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4TH INTERNATIONAL STUDENTS SOCIAL SCIENCES CONGRESS PROCEEDINGS - I

22-24 Kasım/November 2018, Nevşehir

TÜRKİYE SCHOLARSHIPS BURSLARI

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Proceedings - I

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Takdim / Foreword

Akademi camiasının değerli üyeleri,

UNESCO verilerine göre, 2011 ve 2016 yılları arasında Türkiye, misafir ettiği uluslararası öğrenci sayısında kaydettiği %400 artış oranı ile bu alanda birinci ülke olmuştur. Dünya çapında seyreden uluslararası öğrenci hareketliliğinde Türkiye'nin son yıllardaki başarıları, diğer birçok faydalarının yanı sıra, bu hareketliliğin diğer ülkelerle akademik işbirliğine kapı aralaması ve yükseköğretimimizin uluslararasılaşmasına sunduğu katkılar bakımından önem taşımaktadır.

Uluslararası öğrenciler, gittikleri ülkeye kendi bilgilerini ve bilme yapılarını da götürmekte, böylelikle üniversitelerimizdeki akademisyenler, farklı rasyonalite ve kültürlerin etkisini taşıyan tedrisat mahsullerine dolaysız ulaşma imkânı bulmaktadırlar. Bilhassa sosyal bilimlerin ülkeden ülkeye değişebilen, farklı menfaatler ışığında farklı yorumlanabilen yapısı, bu dalda olabildiğince çok bakış açısının bir araya gelip istişarede bulunmasını daha önemli kılmaktadır.

Ülkemizde dört yıldır düzenlenen Uluslararası Öğrenciler Sosyal Bilimler Kongresi, işte bu çerçevede mühim bir rol üstlenmektedir. Birçok ülkeden gelip Türkiye'de toplanan sosyal bilimcilerin çeşitli alanlarda sundukları tebliğler, hem dünyanın farklı coğrafyalarındaki heybelerden taşınan bilgi ve görüş yükünü buluşturmakta, hem de disiplinler arasında var olan duvarları indirerek dünyamız ve onun meseleleri hakkında daha geniş bir bakış açısına sahip olmamızı sağlamaktadır.

Türkiye'de ve tüm dünyadaki uluslararası öğrenci hareketliliğini, aynı zamanda akademik bir işbirliği hareketine dönüştüren ve bu temayülün en uzun vadeli eserlerini oluşturacak bu alandaki çalışmalara katkılarından ötürü Uluslararası Öğrenciler Sosyal Bilimler Kongresi'nin düzenlenmesinde emeği geçenlere teşekkür ediyor, bu kongredeki müzakerelerin bilim dünyasına ve yaşadığımız dünyaya fayda sağlayacağını umuyorum.

Dear esteemed colleagues,

According to UNESCO data, Turkey is the first country to have a 400% recorded growth rate in the number of international students hosted between 2011 and 2016. Turkey's successes in the mobility of international students worldwide in recent years, aside from many other benefits, is important in terms of opening the door to academic cooperation with other countries and its contribution to the internationalization of Turkey's higher education.

International students bring their knowledge and cognition structures to the country to which they've gone; thus our universities' academicians find the chance to reach directly to schooling results that carry different rationalities and cultural effects. In particular, the structure of social sciences, which can vary from country to country and be interpreted differently in the light of different interests, makes having the multiple perspectives in this branch come together in consultation as much as possible more important.

The International Students Social Sciences Congresses, which have been held in Turkey for four years, have an important role in this context. The submissions social scientists present in various fields come from the many countries gathered in Turkey, and not only bring together the fund of knowledge and opinions carried from the saddles of different geographies in the world, but also provide a broader view of our world and its issues by reducing the existing walls between disciplines.

Thanks to those who exerted effort in organizing the International Students Social Sciences Congress for their contributions to studies in this field, that will transform the mobility of international students in Turkey and all over the world into a movement of academic cooperation and that at the same time will form the longest-term works of this inclination; I hope the discussions in this congress will benefit the scientific world and the world we live in..

Abdullah EREN
Başkan / President
Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı
Presidency for Turks Abroad and Related Communities

Sunuş / Intro

İnsan, bilinmeyenden ve bilmediğinden korkar; kendine benzemeyeni ya da yakından tanımadığını ötekileştirir. Bu sebepten birbirinden farklı olanın buluşması, uzun veya kısa süreli beraber yaşaması, yüz yüze sohbet etmesi, aynı duyguları paylaşması önemlidir. Ülkemizde lisansüstü eğitim almayı tercih eden misafir öğrencilerimizi yakından bizatihi tanımak, onların bizi ve belki daha önce temas etmedikleri diğer uluslararası öğrencileri yakından tanımaları temelde bu vazifeye hizmet etmektedir.

Bununla beraber, uluslararası öğrencilere verilen eğitimin bireyden tüm topluma yansıyan bir başka yüzü de bulunmaktadır. Eğitim politikalarının titizlikle inşası, söz konusu ülkenin verdiği kaliteli eğitim vasıtasıyla etkilediği hayatlar, dolaylı olarak uluslararası arenada ülkenin yumuşak gücünü desteklemektedir. Öğrencilerin akademik donanımları ders ve sınav gibi eğitimin temelinde bulunan unsurlarla oluşmakla birlikte sınırlı bir çevre ile etkileşimde bulunulması yeterli olmamaktadır.

Günümüz dünyasında çok önemli bir yeri olan yükseköğretimin sadece meslekî formasyon kazandırmanın ötesinde evrensel değerlerle beslenen ve bu birikimin zenginleşmesine katkı sunan bireyler yetiştirilmesinde büyük bir rolü bulunmaktadır. Bu yönüyle yükseköğretim, genç kuşaklara çağın gerektirdiği akademik donanımları kazandırma, entelektüel birikimi arttırma ve yeteneklerini keşfedip geliştirme fırsatı sunmaktadır.

Yükseköğretimin büyük bir hızla uluslararasılaştığı günümüzde, Türkiye dünyanın dört bir yanından uluslararası öğrencilere ev sahipliği yapmakta ve uluslararası öğrencilerin çekim merkezi haline gelmektedir. Her yıl kendi hesabına ülkemizde öğrenim görmeye gelen binlerce uluslararası öğrencinin yanı sıra, yaklaşık beş bin uluslararası öğrenci Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı koordinasyonunda yürütülen Türkiye Bursları kapsamında ülkemize lisans ve lisansüstü düzeyde öğrenim görmeye gelmektedir. Dünyanın dört bir yanından ülkemize eğitim için gelen uluslararası öğrencilerin akademik donanımlarının artırılması, entelektüel birikimlerine katkı yapılması ve kendilerini geliştirme fırsatları sunulması son derece değerlidir.

Bu kapsamda, ülkemizde Sosyal Bilimler alanında öğrenim gören uluslararası lisansüstü öğrencilerinin çalışmalarını sunabilecekleri, bilgi paylaşımında bulunabilecekleri, çeşitli atölyeler ve farklı etkinliklerle ortak çalışmalar üretebilecekleri bir akademik ortamın te-

min edilmesi önem teşkil etmektedir. İşte bu noktada "Uluslararası Öğrenciler Sosyal Bilimler Kongresi", öğrencilerin akademik donanımlarının artırılması, entelektüel birikimlerine katkı sağlanması ve kendilerini geliştirme adına kaliteli bir akademik ortam sunmaktadır. Aynı zamanda; bilgi birikiminin, kültür deneyimlerinin ve iletişim tecrübesinin damıttığı hayatların ülke sınırları ötesinde manevî ailesini büyütme umudu gelecek nesillerin güvenliği adına olumlu bir hayâlin çerçevesini de çizmektedir. Bu bakışla sadece devlet kurumlarının değil, eğitim alanında ve öğrencilere olumlu katkılarla kendini ispat etmiş bir geçmişe sahip sivil toplum kuruluşlarının da desteği önemlidir.

Bu amaçla I. Uluslararası Öğrenciler Sosyal Bilimler Kongresi 16–17 Mayıs 2015 tarihleri arasında Hacettepe Üniversitesi'nde gerçekleştirilmiştir. 2. Uluslararası Öğrenciler Sosyal Bilimler Kongresi ise 29-30 Nisan 2016 tarihleri arasında Necmettin Erbakan Üniversitesi ev sahipliğinde düzenlenmiştir. Her iki kongreye 50 farklı ülkeden toplam 852 başvuru alınmıştır. Söz konusu oturumlarda sosyolojiden, diasporaya, edebiyattan siyasete, tarihten sinemaya çok değişik alanlarda farklı ülkelerin birikimleri paylaşılmıştır. 3. Uluslararası Öğrenciler Sosyal Bilimler Kongresi, 2-3 Aralık 2017 tarihleri arasında İlmi Etüdler Derneği (İLEM) ve Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı işbirliğiyle İstanbul Medeniyet Üniversitesi ev sahipliğinde gerçekleştirilmiştir.

Kongrenin dördüncüsü ise, 22-24 Kasım 2018 tarihleri arasında İlmi Etüdler Derneği (İLEM) ve Yurtdışı Türkler ve Akrabalar Topluluğu Başkanlığı işbirliğiyle Nevşehir Hacı Bektaş Veli Üniversitesi ev sahipliğinde gerçekleştirilmiştir. 4. Uluslararası Öğrenciler Sosyal Bilimler Kongresi'ne 103 farklı ülkeden 455 adet başvuru alınmıştır. Bilim kurulunun titiz değerlendirmesi sonucu 46 ülkeden 100 genç akademisyen kabul edilen bildirilerini kongrede sunmuştur. Edebiyat, Filoloji, Eğitim, Felsefe, Hukuk, İktisat, İlahiyat, İletişim, İşletme, Mimarlık, Sanat, Siyaset Bilimi, Sosyal Politikalar, Antropoloji, Sosyoloji, Psikoloji, Tarih, Uluslararası İlişkiler alanlarından kabul edilen bildiriler çerçevesinde 18 farklı oturum düzenlenmiştir.

Gerçekleştirilen kongre ve bu tür faaliyetlerle uluslararası akademik birikim ülkemize daha fazla katkı sağlayacaktır. Tüm dünyada bilim yolunun değerli meraklılarının, araştırmacılarının üretecekleri ortak bilgi, sunum ve projeler sadece ülkemize değil başta araştırmacıların geldikleri ülkeler olmak üzere insanlığa yeni çalışma alanları ve işbirliği imkânları sunacaktır. Elinizde tuttuğunuz bu kitap da, kongrede sunulan bildirilerden, akademik bir yayın olarak derlenerek ilgili araştırmacılara, kurum ve kuruluşlara katkı sunması amacıyla hazırlanmıştır.

Kongrenin gerçekleştirilmesi için başından beri yoğun çaba sarf eden başta YTB Başkanı olmak üzere kurumun tüm çalışanlarına ve İLEM'in kıymetli mensuplarına içtenlikle teşekkür ederiz. Ayrıca, bildirilerin kabul ve değerlendirme sürecinde katkılarını bizden esirgemeyen bilim kurulu üyelerine müteşekkiriz. Kuşkusuz, en büyük teşekkür çalışmalarıyla kongreye ve bu kitaba katkı veren öğrenci arkadaşlarımızadır.

Human beings are afraid of those who they do not know, and they tend to demonize those who are unfamiliar to what they know. For this reason, it is important for different people to come together, live together for either short or long time, interact with one another and share similar emotions. For this reason, getting to know the international students who chose to continue their studies in our country is as important as them knowing one another, all of whom come from different parts of the world.

There is another side to this story that shows the relationship between an individual and a society in terms of education. Both, building a comprehensive educational policy and positively influencing students' lives with a quality education, support the country's soft power at the international level. Along with a good education, it is very important for these students to have a vast network.

Higher education has two purposes: to enable students gain a professional career, and to help the students in becoming individuals who are nourished with universal values. With higher education, young people are able to gain academic eligibility and intellectual accumulation as well as discover their inherent skills.

In today's world higher education is becoming more and more internationalized. Turkey has become an educational attraction in terms of its increasing number of international students every year. Along with thousands of international students who choose to continue their higher studies in Turkey, approximately five thousand students come to Turkey to continue their bachelor's and higher studies within the framework of Türkiye Scholarship scheme which is implemented by YTB (Presidency of Turks Abroad and Related Communities). This is a valuable opportunity for both Turkey, and the international students coming in.

In this context, it is important to prepare an atmosphere through workshops and different events in which students who continue their social sciences education in Turkey may present, discuss and share their knowledge with their peers. "International Students Social Sciences Congress" aims to prepare such an atmosphere. Furthermore, the knowledge, cultural experiences and communication skills gained by international students can be transformed into a positive framework of life for the security of the future generations. For this reason, along with the government, it is vital for civil society organisations focusing on education to support this effort.

Under this aim, 1st International Students Social Sciences Congress took place on 16-17 May 2015 in Hacettepe University. The 2nd International Students Social Sciences Congress was organised on 29-30 September 2016 and was hosted by Necmettin Erbakan University. Both congresses received a total of 852 applications from 50 different countries. In the sessions, many topics such as sociology, diaspora communities, literature, politics, history and cinema were discussed from unique perspectives. The 3rd International Students Social Sciences Congress was organised on 2-3 December 2017 in Istanbul Medeniyet University in collaboration with Scientific Studies Association (ILEM) and Presidency for Turks Abroad and Related Communities (YTB).

The fourth Congress took place in Nevşehir Hacı Bektaş Veli University in collaboration with Scientific Studies Association (ILEM) and Presidency for Turks Abroad and Related Communities (YTB). This congress attracted 455 applications from 103 different countries. 100 of these applicants from 46 countries were accepted and the works were presented in the successive sessions. The accepted presentations were from a quite vast range of fields including Literature, Philology, Education, Philosophy, Law, Economics, Communication, Theology, Architecture, Art, Political Science, Social Policy, Anthropology, Sociology, Psychology, History and International Relations.

These projects will increase the accumulation of knowledge and success of our country. Common knowledge produced and shared by academicians will both benefit our country and the home countries of our international students. The book in hand comprises the proceedings presented in the congress, and is intended mainly for researchers and institutions.

We would like to thank the President of YTB and his staff, along with the esteemed members of ILEM whose efforts made this event a success. We also want to thank the members of scientific review and referee team of the congress. Lastly, our sincerest gratitude goes to our students who contributed to this book with their proceedings and articles.

Dr. Taha EĞRİ

Düzenleme Kurulu Adına / On Behalf of the Organizing Committee

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Bicycle Route Dilema in Isparta: Closure/Conversion versus Conservation

Jesugbemi Olaoye Ajiboye*, Şirin Gülcen Eren*

Abstract: Isparta is a fast-growing city, an academic destination, hosting thousands with an estimate of 230000 dwellers. Its city roads are mainly of three (3) graduations which are, the pedestrian route, the bicycle route and lastly the motor ways. Two years ago, the municipality of Isparta constructed bicycle routes and lay-bys to different parts of the city to be a more livable city. Of recent, a section of the city center route allotted for the cyclist was closed down and converted to other uses whereas a part of it in the urban fringe was still kept on the main transportation axis. This paper's aims to evaluate the present city market economy demands and private interests as oppose (in relation) to urban suitability / livability concept on city transportation mean and critically examine the public authority actions, either towards segregated interest or balancing both the private and public interest not forgetting the livability of our city. It goes further in examining the bicycle route provision of the Isparta municipality, the reasons for building and later closure / conversions while conserving with reference to user / citizen, administration and NGO consultations, literature survey and surveys. The Paper stressed the need for havıng a sustainable and livable city supporting transportation mean, not forgetting the rising tensions on spatial and socio-economic differences (interests) of the users which reflects the changing rationale behind actions of the local authority on public interest, a change, creating tensions between opposing actions of closure/conversion versus conservation. This analysis will enable us to understand rationale preference and methods to balance different interest of actors for livable urban areas considering available transportation means.

Keywords: Bicycle Route, Rational Planning, Public Interest, Livable City, Transportation Means.

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Introduction

Overtimes, urban transportation issues remain one of the forefront issues which has been a major concern to every player in the transportation sector most especially the planner and other policy makers who see to the workability of the city. Rodrigue. (2017), Oni. (1999). According to National Urban Transportation Policy, India (2014), issues ranging from decongesting traffics in the city center, curbing pollutions generated from the automobiles in the city center to the provisions of suitable mass transit vehicle, better routes among others have been some of their concerns.

In recent times, more developments have been made, not only in the primary obligations of providing suitable transportation means but also in the application of our recent fast emerging contemporary city concepts putting in considerations city livability, sustainability, smartness of city among others, making them more sustaining even as they achieve their main purpose. Successes recorded regard these are seen in the emergence of less energy consuming transportation means, fully clean energy (human energy), renewable energy driven vehicles, vehicles with higher carrying capacity etc. An example of a transportation mean supporting and satisfying this development is the Bicycle.

Grava (2003), Heinen (2010), Dekoster et al. (1999) are some of the planners who researched and also in support for a sustainable city, advocated for the use of bicycle in the city. For instant, Wilson as quoted by Grava (2003) attested that among all machines and animals that moves, the bicycle remains the most efficient devices for transporting weight over a distance for a fixed amount of energy consumptions (about 0.15cal/g.km), Heinen (2010) also supported and stressed further by highlighting characteristics and benefits from the usage of bicycles including, its limited space requirements, environmental friendliness, limited noise pollution, improving public health, a cheap renewable form of transportation. It is a fast mean of transportation and also has supporting facilities which are relatively cheap. Dekoster, et al (1999), also review cycling has been discreet and accessible to all members of the family and, above all, a bike is faster than a car over short urban distances (5 km and even more in the case of traffic jams).

Bicycle, as old as it may be traced to be, yet remains unarguably one of the best discovered transport means even in our contemporary age. In the quest to having an environmental friendly transportation means, bicycle commuting remains a best choice, which usage has no negative alteration to the local air quality of the

environments, providing user a quick and easy accessibility to destinations in the neighborhood, no noise pollutions, transportation facilities cost savings, non-emittance of greenhouse gasses, improving sustainability and livability of cities.

Since the city center usually attracted the highest rate of traffic due to its socio-economic nature been a destination for various human needs, services, and facilities, among others. Reducing this traffic density in the city centers, policy makers overtimes come up with various policies and recommendations such as increasing the tax paid by private car owners for entering the core of the city, encouraging the use of mass transport means, establishment and prioritization of well-defined pedestrian and bicycle route/ facilities etc.

However, flexibility in planning, which implies the ability of plans to accommodate, allows or adjusts with the dynamism or changes in the environment according to Zhenmin et al. (2013), as made it possible for cities to easily adjust to these developments. An example of this, is the integration of bicycle route on motorist road in Isparta.

Isparta, in this context, coupled with her Municipality's obligations of catering for the welfare of her citizen and protecting her interests, an outmost priority of any local and central authorities, in 2016 responded to the glaring increase in the use of bicycles and the request by the people, commuters / cyclist in Isparta by constructing bicycle routes to different parts of the city to be a more livable city (Hurriyet, 2018). The bicycle route generated tensions among various interests groups. Rising to the claims of various interests groups, especially the roads-sides business owners with 72% in attestation that the cyclist route restrain the motorist from easily assessing their stores thereby causing them less sales in their business / services. Hurriyet (July. 2018) though, later denounced by a further survey / interview, reported by Hurriyet (Feb. 2018 reflecting a strong affirmation by other public interest groups for the cyclist route not to be cancelled or converted to other use but to be conserve. The Isparta municipality decided to close the cyclist route in July, 2018, acting on the interest of the road side shop owners and converting them into a road side park for easy assessment of motorist to road-side shops neglecting other interest groups and leaving the cyclist an option of contesting use with the motorist on motorist route.

Figure 1. Image showing the existing situation. Field survey & Hurriyet, 2018.

Addressing the tension emanating between public and private sector in Isparta, and also considering the economic claims, a section, among the three (3) main components (economic, social and environmental component), which the concept of sustainable city are based on, according to UNESCAP (2012), on which the road-side shop owners lay claims on, this paper seeks to answer the question of extent or order of preference on which interests should be pursued in relation to liveability and sustainability of the city, what kinds of transportation mean should be advocated for the city use?, to what level does availability of protected bicycle lane affects the usage of bicycle? And also, to access if there is any association / economic relationship between the cyclist routes and sales in the shops?

This papers therefore aims to evaluate the present city market economy demands and private interests as oppose (in relation) to urban suitability / livability concept on city transportation mean and critically examine the public authority actions, either towards segregated interest or balancing both the private and public interest not forgetting the livability of our city. Achieving these aims, complimentary literature on non-motorized city transportation system are reviewed, coupled with analysis of primary sourced data and also integration of secondary available data.

The Bicycle in the Cities

Carmen. (2015), while examining a new approach for the city center transport system attended to one of the questions discussed in the 1930s which was "***what type of traffic should and should not enter a town***". There were however series of thought as some planners wanted complete restriction of motor vehicle use in the city centers. Dekoster et al (1999), supported this also, recommending a reduction in car usage a necessity if mobility in cars will be maintained seeing that car usage have been on the increase and city centers getting more crowded and congested with traffics. Success were recorded regards this especially in the Netherlands, as closure of some motorist roads took places during this era giving room for prioritizing walking and cycling in the city transportation structure. Other planner, Abel (1950) as presented by Carmen. (2015) demanded that a strict separation of transport modes was the only way to ensure the survival of our cities. While some still support the widening of the existing routes in the city centers. The idea of widening and massive road building program was denounced by Ernst May (1963) claiming them, a misguided investment and wrong operations for the organism of a city, deducing that it was not the city that had to be changed to accommodate traffic but traffic that had to be changed to accommodate the city. A UN report (UNESCAP, 2012) also considered this as a temporary fix, non-economically productive and not environmentally sustainable because after a few years of increasing the road capacity, the road will become congested again because, it will attract developers to build newer commercial and residential developments alongside and also, will further increase the use of vehicles. The German Association of Local Authorities in 1941 also purported a plan implying that if streets were not wide enough, they should either receive arcades, be changed into one-way streets or be closed to wheeled traffic during the main shopping hours.

To Dekoster, et al (1999), deduction on car usage in the city, Andrew, C., (2013) identified three alternatives to the use of car for differs generated trips in the city which are, the bus (mass-transit), walking and cycling. Cycling, came as the best alternatives as the use of buses at times comes with limitations in the face of poor network coverage while in walking, there is a limit to how far people can be expected to work. Dekoster, et al (1999), also affirms this and expresses that even if the bicycle is not the only solution to traffic and environmental problems in towns, it represents a solution which fits perfectly into any general policy which seek to re-enhance the urban environment and improve the quality of a town and

it mobilizes comparatively few financial resources. To this extent, since 1 January 1998, any renovation or construction of urban thoroughfares usually do include provisions for cyclist.

He further gave a breakdown of the environmental impact assessment conducted on transport mean showing cycling as the only alternative with Zero primary energy consumptions, CO2, Nitrogen oxides, Hydrocarbon and CO emission, Zero atmospheric pollution with less risk of accident. Deducing that it is reasonable to accord cycling the attention and the funding it deserve due to post assessment finding. His report on the pro-bicycle in Graz (Austria) after embracing cycling as her preferred transportation means reveals 30% increase in the freeing of street jams, 25% reductions in pollutions from motor vehicles, 36% reduction in carbon monoxide emissions, 37% reductions in hydrocarbon emission (for cars only), 56% reductions in Nitrogen dioxides emission, 25% reductions in petrol consumptions (for cars only), 9% reductions in the numbers of people suffering from noise and 42% reduction of the barrier effects of major highways respectively.

In the case of Isparta, Bicycle lane delineation, creations, or adding a Bicycle lane to the city route as often posed a dispute and debate within the Cyclist, corridor shops owners, Drivers and lastly the policy makers (planners and the government) as it has been seen by some interest groups as a cause for loss of busıness or a decline in the economic sphere of the city. Dekoster, et al (1999), in cycling: the way ahead for towns and cities debunked this, stating the usual equation, vitality of commercial enterprises = Access by car' as an equation very far from being borne out in facts.

Jaffe (2015), also discussed extensively while presenting the San Francisco Examiner reports on the challenges faced on plans to add a protected bike lane on the Polk Street in San Francisco. A plan which endured an average of two and half years of rigorous debate steering from an argument by the local business owner that the creation of the bicycle lane is a proposed loss of 140 parking spaces in the area which will leads to financial losses in their business considering that Drivers tends to be wealthier than others alternative transport user and the facts that cars have trucks to hold stuffs compare with cyclist, pedestrians. Alison Lee (2008), findings challenged this assumption of car parking been an integral component of economic success of the inner urban shopping strips form the study of Melbourne's city. Also regarding the assumption as baseless.

Studies on possible economic impacts of the on-street parking, according to, Dekoster, et al (1999), also reflected that 'motorist are not better customers than cyclist, pedestrians or the user of public transport and even in certain categories, cyclist are even the better customers buying in smaller quantities each time they go but always on a regular basis as their frequent cycling expose them to temptation for shopping. Jaffe (2015), also implied that: replacing on-street parking with bike lane has little to no impact on local business, and in some cases might even increase business owing to the facts that bicycle, spend less per shopping trip with more frequents trips than drivers as reflected in the studies of Portland Oregon, East Village New York City, Dublin Ireland, Toronto Canada, Vancouver Canada, Los Angeles California. Other list of presumed or proven advantages to be gained from cycling has been established by different authors. Dekoster et al (1999), exhaustively summarized its benefits to communities, individual, companies, shopping as thus: economic benefits (such as a drop in the share of the household budget devoted to the car, reduction of working hours lost in traffic jams, reduction of health costs thanks to the effects of regular exercise); political advantages (such as a reduction in dependence on energy, saving non-renewable resources); social advances (such as the democratization of mobility, greater autonomy and accessibility of all facilities to both young and elderly people); ecological impacts (with a distinction between local, short-term effects — notion of the environment — and non-localized long-term effects — notion of ecological balance).

In space Accommodations, Jaffe (2015) accounting Lee Alison findings in the shopping behavior of cyclist and driver in Melbourne, Australia, comparing car space coverage to bicycle, with a result showing that 6 bikes successfully fit into same space coverage of a single automobile parking space. Car owners spent more per hour in shops an average of $27, but while comparing the amount spent by car owners per hour to the amount spent by cyclist considering the numbers of bikes that would fill same space as the car, the cyclist would have spent more compared with the driver. i.e $97, on an average of $16.20 per cyclist.

In agreement with this, When Max Van den Berg first revealed his intentions on a revolutionary policy of expelling cars from the city center of Groningen and creating space for pedestrian and cyclist instead of destroying the old neighborhood to accommodate more vehicles, he was accused of been a problematic administrator. His fiercest opposition came from the shop owners and businessmen who direct or indirectly transacts and earns from commuters (the road multipliers) due to the fear that closing the city centers road for motorist would mean an end to

their business if cars could no longer access the center. The end however proves its means as explained by Max Van den Berg as pleasant urban environment attracting more people to the center and to their shops were later achieved.

Needs for Bicycle Lanes

The generalization of cyclist as a motorist, a fundamental debate discussed by Grava (2003), suggested the existing graduations of most cities roads into pedestrian and commuter routes, making routes allotted for commuters to been collectively or contested for use by both the light and heavy vehicles, bicycle and motorcycle etc. Bicycle been in small size or a lighter machine when compared with other transporting means, hardly coexist with other vehicles due to frictions between the cyclist and other road user, therefore, there exist the need for a well-defined route for cyclist as they quest or push for a safer route on the city street.

Parkin, (2010) described the routes for cycle traffic as those which include every part of the highway network (apart from, for example, motorways, which are restricted to motor traffic use) and other off-highway routes which may form convenient shorter routes between parts of the highway network (such as permissive routes across, for example, parks and other open spaces). Hence, cycling routes are therefore, tracks that provides barriers between bikes, car and even the pedestrian.

Wilson as quoted by Grava (2003), discussed on the description of cycling placement, either cyclists are to be considered as a driver of vehicle who should share a regular roadway space in mixed traffic with their counterpart (motorist) or are to be compare with pedestrians and if it can't be compare with these two, then they should be recognized and have to be protected and segregated. He therefore, summarized the need for cycling route as a cause that will inevitably encourage cycling as define road space will have been specified, cycling stress level will be decrease, cyclist will have a path free of obstruction and motorists will be signaled that cyclist have rights.

Dekoster et al (1999), Parkin (2010) also traced the cause for decline in cycling to the absence (disappearance) of cycling facilities or unfavorable policy towards cycling. Important considerations in the promotion of cycling are therefore the detailed design of facilities with a first resort of delineating a lane within the carriageway for cycle traffic which may be constructed within the highway specif-

ically for cycle traffic, and the effect of the general conditions which obtain as a result of motor traffic. Considering the increase in population growth, Sucharov *et. al*, (2000) gives the average numbers of vehicles at around 700million and a forecast of 2200million in the year 2050. However, with this increase, attention should be paid on the existing transportation facilities, most especially the road, as the same facilities to accommodate the increasing vehicles in the city centers remain constant.

Making the city sustainable and livable or car-free actually doesn't connotes a total restriction to motorist as at sometimes, some people has limitation at walking great distance, some has physical disabilities and even some can't cope with cycling conditions. Grava (2003). This however demands some forms of public transport. Asides from the health advantages in riding bicycles, one of the researched results for riding bicycles is the availability of protected or marked bicycle routes. This make cyclist feel safer while cycling. Monsere, *et. el,* (2014) reveals cycling rate from 21% plugging into 171% as a result of the protected cycle lane provided in the U.S cities. The Department of Transport UK. (DOT). (2013) also reported 48% of existing cyclists and 65% of non-cyclist thinks that it is too dangerous to cycle on roads and if there should be a change in the level of cycling, we must cycle proof our road. Pucher et al. (2016) also noted the drastic reduction in the level of road accidents due to the establishment of the protected bicycle lane. The closure or conversion of these cycle route therefore means returning the city to its former state characterized with traffics problems. giving back the city to congestion, pollution and also increasing the accident occurrence.

Success recorded by The Dutchess in her city transportation means as reported by Renate Van dar Zee, theguardian 2015), had been on evaluation and studies over times by transport planners. Her cities todays remain bicycle capitals of the world. Having been able to cleverly reject the dominance of cars in the city and giving back to the cyclist and pedestrian their roads. According to Godefrooji (theguardian 2015) in cycling the city, since the 70s, dutch politicians already understood that general focus on cars would eventually cause problems, having discovered that the street no longer belonged to the people who lived in them but to huge traffic flows. Also, backed by the 1973 oil crises faced by the country, adoption of a new lifestyle and energy saving transport means where pursued resulting now, into a city equipped with elaborate network of cycle-path, lanes safe and comfortable for both toddlers and elderly people to use.

Netherland, nowadays as been able to encourage more people to get on their bikes due to the development in the provision of facilities for cycling such as the construction of networks of cycle path. With the boasts of 22000 miles cycle path reflecting in a rise of 38%, with more than quarter trips been made by bicycle compared 2% in the UK (The guardian, 2015).

Houten, Utrecht in the Netherlands is a well renowned world cycling suburb with an estimate of 129 kilometers of cycle path whose 98% household owns at least a bike, an average of 3.4 bikes per household. Its design had the pedestrians and cyclist prioritized over motorist limiting the intra-city car use. It city are connected by extensive networks of paths and cycle lanes of well filtered permeability allowing a thoroughfare for cyclist to the city center. With the nature or the designs of the road facilities, with features such as narrowness of the road, separation of bicycle paths from traffic whenever possible, car usage tends to be more unfriendly, uneconomical and even unbeneficial as cycling and waking saves more time to driving. Access for motorist are only available at the edge of the town (Nicole Foletta. 2014).

Margaret Guroff (2016) also attested to the rise in the usage of bicycle in the US between 2000 and 2013 showing the proportion of US commuters who traveled by bike doubled in San Francisco, tripled in New Orleans and also a quadrupled in Washington DC an increase in bicycle commuting in an increase ration of 2:3:4 in San Francisco, New Orleans and Washington DC respectively. Also showing a 17% increase in the on-street bicycle lane coverage amounting to 13000 miles in just one year from 36 of the country's largest cities in the year 2012.She also shared an interview granted to just as the satisfaction level of the cyclists on the condition of the street and usage of the motor ways or other facilities are not high, also the pedestrian complains of problems with cyclist riding on the sidewalks. Highest preference to pedestrian followed by cyclist and then finally to drivers are the city centers hierarchical structure. In other ways, it implies that automobile user must always reference the cyclist and likewise, the cyclist or the bike rider must always give way to the pedestrian on footpath and even if shared path. Aside from the cyclist route been a city sustainability plus, Reasons why bicycle use in our cities are needed to create a sustainable and livable city includes:

- Environmental Friendliness
- To create a safe city with a safe Transportation system
- To solve the problems of overcrowded city centers
- Human health.

Materials and Method: The Isparta Case

The analysis of tension between public and private interest and the economic impact of route closure has been based on two (2) major data sources, which are reviews from complimentary literatures and data set from the various interest group categorized into three (3) units. The bicycle advocacy group; the general public and the Road Side Business / Shop owners.

Data used were primary and secondary sourced data, otherwise referred to as individual-level and aggregate-level data (Buehler *et. al.,* 2015) obtained from reconnaissance survey, administration of questionnaire results, satellite imagery and from consultation of agencies for available secondary data relevant for the study.

For the primary data sourced through the use of questionnaire, three (3) sampling units were considered with different structured questions for each sampling elements. The sampling units includes; the bicycle advocacy group (Isparta bisiklet topluluğu) whose sampling elements comprised of professional and frequent cyclist; the general public and lastly the Road side Business / Shop owners. A total number of 150 questionnaires was administered. 42 questionnaires for the bicycle advocacy group, 82 questionnaires for the public and 26 for the Road-side shop owners respectively seeking to access the bottom-up participatory approach of all interests' groups in the pre and post closure of the bicycle route, the numbers of daily generated trips and also to evaluate the pre and post effects of the closure on all the interest groups. Demographic and socio-economic characteristics of the respondents are also limited to variable on bicycle ownership, car ownership and difference in market returns, before and after closure of the bicycle route.

A simple random sampling technique was used for the general public category to eliminate bias sampling and ensure that every member of the public has equal chance of been selected. For the Road- side shop/ service provided, a systematic random sampling technique was employed involving the selections of shops at every 4th interval while an electronic designed questionnaire (google forms) was used for the bicycle advocacy group.

Secondary data employed are sourced from different agencies, including the Traffic police, Isparta Municipality council, Ministry of works. Data were also sourced from relevant materials, from journals, text books, articles and the internet. Majority of these peer-reviewed studies are extract from bicycle friendly cities of the world, some of which includes, Utrecht, Amsterdam, Groningen, Copehagen, Portland, among other Jaffe (2015). Revealing conflicting interests from var-

ious groups with conclusive preferences of interest in favour of sustainable and liveable city. Dekoster, et al (1999), Jaffe (2015). Landsat images of the study area sourced and processed using the Geographical information system Applications in determining the bicycle route distance in the city.

Data collected were arranged in understanding manner for meaningful interpretation, it was analyzed using relevant statistical method through simple computation; data were analyzed with the use of Statistical Packages for Social Sciences {SPSS} for descriptive data to know their frequency distributions and correlation with variables.

3. Result and Discussion

Isparta center is a municipality of an approximate dwellers of 230000 with varying neighborhood. Its city's transportation networks are of three (3) graduations which are the pedestrian, Cyclist route and also the Motorist route. It's closed designated / protected bicycle network coverage covers an average distance of 9.77km starting from the golcuk through the Sinan cami caddesi, cumhuriyet caddesi, Istanbul caddesi to the suleyman Demirel Univesity.

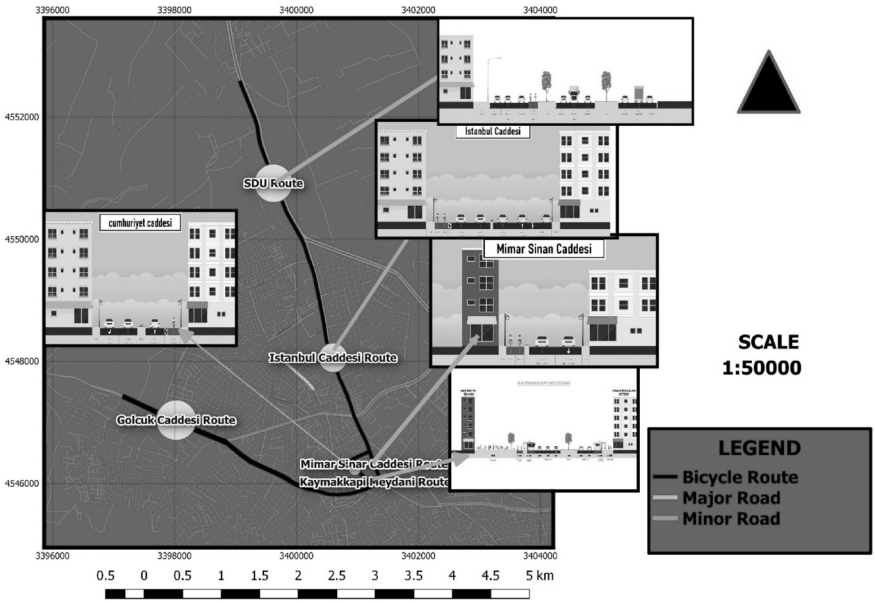

Figure 2. Isparta Closed cycle route. Field survey, 2018.

Table 1. Isparta Cycle Routes

Routes	Nature / Bicycle Route	Condition	Distance (Km)	Street Width (M)
SDU Route	Two directional route	Open	2.451116	30.4
Istanbul Caddesi Route	Two directional route	Closed	2.501276	19.9
Mimar Sinar Caddesi Route	Two directional route	Closed	0.46998	9.4
Kaymakkapi Meydani Route	Two directional route	Closed	0.154076	17.4
Cumhuriyet caddesi Route	Two directional route	Closed	0.662916	12.9
Golcuk Caddesi Route(a)	One way (two sides)	Closed	2.70061	15
Golcuk Caddesi Route	One way (one sides)	Closed	0.829006	15

Source: Field survey, 2018

3.1 Bicycle Ownership

Table 2. Bicycle ownership

Owned Individually	Respondent	Owned In Family	Respondent
YES	37(45.1%)	1	28(%34.1)
NO	45(54.9%)	2	23(28.0)
Total	82(100%)	3	8 (9.8%)
		4 AND ABOVE	4(4.9%)
		NONE	19(23.2%)
		Total	82(100%)

Source: Field survey, 2018

The table 2, shows the percentage rate in bicycle ownership to non-ownership at 45.1% to 54.9% with range in 1 piece at 34.1%, 2 pieces at 28%, 3 piece at 9.8%, 4 and above piece at 4.9%, and none at 23.4% in family ownership.

3.2. Trips Generated by Cyclist

Trips to work, for recreation, to market / for shopping and for other purposes are the identified generated trips.

Table 3. Trips Generated

Trips	**Respondent**
To Work	(2.4%)2
Recreation	(22.0%)18
Market/Supermarket	(4.9%)4
All	(32.9%)27
None	(37.8%)31
Total	(100%)82

Source: Field survey, 2018

32.9%, constituting the majority of the respondent who are bicycle owners, uses the bicycle for all kinds of trips while 2.4%, 22.0%, 4.9% and 37.8% are those whose generated trips are singly for work, recreational activities, market / shopping and those who generated doesn't owned a bicycle.

3.3 Impact of Route Closure on Cycling in the City

These generated trips were however affected as a result of the cycle route closure. For instant, prior to the closure, the availability of designated bicycle route as contributed to the use of bicycle in the city with 50% of the cyclist attested to using the route for been, both a direct, unobstructed and fast route to their varying destination and likewise for been a protected route against friction from motorist. Other user's choice of use are singly for the route, been a protective route against external friction from motorist (26.6%), 1.7%, for been a fast route to varying destination, 4.8%, for other reasons and 2.4%, with no definite reason.

Table 4. Choice For Cycling Route

Cycling Route Choice Of Use	Respondent
Direct And Fast	7(16.7%)
Protection	11(26.2%)
All	21(50%)
Less Contribution	1(2.4%)
Others	2(4.8%)
Total	42(100%)

Source: Field survey, 2018

The bicycle route closure as caused a setback to cycling in the city as 54.9% of the cyclist no longer (often) go on cycling.

Table 5. Rate Of Cycling After Closure (A)

Rate Of Cycling	Respondent
Not Very Often	31(37.8%)
Not Often	14(17.1%)
Averagely	6(7.3%)
Often	2(2.4%)
None	29(35.4%)
Total	82(100%)

Source: Field survey, 2018

Table 6. Rate Of Cycling After Closure (B)

Cycling Affected	Public	Bicycle Group
Yes	38(46.3%)	31(73.8%)
No	15(18.3%)	11(26.2%)
None	29(35.4%)	0
Total	82(100%)	42(100%)

Source: Field survey, 2018

This reduction is seen in the rate of generated trips with 73.8% and 46.3% of attestation from bicycle advocacy group and the public respectively, claiming the closure affected their generated trips. The rate in reduction of generated trips are shown in table 7.

Table 7. Effects Of Bicycle Route Closure On Trips Generated

Trips Generated	Cycle Group		Public	
	Before	After	Before	After
1-2	22(52.4%)	20(47.7%)	21(25.6%)	38(46.3%)
3-4	12(28.6%)	10(23.8%)	21(25.6%)	10(12.2%)
5-6	3(7.1%)	4(9.5)	6(7.3%)	3(3.7%)
7 Above	3(7.1)	1(2.4%)	4(4.9%)	1(1.2%)
None	4(9.5%)	7(19.1%)	30(36.6%)	30(36.6%)
Total	42(100%)	42(100)	82(100%)	82(100%)

Source: Field survey, 2018

3.4 Bicycle Route Closure Effects on Shops Daily Returns.

Table 8. Socio-Economic Effect

Profits After Closure	Respondent
Increased Profit	7(26.9%)
Averagely/Negligible	15(57.7%)
Decreased Profit	4(15.4%)
Total	26

Source: Field survey, 2018

The bicycle route closure shows 15.4% decrease in the daily revenue generation of the shops, an increase of 26.9% and also a 57.4% unaffected return.

3.4 Interests Assessment

Three main units of interest were assessed. Players involved includes, the shop owners (Advocate on shop owners interest), the Public (advocating on general perception) and also the cyclist group (advocating in the interest of the cyclist group who are frequent cycler).

Table 9. Interest Assessment

Route Closure	Shop Owners	Public	Cyclist Group
Yes	53.8%)14	(0%)0	(0%)0
No	46.2%)12	(100%)82	(100%)42
Total	100.0%)26	(100%)82	(100%)42

Source: Field survey, 2018

The Table 8 shows a strong relation of interest from cyclist and public groups, with none consenting to the closure of the bicycle route as they (100%) preferred the preservation of the bicycle facilities. This against the shop owners' interest with 53.8%, advocating for the closure of the route, an interest which the municipality acted on, resulting in the cycle route closure. However, the shop owner didn't disagree with the call for having a livable and sustainable city and for the use of bicycle in the city but not without the widening of the existing route and provision of designated car parks across the area because the existing parks are concentrated in an area.

General Evaluation

Quest for sustainability or city livability is a global call which has been gaining grounds. Countries, Governments, had been redirecting her activities in respects to this call. Cycling as a transportation means for the city is a step taking in the right direction on the quest for city livability. A closure or removal of its complimentary facilities, dispute or conflicts the advocacy for cycling and thereby totally discouraging the use of bicycle, an action indirectly affecting the call for a livable and sustainable city.

The study as so far assess the Isparta bicycle facilities closure, which was a reaction by the Isparta Municipality on the interest of the shop owners a setback to city livability. With 45.1% in individual bicycle ownership and 76.6% bicycle ownership in the family, Aydin, Turkey's Cycling Federation Isparta Provincial Representative and Chairman, assertion that "Isparta already had a well cycling formation in term of bicycle user (Milliyet Haber, 2018)" is supported.

The economic relationship or effects of the bicycle route closure revealed an increase in the daily profit of 26.0% of the respondent which can be liking to an early review of Rostow (1960) as recorded by Walter Hooks (1994), equating economic developments experienced by the United State post world- war II cities to her use of automobiles and associating the use of non-motorized mode of transport (bicycle as an example) to lower level of economic developments. However, a daily loss by 15.4% by some other respondents, denied this statement and supported Walter Hooks view against that of Rostow (1960) that associating economic backwardness to the use of non-motorized vehicles is a fallacy, given an example of the non-motorized Japanese post world-war II transport system which appears to have far more impressive achievement and a fast rate of economic growth compared to the United State at the long run. The opposite loss that exist against profits earned by some of the road-side shop owners, therefore indicated that there is no satisfying proof to shows that bicycle route closure improves the economic returns of the shop owners in a generalized term. Since there was an opposite loss.

Also, as against the narrowness of the existing motorist route to accommodate delineation of a protected bicycle route, the study revealed that Bicycle facilities does not require a great deal of space, in fact, its space saving when compared with motorist facilities. Isparta city roads has a specification of an average 10m, 12.4m, 18m, respectively and if cycling is genuinely welcome by the municipal, allocating a 2.4m for a double lane or 1.2m for a single lane won't be an unachievable task.

Embracing cycling as the best alternative transportation means, coupled with provision of cycling facilities should be pursued by the municipality. Instead of closing or converting bicycle routes for on-street parking space, plan should be targeted towards pronouncing them more in the city and making them the most preferred in the city. Making the city cycle friendly. Having highlighted the health, socio-economic, environmental, benefits in cycling, reopening of the routes for cycling will re-emphasized the government commitments towards providing a sustainable transportation system.

Actions should be targeted towards executing the policy maker's primary decision of making the city livable just as Max Van den Berg was resolute in his livable city ideology as against other external factors among which are the roadside business owners' interest. Professing the call for sustainable and livable city a course undebatable.

The research, likewise shows that while considering a bottom-up participatory planning approach, plan execution should not be based on individual / specific interest group, instead, all group's interest should be adequately considered.

The existing city motor park has good capacity, easily accessible and also within a good trek-able, cycle-able distances to the shops centers, hence, bicycle sharing program, which allows people to pick any bicycle of their choice from the car park to their destinations should be establish.

This paper, recommends for the city policy makers, an interest assessment policy to be design on the basis of livable and sustainable city concept before the execution of any plan or any actions against public interest.

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Edebiyat
Literature

Hüseyin Vassâf'ın *Sefîne-i Evliyâ*'sındaki Rumelili Sufi Şairler

Amet Molla Memet*

Öz: Osmanzâde Hüseyin Vassâf tarafından kaleme alınmış Sefîne-i Evliyâ isimli eser, yakın tarihimizin mühim biyografik kaynaklarından biridir. Bu çalışmada 2000 küsur sufiyi cem etmiş Sefîne-i Evliyâ içerisinden Rumeli coğrafyasında doğmuş ve eser vermiş olanlar tespit edilmeye çalışılmıştır. Klasik tezkire usûlüne riayet edilerek, önce şairlerin isimleri daha sonra sırasıyla; doğum yerleri, eğitim gördükleri yerler ve şahıslar, görevleri, vefat yerleri ve tarihleri yazılmış, eserleri zikrolunup şiirlerinden örnek verilmiştir. Eserde pek çok Rumelili sufi bulunmasına karşın 35 sufi tespit edilmiş ve eserlerinin günümüzdeki vaziyeti ortaya konulmaya gayret edilmiştir.

Anahtar Kelimeler: Hüseyin Vassâf, Sefîne-i Evliyâ, Rumeli, Sufi, Şair.

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Giriş

Kültür tarihimizin sonraki nesillere aktarılmasında etkili olan en büyük faktörlerden birisi de biyografik eserlerdir. Bunlar, bazen Tabâkat, bazen Menâkıbnâme, bazen de Tezkire gibi muhtelif isimler alarak, çağlara ışık tutan âlim, ârif, şair ve sanatkârlarımızla bizleri buluşturup, tanıştırmıştır. Söz konusu edilen biyografik eserler bazen bir bölgenin, bazen bir ilmin, bazen bir sanatın, bazen de bir mezhebin veya tarikatın mensuplarını ele alarak tanıtır.

Yakın tarihimizde Osmanzâde Hüseyin Vassâf (ö. 1929) tarafından te'lif edilmiş biyografi niteliğindeki en önemli eserlerden biri de *Sefîne-i Evliyâ-yı Ebrâr*'dır. Mehmed Sâmî Sünbülî Efendi'nin *Esmâr-ı Esrâr* isimli eserinin şerhi olarak yazılan *Sefîne*; beş ciltten oluşan, içinde 22 farklı tarikatı kollarıyla birlikte barındıran ve 2000 civarında dervişi tanıtan muazzam bir şâheserdir.

Memâlik-i Osmâniye'nin birçok yerini dolaşıp bilgi toplayan, bununla da yetinmeyip fotoğraf çeken, kitapta yer alan isimlerin bir kısmının hayatını, bi-zâtihî kendilerinden dinleyen Vassâf, eserini 23 yıllık bir zamanda tamamlamıştır. Ömrünün son çeyrek yüzyılını tasavvuf ile ilgili araştırmalara tahsis etmiş olan Vassâf, bulabildiği bütün bilgileri, görebildiği bütün kaynakları not edip, kayıt altına almıştır. Böylece birçok bilgiyi membaından ve düzgün bir şekilde bize aktarmıştır.

İstanbul'dan evvel Rumeli coğrafyasını hâkimiyeti altına alan Osmanlı, bölgenin refâhını yükseltip istikrarını sağlamakla kalmamış, İslamlaşmasına da zemim hazırlamıştır. Bölgede zaten var olan kültürel hayat, bu vesileyle İslam'la sentezlenerek farklı bir boyut kazanmıştır. Bağrından nice önemli devlet adamı, komutan, âlim, ârif ve şair çıkaran Rumeli toprakları, Osmanlı'nın Batı'ya açılan kapısı olmuştur.

Sefîne-i Evliyâ'da da yüzlerce Rumeli kökenli sufi de bulunmaktadır. Pek tabiidir ki bunların hepsi bir eser yazmış değildir. Zaten tasavvufta elzem olan insan kitabını okumak ve kişiyi kemâl derecesine ulaştırmaktır. İnceleme neticesinde *Sefîne*'de 27 farklı Rumeli şehrinden (Belgrat, Bosna, Filibe, Girit / Hanya, Gördüs, Görice, İştip, Kesriye, Kıraçdalı, Köstendil, Leskofça, Libhova, Mora Yenişehiri / Anabolu, Nevrekop, Peç, Prizren, Selanik, Serez, Simavna, Sofya, Şumnu, Tırhala, Usturumca, Üsküp, Yanya, Yenice Vardar, Yenişehir Feneri) tespit edilmiş müellif sufiler, klasik tezkire usûlüne riayet edilerek, önce şairlerin isimleri daha sonra sırasıyla, doğum yerleri, eğitim gördükleri kurum ve şahıslar, görevleri, vefat yerleri ve tarihleri yazılmış, nihayetinde eserleri zikrolunup şiirlerinden örnek verilmiştir. Ayrıca bu eserlerin herhangi bir çalışmaya konu olup olmadığı belirtilmiş, çalışılmamış ise ulaşılabilenlerin hangi kütüphanede bulunduğuna işaret edilmiştir.

Sefîne-i Evliyâ'nın Rumelili Sufi Şairleri

Avnî Bey:

Hüseyin Avnî Bey h.1242 / m.1826-27 tarihinde Yenişehir Feneri'nde (Larissa-Yunanistan) doğmuştur. Yenişehirli Avnî olarak da bilinir. Babası Bekir Sıdkî Paşa'dır. İlk eğitimini memleketinde almıştır. Babasının bir dönem kethüdalığını yaptığı Abdurrahman Sami Paşa'nın hizmetinde bulunmuş; Paşa, Vidin'e tayin olununca İstanbul'a geçmiştir. Burada Beşiktaş Mevlevihanesi şeyhi Nazif Dede'ye intisap edip daha sonra da damadı olmuştur. Mustafa Nuri Paşa, Bağdat valiliğine atanınca onunla beraber giderek divan kâtipliğini yapmıştır. Âhir İstanbul'a dönüp Üsküdar Bidayet Mahkemesi azası olmuştur. Ömrünü burada tamamlayan Avnî, h.1301 / m.1884 tarihinde Bahariye Mevlevihanesi hamuşanına defnedilmiştir. Hüseyin Vassâf, Avnî Bey için *Avnî Bey* "merhûm cidden ve hakîkaten eâzımdandır. Onun neş'e-i beyânı gibi zevk-efzâ bir ârif az gelmiştir" der (C.V, s. 207).

Eserleri:

Türk ve Fars edebiyatlarına hâkim olan Avnî Bey, asrının önde gelen şairlerindendir. Şiirlerinde yenilikler bulunmasına karşın âşıkane, dervişane ve hakimanedir. Türkçe ve Farsça *Divanı*'nın (Atalay, 2007) yanında Şeyh Gâlib'in Hüsn ü Aşk'ına nazire olarak yazdığı tamamlanmamış *Âteş-gede* mesnevisi (Turan, 2008), *Mir'at-i Cünûn* mesnevisi (Avnî, 2014), *Âb-nâme* isimli dilekçesi (Süleymaniye Ktp. Nu.4356/3), Rumca'dan tercüme etmeye çalıştığı ve yarım kalan *İntak* romanı (Adnan Ötüken İl Halk Ktp. Nu. Hk. 1011) ile kaynaklarda tespit edilememiş *Nihân-ı Kazâ* hicviyesi vardır.

Şiirine Örnek:

Sanman taleb-i devlet ü câh etmeye geldük
Biz âleme bir yâr için âh etmeye geldük

Bu meygede-i mihnete Avnî gibi biz de
Hâl-i dil-i şeydâyı tebâh etmeye geldük (Turan, s. 823)

Bosnavî Abdullah Efendi:

Abdullah Bosnavî, adından da anlaşılacağı üzere Bosna'da (Saraybosna-Bosna-Hersek) doğmuştur. İlk tahsilini memleketinde görmüş olup daha sonra ilim ve kültür

merkezi olan İstanbul'a gelerek eğitimini kemâle erdirmiştir. Bilahare Bursa'ya geçerek Bayramî-Melamî şeyhlerinden Hasan Kabaduz'a intisap eden Bosnavî, şeyhi vefat edinceye kadar Bursa'da ikamet etmiştir.

Şeyhinden hilafet hırkasını giyen Abdullah Bosnavî, manevî seyr u sülûkunu gerçekleştirirken zahirî yolculuğa da çıkarak önce Mısır'a, ardından h.1046 / m.1636 yılında da hac vazifesini ifa etmek üzere Hicaz'a gitmiştir. Hac dönüşü Şam'a uğrayarak Şeyh-i Ekber Muhyiddin İbn Arabî'nin türbe ve asitanesinde dinlenmek ve demlenmek üzere inzivaya çekilmiştir. Aldığı manevî işaretler üzerine Konya'ya geçen Bosnavî, önce Mevlana Celaleddîn-i Rumî'nin türbe ve asitanesini ziyaret etmiş daha sonra da Sadreddin Konevî dergâhına geçerek yerleşmiştir. Sekiz yıl burada kalıp, h.1054 / m.1644 yılında ömrü tamam olunca dergâhın haziresine defnolunmuştur (Vassâf, C. II, s. 551).

Eserleri:

"Şârih-i Fusûs" denilmekle de şöhret bulmuş Abdullah Bosnavî'nin en mühim eseri *Tecelliyatü Arâisi'n-nusûs fî Manassâti Hikemi'l-Fusûs* isimli, İbn Arabî'nin Fusûsu'l-Hikem kitabının şerhidir (Süleymaniye Ktp. Şehit Ali Paşa Bl. Nu.1244, 1246). Velud bir müellif olan Bosnavî, pek çok ayet ve sure tefsirleri, risaleler, edebî ve tasavvufî şerhleri hâvî kitaplar ile onlarca manzume ve muhtelif alanlarda toplam 68 eser kaleme almıştır (Bkz. Kartal, 1994).

Şiirine Örnek:

Bosnavîyim kemterîyim şâh-ı velâyet gel yetiş
Deşt-i gamda kalmışım tâc-ı saâdet gel yetiş
Kûh-ı firkat içre kaldım kıl hidâyet gel yetiş
Pây-mâl oldum meded eyle inâyet gel yetiş
Ben gibi var mı cihânda olmaya hiç kimsesi
Gel yetiş imdâdıma ey kimsesizler kimsesi

Bosnalı Muhammed Tevfik Efendi:

Bosna (Saraybosna-Bosna-Hersek) doğumlu olan Muhammed Tevfik Efendi, İstanbul'da neşv ü nema bulmuş sufilerdendir. İstanbul Zeyrek'te hamamı olmasından dolayı "Hammamî", Unkapanı mevkiinde mülkleri bulunmasından ötürü de "Unkapanî" mahlaslarıyla anılmıştır. Dünyalık iaşesi için Hüsrev Paşa'nın kethü-

dalık görevini yürüten Tevfik Efendi, manevî terakkisi için de Etyemez Dergâhı Sa'dî şeyhine mürit olmuştur. Âhiren şeyhi ile arasında çıkan anlaşmazlık sonucu Halvetî şeyhi Kuşadalı İbrahim Efendi'ye intisap etmiştir. Kuşadalı'nın vefatından sonra irşat vazifesini yüklenen Tevfik Efendi, h.1283 / m.1866 yılında 63 yaşında vefat etmiş, Üsküdar'da bulunan Nalçacı Halil Efendi Dergâhı haziresine defnolunmuştur (Vassâf, C. IV, s. 119).

Eserleri:

Disiplinli bir eğitim alıp almadığına dair bilgimizin olmadığı Tevfik Efendi'nin müritlerine ve sair şeyh efendilere gönderdiği mektuplarını barındıran bir *Mektubât*'ı (Öztürk, 1991) ve derlenmemiş nutukları bulunmaktadır.

Şiirine Örnek:

Gören ef'âli tevekkül ider Mevlâsına
Sıfat bulan gece gündüz koşar rızâsına
Fenâ-ender-fenâda irişür bekâsına
Ebed Tevfîkıyâ ister rızâ-yı Hakk'ı bilen

İbn-i Yusuf Hasan Hoca:

Hasan Hoca, Yenişehir Feneri Koçbasanlar Köyü'nde (Larissa / Yunanistan) dünyaya gelmiştir. İlk tahsilini memleketinde almış olup, tasavvufî terbiyesinde bulunduğu mürşidinin işaretiyle, zahirî ve batınî ilimlerde daha da terakki edebilmesi için Bursa'ya gönderilmiştir. Bursa'da Emir Sultan'a intisap eden Hasan Hoca, Emir Sultan vefat edince post-nişîn olmuş ve 12 yıl bu vazifeyi devam ettirmiştir. Hac farizasını ifa etmek üzere Hicaz'a giden Hasan Hoca, dönüş yolunda Kudüs'te vefat edip (h.845 / m.1441) orada defnolunmuştur (Vassâf, C.I s.353).

Eserleri:

İbn-i Yusuf Hasan Hoca'nın tasavvufî meseleleri muhtevi *Müzîlü'ş-Şükûk* isimli eseri (Utku, 2011) ile *Sülûki'l-Âşıkîn* adlı dervişlerine tasavvufun âdâbını anlattığı ve büyük sufilerin menkıbelerini barındıran bir kitabı vardır (Uyğur, 2016a). Ayrıca bu kitap içerisinde "Hasan Halvetî" mahlasıyla yazdığı 30 adet ilahisi de bulunmaktadır (Uyğur, 2016b).

Şiirine Örnek:

Gelün gelün âşıklar bugün dosta gidelüm
Mürşid elin dutuban bugün dosta gidelüm

Dervîş Hasan Halvetî cânına düşdi ışk odı
Yoldaş olalum bile bugün dosta gidelüm (Uyğur, 2013)

İdris-i Muhtefî:

İdris-i Muhtefî, h.941 / m.1534 senesinde Tırhala (Trikala-Yunanistan) şehrinde doğmuştur. Asıl ismi Ali'dir. Amcası, sadrazam Rüstem Paşa'nın terzibaşısı olduğundan küçük yaşlarda mesleği öğrenmiş ve Paşa'nın himayesine girerek iyi bir eğitim almıştır. Amcasıyla beraber Kanuni Sultan Süleyman'ın İran seferine katılan Ali, Ankara'ya geldikleri vakit Bayramî-Melamî şeyhlerinden Hüsameddin Ankaravî ile tanışıp onun dergâhında hizmette bulunmuştur. Terzi olmasından nâşi Hüsameddin Efendi ona "İdris" ismini vermiştir. "Muhtefî" mahlasını koyan da Hamzavî şeyhlerinden Seyyid Osman Hâşimî-i Hamzavî'dir. Ankara'da tasavvufî eğitimini ikmal eden İdris, tekrar İstanbul'a dönerek bir taraftan mesleğini devam ettirip diğer taraftan da halkı irşat ile meşgul olmuştur. Hamzavî-Melamî'lere karşı başlatılan koğuşturma sebebiyle kimliğini gizli tutan İdris-i Muhtefî, buna rağmen binlerce kişiyi birbirlerinin dahi haberi olmadan hikmet pınarından sulamayı becerebilmiştir. H.1024 / m.1615 yılında vefat eden İdris-i Muhtefî, İstanbul Kasımpaşa'daki bir tepe üzerine defnolunmuştur (Vassâf, C. II, s. 507).

Eserleri:

Derlenmiş bir esere sahip olmayan İdris-i Muhtefî'nin bir nutku ve iki gazeli bulunmaktadır.

Şiirine Örnek:

İtmeyen tebdîl-i ahlâk himmet-i pîrân ile
Haşr olur mezmûm sıfatla menzil-i nîrân ile

Leskofçalı Gâlib Bey:

Gâlib Bey, Leskofça (Leskovac-Sırbistan) kasabasında doğmuştur. Babası Üsküp valisi İsmail Paşa'dır. Babasının görevi daha sonra da kendisinin devlet hizmetine

girmesiyle pek çok şehirler gezmiştir. Bir Nakşî şeyhi olan Hacı Feyzullah Efendi'ye intisap eden Gâlib Bey, en verimli olacak çağında h.1285 / m.1867 yılında 38 yaşında İstanbul'da vefat etmiştir (Vassâf, C. II, s. 216).

Eserleri:

Ömrünün daha fazla yazmasına müsaade etmediği Gâlib Bey'in İbnü'l-Emin Mahmut Kemal İnal tarafından derlenmiş, klasik tertibe uymayan âşıkane ve rindane söyleyişlerle müteşekkil bir *Divan*'ı vardır (Özgül, 1987).

Şiirine Örnek:

Mazhar-ı nûr-ı Resûlullâh olan Nakşîleriz
Sırr-ı mir'ât-ı Cemâlullah olan Nakşîleriz

Cennet-i a'lâda Gâlib hâlidîn olsak n'ola
Âşık-ı nûr-ı Cemâlullah olan Nakşîleriz

Muhammed Es'ad el-Mevlevî:

Muhammed Es'ad Dede h.1259 / m.1843 tarihin de Selanik'te (Thessaloniki-Yunanistan) doğmuştur. Babası şehrin önde gelen tüccarlarından Recep Efendi'dir. İlk tahsili özel hocalardan gören Muhammed Es'ad, ilk tasavvufî neşvesini de memleketindeki Bedevî şeyhlerinden Osman Efendi'den tatmıştır. Bir müddet Selanik Maliye Kalemi'nde memuriyette bulunduktan sonra ilim arzusuyla İstanbul'a gelmiştir. Çayırlı Medresesi'ne yerleşen Es'ad; Hoca Şevket Efendi, Gelibolulu Âdil Efendi ve Şeyh Temîmi Efendi'lerden dersler okumuştur. Ayrıca Mağribî Şeyh Mustafa Efendi'den "Fütuhât-ı Mekkiye", Yeniakapı Mevlevihanesi şeyhi Osman Salâhaddin Dede Efendi'den de husûsî "Füsûsu'l-Hikem" ve "Mesnevî" dersleri almıştır. Pek çok ilimlerle mücehhez olan Muhammed Es'ad Dede, muhtelif tarikat şeyhleriyle de mülaki olup ekserisinden icazetname almış "câmiu't-turûk" bir şahsiyettir. Fatih Camii'nde Mesnevî, Hafız-ı Şirazî, Pend-i Attar, Gülistan, Molla Câmî okumaları yapan Es'ad Dede daha sonra Kasımpaşa Mevlevihanesi Mesnevihanlığına tayin olunmuştur. Hüseyin Vassâf, Ali Behçet Efendi, Tahir Olgun, Ahmet Remzi Akyürek, Ahmet Avni Konuk gibi son devir münevverlerinin yetişmesinde büyük pay sahibi olan Muhammed Es'ad Dede, h.1329 / m.1914 yılında İstanbul'da vefat edip Kasımpaşa Mevlevihanesi hamuşanında sırlanmıştır (Vassâf, C. I s. 402).

Eserleri:

Velud bir yazar olan Muhammed Es'ad Dede'den maalesef günümüze sadece Hintli Şeyh İmdâdullah Tahevî'ni "Ziyâu'l-Kulûb" adlı eserinin tercümesi (Tahevî, 2007) ile kısmî "Mesnevî-i Şerîf Şerhi" kalmıştır (Öktay, 2008). *Sefîne*'de zikrolunan *Numûne-i Kavâid-i Fârisî*, *Tevhidnâme* (manzum), *Rubâiyye-i Hûraiyye Şerhi*'nin Tercümesi, Meâda müteallik bir eser tercümesi, Mevlânâ Câmî'nin *Teveccüh* ve *Hâcegân Risâlesi*'nin Tercümesi, *Cevâhir-i Aynî*'den Tercüme, Usûl-i tarikata dâir bir risâle-i şerîf, Hz. Ömer'in mahdûmu Ebu Şahme hakkında ikâme buyurdukları hadd-i şer'î vakasının lisân-ı Fârisî'den tercümesi, İbn Fârız'ın *Kasîde-i Taiyye*'sinden birkaç beyte yazdıkları mufassal şerh, diğer bir mücmel şerh, Mesnevî-i Şerîf'in ilk beytine yazdıkları şerh, *Istılahât-ı Sûfiyye*, *Divânçe-i Eş'âr*, *Mektûbât* adlı eserler ise çıkan yangınlarda zayi olmuştur.

Şiirine Örnek:

Tutdu iklîm-i derûnu ser-be-ser dârâ-yı aşk
İtdi vîrân milket-i ma'mûru istilâ-yı aşk

Sâhil-i imkâna atdı lâ-yu'ad dür-dâneler
Es'adâ çok cûşa geldi deryâ-yı aşk

Nevrekoplı Şeyh Ahmed Efendi:

Halvetiye'nin Şabanî kolu şeyhlerinden olan Ahmed Rif'at Efendi, Nevrekop (Gotse Delçev-Bulgaristan) şehrinde doğmuştur. Hayatı hakkında detaylı bilgi bulunmayan Ahmed Efendi, onlarca halife ve binlerce mürit yetiştirmiş mühim Şabanî şeyhleri arasında görülmüştür. H.1312 / m.1894-95 tarihinde yüz yaşına yakınken vefat edip Nevrekop'ta bulunan tekkesine defnolunmuştur (Vassâf, C. IV, s. 93).

Eserleri:

Ahmed Rif'at Efendi'nin tasavvufun inceliklerini, Şabanî kolunun adâp ve erkânını anlattığı *Muînu'l-Mürîd* isimli eseri bulunmaktadır (Tatcı, 2013).

Nureddin-zâde Şeyh Muslihuddîn Mustafa Nûrî Efendi:

Muslihuddîn Mustafa Nûrî Efendi'nin doğum yerinin Sofya (Sofia-Bulgaristan) yahut Filibe (Plovdiv-Bulgaristan) olduğu konusunda ihtilaf bulunmaktadır. Halvetî

şeyhlerinden Sofyalı Bâlî Efendi'ye müntesip olmasından dolayı Sofyalı addedilmesi muhtemel olduğundan asıl memleketinin Filibe olması kuvvetli ihtimaldir. Bâlî Efendi'de seyr u sülûkünü tamamlayınca İstanbul'a gönderilen Nûrî Efendi, Küçük Ayasofya Zaviyesi'nde irşat faaliyetleri yürütmüştür. Başta Kanuni Sultan Süleyman olmak üzere devletin idarecileriyle yakın ilişki kuran Nûrî Efendi, padişah ile beraber Zigetvar Seferi'ne de katılmıştır. H.981 / m.1574 yılında 73 yaşında iken vefat edip Edirnekapı kabristanlığının haricinde bulunan Hayrettepe mevkiine defnolunmuştur (Vassâf, C. III, s. 343).

Eserleri:

Yetiştirdiği talebeler ve halifeleriyle Osmanlı topraklarına irfan tohumları saçan Mustafa Nûrî Efendi, yazdığı eserleriyle de günümüze ulaşan kıymetli bir miras bırakmıştır. En'am Suresi'ne kadar *Tefsîr-i Şerîf* (Süleymaniye Ktp. Reşid Ef. Bl. Nu.42),*Tefsîr-i Fâtiha*, *Şerh alâ-Vâridâti'l-Kübrâ li'ş-Şeyh Bedreddîn* (Süleymaniye Ktp. Carullah Ef. Bl. Nu.2079/17), *Şerh alâ-Nusûs li'ş-Şeyh Sadreddîn* (Süleymaniye Ktp. Şehit Ali Paşa Bl. Nu.1278), *Terceme-i Menâzilü's-Sâirîn* (Süleymaniye Ktp. Şazelî Tekkesi Bl. Nu.159/13; İstanbul Üni. Ktp. TY. Nu.3689), *Risâle-i Vahdet-i Vücûd* (Süleymaniye Ktp. Hüsnü Paşa Bl. Nu.763/7; Halet Ef. Nu.805/8), *Risâle-i Mi'râc* (Süleymaniye Ktp. Esad Ef. Bl. Nu.1448/8; Raşid Ef. Bl. Nu.1117/1) isimli Hüseyin Vassâf'ın zikrettiği kitaplarıyla farklı kütüphanelerde kayıtlı olan eserleri bulunmaktadır (Bkz. Öngören, 2016).

Şiirine Örnek:

Dâr-ı hasretdir bu dünya ağla dâim zâr zâr
Göz yaşıyla yarlığar mücrimleri Perverd-gâr
Yâ ilâhî geçdi ömrü Nûrî'nin isyân ile
Kalmadı artık recâsı valsınadır intizâr

Selanikli Şeyh Süleyman Efendi:

Hayatı hakkında fazla bilgi bulunmayan Süleyman Efendi, Selanik (Thessaloniki-Yunanistan) doğumludur. Halvetiye'nin Sinaniye şubesi Zühriye kolunun bânisi Zührî Ahmed Efendi'nin mürşididir. Vefatı, Zührî Ahmed Efendi'nin h.1165 / m.1751'de göçtüğü göz önünde bulundurulursa, muhtemelen bu tarihten öncedir (Vassâf, C. IV, s. 280).

Eserleri:

Hüseyin Vassâf, *Sefîne*'sinde Süleyman Efendi'nin *Gülşen-i Kerâmât* isimli eseri bulunduğunu zikretmesine rağmen bir kaydına ulaşılamamıştır.

Şiirine Örnek:

Tarîk-i Hakk'a girdinse azîmet râh-ı pâyândır
Gönül şehrine irdinse ganîmet bî-had u pâyândır

Taleb-kârsan dil-ârâya nazar kıl şer'-i garrâya
Cehd kıl hükmün icrâya şerîat bahr-i ummândır

Sezâî-i Gülşenî:

Halvetiye tarikinin Gülşeniye kolunun Pir-i Sani'si kabul edilen Sezâî, h.1080 / m.1669 tarihinde Mora-Gördüs'te (Korinthos) doğmuştur. Babası Ali Bey olup kendi ismi Hasan'dır. Sezâî mahlasını Niyazî-i Mısrî'nin işaretiyle tahallus buyurmuştur. Kaynaklarda, Sezâi-i Gülşenî ve Hasan Sezâî olarak da ismi geçer.

On sekiz yaşına kadar memleketinde bulunan Sezâî, İstanbul'a hicret etmiş burada da fazla kalmayıp Edirne'ye göçmüştür. Edirne'de Âşık Musa Efendi Hangahı'nda Gülşenî şeyhlerinden Muhammed Sırrî Efendi'ye intisap etmiştir. Şeyhi vefat edince kendisini asıl yetiştirecek olan Şeyh Şuca' Zaviyesi post-nişîni Şeyh Muhammet La'lî-i Fenâî Efendi'ye bağlanmıştır. La'lî Efendi'nin irtihalinden sonra meşihatı devralıp ömrü tamam oluncaya kadar (h.1151 / m.1738) devam ettirmiştir (Vassâf, C. III, s. 189).

Eserleri:

Mürettep *Divan* (Sezâî, 1985) sahibi olan Sezâî'nin ayrıca *Şerhu Mısrî* isminde Niyazî-i Mısrî'nin "*Halk içre bir âyîneyim herkes bakar bir an görür*" mısraıyla başlayan gazeline şerhi (Çaylıoğlu, 1999) ile *Mekûbât*'ı vardır (Sezâî, 2001).

Şiirine Örnek:

Semâ-yi lî-me'allâh'ı gönüldür
Tecellî-hâne vallahî gönüldür

Raiyyetdir kamu a'zâ Sezâî
Vücûd ikliminin şâhı gönüldür

Sîne-çâk Yusuf Dede:

Yusuf Sinaneddin Sîne-çâk Dede, Yenice Vardar (Giannitsa-Yunanistan) doğumludur. Şair Hayretî'nin kardeşidir. Tasavvufî neşve galip gelince eğitimini yarıda bırakıp Mısır'a giderek, İbrahim Gülşenî'ye intisap edip hilafet almıştır. Kahire'den İstanbul'a geçen Yusuf, burada okuyup yoğun tesirinde kaldığı Mesnevî-i Mânevî'nin etkisiyle Konya'ya geçerek, Konya Mevlevihanesi'nde çile doldurmuş ve buradan da hilafet almıştır. Kudüs ve Edirne Muradiye Mevlevihanelerinde irşad faaliyetleri yürütmüştür. İstanbul'da bulunduğu bir vakit ecel vaki olunca (h.953 / m.1546) Sütlüce'de Cafer-âbad Tekkesine defnedilmiştir (Vassâf, C. V, s. 165).

