknik olarak görülmektedir (Merton, 2003, s. 8). Teknik belirli amaçlara erişmek için var olan kaynakları kullanan araçlar bütünüdür. Zenginlik, güç, hükmetme teknikleri gibi örnekler bu amaçlar kapsamında değerlendirilebilir (Ellul, 2003, s. 28).

Teknolojinin ve sahip olma isteğinin ön planda olduğu modern dünyada bilim ve teknolojinin gelişmesiyle beraber, dünyayı istediği gibi şekillendirebileceğine inanan insanoğlu, temeli olmayan bir özgüven içinde, dünyaya sahip olduğunu zannederek aslında evrende kaybolmuştur. Bu kayboluş, insanın insan olma durumunun anlamının kayboluşudur çünkü modern dünyada bedeni ve yerine getirdiği görevleriyle anlam kazanan insan aslında ontolojik değerini zamanla kaybetmektedir (Bayraktar, 2014, s. 107). Zaman içinde hızla ilerleyen teknik aslında makinelerin tarihinden başka bir şey değildir. Makineler geliştikçe insan hayatında vazgeçilmez bir hal almakta ve bu durum tekniğe duyulan ihtiyacı da arttırmaktadır. Dolayısıyla teknik ilerleme hem zorunlu hem vazgeçilmezdir.

Ellul'a göre makine tekniğin ulaşmaya çalıştığı ideali temsil etmektedir. Teknik dokunduğu her şeyi makineye dönüştürmektedir (Ellul, 2003, s. 14). Teknik ilerleme için

bilimin ilerlemesi zorunludur. Marcel'e göre bilim, nesnelere dünyasını inceleyen ve nesnelere problem olarak ele alan disiplindir. Teknik ilerlemenin temelindeki bilim ve bilimsel çalışmalar var olan inceleme alanındaki tüm nesnelere her koşulda objeleştirme eğilimindedir çünkü bilimsel yöntemin temeli mevcut olanı açıklamak için en iyi teoriyi ortaya koymaktır ve bu kural değişmez bir gerçekliktir (Marcel, 1950, s. 80). Dolayısıyla bilim, zihin, rüya gibi soyut görünümlü olgular dışındaki soyut kavramlar üzerinde yoğunlaşmaz çünkü soyut kavramların üzerinde deney gözlem gibi ispat etme yöntemlerini kullanamaz. Bilim analiz etmeyi, deney yapmayı, parçalamayı ister. Bu durum bilimin hiçbir zaman metafiziksel anlamda sınırlı alana ulaşamayacağı ve varlığını bütünlüğünü kavrayamayacağı anlamına gelmektedir. Birinci refleksiyonun işaret ettiği alan bilimin kapsamına giren alandır.

Toplumların ve uygarlıkların endüstriyellesmesi teknik ilerleme ile mümkündür. Tekniğin ilerlemesinin en önemli sebebi, her bireyin gücünü ikiye katlayan makinelerdir. Makinelerin çalıştırılabilmesi için insana gereksinim duyulması sebebiyle insan varlığı, bir bakıma, daha değerli hale gelmiştir. Makinelerin çalışması için ekiplere ihtiyaç duyulduğundan insanlar iş birliği yapmak zorundadır. Bu da makineleri kontrol eden insanların zaman içinde doğayı elinde tuttuğu yanılığın kapılmasına sebep olmuştur. Ancak makineler insanlardan daha sessiz ve ihtiyaçsız olduğu için insanlığın varlığına da bir tehdit niteliği oluşturmaya başlamıştır. Teknik ilerleme, makinelerin varlığı ile özgürleştiğini düşünen insanı zamanla köleleştirmiştir (Marcel, 1955, s. 5).

Teknik ve teknik ilerleme için uzmanlaşma gerekmektedir. Her uzmanlaşma da kendi içinde daha derin uzmanlaşma alanları oluşturmaktadır. Makineler mükemmelleştirilebilirler ve ne kadar rasyonelleştirilirse o kadar kolay aktarılabilirler. Teknik bir süreç diğerinden daha iyiyse üretim ilerlemiş, hızlanmış demektir (Marcel, 1955, s. 6-8). Teknik ilerleme, insan aklının sınırlarını zorlayarak somut ürünler ortaya koyduğu için dış dünyanın düzensizliğine "kavranılabilirlik" ilkesi getirmektedir (Bayraktar, 2008, 90). Böylece insan yaşamı görünürde daha kolay hale gelse de başka sorunlar gündeme gelmektedir.

Teknik ilerleme açısından sorumluluk bilinci önemli olduğu için sorumluluk bilinciyle hareket edip doğruluk erdeminden asla ayrılmaması gereken teknisyen/bilim insanı başarıya ulaşmak için sürekli görevini düşünüp çalışırken ve çalışmaları bir keşifle sonuçlandığında, kibirden uzak, saf bir mutluluk hissederken bu çalışma sürecinde kendi özel araştırma alanının dışında neredeyse hiç kimseye iletişim kurmamakta yalnızca işiyle meşgul olmaktadır (Marcel, 1955, s. 9, 51). İnsan ilişkilerinin zayıflamasına neden olan böyle bir durum ise teknisyen/bilim insanının ben'e, diğer insanlara deneysel ya da kategorize edebildiği herhangi bir şey olarak yaklaşması (Uygur, 1984, s. 71) sorununu beraberinde getirmektedir.

Teknik, bilim insanının belli bir süreç içindeki çalışmalarıyla ortaya çıkardığı bir üründür. Bu sebeple üzerinde çalışılan obje sadece bir araç değil onu icat eden kişi için aynı zamanda ulaşmaya çalıştığı bir amaçtır. Marcel'e göre her teknik ilerleme dikkat, yetenek, sabır, beceri gibi güç duygusunu da ihtiva eden bir yatırımdır. Bilim adamı için bu durum normal ve olması gerektir. Ancak bilim adamının icat ettiği objeye duygusal bir bağla bağlanması objenin var olma nedenini farklılaştırır (Korlaelçi,1989, s. 223). Sadece keşfetme güdüsü ile hareket eden, kendini çalışmalarına adayın bilim insanı, çoğu zaman yaşamın akışı içinde insanın değerini, kişi olmanın önemini adeta gözden geçirir. Hal böyle olunca onun açısından insan da herhangi bir obje gibi ele alınarak, deneylere konu veya araç olabilen bir nitelik kazanır. Dolayısıyla varlık, anlam kaybına

ilk olarak tekniği üreten bilim insanı tarafından uğratılmaktadır. Amacı insanlığa hizmet edip başarıya ulaşma mutluluğunu yakalamak olan bilim insanı, çoğu zaman istemeden de olsa insanlığı insanlığından uzaklaştırma mekanizmasını harekete geçirebilmektedir.

Marcel'e göre her teknik, doğrudan ya da dolaylı olarak korku veya isteklerin hizmetindedir. Korku veya istek insanla ilgilidir ve bu kavramların dünyası problemiğin dünyasıdır. Problem ise çözülmesi gereken, ben'i rahatsız eden bir şeydir. Oysaki varlığın bütününe kavramak için problem alanının ötesine geçmek gerekmektedir (Marcel, 1962, s. 68). Bu durumda modern dönemde teknoloji bu kadar hızla ilerlerken teknik ilerleme ve endüstrileşmenin insan üzerindeki olumsuz etkilerinin kontrol altına alınması gerekmektedir.

## 2.2. Teknik İlerlemelerin İnsan Üzerindeki Etkileri

Modern dönemde teknik, insanın sadece üretken faaliyetini değil, tüm faaliyetlerini ele geçirmiştir. XIX. yüzyılın en belirgin özelliği olan makineler, insani açıdan kabullenmeye hazır olmayan insanlığın hayatına kurumsal olarak hızlı bir şekilde girmiştir. Dolayısıyla insan bu makinelerle her koşulda yaşamak zorunda kalmıştır. Teknik, makineyi topluma entegre eder. Makinenin ihtiyacı olan koşulları oluşturur. Gerekliği yerde düzenleme yapar ve rasyonelleştirir. Teknik makineleri tam ihtiyacı olduğu alanda kullanır (Ellul, 2003, s. 14- 15). Ayrıca teknik insan hayatına girdiği andan itibaren insanla bütünleşir ve özerk bir yapı olarak insanı içselleştirir (Ellul, 2003, s. 16). Özellikle hayatı kolaylaştıran makineler insanları tembelleştirmektedir (Marcel, 1962, s. 87). Makineler iş gücüne duyulan ihtiyacı azaltmaktadır. Dolayısıyla insanlar zamanla sanki teknik ürünler olmadan hayatını idame ettiremeyeceğini zannederek yaşamaya alıştıkları için bir anlamda tekniğe bağımlı hale gelmektedir.

Marcel'e göre iç yaşamı her koşulda belirsiz olma eğiliminde olan ortalama insan için teknik ilerleme, onun genel olarak rahatlık elde etmesini sağlayan yöntemdir (Marcel, 1962, s. 57). Bu sebeple teknik ilerleme, insan aklında yer alan gerçek bir gücün nesnelleştirilmesi ya da dış dünyanın anlaşılması açısından iyi bir faaliyettir (Marcel, 1962, s. 56). Ayrıca teknik ilerleme özneler arası iletişimi kolaylaştırmaktadır. Örneğin yeni bir icadın yeryüzüne yayılması ya da bulunan yeni bir ilacın ölmek üzere olan bir hastaya ulaştırılmasında olduğu gibi birbirini tanımayan insanlar arasında da bir çeşit iletişime sebep olduğu bir gerçektir (Korlaelçi, 1989, s. 224).

Marcel'den ortalama yarım yüzyıl sonra benzer görüşlerle düşüncelerini ileten Baudrillard'a göre de insanların akıllı makineleri oluşturmasının sebebi kendilerinden umut kesmeleridir. İnsanlar kendilerini yönetmeleri için haklarını iktidara devrederler. Makineler de insanlar için bir çeşit iktidardır çünkü önceden ne yapacağı kodlanan makineler ile insanın yeniden düşünmesine ihtiyaç kalmamaktadır. İnsanlar da makineleri kullanarak surlarını düşüncenin yansıtmasına dayarlar. Hiçbir zaman kendi işleyişinin sınırlarını aşamayacak olsa da yapay akıl olan makinelerin gerçeklikle değil, gerçekliği başkalaştıran şeyle ilgisi vardır (Baudrillard, 1995, s. 51-52). Gerçekliğin saptırılması ise insanın kendisinin farklı bir dünyada yaşadığını düşünmesine sebep olmaktadır. Tüm ihtiyaçların karşılandığı kendilerini hizmet edilen değerli bir varlık gibi hisseden insanlar, aslında bu sistemin ayrılmaz bir parçası haline geldiklerinin farkında olmamaktadırlar.

Marcel'e göre, teknolojinin ortaya koyduğu, insan için çekici ve işe yarar olan ürünler, her zaman tinsel olanın unutulmasına sebep olmaktadır (Marcel, 1971, s. 161). Kendini sahip olduklarına indirgeyen insanlar için birey olabilmenin değer kaybetmesiyle, inanç,

gelenek gibi kültürel değerlere düşkünlük de azalmaktadır çünkü bireylik de standartlaşmaktadır (Korlaelçi, 1989, s. 224). Modern toplumda insan, sahip olduklarını zamanla Varlık gibi yücelttiği için gerçek olan, ontolojik anlamını kaybetmeye başlamaktadır. Dolayısıyla her zaman daha fazlasına sahip olma tutkusunu ile hareket etmeye alışan insan için teknoloji insan yaşamını kolaylaştıran bir araç olmaktan ziyade yaşamın amacı haline gelmektedir (Marcel, 1971, s. 161). İnsanlar kendilerini belirli maddi nesnelere üzerine odaklamakta ve onlara sahip olmak istemektedirler (Marcel, 1962, s. 58). Hatta Marcel'e göre teknik bir ürüne katkıda bulunmadan onu amaç edinen kişiler için bu nesnelere neredeyse put olarak değerlendirilmektedir. İnsanlar teknolojik ürünlere sahip olma yarışında nesnelere taparcasına bağlanmaktadır (Marcel, 1962, s. 65).

Sahip olma tutkusunu ile daha fazla çalışan ve kendisini de yapabildikleriyle değerli gören insan, duygusal tatminsizliğinin üstünü örtmek için daha çok çalışıp, daha çok sahip olmak istemektedir. Hal böyle olunca teknoloji, insanın manevi tatminsizliğini maddi tatminle yer değiştirmesine sebep olabilmektedir. Ayrıca teknik ilerleme, insanları sahip oldukları nesnelere sebebiyle bir yarışa soktuğu için kıskançlık gibi duyguları besler. Böylelikle insanlar arasındaki en temel seviyede, en küçük ortak payda olan para ortaya çıkar. Paranın refahın en küçük ortak paydası haline gelmesi ile paranın kendisi de tözsel gerçekliğini kaybeder ve insanlar sahip oldukları parayla gurur duyar hale gelirler (Marcel, 1962, s. 87). Bu sebeple hangi türden olursa olsun insana verilen bir teknik güç kötü kullanıma açıktır ve soyutlama ruhu ile karşı karşıyadır (Marcel, 1955, s. 23). Bir basitleme stratejisi olan soyutlama ruhu, insanı tekniğe bağımlı hale getirmekte ve onun zamanla öz değerinin farkındalığından uzaklaşmasına neden olmakta ve kendisini ben'inden soyutlayıp kitle insanı haline getirmektedir.

### 2.3. Soyutlama Ruhunu ve Kitle

Marcel'e göre XIX. yüzyılın ikinci yarısından itibaren yükselen pozitif bilimler insanın içsel talebini tatmin etmediği için Batı felsefesi geleneğinde ontolojik ve epistemolojik olarak gerçeğe ulaşmada bilgeliğe giderek daha fazla önem verilmeye başlamıştır. (Marcel, 1949, s. 223). Özellikle metafizikte düşünce, duygular ve eylemlerle olan karşılıklı ilişkisi açısından değil, saf düşünce olarak kendi içinde ele alınır (Marcel, 1949, s. 120). İnsan deneyiminin somutluğundan çok soyutlama üzerine kurulu olan felsefe gelenekleri, son derece insani olan duygu, düşünce ve problemlere nadiren dokunur. Dolayısıyla düşüncenin duygudan, aklın beden ve ruhtan, bilginin de varlıktan ayrı olduğu düşünülür (Marcel 1962, s. 45). Cain'e göre, entelektüel ve etik pek çok çağdaş sorun, insanlar arasındaki güven ve yardımlaşma eksikliğinin görünümü haline gelir. İntiharlar, bağımlılıklar, takıntılı televizyon izleme, yıkıcı ilişkiler insanın teknik açıdan gelişen dünyadaki durumunun yansımalarından bazılarıdır. Marcel'e göre öznelere arası samimi ve içten ilişkilerin kurulamadığı, insani deneyimin belirli bir mantığa uydurulmaya çalışıldığı bir atmosferde varlık sırrı niteliğini ve biricikliğini kaybeder. Bilimin yordama çabası hem dini hem de felsefi düşünceleri adeta görmezden gelmekle sonuçlanır. Çağdaş Batı kültürü, saflık kavramını irdelerken, aynı zamanda onun geleneksel anlamının yozlaşmasını da gözler önüne sermiştir. Geleneksel olarak saflık, Yunanlıların insanın bütünlüğüne, örneğin akıl (logos) ve tutkuyu (eros) kapsayan bir bütünlüğe dikkat çekmesiyle ilgilidir (Cain, 1963, s. 62). Modern dönemde bu kavram teknolojikleştirilmiş, estetik boyutla ilgisi yokmuş gibi ele alınan ilgi alanları sebebiyle, bireylerin ilgilerine hizmet edecek şekilde değiştirilmiştir. Tekno-endüstriyel terimlerdeki saflık, verimlilik, üretkenlik ve sosyal gelenek açısından tanımlanmış bir



kavramdır (Keen, 1984, s. 38). Dolayısıyla zamanla insan da teknik terimlerin içerimleri gibi ele alınmaya başlanmakta, insanın değeri, verimliliği ve üretkenliği çerçevesinde değerlendirilmektedir.

Marcel'e göre yaşamı, sadece teknik ve fayda amaçlı bir şey olarak düşünmek, hatalı bir soyutlama yüzündendir. Bir organizma olarak insan, makine gibi düşünüldüğünde bireysel yaşamın ruhu göz ardı edilmektedir. Bilimin insanların yaşam süresine müdahale etme çabası bile soyutlama ruhundan kaynaklanmaktadır. Birey isteklerinden, beklentilerinden, duygusal ve ruhani yönünden hatta ahlaki değerlerden soyutlanmaktadır (Marcel, 1955, 39). Hastalıklar için bulunan çözümlerle insan ömrünü uzatma çabaları, bireysel yaşamda işe yarar olsa da bireyleri somut olan nesnelere daha çok bağlamaktadır. Zamanla insanın yerini alan makineler daha önce ömrü uzatılmaya çalışılan insanlar için daha büyük bir tehdit haline gelmektedir.

Marcel, bilimin nesnelleştirme çabası ile aynı anlamı taşıyan soyutlama ruhu (Marcel, 1952, s. XI) yoluyla gerçekleştirilen soyutlamada insanın ilgisinin 'gerçek' olandan uzaklaştığını ifade eder. İnsanın varoluşundan soyutlanıp sıradan bir nesne gibi ele alınması ciddi bir değer kaybıdır. Benim dışındaki herhangi bir nesneye imkân dahilinde sahip olma ya da reddedebilme ihtimalini kendim için yapmam mümkün değildir çünkü kendim, kendimdir ve kendim için sahiplikten bahsetmem mümkün değildir (Bayraktar, 2008, s. 93).

Baudrillard'a göre tekniğin başarısı insanı kendi aklıyla yüzleşmekten kurtarmasındadır. İnsanı düşüncenin belirsizliğinden ve dünyayla arasındaki çözümlenemeyen problemlerden kurtarmaktadır. Böylece insan ne özne ne nesne ne özgür ne kendine yabancılaşmış konumdadır. Öteki gibi olan insanlar artık birbiriyle aynıdır. Artık insanın makine tarafından "homeostaz"ı (dengeleme) söz konusudur (Baudrillard, 1995, s. 57-58).

Marcel'e göre teknolojiye ait olan aletler insanlığın hizmetindedir ve faydalanılabilir haldedir çünkü bir işe yaramaktadır. Ancak insanın ne işe yaradığı, neye hizmet ettiğinden söz edilememektedir (Muştâ, 1988, s. 100). Bir soyutlama olarak insanlık doğaya hâkim olma yönünde ne kadar çok ilerleme kaydederse, bireysel olarak teknolojik fethedilme bağımlı hale gelme eğilimindedir (Marcel, 1962, 56). Böylece insan artık gerçek olduğunu sandığı bir dünyada yaşamaktadır. İnsan, makine ile yaşamayı öğrenmek zorundadır. İnsan teknoloji ile yaşam dengesini kuramazsa sistem dışına itilmektedir. Devlet politikaları da öteki olan insan sınıfını düşünen ve yaşayan insana tercih ettikleri için bireyleri teknoloji ile yaşamaya yönlendirmektedir.

Teknoloji ve teknolojinin getirilerini ifade etmek ve insanlığa empoze etmek için çeşitli araçlar kullanılmaktadır. Bu araçlardan biri propagandadır ve propaganda diğer insanların vicdanlarını manipüle etme görevini üstlenmektedir (Marcel, 1962, s. 69). Soyutlamanın bu kadar etkili olduğu endüstriyel uygarlıklarda bireylerin ihtiyaçları, istek ve beklentileri insanlık adına dikkate alınmamaktadır. Varoluşsal hedefleri olmayan beklentiler insanlığı yozlaştırmaktadır. Böylelikle insanlar içsel olarak birbirlerine yabancılaşmakta ve sistemin kölesi haline gelmektedir. Soyutlama ruhunun etkili olduğu toplum artık değerlerini yitirmiştir. Toplumun içinde azınlıklarla başlayan bu etki zamanla genele yayıldığı için kitle kültürünü de oluşturmaktadır. Baudrillard'a göre toplumsal niteliklerini kaybedip elde sadece sayısal verilerin -kitle/yığın- kaldığı yerde artık toplumdan bahsedilemez. Kitleler, toplumsala ait değildir, toplumu yansıtmadığı için eksik bir kavramdır (Baudrillard, 1991, s. 19) ve toplumun radikal bir dönüşüm

geçirmiş halidir. Kitleler toplum sanılan ama aslında toplum olmayan, gerçeklikten uzaklaşmış olan simülasyonun/yansımanın hem öznesi hem de nesnesidir. Bu çift taraflılığından dolayı ne öznedir ne de nesne. Onlar, seçim yapmadığı, ayrımda bulunmadığı, sadece duyarsızlık ürettikleri için temsil edilebilme ve açıklanabilmeden yoksundur. Onlar ışıltılı yaşamın büyüüne kapılırlar, adeta cezbedilirler. Hatta cezbedilmeyi anlam arayışına tercih ederler. Onları sadece her birinin yabancılaşmasına da sebep olan nötrale edilme eyleminin nötrleştirdiği anlam büyüler (Baudrillard, 1991, s. 37-40). Kişiler yabancılaşmayla bir çeşit psikolojik mutasyon geçirmek zorunda kalırlar. İrade, bakış açısı, fikirler adeta sessiz bir çoğunluk oluşturmak üzere değişirler. Baudrillard'a göre 'sessiz çoğunluk' toplumsallıktan uzak sadece istatistiki olan bir yapıdır. Yine de kitlenin iletişim araçlarıyla, referandumlarla, anketlerle, fikirleri alınmaya çalışılır. Kullanılan araçlar temsil edicilikten uzak, simülatif şeyler oldukları için bu çabalar başarılı olmaktan uzaktır. Kitleler dış etkenli sorgu araçlarının saldırılarına karşı kara bir kütle olarak cevap vermektedir. Artık dışavurum veya temsil etme olmadığı için sessiz çoğunluğun açıklanamaz toplumsallaşma simülasyonları vardır. Kitle, bütün gerçekliklere, sırtını dönmüş ve soyutlamaya karşı bir eylem dahi olsa bir eylemde bulunmamaya kararlıdır (Baudrillard, 1991, 28- 32). İnsanın içindeki yaratıcı güç değer kaybettiğçe yerini, yenilik yapma iddiası ve onunla birlikte gelen kibir alır. Kendini yenilikçi olarak tanımlayan kitle insanı bile, kendine odaklandığı için hayran veya şükran duymaya isteksizdir ve kibri ile hareket eder, halbuki yaratıcı potansiyeli itibarıyla kendini düşünmez ve kendisiyle ilgilenmez (Marcel, 1955, s. 24).

Kitle insanı, şükrandan yoksun, mirası olmayan ve kimseye miras bırakmayan bir insandır. Burada proletaryanın maddi olarak değersiz koşulları düşünülebilir. Bu koşullar, lütfun yerini alan, talep sahibinin son derece haklı ve isteklerinin sınırsız olduğunu hissettiği, yetersiz tatminin söz konusu olduğu koşullardır. Ancak bu dünya makineleşmiş ve makineye hükmeden bir düzende olduğu gibi lütfun derinden düşünülemez olduğu bir dünyadır (Marcel, 1955, s. 27). Kitle ne ilham verebilir ne de şükran duygusu uyandırabilir. O halde insanın ihtiyacı olan şey tinin yaşam dinamiğinin bilincine varmaktır (Marcel, 1955, s. 28). Dikkat sahip olma kategorisinden varlık kategorisine doğru yönlendirildiğinde manevi miras kavramını yeniden canlandırılabilir mümkün olacaktır. Miras kavramını canlandıran ve içsel yaşamı besleyen sanatçılara her zaman saygı duyulmaktadır. Böyle bir durumda sanatçı, kendi yaratmadığı fakat keşfetmesi için kendisine verilmiş bir dünya ile aramızda bir arabulucu olarak görülebilmektedir (Marcel, 1955, s. 29).

Marcel modern toplumların içinde bulunduğu, giderek büyüyen manevi mirastan yoksunlaşma tehlikesinin farkındadır ve teknolojinin kölesi olmuş insanlığı yüksek bir bilinçle, kaybettiği anlamı bulmaya çağırılmaktadır. Burada Marcel sanatçı kişiliğinin bir yansıması olarak sanatçının özgünlüğü ve yaratıcılığı ile insanlara ışık olabileceğinden bahsetmektedir. Çünkü o, gerçekmiş gibi yaşanan dünyada Mutlak gerçeğe dair farkındalığa ulaşmak için özgür ve özgün sanatçının arabulucu konumunda olabileceğini düşünmektedir.