Eserleri:

Yusuf Dede'nin en meşhur yapıtı Mesnevi'nin muhtelif 366 beytini cem ettiği *Cezîre-i Mesnevî* isimli eseridir (Ankara Adnan Ötüken İl Halk Ktp, Nu. Hk 1719). Bu eser daha sonra yazılacak Cezîre-i Mesnevî'lere kaynaklık etmiş; Bağdatlı İlmî Dede (Ankara Adnan Ötüken İl Halk Ktp. Nu. Hk 10), Şeyh Gâlip (Topkapı Sarayı Müzesi Ktp. Nu. H. 293), Cevrî (Nuruosmaniye Ktp. Nu. Nk 2370/2) ve Abdullah Bosnavî (Süleymaniye Ktp. Nazif Paşa Bl. Nu. 528) gibi isimlerce de şerh edilmiştir. Vassâf'ın zikrettiği *Divan*'ı Abdülbaki Gölpınarlı *Mevlana'dan Sonra Mevlevilik* (Gölpınarlı, 2016) isimli kitabının sonuna almıştır, yine bahsedilen *Yusuf u Züleyha* mesnevisi Yusuf isminde başka bir Mevlevî şaire aittir (Çoban, 2014).

Şiirine Örnek:

Erbâb-ı tabîat bizi Yûsuf bilür amma
Ashâb-ı hased gözüne ey dost Sinân'ız

Sofyalı Şeyh Bâlî Efendi:

Bâlî Efendi, Usturumca (Strumica-Makedonya) kasabasında dünyaya gelmiştir. İlk tahsilini memleketinde görmüş olup daha sonra Sofya'ya, akabinde de İstanbul'a geçerek eğitimini ikmal etmiştir. İstanbul'da bulunduğu esnada Halvetî şeyhlerinden Kâsım Çelebi ile tanışıp dervişi olan Bâlî Efendi, "ikinci vatanım" dediği Sofya'ya irşat vazifesiyle gönderilmiştir. Ömrünün geri kalan kısmını burada tamamlayıp h.960 / m.1553 yılında vefat etmiştir (Vassâf, C. III, s. 341).

Eserleri:

Müellif sufilerden olan Bâlî Efendi, *Şerh-i Fusûsu'l-Hikem* (Kastamonu İl Halk Ktp. Nu. 37 Hk 1503), *Etvâr-ı Sitte* (*Usûl-i Fıkh* ismiyle bilinir) (Çorum Hasan Paşa İl Halk Ktp. Nu. 19 Hk 748/13), *Etvâr-ı Seb'a* (Bostancı, 1994), *Manzûme-i Vâridât* (İstanbul Atatürk Kitaplığı Ktp. O. Ergün Tr. Yaz. Bl. Nu.1569), *Şerh-i Hadîs-i Kudsî* (Küntü kenzen...) (Süleymaniye Ktp. Tırnovalı Bl. Nu.1864), *Risâle fî-Beyân-ı Kazâ vü Kader* (Süleymaniye Ktp. Darülmesnevi Bl. Nu. 55/2), *Mecmûatü'n-Nesâyih* (Akgün, 2017), *Mektûbât* (Manisa İl Halk Ktp. Nu. 45 Hk 2951/24) isimli eserler kaleme almıştır.

Şiirine Örnek:

Çün nasîb oldu ezel meyhâne-i aşkın bana

Geçmişim havf u riyâdan masivâ neyler bana

Şeyh Abdullah Salâhaddîn-i Uşşâkî:

Abdullah Uşşakî, h.1117 / m.1717 tarihinde Göllü Kesriye'de (Kastoria-Yunanistan) doğmuştur. Babası Muhammed Abdülaziz Efendi'dir. İlk tahsilini memleketinde almış olan Abdullah Uşşakî, ilmini arttırmak için İstanbul'a hicret etmiştir. Eğitimini tamamlayınca bir müddet memuriyette bulunmuş daha sonra da tanışıp ilgisini gördüğü Hekimoğlu Ali Paşa'nın hizmetine girmiştir. Paşa'nın tayini münasebetiyle Mısır'a giden Abdullah, oradaki âlimlerden de müstefit olup Arapçayı ve muhtelif ilimleri kesp etmiştir. Ali Paşa'nın Rumeli'ye tayiniyle görevinden müsaadesini isteyen Abdullah, Edirne'de kalarak Cemaleddin Uşşakî'ye derviş olmuştur. Manevî eğitimi Cemâleddin Efendi'de tamamlayınca irşat vazifesiyle İstanbul'a gönderilmiştir. Tahir Ağa Dergâhı'nı mesken tutup, uzun yıllar bu irfan ocağının kandili olan Abdullah Uşşakî, h.1197 / m.1783 tarihinde bekâ âlemine göçmüştür (Vassâf, C. IV, s. 430).

Eserleri:

Şiirlerinde "Salâhî" mahlasını kullanan ve "Türklerin Muhyiddin-i Arabî'si" olarak görülen Abdullah Salâhaddîn-i Uşşakî, Hüseyin Vassâf'ın kaydettiği üzere 96 eser kaleme almıştır. Eserler şunlardır: *Risâle-i Esrâr-ı Nihân Ez Hatm-i Hâcegân*, *Şerh-i Kasîde-i Hz. Mevlânâ*, *Tercüme-i Risâle-i Kudsiyye*, *Tercüme-i Risâle-i Miftâhü'l-Vücûd ilâ Nihâyeti'l-Maksûd*, *Risâle-i Abdullah Salâhî*, *Şerh-i Elfâzi'l-Mensûbe ilâ Muhammed Gazzâlî*, *İstihracnâme*, *Risâle-i Tefsîr*, *Risâle-i Menâzil-i Kamer*, *Risâle-i Vahdet-i Vücûd*,

Zeylü'l-Hıtâb Bi-Ahseni'l-Hıtâb, *Şerh-i Ebyât-ı Mısrî*, *Risâle-i Cevâhir-i Tâc-ı Hilâfet*, *Mir'atü'l-Esmâ*, *Tuhfetü'l-Uşşâk*, *Usûl-i Âdâb-ı Uşşâkiyye*, *Risâle-i Havzu'l-Hayât Tercümesi*, *Şerh-i Kasîde-i Hamriyye*, *Sûret-i Tezkire-i Hz. Mevlânâ*, *Harîde-i Cerîde-i Tasrîf*, *Havâşî Ebyât-ı Müşkile*, *Risâle-i Hall-i Meâkıd*, *Hatm-i Hâcegân ve Duâsı*, *Medâr-ı Mebde ü Meâd*, Bir halîfelerine mektûb, *Şerh-i Ebyât-ı İmam Ali*, *Rumûzât-ı Atvâr*, İnnâ aradnâ... tesîri (Ahzâb sûresi 72. Âyet), Ba'zı ihtirâât, *Tefsîr-i İktarebe* (Enbiyâ sûresi 1. Âyet), *Merâtib-i İnsâniyye*, *Şerhu Nutk-i Nasreddîn Hoca*, *Şerh-i Kelîmât-ı İmam Ali*, *Şerh-i Beyt-i Evlâd-ı Zeynel*, *Şerh-i Ebyât-ı Mîr Hüsrev*, *Şerh-i Ebyât-ı Hz. Nasûhî*, *Şerh-i Ebyât-ı Buhârî*, *Şerh-i Bâdem-i Mısr*, *Şerh-i Ebyât-ı Letâif*, *Şerh-i Ebyât-ı Âşık Ömer*, *Şerh-i Ba'zı Ebyât*, *Hizb-i Seyyid Buhârî*, *Aşru's-Salavât*, *Şerh-i Muammâ*, *Şerh-i Ebyât-ı Hz. Sünbül Sinân*, *Risâle-i Miftâhu'l-Vücûd*, *Şerh-i Ebyât-ı Mevlânâ*, *Şerh-i Ebyât-ı İsmâil Hakkı*, *Şerh-i Ebyât-ı Eşref-zâde*, *Şerh-i Ebyât-ı Sâmî*, *Divân*, *On kıt'a risâle*, *Tahmis-i Kasîde-i Bürde*, *Ebyât-ı Hassân Şerhi*, *Elli Dört Farz Şerhi*, *Hilye-i Haseneyn*, *Regâibiyye*, *Mevlid-i Şerîf*, *Divân-ı Ali Şerhi*, *Mir'atü'l-A'lâm Müşkilâtü'l-Ahlâm*, *Usûl-i Hadis Şerhi*, *Usûl-i Fıkıh'tan Menâr Şerhi*, *Mevâki'u'n-Nücûm Şerhi*, *Miftâhu Vücûdi'l-Eşher fî Tevcîhi Kelâmı Şeyhi'l-Ekber*, *Mesnevî-i Şerîf Tercümesi*, İmam Gazzâlî'nin iki risâlesinin tercümesi, İmam Gazzâlî'nin Gavsiye tercümesi, *Miftâhü'r-Rumûz ve Esrâri'l-Künûz*, *Ulûmu'l-Maznûn*, *Gülşen-i Tevhîd Tercümesi*, *Mustalahât-ı Sûfiyye Tercümesi*, *Mir'atü'l Muhakkıkîm Tercümesi*, *Esrâr-ı Sülûk Tercümesi*, *Havâss-ı Celle Esmâ Tercümesi*, Şevket, Sâib ve Hâkânî'nin bazı gazellerine şerh, *Arûz Şerhi*, *Vâhibü'l-Mevâhib fî Beyânı Mukeddemât ve'l-Merâtib Tercümesi*, *Muammâ-i Esmâ-i Hüsnâ Risâlesi*, *Nahvden Muğnî Şerhi*, *Şâfiye Şerhi*, *Kavâid-i Fârisî Şerhi*, *Mefâtihu'd-Dürriyye Şerhi*, *Makâmât-ı Hamîdiyye Şerhi*, *Teshîlü'l-Mübtedî*, *Gül-i Sad-berg*, *Tevessül-i Bâ-Esmâ-i Hüsnâ*, *Evrâd-ı Kahriyye*, *Salât-ı Salâhiyye*, *Sunûhât-ı Salâhî*, *Tevâliu Menâfiu'l-ulûm min Matla'i Mevâkiu'n-Nücûm*, *Münâcât-ı Esma-i Hüsnâ*, *Kasîde-i Vedûdiyye*, *Divân-ı Arabî*, Câmî'nin Mîr Ali'ye gönderdiği muammâlı tezkirenin şerhi, *Rakîmetü'l-Acâib fî Leyleti'l-Regâib*, *Destânçe-i Acâib der Leyle-i Regâib* (Bkz. Ceyhan, 2009).

Şiirine Örnek:

N'ola remz ile cevher-pâş olursam bezm-i uşşâka
Bana miftâh-ı kenz-i âlem-i uşşâk müsellemdir

Aceb mi feyz-bâr olsa zebân-ı hâme-i nazmım
Salâhî feyz-i Hak'dan bu maânî bana mülhemdir

Şeyh Abdürrahim Efendi:

Abdürrahim Efendi, Prizren (Prizren-Kosova) doğumludur. İlk tahsilini memleketinde almış olup bilahare el-Ezher'e giderek tekmil-i ilim etmiştir. Eğitimini tamamlayınca Üsküp Medresesinde müderrisliğe başlayan Abdürrahim Efendi, son dönem Melamî büyüklerinden Muhammed Nuru'l Arabî ile de mülaki olup nihayetinde onun hem dervişi hem de damadı olmuştur. Üsküp'te küşat ettiği tekkede irşat faaliyetleri yürüten Abdürrahim Efendi, şeyhi ile gittikleri hac dönüşü Süveyş civarında vefat edip (h.1303 / m.1886) orada defnolunmuştur (Vassâf, C. III, s. 125).

Eserleri:

Şiirlerinde "Fedâî" mahlasını kullanan ve eserlerini Melamî neşve ile kaleme alan Abdürrahim Efendi'nin şu eserleri bulunmaktadır: *Kasîde-i Nûniyye* (Şahin, 2009), *Kasîde-i Tâiyye*, *Şerh-i Şâfiye* (manzum), *Şerh-i Sırr-ı Ene'l Hak* (Fedâî, 2012), *Hediyyetü'l Hac*, *Risâle-i İrâde-i Cüz'iyye* (Soysal, 2017), *Risâle-i Ahvâl-i Melâmiyye*, *Merâtibü'l Vücûd* (manzum), *Manzume-i Vehbiyye* (Fedâî, 2005), *Mecmûa-i İlâhiyyât*.

Şeyh Ahmed-i Muhtar:

Ahmed Muhtar Efendi, h.1244 / m.1828 yılında Girit adasının Hanya (Hania-Kriti-Yunanistan) şehrinde doğmuştur. Babası Girit muhasebecisi Mustafa Kutbî Efendi'dir. Eğitimini adada alan Ahmed Efendi, muhtelif vilayetlerde memuriyette bulunduktan sonra İstanbul'a gelerek Ser-askerî Dairesi Riyaseti'nde göreve başlamıştır. İki yıl Harem-i Şerif meşihatliğinde de bulunduktan sonra, rahatsızlığı münasebetiyle İstanbul'a avdet etmiş ve h.1328 / m.1910 senesinde vefat etmiştir. Kabri Merkezefendi kabristanındadır (Vassâf, C. II, s. 253).

Eserleri:

İbn Arabî düşüncesinin yoğun etkisinde kalan Ahmed-i Muhtar, te'lif ettiği eserlerinde de bu fikri işlemiştir. Ayrıca tarih düşürmede de mahir olup, II. Abdülhamit devri inşa olunmuş pek çok yapının kitabesini yazmıştır. *Vedâ-nâme* (Beyhan, 1998), *Âdâbü'l-Mürîd* (Arabî, 1310 / 1892), *İstimdâd ü İntibâh-ı Kalb* (Muhtar, 1312 / 1894), *Mir'atü'ş-Şuhûd li-Seyri'l-Vücûd* (Muhtar, 1311 / 1893), *Sirâcü'l-Vehhâc fî Leyleti'l-Mi'râc* (Geylanî, 1313 / 1895), *Meâric-i Seb'a* (Vefâ, 1313 / 1895), *Mehâsin-i Ahlâk* (Arabî, 1314 / 1896), *Hikmet-i Tefekkür* (Muhtar, 1318 / 1900a), *Mecâl-i Fikret* (Muhtar, 1318 / 1900b), *Şücûn u Mescûn*, *Mevâkiu'n-Nücûm* isimli eserleri bulunmaktadır.

Şiirine Örnek:

Marîz olunca ser-âzâr-ı dest-i kahr-ı ecel
Eser-nümâ-yı hazâkat olur tabîb-i lebîb

Rehîn-i devr-i tenâhî olunca ömr-i beşer
Virir mi fâide âb-ı hayât virirse tabîb

Şeyh Ahmed Müsellem Efendi:

Ahmed Müsellem Efendi, h.1106 / m.1696 yılında Belgrad'ta (Beograd-Sırbistan) doğmuştur. İlim tahsili için geldiği Edirne'de Gülşenî şeyhlerinden Hasan Sezâî Efendi ile tanışıp dervişi olmuş; aynı zamanda kızıyla da evlenip damadı olmuştur. Şeyh efendiden hilafet tacını giyince Edirne'deki Gülşenî Veli Dede Dergâhı'na irşat vazifesiyle tayin edilmiştir. Ömrünü bu hizmet ile tamamlayan Müsellem Efendi (h.1166 / m.1753), dergâhın haziresinde medfundur (Vassâf, C. III, s. 237).

Eserleri:

Şair sufilerden olan Ahmed Müsellem Efendi'nin *Divan*'ı (Şimşek, 2016) ve Hasan Sezâî'nin etvar-ı seb'a'sını şerh ettiği *Kasîde-i Şümû-i Lâmî Şerhi* isimli bir risalesi bulunmaktadır (Ankara Üni Ktp. Mustafa Con A Bl. Nu.136/III).

Şiirine Örnek:

Cânımız gül bezmimiz Gülşen-i nîm-dîde şarâb
Na'ra-i mestânemiz yâ hû Müsellem dil-kebâb

Biz ezel meyhânesinde böyle olduk neş'e-yâb
Bülbül-i şûrîdeyiz biz Gülşenî Uşşâkîyiz

Şeyh Ali Alâeddîn Efendi:

Ali Alâeddin Efendi, Sofya'ya bağlı Köstendil (Köstendil-Bulgaristan) kasabasında doğmuştur. İlk tahsili memleketinde alıp, İstanbul'da devam ettirmiştir. İlmi ikmal olunca Köstendil'e müftü olarak tayin edilmiştir. İlimdeki rüsuhiyeti sebebiyle ekâbirin dikkatini çeken Ali Efendi, padişah III. Ahmet'in fermanıyla İstanbul'a davet edilmiştir. Kendisine tahsis edilen Selamî Ali Efendi Degâhı'nda irşada başlayan Ali Efendi, başta Nureddin Cerrahî olmak üzere pek çok mühim talebe yetiştirmiştir. H.1143 / m.1739 tarihinde vefat edip, dergâhın haziresine defnedilmiştir (Vassâf, C. V, s. 41).

Eserleri:

Hüseyin Vassâf'ın naklettiğine göre Ali Alâeddîn Efendi'nin *Kasîde-i Münferice Şerhi*, *Ta'birnâme* veya *Tarîkatnâme* isimli eserleri bulunmaktadır.

Şeyh Ali Kemâlî Efendi:

Ali Efendi, Tırhala (Trikala-Yunanistan) doğumludur. İlk eğitimini Tırhala'da aldıktan sonra kardeşi Cafer Efendi ile beraber İstanbul'a gelmişlerdir. Eğitimini tamamlayınca Ayasofya Camii'nde Cuma vaizliğine atanmıştır. Bilahare Halvetî şeyhlerinden Nureddinzâde Mustafa Nuri Efendi'ye de intisap etmiş, hilafet alınca Koruk Tekkesi şeyhliğine tayin edilmiştir. H.1012 / m.1603 tarihinde vefat eden Ali Efendi, tekkenin haziresinde medfundur (Vassâf, C. III, s. 345).

Eserleri:

Şiirlerinde Kemâlî mahlasını kullanan Ali Efendi'nin herhangi bir eserine ulaşılamamıştır. Hüseyin Vassâf şiirleri bulunduğunu söyler.

Şeyh Ali Örfî Efendi:

Ali Örfî Efendi, Görice kasabasının Bolyan köyünde (Korça-Arnavutluk) dünyaya gelmiştir. Eğitimini memleketinde tamamlayınca ticaret maksadıyla Mısır'a gitmiş ve uzun yıllar orada ikamet etmiştir. Daha sonra Selanik'e yerleşmiş ve burada medhini işittiği Muhammed Nuru'l Arabî'ye intisap etmiştir. Nihayetinde İstanbul'u tavattun ederek ömrünü burada tamamlamıştır (h.1305 / m.1888) (Vassâf, C. III, s. 125).

Eserleri:

Nuru'l Arabî'den nûş ettiği Melamî neşve ve istidadı ile Ali Örfî Efendi şu eserleri kaleme almıştır: *Şerh-i Divân-ı Niyâz-ı Mısrî* (Örfî, 2018), *Tercüme-i İnsan-ı Kâmil* (İstanbul Atatürk Kitaplığı, O. Ergin Yazmaları Bl. Nu. 1119), *Tercüme-i Vâridât* (Bedreddîn, 2013), *Tercüme-i Hikem-i Atâyî* (Örfî, 2010), *Tercüme-i Maksadü'l-Aksâ* (Hacı Selim Ağa Ktp. Kemankeş Bl. Nu.290), *Es'ile vü Ecvibe-i Mutasavvıfâne* (Örfî, 2006), *Şerh-i Gazel-i Üftâde* (Hacı Selim Ağa Ktp. Hüdayi Bl. Nu. 658), *Divân* (İstanbul Atatürk Kitaplığı, O. Ergin Yazmaları Bl. Nu. 527, 830).

Şeyh Bedreddîn-i Simavnavî:

Şeyh Bedreddîn, Simavna köyünde (Kiprinos-Yunanistan) doğmuştur. Babası Simavna kadısı olduğundan ilk eğitimini babasından almıştır. Daha sonra Mısır ve Hicaz'a giderek ilmini ikmal etmiştir. Tanışıp dervişi olduğu Ahlatlı Seyyid Hüseyin'den tasavvuf ilmini kesbeden Bedreddîn, şeyhinin emriyle Tebriz'e irşat vazifesiyle gönderilmiştir. Timurlenk'in huzurunda ilmî münakaşalara hakemlik edecek kadar itibar gören Bedreddîn, tekrar Mısır'a, oradan da Sakız adası üzerinden Edirne'ye geçmiştir. Edirne'ye geldiği dönem tam da Osmanlı'nın Fetret Devri'ni yaşadığı zamanlardır. Çelebi Mehmet'e karşı Şeyh Bedreddîn'i yanına alan Musa Çelebi mağlup olunca, kaçınılmaz olarak Şeyh Bedreddîn de bundan etkilenmiş ve İznik'e getirilerek mahpus edilmiştir. Hapisliği sona erince Deliorman civarına yerleşip halkı aydınlatmaya çalışan Bedreddîn, kendisini çekemeyenlerce -devletin kaotik durumundan da faydalanarak- itikada aykırı görüşler yaydığı iftirası atılarak derdest ettirilip, Serez çarşısında idam olunması sağlanmıştır (h.883 / m.1430). Serez'e defnedilen Şeyh Bedreddîn'in naaşı, Türkiye ile Yunanistan arasında gerçekleştirilen mübadele esnasında mübadillerce alınarak İstanbul'da II. Mahmut türbesi haziresine getirilmiştir (Vassâf, C. III, s. 109).

Eserleri:

Hüseyin Vassâf'ın sayısının daha fazla olduğunu söylediği ve *Sefîne*'sinde zikrettiği Şeyh Bedreddîn'e ait eserler şunlardır: *Nuru'l-Kulûb*, *Letâifü'l-İşârât ve Şerhi ve Tehsîl*, *Câmiu'l-Fusûleyn*, *Câmiu'l-Fetavâ*, *Meserretu'l-Kulûb*, *Vâridât-ı Kübrâ*, *Ukûdü'l-Cevâhir*, *Çerâğü'l-Fütûh* (Bkz. Dindar, 1992).

Şeyh Hasan-ı Adlî Efendi:

Hasan Adlî Efendi, Ştip (Stip-Makedonya) şehrinde doğmuştur. Lakabı Adlullah, künyesi ise Ebu'l-Mütevekkil'dir. Tahsilini meşhur âlimlerden Taşköprülüzâde Kemal Efendi'den ikmal etmiştir. Bilahare Sünbülî şeylerinden Hasan Necmeddin Efendi'ye intisab ederek seyr u sülukunu tamamlayarak hilafet almıştır. İstanbul Balat Dergâhı, Yanya ve Manastır şehirlerinde epeyce vakit irşat faaliyetleri yürütmüş olup padişahın davetiyle İstanbul'a avdet ederek Sünbülî Dergâhı'na postnişîn olmuştur. H.1026 / m.1617 yılında vefat eden Hasan Adlî Efendi'nin kabri dergâhın haziresindedir (Vassâf, C. III, s. 411).

Eserleri:

Hasan Adlî Efendi'nin on bölümden oluşan *Tergîbât* isimli bir nasihatnamesi bulunmaktadır (Özbekoğlu, 2001).

Şiirine Örnek:

Bû-yi vahdet irer yanınca dile
Micmer-i lâ ilâhe illâllâh

Adliyâ irs ile irişdi bize
Gevher-i lâ ilâhe illâllâh

Şeyh Hasan-ı Gaybî Efendi:

Hasan Gaybî Efendi, h.1281 / m.1865 yılında, Doyran ve Gevgili kasabaları arasında kalan Kıraçdalı nahiyesinde (Makedonya) doğmuştur. Babasının ismi Veysel'dir. Zahirî ilimleri Hoca Abdullah Efendi'den tedris etmiş, tasavvufî eğitimini de Hacı Mustafa Efendi'den kesbetmiştir. Savaşlar sonucu memleketi istilaya uğrayan Hasan Efendi, bir yıl Selanik'te ikamet edip akabinde İstanbul'a yerleşmiştir. Vassâf eserini kaleme aldığı vakitte Hasan Efendi henüz hayattadır (Vassâf, C. III, s. 127).

Eserleri:

Hüseyin Vassâf bizzat mülaki olup âlim ve ârif bir zat diye tavsif ettiği Hasan Gaybî Efendi'nin nutuklarının bulunduğunu söyler.

Şiirine Örnek:

Zâhid gördüğün ayrıdır sandın
Kendini Hak'dan gayrıdır sandın
Ey Gaybî miskin nâr-ı aşka yandın
Hayretde kaldın görünce yâri

Şeyh Hüseyin Lâ-Mekânî:

Hüseyin Lâ-Mekânî, Bosna (Saraybosna-Bosna-Hersek) doğumludur. Eğitimini tamamladıktan sonra Bursalı Bayramî-Melamî şeyhlerinden Hasan Kabadûz'a intisap eden Lâ-Mekânî, şeyhi vefat edince İstanbul'a gelerek İdris Muhtefî'ye bağlan-

mıştır. Başta Oğlanlar Şeyhi İbrahim Efendi olmak üzere pek çok talebe yetiştiren Hüseyin Lâ-Mekânî, h.1034 / m.1625 yılında İstanbul'da vefat edip Sultan Şah Camii haziresine defnedilmiştir (Vassâf, C. II, s. 489).

Eserleri:

Coşkun mizaçlı bir sufi olan Hüseyin Lâ-Mekânî'nin, *Divan* (Tuğluk, 2001), *Esrâr-nâme* (Tuğluk, 2008), *Vahdet-nâme* (Kemikli, 1997) gibi eserlerinin yanında dervişlerine ve sair şeyhlere gönderdiği mektupları da bulunmaktadır (Bkz. Slobodan, 2003).

Şiirine Örnek:

Pâk eyle gönül çeşmesini tâ durulunca
Dik tut gözünü gönle gönlün göz olunca

Ey Lâ-Mekân'ım seni ben çok aradım çok
Sînemde mukîm olducağın tâ duyulunca

Şeyh İbrahim Cezbî:

İbrahim Efendi, Tırhala (Trikala-Yunanistan) doğumludur. Kızkapanzâde namıyla da tanınmıştır. Öğrenimini tamamlayınca Paşmakçızâde Seyyid Ali Efendi'nin Rumeli kalemine devam edip, bazı Rumeli kasabalarında kadılık yapmıştır. İçinde doğan tasavvufî neşve ile İstanbul'a gelen İbrahim Efendi, Himmetzâde Abdullah Efendi ve Abdüssamet Efendi'lerden de feyz almıştır. Coşkun bir mizaca sahip olduğu için şiirlerinde Cezbî mahlasını kullanan şair, şeriata aykırı sözler söylediği için Ziştovi'ye sürülmüştür. Af edilince tekrar İstanbul'a avdet eden Cezbî, h.1160 / m.1747 yılında vefat edince (bir rivayete göre şehit edilince) Edirnekapı'ya defnedilmiştir (Vassâf, C. II, s. 567).

Eserleri:

Nazmında Örfî uslûbunu izleyen Cezbî'nin şiirleri âşıkâne ve rindânedir. Hüseyin Vassâf'ın *Divan* sahibi olduğunu zikretmesine rağmen bir kaydına ulaşılamamıştır. *Himmetzâde Ahmet Cezbî Divanı*'yla karıştırılmış olması muhtemeldir.

Şiirine Örnek:

Der-i lutfun bize dâru'l-emândır yâ Resûlallâh
Saâdet re'fet andan râyegândır yâ Resûlallâh

Kerem-dîde kemînendir umar ihsânını Cezbî
Kapunda zâr u üftâde gedâdır yâ Resûlallâh

Şeyh Muhammed Fâik Bey:

Muhammed Fâik Bey, Usturumca (Strumica-Makedonya) doğumludur. Hayatı hakkında fazla bilgi bulunmayıp son dönem Melamî pirlerinden Muhammed Nuru'l Arabî'den tasavvufî neşve kapanlardandır. Nuru'l Arabî vefat edince onun yerine post-nişin olmuş, h.1329 / m.1911 senesinde Selanik'te vefat etmiştir (Vassâf, C.III, s.126).

Eserleri:

Muhammed Fâik Bey'in eserleri onun bilgisini ve ilmî derinliğini ortaya koyarken maalesef kayıtlarına ulaşılamamıştır. Eserleri şunlardır: *Tahkîkâtu Fâikiyye alâ Akâidi'l-İslâmiyye*, *Şerhu Risâle-i Gavsiyye*, *Şerhu Hadîsi* (موتواقبل ءن تموتوا), *Mecmûa-i İlâhiyyât*, *Ecvibe-i Mutasavvıfâne*.

Şiirine Örnek:

Tâ ezelden Fâik-i bî-çâre âşıkdır sana
Kıl şefaat lutf idüp al kem-teri senden yana

Şeyh Muhammed Hulûsî Efendi:

Muhammed Hulûsî Efendi, Strumca'da (Strumica-Makedonya) doğmuştur. Babası Strumca vaizlerinden Derûnizâde Mehmed Efendi'dir. Tahsili memleketinde tamamlayınca Bursa'ya gelip İsmail Hakkı Bursevî'ye intisap ederek Celvetî yoluna girmiştir. İsmail Hakkı tarafından irşat vazifesiyle tekrar memleketine gönderilen Muhammed Hulûsî Efendi, h.1167 / m.1754 yılında Strumca'da vefat etmiştir (Vassâf, C. III, s. 99).

Eserleri:

Muhammed Hulûsî Efendi'nin *Kasîde-i Emâliye Şerhi*, *Kasîde-i Nûniyye Şerhi* ve *Divânçe*'si bulunmaktadır (Küçükkıran, 2006).

Şiirine Örnek:

Hulûsî remzi çokdur nüsha-i aşkın hakîkatda
O terkîbin beyânın vâkıf-ı esrâr olandan sor

Şeyh Muhammed Sabûrî Efendi:

Muhammed Efendi Filibe (Plovdiv-Bulgaristan) doğumludur. Babası Celvetî şeyhlerinden Mustafa Dede Çelebi'dir. İlk tahsilini memleketinde tamamlayınca, kendini geliştirmek ve yetiştirmek için İstanbul'a gelen Muhammed Efendi, burada tefsir ve hadis ilimlerini kesp ettikten sonra Celvetî şeyhlerinden Cennet Efendi'den ve Şeyh Gafûrî Efendi'den feyz almıştır. Gafûrî Efendi tarafından Rumeli'ye gönderilen Sabûrî, şeyhi vefat edince tekrar İstanbul'a avdet edip Gafûrî Tekkesi'nde bir müddet kaim olduysa da kendi namına inşa edilen dergâha geçerek uzun yıllar görevde bulunmuştur. Ömrünün son zamanlarında Hüdayî Dergâhı'na atanan Muhammed Sabûrî Efendi, yedi yıl burada da hizmette bulunduktan sonra h.1135 / m.1725 yılında vefat etmiştir (Vassâf, C. III, s. 107).

Eserleri:

Hüseyin Vassâf ilahilerinin bulunduğunu zikretmesine karşın bir nutkundan fazlasına ulaşılamamıştır

Şiirine Örnek:

Gecesi Kadr-i mübârek günü îd-i şerîf
Lâ-cerem rahmet ayının nişânı Cum'a'dır

Şeyh Muhammed Şehrî Efendi:

Muhammed Şehrî Efendi, h.1288 / m.1871 tarihinde Libhova'da (Libohove-Arnavutluk) doğmuştur. Babası kadı Ahmed Haşim Efendi'dir. İlk tahsilini Libhova'da tamamlayıp İstanbul Fatih Medresesi'ne dâhil olmuştur. Buradaki eğitimi de tamam olunca Alay Müftülüğüne atanarak, İşkodra, Yanya, Selanik, İzmir, Manastır ve Edirne'de görev yapmıştır. Edirne'de bulunduğu zaman Gülşenî şeyhlerinden Şerefeddin Efendi'ye intisap eden Şehrî Efendi, seyr u sülukunu tamamlayınca hilafet almıştır. Memuriyetten emekli olunca İstanbul'a yerleşen Muhammed Şehrî Efendi, Sefine yazıldığı esnada henüz hayattadır (Vassâf, C. III, s. 286).

Eserleri:

Şiirlerinde "Fakrî" mahlasını kullanan Muhammed Şehrî Efendi'nin *Âdâb-ı Tarikat-ı Gülşenî Risalesi* ve manzumeleri bulunmaktadır.

Şiirine Örnek:

Dua itmektedir Şehrî-i Fakrî
Ki lutf-ı Hakk'ın olmaz kasr u hasrı

Şeyh Nazif Ahsen Dede Efendi:

Nazif Dede, h.1208 / m.1794 tarihinde Mora Yenişehiri'nde (Nafplion-Yunanistan) doğmuştur. Babası Muhaddis Hacı Halil Efendi'dir. Tahsilini memleketinde tamamlayınca Yenişehir'deki Horasanî Aziz Efendi Medresesi müderrisliğine başlamıştır. Hac dönüşü Konya'ya uğrayıp Mevleviliğe intisap ederek hilafet almış ve müderris olduğu medresenin yanına bir mevlevihane inşa ettirmiştir. Bilahare İstanbul'a gelip Beşiktaş Mevlevihanesi post-nişini olmuştur. H.1278 / m.1862 yılında vefat edip Mevlevihanenin hamuşanında sırlanmıştır (Vassâf, C. V, s. 188).

Eserleri:

Nazif Ahsen Dede'nin seyr ü süluka dair *Ta'rîfü's-Sülûk* eseri (Bilgin, 2007) ve *Divançe*'si bulunmaktadır (Nazif, 2013).

Şiirine Örnek:

Hakîkat şehrine kestirme yoldan girmek istersen
Tarîk-ı aşka gel bâb-ı Nazîf-i Mevlevî'den gir

Şeyh Osman Fazlî Efendi:

Osman Fazlî Efendi, h.1041 / m.1632 yılında Şumnu'da (Şumen-Bulgaristan) doğmuştur. Babası Seyyid Lütfullah Efendi olup Osman daha küçükken vefat etmiştir. İlk tahsilini memleketinde tamamladıktan sonra ilmini daha da ilerletebilmek için Edirne'ye giden Osman Fazlî, mülaki olduğu Saçlı İbrahim Efendi'nin tavsiyesi üzerine İstanbul'a geçmiştir. İstanbul'da tanıştığı Celvetî şeyhi Zakirzâde Abdullah Efendi'den hem zahirî hem de batınî ilimleri cem etmiştir. Manisalı Mehmed Paşa Camii'nde imamlık ve vaizlik, Zeyrek Camii'nde vaizlik son olarak da Sultan Selim Camii vaizliğinde bulunmuştur. Devlet nezdinde itibar görmesi kendisini çekeme-

yenlerce iftiraya uğramasına sebep olan Osman Fazlî, Kıbrıs'a sürgün edilmiştir. Başta İsmail Hakkı Bursevî olmak üzere pek talebe yetiştiren Fazlî, Magosa şehrinde h.1102 / m.1691 tarihinde vefat etmiştir (Vassâf, C. III, s. 58).

Eserleri:

Velud bir yazar olan Osman Fazlî'nin şu eserleri bulunmaktadır: *Misbâhu'l-Kulûb*, *Mir'atu Esrâri'l-İrfân*, *Risâle-i Berkıyye fî Şerh-i Kasîde-i Aşkiyye*, *Hâşiye-i Şerh-i Fusûsu'l-Hikem*, *Tenkîh Şerhi*, *Telvîh Hâşiyesi*, *Risâle-i İmam Hâşiyesi*, *Risâle fî Beyâni Fazîleti Kelimeti't-Tevhîd*, *Hanefiyye Şerhi*, *Hidâyetü'l-Mütehayyirîn*, *Mutavvel Hâşiyesi*, *Maânî Hâşiyesi*, *Fethu'l-Bâb*, *Risâletü'r-Rahmâniyye*, *Lâyihâtü'l-Berkıyye* (Bkz. Yıldız, 1991).

Şiirine Örnek:

Şühûd eylerdi âsârı ulü'l-ebsâr olanlar heb
Velî ağyârı men' eyler idüp gayret Celâl-i Hû

Şeyh Peçevî Mustafa Efendi:

Mustafa Efendi, Peç şehrinde (Pecs-Macaristan) doğmuştur. Hayatı hakkında detaylı bilgi bulunmayan Mustafa Efendi, Halvetî Uşşakî şeyhlerindendir. Oğlu ise Yenikapı Mevlevihanesi şeyhlerinden "Ârifî" mahlaslı Peçevî Ahmed Dede'dir. Mustafa Efendi h.1110 / m.1699 tarihinde Peç'te vefat etmiştir (Vassâf, C. IV, s. 348).

Eserleri:

Peçevî Mustafa Efendi'nin, Hüseyin Vassâf'ın kütüphanesinde bulunduğunu söylediği *Şerh-i İlâhî-i Atvâr-ı Seb'a* bir eseri vardır.

Şeyh Seyyid Ahmed Hamdi Efendi:

Hayatı hakkında yeterli malumat bulunmayan Ahmed Hamdi Efendi, Serez (Seres-Yunanistan) doğumludur. Tahsil için geldiği İstanbul'da Hamzavî şeyhlerinden Haşimî Osman Efendi'ye intisap edip hem hilafet almış hem de şeyhin damadı olmuştur. H.1048 / m.1638 yılında vefat eden Ahmed Hamdi Efendi İstanbul Kasımpaşa'da bulunan Sinan Paşa Camii civarına defnedilmiştir (Vassâf, C. II, s. 545).

Eserleri:

Herhangi bir eser kaydı bulunmayan Ahmed Hamdi Efendi'nin ilahileri mevcuttur.

Şiirine Örnek:

Ey habîb-i zü'l-kerem ey Muhsin-i cümle enâm
Merhamet kıl eyle ihsân kapına geldim kıyâm
Ey Nebiyy-i muhterem lütfunladır cümle merâm
Merhamet kıl eyle ihsân kapına geldim kıyâm

Şeyh Yusuf Sinan Efendi:

Yusuf Sinan Efendi, Yanya'da (İoannina-Yunanistan) dünyaya gelmiştir. Babası Sünbülî şeyhlerinden Yakub Efendi'dir. İlk tahsilini ve tasavvufî eğitimini babasından alan Sinan Efendi daha sonra İstanbul'a gelerek Kanuni Sultan Süleyman'ın veziri Ali Paşa'nın inşa ettirdiği dergâhta şeyh olmuştur. Sünbülî Asitanesi'nde post-nişin olduğu esnada padişahın tayiniyle Medine'ye giden Yusuf Sinan Efendi, ömrünü orada nihayetlendirip (h.989 / m.1581) Cennetü'l-Bâki kabristanına defnolunmuştur (Vassâf, C. III, s. 409).

Eserleri:

Yusuf Sinan Efendi'nin şu eserleri bulunmaktadır: *Tenbîhu'l-Gabî fî-Ru'yeti'n-Nebî* (İstanbul Atatürk Kitaplığı Ktp. Belediye Yazmaları Bl. Nu.0459_10), *Menâsik-i Hac* (Çelik, 2016), *Tedlîlü't-Te'vîl* (Yakub, 1300 / 1888), *Risâletü'l-Hakîka Li-Metâlibü'l-Îkân*, *Tezkire-i Halvetiyye* (Karahan, 2016).

Şiirine Örnek:

İki cihânda murâdım bu durur ancak hemân
Ki müyesser ola vuslat bu cihânda an-karîb

Vahdetî Osman Efendi:

Osman Efendi, Üsküp (Skopye-Makedonya) doğumludur. İlim için geldiği Edirne'ye yerleşmiş, şehrin büyük sufilerinden Hasan Sezâî ile de mülaki olup istifade etmiştir. Mutasavvıf kişiliğinden ziyade fakih yönü ağır basan Osman Efendi, döneminin tanınmış kişilerinden olup kendinden sonra gelen pek çok mühim şahsiyet tarafından da takdirle yâd edilmiştir. Osman Vahdetî Efendi ömrünü geçirdiği Edirne'de h.1135 / m.1723 yılında vefat etmiştir (Vassâf, C. III, s. 96).

Eserleri:

Şiirlerinde "Vahdetî" ismini tahallüs eden Osman Efendi'nin eserleri şunlardır: *Muhtedî el-Enhûr ilâ Mülteka'l-Ebhûr* (Mülteka'l-Ebhûr Şerhi) (Beyazıt Devlet Ktp. Veliyüddin Ef. Bl. Nu.1246, 1247, 1248, 1249), *Şerh-i Hadîs-i Erbaîn* (Süleymaniye Ktp. Çelebi Abdullah Bl. Nu.391), *Divançe* (Süleymaniye Ktp. Mihrişah Sultan Bl. Nu.185), *Kifâye Tercümesi* (Süleymaniye Ktp. Ayassofya Bl. Nu.73), *Külliyât-ı Zâtî*.

Şiirine Örnek:

Celvetîyiz zâhiren gerçi sükûndur de'bimiz
Rûh u serde çokdur amma raksımız devrânımız

Sonuç

Medeniyetimizin "ses bayrakları" olan şairler, aynı zamanda, içinde yaşadıkları çağın sosyal ve kültürel vaziyetini sonraki nesillere aktaran birer köprüdür. Medeniyetimizin köklerine uzanan bu köprüden geçiş de biyografik kaynaklarımızı tetkik ile mümkündür. Altı asırlık zaman içerisinde binlerce şair yetişmiş olan Osmanlı coğrafyasında, Rumeli de büyük önemi haizdir. Rumeli'nin ehemmiyetini ortaya koyacak araştırmalardan bir tanesi de, yıllar içinde hazırlanmış Tezkire, Menakıbname, Vefeyatname gibi medeniyet binamızın tuğlası olan kişileri cem etmiş kitaplardan, Rumeli kökenli münevverlerin, şairlerin ve sufilerin tespitidir. Ahmet Yesevî'nin ocağından taşıp Türkistan'dan Anadolu'ya oradan da Rumeli'ye uzanan irfan nehrinden az veya çok pay almış sufi şairlerin tanınması, mazimizle olan rabıtamızı güçlendirip, millî hafızamızı tazeleyecektir.

Hazırlanan bu çalışma kadim medeniyetimizin değerlerini ortayı koymayı hedeflemenin yanında, zikrolunan sufi şairlerin eserlerinin verilmesiyle de yeni çalışmalara imkân sağlamayı amaçlamaktadır. Bugün muhtelif sınırlarla ayrılmış olan topraklar, gönül coğrafyamızda halen yekpare olarak durmaktadır.

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Meşrutiyet Döneminde Modernist Bir Muallim Olan Sabri Cemil'in "Yeni Mekteb" Dergisindeki Yazılarının İncelenmesi

Gyülasfiye Melani*

Öz: Tarih sahnesinde önemli bir yeri olan Türklerin, Balkan coğrafyasına ilk akınları çok eskilere dayanır. Ancak köklü bir değişim göstererek uzun süre varlığını devam ettirdiği devir, Osmanlı Devletinin hâkimiyetinde bulunduğu süre içerisinde gerçekleşmiştir. Osmanlı sadece Makedonya'da yaşayan halkların gönlünü fethetmekle kalmamış, inşa ettiği İslam medeniyet tasavvuru ile insanların haricinde, mekânların manevi ruhuna da tesir etmiştir. Balkan Savaşının ardından Osmanlı Devleti'nin Makedonya'daki hâkimiyeti ne yazık ki son bulmuştur. Bunun sonucunda anavatanından ayrı düşen ve Makedonya'da yaşamak zorunda kalan Türkler; diniyle, diliyle, kültürü ve çalışmalarıyla varlıklarını devam ettirmeye çalışmışlardır. Bu Türklerden biri de çalışmamızın konusu olan Sabri Cemil'dir. Çalışmamızda Üsküp'teki faaliyetleriyle bir çok yeniliğe imza atmış, modernist bir muallim olan Sabri Cemil ve onun *Yeni Mekteb* dergisindeki yazılarında ortaya koyduğu görüşleri üzerinde durulacaktır.

Anahtar Kelimeler: II. Meşrutiyet, Balkan Savaşı, Sabri Cemil, Yeni Mekteb dergisi, Üsküp.

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Giriş

II. Meşrutiyet'in ilânı Osmanlı Devleti'nin tarihinde önemli bir dönüm noktası olmuştur. Bu yıllarda süreli yayınlarda sayı ve tür bakımdan bir artış görülür. II. Meşrutiyet'in ilan edilmesiyle dergilerde; kadın hakları ve kadın-erkek eşitliği, çocuk eğitimi, hürriyet ve vatan fikri üzerinde daha fazla durulur. Bu dönemde her çeşit fikir akımı gazetelerde kendini gösterir. Bu artış en fazla mizah basınında görülmekle beraber eğitim dergilerinin de o dönemdeki ehemmiyeti büyüktür.

Bu dergilerden bir tanesi, Nisan 1911- Haziran 1912 yıllarında Üsküp'te yayın yapan *Yeni Mekteb* dergisidir. Dergi, yayımlandığı dönemde muallim ve çocukların eğitim eksikliklerinin giderilmesi için çaba harcamıştır. Bu dönemde yayımlanmış olan eski harfli süreli yayınların incelenmesi o dönemde meydana gelen fikir değişikliklerini, edebî gelişmelerini takip etmemiz ve kültür tarihimiz açısından çok önemlidir.

1. Sabri Cemil'in Yeni Mektep Dergisindeki Yeri

Derginin sermuharriri ve aynı zamanda Dârülmuallimîn Müdürü olan Sabri Cemil'in o dönemde Üsküp'te yayım yapan Yıldız (Hayber ve Özcan, 2009) ve *Yeni Mekteb* dergisindeki önemi büyüktür.

Sabri Cemil'in hayatı hakkındaki bilgiler kısıtlı olmakla beraber Osmanlı arşivinde yapmış olduğumuz araştırma sonucunda kendisinin 1880 yılında (OAB, HR İM, 1927, s. 49) Kosova'nın başkenti Priştine'de dünyaya gelmiş olduğunu öğreniyoruz. Yazar, uzun yıllar öğretmen okulu olan Dârülmuallimîn'de pedagoji (Hasan, 1993, s. 6) ve edebiyat derslerine girmiştir. II. Meşrutiyet'in ilanı sırasında Üsküp Dârülmuallimîn Rüştiyesi'nde müdürlük yapmıştır. I. Balkan Savaşı'na kadar bu görevde kalır. 1912 yılında Balkan Savaşının başlamasıyla beraber İstanbul'da, sonrasında Maarif Müdürü olarak Balıkesir, Bursa'da daha sonra ise Maarif Nezaretince I. Dünya Savaşı'na kadar kaldığı Şam şehrinde görev yapar. (Ergün, 1996, s. 83) Türkiye'ye geldikten sonra ayrıca Kastamonu Dârülmuallimîn okulunda Edebiyat öğretmenliği de yapmış olduğu bilinmektedir.

Hamdi Hasan'ın "Makedonya Türk Çocuk Edebiyatının İlk Eseri" isimli makalesinde Sabri Cemil'in Cumhuriyet devrinde eğitim hizmetlerine devam ettiğine dair bilgiler mevcuttur. Yazar, Müdürlük vazifesinin dışında da birçok işle uğraşmış, Balıkesir'de tiyatronun kurulması, gelişmesi ve bir de tiyatro binasının inşasında evlâd-ı fatihanın bu değerli evlâdının önemli rolü olmuştur (Sarı, 2017).

Çalışma konusu olarak ele aldığımız Sabri Cemil'in yazılarının yayınlandığı *Yeni Mekteb* mecmuası, Üsküp'te Nisan 1911'de çıkmaya başlar, toplam 14 sayıdan sonra Haziran 1912'de muhtemelen Balkan Savaşının patlak vermesiyle yayım hayatına son verir. Dergi, Öğretmen Ortaokulu Eğitim Heyeti tarafından, pedagoji alanında yayımladığı makalelerle öğretmenlere yardımcı olabilmek için yayım yapan yarı akademik bir yayın organıdır.

Yeni Mekteb, mecmuaının amacını dergi kapağının başında "Bilenler ile bilmeyenler bir olur mu?" , "Evladınızı küçüklükten terbiye ediniz ki, büyüdüğü zaman yüzünüzü ak etsin." gibi ayet ve hadilerle başlayıp sonrasında ise "Mesleğimiz" isimli makalede:

"Artık hep anladık ki vatana mektep, mektebe de muallim ister. Filhakika noksanımız, görgüsüzlüğümüz az değil; çoktur. Fakat bu çokluğu yok edecek çareler de vardır; o da aşk ve sebattır." (Cemil, 1327, s. 1) şeklinde ifade eder.

Dergi on beş günde hatta haftada bir kez yayım yapmak istemiştir. Ancak bunu başaramadığı için her ayın sonunda Üsküp'te basılmıştır. Çift sütun üzerine, 29x21 cm, boyutunda, 32 sayfa olarak çıkmıştır. Birinci yılın ağustos sayısı tatil nedeniyle, ikinci yılın nisan sayısı da belli olmayan bir nedenle çıkmamıştır. Bu iki sayının yayımlanmayacağı bir sayı öncesinde belirtilmiştir. Bu iki aksaklık haricinde dergi her ayın sonunda okurlarıyla buluşmuştur.

Dergide asıl amaç kâr etmek değil, okurlara az da olsa yardımcı olabilmektir. Bu durum dergide şu şekilde belirtilmiştir: "Açık bir Osmanlıca ile yazılacak bütün bu yazılar hep bir gayeye müteveccih olacak, o da bir mecmuanın yapabileceği kadar hâli ıslâh**,** istikbali ihzâr'dan ibaret bulunacaktır. *Yeni Mekteb* temettüden önce tefeyyüze ehemmiyet verdiği için kâr etmeye bakmayacak ve bundan ötürü zarar da etse yine kâğıdı fiyatına satılacaktır" (Cemil, 1327).

Sabri Cemil'in, *Yeni Mekteb* mecmuasında 87 yazı ve 13 şiirini tespit edebildik. Bunların elli kadarı çeşitli ilim dallarındaki yazılardan oluşur. Bunları; psikoloji, ulûm-i diniye, tecvit dersleri, hesap dersleri, ana mektep dersleri, iptidaîye, ihtiyat sınıfı dersleri, ilmihâl ve hesap dersleri olarak sıralayabilmemiz mümkündür. Mecmuada ders niteliğinde yayımlanan bu yazıların amacı, okur ve muallimlere bu konularla ilgili yardımcı olabilmektir. Bu yazıların otuz ikisi makale, on üçü şiir, elli tanesi ders ve beş tanesi ise Sabri Cemil'in öğrencilerinin çalışmalarıdır. Öğrencilerin *Yeni Mekteb* dergisinde yer alan çalışmalarını saymamızın nedeni, yazıların altında Sabri Cemil imzasının bulunmasıdır.

2. Sabri Cemil'in *Yeni Mekteb* Dergisindeki Yazılarında Ortaya Koyduğu Görüşleri

Sabri Cemil'in makale, ders ve şiirlerinde ortaya koyduğu görüşler, genellikle eğitim üzerinedir. Sabri Cemil, çocukları geleceğin varisi olarak gördüğü için *Yeni Mekteb*'deki tüm yazılarında onların ilerlemesi için uğraşmıştır. Yazılar, Sabri Cemil'in yaşadığı dönemin düşünce yapısını ve durumunu bize yansıtan bir ayna gibidir. Yazılarında; o dönemde insanın eğitim açısından durumu, muallimlerin görevleri, çocukların yetiştirilmesinde aileye düşen görevler, çocuklara eğitim verilirken dikkat edilmesi gereken hususlar ve takip edilecek usullerle ilgili meseleler sıkça karşımıza çıkar.

2.1. Osmanlı Devleti ile İlgili Görüşleri

Sabri Cemil Osmanlı Devleti'ni "hasta adam" olarak nitelendirir. Osmanlı devletini bu geri kalmışlığından kurtulmak için çok çalışmalı, eski batıl şeyleri terk etmeli ve batıdan gelen tüm yeniliklere karşı olumlu bir tutum sergilenmesi gerektiğini düşünmektedir. Sabri Cemil, dönemin diğer aydınları gibi başta II. Abdülhamid dönemi hakkında ne yazık ki olumsuz görüşlere sahiptir. Ancak Balkan Savaşı'nın patlak vermesiyle büyük bir hayal kırıklığına uğrayarak bu dönemden sonraki çalışmalarında; sadece çocukların eğitimini ilerletebilmek için çalışmaya devam etmiştir.

2.2. Batı Medeniyeti Karşısındaki Tavrı

Sabri Cemil Batılı düşünce tarzını destekler bir düşünce yapısına sahiptir. Bunu, neredeyse her yazısında Avrupalı bilim adamlarının görüşlerinden faydalanmış olmasından fark edebiliriz. Jean Piaget, Jean Jacques Rousseau, Emile Zola, Fenelon, Montaigne, Kant, Stefan Zweig, Marcel, Beard v.b. gibi bilim adam ve düşünürlerin fikirlerinden etkilenmiştir.

2.3. Edebiyat ve Dil ile İlgili Görüşleri

Sabri Cemil'in, doğrudan edebiyatla ilgilendiğini söyleyebileceğimiz yazılar yok denecek kadar azdır. O, yazılarında genellikle çocukların eğitimi üzerinde durduğu için edebiyat derdine düşmekten ziyade çocuklara yol gösterme amacıyla ilerlemeye çaba göstermiştir. Osmanlıcanın çocuklara öğretilme konusunda zor bir dil olduğunu dile getirerek muallimlerin bu konuda zorluklar çektiğini ifade eder. Bun-

dan dolayı bazı harflerimizin üzerine işaretler koymamız gerektiği kanaatindedir. Çocukların daha kolay öğrenebilmeleri için derslerde bilinmeyen yeni kelimelerin tahtaya yazılıp çocuklara gösterilmesini, yazdırılmasını, tekrarlatılmasını ister.

Osmanlıcadaki bu zorluğu, öğretenlerin yaşadığını "Mesleğimiz" isimli makalesinde şu şekilde ifade eder: "Harflerimiz çocuklarımıza bir şeyler öğretmiyor değil. Fakat öğrenilen şeyler, kolaylıkla değil, her vakit göze, kulağa icra ettiği daimî bir tesirle öğreniliyor ve ekseriya bu müşkülatı öğrenenler değil, öğretenler çekiyor" (Cemil, 1327, s. 225-228).

2.4. Muallimlerin Görevleri

Sabri Cemil'in, yazılarında üzerinde en çok durduğu konulardan biri muallimlerin vazifeleridir. II. Meşrutiyet devrinde çıkan diğer dergilerdeki yazılarında da tespit edilebileceği gibi, muallimler devletin kurtarıcıları olarak düşünülür. Sabri Cemil'in görüşleri de bu doğrultudadır. Ele aldığı tüm yazılarında muallimlerin görevlerinin çok mühim olduğunu ifade eder. Ona göre, yeni nesilleri yetiştirecek olanlar, muallimlerdir. Bunun için milleti ilerletmekteki en önemli vazife onlarındır. Vatana mektep, mektebe de muallim gerekir. Muallim, bir *milletin timsal-i ümididir.* "Muallimlerin meslekleriyle alakalı eskiden var olan değerlerini yeniden kazanabilmeleri ve çocuklardaki numuneleri canlandırmak için ilk önce kendileri canlanmalı; donanımlı, bilgili, gerçek birer muallim olmalıdırlar." diyerek "Mesleğimiz" makalesinde şunları söyler: "Muallimlerin şanına yakışan odur ki milletin himayesine mazhar olmak için evvel-be-evvel liyakat kazanmaya, gerçek birer muallim olmaya çalışmaktır" (Cemil, 1327, s. 33-35).

Birikimli bir muallimin bilgisinden öğrencileri faydalanacak ve bu sayede çocuklar ilmî olarak ilerlemiş olacaktır. Muallimin ders sırasında çocuklara karşı izleyeceği tavır ise şöyle olmalıdır:

> "Muallim, kafasında bütün kütüphanesi bulunarak ve evvelden suallerini hazırlamış olarak dershanede dolaşır. Bu es'ileyi- hepsi dinlesin diye- cevap verecek olan şakirdi tayin etmezden evvel dermiyân eder. Bunları her birinin malumat ve kabiliyetine göre tertip eyler; taharri edeni teşcii ve keşfetmesine muavenet eder" (Cemil, 1327, s. 1-3).

Yazılardaki görüşlere göre, milleti mutlu edecek olanlar da muallimlerdir:"-Milleti mesut edecek, ona şevkat, satvet verecek muallimdir" (Cemil, 1327, s.1-3) Sabri Cemil, muallimlerin öğrencilerine karşı her zaman güler yüzlü ve yardımsever olmalarını ister. Muallimler, çocukların akıllarında öyle bir intiba bırakmalıdır.

Muallimini seven bir öğrenci bundan dolayı o dersi daha çok sevecek ve daha fazla çalışacaktır. Buradan yola çıkarak söyleyebileceğimiz şey "Muhabbeti telkin eden yalnızca muhabbettir" (Cemil, 1327, s. 11-15) kaidesinin doğruluğudur. Muallim talebeye husumet göstermemelidir. Sabri Cemil'e göre, muallimin sert davranışları çocukları yıldırıp onları iki büklüm, ahmak ve sersem olmaya iter.

Öğretmenlerin, mesleklerinde daha yardımsever olmalarını ister. Bunu gerçekleştirmek için Sabri Cemil, muallimlere mesleklerini icra ederken karşılarına çıkacak çirkinliklere karşı kör olmayı tavsiye eder: "Biliniz ki sizin çocukları sevmeniz bütün âlemin muhabbet ve teveccühünü celb edecektir. Zira sevilen bir şeyde çirkinlikler, acı dikenler bırakılmaz" (Cemil, 1327, s. 109-113).

Çocuk okulda tayin edilen derslerle evde uğraşamayacağı için muallimin, talebesine vereceği dersi ertesi gün almak üzere vermesinin doğru olmadığını söyler. Muallimlerin derslerdeki görevi: "Çocuğu düşünmeye muhakemeyi işletmeye, neticeyi bulmaya sevk eder" (Cemil, 1327, s. 11-15).

Muallimlerin birinci görevleri çocukları terbiye etmektir. Sabri Cemil'e göre ikinci en önemli görevleri ise o çocukların babalarına doğru yolu göstermektir. Köy ortamında her şeye kolay ulaşılamadığı için muallimler o çevrede bilgilerinden dolayı çok kıymettar sayılmaktadırlar. "İlk Muallim Kafilesi" isimli makalesinde yazar bu durumu şöyle anlatır:

"Bâhusus köylüler muallimden başka bir mürşit yüzü nerede göreceklerdir? Buraları nazar-ı mütalaadan uzak tutulmadığı için konferansa da ehemmiyet-i mahsusa verildi. "Vatan ne demektir, çocukları mektebe ne için göndermelidir, ekinde bereket olmak için yeni makineleri, yeni usulleri nasıl kullanmalıdır?" gibi mühim mevzular üzerine kendilerine arkadaşları karşısında mev'izeler söyletildi. Kendilerinde az çok bir hitabet melekesi husulüne gayret olundu" (Cemil, 1327, s. 97-98).

Sabri Cemil, milletin gelecek nesillerini yetiştiren öncülerinin hizmet ve fedakârlık gayelerinin aynı olmasını ister. Bu gaye: "Vatan ve evladının tealisi'dir" (Cemil, 1327, s. 109-113) Yazar, muallimliği bir yandan kutsal bir vazife olarak görürken diğer yandan meslek olarak zor olduğunu dile getirir. Zor olması bu mesleğin büyük bir aşk ile yapılması gerektiğindendir. Büyük servet kazandırmayan öğretmenlik mesleği, eğer gerektiği gibi icra edilebilirse öğretmenlerin dünyanın en mutlu insanı olabileceklerini söyler:

> "Mesleğiniz mübarektir; fakat zordur. Bu müşkülata karşı koymak için kalbinizde büyük bir aşk olmalıdır. Hiçbir yerde bu mesleğe ulviyetle mütenasip bir refah ve ihtiram bahşedilmemiştir. Fakat istediği halde muallim bu refah ve ihtiramı her vakit kazanabilir. Aşk-ı meslek insanları mesut yaşatacak en mübeccel bir histir. Gözünüz başka yerde oldukça, muallimlikten vicdanî bir haz almadıkça siz dünyanın en bedbaht adamısınız. Evet, başka meslekler insana fazla servet temin edebilir. Lâkin serveti bir gaye bilenler aldanmışlardır. O ancak saadete, vicdan istirahatine vasıta olduğu zaman insaniyetin hâdimidir. Mesleğini sevenler ise bu bahtiyarlığı, bu yürek tokluğunu bulmuş demektir" (Cemil, 1327, s. 109-113).

Sabri Cemil muallimlerin karşılaştıkları zorluklara karşı, bıkmadan ve vazgeçmeden hep ümîd-vâr olmalarını ister:

> "Vazifenizde meyus olmak nedir bilmeyiniz. Bugün muvaffak olamadığınız bir şey sizin şevk ve azminizi kırmasın. Yarın da yine teşebbüs ediniz. Yolu bilerek heves ve metanetle başladığınız hayırlı iş yarın, öbür gün mutlaka meydana gelmiş olacaktır. Fakat dikkat ediniz ki bu muvaffakiyet neşesi kalbinizde bir gurur hissini tevlid etmesin. Sevininiz, lakin daima, daima çalışmadan geri durmayınız" (Cemil,1327, s. 109-113).

Sabri Cemil, muallimleri karşılaşacakları bazı zor durumlar hakkında uyarır. Muallimlerin bu durumlarda mesleklerine olan aşklarına sarılmalarını ve bugün için değil, gelecek için çalışıp çaba göstermelerini ister:

Sabri Cemil, "Tabiatların Tetkik ve Islahı" isimli makalesinde muallimin okula yeni gelen bir öğrenciyi tetkik etmesini ve onu iyice tanımasını ister. Muallimler teneffüs esnasında talebede sezdikleri bazı mühim noktaları deftere kaydetmelidir. Sabri Cemil bu usulü Avrupa mekteplerinde görür ve bizim okullarımızda da uygulamayı amaçlar.

Muallim çocukları tembellikten korumak için belli bir plan dâhilinde çalışmalı, çocuğa cesaretini artıracak cümleler sarf etmelidir. Sadece bilgi vermekle yetinmemeli, onların sorularına cevap bulmalı ve çocukların soru sorma fikrine sıcak bakmalıdır. Diğer yandan muallimler, çocukların terbiye kazanmalarına da yardımcı olmalıdır. Sabri Cemil, çocuklara ceza verip onları yanlış yollara sevk eden muallimleri eleştirir:

> "Mektebine bu çocuğu kabul eden muallim onu tanıyıp, cezalarla müteessir ediyor ve fena yola sevk eyliyor. Nerden başlanacağını bilmediği için muvaffakiyetsizliğe düşüyor. Şu çocuğun akıl, hissiyatına mürâcat etmek kâfidir; diğeri ilk önce metin ve azimli bir el hissetmek ihtiyacında bulunur. Çünkü böyle bir el olmazsa sınıfa, inzibata mugayir âdetler sokar. Bundan başka, muallim kendisini iyi tanıyor diye çocuk onun emir ve nasihati haricine o kadar çıkamaz. Tedris öğretmek kifayet etmez. Tabiatları müşahede ve tedkik etmek ve her birine göre yapılacak muameleyi araştırmak da iktiza eder. Terbiye talimden mukaddem değildir (Cemil, 1327, s. 161-164).

2.5. Aileye Düşen Görevler

Sabri Cemil yazılarında ailelere, muallimler kadar görev yüklemez. Yazara göre, muallimler; ailelerden yardım beklememelidirler. Yazar bu durumu "Mektebin Vazifesi" isimli makalesinde şu şekilde dile getirir:

> "İlk muhit-i terbiye olan aileyi bir müddet için biz icat etmeye mecburuz. Ekseriyetle aileler çocuğun ruhunu yapmaya değil, bozmaya çalışır. Zaten o fidan ruha ehemmiyet verildiği yok ki... O halde mektep tek başına çalışmaya mecbur değil mi? Hem öyle çalışmak ki çocuğa yalnız meziyet-i aliyye ve ahlakiye vermek değil, aynı zamanda kendisinde takatsizlik neticesi olarak husule gelmiş olan batıl düşünceleri, kötü huyları da izale etmek ister. İşte bunun için mektep ailenin de vazifelerini yüklenmiş demektir. Binaenaleyh gerek talim, gerekse terbiye hususlarında mektep olanca kuvvetini sarf etmek, bu babda çocuğun evinden bir şeyi beklememek iktiza eder" (Cemil, 1327, s. 33-35).

2.6. Eğitimde Usul ve Terbiye

Sabri Cemil'in yazılarında karşımıza sıkça çıkan konulardan biri de usul ve terbiyenin ehemmiyetidir. Gelecek nesli oluşturacak olan çocukların başarılı bir şekilde ilerleyip gelişebilmesi için yazar, yeni usullerin takip edilip kullanılmasını ister.

Sabri Cemil, "Fena bir usul-i tedavinin" (Cemil, 1327, s. 1-3) insanı eğitim hayatından uzaklaştıracağını düşünür. Çocukta bulunan birçok zenginlikleri ortaya çıkarabilmek için gerekli olan, başarılı bir usuldür. Yazara göre, usul ve terbiye, ekmekten sonraki en önemli ihtiyaçtır. "Mesleğimiz" isimli makalesinde bu konuyla alakalı şöyle der: Milletin ekmekten sonra birinci ihtiyacı olan terbiyeyi çocuklarımıza işte bu suretle vermeliyiz (Cemil, 1327, s. 1-3).

Sabri Cemil, eğitimde yer alan usulsüzlüklerden çok rahatsızdır. Bunlara bir son vermek gerektiğini düşünür. Bunun için de "Az ve İyi" isimli makalesinde:

> "Dünkü usulsüzlükler bizi asla ileriye götüremez. Biz bugün ilerlemek istiyoruz. Lakin ilerlemek demek hızlı hızlı gidip de çamura batmak demek değildir. Çocukların ellerine vereceğimiz kandilleri ufak bir rüzgâr söndürecek olursa onlar karanlıkta kalır, yollarını şaşırırlar. Çocuğun gözü, kulağı, beyni birer fenerdir. Bunları daha mektepte parlatmak ister. Çocuğun fikri işlemeli, kendine mahsus düşüncesi olmalıdır" (Cemil, s. 3-4) diyerek çocukları düşündürmek gerektiğine vurgu yapar.

Bunun için de takip olunacak kaidenin *Az ve İyi* düsturunun olduğunu söyler. Sabri Cemil, *Az ve iyi* düsturunu takip etmek için çocuğun bildiği şeylerden, yakında gördüğü şeylerden işe başlamak gerektiğini söyleyerek bizim bildiklerimizle çocuklara çok az bir şey öğretebileceğimiz fikrindedir. İyi öğretebilmek için çocuğun

evvelki bilgilerini son öğretilecek bilgiye katmak, onlarla yeni bilgi arayışlarında bulunmak ve sonra bunları çocuğun zihnine yerleştirmek gerekir, der. Bunun için ise birbirine az çok benzeyen şeyleri bir araya getirmek, zıt olanları karşılaştırmak, tekrar etmek ister. Az bir ders böylelikle lastik gibi uzatılmış olacağından zihin, dersi daha kolay kavrayacak, gerekli olduğunda hatırlama konusunda da hiç zorluk çekmeyecektir.

Sabri Cemil, terbiyenin şahsî bir şey olduğunu söyler. Bundan dolayı her çocuğun tabiatına göre muamele etmek lazım geleceğinden çocuğun ruhuna göre usul takip edilmesinin ister. Bu konuyla alakalı "Tabiatların başka başka olması tatbikin de başkalığını icap eder" der.

2.7. Çocukların Ruh Eğitimi

Çocukların ruhlarını okumak, Sabri Cemil için her şeyden önemlidir. Bunu başarabilen bir muallimin işinin daha kolay olacağını düşünür. Onları daha yakından tanıyabilmek için bazen gezinti dersleri düzenlenmesini tavsiye eder. Teneffüslerde de çocuklarla ilgilenilmesi gerektiği kanaatindedir. Zekâ ve vicdan, çocukta kemale ermiş olmadığından vicdan terbiyesi için bütün nefis kuvvetlerinin terbiye edilmesi gerektiğini söyler. "Çocuklara verilecek ilk terbiye onların her türlü kötülükten kendilerini uzaklaştırmalarını sağlamaktır" **(**Cemil, 1327, s. 161) diyerek muallimlerin çocuklara dikkatli olmayı öğretmelerinin çok önemli olduğuna vurgu yapar.

Çocukların farklı tabiatları vardır. Sabri Cemil, muallimlerin bunu fark etmelerini ister. Bir çocuğun cesaretlendirilmeye ihtiyacı varken, diğer bir çocuğun temizlik konusunda dikkatini çekmeye ihtiyaç vardır. Bir öğrenci hayat doluyken, öbürü donuk ve cansız bir ruha sahip olabilir. Bundan dolayı her öğrenci farklı bir muameleye tabi tutulmalıdır. Bunu "Tabiatların Tetkik ve Islahı" isimli makalesinde şu şekilde ifade eder:

Meraklı çocuklara **"***muhakemeli bir surette terbiye*" (Cemil, 1327, s. 33-35) verilirse bütün milletin düşünce ve mutluluk kapılarının açılacağını umar. Çocuğun ruhu okulda "muktedir ellerle, müşfik nazarlarla, heveskâr kalplerle, parlak dimağlarla vücuda getirilmelidir" (Cemil, 1327, s. 33-35) diyerek o ruhlarda birçok kabiliyetlerin var olduğuna dikkat çeker. Sabri Cemil çocuk ruhunu daha iyi anlayabilmemiz için onları bir kâğıda benzetir. Kâğıdı bükmek kolay görülse bile güzel bir şekil ortaya çıkarmak için bir yeteneğin var olması gerektiğini söyleyerek çocukların da iyi bir terbiyeye tabi olmalarının onların ruh gelişimi için çok önemli olduğunu düşünür. Bunu "Çocuk Ruhu" yazısında şöyle dile getirir:

"Ya çocuğun ruhu? O da bundan aşağı mıdır? Kâğıda iyi bir şekil veremezsen bari o hal-i aslîsini muhafaza eder. Fakat çocuk öyle midir? İyi bir terbiye taht-ı tesirinde bulunmayan bir ruh öyle saffet-i asliyesini muhafaza edebilir mi? O zamanın ve muhitin tesiriyle kendine göre -çok defalar fena- bir vaziyet almaz mı? Buna hiç şüphe yok. O esnada da çorak bir tarlaya isabet etmiş tohumlar gibi nemasız, semeresiz kalır" (Cemil, S, 1327, s. 33-35).

"Çocuk Ruhu" isimli makalesinde çocuklarla ilgili şunları da söyler:

"Çocuk şimdi serçe gibi cıvıldar, her şeyi söyler, her şeyi sorar, her şeyi öğrenmek ister... Haricî muhît ile henüz ünsiyet kesb etmemiş olan o lâkayd ruh her zaman lâkayd kalmak istemez; her şeyi, her gördüğünü, her tuttuğunu, kendine dost yapmak, onların seviyesine yükselmek arzusunu gizleyemez. Bir gün hâkim olacağı şu cihanın yerini, göğünü öğrenmek istediği içindir ki suyun menba'na kadar çıkar, güneşe yıldızlara kadar yükselir; onları eline bir oyuncak gibi, bir bebek gibi bulundurmak ister!.. Çocuk ruhu lastik bir top gibidir. Her tarafa atılmak, her tarafa sıçramak, her tarafa koşmak ister. Bu cevval ruh sükûta mahkûm olmaktan hoşlanmaz. Kelebekler gibi uçmak, havalanmak en birinci emelidir" (Cemil, 1327, s. 113-114).

"Tabiatların Tetkik ve Islahı" isimli makalesinde "çocuğun akıl, hissiyatına mürâcat etmek kâfi" (Cemil, S, 1327, s. 33-35.) olacağını söyleyerek her çocukta açılmaya ve büyümeye hazır bir takım yeteneklerin var olduğunu dile getirir. Yazara göre çocuklardaki bu yeteneklerin bazılarını beslemeli, diğerlerini ise köreltmeye çalışılmalıdır. Çocukların tek bir kusuru vardır o da dikkatsizlik. Çocuk akıl ve fikrini sürekli bir konu üzerinde tutmaktan çabuk bıkar. O hep yeni şeyler görmek, bunları bozmak, kırmak ister. Ancak bu durum Sabri Cemil tarafından geçici bir heves olarak görülür. Yazara göre, muallimin sınıfta: "İntizam, itaat, çalışmak hususunda heves ve neşe husule getirmeye" (Cemil, S, 1327, s. 33-35.) çalışmak mecburiyetindedir. Yazar bu durumu bir kâğıdı bükmeye benzetir: "Kâğıdı istediğimiz gibi büktüğümüz halde nasıl şeklini muhafaza ederse çocuklar üzerinde bu suretle ihtar ve takdire hâcet kalmaksızın daimî bir vakit, nizam ve derslere çalışmak temin edilmiş olur" (Cemil, 1327, s. 33-35).

Sabri Cemil'in tespitine göre çocukları tembelliğe iten muallimlerin "*Ne sual ne muhakeme! Evvela dinleyiniz de sonra anlarsınız!*" yolundaki düşüncesidir. Bu davranış biçimi çocukların düşünmesine engel teşkil edip, yavaş yavaş onların tembel olmalarına, şahsiyetlerini kaybetmelerine, kendi kendine bir şeyi istemek heveslerinin yok olmasına neden olur. Çocuklarda görülen tembelliğin bir diğer nedeni sağlığının yerinde olmamasıdır. Bu durum "Tembellik Nasıl Tedavi Olunur" makalesinde şu şekilde anlatılır: "Ekseriya bir küçük tembel yakından tedkik olununca (Nevrasteni) görünür, yani malum bulunur. Bu halin bir hastalıktan, fena bir taklitten, dimağın zayıflamasından ileri geldiği anlaşılır" (Cemil, 1327, s. 289-300).

2.8. Noksanlıkları Tedavi Etme Çareleri

Yazar o dönemde yaşayan halkın durumunu beğenmez, bunun için de bu durumu tedavi edecek çareler arar. Ona göre, hastalığımızın temelini *cehalet* ve "*inatçılık*" teşkil eder. Bu durumdan kurtulabilmek için uygun ve güzel bir usûlün gerekli olduğunu, noksanlığımızı yok edecek şeylerin ise *aşk* ve *sebat* olduğunu dile getirir. Bunun haricinde, çocuklarımızı dikkat etmeye ve düşünmeye alıştırmamız gerektiğini söyler.