#### 2. 4. Günah ve Özgürlük

Modern çağda uygar yaşamın dayandığı teknikler çeşitli baskılara maruz kaldığında, barbar koşullara dönüş başlamaktadır ve teknik ilerleme, insanı, maddi düzeydeki başarıları için aslında onlara ait olamayacak, içsel bir değer talep etmeye giderek daha fazla yönlendirmektedir (Marcel, 1962, s. 62). Marcel burada "modern indirgeme/ aşığılama teknikleri"nden bahseder. Marcel'e göre aşığılama teknikleri, soyutlama ruhu

ile kişilerin saygınlığına saldırmak ve onu tahrip etmek ve onları azar azar salt insan atığı ürünlere dönüştürmek ve sonunda da yalnızca entelektüel düzeyde değil, aynı zamanda ruhlarının derinliklerinde de insanların kültürel değerlerini hatta benliklerini yok etmek için kasıtlı olarak uygulanan yöntemler bütünüdür (Marcel, 1962, s. 42). Bu yöntemleri kullanmanın çekiciliği ise onları kullanmanın kolaylığından kaynaklanmaktadır ve modernleşen dünyada bu teknikler daha çok işler hale gelmektedir (Marcel, 1962, s. 48-49). İnsan bu noktada dünyanın değişim hızına yetişememektedir. Artık eğitim sistemi bile tek tip insan yetiştirme görevini benimsemektedir. Kullanılan bu teknikler, kişilerin fiili olarak gerçekleştirdiği ya da hiç harekete geçmediği eylemleri rahatlıkla inkâr edebildiği ve böylece kendisiyle bağıni kaybettiği bir duruma sokmaktadır (Marcel, 1962, s. 17). İnsan eliyle yarattığı ve mükemmelleştirdiği aşığılama teknikleri sayesinde, materyalist bir düşünce şekli ve materyalist bir dünya yaratma eğilimindedir. Bir tür psikolojik manipülasyona maruz kalmış insan, kendisini giderek herhangi bir nesne statüsüne indirgeme eğilimindedir (Marcel, 1962, s. 19). Marcel tekniğın bu ilerleyişi karşısında insanlığın kendini yok etmesinden endişe duymaktadır. Kitle içindeki bir grup azınlığın endişesi ise kendinden kaynaklı imkanların kötüye kullanılmasıdır (Korlaelçi,1989, s. 225). Gidişatın belirsizliği hatta kötülüğünden hareketle Marcel insanların ahiret çağına girdiklerini düşünmektedir (Marcel, 1962, s. 59). Teknik bilgiyi kullanma gücüne sahip olanların, bu gücü yoğunlukla kullanma isteği ve salt teknik işleyiş üzerine yoğunlaşarak gerçekliği kavramaya yönelik ilgisizlikleri insan ruhunu da tedirgin edebilmektedir. Teknik yoluyla yapılan her makine her zaman uzun vadede değerli hale gelmektedir. Bu değere rağmen teknik bilginin ve teknik süreçlerin kötüye kullanılması ise bir putperestliğe yol açma tehlikesini barındırmaktadır (Marcel, 1962, s. 71). Modern çağın istediği tekniğe bağımlı yaşama isteği bu düşünceyi desteklemektedir.

Tekniklere bırakılmış bir dünyada, bireyin kendisini bir dizi kısıtlamadan kurtarabilmesi giderek daha zor hale gelmektedir. Reklamlar, propagandalar gibi bireyi baştan çıkarma şekilleri bu düşünceyi doğrulamaktadır (Marcel, 1962, s. 73). Baudrillard'a göre insani eylemler artık edilgen ve yönlendirilmeye açıktır. İnsanlar sistem içinde kurulu medya düzeninin elinde kullanılmaya müsait sıradan nesnelere haline gelmekte ve bilinçli eylemlerde bulunamamaktadır. Tekniğın ve makinelerin elindeki dünyada bilinçli istekler, davranışlar yerine isteme arzusu uyandırmak ve yaptırmak söz konusudur (Baudrillard, 1995, s. 49). Bilinçli yapılan propagandalarla bilinçleri ellerinden alınmış ya da bilinçlerini teslim etmeye gönüllü insanlar rahatlıkla yönlendirilebilmektedir. En zararlı ve acımasız unsurlar iletişim kanalları yolu ile cazip hale getirilmektedir.

Marcel'e göre bir ülkeye faydalı olsa da insanlık için tehdit oluşturan buluşlar herkes tarafından bilinmelidir (Marcel, 1962, s.60). Savaşta kullanılan teknikler bir çeşit günah araçlarıdır ve zengin uluslar tekniğe ve teknisyenlere sahip oldukları için bu gücü daha rahat kullanmaktadırlar. Örneğın, savaşlarda ve savaşlarda kullanılan silahlarla birçok masum kişi yaşamını yitirmektedir. Bu sırada yapılan propagandalar durumun önemiyetini görünmez hale getirmektedir (Marcel, 1962, 61). Dolayısıyla çağdaş dünya açısından medeni yaşamın dayanağı olan teknik, zamanla kendini acımasızlığa bırakmaktadır ve bu krizin bir çözümü yine teknikte aranmaktadır. Ancak teknik kaynaklı problemleri yine teknikle çözümleme anlayışı insanlığı çıkmaza sürüklemektedir.

Marcel'e göre kriz teknik ile değil imanla çözülebilecektir (Marcel, 1962, s. 67) ve insanın iman sahibi olması için içsel bir özgürlüğe de sahip olması gerekmektedir. İnsan sadece katılım aracılığıyla yaratıcı düzlemde özgür olabilir (Marcel, 1962, s. 23). Materyalist

temel üzerine inşa edilen toplumlar, acımasızca yükselen tekniği yüceltikleri her yerde, özneler arası ilişkilere yönelik radikal bir günah işlerler ve özneler arası ilişkileri görmezden gelerek soyutlama yaptıkları için var olan her özgürlüğü kendi köklerine göre sınıflandırır (Marcel, 1962, s. 25). Dolayısıyla, materyalist ilkelerle yönetilen bir toplumda özgürlük, aslında köleliktir (Marcel,1962, s. 20).

Hal böyle olunca Marcel endüstrileşmenin ve teknik ilerlemenin insanlar üzerindeki etkisi ve hayatta doğurduğu sonuçlardan bahsetmekte, mevcut ve olması muhtemel problemlere yönelik, kitlenin içinden önce birkaç insana, daha sonra bütün insanlığa yönelik bir çıkış yolu sunmakta ve her bireyin öncelikle bilgelik yolunda olmaya istekli olması gerektiğini vurgulamaktadır.

### 3. Bilgelik ve Onur

Marcel'in yaşadığı dönemde I. ve II. Dünya Savaşları'nın gerçekleşmesi, Almanya'da Nazilerin insanlık adına tehditleri, diğer taraftan Birleşmiş Milletler'in insan haklarını savunma çalışmaları ve aynı anda bilimin hızla ilerlemesi ile insana sadece sıradan bir nesne gibi yaklaşılması sonucunda insanlığın verdiği mücadeleler bir noktada insanları dünya merkezli yaşama odaklamaktadır. Marcel, "...Nazilerin özellikle toplama kamplarında tanık olunan şiddet içeren tekniklerin kitlesel ve sistematik kullanımına" (Marcel, 1962, s. 41) dikkat çekerek, şiddetin derecesinin insanlar üzerinde yarattığı korku ve endişeye vurgu yapmaktadır. Dolayısıyla bu koşullarda bireyler çeşitli güç mücadeleleri sonucunda oluşan şiddetten uzaklaşmaya çalışarak öncelikle bedensel olarak yaşamaya çalışmaktadırlar. Şartlar sebebiyle dünya merkezli bir yaşam sürmeye doğru yönlendirilen insanlar için manevi gelişim ya da "Varlık sır"ına katılma amacı yerini rahat yaşamak için sadece görevlerini gerçekleştirme isteğine bırakmaktadır. "İnsanları değersizleştiren, onları atık ürünlere dönüştürmek için öz saygılarına saldıran ve yok etmek için soğukça düşünülmüş ve duygusuzca devreye sokulmuş" (Martin, 2014, s. 22) aşağılama teknikleri ve şiddet, insanları derin bir umutsuzluğa sürüklemektedir. Çünkü şiddetin varlığı insanlarda korku ve huzursuzluğa sebep olmaktadır. Huzursuzluk içindeki bireyler her daim diken üstünde yaşamaya devam etmektedir. Oysaki huzursuzlukla birlikte zihinlere yerleşen umutsuzluktan kurtulabilmek için insan kendi 'ontolojik değerini' fark etmeli ve umutla, aşkla, imanla, sadakatle "ontolojik sır"ı keşfetmek üzere harekete geçmelidir (Marcel, 1962, s. 155).

Teknik ilerlemenin kendisini spekülâtif bilgiden kurtarmaya çalıştığı bir uygarlıkta, tefekkürün önemini reddeden bir medeniyetin insanlığı da kaçınılmaz olarak bilgelikten nefret eder hale gelmektedir. Marcel bu duruma "mizofi" der (Marcel, 1962, s. 65). Bilge kişi, kendinde zamanla gelişen bir olgunlukla, belirli bir hakimiyet elde etmiş kişidir. Olgunluk, sabır ve sürekliliği gerektirir. Sabır ise sürekliliğin görünüşüdür. Marcel'e göre bilgeliğin temelinde, kendine karşı bir derece sabır vardır. Her şeyi hemen elde etmek isteyen, bilgeliğe sahip olamaz. Bunun için sadece lütfâ (greece) ihtiyacı vardır (Reeves, 1984, s. 259). Lütuf, kendinin farkında olduğu sürece bilgeliğin kapsamındadır. Bu bir eğitimin sonucudur. Bilgelik, anda yaşanan dürtüsellığı kabul etmez. Eskiden bilgelik yaşlılıkla ilişkilendirilmekteyken, modern çağda yaşa olan saygı azaldığı hatta yok olmaya başladığı için bilgelik değer kaybetmektedir (Marcel, 1950, s. 40). Bu açıdan bilgelik bir tür ahlaki diyetetik olarak görülebilir (Marcel, 1955, s. 39).

Bilgelik kolay elde edilen bir erdem değildir ve bir kişinin ben bilgeyim demesiyle de elde edilmez. Arayan kişi için bilgelik, sabır ve çabanın sonucunda elde edilebilir (Marcel, 1955, s. 40). Ayrıca bilgeliğe sahip olmak için aile kavramı da çok önemlidir. Baba

otoritesinin azaldığı modern dünyada önce saygı kavramı zarar görmektedir. Bu da kaçınılmaz olarak bilgelik ve gelenek arasındaki ilişki sorununu ortaya çıkarmaktadır. Bilgenin gerçek işlevi -ikinci refleksiyonda olduğu gibi- bir araya getirme ve uyum sağlama olmalıdır. Eski Yunanlılara ya da klasik Çin felsefesine bakıldığında bilgenin evrenle bağlantılı olduğu görülmektedir. Buna göre yaşamda kurulacak düzen hiçbir şekilde kozmik düzenden ayrılamamaktadır (Marcel, 1955, s. 41-42). Bu bağlamda toplumsal bilimlerin eğitimi önem kazanmaktadır.

Bilgelik, geleneksel değerlerin savunulması temeline dayanır. Bilge kişiler, hayatları boyunca edindikleri tecrübeleri ihtiyaç duyanlar için hiçbir karşılık beklemeden aktarmaya hazırdırlar. Onlar geleneksel değerlerin korunmasında önemli bir rol oynayarak toplumda değerli görülmüşlerdir (Bıçak, 2004, s. 97) ve bilgeliğin ilk şartı bilgenin kendisini topluma adanması olmuştur. Bilge, "öncelikle toplum hayatı üstüne bilgilenmiş, düşünüp taşınmış, karşısına çıkan sorunlara çözüm yolları aramış" kişidir (Duralı, 2006, s. 130). Bilginin ve yaşamın gerçek amacı, dünyayı insan iradesine, insanın ihtiyaçlarına veya isteklerine boyun eğdirerek yozlaştırmak değil, evrensel düzende bütünleştirmektir. Marcel burada "pratik antropomorfizm" ifadesini kullanmaktadır. Modern dönemde insanlığın tavrı olan bu tavır, kozmo-merkezcilik olarak adlandırılan ve insanın alçakgönüllülüğünü savunan tavrın tam tersidir. Bilgeliğin en büyük ve en geleneksel anlamıyla sahip olduğu, pratik antropomorfizm de muzaffer bir şekilde tezahür eden bu zihinsel tutumu görmezden gelme iradesinden oluşmaktadır (Marcel, 1955, s. 42). Bu durumu daha açık hale getirmek için bilgelik ve akıl arasında var olan ilişki incelenmelidir. Bilge, makul bir insandır. Makul insan, temelde aklın sınırlarını bilen kişidir. İnsanın zihnini sağlıklı tutan şey sırdır. Marcel'e göre makul bir insanda aklın kendini kontrol edebilmesi sayesinde bilgeliğe bahsedilebilir. Bilgelik özgür olanın mülküdür ve ayrıca bilge her zaman gerçek özgürlüğü aramaktadır. Bilge her şeyden önce tutkularını susturmuş ya da terbiye etmiş kişidir, ayrıca kamuoyundan ve önyargılardan bağımsızdır ve her koşulda kolektif dürtüye direnebilir. Bu bağımsızlık ona huzur verdiği sürece mutluluk da vermektedir ve o, bu dengeyi sağlayabilmiştir (Marcel, 1955, s. 43).

Bilgelik sağduyuyla yakından bağlantılıdır. Modern çağda sağduyunun ortadan kalkmasıyla, bilgelik azalmaya ve yok olmaya mahkumdur. Sağduyu, belirli sosyolojik koşullar sağlandığı sürece ortalama insanda yerleşen bilgeliğin bıraktığı bir tortudur. Aile, köy gibi ortak yaşamın veya ortak değerlerin olmadığı yerde sağduyu olmayabilir. Dolayısıyla, giderek daha fazla mekanize olan bireyler muazzam yığınlar olmaktadır (Marcel, 1955, s. 46). Marcel'e göre bu durum devlet egemenliğinin en kötü etkilerinden biridir. Sağduyu, kurumlardan ve yurttaşlık ilişkilerinden çıktığı anda, insan zihninden de çıkmaktadır. Özellikle öğretim ve okul hayatının, genellikle sağduyuya aykırı olarak hazırlanan sınav programlarının yükü ile bireylerin seçme araçları giderek daha yapay hale gelmekte ve dikkate alınması gereken insani nitelikler giderek azalmaktadır. Bu durumların zihinsel tutumlar üzerindeki kaçınılmaz etkisi olan soyutlama ruhunun insanı yavaş yavaş ele geçirdiği ve onu yaşam duygusundan ve yaşayan gerçeklerden giderek daha fazla uzaklaştırdığı ve aynı zamanda totaliter ideolojilerin büyümesine sebep olup, onları tehlikeli derecede elverişli bir alan haline getirdiği bir gerçektir. Bu ideolojiler bilgelik anlayışıyla bağdaşmaz. Totaliter ideolojiler ve soyutlama ruhu kişileri fanatizme sürükler ve hoşgörüden uzak olan fanatizm sadece zarar verir (Marcel, 1955, s. 47).

Bir Hıristiyan olarak entelektüel dindarlığı savunan Marcel'e göre, dünyanın bilgeliği ve

Mesih'in bilgeliği olmak üzere iki tür bilgelik vardır. Marcel "Hayatını kurtarmaya çalışan onu kaybedecektir" derken, Mesih'in bilgeliği açısından hayatını kurtarmaya çalışan kişinin dünyanın bilgeliğini kaybetmekte olduğunu düşünmektedir (Marcel, 1955, s. 51-52). Marcel'e göre Hıristiyanlık ahlaksal olarak bilgeliği sağlamakla birlikte yaşayan bir varlık olarak insanın toplumsal problemleri fark edip hayatına yön verebilmesi felsefi bilgelik ile mümkün olmaktadır. Dolayısıyla sadece dinle kazanılan bilgelik yeterli olmamaktadır.

Yüzyıllar önce yaşamış bir filozof olan Sokrates, bilgeliği, bilgi ve erdemle bir tutarak oluşturduğu ahlak düşüncesinde insanları, haz odaklı, sosyal başarı ve statü odaklı ya da bilgi ve bilgelik peşinde koşarak yaşayan şekilde üçe ayırmıştır (Conford, 2017, s. 25). Aristoteles'e göre ise bilgelik "en değerlilerin başını çeken bilimdir ve en değerli nesnelere us"tur şeklinde yorumlayarak bilgeliği bilimlerin en üstüne yerleştirmiş ve felsefeyle yakından ilişkilendirmiştir (Aristoteles, 2005, s. 15-25). Geleneksel teolojide ifade edilen "Hıristiyanlık olmadan bilgelikten bahsedilemez" düşüncesi bilgelik adına, Marcel için yeterli bir argüman değildir. Çünkü burada din ve inanç, manevi bir fayda üzerinde şekillenmektedir. Marcel'e göre mutluluğa ulaşmanın yolu olarak görülen bu yaklaşım sığ bir düşünce kalıbından ibarettir. Marcel için bilgelik hiçbir fayda gözetmemelidir (Marcel, 1955, s. 54). Oysaki modern dünyanın durumu ile ilgili vahim olan şey, akıl ya da sağduyunun bir hakikate bağlı olmaktan çıktığı anda tutarlılıklarını kaybetme tehlikesiyle karşı karşıya kalmasıdır. İktidar iradesi hâkim olup dünyayı bir fabrikaya çevirdiği anda, düzen, istikrar ve hakikat tehlikededir. Hal böyle olunca, pratik ve metafizik problemler artarda gelir. Bu problemlerin üstesinden gelmede, ortak bir görevde çalışmak için bir araya gelen az sayıda kişinin yeniden yapılanma yolundaki azmi ve ontolojik bir anlamın varlığına yaptıkları vurgu önemlidir (Marcel, 1955, s. 55).

### 3.1. Bağlılık, Sadakat ve Sevgi

Marcel teknoloji ve teknolojinin insan üzerindeki olumsuz etkilerine çözüm olarak bağlılık ve sadakati öne sürmektedir. Ona göre insanın özgürleşmesi ancak katılım yolu ile gerçekleşir. Katılım özneler arası ilişkileri getirmektedir. Burada ben-o ve ben-sen olmak üzere iki tür ilişki vardır. Ben-o arasındaki ilişki, gerçek olmayan kişilerin birbirini obje gibi gördükleri ve tamamen benmerkezci oldukları yapay bir ilişki türüdür. Ben ve o arasındaki ilişkide ben, ötekini sevecek, değer verilecek bir özne olarak görmez, kullanılabilir ve sahiplenilecek bir nesne gibi bakar. Hatta her an elinin altında tutabilmek için mesafeyi de iyi korur. Ben ve o ilişkisi sadece çıkar üzerine kuruludur. Bir kişiye o gibi davrandığımda, sen kavramından uzaklaşırsın. Bu bireyin kendisini de değersizleştiren bir durumdur. Oysaki ben ve sen ilişkisinde durum farklıdır. Ben-sen ilişkisi insanın varoluş yolculuğunda bağlılığını ve sadakatini esas alan bir ilişki türüdür. İki özne arasında otantik olarak gerçekleşen bu ilişkide öteki, sen olarak görüldüğünde artık bir kişiden söz edilmektedir. Bu ilişkide karşılıklı bir özveri ile "öteki için varolma" vardır. Ben ve sen birbirine derin bir şekilde bağlıdırlar ve birbirlerine açılım halinde özgürlüklerini keşfederler (Engelland, 2004, s. 94-97). Marcel bu ilişkiden "biz" olarak yeni bir öznenin doğduğunu söylemektedir. Bu tür bir ilişki manevi olarak alıcılık, karşılaşma, sevgi, sadakat, bağlılık, katılım, paylaşım, kardeşlik, sadakat gibi kavramlarla işaretlenmektedir. Marcel, insanın doğası gereği her daim başkalarıyla birlik içinde olması gerektiğine inanmaktadır. Böyle bir ilişkide kişi diğerine güvenir, ona değer verir (Pax, 1975, s. 17-19).

Katılım, bağlılık ve sadakatin ön koşuludur. Marcel'e göre katımlı gerçekliği kesin bir terimle belirtmek zordur çünkü katımda ele alınan bir nesne değil, kişi-ötesi olan bir

yaşamdır (Marcel, 1955, s. 26). Kitle ve kitlenin ilgi alanıyla ilgili hiçbir şey kişisel değildir (Marcel, 1955, s. 27). Kitlede zorunlu bir ortaklık vardır ve ancak ben-o arasında görülen bir çıkar ilişkisi bulunmaktadır. Katılım, kitle ile yapılacak bir etkinlik olmayıp, kişinin kendini son noktada Mutlak Sen'e açmasını gerektiren bir etkinliktir. İşte o zaman gerçekten yaşayan insan, insan olmanın nihai anlamını ifade eden kişi haline gelebilmektedir.

Marcel'e göre sadakatte süreklilik vardır ve bu ilke sadakatın rasyonel bir iskeletidir (Marcel, 1964, 153). Aynı zamanda sadakatın sırrı bağlılığın kendisi ve zaman içindeki bağlılık meselesidir. Sadakatte kişi isteyerek kendini aktif olarak karşısındaki sen'e ve Mutlak Sen'e açar hatta onun varlığının akışına açar. Kişi kendini bir şeye adadığı zaman bağlılığın süresinin sorgulanması ortadan kalkar (Marcel, 1964, s. 72). Ben- sen ilişkisinde aslında bağlayıcı en önemli kavram sevgidir. Aşk, kişinin diğeri için varlığı ile gerçekleşir. Mevcudiyet, sevgi ve bağlılık, ölümün oluşturduğu mesafeyi bile aşmaktadır (Lonergan, 1975, s. 24-25). Burada kişilerin birbirini bir nesne olarak görmesinin çok ötesinde olan varoluşsal bir birliğe ulaşma esasına dayalı bir eylem bulunmaktadır. Sevilen insan ölse de seven kişinin kalbinde varlığını sürdürecektir.

İnsan, yaşadığı bu teknik çağda, kendisini teknokrasinin aşırılıklarına sürükleyen ağırlığa karşı etkili bir şekilde nasıl mücadele edebileceğini bilmelidir (Marcel 1955, s. 19). Makineleşmeye karşı tek güç sevgidir ve sevginin bir kişide beden bulması ya da somutlaşması gerekir. Sevgi bir sırdır ve sırrı vardır (Marcel, 1962, s. 91). Marcel'e göre bu bedenlenme ancak en alçakgönüllü seviyede söz konusu olabilir (Marcel, 1955, s. 18).

Marcel'in düşünceleri irdelendiğinde felsefe ve teoloji arasında sıkı bir ilişki olduğu görülmektedir. Keen'e göre Marcel'in seküler teolojisinde tecrübenin "saklı dini boyutları" bulunmaktadır. Dolayısıyla dini yaşam dünyadan koparılamamaktadır (Keen, 1984, s. 45-47). Çağdaş insanın ihtiyacı olan şey, hayatın ruhtan ayrılmasına tepki göstermektir. Marcel'e göre insan, yaşam kavramını saf ve gerçek dini düşüncenin ışığında bir kez daha derinleştirmelidir. Tekniğin ötesinin en uygun yeri, ruhsal ve yaşamsal olanın kesiştiği noktadır (Marcel, 1955, s. 19- 20).

### **Sonuç**

Modern çağın en büyük problemlerinden biri teknik ilerlemenin karşısında insanın tavrıdır. Teknik ilerleme kaçınılmazdır fakat nüfusu hızla artan dünyada gıda, enerji ve sağlık alanlarında duyulan ihtiyacın günden güne artması insanı meta haline getirmektedir. İşe yarayan insan istenmekte, vasıfsız insan görmezden gelinmektedir. Her koşulda temel mesele insanlığın tekniğe her gün artan bir ihtiyaçla giderek daha bağlı ve bağımlı hale gelmesidir. Ancak bu bağımlılık bilim ve teknolojinin anti-etik kullanımından kaynaklanan sorunları da beraberinde getirmektedir. Amacı analiz etmek, parçalamak, incelemek olan bilim birinci refleksiyon alanından çıkamamaktadır. Hatta bilim bazen yüksek bir kibirle kendi yöntemini her alana uygulayabileceğini düşünerek, ikinci refleksiyon alanının değerlerini dahi bünyesine katma çabasıyla, kendi değerlerini evrenselleştirme çabasıdır.

Bilimin ve tekniğin hızlı gelişmesi ile insan sürekli olarak sahip olma alanını zenginleştirme eğiliminde olmakta, hatta nesnelere sahip oldukça duygusal eksikliğini maddi olanla tamamladığı hissine kapılmaktadır. Zamanla sahip olduklarının kölesi haline geldiğini fark edememektedir. Tekniğin ilerlediği yeni dünya düzeninde insanın değeri de yapabildikleri ile sınırlıdır. Tekniği kendi aklı ve eliyle oluşturan bilim insanı bile tekniğe hizmet eder hale gelerek, kendisini teknik için objeleştirmektedir. Bilim insanı da başarı kazandığı ölçüde kendini işe yarar hissetmektedir. Dolayısıyla bilim ve

beraberinde getirdiği buluşlar, teknik ilerlemelerle güç kazanan Batı uygarlığı, çeşitli baskı ve propagandalarla insanları kontrol etme ve yönlendirme suretiyle öz değerlerinden uzaklaşan kitle insanını yaratmış, teknik problemlerin bile sadece teknik eliyle çözülmeye çalışıldığı ve kendini yok etmeye kararlı bir dünya oluşturmuştur. Elbette insanın içinde bulunduğumuz zaman dilimi itibarıyla bilim ve teknik olmadan hayatını idame ettirmesi mümkün değildir. Ancak burada dikkat edilmesi gereken şey teknik ilerleme ve modernleşmeye karşı insanın ontolojik bütünlüğünü kaybetmeme ve tinselliğini koruma çabasıdır.

Marcel hiçbir zaman tekniği reddetmemiştir. Bilim ve teknik Marcel felsefesinde oldukça önemlidir çünkü ikinci refleksiyon alanının önemini anlayabilmek için birinci refleksiyon alanı olmalıdır. Bilimin ve teknolojinin görevi insan yaşamını kolaylaştırmaktır, insan yaşamının tümüne egemen olmak değildir. Bu sebeple endüstriyel çağdaki insanı cezbeden ve sahip olma tutkusunu arttıran buluşlara rağmen, insanın sırlı bütünlüğünü koruması, ahlaki değerlerinden vazgeçmemesi gerekmektedir. Modern dönemin beklentilerinin aksine yaşayan insan, somut başarılarının çok ötesinde, özünde yaratıcılığın olduğu insandır. Yozlaşmış dünyanın istediği, insan deneyiminin ontolojik/ metafizik boyutunun görmezden gelinmesi ve insanın sıradan bir kitle insanı gibi yaşamını sürdürmesidir. Oysaki Marcel, ötekileşmeye ve ötekileştirmeye karşı, insanın kendini aşkla, sevgiyle, umutla hencinslerine ve nihai noktada Mutlak Varlığa açarak kaybettiği ontolojik değeri yeniden bulabileceğine inanmaktadır.

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## Abbâsîlerde Halife Nâsır-Lidînillâh ve Sonrası Fütüvvet Teşkilatı

Yasemin SARI CEVELEK \*

### Öz

Sosyal bir müessese olarak fütüvvet, kültür tarihimizin bir parçası olup toplumun önemli dinamiklerinden birini oluşturmaktadır. Fütüvvetin tarihî süreçte geçirdiği gelişim evrelerinin incelenmesi dinî, içtimâî, siyasî ve kültürel hayatımız açısından ehemmiyet arz etmektedir. Bu bakımdan fütüvvet teşkilatı, tarihî perspektiften de incelemeyi gerektirmektedir. Gençlik, kahramanlık, cömertlik gibi manalara gelen fütüvvet, Kur'ân-ı Kerîm'de genç, kahraman, cömert anlamlarına gelen fetâ kelimesinden türemiş olup İslâm öncesi dönemde Arap toplumu tarafından şecaat, iffet, cömertlik gibi ahlâkî vasıflar için kullanılmaktaydı. O dönemde fütüvvetten bir kurum olarak bahsetmek mümkün değildi. Fütüvvet daha ziyade bireylerin şahsî çabalarıyla sürdürülen ahlâkî vasıflardan ibaretti. İslâmî döneme gelindiğinde özellikle Hulefâ-yi râşidîn zamanında İslâm devletinin sınırlarının İran, Suriye, Mısır ve Kuzey Afrika'ya kadar yayılmasıyla birlikte farklı kültürlerle temasa geçilmesi, sosyal ve siyasî alanlarda pek çok değişikliğe neden olmuştur. Emevîlerin iktidara gelmesiyle birlikte bu değişim daha da hızlanmış, genişleyen topraklarda diğer kültürlerle etkileşimin artması sebebiyle zamanla İslâm toplumunda kaos oluşturacak durumlar ortaya çıkmaya başlamıştır. Bu durum toplumda fütüvvet telakkisinin doğmasına zemin oluşturmuştur. Fütüvvetin toplumda sosyal bir zümreyi ifade etmek amacıyla kullanılması ise Abbâsîler döneminde gerçekleşmiştir. Bu çalışmada fütüvvetin kısaca tanımı yapılmış olup fütüvvet teşekküllerine ve tarihî süreçteki seyrine değinilmiştir. Ayrıca fütüvvet oluşumunun Abbâsî halifelerinden Nâsır-Lidînillâh döneminde (575-622/1280-1225) teşkilat haline getirilmesi ve halifeyi buna sevk eden siyasî ve dinî gerekçelerden bahsedilmiştir. Çalışmada asıl olarak ise Halife Nâsır'dan sonra sırasıyla hilafete geçen ve toplamda otuz üç yıl hilafette kalan Zâhir-Biemrillâh (622-623/1225-1226), Müstansır-Billâh (623-640/1226-1242) ve Müsta'sım-Billâh (642-656/1242-1258) dönemlerinde fütüvvet teşkilatının durumu incelenmiştir.

**Anahtar Kelimeler:** Fütüvvet, Teşkilat, Nâsır-Lidînillâh, Müstansır-Billâh, Müsta'sım-Billâh

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## The Caliph Nasir-Lidinilah and the Later Futuwwa Organization in the Abbasids

Yasemin SARI CEVELEK \*

### Abstract

As a social institution, futuwwa is a part of our cultural history and constitutes one of the important dynamics of the society. Examination of the developmental phases of futuwwa in the historical process is important in terms of our religious, social, political and cultural life. In this respect, the futuwwa organization, which we think is important, requires examination from a historical perspective. Futuwwa which means youth, heroism, generosity, derives from the word fetā, which means young, heroic, generous in the Qur'an, and was used by the Arab in the pre-Islamic period for moral qualities such as bravery, chastity and generosity. At that time, it was not possible to talk about futuwwa as an institution. Futuwwa consisted mostly of moral qualities maintained by the personal efforts of individuals. In the Islamic period, especially during the reign of Khulafa al-Rashidun, the borders of the Islamic state spread to Iran, Syria, Egypt and North Africa, and the contact with different cultures led to many changes in social and political fields. With the coming to power of the Umayyads, this change accelerated even more, and due to the increase in interaction with other cultures in the expanding lands, situations that would create chaos in the Islamic society began to emerge over time. This situation paved the way for the emergence of the concept of futuwwa in the society. The use of futuwwa to express a social group in society took place during the Abbasid period. However, the emergence of futuwwa as an identity that determines a social segment took place during the Abbasid period. In this study, after a brief definition of futuwwa is made and its formations and its course in the historical process are mentioned. In addition, the organization of the futuwwa during the reign of Nasir-Lidinillah (575-622/1280-1225), one of the Abbasid caliphs, and the political and religious reasons that led the caliph to this were mentioned. The main focus of the study is Zahir Biemrillah (622-623/1225-1226), Müstansir-Billah (623-640/1226-1242) and Müstasim-Billah (642-656/1226-1258), who respectively became the caliphate after Caliph Nasir and remained in the caliphate for thirty-three years in total. This situation of the Futuwwa organization in the periods was examined.

**Keywords:** Futuwwa, Organization, Nasir-Lidinilah, Mustansir-Billah, Mustasim-Billah

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## Giriş

Fütüvvet ve fütüvvet teşekkülleri etrafında ortaya çıkan kavramlar, genel itibariyle edebiyat ve tasavvuf ilimlerinin konusu olarak incelenmiş olup sosyo-kültürel tarih çalışmaları açısından ihmal edilmiştir. Oysaki insanı ve toplumu konu edinen her mesele, tarih ilminin inceleme alanına girmektedir. Dinî, siyasî, içtimâî ve kültürel anlamda toplumu büyük ölçüde etkilediği anlaşılan fütüvvet teşkilatının, tarihî perspektiften incelenmesi bu anlamda gerekli görülmüştür. Fütüvvetin Halife Nâsır-Lidînillâh tarafından teşkilat haline getirilmesi ve fonksiyonu meselesi incelenmekle birlikte Nâsır'dan sonraki halifeler döneminde teşkilatın son durumu ile ilgili herhangi bir araştırmanın yapılmamış olması bu çalışmayı alanında değerli kılmaktadır. Makalede siyasî ve sosyal tarih literatürüne dair eserler ile günümüzde bu sahada yapılan araştırmalar incelenmiş olup genel tarih türü eserlerden fütüvvetin geçirdiği evreler ve söz konusu dönemde devlet başkanları ile olan bağlantısı; fütüvvete dair yazılmış eserler ve araştırmalardan teşkilatın genel durumu tespit edilmiştir. Elde edilen bu bulgular objektif bir bakış açısıyla değerlendirilerek tarihî sürece katkısı üzerinde durulmuştur.

Fütüvvet sözlükte “gençlik, kahramanlık, cömertlik” manalarına gelmektedir (İbn Fâris, *Mu'cem*, IV/474; Zebidi, 2001, XXXIX, 208, 213. Ayrıca bk. Uludağ, “Fütüvvet”, *DİA*, XIII, 259). Kur'ân-ı Kerîm'de zikri geçen “genç, kahraman, cömert” anlamlarına gelen fetâ kelimesinden türemiştir. Enbiyâ sûresi 60. âyeti kerîmede: “Putları diline dolayan, İbrahim dedikleri bir genç işittik.” ifadesinde zikri geçen fetâ sözcüğü ile üstün bir değer olan yiğitlik manası kastedilmiştir. Yusuf sûresi 36. âyeti kerîmede ise: “Onunla beraber zindana iki genç daha girdi.” ifadesinde sıradan bir delikanlılıktan bahsedilmiştir (Kabakçılı, 2011, s. 301). İslâm öncesi Arap toplumunda şecaat, iffet, cömertlik ve diğerkâmlık gibi yüksek ahlâkî vasıflara karşılık gelen fetâ sözcüğü, bir kurumdan ziyade ferdî bir kişiliği ifade etmekteydi. Bu bakımdan fütüvvet kelimesinin İslâm öncesi dönemde kullanılmıyor olması böyle bir kurumlaşmanın olmadığını göstermektedir. İslâmî dönemde Hulefâ-yi râşidîn ile birlikte İslâm devletinin sınırlarının çok geniş sahalara yayılmasının akabinde yeni kültürlerle temasa geçilmesi, bazı sosyal ve siyasî değişimlere zemin hazırlamıştır. Emevîlerin hilafete geçmesiyle birlikte bu durum daha da hızlanmış, toprakların genişlemesi ve gayri Arap (mevâlî) kültürlerle etkileşime geçmesine paralel olarak gelişen sosyal ve siyasî değişimler, İslâm toplumunu anarşi ve buhranlarla karşı karşıya getirmiştir. Önceleri sadece siyasî bir oluşum iken Hz. Hüseyin'in şehadetinden sonra dinî bir kimliğe bürünen Şiî kitle, zamanla etkili bir çoğunluk haline gelmiş, bu durum Emevîleri onlar üzerinde baskıcı bir politika izlemeye sevk etmiştir. Diğer taraftan gayri Arap unsurlara ikinci sınıf tebaa muamelesi yapılması özellikle de zayıf halifeler döneminde siyasî otoritenin sarsılmasına neden olmuştur. Bu durum toplumda fütüvvet telakkisinin doğmasına zemin hazırlamıştır. Ancak fütüvvetin merkezî iktidarın zayıf olduğu dönemlerde siyasî otoriteye karşı çıkan gençlerden oluşan sosyal bir zümre olarak ortaya çıkışı Abbâsîler dönemine tekabül etmektedir (Ocak, “Fütüvvet, Tarih”, *DİA*, XIII, 261; Güner, 2016, s. 192).

Bu dönemin kaynaklarında fetâ, fityân, ayyâr (kanun tanımayan), erbaş (haydut), şâtr (kurnaz) ve rind/rünûd diye isimlerle anılan fütüvvet teşekkülleri, kendilerine özgü nitelikleri ve kuralları bulunan bir sosyal kesim olarak toplum içinde dışlanan ve kenarda kalan kesimi ifade etmekteydiler. Bu teşekküller kendi aralarında örgütlenerek zaman ve mekâna göre kıyafetleri ve ahlâkî prensipleri değişmekle birlikte esasında ahlâkî gayelere

hizmet etme düşüncesiyle ortaya çıkmış olsalar da askerî ve siyasî faaliyetlerden uzak kalamamışlardır. Devlet müdahalesinin geciktiği dönemlerde hırsızlık, haydutluk, yağma ve kundakçılık yapmışlar, özellikle de siyasî çalkantıların yaşandığı zamanlarda merkezî idareye isyan etmişlerdir (Meriç, 2013, s. 5; Demirtaş, 2011, s. 403).

Ayyâr, erbaş, şâtır ve rind sınıfına mensup olan başıboş bu kimselerin toplumda çıkardıkları anarşiye son vermek için onların ahlâkî bir disiplinden geçirilmeleri ve kanun işlerinde kendilerinden yararlanılmaları düşüncesi ortaya çıkmıştır. O dönemde toplumun ahlâkî yapısını düzeltmek hususunda kendilerini görevli addeden bazı tasavvuf ve tarikat kuruluşları, fütüvvet teşkilatının kurallarını ortaya koymada önemli rol üstlenmişler, böylece fütüvvet ehli ortaya çıkmıştır. VIII-IX. yüzyıllarda eski İran kültürünün etkili olduğu Irak ve İran coğrafyasında üstelik şehirlerde ortaya çıkan kurumlaşmış fütüvvet, gayri Arap bir kimliğe sahiptir. IX. yüzyılda ortaya çıkan sûfilik akımını benimseyenlerin de şehirlî ve aynı zamanda gayri Arap unsura dayanması, her ikisinin iç içe girmesi ve aynı sosyal tabakadan beslenmesine zemin oluşturmuştur (Ocak, "Fütüvvet, Tarih", DİA, XIII, 261). XI. yüzyıldan itibaren tasavvufun kurumsallaşma sürecine girmesiyle birlikte onunla etkileşim halinde olan fütüvvet de sûfî nitelikler göstermeye başlamış ve tasavvufta olduğu gibi fütüvvet de kurumsallaşma sürecine girmiştir (Ocak, "Fütüvvet, Tarih", DİA, XIII, 262). Bu fütüvvet teşekkülleri zamanla ahlâkî bir disiplin altına girerek yiğitlik ve cömertlikleriyle övülen zümreler haline gelmişler, halk ve merkezî idare ile barışarak onların faydasına yönelik faaliyetlerde bulunmuşlardır. Bu teşkilatın disiplin eğitiminden geçen ayyâr, erbaş, şâtır ve rindlerin yerini yiğit, er, sabırlı, sözünde duran dürüst kişiler almıştır (Meriç, 2013, s. 7; Demirtaş, 2011, s. 403).

Fütüvvetin tasavvufla olan irtibatı zamanla ona manevî bir derinlik kazandırmıştır. Fütüvvet ve tasavvufun bu ahenkli uyumu, aslında fütüvvet mensuplarının köken itibarıyla tasavvuf erbabı kişiler olmasından kaynaklanır. Fütüvvet ve tasavvufun her ikisi de birbirini tamamlayan önemli iki cüzdür (Demirci, 1992, s. 84). Tasavvufun kalbe hitap eden manevî yönü ile fütüvvetin görünürde tezahür eden manevî yönü önemli bir bütünleşme gerçekleştirir. Nitekim fütüvvet de tasavvufta olduğu gibi insan-ı kâmil olmaya katkı sağlar. İnsanın nefesine hâkim olması başkasına kötülük yapmaması, iyiliksever ve cömert olması gibi yüksek ahlâkî meziyetler fütüvvet olarak tanımlanmaktadır (Aktaş, 2014, s. 12-13).

Bu çalışmada temel olarak Abbâsî halifesi Nâsır-Lidînillâh (575-622/1180-1225) ve kendisinden sonra hilafete geçen halifeler Zâhir-Biemrillâh (622-623/1225-1226), Müstansır-Billâh (623-640/1226-1242) ve Müsta'sım-Billâh (640-656/1242-1258) dönemlerinde sosyal bir müessese olarak teşekkülü sağlanan ve devletin yıkılışına kadar fonksiyonları devam ettirilen fütüvvet teşkilatının, halifelerin manevî gücünü artırma, halkı aynı düşünce etrafında bir araya getirme ve İslâm devletleri arasında birliği tesis etme konularında önemli bir dayanak olduğu ortaya konmuştur.

### **Halife Nâsır-Lidînillâh Dönemi'nde Fütüvvet**

Otuz dördüncü Abbâsî halifesi olan Nâsır-Lidînillâh (575-622/1180-1225) hilafete geçtiğinde devletin hâkimiyet sahası iyice daralmış, neredeyse Bağdat ve havalisiyle Irak'ın küçük bir bölümünden ibaret hale gelmişti (Çağatay, 1952, s. 62). Abbâsîlerin bu denli küçüldüğü bir dönemde İslâm dünyasının diğer coğrafyalarında güçlü ve kudretli başka devletler vardı. Söz konusu bu devletlerden Hârizmşahlr, Büyük Selçukluların dağılmasından sonra aynı coğrafyada ortaya çıkmışlar, onlardan tevarüs eden

topraklarda büyüyüp gelişmişlerdir. Bununla birlikte en güçlü dönemlerinde hiç beklenmedik bir şekilde Moğol saldırıları ile karşılaşan Hârizmşahlar, uzun bir süre Moğollara karşı koymaya çalışsalar da eski mukavemetlerini büyük ölçüde yitirmişlerdir. Büyük Selçukluların bir uzantısı olarak Anadolu topraklarında kurulan Anadolu Selçukluları da en güçlü dönemlerini yaşamaktaydılar. Fakat Moğolların Batı'ya doğru ilerleyişleri Anadolu Selçukluları ile Hârizmşahları karşı karşıya getirmiş, iki büyük İslâm devleti Batı'dan Haçlıların; Doğu'dan Moğolların saldırıya geçtikleri bir dönemde toprak elde etmeye yönelik hırsları sebebiyle büyük bir çarpışma yaşamışlardır. Bu durum her iki tarafın da ağır kayıplar vermesine yol açmıştır. Yine Mısır'da Şii Fâtımî varlığına son verip Suriye ve Filistin bölgelerini ele geçiren Selâhaddin-i Eyyûbî, büyük ve güçlü bir devlet kurmuştur. Haçlılarla olan mücadelesinde yalnız kalmasına rağmen kayda değer bir mukavemet örneği sergilemiş ve Haçlıları bertaraf etmeyi başarmıştır. Fakat onun vefatıyla Eyyûbî toprakları bölünmüş, bu durum zamanla eski güçlerini yitirmelerine yol açmıştır. Abbâsiler merkeze alındığında İslâm coğrafyasının kuzey, doğu ve batı topraklarında yer alan bu devletler bir taraftan en kudretli günlerini yaşarken diğer taraftan hırsları sebebiyle birbirlerini zayıflamaktan geri durmamışlardır. Hilafetin temsil edildiği Abbâsî devleti de bölünüp parçalandığı için toprak kaybına uğramış ve ciddi oranda küçülmüştü (Bayram, 2016, s. 63). Ayrıca Halife Nâsır'dan önceki dönemlerde yaşanan istikrarsızlık sebebiyle hilafet yıkılmaya yüz tutmuş bir vaziyetteydi. İslâm aleminin genel durumuna bakıldığında dağınıklık, zayıflık, ihtilaf ve tahrifat oldukça belirgin bir hal almıştı. Müslüman hükümdarlar birbirlerine karşı düşmanlık ve çekişmelerde aşırılık gösteriyorlar, birbirlerine yönelik tahrik edici davranışlar sergiliyorlardı. Diğer taraftan Haçlılar güçlerini artırmış ve Akdeniz'de üstünlüğü elde etmişler, İslâm beldeleri ise onlar karşısında zayıf bir duruma düşmüştü (Cevad, 1958, s. 63). Halife Nâsır, İslâm alemini içinde bulunduğu bu ihtilaf ve zayıflıktan kurtarmak, Batı'dan gelen Haçlılara ve hâkimiyetlerinde buldukları Irak Selçuklularına karşı kuvvetini artırarak istiklalini kazanmak istiyordu. Ayrıca İslâm birliğini tesis etmek ve Abbâsî devletini yeniden ihya etmek onun en büyük hedefleri arasında yer alıyordu. Böylelikle o, İslâm toplumundaki farklılıkları uzlaştırıp tek çatı altında toplamak ve hedeflediği siyasî birliğe zemin oluşturmak için fütüvvet zümrelerini organize ederek yeni bir zemine oturtmaya çalışmıştır. Halife Nâsır'ın bu çabası fayda vermiş ve fütüvvet hareketi yeni bir form kazanmıştır (Meriç, 2013, s. 7).

Halife Nâsır, Bağdat'ta fütüvvet şeyhi olan Abdülcebâr b. Yûsuf b. Sâlih el-Bağdâdî'nin elinden fütüvvet erkanı üzere libas giyerek fütüvvet teşkilatına intisap etmiştir (578/1182) (Zehebî, 1996, 41/155; İbnü'l-Mî'mâr, 1958-1960, s. 52; Cevad, 1958, s. 64-66). Halifenin fütüvvete intisap tarihi ile ilgili ittifak yoktur. Kaynaklarda 578 (1182), 583 (1187), 590 (1194), 599 (1202-1203), 601 (1204-1205) gibi farklı tarihler verilmektedir. Diğer taraftan halifenin fütüvvete intisabı teşkilata resmî bir hüviyet kazandırmıştır. Böylece kurumun siyasî desteğini arkasına alan Nâsır hem bu sosyal kesimi kontrolü altında tutmak hem de toplumda nüfuz alanını genişletmek istemiştir (Çatak-Vural, 2017, s. 5). Bu durum hiç şüphesiz fütüvvet teşkilatı açısından önemli bir kazanım olmuştur. Zira teşkilat mensupları siyasî ve dinî otoriteyi birlikte bünyesinde barındıran halifenin resmî otoritesini arkalarına almışlardır. Aynı zamanda halifenin diğer Müslüman hükümdarları teşkilatın çatısı altında bir araya getirmeye çalışması, muhatap kitlenin daha da artarak sahip olduğu vizyon ve misyonun geniş sahalara yayılmasını sağlamıştır. Bu yönüyle değerlendirildiğinde karşılıklı olarak her iki tarafın da birbirinden

menfaatleri muvacehesinde istifade ettikleri söylenebilir (Pırlanta, 2017, s. 364; Çelik, 2022, s. 88).