Sabri Cemil, muallimlerin derslerdeki ciddiliğini beğenmez. Yabancı ülkelerdeki okullardan örnek vererek oradaki muallimlerin çocuklarla daha sıcak davrandığını, çocuklarla ders aralarında oyun oynadığını dile getirerek, muallimin ciddiyetini sadece arsızlık yapan çocuklar üzerinde göstermesi gerektiğini söyler. Yazara göre, çocuklar muallimlerden korkmamalı onların yanında kendilerini rahat hissetmelidirler.

2.9. Amelî Olmanın Faydaları

Sabri Cemil, muallimlerin daha verimli sonuçlar alabilmesi için anlatılan derslerin amelî olarak uygulanmasının daha verimli neticelere sebebiyet vereceğini düşünür. Bunun için önerilerde bulunur. Demirci dükkânı ya da kunduracı yanındaki bir çırak nasıl elleriyle çalışırsa bir mektep çocuğunun da mektepte öyle çalışmasını ister. Bunun için yalnız fikrin işlemesini yeterli görmez ve bir işe el, ayak, göz de karışmazsa o şey hakkında tam bir bilgi birikimine sahip olunamayacağı kanaatindedir. Bunun için:

> "İlk derste talebeye öğretilmek istenilen şeyleri ağzından anlatmalı, mümkün ise el ile tutturmalı, göz ile baktırmalıdır. Çünkü birçok kere vâkıa olur ki çocuk bir şeyi görür, tutar da o şeyi göz önünde bulunmadığı sırada onun hakkında malumat veremez; bilir, fakat söyleyemez" (Cemil, 1327, s. 65-70) diyerek amelî olmanın ne kadar önemli olduğunu ifade eder.

Yazara göre, muallimler güzel havalarda gezinti dersleri düzenlemelidirler. Buna örnek olarak öğretmen, Coğrafya dersinde ova, dağ, körfez ve göller; tarih dersinde ise muhtelif kavimlerin kıyafetleri, çeşitli memleketlerin cami, köprü, hamam, kale ve türbeleri gezdirmelidir. Bu sayede derslerde verilen bilgilerin hem uygulaması gerçekleştirilmiş olur hem de gezilen yerlerin çocukların hafızasında daha kalıcı olması sağlanır. Aynı şey hesap dersleri ve ulûm-i diniye için de geçerlidir. Öğretmen hesap derslerindeki sayma hususunu çayır ve bayırları gezerek, büyük ve küçük evleri saydırarak ya da mesafelerini buldurarak yapabilir. Ulûm-i

diniye dersinde ise namaz kılınacağı zaman abdestin nasıl alınması gerektiğini anlattırmak yerine çocuklara abdest aldırılıp beraber namaz kılınması taraftarıdır.

Sabri Cemil okulda amelî olmaya ehemmiyet verilmezse, sadece bilgi aktarılarak başarılı olunamayacağını düşünür.

2.10. Sağlam Fikirler Sağlam Vücutlarda Olur Kaidesi

Yazarın üzerinde durduğu mevzulardan biri de çocukların sağlıklı olmalarıdır. Sağlıklı olan bir çocuk dersleri daha kolay anlayabilir. Bu sayede alınacak sonuçlar daha olumlu olabilir. Bu hususta da muallimlere büyük görev düştüğünü ifade eder. Muallim aynı zamanda küçük bir doktor olup çocuklarda beliren değişikliği fark edebilmeli, çocukların hasta olmamaları için gerekli sağlık kontrolleri, sınıfların temizliği ve ders alanlarının havalandırılmasını önerir.

2.11. Jimnastik ve Musikînin Çocuklara Yararları

Yazar, çocukların eğitimde daha başarılı olabilmeleri için jimnastik, resim ve müzik derslerinin de gerekli olduğunu düşünür. Çünkü bu dersler çocukların zekâ ve bakış açılarının gelişmesini sağlar. Bu konudaki fikirlerini "Mekteplerimizde Meskenet ve Çare-i İzâlesi" isimli makalesinde şu şekilde ortaya koyar:

> "Meskenet-i bedeniyeyi izale edecek vesaitten biri de cimnastiktir. A'zâ-yı vücuda temin ettiği kuvvetten başka bedene bir çeviklik, bir vaziyet-i münasebe, bir istikamet-i kamet bahşeyleyen bu derse bu itibar ile de bir ehemiyyet-i muzaafa atfetmelidir. Musiki ise ruha bir ulviyet, bir necabet, bir neşât verir. Bunun için vatanî, millî neşidelerle çocukların kalbini tehyîc etmeye çalışmalı ve jimnastik gibi musikiyi de mekteplerde ihmal etmemelidir" (Cemil, 1327, s. 11-15).

2.12. Okulların Durumu

Sabri Cemil, yazılarında okulların durumunun iyi olmadığını belirtir. Dershanelerin ve eğitimin yetersizliğinden yakınır. Buna karşın ecnebi okullarındaki ortamı daha verimli ve müsait görür. Bu görüşünü ispatlayacak nitelikte birçok kıyaslamalar yapar.

Sabri Cemil bazı yazılarında köylerde yer alan mektep ve muallimlerin durumuna değinir. Köylerdeki okulların durumu, şehirdekilere nazaran daha kötüdür. Sabri Cemil köyde görev yapan muallimlerin şehirdeki muallimlere kıyasen daha

zor şartlarda çalıştığını dile getirir. Şehirde görev yapan bir muallimin her konuda daha şanslı olduğunu söyleyerek köylerde görev yapan muallimlerin durumu ile ilgili şunları söyler: **"**Bir başka noktadan bakılacak olursa köy muallimliğinin gıpta edilecek bir yeri görülmez. Onlar ekseriya öyle bir halk arasında yaşarlar ki ne tabiatları aynıdır, ne ihtiyaçları, ne de arzuları" (Cemil, 1327, s. 193-196).

2.13. Vatan ve Hürriyet Fikri

Sabri Cemil'in yazılarında sıkça karşımıza çıkan diğer iki tema da *hürriyet* ve *vatan* temalarıdır. O vatan aşkıyla yanan biridir. Bu yüzden gelecekte vatanımızı yönetecek olan çocuklarımızın çok iyi yetişmiş olmasını ister. Yazılarında muallimlerin yararlanabilmesi için hürriyet ve vatan fikirlerinin çocuklara nasıl telkin edilebileceğinden bahseder. Sabri Cemil'e göre, babalar ve çocukları aile kavramından önce vatanını ve Türkiye'yi sevmelidir. Sabri Cemil, "Hürriyet Manzumelerinden: 10 Temmuz", "Bahar" isimli şiirlerinde ve "Tatbikat Kısmı Malumat-ı Medeniye: Hürriyet' isimli makalesinde "hürriyet" fikrini, "Vatan Fedaisi Kadını", "Asker Olacaksın", "Alemdar'ın Şanlı Ölümü", "Kız Mektepleri Marşı" gibi şiirlerinde ise "vatan" fikrini işlemiştir. Yazar, hürriyeti Osmanlının kurtuluşu olarak görür.

"Bahar" şiirinde ise, hürriyeti bahara benzetir. Sabri Cemil'e göre hürriyet güzel günler, huzur ve mutluluk getirmiştir..

2.14. Anaokulu Fikri

Anaokulu fikri 1913 yılında iyice güncel bir mesele haline gelmiştir. Bu dönemdeki durumla ilgili en güzel yazılardan bir tanesini Sabri Cemil yazmıştır. O dönemde anaokulu için kullanılan yaygın isim *Çocuk Bahçesi'dir*. Halk bu *bahçe* sözü üzerinde bazı yanlış düşüncelere sahiptir. Sabri Cemil bu yerler için; "Burası, belli bir usulle çocukları terbiye eden bir yerdir. Usul, yerden daha önemlidir" demektedir (Cemil, *Yeni Fikir*, 1328, s. 495-500).

Yazara göre, çocuk bahçeleri bir okuldur. Çocuk orada hürriyet içinde kendi kendini geliştirecektir. Bu bakımdan çocuğa doğrudan müdahale edilmemelidir. O, nazik bir bitki gibidir. Onun gelişmesi için gerekli şartları hazırlanmalıdır. Onu korumak, uzaktan etkilemek gerekir. "Çocuk bahçelerinde ince, esaslı, asîl ve zinde bir eğitim verilmelidir. Bunu da öğretmenler yapacaktır" (Ergün, 1996, s. 84) demektedir.

Sonuç

Eğitim mecmualarının amacı toplumdaki bireyleri eğitmek ve onları geliştirmektir. Sabri Cemil, *Yeni Mekteb* mecmuasındaki yazılarıyla dönemindeki insanların eğitim ihtiyacını karşılamak ve onlara yardımcı olmak ister.

Yeni Mekteb; eğitim, usul, tarih, dil konusunda bilgiler sunan bir mecmuadır. Konu çeşitliliği bakımından genellikle eğitim alanında yazılar yer alır. Çalışmamız sonucunda tespit etmiş olduğumuz bilgileri şöyle sıralayabiliriz. Çalışmamızdan önce Sabri Cemil'in doğum tarihi belli değildi. Osmanlı arşivinde yaptığımız araştırmalar sonucunda kendisiyle ilgili birkaç yeni bilgiye ulaşmış olduk. Bunlardan bir tanesi bugüne kadar bilmediğimiz resmi, doğum tarihi ve Kastamonu erkek okulunda edebiyat ve psikoloji öğretmenliği yaptığına dair bilgilerdir.

Onun yazılarında çizmiş olduğu muallim portresi şu şekilde özetlenebilir:

1. Sabri Cemil, muallimleri milletin ümit portresi olarak görür. Bundan dolayı muallimlerin mektebe bir aile gözüyle bakmalarını ister. Meslek hayatlarında başarılı olabilmek için muallimler, başkalarına değil kendilerine güvenmelidirler. Osmanlılara hayat verecek, milleti yükseltecek, ham zekâları işletecek olanlar da muallimlerdir. Bu yüzden muallimler, hal için değil, âtî için çalışmayı emel edinmelidirler. Kendi kusurlarını tanımak içinse mesleklerini aşk ile sevmeleri, alanlarında çok iyi bilgi sahibi olmalı ve bildiklerini öğrencilerine aktarmada fedakâr olmalıdırlar. Öğrencilerine karşı her zaman güler yüz göstermeli, onları gerek ders gerekse teneffüs sırasında takip ederek ve oyun oynayarak tanımaya çalışmalıdırlar. Muallimler, çocuklarda bulunan cevheri keşfetmelidirler. Çocuklar dikkatsiz oldukları için muallimler, onların ruhunu okşamalı ve her çocuğun tabiatına göre muamele etmelidirler. Gayeleri ise vatan ve evladının tealisi olmalıdır. Muallimler birbirlerine karşı anlayışlı ve birbirlerini destekleyici olmalıdırlar. Çocukların iyi huylu olup iyi iş yapmaları için muallimlerin onların kalplerine temas etmeleri gerektiğini düşünür. Her muallim kendi mektebine yeni bir öğrenci geldiği zaman çocuğu yalnız okuyup yazmasında değil, oyunlarında da tetkik etmeli, her şeyden evvel onu güzel tanımaya çalışmalıdır.

2. Sabri Cemil, Balkan Savaşı'ndan sonra Rumeli'nin elden gitmesiyle hayal kırıklığına uğrar ve bundan sonraki çalışmalarında çocuklara yönelik şiirler yazmaya başlar. Sabri Cemil'in eğitimde usul olarak çizdiği yolu şu şekilde ifade edebilmemiz mümkündür: Sabri Cemil, ezbere karşıdır. Fena bir usul insanı hayatından edeceği için muallimlerin iyi bir "usul" bulmalarını ister. Bu da "az ve iyi" düsturudur. Derslerde sadece tatbikata değil aynı zamanda "amelî dersleri" de uygula-

malarını ister. Muallimler ders süresince çocuklara bir hayli bilgi yığını vermek yerine "az ve iyi" düsturunu takip etmelidirler. Bu bilgilerin kalıcı olabilmesi için çocukların beyinlerine fazla yükleme yapmadan anlatmalıdırlar. Bunu bir dersi anlatırken birçok örneklerden yola çıkarak, onlara sorular sorup derslerini iyi anlamalarını sağlayarak yapmalıdırlar. Muallimlerin nazariyattan kurtulmaları için kitabı bir tarafa bırakarak, çocuğun fikrini o cansız satırlar arasından kurtararak, nazarını maddi şeyler üzerine tevcih etmeleri gerektiğini düşünür. Bunun için ilk derste talebeye öğretmek istenilen şeylerin ağzıyla anlatılıp, mümkün ise el ile tutturulmasını, göz ile baktırılmasını ister. Sabri Cemil, terbiyeyi üç kaideye bağlar: Bunlardan birincisi çocuğun fıtratı, ikincisi muallimin himmeti ve nihayet çocuğun azim ve sebat ile iradesidir. Bunun için muallimler, çocukların "Ne yapayım? Ben böyle yaratılmışım" gibi mazeretlere dayanmalarının çok yanlış bir düşünce olduğunu onlara inandırmalarını ister.

3. Sabri Cemil, kızlarımızın ileride ev bark, çoluk çocuk sahibi olmalarını ister. Bundan dolayı kızların bu durumu hatıra getirmelerini ve mekteplerde de buna göre bir terbiye verilmesi gerektiğini savunur. Yazara göre, kız çocukları tentene, oya, nakış, biçki, dikiş gibi el işlerini öğrenmelidir. Bunun için de müsait bir ortam var olduğunda mektep mutfağında sıra ile yemek pişirmelerini, çamaşır yıkamalarını, kızların saçını taramalarını, giydirmeye çalışmalarını ister. Yazar, mektebin koltuk hanımı değil, iş kadını yetiştirmesi gerektiğini savunur.

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Thodoris Papatheodorou'nun *Boğazın Yıldız Çiçeği* Adlı Eserinde İstanbul Tasviri

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Öz: Roma İmparatoru I. Konstantinos tarafından IV. yüzyılın ilk çeyreğinde kurulmuş olan Konstantinopolis, bir diğer ismi ile Dersaadet, uzun yıllar boyunca Bizans ve Osmanlı İmparatorluklarına başkentlik yapmış aynı zamanda idarî şehir olma özelliği dışında önemli bir kültür şehri olarak birçok medeniyete ev sahipliği yapmıştır. Dönemin en güçlü iki imparatorluğuna başkentlik yapmış olan kent, gerek kültürel gerek mimarî gerekse tarihî yönü ile tüm dünyanın gözlerini üzerine çekmeyi başarmıştır. Şehrin kurulması ile birlikte, Bizans İmparatorluğu'nun hâkimiyet sürdüğü yıllar boyunca, şehir birçok sanatsal, kültürel, ilmî ve mimarî eserlerle donatılarak Yunan kültürünün merkezi haline gelmiştir. 1453 İstanbul'un Fethi ile Osmanlı İmparatorluğu, çökmüş olan imparatorluğun inşa ettiği ve harap durumda bulunan birçok sanatsal, kültürel, ilmî ve mimarî yapıları onararak bunlara yenilerini eklemiştir. Fetih ile birlikte yaşamlarını gayrimüslim statüsünde sürdürmeye başlayan Rumlar, yurtdışında almış oldukları eğitim sayesinde diğer halklar arasından sıyrılarak, imtiyazlı konuma gelmiş, Osmanlı yönetiminde önemli idari görevler üstlenerek İstanbul ve çevresinde eğitim, sanat ve edebiyat alanında önemli gelişmeler kaydetmişlerdir. Yüzyıllar boyunca şehirde yaşayan Rumlar, sırasıyla 1922-1923, 1955 ve 1964 tarihlerinde Yunanistan'a göç etmişlerdir. Yunanistan'a göç eden Rumlar yaşamları boyunca İstanbul'a karşı özlem duymuşlardır. Roman, öykü ve hikâye türünde eserler veren İstanbul kökenli birçok yazar, eserlerinde mekân olarak "Cennet Şehir İstanbul"u kullanmış ve edebiyat yolu ile hasretlerini dile getirmeye çalışmışlardır. Bu çalışmada, Thodoris Papatheodorou'nun günümüz Çağdaş Yunan Edebiyatı eserleri arasında bulunan "Το Αστρολούλουδο του Βοσπόρου (*Boğazın Yıldız Çiçeği*)" adlı eserinde Bizans ve Osmanlı Dönemlerine atıfta bulunularak İstanbul'un nasıl tasvir edildiği irdelenmiştir.

Anahtar Kelimeler: İstanbul, Bizans-Osmanlı Tasviri, İstanbul'da Yaşayan Rumlar, Çağdaş Yunan Edebiyatında İstanbul Tasviri, Yunan Edebiyatçıların Gözünden İstanbul, Kent Edebiyatı.

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Giriş

Hakkında şiirler, romanlar, şarkılar ve hikâyeler yazılan büyüleyici kent İstanbul, tarih boyunca birçok medeniyeti bünyesinde barındırarak, zenginliğe, yoksulluğa, savaşlara, felaketlere ve barış gibi olaylara ev sahipliği yapmıştır. Simgesel ve tarihsel bir sürü anlam kazanmasını sağlayan bu olaylar ve şehri iki ayrı kıtaya yayan coğrafik yapısı ve konumu asırlarca dikkatleri üzerine çekmesine sebep olmuştur. Kent bazıları için Bizans İmparatorluğu'nu, bazıları için Osmanlı İmparatorluğu'nu, bazen İslam'ı bazen de Hıristiyanlığı temsil etmiştir.

Şehrin adı, İstanbul'un bulunduğu tarihi yarımadadaki ilk yerleşim alanı olan ve bilinen en eski adı Buzantion'dur; bu da Trakça bir şahıs adı olan Buzas/Vizas'tan türetildiği belirtilmektedir. Antik rivayetlere göre burası, Kral Bizas tarafından kurulmuştur. Roma İmparatorluğu'nun idaresi altına girdikten sonra, önce Antonius Bassianus'a (*İmparator Caracalla)* izafe edilerek Antonia veya Antoninia, 330 yılında imparatorluk merkezi buraya taşındığında ise Secunda Roma (İkinci Roma), V. yy'dan itibaren Nova Roma (Yeni Roma) adlarıyla anılmaya başlanmış ve şehir halkına da *Romaio* denmiştir. Fakat halk arasında İmparator I. Konstantinos'un şehri anlamına gelen ***Constantinopolis*** adı kısa zamanda genelleşerek resmiyet kazanmıştır.

Araplar ve İranlılar tarafından *Kustantiniyye* şeklinde kabul edilen şehrin adı, Osmanlılar tarafından resmi yazışmalarda ve paralarda sıkça kullanılmaya başlanmıştır. Trak asıllı Bizantion adı da yine Arapça ve Ermenice formlarıyla Osmanlı kaynaklarında *Byzantia, Byzandia, Byzantiyye, Puzanta ve Buzantis* şekilleri ile kullanılmıştır. Diğer yandan ise İslami kaynaklarda geçen Rummiyyetü'l-kübra, Taht-ı Rum, Gulgule-i Rum gibi adlar Nova Roma adından türetilmiştir.

Konstantinopolis adı halk arasında sık sık kısaltılarak Polis şeklinde kullanılmıştır. Daha sonra yaygınlık kazanan bu tabir X. yüzyılda "Stanbulin" ya da "Bulin" şeklinde ifade edilmiştir (İnalcık, 2001, s. 220). Günümüzde bu ifade halen Yunanlılar tarafından ve Yunan edebiyat eserlerinde Polis şeklinde kullanılmaktadır. Anadolu Selçukluları ve Osmanlılar'ın ilk devirlerine ait kimi kaynaklarda ise şehrin adı; *İstinbol, İstanbol veya İstanbul* adı ile geçmektedir. XII. yüzyıla ait bir Ermeni kaynağında "Stanbol" tabirinin kullanıldığını görmekteyiz. Araştırmacı J. Schiltberger, "İstimboli" söylenişinin XIV. yüzyılın sonlarında kullanıldığını öne sürmektedir. XVI. yüzyılda şehirde yaşayan Rumlar burayı *Stimboli,* Türkler ise *Stanbol* şeklinde anmışlardır. Stinbol/Stanbol/ İsti(m)bol/İsta(m)bol gibi Türkçe kullanım ise Yunanca; İstin Bolin (Πολήν/ Εἰς την Πολήν-Polin/ İs Tin Polin) kelimesinden türetilmiştir.

"İslam'ın bol olduğu yer" anlamındaki İslambol şeklindeki bir diğer benzetme ise bir Ermeni kaynağına göre, şehri fetheden Fatih Sultan Mehmed tarafından şehrin adı olarak kullanılmıştır. Bu kullanıma XV. yüzyıl resmi kaynaklarında rastlamaktayız. İslambol adı XVII. yüzyıl Osmanlı münevverleri tarafından şehrin Osmanlı Türkçesi'ndeki adı olduğu kabul edilmektedir (Evliya Çelebi, I, s. 55-56). 1760 tarihli bir fermana göre paraların üzerinde yer alan "Konstantiniyye" adı yerine bu adın kullanılması uygun görülmüş fakat halk arasında ***İstanbul*** adı yaygınlık kazanması sebebi ile şehrin resmi adı İstanbul olarak kullanıma geçmiştir (İnalcık, 2001, s. 220-221).

On üç asır boyunca Bizans İmparatorluğuna başkentlik yapmış olan Constantinopolis, Fatih Sultan Mehmed tarafından 29 Mayıs1453 yılında fethedilerek gelecek beş yüzyıl boyunca Osmanlı İmparatorluğunun payitahtlık görevini sürdürmüştür. Fetih ile birlikte asırlar boyunca kentte yaşamış olan Bizans'ın mimari ve dini yapıları onarılarak, şehre Türk nüfus yerleştirilmiştir. Fetihten sonra Osmanlı İmparatorluğu çatısı altında gayrimüslim statüsünde yaşamlarını Hoşgörü Politikası çerçevesinde sürdürmeye başlayan Rumlar, Bizans İmparatorluğunda olduğu gibi dini vecibelerini rahatça yerine getirebiliyor ve gündelik hayatta herhangi bir sıkıntı çekmiyorlardı. Kendilerini Bizans İmparatorluğunun mirası olarak gören Rumlar, kentte yaşayan diğer gayrimüslim halk arasından sıyrılarak önemli idari görevler üstlenmişlerdir. Osmanlı İmparatorluğu tarafından önemli idari görevlere atanmalarının dışında kendi okullarını kurarak, yurt dışında eğitim görerek, edebiyat alanında önemli gelişmeler kaydetmişlerdir.

Uzun yıllar boyunca İstanbul'da yaşayan Rumlar sırasıyla 1923 yılında gerçekleşen Nüfus değişimi, 6-7 Eylül 1955 olaylarının yaşanmasının ardından ve 1964 Tehciri ile Yunanistan'a yerleşerek doğum yerleri olan ve Anavatan olarak gördükleri şehre veda etmişlerdir. Bu vedanın ardından İstanbul doğumlu birçok Çağdaş Yunan Edebiyat yazarı İstanbul'a olan özlemlerini eserlerinde konu edinmiş ve özlemlerini edebiyat yolu ile dile getirmeye çalışmışlardır. Ele aldığımız "Το Αστρολούλουδο του Βοσπόρου *(Boğazın Yıldız Çiçeği)*" adlı eserde İstanbul'un sosyal yaşantısı, şehirde yaşayan Rum ve Türk nüfusa ait kültür, gelenek ve görenekleri, gastronomik unsurları ve tarihi olayları ele alınmıştır. Bu çalışmada, tüm bu anlatılardan yola çıkarak Bizans ve Osmanlı İmparatorlukları döneminde İstanbul'un nasıl tasvir edildiği irdelenmeye çalışılmıştır.

Bizans ve Osmanlı İmparatorluklarının Tasviri

Kökeni İstanbul'a dayanan Thodoris Papatheodorou tarafından 2004 yılında kaleme alınmış olan "Το Αστρολούλουδο του Βοσπόρου", *Boğazın Yıldız Çiçeği* adlı eser, "Μέρες της Πόλης", İstanbul Günleri" adı altında toplam iki eserden oluşmaktadır. Bizans ve Osmanlı İmparatorluklarının tasvirine baktığımız birinci kitap olan *Boğazın Yıldız Çiçeği* ve Σαν ταξιδιάρικα πουλιά, *Göçmen Kuşlar Misali, 2008* adlı olan toplam iki kitaptan oluşur. Her iki eserde de İstanbul'da yaşayan Rumların günlük yaşantısı, gelenek-görenekleri ve yaşanan tarihi olaylar konu edinilmiştir. Bunun dışında Türk kültürü, günlük yaşantısı, Osmanlı gelenek-görenekleri, sarayları ve padişahların yaşamına dair anlatılar yer almaktadır. Birinci kitap, Bizans ve Osmanlı dönemlerini ele alırken ikinci kitap ise Yeni Türkiye devletinin kurulmasından itibaren, Mustafa Kemal Atatürk, İstanbul'un İşgali 1918-1923, Nüfus değişimi 1923, 6-7 Eylül olaylarını ve 1964 Tehcirini içeren konulardan oluşarak o dönemde yaşayan Rumların İstanbul'u edebiyat yolu ile resmedilmeye çalışılmıştır.

Boğazın Yıldız Çiçeği, Xara adlı bir genç kızın ve ailesinin yaşam hikâyesini ele alarak, 1918-1920'li yılların İstanbul'unu gözler önüne sermektedir. Başkahramanımız olan Xara (Χαρά; Yunancada mutluluk anlamına gelmektedir), hayat dolu, yaşamayı seven İstanbul aşığı genç bir kızdır. Pera ve Galata civarlarında yaşamakta olan Xara, sabah ezanının okunması ile birlikte Boğaza giderek güneşin doğuşunu ve balık tutan Türk balıkçıları izlemekten büyük bir zevk almaktadır. Alman asıllı hocasının yanında iki yıl boyunca ressamlık ve felsefe dersleri alan genç kız, hocasının anlattıkları ile Antik Yunan ve Avrupa felsefesinden uzaklaşarak Sûfiliğe ve Mevlana Celaleddin Rumi'ye karşı büyük ilgi duymaya başlar ve Mevleviliği araştırmaya koyularak, Mevlana'nın birçok eserlerini okur ve ezberler. Bu nedenle toplam yedi bölümden oluşan romanımızın her bölüm başında özellikle Mevlana Celaleddin Rumi'ye ve ünlü sûfilere ait sözleri bulunmaktadır. Bunlara güzel bir örnek göstermek gerekirse, Mevlana Celaleddin Rumi'nin *Mesnevi*'sinde yer alan "Karanlıktaki Fil" adlı hikâyesi örnek olarak gösterilebilir (Papatheodorou, 2004, s. 11).

> "Hintliler karanlık bir ahıra bir fil getirip halka göstermek istediler. Hayvanı görmek için o kapkaranlık yere bir hayli adam toplandı. Fakat ahır o kadar karanlıktı ki gözle görmenin imkânı yoktu. O göz gözü görmeyecek kadar karanlık yerde file ellerini sürmeye başladılar.
>
> Birisinin eline kulağı geçti;
>
> "Fil bir oluğa benzer" dedi.
>
> Başka birisinin eline ayağı geçmişti, dedi ki:

"Fil bir direğe benzer".

Bir başkası da sırtını ellemişti.

"Fil bir taht gibidir" dedi.

Herkes neresini elledi, neresi sandıysa fili ona göre anlatmaya koyuldu. Onların sözleri, görüşleri yüzünden birbirine aykırı oldu. Birisi dal dedi, öbürü elif. Herkesin elinde bir mum olsaydı sözlerindeki aykırılık kalmazdı."

Osmanlı İmparatorluğu çatısı altında yaşamını sürdüren diğer Rumlara göre Xara hiçbir dinsel ayrımcılık ya da görüş ayırt etmeden tüm halklara karşı sevgi ve saygı beslemekte ve sürekli Şehri keşfetmektedir. Bu keşifler sırasında tanıştığı balıkçı Orhan ile sıkı bir arkadaşlık kurar ve Türk kültürünü yakından tanıyarak, Osmanlıya dair birçok şey öğrenir. Anlatıda yer alan dönem, İstanbul İşgalini içermesi sebebi ile Rum ve Türk halka ek olarak işgalci askerlerin şehre yerleşerek, şehirde oluşan kültür karışımının görüntüsü yer almaktadır. Bu sebeple balıkçı Orhan ile sıkı bir arkadaşlık kuran başkahramanımız Xara, işgal ile birlikte şehre yerleşen Fransız ve İngilizlere, arkadaşı Orhan'ın balıkçı teknesi ile turistik geziler düzenleyerek İstanbul'un tarihi yerlerini tanıtır.

Romanımızda İşgal dönemi İstanbul tasviri dışında, tanıtım sırasında Bizans-Osmanlı İmparatorluklarının tasviri yapılmakta ve o döneme ait İstanbul resmedilmektedir.

Roma İmparatorluğunun ikiye bölünmesinden sonra İmparator I. Konstantinos tarafından ele geçirilen Doğu Roma tahtı (323) Byzantion adı ile bilinen şehir, imparatorluğun yeni merkezi olarak seçilmiştir. 324 yılında başkentin inşasına başlanmasının ardından İmparator I. Konstantinos önce şehir alanını genişleterek, kurulan yeni şehir alanını dört misli büyütmüştür. Günümüzde hiçbir izi kalmayan kara tarafındaki sur eskisinden daha çok batıya kadar götürülmüştür. Kurulan yeni şehirde muhteşem bir saray, senato binası, hipodrom, tapınak ve kiliseler inşa edilmiştir. Meydanlar imparatorluğun çeşitli yerlerinden getirilen sanat eserleri ile süslendikten sonra ve nihayet 11 Mayıs 330'da günlerce süren eğlenceler eşliğinde şehrin resmi açılış töreni gerçekleşmiştir.

Yeni başkent topografik bakımdan çok farklı olmakla beraber Roma'ya benzetilerek kurulmuştur. Roma'da bulunan belediye teşkilatına göre düzenlenerek, son ikisi surların dışında olmak üzere on dört bölgeye ayrılmıştır. On dördüncü bölge olan Blakhernai (Ayvansaray) sonradan surların arasına alınmış ve daha sonraki yüzyıllarda imparatorların oturduğu Blakhernai Sarayı burada inşa edilmiştir. Şehrin Roma'ya benzeyen bir başka yönü de Büyük Saray'ın Hipodrom'a yakın olmasıdır.

Augusteion Meydanı'na dikilen ve imparatorluk yol sisteminin başlangıç noktasını gösteren Million, Roma Forumu'ndaki Milliarium'a benzetilerek inşa edilmiştir. Yaldızlıkapı'dan (Altınkapı) başlayan zafer alayı törenleri burada son bulmaktaydı. Doğu-batı istikametinde yaklaşık 2 km. uzunluğunda uzayan şehrin ana caddesi de (Mese) Million'dan başlamakta ve Kapitol denen bölgeden ikiye ayrılarak biri surlardaki Yaldızlıkapı'ya diğeri Edirnekapı'ya ulaşmaktaydı. Bu yol üzerinde, imparatorluğun yeni başkentinin kurucusu adına yapılan meydanın (*Forum Constantini*) ortasına dikilen porfir sütunun (Çemberlitaş Sütunu) üzerinde I. Konstantinos 'un Güneş Tanrısını sembolize eden tunçtan bir heykeli bulunmaktaydı (Demirkent, 2001, s. 206).

Bizans tasviri şehrin kurulmasının anlatımı ile başlayarak, şehir yapısı, resmi binalar, kiliseler, meydanlar ve saraylar ile devam etmektedir. İlk olarak işgal altında bulunan İstanbul görüntüsü ve Osmanlı İmparatorluğunun şehri ele geçirmesinin ardından tüm bu Bizans unsurunun yok olduğu anlatılır. İşgal dönemi şehre gelen halka turistik geziler düzenleyen Xara, tanıtım sırasında İstanbul için Βασιλεύουσα (Basilevousa) (Yunanca da İstanbul için söylenilen Πόλη\ Κωνσταντινούπολη adı dışında şehir için kullanılan bir başka kullanımdır) Dersaadet/ Payitaht anlamına gelen Basilevousa terimini kullanmaktadır. Sırasıyla şehir tanıtıldıktan sonra 15 km. Bizans duvarları, 227 Camii, 143 Kilise, 36 Sinagog, 20.000 Mağaza, 35 Pazar, 170 Medrese, 260 Tekke, 480 Han, 169 Hamam, bulunan sayısız saraylar, meydanlar, köşkler ve kiliseler tanıtılmaktadır.

İstanbul'da yaşayan Rumların şehri halen bir Bizans şehri olarak görmelerinden dolayı Osmanlı hâkimiyeti kabul görülmemiş ve halen Bizans gelenek-görenekleri yaşatılmakta ve turistik gezi sırasında İstanbul bir Bizans şehri olarak tasvir edilmektedir. Yukarıda bahsedilen şehrin kuruluşundan itibaren düzenlenen eğlenceler ile halkın çiçekler eşliğinde Yaldızlıkapı'dan gelen imparatorları coşkulu bir şekilde karşılamaları ve imparatorun şehre girişi anlatılmaktadır. İmparator Theodosios zamanında inşa edilen iki kapılı, yüz doksan iki kuleli olan ve Haliçte bulunan kalenin tanımı yapılmakta ve Osmanlı döneminde halen Bizans geçmişini simgeleyerek Bizans adına gururla durduğu vurgulanmaktadır.

Şehrin kurulması ile birlikte İstanbul halkı için en önemli yerler arasında Hipodromlar yer almaktaydı. Hipodromlar Bizans Dönemi sosyal hayatın en canlı noktası konumundadır. Araba yarışlarının ve tiyatro gösterilerinin yapıldığı Hipodrom'a giriş serbestti. Roma'daki Circus Maximus örnek alınarak Septimus Severus tarafından yaptırılan, daha sonra I. Konstantinos tarafından yenilenen Hipod-

rom seyirci kapasitesi bakımından Circus Maximus'tan daha büyüktü ve 80.000 seyirci almaktaydı. Hipodrom zaman içinde merasimlerin ve politik tartışmaların da yapıldığı yer haline gelmiştir. Yeni bir imparatorun tahta çıkması sırasında halk Hipodrom'da toplanır ve seçimi onayladığını burada dile getirmekteydi. Aynı zamanda halk imparatorun tutumunu yine burada eleştirip, şikâyetlerini burada dile getirmekteydi. Bu sebepten dolayı sonraki dönemlerde Hipodrom tahtı sarsan birçok gösteri ve ayaklanmaya sahne olmuştur. Her şeye rağmen gerçek anlamda Hipodrom araba yarışlarının yapıldığı bir mekândır (Demirkent, 2001, s. 206).

Eserimizde Hipodromlarda düzenlenen tiyatro gösterileri, düzenlenen araba yarışları ve eğlencelerden bahsedilerek, imparatorların beyaz atları üzerinde buraya gelerek halkı selamlayışları, onların dilek ve isteklerini dinledikten sonra eğlencelere katıldıkları anlatılır. Bizans döneminde önemli bir sosyal alan olan Hipodromlar, şehir merkezinde kurulu olmaları sebebi ile tüm halkın sıkça uğradığı mekânlar arasında yer almaktadır.

Bunun dışında önemli bir buluşma noktası olan bir diğer mekân olarak karşımıza halk pazarları ve Auguesteion Meydanı (At Meydanı) çıkmaktadır. Meydana yakın yerde bulunan kitapçı dükkânları bulunmakta ve halk meydanda buluşarak sohbet etmekteydi. Ayasofya'nın önünde bekleyen arzuhalciler ve burada kurulu olan gıda pazarı halkın kaynaşmasına yardımcı olan bir diğer noktadır. Büyük saray ile Konstantinos Forumu arasında bulunan kuyumcu dükkânları, her tarafta gezerek kıymetli kumaşlar, ayakkabılar veya basit günlük eşyalar satan sokak satıcıları ve burada alışveriş yapan halkın görüntüsü verilerek dönemin sosyal ve kültürel tasviri yapılmıştır. Bunun dışında dönemin giyim kuşamına da yer verilmektedir.

Bizans'ın tasvir edildiği mekânların birçoğu Avrupa yakasında bulunmaktadır. Adı geçen tarihi yapılar, meydanlar, Kurtuluş, Pera, Galata, Fener gibi semtler bir Yunan Şehrine ait olarak anlatılmakta ve bölge halkı tamamen Yunanlılardan oluşmaktadır. Adı geçen bölgelerde Türklerin varlığı tamamen görmezden gelinmiş ve Osmanlıya dair çok az anlatım yer almaktadır. Bunun dışında anlatım tarihi geçmişe yönelik olup, mimari eserlerin fetihten sonra Osmanlının eline geçmesini ve onların zamanla Türk mimarisine uyarlanması ile devam etmektedir.

Osmanlı İmparatorluğuna yönelik tasvir ise tarihi mekânlardan, saraylardan, camilerden, mezarlardan ve Galata Boğazı gibi önemli mekânlardan oluşmaktadır. İstanbul'un fethinden önce sarayın üzerinde kurulu olan ve küçük bir koydan oluşan Dolmabahçe Sarayının bulunduğu bölge *Vallicula Regili Horti* (kraliyet bah-

çesinin küçük vadisi) adı ile anılmaktaydı. Fatih Sultan Mehmed'in şehri ele geçirmek için giriştiği, başarısının en önemli etkenlerden biri olan gemilerin Haliç'e indirilmesi eyleminin bu koydan başlatıldığı ileri sürülmektedir. İstanbul'un alınmasından sonra da koy önemini sürdürmüş, donanmanın denize açılmadan önce konakladığı ve kaptanpaşaların sefer öncesi yapılan geleneksel törenlerin yapıldığı bir yer haline gelerek, zamanla toprakla doldurularak bahçe haline getirilmiştir. Bir has bahçe olarak kullanılan Dolmabahçe, zaman içerisinde çeşitli Padişahların yaptırdıkları binalar ile dolmaya başlayarak, çeşitli dönemlerde eklenen yapılar ile saray halini almıştır (Sözen, 1994, s. 503-507).

Eserimizde Dolma Bahçe Sarayı I. Abdulmecid'in yaşadığı saray olarak geçmektedir. Sarayın baş döndürücü güzelliği, altın kaplama eşyaların bulunduğu ve çok odalardan oluştuğu bilgisi verilmektedir. Padişahın yaşadığı bu sarayda bulunan haremden bahsedilerek, harem kültürünün tanımı yapılmaktadır. Osmanlı Padişahlarının yaşamını gözler önüne koyan harem tasviri yapılarak, erkek çocuk sahibi olmanın önemi vurgulanmaktadır. Bu anlatı ile taht çekişmelerinin tasviri yapılarak, Osmanlı Dönemi harem yapısı ve aile düzeni gözler önüne getirilmiştir. Bunun dışında Padişahların giyim kuşamı, sarayda bulunan Sultanların ve cariyelerin giyim kuşamı, saray mutfağında çıkan yemekler anlatılmaktadır. Ayrıca Sarayburnu'nun Osmanlı döneminde büyüleyici bir mekân oluşuna dikkat çekilerek, Topkapı Sarayı hakkında kısa bir bilgi verilmektedir. Osmanlı yapılarından bahsedildiği sırada Sultan Ahmed Camii'nin, Bizans'ın en önemli yapılarından sayılan Ayasofya'nın fetihten sonra camiye dönüştürüldüğü eserde sadece bir kez adı anılarak geçmektedir. Ayasofya olarak adlandırılmasının sebebi Osmanlı İmparatorluğunun, Rum halkın kalbinde kabul görmediği ve İstanbul'un halen bir Bizans şehri olarak görülmesinden dolayı bu tür bir anlatı yer almaktadır.

Ek olarak Şeyhülislam, İslam'ın şartları, abdest, namaz, kıbleye yöneliş, dini bayramların önemi ve bayramlarda yaşanılan neşe dolu günler anlatılarak İslam hakkında önemli bilgiler verilmektedir. Aynı şekilde Hıristiyanlık hakkında bilgi verilerek her iki dinin bayramları sırasında insanların dostça Hıristiyan-Müslüman ayrımı yapmaksızın birbirleri ile bayramlaştıkları ve ikramlarda bulundukları anlatılır. Bu durum şehirde barışın hakim sürdüğünü ve insanların dostça yaşadığını simgelemektedir.

Bunun dışında Pera'da bulunan Rum Mezarlığı/Pera Mezarlığı ve Eyüp Mezarlığının detaylı tanımı yapılarak, her iki millet için ne kadar büyük önem taşıdığı ifade edilir. Eyüp mezarlığının anlatıldığı sırada, Hz. Ebu Eyyûb el-Ensari'nin ha-

yatı ve İstanbul'a geliş hikâyesi anlatılarak, şehirde yaşayan Rumların Eyüp Sultanı ziyaret ederek dualar ettikleri ve dileklerde bulundukları bilgisi yer almaktadır. Aynı şekilde İstanbul'un simge unsurları arasında yer alan Kaşıkçı Elması hikâyesi ve Bizans döneminden bu yana büyük önem taşıyan Balıklı Meryem Ana Rum Ortodoks Kilisesi'nde yer alan balıklı havuzun hikâyesi yer almaktadır. İstanbul'da yaşayan Rumlar için büyük bir önem taşıyan Balıklı Meryem Ana Havuzu, tıpkı Türk halkın Eyüp Sultan'a gidip dualar ederek dileklerde bulundukları mekâna eş değer gösterilmiştir. Rum halkın buraya giderek dualarda ve dileklerde bulundukları ve Türklerin de buraya gelerek dileklerde bulundukları anlatılır. Bu durum zor anlarda din farkı gözetmeksizin diğer dine ait dini mekânlara giderek dileklerde bulunan iki halkın ortak noktası olarak karşımıza çıkmaktadır.

Osmanlı döneminde büyük bir önem taşıyan kahve ve çay kültüründen bahsedilerek, köşe başı bulunan çayhanelerden ve oradaki sıcak havadan bahsedilmektedir. Türk kültürünün olmazsa olmazı arasında yer alan çay ve hamam kültürü, fetih ile birlikte Rumlara geçtiğini görmekteyiz. İstanbul'da yaşayan Rumlar tıpkı Türk aileler gibi çay saatleri düzenleyerek hoş sohbet eşliğinde günün yorgunluğunu attıkları ve kadınların eğlence mekânı olarak hamamları seçtikleri bilgisi verilmektedir.

Ayrıca sadece çayın değil Osmanlı mutfağının da Rum evlere girdiğini görmekteyiz. Bu durum sadece yiyecek ve içecekle kalmayıp dile de yansımıştır. Şehirde yaşayan her iki halk, Yunanca ve Türkçeyi öğrenerek kolayca iletişime geçmiştir. Osmanlı döneminde ve devamında yer alan sokak bekçileri, tulumbacılar ve sokak satıcıları (simitçi, helvacı, balıkçı, camcı, salepçi, helvacı vd.) gibi kişiler Rum mahallelerine girdikleri sırada satışlarını Yunanca konuşarak yaptıkları anlatılmaktadır. Tüm bu unsurlar sayesinde; dil, çay kültürü, yemek kültürü ve hamam kültürü gibi kültürlerin Rumlarda büyük önem taşıdığını ve üst kültürden etkilendiklerini romanda yapılan tasvirler sayesinde öğrenmekte ve her iki halkın kültürlerinin iç içe olduğunu görmekteyiz.

Sonuç

İstanbul kökenli Thodoris Papatheodorou tarafından kaleme alınmış olan *Boğazın Yıldız Çiçeği* adlı eser 1920'li yılların İstanbul'unu ve geriye dönüş tekniği ile Bizans Dönemi İstanbul'unu edebiyat yolu ile gözler önüne sermektedir. İstanbul tasviri; Bizans Dönemi İstanbul ve Osmanlı Dönemi İstanbul olarak ikiye ayrılarak yapılmıştır. Tasvir şehrin kurulması ile başlayarak, İmparator'un tahta çıkışı, şehirde

gerçekleştirilen mimari yapılar, Bizans halkının sosyal yaşamı, günlük hayatı ve eğitime yönelik tasvir ile devam etmiştir.

Devamında 1453 İstanbul'un Fethi ile birlikte Osmanlı İmparatorluğunun şehri ele geçirmesi, başkent olarak kullanması ve şehre yerleşimi ile devam etmektedir. Osmanlı hâkimiyeti altına giren İstanbul, Fatih Sultan Mehmed'in emri ile çökmüş olan Bizans İmparatorluğunum mimari yapıları, Türk mimarisine uyarlanarak kullanıma geçmiştir. Fetih ile birlikte yaşamlarını gayrimüslim statüsünde sürdürmeye başlayan Rumlar, kendilerini Bizans'ın mirası ve temsilcileri olarak görmüş ve imtiyazlı bir şekilde hayatlarını sürdürmüşlerdir. Yaşamlarını bu görüş ile sürdürmeye başlayan Rumlar zamanla üst kültürden etkilenerek Türk kültüründen birçok unsuru kendi kültürlerine katarak, hem dil hem de günlük hayatta kullanmışlardır. İncelemeye aldığımız eserde tüm bu unsurlar açıkça görülmektedir.

Sonuç olarak İstanbul; Bizans dönemi, kuruluş tarihinden itibaren gerek mimari gerekse kültürel yapıları ile adeta gelişmiş bir şehir olarak tasvir edilmekte ve İmparatorluğun sahip olduğu güç yüceltilmektedir. Osmanlı döneminin tasvir edildiği sırada ise Osmanlı İmparatorluğunun hakimiyeti kabul görülmemiş ve Osmanlı yapıları görmezden gelinerek, İstanbul adeta bir Yunan şehri olarak tasvir edilmiştir.

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Ezgi Sorusu: "Kerkük Ağzı" ve "Kerkük Hoyratları ve Manileri" Örneği

Noor Yalmaz Nooraldeen*

Öz: Birey, düşünmeyi, sorgulamayı ve zihnindeki belirsizliklerin açıklığa kavuşmasını ister ve araştırır. İnsan, bir şeyleri sorguladıkça, beynindeki soru işaretlerinin cevabını bulup açıklığa kavuşturdukça daha fazla soru işaretinin oluşmasına yol açar. Aslında insan, dünyaya gözünü açtıktan sonra sorgulama eylemi başlar ve bilindiği üzere en çok soru sorma eylemini çocuklar gerçekleştirir. Çocuklar ana dillerini öğrenmeleriyle birlikte sormaya ve sorgulamaya başlarlar; büyüdükçe soru işaretleri de kendileriyle birlikte büyür. Dünyayı ve çevrelerinde yaşananları anlamaya çalışmaları, daha çok soru sormalarını sağlar. Bu dönemde öğrenme isteğiyle dolu olan çocuklar, her şeyi merak ederler, araştırmak, öğrenmek, keşfetmek için çabalarlar ve bunu da "Bu ne?", "Neden?", "Nasıl oldu?", "Ne yapıyorsun?" gibi temel ve basit yollu sorularla gerçekleştirirler. İnsanın doğasında olan merak ve bunu giderme yolu olan "soru sorma", hayatın merkezindedir ve açıkça denilebilir ki basit bir zihinsel eylem değildir. Soru sormak; cesaret, merak ve kararlılık gerektirir. Irak Türkmen Türkçesindeki sorunun 2 türden oluştuğunu söyleyebiliriz: *soru sözcüklü sorular ve ezgi soruları*. Bu çalışmada da ezgi soruları ele alınmış ve farlılıkları örneklerle gösterilmiştir.

Anahtar Kelimeler: Soru Sözcükleri, Ezgi Sorusu, Kerkük Ağzı, Kerkük Hoyratları, Manileri.

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1. Irak Türkmen Türkleri

1.1. Irak Türkmen Türklerinin Yaşadığı Coğrafya

Irak'a gelen Türkmenler, ağırlıklı olarak ülkenin kuzeybatısından güneydoğusuna doğru uzanan bölgeye yerleşmişlerdir. Bu bölge Musul şehrinin batısında Telafer kazası ve civarındaki köylerden başlar. Doğuya doğru Musul'a ulaşır ve Dicle nehrinin doğusunda Yunus Peygamber, Erbil, Altunköprü, Kerkük şehri civarındaki köy ve kasabaları içine alır. Dakuk (Tavuk) Tazehurmatu, Beşir, Tuzhurmatu, Karatepe, Kifri, Leylan ile Bağdat'ın doğu ve güneydoğusunda Hanekin, Mendili, Kızılarabat, Bedre, Cessan, Aziziye'yi ve bunlara bağlı çok sayıda köyü kapsar (Sharif, 2012, s. 9).

Türkmenlerin Irak'ta yerleştiği bölgedeki il, ilçe, kasaba ve köylerin en önemlilerinin dağılımını şöyle sıralayabiliriz:

Musul İli: Musul'un merkez ilçesine bağlı Yunus Peygamber, Faysaliye ve Mansur mahaleleri, nüfus itibariyle Türkmen'dir.

Erbil İli: Erbil, tarihi bir Türkmen şehridir. Nüfusunun yarıdan fazlası Türkmen olan Erbil, Kerkük'ten sonra Türkmenlerin Irak'ta yaşadığı ikinci büyük il sayılır.

Kerkük İli: Kerkük'ün 1975 yılına kadar idari taksimatında 4 ilçe vardı. Bunlardan biri merkez ilçe olan Kerkük, Kifri, Tuzhurmatu ve Çemçemal ilçeleridir.

Diyala İli: Diyala il sınırları içinde de Türkmen nüfusu bulunmaktadır. Diyala ilinin idari taksimatında yer alan 5 ilçe, hemen hemen hepsinde Türkmenler yaşamaktadırlar. Bu ilçeler şunlardır: Bakuba, Halıs, Hanekin, Mendeli ve Şahraban (Şimdiki adı Mikdadiye).

Vasıt (Kut) İli: Diyala il sınırına, İran sınırına yakın Bedre ile Karağol oymağının yaşadığı Yusufiye ilçesi, önemli bir Türkmen yerleşim merkezidir (Saatçi, 2015, s. 91-94).

Irak Türkmen Türkçesi ağızlarını konuşan kesimin nüfusuna bakıldığında mutlak bir nüfus sayısı verilemez çünkü sağlıklı bir nüfus sayımı yapılmamaktadır. 1990 yılında yapılan resmî nüfus sayımına göre ülke nüfusu 17.742.000 kabul edilecek olursa Irak'taki Türkler % 12'lik bir oranla 2.129.040 olarak tahmin edilir (İbrahim, 2009, s. 7).

1.2. Irak Türkmen Türkçesi ve Ağızları

Tarih boyunca çeşitli olaylara sahne olan bölge, Türkmenlerin ağız özelliklerini et-

kiler. Batı Türkçesi, Osmanlı Türkçesi (Batı Oğuzca) ve Azerî Türkçesi (Doğu Oğuzca) diye ikiye ayrılır. Osmanlı ve Azerî sahaları arasındaki ayrılıklar hem konuşma dilinde hem de yazı dilinde görülür. Ancak bu ayrılıklar Irak Türkmen Türkçesinde sadece konuşma dilinde kalır. Irak Türkmenlerinin konuştukları ağız, Türkçenin Azerî (Doğu Oğuzca) sahası içine girmektedir. Azerî sahası dil coğrafyası bakımından Doğu Anadolu, Güney Kafkasya, Kafkas Azerbaycan'ı, İran Azerbaycan'ı, Kerkük (Irak) ve Suriye Türkleri bölgelerini kapsar (İbrahim, 2009, s. 9).

Irak Türkmenlerinin konuştukları ağız, Oğuzca sahası, Azeri Türkçesi içinde değerlendirilir. Irak Türkmen Türkçesi bu iki dilin izlerini taşımıştır. Osmanlı İmparatorluğu'nun Irak'tan ayrılmasıyla birlikte Türkmenler yalnız bırakılmışlardır. Türkmence, bölgelerde okullar ve resmi dairelerde asimilasyona uğrayıp Arapçanın etkisi altına girmiştir.

İbrahim Dâkûkiî, Irak Türkmen Türkçesi Ağızlarını beş başlık altında sıralamıştır. Sınıflandırılan ağızlar ise şunlardır:

1. Tella'fer ve etrafındaki köylerin ağızları.
2. Altunköprü ve civarı ağızları.
3. Kerkük, Dakuk ve komşu çevrelerin ağızları.
4. Beyat, Kifri, Karatepe ağızları.
5. Hanekin Kizlerbat, Şehrbân, Mendeli, Karağan ağızlarıdır (1970, s. 21)

Abdüllatif Benderoğlu, ise Irak Türkmen Türkçesi Ağızlarını farklı bir yaklaşım sergileyerek şöyle sınıflandırmıştır:

1. Kerkük ve Tavuğ ağzı.
2. Tuzhurmatı ağzı.
3. Telafer ağzı.
4. Kifri ve Karatepe ağzı.
5. Hanekin ve Kızlarbat ağzı.
6. Erbil ve Altunköprü ağızları (1989).

İki görüş arasında çok az bir fark olduğunu görmekteyiz. Ancak İbrahim Dâkûkî, Kerkük ağızlarını diğer diyalektlerden daha saf, Azerbaycan ve Türkiye Türkçesine yakın olduğunu söylemektedir (Bilal, 2015, s. 5-6).

1.3. Irak Türkmen Edebiyatı

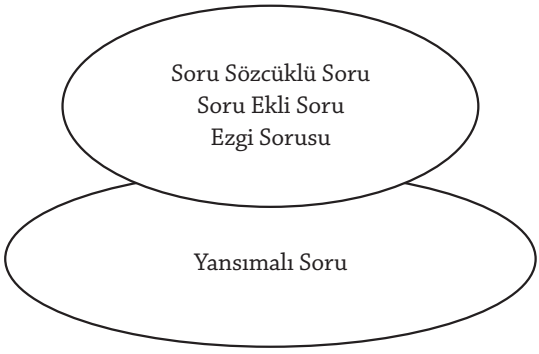
"Irak Türk edebiyatının çok zengin bir geçmişi vardır. Klâsik edebiyat tarzında bütün Osmanlı ve Azerî divan şairleri muhiti içinde bulunan Irak Türklerinin kendi aralarından da çok mühim divan şairleri çıkmıştır. Divan şiirimizin yıldızı Fuzulî de Irak Türklerindendir. Bağdatlı Ruhî, Nevres-i Kadîm, Garîbî Irak Türkleri içinden yetişmiş meşhur divan şairleridir. 20. yüzyıl şairlerinden dikkat çekenler şunlardır: Hicrî Dede, Mehmet Sadık, Es'ad Nâib, Osman Mazlum, İzzeddin Bayatlı, Mehmet İzzet Hattat, Salâh Nevres. Irak Türklerinin aydın edebiyatı yanında çok zengin bir halk edebiyatı da vardır. Anadolu'da anlatılan *masallar*; Kerem ile Aslı, Arzu ile Kamber, Köroğlu gibi *halk hikâyeleri* ve *destanlar* Irak Türkleri arasında yaygındır. *Deyimler, atasözleri, bilmeceler, ninniler* de Anadolu'dakilerle aynıdır.

Irak Türkleri deyince akla ilk gelen *hoyrat* denilen halk şiiri türüdür. Hoyrat, yedi heceli mısralardan meydana gelir, ilk mısra kesiktir ve kafiye sözünü ihtiva eder. Çoğunlukla dört mısralı olmakla beraber, bazen mısra sayısı daha fazla olabilir. Hoyratın en önemli özelliklerinden biri de kafiyenin çok defa cinaslı olmasıdır. Kendine has müziği ile söylenen hoyratlar son derece etkileyicidir. Aşk, gurbet ve kahramanlıktan tutunuz, günlük olaylara kadar her çeşit konunun işlenebildiği hoyratlar, Irak'ta hâlâ çok canlı bir şekilde yaşamaktadır. Hoyrat yanında *mâniler* ve *türküler* de Irak Türk edebiyatı geleneğinde yer bulmuştur." (Ercilasun, 1989, s. 4).

2. Soru Türleri

2.1. Türkiye Türkçesinde Soru Türleri

Nadir Engin Uzun'a göre, Türkiye Türkçesinde yapısal bakımdan üç soru türü vardır. Soru sözcüklü soru, soru ekli soru ve ezgi sorusu. Bu üç soru türünün her birinin yansımalı soru kullanımı da mevcuttur (Uzun, 1988, s. 21). Bir başka ifadeyle, yansımalı soru türü, diğer üç soru türünü kapsayan bir özellik gösterir.



Soru ekli soruları üçe ayırabiliriz: *düz, onaylamalı* ve *seçenekli*. *Düz soru ekli soru*, mI / mU soru ekiyle kurulur: ''Enes okula gitti mi?''. *Onaylamalı soru ekli soru* ise, ''Enes okula gitti, değil mi?'' örneğinde görüldüğü gibi bir bildirme cümlesinin ardından "değil mi?" sorusunun eklenmesiyle kurulur. *Seçenekli soru ekli soru* da ''Enes okula mı (yoksa) parka mı gitti?'' örneğindeki gibi seçenek sunarak yanıt bekler.

Soru sözcüklü sorular, soru sözcükleri yolu ile cümlelerin sorulaştığı sorulardır: ''Enes nereye gitti?''

Ezgi soruları ise, ek veya soru sözcüğü ile değil, yalnızca ezgi yolu ile sorulan sorulardır: ''Sokak kapısı açılır: -Enes? -Evet, benim.''

Yansımalı sorular da bir düz cümleye veya bir soru cümlesine yönelik olan ve genellikle de karşılıklı konuşmada geçen, duygularla, iletişimsel gerekçelerle üretilen sorulardır:

I. Örnek II. Örnek

A – Enes okula gitti. A – Enes nereye gitti?

B – Enes okula mı gitti? B – Enes nereye mi gitti?

2.2. Irak Türkmen Türkçesinde Soru Türleri

Irak Türkmen Türkçesindeki sorunun iki türden oluştuğunu söyleyebiliriz: *soru sözcüklü sorular* ile kurulan soru cümleleri yani ne-soruları *ve ezgi soruları*. Soru sözcüklü soruların kullanılışı Türkiye Türkçesindeki gibi iken ezgi sorularında bir farklılık vardır.

Çalışmada da Irak Türkmen Türkçesinde ve Türkiye Türkçesindeki ezgi sorularının farklılıkları tespit edilmiştir.

2.2.1. Ezgi Soruları

Irak Türkmen Türkçesinde soru eki yoktur. Bu nedenle zaman zaman soru sorma ihtiyacı, ezgi soruları ile giderilmektedir. Ezgi sorusu, sadece ezgi yoluyla sorulan ve şaşkınlık, inanılmazlık, hayret gibi duygular içinde onaylatma amacı olan sorulardır (Uzun, 1988, s. 25). Bu açıdan ezgi soruları söylem koşullarında kullanılmaktadır.

Bu çalışmada ele alınan ezgi soruları, eserlerde hangi sıklıkla kullanıldıklarını ve Türkiye Türkçesindeki ezgi sorularıyla olan farklılıklarını ortaya koyulmaya çalışıldı. Ayrıca Anlam açısından da değerlendirildi. Soru işaretleyici sorular olarak ezgi soruları *98* örnekte görülmektedir.

2.2.1.1. I. Tip Ezgi Sorusu

Irak Türkmen Türkçesindeki I. tip ezgi sorusu, Türkiye Türkçesindeki ezgi sorusu gibidir. Türkiye Türkçesinde ezgi soruları parçasaldır. Bu açıdan I. tip ezgi sorusu söylem ve ortama bağlıdır. Taranan metinlerde I. Tip ezgi sorusu *sekiz* örnekte görülmektedir.

Dediler: be sen?	Dediler: ya sen?
Dedi: Men istemirem. (KA, s. 4)	Dedi: ben istemiyorum

"çıḫanda yeli degdi mene yıḫtı meni." Dediler "be ḳız?" dedi ''ḳız da özü apardı getti" (KA, s. 45)

Çıktığında yeli değdi bana, beni yıktı. "Ya kız?" dediler. "Kız da kendisini götürdü gitti"

Dedi "v̇alla ihtiyar baba sormaginan! Başıma dem düşüp gelmişem." "ḫerdi" (KA, s. 45)

"Valla yaşlı baba sorma! Başıma bir bela geldiği için geldim." dedi. "Hayırdır?" dedi.

Dedi "v̇alla ihtiyar baba sormaginan! Başıma dem düşüp gelmişem." "ḫerdi" (KA, s. 46)

"Valla yaşlı baba sorma! Başıma bir bela geldiği için geldim" dedi. "Hayırdır?'' dedi.

Patşah oġluna dedi "patşah oġlu!" dedi "ne?" dedi. "mennen seniyci olmaz memleket içinde oturaḫ" dedi "be?" dedi "babaya sele memleketin…" (KA, s. 51)

Padişah oğluna "padişah oğlu!" dedi. "Ne?" dedi. "benle sen bu memlekette yaşayamayız." dedi. "yaa?" dedi. "Babana söyle, memleketin..." dedi.

Erte v̇ezir geli ḳızı üsküt oyadı "ha ḳizim?" (KA, s. 68)
Erkenden vezir gelir kızı gizli uyandırır. "Efendim kızım?" der.

Bėd ilim	Çirkin yılım
Bėd aylarım bėd ilim	Çirkin aylarım çirkin yılım
Zaġ diyer ge bizden ol	Karga der, gel bizden ol
Bilbil diyer be dilim (KHM, s. 414)	Bülbül der ya dilim?

2.2.1.2. II. Tip Ezgi Sorusu

Irak Türkmen Türkçesinde II. tip ezgi sorusu ise Türkiye Türkçesinde olmayan, Irak Türkmen Türkçesinde görülen ve Türkiye Türkçesindeki karşılığı soru eki ile

kurulan soru cümleleridir. Bu soru cümleleri parçasal değildir. Taranan metinlerde II. Tip ezgi soruları *90* örnekte görülmektedir.

Peylafannıġ edecehsen? (KA, s. 2)
Pehlivanlık mı edeceksin?

Alla muni ḳebl eder, peġember muni ḳebl eder? (KA, s. 4)
Allah bunu kabul eder mi, peygamber kabul eder mi?

Dedi "ey benadam ḳaldı bir emriy?" (KA, s. 48)
"E, sadece bin adam kaldı bir emrin var mı?" dedi.

Yollarıḫ ki keçel gessin, senüv̇ ögüv̇de bulara bir şey ederem baḫ sen de men verdiġime yüz altun vermesen, yüz şaḳ çaldıġıma sen de yüz şak çalmasan! (KA, s. 4)

Haber göndeririz iki keloğlan gelsin, senin önünde bunlara bir şey yaparım bak sen de benim yüz altın verdiğime yüz altın vermez misin, yüz tekme attığıma sen de yüz tekme atmaz mısın?

Patşah oġlu diyer, navar özünde, bir şey v̇ar? (KA, s. 12)
Padişahın oğlu der, ne var kendisinde, bir şey var mı?

Diyer "bilisen nedi bu ceyrannar?" Diyer "nedi?" (KA, s. 9)
"Biliyor musun nedir bu ceylanlar?" der. "Nedir?" der.

Bir gün dedi "nene sen kirlenmedüv̇?" dedi " ne bilim ḳer nene!" (KA, s. 15)
Bir gün, "Nine sen kirlenmedin mi?" dedi. O da "Ne bileyim nine!" dedi.

Ḳer nene, dedi "mene bir yer v̇erisen?" (KA, s. 17)
Yaşlı nine, "bana bir yer verir misin?" dedi.

Dedi "hazırsan?" dedi "hazıram" (KA, s. 18)
"Hazır mısın?" dedi. "Hazırım" dedi.

Bele ac ac olu? (KA, s. 19)
Böyle aç aç olur mu?

Bu ne ossun, firiştedi bular, ercinnedi, nedi,..? (KA, s. 19)
Bu ne olsun, hayalet mi, cin mi, bunlar nedir…?

Ey, dedi, ʿacebe munca yanuv̇da ḳaldı sen bu arv̇ada hiçbir adın getirmedüv̇? (KA, s. 21)
"E, acaba bu kadar yanında kaldı sen bu kadının adını getirmedin mi?" dedi.

Ha, dedi, indi bir şeye, degip dolaşmıyıpsan? (KA, s. 21)
"Ha, şimdi bir şeye değip dolaşmış mısın?" dedi.

Ḳer nene yarın bu toya meni aparabilisen? Dedi "Nişi aparmıram nene!" (KA, s. 30)
Yaşlı nine yarın beni bu düğüne götürebilir misin? "Niçin götürmeyeyim nine!" dedi.

"Dedi bu Altun çerşefi satmasan?" Dedi "beli." (KA, s. 30)
"Bu altın çarşafı satar mısın?" dedi. "Evet" dedi.

Dedi "bu zubunu satmasan mene? Dedi "beli" dedi "niye satasan?" (KA, s. 31)
"Bu kıyafet bana satmaz mısın?" dedi. "Evet" dedi. "Kaça satarsın?" dedi.

Dedi "bu ḳapkapı satmasan?" dedi "beli" dedi ''niye v̇eresen" (KA, s. 31)
"Bu takunyayı satmaz mısın?" dedi. " satarım" dedi. "Kaça verirsin" dedi.

Aḫşam gedim ne yim ne içim o ḫarabada! Bilisen men ne gündeyem? (KA, s. 36)
Akşam o harabede ne yiyeyim, ne içeyim! Ne halde olduğumu biliyor musun?

Dedi ''ʿsebbeḥ bunı (kilinci) sennen ister demez hanı munın ḳılıncı, ḳablığı belüv̇-dedi?" (KA, s. 38)
"Sabah padişah kılıcı istediği zaman, belindeki kılıfın kılıcı nerede demez mi?" dedi.

Bir gün patşah oġlu dedi ''ḳardaş!" dedi ''ne" dedi ''gelmesen gideḥ çöle ava!" (KA, s. 42)
Bir gün padişahın oğlu, "Kardeş" dedi. "Ne" dedi. "Av için çöle gidelim gelmez misin?" dedi.

Dedile ''bele?", dedi ''he" (KA, s. 43)
"Böyle mi?" dediler. "Evet" dedi.

"Güleş tutasız özüyden?", dediler ''he" (KA, s. 44)
"Güreşir misiniz kendisiyle?", "evet" dediler.

Dedi "seni aşsam mene bir şey etmesen?" (KA, s. 44)
"Seni açarsam (zincirini) bana bir şey etmez misin?"

Ḥepsinnen sordu ''bir bele şey görüpsüz?" (KA, s. 45)
Herkesten sordu "Böyle bir şey gördünüz mü?"

Dedi "tavuzlardan daha kimse kalıp yazda?" (KA, s. 46)
"Tavus kuşlarından başka daha kimse kalmış mı dışarıda?" dedi.

Dedi "sen bir bele bir şey edipsen?" (KA, s. 46)
"Sen böyle bir şey yaptın mı?" dedi.

Dedi "Sen aparabilmesen?" (KA, s. 46)
"Sen götüremez misin?" dedi.

Dedi ''ḳa bir tray edeḫ baḫım aparabillem seni!" (KA, s. 47)
"Kalk bir deneyeyim bakayım kaldırabilir miyim seni!" dedi.

Tavus dedi "görüsen o aġacı?" dedi ''he" (KA, s. 47)
Tavus, "O ağacı görüyor musun?" dedi. "Evet" dedi.

Dedi ''Ha munca şey?" dedi ''he" (KA, s. 48)
"Sadece bu kadar mı?" dedi. "Evet" dedi.

Dedi "ah ḳapıydan ha v̇alla hoy! Bu dev̇di, beşerdi…? Bu nece bir beşerdi, canav̇ardı bunca beşeri kesip!" (KA, s. 48)
"Ah kapıdan giren ha valla hay! Bu dev mi, beşer mi…? Bu kadar insanı kesen nasıl bir beşerdir, bu ancak bir canavar olabilir!" dedi.

Bunu gördü dedi "ey benedam koruḫmusan bu çadıra gelipsen?" (KA, s. 48)
Bunu gördü, "E, bin adam korkmuyor musun bu çadıra gelmişsin?" dedi.

Dedi "güleş tutasan menimnen?" Dedi ''he" (KA, s. 48)
"Güreşir misin benimle?" dedi. "Evet" dedi.

"Görüsen meni ḳereḳulam?" dedi ''he" (KA, s. 49)
"Zenci köle olduğumu görüyor musun?" dedi. "Evet" dedi.

"sen öziy kıssan bunca beşeri öldürüpsen?" dedi ''beli" (KA, s. 49)
"Sen bu kadar insanı öldüren bir kız mısın?" "Evet" dedi.

Patşah oğlannan sordu dedi, "oğlum bu kurdoğlu sene bir şey etmiyipti?" dedi "baba bu menim ḳardaşımdı nece ḳıyer mene bir şey etsin!" (KA, s. 50)
''Padişah oğlundan sordu "oğlum bu kurt sana bir şey etmemiş mi?" dedi. "Baba bu benim kardeşimdir, bana bir şey yapmaya nasıl kıyar?" dedi.

Dedi "ḳardaş!" dedi. "ne?" dedi. "bilisen navar?" dedi. "navar?" (KA, s. 51)
"Kardeş!" dedi. "Ne?" dedi. "Ne var biliyor musun?" "Ne var?" dedi.

Dedi "indi ha nene babayı istesen?" dedi ''he" (KA, s. 52)
"Şimdi anne babanı ister misin?" dedi. "Evet" dedi.

Dedi "bilisen nece yaḫlaşabilisen özne?" (KA, s. 54)
"Ona nasıl yaklaşabileceğini biliyor musun?" dedi.

Dedi "baba bilisen nedesen?" (KA, s. 54)
"Ne yapacağını biliyor musun?" dedi.

Dedi "bu gece mısafır olmasan?" dedi ''beli" (KA, s. 55)
"Bu gece misafirim olmaz mısın?" dedi. "Tamam" dedi.

Dedi "adamaka yeğin döğeğin yoḫsa döğeğin yeğin?" (KA, s. 55)
"E, adam yiyelim dövelim mi yoksa dövelim yiyelim mi?" dedi.

''kure ge ge, dedi, ḳoyunnar özüvündü yoḫsa tefreḳedi?" (KA, s. 57)
"Ulan gel gel, koyunlar senin mi yoksa başka insanların mı?" dedi.

''köpeg özüvündü?" dedi ''he" (KA, s. 57)
"Köpek senin mi?" "Evet" dedi.

"ne bilim neye verim özün! Köpegin de fiyatı var?" (KA, s. 57)
"Kaça vereceğimi ne (nasıl) bileyim! Köpeğin de fiyatı var mı?"

Dedi ''ottuz lere verrem sene verisen köpegekeni?" (KA, s. 57)
"Otuz lira verirsem köpeği verir misin?" dedi.

Dedi "ẏerdim", dedi "ẏerdüẏ?" dedi ''he" (KA, s. 57)
"Verdim" dedi. "Verdin mi?" dedi. "Evet" dedi.

Dediler "sen muni eyyi edebilisen?" dedi ''he" (KA, s. 58)
"Sen bunu iyi edebilir misin?" dediler. "Evet" dedi.

"ey dedi naẏar bunnan basit ẏar?" (KA, s.59)
İyi dedi ne var bunda kolayı var mı?

"le ge ge, bura ge! Sen filanka dögüsen? Dedi ''beli" (KA, s. 59)
"Ulan gel gel buraya gel! Sen falan adam değil misin?" dedi. "Evet" dedi.

"Seni orda canaẏarlar yer eẏi yapılmış; sen delli olupsan?" (KA, s. 59)
Seni orada böcekler yer; sen deli mi oldun?

O da işte bir şansıydı Alla mene ẏerdi; ora giren saġlam çiḫar? (KA, s. 59)
O da bana Allah'ın verdiği bir şanstı, oraya giren sağlam çıkar mı?

Böyüg oġlan dedi "biz ha zamana kimin arẏad almayacaġıġ, neyimiz nuḳsandı?" küçüg oġlan dedi "o şertten arẏad allıġ, kızıẏ ossa oġluma ẏerisen?" (KA, s. 62)
Büyük oğlan, "Biz ne zamana kadar evlenmeyeceğiz, neyimiz noksandır?" dedi. Küçük oğlan, "Tek şart ile evleneceğiz eğer kızın olursa oğluma verir misin?" dedi.

Ẏezirler dediler "canım bu uşaġdı, bu iş edebili, ẏerzirliġ edebili?" (KA, s. 63)
Vezirler, "Canım bu küçüktür, bu iş yapabilir mi, vezirlik yapabilir mi?" dediler.

Sen dünen kindi ẏaḫtı Baġdat'ta ol bu gece misir'da ol, indi Şam'da ol ne meʿne veri oġlum!.. kimseẏ ẏar? (KA, s. 65)
Sen dün ikindi vakti Bağdat'ta ol, bu gece Mısır'da ol, şimdi de Şam'da ol, bu ne demektir oğlum! Kimsen var mı?

"ha dedi ḳaḫpeyeke bu ḳanbura çoḫ maraklıyduẏ?" (KA, s. 65)
Ha, kahpe bu kambura çok mu meraklıydın?" dedi.

Eger baḫtıẏ ilk gẹce gelen oġlan dögü yaḫnatmıyasan öznü ha! Tanısan öznü? (KA, s. 67)
Eğer baktın ilk gece gelen oğlan değil yaklaştırma kendisi ha! Tanıyor musun kendisini?

Diyer nişi babam evinnen getirmişem ne? (KA, s. 68)
"Niçin babamın evinden mi getirdim ne?" der.

Dedi "Bilisiz nedeğin?" (KA, s. 85)
"Ne yapacağımızı biliyor musunuz?" dedi.

Kimiyçi? Derziçi. (KA, s. 86)
Kimin için? Terzi için mi?

'Acebe burada kimse kalıptı gessin kessin ḥatta sen onun boynuna atasan! (KA, s. 90)
Acaba burada kimse kaldı mı gelsin kessin ta ki suçu onun üzerine atasın.

Yana sen	Yana sen
Nėce düştiv̇ yana sen	Nasıl düştün yana sen
Yar ḳorḫımısan ahımnan	Yar korkmuyor musun ahımdan
Ḥesret çekim yanasan (KHM, s. 395)	Hasret çekeyim yanasın
Ne baḫısan odamnan	Ne bakıyorsun odamdan
Utanmısan adanman	Utanmıyor musun adamnan
diliṁ nobat şekeri	Dilin nöbet şekeri
dudaḫlarıṁ badamnan (KHM, s. 549)	Dudakların bademden
Yėtimin nazı çoḫtı	Yetimin nazı çoktur
Nazını çeken yoḫtı	Nazını çeken yoktur
Yėtim nişi melülsen	Yetim niçin melülsün
Diyiller babaṁ yoḫtı (KHM, s. 580)	Babanın olmadığını mı söylüyorlar

Diğer örnekler: (KA, s. 2), (KA, s. 2), (KA, s. 10), (KA, s. 86), (KA, s. 97), (KA, s. 86), (KA, s. 67), (KA, s. 70), (KA, s. 63), (KA, s. 99), (KA, s. 61), (KA, s. 17), (KA, s. 19), (KA, s. 48), (KA, s. 55), (KA, s. 61), (KA, s. 61), (KA, s. 64), (KA, s. 67), (KA, s. 57), (KA, s. 57), (KA, s. 52), (KA, s. 49), (KA, s. 22), (KA, s. 59).