Halife Nâsır fütüvvete intisap ettikten bir süre sonra “seyyidü'l-fityân” sıfatıyla teşkilatın başına geçmiştir (604/1207) (İbnü's-Sâî, *el-Câmiü'l-muhtasar*, IX, 222). Halifenin bu sıfatla teşkilatın başına geçmesinde fütüvvet teşekküllerinin zamanla yozlaşmaları ve kuruluş amaçlarına ters birtakım gayri ahlâkî tutumlar sergilemeleri etkili olmuştur (Güzel, 2017, s. 227; Pırlanta, 2017, s. 364). Bu konuda muasır tarihçi İbnü's-Sâî'nin dikkat çektiği hadise önemlidir. Buna göre Bağdat'ta Kutafta mahallesinde şehrin ileri gelen Alevîlerinden Fâhir el-Alevî'nin bir adamı ile fütüvvet teşkilatının önemli simalarından İzzeddin Necâh eş-Şurâbî'nin bir adamı arasında vuku bulan kavga kısa sürede büyüyerek kargaşaya yol açar, bir süre sonra da teşkilatın diğer üyeleri olaya dahil olur. Neticede bazı kişilerin ölmesi üzerine durum halifeye intikal eder. Halife, veziri Nâsır b. Mehdî kanalıyla olayların tetkik edilmesini ve gerekli işlemlerin yapılması talimatını verdikten sonra yeni fütüvvet kurallarının belirlendiği bir buyrultu hazırlar. Sonra da bu buyrultunun fütüvvet gruplarının başkanlarının toplandığı mecliste okunmasını ister (9 Safer 604/4 Eylül 1207) (İbnü's-Sâî, *el-Câmiü'l-Muhtasar*, IX, 223). Halife kurallara uymayan fütüvvet ehlinin fütüvvet şalvarının elinden alınmasına karar verir. İlk olarak da fütüvvet grupları arasında çatışmaya neden olduğu gerekçesiyle Fâhir el-Alevî'nin şalvarı elinden alınır (Cevad, 1958, s. 67).

Halife Nâsır teşkilatın başına geçmekle bütün fütüvvet birliklerini “el-Keşşâfe fi'l-İslâm” adı altında kendi şahsî otoritesi altında toplamıştır (Çağatay, 1952, s. 75). Ayrıca dönemin meşhur sûfisi aynı zamanda büyük Şafiî âlimi Şihabüddin Ebû Hafs es-Sühreverdî'ye (ö. 1234) tasavvuf-fütüvvet ve İmâmiye akidelerini birleştiren ve teşkilatın nizamnâmesi olan *Risâletü'l-fütüvve* isimli bir fütüvvetnâme yazdırarak teşkilatın yönetmeliğini belirlemiştir (Meriç, 2013, s. 8; Çatak, 2017, s. 10). Buna ilaveten farklı gruplar içerisinde yer alan fütüvvet birliklerini tek bir merkezde toplayıp kendisini de bu fütüvvet birliklerinin emiri ilan etmesiyle birlikte pek çok mutasavvıfı himayesine alıp onların geniş kitleler üzerindeki siyasî nüfuzundan istifade etmeyi düşünmüştür (Güler, 1992, s. 27; Meriç, 2013, s. 8). Diğer taraftan toplumda başıboş ve serbest yaşam tarzını benimsemiş, üstelik zaman zaman asayiş bozan hareketlerde bulunan bu genç ve dinamik kesimi ortak bir zeminde bir araya getirmeyi ve enerjilerini iyi işlerde kullanmalarını sağlamayı hedeflemiştir (Pırlanta, 2017, s. 362). Bu şekilde toplumda gayri resmî olarak faaliyet yürüten bu örgütleri kendi şahsında toplayarak hepsini kontrol etmeyi hedeflemiştir. Böylece onların sayesinde muhaliflerine karşı uyanık olmak, zamanında tedbirler alabilmek ve düşmanlarını güçlenmeden bertaraf etmek istemiştir. Halife bu işi gerçekleştirirken Şihâbüddin es-Sühreverdî'den büyük destek görmüş, onu fütüvvet teşkilatının yapılanmasında uzman olarak görevlendirmiş, aynı zamanda sahip olduğu manevî otoritesinden büyük ölçüde istifade etmiştir (Uludağ, “Fütüvvet”, DİA, XIII, 262; Güzel, 2014, s. 48).

Halife Nâsır, fütüvveti devletin resmî bir kurumu haline getirdikten sonra tasavvufi bir mahiyet kazandırmıştır. İkinci adım olarak diğer İslâm beldelerinin hükümdarlarına elçilik heyetleri göndererek her birinin teşkilata girmelerini sağlayan tedbirler almış, böylece onları kendi manevî otoritesi altında toplamak istemiştir. Onun bu teşebbüsü çoğu hükümdar tarafından kabul görmüştür. Bunlar arasında Mısır Eyyübî Hükümdarı el-Melikü'l-Âdil, Eyyübîler'in el-Cezîre, Meyyâfârikîn ve Ahlat hâkimi el-Melikü'l-Eşref, Hama hâkimi Mansûr, Halep hâkimi Zâhir, Şîraz Atabeği Sa'd, Gazne ve Hind'de hüküm süren Gur Meliki Şehabüddin Gûrî, Anadolu Selçuklu hükümdarı I. İzzeddin Keykâvus



(1214) ve Alaaddin Keykubâd (Muhammed Saîd Abdülmü'min, 1987, s. 346; Çağatay, 1952, s. 75; Ocak, Ahmet, "Fütüvvet", XIII, 262; Pırlanta, 2017, s. 365) zikredilebilir. Ayrıca İbnü'l-Mî'mâr'ın telif ettiği *Kitâbü'l-Fütüvve* adlı eserde zikredildiği üzere bir Alman Haçlı prensinin halifeye müracaat ederek fütüvvet libası istemesi (İbnü'l-Mî'mâr, 1958-1960, s. 70; Muhammed Saîd Abdülmü'min, 1987, s. 346), bir teşkilat olarak fütüvvetin dinî ve ahlâkî ilkeleri halk üzerinde etkili kılma misyonunun yanı sıra toplumun farklı kesimlerini bir araya getirmeyi hedeflediği, ayrıca dış siyasette alıcısının bulunduğunu göstermesi yönüyle önemli bir yapılanmaya dönüştüğü söylenebilir. Müslüman hükümdarlar arasında bir tek Hârizmşah sultanı Celâleddin, Halife Nâsır ile aralarındaki husumetten dolayı fütüvvete intisap etmemiştir. Onun haricindeki pek çok hükümdar ve devlet adamı halifenin isteği üzerine teşkilatın bir üyesi olmuştur.

Müslüman hükümdarların halifenin çağrısına olumlu yönde cevap vermeleri ve teşkilata intisap etmeleri halife nezdinde meşruiyetlerinin tanınması açısından önemli görülüyordu. Zira bir hükümdarın halkın teveccühünü kazanabilmesi, İslâm âleminin manevî otoritesi konumundaki halifenin yanında yer almayı ve ona itaat etmeyi gerektiriyordu. Bu bakımdan teşkilata üye olmayı dolayısıyla da halifenin fütüvvet çatısı altında toplanmayı kendileri açısından bir kazanç olarak görüyorlardı. Ayrıca bu durum kendi tebaaları nezdinde siyasî nüfuzlarını artmasına vesile oluyordu (Ocak, "Fütüvvet", DİA, XIII, 262). Müslüman halklar nezdinde halifenin manevî otoritesi tartışmasız son derece önem arz etmektedir. Dolayısıyla halifenin, hilafet makamının manevî otoritesinden istifade ederek fütüvvetin başına geçmesi, teşkilatı halkın nazarında daha etkili ve önemli hale getirmiştir. Bu durum halifenin, halk arasında cömertlik, yiğitlik, delikanlılık olarak bilinen duyguları fütüvvet çatısı altında teşkilatlandırmasını kolaylaştırmış ve halkın halifeye olan bağlılığını artırmıştır (Taeschner, 1953-1954, s. 16; Meriç, 2013, s. 8). Bu hedefini daha ileriye taşımak isteyen halife, tüm İslâm beldelerinin fütüvvet çatısı altında toplanarak İslâm birliğini oluşturmaya çalışmıştır.

Halife Nâsır, bunların dışında remyü'l-bunduk (fındık atıcılığı) ("Fındık; toprak, taş, kurşun vs.'den yapılan güllerden ibarettir. İranlılar bu küçük gülleri eski tarihlerde ok atar gibi yaylar vasıtasıyla kullanmışlardır. Araplar bu silah türünü Hz. Osman'ın son dönemlerinde kullanmaya başlamışlar, sonraki dönemlerde de kullanmışlardır. Abbâsî Halifesi Hârûnürreşîd döneminde bunlardan "nemel" adıyla bilinen askerî bir sınıf oluşturulmuştur. Alay günlerinde önden giden bu gruplar küçük güllerle atmak suretiyle yolda duranların kenara çekilmelerini sağlar ve güzergâhı açarlardı. Abbâsîler döneminde küçük gülle atıcılarının sayısı artmış, remyü'l-bunduk şehir dışında kuş avlamak için kullanılan bir yöntem olmuştur. Hatta (bunların) hususî olarak şalvar giydikleri vakidir. Halife Nâsır'ın fütüvvet teşkilatına girmemiş olan kişilerin bu işi yapmasına müsaade etmediği bilinen bir husustur." (Çağatay, 1952, s. 74) ve tuyûrû'l-menâsib (güvercin yetiştiriciliği) adetlerini de fütüvvet ile birleştirerek fütüvvete girmeyenlere bu adetleri yasaklamıştır (Kayaoğlu, 1981, s. 221; Çebi, 2002, s. 15). Kendisinin de zamanının çoğunu bu işlerle geçirdiği bilinmektedir. İbnü'l-Esîr meşhur eseri *el-Kâmil*'de Halife Nâsır'dan bahsederken "remyü'l-bunduk" ve "tuyûrû'l-menâsib" konularına dikkat çekmekte, halifenin vaktini bunlarla geçirmesini ise eleştirmektedir (İbnü'l-Esîr, 2003, 10/453).

Halife Nâsır, Hz. Osman'ın hilafetinin sonlarına doğru şekli ve kullanılış tarzı bakımından İran'dan alındığı bilinen "fındık endazlık'a" (küçük gülle atıcılığı) kendisi de ilgili olduğundan fütüvvete girmeyen kişilere bu faaliyeti yasaklamış ve kendisini

gülle atanların piri ilan etmiştir (Çağatay, 1952, s. 74). Böylece toplumda yaygın bir şekilde bu tür faaliyetlerde bulunan kişileri fütüvvete dahil olmaya mecbur kılarak onları kontrol altında tutmayı hedeflemiştir. Bu durum toplumdaki Şii unsurlar için de geçerlidir. Her ne kadar fütüvvet üyeleri arasında Şiilerin olup olmadığı tartışmalı bir mevzu olsa da o dönem Abbâsî coğrafyasında fütüvvete mensup Şiilerin olduğu tarihî bir gerçekliktir. Fütüvvete intisapta mezhep birliği gözetilmediği için bu durumun şaşılacak bir şey olmadığı söylenebilir. Bilakis teşkilata intisapta Sünnî ve Şii ayrımının yapılmaması fütüvvetin mezhepler üstü bir hareket olduğunu göstermekle birlikte hem sûfleri hem de Şiileri fütüvvet ülküsünde ve halifenin riyasetinde birleştirmenin hedeflendiği ifade edilebilir (Çağatay, 1952, s. 68; Aktaş, 2014, s. 13).

Halife Nâsır, İslâm devlet başkanlarının bu teşkilata intisabını sağlayarak onları fütüvvet çatısı altında toplamayı başarmıştır. Böylece fütüvveti hem halkı hem de İslâm devletlerini aynı ideal ve mefkûre etrafında bir araya getirmeye zemin kılmıştır. Bu açıdan bakıldığında Halife Nâsır'ın fütüvvet teşekküllerini tek bir çatı altında toplama çabasının sonuç verdiğini söylemek mümkündür. Bunda dönemin ünlü âlimlerinin ve sûflerinin büyük desteğinin olduğunu söylemek gerekir. Özellikle de fütüvvet konusunda halifenin danışmanlığını yapan Şeyh Şihâbeddin Sühreverdi'nin bu konudaki gayreti takdir edilmelidir. Bununla birlikte Halife Nâsır'ın İslâm devletlerini teşkilat çatısı altında toplayarak onlar üzerindeki iktidarını güçlendirme ve hakimiyet sahasını genişletme politikasının beklenen ve istenen sonucu vermediğini söylemek gerekir. Bunda hilafet kurumunun uzun yıllar boyunca başta Sâmerâ döneminde Türk kumandanların, Şii Büveyhîlerin akabinde Büyük Selçuklu ve Irak Selçuklularının siyasî egemenliği altında kalmalarının büyük etkisi olmuştur. Zira siyasî erkten yoksun kalan halifeler gittikçe güçlenen İslâm devletleri üzerinde siyasî söylem geliştirememiş, sadece Hz. Peygamber'den sonra hilafet makamını temsil ediyor olmaları bakımından manevî otorite olarak görülmüşlerdir. Fakat halifenin manevî otoritesi de her zaman beklendiği ölçüde birleştirici bir etki uyandırmamıştır. Nitekim Nâsır döneminde İslâm coğrafyası Batıda Haçlı tehlikesi, Doğuda Moğol tehdidi altında iken halifenin düşmana karşı birlik çağrılarını fayda sağlamamıştır.

### **Halife Nâsır-Lidînillâh Sonrası Fütüvvet**

Halife Nâsır, kendisinden sonra teşkilatın başkanlığını yürütme vazifesine Muayye ailesini tayin etmiştir (Çağatay, 1952, s. 76). Otoriter bir halife olarak bilinen Nâsır, hilafette olduğu sürece teşkilat başkanlığını bir başkasına bırakmayıp kendi uhdesine tutarak teşkilatı kontrol altında tutmak istemiştir. Onun bu girişimi, teşkilatın zaman içerisinde elde ettiği tecrübe ve birikim sayesinde siyasî bir otoriteye ihtiyacının kalmadığı, diğer taraftan kırk altı yıl gibi uzun süren hilafeti boyunca yürüttüğü teşkilat başkanlığı esnasında fütüvvet ile ilgili yapılması gerekenleri büyük ölçüde gerçekleştirdiği için bu vazifeyi hanedan üyelerine değil de bir aileye tevdi etmeyi uygun gördüğü şeklinde anlaşılabilir.

Teşkilatın Halife Nâsır'ın vefatından sonra Bağdat'ın Moğollar tarafından işgal edilmesine kadar geçen otuz üç yıllık süreçte bu minval üzere varlığını sürdürdüğü söylenebilir. Nâsır'dan sonra hilafete geçen Zâhir-Biemrillâh tıpkı babası gibi fütüvvet libasını giymiştir. Fakat Zâhir'in dokuz ay gibi kısa süren hilafeti döneminde fütüvvet uygulamalarına dair herhangi bir bilgiye ulaşılamamıştır. Bununla birlikte fütüvvetin onun hilafeti döneminde aynı düşünce ekseninde devam ettirildiği tahmin edilmektedir. Kendisinden sonra hilafete geçen ve on altı yıl hilafette kalan oğlu Müstansır döneminde

ise bazı uygulamaların kaynaklara yansıdığı görülmektedir. Fütüvvete intisap sırasında muhtemelen Halife Nâsır döneminde (575-623/1180-1225) uygulamaya konulan ve her halife değişikliğinde gelen birtakım ritüeller vardı. Zira hilafet üst bir makamı temsil ettiği için halifenin teşkilata intisabı sıradan bir kişinin intisabı gibi gerçekleşmiyordu. Bunun için özel bir merasim tertip ediliyordu. Bu organizasyon sırasında önemli mevki ve makam sahibi kimseler hazır bulunuyorlardı. Merasim Necef'te yer alan Ali Meşhed'inde gerçekleşiyordu. Fütüvvet libası merasim sırasında fütüvvet teşkilatının başında yer alan kişi tarafından halifeye takdim ediliyordu. Müstansır'ın halife olduğu dönemde (623-640/1226-1242) teşkilatın başında Celâleddin Abdullah İbnü'l-Muhtâr el-Alevî bulunuyordu (İbnü'l-Mî'mâr, 1958-1960, s. 80-81; Sarı, 2013, s. 80). Böylece Müstansır, bu şahsın elinden fütüvvet libasını giyerek tıpkı babası Zâhir gibi fütüvvet hareketinin devam ettiricisi olmuştur. Bu uygulama teşkilatın, Nâsır'dan sonra da devlet kontrolünde varlığını sürdürdüğünün önemli bir göstergesidir. Merasimin Ali Meşhed'i'nde tertip edilmesi fütüvvetin Şîî bir temayül taşıdığı izlenimini vermektedir. Bu hareketle yıllar içinde birlik ruhunu kaybetmiş olan Müslümanların Sünnîler ve Şîîler olarak ayrışmalarından sonra zuhur eden kargaşa Nâsır'ın bu girişimleriyle sonlandırılmaya çalışılmış, Halife Müstansır da bu düşünceyi devam ettirmiştir.

Halife Nâsır döneminde olduğu gibi Müstansır döneminde de İslâm devlet başkanları fütüvvet çatısı altında bir araya getirilmeye devam etmiştir. Fütüvvet ile sadece Sünnî ve Şîîler arasındaki ayrışmayı sona erdirmek hedeflenmemiş, aynı zamanda İslâm devletleri arasındaki rekabetler dolayısıyla zamanla ortaya çıkan savaşlar, ayrılıklar, ihtilaflar vb. durumlara son vererek siyasî birliğin sağlanması hedeflenmiştir. Bu çerçevede Nâsır döneminde aralarındaki bir takım siyasî çekişmeler sebebiyle fütüvvete girmediği bilinen dönemin Hârizmşah Sultanı Celâleddin Hârizmşah'ın, Halife Müstansır döneminde fütüvvete girmesi sağlanmıştır. Bu durum Halife Müstansır dönemi için çok önemli bir gelişmedir. Sultan Celâleddin'in babası Hârizmşah hükümdarı Alâeddin Muhammed ile Nâsır arasında yaşanan krizler sebebiyle kopma noktasına gelen siyasî ilişkiler, Müstansır döneminde normal seviyeye getirilerek aradaki gerginlik çözülmüştür. Zilkâde 626'da (Ekim 1229) Hz. Ali Meşhed'i'ni ziyarette bulunmak isteyen Celâleddin Hârizmşah, Halife Müstansır'a haber göndererek fütüvvet elbisesini kendisinin elinden giymek istediğini bildirmiş, ancak teşrifat merasimine bizzat katılamayan halife, kendisini temsilen Fahreddin Ebû Tâlib Ahmed b. ed-Dâmigânî, Şeyh Şemseddin Ebü'l-Berekât Abdurrahman, Emir Feleküddin Muhammed b. Sungur ve Sâdeddin b. Hâcib'i fütüvvet teşrifatı, fütüvvet kâsesi ve libasını Sultan Celâleddin'e takdim etmek üzere göndermiştir. İçlerinden Şeyh Şemseddin Ebü'l-Berekât Abdurrahman'ı fütüvvet nakibi olarak tayin etmiş (İbnü'd-Devâdârî, 1972, 7/296), Ebû Tâlib Ahmed b. Muhammed ed-Dâmigânî'ye vekalet vererek fütüvvet elbisesini giydirme işini onun yapmasını istemiştir (İbnü'l-Füvâtî, 1962, 4/3, s. 99).

Bir başka rivayete göre Celâleddin Hârizmşah'ın fütüvvet libasını giymesi, Ahlat muhasarasının vuku bulduğu sırada gerçekleşmiştir. Halife tarafından gönderilen ve hilafet makamını temsilen gelen elçiler Celâleddin Hârizmşah'ın saltanatını tasdik eden hil'ati sultana takdim edip sonra da fütüvvet libasını giydirmeleri ve fütüvvet şarabını (tuzlu su) içirmeleriyle resmî olarak da Sultan Celâleddin'in fütüvvet teşkilatına intisabı sağlanmıştır (İbnü'l-Mî'mâr 1958-1960, s. 81-82; Sarı, 2013, s. 80). Dönemin önemli güçlerinden biri olan Hârizmşahlar devleti hükümdarı Celâleddin'in fütüvvete dahil edilmesi İslâm birliğinin tesisine yönelik önemli bir gelişme olarak kaydedilebilir.

Halife Nâsır döneminde teşekkülü sağlanan fütüvvet, Müstansır döneminde de aynı ilke ve prensipler doğrultusunda varlığını sürdürmüştür (Gölpınarlı, 2011, s. 66). Müstansır'dan sonra hilafete geçen Müsta'sım döneminde fütüvvet teşkilatının durumu ile ilgili kaynaklara yansıyan herhangi bir bilgiye rastlanmamakla birlikte fonksiyonunu aynı minval üzere koruduğunu söylemek mümkündür. Şunu ifade etmekte fayda mülâhaza edilmektedir ki Halife Müsta'sım'ın son dönemleri Moğolların Batı'ya doğru ilerleyişlerini hızlandırdıkları bir dönem olmuştur. Yıkıcı ve tahrip edici etki uyandıran bu ilerleyişler mevcut düzen ve nizamı bozucu bir özellik taşımaktaydı. Dolayısıyla fütüvvet gibi toplum düzenini sağlayan bir kurumun bu tahripkâr saldırılara maruz kalmaması mümkün değildir. 656 yılında (1258) Bağdat'ın Moğollar tarafından işgale uğramasıyla hilafet sona ermiş, diğer kurumlar gibi fütüvvet teşkilatı da sona ermiştir. Bu tarihten sonra Abbâsî halifelığının Mısır'a nakliyle birlikte fütüvvet beratı ve müsaadesi verme işi Mısır Memlûklü sultanlarına intikal etmiş, Müslüman sultan ve hükümdarlardan isteyenlere bu beratlardan gönderilmiştir (Çağatay, 1952, s. 76; Muhammed Saîd Abdülmü'min, 1987, s. 346-347).

Özet olarak ifade etmek gerekirse Halife Nâsır ile birlikte fütüvvetin teşkilatlandırılarak bir otoriteye bağlanması fütüvvet oluşumlarının denetlenebilir oluşunu kolaylaştırmıştır. Bu durum kendisinden sonraki halifeler döneminde de aynı şekilde sürdürülmüştür. Diğer taraftan fütüvvet teşkilatının, devlet başkanlarını aynı düşünce etrafında bir araya getirerek kendi halkları üzerinde idarî ve siyasî faydalar elde etmelerine zemin hazırladığını söylemek yerinde olacaktır. Bunun yanı sıra aynı ülkü etrafında bir araya getirilmesi sağlanan İslâm dünyasının beklemediği şekilde karşı karşıya kaldığı tehlikeler, fütüvvete rağmen birlik duygusundan uzaklaşmasına neden olmuştur. Bu durum fütüvvet teşkilatının zaman içerisinde fonksiyonunu yitirerek etkisini kaybetmesine yol açmıştır.

## Sonuç

Hulefâ-yi Râşidîn devrinde İslâm devletinin sınırlarının geniş alanlara ulaşması sonucunda toplumda meydana gelen çok kültürlülüğün sosyal ve siyasî değişimlere zemin hazırladığı görülmüştür. Emevîler'in hilafete geçmeleriyle birlikte Şii kitlelere karşı uygulanan baskılar onların zamanla etkili bir güç haline gelmesine neden olmuş, diğer taraftan gayri Arap unsurlara sergilenen muamele siyasî otoriteyi sarsmaya başlamıştır. Bu durum toplumda fütüvvet telakkisinin doğmasına zemin oluşturmuştur. Bununla birlikte fütüvvetin bir teşekkül olarak ortaya çıkışı Abbâsîler döneminde olmuştur. Fütüvvet önceleri insanlar arası ahlak ilişkilerinden sorumlu bir kurum iken sonraları tasavvufu irtibatlandırılarak manevî bir derinlik kazanmıştır. Abbâsî halifesi Nâsır-Lidînillâh'ın fütüvvet erkanı üzere libas giyerek fütüvvet teşkilatına intisabı ile birlikte hareketin, yeni bir form kazandığı görülmüştür.

Halife Nâsır, bizzat teşkilatın başkanlığını yürütmüştür. Onun hilafete geçtiği dönemde İslâm coğrafyasının önemli güçleri Anadolu'da Anadolu Selçukluları; Suriye, Mısır ve Filistin coğrafyasında Eyyübîler; İran, Horasan ve Mâverâünnehir topraklarında Hârizşahlar olup coğrafi, askerî ve siyasî bakımdan Abbâsîlerden üstün vaziyetteydiler. Bu devletlerin sahip olduğu güç, onları kendi aralarında rekabete sürüklemiştir. İslâm devletlerinin birbirleriyle rekabet halinde olmaları zaman zaman karşı karşıya gelmelerine yol açmış, bu da onları askerî ve siyasî açıdan güç durumda bırakmıştır. İslâm devletleri bu halde iken Orta Asya'dan çıkıp gelen Moğollar, İslâm dünyasındaki bölünmüşlüğü ve dağınıklığı kendileri lehine kullanarak hâkimiyet

sahalarını genişletirlerken mukaddes Kudüs'ü ele geçirmek maksadıyla Avrupa'dan akın akın gelmekte olan Haçlılar, İslâm topraklarına yönelik saldırılar gerçekleştirmişler, İslâm âleminin kutsallık attığı Kudüs'ün yanı sıra stratejik açıdan değerli gördükleri toprakları bir bir ele geçirmişlerdir. Bu duruma kayıtsız kalmak istemeyen Halife Nâsır, manevî otoritesini kullanarak İslâm birliğini tesis etmek, aynı zamanda siyasî egemenliğini yitiren Abbâsîleri eski şaşaalı günlerine geri döndürmek için fütüvvet teşekküllerini bir araya getirerek onlardan önemli ölçüde istifade etmiştir. Böylece siyasî açıdan bölünüp parçalanmış ve mezhep çatışmaları sebebiyle buhran geçiren İslâm âlemini kendi liderliğinde birleştirmiştir. Halife Nâsır bu dış tehlikelere ve tehditlere karşı İslâm birliğini sağlamak, hilafet makamının manevî gücünü daha etkili kılmak için birçok sultan ve hükümdara fütüvvet libasını giydirerek kendisini yegâne lider olarak tanımalarını sağlamıştır. Halife Nâsır'ın İslâm devlet başkanlarını aynı mefkûre etrafında birleştirmeyi hedeflediği düşüncesi kendisinden sonraki halifeler Zâhir, Müstansır ve Müsta'sım dönemlerinde de aynı şekilde sürdürülmüştür. Bunun yanı sıra Halife Nâsır döneminde tertip edildiği düşünülen fütüvvete giriş merasiminin olduğu gibi korunup kendisinden sonraki halifeler döneminde de devam ettirildiği söylenebilir. Bu halifeler, teşkilatın bizzat başında yer almamakla birlikte fütüvvete intisap etmişler ve Nâsır'ın hedeflediği mefkûreyi devam ettirmişlerdir.

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## Kitle İletişim Çalışmalarında Kadın Olgusu: Doktora Tezleri Üzerine Bir İnceleme

Kadir AYDIN<sup>1</sup>

Yusuf GÖRGÜLÜ<sup>2</sup>

### Öz

İnsan hakları, tüm bireylerin hiçbir ayırım gözetmeksizin yalnızca insan olmalarından dolayı eşit ve özgür yaşama hakkına sahip olması, cinsiyet, ırk, dil, din ve yaş gibi farklılıklar gözetmeksizin kanun önünde eşittir anlayışını savunmaktadır. Her ne kadar insan hakları evrensel beyannamesinde herkesin eşit olduğu dile getirilse de ve ülkelerin büyük bir çoğunluğu tarafından kabul edilse de geçmişte olduğu gibi günümüzde de özellikle ataerkil yapıya sahip toplumlarda kadın üzerinde erkek egemenliğinin söz konusu olduğu bilinmektedir.

Bu çalışma ile iletişim bilimleri literatüründe Türkiye’de gerçekleştirilen ilk beş doktora çalışmasında Peltekoğlu (1988) ve Akgün (1993) kadın haklarının gelişiminin kadın yazar ve gazetecilerin varlığına yani basın aracılığıyla kadın haklarının gelişebileceğine vurgu yaparken, kadının toplumdaki konumunun varlığı ise eğitime bağlı olduğunu ifade etmişlerdir.

Işınbark (1992) ve Kırlar’ın (1994) ise, TV programları ve TV reklamlarının kadın üzerindeki etkilerine odaklanmışlardır. Her iki yazarda TV sektörünün ve reklam piyasasının hayatlarını idame etmesinin ötesinde kadını bir meta olarak görmesi ve kadın üzerinden toplumu yönlendirmesi TV’nin toplum üzerinde önemli bir baskı ve yönlendirici aygıt olduğunu göstermektedir.

Son olarak Yapar (1999) Fransa ve Türkiye’de kadın dergilerini karşılaştırdığı araştırmada, dergilerin geçmişte kadın hakları için mücadele verdikleri ancak sonraları ekonominin öncü konuma gelmesiyle temelinde toplumu tüketime sevk eden erkek egemen bir bakışın olduğu ifade edilmektedir.

Bu çalışmalarda dönemin kitle iletişim araçları aracılığıyla toplumsal gelişme ve kadın çizgisinde reklam-kadın, TV programları-kadın ve dergi- kadın gibi ikili ilişkilerin detaylı bir şekilde ortaya konulması ve dönemin etkili kitle iletişim aracı olarak görülen TV’nin yanı sıra gazete ve dergi içeriklerini kadın profilinden aktarması ve dönemin ruhunu yansıtmaya çabası önemli bir ayrıntı olarak görülmelidir.

**Anahtar Kelimeler:** Kadın, İletişim, İletişim Çalışmaları, Toplu İletişim, Tez.

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## The Phenomenon of Women in Mass Communication Studies: An Analysis on Doctoral Theses

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### Abstract

Human rights defends the understanding that all individuals, regardless of differences such as gender, race, language, religion and age, have the right to live equally and freely without any discrimination just because they are human beings and that they are equal in front of the law. Although it is stated in the Universal Declaration of Human Rights that everyone is equal and accepted by the majority of countries, it is known that man domination over women is in question today, especially in societies with a patriarchal structure.

In this study and in the first five doctoral studies conducted in the communication sciences literature in Turkey, Peltekoğlu (1988) and Akgün (1993) emphasised that the development of women's rights depends on the existence of women writers and journalists, that is, women's rights can be developed through the press, and that the existence of women's position in society depends on education.

İşınbark (1992) and Kırlar (1994) focused on the effects of TV programmes and TV advertisements on women. The fact that the TV sector and the advertising market see women as a commodity and directs the society through women shows that TV is an important tool of pressure and direction on society.

Finally, Yapar (1999), in her research comparing womens' magazines in France and Turkey, states that magazines fight for womens' rights in the past, but later, with the male domination based economy coming to the forefront, they were on a - perspective that encouraged society to consume.

In these studies, it should be seen as an important detail to reveal in detail the bilateral relations such as advertisement-woman, TV programmes-woman and magazine-woman in the line of social development and women through the mass media of the period, and to convey the contents of newspapers and magazines as well as TV, which is seen as the effective mass media of the period, from the women's profile and to reflect the spirit of the period.

**Keywords:** Women, Communication, Communication Studies, Mass Communication, Thesis.

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## Giriş

Tarihin hemen her döneminde kadın – erkek arasındaki cinsiyetçi söylem ve yaklaşım kendini göstermektedir. Cinsiyet kavramı biyolojik bir bölünmeyi simgelerken, toplumsal cinsiyet, kadın ve erkek arasındaki her türlü eşitsizliği ifade eder (Aydın, 2018: 165). Toplumsal cinsiyet yaklaşımı bir nevi cinsel kimliğin inşasında toplumsal kurgulanış olarak değerlendirilmektedir (Şahin, 2020: 654). Ancak toplumsal cinsiyet, toplumdaki durumun kader ya da şansa bağlı olmadığı toplumun yine kendisi tarafından belirlendiği bir gerçektir (Erol, 2008: 199). Yani insanlar cinsiyete doğuştan sahip olabilirken, toplumsal cinsiyet kavramını toplumsallaşma sürecinde yine kendi belirlemektedir (Aydın, 2018: 165).

Sosyal, kültürel ve ekonomik hayatta erkeğin egemenliği altında hayatını idame ettiren kadın, sanayi devrimi ile (1760-1830) birlikte Amerika ve bazı Avrupa ülkelerinde emeği sömürülen fabrika işçisi olarak hayatına devam etmekteydi. Ancak bu durum kısmi olarak ekonomik özgürlüğüne kavuşan kadını, erkek egemenliğinden kurtararak önemli bir amaca hizmet etmiştir. Kadınların toplumdaki konumunu belirleyen en önemli etkenin ekonomi ile geldiği (Gönenç, 2006: 64) ve ekonomik özgürlüğünü kazanan kadın, sanayi devrimi boyunca artarak devam eden toplumsal hareketlerinde öncüsü haline gelmiştir. Ardından Fransız ihtilalinin (1789) başlaması kadın hareketleri açısından bir diğer önemli dönüm noktası olarak görülmektedir. Çünkü Fransız İhtilali ile ortaya çıkan Rönesans döneminde kadın hakları ve hareketleri ön plana çıkararak kendine yer bulmuştur (Gönenç, 2006: 64). Amerika kıtasında kadınların ilk başarılı eylemi, 1845 yılında fabrikanın ağır çalışma şartlarına karşı başlatılan ve sonucunda kadınların örgütlenmesine ve kadınlar arasında kolektif bilincin oluşmasına ön ayak olan yayınların çıkarılması önemli bir adım olarak görülmektedir. 19. yüzyılda dünya genelinde kadın hareketleri, özellikle ABD ve Avrupa gibi gelişmekte olan kıtalarda eylemlerin ve birlikteliğin bölgesel olarak meydana geldiği dönem olarak bilinmektedir. 19. yüzyılın sonları ve 20. yüzyılın başlarından itibaren uluslararası boyuta gelen kadın hareketleri sonucunda uluslararası kadın kuruluşlarının resmîyet kazanarak faaliyetlerin devlet nezdinde resmi olarak yapılmasına imkân tanımaktadır.

Kadın hareketleri tarihte 1970'e kadar olan birinci evre ve 1970 sonrası ikinci evre olarak ifade edilmektedir. İlk evrede kadınlar kendilerini erkeklerle aynı fiziksel koşullara sahip olduklarını ispatlamaya çalıştıkları ve erkeklerle birlikte her platformda olabileceklerini ifade ederken, ikinci evrede ilkinden önemli bir farklılık olarak, fiziksel özelliklerin yanı sıra kadınlar, bastırılmış duygularını örneğin doğurganlık gibi mucizevi bir yönü ön plana çıkararak erkeklerin olduğu kamusal alanda da olabilmeye mücadelesi verdikleri dönemdir (Karataş, 2009: 1655). 1982-2003 arası dönemde toplam yüz otuz ülkenin istatistik verilerine dayanan araştırmada; ekonomik bakımdan gelişmiş olan ülkelerdeki kadın haklarının gelişmemiş veya ekonomileri az gelişmiş ülkelere kıyasla daha iyi olduğu tespit edilmiştir (Avşar, 2013: 30). Yani ülkelerdeki ekonomik gelişme kadınların statüsüyle doğrudan ilişkilidir. Geçmişte özellikle kırsal alanda yaşayan kadınlar hakkında yayımlanan raporlarda “yok” sayıldıklarını böylece kadınların emek, üretim ve işgücünün de “yok” sayıldığını göstermektedir bizlere. Dolayısıyla “kadının ekonomik olarak ne kadar ‘var’ olduğu kabul ediliyorsa, toplumsal ilişkiler açısından da o kadar ‘var’ kabul edilmektedir” şeklinde durum özetlenebilir (Avşar, 2013: 9).

1960'lardan sonra gelişen kadın hareketlerinin 70'li ve 80'li yıllarda tepe noktasına ulaşması ile dünya geneline yayılmış küresel bir kadın hareketinin yeniden dirilişi olarak

görülmektedir. Ayrıca bu gelişmeler Birleşmiş Milletler nezdinde uluslararası kadın konferanslarının düzenlenmesine ön ayak olmuştur. Bu sayede dünyanın birçok bölgesinde kadın örgütlerinin bir araya gelerek hükümetler arası konferanslara katılması ve pek çok sivil toplum kuruluşları ile görüşmelerin gerçekleşmesi ve bu buluşmaların uluslararası düzeyde kadın meselesinin diplomasiye dâhil edilmesini ve uluslararası boyutta önem kazanmasını sağlamıştır.

Pek çok platformda olduğu gibi dünya sinemasında da yeni bir kadın profili ön plana çıkmaktadır. Dünya sinemasında kadın kimliği 1970-80'li yılların öncesine kadar Fransız yönetmen Jean-Luc Godard'ın "sinema tarihi, erkeğin gözünden kadının anlatılması tarihidir" ifadesiyle anlaşılmaktadır. Ancak bu dönemde dünyayı sarsan feminizm hareketlerinin de etkisiyle politika, sosyal, ekonomik gibi pek çok platformda olduğu gibi sinema alanında da kadının önemi ve değeri artmaktadır. Kadın hareketlerinin etkisiyle bağımsız ve özgür bir yaşamı savunan, iş dünyasında kendi başarıları sayesinde ayakta durabilen ve cinselliğini yalnızca kendisi için keşfeden, özgüvenli kadın kimliği dünya sinemasının merkezi konumuna gelmiştir (Özkantar, 2022: 78). Ayrıca feminist hareketler kadının sanatta da yer bulmasına ve kadın imgesinin toplumsal alanda, 'kadın-erkek eşitliği', 'cinsel özgürlük' gibi toplumsal cinsiyet rol kavramları üzerinden yeniden kurgulanmıştır. Kadın imgesinin sanat alanında 'seyirlik' olan; edilgen duruşundan ziyade, 'sanatçı' kimliği ile etken bir konuma yükselerek yeni bir imaj elde etmiştir (Candemir vd., 2017: 495).

Kadın hareketlerinin geçmişi her ne kadar uzun zamana dayansa da aslında kadın hareketlerinin en büyük söylem sıçramasını 1990'lardan sonra akademik alana konu olmasıyla gerçekleştirmektedir. Dolayısıyla kadın konulu sanat, sinema, araştırma gibi pek çok çalışmanın son yirmi yılda gerçekleşmeye başladığı ve günümüzde de hala yoğunluğunu koruduğu görülmektedir. Türkiye'de özellikle 80 darbesinden sonra neoliberal ideolojinin apolitizmeye uğrayarak bütünle bağının kopması ve yabancı olguların Türk sinemasında yer almaya başlamasını ifade eder. Bu olguların başında da Türkiye'nin entelektüel yaşamında önemli bir işgali barındıran kadın konusunun Türk sinemasının merkezi konularından biri olduğu görülmektedir (Aksakal, 2020: 1665). Türk tarihinde kadın hareketlerine baktığımızda ilk olarak 19. yüzyılın kadınlar açısından kendilerini ifade edebilme imkânı yakalayan Tanzimat dönemiyle birlikte başladığı görülmektedir. Bu dönemde kadınlar kendilerine özgü dergi ve gazete gibi yayınlar çıkararak, haklarını savunup eğitim ve hukuk gibi konularda da yeni hak talebinde bulunmak için mücadele etmişlerdir. Bu yayınlar içerisinde İnsaniyet, Şüküfezar, Ayine, Parça Bohçası, Aile ve Vakit gazetelerini söyleyebiliriz. Ayrıca dönemin önemli yazarlarından Fatma Aliye Hanım öncülüğünde çıkarılan Hanımlara Mahsus Gazete'nin önemli bir yeri olduğu vurgulanmalıdır (Karataş, 2009: 1656). Ancak bu mücadele istibdat döneminin başlamasıyla birlikte son bulmuştur. 20. yüzyılın başlarında kadın dernek sayılarındaki artış ve Tanzimat döneminden gelen deneyim ve tecrübeyle birlikte eleştirilerin şiddetlenerek devam etmesi ve neticesinde 1917 yılında kadınların, üniversitelerde okuma, kamu kurumlarında memur ve fabrikalarda işçi olma hakkını elde etmişlerdir. Ancak toplumda ataerkil anlayışın hâkim olması ve bu düşüncenin toplum nezdinde kırılmaması kadın hareketinin 1980'lere kadar suskunluğunu korumasına neden olmaktadır. 80'lerden itibaren Türkiye'de başlayan kadın hareketleri aslında kadının toplumda kendi kimliğini bulma arayışıydı. "Feminist hareketlerin Türkiye'de 1970'li yıllardan itibaren yeni yeni başladığı 1980'li yıllardan itibaren ise

toplumsal değerleri sorgulayacak ve sorgulatacak aşamaya ulaştığı bu bağlamda kapsamında da çağdaş kadın örgüt pratiklerini çeşitli yayın ve eylemlerle gündeme getirmeyi başarmışlardır (Karataş, 2009: 1659). Bunun sonucu olarak kadınlar sadece eylem yapmakla kalmadılar. Kadınlarla ilgili sorunların yine kadınlar tarafından ele alınması ve çözülmesi yoluna gittiler. Böylelikle kadın sorunlarına yönelik duyarlılığın artmasını sağlamışlardır (Gönenç, 2006: 64). Dönem boyunca hem yayın araçları ile hem de sokaklarda yapılan eylemlerle kamusal hayatta ve hukuk önünde erkeklerle eşit olma isteğini dile getirdiler. Ancak kadın hareketlerinin sadece cinsellikle ölçülü kılındığından dolayı toplumun dar bir çerçevesinden sınırlı sayıda destek aldığı görülmektedir. 2000'li yıllarda ise bu çabaların sonucu olarak kadınlar yavaş yavaş hem hukuk anlamında hem kamusal hem de politika sahasında kadınların amaçlarına ulaşmaya başladıkları görülmektedir. Dolayısıyla kadınlar; toplumsal, ekonomik ve siyasal anlamda toplumda önemli birer aktör haline gelmesi bu hareketin doğal bir sonucu olarak görülebilir. Ayrıca kadın hareketi medyada, sinema dünyasında ve akademik yayınlarda kadın konusu üzerine yoğun çalışmaların yapılmasına ve günümüze varan popülerliğini koruması ve sürdürmesine olanak tanınması açısından önemli bir başarı olarak görülmelidir. 1970'lerin sonlarına kadar kadının amacı olmayan, çaresiz ve bağımlı olarak tasvir edilirken (Özkantar, 2022: 79) kadın hareketlerinin etkisiyle hemen her platformda boy göstermeye başlayan kadın, ekonomik özgürlüğüyle birlikte birey olabilmeye statüsüne sahip olmuşlardır. Dünya genelinde gerçekleşen bu hareketler sonucunda kadınlar, siyasi alanda, eğitimde, ekonomi, hukuk ve iş hayatı gibi alanlarda önemli kazanımlar elde etse de asıl başarıları ailede ve toplumda kadının önemli ve değerli bir rolünün olduğunun fark edilmesini sağlayarak kazandılar. Kadınların günümüz toplumunda önemli bir değer olarak görülmesi 1800'lü yıllardan itibaren başlayan mücadelenin ürünüdür. Dolayısıyla çalışma, kadının ikincil arka plandan kurtulup bugünlere nasıl geldiğini tarihi serüven içerisinde aktarması bakımından önem arz etmektedir. Ayrıca kapsam dâhilinde Türkiye'de iletişim alanında "kadın" konulu ilk beş doktora tezinin bu doğrultuda incelenip değerlendirilmesi hem çalışmalarda söylem olarak kadının nasıl yer aldığını ortaya koyması hem de literatüre sağlayacağı katkıdan dolayı önemli görülmektedir. Çalışmanın arka planında Dünya'da ve Türkiye'de iletişim çalışmaları ve iletişim çalışmalarında kadın konuları hakkında bilgiler sunulduktan sonra, çalışmanın ilk bölümünde üniversitelerin sosyal bilimler enstitüsüne bağlı fakültelerde öğrenim görmüş yüksek lisans ve doktora düzeyindeki araştırmacılar tarafından "kadın" konusu kapsamında gerçekleştirilen çalışmaların YÖK web sayfasının ulusal tez merkezinde gelişmiş tarama linkinden taranarak sayıları tespit edilen çalışmaları zaman dilimlerine ayırarak her zaman dilimindeki anabilim dalları ve sayısı belirlenmiştir. Çalışmanın ikinci bölümünde ise, iletişim alanındaki "kadın" konulu doktora tezleri, yıllarına, anabilim dallarına ve konularına göre gruplandırılmıştır. Ayrıca çalışmanın temelini oluşturan iletişim alanındaki kadın konusu üzerine yapılan ilk beş doktora çalışması biçim ve içerik bakımından analiz edilmiştir.

### **Dünya'da ve Türkiye'de Kitle İletişim Çalışmaları**

İletişimin önemli bir araç olduğunun fark edilmesi çok eski dönemlere dayansa da iletişimin bilimsel bir olgu olduğunun kabul edilmesi 20. yüzyılın başlarında yürütülen sistemli çalışmalar sayesinde gerçekleşmiştir. İletişim alanında ilk araştırmalar toplumsal konular dahilinde gerçekleştiği bilinmektedir. Hatta bu alanda yapılan araştırmalarda kullanılan yöntem ve tekniklerin sosyoloji, sosyal psikoloji ve psikolojiden alındığı belirtilmektedir (Aziz, 2006: 11). İletişim çalışmalarının ilk sistemli faaliyetleri aynı

dönemde ABD'li bilim adamları tarafından gerçekleştirilmiştir. İletişim çalışmaları, Batıda özellikle Amerika'da askeri, siyasi ve ekonomik gereksinimleri gidermek amacıyla geliştirildiği bilinmektedir. Dolayısıyla bu gelişme; kişiler arası iletişim, grup iletişimi, aile iletişimi, örgüt iletişimi, pazarlama iletişimi, kitle iletişimi, uluslararası iletişim, kültürel iletişim gibi pek çok alanda iletişimin gelişmesine olanak sağlamıştır (Erdoğan, 2009, s. 783). İkinci dünya savaşından sonra TV'nin toplum üzerindeki etkisinin ortaya çıkmasıyla birlikte bu yönde yapılan araştırmalar döneme damgasını vurmuştur. Özellikle ABD'de TV yayınlarının başta çocuk olmak üzere yetişkin ve gençleri etkisi altına alması bu yönde çalışmaların büyük ölçüde artmasını sağlamıştır. Farklı sosyo-ekonomik özellikteki izler kitlenin TV yayınları karşısında sergilemiş oldukları tutum ve davranışlarına olası etkileri araştırılmıştır. Çalışmaların neticesinde iletişim alanına özgü kuram, model ve yaklaşımların bulunması dolayısıyla iletişimin de önemli bir disiplin olmasına ön ayak olmuştur (Aziz, 2006: 15). Dünyada iletişim araştırmaları üzerine ilk sistematik çalışmaların her ne kadar Amerika'da yapıldığı görüşü hâkim olsa da aslında Avrupa ve Amerika'da çalışmaların eşzamanlı yürütüldüğü görülmektedir. Yaşanan bu gelişmeler iletişimin 20. yüzyılda bilim olarak görülmesini sağlamasa da iletişimin önemli bir araştırma sahasına sahip olduğunun fark edilmesi ve bu alanda birçok çalışmanın yapılmaya başlanması iletişimin bilimsel bir disiplin olmasına önemli katkılar sağlamıştır.

İletişim alanında öncü çalışmalara baktığımızda ilk olarak Robert Park'ın "Mass ve Public" adlı doktora çalışmasıyla iletişimin sosyal bilimler içerisinde merkezi bir yerde olduğunu göstererek, iletişimin bir bilim haline gelmesinde önemli bir aşama kaydetmektedir. Ayrıca Park'ın bu çalışması iletişim alanında ilk nitelikli somut çalışmalardan biri olarak kabul edilir. Çalışmalarını eğitim ve kültür üzerine yoğunlaştıran iletişimin bir başka öncü ismi John Dewey, iletişimin bütün bir toplum yaşamını kapsadığından iletişime gerekli önemin verilmesinden bahseder. Dewey, Amerika'da birçok yazısında gücü elinde bulunduran kesimin iletişimi de elinde bulundurduğuna dikkat çekerek toplumun bilinçli ve özgür bireyler olarak gelişmesinde kitle iletişim araçlarının ne denli önemli olduğunu göstermektedir (Güngör, 2011, s. 26). Dolayısıyla iletişimin belli bir kesimin hizmetinde olduğu sürece bilinçli ve özgür bireylerin gelişiminin mümkün olmayacağı bunun da sağlıklı bir toplum haline gelemeyeceği anlaşılmaktadır. İletişimin bir diğer önemli ismi C.H. Cooley, 1920'li yıllarda grup iletişimi ve aile içi iletişim gibi konularda yaptığı çalışmalarda bireyin kişilik oluşumu üzerinde etkili olduğunu açıklamıştır. Ayrıca Cooley'in iletişim çalışmalarının temelinde toplum yer almaktadır. Cooley'e göre, sağlıklı bir toplumun sağlıklı bireylerden oluşacağı bireylerinde sağlıklı bir iletişim ve etkileşim sayesinde bireylerin toplumsallaşabileceğini ifade etmektedir. Dolayısıyla toplumu oluşturan bireylerin yaşamında yüz yüze iletişim ve etkileşimin önemli olduğu görülmektedir. Etkileşimcilik kuramı ve iletişim çalışmalarının kurucu ve öncülerinden olan George Mead ise, çalışmalarında bireyin toplum içerisindeki gelişim sürecinde etkileşim ve iletişim ortamı üzerinde durur. Bireyin yaşamında birtakım insanları rol model aldığını tespit ederek aile ve çevresindeki insanların her biriyle farklı iletişim kurduğunu ortaya çıkarır. Dolayısıyla bireyin çocuk yaşta başlayan bu davranışları ilerleyen dönemlerde diğer bireylerden üstün tuttuğu kişiler üzerinde rol model davranışları işlev görmeye başlar. Bütün bu etkileşim ve iletişim aşamaları bireyin toplumsallaşmasında temel rol oynamaktadır. Harold D. Lasswell ve arkadaşları ise, politika kuramları çerçevesinde iletişim sorunlarını gözlemleyerek yeni konular ve yeni yöntemleri kümelendirmeler

dahilinde gerçekleştirmeleri sayesinde iletişim ve politika ilişkisini ortaya koymaya çalışmışlardır (Aziz, 2006: 12). Özet olarak ifade etmek gerekirse iletişimin bir bilim dalı haline gelmesinde yukarıda ifade edilenlerin yanı sıra Katz, Lazarsfeld, Hovland, Merton ve Klapper'in araştırmaları önemli bir rol oynamaktadır (Işık, 2012: 15).