Sonuç

İnsanın soru sorması, düşündüğüne ve bir şeyleri merak ettiğine delalet eder. Soru sorma eylemi insanın merakının sözel olarak ifadesidir. Soru sormak için hangi göstergelerin kullanıldığı, hangi cümlelerin kurulduğu ve yapıların ne sıklıkla ve

hangi anlamlarda kullanıldığı tespit edilmelidir. Çalışmamızda da günlük hayatta bu kadar sıklıkla kullandığımız bu ifadeleri, Kerkük ağzında soru cümlelerini tespit edip açıklamaya çalıştık.

Taranan metinlerde ezgi sorularının hoyratlara göre masallarda daha çok karşımıza çıktığı görülmektedir. Kerkük Ağzındaki masallarda görülen ezgi soruları, I. tip ezgi sorusunda *yedi* örnekte görülürken II. tip ezgi sorusu ise *87* örnek görülmektedir. Kerkük Hoyratları ve Manilerinde ise taranan metinlerde I. tip ezgi sorusunda *bir* örnekte görülürken II. tip ezgi sorusunda *üç* örnekte görülmektedir.

Tablo 1: Ez Tablo 1: Ezgi Sorusu gi Sorusu

Soru Tipleri	**Masallar**	**Hoyrat ve Maniler**	**Metinlerdeki Ezgi Sorularının Toplamı**
I. Tip Ezgi Sorusu	7	1	8
II. Tip Ezgi Sorusu	87	3	90
Toplam	94	4	98

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Eğitim
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Promotion of British Values by Form Tutors in One UK School: A Case Study

Aida Meirkulova*

Abstract: Today's young generations face many problems and many of them do not have the skills to overcome these hurdles. It is generally accepted that these young people need support in developing better values and moral norms. Schools possess a capability to stand up and take on problems concerning their students. In addition, each school must ensure that educational objectives include the ability to assist students to develop strong values and morals. Concerning this objective, the educational systems of each county have their own concept of educating the young people. During my training course in Great Britain, I have learned about the national concept which is called British values. Since 2011 I have been interested in the moral and patriotic education of the young generation in my country. Therefore, my research topic was chosen in terms of my research interest and I found the promotion of 'British values' to be the closest parallel in Britain to moral and patriotic education as practiced in Kazakhstan. The purpose of my research was to analyze the understanding of students about British values and to examine the promotion of British values in one UK school. The research started from an overview of documentary evidence and an academic literature review. In order to find data to answer the research questions, it was used the research methods, questionnaires with students and form tutors and interviews with form tutors.

Keywords: A Case study, Values, British values, promotion, Form Tutor.

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Introduction

Values within the education system: The key aim of education is to ensure children become valuable and full members of society who treat people with respect and tolerance, regardless of their backgrounds. However, issues of how to prepare children for this society and what has to be valuable to them are still challenging and needs to be considered from different perspectives.

From the literature, a generally accepted definition of values appears to be: things we regard as important, the most significant standards or principles in our lives. Beliefs about what is important, what is right and wrong. Depending on the requirement and important issues of society and, the beliefs of people who are members, values have different character and content. Respectively, these changes in turn, influence and reflect on the educational system (Lawton & Gardner, 1999).

British values in the Britain Educational system: Over the last years, the education system of the UK has developed its own idea of values in educating of the young people. It is the national concept of British values which British society relies on supporting and developing values and moral norms on the young generation. Despite the importance of this issue, there continues to be critical debates concerning aspects such as what is meant by British values and how it must be taught in schools.

There are several authors who have written articles concerning British values. Some researchers such as Lander (2016) focused on the need to understand British values and gave an introduction for this. He discussed the way of creation of a set of values as British values, how society arrived at such values by exploring ideas of 'British identity', 'Britishness' and 'British values'. Lander (2016) discussed issues of teaching British values in schools and within teacher education and gave examples from the professional standards for teachers.

However, the reason for the requirement to promote British values is clear, the government of Britain believes that doing so will help them to prepare young people for life in modern Britain (SMSC, 2014) and make children more resilient towards attempts to radicalize them (Prevent Duty, 2012).

In June 2014, the Secretary of State for Education, Michael Gove, announced that schools would be required to promote British values. According to the Teachers' Standard 'British values' comprise: «democracy; the rule of law; individual lib-

erty; mutual respect for and tolerance of those with different faiths and beliefs and for those without faith» (DfE, 2012).

Also, it has been posited that each school must promote British values and ensure the young generation understand the importance of respect and should leave school fully prepared for a life in modern Britain.

The role of the form tutors in promoting British values: The Teachers' Standard explains that Teachers uphold the public trust in the profession and maintain high standards of ethics and behavior, within and outside school, by: not undermining fundamental British values, including democracy, the rule of law, individual liberty and mutual respect, and tolerance of those with different faiths and beliefs; ensuring that personal beliefs are not expressed in ways which exploit pupils' vulnerability or might lead them to break the law (DfE, 2012).

This shows that each teacher is expected to promote the British values through their teaching subject. It is necessary here to take into consideration that each teacher is also potentially a form tutor. Responsibility for them consists not in subject teaching, but also there is a degree of uncertainty around how teachers promote British values in their role as form tutors. As not each area of the curriculum has an opportunity to reflect the values in their content. The research particularly interested to uncover issues of how British values are promoted by form tutors outside of their role as subject teacher.

How one school promotes British values: The key document on promoting British values is guided by the Department for Education which directly addressed the promotion of British values. According to guidance (SMSC, 2014) each school must provide this promotion and this document gives some examples of how this might be done. Promoting British Values in the place where the research was conducted has a special character and consideration since it is an international school with multi-ethnic learners.

The school contributes a strong sense of belonging, both to the school community and as citizens of Great Britain with the responsibilities that citizenship brings. School placement promotes British values in various ways: through the curriculum, tutor time, and during PSHCEE (Personal, Social, Health, Citizenship and Economic Education) (AI SMSC, 2015).

Research Questions

Despite the importance of British values, there are many disputed questions concerning their meaning and promotion in schools. Considering this point, the research defined three research question areas:

1. How do students of one school understand British values?

The first question focused on the students' perspective in order to distinguish their understanding about British values.

2. How does one UK school promote British Values?

The next question includes both the students' and the form tutors' perspective. It was important to investigate one particular school in order to find the real picture. This research question on two different perspectives helped to compare points of view and the effectiveness of the school's promotion of British values.

3. What is the role of form tutors in promoting British values?

The last research question directly addressed the role of form tutors. The main purpose of the research question was to identify their role in promoting British values and how they organize their promotional activities.

Research Design

The research work is descriptive research and the theoretical research design elements with reference to Crotty (1998). However, the research without going deeply but adopted a research stance towards the nature of epistemology as one of pragmatism.

A single case study approach was adopted for this research. Merriam (1998) considers qualitative case study as 'an intensive, holistic description analysis of a bounded phenomenon such as a program, an institution, a person, a process, or a social unit' (Merriam, 1998, p. xiii). In terms of this definition, the research work has chosen as a case the school placement. There are three categories of case study, namely exploratory, descriptive and explanatory case studies (Yin, 1984). As mentioned above the research work is a descriptive case study and the paper started with the descriptive theory to support the description of the research idea.

A benefit of doing the research through case study was that its able to go beyond the qualitative results due to understanding of the behavioural conditions and through obtaining both the students' and tutors' perspectives. It was appro-

priate to bring together both research methods for the study as this would provide with more depth of understanding and of the real situation of one school which was reflected in the data analysis chapter. A short form of research design is provided in Figure 1.

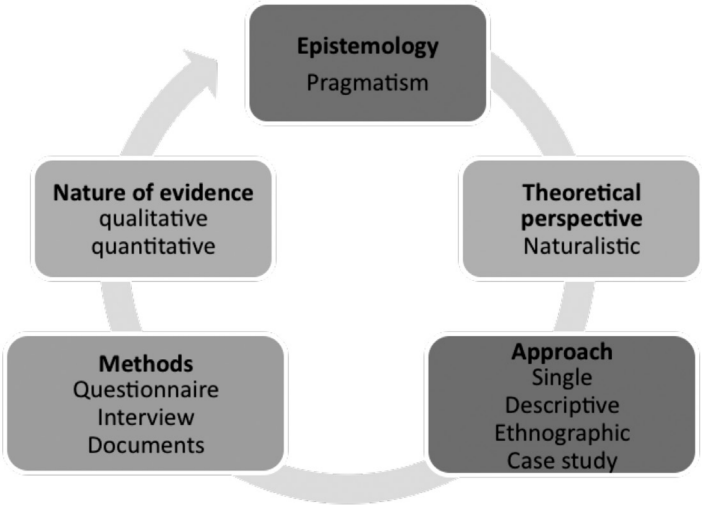

Figure 1. Research design

Data Collection Methods

It was used qualitative method in order to gain more comprehensive answers to the research questions. One of the qualitative methods was a questionnaire. The questionnaire allowed to provide in-depth information on students understanding. It was gained an understanding of the underlying reasons for choices of next steps, as well as the opinions of students, contribute to answering the first research question. The questionnaire consisted of open questions and closed questions which allowed to receive the qualitative data.

The questionnaire to form tutors delivered through Google Drive Forum had the same characteristics. It was able to obtain a qualitative data from this method. It was conducted via the school program (application), two main questions and two sub-questions with choices yes or no were sent, so data from this method was different in terms of the context of tutors' answers. Although such closed questions give relatively less rich data, this format was used, because it was con-

ducted via the forum and participants had not been personally warned but were informed through email. However, data gained from this method were also useful. Participating tutors gave enough data to analyze their position and understanding concerning the third research question.

The next qualitative research method which used was the face to face interview. These took the form of a structured interview with the participation of two Form tutors. It was interviewed different Year form tutors who looked after different age students such as Year 10 and Six Form. The interview consisted of seven open ended questions which have logical transitions. The questions were simple to understand and had connections with preceding questions. This enabled to make sure that interviewees were concentrated on the focused issue and in terms of time it was not time-consuming. The interviews were conducted face to face and recorded by using Dictaphone on the phone with the agreement of the interviewees.

Participants

The research focused on form tutors and students both male and female irrespective of their ethnic identity from the school placement. The questionnaire was anonymous so that the students could be as honest in their responses as possible. Parental permission was received for all twenty six pupils who completed the questionnaire.

All form tutors agreed to participate in advance and signed astatement of Informed Consent. The names of participants were removed from the interviews and survey prior to the data entry to ensure confidentiality according to the ethics of research.

Data analysis methods

The analysis of data was a process involving five stages (Denscome, 2014). It demonstrated the stages in relation to both quantitative and qualitative data in Figure 2.

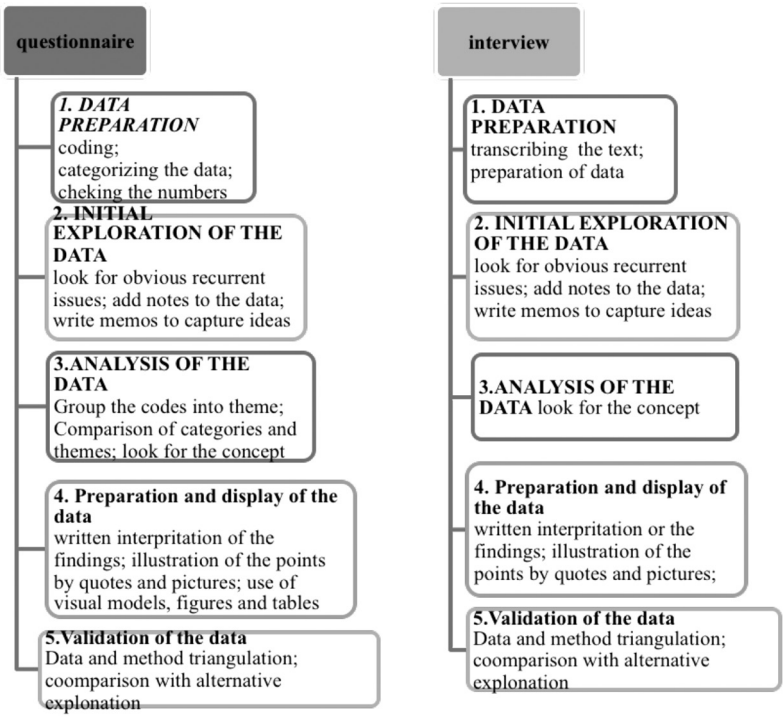

Figure 2 Stages of data analysis Source: adapted from Creswell and Plano Clarke (2007, p.129), Table 7.1.

The purpose of each methods was to receive answers to research questions and uncover the investigated issue. The questionnaire consisted of ten open and close ended questions. As it was demonstrated in Figure 2, in the first stage, the answers about participants' understanding were coded, the data were categorized according to their meaning and the numbers were checked to gain quantitative data. The next step was to look for obvious recurrent issues of British values. There were added notes to the data, were written memos to capture ideas and the codes were grouped into themes and constructs were looked for in order to find understandings of students about British values and finally the categories were compared. The interview method involved several types: semi structured, structured face to face interview, email interview and questionnaire through Google drive forum. The data analysis method consisted of the same stages as demonstrated in Figure 2. The first one was transcribing the text from the Dictaphone. The second one was to look for the constructs of answers and compare it to students' perspective.

The last steps of both data analyses methods were triangulation and validation of the data. In particular, the research referred to the combination of several research methods in the study of the issues of British values. The triangulation of the data was through student questionnaires and teacher interviews.

Findings

The purpose of this part is to show the findings gathered from the questionnaire and interviews that were conducted with students and form tutors. Figures and tables were used to show the findings concisely, these are then explained in relation to the research questions.

According to data on the questionnaire, individual students think differently about British values since a variety of answers were given. It was expected that all students would have a common understanding of this. However, there were similarities in the students' responses and to make more sense of the different responses through categorizing the data (Table 1), some important results of this summarizing can be seen.

Table 1. Students' answers according to Questionnaire

Respect	1FA, 2FA, 3FB, 4FB, 6FI, 7FR, 9FBr, 11FA	1MP, 2MI, 3MP, 4MG, 6MP, 7MH, 8MG, 9MP, 10MB, 11MP
Confident		1MP
Freedom	2FA, 11FA	1MP
Democracy	6FI, 8FA, 10FA, 11FA	3MP, 8MG, 9MP, 10MB, 11MP
Law	6FI, 10FA, 11FA	4MG, 5MC, 8MG, 9MP, 10MB, 11MP
Tolerance	5FP	MMBg, 9MP, 11MP, 4MG
Individual liberty	5FP, 6FI, 1FA, 8FA	3MP, 8MG, 9MP, 11MP
Treating people equally	7FR, 11FA	8MG, 10MB
Peace		6MP
Culture: Queen, Fish and chips, mushy peas	9FBr	11MP
Human rights		8MG
Religions		10MB, 11MP

A significant number of student responses showed that the students understanding of British values were similar to each other. Eighteen students from the class answered that they understand the term 'British values' as *Respect*. Nine students thought that British values involve *Democracy* and another nine associated them with *Law*. Individual liberty was mentioned by eight students and five students thought it was about tolerance. Most of the students have marked out those values which have been fixed by the Government document Ofsted (2015) as fundamental. However, there were two answers that suggested that students did not understand what is meant by the term 'values'. Two students thought British values were 'Queen; Fish and chips and mushy peas'. It's not claimed that it is a mistake, or it is not correct, but it can serve as an example that some students have a superficial understanding of values.

Other responses suggested that students differentiated between values that might be seen as specific to Britain and values that might be held by different cultural groups within Britain. For example:

'I don't understand the meaning of the term British values. I think that our country is not as British as it was due to other people from different countries and cultures coming to the county and teaching others to their culture' (Student. Female. British).

This example led to the thought that some students have misunderstandings about British values thinking that these values are only peculiar to people of British heritage and do not include people living in Britain who have culturally different backgrounds. When interpreting the data, it was considered that there were 13 respondents from different ethnicities. It seems likely that this will have led to different results, since this study was conducted in the school with a predominantly British population.

The data from the focus group discussions included students' opinions that appeared to be mentioned a lot. This is possibly because they thought more deeply and at the same time differently about values because of their different ethnicities. The next question in the questionnaire aimed to determine the students' perceptions of how the school promotes British values. In Table 2, the answers of students in relation to this:

Table 2. Students' answers according to Questionnaire

How does school promote British values	**Student / Female**	**Student/ Male**
Teaches us to respect everyone about religion, culture; Putting forward rules which take on board the beliefs of others and their culture	9	7
Teaches us to help each other, be together; To be honest and friendly	2	2
Minute of Slience for the solders in the war	2	
I don't think our school promote British values	4	2
Learn obout one another through our nationalities and different religions; Celebration of Ramadan	5	
Allowing to be democratic; Election of head boy and head girl	4	3
International programs (exchange program)	1	

As can be seen in Table 2, students have different opinions concerning promotion of British values by the school. Given the culturally and ethnically diverse population of the school, it is perhaps unsurprising that 16 students referred to respecting different cultures and putting forward rules that are consistent with other cultures. However, it was noted by 6 students that they do not think the school promotes British values. This may be because they interpreted the term 'British values' as not encompassing values of other cultures, whereas they felt that the school did encompass a wider set of values rather than focusing on those that were specifically British. It could be the fact that students differently perceive the British values, as reported above, led to them also understanding the promotion of these values by their school differently.

The next data collection method which used was interviews, in order to consider the discussed issues from another perspective, and to determine the role of the form tutor in promoting British values. It was interviewed four different groups of form tutors. The data suggest that different groups of form tutors have different aims and methods because of the age features of their class they have. The answers of each tutor to the question about how they promote British values were very different:

…. we talk about Asia and Europe, we might be talking about EU what happens there, benefits of there or some problems from there, and lots of things what make us who we are. It can complete discussions, we talk about British values what make us different from other countries, we try to make sure that they really think what is right, and you must be tolerant to their point of view and other a lot of things.

(Form tutor of Six form)

Through modelling good practice, use of examples and videos. The PSHCE programme.

(Form tutor of Year 10)

Also, the data from interviews showed that form tutors promote British values differently depending on their teaching subject. For example, the answers of the Citizenship and Geography teacher were quite deep and meaningful in comparison with other respondents. This was understandable since many of the issues dealt with in these subjects are associated directly with values whereas for other subjects such as Physical Education references to values are less apparent in the curriculum. Perhaps the most significant finding of this research according to data both from students' questionnaires and form tutors' interviews is that it seems that British values are promoted by the school in an implicit way rather than by direct explicit teaching. This could be a problem, because it leads to misunderstanding by some students about British values as a term and some students do not even know how to distinguish what is a value. This difficulty was clearly indicated by the responses of students suggesting that they do not think that school promotes British values.

Conclusion

During the research it was held important experiences such as; involvement in the school's life, holding discussions with students and form tutors and the opportunity to feel the UK school's atmosphere. Before undertaking the empirical research, it was reviewed online governmental and school documentary evidences such as: The Teachers' Standards, Ofsted reports, SMSC policy and literature on values. This helped to get a clear sense of British values and to do the research from an informed base and in a way that was ethical. In data analysis chapter, was the need to make sense of responses to the questionnaires and interviews in relation to what it was learned through the review of documents. It was commented on the findings in order to understand the issue more deeply.

While undertaking the research, it was considered that all participants would have a common understanding of British values and that form tutors would all

have similar guidance about promoting British values etc. However, the research showed that as well as similarities, there were important differences between the students and between the form tutors in their understanding of British values and of how they should be promoted. It was initially intended to be a descriptive case study. Therefore, any specific recommendations for the school were not given. However, the importance of small scale research was that it describes the situation and it was able to share this description with the school and school colleagues would able to use the research findings in their School Development Planning.

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Enhancing Positive Values and Skills through Service Learning: Sharing Malasian Muslim Undergraduates' Experiences

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Abstract: The dedication of *Anas bin Malik* to the Messenger of Allah (SAW) in serving him throughout his life made his knowledge more meaningful and influenced the personality of *Anas bin Malik*. Service-Learning or service-based learning is an effective learning as it impacts on intellectual development such as knowledge, skills and cognitive. Even the Service-Learning project able to train the student's Islamic spirit through the service and welfare of others. The purpose of this study was to identify the formation of positive personality, skills and values of the students of the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM) as a result of the Service-Learning project. A total of 25 students of Arabic Grammar and *Al-Nahu wa Al-Sarf* II Course which conducted the Service-Learning project has been used as a survey respondent. The data were collected through a questionnaire using the five-point likert scale to identify the Service-Learning impact on the development of students' skills and values. The data obtained were analysed using descriptive statistic such as mean. The findings show that the Service-Learning through the course's students has had a positive impact on the formation of Islamic values such as appreciating community and cultural differences, being more eager to serve the community and diligently and proactively in learning. Furthermore, it has also proven an increase in the creating of Islamic skills such as creative thinking and openness, caring for solving local problems and inculcating leadership values. Hence, the Service-Learning program needs attention so that it helps in cultivating the value of Muslim personality that is global and steady.

Keywords: Islamic values, generic skills, Service-Learning, Malaysian Muslim students.

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Introduction

Service-Learning is defined as a method of teaching and learning using experience in serving for the community (Najah Nadiah Amran, Maznah Ibrahim, Rosilah Hassan, & Khaidzir Ismail, 2016). It is an established learning practice in the United States, Canada, Britain and Australia for decades. Previous studies prove that it has positive impacts on those involved (Najah Nadiah Amran & Hamdi bin Ishak, 2017). One of the main questions among educationists is that to what extent nowadays universities graduates learnt positive values and good ethics. The stakeholders such as their community believe that when they enter higher education, the students must have those values and good moral ethics (Thuwayva Al Barwani, Abdul Al Mekhlafi, & Otherine Neisler, 2010). It is suggested that there should be balance between cognitive, physical as well as affective domains so that well rounded students are produced.

Islam emphasizes on serving for others (Maznah Hj Ibrahim, Syaidatun Nazirah Abu Zahrin, & Fazilah Idris, 2014). As a global religion, Islam believes that every human plays' vital role as the khalifah who must safeguard the world (Q; *al-Baqarah* verses 30). Therefore, they are bestowed with brain and knowledge. Yet, humans' knowledge is limited. It is stated in a verse of the Quran: *If the sea were ink for [writing] the words of my Lord, the sea would be exhausted before the words of my Lord were exhausted, even if We brought the like of it as a supplement* (Q: *al-Kahfi* verses 109) In order to nurture excellent personalities, Kamarul Azmi Jasmi et al. (2017) suggests every human being should also has the knowledge of human society and the nature of humanity. With all these combinations a holistic Muslim personality can be achieved. For the example, Anas bin Malik's experience had influenced his knowledge, so he was one of the experts in the Muslim community after the death of the Prophet, even the Muslim community at that time adhered to his point of view if they could not understand a law. Anas bin Malik is also the third narrator who most narrates the hadith from the Prophet Muhammad (Abdul Rahman Ra'fat Al-Basha, 2006).

It clearly shows that the service experience given by Anas Ibn Malik to Rasulullah SAW makes him a person who is knowledgeable in Islam religious and forming a noble Muslim personality. Therefore, the physical and humanitarian aspect in Service-Learning will make one the best person (Najah Nadiah Amran et al., 2018) as described in the Quran: *You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah.*

If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient (Q: Ali 'Imran verses 110). Therefore, this study will look at the extent of the Service-Learning project carried out by Muslim students at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM) to assist in the development of positive values and skills of Muslims, as well as the extent to which the change contributes to the development of Islam itself.

Service-Learning Concept

The combination of the term 'Service' and 'Learning' as Service-Learning in several previous works is originated from Robert Sigmon and William Ramsey's idea in 1967. This unification is the first step towards providing conceptual concepts to the learning practice. The term was been introduced in Malay Language as Rancangan Pembelajaran-Perkhidmatan in 1976 (Sharom Ahmat & Mohd Akhir bin Abdullah, 1979). The introduction of the term, proved to be the beginning of the application of community service in teaching and learning in higher education, especially in Malaysia. Historically, since 1967 various definitions were introduced by researchers to explain the meaning of Service-Learning (Dwight E. Giles & Janet Eyler, 1994). Yet, most of them cannot reach to an agreement on the best definition of Service-Learning concept (Andrew Furco, 2011; Cho See Chong, 2014). The fact is that Service-Learning concept is not the same as other social service concepts such as community service, volunteerism or practical training even some consider the activities involved are similar (Cho See Chong, 2014; Debra Abston Greenwood, 2015).

Yet, most researchers come to conclude that Service-Learning is learning (Kate McPherson 1996; Kamisah Osman 2011; Najah Nadiah Amran et al. 2016; Najah Nadiah Amran & Hamdi bin Ishak 2017) which involves students with the community (Robert Bringle & Julie Hatcher 1995; Kate McPherson 1996; LT Burns 1998; Eyler & Giles D. Jr 1999; Essential Service-Learning Resources Guide 2002; Andrew Furco & Shelley H.Billig 2002; Elias Mpofu 2007; Seifer SD & Connors K. 2007; Paul Benneworth & David Charles 2013) through the cooperation of faculty and university (Elias Mpofu, 2007). It is practice that integrates community service with academic co-curriculum (Kate McPherson 1996; Eyler & Giles D. Jr 1999; Andrew Furco & Shelley H.Billig 2002; Seifer SD & Connors K. 2007; Christine I. Celio, Joseph Durlak & Allison Dymnicki 2011; Martha Ellis 2013; Paul Ben-

neworth & David Charles 2013), that meet the needs of the community (Robert Bringle & Julie Hatcher 1995; LT Burns 1998; Essential Service-Learning Resources Guide 2002; Pamela Steinke & Peggy Fitchy 2007; Kamisah Osman 2011; Najah Nadiah Amran & Hamdi bin Ishak 2017). It is a process involves inventory cycle and reflection (Robert Bringle & Julie Hatcher, 1995) that assist students to apply the theory of knowledge to reality (Seifer SD & Connors K., 2007).

The combination of the term 'Service' and 'Learning' into Service-Learning is used in the works produced by Robert Sigmon and William Ramsey in 1967 This unification is the first step towards providing conceptual concepts to these learning practices. In Malaysia the use of the term in Malay Language to the Service-Learning word was introduced in 1976 through the *Rancangan Pembelajaran-Perkhidmatan* (Sharom Ahmat & Mohd Akhir bin Abdullah, 1979). The beginning of the use of the term, proved to be the beginning of the application of community service as a discipline and system in learning and learning, especially in higher education. Beginning in 1967 various definitions were tried and explained by researchers to explain the meaning of the term Service-Learning (Dwight E. Giles & Janet Eyler, 1994b), although these practices have been carried out for decades and have proven to be a positive impact, investigators and practitioners still cannot reach agreement on the best way to define and characterize this Service-Learning concept (Andrew Furco, 2011; Cho See Chong, 2014). Meanwhile, the fact is that the Service-Learning concept is not the same as other social service concepts such as community service, volunteerism or practical training even if it is translated as the same activity (Cho See Chong, 2014; Greenwood, 2015).

This is because Service-Learning is learning (Kate McPherson 1996; Kamisah Osman 2011; Najah Nadiah Amran et al. 2016; Najah Nadiah Amran & Hamdi bin Ishak 2017) which involves students along with the community (Robert Bringle & Julie Hatcher 1995; Kate McPherson 1996; LT Burns 1998; Eyler & Giles D. Jr 1999; Essential Service-Learning Resources Guide 2002; Andrew Furco & Shelley H.Billig 2002; Elias Mpofu 2007; Seifer SD & Connors K. 2007; Paul Benneworth & David Charles 2013) through the cooperation of faculty and university (Elias Mpofu, 2007). The approach used in this practice is to integrate community service with academic co-curriculum (Kate McPherson 1996; Eyler & Giles D. Jr 1999; Andrew Furco & Shelley H.Billig 2002; Seifer SD & Connors K. 2007; Christine I. Celio, Joseph Durlak & Allison Dymnicki 2011; Martha Ellis 2013; Paul Benneworth & David Charles 2013), meeting the needs of the community (Robert Brin-

gle & Julie Hatcher 1995; LT Burns 1998; Essential Service-Learning Resources Guide 2002; Pamela Steinke & Peggy Fitchy 2007; Kamisah Osman 2011; Najah Nadiah Amran & Hamdi bin Ishak 2017), through the inventory cycle and reflection (Robert Bringle & Julie Hatcher, 1995) as well as helping students apply theory knowledge to real reality (Seifer SD & Connors K., 2007).

Where impacts obtained by students can be seen in enhancing knowledge of course content and learning (Kate McPherson 1996; Eyler & Giles D. Jr 1999; Essential Service-Learning Resources Guide 2002; Seifer SD & Connors K. 2007), attitude change towards the community (Seifer SD & Connors K. 2007; Najah Nadiah Amran et al. 2016) and their studies (Robert Bringle & Julie Hatcher 1995) also the formation of positive values towards the development of the affected communities (Robert Bringle & Julie Hatcher 1995; Kate McPherson 1996; Essential Service-Learning Resources Guide 2002; Elias Mpofu 2007; Seifer SD & Connors K. 2007; Kamisah Osman 2011; Paul Benneworth & David Charles 2013; Najah Nadiah Amran et al. 2016 ; Najah Nadiah Amran & Hamdi bin Ishak 2017). Mary Pentince amd Gail Robinson (2010) explained that Service-Learning practices produce holistic graduates and are able to function well in the community. The impacts of the students can be seen from three main aspects; enhancement of knowledge, positive attitude change, and the creation of effective personality values as a result of Service-Learning activities. Additionally, some researchers believe that this impact also affects the community positively as a result of acceptance of Service-Learning activities conducted in their communities from the point of community development (Seifer SD & Connors K., 2007) as well as intellectual sharing between university members and the community.

Research Methodology

This study uses a descriptive study design. The location of the study was selected at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia, Bangi, Selangor. The sample of this study involved 25 students of Arabic Grammar and *Al-Nahu wa Al-Sarf* II Courses which conducted Service-Learning activities at *Maahad Pontian,* Johor, Malaysia. The duration of the Service-Learning activities conducted by the students is 3 days 2 nights together with 89 form four students of the school. The social services provided are the form of educational sharing to the communities involved through the *Nahu* and *Sarf* Workshop program. The purpose of the program was to share the method of studying grammar and sarf with the students

in particular. The instrument used is five-point Likert scale questionnaire. Service-Learning impact questionnaire was adapted from Service-Learning Outcome questionnaires by Barbara E. Moely & Vincent Ilustre (2014) and modified by researchers.

Data is also collected through the process of document analysis. Among the documents involved are proforma courses, Service-Learning files / activities, work papers and student reports. Observation is carried out by researchers through the presence of researchers in the organized Service-Learning activities. Primary data in this study was analysed by descriptive statistical analysis to determine the mean value of each construct implementation and impact of Service-Learning. To determine the scores for both questionnaire instruments, the researcher uses the modified interpretation of min from Jamil Ahmad (2002) mean values of 1.00 - 2.33 are low scores, 2.34 - 3.67 medium and 3.68 - 5.0 are high. The quantitative data obtained was analysed using the SPSS version 22.0 software. Descriptive analysis is used to compile and present data in the form of min to answer the research questions.

Results and Discussions

The results of the study will be explained based on the min score, where the two main elements that are experiencing positive changes through the Service-Learning activities of Muslim students, are the formation of Muslim value and the creating of the Islamic skills through the activities being undertaken.

Formation of Muslim Value

Islam plays a role in shaping personal excellence, especially towards Muslims. The role of this form is channeled through education. Where education according to Islam is the process of educating and training the mind, body, spirit, and human emotion based on the sources of the Quran and Sunah (Kamarul Azmi Jasmi, Siti Fauziyani Md Saleh, & Siti Suraini Razali, 2017). In Service-Learning, it is believed to be able to create a concerned towards the community and appreciated the cultural differences, is more eager to serve the community and be diligent as well as proactive in learning. Based on Table 1 below illustrates the min score on questions items related to Service-Learning activities have shaped the high Muslim personality towards students.

Table 1. Mean Values on the Formation of Muslim Personality Through Service-Learning Activities

Question Items	**Mean Values**
More concerned with the community	4.27
More appreciate cultural differences.	4.27
More eager to serve the community	4.31
More diligent and proactive towards course learning	4.31

a. Appreciate the Community and Cultural Differences

Based on Table 1 above, the Muslim personality formed through Service-Learning activities is more attentive towards their community with mena value of 4.27 and appreciates cultural differences as well as sharing the same values. This demonstrates the two things above, through Service-Learning activities happening simultaneously, students not only form attitudes but also appreciate the cultural differences in society. This is because in order to achieve the perfection of community life, naqli or religious knowledge alone is not enough even though this knowledge is the highest in Islam (Mohammad Kamal Hassan, 1984). Therefore, in order to create excellent personality, Kamarul Azmi Jasmi et al. (2017) suggesting that human beings should also have the knowledge of humanity and the nature of humanity. With a combination of knowledge of Islamic thinking patterns and Muslim attitudes are capable of perfection of holistic Muslim personality (Mohammad Ghozali & Nor `Azzah Kamri, 2015). Hence, experience in Service-Learning activities give the positive impact towards the formation of self-appreciate towards the communities and cultural differences.

b. Eagerness in Serve the Community

In fact, the Service-Learning program has also give the positive impact towards the personalities when the students become more motivated in serving the community. Where this item shows a value of mean 4.31. Even after undergoing student service activities still feel that community and community responsibilities are high. This is in line with the research done by Maznah Hj Ibrahim, Syaidatun Nazirah Abu Zahrin, & Fazilah Idris (2014) that students who undergo Service-Learning

have shown positive changes in making them more sensitive and responsible for the surrounding community. This is because through Service-Learning they are able to link Islamic welfare to the global community through their concern for society.

c. Diligent and Proactive Towards their Learning

Some studies prove that Service-Learning improves student-grade grades (Alexander W. Astin, Lori J.Vogelgesang, Elaine K.Ikeda, & Jennifer A.Yee., 2000), however, another study explains that no significant changes can be made to student learning after they join Service-Learning (J Miller, 1994). Therefore, Ali Hébert dan Petra Hauf (2015) explaining that a more in-depth study had to be done to identify the effects of Service-Learning on student development. Based on Table 1 above the mean value was 4.31, it is clear that students recognize that they are more proactive and diligent in pursuing knowledge after participating in Service-Learning activities. This is to clarify Service-Learning privileges that link community services in formal and formal learning, as well as form positive personalities towards their learning. Factors to better understand what they learn encourage them to be diligent and proactive towards the given learning (Ali Hébert & Petra Hauf, 2015).

Creating of Islamic Skills

The goal of Islamic education is recommended by Kamarul Azmi Jasmi et al. (2017) should meet the three basic principles of maintaining well-being, establishing a safe social system and inculcating trustworthiness. To preserve the well-being of students should be applied with creative and open-minded skills. Furthermore, to establish a Muslim social system, it is also necessary to apply the skills of solving the problem. Furthermore, Islamic education should train students with high leadership skills and inculcate the value of trust in themselves and others. Therefore, in this Service-Learning activity the three skills needed for Muslim in catalyst become a proactive Muslim personal even respected. Table 2 below is a mean value that illustrates the creating of Muslim skills as a result of the Service-Learning practices that students have gone through.

Table 2. Mean Value for Creating of the Islamic Skills

Question Items	**Mean Values**
Be able to think creatively.	4.27
Be open-minded.	4.35
Solving the problem of local issues	4.08
Encouraged to find solutions when dealing with a problem.	4.27
Trained to lead others	4.38
Have a chance to become a leader in the activity	4.19

a. Think Creatively and Open-Minded

Taqwa held by students by itself will result in the excellence of results through the spirit of cooperation and mutual assistance from various parties in carrying out a job. Their *taqwa* will make them more open minded, encourage discussion among themselves and encourage the involvement of various parties in the creation of creative ideas (Ab Aziz Yusof & Mutiara Dwi Sari, 2017). Based on the two items asked in the set of questionnaires, the mean value of the student to become a creative muslim after the Service-Learning activity was 4.27, while the mean value of Service-Learning was giving impact to the student become more open-minded was 4.35. The spirit of the Muslim students in carrying out Service-Learning activities has helped in the creation of a creative and open-minded Muslim as a global human capital.

b. Concerned about Solving Problems and Local Issues

Ibnu Miskawayh argues that an individual cannot practice good morals thoroughly if he or her lives alone. This is because social life demands the help of helping, softening and making love to people (Siti Norlina Muhamad, Mohd Nasir bin Ripin, & Mohd Dani Muhamad, 2004). Therefore, in this Service-Learning activity is aimed at forming a conscious Muslim personality in helping to find solutions in the problems that occur in society. Therefore, in applying skills of concern to community issues and tried to solve the problem, two question items were questioned to the students. As a result, based on table 2 above, the mean value of the students shows

their confidence that Service-Learning has opened a space to the problem solving value of 4.08, and this value is lowest compared to other question items. In addition, students also acknowledge that Service-Learning makes them a person who is tempted to find solutions in dealing with a problem, where the mean value of the item is 4.27, and share the same valuation with open-minded question items.

c. Creating the Leadership Skills

Furthermore, in the inculcation of leadership skills in the student, high training has been applied in Service-Learning activities, where the mean value of this item is 4.38, and this value is highest among the item in table 2 above. This indicates that the majority of students agree that they have been applied with high leadership skills in the Service-Learning activities. Additionally, a mean value of 4.19 has been shown on the item that the student agrees with the opportunities provided in the Service-Learning activity to the become the leaders of others through the activities that carried out. The study conducted by Noor Azyani A. Jalil and Ahmad Esa (2012) explaining that employers are now not only requiring employees with good academic skills but also leadership skills is also one of the most important elements in the formation of a student's career. Even the Messenger of Allah, Prophet Muhammad SAW is also a dynamic leader as well as a leader not only knows the direction, but goes down with the companions of *sahabah* and other Medina peoples. He also (peace and blessings of Allah be upon him) was with the people feeling their hard work in life and struggle (Jabatan Kemajuan Islam Malaysia, 2015). This kind of attitude should be played in a service-based learning so that a born student is a leader who follows the Prophet as a role model.

Conclusion

Islam plays a role in shaping personal excellence, especially towards Muslims. The role of this form is channel through education. Where education according to Islam is the process of educating and training the mind, body, spirit, and human emotion based on the sources of the Quran and Al-Sunnah (Kamarul Azmi Jasmi et al., 2017). Obviously, through education form the personality of a Muslim and it does not depend only on choosing a pattern of Islamic thought solely. Where a Muslim makes the Islamic faith as the basis of a mere thought pattern it is incapable of shaping the Muslim personality, but it should be perfected with the

pattern the attitude of practicing what is learned (Mohammad Ghozali & Nor `Azzah Kamri, 2015). Therefore, this studied had examined the extent to which the Service-Learning project conducted by Muslim students at the Faculty of Islamic Studies, Universiti Kebangsaan Malaysia (UKM) helps in the development of positive values and Islamic skills, as well as the extent to which the change contributes to the development of Islam itself.

The findings show that Service-Learning or service-based learning develop three positive of Islamic values such as the appreciation of community and cultural differences, more excited to serve the community and diligently and proactively in learning. In addition, Service-Learning has also proven in creating an Islamic skills such as think creatively and be more open-minded towards the communities, eagerness in helping to resolve the local problems, also inculcating leadership skills towards individuals and others. Clearly, Service-Learning is seen as a learning practice that not only contributes positively but also contributes to the development of the Islamic religion itself, because the understanding and implementation of religious life is beginning through the society itself, especially the younger generation. This is because they are the fortress to repel any challenge from the globalization process. Hence, the changes and advances in Islamic life-styles are back to the true teachings of Islam as practiced by the Prophet S.A.W.

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The Developing Musical Mind: A Cognitive Study of Modal Sense Awareness in Childhood

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Abstract: The present study aims to explore the development of modal music cognition in childhood through a methodology designed as a gradual cognitive process. The study propounds a three-step experimental approach of modal sense awareness: (1) The ability to memorize a traditional song, (2) the ability to reproduce vocally the song and (3) the ability to recognize a modal musical context. Concretely, we carried out an experiment in Tunis (Tunisia) with 75 Tunisian children aged 3 to 11 years (N=75, 3-6 years-old children =37, 7-11 year-old children =38). A key finding of our study is that children's musical abilities evolve in three chronological stages: (1) Memorization, (2) modal recognition and (3) vocal reproduction. Moreover, the cognitive process is subject to two interdependent factors: (1) The age of children: 7-11 year-old children outperformed 3-6 year-old children and (2) the musical characteristics of each mode: It was easier for children to assimilate modes without altered scale degrees than those with altered intervals (quartertones). These results may enhance the musical education approaches as well as the childhood education system in Tunisia.

Keywords: Music cognition, Childhood, Modal sense, Memorization, Vocal reproduction, Modal Recognition.

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Introduction

Children mind's development studies draw on recent research advances in neuroscience and psychology to value childhood more than any other period of the human being's life, as it is a time of great mental faculties' growth and the key to sustainable welfare (Center on the Developing Child, 2007). Understanding children's cognitive developing process may enhance childhood education by setting up specialized pedagogical strategies within the education system. Besides, increased interest in particular skills' development process brings new theories that promote specific didactical fields. In early childhood, toddlers show naturally musical behaviors (California Department of Education, 2011). For instance, we can identify rhythmic abilities such as spontaneous rocking movements and rhythmic engagement in response to music. Moreover, young children's spontaneous vocalizations, mimic sounds and song creations reveal toddlers' natural melodic abilities. There are several theories that consider musical potential as something that gradually evolve during childhood and describe a sequence of stages of natural musical child's development (Hargreaves & Lamont, 2017; Serafine, 1988; Sloboda, 1985; Swanwick & Tillmann, 1986; Volchegorskaya & Nogina, 2014 & Zenatti, 1969). These facts sustain the natural human tendency toward music. However, music teachers play key role in building the child's musical experience and knowledge.

While working on musical projects with the child, the teacher has to focus on whole child development: Physical, social, emotional and cognitive. Besides, he/she has to concentrate on the main subject of the lesson. We do believe that the art of music is linked to a sociocultural identity (Blacking, 1983), which can take on a variety of musical expressions and forms. Traditional songs (singing) are a representative embodiment of this kind of music. In Tunisia, traditional songs' repertoire entail modes and musical characteristics derived from the native people and its interaction with other cultures: Arabic, Spanish and Turk.

Although several studies in the Western world are dedicated to the way children perceive the tonal music of their cultures, the experimental investigations of modal music perception in the Arabic world are limited. The latest studies of Ayari (2003; 2008), Ayari & McAdams (2002) and Ayari & Lartillot (2009) focused on Tunisian modal perception and reported the ability of identifying and segmenting musical modal elements in Tunisian listeners. Recently, a natural modal sensitivity in Tunisian children aged 6 to 13 years has been reported by Jmal (2013) who carried out an experiment with three tasks: Memorization, melodic achievement and vocal production. The results were interpreted according to the children's age

and their ability to perceive musical intervals, modal patterns and melodic rhythmic configurations.

All those considerations lead us to forge a new approach about musical cognitive development. A methodology based on singing as it is a natural skill (Miller, 1996) and a native social practice (Wolterstorff, 2015), to learn about how child's mind perceives a melody of his culture and which factors influence this mental modus operandi.

Methods

The main objective of this study on the development of children's musical mind is to define a modal sense in children (by analogy to the tonal sense) (Francès, 2001). Here, the practice of singing in didactical context is designed as a heuristic tool that will determine the stages of our cognitive methodology. We will ultimately investigate the correlation between the cognitive process and two variables: Age and gender.

Hypotheses

This study's main hypothesis is that singing traditional songs in childhood could activate or create children's modal sense, which brings up cognitive evidences to understand children's modal perception. As it comes naturally to a child to learn songs (Welch, 2006), we suppose that the cognitive process activated when learning traditional songs corresponds to the same cognitive pattern acquired in modal sense awareness. Hence, we aim to transpose the process of learning traditional songs process into a didactical tool of musical modes teaching.

Learning a song is considered as a sensory experience, which mainly involves the cognitive process of memorization. When exposed to a new song, the brain encodes and stores musical information. To be able to reproduce vocally a song, we need to retrieve stored information. Upon hearing the same song once more, the established neural connections are reactivated as recognition (Wesson, 2018).

In light of these facts, this study propounds a three-step experimental approach of modal sense awareness: (1) The ability to memorize a traditional song, (2) the ability to reproduce vocally the song and (3) the ability to recognize a modal musical context. Thus, we can define our principal hypothesis by means of the following indicators.

Memorizing and reproducing song's melody: We plan to teach a selection of traditional songs in different musical modes to children. Then, every child has to reproduce vocally the songs. The melodic accuracy of every vocal performance of each child is subsequently evaluated by using a scoring system, as it is the main evaluation's tool of the education system in Tunisia.

Recognizing modal context: Children will hear new melodies that expose musical materials already heard. Thereupon, the child has to assign the new melody to the corresponding modal theme by indicating the song that show the most similar melodic-rhythmic patterns.

To investigate these previous indicators, we correlated them with two variables: Age and gender of children, which can influence the modal sense awareness of children.

- Children's age and gender, do they influence the memorization and the reproduction of song's melody?
- Children's age and gender, do they influence the recognition of modal context?

Choosing Musical Modes and Songs

Musical repertory choice. For this experiment, we chose Tunisian traditional classical repertory as reported and edited in the official corpus of Tunisian musical patrimony and popular repertoire. In our case, the concept of traditional music carries with it the meaning of a kind of music created by custom in a settled culture over a long period and handed across generations. This kind of music is classified into two groups: Classical and popular. We presume that this musical context represents the most authentic modal structures. Indeed, it is the main component of music education's curriculum in Tunisia. The use of traditional music recalls the cultural model implied in the development (Ayari, 2008) and therefore could enhance musical knowledge acquisition.

Modes choice. As in all Arabic countries and most of the Eastern world, Tunisian music draws from the modal music system (Abddon, 2003). In Tunisia, the modality is based on a hierarchical ordering of tones (Ayari & McAdams, 2003). This organization results from interactions and dynamics between scale degrees, which vary from a country to another. Thus, a large spectrum of nuances of musical pitches and intonations appears and introduces the musical identity. In Tuni-

sia, we have the traditional form of *Nawba* of *Malouf* (Abddon, 2003). Moreover, the modal system involves emotions. Certain modal tunings can bring positive feelings, while others are associated with sad ones. That is the reason why, in Tunisia, modes are called *Toubou'(*sing. *Tba'*), which literally mean moods.

Theoretically, the scale of Arabic musical mode (*Diwan*) is considered as a succession of movable blocks called *Ajnas* (sing. *Jins*). A block is a group of three, four or five adjacent notes. The notes' movements inside one block (musical intervals) and the blocks' movements into an extended scale (up and down) are submitted to a "law of attraction", which highlights the important notes in the melodic pattern of each musical mode.

It is important to note that in Arabic music, the melodic and the rhythmic structures are interdependent. Hence, the modal sense awareness involves systematically both sides. In this study, we will focus on the melodic part of the mode. However, once we admitted the implied rhythmic side of each modal melody, we do underline the importance of the rhythmic component in modal context.

For this experiment, we intend to study three Tunisian musical modes: (I) *Mazmoum*, (II) *Rasd 'Oubaydi* and (III) *Hsin* (see Appendix A to learn more about musical scales, principal tones and *ajnas* of each musical mode). To select these modes among ten others, we focused on the nature of sounds that characterize their main melodic patterns. Let us at this point unriddle briefly the argument of the inherent characteristics of musical sounds. According to the western equal temperament system, theorists discriminate between two natures of musical sounds: The natural sound and the altered sound (Thomsett, 2012). Thanks to the globalization, the ear all around the world is now accustomed to the same musical tones. The natural notes are commonly known as the sounds generated by playing on the piano's white keys, while the play on black keys engenders altered notes. In other words, when the frequencies of natural pitches are raised or lowered, we obtain altered notes. In Arabic music, each tone is divided in four non-equal parts, called quartertones, which are vocally tuned and played on traditional instruments, usually, stringed ones. These specific tones establish the particularities of traditional music of each region, but also represent the biggest limit of their transmission and protection.

In light of these musical characteristics, we chose the modes cited above. Indeed, the melodic pattern of both modes *Mazmoum*, when transposed a perfect fourth lower than it does originally sound (a model commonly used in Tunisian

music educational system), and *Rasd 'Oubaydi* in original key, avoid altered pitches and especially quartertones. Besides, it was proven that children assimilate easier the natural musical notes than quartertones (Jmal, 2013). On the contrary, the musical schema of the mode *Hsin* shows up altered scale degrees. By choosing it, we intend to test children's sensibility to traditional musical tones. Furthermore, the experimental results will allow us to take a broad view concerning children's modal sense development. However, the melodic pattern of the selected musical modes can bring out notes outside the original scale (modulations), forasmuch as, we have to be careful about choosing songs and put forward melodies without modal modulations.

Songs choice. We selected six traditional songs for our experimental protocol: Two examples for each mode. Five songs belong to the corresponding *nawba* of each *tba'* and one song was extracted from the popular repertoire. We chose more than one song for each mode in order to provide better modal assimilation for children. Our choice is based on three main elements: Melodic patterns, rhythmic structures and lyrics. The melodies of the chosen songs reveal the basic melodic schema of the corresponding mode by exposing the main notes, intervals and melodic-blocks. Also, they avoid modal modulations. However, in an educational context, original tonalities could be transposed in upper or lower key in order to suit the vocal range of the teacher and the pupils. The rhythmic component is also very important when choosing songs, since it interacts simultaneously with the melodic part and metrical divisions of the lyrics (Proto, 2015), in order to provide simple melodic-rhythmic structures for easier memorization for children. In addition of the relationship between metrical verse and the musical meter, lyrics are a determinant factor of our choice. The theme of the song is submitted to ethical and pedagogical rules (Akuno, 2011). However, even if certain letters of the lyrics might be hard to pronounce by children, singing can highly improve children's sensory development (Zedda, 2005).

Table 1 below indicates the chosen songs and their corresponding rhythms. We assign symbols to each category, which will be used in the next sections for better visibility: For musical modes (I, II, III), for songs' titles (1, 2, 3, 4, 5, 6) and for rhythms (α, β, γ, δ) (see Appendix B & C for songs' musical scores and rhythms' patterns).

Table 1. Chosen Songs

Musical modes	Songs's titles	Rhythms
(I) *Mazmoum*	(1) Assabah nashir 'alamou [Morning glow]	(α) *Khatm*
(I) *Mazmoum*	(2) *Qoum bakir al asbah* [Wake up early in the morning]	(β) *Dkhoul barawil*
(II) *Rasd oubaydi*	(3) *Sidi Mansour* [My lord Mansur]	(γ) *Goubbihi*
(II) *Rasd oubaydi*	(4) *Abshir laqad nilta ma touridou* [Be happy you got what you want]	(α) *Khatm*
(III) *Hsin*	(5) *Man dafar bi al hikma* [Whom reached the wisdom]	(α) *Khatm*
(III) *Hsin*	(6) *Al kawnou ila jamalikoum mushtaqou* [The universe misses your beauty]	(δ) *Barwal*

Participants

We tested five groups of Tunisian children that were recruited from two public nursery schools settled in Tunis (the capital). Ninety-nine (N_0=99) children took part in the experiment. The average age was 6 years and 9 months. Participants were 60 girls and 39 boys. We chose children without any psychomotor impairments and cognitive disturbances, as claimed by nursery schools.

Experimental Protocol

The trial of the modal development process took place in the form of a classroom situation. Within a period of six hebdomadal singing lessons, occurred on March - April 2015. Once every week, we taught a new song to each group of children. The procedure used here is composed of three stages of singing and learning. It is completed with a full evaluation. Each stage involves several cognitive tasks.

Memorization. At the beginning of the lesson, we introduced the theme of the new song by telling its story and spelling the lyrics to children. Then we sang it with instrumental accompaniment. The learning process here is based on a "call and response" design, which implies an interaction between a solo and a chorus (Akuno, 2011). The song is decomposed into several phrases in accordance with

the melodic-rhythmic structures and it was taught by ear. The teacher (solo) sings phrase-by-phrase (call), and the children (chorus) have to repeat what they just heard (response). A single phrase is repeated several times, with and without accompaniment, in single and group performance. Thus, learning depends on the imitation of the teacher and peers. The memorization process can be resumed into the following tasks: Hearing, assimilation, imitation and replication.

Vocal Reproduction. Until now, singing was supported by instrumental accompaniment and group work. At this stage, the child is no longer accommodated in the "comfort zone". Indeed, chorus singing helped diffident children and those who had memory's problem to build gradually self-confidence. The accomplishment of this task requires from each child to sing solo, one by one, the entire song. Each single performance was video recorded for further evaluation.

Recognition. After six singing lessons, children had memorized and sung repeatedly six songs in different musical modes. At this point, children were charged with the task of recognizing a modal context. Each child had to listen to three new melodies (see Appendix D for recognition task sequences' melodic patterns). Each melody refers to both memorized songs in one mode. To accomplish this task, young pupils had to name one of the corresponding songs, after hearing the new melodic sequence. This way, we can confirm if the child had recognized or not the mode.

Evaluation. At the end of the experiment protocol, the number of participants was reduced to seventy-five (N=75) with 48 girls and 27 boys, because of multiple absences that had prevented certain pupils from attending some lessons and consequently, they missed the tasks of memorization and vocal reproduction.

To evaluate each single vocal performance, we claimed the collaboration of two experimented colleagues, in order to provide objectivity and more credibility. Teachers watched the videos and scored each child's vocal performance by giving 0-10 marks for the memorization and the vocal reproduction of three songs' melodies (M1, M4 & M5) according to the criterion of melodic pattern's accuracy. We focused only on these melodies because the corresponding songs (1, 2 &3) are composed in different modes (I, II & III) and they display a common rhythm (α). Thus, the rhythmic component is counteracted by providing the same rhythmic difficulties' level. On the other side, the evaluation of recognition task was easier, since we had to tick one of the two choices (Yes if the child named the correct song or No –if he named a wrong song). Moreover, we have to note that memorization is implicitly assessed in both tasks of vocal reproduction and modal recognition.

The outcomes were submitted to statistical analyses in correlation with children's age and gender as covariates. All the scores were treated with the statistical software SPSS (Statistical Package for the Social Sciences). The results were thresholded using random field theory cluster thresholding (Worsley, Taylor, Tomaiuolo, & Lerch, 2004), with a $p<0.05$.

Results

We divided participants into groups according to the following covariates: Age groups two groups of children, 37 children aged 3 to 6 years and 38 children aged 7 to 11 years, and Gender groups two groups with 48 girls and 27 boys.

Memorizing and Reproducing Song's Melody

To illustrate the children's cognitive development related to the ability of memorizing and reproducing melodies, we used Chi-square tests to determine if there were significant correlations between the cognitive ability and children's age and gender. Table 2 indicates the test's results.

Table 2. Impact of Age and Gender on Memorizing and Reproducing Song's Melody

Memorizing and reproducing	Age	Gender
	P Value	
M1	0,023	0,106
M4	0,014	0,156
M5	0,232	0,252

Impact of age.

An initial χ^2 test showed a significant difference between children in age division (P=0,023). Older children were better in memorizing and vocally reproducing a melody composed in mode (I). Likewise, there was a significant difference between age groups when memorizing and vocally reproducing mode (II)'s melody (P=0,014). Once more, the success in memorization and reproduction task depended on children's age. However, the last test analysis showed no significant difference between the groups in age (P=0,232). From the oldest to the youngest,

children had showed difficultly at vocally reproducing specific modal tones (quartertones) in mode (III).

The previous outcomes revealed the significant impact of children's age on memorizing and vocal reproducing modal melodies. According to M1 and M4 results, we suggest that melodic cognitive abilities increase with age. Children aged 7 to 11 years reached a cognitive stage that provides a better melodic awareness. Moreover, M5 test showed no significant correlation, this suggests that age impact on children's melodic accuracy is related to the "nature" of the mode itself, whether it implies quartertones or not. At the age of 11, children's musical cognitive abilities are not mature enough to reproduce properly a melody with quartertones.

Impact of gender.

There was no significant difference between children in gender distribution when memorizing and reproducing melodies in modes (I), (II) and (III). Girls and boys performed similarly well at this task.

The analysis of covariance's tests (χ^2), covarying children's gender and their ability to memorize and vocally reproduce traditional melodies revealed no significant overall difference between gender groups. We deduce that girls and boys, at the same age, develop simultaneously and similarly their cognitive abilities related to melodies' memorization and vocal reproduction.

Modal Context Recognition

To determine whether children's age and gender had influenced the recognition task, others Chi-square tests were performed using the recognition scores, as our dependent variable and children's age and gender as our covariates. Table 3 below shows the test's results.

Table 3. Impact of Age and Gender on Recognizing Modal Context

Recognizing	Age	Gender
	P Value	
Mode I	0,058	0,866
Mode II	0,293	0,625
Mode III	0,034	0,545

Impact of age.

No significant correlation was found between the ability to recognize mode (I) and children's age (*P*=0,058). Success and failure cases at this task did not depend on children's age. Recognition scores showed that young and older children were equally able to recognize mode (I)'s melody.

A second test showed that the recognition of mode (II)'s melody has also proceeded independently from children's age. There was no significant correlation between the cognitive ability and the covariate age (*P*=0,293). Like the mode (I)'s results, the mode (II) scores illustrate the ability of recognizing modal (II) context from the age of three.

Unlike the two previous tasks' outcomes, the latest test showed significant correlation between the ability of recognizing modal (III) context and children's age (*P*=0,034). Children aged 7 to 11 years significantly outperformed the group of the youngest aged 3 to 6 years. Between the ages of 3 through 6 years, the cognitive skill of recognizing mode (III)'s melodies is immature, it is at the age of 7 that occurs modal (III) recognition.

The previous outcomes confirm that children's modal recognition abilities develop in relationship with their ages. As growing older, modal recognition's faculties of melodies with quartertones mature better. Therefore, an interest in the musical 'nature' of the mode is a *sine qua non* of admitting a correlation between the cognitive ability of recognition and the age.

Impact of gender.

The tests showed no significant difference between gender groups while recognizing all melodies' modes. In this case, skills distribution across female and masculine genders is equal. All children, independently of their gender, mature simultaneously their modal recognition's faculties.

Discussion

In the present study, we found that 3-6 year-old children were able to recognize the modal context of melodies in modes (I) and (II) as well as 7-11 years old children. Older children's vocal reproduction performances in modes (I) and (II) were better than younger children's group. We also demonstrated that until the age of eleven, children had difficulties to sing mode (III)'s melodies, however, 7-11 year

old children's modal (III) recognition faculties were mature. These outcomes lead us to conclude that children's recognition ability matures before reproduction's faculties. This would seem to agree with earlier research that confirm preschool children's ability to recognize melodic song's content (Feierabend, Saunders, Holahan, & Getnick, 1998), while children's ability to pitch accurately develops as age increases. Vocal reproduction's process is more complicated since it is related to a combination of skills such as phonatory apparatus' maturity and language skills (Leighton & Lamont, 2006). Thereby, it is possible to consider the recognition stage as a preparatory phase of reproduction ability's development among children, which may be key to enhancing mode-learning experience by encouraging music listening activities from early childhood.

Modal recognition task calls a mental reference that allows the listener to remind a modal context (Ayari, 2008). Therefore, the acquisition of this reference implies memorization ability. This reinforces the notion that children's modal perception develops across three chronological phases and matures with age: (1) Memorization, (2) recognition and (3) vocal reproduction. The correlation between age and modal sense development is strongly predicted on the basis of cognitive psychology findings that illustrate development models with reference to the subject's age (Piaget, 1926). In musical field, we can also find developmental theories based on age segmentation (Chailley, 1967 & Zenatti, 1969).

Music cognition improves as children grow up, however "getting older" process refers not only to biological and neurological functions' maturity but also to children's social evolution –schooling, contact with peers and adults, musical environment, etc. Further experimental studies should examine the correlation between these variables and the modal awareness to developing a better understanding of children's modal sense development.

This study is the first experimental investigation to correlate gender differences and modal sense development among Tunisian children. However, gender differences did not affect children's modal sense acquisition. Our finding does support the view that melodic awareness develops in the same way among girls and boys and rule out the possibility of any "sexist" learning theory.

Our experiment highlights two principal groups of modes that differ according to their perception's chronological order: (1) Modes without quartertones including mode (I) and (II) and (2) modes with quartertones like mode (III). Children perceive and assimilate better the first group than the second one. This result is

consistent with previous findings from a different sample that partially included the present subset of children tested here (6-13 years old children), modal perception and specific melodic discrimination skills are tenuous at the age of 6-7 (Jmal, 2013, p.494). The following table summarizes the main experimental results. The musical abilities are differentiated and ordered according to task's success level and scores: (+++) Best level, (++) good, (+) less good, (-) insufficient.

Table 4. Summary of findings of the experiment on modal development of Tunisian children aged 3-11 years

Age	Musical Abilities
3-6	(+++)Recognizing modes without quartertones (I) and (II) (++) Vocal reproducing modes without quartertones (I) and (II) (++) Recognizing modes with quartertones (III) (-) Disability to reproduce properly melody in mode with quartertones (III)
7-11	(+++) Recognizing modes without quartertones (I) and (II) (+++) Vocal reproducing modes without quartertones (I) and (II) (+++) Recognizing modes with quartertones (III) (-) Disability to reproduce properly melody in mode with quartertones (III)

We developed our cognitive model according to specific variables (age, gender, memorization, reproduction and recognition), however, we believe that further correlations with different modes (ten other Tunisian musical modes) and converging results will serve to strengthen our conclusions.

In summary, our findings provide for the first-time new evidences for children's musical development in modal context. The developmental process here is a three-step cognitive model. We believe that there is a need to investigate cognitive tasks along the continuum of modal development such as improvisation, in order to improve children's cognitive development and musical learning experience.

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Appendix A

Musical Modes' Scales

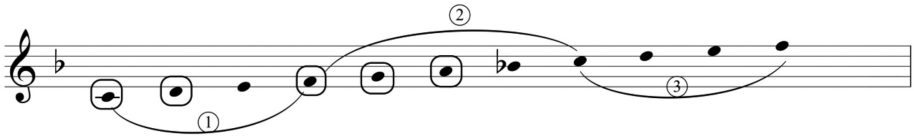

Figure 1. (I) *Mazmoum*'s scale. The musical scale above illustrates the range of pitches used in *Mazmoum*'s melodic line (ambitus). The primary tone (tonic) in original key is F (*Jaharkah*). There is a single altered note: B flat (*Ajam*). The principal pitches are framed: C (*Rast*), D (Doukah), F, G (*Nawa*) and A (*Housayni*). The *ajnas* are consecutively: (1) Tetrachord on C (middle C), (2) pentachord on F and (3) tetrachord on C (tenor c-*Kirdan*).

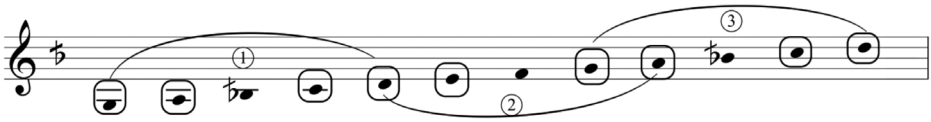

Figure 2. (II) *Rasd oubaydi*'s scale. In original key, *Rasd oubaydi's* melodic line is based on D tonic (*Doukah*). There is a single altered note: B half-flat (*Awj*). The principal pitches are D, E (*Bousalik*), G and A. It consists of two disjunct pentachords (1 &2) and one overlapping pentachord (3) as shown on the figure above: (1) Pentachord on G (Bass G-*Yakah*), (2) pentachord on D and (3) tetrachord on G (middle G-*Nawa*).

Figure 3. (III) *Hsin*'s scale. *Hsin's* melodic line is based on D tonic. There is two altered notes: B half-flat (*Awj*) and E half-flat (*Sikah*). This *tba'* offers many modulations that highlight different pitches and *ajnas*: G degree for the original scale, F for *hsin saba*, B flat for *hsin ajam* and C for *hsin nayriz*. We can distinguish four disjunct basic *ajnas*: (1) Tetrachord on Bass G, (2) tetrachord on D, (3) tetrachord on A and (4) trichord on D (*Mhayyar*).

Appendix B

Songs' Musical Scores

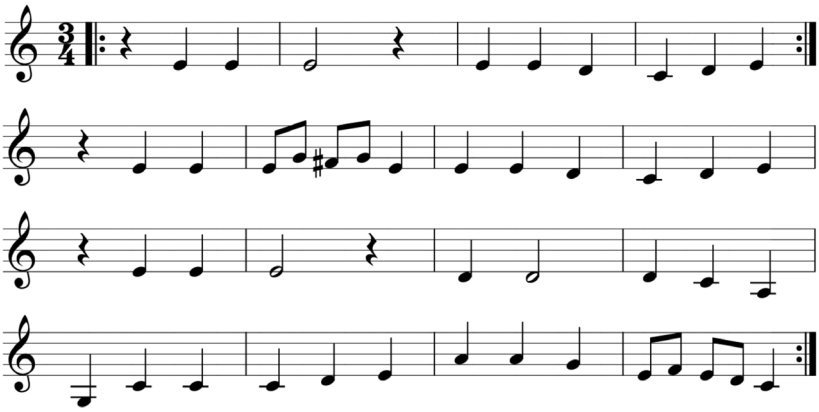

Figure 4. Song (1) *Assabah nashir 'alamou*'s musical score

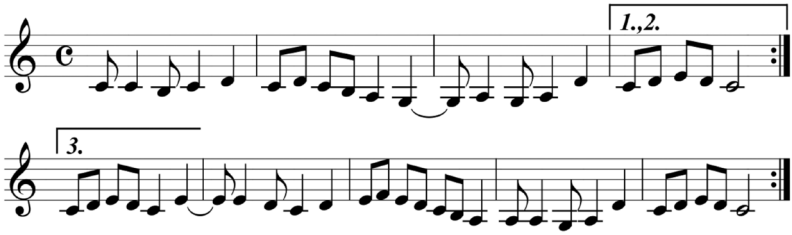

Figure 5. Song (2) *Qoum bakir al asbah*'s musical score

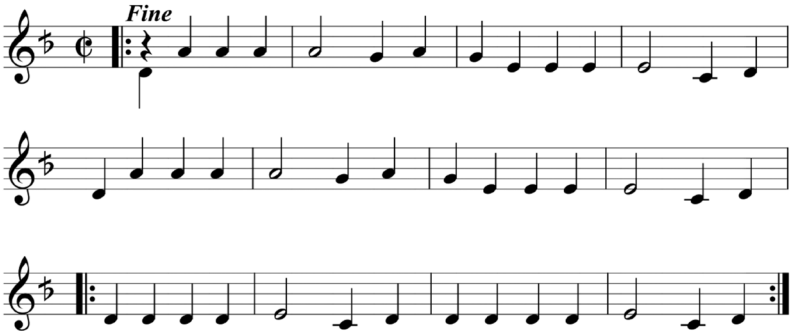

Figure 6. Song (3) *Sidi Mansour*'s musical score

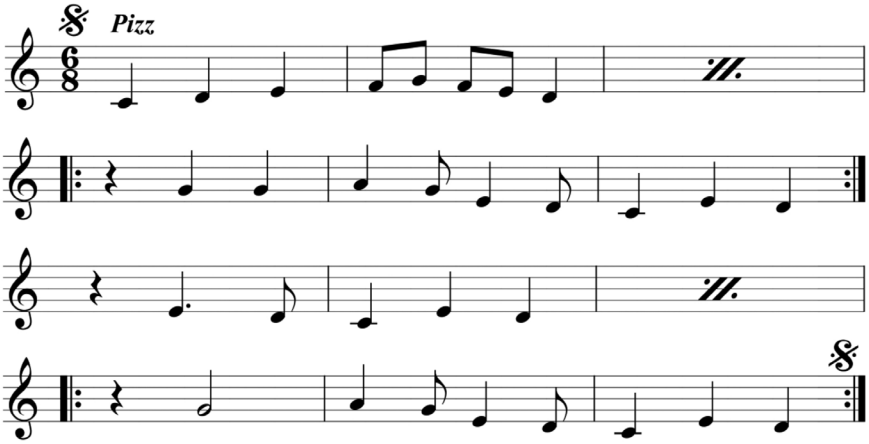

Figure 7. Song (4) *Abshir laqad nilta ma touridou*'s musical score

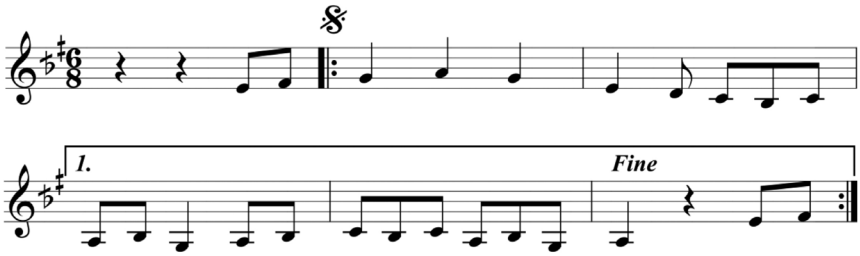

Figure 8. Song (5) *Man dafar bi al hikma*'s musical score

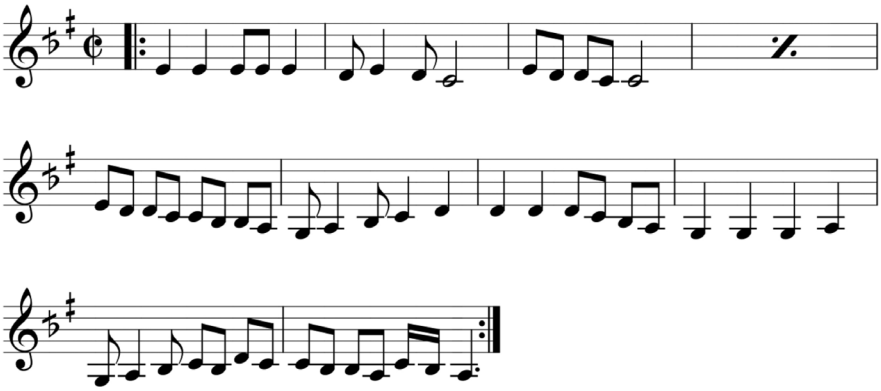

Figure 9. Song (6) *Al kawnou ila jamalikoum mushtaqou*'s musical score

Appendix C

Rhythms' Patterns

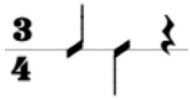

Figure 10. (α) *Khatm*'s pattern (binary form)

Figure 11. (α) *Khatm*'s pattern (ternary form)

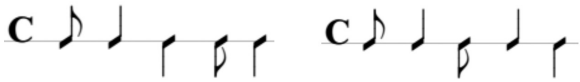

Figure 12. (β) *Dkhoul barawil*'s pattern (two forms)

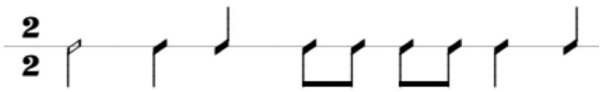

Figure 13. (γ) *Goubbihi*'s pattern (two rounds)

Figure 14. (δ) *Barwal*'s pattern

Appendix D

Recognition Task Sequences' Melodic Patterns

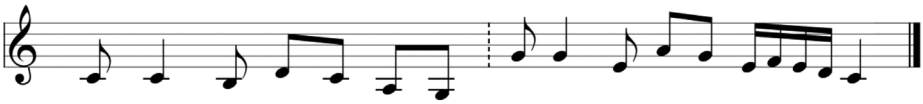

Figure 15. (I) *Mazmoum*'s sequence

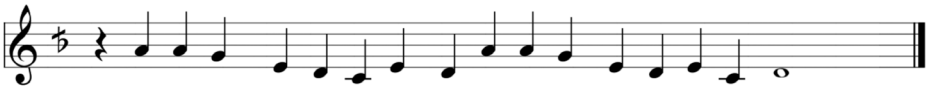

Figure 16. (II) *Rasd oubaydi*'s sequence

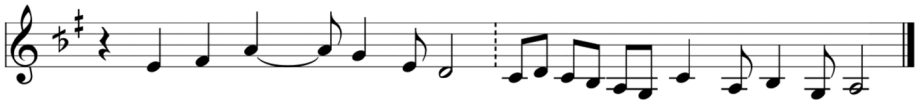

Figure 17. (III) *Hsin*'s sequence

Filoloji
Philology

Fehim Bayraktareviç: Balkanlar'daki İlk Şarkiyat Kürsüsünün Kurucusu

Nataşa Kovaçeviç*

Öz: 1889 senesinde Saraybosna doğumlu Prof. Dr. Fehim Bayraktareviç Viyana'daki Felsefe Fakültesinde Doğu dilleri bölümü okuyarak şarkiyatçılık dünyasına girdi. Londra ve Cezayir'de araştırma ve okumalarına devam etti. 1925'te Belgrad Üniversitesi Felsefe Fakültesindeki Dünya Edebiyatı bölümünde Fars Edebiyatı Tarihi dersini vererek doçentlik kariyerine başladı. Ertesi yıl aynı fakültede Şarkiyat Kürsüsünü kurdu ve bu bölümde emekli olduktan sonra da sözleşmeli olarak aynı görevini sürdürdü. Bilimsel çalışmalarında Arap, Türk ve Fars dili ve edebiyatına dair çeşitli konular üzerine pek çok araştırma ve makale hazırladı. Aynı zamanda Doğu ve Avrupa edebiyatının arasındaki ilişkileri inceledi. Osmanlı Hükümeti'nin egemenliğinin altında uzun süre kalan Balkanlar ve Doğu milletlerin arasındaki kültürel ve tarihi bağlantılara kendi çalışmalarında özel ilgi gösterdi. Bütün bu tematik çeşitliliğe sahip olan ve üç Doğu dilinde araştırma yapan Fehim Hoca'nın çalışmalarını birkaç alana ayırabiliriz: Arap dili ve edebiyatı çalışmaları, Türkoloji (Osmanlıca çalışmaları dahildir), Farsi çalışmalar, İslami çalışmalar ve karşılaştırmalı çalışmalar. Bu sınıflandırmanın yanında, Fehim Hoca'nın toplam 337 çalışmasını bilimsel eserler ve tercümeler olarak ikiye ayrıyoruz. Bu muazzam oryantalist ve zengin bibliyografyasından en önemli eserleri ile ilgili bilgileri sunarım.