Genel olarak bakıldığında iletişim çalışmaları Amerika'da birey merkezli gerçekleşirken Avrupa'da daha çok toplum üzerine çalışmalar yoğunlaşmaktadır. Bu durum üzerinde Avrupa'da yaşanan savaş ve kargaşa ortamının hakim olmasının etkisi büyüktür. Dolayısıyla iletişim çalışmalarının birey ve toplum merkezli yapıldığı ve bu çalışmalar üzerine kurulduğu söylenebilir.

Türkiye'de iletişim araştırmalarının temeli sayılacak ilk çalışma 1914 yılında Amerika'da Columbia Üniversitesi Siyasal Bilgiler Fakültesinde Ahmet Emin Yalman'a ait olan "The Development of Modern Turkey as Measured by its Press" adlı çalışmadır. Yirminci yüzyılın başlarında yapılan bu çalışmada Osmanlı devletinde basın ve siyasal iktidar ilişkileri ile matbaanın gelişimi analiz edilmektedir. Ardından Amerikalı iki araştırmacı Daniel Lerner tarafından "Dünya'da ve Türkiye'de İletişim Araştırmaları" adlı çalışmasında altı Ortadoğu ülkesi ve Türkiye'de gerçekleştirdiği karşılaştırmalı ampirik çalışmasında Ankara'da yaptığı araştırmasında katılımcıların iletişim ve kitle iletişim araçlarına olan tutumları saptanmıştır. Frederick Frey tarafından ise, Türkiye'nin kırsal bölgesinde yapılan çalışmada köylülerin bu araçları kullanıp kullanmadıkları yönünde gerçekleşmiştir. Kırsal alanda yapılan bir başka sosyolojik çalışmada Özer Ozankaya'nın "Köyde Toplumsal Yapı ve Siyasal Kültür" araştırmasıdır. Bu çalışmada kırsal kesim insanının gazete okuma, radyo dinleme ile ilgili alışkanlıkları tespit edilmiştir (Aziz, 2006: 19). İlk kitle iletişim araçları olarak faaliyet gösteren Anadolu Ajansı (AA) ve radyonun 1920'lerde örgütlendiği bilinmektedir. Bu yaklaşım cumhuriyetin ilk dönemlerinde yönetimin iletişime verdiği önemi göstermektedir. Ancak bu dönemde posta, telefon, radyo gibi kitle iletişim araçlarıyla ilgili herhangi bir çalışma, dönemin siyasi kültürünün bilimsel araştırmalarına önem ve ilgisinin azlığı nedeniyle gerçekleşmediği görülmektedir (Erdoğan, s. 9). Ayrıca Türkiye'de bilimin kurumsallaşması 1940'lı yıllardan itibaren oluşmaya başlaması iletişim temelli çalışmaların gecikmesinde diğer önemli bir ayrıntı olarak görülebilir.

1940'lı yıllardan itibaren sosyoloji alanında önemli çalışmalar yürüten Hilmi Ziya Ülgen, çalışmaları gerçekleştirirken iletişim araştırmalarına önemli katkılar sunmaktadır. Ülgen toplumsal ilişkilerin nasıl ortaya çıktığına değinerek yüz yüze ve grup ilişkilerini derli toplu bir şekilde değerlendirmesini yapmaktadır. Ayrıca psiko-sosyal ilişkiyi toplumsal ilişkinin temelinde görerek, psiko-sosyal ilişkinin bireysel farklılıklar üzerinde kurulduğuna dikkat çekmektedir. Ülgen'in iletişim ile doğrudan ilgilenmesi 40'lı yılların sonunda yaptığı çalışmalarla iletişim konusunu gündeme getirerek, iletişimin toplumsal yönü yanında iletişim teknolojisi/iletişim tarihi ilişkisi üzerine yoğunlaştığı görülmektedir (Tokgöz, 2000, s. 17). Öte yandan Dil Tarih ve Coğrafya Fakültesi Felsefe bölümünde görev yapan bazı önemli bilim adamları ve bilim kadınları iletişime ilk başlarda doğrudan olmasa da yaptıkları çalışmalarla dolaylı pek çok katkı sundukları söylenebilir. Behice Boran 1945 yılında yayımladığı "Toplumsal Yapı Araştırmaları" adlı kitabında toplumsal yapı içinde kişiler arası iletişimin insanlar arasında oluşturulan küçük grupların kendi içlerinde ve birbirleriyle devam eden iletişimi mikro boyutta ele almaktadır. Aslında bu dönemde ABD'de ana akım medya üzerine gerçekleştirilen çalışmalarla benzer içeriklere sahip oldukları ifade edilmektedir. Dolayısıyla Türkiye'de

iletişim alanında yapılan çalışmaların Batı'ya oranla çok fazla gerisinde başlamadığı ancak ilerleme olarak Batı dünyasının gerisinde kaldığı söylenebilir. İletişim alanı ile doğrudan ilgilenmeyen Niyazi Berkes ise, daha çok ekonomi tarihçisi olarak bilinse de "Türkiye'de Çağdaşlaşma ve Türk Düşününde Batı Sorunu" kitaplarıyla Türkiye'de iletişim tarihi alanında halen geçerliliğini koruyan önemli bir kaynak niteliğindedir. Ankara'da DTCF'den Muzaffer Şerif ile Mümtaz Turhan'ın insan davranışını sosyal bir etkileşim halinde bulunan uyarıcılar çerçevesinde ve kültür, kültürel gelişme içinde iletişimle ilgili ihtiyaçlar üzerine çalışmalar yaparak iletişim olgusuna doğrudan katkıda bulunmuşlardır (Tokgöz, 2000, s. 20).

İletişim araştırmalarına yönelik çalışmaların tarih, edebiyat, psikoloji ve sosyoloji gibi pek çok anabilim dalının katıldığı disiplinler arası çalışmaların yapıldığı bilinmektedir. Dönemin tarih ve edebiyatçıları daha çok gazete ve gazetecilerin çalışmalarını içerik analizi yönünden incelerken, sosyoloji, psikoloji ve siyaset bilimciler ise; çalıştıkları konuya destek olması bakımından kitle iletişim araçları üzerine analiz çalışmaları yaptıkları görülmektedir (Tokgöz, 2000, s. 16). Dolayısıyla dönemin getirdiği şartlara uygun olarak iletişim alanında yapılan çalışmaların daha çok var olanları betimleme ve değerlendirmeye yönelik olduğu söylenebilir. Ancak farklı disiplinler tarafından yapılan çalışmaların iletişime katkısı yadsınamaz. Öte yandan 1940'lı ve 50'li yıllarda Ankara ve İstanbul üniversitelerinde yapılan çalışmalarda iletişime yer verdikleri görülmektedir (Tokgöz, 2000, s. 18-21). Türkiye'de iletişim temelli ilk sistemli çalışmaların 1960'ların ortalarından itibaren yapılmaya başlandığı bilinmektedir.

İletişimin eğitim kurumu olarak başladığı ilk yer, 1947 yılında İstanbul Üniversitesi bünyesinde açılan İstanbul Gazetecilik Enstitüsü'dür. 1950 yılında ilk öğrenci almaya başlayan enstitü aynı zamanda 1958 yılında Türkiye'de ilk televizyon yayınlarının başlamasına öncülük etmiştir. Bir diğer önemli gelişme olarak 1964 yılında Ankara üniversitesi Siyasal Bilgiler Fakültesi bünyesinde kurulan Basın Yayın yüksekokuludur. Bu aşamalarda iletişim alanında eğitimlerin verilmesi için çeşitli programlar aracılığıyla iletişim çalışmalarının yapılmasına ve çalışmalar bünyesinde ders kitaplarının yazılmasına doğru yönelişin, iletişim eğitiminin gelişmesinde önemli adımları oluşturmaktadır (Tokgöz, 2006, s. 2). Türkiye'de iletişim eğitiminin kurumsallaşması ve devamında kurulacak olan yeni enstitülere rehber olmaları adına bu öncü kurumların ve çalışmaların iletişime önemli katkılar sunduğu görülmektedir. Türkiye'de iletişim alanının belirlenmesi ve iletişimin disiplinler arası bir bilim dalı olarak yaşamını sürdürmesi adına Ankara üniversitesi Siyasal Bilgiler Fakültesinde 1971-1994 yılları arasında radyo, televizyon, sinema gibi kitle iletişim alanında yapılan doktora çalışmalarının önemi büyüktür (Tokgöz, 2003, s.7). Bu dönemden itibaren Türkiye'de üniversite sayılarının ve enstitü kuruluşlarının artmasına bağlı olarak hem üniversitelerin bilimsel disiplin olarak kurumsallaşmasına hem alanında kaliteli eğitimlerin verilmesine hem de iletişim biliminin gelişmesine yönelik önemli pek çok çalışmanın gerçekleşmesine olanak tanımaktadır. Ayrıca 1970'li ve 80'li yıllar içerisinde Ankara Üniversitesi SBF BYYO'da Ünsal Oskay, Oya Tokgöz, Aysel Aziz, Uygur Kocabaşoğlu ve Metin Kazancı gibi pek çok araştırmacının iletişim sahasında önemli çalışmalar yürüterek iletişim çizgisinin çerçevesini çizip yönünü belirlediği söylenebilir. Ayrıca 80'li yılların sonu itibarıyla iletişim araştırmalarının üniversitelerde açılan yüksek lisans ve doktora sahasında devam edecek olması iletişim araştırması literatüründe bir birikimin olmasına olanak sağlayacaktır. Sonuç olarak, Türkiye'de iletişim çalışmalarının

bilimsel bir metodoloji kullanılarak yapılması başta Nermin Abadan-Unat ve Cavit Orhan Tütengil gibi birçok bilim adamı ve bilim kadınlarının büyük çabaları neticesinde yapılmaya başlandığını belirtmek gerekir.

Genel olarak bakıldığında iletişimin disiplin olarak anılması için kuram ve yönteminin belirlenmesi gerekmektedir. İletişim çalışmalarına bakıldığında iletişimin bilim olmasındaki ilk somut çalışmaların 1920'li yıllardaki John Dewey ve C. H. Cooley tarafından gerçekleştirildiğinden hem akademik sahada hem de özel kuruluşlar bünyesinde sinema, radyo ve gazete gibi kitle iletişim araçlarına yönelik çalışmaların arttığı gözlenmektedir. Daha sonra Laswell, Cantril ve Wertham tarafından içerik, alan ve klinik tekniklerle yapılan "güçlü etki yaklaşımı" üzerine çalışmalar yapıldığı bilinmektedir. 1940'lı yıllarda ise, Lazarsfeld'in "Halkın Tercihini Araştırması" iletişim çalışmaları açısından önemli bir dönüm noktası olmaktadır. 1920'lerde Walter Lipman'ın propagandaya yönelik siyasal iletişim çalışmaları ve Ivy Lee ve Edvard Bernays'ın halkla ilişkiler alanındaki kuramsal ve uygulamalı çalışmaları ve Lazarsfeld'in alan araştırmaları birleşince siyasal iletişim alanında yapılan çalışmaların uzun bir süre iletişim yazınına egemen olduğu görülmektedir (Güngör, 2011, s.32). Amerika egemenliği altında devam ettiği sanılan iletişim çalışmalarının aksine Avrupa'da özellikle Almanya ve İngiltere gibi bazı ülkelerde de önemli iletişim çalışmalarının olduğu görülmektedir. Avrupa'da iletişim çalışmalarının merkezi sayılabilecek ve eleştirel kuramların beşiği olan Almanya'daki Frankfurt Okulu, iletişim çalışmalarında kitle iletişim araçları, kültür ve ideolojinin üretim ve aktarımı üzerine yoğunlaştığı bilinmektedir. İngiltere'de ise, kültür üzerine 1920'lerden itibaren önemli çalışmalar yürüten Hoggart, Thompson ve Williams gibi düşünürler tarafından kültürel çalışmalar okulunun kurulması, 1930'lu yıllarda kitle iletişim araçlarının mülkiyet yapısına yönelik çalışmalar neticesinde iletişimde ekonomi politik yaklaşımının ortaya çıkması ve ilerleyen yıllarda dilbilim çalışmalarının gelişimiyle birlikte hem ABD'de hem de Avrupa'da yapısalcı ve postyapısalcı çalışmaların, iletişimin bilimsel bir disiplin haline gelmesine önemli katkılar sunduğu bilinmektedir.

### **Araştırmanın Amacı ve Önemi**

Tarihin her döneminde pek çok sıkıntıyla karşı karşıya kalmış kadın üzerine yapılan çalışmaların her ne kadar yoğun olduğu görülse de hem dünyada hem de ülkemizde kadına yönelik sorunların devam ettiğinden dolayı bu mecrada çalışmaların yapılmasının ayrıca bir gereklilik olduğu görülmektedir. Bu düşünceden hareketle çalışmanın birinci aşamasında YÖK (yükseköğretim kurumu) sayfası ulusal tez merkezinde 'gelişmiş tarama' linki üzerinden "kadın" konulu araştırmaları sayı yönünden belirleyerek doktora düzeyinde gerçekleştirilen çalışmaları zaman dilimlerine, konuları ve anabilim dallarına göre gruplama yaparak araştırmanın nicel bir grafiğini oluşturmaktır. Araştırmanın ikinci aşamasında ise, iletişim alanında "kadın" konusu üzerine yazılan doktora çalışmalarını hem anabilim dalı ve yıllarına göre, hem de konularına göre belirleme amacı vardır. Son olarak da iletişim alanında kadın üzerine yapılan ilk beş doktora tezini konu, yöntem ve çalışma gibi araştırmayı oluşturan temel öğelerin yanında bu çalışmalarda kadının nasıl temsil edildiği ve kadına yönelik nasıl bir söylem oluşturulduğunu ortaya koymak araştırmanın temel hedefidir.

### **Yöntem**

Çalışmanın uygulama bölümünün ilk aşamasında var olan bir durumu olduğu gibi betimlemeyi amaçlayan "tarama modeli" kullanılarak hedeflenen bilgiler elde edilmiştir.



Üniversitelerde yüksek lisans ve doktora düzeyinde “kadın” konulu araştırmaların YÖK ulusal tez merkezi sayfası, sosyal bilimler enstitüsüne bağlı fakültelerde öğrenim gören yüksek lisans ve doktora öğrencileri tarafından hazırlanan “kadın” konulu çalışmaların gelişmiş tarama linkinden sayıları tespit edilerek, doktora alanında yapılan tüm çalışmaları zaman dilimlerine ayırarak her zaman diliminde yapılan çalışma sayısı ve anabilim dalları belirlenmektedir. Çalışmanın ikinci aşamasında ise, iletişim alanındaki “kadın” konulu doktora tezleri; yıllarına, anabilim dallarına ve konularına göre gruplandırılmıştır. Ayrıca temel alınan iletişim alanındaki kadın üzerine yapılan ilk beş doktora çalışması biçim ve içerik bakımından analiz edilmiştir.

## Bulgular

Türkiye’de kadın çalışmalarıyla ilgili YÖK’ün web sayfasından Ulusal Tez Merkezindeki gelişmiş tarama linkinde sosyal bilimler alanında yapılan araştırmalar seçilerek gerçekleştirilen taramalarda “kadın” konusu hakkında yüksek lisans düzeyinde ilk çalışmanın 1984 yılında yapıldığı ve günümüze kadar toplamda 3622 araştırmanın gerçekleştirildiği görülmektedir. Doktora alanında ise ilk araştırmanın 1964 yılında yapıldığı ve günümüze kadar 480 adet çalışmanın olduğu tespit edilmiştir.

Yüksek lisans düzeyinde ilk araştırmanın Sosyoloji ana bilim dalında “Sivas’ta Kadınların İşgücüne Katılım Farklılıkları” adlı tez çalışmasıdır. Doktora dalında ise kadın konulu ilk eser 1964 yılında Giyim Endüstrisi Halk Bilim Dalında yapılan “Erzurum Merkez Kazası ile Civar Köylerinde Kadın Giyimi” adlı çalışmadır. Çalışmamızı doktora düzeyinde yapılan kadın çalışmaları oluşturduğu için doktora dalında yapılan toplam 480 araştırmayı hem daha iyi analiz edebilmek için hem de dönemlerde meydana gelen olaylarla birlikte daha kapsamlı bir şekilde aktarabilmek için 1964-1984, 1985-1995, 1996-2007, 2008-2018 ve 2019- 2022 beş ayrı dönemde incelenecektir.

İlk dönem aralığı olan 1964 ve 1984 yılları arasında beş kadın konulu doktora çalışmasının beş farklı anabilim dalında yapıldığı görülmektedir. Baz alınan dönemin Türkiye’ sine baktığımızda bir yandan sosyal, kültürel ve eğitim hayatında pek çok kez kısıtlamaların yaşandığı, öte yandan ülkenin hem ekonomik olarak hem de üniversitelerin nicelik ve nitelik anlamda yetersiz oluşu temel alınan zaman grafiği içerisinde kadın konulu çalışmaların sayıca az olmasına neden olmaktadır.

İkinci dönem olarak ele aldığımız 1985 ve 1995 yılları arasında 22 adet doktora tez çalışmasının 14 anabilim dalında yapıldığı incelenmiştir. Bu yıllarda en fazla çalışma Sosyoloji ve İngiliz Dili Edebiyatı ana bilim dallarında gerçekleştiği görülmektedir. 80’li yılların başından itibaren üniversitelerde yapılan reformun Türk yükseköğretim döneminin önemli dönüm noktalarını oluşturmaktadır. Bu dönem aralığında hem birçok yeni devlet üniversitelerinin kurulması sağlanmış hem de vakıf üniversitelerinin kurulmasına imkân tanınmasıyla birlikte ülkede üniversite bağlamında nicelik ve nitelik anlamda önemli gelişmelerin yaşanmasına imkân tanınmaktadır. Ülkede bir yandan üniversitelerin gelişimi konusunda bunlar yaşanırken diğer yandan var olan yeni feminist harekete, egemen kültür tarafından belirlenen toplumsal cinsiyet kalıplarını ve erkeklik kimliklerini sorgulayarak geçmişten bu yana devam eden ataerkil değerlere karşı önemli bir toplumsal hareket başlatarak kadın hareketine çok büyük bir ivme kazandıran olaylar silsilesi yaşanmaktadır. Dolayısıyla bu dönemde kadınlar fark edilmek için aile içi şiddet ve cinsel tacize karşı seslerini yükselterek ve kampanyalar düzenleyerek var olan hareketin artmasını sağlamışlardır. Ayrıca bu dönemde kadın

konulu arařtırmaların bir önceki döneme göre beř kat artış göstermesi, bu dönem aralığında dünyada gelişen kadın hareketlerine baęlı olarak Türkiye’de de benzer durumların yaşanması gösterilebilir.

1996 – 2006 yıllarında “kadın” alanında yürütölen çalışmaların 24 farklı anabilim dalında toplam 65 arařtırmanın yapıldığı görölmektedir. Çalışmaların çoęunluęu Sosyoloji, Amerikan Dili ve Edebiyatı ile İngiliz Dili ve Edebiyatı anabilim dalında gerekleşmiştir. 80’li yıllarda başlayan kadın hareketlerinin etkisiyle aralarında Türkiye’nin de bulunduęu Birleşmiş Milletlere üye ölkelerin imzaladığı “kadınlara karşı her türlü ayrımcılıęın kaldırılması sözleşmesi” ile kadınların, toplumun duyarlılıęını kazandığı ve yaşam koşullarının daha iyi olması için birçok faaliyetinde yapılmasına olanak tanımıştır. Geçmişe nazaran artık hem dünyada hem de Türkiye’de kadınlar lehine yasaların deęiřtirilmesi veya yeniden oluşturulması gibi durumlar kadın konusu üzerine çalışmaların yapılmasını daha deęerli kılmıştır. Ayrıca 2006 itibariyle Türkiye’de üniversite sayısının 93’ü bulması, hem nitelikli akademisyen yetiřtirilmesi hem de kadınların tüm sorunları üzerine disiplinler arası arařtırmaların artması saęlamıştır.

2007 ve 2018 yılları arasında “kadın” konusu üzerine en yoğun çalışmaların yapıldığına görmekteyiz. Bu zaman aralığında toplamda 275 doktora çalışmasının çoęunluęu Sosyoloji, Türk Dili Edebiyatı, İşletme, Ekonomi, İngiliz Dili Edebiyatı ve Siyasal Bilimler ana bilim dalları başta olmak üzere 41 farklı anabilim dalında yapıldığı tespit edilmiştir.

2018 ve 20.06.2022 tarihine kadarki süreçte ise “kadın” konulu arařtırmaların daha kısa zaman içerisinde önceki dönemlere oranla daha fazla çalışma yapıldığı gözlenmektedir. Sosyal bilimler enstitüsüne baęlı 42 farklı anabilim dalında toplam 207 arařtırma mevcuttur. Yapılan arařtırmalar çoęunluk olarak, Sosyoloji ABD, Türk Dili ve Edebiyatı ABD, İşletme ve Ekonomi ana bilim dallarında gerekleştięi görölmektedir.

Günümüz itibariyle Türkiye’de Yükseköğretim Kurulunca açıklanan istatistiklere göre 8 milyon 240 bin 997 öęrencinin eğitim aldığı 208 üniversitede toplam 185 bin 425 akademisyenin görev yaptığı belirtilmektedir. Dolayısıyla eğitim faaliyetlerinin gelişmesi aynı oranda nitelikli elemanların gelişmesini de saęlamıştır. Bu da günümüzde halen aktifliğini koruyan kadın konusunda toplumsal bir bilincin oluşması için gerekli çalışmaların yoğunlaşmasına imkân tanımıştır.

80’li ve 90’lı yıllarda meydana gelen kadın hareketlerinin deneyim ve birikiminin neticesi olarak 2000’li yıllarda başta hukuk olmak üzere, politika, eğitim ve iş kanunu gibi birçok platformda kadınlar lehine önemli yasal deęişimlerin gerekleştięi görölmektedir. Bu deęişimler var olan kadın duyarlılıęının toplumda kolektif bilin olarak yerleşmesine kadının toplumsal yaşam şartları için yetmez ama bir nebze olsa iyileřtirilmesine olanak saęladığı görölmektedir. Dolayısıyla başta aile olmak üzere, politika, eğitim ve iş hayatı gibi pek çok birimde kadın personelinde artış yaşanması ve kadın konusu üzerine çalışmaların yoğunluk göstermesi aslında kadınlara yönelik toplumda oluşmaya başlayan duyarlılıęın göstergesi sayılabilir.

### Tablo 1

İletişim Alanında Yapılan “Kadın Konulu” Doktora Tezlerinin Bölümlere Göre Daęılımı

Bölümler	1985-1995	1996-2006	2007-2018	2019-2022	Toplam Çalışma

Gazetecilik	2	1	9	2	14
Radyo-TV		1	3	2	6
İletişim Bilimleri	-	-	5	6	11
Halkla İlişkiler	-	-	4	3	7
Reklamcılık	-	-	1	-	1
Toplam Çalışma	2	2	22	13	39

**Kaynak:** <https://tez.yok.gov.tr/UlusalTezMerkezi/tarama.jsp#tabs-2>

Türkiye’de İletişim alanında “Kadın” konulu toplam 39 doktora çalışmasının yapıldığı tespit edilmiştir. Kadın konusunda ilk doktora çalışmasının Gazetecilik alanında 1988 yılında yapılan ve Filiz Balta Peltekoğlu’na ait olan “Cumhuriyet Döneminde Türk Basınında Kadın Gazeteciler” konulu çalışmadır. En fazla çalışmanın da 12 doktora tezi ile Gazetecilik Ana Bilim Dalında olduğu görülmektedir. Ayrıca çalışmaların çoğunluğu üçüncü evre olarak belirlediğimiz 2007 yılından günümüze kadar olan dönemde yapıldığı tespitine varılmıştır. Kadın konusu üzerine en az çalışma ise, Halkla ilişkiler ve Reklamcılık Ana Bilim Dallarında yapıldığı görülmektedir.

**Tablo 2**

İletişim Alanında “Kadın ” Üzerine Yapılan Doktora Tezlerinin Konularına Göre Dağılımı

Konular	1985-1995	1996-2006	2007-2018	2019-2022	Sayı
Medya (Reklam-Gazete-Sinema)	2	1	13	8	24
Toplumsal Cinsiyet	-	1	3	3	7
İletişim Çalışmaları (Tüketim-Reklam)	-	-	6	2	8
Toplam	2	2	22	13	39

**Kaynak:** <https://tez.yok.gov.tr/UlusalTezMerkezi/tarama.jsp#tabs-2>

İletişim kapsamında yer alan ve “kadın” üzerine yapılan doktora tezlerinin Medya, Toplumsal Cinsiyet ve İletişim konularında gerçekleştiği ve büyük bir çoğunluğunun medya alanında yapılan araştırmalar olduğu görülmektedir. İletişim alanında “kadın” üzerine çalışmaların yapıldığı 1988-2008 yılları arasında yalnızca reklam, dergi, gazete, televizyon ve sinema gibi medya kapsamında gerçekleştiği 2007 yılından itibaren ağırlıklı olarak medyanın yanında iletişim ve toplumsal cinsiyet konularında da çalışmaların arttığı tespit edilmiştir.

## Türkiye’de Kadın Üzerine Yapılan İlk Beş Doktora Çalışması

### Z. Filiz Balta Peltekoğlu’nun Yapmış Olduğu Doktora Çalışması (1988)

Z. Filiz Balta Peltekoğlu tarafından 1988 yılında Prof. Dr. İsmet Giritli danışmanlığında “Cumhuriyet Döneminde Türk Basınında Kadın Gazeteciler” adlı doktora çalışması giriş, üç bölüm ve sonuçla birlikte toplam 191 sayfadan oluşmaktadır.

Peltekoğlu doktora çalışmasının kavramsal aşamasını iki bölümde ele almaktadır. Birinci bölümde, Türkiye’de kadın haklarının tarihsel gelişiminden başlayarak İslamiyet’ten önce, İslam dinine göre ve Osmanlı devleti döneminde kadının hukuk ve aile kavramları içerisinde dönemin aydınlarının kadın hakkındaki görüşleri doğrultusunda anlatılmaktadır. Daha sonra Milli Mücadele ve Türkiye Cumhuriyeti döneminde kadının varlığının hem hukuksal anlamda hem de eğitim, siyaset ve iş hayatı gibi pek çok konuda geldiği yeri detaylı olarak aktarmaktadır. Kavramsal aşamanın ikinci bölümünde ise, Türkiye’de basın ve Türk basınında kadın dergilerinin tarihsel gelişimini belirli evreler halinde detaylı olarak aktardıktan sonra Cumhuriyet’in ilanından önce ve Cumhuriyetin ilk yıllarında Türk basınında yer alan kadın yazar ve gazetecilerin incelemesi yapılmaktadır. Çalışmanın uygulama bölümünde ise, araştırmanın konusunu oluşturan Cumhuriyet döneminde Türk basınında yer alan kadın gazetecilerin biyografileri hakkında bilgiler ve genel nitelikleri sunulduktan sonra çalışma kapsamına alınan yazar ve gazetecilerin gazete ve dergilerde yer alan yazıları, yorumları ve yaşadıkları dönem, aldıkları eğitim ve sosyal çevreleri arasında ilişki kurularak genel bir durum saptaması yapılmıştır.

Peltekoğlu çalışmanın kavramsal bölümünün ilk aşamasında genel olarak İslamiyet öncesi Türklerden başlayarak İslam dininde, Osmanlı Devleti’nde, Cumhuriyet döneminde ve çalışmanın yapıldığı evreye kadar kadının durumunu hukuk, eğitim, aile hayatı, iş hayatı gibi pek çok konuda yaşanan değişimleri “Türk toplumunda kadının dün ve bugün” bakış açısından sunmaktadır. Çalışmanın ikinci aşamasında, kadının Türk basınındaki yerini ortaya koyabilmek adına Türk basın tarihinde yer alan kadın dergileri ve ilk kadın yazar ve gazetecilerin eğitim, iş hayatı ve eserleri hakkında kısa bilgilendirmelerle durum değerlendirmesine yer vermiştir. Peltekoğlu aslında Türklere basının öneminin ve Türk basınında kadının konumu ve yeri hakkında detaylı bilgilendirme ile Türk toplumunda kadının kitle iletişim araçlarındaki rolünün nasıl başladığını anlatarak kadın ve basın ilişkisini detaylı bir şekilde sunmaktadır. Ayrıca yüzyıllar boyunca kadının konumu ve yeri bakımından ne gibi değişimler yaşadığı ve Türk basın tarihinde kadının varlığını tarihsel bir şemada ortaya koyabilmek adına durum belirlemesi yapmıştır. Kadının Türk tarihinde önemi ve Türk basın tarihinde rolünü belirlemeye yönelik genel bir durum belirlemesi yapıldıktan sonra araştırmanın ana konusu ve çalışmanın önemini belirlemek için Cumhuriyet döneminde faaliyet göstermiş kadın yazar ve gazetecilerin biyografileri hakkında bilgiler sunulmuştur. Daha sonra yazarların gazete ve dergi gibi yayın araçlarında yazılarının genel niteliği, ele alınan konular ve yapılan yorumlar açısından incelemeye tabi tutulmuştur. İncelemede, Türk tarihinde toplumsal yapının değişimine bağlı olarak Türkiye’de kadın haklarının ve Türk basınında kadın gazetecilerinin ilgi duydukları konuların değişim ilişkisinin ortaya koyulduğu gözlenmiştir. Dolayısıyla Türk basınında ilk kadın yazar ve gazetecilerin çalışmalarını detaylı olarak analiz etmesi çalışmanın önemli bir ayrıntısı olarak görülmelidir. Peltekoğlu çalışma kapsamına sadece yazılarının sürekliliği ve herhangi bir gazetede sürekli bir köşe yazarlığına sahip olan ve Türk basın tarihinde isim yapmış

kadın yazar ve gazetecileri dâhil ederek Türk basınında kadın tarihinin genel bir portresini ortaya koyduğunu ve bu açıdan önemli bir kaynak eksikliğini giderdiğini belirtmek gerekmektedir.

Peltekoğlu, “Cumhuriyet döneminde Türk basınında kadın gazeteciler” adlı çalışmasında sonuç olarak; tarihsel ve toplumsal bir perspektif içerisinde ve sosyal haklar çerçevesinde kadın haklarının gelişimi ile kadın gazetecilerin gösterdikleri gelişim çizgisi arasında paralellik bulunduğunu ifade etmektedir. Bu ilişki içerisinde de en önemli etkinin eğitim olduğunu belirtmektedir.

Peltekoğlu çalışmanın genelinde bir durum analizi yaparak kadının Türk tarihinde ve Türk basınında geçirdiği evreleri tarihsel serüven içerisinde aktarmaktadır. Peltekoğlu ayrıca, cumhuriyet tarihinden çalışmanın yapıldığı döneme kadar yazar ve gazetecilerin gelişiminin kadın haklarının gelişimiyle paralel gittiğini ve bunu da belirleyen en önemli etkenin eğitim olduğunu söylemektedir. Dolayısıyla kadın, kendini toplumun hukuk, eğitim, iş hayatı ve politika gibi hemen her platformda benimsetmesi ve bu alanlarda yaptığı mücadelenin eğitimle gerçekleştiğini söyleyebiliriz.

Peltekoğlu tarafından yapılan araştırma, iletişim alanında “kadın konulu” ilk doktora çalışması olması bakımından önemli görülmektedir. Ayrıca Türk basın tarihinde yer alan ilk kadın yazar ve gazetecilerin ilgi duydukları konuların hem içerik hem de biçimsel olarak sunumu, konulara yaklaşımı ve konuların yorumlanması gibi özelliklerin Cumhuriyetin ilk yıllarından günümüze olan değişimini ortaya koyması bakımından önemli bir kaynak olarak görülmelidir. Sonuç olarak bu çalışmayla Peltekoğlu, Türk tarihinde ve Türk basın hayatında kadının rolünü toplumsal gelişim bağlamında derli toplu bir şekilde modernleşmeye doğru nasıl bir değişim ve gelişim çizgisinde yürüdüğünü özetleyerek Türk iletişim literatürüne önemli bir kaynak sunmaktadır.

### **Ayşe Belgin Işınbark'ın Doktora Çalışması (1992)**

Ayşe Belgin Işınbark, giriş, altı bölüm ve sonuçtan oluşan “televizyon yayınlarının kadınların genel davranışları ve siyasi tercihleri üzerine etkileri, İstanbul ilinde bir alan araştırması” adlı doktora tez çalışmasını Prof. Dr. Necla Arat danışmanlığında 1992 yılında Gazetecilik Anabilim dalında yapmıştır.

Işınbark çalışmanın kavramsal bölümünde öncelikle Türkiye’de kadın profilini ortaya koyarak, kadın ve siyaset ilişkisi üzerinde durmaktadır. Daha sonra araştırmayı oluşturan kitle iletişim araçlarından televizyonun, dünyada ve Türkiye’de tarihsel gelişimi ve çalışmanın yapıldığı döneme kadar meydana gelen değişimler hakkında bilgilendirme yaparak televizyonun topluma olan etkilerini daha öncesinde yapılan çalışmalar ışığında yorumlamaya çalışmaktadır. Işınbark kuramsal bilginin son aşamasında Türkiye’deki özel ve kamusal televizyon programlarının yapısı ve kimliklerini açıkladıktan sonra kadın programları üzerine detaylı bilgilendirme yapmaktadır. Araştırmanın uygulama bölümünde ise Işınbark, televizyon programlarının Türkiye’de yaşayan kadının siyasi tercihini ve davranışlarını nasıl etkilemektedir sorusuna cevap bulabilmek için öncelikle, Türkiye’de yaşayan kadının sosyo-ekonomik yapısını ortaya koymaya çalışmaktadır. Daha sonra çalışmanın esas bölümünü kadına yönelik anket çalışması oluşturmaktadır. Tabakalı tesadüfi örnekleme yöntem ilkelerine bağlı kalınarak ve ülkedeki kadının demografik yapısı göz önüne alınarak hazırlanan anket, tez konusunda ileri sürülen varsayımları sınamak ve ankette

var olan eksiklikleri gidermek adına önceden belirlenen koşullara uygun otuz kadın denek üzerinde ön deneme çalışması yapılmıştır. Daha sonra İstanbul ilinde kentsel ve kırsal dağılım içinde yaşayan 500 kadın önceden hazırlanan anket çalışmasına tabi tutulmuştur. Anket çalışması, deneğin yerleşim yerine, yaş grubuna, medeni durumuna, öğrenim durumuna ve meslek alanına göre belirlenerek tablo halinde değerlendirilmesi yapılmaktadır.

İşinbark çalışmanın kavramsal boyutunda genel olarak kadının Türkiye'deki nüfus, eğitim, çalışma hayatı gibi demografik profilini kadının siyasetteki yeri ve önemi üzerinden değerlendirmektedir. Türkiye'de kadın profilinin hem toplumda hem de aile içinde ikincil bir planda olduğu dolayısıyla başta iş hayatı, eğitim, hukuk olmak üzere pek çok konuda yaşananların kadının aleyhinde olduğunu ifade etmektedir. Böyle bir durumda kadın, dünya ile bağlantısını devam ettirebilmesi için televizyona daha fazla ilgi göstermektedir. Özellikle kırsal alanda yaşayan toplumlarda bu durum daha yoğun yaşanmaktadır.

İşinbark, çalışmasını gerçekleştirdiği dönemde Türkiye'de televizyon alanında devlet yayıncılığı tekelinin kırılarak ilk özel yayıncılığa izin verildiği ve dünyada yaygınlaşmaya başlayan ve Türkiye'yi de etkisi altına alan feminizm hareketlerinin yoğunlaştığı bir dönemde gerçekleşmektedir. Böylesi bir dönemde İşinbark, altı devlet televizyon (TV-1, TV-2, TV-3, TV-4, GAP-TV ve TRT-INT AVRASYA) kanalı ile üç özel televizyon (İNTERSTAR, TELEON ve SHOW-TV) kanalının program yapısı, kimlikleri ve kadına yönelik programları hakkında kaynak taraması yaparak detaylı bilgiler sunmaktadır. Çalışmanın kavramsal arka planına baktığımızda aslında Türkiye'nin ataerkil bir kültürün ve dinsel öğretilerin geleneksel havaya bürünerek erkeğin daima üstün tutulduğu bir toplum olduğunu görmekteyiz. Dolayısıyla böyle bir toplumda kadına yönelik ilgi ve alanın az olmasından dolayı kadınlara yönelik çalışmalarında yetersiz ve kısıtlı olduğu görülmektedir. Çalışmanın hem dönemin en önemli kitle iletişim aracı sayılan televizyonun, kadın davranışı ve siyasi tercihi üzerindeki etkisini ortaya koyması bakımından hem de televizyon programlarının kadına yönelik özel bir ilgisinin olmasını göstermesi açısından önemli görülmektedir. Ayrıca eğitim, iş hayatı gibi pek çok açıdan mahrum bırakılan kadının, televizyon yayınlarında kendine büyük bir yer bulması aslında kadının toplumsal bir sorun olarak eve hapsedilmesiyle doğrudan bir ilişkisi olduğunu söyleyebiliriz. Çalışmanın uygulama kapsamında tabakalı tesadüfi örnekleme yönteminden hareketle hazırlanan anket çalışması soruların eksikliğinin giderilmesi amacıyla öncelikle İstanbul'un iki farklı bölgesinde 30 kişi üzerinde ön denemeye tabi tutulmuştur. Daha sonra televizyon programlarının kadın üzerindeki etkisini belirlemeye yönelik İstanbul sınırları içerisinde hem kentsel hem de kırsal alanda ikamet eden toplamda 500 kadına televizyonun izlenme durumu, televizyon programlarına ilgi, TV programlarının genel davranışa ve siyasi tercih üzerine etkisi bağlamında hazırlanan anket çalışması uygulanmıştır.

İşinbark 1992 yılında televizyon yayınlarının kadınların genel davranışları ve siyasi tercihleri üzerine etkilerini belirlemeye yönelik yaptığı çalışmada şu tespitlere yer vermektedir.

Kadınların; eğitim, haber alma ve eğlendirme işlevlerinden oluşan bütün programları yoğun olarak izlediği görülmektedir. Bu neticeye göre, kadın hayatında ev işleri dışında bir uğraş olmaması dayanak olarak gösterilmektedir. Günümüzde de kadınların benzer yaşantıya sahip olması nedeniyle kadınlara yönelik programların çeşitlilik göstermesi ve

TV'nin çoğunlukla ev kadınları tarafından tüketilmesi aynı nedene dayandırılabilir. Ayrıca günümüz özelliklerini yansıtan bir başka sonuç ise, eğitim seviyesinin artmasına paralel olarak eğitici yayınların arttığı eğitim düzeyi azaldığında ise, daha çok eğlence programları ile dizilerin yer aldığı görülmektedir.

Araştırmaya katılanların yaklaşık yarısının TV programlarından özellikle sağlık alanındaki yayınlardan etkilendiği gözlenmektedir. Çalışmanın yapıldığı dönemde bilgiye ulaşmanın kısıtlı ve zor olduğu koşullar göz önüne alındığında bilginin önemi daha iyi anlaşılmalı ve izleyici bu yönde bir davranış sergilemektedir.

İşinbark ülke nüfusunun yarısını oluşturan ve partiler için önemli bir oy potansiyeli olan kadınların siyasi tercihinde genel etken nedir sorusuna cevap olarak "kadının kendi kişisel görüşü" sonucu ortaya çıksa da aslında ataerkil bir yapının toplumda hüküm sürdüğü gibi ev içerisinde ve aile hayatında da hüküm sürdüğü bilinmektedir. Dolayısıyla çalışmada bu yönde bir neticenin ortaya çıkmasında çalışmanın sadece İstanbul ilinde kadın anketörler tarafından yapılması ve çalışmanın gerçekleştiği dönemde herhangi bir seçimin olmadığı nedenlerine bağlanmaktadır. Bir başka bulguda sonuç yukarıda yer verilen durumu destekler niteliktedir. Kadınların TV yayınlarında siyasi programlara ilgi duyduğu ve bu yayınlar aracılığıyla olumlu yönde bilgilendirme sağladığı ancak siyasi tercihlerini ağırlıklı olarak etkilemediği ortaya çıkmaktadır.

Genel olarak ifade edildiğinde Türkiye'de kadının eğitim olanaklarından yoksun bırakılarak erkeğe bağımlı kalan ve hayatını ev işleri arasında sürdüren ve dünya ile irtibatını dönemin en önemli kitle iletişim aracı sayılan televizyonla sağlayan bir profil ortaya çıkmaktadır. Dolayısıyla böyle bir durumda yer alan kadın için televizyonun hem bilgilendirici hem de eğlendirici unsuru önemli bir yer edinmektedir. Ancak çalışma sonucunda kadınlara yönelik programların kadınları bilinçlendirmeye veya eğitmeye yönelik yayınlar olmadığı tespit edilmiştir. Çalışmanın yapıldığı 1992 döneminde olduğu gibi günümüzde de televizyon yayınlarının temel amacının 'eğlendirmek' olduğu görülmektedir. Kadınların yaşamakta olduğu sorunların günümüzde de devam etmesi ve televizyon programlarının temel anlayışının geçerliliğini koruması çalışma için önemli bir ayrıntı olarak görülmelidir. Ayrıca televizyon yayıncılığında yeni bir dönemin başlangıcı sayılan devlet ve özel TV kanallarının içerik bakımından karşılaştırmalı analizinin yapılması, kadına yönelik programların detaylı incelenip değerlendirilmesi ve iletişim alanında "televizyon ve kadın" konulu ilk çalışma olması nedeniyle hem literatüre sağlayacağı katkıdan dolayı hem de çalışmanın yapıldığı dönemin koşulları ve günümüz açısından farklılık ve benzerlikleri görmemizi sağlaması bakımından önemli bir kaynak olarak görülmelidir.

### **Nebahat Akgün'ün 1993 Yılında Yapmış Olduğu Doktora Çalışması**

Nebahat Akgün, Doç. Dr. Durali YILMAZ danışmanlığında 1993 yılında hazırlanmış olduğu ve 195 sayfadaki oluşan "Türk basınında 1860-1876 yılları arasında aile ve kadın" adlı doktora çalışması, giriş, iki bölüm ve sonuçtan ibarettir.

Çalışmanın teorik bölümünde Akgün ilk olarak Türk toplum hayatında aile türleri içerisinde ve eski Türklerden günümüze kadar uzanan dönemlerde ve Türk aile yapılarında kadının yerinin ve öneminin ne olduğu konularına açıklık getirmektedir. Bu bölümde Akgün daha çok bir yandan din kurallarının egemen olmasıyla meydana çıkan yaşam tarzlarının, Türk aile yapısında ne gibi değişimlere neden olduğunu ortaya

koymaya çalışmakta diğer yandan ise, Tanzimat öncesi ve Tanzimat dönemini hazırlayan nedenler üzerinde durmaktadır. Araştırmanın ikinci bölümünde 1860 – 1876 yılları arasındaki Türk basınının da Türk aile ve kadının basın hayatına girişi, sanattan eğitime, kültürden moda pe çok konu hakkında yorumda bulunmaları ve bu yorumlamaları ile kamuoyunu yönlendirmeleri konusu üzerinde durulmuştur. Ayrıca çalışmada Kırlar, 1860 tarihinden 1876 tarihine kadar Türk basınında “Aile ve Kadın” ilişkileri üzerine yayımlanan makale, yorum, eleştiri, ferman, tiyatro, roman, şiir, anı, ilan, reklam ve dialog alanında pek çok kadın konusunun işlendiğini ifade etmektedir. Özellikle kadının aile yaşamında; sosyal, ekonomik, siyasi, kültürel, sanat, sağlık ve basındaki rolleri incelenerek kadın statüsü ve düşünce eserlerinin detaylı incelenmesi ve yorumlanmasından hareketle genel bir değerlendirme yapılmıştır.

Çalışmanın birinci bölümünde Akgün aslında kadının ve ailenin Türk toplumu açısından tarihsel serüvenini aktararak, ataerkil geleneksel ve dinin egemen söylemi karşısında kadın yaşamının hem ailede hem de toplumsal yaşamda nasıl sınırlandırıldığı ve Tanzimat dönemiyle birlikte kadın anlayışında önemli birçok değişimin gerçekleştiğini açıkça ortaya koymaktadır. Çalışmanın ikinci bölümünde ise, yüzyıllar boyunca süregelen bu egemen görüşlerin, Tanzimat dönemindeki özgür irade ve düşüncenin rahatça ifade edilebilmesiyle geçmişe nazaran artık kadınlarında toplumda kendilerini doğrudan ifade edebilme özgürlüğüne ve imkanlarına kavuştuğu belirtilmektedir. Akgün araştırmanın uygulama bölümünde nicelden nitelere doğru yönelen içerik analizi yöntemiyle 1860-1876 yıllarında gazete ve dergi gibi süreli yayınlardan kadınlarla ilgili bilgiler üzerinden analiz ve değerlendirmeler yapıldığı görülmektedir. Ayrıca 1860 ve 1876 yılları arasında yayımlanan dergi ve gazetelerde aile ve kadına ilişkin yazı ve söylemlerin değerlendirilmesi, bunun yanında yalnızca kadın ve aileye yönelik dergi ve gazetelerin yayın hayatına girmesi kadın hayatı için önemli bir gelişme olarak görülebilir. Ayrıca bu gibi araçların hem toplum nezdinde hem de birey düşüncesinde kadının önem ve değerini artırması bakımından ve kadının bu süreçte nasıl bir rol aldığını ortaya koyması açısından çalışmanın kayda değer bir önemini ortaya koymaktadır.

Akgün’ün 1860 ve 1876 yılları arasında Türk basınında Aile ve Kadın adlı çalışmasının sonucunda şu tespitlere yer vermektedir.

- Batılılaşma olarak ifade edilen Tanzimat Dönemi’nin en önemli özelliği, kadının statüsü ile aile yapısında meydana gelen değişim ve yeniliklerdir.
- Kadın 1860 ve 1876 yılları arasında siyasal, sosyal, ekonomik ve sosyo kültürel açıdan önemli bir kazanımla basın hayatına girerek kamuoyu oluşturabilmesi ve görüşlerini doğrudan toplumla paylaşabilmesi önemli yenilikler olarak görülmektedir.
- Ayrıca basın gücünün toplum üzerindeki etkisi düşünüldüğünde, kadınların böyle bir grup içerisinde yer almaları aynı zamanda hak ve özgürlüklerin korunmasında olumlu bir fayda sağlayacağı görülmektedir.
- Kadının toplum ve aile hayatı içerisinde etkin hale gelmesi ancak basın yoluyla mümkün görülmektedir. Dolayısıyla çalışmayı kapsayan yıllar içerisinde, eğitimli toplumun eğitimli kadınlar tarafından oluşabileceği tezi saptanmıştır.