Anahtar Kelimeler: Edebiyat, Şarkiyat, Doğu Dilleri, Türkoloji, Arap Dili ve Edebiyatı Çalışmaları, Farsi Çalışmalar, İslami Çalışmalar, Karşılaştırmalı Çalışmalar.

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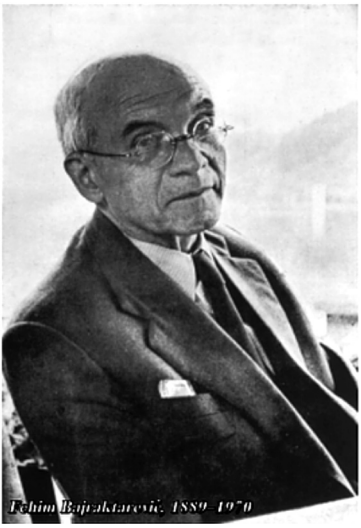
Giriş

Fehim Bayraktareviç 14 Kasım 1889 senesinde Saraybosna'da doğdu, babası Gornyi Vakuflu tüccar Mustafa, fakat annesini erken kaybettikten dolayı onu baba-annesi büyüttü. Aynı şehirde ilk ve orta okul eğitimini tamamladı ve Saraybosna lisesinden 1911 senesinde takdir ile mezun oldu. Viyana Üniversitesi Felsefe Fakültesi bünyesindeki Doğu Dilleri ve Slav Filoloji bölümünde okumaya başladı ama Birinci Dünya Savaşı'ndan dolayı ara verdi. 1917 senesinde diplomasını aldıktan sonra iki sene boyunca Bihaç lisesinde öğretmen olarak çalışıyordu. Viyana'daki aynı fakültede 1918 senesinde şair Abu Kabir şiirinin hakkında doktora tezini savundu ve ihtisas için Londra'ya gitti. Döndükten sonra Saraybosna Lisesi'nde öğretmenlik yaptı. Uzmanlık için Cezayır'de iki sene kaldı ve oradan dönünce 1925'te Belgrad Üniversitesi Felsefe Fakültesindeki Dünya Edebiyatı bölümünde Fars Edebiyatı Tarihi dersi vermek için doçent olarak seçildi. Aynı fakültede 17 Temmuz 1926 yılında Şarkiyat Kürsüsünü kurdu, bu bölümde 1929 yılında profesör unvanı kazandı ve 24 Ağustos 1939 tarihinde ordinaryüs profesör oldu. 1960 senesinde emekli oldu fakat sözleşmeli öğretim üyesi olarak üniversitede çalışmaya devam etti.



22 Şubat 1970 senesinde Belgrad şehrinde kısa süren bir hastalıktan sonra Fehim Hoca, 81 yaşındayken vefat etti.

Fehim Hoca'nın bilimsel çalışmaları hakkında konuşacak olursak aslında Balkanlar'daki şarkiyatı anlatmış oluruz, çünkü Fehim Bayraktareviç'ten önce bu alanda hiçbir ilmi eser çalışması yapılmamıştır. Yalnız Osmanlıca yani Türkçe ve Arapça dilleri ile yazılmış resmî belgeler üzerinde çalışıldı. Fehim Hoca böyle bir ortamda bilim ve eğitim dönemini başlattı. (Mitrović, 1996) *Yugoslavya'nın bilimsel oryantalizminin öncüsü* (Bu lakabı Fehim Hoca'ya Rus oryantalist Kraçovski verdi.) olarak Belgrad Üniversitesindeki kurduğu Şarkiyat bölümünde kırk senelik sürede fedakarca görev yaptı. Çalışma yöntemi pozitif bir bakış açısı ile donanımlı ve başka ülkelerdeki şarkiyat kürsülerini örnek almadan Balkan ülkelerinde bulunan bilimsel ihtiyaçlar ve imkanlara göre bölümü inşa etti.

Hem Balkanlar'da oryantalizmin hem de Avrupa'da Yugoslav oryantalizminin tanıtılması ve kabullenilmesi için çok çaba sarfetti. Bunu, birçok uluslararası kogre ve konferasa katılarak, *Oriens* ve *Der İslam* gibi meşhur dergilerde yabancı dilde makale yazarak yaptı. Misal olarak, Leiden XVIII, sene 1931; Roma XIX, 1935 ve Brüksel XX, 1938, Uluslararası Doğu Bilimci Kongreleri'nde *Yugoslav Şarkiyatının Kimliği* konusu üzerine makaleler sundu. Yugoslav oryantalistleri ve çalışmaları takdim etti. "Ayrıca Leiden'de basılan The Encyclopaedia of Islam'a ve zeyline de Yugoslavya, Balkanlar, Türk ve İslâm kültürleriyle ilgili maddeler yazmıştır." (Eyice, https://islamansiklopedisi.org.tr/bayraktarevic-fehim) Ünlü Avrupa kurumlarının üyesi idi, örneğin Uluslararası Edebiyat Akademisindeki Arap Filoloji Kurulu, Uluslararası Müslüman Geleneğin Uyumu Kurulu vb.

Fehim Hoca'nın öğrencilerinden biri Prof. Dr. Mariya Cukanoviç (1970, s.6) yazdığı gibi "Gençlik çağından beri çalışmaya ve zamana büyük saygı duyan Fehim Hoca, iyi bir bilim adamının, düzenlilik, titizlik, vazifeye düşkünlük, düzgünlük ve her şeyden önce çalışkanlık gibi niteliklerine sahip idi. Ve bu vasıfları öğrencilerine de aktarmak için emek verdi." Böyle sağlam bir eğitimcinin, hayli sayıda müsteşrik yetiştirdiğinden şakriyat ilmi Balkanlar'da hala yaşamaya devam etmektedir.

Çalıştığı konuların geniş yelpazesi açısından yaşadığı zamanda branşında ilk bilim adamı olmak çok zor olmalı idi, (Popović, 2010, s. 16) fakat Fehim Bayraktareviç'in bilim ile uğraşma düşkünlüğü çalışmalarından görebiliriz. Toplam 337 bilimsel eser ve tercümeden oluşan çalışma hazinesi, şarkiyat ile ilgili pek çok konuyu kapsıyor. Daha genç yaşında öğrendiği Türkçe, Arapça ve Farsça dillerinde yazılmış eserlerin, İslam etkisi altında kültür tarihinin, Doğu ve Batı ülkeleri arasındaki benzerlik ve farklılıklar üzerine çalıştı. Ayrıca konuların çeşitliğinden dolayı da Fehim Hoca'nın çalışmaları Türkoloji (Osmanlıca çalışmaları dahil), Arap dili ve edebiyatı çalışmaları, Farsi çalışmalar, İslami çalışmalar ve karşılatırmalı edebiyat olarak sınıflandırıldı.

Türkoloji

Fehim Hoca'nın Türkoloji çalışamalarında en çok önem verilen dil çalışmalarıdır. Üniversitede verdiği derslere öğretme ihtiyacı olarak *Türkçenin Dil Bilgisinin Esasları* ortaya çıkarttı. Bazı olumsuz eleştiriye rağmen bu ders kitabı uzun bir süre kullanıldı. Bu 107 sayfalık gramer öğrencilere hem Osmanlıca hem de Türkçenin yeni latin harflerini öğretiyordu. Böylece Türk dili tarihinde iki dönem arasında bir köprü oluşturdu.

Fehim Hoca, Fransızca, Almanca ve İngilizce dillerine çok hakim olduğundan bu dillerde yazılan ders kitapları ve gramerler üzerine takriz ve tanıtma hazırladı. Çok beğendiği ve kendi kürsüsünde eksiklğini gördüğü Londralı Wittek'in *Türkçe Seçmeli Metinler* hakkındaki bilgileri kendi öğrencilerine aktardı. Edebiyat, gazete, siyaset ve kültür konuları içeren metinleri dört gruba ayırdı ve 4000 kelimelik sözlük ile beraber bu eser, ders çalışmalarında çok yardımcı oldu.

Türk edebiyatına dair edebiyat tarihi ve halk hikayeleri hakkında takrizleri yazdı. *Dünya Edebiyatına Girmiş Bir Türk Şiiri* adıyla bir çalışma hazırladı. Mesihi'nin Bahariye'sinin tercümesiyle beraber şairin hayatı, şiirin çevirildiği dillerin bilgileri ve öneminin sebeplerini değerelendirdi.

Osmanlı devri, Balkan ülkelerindeki diller, adetler, hayat tarzları, zanaatlar, mimari, yemekler, ebebiyat, halk oyunları, müzik ve başka kültürel mirasta oldukça önemli iz bıraktı. Bu yüzden Şarkiyat kelimesi öncelikle Osmanlıca çalışmalarını hatırlatır ve ilk işi, onları toplamak, sınıflandırmak ve incelemek idi. Fehim Hoca'nın, bilhassa Balkan milletleri ile Doğu ülkelerindeki halk ve özellikle tarihin uzun bir dönemini paylaştığı Osmanlılar ile arasındaki kültürel ve tarihi bağlar ilgisini çekmiştir. (Gazdić, 2010) Franz Babinger'in *Die Geschichtsschreiber der Osmanen und ihre Werke* eserindeki Yugoslavya'ya ait bazi bibliyografya bilgileri üzerine kritikler yazdı. *Yugoslavya'da Bulunan Türk-İslam Mirası* hakkında *Das türkisch-islamische Kulturerbe bei den Südslawen* isimli makale Ankara'da basıldı. Fehim Bayraktareviç Osmanlı Diplomatikası ile ilgili çeşitli arşiv raporlarının, belge tercümelerinin ve Avrupa'da hazırlanmış eserlerin üzerinde yazdığı tanıtmalardan örnek olarak bir çalışmayı seçtik. Macar bir Türkologun Ludvig Fakete *Osmanlı diplomatikası ve paleografyası* ile alaklı eseri için iki kere takriz yazdı.

Birinci Sırp Ayaklanması Hakkında Bir Buyrultu çalişmasında belgenin aslı ile açıklamalı transkripsiyonu verdi. Bu resmi belgede Bosna valisi Mustafa Paşa Saraybosnalıları ayaklanmayı bastırmaya çağırıyor.

Üyesi olduğu Sıpr Bilimler Akademisi, 1936 senesinde bir heyet kurup İstanbul'daki arşivde araştırma yapmaya gönderdi. Fehim Bayrakatreviç ve Glişa Elezoviç aynı vazife için beraber gittiler, fakat dönünce çalışmalarını ayrı ayrı yayımladılar. Fehim Hoca'nın *İstanbul'da Başbakanlık Arşivi ve Muhtevasından Özetler* diye yazdığı raporun ancak 20 sene sonra yayını yapılmış. Bu raporun yazılmasındaki amaç, Mahzen defteri hakkında hazırladığı bilgileri sonraki araştırmacılara rehber olsun istemesindendir.

Politika günlük gazetesinde *Türklerin Kökeni ve Hilalin Kökeni ve Anlamı* gibi bilgilendirici yazılar yayımladı. Hilal, İslami sembol olarak Araplara değil, Türk Osmanlı dönemine ait olduğunu söyledi.

İstanbul sene 1937, II. Türk Tarihi Derneği Kogresi'nde *Türk-Yugoslav Kültür Münasebeti* makalesinde Balkanlar'da kalan Türk izleri ve bu konuda yapılmış araşırmaları hakında sunum yaptı. Aynı konu üzerine *Güney Slavlarda Türk-İslam Kültür Mirası* çalışmasını yayımladı.

Türkler Belgrad'ı nasıl adlandırmışlar? başıklı birkaç çalışmada bu soruya cevap vermeye çalıstı. En çok rastalanan isim '*Dar-ül Cihad*' idi, yani 'henüz İslamı kabul etmeyen diyar.'

Arap Dili ve Edebiyatı Çalışmaları

Fehim Hoca'nın Arap dili ve edebiyatı çalışmaları, kesinikle onun doktora tezi ile anlatmaya başlarız. *La Lāmiyya d'Abū Kabīr al-Hudalī* başıklı çalışmanın girişinde şaire dair bilgiler verip devamında *Lāmiyya* kasidesinin Fransızca diline tercümesi ve kasidenin tüm 48 beytinin detalyı açıklaması var. Bu muazam ilmi eseri hakkında, danışmanı Geyer ile birçok yabancı bilim adamı tanıtma yazmıştı. (Mitroviç, 2004, s.55) Abū Kabīr al-Hudalī'nin şiirliğine hayranlığını daha 1913 senesindeki ilk çevirisinde de görebiliriz. Sonra üç kaside daha aynı metodla hazırladı ve *Le Dīwān d'Abū Kabīr al-Hudalī*'da yayımladı. Fehim Hoca, bu altıncı asırda yaşamış şair hakkında İslam Ansiklopedisi için de malake yazması için görevlendirildi.

Arap edebiyatına dair mühim bir araştırma daha yaptı. Ismi *Eski Arap Şiirindeki Manzara* olan çalışmanın ilk kısmında İslamiyet öncesi şiirlerin özelliklerini, ikinci kısmında ise şairin hayali yolculuğundan değişebilen doğanın manzarasını anlatıyor, misal: sabahtaki çol uyanması, oğlen yanan kum ve susuzluk, çol fıtınaları, deve gezileri ve daha niceleri. (Gazić, 2010)

Sayısız tercüme ve tanıtma yazıları arasında bir tane daha büyük önem taşıyan çalışması var ki bu çalışmanın açtığı yol ile kader, Fehim Hoca'yı Belgrad Üniversitesine getirdi. İslamiyet öncesi evsiz ve hırsız olan Şanfara diye bir şairin bir *Lāmiyyat al-'Arab* kasidesini çevip yayımladı. Kasidenin yayımlandığı derginin editörü olan Bogdan Popoviç, profesör ve edebiyat eleştirmeni olarak Fehim Hoca'ya yardım edip üniversiteye çağırdı.

Francesco Gabrieli'nin *Arap Edebiyatının Tarihi* eserinin üzerine Fehim'in yazdığı açıklayıcı takriz, bu kapsamlı bir eserin daha sonraki çevirisine etkiledi.

Arap edebiyatının en güzel ve en meşhur eseri *Binbir Gece Masalları* üzerine Fehim Hoca çok enteresan bir makale hazırladı. Şehrazad'ın gecelerce anlattığı masallardan biri *Padişah Omer ibn Numan* hikayesindeki bir cümlede Dubrovnik ve Zadar (Yugoslavya'daki deniz kenarında bulunan iki şehir) kelimelerinin geçtiğini tespit etti. Bu teze bir hayli hem yazılı hem de sözlü kritik yapılmasına rağmen hoca ikna edici delileri ortaya koydu.

Fehim Hoca, Besim Korkut'un yazdığı *Düz Lisenin 1. ve 2. Sınıfı İçin Hazırlanan Arapça Dil Bilgisi* üzerine yaptığı bilim incelemesinden sonra tek tek eksiklikleri sıralayarak çok eleştirel bir yazı yayımladı. Besim Hoca aynı dergi üzerine aynı sertlikle çevap verdi ve iki profesörün arasındaki herkesin okuyabildiği bilim tartışmaları seneler sonra Arap dili ve Arapça grameri ile ilgili birçok araştırmada yer aldı.

Farsi Çalışmalar

Fehim Bayraktareviç'in Fars dili ve edebiyatı bilim dalı ile ilgilenmesinde, Cezayir Üniversitesi Edebiyat Fakültesinde iki senelik ihtisas eğitiminde tanıştığı profesör Arnij Mase büyük etki bıraktı. İki hoca arasındaki arkadaşlığı ve bilimsel sohbetleri, Bayraktareviç'in bağışladığı kütüphanesinde saklı duran yazışmalardan görebiliyoruz. (Mitrović, 1996) Fehim Hoca'nın müteaddit Farsi çalışmalarından bu bilimi çok sevip hayatının elli senesini verdiğini anlıyoruz. Daha liseli öğrenci iken 1913 senesinde *Gayret* dergisinde *Hafiz'in şiirini* Yugoslav okuyucularına sundu. *Behar* ve *Gayret* dergilerinde Fehim, Necati müstear ismini kullanarak ilk tercümeleri neşretmişti.

„Fehim Bayraktareviç'in bilimsel ve çeviri eserlerinde en önemli yeri Ömer Hayyam alıyor." (Gazić, 2010) *Fars Şiirinden* adlı yazıda bu şairin hayatı ve dokuz ruabisinin tercümesi ve açıklaması ile bu konuya başladı. Ardından Edvard Fiscerald'ın rubailerin İngilizce tercümesi üzerine ayrıntılı inceleme ve rubailerin orjinali ile karşılaştırma yapınca tercümesi aslında bir yorumlama olduğunu tespit etti. Lakin Fehim Hoca tercümelerde yorumlama bediiyatından önce filolojiye üstünlük verirdi. İngiltereli felsefeci Fiscerald Fars edebiyatının Avrupa'da yayılması için solrumlu olduğundan dolayı Fehim Hoca, onun tercümeleri üzerine bir çok tanıtma yazdı. Bir süre sonra yine Ömer Hayyam konusu ile yayınları yaptı: *Bizdeki Hayyam, Ömer Hayyam – Dünyanin En Büyük Rubai Şairi* ve *Ömer Hayyam Hayatı ve Eserleri* kısmı ile *Rubailer. Rubailer* eserinde, Kembric'de saklanan en eski Farsça orijınal el yazısı üç yüz rubainin çevirisi ve ayrıntılı açıklamasını yazıp on dört bölüme ayırdı. Bu eserin çok satılan kitap olarak toplam üç baskısı yapıldı.

Bizdeki Hayyam makalesinde Fehim, yerli bilinen şair Yovan Yovanoviç Zmay'ın 1961 senesinde neşredilen *Doğu İncisi* isimli şiir mecmuasında Hayyam'ın iki ruabi olduğunu anlattı. Bununla bereraber Başagiç'in rubai tercümelerini de inceledi. Bu çalışmanın amacı Ömer Hayyam'ın şiiri ilk ne zaman ve nasıl Balkanlar'a girdiğini göstermek idi.

Bir daha dev şair Firdevsi'nin meşhur *Şahname*'sindeki *Rüstem ve Sohrab* destanına ait yirmi dörtlük manzum metnini tercüme etti ve ön söz kısmında Firdevsi hayatı ve eserleri hakkında yazdı. Fehim Firdevsi'yi Antik Yunanistan'da yaşamış ozan Homeros ile kıyasladı. Şahname eserinin detaylı bilgileri ile 'oğlunu öldüren baba' meşhur hikayesini Yugoslav halkına ilk sefer takdim etti. Destanın hünerli çevirisini okuyuculara sunduktan seneler sonra 1983 yılında bir baskısı daha çıktı.

Bu ilimde uzun yılların çalışmasının tacı olarak Fehim Hoca'nın tanınmış *Fars Şairlerin Şiiri* antolojisidir. Hafız, Firdevsi, Hayyam, Rumi, Sadi, Nizami gibi en meşhur hem klasik hem de çağdaş dönemden kırk beş şairin eserlerinden seçmeler hazırladı. Fakat, bu eseri hocanın ölümünden sonra basıldı ve öğrencisi Mariya Cukanoviç *Önsöz* ve *Şairlere Dair Notlar* ekledi. Kendisine ait bir başka eserinin yayını görmesi nasip olmadı. Hocanın verdiği Fars edebiyatı derslerinden iki öğrencisi *Fars Edebiyatı Tarihine Giriş'i* hazırladılar. Edebiyata dair tüm esas bilgileri veren bu eser ders kitabı olarak kullanıldı.

İslami Çalışmalar

Fehim Hoca, 1907-1914 seneleri arasında *Behar* ve *Gayret* dergilerindeki 'İslam Dünyasından' bölümünde neşredilen çeşitli İslami konular ile ilgili bilgiler, kısa tercümeler, ilginç kitap ve dergilerin tanıtmaları ve benzer yazılarla İslami çalışmalara girdi. Birkaç başlık: *Farklı Dinlerde Aileler, Japonya'daki İslam, İngiltere'deki İslam, Avrupa Bilim Adamların İslam hakkında düşünceleri, İslam Dünyası.*

Bilinen bir İslam Bilim Adamı Wensinck'in hazırladığı *Müslüman Geleneğin Uyumu'un* ilk beş çilt üzerine 80 sayfalı iki tanıtma yazıp 1935 ve 1936 senelerinde ilgilenen Yugoslav okuyucularına sundu.

Oxford'da 1931 yılında neşredilen *İslam Mirası* kitabı üzerine bir metin yazdı – *İslam Avrupa'ya Ne Verdi*. Avrupa kültürü, mimarliği ve sanatında İslam unsurleri tespit etti. Karl Brokelman'ın *İslam Ülke ve Milletleri Tarihi* hakkında şunlar hazırladı: tüm bölümleri özetledi ve Balkanlar'a dair kısmında itirazlarını açıkladı.

Karşılaştırmalı Çalışmalar

Kaşılaştırmalı çalışmalarda dil ile edebiyat ve bazen tarih ve kültür konularını analiz etti. Hem Doğu hem de Avrupa dilleri ve edebiyatları çok iyi bildiğinden pek ilmi mukayeseli çalışmalar ortaya koydu. Bu çalışmalarda iki eser arasındaki benzerlikler ve bağlantıları anlatırdı, eseri ön planda koymazdı. İlk sırada kesinikle *Doğunun Goethe'ye Etkisi* ismili geniş bir araştırmadır. İçinde Fehim Hoca, bu Alman bilim adamına ve onun yazdığı divanın oluşuna etkileyen Şark edebiyatı olduğunu belirtti ve bu çalışmadan Geothe'nin şarkiyatı nasıl görmüş olduğunu anlarız. Fehim, Başagiç'in çevirdiği şiir üzerine yazdiği iki terkitte yine Goethe'den bahsettiğini görüyoruz. Alhamiyado edebiyatı da ilgisini çekti. (Alhamiyado edebiyatı Arap alfabesi ile Slav dillerinin, Boşnakça, Hırvatça, Sırpça, iç içe geçmesi neticesinde oluşan kendine has bir edebiyat türüdür. Ayrıntılı bilgi için http://davutnuriler.com/alhamiyado-edebiyati/) *Hazreti Muhammed'in Mevlidi* ismiyle bir yayın içinde Boşnak Salih Gaşiç'in yazdığı *Mevlidi*'nin alhamiyado alfabesinden kiril transkripsiyonu yayımladı. Ardından İstanbul'da bulunmuş alhamiyado el yazısıda on iki ayete ait kısa bir metin yazdı – *Sırpça Mevlidinin Yeni Bir Varyantı.* Fakat Mevlid şiiri hakkında genel bilgileri, Süleyman Çelebi'nin Mevlidi ve alhamiyado mevlidinin arasındaki benzerlikleri *Bizim Mevlidimiz ve Genelde Mevlid Hakkında* çalışmasında yazdı.

Hem doğu hem de batıda çok bilinen, halk edebiyatından bir karakter Nasrettin Hoca hususunda bilgiler ve kaynakçası *Nasrettin Hoca'nın Problemi* makalesinde anlattı.

Dil bilimci Abdullah Şkalyiç, 1966 yılında 2. baskısı yayımlanmış ve 8742 sözcük sayısı bulunduran *Sırp-Hırvat Dilindeki Türkçe Kelimeleri Sözlüğü* hazırladı. Fehim Hoca bu sözlük 1. baskı üzerine iki ve 2. baskı üzerine bir tanıtmada, aslında bu kelimelerin çoğu Türkçe üzerine Farsça ve Arapçadan geldiğini yazdı ve sözlükte olmayan başka altnıları ekledi. 150 sözcüğü açıklayarak düzelti, mesela Sırp-Hırvat dilindeki beçar kesimesi Türkçe bekar kelimesinden değil, Farsça bi-kar (işsiz olan kimse) kelimesinden geldiğini yazdı. Bu tanıtmalarda bir etimolojik sözlük hazırlamak çok emek gerektiren bir iş olduğunu belirterek Şkalyiç'e 'şimdiye kadar en iyi ve en kapsamlı çalışma' sözleriyle iltifat etti. Şkalyiç de Fehim Hoca'nın iyi niyetini anlayıp tüm önerileri kabul ederek sözlüğün 2. baskısına ekledi. (Petroviç, 2004) Kelime etimoloji hakkında kongrelere katılarak da önemli çalışmalar yaptı. Örnek olarak, sene 1957 Oslo VII. Uluslararası Dil Bilimci Kongresi'nde Doğu dillerin Sırp-Hırvat diline bıraktığı etkisi anlatımları ile geçmiş alıntıları tasnif etti: meslekler, kıyafet, geleneksel adetleri, mutfak, ismiler vs.

Sonuç

Kısa biligi vererek Fehim Hoca'nın şarkiyat ilmi için en önemli mevzuları ve çalışmalarının çeşitliğini göstermeye çalıştık. Gördüğümüz gibi hoca Türkçe, Arapça, Farsça Almanca, İngilizce ve Fransizca dilleri bilmekle sadece Balkan bölgesinde kalmadı, Avrupa şarkiyat ilminde de iz bıraktı. (Gazić, 2010) Uluslararası tarih ve edebiyat bilimine katkıda bulunan eserler verdi.

"Fehim Bayraktareviç olmasaydi başka biri aynı başarıya ulaşabilir miydi? Cevabı çok bellidir ki hocadan kırk sene sonra Balkanlar'da bu şarkiyat ilmi tarlasını kimse daha derin süremedi. Temeli attığı binanın çatısı hala inşa edilmedi. Daimi olarak ekber kaldı." (Tanaskoviç, 2004)

Bu çalışmanın amaçlarından biri Fehim Hoca'yı ve yaptıklarını yeniden hatırlatmak idi. Onun çalışkanlığı ve mesleğini severek yapmış olması hepimize bir örnek olmalıdır. Bir Balkanlı Türkolog olarak 'Fehim Hoca olmasaydı biz de olmazdık.' cümlesiyle bu yazıyı bitirmek isterim.

Ruhu şad olsun!

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Moğolistan'da Yaşayan Kazakların Dili

Raima Auyeskhan*

Öz: Moğolistan'ın batısı olan Bayan-Ülgey şehri ve şehre bağlı olan köylerde ve Moğolistan'ın başka şehirlerinde Kazaklar yaşamaktadırlar. Moğolistan Kazakları olarak adlandırılan bu topluluk, resmî olarak Moğolistan topraklarında iki asırdan beri bulunmaktadırlar. Moğolistan Kazakları ana dilleri olan Türk dilleri ailesinin Kıpçak koluna dâhil Kazak dilinde konuşmakla beraber, onları resmî dili Moğolcaya da hâkim, genellikle iki dilli bireyler olarak nitelendirebiliriz. Moğolistan Kazaklarının dili Kazakistan'da konuşulan genel Kazak dilinden bazı özelliklerle ayrılmaktadır ve bu özellikler Moğolistan Kazakçasının ayrı araştırılması ve incelenmesinin önemini göstermektedir.

Anahtar Kelimeler: Moğolistan, Moğolistan Kazakları, Kazak dili, Moğolistan Kazakçası, Türk dilleri, iki dillilik.

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Giriş

Günümüzde Kazaklar sadece bağımsız Kazakistan topraklarında değil, Çin, Moğolistan, Özbekistan, Kırgızistan, Rusya, Türkiye gibi ülkelerde de azınlık halinde yaşamaktadırlar. Moğolistan'ın batısındaki Bayan-Ülgey ve Ulanbator'da, Nalaikh ilçesinde, Dornod, Erdenet, Darkhan şehirlerinde Kazaklar yaşamaktadırlar. Ana dilleri Kazakçayı günlük hayatlarında, aile içinde, konuşmakla birlikte eğitimde ve devlet idaresinde resmî dil olan Moğolcayı kullanmaktadırlar. Çoğunlukla iki dilli Moğolistan Kazakları hem şehir, hem konar göçer hayat tarzını sürdürmektedirler.

Moğolistan'da yaşayan Kazakların dili ana Kazakçadan bazı farklı unsurlar taşımaktadır. Bu farklıkların çoğu konar göçer hayata yönelik günlük hayat geleneğinden kaynaklanıyor. Moğolistan Kazaklarının genel geçim kaynağı hayvancılık ve sadece bir bölgede tarımcılık yapan Kazaklar vardır. Şehirde yaşayan Kazaklar dışında hayvancılık yapan aileler kışın kışlakta kalır ve yazın da yaylalara çıkar. Batı Moğolistan Kazakları genelde hala geleneksel Kazak evi olan çadır evlerde yaşayıp, hayvancılık yaparak, kartalla avcılık yaparak geçim kaynaklarını buluyorlar. Bununla birlikte eğitim alan Kazaklar ise memur olarak çalışır ya da girişimciler çok özel bir konumda oldukları için (Rusya ve Çin ile sınırda olduğu için) ülkenin ticaretine belirli bir katkı sağlamaktadırlar.

Şehirde yaşayan Kazaklar bile yazın kendi avlularının içine çadır evlerini kurarlar ve Eylül'ün sonuna kadar bu evlerde kalırlar. Modern şehir hayatının yanı sıra geleneksel hayatı sürdürmek kendi dilleri, geleneklerini korumanın en iyi modeli olsa gerek. Bu gelenek ise Moğolistan Kazaklarının kendi geleneksel yaşamlarını sürdürmekte olduklarının güzel bir kanıtıdır. Örneğin çocukların yürümesi için yapılan törenler, düğünler, defin törenlerinin hepsi günümüzde de çadır evlerin içinde gerçekleştirilir. Eski Kazak yemekleri, gelenekleri, yaşam tarzını merak eden araştırmacılar, turistlerin Moğolistan Kazakların yaşadığı Bayan-Ülgey'i görmeye gelme nedenleri arasındadır.

Moğolistan'ın batısında yerleşen Bayan-Ülgey şehri hem Çin hem Rusya ülkelerinin sınırında olması ile ekonomik açıdan çok önemli bir konumdadır. En batı noktasında Altay dağları bölgesinde Çin ülkesiyle 450 km, kuzeydoğu tarafında Rusya ile 225 km yerle sınır halindedir. Bayan-Ülgey *aimağı* veya bölgesinin baş şehri olan Ülgey şehri resmi olarak 1940 yılında kurulmuştur. Moğolistan'ın başkenti Ulaanbaatar şehrinden 1656 km mesafelik uzaktadır. Bayan-Ülgey şehrinde ağırlıklı olarak Kazaklar yaşamakla beraber, şehirde ve şehre bağlı köylerde Kazaklardan başka Tuvalar, Dörvödler, Uryanhailar ve Halha Moğolları yaşıyorlar.

Moğolistan Kazaklarının dili Kazakistan Kazakçasından bazı özelliklerle ayırılmaktadır. Bunlar ses bilgisel ve yapısal, söz varlıksal özelliklerdir. Moğol dilinden ödünçlenen kelimelerle söz varlığının zenginleşmesinin dışında geleneği içeren, konar göçer hayat tarzını ifade eden kelimelerle farklılık gösterir. Bu yüzden Moğol Kazaklarının dili ve söz varlığını, özelliklerini araştırmayı gerektirir.

Moğolistan Kazaklarının Moğolistan Topraklarına Yerleşme Tarihi

Resmi olarak Moğolistan'da yaşayan Kazakların orada yaşam sürdürmek için Moğol Devletinden aldığı izin tarihi 1911 yılına dayanmaktadır. Baymolda Dosan makalesinde (2014) "1911 yılında bağımsızlığını ilan eden Moğolistan'da Bogd Khan Devleti kuruldu ve Khovd topraklarına göç edip gelen Kazakların orada yaşamalarını kabul gören siyasi bir karar aldılar" (s. 73) diye belirtiyor. Aslında bu olay Kazakların resmi belgelerde kayıtlanması açısından önemli olsa da, Kazaklar Moğolistan'ın batısında daha eski bir tarihten bulunmaktaydılar.[1]

Şimdiki Çin toprakları olan Xinjiang bölgelerinde yaylası ve kışlakları olan Kazak *jüzleri* veya boyları yaşıyorlardı. Çin ve Rusya tarafından sınır çizme kararı alınınca bu boyların çoğu şimdiki Çin topraklarında kalır. Çin hükümeti tarafından olan bir kaç siyasi baskın yüzünden orada yaşamak mümkün olmayınca bu boyların çoğu Altay dağlarından bugünkü Moğol topraklarına gelir. Moğolistan'a yerleşmeleri de kolay olmuyor. Nihayet Moğolistan'da yaşamlarını sürdürmek için Moğol Devletinden izin aldıktan sonra Kazaklar Moğolistan'ın batısı olan Khovd bölgesine yerleşir ve sonradan 1940 yılında Bayan-Ülgey bölgesini kururlar. Moğolistan topraklarına yerleşen Kazaklar orada yaşamlarına sürdürebilmek için resmi izni aldıktan sonra ilk önce Khovd vilayetine bağlı olan Kazaklar sonra Bayan-Ülgey (Ölgii) *aimağı* adını taşıyan vilayet oldu. Bundan sonra Bayan-Ülgey bölgesinde yaşayan Kazakların eğitimi, yaşamı, ekonomik durumu, kültürü vs. meseleler ele alındı.

Moğolistan'daki Kazak öğrencilerin Türkiye Türkçesini öğrenmesi üzerine yüksek lisans tezini yazan Nurbakhyt Jarbold'nın sunduğu bilgiye göre 1938 yı-

1 Batı Moğolistan Kazaklarını oluşturan genel boylar Kerey, Naymanlar Cengiz Kağan döneminde o toprakların yerel halkıydı.

lında Moğolistan'da yaşayan Kazak Türklerinin eğitim görebilmesi için ilk Kazak Okulu açılır. Daha sonra 27 Temmuz 1940 yılında Moğolistan hükûmeti tarafından ilk Kazak ili olan "Bayan-Ölgii" kurulur (Jarbold, 2012, s. 9).

1934 yılında Khovd bölgesinde yaşayan Kazakların sayısı 18 699 ise, 1940 yılı yapılan nüfus sayımında Bayan-Ülgey bölgesinde yaşayan Kazakların sayısı 23 544 idi. Moğolistan'da yaşayan Kazakların sayısı 2000-2010 yıllarında yapılan Moğolistan nüfus sayımı raporlarının verilerini içeren çalışmasında belirttiği gibi Kazakların nüfusu göç nedeniyle azalmış ve nüfusları 101 526 olarak kaydedilmiştir (Kalıbek, 2014, s. 110).

Müslüman Moğolistan Kazakları ağırlıklı olarak Moğolistan'ın batısı Bayan-Ülgey şehri ve buraya bağlı köylerde, Moğolistan'ın başkenti olan Ulanbator'da, Nalaikh ilçesinde, Khovd, Darkhan, Erdenet, Dornod şehirlerinde yaşıyorlar. Ana dilleri Kazakçayı günlük hayatlarında, aile içinde, konuşmakla birlikte eğitimde ve devlet idaresinde resmi dil olan Moğolcayı kullanıyorlar. Ana okulda kendi ana dillerinde eğitim aldıktan sonra, orta okul, lisede tamamen Moğolca eğitime geçerler.

Moğolistan Kazakları Moğollardan sadece dil konusunda değil din konusunda da ayrılmaktadır. Moğol halkı Budda dini ve Şaman dini mensupları ise Kazaklar İslam dinine inanırlar.

Din ve dil Kazakları Moğollardan ayıran, farklı eden şeylerdir. Moğollar Budda dinine inansalar da bölgedeki Kazakların kimliğinde İslam çok önemli bir role sahiptir. Komünizmden sonraki din reformları sayesinde Kazaklar İslam dinini daha da canlandırdılar ve yeni camiler inşa etmeye başladılar. (Varcus & Werner, 2010, s. 212)

Moğolistan'da yaşayan Kazakların dil durumunu kısaca özetlersek, ana dilleri Kazakça olup, resmi dil Moğolcayı ikinci dil konumunda edinen bireyler olarak nitelendirebiliriz. Bayan-Ülgey şehrinde %91,2 oranında Kazaklar yaşamaktadırlar. Şehirde sadece Moğolca eğitim veren 2 numaralı tek bir okul dışındaki bütün devlet okullarında çocuklara Kazak alfabesi öğretilir ve bu çocuklar ana okulu dâhil olmak üzere aynı anda Moğol Dili dersi de alırlar. Orta okula geçtikten sonra Kazak dili dersi seçmeli ders boyutunda kalır ve lisede ise eğitim tamamen Moğolca olur.

Bayan-Ülgey'de ilk 1931 yılında Moğolistan Kazaklarının eğitim görebilmeleri için ilk Kazak okulu açılıyor. Kazak dilinde gazete, radyo haberleri, günümüzde de televizyon kanalları vardır.

Moğolistan Kazakları Diline Özgü Farklılıklar

Moğolistan Kazaklarının ana dili olan Kazak dili, Türk dillerinin Kıpçak kolundan gelen Kazak dilidir. 42 harfli Kiril alfabesine dayalı alfabe kullanıyorlar. Günümüzde bağımsız Kazakistan'da konuşulan Kazak dilinen bazı farklı unsurları taşımaktadır. Moğol Kazakları'nın başka bir devletin idaresi altında olmalarına rağmen dillerini en iyi şekilde koruduklarını, eski unsurları taşıdığını bu makalede göstermeyi hedefliyoruz.

1. Sesbilgisel

Moğolcadan Kazak diline giren kelimeler Kazakçanın sesbilgisi kurallarına gore uyarlanıp alınmışlardır: *zaaval – zavıl (*заавал – забыл*)* mutlaka; *yag-yäk (*яг-як*)* ta kendisi; *xaşaa-haşa (*хашаа-қаша*)* avlu; *tölbör-tölbir (*төлбөр-төлбір*)* fiyat, pahası; *çiiden –çidin (*чийдэн-шидін*)* elektrik; *çirheg-çirkek (*чирхэг-шіркек*)* tane. Bu sözcükler Moğolca kelimeleri Kazakçanın telaffuz kurallarına göre uyarlayarak ödünçlemelerini gösteriyor.

2. Sözcükbilimsel

Moğolistan Kazakları dilinde Moğol dili etkisinden yapılan ama Kazak dilinin kurallarına göre uyarlayıp kullanan sözcükler kuşaktan kuşağa aktarılmaktadır ve Moğolistan'daki Kazaklar bilinç altına yerleştirdikleri o kelimeleri Kazakça zannettikleri için Kazakistan'daki yaşamlarında bile o kelimeleri tercih ederler. Örneğin, ***magat joq*** – belki kelimesi *magad ugui* Moğolcadan *magad* yani olasılık kelimesini değişikliksiz alıp, *ugui* – yok kısmını Kazakçaya *Joq* olarak çevirip, birlikte *magat joq* (Moğolca Kazakça iki kelimenin birleşimi neticesinde çıkan ifade) olarak kullanırlar. *Kem jok* kelimesi de bu tür karışık ödünçleme sonucunda ortaya çıkmıştır. Nasılsın sorusuna Moğolistan Kazakları iyi (jaksi) demek yerine *kem jok* (Moğolcada nasılsın sorusuna *gaigüi* yani idare eder, iyi gibi) diye cevap verirler. Bu tür kelime gurupları akraba adları *ava* (baba), *eje* (anne), *egçi* (abla); günlük hayatta kullanılan temel kelimeler *sere* (çatal), *çiden* (ışık), *utıs* (telefon); yemek adları *buuz* (mantı), *suivan* (etli hamurlu yemek), *şöl* (çorba) *huşur* (etli ekmek) vb. kelimelerin sayısı çoktur.

3. Moğolca Ödünç Kelimeler

Amıraq **–** etkilenen, isteyen (амырык) (Kaliev ve diğerleri, 2005, s. 60).

Amrag kelimesi Eski Uygurcada sevgili anlamını verir, Divanü Lugat-it Türk'te de

rahatlayan anlamı vardır. Moğolcada ise *dinlenmek, sevgili* anlamlarını verir. Moğolistan Kazaklarının diline *ise etkilenen, bir şeyi isteyen* olarak girmiş, anlam değişikliğine uğramıştır. *Baran* (баран) – siluet (Kaliev ve diğerleri, 2005, s. 125).

Moğolcada kahverengini bildiren bu sözcük aynı anda yüzü tanınmayan sadece uzaktan görünen birisi anlamını da verir. Kazakçaya bu son anlamıyla geçmiş.

Budıl (будыл) – otel, konaklama yeri (Kaliev ve diğerleri, 2005, s. 156).

Dargı (дарғы) – başkan (Kaliev ve diğerleri, 2005, s. 184). *Darga* kelimesi Moğolcada farklı telaffuz edilirken, Kazakların kullanışında Kazak dilinin ses bilgisine uyarak farklı telaffuz edilir.

Dugı (дұғы) – bisiklet (Kaliev ve diğerleri, 2005, s. 202.) Bunların dışında konuşma dilinde *yag* яг tam olarak , *hobır* ховор nadir, *şirkek* ширхэг tane, *ugasa* угаасаа zaten, *zavıl* заавал mutlaka, *haşa* хашаа avlu vs. Moğolcadan ödünçlenen ama Kazakçanın ses bilgisel kurallarına göre uyarlanıp telaffuz edilen çok sayıda kelimeler vardır.

4. Kazakça ve Moğolca Birleşik Kelimeler

Aqmänjin – turp (Kaliev ve diğerleri, 2005, s. 40) *Aq* beyaz, *manjin* de Moğolca turp demek.

Magat joq – belki de, *magad* Moğolca olasılık, *jok* ta Kazakça yok demektir.

Maigılşak – nazlı kız veya insana denir ve *mayga* Moğolcadan naz köküne -şak, -şek (*urınşak* – başını belaya sokan kelimesindeki –şak eki) sıfat yapma eki eklenip türemiştir.

5. Geleneği İçeren Kelimeler

Aqtıq bailau (Ақтық байлау) – başka aileden gelen Kımız kovasına bağlanan beyaz çaput (Kaliev ve diğerleri, 2005, s. 43). *Aqtıq bailau (beyaz çaput bağlama)* ritüeli arındırma amaçlı ve uğurlu olsun dileğiyle de yapılır. Genelde Kazaklar ilk yaptıkları kımız'dan komşularına da ikram olarak gönderirler. Kımız koyulan bu kovayı boş geri göndermezler. Bizim de kımızımız çok olsun diye beyaz çaput bağlayıp geri verirler.

Arqan attamau (арқан аттамау) – kötü bir şey yapmamak (Kaliev ve diğerleri, 2005, s. 69). Kazak dilinde *arqan* çok önemli bir kelimedir. Çadır evin agaçlarını bir birine bağlamak için, sürüden at tutmak için, ava giderken, uzak yola çıkılırken

yanında olması gereken şeylerden biri de arqandır. Bu yüzden de ona hem kutsal, değerli nesne olarak bakılır. Kötülük yapan birini de mecaz olarak birinin arqanını (urgan) atladı derler.

Baqan attamau (бақан аттамау) – kötülük yapmamak (Kaliev ve diğerleri, 2005, s. 121). *Baqan* da çadır evin direği, ana sütunudur. *Baqan* Kazak kültüründe çok özel bir yere sahip nesnedir. Onun için Baqandan atlanmaz, tükürülmez, kesilmez veya yakılmaz. *Baqan* ağaçtan yapılır ve Çadır evin ana direğidir.

Bet körip qaitu (бет көріп қайту) – baş sağlığı dilemek için gitmek (Kaliev ve diğerleri, 2005, s. 143). Bir insan vefat ettiğinde baş sağlığını dilemeye gitmeyi Kazak dilinde *bet körü* yani *yüzleşmek, yüzünü görmek* fiiliyle ifade eder. Çünkü yakınını kaybeden ailenin yüzünü o zor günlerinde görmediyse, sonra görmek ayıp sayılır. Günlük hayatta çok yakın veya samimi olmayan kişiler birbirlerine baş sağlığı dilemeye giderler ve bunun için de *bet körip kaitu* (yüzünü görüp gelmek) kelime öbeklerini kullanırlar.

Bordaq çäy (бордақ чәй) – çaya un katıp içmek (Kaliev ve diğerleri, 2005, s. 150);

Jauırın jagu (жауырын жағу) – kürek kemiğine bakarak fal açmak (Kaliev ve diğerleri, 2005, s. 248).

6. Konar Göçer Hayat Tarzını Gösteren Kelimeler veya Kelime Öbekleri

Basın bugan üy (басын буған үй) – şanıraksız dikilen ev (Kaliev ve diğerleri, 2005, s. 129); *açılatu* (ащылату) – tuzlu yerden koyunlara tuz yedirmek (Kaliev ve diğerleri, 2005, s. 91); *erudik* (ерудік) – sözlükte açıklama verilmemiş. *Erudik* kelimesi konar göçer hayatta çok önemli bir unsurdur. Yaylaya veya kışlağa, yakınına bir aile göç edip geldiyse orada önceden yaşamakta olan aile yemek dolu tepsi, çay, yiyecekler gönderir. Bu tepsinin adı *erudiktir* ve bu bundan sonraki zamanda komşu olarak yiyeceklerimiz karışsın, barışta yaşayalım anlamını verir. Yeni göç edip gelen aile yol yorgunluğunu böylece gidermiş ve çevredeki ailelerden kabul almış oluyor. Bu güzel gelenek Bayan-Ülgey Kazaklarında halen kullanılmakta ve kültürel açıdan çok önemli bir gelenektir.

7. Biçimbilimsel: Kazakça Kökün Üzerine Moğolca Ek Alan Kelimeler

Maigılu (майғылу) – nazlanmak (Kaliev ve diğerleri, 2005, s. 469); *algay* – algalı (almağa); *kelgey* – kelgeli (gelmeğe).

Ağız Özellikleri

Kazakistan Kazakçasında da olup ama ağız özelliğinden dolayı farklı anlamlar veren kelimeler:

Tablo 1. Moğolistan Kazakları dilinin ağız özelliğini gösteren örnekler

	Moğolistan Kazakları dilinde	Kazakistan Kazakları dilinde	Anlamı
1	Qalak	Qasik (büyük, kar küreme aletidir)	Kaşık
2	Pısır	Pisir	Pişirmek
3	Äiteu	Äiteuir	Nihayet
4	Çay as	Çay koy	Çay koy
5	Qiyin ädemi	Qattı ädemi (qiyin kelimesi zor anlamını verir, ama Moğolistan Kazakları dilinde çok anlamını da verir)	Çok güzel.
6	Mailap alu	Jalga alu	Kiralamak
7	Şını	Kese	Kase
8	Itşe	Ademi	Güzel

Sonuç

Moğolistan'da Moğolca baskın dildir ve Kazakça Moğolcadan çok etkilenmiştir. Bu yüzden Moğol Kazaklarının diline çok sayıda Moğolca kelimeler ve ekler girmiştir. Moğol kelimeye Kazak diline ait ekleri eklemek şeklinde kelime türetmek yaygındır. Genel kopyalama, karışık kopyalama örneklerine sık rastlanır.

Başka bir devletin idaresi altında yaşamalarına ve baskın dilin etkisinde kalmalarına rağmen Moğolistan'da yaşayan Kazaklar ana dilleri olan Kazakçanın eski ata dile dayanan tarihi unsurlarını korumuş, geleneksel yaşam hayat tarzının sayesinde günümüzde Kazakistan Kazakçasında unutulan, arkaizmler olarak sadece sözlüklerde geçen çoğu kelimeleri hâlen yaşatmaktadırlar.

Kazakistan Kazakçasının Rus dilinin etkisinden dolayı telaffuz edilişi değişen bazı sesler Moğolistan Kazakları dilinde eski halinde telaffuz edilir. Örneğin Kazakistan Kazakçasında *jok* Moğolistan Kazakçasında *cok (dcok)* vb.

Moğol dilinden giren veya kendileri yaptıkları (Kazakça kök'e Moğolca ek ala-

rak kelime türetmek veya tam tersiyle yapılan yeni sözcükler) kelimeleri kendi ana dilinin kurallarına göre uyarlayıp almaları neticesinde onların bilinç altında Kazakça gibi işlenmesi ve Kazak dilinin ses kurallarına uygun bir şeklide kullanılması görülmektedir. Bu durumu 1992 yılından sonra Kazakistan'a göç eden Moğolistan Kazakları dilinden açıkça görebilmek mümkün. Kazakistan'da yaşayan *Oralmanlar*[2] olarak adlandırılan bu Kazaklar konuşma dilinde *çidin* (ışık), *magat jok* (belki de), *haşa* (avlu), *utus* (telefon), *yag* (tam olarak), *hobır* (nadir) gibi Moğolcadan ödünçlenmiş kelimeleri günlük yaşamlarında kullanarak toplumda farklı yerden geldiklerini belli ediyorlar. Moğolcadan giren kelimeler ve Kazakça kök üzerine Moğolca ek getirerek türettikleri kelimeler bir süre sonra onların zihninde sanki Kazakçaymış gibi algılandıkları için Moğolistan'daki yaşamlarının dışında da bu tür sözcükleri seçerler.

Moğolistan Kazakları hâlâ konar göçer hayat tarzına devam ettikleri için eski, geleneksel kültür kodları taşıyan kelimeler hâlâ yaşamaktadır. Bu durum Kazak dilinin söz varlığı açısından oldukça önemli görünmektedir.

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2 Kazakistan bağımsızlığını ilan ettikten sonra dünyanın bir çok ülkesinden ana vatan Kazakistan topraklarına geri göç edip gelen repatriant Kazaklara verilen isimdir.

Hukuk
Law

Türk ve Azerbaycan Hukukunda Göçmen Kavramı ve Bu İki Hukuk Sisteminin Göçmenlerin Hukuki Statüsü Bakımından Karşılıklı Olarak Değerlendirilmesi

Raisa Alasgarova*

Öz: Çalışmanın amacı Türk ve Azerbaycan hukukunda göçmenlere tanınan hakların ve hukuki güvencelerin tespit edilmesi ve bu haklar bakımından var olan benzerliklerin ve farklılıkların saptanmasıdır. Göçmenlere tanınan hakların belirlenmesinin ve kıyaslamalı olarak değerlendirilmesinin önemi aşağıdaki şekilde izah edilebilir: Türk hukukunda göçmen, Azerbaycan hukukunda migrant olarak tanımlanan, zorlayıcı bir dış etkenden dolayı değil, kendi iradesi ve tercihi doğrultusunda, genellikle, kendisi ve ailesi için daha iyi yaşam koşulları sağlamak amacıyla, başka bir ülkeye yerleşme niyetiyle göç eden kişiler, günümüzde hakları en çok ihlal edilen göç gruplarıdır. Bu yüzden göçmenlere tanınan haklar ve bu hakların ne kadar erişebilir olduğu temel insan hakları bakımından önem arz etmektedir. Günümüzde uluslararası nitelik kazanan göçler, hem göç alan hem de göç veren ülkeler açısından kültürel, sosyolojik, ekonomik, politik bakımdan farklı boyutlarda sonuçlar doğurmaktadır. Türkiye ve Azerbaycan, coğrafi konumları ve komşu ülkelerdeki siyasi belirsizlikler sebebiyle süregelen tarih boyunca hem göç veren hem de göç alan ülke konumunda olmuşlardır. Bu sebeple her iki ülkede göçmenlerin statüleri bakımından izlenen hukuk politikasının, mevcut sosyal ve ekonomik durum göz önüne alınarak, temel insan hakları ilkelerinin de ihlal edilmeyeceği şekilde ülke menfaatleri gözetilerek belirlenmesi gerekmektedir. Çalışmamızda göçmen kavramının benzer başka kavramlardan farkı ortaya koyulmakta, onlara tanınan sosyal, ekonomik, siyasi hak ve özgürlüklerin niteliği incelenmekte, onlara yapılan iskan yardımlarına değinilmektedir. Çalışma sürecinde her iki hukuk sistemine ait yürürlükteki mevzuat, Tüm Göçmen İşçilerin ve Aile Fertlerinin Haklarının Korunmasına Dair 1990 Sözleşmesi, ve diğer taraf olunan uluslararası sözleşmeler incelenmiş, temel insan hakları prensipleri ile ülke çıkarları arasındaki dengeyi sağlayabilmek adına doktrinde öngörülen öneri ve görüşlere başvurulmuştur.

Anahtar Kelimeler: Göçmen, 1990 Sözleşmesi, Temel insan hakları, iskan yardımı, göçmen politikası.

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Giriş

Yerleşim yeri itibari ile, petrol kavgaları ve diğer sebeplere dayalı siyasi karmaşanın en üst düzeylerde yaşandığı Orta Doğuda yer alan, transit yolların kesişme noktası olan Türkiye ve Azerbaycan süregelen tarih boyunca hem göç alan hem de göç veren ülkeler olmuşlardır.

Göç genel anlamıyla, bir yerden sınır ötesi başka bir yere uzun süreli veya kısa süreli yer değiştirme hareketini ifade eden bir kavramdır. Göç eylemi, zorunlu şekilde göç eden mültecilerin, sığınmacıların, ülkesinde yerinden edilmiş kişilerin ve herhangi bir zorlayıcı dış etken olmadan, gönüllü olarak, çeşitli nedenlerle ülkelerini terk göçmen gruplarının bir ülkeden diğerine yer değiştirme eylemlerini ifade etmektedir (Mani, 2009, s. 20).

Kavram karmaşasının önlenmesi amacıyla bildirinin ilk bölümü bu gruplar arasındaki farklılıkların belirlenmesine ayrılmıştır. Hem Türkiye ve Azerbaycan hukuk düzenlerinde hem de uluslararası sözleşmelerde "göçmen" kavramını açıklamak amacıyla kullanılan tanımlara değinilmiştir.

İkinci bölümde göçmenlere verilen hak ve özgürlüklerin niteliği açısından iki hukuk sistemi kıyaslanmıştır. Her iki hukuk düzeninde göçmenlerin yabancılar kategorisine dahil edilmesi, dolayısıyla yabancılarla aynı statüye sahip olmalarına vurgu yapılmış, Türkiye pozitif hukuk düzenlemelerinde Azerbaycan hukukundan farklı olarak göçmenlere ek olarak birtakım muafiyetler tanınmasına değinilmiştir.

Son bölümde ise her iki ülkede mevcut olan göçmen sorunlara değinilmiş, bu zamana kadar yapılan ve bu alanda daha nitelikli sonuçlar almak için yapılması gereken çalışmalardan bahsedilmiştir.

1. Göçmen Kavramı, Onun Benzer Kavramlardan Farkı

1.1. Türkiye Ve Azerbaycan Hukukunda Göçmen Kavramı

Hukuk disiplini kapsamında ele alındığında göç genel şekliyle içe göç ve dışa göç olarak ikiye ayrılmaktadır. Uluslararası literatürde "emigration" kavramı ile bir ülkeden dışarıya doğru gerçekleşen göç, "immigration" ile diğer ülkelerden söz bu ülke içine gerçekleşen göç ifade edilmektedir. Uluslararası literatürde göçmen kavramı genel anlamda turistleri, ziyaret, eğitim amacıyla gelen yabancıları, ülkeye kaçak giriş yapan yabancıları, sığınmacı ve mültecileri de kapsamaktadır (Çiçekli, 2009, s. 332-333).

Bildirimizde kullanılan göçmen kavramı farklı nedenlerden dolayı – kendini geliştirmek, daha nitelikli bir yaşam tarzına sahip olmak gibi sosyal nedenler ve daha iyi yaşam standartlarına kavuşmak gibi ekonomik sebepler olabilir – kendi iradesiyle bağlı olduğu ülkeyi terk ederek, yerleşmek amacıyla başka bir ülkeye göç eden kişileri ifade etmektedir (Çelikel & Gelgel, 2014, s. 23; Töre, 2016, s. 50-51). Bir ülkeden diğerine geçiş yapan kişinin göçmen olarak tanımlanabilmesi için başlıca iki unsur aranmaktadır. Bunlardan birincisi herhangi bir dış etkenden dolayı değil, kendi iradesiyle bu göçü gerçekleştirmiş olmasıdır. Belirtelim ki ülkesinde kendisi ve ailesi için zaruri yaşam koşulları sağlanmadığından, ekonomik nedenlerle göç eden kişilerin göçlerinin ne kadar "gönüllü" bir eylem olduğu doktrinde tartışmalıdır. Bir insanın sadece ırkı, dini, milliyeti ve siyasi düşünceleri yüzünden değil, açlık ve sosyal haklardan yoksun kalma sebebiyle de korku duyabileceği vurgulanmaktadır (Mani, 2009, s. 24).

İkincisi, geldiği ülkede yerleşmek niyetinin olması (Çelikel & Gelgel, 2014, s. 23). Bu yüzden turizm, sağlık ve benzeri nedenlerle bir ülkeden diğerine seyahat eden kişiler her ne kadar bu yer değişmeni gönüllü surette gerçekleştirseler de ikinci unsurun mevcut olmaması sebebiyle göçmen olarak değerlendirilemezler (Mani, 2009, s. 22).

Türkiye hukukunda göçmen kavramı 5543 sayılı Iskan Kanununa ile yasal çerçeveye oturtulmuştur. Kanununa göre göçmen "*Türk soyundan ve Türk kültürüne bağlı olup, yerleşmek amacıyla tek başına veya toplu halde Türkiye'ye gelip bu Kanun gereğince kabul olunanlardır"* (m.3/d). Kanunla verilen tanıma dayanarak ülkeye gönüllü olarak yerleşmek niyetiyle gelen fakat Türk soyundan ve Türk kültürüne bağlı olmayanların göçmen olarak değil, genel anlamda yabancı olarak kabul edileceğini belirtebiliriz (Aybay, 2007, s. 106; Mani, 2009, s. 66). Kanunun 7. maddesine göre Türk soyundan olmak ve Türk kültürüne bağlılık ilgili bakanlıkların görüşü alınarak Dışişleri Bakanlığının teklifi üzerine Bakanlar Kurulu kararı ile tespit edilmektedir. Kanun aynı zamanda göçmen olarak kabul edilmeyecek kişileri de tespit etmektedir. Kanunun 4. maddesinde ise Türk soyundan olmayan ve Türk kültürüne bağlı olmayan yabancılar ile Türk soyundan ve Türk kültürüne bağlı bulunup da sınır dışı edilenler ve güvenlik bakımından Türkiye'ye gelmeleri uygun görülmeyenlerin göçmen olarak kabul edilmeyeceği vurgulanmaktadır.

5543 sayılı İskân Kanununda göçmen tanımının yanı sıra serbest göçmen, iskânlı göçmen, münferit göçmen ve toplu göçmen olmak üzere dört farklı göçmen tanımı da yapılmaktadır. Kanunun 3/e maddesine göre serbest göçmen, Türk so-

yundan ve Türk kültürüne bağlı olup, yerleşmek amacıyla tek başına veya toplu halde Türkiye'ye gelip, Devlet eliyle iskân edilmelerini istememek şartıyla yurda kabul edilen kişiler olarak tanımlamaktadır. Kanunun 3/f maddesi uyarınca iskânlı göçmen, Türk soyundan ve Türk kültürüne bağlı olup, özel kanunlarla yurt dışından getirilen ve bu Kanun hükümlerine göre taşınmaz mal verilerek iskânları sağlananlardır. Münferit göçmen, Türk soyundan ve Türk kültürüne bağlı olup, yurdumuza yerleşmek amacıyla bir aile olarak gelenler (m3/g), toplu göçmen ise Türk soyundan ve Türk kültürüne bağlı olup, iki ülke arasında yapılan anlaşmaya göre yurdumuza yerleşmek amacıyla toplu olarak gelen aileleri ifade etmektedir (3./ğ).

Türk hukukunda göçmen olarak tanımlanan kişiler Azerbaycan hukukunda migrant olarak adlanmaktadır. Mülga Göç Hakkında Kanununun *tanımlar başlıklı 3. maddesinde* "immigrant, kanunla belirlenmiş şekilde Azerbaycan Cumhuriyet sınırları içinde kalıcı olarak yaşmasına izin verilmiş yabancılar ve vatandaşlığı olmayan kişilerdir" şeklinde bir hükme yer verilmekteydi. Şimdiyse Azerbaycan pozitif hukukunda mülteci, sığınmacı gibi tanımlar mevcut olsa da göçmen kavramının yasal tanımına rastlanmamaktadır. Mülteci ve sığınmacılar dışında diğer yabancıları tanımlamak için *Azerbaycan sınırları içinde kalıcı ikamet iznine sahip kişiler* şeklinde bir ifade bulunmaktadır. Fakat göçmen işçinin yasal olarak tanımı mevcuttur. Azerbaycan Cumhuriyeti Yeni Göç Hakkında Kanununda (Migrasiya Kodu http://www.e-qanun.az/code/23) göçmen işçi "ücreti ödenen bir işte çalışmak amacıyla yasal yollarla bir ülkeden diğerine göç eden kişiler" şeklinde tanımlanmaktadır.

Azerbaycan Cumhuriyeti Yeni Göç Hakkında Kanununun 53. maddesi uyarınca en az iki sene Azerbaycan sınırları içinde yasal şekilde yaşamış olan kişiler Azerbaycan sınırları içinde daimi ikamet izni için ilgili devlet kurumuna başvuruda bulunma hakkına sahiptirler ve Azerbaycan sınırlarında geçici ikamet izniyle yaşayan yabancılara ve vatansızlara belirlenen süre dolduktan sonra beş yıl süreyle daimi ikamet izni verilmektedir, bu sürede dolduktan sonra onlar daimi ikamet izni için süreyi tekrar beş sene uzatabilirler

Görüldüğü üzere Azerbaycan hukukunda Türkiye hukukundan farklı olarak göçmen kavramı, yerleşme niyeti ve gönüllülük unsurları çerçevesinde Türk soyundan olma ve Türk kültürüne bağlı olmak şartı aranmadan belirlenmiştir. Ayrıca Türk hukukunda olduğu gibi serbest, iskânlı, münferit, toplu göçmen gibi kategoriler yasal olarak tespit edilmemiştir.

1.2. Bazı Milletlerarası Sözleşmeler Kapsamında Göçmen Kavramı

Uluslararası düzeyde göçmenlere, özellikle de çalışmak amacıyla kendi ülkesini terk ederek başka bir ülkeye yerleşen göçmen işçilere yönelik standartlar belirleyen, onların temel hak ve özgürlüklerini tespit eden bir takım sözleşmeler mevcuttur. Bu sözleşmeler çerçevesinde göçmen kavramının nasıl tanımlandığına değinelim:

Bu sözleşmelerden en önemlisi 18.12.1990 tarihinde Birleşmiş Milletler Genel Kurulu tarafından kabul edilen ve 01.07.2003 tarihinde yürürlüğe giren *Tüm Göçmen İşçilerin ve Aile Fertlerinin Haklarının Korunmasına Dair Uluslararası Sözleşmedir*. Bu Sözleşmede göçmen işçi "*vatandaşlık bağı ile bağlı olmadığı bir devlette ücret ödenen bir faaliyette çalıştırılacak, çalıştırılmakta olan veya çalıştırılmış olan bir kişi*" olarak tanımlamaktadır (m.2/1). Göçmen işçiler; sınır işçisi, mevsimlik işçi, balıkçıları da içeren gemi adamı, sahil açığındaki tesiste çalışan işçi, gezici işçi, projeye bağlı işçi, belirli bir iş için istihdam edilen işçi ve serbest çalışan işçi olmak üzere sekiz kategoride incelenmektedir (m.2/2) (http://www.goc.gov.tr).

Diğer bir Sözleşme ise Avrupa Konseyi tarafından 1977 imzaya açılan ve 11.05.1983 yılında yürürlüğe giren *Göçmen İşçinin Hukukî Statüsü Hakkında Avrupa Sözleşmesidir.* Sözleşmede göçmen işçi, *"sözleşme tarafı devletlerden biri tarafından o ülkede ücretli bir iş görmek üzere oturmasına izin verilmiş olan diğer bir sözleşme tarafı ülke yurttaşını"* ifade etmektedir. Görüldüğü üzere Sözleşme göçmen işçi tanımını üç unsurun varlığına bağlamaktadır. Birincisi, göçmen işçinin sözleşme tarafı ülkelerden birinin vatandaşı olması, ikincisi, bu işçinin diğer bir sözleşme tarafı olan bir ülkeye çalışma amacıyla gitmiş olması, üçüncüsü de bu ülkede göçmen işçiye ücretli bir iş görmek üzere oturma izni verilmiş olmasıdır.

143 Sayılı Göçmen İşçiler ILO Sözleşmesi (Ek Hükümler)'nin 11. maddesine göre göçmen işçi, kendi adına olmayıp, başkası tarafından çalıştırılmak amacıyla, bir ülkeden diğerine göç eden ya da göç etmiş bulunan bir kimse ile göçmen işçi olarak bir ülkeye kabul edilen kimsedir. Görüldüğü üzere Türk hukukunda benimsenen göçmen tanımları uluslararası düzenlemelerde kabul edilmiş tanımlara göre farklılık arz etmektedir (Alpar, 2000).

1.3. Göçmen Kavramının Benzer Kavramlardan Farkı

Göç eylemi sonucunda göçmen gruplarından başka mülteci, sığınmacı, kendi ülkelerinden yerinden edilmiş kişiler gibi zorunlu göç grupları da meydana çıkmaktadır. Son üç gruba dahil olanların ortak özelliği göçü kendi iradeleri ile zorlayıcı bir dış etkenden dolayı gerçekleştirmiş olmalarıdır (Töre, 2016, s. 65).

Mekan kavram temel alınarak uluslararası sınırı geçenler mülteci, sığınmacı şeklinde tanımlanırken, kendi ülkelerinin sınırları içinde zorunlu şekilde yer değiştirenler ise ülke içinde yerinde edilmiş kişiler olarak kabul edilmektedir (Öner Gülfer–Öner Aslı Şirin, 2012, s. 184).

Mülteciler ırkı, dini, milliyeti, belli bir sosyal gruba mensubiyeti veya siyasi düşünceleri nedeniyle yaşadıkları, bağlı oldukları ülkede hayatlarını veya özgürlüklerini kaybetme tehlikesinin mevutluğu sebebiyle bulundukları ülkeyi terk etmek zorunda kalan, ülkelerine dönmeyen ve dönmek istemeyen kişileridir. *Kişi kendi iradesi dışında gelişen, kontrolü altında olmayan olaylar sebebiyle dayanılmaz koşulların oluşmasıyla bulunduğu yeri terk eder* (Özkan, 2017, s.75). Mülteci ve sığınmacı kavramaları arasındaki farklar ise doktrinde tartışmalı konudur. Buna sebep uluslararası sözleşmelerin bazılarında mülteci bazılarında ise sığınmacı kavramlarının kullanılmasıdır. Doktrinde sığınmacı teriminin mültecilik statüsü incelenen ve bu nedenle kendisine geçici koruma sağlanan kişiler için kullanıldığı belirtilmektedir (Özkan, 2017, s. 124-125).

Türk Pozitif Hukukunda mülteci ve sığınmacı kavramları arasında fark 6458 sayılı Yabancılar ve Uluslararası Koruma Kanunu ile, Avrupa ve Avrupa dışından gelmek kriteri esas alınarak belirlenmektedir (Çelikel & Gelgel, 2014, s. 22; Çiçekli, 2009, s. 337).

Mülteci ve sığınmacılar zorunlu şekilde ülkelerini terk etmeleri ve bu kişilere zulmedenlerin genellikle kendi ülkeleri olması sebebiyle onlara tanınana haklar göçmenlere kıyasla daha kapsamlıdır. Çünkü göçmenler geldikleri ülkede onlara yasa ile tanınmış haklarla beraber kendi ülkeleri tarafından onlara verilen haklardan da yararlanmaya devam ederler (Mani, 2009, s. 30).

2. Göçmenlerin Hakları

Göçmenlerin hukuki statüsü yabancılar hukuku çerçevesinde belirlenmektedir. Çünkü her göçmen bir yabancıdır (Töre, 2018, s. 67) ve onlar Türkiye ve Azerbaycan pozitif hukukuyla belirlenmiş şekilde yabancılara tanınan hak ve özgürlüklerden yararlanabilirler. Türk Pozitif hukukunda yabancıların hakları Anayasa, İskan Kanunu, Yabancılar ve Uluslararası Koruma Kanunu ve benzeri diğer kanunlarla belirlenmektedir. Ayrıca Türk soyundan, Türk kültürüne bağlı olan ve Türkiye'ye yerleşmek amacıyla gelen yabancılar için Türk pozitif hukukunda özel düzenlemelere yer verilmektedir.

Azerbaycan hukukunda ise yabancıların hak ve özgürlükleri, sorumlulukları, Yabancıların ve Vatansızların Hukuki Durumu Hakkında Kanun (www.e-qanun.az/alpidata/framework/data/1/f_1770.htm), Göç Kanunu, İkamet Yeri ve Bulunulan Adreste Kayıt Altına Alınma Kanunu (http://www.e-qanun.az/framework/3988), Pasaportlar Hakkında Kanun ile (http://www.e-qanun.az/framework/9008) tespit edilmektedir.

Çalışmamızın bu bölümünde göçmenlerin bir yabancı olarak yararlanabileceği haklardan genel olarak bahsedilip, onlar için kabul edilen özel düzenlemeler incelenecektir. Ayrıca taraf olunan uluslararası düzenlemeler kapsamında onların temel hak ve özgürlüklerine değinilecektir.

2.1. Türkiye ve Azerbaycan Hukukunda Göçmenlere Tanınan Hak ve Özgürlükler

İlk olarak belirtilmelidir ki, göçmenler göçmen statüsünden ireli gelen haklarından ziyade diğer yabancılarda olduğu gibi temel insani haklara sahiptir. Birleşmiş Milletler Antlaşması, İnsan Hakları Evrensel Bildirgesi, Avrupa İnsan Hakları Sözleşmesi gibi birçok Uluslararası sözleşmede belirtilen ayrımcılık yasağı, seyahat özgürlüğü, iltica hakkı, vatandaşların iade edilmemesi, vatandaşların ülkeye kabul zorunluluğu, aile birliğinin korunması gibi insan hakları göçmenler açısından da önem taşımaktadır (Aybay, 2007, s.47-53; Töre, 2016, s.44).

Göçmenler aynı zamanda yabancı olarak kabul edildikleri için Türk yabancılar hukukunun temel ilkeleri; Anayasa'nın 16.maddesi saklı kalmak kaydıyla eşitlik esası, karşılıklı muamele esası, ülkedeki bütün yabancıların belirli haklardan yararlanmalarında eşitlik esasını öngören en çok gözetilen ulus kaydı, karşı işlem esası ve kazanılmış haklara saygı onlar için de geçerlidir (Çelikel & Gelgel, 2014, s. 58-67). Hem Anayasa hem de ilgili diğer mevzuat hükümlerinde belirtilen kişi dokunulmazlığı, kişi özgürlüğü ve güvenliği hakkı, özel hayatın gizliliği ve konut dokunulmazlığı, hak arama hürriyeti, din ve vicdan özgürlüğü, ülkeye giriş hakkı, ikamet ve seyahat hakkı, çalışma hak ve özgürlükleri, sosyal güvenlik hakkı, mülkiyet hakkı, eğitim öğretim özgürlükleri, sağlık hizmetlerinden yararlanma gibi haklar diğer bütün yabancılara tanındığı gibi göçmenlere de tanınmaktadır (Töre, 2016, s. 113-116).

Türk soyundan olma ve Türk kültürüne bağlı olmaktan kaynaklanan hakları ise aşağıdaki şekilde detaylı olarak inceleyebiliriz.

Ülkeye giriş hakkı: Kanunla belirlenmiş şekilde göçmen belgesi alanlar vize yükümlülüğünden muaftırlar. "Göçmen Belgesi" serbest göçmenlerin, yerleştikleri yerin; iskânlı göçmenlerin ise geçici veya kesin iskânları için belirlenen yerin, en büyük mülki amirine müracaat ederek kendileri ve aile fertleri için vatandaşlığa girme beyannamesi imzalamak karşılığında aldıkları belge olarak tanımlanmıştır (YUKK Yön. m.3/1,i). Göçmen Belgesi, iki yıl için geçerli olup, geçici kimlik belgesi olarak kullanılır. Münferit göçmenlerin ülkeye kabul şartları ve usulü İskân Kanunu'nun 5. maddesinde düzenlenmektedir. Buna göre, "Türkiye'de yerleşmek isteyen Türk soyundan ve Türk kültürüne bağlı bulunan kimselerden, Türk uyruklu ve Türkiye'deki birinci veya ikinci derecede bir yakını tarafından referans verilen veya bulundukları ülkedeki konsolosluk temsilciliklerimize bizzat müracaat eden ve bu Kanun hükümlerine göre Dışişleri ve İçişleri bakanlıklarınca yapılacak incelemelerden sonra uygun görülerek serbest göçmen vizesi alırlar. Toplu göçmen kabul şartları ve usulü ise İskân Kanun'unun 6.maddesinde düzenlenmektedir. Bu hüküm uyarınca da, yabancı ülkelerle yapılan anlaşmalara dayanarak Türk soyundan ve Türk kültürüne bağlı kimseler, anlaşma hükümlerine göre ve Bakanlar Kurulunca verilecek karar uyarınca İçişleri Bakanlığınca serbest göçmen olarak kabul edilirler. Kanunun 8. Maddesi bu göçmen gruplarının Türkiye sınırlarına dahil olduktan sonra sağlık, gümrük ve benzeri işlemleri tamamlanıncaya kadar beslenme ve barınma ihtiyaçlarının Bakanlıkça karşılanacağı belirtilmektedir.

İkamet ve seyahat hakkı: YUKK m.19 uyarınca; "Türkiye'de, vizenin veya vize muafiyetinin tanıdığı süreden ya da doksan günden fazla kalacak yabancıların ikamet izni almaları zorunludur". Kuralının istisnası olarak, YUKK Yönetmeliği 20/1 maddesi uyarınca İskân Kanunu kapsamında Göçmen Belgesi sahibi olanlar ikamet izninden muaf olan yabancı kategorisine girmektedir.

Türk vatandaşlığına kabul hakkı: Kanunun 8/4 maddesi uyarınca göçmen olarak kabul edilenler, gerekli işlemlerin ilgili kuruluşlarca tamamlanmasından sonra Cumhurbaşkanı kararıyla vatandaşlığa alınırlar. Küçükler; baba ve analarına, baba veya anaları yoksa kan ve kayın hısımlarına bağlı tutulurlar. Kimsesiz gelen küçükler, yaşlarına bakılmaksızın vatandaşlığa alınırlar. TVK 12. Maddesi de Milli güvenlik ve kamu düzeni bakımından engel teşkil edecek bir hali bulunmamak şartıyla göçmenlerin Türk vatandaşlığı kazanabileceklerini düzenlemektedir.