Kadınlar, bir yandan toplumu yakından ilgilendiren ve toplumun geleceği olarak görülen aile ilişkisi, çocuk sağlığı ve gelişimi, çocuğun özellikle kız çocuklarının eğitimi gibi konularda gerekliliklerden bahsederken öte yandan sanat, hukuk ve sosyal hayatta kadının sahip olması gerektiği hakları kadına özgü gazete ve dergi gibi basın gücü



aracılığıyla toplumla paylaşılması ve yine paylaşılan haberlerin kadınlar tarafından yorumlanıp kamuoyunu yönlendirmesi dikkat çekici bir durumdur. Çünkü Türk yazılı basınında kadına ilişkin ve kadına özgü ilk gazete ve dergilerdeki haberlerin yayınlanması ve yorumlanmasına yönelik çalışmaların yapılması önemli bir ayrıntıdır.

Genel olarak bakıldığında kadına yönelik ilk haberlerin ve kadına özgü gazete ve dergilerin Avrupa ve Amerika'daki haberlerle birlikte geniş çaplı bir çalışmanın yapılması ve bu alanda yapılan ilk çalışma olması nedeniyle önem kazanmaktadır. Ayrıca çalışmada tespitler neticesinde varılan sonucun günümüz açısından hem literatüre katkısı hem de kadınların toplumsal hayatta var olan konumunu görmemizi sağlaması açısından önemli bir kaynak olarak görülebilir.

Akgün'de Peltekoğlu gibi diğer yazarlardan farklı olarak çalışmasında bir durum belirlemesi yaptığı görülmektedir. Ancak Akgün Peltekoğlu'nun aksine sadece yazar ve gazetecilerin yazılarından değil Tanzimat döneminde yayınlanan bütün yayın araçlarında yer alan "aile ve kadın" konulu tüm içerikleri tarayarak genel bir durum saptaması yapmıştır. Ancak her iki çalışmada da gazete ve dergi içeriklerinin yoğun olarak işlendiği görülmektedir.

### **Safiye KIRLAR'ın 1994 Yılında Yapmış Olduğu Doktora Çalışması,**

Prof. Dr. Tayfun AKGÜNER'in danışmanlığında yapılan "Televizyon Reklamlarında Kadının İşlevi" adlı doktora çalışması Safiye KIRLAR tarafından 1994 yılında hazırlanmıştır.

Safiye KIRLAR'ın "Televizyon Reklamlarında Kadının İşlevi" adlı çalışması 352 sayfadan oluşmaktadır. Giriş, üç bölüm ve sonuçtan oluşan çalışmanın, 1990'lı yıllarda önemli bir kitle iletişim aracı sayılan televizyonda oynatılan reklamlarda kadının işlenmesi üzerine genel bir değerlendirmenin yapılması ve çalışmanın reklam medyası üzerinde yapılan ilk çalışma olması sebebiyle literatürde ayrı bir önem ifade ettiğini belirtmek gerekir.

Çalışmada reklamcılık olgusu ve kadın üzerine genel bir yaklaşımdan hareket ederek birinci bölümde, iletişim kaynaklarında reklamcılığın incelenmesi ve toplumsal olgularda reklamlar konuları üzerine bilgilere yer verilmektedir. İkinci bölümü iki aşamaya ayırarak çalışmasını sürdüren KIRLAR, ilk aşamada üç özel televizyon kanalındaki reklamları bir hafta süre boyunca izlemektedir. Reklamlar içerisinde birden fazla olanları belirleyerek her bir reklamdaki birer tane olacak şekilde ayırarak bir kaset hazırlamaktadır. Belirlenen doksan beş reklamı tekrar izlemek için 18 grup biçiminde yeniden oluşturmaktadır. Daha sonra her bir reklamı en az iki kere izleyerek ve karedeki her görüntüyü durdurup detaylı gözlemlerde bulunarak doksan beş reklamı en ince ayrıntısına kadar izleme ve değerlendirme fırsatı yakalamaktadır. İkinci bölümün ikinci aşamasında kare kare izlenen reklamları biçimsel, içerik, hedef kitle ve insan ögesinin kullanımını göstergebilim kurallarına göre sınıflandırdığı görülmektedir. Ayrıca ikinci bölümün sonunda kadının özelliklerine kısaca yer vermektedir. Üçüncü bölümde ise, kadınların reklamlarda nasıl işlendiğine dair daha çok anket şeklinde 200 denek, tesadüfi örneklem biçiminde yer alarak çalışma gerçekleştirilmektedir.

Çalışmanın ilk iki bölümünde Kirlar, televizyon reklamlarında kadının ne gibi işlevleri olduğunu ve reklamın asıl amacının ne olduğu üzerinde durmaktadır. Kirlar yaptığı çalışmada, reklamların temel amacının "satmak" anlayışı ile hareket ettiği ve temel hedefinde de kadınların yer aldığı belirtilmektedir. Ayrıca bunu gerçekleştirirken de

bireyleri etkilemek ve ikna etmek için yine kadınların kullanıldığı ve kadınların reklamlarda daha çok ev kadını, eş ve anne olarak gösterildiği aktarılmaktadır. Çalışmanın üçüncü bölümünde ise, Türkiye’de faaliyet gösteren üç televizyon kanalında yayınlanan reklamlarda kadının işlevi üzerinde durulmaktadır. Daha sonra tesadüfi biçimde oluşturulan iki yüz denekle konuyla ilgili önceden hazırlanan soru formuna bağlı olarak yüz yüze görüşme tekniği uygulanmıştır. Araştırmada reklamlarda kadının işlevinin ne olduğu, kadın konusunun reklamlarda nasıl işlendiği ve yansıtıldığı karşılaştırmalı bir şekilde çözümlenmeye çalışıldığı görülmektedir. Kızlar, çalışmanın uygulama bölümünün ilk aşamasında nicel yöntemi kullanarak televizyon reklamlarını kategori halinde analiz etmektedir. Uygulamanın diğer aşamasında ise, belirlenen kişiler ile yüz yüze bir görüşme gerçekleştiren Kızlar, nicel ve nitel yöntemin bir arada kullanıldığı karma desenli bir yöntem izlemiştir.

Kızlar’ın yapmış olduğu çalışmanın sonuç bölümünde bazı tespitler yer almaktadır. Çalışmaya göre;

Ekonominin işlevselliğini sürdürmesi için reklamın gerekli görüldüğü bu işlevselliğin devam etmesi de reklamın kadınlıkla olan ilişkisinin varlığına dayanmaktadır. Bu bağlamda ilişkinin devamlılığı için reklamlarda etkili bir şekilde kadın imajının kullanılmasının kaçınılmaz olduğu, analiz edilen reklamlardan ve görüşülen deneklerden anlaşılmaktadır.

Kızlar çalışmanın temelinde yer alan reklamlarda kadın işlevini incelerken kadını üç kategoriye ayırarak incelemektedir.

Çalışan kadın imajı: Kapsama alınan reklamların analizinde yer verilen çalışan kadın karakterinin stereotip olduğu yani değişmeyen bir düşüncenin ürünü olarak sunulmaktadır. Kadınların çalışma hayatı ise çoğu zaman ev işiyle ilgili olduğu, ev dışındaki işlerde de erkeklere oranla daha basit işlerde yer aldığı görülmektedir.

Ev kadını olarak, kadın imajı: 1970’lere oranla 1990’ların ortalarına baktığımızda bu kadın tipi yerine daha çok temizlik ürünlerinde erkek önerilerine ihtiyaç duyan kadın tipinin yaratıldığı ve kadınların tek derdinin temizlik olması ve en büyük sevinçlerinin de iyi bir temizlik ürününe sahip olmak mesajının verildiği yeni bir kadın tipi olarak karşımıza çıkmaktadır.

Seks objesi olarak kadın: Bu kategoride kadın imajı iki şekilde ele alınmaktadır. İlkinde, ürünü kullanan kadınların çok cazip olarak gösterilmesi ve reklamı izleyen tüketicilerin kendilerini kadın ile özdeşleştirme isteğinin oluşması. İkincisinde ise, erkek ürünlerine yönelik sunulan reklamda yer verilen ürünü kullanarak reklamdaki gibi kadınların beğenisini kazanabilecekleri düşüncesi izleyiciye aktarılmaya çalışılmıştır. Ancak 90’lı yıllarda benzer kadın ürünlerinde de oynatılan erkeklerin kadınlar kadar seksi gösterilmeye çalışıldığı anlaşılmaktadır. Öte yandan Hem Amerika hem Avrupa hem de Türkiye’de kendini beğenmiş, kendi güzelliğine ve yeteneklerine hayran, bireyci, erotik ve özgürlüğüne düşkün yeni bir kadın tipinin ortaya çıktığı görülmektedir. İşletmelerin günümüzde olduğu gibi çalışmanın yapıldığı 1990’lı yıllarda da toplum yapısında meydana gelen değişimlerin analiz edilip reklamlara yansıtıldığı görülmektedir.

Kızlar, televizyon programlarında ve özellikle reklamlarda kadının imajının stereotip olarak görüntülenmesi ve bu durumun değişmesi ve yenilenmesi için bazı çözüm önerileri sunmaktadır. Bunlar;

Kadın yönetmenlerin çalışması: kadının yaşam biçimini ve düşüncelerini yeni ve yaratıcı programlar aracılığıyla modern bir şekilde kadın gözüyle aktarmak.

Televizyon çevresindeki değişiklikler: Kadının imajını daha iyi bir şekilde yansıtmak için stereotiplerin ortadan kalktığı, kadınlarla erkeklerin eşit şartlarda çalışma ve ilerleme imkanlarına sahip olduğu ve tüm işletmelerde bu düşüncelere uygun yapıların oluşturulmasının gerekliliği vurgulanmıştır.

Safiye Kırlar tarafından çalışma neticesinde, toplumsal değişimlere paralel olarak medyanın değişim göstermesi ve kadını, toplumu yönlendirebilecek bir meta olarak kullanılması gibi varılan tespitlerin günümüzde de geçerliliğini koruduğu görülmektedir. Farklı ve çeşitli yayınların oluşmaya başladığı dönemde Kırlar, televizyon medyasında yaratılan yenedünyada kadını merkeze alarak nasıl bir obje halinde sunulduğunu aktarmaya çalışmıştır. Ayrıca reklamın hem toplum üzerinde etkisini ve ekonomi olarak büyüyen bir sistemin önemli bir parçasını ifade eden ilk çalışma olmasından dolayı da hem de literatüre sağladığı ve sağlayacağı katkılardan dolayı önemli bir çalışma olarak ifade edilebilir.

### **Aslı Yapar'ın Yapmış Olduğu Doktora Çalışması (1999)**

Prof. Dr. Suat Gezgin'in danışmanlığında 1999 yılında Aslı Yapar'ın "Fransa ve Türkiye'de dergicilik olgusu ve kadın dergilerinin karşılaştırılması" adlı araştırması 234 sayfa uzunluğunda giriş, üç bölüm ve sonuçtan meydana gelmektedir.

Yazar çalışmanın arka planında öncelikle Fransa ve Türkiye'deki dergicilik anlayışının ne zaman ve nasıl oluştuğunu tarihsel serüven içerisinde aktararak dergicilik ile gazetecilik arasındaki ayrım üzerinde önemle durmaktadır. Daha sonra esas çalışmayı oluşturacak kadın dergiciliğinin her iki ülkedeki tarihi geçmişini göz önüne alınarak hem dergi bağlamında hem de kadın dergileri bağlamında ülkelerin güncel durumlarına bakarak bir karşılaştırma yaptığı görülmektedir. Yapar çalışmanın ikinci bölümünde Fransa'da kadın olgusuna genel hatlarıyla değindikten sonra Türkiye'de kadın olgusunu İslamiyet öncesi, İslamiyet sonrası, Osmanlı ve Cumhuriyet dönemi olarak dört aşamada detaylı bir şekilde incelediği görülmektedir. Ayrıca her iki ülkede de kadınların toplumsal mücadelesi tarihi açıdan ele alınmaktadır. Çalışmanın uygulama aşamasında ise Yapar, Türkiye'de yayımlanan kadın dergilerinin okuma oranını belirlemek ve kadınların dergilerde hangi konulara ilgi duydukları, hangi konulara ağırlık verdiklerini ortaya koymak amacıyla rastlantısal yöntemle seçilen ve önceden hazırlanan sorularla 438 kadına anket uygulaması yapılmıştır.

Yapar, çalışmanın teorik bölümünde temel aldığı konular hakkında detaylı bilgilendirme yaptıktan sonra pek çok araştırmadan farklı bir yol izleyerek Fransa ve Türkiye'deki kadın dergilerinin karşılaştırmasını yaparak birtakım değerlendirmelerde bulunmaktadır. Yapar'a göre dergilerin ana temasını moda ve güzellik oluşturduğundan, kadınlar açısından ana hedefinde erkek tarafından beğenilmek duygusu yer almaktadır. Ayrıca derginin hedef kitesinde, sınırsız özgürlüğe sahip ve durmadan tüketerek eğlenme düşüncesine sahip olan kadınlar yer almaktadır. Genel olarak değerlendirmelere bakıldığında Türkiye'de kadın dergilerinin çoğunluğu batıdaki kadın dergilerinin birer kopyası olduğu dolayısıyla kadınları birer obje olarak sunduğu ve var olan Türk kadın kimliğinin dergilerde sunulmak yerine istenilen tarzda kadının yaratıldığı görülmektedir. Çalışmanın uygulama bölümünde ise, Türkiye'de yayımlanan kadın dergilerinin Türk okuruna ulaşip ulaşmadığı ve kadın dergisinin okunma oranını belirlemek amacıyla rastlantısal yöntemle belirlenen 438 deneğe önceden hazırlanan anket soru formu uygulanmıştır. Ayrıca dergilerin hedef kitesininin 25-35 yaş aralığı

üniversite mezunu olduğundan ağırlıklı olarak üniversite çevresinden kişiler tercih edilmiştir.

Yapar 1999 yılında “Fransa ve Türkiye’de dergicilik olgusu ve kadın dergilerinin karşılaştırılması” adlı çalışmanın sonucunda şu tespitlerde bulunmaktadır.

Yapar’a göre, derginin gazeteden sonra en önemli konuma sahip basın aracı olduğundan derginin hedef kitlesini, içeriğini ve biçimsel özelliklerini açıklayan genel net bir tanımın olması gerektiğinden bahseder. Çalışmada temel alınan kadın dergilerinin büyük bir bölümünün tüketimi teşvik edici nitelikte olduğu ve erkek egemen bir söylem benimsedikleri görülmektedir. Geçmişten günümüze kadınların birey hak, hukuk ve eşitlikleri için toplumsal mücadele verdikleri dönemlerde hem Fransa hem de Türkiye’de dergilerin önemli bir olanak ve destek sağladığı görülmektedir. Ancak çalışmanın yapıldığı dönem ve günümüzde yayınlanan dergilerin benzer içerik ve anlayışa sahip olduğu önemli bir ayrıntı olarak görülebilir. Dergilerde kadın söyleminin görüldüğü kadınlar tarafından fark edilmesine rağmen yine de kadınların sürekli olmasına da fırsat bulduklarında dergiyi satın aldıkları belirtilmektedir. Ayrıca genel konulara değinen kadın dergilerinin daha çok tercih edildiği tespit edilmiştir. Türkiye’ye göre Fransa’da dergilerin konu çeşitliliği çok daha fazladır. Dolayısıyla Fransa’da her kadın kesimine seslenen bir kadın dergisi bulunmaktadır. Ayrıca ücretinin de her ekonomik kesime uygun olduğu belirtilmektedir. Bu durumda Fransa’da hem okur kitlesinin fazlalığı hem de teknolojik bilgi ve ekonomik seviyenin ileri düzeyde olması Fransa’da dergicilik anlayışının Türkiye’ye göre daha gelişmiş olmasını göstermektedir.

Genel olarak bakıldığında dergiciliğin ülkemizdeki geçmişi gazete kadar eski dönemlere dayansa da dergiye ilginin azlığı nedeniyle bu alanın pek fazla gelişme sağlamadığı görülmektedir. Bu durumun Türkiye’de hem okuma oranının düşük olması hem de dergi firmalarının hedef kitleyi iyi tanımayıp yeterince analiz edememesinden kaynaklanmaktadır. Ayrıca uzun yıllar boyunca toplumsal cinsiyet ve aile bağlamında kadın konulu çalışmaların yapıldığı bilinmektedir. Bu çalışmalardan farklı olarak hedef kitlesi net bir biçimde belirlenmiş olan kitle üzerinde derginin önemli bir etkisinin olduğu düşünülürse dergilerde kadının nasıl yer aldığı ve kadının dergiler üzerinden söyleminin nasıl yapıldığını göstermesi açısından araştırma önemli bir kaynak olarak görülmelidir. Çünkü günümüze dek neredeyse yapılan çalışmaların büyük bir bölümünde kadının bireysel hakları üzerinde yoğunlaştığı görülmektedir. Dergiler üzerinden ise bu söylemin aksi yönde hareket edildiği ve bunun da geçmişle ve kapsama aldığı Fransa ülkesi ile karşılaştırma yaparak ortaya koymaktadır. Dolayısıyla Yapar’ın analizlerinin günümüzde de geçerliliğini koruduğunu söylemek yanlış olmaz.

Yapar, Işınbark ve Kırklar; Peltekoğlu ve Akgün’den farklı olarak daha çok televizyon temelinde TV programları ve TV reklamlarını, çalışmalarda sunulan kadın profili üzerinden incelemeye yönelik çalışmalar yaptığı görülmektedir. Ayrıca çalışmaların ampirik olması bir diğer önemli ayırt edici farklılıktır

### **Değerlendirme ve Sonuç**

İnsan hakları, tüm bireylerin hiçbir ayırım gözetmeksizin yalnızca insan olmalarından dolayı eşit ve özgür yaşama hakkına sahip olması, cinsiyet, ırk, dil, din ve yaş gibi farklılıklar gözetmeksizin kanun önünde eşittir anlayışını savunmaktadır. Her ne kadar insan hakları evrensel beyannamesinde herkesin eşit olduğu dile getirilse de ve ülkelerin büyük bir çoğunluğu tarafından kabul edilse de geçmişte olduğu gibi günümüzde de

özellikle ataerkil yapıya sahip toplumlarda kadın üzerinde erkek egemenliğinin söz konusu olduğu bilinmektedir. Dolayısıyla dünya tarihine bakıldığında kadın hareketi 19. yüzyıldan itibaren kadının toplum hayatındaki yerinin yoğun olarak tartışıldığı ve kadınların erkeklerle eşit haklara sahip olabilmek için önemli mücadele verdikleri bilinmektedir. Bu mücadelenin sonucunda Amerika, İngiltere ve Fransa gibi pek çok ülke 19. yüzyıl içerisinde kadın haklarını tanıyan bildirgelerin yayınlanması, kadınların eşitlik için başlatmış oldukları feminist akımın haklılığını göstermekteydi. Dünyada yaşanan feminist hareketlerin tüm dünyayı etkilediği gibi Osmanlı devletinde de toplumsal değişimlerin yaşanmasına bağlı olarak Tanzimat ve Islahat fermanlarıyla birlikte Osmanlı kadınının gazete ve dergiler aracılığıyla haklarını aramaya başladıkları görülmektedir. Osmanlı devletinde bu mücadelenin neticesi olarak kadınların iş hayatı, meslek ve eğitim alanında bazı haklar elde ettikleri görülmektedir. Dolayısıyla dünyada yaşanan bu mücadeleler günümüzde hala devam eden kadın hakları arayışının bir başlangıcı sayılmaktadır.

Akademik sahada kadın üzerine çalışmaların ilk olarak 1970'li yıllarda ABD'de görüldüğü ve daha sonra 1980'li yıllarda Avrupa ve diğer ülkelerde olduğu gibi Türkiye'de de hızla kadınlar üzerine çeşitli araştırma ve çalışmaların yapıldığı bilinmektedir. Türkiye'de "kadın konulu" araştırmaların yüksek lisans düzeyinde ilk olarak 1984 yılında yapıldığı ve günümüze kadar toplamda 3622 çalışmanın gerçekleştirildiği görülmektedir. Doktora alanında ise ilk araştırmanın 1964 yılında yapıldığı ve günümüze kadar 480 adet çalışmanın olduğu tespit edilmiştir. Kadın üzerine çalışmaların 90'lı yıllardan itibaren dünyaya yayılan feminist akımın etkisiyle artmaya başladığı ve hem dünyada hem de Türkiye'de neredeyse bütün disiplin dallarında kadın konusu üzerine pek çok araştırmanın gerçekleştirildiği görülmektedir. İletişim disiplini alanında kadın üzerine doktora düzeyinde Türkiye'de yapılan çalışmaların 80'li yılların sonundan itibaren başladığı ve çalışma kapsamında analizi yapılan ilk beş doktora çalışmasında şu tespitler ortaya çıkmaktadır.

Çalışmaların yapıldığı dönemde TV sektöründe devlet tekeli anlayışının kırılması ve özel TV'lerin peşi sıra açılarak yeni bir dünya yaratmaları televizyon sektörünün toplum üzerindeki en önemli kitle iletişim aracı olmasına olanak sağlamıştır. Bu gelişmelere paralel olarak gazete ve dergi gibi yayın araçlarının da artış göstermesi ve ayrıca hem dünyada hem de Türkiye'de etkisini sürdüren feminizm hareketine bağlı olarak toplum ve özellikle kadın üzerine çeşitli araştırma ve çalışmaların yapılması gereksinimi ortaya çıkmaktadır.

İletişim literatüründe Türkiye'de gerçekleştirilen ilk beş doktora çalışmasında Işınbark ve Kırklar'ın gerçekleştirmiş olduğu çalışmalarda ağırlıklı olarak dönemin önemli iletişim aracı sayılan televizyon, gazete ve derginin bir yandan kadın üzerindeki politik ve davranışsal etkilerini incelerken diğer yandan televizyon programları ve televizyon reklamlarının kadın ile ilişki boyutu ele alınmıştır. Yapar ise çalışmasında Fransa ve Türkiye'de dergicilik konusuna değinerek Türkiye'de dergicilik sektöründe kadın profilini ortaya koymaya çalışmaktadır. Peltekoğlu ve Akgün ise, dönemin en etkili kitle iletişim aracı sayılan televizyonun aksine çalışmalarını gazete, dergi içerikleri ve yazarların yazıları üzerine incelemeler yaparak genel bir durum belirlemesi yapmaktadır. Yukarıda yer verilen çalışmalara genel olarak bakıldığında şunları ifade edebiliriz.

İletişim literatüründe ele alınan çalışmaların hem konuları bakımından hem de alanında yapılan ilk araştırmalar olması nedeniyle önem taşımaktadır. Ayrıca bu araştırmaların dönemin en etkili kitle iletişim aracı sayılan televizyonun yanı sıra gazete ve dergiyi kadın profiline aktarması ve dönemin ruhunu yansıtmaya çabası önemli bir ayrıntı olarak görülmelidir.

Bu çalışmalarda ağırlıklı olarak toplumsal değişimin başat mimarlarından olan kitle iletişim araçlarının gelişimi ve değişimine yer verilmektedir. Ayrıca bu gelişmelere bağlı olarak yapılan çalışmalarda ise kitle iletişim araçlarının kadına yansımaları analiz edilmiştir. Bu araştırmalarla birlikte kadının aile ve toplum tarafından fark edilmesinde başat bir rol oynamaktadır.

Araştırmaların iletişim sahasında yapılacak olan “kadın konulu” çalışmalar için genel bir çerçevenin çizildiği ve yönünün belirlendiği, dolayısıyla günümüz koşullarında bile kadın alanında yapılacak araştırmalar içinde önemli birer kaynak olduğu belirtilmelidir.

Bu çalışmalarda dönemin kitle iletişim araçları aracılığıyla toplumsal gelişme ve kadın çizgisinde reklam-kadın, TV programları-kadın ve dergi- kadın gibi ikili ilişkilerin detaylı bir şekilde ortaya konulması ve dönemin medyasının kadın profiline analiz edilerek izah edilmesi iletişim literatürü ve alanda yapılacak olan araştırmalar için önemli olduğu düşünülmektedir.

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Benzerlik Taraması	Yapıldı – Ithenticate
Etik Bildirim	<a href="mailto:itobiad@itobiad.com">itobiad@itobiad.com</a>
Çıkar Çatışması	Çıkar çatışması beyan edilmemiştir.
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