Çalışma hakkı: Çalışma hakkı göçmenler için özellikle önem taşıyan haklardandır. Çünkü insanlar genel olarak, geçimini sağlamak, ekonomik açıdan yüksek yaşam standartına sahip olmak amacıyla bir ülkeden diğerine göç etmektedir. Şu

an dünyada mevut olan göçmen işçilerin sayı insanlık tarihinin bütün dönemlerinden daha fazladır (Ömerov, 2016, para. 4). Göçmenler yabancılara tanınan genel çalışma hakkına sahip olmakla beraber, onlara uygulana bazı kısıtlamalara tabi tutulmamaktadırlar. Türk soylu yabancıların çalışma hakkı, 2527 sayılı Türk Soylu Yabancıların Türkiye'de Meslek ve Sanatlarını Serbestçe Yapabilmelerine, Kamu, Özel Kuruluş veya İşyerlerinde Çalıştırılabilmelerine İlişkin Kanun'da ve buna dayanılarak çıkarılan Yönetmelik ile düzenlenmektedir. Kanunun 1. maddesi uyarınca *bu Kanunun amacı Türkiye'de ikamet eden Türk soylu yabancıların ihtiyaç duyulan meslek ve sanatların serbestçe yapabilmelerine olanak sağlamaktır* (Aybay, 2014, s. 97). Kanunun Türk soylu yabancılar için belirlediği en büyük kolaylık, Kanunun 7.maddesi uyarınca, sadece Türk vatandaşlarına hasredilen doktorluk, hemşirelik, mühendislik, avukatlık gibi meslek ve işler hariç olmak üzere kendi mesleklerini yapabilmeleri ve memur olabilmeleridir. Ancak çalışma izni almaları zorunludur. İstisna olarak Türk soylu yabancılar, Silahlı Kuvvetler Teşkilatı ve Güvenlik Kuvvetleri Teşkilatı'nda çalışamayacakları düzenlenmektedir.

Iskan Kanunu kapsamında göçmenlere tanınan haklar ise -Kanunun "muafiyetler" başlıklı yedinci bölümünde 34-37. maddeler arasında düzenlenmektedir. 34. madde göçmenlerin kendileri ile beraber getirdikleri kullanılmış şahsi eşyalarının her türlü resmi vergi ve harçlardan muaf olduğuna dair, 35. madde ise göçmenler tarafından düzenlenecek her türlü evrakın damga vergisi ve diğer harçlardan muaf olduğuna dair bir düzenleme içermektedir. Kanunun 37.maddesinde askerlik muafiyeti düzenlenmektedir. İlgili hüküm uyarınca "göçmenlerin askerlikle ilgili muafiyetleri ve bu muafiyetlerden yararlanma usulleri, 21/6/1927 tarihli ve 1111 sayılı Askerlik Kanunundaki esaslara göre yürütülür".

Azerbaycan hukukunda yabancılar açısından tanınan haklar ise Yabancılar ve Vatansızların Hukuki Durumu hakkında Kanunun II bölümü 9-23. maddeleriyle tespit edilmektedir. Kişi dokunulmazlığı hakkı, Azerbaycan Cumhuriyeti sınırları içinde serbest dolaşım ve ikamet yeri seçme özgürlüğü, çalışma hakkı, dinlenme hakkı, yatırım ve girişimcilik faaliyeti gösterebilme hakkı, evlenme hakkı, sosyal güvence hakkı, sağlığın korunması hakkı, sendikal haklar, eğitim hakkı Kanunda belirtilen haklara örnek teşkil edebilir. Bu haklardan birkaçını detaylı olarak inceleyelim:

Ülkeye kabul, ikamet ve seyahat hakkı: Azerbaycan Cumhuriyeti Göç Kanunun (Migrasiya Kodu) 15-19. maddeleri yabancıların ve vatansızların belirlenmiş şekilde vize alarak ve pasaport kontrol noktalarından geçerek Azerbaycan' a gelmek ve Azerbaycan'dan gitmek hakları tespit edilmektedir. Azerbaycan'da geçici

veya daimi ikamet hakları olan yabancılar ise onlara verilen izin belgeleri ile ülkeye giriş ve çıkış hakkına sahiptirler. Yabancıların ülkeye giriş ve çıkış hakları, kamu güvenliği, kamu sağlığı ve 16. maddeyle tespit edilen diğer esaslara göre sınırlandırılabilir. 17. madde ise hangi durumlarda yabancı ve vatansızların ülkeden çıkışına geçici şekilde yasak koyulabileceği esasları düzenlemektedir. 24. madde de ise ülkeye gelmek için süresi 3 aya kadar olan kısa dönemli, süresi 2 yıla kadar olan uzun dönemli vizenin alınması gerekliliği belirtilmektedir. Onsekizinci madde gereği ülkeye pasaportsuz ve vizesiz gelen yabancılar ise kabul edilmezler, bu davranışları sergileyen kişilere ise belirlenen yaptırımlar uygulanır. Kanununun 21. maddesi uyarınca Azerbaycan sınırları dahilinde 15 günden fazla bir zamanda bulunacak yabancılar ve vatansızlar ilgili mevzuat hükümlerinde belirtilen şekilde bulundukları adreste kayıt altına alınmaları gerekmektedir.

Çalışma hakkı: Yabancıların ve Vatansızların Hukuki Durumu Hakkında Azerbaycan Cumhuriyeti Kanununun 11. maddesi çalışma hakkı başlığı taşımaktadır. Bu madde ile Azerbaycan Cumhuriyeti mevzuat hükümlerinde ve taraftar olunan uluslararası sözleşmelerde farklı bir hüküm bulunmuyorsa, yabancılar ve vatansızlar iş ilişkilerinde Azerbaycan vatandaşları ile aynı hak ve özgürlüklerden yararlanmakta ve aynı sorumlulukları taşımaktadırlar. İlgili kanun hükümlerinde belirtilen istisnalar dışında bütün diğer alanlarda çalışma hakları mevcuttur. Kanunun 12. maddesi uyarınca ise yabancılar ve vatansızlar, kanunla belirtilen şekilde yatırım ve girişim faaliyetlerinde bulunabilirler ve bu faaliyetleri gerçekleştirirken Azerbaycan vatandaşları ile aynı hukuki statüye sahiptirler. Çalışma izninin alınması esasları ise Göç Kanununda belirtmektedir.

Azerbaycan vatandaşlığına kabul hakkı: Azerbaycan Vatandaşlığı Hakkında Kanunun 14. Maddesi uyarınca Azerbaycan Cumhuriyetinde son 5 yıl içinde kesintisiz olarak ve yasal şekilde ikamet eden, yasal gelir kaynağı olan, Azerbaycan devlet dilini bilmesine dair belge sunan şahıslar, kökenine, ırk ve milliyetine, cinsine, eğitim durumuna, dinine, siyasi ve diğer düşünce şekline bakılmaksızın kanunla belirlenmiş şekilde Azerbaycan Vatandaşlığına kabul için başvurma hakkına sahiptirler. Talep edilen ikamet süresi olan beş sene Azerbaycan sınırlarında daimi ikamet izninin başladığı tarihten hesaplanır. Kesintisiz olma şartı ise bir yıl içinde üç aydan fazla olmamak kaydıyla ülkeni terk edebileceğini ifade etmektedir.

Azerbaycan Göç Kanunu yabancıların ve vatansızların ülke sınırlarında geçici ve kalıcı olarak ikamet etmesi ile ilgili hükümler içerdiğinden göçmenlerin hakları bakımından önemli bir düzenlemedir. Kanunun 3. bölümünde Azerbaycan

Cumhuriyetinde kalıcı olarak ikamet etmeye dair hükümler tespit edilmektedir. 52. madde uyarınca Azerbaycan sınırları dahilinde en az 2 yıl süreyle ikamet etmiş kişi kanunla belirtilen evrakları sunarak kalıcı ikamet için başvuruda bulunma hakkına sahiptir.

Göçmen işçilerle ilgili düzenleme Kanunun 4. bölümünde yer almaktadır. Bu bölümde hem Azerbaycan vatandaşlarının diğer devletlerde çalışma faaliyeti ile ilgili hem de yabancıların ve vatansızların Azerbaycan Cumhuriyetinde çalışma faaliyeti ile ilgili hükümler yer almaktadır. Burada göçmen işçilerin çalışma iznine dair hükümler tespit edilmektedir. Düzenlemeye göre, yabancı ve vatansızlar için çalışma izni onları çalıştırmak isteyen işveren tarafından alınmalıdır (m.63). Devam eden hükümlerde çalışma iznin alınmasına gerek duyulmayana kişiler belirtilmektedir. Bunlardan biri de Azerbaycan Cumhuriyetinde kalıcı olarak ikamet etmek hakkı olan şahıslardır (m.64).

Kanunun 5. bölümü ise yabancıların ve vatansızların hak ve yükümlülüklerine dair hükümler içermektedir. İlgili mevzuat hükümlerinde ve uluslararası anlaşmalarda farklı bir düzenleme öngörülmemişse yabacılar ve vatansızlar Azerbaycan vatandaşları ile aynı oranda onlara verilen hakları kullanabilirler ve onlar ekonomik ve sosyal durumundan, ırkından, milliyetinden ve dininden ve diğer özelliklerinden bağımsız olarak hiçbir fark gözetilmeksizin Azerbaycan Cumhuriyetinde kanun ve mahkeme önünde beraber haklara sahiptirler (m.74).

Görüldüğü üzere her iki ülkede göçmenlerle ilgili yasal düzenlemeler onları ilk olarak yabancı statüsünde kabul etmekte ve onlara yabancı ve vatansızlarla aynı hak ve özgürlükleri tanımaktadır. Tanınan hak ve özgürlükler nitelik olarak da birbirine çok yakındır. İki ülkenin göçmenlerle ilgili hukuk düzeni arasında en büyük fark ise Türkiye'de göçmen statüsüne sahip olmak için Türk soyundan olma ve Türk kültürüne bağlılık şartının aranması ve buna bağlı olarak onlara ek hakların verilmesidir. Azerbaycan hukukunda Türk hukukundan farklı olarak İskan Kanunu niteliğinde olan, ayriyeten göçmenler için çeşitli muafiyetler belirleyen bir hukuki düzenleme mevcut değildir.

2.2. Uluslararası Sözleşmeler Çerçevesinde Göçmenlere Tanınan Haklar

Uluslararası boyutta, göçmenlerin temel hak ve özgürlüklerine ilişkin düzenlemeler genel olarak işgücü göçü kapsamında ele alınmaktadır. Göçmen işçilerin insan hakları ve çalışma hakları hem uluslararası ve hem de bölgesel nitelikli kurallarla

düzenlenmektedir, ayrıca göçmen işçi gönderen devlet ile kabul eden devlet arasında iki veya çok taraflı sözleşmeler de mevcuttur.

Uluslararası düzeyde göçmenlerin haklarına dair en önemli düzenleme hem Türkiye'nin hem de Azerbaycan'ın taraf olduğu *Tüm Göçmen İşçilerin ve Ailelerinin Haklarının Korunmasına Dair Birleşmiş Milletler Sözleşmesidir*. Bu sözleşmenin temel amacı göçmenlerin haklarının tanınmasını ve korunmasını sağlamaktır ve bu yönde kabul edilen diğer sözleşmelerden en belirgin farkı sadece yasal göçmenlerin değil, kaçak göçmen işçileri de kapsamasıdır. Sözleşmenin üçüncü bölümünde kayıtlı ve kayıtsız durumdaki tüm göçmen işçilere ve ailelerine, vatandaşla eşit muamele esasını getirmektedir (Özkan, 2017, s. 474). Belirtelim ki, Sözleşme'de kayıtlı ve kayıtsız tüm göçmen işçilere ve aile fertlerine temel insan haklarının sağlanması bakımımdan eşit muamele edilmesi gerekliliği tespit edilmekle beraber, Sözleşme'nin dördüncü bölümü kayıtlı göçmen işçiler ve aile fertlerine, kabul eden devletin ülkesi içerisinde serbestçe dolaşım hakkı, dernek ve sendika kurma hakları gibi bir takım ilave haklar sağlamaktadır. Sözleşmede sınır işçiler, mevsimlik işçiler, proje işçileri vd. birtakım belirtilen grup işçiler özel kategoriye dahil olan göçmenler olarak tespit edilmekte ve sözleşmenin 5. bölümünde sırf onlara uygulanacak hükümlere yer verilmektedir.

Sözleşmede belirtilen haklardan birkaçını detaylı olarak inceleyelim:

Ülkeye giriş ve ikamet hakkı: Sözleşmede devletlerin göçmen işçileri ve aile fertlerini ülkelerine kabul etme zorunluluğu bulunmamakla beraber, Sözleşme'nin 8.maddesi uyarınca, göçmen işçiler ve aile fertleri kendi devletleri dâhil her devleti terk etme hakkına sahiptirler ve bu hak milli güvenlik, kamu düzeni, kamu sağlığı ve benzeri sınırlamalar haricinde başka bir sınırlamaya tabi tutulamaz. Ayrıca kayıtlı ve düzenli durumda bulunanlar, istihdam devleti sınırlarında yer değiştirme ve ikamet yerlerini serbestçe seçme özgürlüğüne de sahiplerdir. Bu haklar ancak yasalarda öngörülen sınırlamalar ve Sözleşme'de tanınan diğer haklarla ilgili olarak kısıtlanabilir (m.39). Eğer istihdam devleti ikamet ve çalışma izinleri ayrı tutuluyorsa, . kayıtlı olan göçmenlerle en az çalışma izni süresi kadar oturma izninin verilmesi de bu yönde onlara tanınan diğer bir haktır (m.49). İkametle ilgili diğer bir hak ise kayıtlı ve düzenli bulunan göçmen işçinin ölümü veya evliliğinin sona ermesi halinde, o devlette kalınan süreninde göz önüne alınmasıyla, işçinin o devlette oturan aile fertlerine, aile birleşmesinin temini çerçevesinde oturma izni verilmesine olumlu karşılar ve ülkeden ayrılmadan önce işlerini tamamlayabilmeleri için gerekli sürenin tanınmasıdır (m.50).

Kişi dokunulmazlığı ve sınır dışı: Göçmenlerin onlara tanınan haklardan yararlanabilmelerinin temel şartı geldikleri devlette kalabilmeleridir. Sözleşme'nin 22. maddesi uyarınca, göçmen işçiler ve aile fertlerinin toplu sınır dışı edilme tedbirlerine maruz bırakılamaz, her bir sınır dışı etme durumu bireysel olarak incelenip, karara bağlanır.

Sözleşmenin göçmen işçilere ve onların aile fertlerine kişi olarak yararlanabilmeleri için tanıdığı diğer haklar sırasında, özel hayatın gizliliği, konut dokunulmazlığı ve haberleşme özgürlüğü, fikir ve düşünce özgürlüğü, din ve vicdan özgürlüğü, hak arama özgürlüğü gibi hakları belirtebiliriz.

Sosyal ve ekonomik haklar ve özgürlükler: Göçmen işçiler için en önemli hak çalışma hakkıdır. Sözleşme'nin 11.maddesinde, hiçbir göçmen işçi veya ile ferdinin; esaretle veya zorbalıkla çalıştırmaya tabi tutulamayacağı, kendilerinden güç kullanarak veya zorla çalışma talebinde bulunulamayacağı düzenlenmektedir. Sözleşme'nin 25.maddesinde göçmen işçiler; ücretler, fazla mesai, çalışma saatleri, hafta sonu tatili, ücretli tatil, güvenlik, sağlık, iş ilişkisinin sona erdirilmesi ve ulusal yasa ve uygulamalarda yer alan diğer çalışma şartları ve istihdam konularında istihdam devletinin vatandaşlarına uygulanan muamelelerden daha olumsuzuna maruz bırakılamayacakları ve bunun istihdam sözleşmeleri ile değiştirilemeyeceği belirtilmektedir. Sözleşme'nin 52. ve 53. maddeleri bir takım sınırlamalar çerçevesinde kayıtlı ve düzenli durumda bulunan göçmenlerin ve aile fertlerinin iş seçme özgürlüğüne sahip olduklarını tespit etmektedir. Gelir getirici bir faaliyette bulunmalarına izin verilen göçmen işçiler, bu iznin gerektirdiği şartları yerine getirmek kaydıyla, bu faaliyetlerle ilgili her konuda istihdam devleti vatandaşlarıyla eşit muamele görürler (m.55). Sözleşme'nin 54. maddesinde yine kayıtlı ve düzenli durumda bulunan göçmen işçiler ve aile fertleri için ek hak olarak işten çıkartılmaya karşı korunma, işsizlik parası, iş kaybı veya gelir getirici diğer bir faaliyetin sona ermesi durumunda başka bir işe girme konularında, istihdam devletinin vatandaşlarıyla eşit muamele görecekleri düzenlenmektedir.

Sözleşmede çalışma hakkı dışında göçmen işçilerin ve aile fertlerinin sosyal ve ekonomik hak ve özgürlükleri kapsamında sosyal güvenlik hakkı, sendikal haklar, eğitim hakkı, mülkiyet hakkı gibi haklar tespit edilmektedir.

Bahsedilen sözleşme dışında göçmen işçilerin hakları Göçmen İşçinin Hukukî Statüsü Hakkında Avrupa Sözleşmesi ve diğer Avrupa Sözleşmelerinde, ILO Sözleşmeleri ve Tavsiye Kararlarında, BM sözleşmelerinde de düzenleme alanı bulmuştur.

3. Mevcut Koşullarda Göçmen Olmak

3.1. Göçmenlerin Sorunları

İster ulusal isterse de uluslararası boyutta göçmenlerle ilgili birçok hukuki düzenlemeler mevcut olsa da hak ihlaline en çok maruz kalan göç grupları oldukları bilinen bir gerçektir. Diğer göç gruplarından farklı olarak devletlerin göçmenleri kabul etmek zorunluluğu bulunmamaktadır. Bu sebeple de yasadışı göçmen kategorisi meydana gelmektedir. Yasadışı göçmenler, ülkeye yasal olmayan yollardan giren, ülkeye yasal yolardan girip yasal kalma süresi dolduğu halde çıkış yapmayan, yasal izne sahip olmadan çalışan kişilerdir (Öner Gülfer–Öner Şirin, 2012, s. 16). Sonuç itibari ile göçmen kaçakçılığı gibi mücadele edilmesi zor olan sorunlar kendini göstermektedir (Özkan, 2017, s. 130). *Göçmen kaçakçılığı, doğrudan veya dolaylı olarak maddi menfaat elde etmek maksadıyla, yasal olmayan yollardan, bir yabancının ülkeye sokulması ya da ülkede kalmasına yardımcı olunması; o ülke vatandaşının veya yabancının yurtdışına çıkışına imkan sağlanmasıdır* (TBMM, 2010, s. 227). Yasadışı göçmenler, çalışma koşullarında suiistimaller, ayrımcılık, sağlık ve sosyal güvenlik haklarından yoksunluk gibi durumlarla karşı karşıyadırlar (Demirci, 2018, s. 108). En kötü çalışma koşullarında çalıştırılmakta, çalışmalarının karşılığı olan ücreti alamamakta, yasal olarak temsil edilmedikleri için sendikalara üye olamamaktalar(Ömerov, 2016, para.12). Göçmenlerin yasal olmayan bir şekilde ülkede ikamet etmesi kayıt dışı istihdam, sosyal güvenlik açısında tehlike gibi sorunları beraberinde getirmektedir (TBMM, 2010, s. 253).

Bundan başka, göçmenlerin yaşadıkları toplumda yabacı olarak ırkçılığa maruz kalma ile ve çevrelerinden uzak kalma, dil bilmeme, bir topluluğa ait hissetmeme gibi sosyal, kültürel ve toplumsal entegrasyonla sorunları ve psiko-sosyal sorunları mevcuttur (Cebeci, 2015, s. 150-152; Ömerov, 2016, para.9).

Bölgesel bir aktör olarak göç hareketlerine oldukça eğilimli bir konumda yerleşmeleri, göç gruplarından özellikle göçmenler için hedef ülke olmaları açısından yukarda değindiğimiz sorunlar hem Türkiye'de hem de Azerbaycan'da bulunmaktadır. (Yasadışı göçmenlerin barındıkları yerlerde bulunan kişilerle karşılaştıkları sorunlara dair yapılan anket çalışması hakkında detaylı bilgi için bkz. TBMM, 2010, s. 184-221).

3.2. Göçmen Sorunlarının Çözümlenmesi İçin Ulusal Boyutta Yapılan Çalışmalar

Türkiye üzerinden AB ülkelerine gitmek isteyen göçmenlerin mevcut şebekeler tarafından dolandırılması, AB ülkelerine yasal olmayan yollardan geçiş zamanı kazalar sonucu hayatlarını kaybetmesi, Türkiye kalan göçmenlerin birçok alanda, özellikle de eğitim, barınma, çalışma alanlarında sorunlar yaşaması çözümlenmesi gereken sorunların hangi boyutta olduğunu yansıtmaktadır (Aktaş, 2015, s. 38-39). Sorunların çözümlenmesi için ilk olarak problemin kaynağının bulunması, analizi, sonrasında ekonomik, hukuki, kurumsal boyutlarda düzenli reformların yapılması zaruridir (Çiçekli, 2009, s. 327).

Mevcut sorunların çözüme kavuşturulması amacıyla son yıllarda bu alanda çalışmalar başlatılmıştır. İlk çalışmalar Türkiye'nin iltica ve göç stratejisinin AB müktesebatına uyumlaştırmaya yönelikti ve bu amaçla "İltica ve Göç Alanındaki Avrupa Birliği Müktesebatının Üstlenilmesine İlişkin Türkiye Ulusal Eylem Planı"-nı (Ulusal Eylem Planı) hazırlandı. Eylem planı 2012 yılına kadar göç ve iltica ile ilgili hükümleri bir araya getirecek kapsamlı bir düzenleme ortaya çıkarmayı amaçlamaktaydı (Mani, 2009, s. 119). Sonuç olarak 2013 tarihli 6458 sayılı Yabancılar ve Uluslararası Koruma Kanunu kabul edildi. Bu Kanun yabancılarla ilgili dağınık yasal düzenlemeleri bir hukuki metin kapsamına almaktadır. Düzenli ve düzensiz göç, uluslararası koruma, ikamet izni çeşitleri ve onların alınması prosedürü, sınır dışı etme, geri gönderme ile ilgili yasal düzenlemeler içermesi açısından önemli bir hukuk metnidir. Ayrıca uluslararası koruma insan ticareti mağdurlarının korunması ile ilgili işlem yapmak üzere kurulan Göç İdaresi Genel Müdürlüğü de bu Kanunu uyarınca tesis edilmiştir.

Kontrolsüz bir şekilde gerçekleşen göçmen akımının önüne geçilmesi, yasadışı göçün karşısının alınması amacıyla "göçmen kaçakçılığı" eylemi ceza kanununda suç olarak nitelendirilmiştir. Belirtelim ki suçun konusunu teşkil eden kişiler sadece gömenler değil, mülteciler, sığınmacılar, vatansızlar ve diğer grup yabancılar olabilir, sadece uluslararası boyutta bu suçu tanımlamak için göçmen kavramı kullanıldığından ulusal mevzuatta da kavram birliği adına bu şekilde kullanılmıştır (Doğan, 2008, s. 24). Göçmen kaçakçılığının suç olarak yasaya dahil edilmesiyle bir taraftan buna maruz kalan göçmenler, onların hayatı, malvarlıkları, kişilik dokunulmazlığı, hürriyetleri gibi değerler, diğer taraftan ise devlet ekonomisi, güvenlik, kamu düzeni gibi menfaatler korunmaktadır (Doğan, 2008, s. 97-102).

Fakat yaşam koşulları değiştikçe göçmenlerle ilgili sorunlar da yeni boyutlara ulaşmaktadır. Bu yüzden ilgili her alanda yeni çalışmaların yapılması, yeni çözüm yollarının bulunması gerekmektedir.

Doktrinde sorunların çözümü kapsamında en çok yasal boyutta yapılması gereken reformlara vurgu yapılmaktadır. Sadece Türk soyundan olan ve Türk kültürüne bağlı olanların göçmen statüsünde tanınması, özellikle emek göçü sonucunda burada bulunan büyük bir göçmen grubunun yasal düzenlemelerden faydalanmasının önüne geçmektedir (Aktaş, 2015, s. 38).

Göçmen kaçakçılığı ile mücadelede uluslararası işbirliğini daha da kuvvetlendirmesi, kaçak işçi olarak çalıştırıldıkları zaman karşılaşabilecekleri tehlikeler hakkında insanların bilgilendirilmesine yönelik kampanyaların hazırlanması, kaçak işgücüyle mücadele için teknik ve finansal kaynakların geliştirilmesi, ilgili kurumlar arasında gereken işbirliğinin sağlanması, düzensiz göç mağdurlarının sivil toplum örgütleri ve diğer kurumlar tarafından desteklenmesi, kaçak işçilerin en fazla çalıştırıldıkları sektörlerin sıkı denetime tabi tutulması doktrinde önerilen diğer mücadele usulleridir (İçduygu, 2004, s. 16-17).

Azerbaycan'da ise 2006 yılından itibaren göç süreci daha düzenli hale getirilerek düzensiz göçün önlenmesine dair çok önemli adımlar atılmıştır. Göç alanında devlet politikasının gerçekleştirilmesi, mevcut mevzuatın uluslararası standartlara uygun hale getirilmesi, devlet güvenliği, insanların ülke sınırları içerisinde orantılı olarak yerleştirilmesi, göçmenlerin iş gücünden yararlanılması, göç eyleminin olumsuz etkilerinin azaltılması, düzensiz göçün önlenmesi amacıyla Azerbaycan Cumhuriyeti Devlet Göç Programı (2006-2008) kabul edildi. Göç alanında devlet yetkilerini gerçekleştirmek, gerekli denetimi sağlamak amacıyla 2007 yılında Azerbaycan Devlet Göç Hizmeti kuruldu. Böylece göç süreciyle ilgili bütün prosedürlerin hayata geçirilmesinde tek bir kurum yetkilendirildi. Bu kurum faaliyeti çerçevesine göç süreçlerinin tahlili, tahmini ve gözlemlenmesini organize edilmesini, göç alanında tek bilgi sisteminin oluşturulması, göç alanında uluslararası işbirliğinin geliştirilmesi, yabancı ve vatandaşlığı olmayan kişilere geçici ve daimi ikamet için izinlerinin verilmesi, göçmen statüsünün verilmesi, Azerbaycan Cumhuriyetine gelen yabancı ve vatandaşlığı olmayan kişilerin ülkede geçici bulunma sürelerinin uzatılmasıyla ilgili kararın verilmesi, ayrıca vatandaşlık, göçmen statüsünün belirlenmesi gibi konular dahildir. Bu kurum aynı zamanda ülkede kanunsuz ikamet edenlerle ilgili araştırma, tahlil ve teftiş

yetkilerini kullanarak onların sınır dışı edilmesini denetler (Devlet Göç Hizmeti Kurumu 2018).

Göç sürecinin yasal temelini oluşturmak amacıyla Avrupa Birliği mevzuatı temel alınarak 2013 tarihli Azerbaycan Cumhuriyeti Göç Kanunu kabul edildi. Yabancı ve vatansızların hukuki durumu, ülkeye giriş ve çıkış şartları ve göç ile ilgili diğer hükümlerin bir çatı altına toplanması bu konuda bilgi almak isteyenler için büyük bir kolaylık sağlamaktadır.

Bundan başka göçmen sorunlarının çözüme kavuşturulması amacıyla Azerbaycan Cumhuriyeti Moldova, Kazakistan, Kırgızistan, Ukrayna, Beyaz Rusya gibi devletlerle iki taraflı anlaşmalar imzalanmıştır.

Sonuç

Yaşadığımız bilgi çağında iletişim ve ulaşımın hiç olmadığı kadar kolaylaşması insanların farklı ülkeler hakkında detaylı bilgiler almasına, ülkelerinin sınırlarını aşarak diğer devletlere doğru yol almasına revaç vermiştir. Göç çağı olarak adlandırılan yaşadığımız zamanda insanların bir ülkeden diğerine seyahatleri ile birlikte göç eylemi zamanı çeşitli hak ihlalleri ile karşılaşmaları sorunu da baş kaldırmıştır. Hak ihlallerine en çok maruz kalan göç kesimlerinden birini de genel olarak ekonomik durumu düşük olan, bir ülkeden diğerine refah seviyesini yükseltmek amacıyla göç eden kişiler– göçmenler – oluşturmaktadır.

Bildirimizde de değindiğimiz üzere günümüzde göçmenlerin hukuki statüsü ile ilgili hem devlet düzeyinde, hem de uluslararası düzeyde birçok çalışmalar yapılmakta, yasal metinler oluşturulmaktadır. Göçmenlerin özellikle de yasal olmayan şekilde ülkede bulunan göçmenlerin bu durumdan en az zararla kurtulmaları için adımlar atılmaktadır. Yasal göçmenlerle beraber onlarında da temel insani haklara sahip olduğu hemen hemen bütün devletlerce kabul edilmektedir. Yemek, barınma ihtiyaçları karşılanmakta, ülkelerine güvenli bir şekilde gönderilmeleri sağlanmaktadır.

Fakat bu çalışmalar her geçen gün artan göçmen hareketliliğine, özellikle de kaçak göçmenlerle ilgili gelişmelere ayak uyduramamaktadır. Bunun da en önemli sebebi, devletlerin kaçak göçmenleri hakları en çok ihlal edilen kesim olarak kabul etmekten daha ziyade güvenliği tehdit eden unsur olarak görmeleridir.

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Famine in Yemen

Slsabil Saeed*, Elham Al-Hidabi**

Abstract: International reports about the terrible humanitarian situation in Yemen continue day after day. According to UN reports, Yemen was considered the worst tragedy of the 21st century. So why in three years of war did Yemen turn into the worst disaster in the world and more than half of its population became hungry. According to the latest UN humanitarian coordination reports, there are 22,200,000 Yemenis from the total population in need of food aid, about half of whom are in need of urgent humanitarian aid. This number is 75 percent from the population, while the previous UN report said more than 60 percent needed food. The food crisis becomes worse and worse. So, the number of hungry people is on the rise. Famine is not the only threatening Yemen's near future, there are other deadly diseases, insecurity, indefinite war, and perhaps, of all of these tragedies, "Happy Yemen" is turning into a very unhappy country. In fact, the Yemeni people had suffering before from many problems such as poverty, security and health problems, that because of bad economic and political conditions in Yemen. In addition, the external interventions made the situation in Yemen worse. In this article, we will try to stand up for the significant causes of Yemeni Food Crisis and the ways to get out the Yemeni people from that critical disaster.

Keywords: Yemen, Poverty, Economic Situation, The Old Yemeni Government, Yemen Diplomacy, The International World Role, Blockade, War of 2015, UN Office.

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Introduction

The politic situation in Yemen become worse after Houthi rebels entered to Sanaa in 2014. Because, the internal conflict between Houthi rebels and government forces turned to proxy war between Saudi Arabia, which leads a coalition of Arab countries that conducts airstrikes on behalf of government forces, and Iran, which is believed to be sending arms to the Houthis. This war effects on different aspects in Yemen. Especially, in humanitarian aspect. There are many humanitarian problems in Yemen but the worse one is famine. How the famine started in Yemen? What the factors and causes that made it spread fast?

This article discusses the factors, causes of famine. Also, it discusses the role of different parts which can play great role to stop the war and famine in Yemen. But before that lets talking about the economic situation and poverty in Yemen. Before 1962, Yemen was ruled by imams who had absolute powers on the political process in the country. The Imams system created many problems such as spread of Illiteracy, frag politics and poverty. After revolution in 1962, the republic system started in Yemen. However, the political situation was bad. Where, there were five republican presidents who left the presidency because of the coups or assassinations. So, there were not stability, because of that the economic side became worse. The previous president of Yemen Ali Saleh focused on army side not education nor economic. That made Half of Yemenis live below poverty line. (Al-Monitor, 2018).

In fact, the bad economic situation in Yemen related to many factors such as: the economic aspects dependent on oil field, and there are no investment projects. On another hand, the attention to the military side and the neglect of the educational and economic side contribute the spread of unemployment. In addition, the emergence of internal conflicts, especially, the six wars of Saada made the economic and political situation worse. With all these poor economic conditions, the internal conflict which started at May 2015 has made Yemen face an unprecedented humanitarian, economic and social crisis. According to the world bank, "about 75% of the population (22.2 million people) requires humanitarian assistance. An estimated 17.8 million are food insecure -8.4 million people are severely food insecure and at risk of famine. 16 million lack access to safe water and sanitation, and 16.4 million lack access to adequate healthcare. Cholera, diphtheria and other communicable diseases rates have hit the Yemeni people hard." (The World Bank Site, 2018).

Also, about 1.8 million children and 1.1 million pregnant or lactating women are acutely malnourished including 400,000 children under the age of five who are suffering from severe acute malnutrition. Over 3 million people have been forced to flee from their homes. Yemen's public institutions are struggling with service delivery at even the most basic levels, a situation further been complicated by the lack of regular salary payments to many public workers. Moreover, the economy is badly hit by the prolonged conflict, depriving millions from their livelihoods and jobs and driving poverty levels to over 80 percent. (The World Bank Site, 2018).

The increasing of conflict in Yemen let famine emerge in wide areas. Also, the effects of war made it too difficult to reach the basic needs by people. Moreover, "The U.S.- and Saudi-backed war has increased the price of food, cooking gas, and other fuel, but it is the disappearance of millions of jobs that has brought more than eight million people to the brink of starvation and turned Yemen into the worst humanitarian crisis in the world. There is sufficient food arriving in ports here, but endemic unemployment means that almost two-thirds of the population struggle to buy the food their families need. In this way, hunger here is entirely man-made: no drought or blight has caused it" (Chris, 2018).

The Causes of Yemeni Famine

The famine in Yemen have emerged as a result of a combination of many interrelated factors that cannot be separated from each other. The famine may have appeared at the global level, linked to the siege imposed by the Arab alliance under the leadership of Saudi Arabia. But actually, the blockade effected significantly in humanitarian side. In this part we will try to give the main causes about the Famine Crisis that hits Yemen.

The Political Causes

As we said before, the political case in Yemen has many difficulties that compounded the poor living conditions of Yemeni populations. The instability in Yemen made the country unable to create good social and economic conditions for people, and that strongly reflected on the daily life. In addition, the efforts political process does not give any solutions for Yemeni main problems.

The political process became in its worst level and Yemeni government be unable to solve the problems of Yemeni populations or to provide their main needs.

Maybe the most factors that make political situation in Yemen too fogy could summarize in same significant factors, the War of 2015 and the siege that made by Saudi Arabia after the war in 2015.

a- The War of 2015

Yemen has not been stable for long periods, where Yemen had lived many civil wars form a long time. If we return back to the events that preceded the 2015 war, we will find the most prominent event was the youth revolution that took place in February 2011. The political crisis became worse after that time, the revolution demanded of regime reform, but the regime in that period refused the revolution demands and Yemen began to live a spiral of political conflicts.

At the end of 2011, the Yemen President Ali Selah finally accepted to transfer the power under the "Gulf Initiative" to his vice president "Hadi".(Aljazeera Site, 2014).

Hence, the security and political of Yemeni state began in deterioration. The Houthi movement start their expansions from their center to the other cities until they reached to the Capital of Yemen "Sanaa".

Hothi rebels in Jan. 2015 (Youm7, 2015). controlled all the ports of Sanaa and they put the president Hadi under house arrest.

After that, in 22. May. Hadi managed to escape from president palace and move to Aden, which led the political conflict started new level, which is the war of 2015. Where the Houthi rebels followed the president to Aden and led Hadi to ask help from Golf countries. The answer was fast from Saudi Arabia, which felt a strong danger from the Houthi expansions. All these events happened quickly without any objections from international community.

So, what is the links between the war and the famine? Actually the 2015 war and what is follow-up of Saudi intervention in the Yemeni issues, stopped all the ability of Yemeni government and made the country live in a complete political vacuum. In another side, all the economic , education , social activities had stopped . So, Yemen became a failed state.

b- The blockade

Under the cover of UN Security Council Resolution 2216 (April 2015), which called for an arms embargo against Houthi/Saleh forces, the Saudi-led coalition aggressively imposed a naval blockade for the first year of the war. (Crisis Group, 2017).

The blockade imposed on Yemen since the early days of the war, which was completed with the closure of all land, air and seaports on November 6, has affected the Yemeni life in a large extent from the lack of oil derivatives, which in turn affected all public sectors in Yemen, especially the health sector. (Rick ,2017). Also, the blockade has led the state institutions unable to pump potable water or provide electricity, that because the blockade caused great lack of oil in all the country.

"An estimated 14.8 million people lack access to basic health care, including 8.8 million living in severely underserved areas. In light of access and security constraints, the 2017 Health Cluster response plan targets 10.4 million people Medical materials are in chronically short supply, and only 45% of health facilities are functioning. As of October 2016, at least 274 health facilities had been damaged or destroyed, 13 health workers had been killed and 31 injured".(WHO , 2017).

The blockade has threatened to choke Yemen's freshwater supply and that causes a cholera crisis that has sickened nearly one million people. A Red Cross spokeswoman, Iolanda Jaquemet, was quoted by Reuters as saying that fuel for municipal water pumps has been exhausted, putting at least 2.5 million people "at risk of another major outbreak of waterborne disease.

A blockade of Yemen's ports has been preventing the import of much needed commercial and humanitarian supplies, Yemen usually imports more than 90% of staple food. The humanitarian situation is further compounded by a price inflation of basic commodities, impacting the purchasing power and increasing food insecurity (UNICEF, 2017).

The Economic Causes

Yemen has long been one of the Middle East's poorest countries. 45 percent of Yemenis live on less than US$2 a day, and unemployment is at nearly 40 percent. Yemen's economic future is dependent upon two vital commodities—oil and water. Its meager standard of living is only made possible by the flow of nationalized oil revenue, which accounts for as much as 70 percent of GDP. Even worse, this lifeline may itself be short-lived. Oil production decreased 27 percent from 2002 to 2007, as the most accessible oil fields were exhausted. (Owen ,2008)

The situation of economy of Yemen was in a perilous state in recent years: oil production has passed its peak, falling by nearly half since 2002, and investment outside the energy sector is negligible. "More than a third of Yemen's population is undernourished, and social violence related to land disputes and diminishing water resources leads to several thousand fatalities each year." (Ginny and Gerd, 2011).

Perhaps the most prominent suffering of the Yemeni economy at the present time is three main points, which are the low value of currency and the high price of commodity, the spread of unemployment and the non-payment of salaries.

"The primary factor underscoring Yemen's humanitarian crisis is not linked to the availability of food, as markets are generally well stocked, but rather the increase in prices and affordability of food, impacted by the widespread loss of livelihoods and the extremely weak Yemen rial (YER)". (Omar ,2018).

In short, the successive crises that hit the Yemeni economy led to total collapse of the Yemeni currency. Within three years, the value of one dollar become to 700 Yemeni riyals, while its value was 230 Yemeni riyals before the war. This has led to a huge rise in food prices and made people unable to buy their food.

In another side, unemployment has increased significantly and markedly, because they do not receive their salaries from the state, and there is no chance of private work for the scarcity of possibilities for most individuals in Yemen.

It is impossible to predict the size of the disaster Yemenis suffer in the current circumstances. Their lifestyles have stalled and the only way to ensure a living is to take up arms and join one of the two rival groups.

The Weakness of International World Activity

"In January 2010, the British government initiated a high-level diplomatic coordination mechanism, known as the Friends of Yemen, to mitigate the regional and international risk posed by the situation in Yemen. International donors agreed to support coordinated state building measures to encourage better service delivery, good governance and more sustainable economic management". (Ginny and Gerd, 2011).

A strategic partnership between Western governments and the Gulf states was central to the Friends of Yemen process and will remain so throughout Yemen's political transition, although the Friends of Yemen meeting scheduled for March 2011 in Riyadh was postponed as result of the crisis. The Friends of Yemen is considered too unwieldy to function as a transition mechanism.

In short, the efforts of the international community to stand up seriously to solve the problems of Yemen have been failed from a previous time. Hence, we can say the international community had lied about its helps for Yemen from 2010 until now and that led Yemeni people suffering by starvation. (Thanassis, 2011).

Maybe the negative role of Yemeni government contributed to increasing the failure international community and make the international community's role very weak. Lying in Yemen by the international community is represented in three main points.

1-The failure of the international community to fulfill its promises in the humanitarian aid needed by the Yemeni people. The blockade may be the reason for the lack of aid, but the aid provided by the international community to Yemen covers a little of its basic needs.

In a study of Homas Plumper, Eric Neumayer, on the dialectic of the relationship between famine and the type of state system, and an analysis of Sen's theory that democratic systems are more responsive to famine, they argued that the fight against famine is closely related to the food aid provided by all world nations to starving nations whether democratic or undemocratic country. (Homas & Eric, 2009). In view of the aid that the international community is required to provide to Yemen, the United Nations Office for Humanitarian Affairs has estimated about 1.2 billion dollars, and only 3% has been provided to Yemen until now.

"The number of people in need as a result of Yemen's conflict continues to rise, but the international aid response has failed to keep up. International donors should immediately commit to fully funding the Yemen Humanitarian Response Plan". (Oxfam, 2017)

2-The donors to Yemen are the same as those who offer Saudi Arabia arms. This increases the suffering of Yemen and leads it to the abyss.

The USA, UK, France, Spain, Canada and Turkey transferred nearly US$5.9 billion worth of arms to Saudi Arabia between 2015 and 2016, including drones, bombs, torpedoes, rockets and missiles, which risk being used to facilitate serious violations in Yemen. Several of these states are parties to the Arms Trade Treaty, which has the aim of "reducing human suffering"(Amnesty International ,2015).

"The irresponsible and unlawful flow of arms to the warring parties in Yemen has directly contributed to civilian suffering on a mass scale. It's time for world leaders to stop putting their economic interests first". (Amnesty International, 2016)

3- "The conflict in Yemen is characterized by a large degree of external intervention at all levels". (Sophie ,2017).

And there is no serious international pressure on the parties to the conflict to stop the conflict and begin to address the humanitarian issues that plagued Yemen.

The Ruling of Yemeni Diplomacy

Iona Craig during a visit to Yemen wrote some testimonies of suffering with hunger and disease, he wrote; Nor Rashid sold her family's cow to pay for the transport costs to get her four-year-old daughter, who weighs 16 lbs, to the city's feeding Centre in Al-Sabaeen hospital. She has other children who are also sick, but she cannot afford to pay for the medical care if she brings them in for treatment too. "It's because of the lack of government wages," she said. "Usually we go to the person in the village with a wage to ask for help and borrow money if someone needs to go to the hospital. But since the wages stopped, we have no support".

In Al-Thawra hospital, employees grab the sleeve of the hospital's director, Dr Khaled Suhail, begging him for money as he navigates the teeming therapeutic feeding center for malnourished children. Government salaries have gone unpaid for more than a year, and the hospital now runs on the goodwill of its doctors, nurses and administrative staff. Suhail clutches the hand of an elderly maintenance man in charge of the hospital's oxygen tanks as he pleads for cash. "If I had anything to give you, you know I would. But there is nothing," he says. (Lona, 2017).

Unfortunately, these scenes are frequent in most Yemeni territories. People are starving and suffering from disease because of their weakness of immunity resulting from malnutrition. The reasons for this are so much, perhaps the most prominent that the government does not play its role properly and has not carried the burden of fighting hunger in Yemen or is trying to reduce it. This may be for many reasons; state institutions in Yemen are weak and fragile form a long time. As soon as the war that took place on 25 March 2015, made the citizens suffering from the lack of fundamentals of daily life. Sana'a and other provinces controlled by the Houthis deprived from electricity and drinking water from three years ago and more, and for the provinces controlled by the legitimate government is experiencing frequent interruptions of water and electricity stretching for days sometimes.

The state failure in pay salaries to employees for than a 2 years and half in the areas controlled by the militias Houthi under the pretext that the money goes to the militias instead of citizens had exacerbated the situation. That not mean the Houthi rebels are not guilty about people suffering in their controlled areas, because they are taking people salaries to support their military abilities.

Despite the blockade; food is still widely available in the markets, including Sanaa. But, Yemenis throughout the country increasingly are unable to buy

it because of financial destitution. It is worth mentioning that most areas where beats minus starvation areas are controlled by the Houthis. The existence of the legitimate government outside of Yemen and its stability in Riyadh instead of its presence inside the Yemeni territories is also main factor in the failure of the government to fulfill its duties in dealing with the problems suffered by Yemen, especially the famine, diseases and other catastrophic problems.

The weakness of the diplomatic representation of Yemen in international forums is also an important factor in the poor performance of the government in the face of the Yemen crisis. The legitimate diplomatic corps did not fulfill its duties in mobilizing the international community to contribute to addressing the issues of famine and the spread of diseases in Yemen; also, it did not do its role in collecting much of the financial aid from international donors.

Conclusion and Recommendations

There are many steps that can contribute to stop starvation in Yemen. First of all, we need to apply peace process but before that we need to stop blockade in Yemen immediately.

-The international community must form a commission of inquiry to investigate humanitarian crimes that happened in Yemen. Also, they must make pressure to allow to arrive the basic aids and medical assistance to the besieged areas.

-Activating political and diplomatic activities in Yemen through the return of the legitimate government to govern from Yemen not from outside. In addition, the legitimate government must adopt a clear plan to coordinate efforts and deal with the Saudi coalition for the restoration of Legitimacy. In fact, the absence of vision made the mission of the coalition in Yemen foggy and does not achieve its goal of restoring political activity in Yemen.

-The international community must make pressure on Houthi rebels to implement resolution the article of 2216, which means the restoration of the political process in Yemen. That will not happen without put real and effective sanctions for any party, which causes humanitarian violations, in addition to punishing any party that impedes the political process in Yemen. However, the international community should not view to violations by the coalition without looking to the abuses that are causing by the Houthi militias. Both of the parties are guilty right now, and both of them must stop the abuses toward Yemen.

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Yukarı Karabağ Örneğinde Meşru Müdafaa Hakkının Zaman Aşımı Sorunu

Tabriz Jafarov*

Öz: Bu çalışmada Sovyetler Birliğinin dağılması ile ortaya çıkan Dağlık Karabağ (DK) sorunu bağlamında Uluslararası Hukukun en temel ilkelerinden sayılan "Meşru Müdafaa" hakkının aciliyet (zaman aşımı) kriteri ele alınacaktır. Eski SSCB döneminde Azerbaycana bağlı olarak oluşturulan Yukarı Karabağ Özerk Bölgesinin (YKÖB) Azerbaycan vatandaşı statüsü taşıyan etnik ermeni nüfusu tarafından Ermenistan Cumhuriyetinin de desteği ile DK da başlattığı bölücülük harekatı bölgede acı olayların meydana gelmesine sebebiyet vermekle birlikte hukuki tartışmaları da beraberinde getirmiştir. Yaklaşık 30 yıldır çözüme kovuşturulamayan DK sorunu eski YKÖB de dahil olmak üzere Azerbaycan topraklarının 20 faizinin işkali ile sonuçlanmıştır.. Sorun 1992-94 yıllları arasında açık savaşa dönüşmüş, yalnız 12 mayıs 1994 de Bişkek Protokolü ile işkale son vermeksizin ateşkes sağlanabilmiştir. Bir tarafdan işkal mağduru olarak Azerbaycanın meşru müdafaa hakkının devam ettiği tezi geçerli kılınsa da diğer tarafdan ateşkesten geçen 24 yıl içinde silahlı saldırı fiilinin bittiği argümanı ile ilgili hakkın ortadan kalktığı iddaa edilmektedir. İşte bu nedenle ismi geçen sorun makalemizde meşru müdafaa hakkının aciliyet kriteri çerçevesinde Azerbaycan Cumhuriyeti nin yeniden meşruu müdafaa hakkına dayanarak kuvvete başvurma hakkının olup veya olmadığı üzerine bir deneyim yapılacaktır.

Anahtar Kelimeler: Yukarı Karabağ Sorunu, Meşru Müdafaa, Meşru Müdafaa Hakkının Aciliyet Kriteri, Uluslararası Hukkukta Kuvvet Kullanımı, Azerbaycan'ın Kuvvete Başvurma Hakkı.

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Giriş

1988 yılında Yukarı Karabağ Özerk Bölgesi Yüksek Sovyeti'nin Azerbaycandan ayrılarak Ermenistana birleşmek yönünde hem Azerbaycan hem de Ermenistan Sovyet Sosyalist Cumhuriyetleri Yüksek Sovyeti'ne yaptığı çağrı ile yoğun bir şekilde etnik krize dönüşen olaylar, sonunda 1992 tarihi itibari ile açık savaşa neden olmuştur. Sovyetler Birliği'nin 1991'in Aralık ayına kadar hukuken mevcudiyetini koruduğunu dikkate aldığımızda Yukarı Karabağ sorununun o tarihler içerisinde kadar Birliğin iç meselesi olduğu kuşkusuzdur. Fakat yaklaşık 70 yıllık varlığının ardınca dağılan Sovyetler Birliği ve bağımsız Cumhuriyetler ışığında Yukarı Karabağ Sorunu Uluslararası nitelik kazanmağa başlamakla beraber Ermenistan ve Azerbaycan'ın BM üyeliğine kabul edilmesi ile Birleşmiş Milletlerin "Kuvvet Kullanma Yasağı" ve "Meşru Müdafaa" ilkelerinin de konusu oldu. Dolayısı ile Azerbaycan keskinleşmekte olan saldırılara karşı Birleşmiş Milletler Antlaşması'nın 51. Maddesine dayanarak meşru müdafaa hakkına başvurdu. Fakat dönemin siyasi-askeri realitesi ve içsel nedenlerle büyük oranda arazi kayıbına maruz kalan Azerbaycan hukuki niteliği tartışılan Bişkek Ateşkes Sözleşmesi ile karşılıklı biçimde aktiv savaş durumuna son vermek zorunda kaldı. Rusya Federasyonu'nun yoğun baskıları altında imzalanan ateşkes sözleşmesinden geçen 24 yılda Azerbaycan Yukarı Karabağ meselesininin çözümü için, olumlu sonuca inancını kaybetmesine rağmen, haylen Birleşmiş Milletler Güvenlik Konseyi'nin kabul ettiği dört kararname, Avrupa Konseyi ve diğer uluslararası örgütlerin kararları çerçevesinde AGİT Minsk grupu tarafından yürütülen diplomatik müzakerelere rıza göstermektedir. Fakat Cumhurbaşkanı seviyesinde defalarca kendi toprak bütünlüğünü gerektiği taktirde güç kullanarak berpa edeceğini beyan eden Azerbaycan'ın tutumu "Yukarı Karabağ Örneğinde Meşru Müdafaa Hakkının Zaman Aşımı Sorunu" konusunu aktüelleştirmektedir. Akademik kulislerde "Azerbaycan'ın yeniden kuvvete başvurması BM Antlaşması'nın 51. Maddesi çerçevesinde değerlendirilebilir mi?", "Üzerinden 24 yıl geçmesine rağmen haylen Azerbaycanın meşru müdafaa hakkı devam etmektedir mi?" soruları günümüzde de tartışılmakta ve fikir birlikteliliği görülmemektedir. 24 yılın meşru müdafaa hakkının zaman aşımı kriterine aykırık bağlamında yeterli olduğunu savunan ve bu nedenle Azerbaycan'ın kuvvete başvurması durumunda BM Sözleşmesinin 2.4 maddesi kapsamında sorumluluk taşıdığını öngören görüşlerle beraber, uyuşmazlığın barışıçıl yollarla çözümlenmesi için şans ve zaman tanıyan mağdur devletin yeniden kuvvete başvurmasını, üzerinden kaç yıl geçerse geçsin meşru müdafaa olarak değerlendiren fikir sahipleri de vardır.

Zira ödev çalışmamızda Yukarı Karabağ örneğinde meşru müdafaa hakkı ve özellikle bu hakkın aciliyet kriteri üzerinde gerekli araştırmaları yaparak, ilgili kriterle bağlı mevcut teorik yaklaşım ve geçmişteki uygulamaları göz önünde tutarak 24 yıl geçmesine rağmen Azerbaycan'ın devam eden işgala karşı meşru müdafaa hakkının devam ettiği tezini savunacağım.

A. Yukarı Karabağ Sorununa Genel Bakış

Dağlık Karabağın[1] tarihi Azerbaycan toprağı olmasını tespit eden argümanların tarihi alt yapısı çok daha kadim zamanlara dayanmakla beraber en son Dağlık Karabağ'ın Azerbaycan'a bağlılığını belirleyen karar Rusya Komunist Partisi Kafkas Bürosu'nun 1921 tarihli kararıdır (Abdullahzade, 2014, s. 64; Krüger, 2010, s. 16). Kafkas Bürosu'nun ilgili kararında açık ve net bir şekilde Karabağın Azerbaycana bağlı olması konusu karara bağlanmışdır (İşyar, 2013, s. 13). Bununla beraber siyasi kontrolü elinde tutan Moskova Dağlık Karabağ'da meskunlaşmış ermenilerin gönlünü kırmamak ve iki toplum arasında kendisinin siyasi etkililiği açısından dengeni korumak amacı ile Azerbaycan Sovyet Yönetimi'ni Yukarı Karabağ'a özerk bölge statüsü tanıma konusunda taviz vermeye ikna etmiştir. Zira Azerbaycanda kurulan Sovyet Yönetimi 1923 tarihli icraiye komitesi kararı ile Yukarı Karabağ Özerk Bölgesini oluşturmuştur (Abdullahzade, 2014, s. 67; Krüger, 2010, s. 16). Bu tarihden itibaren Dağlık Karabağ'da Sovyet Yönetimi hakim olmuş ve Özerk Bölge Azerbaycanın bağlı olarak yaşamını sürdürmüştür. Bölgenin Azerbaycana bağlılığı hem Sovyet hem de Azerbaycan Anayasası ile belirlenmiş ve bu konuda herhangi bir kuşkuya yer bırakılmamıştır. Fakat 1965 yılından sözde Ermeni Soykırımı'nın 50 yıllığı arefesinde yeniden baş kaldırmaya başlayan ermeni-türk sorunu 1980'lerin başından itibaren Dağlık Karabağ'dakı olayları etkilemiş ve bölgede yeni siyasi ve sosyal ortamın oluşmasına tekan olmuştur (Abdullahzade, 2014, s. 70; Aslanlı, 2013, s. 51). Dolayısı ile 80'lerin başında bazı ermeni yazarların eserlerinde kendi içeriğini bulan milletçi söyleşiler Dağlık Karabağ ermenileri arasında yayılmaya başlamış ve bölgenin Azerbaycandan kopartılması düşüncesi yeniden aktüelleşmiştir (Aslanlı, 2013, s. 52; Krüger, 2010, s. 18). Bu sırada Sovyetler Birliği Yönetimi'nde liberallar ve muhafızakarlar arasında oluşmaya başlayan siyasi rekabetin de ilgili sorunu cid-

1 "Yukarı Karabağ" ve "Dağlık Karabağ" terimleri biri birine alternatif ifadeler olmakla makalede eş anlamda kullanılmıştır. Türkiye kamuoyunda genellikle "Yukarı Karabağ" terimi yaygın olsa da Sovyetler Birliği döneminde oluşturulan Azerbaycana bağlı özerk bölgenin ismi resmiyette "Dağlık Karabağ Özerk Bölgesi" (Nagorno-Karabakh Autonomous Oblast) şeklinde geçmektedir.

di düzeyde etkilediğini vurgulamadan geçemeyiz. Şöyle ki Andropov'un ölümü ile Komunist Partisi'nin başına geçen Çernenko'nun kısa sürelik siyasi liderliğinden sonra Sovyetler Birliği'nin başına Mikhail Gorbaçov'un geçmesi ve birlik düzeyinde başlayan yenidenkurma ve şaffaflık siyasi eğilimleri de Yukarı Karabağ'dakı olaylarla bir anlamda iç içe devam etmiştir(Yunusov, 2005, s. 36).

Öncellikle Sovyet Yönetimi'nde bulunuan ve en üst görevlerden birini üstelen Haydar Aliyevin muhafazakarlar kanadında temsil olunduğunu ve Gorbachovla ilişkilerinin 80'lerin ortalarına doğru keskinleştiğini ifade etmemizde fayda vardır. Aliyevle Gorbachov arasında çıkan siyasi rekabetin Gorbachov'u ermeniler üzerinden siyaset yapmaya sürüklemiştir (Krüger, 2010, s. 18). Hal böyle olunca Gorbachov ve ermeni lobistler arasında bir nevi çıkar dağılımına gidilmiş ama taraflar tamamen çıkarların ne yönde ve ne şekilde yapılacağına dair sözleşmemişler. Çünkü zaten çıkarın her iki tarafı biribirini kullanmak niyetinde olduğundan alış veriş olayları karışık zeminde devam etmişdir.

Zira Yukarı Karabağ ermenileri siyasi ortamdan yararlanarak Gorbachova ve Sovyet Yönetimi'ne devamlı olarak yazılar yazmağa ve bu vesile ile Moskovayı sürekli ziyaret ederek Yukarı Karabağ Özerk Bölgesi'nin Azerbaycandan kopartılarak Ermenistan'a verilmesini istemekteydiler (Cornell, 1999, s. 13; Geujian, 2012, s. 130; Souleimanov, 2013, s. 137; Yunusov, 2005, s. 37). Gorbachov'un ekonomik meselelerden sorumlu baş danışmanı Abel Aganbekyan'ın Fransada gazetecilere verdiği bir demecde Dağlık Karabağ'ın Ermenistan'a bağlılığında ekonomik kar gördüğünü ifade etmesi ile olaylar daha da gerginleşmiş ve bunun üzerine Stepanakert'te, Yerevan'da itiraz gösterileri başlamıştır(Abdullahzade, 2014, s. 70; Aslanlı, 2013, s. 52; Cornell, 1999, s. 13).

20 Şubat 1988 tarihinde Yukarı Karabağ Yüksek Sovyeti'nin Azerbaycan ve Ermenistan Yüksek Sovyetleri'ne resmi olarak müracaat etmesi ve demin tarihlerde Ermenistan SSC'ye bağlı Gafan ve diğer illerden azerbaycanlıların kovulması ile gerginlik daha da artmış ve karşılıklı şiddete yol açmıştır (Abdullahzade, 2014, s. 71; Aslanlı, 2013, s. 52-53; Yunusov, 2005, s. 38). Özellikle Gafan ve diğer bölgelerden gelen Ermenistan vatandaşı azerbaycanlıların da katılımı ile Sumgayıt'ta toplumsal karagaşanın çıkması ve 28 ermeni, 6 azerbaycanlının hayatını kayb etmesi olayları daha da alevlendirmiştir (Aslanlı, 2013, s. 53; Krüger, 2010, s. 19). Bu konuda daha sonra yapılan araştırmalarda Sumgayıt olaylarının Sovyet KGB'si tarafından düzenlendiği konusunda inandırıcı gerçeklerin ortaya konulmuştur (İsmayılov, 2010, s. 16).

Zira YKÖB YS'nin müracaatına Azerbaycanın rett cevabı vermesine karşın Ermenistan SSC'nin olumlu cevabı olayların daha da kontrölden çıkmasına destek sağlamıştır (Abdullahzade, 2014, s. 74-75). Yani Ermenistan Birlik üyesi olarak Birlik Anayasası'na aykırı bir şekilde tavr sergilemekle Karabağ olayları bağlamında art niyetli olduğunu isabetle tespit etmekteydi. Hal böyle olunca olayların daha da kontrölden çıkmasına izin vermemek amacı ile Sovyetler Birliğ'i Bölgeyi Azerbaycan'dan alarak direk merkeze bağladı ve olağünüstü hal ilan etti (Abdullahzade, 2014, s. 75; Krüger, 2010, s. 20). 1990 tarihinde ise yeniden bölgenin Azerbaycan yönetimine bağlanması ile ilgili karar alınmıştır (Potier, 2001, s. 7). Artık Sovyetler Birliğin'in dağılmasına doğru Birlikte etnik çatışmaların durmadan artması Dağlık Karabağ'dakı olaylara etkisiz kalmamıştır. Dolayısı ile 1990'larda Baküde Sovyetler Birliği'nin gerçekleştirdiği kanlı katliam Azerbaycan halkında birliğe olan inamı kırmış ve Karabağ meselesinde en büyük engelin Moskova olduğuna dair düşünceler netleşmiştir (Abdullahzade, 2014, s. 77). Birlik artık halk arasında kendi itibarını tamamen kaybetmeye başlamıştır.

1990'da Ermenistan'ın 1991'de ise Azerbaycan'ın bağımsızlığını ilan etmesi sorunun yeni aşamaya, yani uluslararası merhaleye geçmesine sebebiyet vermiştir. Artık Sovyetler'in dağılıdığını gören üye ülkeler Milli Bağımsızlık Harekatları'nın da etkisi ile bir birinin ardınca bağımsızlıklarını ilan etmeye başlamışlardı. 1991'de 30 ağustosda Azerbaycanın Bağımsızlık Bildirisi'nin yayınlanması ve 1991 18 Ekim Anayasa aktının kabülü ile Azerbaycan bağımsızlığını ilan etmiştir (Krüger, 2010, s. 21). Bu sırada dönemin Kazakıstan Başkanı Nursultan Nazarbayev ve Boris Yeltsin'in arabuluculuğu ile sorun etrafında barış sürecinin başlatılmasına gayret gösterilmiş ama Ermenistanın en sonda süreçten vaz geçmesi ile sonuca bağlanamamıştır (Aslanlı, 2013, s. 56). Daha sonra Azerbaycanın Sovyetler Birliğin'den ayrılması olayından spekulyasyon vasıtası olarak yararlanan YKÖB ermenileri kendilerinin Sovyetlerde kaldığı argümanı ile "bağımsızlık" yönünde ilerlemeye devam etmiştir. Yani Eylül 1991'de kendilerinin Sovyetler Birliğin'de kalma "hakkını" ileri sürerek Azerbaycandan ayrıldıklarını beyan etmiş oldular. Bununla birlikte olayların belki de kırılma noktasını 20 Kasım 1991'de Kazakıstan, Rusya ve diğer ülke diplomat ve misyoncularının, Azerbaycan üst düzey yetkililerinin barış süreci için Hankendine inmek üzere olan helikopteri bölücüler tarafından vurulmuş ve bu olaydan 5 gün sonra Azerbaycan Yükse Sovyeti toplanarak YKÖB'ün statüsünü ortadan kaldırmıştır (Abdullahzade, 2014, s. 77; Aslanlı, 2013, s. 56-57); Croissant, 1998, s. 45; Potier, 2001, s. 7). Aslında Azerbaycan'ın son çare olarak böyle bir teşübbüste bulunması Dağlık Karabağ bölücülerine daha bir "koz" vermişoldu. Bu hadiseden bir

kaç ay sonra Sovyetler'in son günlerini yaşadığı bir zamanda YKÖB bölücüleri bağımsızlıklarını ilan etmiş ve 10 Aralıkta refarandum yapmışlardır (Krüger, 2010, s. 22; Potier, 2001, s. 8). Bağımsızlıklarını ilan eden bölücü yönetim Ermenistanın ve bölgede bulunan ve eski Sovyetler Birliği ordusunun da gücünden yararlanarak toprak iddaalarını genişletmye başlamıştır. Toprakların işkalini önce eski YKÖB içinde bulunan azerbaycanlıların yaşadığı bölgelerden başlayan YKÖB yönetimi 25-26 şubat Hocalı katliamını yaparak sivillerin bölgeden korku altında kovulması isteğine nail olmuştur (Krüger, 2010, s. 22). 8 Mayıs 1992'de Şuşanı işkal eden bölücüler ardınca 18 Mayısta Laçini, daha sonra Kelbeceri, Ağdamı, Fuzulini, Kubadlını ve en sonda 29 Eylül 1993'de Zengilani işkal ederek YKÖB arazisi dışında Azerbaycan'ın 7 diğer bölgesini de kendi kontrolü altına almıştır. İllerin işkali sırasında BM Güvenlik Konseyinin 4 tane kararnamesi kabul edilmiş ve bu güne kadar da kararnamede ifade edilen işkalin sonlandırılmasına dair yükümlülükler yerine getirilmemiştir. Açık savaş halinde devam eden olaylar 08 Mayıs 1994 tarihli Bişkek Antalşması ile Ateşkes merhalesine dahil olmuştur.

B. Yukarı Karabağ Savaşında Azerbaycan'ın Meşru Müdafaa Hakkının Devamı Sorunu

1. Genel Olarak Meşru Müdafaa Hakkı

Meşru müdafaa hakkı ulusal hukukta fiziki şahıslar arasında ortaya çıkan uyuşmazlıklar kapsamında var olduğu gibi uluslararası hukukun da düzenleme dairesine dahil olmaktadır (Keskin, 1998, s. 43). Sonuçta devletlerin kendi toprak bütünlüğünü ve varlığını korumak için başvurduğu son çare olarak da nitelendire bileceğimiz meşru müdafaa hakkı uluslararası hukukta kuvvet kullanma yasağı ile birlikte ortaya çıkmıştır (Aral, 1999, s. 3). Her ne kadar bir çok yazarlar tarafından meşru müdafaa hakkının ortaya çıkışının 19'cu asra gittiği idaa edilse de kuvvet kullanma yasağının mevcut olmadığı dönemlerde meşru müdafaa hakından söz edilmesinin doğru olmadığı kanaatindeyim. Dolayısı ile modern uluslararası hukuk bağlamında meşru müdafaa hakkının ortaya çıkışını 1928 Paris Sözleşmesi ile yasaklanan kuvvet kullanma eylemine bağlamak gerekmektedir (Kedikli, 2005, s. 7-8; Keskin, 1998, s. 43). Çünkü bir defa kuvvet kullanma yasağının mevcut olmadığı (Kuvvet kullanmanın meşru olduğu) bir ortamda meşru müdafaa hakkından bahs edilemeyeceği açıktır. O anlamda ki öncelikle kuvvetin yasaklanması lazım ki, istisnası olarak meşru müdaafa hakkından söz edilebilsin. Nitekim 1928 Paris Sözleşmesi ile devletlerarası ilişkilerde kuvvetin ve kuvvet kullanma tehditinin

yasaklanması uluslararası hukukta yeni eğilimin ortaya çıkmasına neden oldu ve meşru müdafaa hakkı da bu eğilimin içinde yer aldı. Ama diğer adı ile Brian Kellog Paktı olarak tanınan Paris Sözleşmesi her ne kadar kuvvet kullnama ile ilgili yasağı hükme bağlasa da meşru müdafaadan söz etmemekte, onun sınırlarını ve kapsamını kendi içeriğinde bulundurmamaktaydı (Aral, 1999, s. 4). Dolayısı ile 1945 BM antlaşmasına kadar var olan meşru müdafaa hakkı kapsamı belirlenmemiş şekilde yaşamını devam ettirmekteydi (Karadağ, 2016, s. 173-174). Fakat 1945 yılında BM antlaşması ile kuvvet kullanma yasağının ve kuvvet kullanma tehditinin yasaklanması ile beraber 51. maddede bunun tek istisnasının meşru müdafaa olduğu belirtilmekle isiminden söz ettiğimiz hakkın kapsamına dair netleştirme yapıldı:

"Bu Antlaşmanın hiçbir hükmü, Birleşmiş Milletler üyelerinden birinin silahlı bir saldırıya hedef olması halinde, Güvenlik Konseyi uluslararası barış ve güvenliğin korunması için gerekli önlemleri alıncaya dek, bu üyenin doğal olan bireysel ya da ortak meşru savunma hakkõna halel getirmez. Üyelerin bu meşru savunma hakkını kullanırken aldıkları önlemler hemen Güvenlik Konseyi'ne bildirilir ve Konsey'in işbu Antlaşma gereğince uluslararası barış ve güvenliğin korunması ya da yeniden kurulması için gerekli göreceği biçimde her an hareket etme yetki ve görevini hiçbir biçimde etkilemez."

Madde metninden gördüğünüz üzere BM antlaşması üye devletlerin her hangi birisinin yalnız silahlı saldırıya uğraması halinde meşru müdafaa hakkından yararlana bileceği yönünde tavr ortaya koymuş, yararlanıcak hakkın doğal olduğunu vurgulamış ve meşru müdafaaya başvurulduğu andan itibaren BM güvenlik Konseyi'ni bilgilinderilmesi gerektiğini belirtmiştir (Karadağ, 2016, s. 175; Keskin, 1998, s. 44; Yılmaz & Irk, 2015, s. 179). Dolayısı ile BM antlaşmasında meşru müdafaa hakkının iki temel kriterinin veya şartının ortaya çıktığını ifade edebiliriz. Bunlardan biri silahlı saldırıya maruz kalmaktırsa diğeri BM Güvenlik Konseyi'ne bilgi vermek yükümlülüğüdür. Fakat bu iki şartla beraber madde metninde yer alan doğal hak kavramından yola çıkılarak, UAD'nin de Nikaragua kararında üzerinde durduğu gibi meşru müdafaanın her ne kadar BM antlaşmasında pozitiv dayangı bulunsa da tamamen teamülden kopmadığı, hatta teamül kurallarında kendi içeriğini bulan bir takım şartların BM antlaşmasında yer almamasına rağmen meşru müdafaaya münasebette talep oluşturduğu söylenilmektedir (Başeren, 2003, s. 118; Karadağ, 2016, s. 178). Daha açık bir ifade ile meşru müdaafa hakkı yalnız silahı saldırıya maruz kalmak ve BM Güvenlik Konseyi'ni bilgilendirmek değil, aynı zamanda teamül hukukundan kaynaklanan gereklilik, orantılılık ve aciliyet şartlarına da bağlı bulunmaktadır (Abdullahzade, 2014, s. 291). Zira silahlı

saldırıya maruz kaldığı gerekçesi ile BM Güvenlik Konseyi'ne bilgi vererek meşru müdafaa hakkına baş vuran devlet örfi hukukun oluşturduğu gereklilik, orantılık ve aciliyet şartlarına da uymak zorundadır.

a. Silahlı Saldırı Şartı

Birleşmiş Milletler Antlaşmasının 51. maddesinde açık bir şekilde ifade edildiği üzere meşru müdafaa hakkının olmazsa olmaz şartı bu hakka idaa eden devletin silahlı saldırıya maruz kalmasıdır (Aral, 1999, s. 16; Kedikli, 2015, s. 12). Ödev çalışmamız çerçevesinde klasik doktrin çerçevesinde geniş kuvvet kullanma yasağı yaklaşımını benimsediğimizi dikkate alarak vurgulanması gerekiyor ki silahlı saldırı dışında kuvvet kullanma yasağını kapsayan diğer fiiller meşru müdafaa hakkına sebebiyet vermemektedir. Dahası meşru müdaafa hakkının doğması silahlı saldırının gerçekleşmesine dayanmaktadır. Doğrudan veya dolaylı silahlı saldırının oluşumu meşru müdaafa hakkını doğurur. Fakat silahlı saldırı kavramı her ne kadar BM antlaşmasının 51. maddesinde ifade edilmiş olsa da ne antlaşma ne de bir diğer resmi belge ile tanımlanmamıştır (Aral, 1999, s. 16; Karadağ, 2016, s. 175; Topal, 2004, s. 111-112). Neyin silahlı saldırı olduğu konusunda belirgin bir tanımın yokluğu meşru müdaafa hakkınının ne zaman ortaya çıkacağı sorunlarına yol açmaktadır. Her ne kadar Birleşmiş Milletler Genel Kurulu'nun 1974 tarihli "Saldırının Tanımı" kararına atıfta bulunarak silahlı saldırı kavramına da aydınlık getirilme teşebbüsleri bulunsa da somut olarak bu kavram üzerinde belirginlik var olmamaktadır.

Zira silahlı saldırı kavramının kendisi açıklığıla kavuştrulmamış olmasına rağmen meşru müdafa hakkının doğumunun en temel ve ilk şartı olarak kalmaktadır. Bir defa silahlı saldırı fiili gerçekleştirilmiş değilse diğer şartlarına bakılmaksızın meşru müdafaa hakkının var olmadığı kesindir.

b. BM Güvenlik Konseyi'ne Bildiri

Birleşmiş Milletler Güvenlik Konseyi'ne bilgi vermek silahli saldırıya maruz kalarak meşru müdafaa hakkına başvuran devletin görevleri sırasındadır (Keskin, 1998, s. 49). BM antlaşmasının meşru müdafaaya ilişkin 51. maddesinin metninde bu görev üzerine açık vurgulama bulunmaktadır. Kanımca, 51. madde çerçevesinde getirilen bu yükümlülüğün temel nedeni BM GK'nin uluslararası barış ve güvenliğin teminatçısı olduğundan kaynaklanmaktadır. Her ne kadar geçen yıllar

içinde sıkca müdahelede bulunmadığı görülse de BM GK'nin olaylara karışarak silahlı saldırıya maruz kalan devletin mağduriyetini ortadan kaldırması meşru müdafaa hakkını sona erdirmektedir (Keskin, 1998, s. 49-50). İşte bu nedenle devletlere meşru müdafaa hakkına başvurduktan hemen sonra BM GK'ni bilgilendirmesi yükümlülüğü getirilmiştir.

Sonda, BM GK'nin bilgilendirilmesi ile ilgili yükümlülüğün ihlal edilmesinin meşru müdaafanın olmadığı sonucunda varılamayacağını da ifade etmemiz gerekmektedir (Qasimova, 2010, s. 93). İlgili devletin sorumluluğuna delalet etmiş olsa da bilgilendirme görevinin yerine getirilmemesi meşru müdaafanın ortadan kalktığına sebebiyet vermez.

c. Gereklilik

Zaruret olarak da bilinen bu ilke meşru müdaafa hakkının teamül kurallarından kaynaklanan prensipidir. Gereklilik meşru müdaafa hakkına başvurulurken başka alternativin kalmamasını, son çare olarak, devletin toprak bütünlüğü ve varlığını korumak amacı ile son kartını kullanmasını kapsamaktadır (Aral, 1999, s. 26). Yani eğer ki yapılan silahlı saldırının durudurulması veya her hangi bir başka işleme tabi tutularak zararsızlaştırılması mümkünse meşru müdafaa hakkına dayanarak kuvvete başvurmamak gerekiyor. Örfi hukuktan esasını alan gereklilik ilkesi bu bağlamda değerlendirilmelidir.

d. Oranlılık

Yukarı Karabağ örneğini meşru müdafaa hakkının aciliyet prensipi üzerinden değerlendirdiğimizden dolayı oranlılık prensipi üzerinde geniş bir şekilde durmayacağız. Nitekim oranlılık hukuka aykırı olarak yapılan silahlı saldırı fiiline karşı meşruu müdafaa hakkı çerçevesinde başlatılan kuvvet kullanmanın kapsamını ve sınırlarını belirlemektedir (Başeren, 2003, s. 110-111). Dayanağını teamül hukukundan alan[2] oranlılık ilkesinin ihlal edilmesi meşru müdafaa hakkını kullanan mağdur tarafı hatta saldırgan durumuna da düşüre bilmektedir (Keskin, 1998, s. 50)[3]. İşte o nedenle hukuka aykırı silahlı saldırı fiiline karşı başlatılan kuvvet kullanımı orantılı olmalıdır. Daha açık ve somut bir şekilde söylersek meşru müdafaa

2 UAD Nikaragua kararında bu yönde görüşünü açıkca ifade etmiştir.

3 Keskin, age, s. 50.

hakkı kullanılarak gerçekleştirilen kuvvet kullanımı zamanı saldırgan devletin ülkesi işkal edilmemeli, saldırganın püskürtülmesi amacı ile onun sınırlarını aşarak ülkesine sevk edilen askeri kuvvetlerin saldırı fiilinin bastırılması ve muhtemel tehlikenin ortadan kaldırılmasından hemen sonra saldırgan devletin topraklarından çıkması gerekmektedir (Aral, 1999, s. 40; Dinstein, 2001, s. 234; Karadağ, 2016, s. 179). Aksi taktirde meşru müdafaa hakkını kullanan tarafın saldırgana dönüşmesi kuvvetle muhtemeldir.

e. Aciliyet (Zaman Bağlantısı)

aa. Aciliyet kavramının tanımı

Meşru müdafaa hakkının teamül hukukundan kaynaklanan önemli şartlarından biri de aciliyet kavramıdır. Zaman bağlantısı olarak da tanımlaya bileceğimiz bu kavrama göre gerçekleştirilen silahlı saldırı ile ona karşı kullanılan meşru müdafaa hakkı çerçevesindeki kuvvet kullanımı arasında zamansal bağın bulunması şarttır (Aral, 1999, s. 23; Başeren, 2003, s. 134). Başka bir ifade ile silahlı saldırıya maruz kalan taraf saldırı bitmeksizin makul süre içerisinde meşru müdafaa hakkını kullanarak karşılık vermelidir. Daha açık bir şekilde saldırgan devletin saldırılarına karşı hemen iradesini ortaya koymalı olan mağdur devletin arkasıyca gereken tedbirleri alması ve bunun üzerine meşru müdafaa hakkı çerçevesinde sahip olduğu askeri yetkilerini devreye sokması gerekmektedir (Başeren, 2003, s. 134; Karadağ, 2016, s. 179; Keskin, 1998, s. 52). Aksi taktirde gerçekleştirilen saldırının sonlanması, yani saldırının bitmiş olması, bir diğer ifade ile saldırının devam etmemesi klasik görüş çerçevesinde meşru müdafaa hakkının ortadan kalkmasına sebebiyet vermişolur (Abdullahzade, 2014, s. 298; Başeren, 2003, s. 135). Fakat altını çizerek belirtmek istiyorum ki bu bağlamda meşru müdafaa hakkı meselesi duruma göre değerlendirilmelidir. Çünkü yukarıda toparlayarak sonuca bağladığımız, aciliyet kriterinin genel talepleridir. Ama bu genel taleplerin muhakkak ki istisnası da bulunmaktadır. O nedenle örnek olayın özel olarak ele alınması gerekmektedir. Dolayısı ile yapılan saldırının neden bitmiş olması, mağdur devletin gerçekleştirilen saldırıya karşı tamamen mi direnç göstermediği veya ilk hamleyi yapıp daha sonrasında farklı olayların yaşandığı, saldırgan ve mağdur devlet arasında 3. tarafların arabuluculuğu ile ateşkes sözleşmesinin yapılıp yapılmadığı, diplomatik sürecin başlatılması gibi hususların dikkatlice incelenmesi son derece zaruridir. Bir önceki cümlede ifade edilen özel durumlara göre meşru müdafaa hakkınının devam edip ya etmediği farklılık göstermektedir. Zira normal şartlarda silahlı saldırıya maruz

kalan devletin yapılan saldırıya karşı hiç bir şekilde karşılık vermemesi, kendi bütünlüğünü veya varlığını korumak yönünde hiç bir adım atmaması, bu saldırının ve onun sonuçlarının (işkal) açık ve net bir şekilde hukuka aykırılığına rağmen, kanımca saldırı bittiği andan itibaren ilgili mağdur devletin meşru müdafaa hakkının kalmadığı neticesini doğurmaktadır. Bu bağlamda devletin yıllar sonra uluslararası hukuk açısından yalnız zararla karşılık bağlamında her hangi tedbirler alma imkanı bulunabilir. Fakat silahlı saldırıya maruz kalan devlet saldırının yapıldığı andan itibaren hukuka aykırı fiile karşı tavrını ortaya koyarak meşru müdafaa kapsamında ilkin savunma tedbirlerini almışsa, daha sonrasında kendisinin uluslararası örgütlerin veya diğer üçüncü tarafların katkıları ile iyi niyet göstererek devam eden saldırının bitirilmesi ve kaybettiği haklarının diplomatik yollarla geri alınması yönünde adımlar atması mağdur taraf olarak onun meşru müdafaa hakkını elinden almamakta, aksine saklı tutmaktadır (Abdullahzade, 2014, s. 300; Dinstein, 2001, s. 243). Çünkü ateşkes sözleşmesi sorunu bitirmiyor, sadece sorunun akışını değiştiyor veya erteliyordur. Artı saldırını bitirmemekle beraber saldırganı tasfiye etmemekte, aksine saldırganın gücünü yeniden toparlaması için fırsat tanımakta, yerleştiyi bölgede daha da güçlenmesine ortam oluşturmaktadır.

Dolayısı ile iyi niyet göstererek masaya oturan mağdur devletin kaybettiği hakklarını diplomatik yollarla elde edememesi onun masaya oturduğu andan önceki haklarından da yoksun birakıldığı anlamına gelemez. Aksi taktirde uluslararası hukuk sisteminde işkalin meşruluğuna olmasa da, kolayca de facto kabuledilebilirliğine yeşil ışık tutulmuş olur. Hal böyle olunca mağdur devletin saldırgana karşı savunmasız terk edilmesi zaten işleyiş sıkıntıları yaşayan mevcut uluslararası hukukun olup kalan otoritesini de bitirir.

En sonda not düşmemizde fayda vardir ki bizim ileri sürdüğümüz görüşler kuvvet kullanmanın yasaklandığı dönemden itibaren yaşanan olaylara münasebette tasarlanmıştır.

bb. Yaşanmış olaylar bağlamında meşru müdafaa hakkının aciliyet şartı

aaa. İsrail – Arap ülkleri olayı.

1967 tarihinde bir çok Arap ülkesinde hukuka aykırı bir şekilde silahlı saldırı faaliyetinde bulunan İsrail arapların ilkin bazı mükavemetine rağmen işkali gerçekleştirle bilmiştir. Bunun üzerine Suriye ve Mısır 7 yıl sonra 1973'de İsraile karşı askeri kuvvet kullanımına başvurmuş ve bu müdahelenin onların meşru müdafaa hakları olduğunu ileri sürmüşler (Başeren, 2003, s. 135). Dolayısı ile arap ülkelerinin işkal altındaki topraklarını işkalden temizlemek amacı ile başlattıkları bu

askeri operasyonun meşru müdafaa hakkının diğer kriterleri bağlamında haklılığı konusunda tartışma olmazken aciliyet bağının koptuğu ileri sürülmektedir. Yani aciliyet bağının koptuğunu düşünenler Arap ülklerinin gerekli zamanı geçirdiğini ve bu zaman aralığında İsrailin silahlı saldırıya son verdiğini söylemektedirler. Fakat altını çizerek vurguluyalım ki her ne kadar bu düşüncede olanlar varsa da Arap ülkelerinin başlattığı Yom Kippur savaşının meşruu müdafaa olduğunu savunan SSCB ve Hindistan gibi devletler olmuştur (Abdullahzade, 2014, s. 300).

bbb. Arjantin – İngiltere olayı

2 Nisan 1982'de Arjantin İngiltere'nin Folkland adalarını işkal ettikten sonra İngilizler meşruu müdafaa hakklarının olduğunu idaa etmekle birlikte adaya yalnız hazırlıklarını yaptıktan sonra 27 gün sonra ulaşmış ve meşru müdafaa kapsamında kuvvet kullanımında bulunarak ada üzerinde egemenliğini berpa etmiştir (Aral, 1999, s. 46-47). Fakat Karabağ örneğinde aradan geçen zamanın bir az adaha büyük olduğu için onu Folkland sorunu ile ilişkilendirmek bir az daha zordur. Fakat Folkland olayı aciliyet bağlamında önemli hadiselerden biri olarak tarihe geçmiştir. Bu olay bir daha onaylamıştır ki aciliyet derken silahlı saldırıya karşı saniyesinde verilen cevap değil, şartlara münasebette belirlenen makül süre çerçevesinde verilen cevap anlaşılmalıdır.

2. Azerbaycan'ın Kuvvet Kullanmasının Meşru Müdafaa Hakkının Aciliyet Şartı Çerçevesinde Değerlendirilmesi

a. Meşru Müdafaa Çerçevesinde Azerbaycan'ın Kuvvet Kullanması

Bir defa ordan başlayalım ki Yukarı Karabağ'da aktiv savaşların başladığı andan itibaren Azerbaycan meşru müdafaa hakkı çerçevesinde karşı kuvvet kullanımında bulunmuştur. Yani 1992'den 09 Mayıs 1994 ateşkes sözleşmesine kadar Azerbaycan Ermenistan'ın Yukarı Karabağ bölücüleri ile birlikte Azerbaycanın toprak bütünlüğüne yönelmiş silahlı saldırı fiillerine karşı askeri operasyonlar düzenlemiş ve yaptıklarının da meşruu müdafaa hakkına dayandığını dillendirmiştir. Dolayısı ile Azerbaycan kendisine karşı yönelmiş silahlı saldırı fiilini elini kolunu sallayarak izlememiştir. Nitekim Azerbaycan tarafının meşru müdafaa hakkına atıf yaparak karşı kuvvet kullanımında bulunduğunu da dikkate aldığımızda genel olarak Azerbaycanın böyle bir hakkının olup olmadığına bakmamız gerekmektedir. Azerbaycanın kullandığı karşı kuvvet kullanma hakkının meşru müdafaa olup olmadığını

netleşdirmemiz için öncelikle Karabağ bölücülerinin Ermenistanla birlikte gerçekleştirdiği opersayonların silahlı saldırı mahiyeti taşıdığına bakmalıyız. Tabii en temel anlamı ile BM Güvenlik Konseyi'nin kararnameleri ve Avrupa Konseyi Parlamenter Asemblesi'nin kabul ettiği belgeler Azerbaycanın işkalle sonuçlanan silahlı saldırıya maruz kaldığını tespit etmektedir (Abdullahzade, 2014, s. 291-292; Qasimova, 2010, s. 81). Diğer tarafdan Yukarı Karabağ'daki bölücü yönetim devlet olmadığından onlara karşı meşru müdafaa hakkından söz edilemediğine göre yapılan illegal eylemlerin arkasında her hangi bir devletin dayanması meşru müdafaa hakkına yol açılmasından dolayı zarurettir . Bu anlamda ise zaten belli tespitler bulunmaktadır. Açık bir şekilde yapılan opersyonlarla Azerbaycan sınırlarının Ermenistan tarafından ihlal edilerek belli bölgelerin işkal edilmesi ile beraber Yukarı Karabağ sözde ordusu ile Ermenistan ordusu arasında tekzibedilmez bağlantının olduğuna dair tespitler de Azerbaycana karşı yapılan silahlı saldırının Ermenistan tarafından gereçekleştirildiğini ispat etmektedir. En azından dolaylı silahlı saldırı ile böyle bir eylemde bulunulması şüphesizidir.

Silahlı saldırıya maruz kalan Azerbaycan BM Güvenlik Konseyi'ni bilgilendirmiştir. Bununla beraber yaptığı meşru müdafaa çerçevesinde karşı kuvvet kullanımını son çare olarak ve oranlılık ilkesini ihlal etmeksizin devam ettirmiştir. Çünkü Azerbaycan meşru müdafaa kapsamında hatta Ermenistana girme hakkına sahip olmasına rağmen kendi arazilerinde savunma tedbirleri almıştır. Yani oranlılık ilkesi bakımından da ihlal söz konusu değildir. Son şart olan aciliyet şartı da Azerbaycanın 1992'de başlattığı meşru müdafaa kapsamında ihlal edilmemiştir. O nedenle ki Azerbaycan silahlı saldırıya maruz kaldığı an karşılık vermeye başlamıştır. Zira Azerbaycanın 12 Mayıs 1994'e kadar devam eden meşru müdafaa hakkı çerçevesindeki karşı kuvvet kullanması hukuki açıdan hiç bir sorun içermemektedir.

b. Meşru Müdafaanın Aciliyet Şartı Azerbaycan'ın Yeniden Kuvvete Başvurma Hakkına Engel Oluşturuyor Mu?

09 Mayıs 1994 tarihine kadar Azerbaycan'ın kullandığı meşru müdafaa hakkının hukuken sorunsal içermediği ortadayken az önce belirttiğimiz tarihte AGİT ve Rusyan'ın yoğun çalışmaları üzerine sağlanan ateşkesten geçen 20 yıl farklı müstevilerde Azerbaycanın meşru müdafaa hakkının devam edip ya etmediği konusunda yorumlara neden olmuştur. İyi niyet göstererek masaya oturan Azerbayan'ın meşru müdafaa hakkı çerçevesinde yeniden kuvvete başvurmasının illegal olduğunu ispat etmek için ileri sürülen en büyük argüman da meşru müdafaa hakkının

aciliyet şartıdır. Bu görüşte olan yazarlar, üzerinden 20 yıl geçtiğini ve saldırının sona erdiğini esas alarak Azerbaycan'ın yeniden başlatacağı kuvvet kullanma fiilinin hukuka aykırı olacağını savunmaktadırıar. Onlara göre, Azerbaycan masaya oturarak silahlı saldırı eylemini sonlandırmış ve üzerinden belli bir sürenin geçmesi ile de meşru müdafaa hakkını kaybetmiştir.

Öncelikle ordan başlayalım ki yukarıda 2. bölümün 2. başlığında da ifade ettiğimiz gibi ateşkes sözleşmesi ile ertelenen veya geçici olarak durdurulan savaş uluslararası barış ve güvenliği temin etmekle birlikte mağdur devletin haklarının yerine getirilmesini hedeflemektedir. Bununla birlikte sorunu bitirmiş olmayıp sadece geçici olarak durdurmaktadır. Aynı zamanda iyi niyet göstererek masaya oturan mağdur devletin masaya oturduğu ana kadar var olan haklarını da saklı tutmaktadır. O nedenle ki mağdur devlet ateşkes kapsamında pes ettiğini değil sorunun barışçıl yollarla çözülmesi yönünde iradesini ortaya koymaktadır. İşte bu sebeple eğer ki mağdur devletin göstediği iyi niyet sonrasında, oluşturulan diplomatik misyon görevini yerine getirerek mağduriyeti makül bir sürede ortadan kaldırmıyorsa, bu mağdur devlete yeniden, dondurduğu meşru müdafaa hakkına başvurma yetkisi vermektedir. Nitekim Azerbaycan, 09 Mayıs 1994'de imzaladığı ateşkes sözleşmesi ile iyi niyet göstererek uluslararası örgütlerin de arabuluculuğu ile sorunun barışçıl yollarla çözülmesi yönünde irade ortaya koymuştur (Qasimova, 2010, s. 97). Fakat üzerinden 20 yıl geçmesine rağmen ortaya koyulan bu pozitiv irade kötüye kullanlmış, sorunun çözümü daha zorlaştırılmıştır. Bu süreç içinde Azerbaycan defalarca en üst düzeyde sabrının taştığını ve diplomatik müzakereler netice vermezse kendi toprak bütünlüğünü askeri kuvvet kullanımı ile berpa edeceğini beyan etmiştir (Abdullahzade, 2014, s. 290; Sapmaz & Sarı, 2012, s. 10). Zira Azebaycan'ın bu şekilde tavrı onun mağduriyetini kabullenmediği ve meşru müdafaa hakkından vaz geçmediğini tespit etmektedir. Bir diğer cümle ile ifade eder olursak Azerbaycan tarafı diplomatik müzakerelerin netice vermediğine emin olduğu her hangi bir gün 09 Mayıs 1994 tarihli Ateşkes Sözleşmesi ile dondurduğu meşru müdafaa hakkını yeniden devreye sokma ve topraklarını işkalcilerden temizleme hakkına sahiptir. Nasıl ki 1991'de Irak Küveyti işkal ettikten sonra koalisyon kuvvetleri tam 6 ay sonra meşru müdafaa hakkına atıfda bulunarak Iraka müdahele ettiler. Müdaheleden önce ise ekonomik ambargolarla Irakı işkalden geri döndürmeye çalışıyordular. Şimdi Azerbaycan da hem ekonomik hem de siyasi baskılarla Ermenistanı illegal faaliyetinden vaz geçmeye mecbur etmektedir. Fakat bütün bu barışçıl çabaların sonuçsuz kaldığının tespit edildiği gün, Azerbaycan devam eden işkale karşı meşruu müdafaa hakkına başvurabilir.

Sonuç

BM Antlaşmasının 51. maddesinde ifade edilmemesine rağmen UAD'nin de kararlarında vurguladığı üzere, meşru müdafaa hakkının teamül hukukuna dayalı önemli kriterlerinden olan aciliyet şartı, üzerinden 24 yıl geçmesine rağmen Yukarı Karabağ meselesinde Azerbaycan'ın yeniden kuvvete başvurma hakkına engel oluşturmamaktadır. Çünkü Azerbaycan Ermenistan tarafından silahlı saldırıya maruz kaldığı andan itibaren tüm şartları gözterek meşru müdafaa hakkını kullanmaya başlamış ve 09 Mayıs 1994'de imzalanan Bişkek Ateşkes Sözleşmesi'ne kadar devam ettirmiştir. Fakat Uluslararası toplumun, özellikle Güvenlik Konse'yi ve AGİT'in ısrarlı talepleri üzerine Azerbaycan 09 Mayıs 1994'de masaya oturmuş, Ateşkes sözleşmesine imza atarak sorunun BM Güvenlik Konseyi'nin kararları da göz önünde tutularak barışçıl yollarla çözülmesine şans tanımıştır. Dolayısı ile geçen bu barışçıl çözüm süreci çerçevesinde AGİT Minsk grubu tarafından farklı kapsamlarda öneriler ileri sürülmüş ama Ermenistan tarafının olumsuz yaklaşımı gereği ile sonuca varılamamıştır. Nitekim bu süreç şimdi de devam ettirilmesine rağmen Azerbaycan tarafı en üst düzeyde verdiği beyanatlarla sürecin gidişatından rahatsızlığını dile getirmekte ve günün biri kendi toprak bütünlüğünü güç yolu ile berpa edeceğine işaret etmektedir. Zira kanımca tüm bu gerçekler de göz önünde tutulduğunda Azerbaycan'ın masaya oturması, barışçıl çözüme ışık tutması onun haiz olduğu kısıtlı haklarının da elinden alınmasına sebebiyet vermemelidir. Bu bağlamda Azerbaycan nasıl ki 1994 ateşkes sözleşmesinden önce meşru müdafaa hakkına sahiptiyse şimdi de belli şartlarla meşru müdafaa hakkını kullanabilir. O nedenle ki bir defa ateşkes sözleşmesi savaşı geçici olarak durdurmasına rağmen bitirmemektedir. Ateşkes sözleşmesini bu anlamda barış antlaşmasından farklı konuma koymamız gerekiyordur.

Yukarı Karabağ örneğine münasebette vurgulanması gereken diğer bir husus ise saldırganın haylen tasfiye edilmemesidir. Haylen Azerbaycanın 20 faiz toprağı Ermenistanın işkali altındanıdır. İşkalin devam etmesi, bölgede barış ve güvenliğiin sağlanmasına en büyük tehdit olmakla beraber saldırganın püskürtülmediğinin açık göstergesidir. Böyle olunca müşruu müdafaa hakkının esas amacı olan saldırını sonlandırmak havada kalmaktadır. Aynı hedefden muhtemel saldırıların yapılması söz konusu iken, böylesine bir ihtimal var iken meşru müdfaa hakkı çerçevesine kuvvete başvurmak şimdiye kadar mağduriyeti giderilmeyen Azerbaycanın en temel hakkıdır.

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İktisat
Economics

Remittances and Poverty Reduction in Somalia

Abdiqadar Abdigani*

Abstract: The flow of remittances to Somalia represents 23% of the whole GDP of Somalia. It means that remittances contribute to the Somali GDP more than Foreign Aid (FA) Official Developmental Assistance (ODA) and even the Foreign Direct Investment (FDI) do. Remittances play a crucial role in reducing poverty and creates jobs for the Somalis back home. Somali Diaspora living abroad also bring new skills, opportunities and profitable business ideas back home. Therefore, the study analyzes the correlation between remittances and poverty in Somalia. The data which is used for the analysis is that of secondary data from a survey made by the World Bank which is called Somali High-Frequency Survey (SHFS). Another data from the International Monetary Fund (IMF) also have been used for the analysis. The relations between remittances and poverty headcount ratio is not significantly supported in the case of Somalia. Therefore remittances in Somalia has no a tangible impact on the reduction of poverty headcount ratio in Somalia. But when it comes to the poverty gap and the poetry severity in the regions of Somalia, it seems that remittance has an active role in reducing both of them, more than it does in the poverty headcount ratio in Somalia.

Keywords: Remittances, Poverty Headcount Ratio, Poverty Gap, Poverty Severity, Inequality, Growth Domestic Product (GDP).

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Introduction

Migration refers to as the process of the movement of the people from one location or country to other locations or countries. People migrates from home country or region to another region or country, expecting to benefit economically and decides to move rather than staying. Migration around the world is estimated around 215 million US dollars and the flow of international remittances is estimated more than 440 billion in 2010 as the World Bank data shows. From 1990, there is an increase in remittances, even in 2009 in which the world experienced an era of economic crisis. There is a very noticeable and crucial impact of remittance on the development of the recipient countries however there is a limited research concentrating on this field.

Remittances can reduce the levels of poverty headcount ratio, poverty gap and the poverty severity in different ways. There are different purposes for remittances to be sent including remittances for families, Community Remittances and Social Remittances. Family Remittances are remittances sent by migrant workers in abroad and directly adds to the normal family income. Community Remittances are the remittances sent by individuals or communities living and working in abroad to the communities back home for education and health services, humanitarian assistants and relief operations. Lastly, Social Remittances consists of the business ideas and skills acquired and obtained by the migrant workers learning from the communities in host countries. They come back and bring those ideas to their home countries. In that way they create jobs and reduce poverty in the country of origin (Devkota, 2015).

The central government of Somalia was collapsed in 1991 all the governmental institutions were destroyed and even looted by the people of Somalia. Civil war severely damaged the life of the civilians. Education, healthy and all the other basic needs were destroyed. Lots of people lost their lives for no reason. Poverty and hunger become normal among the people of Somalia. Deadly diseases spread across the country. People started fleeing from their mother land and dying in the deadly deserts and also in the oceans and seas looking for better lives abroad. The people of Somalia migrated fleeing from their country to around the world such as to the neighboring countries, North America and Europe seeking better life for themselves and for their families back home as well (Lyons & Samatar 2010).

Fortunately, some of those Somalis who migrated abroad started to work there and started to send money back home and help other relative members

migrate and work abroad. Therefore, Somali migrant workers working abroad become important for the Somali economy as they sent money back home, increase the income levels of the families in Somalia and as a result reduce the poverty levels of the people in Somalia (Kusow, 2007).

Remittances received by the Somalis back home can be described as a well-established practice. The flow of remittances is estimated about to 1 billion US dollars in 2004 but still can up to 1.6 billion US dollars to Somalia and $700 million to Somaliland[1]. Somali remittances stand for 23 percent of the GDP of Somalia with about 40 percent of households in Somalia receive some sort of assistance (Hammond, 2010).

Social Remittances are in the form of Somali Diaspora living abroad to learn and observe the business ideas and the skills in host countries in which they live. So that, they bring those skills and business ideas back to the country of origin and this stimulates the economy of the country and consequently reduce the levels of poverty. In some cases, remittances support efforts at the municipal level or sometime regional levels, contributing to the infrastructure projects like the improvement of water-filtration systems, construction of schools and hospitals and payment of salaries of the teachers (Kusow, 2007).

Literature Review

Globalization increases and economic interdependency exists all around the world, people migrate from poor countries or regions to well-paid regions or countries. Therefore, migration becomes normal and a worldwide phenomenon that is practiced by so many people around the world. In recent decades, Migration and the flow of remittances were increasing in number. Therefore, "policymakers", "researchers and development auto maniacs" are attracted to do researches on the field of remittances and pay a greater attention, and concern whether or not remittances have a positive impact on poverty alleviation or not. Chapter 2 is going to examine the prevailing theories regarding migration, remittances and the practical findings regarding to "the impacts of remittances on poverty, inequality and investment".

1 The self-declared independent autonomous region in Northern Somalia.

Remittances and Poverty Reduction

Mollie Orshansky, for the first time, created what is called the "poverty line" in 1963 at the U.S. Department of Agriculture based on three times her estimate of "what a family would have to spend for an adequate but far from the lavish diet". The very definition of poverty was political, aimed to benchmark the progress of poverty programs for the War on Poverty as it is shown by Michael Darby (1997). Adjusted for inflation, it was believed that the poverty line for a family of four was $17,050 income in 2000 according to the US Census. According to most poverty scholars identify many problems with this definition related to several concepts such as the concept of family, cash income, treatment of taxes, special work-related expenses and of course regional differences in the cost of living (Blank 1997; Quigley, 2003). Due to recent inflations around the world and considering the PPP (Purchasing Power Parity), the World Bank recently recognized $1.9 as it is the updated World Poverty Line (World Bank, 2015). Therefore, $1.9 will be the poverty line in this study.

There is a negative relationship between migrants' remittances and poverty as most of the empirical studies have shown. Migration reduces poverty as people migrate from low-income rural areas to high-income city areas or from low-income economies to high-income economies. Adams (2004), one of the pioneers in this field analyzed the expenditure behavior of Guatemalan households in the country level study. The study employed a two-stage selection model to correct selection bias and calculated poverty types in a counter-factual scenario sampling 7,276 households. Remittances decreased poverty both internally and externally but had more effect on the poverty gap and poverty severity than the poverty headcount. Adams et al. (2006) also asserted that total remittances reduced poverty in Ghana applying the same methodology. The poverty gap decreased by 4.1 percent through internal remittance and also decreased about 34.8 percent through international remittances in Ghana. Distance to railroad stations, the level of rainfall and unexpected rainfall were used as instrumental variables, whereas a par wise Average Treatment Effect (ATE) model was used to compare with a counterfactual scenario and that was a recent study by Adams and Cuecuecha (2010). They used Indonesian Family Life Survey panel data (2004 and 2007). These findings also showed that international remittances have a significant effect in poverty reduction on Indonesia (Devkota, 2015).

An Overview of Somalia, Migration and Remittances

In the pre-colonial period, Somalis were ethnically homogenous, mostly nomadic pastoralists. They were politically organized through a lineage and customary institutions and political systems rather state institutions. The whole land where Somalis used to live was colonized by Britain and Italy. The British used to colonize in the North of Somalia while Italians in the South. The Southern part Somalia got its independence from Italy as well as the Northern part got the independence from England in 1960. Then the people of the two parts of the country, Southern and Northern parts, joined together forming one united Somali government. The people elected their new president Adam Abdulle and agreed on Mogadishu to become the Capital of the nation (Gundel 2003). Although there was an expansion in the export of the livestock. But the budgetary report of the country was heavily reliant on foreign support (Gundel 2003; Karp 1960; Lewis 1994).

Migration in Somalia

From the year of 1973, many Somalis migrated to the booming economies as construction laborers, drivers, house cleaners and maids, guards and some worked in occupations which require skills. Examples of those occupations which require skills include carpentry, cooking, electricity, and heavy truck and machinery driving (Sheikh Ali, 1997). Particularly after the prolonged drought, which most Somalis named it as (Dabadheer) in the mid of 1970s, the Somali people were keen to seek a better life and better economic opportunities (Xasan Gaani, 2005). In the mid of 1980 most businessmen in the Somali cities had relatives in the Gulf countries, mainly in Saudi Arabia (Simons, 1995).

Somali international Migration is increasing time after time. Neighboring countries such as Ethiopia and Kenya, Europe and the United States of America are the destinations of most Somali international migrants.

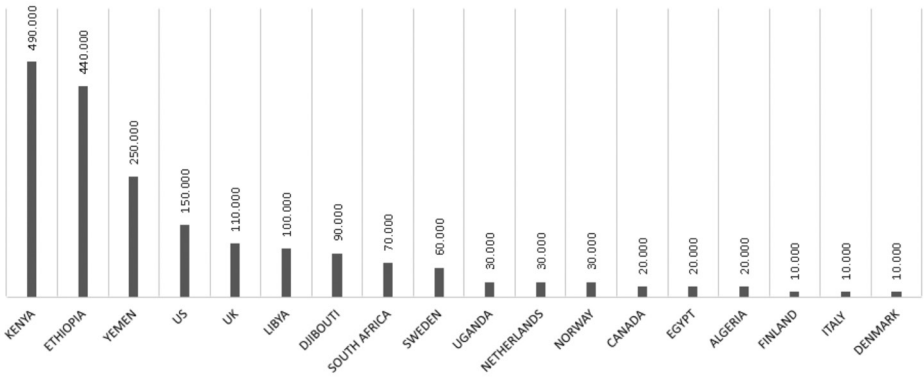

Figure 1. Somali Diaspora Population Living Abroad

Source: Pew Research Center

The above chart shows some of the countries in Africa, Europe and the North America which host the most and the largest number of Somali international diaspora around the world.

Today the Somali Diaspora population around the world is estimated more than to one million Somalis. That number makes 14% of the whole Somali population live abroad (UNDP Somalia, 2009). The UK has the largest Somali Diaspora in Europe. The Netherlands, Norway, Sweden and Italy come next. North America, Canada and the United States of America, have large Somali Diaspora population, even larger than the Somali Diaspora population found in the UK and Sweden. Minneapolis, Toronto and Ohio have big Somali Communities. A large number of these Somalis living abroad are very crucial for the economy of their home country as they send remittances to help their relatives back home.

Remittance flows in Somalia

Somali Diaspora living and working abroad has a significant and vital role in the Somali economy regardless of their differences in gender, demographic and qualifications. They also contribute to the livelihoods of the Somali people back home. They also contribute to the recovery of the economy which has been destroyed and collapsed. In 2004, the remittances sent by the Somali Diaspora around the world was estimated at more than one billion dollars each year (UNDP, 2003). That makes Somalia the fourth country in the world in terms of remittance dependency. That amount contains remittances sent to families and relatives, for humanitarian assistance and for

Somali Diaspora in America which has been estimated over 150,000 people are the highest contributors; they send an average of $3,800 per person annually, according to a 2013 study published by Oxfam. The money is a lifeline for thousands of families, who rely on remittances to get basic needs such as food and shelter, pay for education and health services, and sustain their small-scale businesses. Sending remittances is also a testament to something else which is the fantastic expression of faith, generosity, and solidarity which is common among Somalis.

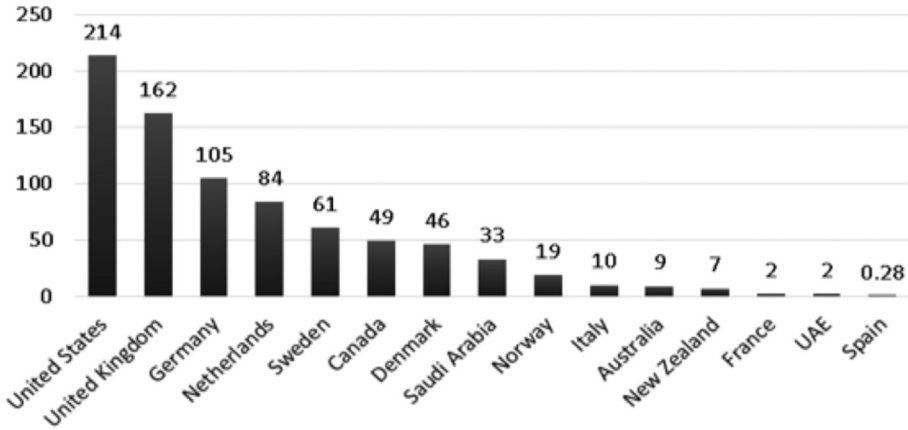

Figure 2. Annual Amount sent in Millions

Source: Pew Research Center

23 % of the Somali household incomes come from the Somali Diaspora living and working abroad (UNDP & World Bank 2003) but are unequally distributed all across the country. People live in rural areas do not get more remittances as the people live in cities who have much more relatives live abroad. Up to 25% of the households in Hargeisa claim that remittance is their sole source of income as a survey made in Hargeisa shows. These are used for expenses on basic needs like food, housing, health services and education (Lindley 2007).

Remittances flow to Somalia totaled US$ 1.4 to 2 billion in 2016. With a Remittances to GDP ratio of 23%. Somalia is a highly remittance-dependent country as shown in (Figure 1). Official Development Assistance (ODA) for Somalia is another key flow for Somalia, estimated at US$ 1.3 billion in 2016 (21% of GDP). According to the 2017 Somalia Economic Update (SEU), remittances and aid are fueling Somalia's consumption-driven growth (Gupta & Wagh, 2009).

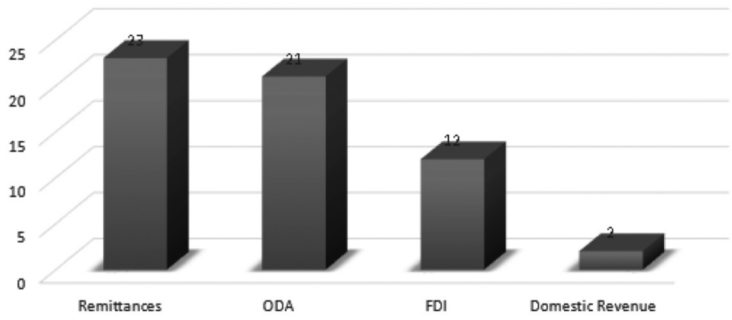

Figure 3. Financial Flows as % of GDP, 2016

Source: World Bank

Remittances and Poverty Reduction in Somalia

When talking about the poverty situation in Somalia, the World Bank has conducted a survey called SHFS and they concluded the matter as flows:

> "51 percent of the Somali population live in a situation of poverty, as defined by having a total daily per capita consumption expenditure lower than the international poverty line of US$1.90 at 2011 PPP, which equals to 34,341 Somali Shillings per day per person in 2016. In addition to that, 31 percent of Somalis have a total daily per capita consumption expenditure of less than US$1.25, expressed at 2011 PPP, leaving them in a condition of extreme poverty" (World Bank, 2017).

Many households in Somalia do not have the any idea about how they afford to meet the basic needs as they rely on just one single sender working abroad. Therefore, remittances increase the standards of living of those who are lucky enough to receiving remittances while they are still in danger of losing it as they do not other ways of generating incomes to meet their living.

Research Design

To explain the impacts of remittances on poverty in Somalia, we offered different simple regression models since influencing factor of remittances is a single independent variable to test our hypotheses derived from the literature. These hypotheses include several causative relationships between our independent variable and various dependent variables. In this study, a secondary data is collected from World Bank Database. In order to explain the impacts of remittances on the

poverty of Somalia, we evaluated the impacts of remittances on poverty headcount ratio, poverty gap, poverty severity, inequality and family small businesses. The data of about remittances, poverty headcount rate, poverty gap, poverty severity, inequality and family small businesses are taken from the World Bank survey called Somali High-Frequency Survey (SHFS) in 2016 which covered most of the regions in Somalia. The regions are as classified as flows: North East Urban, North East Rural, North West Urban, North West Rural, Mogadishu and its Surroundings and the IDP Settlements all across the country. But when talking about Remittances and the GDP nominal, the data taken from the IMF and ranges from 2004 to 2017.

Simple regression is a statistical technique used to assess the magnitude and direction of the relationship between a criterion variable and a predictor variable. Ordinary Least Squares (OLS) regression analysis will be used to estimate the models. OLS regression was selected for two reasons. First, it is a widely accepted statistical procedure for exploring and predicting the relationships among different variables. Second, the results of regression are easy to interpret. Regression runs with variables against each criterion variable and the results are reported in the findings in subsequent titles.

The OLS regression models used variables as given in the following;

$Y1..n = a + bX + e$

Where;

X = Remittances,

Y1..n = GDP growth, Poverty Head Count Rate, Poverty Gap, Poverty Severity, Inequality, Small Family Businesses and the Gross School Enrolment.

e = Error term.

Remittances and the Poverty Headcount Ratio

Poverty is defined as "having a total consumption expenditure which is lower than the internationally defined poverty line of US$1.90 in 2011 PPP" (World Bank 2011). Poverty headcount ratio relates to measuring the "proportion of the population that is poor". It is popular because it is easy to know and measure. But it does not indicate "how poor the poor are" (Dhongde, 2010). According to the survey done by the World Bank which was called SHFS concludes the following:

> "*Poverty varies considerably across the Somali population, ranging from 26 to 70 percent. Regional variances in poverty, ranging between the North East (27 percent) and the North West (50 percent), are much larger than the urban/rural difference (45/52 percent). In urban areas, poverty varieties from 26 (North East) to 57 percent (Mogadishu). In rural areas, poverty ranges from 34 percent (North East) to 61 percent (North West). Poverty incidence is at its peak in IDP settlements where seven out of ten people are poor (70 percent), while more than 1.1 million Somalis, roughly 9 percent of the population, considered internally displaced people. At 51 percent, the poverty rate is in line with the regional average of low-income countries across Sub-Saharan Africa*" (World Bank 2017).

As the survey of the SHFS done by the World Bank illustrates, "every one-fifth of the Somali households receives remittances, but the probability of receipt differs from 7 to 32 percent across the Somali regions, leaving vulnerable populations, specifically people in IDP settlements, relatively excluded. Mogadishu and the rural North East regions take the highest incidence of households who receive remittances (both 32 percent), followed by urban households in the North West (24 percent) and North East regions (23 percent), and rural North West region (13 percent). Households in IDP settlements are least likely to receive remittances at 7 percent, more than 50 below average" (Figure 4.1).

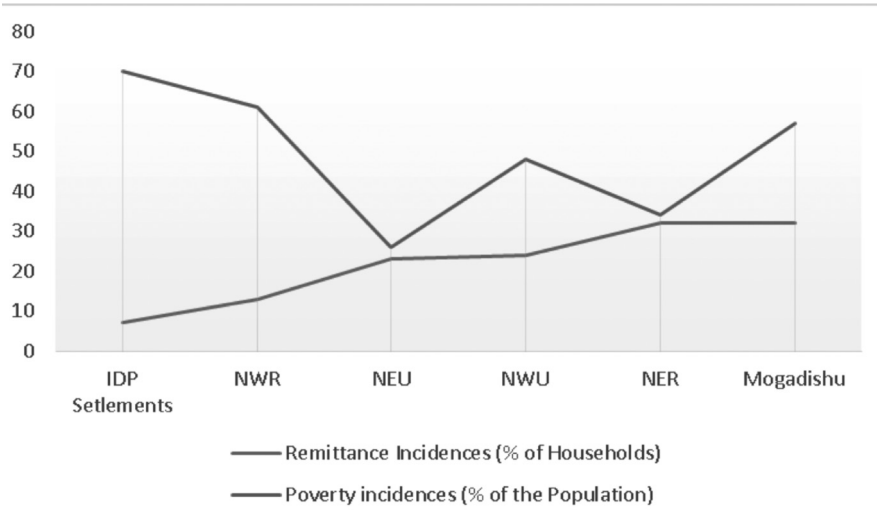

Figure 4. Poverty and Remittance Incidences in the Selected Areas
Source: World Bank
R Square= 0.374708885, Adjusted R Square= 0.218386106, P-value= 0.196484112, b= -1.015530179

After the data has been analyzed using the method of Ordinary Least Squares, we found that there is a negative relationship between remittances and poverty incidences among the households in the different regions and areas in Somalia as (b) which is the coefficient of the equation found is less than zero (b= -1.015530179). But the variance is not significant as *P-value* is greater than .05. Therefore, the idea stated in the literature review which states that remittances have no significant impact on poverty headcount ratio is supported by the case in Somalia.

Remittances and the Poverty Gap in Somalia

"Poverty gap calculates the total amount of money by which each individual falls below the poverty line. It matters here whether income and the poverty line are measured on a per capita basis or whether they have been put into adult equivalent terms or adjusted for scale economies" (Milanovic, 2002). It measures the degree to which individual falls below the poverty line (the poverty gaps) as a percentage of the poverty line. The sum of those poverty gaps gives the minimum cost of eliminating poverty if transfers were perfectly targeted. "The measure does not reflect changes in inequality among the poor" (Klasen, 2000).

In a similar way, the poverty gap index in Somalia at 22 percent is in keeping with the Sub-Saharan low-income average of 20 percent, where once again there are huge differences underlying the regional averages as shown in the figure below.

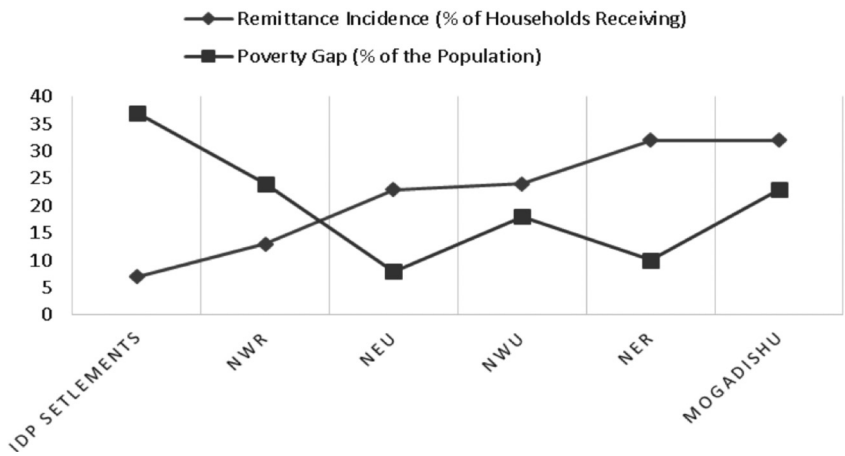

Figure 5. Remittance and Poverty Gap Incidences among the Regions
Source: The World Bank Group

R Square= 0.457492493, Adjusted R Square= 0.321865617, P-value= 0.11875, b= -0.70933115

The coefficient of the found equation is less than zero meaning that there is a negative correlation between remittances and poverty gap in Somalia and still we can predict the poverty levels of the other regions as we get the level of remittances they receive. But once again the relations is not significant as P-value is greater than .05 meaning that the idea and the conclusions of several studies stated in the literature review which are telling that remittances have a tangible impact on poverty gap are not supported in this case of Somalia.

Remittances and Poverty Severity in Somalia

"Poverty gap square" (poverty severity) gives a sign of inequality among the households living below "the poverty line", in other words, the "poverty severity" is a measure of the severity of deprivation of those people living in absolute poverty. "The squared poverty gap" (poverty severity) averages the squares of the poverty gaps relative to the poverty line (Klasen, 2000).

Poverty severity varies between regions, in the case of Somalia, just like the "poverty headcount ratio" and the "poverty gap" as shown in the following figure.

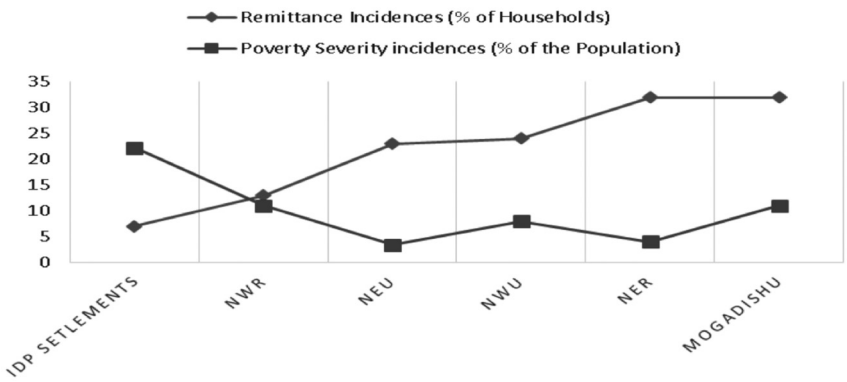

Figure 6. Remittances and Poverty Severity among the Regions
Sources: World Bank

R Square= 0.544585989, Adjusted R Square= 0.41652814, P-value= 0.09, b= -0.49

In this case remittances have a tangible impact on poverty severity. Although the significance is still weak. But according to the impacts of remittances on poverty headcount ratio and the on the poverty gap, remittances have a slight significance on the poverty severity. All the results of the multiple pieces of researches

made which have been mentioned in the literature review that were suggesting that remittances have a tangible impact on poverty severity is supported by the data about Somalia.

Conclusions and Possible Policy Recommendation

In Somalia, after the central government collapsed, civil war severely damaged the life of the civilians. Education, healthy and all the other basic needs were damaged and destroyed. Lots of people lost their lives for no reason. Poverty, hunger, and famine become normal among the people of Somalia. Deadly diseases started to spread across the country. People started to flee from their home country to the rest of the world to get a living which is better than the one in their home country and to help at least their relatives back home get the basic needs through sending remittances.

Somali Diaspora living and working abroad has a significant and vital role in the Somali economy regardless of their differences in gender, demographic and qualifications. They also contribute to the livelihoods of the Somali people back home. They also contribute to the recovery of the economy which has been destroyed and collapsed. In 2004, the remittances sent by the Somali Diaspora around the world was estimated at more than one billion dollars each year. That makes the country the fourth most remittance-dependent country in the world. That amount includes remittances sent to families and other relatives, for humanitarian assistance and for investing in small and medium enterprises.

Remittances flow to Somalia totaled US$ 1.4 to 2 billion in 2016. With a Remittances to GDP ratio of 23%. Somalia is a highly remittance-dependent country. Official Development Assistance (ODA) for Somalia is another key flow for Somalia, estimated at US$ 1.3 billion in 2016 (21% of GDP). According to the 2017 Somalia Economic Update (SEU), remittances and aid are fueling Somalia's consumption-driven growth.

Up to51 percent of the population in Somalia live in poverty. The poverty is widely spread across the regions in Somalia. North Eastern region has the smallest poverty incidence according to other regions. People in IDP settlements have he the highest poverty incidence across Somalia.

In order to analyze the matter, we used the secondary data from the World Bank. The World Bank applied the first wave of the Somali High-Frequency Survey

in 2016. The survey was managed to 4,117 households distributed among rural and urban areas, and IDP settlements. The geographical coverage has been improved to most regions in Somalia. However, the sample still is not fully representative of the Somali population as it excludes nomadic households and households in insecure areas.

The relations between remittances and poverty headcount ratio in Somalia is not significantly supported by the case in Somalia. Therefore, remittances in Somalia have no a tangible impact on the poverty headcount ratio in Somalia. But when it comes to the poverty gap and the poetry severity in the regions of Somalia, it seems that remittance has an active role in reducing both of them more than it does in the poverty headcount ratio in Somalia.

The remittances flow to Somalia in order to be effective and useful, the Somali authorities need to establish formal ways and channels of remittances in order to mitigate any wrongdoings and leakages to the terrorist groups. Terrorist groups like Alshabaab, benefit from the formation of informal ways and channels of sending remittances. In order to act against any possibility of money laundering, remittances should be exempted from taxes. Because the more taxes are put on remittances the more informal ways of remitting money are formed. After exempting remittances from taxes, the government, policymakers and other authorities should establish ways and systems of sending remittances properly.

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Assessing the Impact of Foreign Direct Investment (FDI) on the Economic Growth of Nigeria from 1979 to 2016

Daberechi Chikezie Ekwueme*

Abstract: The study is on assessing the impact of Foreign Direct Investment (FDI) on the economic growth of Nigeria. The impact of FDI on the Process of growth has been an intense debate topic for a long time. Evidence shows that recipient country benefits from FDI as it provides healthy competition, technology, foreign exchange, capital, and access to foreign markets. Considering the current status of the economy of Nigeria, the study wants to examine the impact of FDI on the economic growth of Nigeria. Annual data starting from 1979-2016 was used for the study. The variables used include GDP, FDI, external debts and remittances. Gross Domestic Product (GDP) which is proxy for economic growth is the dependent variable while FDI, external debts and remittances are the independent variables. Using cointegrating regression the study found that there is a positive relationship between FDI, external debts, remittances and economic growth of Nigeria. Additionally, FDI, external debts and remittances have a significant impact on the economic growth of Nigeria. Based on the findings, the study recommended that the present government should amend or make policies that will attract foreign investors which will in turn increase FDI inflow. Finally, the Nigerian Government should encourage the transfer of technology through the provision of more incentives to foreign investors.

Keywords: Gross Domestic Product (GDP), FDI, External debts, Remittances, Nigeria.

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1.1 Introduction

Foreign direct investment (FDI) means a long-term investment by a foreign direct investor in an organization located in an economy which is different from where the foreign investor lives. FDI can also be defined as long participation by country A into country B. Most often it entails the transfer of expertise and technology, participation in joint-venture and management. FDI is defined in different ways by different organizations. However, the definition most acceptable is the definition provided by the International Monetary Fund (IMF). According to IMF FDI is defined as "The acquisition of at least ten percent of the ordinary shares or voting power in a public or private enterprise by non-resident investors."

The world is experiencing the impact of globalization significantly today, and this has greatly changed the method business is been conducted completely. The great increment in global FDI is one of the major results of globalization. In the process of globalization, FDI is an essential factor as it enhances the communication between regions, countries, and firms. In the economies the importance of FDI was previously overlooked FDI, however, it got more attention from all over the world in the nineties and twenties (Bashir, Mansha, Zulfiqar & Riaz, 2014). In the period 1970s, international trade was most than other important international economic activities by far and grew more rapidly than FDI (Bashir, Mansha, and Zulfiqar & Riaz, 2014).

In the process of economic growth, it is accepted all over the world that FDI plays a positive role (Iqbal, Mashood &Ramaan, 2013). Currently, FDI is seen as a major determinant that contributes to the economy of the host country's economy particularly in developing countries (Khan, 2008). Foreign Direct Investment (FDI) is seen as important injections incentive to alleviate poverty, provide more employment opportunities, improve and enhance economic growth since most of the developing countries are witnessing a lack of financial resources, level of technology and skill (Bashir, Mansha, and Zulfiqar & Riaz, 2014).

Evidence shows that recipient country benefits from FDI as it provides healthy competition, technology, foreign exchange, capital, and access to foreign markets. It is because of this that the developing countries are striving to attract more FDI. (Bashir, Marisha, Zulfiqar and Riaz 2014). According to Khondoker and Mottaleb 2007, FDI can bridge the gap existing between investment, domestic savings, and technology provided by developed countries, this leads to developing countries reaching fast economic growth. Inflows from FDI are helpful to coun-

tries in different sectors of the economy such as technical know-how, financial resources, and skills. FDI improves the standard of living of people by increasing their purchasing power, helps in balancing of current account deficient and in the payment of external debts.

FDI can be either inward or outward, this study focused on Foreign Direct investment made by foreign investors. Inward FDI is affected by different factors such as interest on loans, tax, subsidies, and different limitations and restrictions. A research on this phenomenon is required based on the enormous increment witnessed in the volume of FDI during the past two decades.

Evidence from previous work shows that FDI can have negative impacts on the economy of the host. Through monopolizing of host economy local industries, FDI can influence the host economy negatively and this results in an increment in the rate of unemployment (Bashir, Mansha, and Zulfiqar & Riaz, 2014). They further stated that the existence of differences between host country governments' policies and the motives behind Multinational Companies' international transactions can make FDI have a negative impact on the host economy.

The Objective of the study is to study examine the impact of Foreign Direct Investment (FDI) on economic growth of Nigeria starting 1979 to 2016. In West Africa, Nigeria is a major regional player with a population of an about 184 million. Nigeria accounts for 47 percent of West Africa's population, and in the world, it has one of the biggest population of youth. Nigeria is a society that has many ethnic group and cultural diversity, it is a federation comprising of 36 states that are autonomous. Having plenty of natural resources, Nigeria is the largest natural gas reserves on Africa continent and the largest exporter of oil in Africa (www.worldbank.org/en/country/nigeria/overview). Nigeria's GDP increased with 5.7 percent average rate between 2006 and 2016 as the volatility of prices of oil contributed to high growth of 8 percent in 2006 and a low growth of -1.5 percent in 2016. The prices of oil prices continue to dominate the growth pattern of the country despite the fact that in recent years the economy of Nigeria has performed much better than it did in the late 1970s or mid-1980s during the booming oil-price cycles (www.worldbank.org/en/country/nigeria/overview). However, the resilient of economic growth affects households in Nigeria through continuous imposing of enormous welfare cost on them. In Nigeria for more than 37 years, there have been fluctuations in the value of FDI indicator between $27,000,000 in 1982 and $1,601,233,000 in 2014. AS at 2016 in Nigeria, the value of FDI net outflows was $1,300,906,000 as of 2016 (Nigeria - Foreign direct investment paragraph).

Considering the status of economic of Nigeria, the study wants to know the impact of FDI on the economic growth of Nigeria. The impact of FDI on the Process of growth has been an intense debate topic for a long time. There is a however small verifiable analysis of the case, though the debate so far has provided quality understanding into the relationship between economic growth and FDI. Thus the study examines the impact of FDI on economic growth of Nigeria

1.2 Research hypotheses.

HO1: Foreign Direct Investment (FDI), external debts and remittances do not have a significant impact on the economic growth of Nigeria.

HO2: There is no long-run relationship between foreign direct investments (FDI), external debts, remittances and economic growth of Nigeria.

2.1 Review of Related Literature

There has been a lot of previous research in the area. Asiedu (2002) reveals that openness to FDI depends on the type of investment in developing countries. She also finds that there is a positive impact of openness to trade on FDI. Bashir (1999) employing a sample of the Middle East and North Africa (MENA) region test the degree of association between economic growth and FDI. According to Bashir 1999, there is a relationship between FDI and economic growth, also FDI enhances economic growth.

The study of Anyanwu 2012 which analyses factor influencing FDI inflows in Africa found that foreign aids, openness to trade, market size, past FDI inflows and rule of laws had a positive effect on FDI inflows, on the other hand, there is a negative relationship between higher financial development and inflows from FDI. Hanson (2001) found that the FDI inflows spill-over for host countries is weak. According to Lall (2002), FDI inflows vary over time from one host country to another and may influence various economic factors affecting the growth of the economy. He also argued that the direct effect of FDI on growth cannot easily be measured due to the fact that its impact is based on how it affects other factors.

In Africa after Nigeria and Mozambique, South Africa is the third country in terms of FDI inflows (World Investment Report 2013 by UNCTAD). According to the report compared to other countries, the potential attractiveness for foreign investment in South Africa is higher. However, the performance of FDI attraction

is relatively small. Samuel (2013), investigated the impact of foreign direct investment and economic growth in Ghana from 1980 to 2010 and found that there are a causal relationship and long-run equilibrium between foreign direct investment and economic growth. Agbo (2012) in his study on the impact of FDI on the economic growth of Nigeria found that FDI has the potential to impact the economy positively, however in Nigeria within the period under study FDI's contribution to GDP was very low. Adewumi (2006) examined the contribution of foreign direct investment to economic growth in Africa and discovered that FDI contribution to the growth of most of the countries was positive but it is not significant. Falki, (2009) examined the impact of FDI on economic growth of Pakistan. The data was taken for the time period from 1980 to 2006. The data was analyzed by using Ordinary Least Square methodology. The study makes use of the following variables domestic capital, capital labour force, and foreign aid. The findings show that there is a negative relationship between FDI and GDP. Furthermore, the study found that during the period under study FDI contribution to GDP was smaller, unlike other variables. According to the study the negative relationship can be explained by the fact that during the period under study FDI was showing a downward trend.

By using a panel data approach of 23 countries for the time period of 1986-2008 Tiwari and Mutasque 2011 examined the relationship between FDI and GDP of Asian countries. The results of the study showed that FDI and export increased the growth of the economy. Labour and capital also enhanced economic growth. Duasa, (2007) investigated the impact of FDI on economic growth in Malaysia. He used 1990-2002 quarterly data. The data analysis techniques of GARCH and causality approach were used. The study found that there is no causal relationship between FDI and economic growth in Malaysia. Also, the volatility of FDI flows was less in economic growth.

Herzer et al. (2007) in their study comprising of data from 28 developing countries argued that there is no existence of a long-term or a short-term effect of FDI on growth. Additionally, they did not find a single country where there is a positive long-term effect of FDI on GDP. Dondeti and Mohanty (2007) argued that inflows from FDI in acts as a major player for the host country to participate in the process of globalization and it provides a ready market to the world. Chowdhury and Mavrotas (2003) argued that since the impact of FDI on economic growth depend on other factors such a host country's human capital base and the level openness in the economy, the impact of FDI on economic growth cannot be accessed within a short-run period. Carkovic and Levine (2002) examined the relationship

between FDI and economic growth for 72 countries from 1960-1995. Their findings showed to both developed and developing countries FDI inflow does not have an independent influence on economic growth. Borensztein, et al. (1998) in his study of 69 developing countries found that if the less Developed countries have the capabilities to absorb advanced technologies, FDI can be of benefit to them. Wamboye (2012) reviewed the impact of FDI, trade and external debt on economic growth of least developed countries. The economic development was studied in long-term using data obtained from 40 least developed countries. The data used was unbalanced panel data covering a time period from 1975 to 2010. Three categories of data were used for studying the impact on economic growth, which are domestic factors global factors, and dummy variables. Data analysis technique of Arellano- Bond SGMM was used. The results concluded that the economy of the least developed countries is burdened by high external debt.

Bashir, Mansha, and Zulfiqar & Riaz, 2014 studied the impact of FDI on economy growth: a comparison of South Asian states & china. The study was done using data collected from a time period of 1976-2011. The variables selected are FDI, External Debt, and Remittances are the variables that were employed in the study. Multiple regression of OLS test and Granger causality test were used to analyze the data. The study found out that FDI has a negative impact on the economic growth of India, Pakistan and Bangladesh. While FDI shows a positive relationship with economic growth.

Bengoa and Robles (2003), examined the relationship between FDI and economic growth. The study was carried using data collected from 18 Latin American countries within the time frame of 1970-1999. The panel data analysis technique was used to analyze the data in order to find the impact of FDI on economic growth of host countries. According to the result of the analysis, there is a positive relationship FDI and economic growth of the host country. However, the host country requires developed human capital, economic stability, and big markets size in order to enjoy benefits from capital flow in the long run.

3.0 Research Methodology

3.1 Data

The study made use of secondary data. Secondary data was collected from the databank of the International Monetary Fund (IMF), and World Bank institution. The sources of data were chosen because they are the most reliable sources of data

and are used by almost every researcher. The variables used are Gross Domestic Product (GDP), FDI inflow, external debt and remittances. GDP (GDP at constant 2010 US$) is the dependent variable and is used as a proxy of economic growth. While FDI inflows, external debt, remittances are the independent variables. The data was collected for a period of 37years starting from 1979-2016.

3.2 Model

The model for the study was constructed using Gross Domestic Product (GDP), FDI inflow, external debt and remittances. GDP (GDP at constant 2010 US$) is the dependent variable and is used as a proxy of economic growth. The total output produced by a country is measured by Gross domestic product, it is an indicator of a country's standard of living. According to Bashir, Mansha, and Zulfiqar & Riaz, 2014, external debt and remittances have been confirmed to be an important tool in the development of a country's economy or growth and that external debt are normally used in the funding of economies with low income and low domestic savings.

Thus based on the above the model used in this study is shown as follows:

GDP = b0 + b1(FDI) +b2(Exdebt) + b3(Rem) + e

Where:

GDP = Gross Domestic Product at constant (in $)

FDI = FDI inflows (in $)

Exdebt= External Debts

Rem= Remittances

b0 = intercept

e = error term

b1, b2, b3 are the coefficient of the different variables.

3.3 Statistical tool

The study made use of integrating regression of fully modified Least Square (FMOLS) method, Philips- Perron and KPSS unit root test to check the variable for stationarity, Engle-Granger and Johansen cointegration test to determine the long-run relationship between FDI, external debt, remittance and GDP.

3.3.1 Stationarity

A series is said to be Stationarity or covariance stationary when the mean, variance and covariance of a time series of data is constant over time (Engle and Granger 1987). Covariance stationary is also called weakly stationary, second-order-stationary or wide-sense-stationary process.

The stationarity or non- stationarity of a series can be checked using different methods, but the study made use of the most commonly used method which includes visual analysis of time series data by plotting line graph and observing the line graph for stationarity or non - stationarity. A stationary series plot fluctuates around its mean, while that of a non-stationary series plot move with a definite upward or downward trend over time. The second method involves observing the correlogram of the autocorrelation function, the Autocorrelation Function (ACF) of a stationary data at the initial lag values quickly tend to zero while the ACF show linear decline for a non- stationary data.

For this study, the data was represented graphically by plotting a line graph and observing the behaviour of the graph to check for stationarity in the data.

3.3.2 Unit root test

In order to find out whether a given series contains a trend and the nature of the trend that is deterministic or stochastic, unit root test is used. The presence of unit root in a series implies that the series are non- stationary. For this study, Philips- Perron test and KPSS unit root test were used to check for the presence of unit root in a data. The Phillips–Perron test is a unit root test used to test the null hypothesis that a time series is integrated of order 1 in time series analysis Philips- Perron test has an enormous advantage because it is non-parametric, which means that unlike ADF, Philips-Perron does not require selection of the level of serial correlation. The decision rule is to accept the null hypothesis if the t-statistics calculated value is greater than the critical values (Enders, 2004). Acceptance of the null hypothesis implies the existence of unit root in the series, therefore we difference the data before running a regression for the series. While the rejection of the null hypothesis implies that there is no unit root in the data, thus the series is stationary and can be used without differencing.

3.3.4 Cointegration

Cointegration means that a linear combination of two or more time series can be stationary despite being individually non-stationary. Cointegration of two (or more) time series suggests that there is a long-run equilibrium or relationship between them. When a non-stationary series is differenced d times to make it stationary then this series contains "d" unit roots and is said to be integrated of order "d" that is I(d) (Engle and Granger, 1987). Cointegration among non -stationary variables implies that their stochastic trend must be linked. The two basic methods that are commonly used to test for cointegration are Engle-Granger cointegration test and Johansen cointegration test. This study made use of Engle-Granger and Johansen cointegration test to check for the long-run relationship between FDI, remittances, external debts and economic growth of Nigeria.

4.0 Data Analysis and Results

Stationarity Test

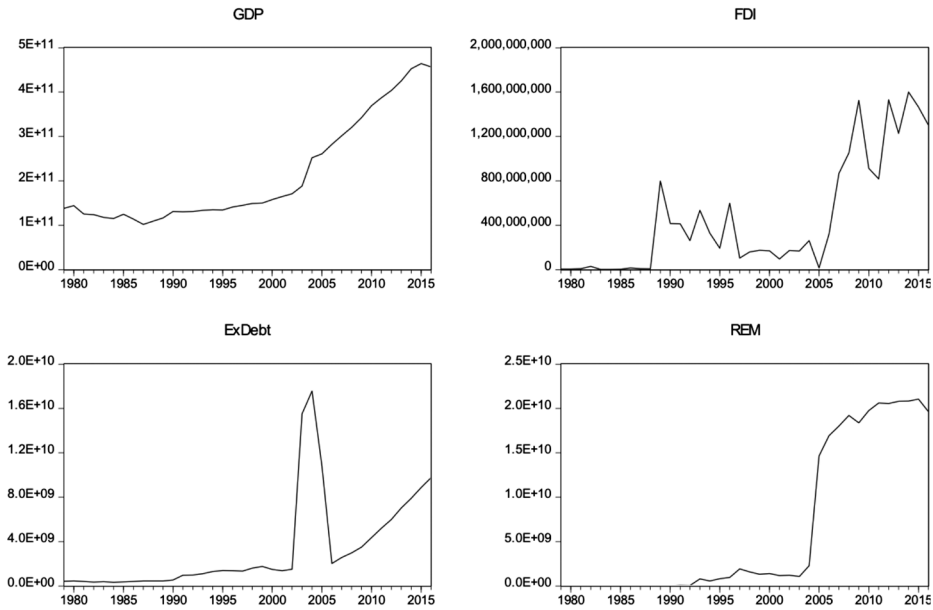

Figure 1. Graphical representation of GDP, FDI, External debt and remittances
Source: Author's computation using EVIEWS 9

The data analysis was done using GDP at constant 2010 in dollars ($), FDI, external debts and remittances in dollars ($) from the time period of 1979-2016. From these graphs, GDP and remittances show an upward trend with the passage of time. FDI and external debts show an upward and downward trend, the two variables show a random walk with drift. Thus we can see that all the variables look like a non –stationary data and these were confirmed with the unit root test.

Unit Root Test

Table 4.1 Unit root tests for stationarity at level

GDP						
Test	Test statistics	Critical values at %1	Critical values at %5	Critical values at %10	Null hypothesis	Results
PP	1.352435-	4.226815-	3.536601-	3.200320-	Accept	Non-stationary
KPSS	0.275142	0.216000	0.146000	0.119000	Reject	Non-stationary
FDI						
PP	2.857914-	4.226815-	3.536601-	3.200320-	Accept	Non-stationary
KPSS	0.148452	0.216000	0.146000	0.119000	Rejects	Non-stationary
External debt						
PP	2.150527-	4.226815-	3.536601-	3.200320-	Accept	Non-stationary
KPSS	0.655624	0.739000	0.463000	0.347000	Reject	Non-stationary
Remittances						
PP	1.795338-	4.226815-	3.536601-	3.200320-	Accept	Non stationary
KPSS	0.588297	0.739000	0.463000	0.347000	Reject	Non-stationary

Table 4.2 Unit root tests for stationarity after Ist difference

Test	Test statistics	Critical values at %1	Critical values at %5	Critical values at %10	Null hypothesis	Results
GDP						
PP	4.961090-	4.234972-	3.540328-	3.202455-	Reject	Stationary
KPSS	0.095538	0.216000	0.146000	0.119000	Accept	Stationary
FDI						
PP	9.413911-	4.226815-	3.536601-	3.200320-	Reject	Stationary
KPSS	0.079645	0.216000	0.146000	0.119000	Accept	Stationary
External debt						
PP	6.250114-	4.234972-	3.540328-	3.202445-	Reject	Stationary
KPSS	0.50000	0.739000	0.463000	0.347000	Accept	Stationary
Remittances						
PP	4.610512-	4.234972-	3.540328-	3.202445-	Reject	Stationary
KPSS	0.174211	0.739000	0.463000	0.347000	Accept	Stationary

Philips-Perron and KPSS unit root test was used to test the variables for unit root for a period 1979 to 2016. For Philips- Perron test, we used intercept and trend since all the variables show either an upward trend or both upward and downtrend. We found that at level, the null hypothesis that GDP, FDI, exdebt and rem has a unit root cannot be rejected at 1%, 5% and 10% significance level for GDP, FDI, exdebt and rem respectively. This means that all the variables are non –stationary at level. The results are shown in table 4.1.

Philips-Perron test rejected the null hypothesis that all the variables have unit root after taking the first difference of the variables as shown in table 4.2. Therefore, we conclude that the variables are stationary at first difference and that all the variables are integrated order of 1(1).

On the other hand, KPSS at level rejected the null hypothesis that GDP is stationary at 1%, 5% and 10%, the hypothesis that FDI, external debt and remittance is stationary is rejected at 5% and 10% significance level. This confirmed the PP

unit root test result that all the variables are non-stationary at level. After taking the first difference, KPSS accepted the null hypothesis that all the variables are stationary at 1%, 5% and 10% significance level for GDP and at 5% and 10% for FDI, exdebt and remittances. Thus KPSS confirms PP test that the variables are stationary at first difference and that all the variables are integrated order of 1(1).

Cointegration Test

Table 4.3 Engle- Granger cointegration (Residual based) test

Null Hypothesis: U has a unit root
Exogenous: Constant
Bandwidth: 2 (Newey-West automatic) using Bartlett kernel

		Adj. t-Stat	Prob.*
Phillips-Perron test statistic		-3.217368	0.0269
Test critical values:	1% level	-3.621023	
	5% level	-2.943427	
	10% level	-2.610263	

*MacKinnon (1996) one-sided p-values.

Table 4.4 Johansen cointegration test

Date: 09/25/18 Time: 15:20
Sample (adjusted): 1981 2016
Included observations: 36 after adjustments
Trend assumption: Linear deterministic trend
Series: GDP FDI EXDEBT REM
Lags interval (in first differences): 1 to 1

Unrestricted Cointegration Rank Test (Trace)

Hypothesized No. of CE(s)	Eigenvalue	Trace Statistic	0.05 Critical Value	Prob.**
None *	0.731123	90.24251	47.85613	0.0000
At most 1 *	0.510568	42.95651	29.79707	0.0009
At most 2 *	0.380164	17.23418	15.49471	0.0271
At most 3	0.000427	0.015390	3.841466	0.9011

Trace test indicates 3 cointegrating eqn(s) at the 0.05 level
* denotes rejection of the hypothesis at the 0.05 level
**MacKinnon-Haug-Michelis (1999) p-values

Having seen that all the variables are non-stationary at 1% 5%and 10% significance level and integrated of order one. The long-run equilibrium or relationship between the series was tested using the Engle-Granger co-integration resid-

ual-based test and Johansen cointegration test as shown in table 4.9 and table 4.10 respectively. Therefore from table 4.9 above, since the residual series are stationary at level at 5% and 10% level of significance, we conclude that GDP, FDI, external debt and remittances are cointegrated, meaning that there is a long run relationship between the variables under study. This is supported by Johansen co-integration test in table 4.10, the null hypothesis that there is no cointegration among the variables is rejected, which implies that there is a long run relationship between FDI, external debt, remittances and economic growth.

Vector Error Correction Model

Table 4.5 Vector Error Correction Model

Vector Error Correction Estimates
Date: 09/27/18 Time: 23:23
Sample (adjusted): 1982 2016
Included observations: 35 after adjustments
Standard errors in ( ) & t-statistics in [ ]

Cointegrating Eq:	CointEq1			
GDP(-1)	1.000000			
FDI(-1)	7.957432			
	(8.80242)			
	[0.90400]			
EXDEBT(-1)	-16.07925			
	(1.19689)			
	[-13.4341]			
REM(-1)	-10.05358			
	(0.50103)			
	[-20.0659]			
C	-9.66E+10			
Error Correction:	**D(GDP)**	**D(FDI)**	**D(EXDEBT)**	**D(REM)**
CointEq1	0.113062	-0.000272	0.078626	-0.070504
	(0.12385)	(0.00382)	(0.03489)	(0.00947)
	[0.91289]	[-0.07136]	[2.25364]	[-7.44286]
D(GDP(-1))	0.202036	0.004885	0.008674	0.065548

The error correction term of 11.3% means that the error correction model corrected disequilibrium of the system and the speed at which it is correcting this disequilibrium is at a rate of 11.3% annually or the speed of adjustment of disequilibrium is 11.3% annually.

Table 4.5 Cointegration Regression (Fully Modified Least Squares)

Dependent Variable: GDP
Method: Fully Modified Least Squares (FMOLS)
Date: 09/25/18 Time: 07:40
Sample (adjusted): 1980 2016
Included observations: 37 after adjustments
Cointegrating equation deterministics: C
Long-run covariance estimate (Bartlett kernel, Newey-West fixed bandwidth = 4.0000)

Variable	Coefficient	Std. Error	t-Statistic	Prob.
FDI	54.14794	14.00865	3.865321	0.0005
EXDEBT	6.238141	1.065677	5.853688	0.0000
REM	9.283475	0.855352	10.85340	0.0000
C	1.10E+11	5.92E+09	18.56071	0.0000

R-squared	0.964463	Mean dependent var	2.15E+11
Adjusted R-squared	0.961232	S.D. dependent var	1.20E+11
S.E. of regression	2.35E+10	Sum squared resid	1.83E+22
Long-run variance	6.11E+20		

From the table, GDP which is a proxy for economic growth is our dependent variable while FDI (foreign direct investment), external debt and remittances are the independent variables. The Coefficient of determination which is the R squared shows the fitness or adequacy of the model. The R squared of 0.96 shows that the model is adequate and that the independent variables explained about 96% variation in the dependent variable GDP. The p-value of FDI (0.005), exdebt (0.0000) and rem (0.000) is less than 5% significance level, thus our null hypothesis is rejected, and we, therefore, conclude that FDI, exdebt and rem have a significant impact on the economic growth of Nigeria. Also, the coefficient of our independent variables have a positive sign this shows that a positive relationship exists between FDI, external debt, remittances and economic growth of Nigeria, this is in line with a prior expectation, an increase in FDI is expected to increase economic growth and vice versa. Additionally, it means that external debt is used for purpose of economic development in Nigeria and that the increase in remittances increases the economic growth of Nigeria. The p-value of the F. statistic (0.000) is less than 5% level of significance, which means that our model is overall statistically significant. Additionally, the coefficient of the FDI, exdebt and rem in the above model is the long coefficient or shows the long run relationship with GDP.

$$GDP = b_0 + b_1 (FDI) + b_2 (Exdebt) + b_3 (Rem) + e$$

$$GDP = 1.10 + 54.14FDI + 6.23exdebt + 9.28rem$$

4.1 Discussion of findings

Based on the result above, the hypothesis that FDI, external debt and remittances do not have a significant impact on the economic growth of Nigeria is rejected, which implies that FDI, external debt and remittances have a significant impact on the economic growth of Nigeria. Additionally, the second hypothesis that there is no long-run relationship between FDI, external debt, remittances and economic growth of Nigeria is rejected, this implies that a long run relationship exists between FDI, external debt, remittances and economic growth of Nigeria. Furthermore, external debt and remittances by having a positive relationship with economic growth of Nigeria imply that both variables play an essential role in the development of the Nigerian economy. However, servicing of debt can a burden to the country's economy when the debt is more than the specified limit.

Furthermore, from the vector error correction model result, the speed of adjustment of the disequilibrium between economic growth proxied by GDP and the independent variables is very low and it is not statistically significant, which means that the short run coefficient of the independent variables is not significant enough to explain the dependent variable GDP. This means that the contribution of FDI to GDP is very low. This in line with the work of Agbo (2012). One of the reasons for this outcome is because FDI inflow in Nigeria is not mechanical rather is mainly from petroleum product (crude oil) and this crude oil is not refined in Nigeria rather it is exported and refined abroad. Thus Nigeria does not have control over the inflow from FDI, especially from the petroleum sector.

5.5 Conclusion

The objective of this study is to assess the impact of FDI on economic growth of Nigeria and also to ascertain whether there is a long run relationship between FDI, external debt, remittances and economic growth. Using Engle-Granger and Johansen cointegration test we found out that there is a long-run relationship between FDI, external debt, remittances and economic growth of Nigeria. Additionally, using the cointegrating regression method, we found that there is a positive relationship between economic growth and FDI in Nigeria, meaning that an increase in FDI increases the economic growth of Nigeria and vice versa. External debt and remittances by having a positive relationship with economic growth imply that both variables play an essential role in the economic development of Nigeria. Also, FDI external debt and remittances have a significant impact on the

economic growth of Nigeria, this means that FDI is promoting economic growth in Nigeria. Thus for a developing country like Nigeria, FDI provides an instantaneous source of finance and foreign exchange to the economy and is the backbone of the economy.

Therefore the study recommended that FDI should be given considerable attention in Nigeria. The Nigerian government should establish a friendly environment to encourage more inflow of FDI into the economy. Furthermore, the graphical analysis of FDI shows that FDI exhibits a decreasing trend from 2015 to 2016, meaning that most of the policies introduced by the present administration do not provide an enabling environment for more inflow of FDI, as most of the foreign investor has to withdraw their investment from Nigeria because of these policies. Therefore, the present government should amend or make policies that will attract foreign investors which will in turn increase FDI inflow. Finally, Government should encourage the transfer of technology through the provision of more incentives to foreign investors and also strive to establish their own petroleum refinery in order to enhance FDI inflow from the petroleum sector.

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APPENDIX

Table 1: GDP. FDI, external debts and remittances.

YEAR	FDI	GDP	REM	ExDebt
1979	4,966,827	137,969,000,000	8,000,000	407,858,000
1980	4,552,000	143,770,000,000	22,000,000	438,838,000
1981	8,225,000	124,896,000,000	16,000,000	387,381,000
1982	27,000,000	123,581,000,000	18,000,000	346,375,000
1983	861,000	117,339,000,000	14,000,000	377,914,000
1984	1,501,000	114,967,000,000	12,000,000	334,181,000
1985	1,847,000	124,536,000,000	10,000,000	360,260,000
1986	14,411,000	113,634,000,000	4,000,000	395,970,000
1987	7,890,000	101,416,000,000	3,000,000	449,069,000
1988	5,061,000	109,065,000,000	2,000,000	438,874,000
1989	797,748,200	116,119,000,000	10,000,000	442,040,000
1990	414,600,000	130,943,000,000	10,000,000	521,197,000
1991	411,500,000	130,134,000,000	66,000,000	961,360,000
1992	260,100,000	130,698,000,000	56,000,000	972,005,000
1993	532,700,000	133,430,000,000	793,000,000	1,093,661,000
1994	328,200,000	134,644,000,000	550,000,000	1,289,833,000
1995	191,753,400	134,230,000,000	803,545,000	1,378,778,000
1996	597,184,600	140,933,000,000	946,568,800	1,361,622,000
1997	102,972,800	144,882,000,000	1,920,265,000	1,334,891,000
1998	158,801,000	148,817,000,000	1,574,171,000	1,601,432,000
1999	172,817,600	149,523,000,000	1,301,056,000	1,748,534,000
2000	168,938,500	157,474,000,000	1,391,826,000	1,479,235,000
2001	93,883,560	164,421,000,000	1,166,615,000	1,358,911,000
2002	172,161,500	170,643,000,000	1,208,959,000	1,494,837,000

2003	167,321,400	188,312,000,000	1,062,821,000	15,514,450,000
2004	260,755,100	251,841,000,000	2,272,734,000	17,560,270,000
2005	14,635,080	260,516,000,000	14,640,080,000	10,799,760,000
2006	319,622,800	281,906,000,000	16,932,140,000	2,015,364,000
2007	867,529,700	301,156,000,000	18,014,430,000	2,554,868,000
2008	1,051,590,000	320,039,000,000	19,203,320,000	2,977,080,000
2009	1,525,140,000	342,232,000,000	18,368,110,000	3,499,549,000
2010	911,716,700	369,062,000,000	19,744,690,000	4,341,668,000
2011	816,764,600	387,100,000,000	20,616,890,000	5,207,497,000
2012	1,530,129,000	403,665,000,000	20,542,960,000	5,993,035,000
2013	1,227,438,000	425,440,000,000	20,797,130,000	7,023,393,000
2014	1,601,233,000	452,285,000,000	20,829,170,000	7,897,637,000
2015	1,465,378,000	464,282,000,000	21,059,700,000	8,876,188,000
2016	1,300,906,000	456,775,000,000	19,635,570,000	9,760,884,000

Source: constructed by the author with data collected from World Bank, 2018

Analysis of Factors Affecting Demand for the Indonesia Retail Sukuk

Dina Haryati*, Lukytawati Anggraeni**

Abstract: Sovereign sukuk retail is a potential financial instrument for any countries and corporations. Vector Error Correction Model (VECM) method is used to determine variables affecting the demand of sukuk SR-003 in the long term period. Variables that negatively affect the demand of sukuk SR-003 in long term are sukuk price and sukuk yield. On the other hand, deposit interest rate has a positive effect on sukuk SR-003 demand. Shocks on sukuk price, sukuk yield, sharia bank deposit return and inflation are responded negatively by sukuk SR-003 demand. Shocks on deposit interest rate and BI rate are responded positively by sukuk SR-003 demand. Variables that mostly contribute the shock of sukuk SR-003 demand are BI rate, sukuk yield and deposit interest rate. Sukuk price sensitively responses to the change of sukuk yield in the secondary market which influenced the fundamental condition of economic. Therefore, macro economy condition should be keep in stable level.

Keywords: Sukuk Demand, Sovereign Sukuk Retail SR-003, VECM.

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I. Introduction

Islamic-based financial concepts have been widely accepted by the world community and is an alternative to the market of conventional financial products. Islamic-based financial system is implemented with financial products that are free from elements *of maysir* (gambling), *gharar* (uncertainty), and riba (usury) (Alma and Priansa 2009). Begin with the rapid development in Middle East and Southeast Asia countries, financial and investment products based on Islam today has been applied in the financial markets of Europe, Asia, and even the United States (Jusmaliani 2008). The development of Islamic financial market in Indonesia is growing rapidly, although the portion is smaller than the conventional financial markets, namely 5.25% until 6.25% (Bank Indonesia 2014).

Retail sukuk issuance has contributed in supporting the expansion of the individual investor of sharia securities base in the domestic market. According to data from the Central Bureau of Statistics in 2014, the growth rate of middle income in Indonesia reached 7 percent per year as the fastest growth rate and the largest in Southeast Asia. In line with the growth of the middle-income society, it is a potential to expand the investor base in Indonesia through retail sovereign sukuk instruments.

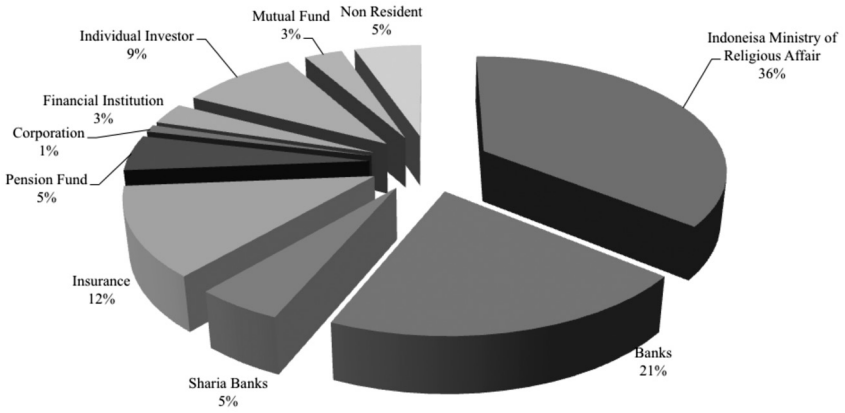

Figure 1. Sukuk Investor in Indonesia in 2014
Source: Bank Indonesia 2014

Based on Figure 1, it can be seen that the proportion of individual investors in Indonesia is still in small portion, namely 9%. This shows that the growth of

middle income has not been optimally utilized in expanding the investor base in Indonesia. The magnitude of the potential growth of the middle class in Indonesia can be used as an opportunity to obtain financing for the country, by issuing a variety of financial instruments that can be easily accessed by the public, namely the retail sovereign sukuk.

Government policies aimed at expanding the investor base can be used as an opportunity to strengthen the foundation of a growing middle class in Indonesia. Overall in 2014, the market share of Islamic investment products in Indonesia only reached 39.09%. The market share of Islamic investment products is still considered low given by some types of investment products that exist, sharia stocks are only 59%. Other Islamic investment products can only achieve a market share of around 5% on average. Meanwhile, the sukuk market share only reaches 9.54% (Indonesia Stock Exchange 2014). Thus, the value of the market share of Islamic financial products in Indonesia smaller than conventional financial products.

Progressing quite well in Islamic stock market made sukuk become a potential source of financing. Therefore, to increase investment in Indonesia, on January 30, 2009, the Government issued retail sukuk SR-001 to support the State Budget (APBN) in 2009 with a sales target of IDR 3.4 trillion. On the first series issuance, public responses the retail sovereign well. Funds raised of retail sovereign sukuk SR-001 sale has passed through the target set at the beginning that is IDR 5.56 trillion. However, the target is still far behind when compared with the results of market surveys of the Directorate General Financing and Risk Management, Ministry of Finance of Indonesian Republic which stated that sukuk market in Indonesia could reach IDR 15 trillion.

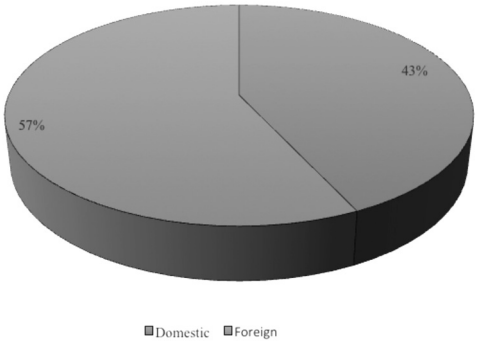

Figure 2. Composition of the ownership of securities in Indonesia in 2014
Source: Financial Services Authority in 2014

Based on data released by the Directorate General Financing and Risk Management, Ministry of Finance of the Republic of Indonesia in 2014, the current foreign ownership in the secondary market of domestic government securities reached 30% or approximately 195 trillion rupiahs. This ratio is quite high compared with other countries in Asia and it also strengthened by the ownership of securities in Indonesia. Figure 2 shows that the proportion of foreign ownership of securities is higher than local ownership, namely 57%.

II. Methodology

2.1 Types and Sources of Data

The data used in this research is secondary data with monthly time series from February 2011 to February 2014.

Table 3. Data and data sources used

No.	The data used	Source
1.	Sales of retail sovereign sukuk SR-003	Indonesia stock exchange
2.	The price of retail sovereign sukuk SR-003	Indonesia stock exchange
3.	The yield *(yield)* of retail sovereign sukuk SR-003	Financial Services Authority
4.	Rate of the deposits *mudharabah*	Financial Services Authority
5.	Interest rates on deposits of commercial banks	Financial Services Authority
6.	BI *rate*	Bank Indonesia
7.	Inflation	Bank Indonesia

Source: Authors (2015)

2.2 Data Analysis Method

2.2.1 Vector Autoregression (VAR)

Vector Autoregression (VAR) is an estimation method developed by Cristoper A. Sims in 1980 (Firdaus 2011). VAR is a tool of analysis or statistical methods used to project the system variables time series as well as to analyze the dynamic impact of interference factors contained in the system variables. The use of the VAR model is suitable for forecasting *time series* data that are not theoretical or non-structural models. VAR approach of each endogenous variable is explained by the values of time lag.

2.2.2 Vector Error Correction Model (VECM)

Vector Error Correction Model (VECM) is a VAR restricted form. VECM specification restricts long-term relationship endogenous variables to converge into its co-integration relationship, but still leave the state short-term dynamics. Restrictions on VECM granted because data is not stationer on level but it is co-integrated. VECM can provide information about the behavior of short-term and long-term between variables. The following is a general equation VECM models:

$$\Delta Y_t = \mu_{0x} + \mu_{1x} t + \Pi_x Y_{t-1} + \sum_{i=1}^{k-1} \Gamma_{ix} Y_{t-1} + \varepsilon_t$$

ΔY_t : $Y_t - Y_{t-1}$

Y_t : Vector containing the variables analyzed in the study

μ_{0x} : Intercept vector

μ_{1x} : Regression coefficients vector

t : Time trend

Π_x : $a_x \beta^{`}$ which $b^{`}$ has a long-term cointegration equation

Y_{t-1} : Variable in-level

Γ_{ix} : Regression coefficient matrix

$k - 1$: Order VECM of VAR

ε_t : Error term

Model Research

$$\begin{bmatrix} \Delta LnDSUKUK_t \\ \Delta PSUKUK_t \\ \Delta YSUKUK_t \\ \Delta DEPM_t \\ \Delta DEPK_t \\ \Delta BIRATE_t \\ \Delta INF_t \end{bmatrix} = \begin{bmatrix} a_0 \\ \vdots \\ g_0 \end{bmatrix} + \begin{bmatrix} a_{11} & \cdots & a_{17} \\ \vdots & \ddots & \vdots \\ a_{71} & \cdots & a_{77} \end{bmatrix} \begin{bmatrix} \Delta LnDSUKUK_{t-1} \\ \Delta PSUKUK_{t-1} \\ \Delta YSUKUK_{t-1} \\ \Delta DEPM_{t-1} \\ \Delta DEPK_{t-1} \\ \Delta BIRATE_{t-1} \\ \Delta INF_{t-1} \end{bmatrix} + \begin{bmatrix} e_{1t} \\ e_{2t} \\ e_{3t} \\ e_{4t} \\ e_{5t} \\ e_{6t} \\ e_{7t} \end{bmatrix}$$

DSUKUK : Demand of retail sovereign sukuk SR-003 (billion)

PSUKUK: The price of retail sovereign sukuk SR-003 (percent)

YSUKUK: Yields of retail sovereign sukuk SR-003 (percent)

DEMP: For the deposits mudharabah one month (percent)

DEPK: Interest rates on one-month deposits of commercial banks (percent)

BIRATE: The interest rate of Bank Indonesia (percent)

INF: Inflation (percent)

a_{ij}: The regression coefficient VECM models

e_t: Error terms (variable i at time t)

III. Results and Discussion

3.1 VAR Model

3.1.1 Data Stationarity Test

This study used *Augmented Dickey Fuller* (ADF) with a 5% significance level to test the unit root. If the absolute value of the t-ADF is greater than the absolute value MacKinnon Critical Values then the data is has been stationary at the 5% significance level, can also be seen by the probability value. If the probability is less than 5% significance level then the data is considered to have been stationary. If the data is not stationary at level then proceed with testing at the level of *the* first difference.

Table 6. Results of the unit root tests on levels

variable	ADF value	Critical Value *MacKinnon*			Information
		1%	5%	10%	
LnDSUKUK	-5.041197	-3.626784	-2.945842	-2.611531	stationary
PSUKUK	-2.252003	-3.632900	-2.948404	-2.612874	not Stationary
YSUKUK	-4.000857	-3.626784	-2.945842	-2.611531	stationary
DEPM	-1.952207	-3.626784	-2.945842	-2.611531	not Stationary
DEPK	0.279011	-2.632688	-1.950687	-1.611059	not Stationary
BIRATE	0.253123	-2.632688	-1.950687	-1.611059	not Stationary
INF	-0.739563	-3.626784	-2.945842	-2.611531	not Stationary

The test results on the level of unit root level show that not all the variables stationary at 5% significance level as seen from t-ADF absolute value is smaller than the absolute value *MacKinnon Critical Values* at 5% significance level. Unit roots that are not stationary at the level will carried out at the level of the first difference. The test results show that all variables have been stationary at the 5% significance level as seen from t-ADF absolute value that is greater than the absolute value *MacKinnon Critical values*.

Table 7. Results of the unit root test in *first differences*

variable	ADF value	Value *Critical MacKinnon*			Information
		1%	5%	10%	
LnDSUKUK	-8.243545	-3.639407	-2.951125	-2.614300	stationary
PSUKUK	-6.973313	-3.639407	-2.951125	-2.614300	stationary
YSUKUK	-6.094267	-3.646342	-2.954021	-2.615817	stationary
DEPM	-7.671915	-3.632900	-2.948404	-2.612874	stationary
DEPK	-2.537960	-2.632688	-1.950687	-1.611059	stationary
BIRATE	-2.968975	-2.632688	-1.950687	-1.611059	stationary
INF	-4.413974	-3.632900	-2.948404	-2.612874	stationary

3.1.2 Establishment of Lag Optimal

Determination optimal lag in the VAR is important. Besides useful to indicate how long the reaction of a variable to another variable, optimal *lag* also aims to eliminate the problem of autocorrelation in a VAR system. Selection *lag* is done based on criteria; the Likelihood Ratio (LR), Final Predictor Error (FPE), Akaike Information Criterion (AIC) and Schwarz Information Criterion (SC). Determination optimal lag in this study based on the Schwarz Information Criterion (SC). Based on the calculation of the value of Schwarz Information Criterion (SC) optimal lag is at lag one.

Table 8. Optimal *lag* test results

Lag	LogL	LR	FPE	AIC	SC	HQ
1	-125.9224	NA	7.24e-05	10.28955	12.48931*	11.03973*
2	-64.94365	71.7396*	4.93e-05*	9.584921*	13.98443	11.08528

3.1.3 VAR Stability Test

Obtaining the optimal length is necessary to ensure that the range is the maximum length of stable VAR. The stability of the VAR models can be seen from the inverse roots polynomial AR characteristics. VAR models are considered stable if all the roots has a modulus smaller than one and are within the unit circle. Modulus value in the study ranged from 0.201529 to 0.842283. Based on reviews of these results, the modulus is smaller than one, so it can be concluded that the VAR models is stable.

3.1.4 Co-integration Test

Co-integration is a long-term relationship between the variables even though the individual is not stationary, but a linear combination between these variables can be stationary. There are several methods that can be used to perform co-integration tests, such as *Eagle - Granger Co-integration* Test, *Johansen Co-integration* Test and *Co-integration Regression Durbin-Watson* Test. Co-integration tests in this study is done by using a test *Johansen Co-integration*. All variables tested in this study was stationary at the level of the first difference, then co-integration test can be done. Co-integration relationship between variables can be seen from the trace statistic that is greater than the critical value of 5%.

Table 9. Co-integration test results

Hypothesized No. of CE (s)	*Trace Statistic*	*5% Critical Value*
none *	200.5528	134.6780
At most 1 *	134.5005	103.8473
At most 2 *	85.51227	76.97277
At most 3	52.36799	54.07904
At most 4	30.65183	35.19275
At most 5	14.51709	20.26184
At most 6	2.333143	9.164546

Description: * at the 5% significance level

The test results in Table 9, show that there are three equations co-integrated. This means there is a long-term relationship between the demand for sukuk SR-003 with a variable price and yield of sukuk SR-003, rate of one- month *mudharaba* deposits, interest rates of commercial banks one month deposits, BI *rate*, and inflation.

3.1.5 Factors Affecting Demand Sukuk SR-003

VECM models provide two main estimates, which measure long-term relationship between the variables and measure the error correction or variable speed in moving towards long-term equilibrium. VECM estimation was conducted to determine the equilibrium relationship in short and long term between variables. This study uses the significance level of 5%.

Table 10 shows that in the short term, variables that significantly affect sukuk retail SR-003 demand are the price of sukuk SR-003, the yield of sukuk SR-003, the interest rate on one- month deposits of commercial banks and BI *rate*. In the short term there is a correction of an error of 0.831599 interpretable towards long-term equilibrium required for error correction 0.831599%

3.1.5.1 Influence of Price Sukuk SR-003 on Sukuk SR-003 Demand

The estimation result of the long term shows that the price of sukuk SR-003 negatively affects the demand its demand amounted to 0.380071. This means that increasing 1% of sukuk SR-003 price will decrease its demand amounted 0.380071%, assuming other variables constant. This is consistent with the hypothesis that an increase in sukuk price will cause a decline in demand. The cause is the investor must buy at higher level price, while the yield is fixed. A price increasing on sukuk SR-003 causes the investors prefer other alternatives as investment instruments, such as the Indonesian Retail Bonds (ORI) or put the money on deposit.

3.1.5.2 Influence of Yield Sukuk SR-003 on Sukuk SR-003 Demand

Yield on sukuk SR-003 negatively affects the demand for sukuk SR-003 amounted to 0.434529. It means that increasing 1% of sukuk SR-003 yield will decrease its demand amounted to 0.434529%, assuming other variables constant. This is contradict with the hypothesis that yield should have a positive effect on the demand

of sukuk SR-003. This condition can be explained by the theory of expectations (Mishkin, 2008). The assumption said when the short-term interest rate is in lower position, it is usually followed by society's expectation that interest rate will continue to rise in long-term period. When interest rate rises in long term, the yield will increase, while price of bonds in the market will decreased. This condition happens because the yield is inversely proportional to the price of bonds. The decline in prices will get the investors suffer of capital losses, which end up with a decline in sukuk demand. This is according to research conducted by Fitriyanti (2014) which states that the price of bonds is inversely related to yields on bonds in the secondary market.

The existence of a negative relationship between sukuk price and interest rates causes the nominal value accepted by the investor at maturity period is worth less when discounted to the present. Therefore, the demand of Sukuk Sr-003 will decrease in the long term period. Based on research conducted by Chambali (2010), sukuk SR-003 investors bought sukuk based on the consideration of sharia compliance aspect. These investors considered sukuk as appropriate long-term instruments, yield is not a primary consideration in selecting investment instruments.

3.1.5.3 Influence of One Month Deposit Interest Rate of Commercial Bank on Demand Sukuk SR-003

One-month deposits interest rates on commercial bank is positively effect on sukuk SR-003 demand for amounted to 1.000897. It means that increasing 1% of deposit interest rate of commercial banks will decrease sukuk demand amounted to 1.000897%. This is in contradict with the hypothesis that deposit interest rates should affect negatively to sukuk demand. This condition can be explained that, theoretically, long-term interest rates move in the same direction with short-term interest rates. The implication in the long-term, deposit rates and yields on sukuk will move in the same direction with the interest rate set by Bank Indonesia. The increase of Bank Indonesia interest rate will be followed by rising of one-month deposits commercial banks interest rate. In the long term, this rising will make sukuk become more attractive, therefore demand of sukuk SR-003 will increase. This is according to research conducted by Wafa (2010) that the yield rate of sukuk in the secondary market is still affected by the Bank Indonesia interest rate.

3.2.6 Demand response Sukuk SR-003 to variable shocks

Impulse Response Function (IRF) was used to observe the movement and response between variables in the current period and forecast the variable conditions in case of shocks. IRF can measure the effect of a shock at a time to the changes in endogenous variables in one standard deviation. This study aims to see the response given by demand sukuk SR-003 to shocks of sukuk SR-003 price, sukuk SR-003 yield, one- month *mudharaba* deposits rate, one-month deposit rates of commercial banks, BI *rate* and inflation.

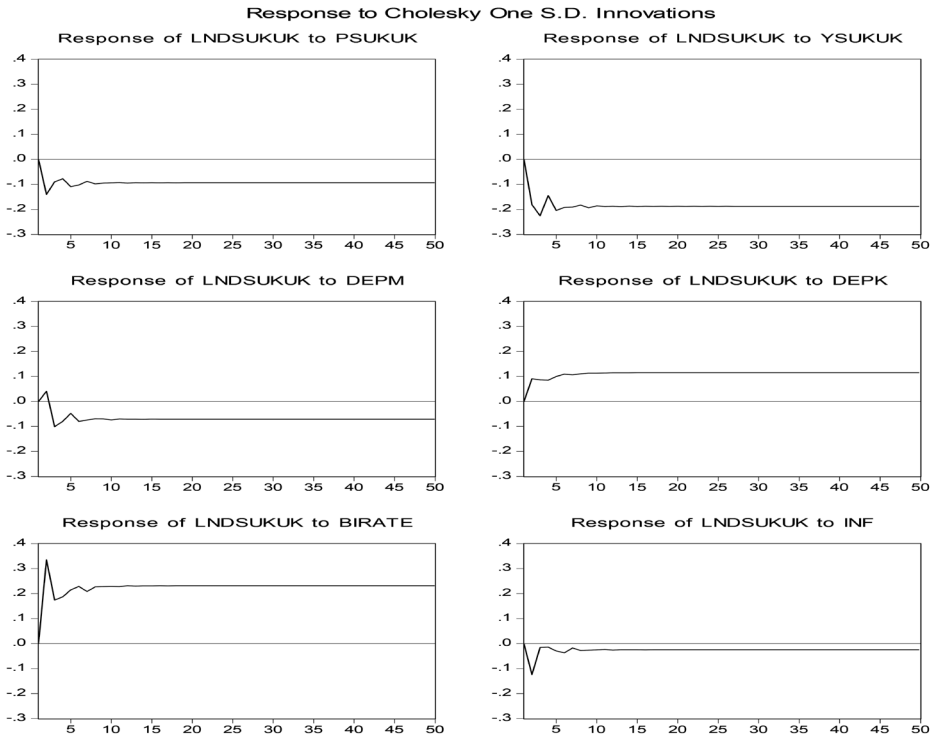

Figure 21. Results of *Impulse Response Function* (IRF)

Sukuk SR-003 price shocks of one standard deviation in the period 1 has not responded by sukuk SR-003 demand. In the period 2 to 50, sukuk SR-003 price shocks responded negatively by sukuk SR-003 demand. In the second period, the shock of sukuk SR-003 price responded negatively by sukuk SR-003 demand at 0.14%. Sukuk SR-003 demand response to the price shocks began to achieve a balance in period 13 and respond negatively at 0.09%.

Sukuk SR-003 yields shocks at one standard deviation in the period 1 has not responded by sukuk SR-003 demand. In the period 2 to 50, sukuk SR-003 yields responded negatively by sukuk SR-003 demand. In the second period, the shocks sukuk SR-003 yields responded negatively by sukuk SR-003 demand at 0.18%. Sukuk SR-003 demand response to the yields began to achieve a balance in period 10 and respond negatively at 0.19%.

One-month *mudharaba* deposit shocks of one standard deviation in the period 1 has not responded by the demand of sukuk SR-003. In the second period, *mudharabah* deposit rate shocks responded positively to the demand of sukuk SR-003 at 0.04%. In the period 3 to 50, *mudaraba* deposit rate shocks responded negatively by sukuk SR-003 demand. Sukuk SR-003 demand response to shocks of one-month *mudharaba* deposits started to achieve a balance in period 11 and respond negatively at 0.07%.

Shocks one-month deposit rates of commercial banks of one standard deviation in the period 1 has not responded by the demand of sukuk SR-003. In the period 2 to 50, deposit rate of commercial banks responded positively by the demand of sukuk SR-003. In the second period, shocks on commercial bank deposit rate responded positively by sukuk SR-003 demand at 0.09%. Sukuk SR-003 demand response to shocks on commercial bank deposit started to achieve a balance in period 16 and respond positively at 0.12%.

BI *rate* shocks of one standard deviation in period 1 has not responded by the demand of sukuk SR-003. In the period 2 to 50, shocks of BI rate responded positively to the demand of sukuk SR-003. In the second period, shocks of BI rate response by sukuk SR-003 demand are positive at 0.34%. Sukuk SR-003 demand response to BI rate began to achieve a balance in period 8 and respond positively at 0.23%.

Inflation shocks of one standard deviation in period 1 has not responded by the demand of sukuk SR-003. In the period 2 to 50, inflation shocks responded negatively by sukuk SR-003 demand. In the second period, inflation shocks responded negative to sukuk SR-003 demand at 0.12%. Sukuk SR-003 demand response to inflation began to reach a balance in period 13 and respond negatively at 0.02%.

3.2.7 *Forecast Error Variance Decomposition* (FEVD)

FEVD aims to explain the contribution of each variables to the shock of the caused to the main endogenous variables that were observed. FEVD also aims to

explain how large the percentage of each shock variables affect the demand of sukuk SR-003. Period used in explaining this FEVD is 50 periods. Based on Figure 22, in the period 1, sukuk SR-003 demand shocks is influenced by shocks of sukuk SR-003demand itself amounted to 100%. However, in the second period, other variables begin to affect the demand.

On the other hand, in the period 2, shocks on sukuk SR-003 demand is influenced by sukuk SR-003 demand shocks by 53% while other variables, PSUKUK by 5%, YSUKUK by 8%, DEPK by 2%, BIRATE of INF 28% and 4%. Meanwhile, DEPM variable does not affect the demand for retail sovereign sukuk SR-003 in the second period. In Addition, in the period 3, shocks on sukuk SR-003 demand are affected by the demand for sukuk SR-003 by 42% while other variables, PSUKUK by 5%, YSUKUK by 17%, DEPM by 2%, DEPK by 3%, BIRATE INF 28% and 3%.

In the period of 4, shocks on sukuk SR-003 demand are affected by the demand for the sukuk SR-003 by 37% while other variables, PSUKUK by 6%, YSUKUK by 17%, DEPM by 3 %, DEPK by 4%, BIRATE INF 30% and 3%. In the period 5, shocks on sukuk SR-003 demand is influenced by all variables DSUKUK 31%, PSUKUK by 7%, YSUKUK 20%, DEPM by 3%, DEPK by 5%, BIRATE by 32% and INF of 2%. In the period 5 to 50 diverse demand of sukuk SR-003 are most affected by BIRATE, sukuk SR-003 yields, and one-month deposit rate of commercial banks.

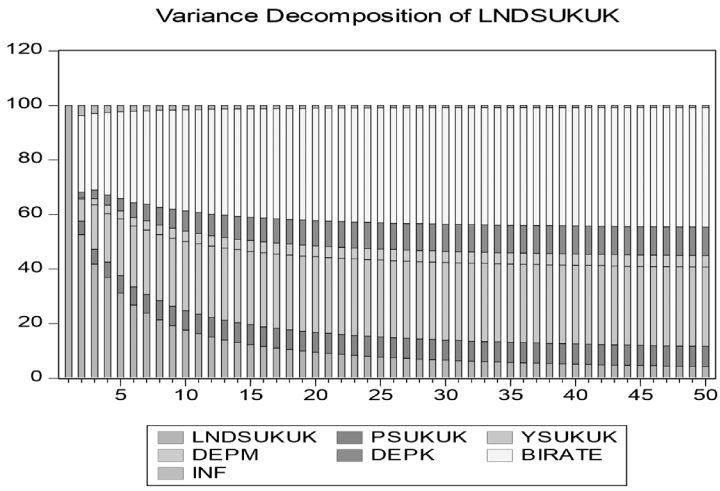

Figure 22. Results of *Forecasting Error of Decomposition* (FEVD)

Recommendation

Sukuk prices are sensitive to changes in yields in the secondary market, while yields are influenced by economic fundamentals. Therefore, macroeconomic conditions should be maintained at a stable level. In addition, based on the analysis FEVD, long-term yields provide the most affection on the composition of sukuk SR-003 demand as well as the interest rate. On the other hand, Bank Indonesia as the monetary authority should maintain the level of inflation, due to the increase of inflation is responded negatively by sukuk demand.

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Sustainability of Rural Enterprises and Economic Development of Ghana

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Abstract: Around the world Economic Development has been an important discussion for many nations including developing and developed countries. A lot of policies are being made by government of various countries towards the achievement of Economic Development and Welfare of citizens. The approach has been different from country to country, and this is as a result of basically different economic development challenges facing each country. It is emphatically true, and a lot of literature evidences show that Africa has a lot of economic development challenges as most of these countries in Africa have a lot of difficulties meeting the wellbeing of its citizens. This study therefore looks at the relation between rural enterprise sustainability and economic development of Ghana; a lower-middle income country. The study used 104 rural enterprises as a survey to access the challenges, the overview of rural enterprises, and the possibility of attaining higher economic life for the people living in the rural areas of Ghana.

Keywords: Nature of Rural Enterprises, Enterprise Sustainability, Economic Development.

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Introduction

Ghana has realized progress in its economy over the last few decades with an annual economic growth rate average of more than 6 per cent especially from 2000 to 2018 (R Jedwab, 2012). It was therefore the first Sub-Saharan African country to have reached the Millennium Development Goal (MDG 1) of halving extreme poverty by 2015(UNDP, 2017). The country's growth facilitated in attaining lower-middle –income status, following the rise of its GDP figures in November 2010(Ghana-IMF,2017). However, Ghana's economic growth is not correspondent to its development. Likewise, the country's growth is not broad-based as there has been a huge gap between the rural area and urban area developments. As poverty level is being significantly managed in the urban areas, poverty continues to be a canker on the neck of those living in the rural areas with a gap rate of 17.6% (The Ghana Poverty and Inequality Report – 2016). This has caused for a disparity in growth and improvements in the quality of life between those living in the rural areas and those living in urban areas of Ghana. Most tax reforms have been made yet Ghana continues to face the challenges in reduction in annual tax collection (Agyemang 2013). The issue of rural urban migration continues to increase annually as more people within the youthful age ranging from 18-25continue to flee from rural areas to urban centres in hope of making greener pastures or finding white collar jobs (AY Alhassan, 2017). This has basically caused over population in the various cities mostly the capital city. For instance, according to 2010 housing and population census, about 16.3 % and 19.4 % of the total population of Ghana live in Accra and Kumasi respectively. (2010; population census brief note). In order for these migrants to find a place to put their heads they put up structures in unauthorised areas in the capital cities leading to flood and unhealthy living conditions and diseases such as malaria and cholera outbreak. Equally, the cause of this issue cannot be discussing better without looking deep into the issue of unemployment among the citizens especially the youth of this country. As a result, crime rate has increase among the youth and government expenditure on prisons has also equally increased (myjoyonline.com February 28,2018). Moreover, a report by the (World Bank in June 2016), shown that, Ghana's unemployment problem is not basically the access to jobs for people but the poor quality of jobs available to the majority of Ghanaians creating connection between poverty and the kind of job one does instead of one working or not working. The report also revealed that, young people are less likely than other age groups to find opportunity in the wage sector or find themselves creating their own business from the off-

farm sector. Entrepreneurship is limited, and in the rural areas of Ghana poverty is still high as infrastructure is less developed than in urban areas. There are fewer chances of finding job with a private firm in a rural area than in urban areas, therefore, young men and women are likely to leave school without taking up jobs and begin to form a family at a much earlier age. (World Bank Report 2016). The big questions that awaits an answer regarding Ghana's developmental challenges is; Can Ghana put in measures and policies that will address these issues, will Ghana meet the solutions, and sustain the benefits of a middle-income country?

It is due to these rising issues that has cause for the necessity of a study of this kind to dig deep into the need for rural enterprises sustainability as a way to achieve economic development and economic welfare of the people of Ghana.

Review of Related Literatures

Concept and characteristics of Entrepreneurship and Rural Enterprises

Modern theories have taken entrepreneurship as a single process by which firms and individuals contribute to both the local and the national economy (W Naude,2013). Entrepreneurship in recent terms is not only seen as a business opportunity for individuals but also as an economic development policy for many nations (AS Kritikos,2014). Taking a deeper account of entrepreneurship will mean the main tool to create a new symmetry where sustainable development of nation will be realized given the fact that entrepreneurship is a mirror reflecting a country's productivity (ZJ Acs,2010).

'In contemporary years, entrepreneurship has also been seen as the locomotive of rural development and socio-economic development of the people living in rural areas. The analysis is being built on the basis of its possibility to improve rural areas through job creation and wealth creation as goods and services becomes available for human usage' **(**Pawlak, Z 1991). Rural enterprises are mostly dominated by Small and Medium Scale Enterprises (SMEs) as these contribute to the large Job creation of many nations. The role of these SMEs cannot be overlook as they directly contribute to the economic development of nations. Even though these businesses are mostly small in their nature and activities they are as important as the other large organisations. 'The role of SMEs includes; contributing to societal and industral innovations (Acs and Audretsch,1990), creating employ-

ment, increasing production of goods and services, forstering economic development and dispersed ownership in society at large (Audretsch, 1995). As a result of these contributions by SMEs, they play a central role in public policies making in decisions relating to economic development. Recently, most countries, especially that of the developed countries have policies and strategies to create a suitable economic environment through rural entreprises development and for the establishment, growth, development and protection of SMEs' (Cansız, 2008).

Another important face of rural enterprises which cannot be underestimated is its dominant participatory by women. It is obvious how women in rural areas engage in active trading of goods and provision of other services. (Pareek 1992), therefore defined women entrepreneur as 'a female who plays a captivating part by repeatedly interacting and keenly adjusting herself with financial, socio-economic, and support spheres in society'. Worldwide the impact of women entrepreneurs is gaining recognition intensely. The number of female entrepreneurs continues to increase steadily, and women entrepreneurs are making positive impact in the national and global economies of the world. As an evidence to this a research by (Ali and Ali 20013), revealed that, 'women produce over 80 per cent of the food for sub Saharan Africa, 50-60 per cent for Asia, 26 per cent for the Caribbean, 34 per cent for North Africa and the Middle East, and more than 30 per cent for Latin America'. Globally the percentage of Women entrepreneurs in rural enterprises is significantly important and they are major contributors to the national economies. Women entrepreneurs are making changes in the socio-economic arena of many countries and world at large. They add various ideas and a sense of energy and capital and human resources to their rural areas and create jobs as well as create extra work for dealers and another by-product business.

Enterprise Sustainability

The business definition of sustainability may differ from an economic, natural and environmental science terms of meanings depending on the areas questioned. It will also point out on a different factors and determinants. However, as enterprise sustainability may stick well in the business context; the growth and sustainability of enterprises have always been the core canker tackling entrepreneurs around the world. A lot of theories have been developed in relation to enterprise sustainability. Among the well-known theories is the '*Triple Bottom Line,* which was proposed by (John Elkington ,1994) as a British consultant. According to the Triple Bottom

Line approach, it is beneficial for companies to rely on three different areas namely; Profitability, Social responsibility and Environmental responsibility. These factors are at times also called 3Ps, Planet, People, and profit. The Triple Bottom Line is a classical approach to be followed, by which the performance of the firm's or enterprise sustainability can be analysed through the margin of the economic, social and environmental points. It is therefore a framework for the determination of corporate sustainability or enterprise sustainability (Norman W 2014). A comprehensive understanding of the Triple Bottom Line means, each enterprise is responsible for its sustainability with respect to social, environmental, and economic positions as businesses interact with both people and the environments and makes economic decisions. As in this regard (Elkington J,1994) explains that "Sustainable development involves the simultaneous pursuit of economic prosperity, environmental quality, and social equity. Therefore, enterprises aiming for sustainability need to perform not against a single, financial bottom line but against the triple-bottom line which in return ensure the desire of business and society.'' (Elkington, 1998)

Another area of interest in sustaining rural enterprises has to do with the sustainability of the agricultural sector and its activities as most people in the rural areas find the sector as the means to provide for their families (G meijerink,2017). There are major challenges facing the agricultural sector of most rural areas including climate changes, high inputs prices, land litigations, post-harvest losses, and attacks from insects and pets. Other challenges include non-access to nearby markets due to the poor nature of roads linking the villages to the market centres (Binswanger-Mikhize,2009)."In the academic world, and societal orientations, agricultural practices and enterprises have been seen as an important factor for nation building and it is clear in understanding that *"agricultural enterprise sustainability and viability"* is a condition and a meter for rural sustainability and achievement of sustainable development goals of a country(W von Loeper,2016). Moreover, it is widely putative that in addition to wholesome production and economic extents, the agricultural enterprise sustainability has wider social and ecological aspects, which are correspondingly important and have to be taken into account when measure the overall sustainability level of a country''(Andreoli M. and V Tellarini 2000).

Moreover, with the increase in technological advancement in productivity and delivery of goods and service, it has become necessary for government of most

countries especially developing countries to partner with private sector business in order to meet the intense competition in the system (P Bezhenkova,2016). Given that, Public-Private partnership is a vital element in innovation creation and policy making. Public private partnership is a means to coordinate resources to increase productivity, efficiency and effectiveness of a countries productivity (Vamavskiy,2009). As government and private individuals share responsibilities in the production of good and services there comes some stream activities where both stake holders seek to the proper regulation of the business. By so doing there is free and fair players in the system of goods and services delivery. This will help various levels of entrepreneurs in mostly developing counties where they do not have the financial and technical strengths to grow their business. Private-Public Partnership ensures effectiveness and efficiency in business operations.

Economic development

Many literatures have been developed on Economic Development of nations. ''By the problem of economic development, it means simply the problem of accounting for the observed pattern, across countries and across time, in levels and rates of growth of per capita income. This may seem too narrow a definition, and perhaps it is, but thinking about income patterns will necessarily involve us in thinking about many other aspects of societies too, so I would suggest that we withhold judgement on the scope of this definition until we have a clearer idea of where it leads us'' (R. E. Lucas,1988). The issue of economic development as quoted by Lucas can only be understood better when one looks at it from a broader perspective. The face of economic development has been difficult to measure even though certain factors are used as indicators to intrude on this topic. In this study we will pay much attention to the socio-economic life of people in a country as prevalent to how strong the economy of that country is or will be.

The struggles and goals of all nations is to ensure that the economic wellbeing of citizens are achieved. In respect to this (Rogers, 1976), describes ''development as a type of social change in which new ideas are introduced within a social system to produce higher per capital incomes and levels of living through more production, methods and improved social organizations''. In this definition of Rogers, he supposed that development must represents "a broadly participating process of social changes in a society envisioned to bring about social and material ad-

vancement which may include superior equality, freedom and other valued qualities for the majority of people through gaining control over their environment". Moreover, the Concerns of Economic Development mean different understanding to various writers. For instance, (Magbogunje 1980), also "recognizes economic development to be an economic growth, modernization of processes and systems, socio-economic transformation and dimensional reorganization of an economy". However, other writers give more emphasis on material prosperity as the ultimate objectives of economic development efforts by which a country's national income increases (PJ Patterson,2005). For example, some writers' ague that, in measuring economic development it is important to factor the gender balance on socio-economic standard of life of the citizens (G Bertocchi,2013). By virtue of this, (Murrel, 1992), has appealed that women preponderate among the poor in the world today and they are more in the rural areas especially in developing countries. In addition to his claims, he further argues that their annual incomes throughout the world have declined so abruptly in current years that they had fallen below poverty line in most developing countries. He restated that as a country's economic development turns to be even and equal among gender, most of these women will be found above the poverty line. It is therefore important to state that, factors that determines a country's socio-economic development has been seen from many angles from different writers and this is equally the case with many policy makers and government of various nations.

Research Methodology

The study was a purposive study on rural enterprises sustainability which basically dealt with enterprises which have been established and are running in rural areas within the Western Region of Ghana. It examined the sustainability and the economic development of Ghana. It is also a quantitative study as Leedy & Ormrod (2001), argued that quantitative research is specific in its surveying and experimentations, as it builds upon existing theories. Besides, Creswell (2003), revealed that, "the methodology used in quantitative research maintains the assumption of an empiricist paradigm in that, the research itself is independent of the researcher. Data is therefore used to objectively measure the reality and so it creates meanings through objectivity uncovered in the collected data". The study adopted the Stratified Sampling Method by grouping the Stratum among the 19 Districts of

the Region. The Stratum included, sector of business, Gender, location, and nature of business. The sample frame was existing from various District office however; the Convenience Sampling Method was used to reach the respondents.

The study was conducted among 104 rural entrepreneurs or enterprises. The quantitative approach was used by adopting survey, Semi-Structured interviews and Questionnaires, to access data from the respondents. Overall, 115 rural entrepreneurs or enterprises were selected, and questionnaires being administered to for the purpose of the study but 104 questionnaires were returned representing 90% responding rate of confidentiality, with margin of error being 10%.

The study area was the Western Region which is currently the oil region of Ghana where businesses are expected to boom. With the discovery of oil in 2010, the region is denoted as one of the business groomed region in Ghana besides Accra and Kumasi which are the bigger cities. With respect to the study being purposive or judgemental sampling method; the researcher at times intentionally formed a non-random in the selection of sources of data as an alternative, the sampling was purposeful hence targeting enterprises which have been established and running in the rural areas of the western region of Ghana. The Questionnaires involved Opened and Close-ended questions to give room for respondent to add their views. There were Semi-Structured interviews as well. In a sense, this is to allow the researcher to directly gather data that might be lacking from the questionnaire from the respondents.

The whole process started with the administration and gathering of the Questionnaires. After Questionnaire administration, and Semi-Structured interviews, the study followed the steps proposed by (Creswell 1994:145). First, responses were identified related to the factors behind rural entrepreneurship, challenges, benefits and sustainability strategies. Second, the responses were grouped into what is referred to as "meaning units". Responses were grouped into segments or categories that reflect the research objectives and questions. Moreover, the responses were sought after different perspective by looking and considering various ways in which the respondents expressed their views. Finally, a construction of a composite was formed by which the meanings were identified to develop an overall description of the subject matter. Therefore, the final result was a general description of the subject under study as described by the respondents and independent from the researcher.

Results and Discussion

Education in rural areas

The study revealed that 66% of the responded have attained formal education with the highest being senior high school with 14 % having reached tertiary education, the remaining 30% have no formal basic education. Moreover, people who are able to attain tertiary education desire to migrate to urban area to find white collar jobs. Education in the rural area of Ghana is therefore still low as compared to the people living in the urban centres even though the UNDP report of 2017 stated improvement in the basic level education. This account for some of the reasons why most youth in the rural areas find it difficult to find job in the formal sector even when job is available.

The study also revealed that most of rural entrepreneurs have little or no knowledge in entrepreneurial education. However, many researches and writers have also shown a positive relationship between education and entrepreneurial activities. According to the (2006), Small Business Economic Report, "the impact of education on entrepreneurship and entrepreneurship performance is in three folds. Firstly, education robust entrepreneurial performance. Also, when education is linked to entrepreneurship it facilitates the growth of entrepreneurial activities in a country and finally, the relationship that exists between education and selection into entrepreneurship is not linear in nature such that, the highest levels of entrepreneurship are linked to individuals with at least some colleague education". It is agreeable a fact that, when most rural people undergone entrepreneurial education it will contribute to the understanding and motivation behind being an entrepreneur. It is therefore important for the necessary attention to be paid to the subject being taught in the basic and senior high school in Ghana. Mario & Paco (2011), also argue that, "with more education and encouragement, youth including women should be able to realize their entrepreneurial aspirations and, even though not all youth will tend to be entrepreneurs nevertheless, all students and society benefit when individuals have a solid education, that gives them entrepreneurial knowledge and skills to use over their lifetime". It is therefore obvious, how Education equip people to be responsible and individuals who think from ordinary into extra ordinary to take risk and contribute to the economic development of their country. It is of necessity for rural entrepreneurs running business to undergo entrepreneurship education in order to enhance their understanding and activities as entrepreneurs. In addition, with respect to education

and entrepreneurial education there has been a quite academic difference between traditional education and entrepreneurial education among scholars. Hansemark (1998), argues that," the traditional education is marked as only a transformation of knowledge and abilities, while an entrepreneurial education, is held up as the model for changing attitudes and motives". In support of this, the government can also, contribute directly to women entrepreneurs through entrepreneurial education and entrepreneurial incubators, mentorship and enhancing an entrepreneurial business ecosystem for women in Ghana.

Nature of Rural Enterprises

As an evidence by the study, and by the nature of the activities undertaken by rural enterprises the study revealed that about 97% of Rural Enterprises are private businesses, 3% are government institutions such as schools, community health facility, training centres, and the remaining 1 % being Non-governmental organisations. In addition, most of the private own business in the rural areas turn to be Small and Medium Scale Enterprises. Mostly they are not large in size and large in number of people being employed. Rural Enterprises have little or no form of modern business nature. The structure tends to be informal with no formal accounting works and regulations. They are actually lacking the technological and manpower knowledge needed to boost business growth. The major challenges include; the frequent electric power shortages and lack of technology to reduce operational cost.

The study also revealed that, most workers found within the formal sector in rural areas with jobs such as micro credit institutions, and manufacturing are people who have little or no formal education. This makes it difficult in promoting them from the floor level to other important positions in the organisation. These positions are mostly being filled by people who come from urban areas and might have applied through advertisement. This affects the productivity of rural enterprises as the labour force tends to be less effective and efficient in its operations. There will therefore continue to be low standard of living for these individuals until the level of education in rural areas of Ghana begins to see a positive trend.

The Need for Women Entrepreneurship

The study revealed that, the population of women in rural areas are significant extreme but there is much of unemployed women in most rural areas. Even those

who have been engaged are mostly found within the Agricultural sector (54%), which tend to be sustainable farming work. Fish mongering account for 26%, trading and retailing 15% and other activities being 5% respectively. However, the need for women entrepreneurship is significantly rising globally and has become one of the critical tools for economic development and empowerment of women. Tende (2016), stated that "women entrepreneurship is modern tool or the new engines for growth and the rising of stars of the developing countries' economies leading to human welfare and prosperity." Also, the United Nations Industrial Development Organisation (UNIDO 2012) in its report on "*empowering women: fostering entrepreneurship"* "indicated that by 2020, 870 million women who have been living or contributing at a subsistence level will enter the economic mainstream for the first time as producers, consumers, employees and entrepreneurs. Therefore, the economic impact is also expected to be overwhelming, with profound effects on global development as a whole". Women are therefore regarded as an untapped resource in the entrepreneurial process and economic growth and development of nations. Hillary Clinton (2011), in the remarks of the 100th international world women day stated that "One of the biggest growth markets in the world may surprise you. You've heard about the opportunities opening up in countries like China, regions like Asia and industries like green technology. But one major emerging market hasn't received the attention it deserves: women." It is therefore becoming more and more obvious that women are and will continue to be impressive carters of economic development of nations. That is, to say once women become more equal on participatory on economic and developmental issues, economies of nations will grow faster; fewer people will remain in poverty lines in societies, and the overall well-being of the people will increase. For instance, Clinton (2011) revealed that "there were more than 200 million women entrepreneurs worldwide. Globally Women are earning more than $10 trillion every year, which is expected to grow by $5 trillion over the next several years. In many developing countries, women's incomes are growing faster than men's". Again, Studies have shown that "raising female employment to male levels can have a direct impact on GDP growth rates, by increasing it to as much as 34% in some countries. A countries' productivity can increase by as much as 25 % if discriminatory barriers against women are removed and equal opportunities are offered to them" (UNIDO 2012). The Global Entrepreneurship Monitor (GEM), Special Report on Women Entrepreneurship (2015) also revealed that, "the rate of women in entrepreneurship significantly rose by 6 percent worldwide in the last

two years. Besides, 83 economies surveyed indicated that half of the women entrepreneurs are considered to be as innovative as or more innovative than their male counterparts. Women entrepreneurs thus play an increasingly vital role as socially, professionally and economically in turning developing countries into more knowledge- and innovation-driven economies".

By these various reports and evidences from various writers it is highly significant to denote that women entrepreneurship is gaining root in many countries around the world. Still, this may differ among countries especially with respect to developing and developed countries. It is thus a key in acknowledging the impact of participation of women in economic policies and entrepreneurship by nations as a factor for economic wellbeing of women.

Challenges Faced by Rural Enterprises

The challenges faced by Rural Enterprises in Ghana are similar if not the same with some other countries. Most prominent among them were; Access to financial assistance from microcredit institutions. It is difficult for Rural Enterprise to access loan when they do not have the necessary guarantee and collateral securities. Besides, the idea of group loans in micro credit institutions is a high threat to many enterprises. The sharing of debts or defaults among members leave fear in most people. As a result of this, most people prefer to start or sustain their business from their own source of finance than to go for bank or micro finance loan.

Moreover, high interest rate and loan processing fees charged by banks and other financial institution still beset rural entrepreneurs running Small Scale Businesses. As stipulated by the respondents, interest is being charged on the principal amount requested by the client however, the financial institution end up giving them loans with deductions of processing fees. The study therefore supports the current Ghana FSPs (March 2017), report stating a continued decline in borrowers as well as loan portfolio during 2017 quarter. Additionally, Government policies such as MASLOC have yielded many unproductive source of finance for many rural entrepreneurs since it is being seen as bureaucratic and face lots of corrupts practices. Some respondents claimed they were denied loans because they were not politically affiliated to certain parties. However, these claims were not factual and thus difficult for the researcher to ascertain. Other challenges include; lack of support from entrepreneurial institutions to provide them with regular training and technical support. There is also lack of skilled labour since it's hard

for some of these rural entrepreneurs to pay qualified workers on regular basis. Besides most of the youth in rural areas have little formal education to manage or control official works except farm works. The study also revealed that, women entrepreneurship in rural areas have encountered many of these problems than their counterpart men. This also agreed with Mahanty (2009) who stated that, "women entrepreneurs globally are beset with a lot of challenges especially those of developing countries". It is therefore important that government put in place more sustainable policies and programs for women in entrepreneurs especially those in rural areas in Ghana.

Conclusion

This study considered how sustainability of rural enterprises will enhance the economic development of Ghana. Based on the study, the following conclusions can be made. The study revealed a positive correlation between rural enterprise sustainability and economic development as most literatures has also supported (A. Akgün 2012; RC Fleming, 2009; S Magda,2006).

Currently the contribution of rural enterprises which are obviously Small and Medium-size Enterprises is significant to the Socio-economic development of youth and women empowerment in Ghana. Given that, as Rural Enterprises are being sustained it will create job avenue for more youth, women, and other minority in society who are willing and are prepared to work. This will reduce the dependency ratio in the rural areas of Ghana. By so doing, the standard of living of the people living in rural areas will be enhanced.

Also, Rural Enterprises Sustainability will show a positive trend in government tax and revenue generation as more tax reforms will reflect the direct tax system through the working labour force. Rural Enterprises Sustainability also reflect the social infrastructure development of rural areas. As industries are built and intrapreneurial activities are strengthens, the required technology and innovations mechanism will be provided for to activate and produce entrepreneurship activities.

Currently, the situation at rural areas in Ghana seems encouraging as a significant number of youth, and women have engaged themselves in entrepreneurship ventures. Even though certain structures are lacking in rural areas of Ghana, nevertheless, these are self-motivated individuals who have willed to accomplish something in life and are therefore in motion to achieve it.

Superiority notwithstanding the above positive signs, there is a negative trend and growth in rural entrepreneurship among youth and women in rural areas as compared to the number of youths and women who regularly migrate to the city to find greener pastures.

It was also obvious, the challenges that face most rural enterprises in the world are still common among rural enterprises in Ghana. Among the prominent challenges were; lack of financial and technical support, bureaucracy in loan process, poor electric power sources, lack of government commitment in sustaining rural areas, climate change affecting the Agriculture sector, land litigations, lack of modernisation in farming, lack of guarantee and collateral securities, and poor micro credit schemes etc.

Recommendations

Based on the findings of the study, the following can be recommended for various stakeholders and policy makers both in Ghana and other developing countries.

Firstly, Government policies must target and support start-up, SMEs survival, women and youth entrepreneurs, business incubators, and entrepreneurial institutional services must be made available at rural areas. According to the 2010 Population census, women accounts for 51.2% of the population in Ghana, and therefore when issues affecting women are being considered it will be a total reflection of poverty alleviation.

Also, there must be "intrapreneurial activities" within the existing organisations and institutions in the rural areas to promote innovation, creativity and entrepreneurial activities among youths and women in particular. When more young men and women are encouraged to engage in entrepreneurial ventures the socio-economic development of people in the rural area will start to have a positive trend growth. This can only be achieved when there are policies and schemes for youth and women to motivate them into entrepreneurial ventures in areas such as aquaculture, poultry, growing of cash crops, vocational and handy works including craftsmanship and another main stream sector works.

Moreover, Entrepreneurial Education is a 21st Century tool for Socio-Economic Development of a country. The youth must be educated in both formal and entrepreneurial education to stimulate them into desiring to be bosses, contribute to their family needs and welfare, Societal Recognition, pursue higher Business ideas and opportunities, and to have Financial Autonomy instead of always willing to find existing white-collar jobs and traveling outside to find greener pastures.

Again, Government must establish an institution that will offer guarantee services to banks and other financial institutions on behave of Rural Enterprises and SMEs. This will provide an avenue for start-ups and young enterprises to access loans from financial institutions. Through this, the government is creating an environment that is made easy for start-up business to survive. Start-up incubators and institutions services must be made available to rural areas where these young entrepreneurs can access either for free or at a moderate fee. An easy access to finance and corporative supports from partners, and various international youth and women development agencies can accelerate the growth and economic well-being of youth and women in Ghana and to the larger extend of Africa. Government must also tackle issue on land litigations in rural areas which are mostly under Chieftaincy.

Furthermore, Corporative and Donor-partner supports from various international youth and women development agencies should be geared towards women and youth in rural areas to bridge the gap between rural and urban centre inequalities. This will accelerate the growth and economic well-being of youth and women in rural areas of Ghana and to the larger extend of Africa. If these internally or self-motivated rural enterprises are enhanced by other external or extrinsic motivational factors which may include, financial and technical support, good government policies on rural enterprises development, entrepreneurial group idea development, offering entrepreneurial education freely to rural entrepreneurs, good and friendly entrepreneurial ecosystem, and other supports for rural entrepreneurship, there will be a lot of great ideas and business that will be generated from the rural areas.

Finally, there should be public private partnership in sustaining Rural Enterprises as they mostly lack the necessary technological equipment needed for development. The public-private partnership will help them to have formal structures in place which will aid time to acquire loans from banks and other financial institutions.

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The Impact of Refugees on the Turkish Workforce

Marwa Benghoul*

Abstract: The worldwide changes increase the number of international migrants to reach 258 million in 2017, 71 million of them were refugees and asylum seekers. Indeed, following the last published statistics of United Nations High Commissioner for Refugees (UNHCR) the geopolitical change in the middle East zone cause approximately 5.6 million Syrian refugees in 2018. Turkey hosted more than 3.6 million Syrians in 2018, making it the largest refugee hosting country worldwide. The Syrian refugees were settled in refugee camps at the beginning, however due to the unpredictable political situation in Syria, Syrian immigrants started to move out from the camps and reside in the Turkish provinces, looking for jobs and for long-term residence permits. Starting from 2016, Turkey allowed Syrians access to its labor market through a work permit system. Different researches have pointed out the impact of the international migrants on the host country labor market. Some researches demonstrated that the Syrian migration has increased the unemployment rate and decreased the informal and formal employment rates. This paper consists mainly of investigating the causality between the number of refugees and the unemployment rate in Turkey; did refugees during the last years cause the increase of the unemployment rate. The results show that the refugees' inflows have not a significant relationship with the unemployment rate.

Keywords: Turkey, International Migrants, Labor Market, Unemployment Rate, Integration Programs.

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Introduction

International migration has been considered as a complicated dilemma for the host countries. Recently, this dilemma becomes Europe's migration crisis, a lot of debates and political meetings were called to overcome it, "Europe faces many challenges, but that of migration could become the make-or-break one for the EU" declared the German Chancellor Angela Merkel on June 28th, 2018 in the German parliament. Turkey had a controversial refugee agreement with European Union (EU) signed in 2016, which have had several difficulties (particularly the pending settlement of funding). So, migration is certainly one of the biggest issues independently from the name of the host country, with quasi-absence of structural long-term solution of how to manage it. Integration is another issue which is related to migration, as integrating international migrants (different culture, different speaking language etc.) is a big challenge.

According to the Global Trends report of the United Nations High Commissioner for Refugees (UNHCR)[1] in Turkey, the number of people forced to migrate and hosted in Turkey reached approximately 3.2 in 2017, 2.9 million were Syrians[2] and the rest were from other countries, mainly Iraq, Afghanistan and Iran. Therefore, due to the continuous increase of refugees, some recent researches aimed to study the economic consequences of forced displacement for host countries. However, due to the lack of high-quality data, this subject of interest still not very covered (Del Carpio & Wagner, 2015). Some recent articles, Ruiz & Vargas-Silva (2013), Mabiso et al. (2014) and Del Carpio and Wagner (2015) pointed out the cruciality of the subject and deep further the literature review, they demonstrated also that argue that refugees' arrival is a supply shock in the informal sector and a demand shock in the formal sector.

Kirişci (2014) emphasized that there is a need of going behind hospitality to deal with the refugees' crisis by focusing on long term to facilitate the possible eventual incorporation of the refugees into Turkish society. Içduygu (2015) had a similar alignment with (Kirişci, 2014) that Turkey needs to redefine the Syrian refugees' status, to prioritize the integration programs and to share the burden with the international community. Akgündüz et al. (2015) showed that the arrival

1 https://data2.unhcr.org/en/documents

2 Disaster and Emergency Management Presidency (AFAD) estimated that 85% of Syrians were out of the camps.

of the Syrian refugees caused an increase in food and housing prices and reduced the internal migration into the affected regions, but it had no impact on employment. However, Bahçekapılı and Çetin (2015) demonstrated that Syrian refugees have increased unemployment and reduced prices in the regions.

Certioglu et al. (2017) demonstrated through a quasi-experimental design that the impact of Syrian refugee inflows on the Turkish labour markets has been limited. (Oğuz & Binatlı, 2017) showed that Syrian refugees increased the unemployment rate and decrease the informal and formal employment. They provided also a detailed literature review about the researches concerning the impact of the Syrian refugees on the Turkish labour market and on the good and services.

To sum up, the difference of the findings in the mentioned researches was due to the difference of the methodology and to the used data.

The principal idea of this paper was investigating the impact of refugees from different countries, not only the Syrian refugees, on the Turkish's workforce.

Starting from 2001, some notable geopolitical changes forced people to immigrate seeking asylum. To sum it, three main phases have been selected in this paper: war in Afghanistan (later of 2001), Iraq war (early of 2003) and the *Arab Spring* (starting from in 2011) and which become a cruel war in Syria. So, the main analysis will consider the refugees from Syria, Afghanistan and Iraq.

The rest of the paper is divided into four sections. Section two presents the migration definition and its types as it is indispensable to distinguish between them, also it discusses briefly the background of migration profile in Turkey. Section three describes the research methodology and the used data. Section four presents the results and summarizes the interpretations. The last section, section five, sums up the main considerations and results of the research.

1. A Theoretical Framework of Immigration

The United Nations Educational, Scientific and Cultural Organization (UNESCO) provided the following definition of migrants: "any person who lives temporarily or permanently in a country where he or she was not born and has acquired some significant social ties to this country." But, according to some states' policies, this definition could be narrow, as a person can be considered as a migrant even when s/he is born in the country.

Following the Commission on Human Rights in 1997 "*The term 'migrant' should be understood as covering all cases where the decision to migrate is taken freely by the individual concerned, for reasons of 'personal convenience' and without intervention of an external compelling factor*".

According to Organization for Economic Co-operation and Development (OECD)[3], nationality and place of birth are the two criteria most commonly used to define the "immigrant" population. The foreign-born population covers all persons who have ever migrated from their country of birth to their current country of residence. The foreign population consists of persons who still have the nationality of their home country. It may include persons born in the host country

The dominant forms of migration can be distinguished according to the motives (economic, family reunion, refugees) or legal status (irregular migration, controlled emigration/immigration, free emigration/immigration) of those concerned. Most countries distinguish between several categories in their migration policies and statistics. The variations existing between countries indicate that there are no objective definitions of migration. What follows is a more common categorisation of international migrants:

Temporary labour migrants (also known as guest workers or overseas contract workers): people who migrate for a limited period to take up employment and send money home.

Highly skilled and business migrants: people with qualifications as managers, executives, professionals, technicians or similar, who move within the internal labour markets of trans-national corporations and international organisations, or who seek employment through international labour markets for scarce skills. Many countries welcome such migrants and have special 'skilled and business migration programmes to encourage them to come.

Irregular migrants (or **undocumented / illegal migrants**): people who enter a country, usually in search of employment, without the necessary documents and permits.

Forced migration: in a broader sense, this includes not only refugees and asylum seekers but also people forced to move due to external factors, such as environmental catastrophes or development projects. This form of migration has similar characteristics to displacement.

3 OECD (2006), International Migration Outlook: SOPEMI – 2006 Edition, OECD, Paris

Family members (or **family reunion/family reunification migrants**): people sharing family ties joining people who have already entered an immigration country under one of the above-mentioned categories. Many countries recognise in principle the right to family reunion for legal migrants. Other countries, especially those with contract labour systems, deny the right to family reunion.

Return migrants: people who return to their countries of origin after a period in another country.

Turkey has historically experienced immigration inflows, though not from such wide-ranging sources. As part of the effort to build a strong national identity, beginning in the 1920s immigration was encouraged and citizenship granted to foreign nationals of Turkish descent or culture and other specified Muslim communities living outside of Turkey. These migrants were relatively easy to assimilate, since many already spoke Turkish, practiced the same religion, and had familial ties in the region.

In recent decades, flows have been more diverse and stem from farther away including Bulgaria, Germany, Greece, Macedonia, and Romania. This has created a more heterogeneous population and raised integration concerns. An estimated 2 percent of Turkey's population in 2013 was foreign born, representing nearly 1.9 million people.

Bither & al. (2016) outlined the Istanbul's migration profile as it is the largest city in Turkey with 14.6 million persons. De Bel-Air (2016) gave a detailed report of immigration profile in Turkey. Also, it is indispensable to note that General Directorate for Migration Management (GDMM) was created following the substantial change of migration policy. The GDMM's responsibilities include: developing new legislation and strategies; coordinating and managing multiagency efforts to combat irregular migration; standardizing practices; registering and determining status of potential refugees; and ensuring protection for victims of human trafficking, stateless persons, and those who receive temporary protection. This paper only considers the forced migrants in the analysis.

2. Methodology and Data

Yearly data from 2001 to 2017 were used in this paper. Refugees data were sourced from the UNHCR's website. Unemployment rate, GDP growth rate and inflation ratewere retrieved from OECD's website and world bank's website.

In total, between 2001 and 2017, Turkey hosted 474597 afghan refugees, 567034 Iraqi refugees and 11364024 Syrians refugees. Figure 3.1 shows the growth of the number of immigrants from Syria, Iran and Iraq to Turkey starting from 2012. It could be noted that the Syrian war caused the highest number of forced migrations to Turkey compared to the Wars in Afghanistan and in Iraq.

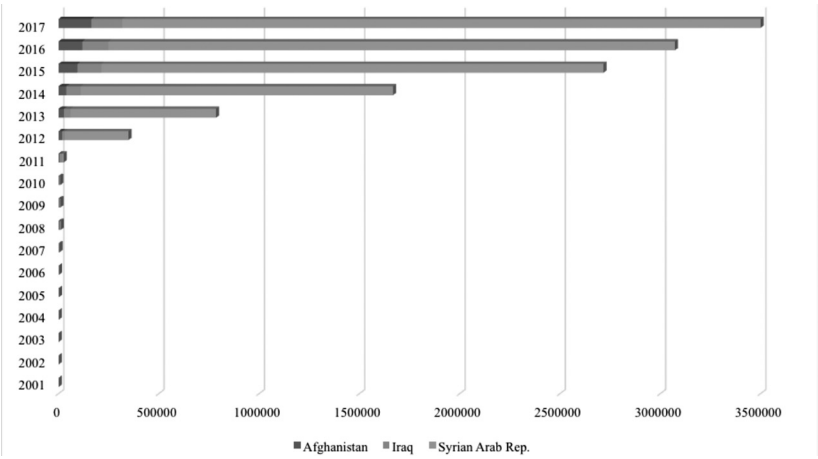

Figure 3.1. Number of refugees in Turkey between 2001-2017

Source: own elaboration by using UNHCR's database

To study the relationship between the unemployment rate and the refugees, a multiple linear regression model[4] will be constructed, the unemployment rate is the dependent variable, the growth rate, the inflation rate and the number of refugees are the predictors[5].

The theoretical model has the following expression:

$$Y = \beta_0 + \beta_i X_i + \varepsilon$$

With Y : the unemployment rate

X_i : Predictors, i in {1,2,3}

β_0 : Model intercept

β_i : the coefficient of the each independent variable

ε : error term

4 We graphically plotted the variables into pairs to verify the linearity.

5 We checked the multi-collinearity between the variables by using the VIF (Variance Inflation Factor) indicator, the results are not reported here but available on request.

3. Results and Discussion

Granger causality showed that the refugees variable does not granger cause unemployment.

Table 4.1 summarizes the results of the regression models. The dependent variable is the unemployment rate.

Table 4.1. Regression results

Term	Coef	P-Value
Constant	7,725	0,458
Growth rate	1,346-	0,201
Number of refugees	0,101	0,921
Inflation	1,571-	0,140
R-squared	0,219	

Number of refugees has a positive relationship with the unemployment rate (coefficient 0,101). However, the coefficient is not statistically significant which shows that the refugees don't impact significantly the Turkish workforce.

Growth rate and inflation rate have negative relationships with the unemployment rates.

The R-square of the regression model equals to 21.9% which reveals that only 22 % of the variance of the unemployment rate was explained via this model. Consequently, further variables should be included to determine the unemployment.

4. Conclusion

Due to the absence of an efficient plan to resolve the refugees 'crisis, several studies pointed out the cruciality of focusing further on the subject and going behind the diplomatic solutions as the refugees' inflows could have direct or indirect impact on the host country' s economy. Therefore, the main purpose of this paper was examining the impact of the refugees on the unemployment. A regression

model was constructed, dependent variables is the unemployment, the predictors are: the growth rate, number of refugees and the inflation rate. The analysis period was 2001-2017. The results showed that the refugees' inflows have a very limited impact on the Turkish workforce and further predictors should be included in the model.

Recently, it was published that German companies have managed to attract apprentices to on-the-job training schemes due to a surge in applications from asylum seekers from Afghanistan and Syria, also the vacancies for training positions have reached their highest level in more than 20 years which shows that the German labour market has set conceptual integration policies of integrations[6] to get benefits from the refugees 'inflows and to give them legal and honorable status in the German society during their unpredictable duration of residence.

The research has limitations. The most crucial is the database, unfortunately there is no high-quality accessible database, in addition the detailed information related to the demographic characteristics and the education level of the refugees are not available through time, just reports are available. Future works may extend how to stimulate the refugees' workforce to positively impact the Turkish labour market as a lot of refugees are highly-level educated.

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The Role of Macro-Prudential and Monetary Policy Coordination in Financial Stability: Evidence from Turkey

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Abstract: In the wake of consequences of the global financial crisis, Turkey has taken many important steps towards establishing an institutional system for adopting macro-prudential policies in attempt to ensure financial stability. However, in the recent years, the impact of these macro-prudential policies in tandem with monetary policy on financial conditions is still not obvious sufficiently. This study investigates the effectiveness of macro-prudential and monetary policy coordination on financial stability represented by real credit and housing prices, employing ARDL model over monthly data of the period of 2010:01-2017:09 in Turkey. The main results showed the impact of monetary and macro-prudential policy coordination on real credit made no significant difference from the impact of each single policy, only the impact of monetary policy was statistically significant, and it affected real credit negatively in the long run whereas macro-prudential tools responded positively in the short run. Furthermore, the joint impact of both policies on housing price index was not effective significantly which explains the reason behind the soaring housing prices in Turkey. In this regard, Turkey should take a real action towards promoting the crucial role of FSC in developing macro-prudential tools and supporting the monetary and macro-prudential policy coordination in containing the financial risk.

Keywords: Policy Coordination, Monetary Policy, Macro-Prudential Policy, Real Credit, Housing Prices.

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Introduction

In the recent years, and after exactly the global financial crisis, macro-prudential policies have been used intensively as effective tools for confronting financial instability in both advanced and developing countries. Many of those tools have been employed, such as General Countercyclical Capital Buffer/Requirement, Leverage Ratio for banks, Time-Varying/Dynamic Loan-Loss Provisioning, Loan-to-Value Ratio and Debt-to-Income Ratio. According to Akinci and Olmstead-Rumsey (2015) study, in advanced countries, macro-prudential policies have primarily targeted housing sector, while capital inflow restrictions have employed in emerging countries to control credit growth.

Furthermore, it has been concentrated on the extent of effectiveness of interaction between monetary and macro-prudential policies. It is found that coordination between both policies can target many different policy objectives as well as improving the trade-off process between polices for earning better outcomes. IMF (2013) study showed that since monetary policy became an additional tool to deal with financial stability, macro-prudential policy has been able to enhance monetary policy's credibility and transparency, which in turn can support macro-prudential policy to reach its goals. For instant, macro-prudential policy can offset the side effects of expansionary monetary policy on inflation by affecting any of available tools, such as Leverage Ratio for banks, Dept-to-income Ratio, et cetera. However, the relationship between macro-prudential and monetary policy can turn to conflict of interest if any of them is misused. As result, the study suggested a solution which claims the necessity of distinguishing between the two policy functions through separate decision-making in the way which can ensure optimal results.

In the post-crisis period, due to quantitative easing policy followed by advanced countries, developing countries, including Turkey became attractive places for investors, then the surge in capital inflows exacerbated the deteriorations of Turkish lira and current account state, thus, central bank had to adopt a new approach of monetary policy to cope with this global financial risk which threated both of financial and economic stability.

Inflation targeting framework which aims to achieve the price stability has been no longer the strategy which followed by center bank since 2001. At the end of 2010, central bank have pursued a new framework is not only limited to conventional monetary policy, but it employs a new instruments, namely, reserve requi-

rements ratio and interest rate corridor. The aim of this new policy approach is to put an end to the rapid capital inflows and acceleration of Turkish lira appreciation – which harms the external and domestic demand- as well as the deterioration of current account, so the center bank can ensure financial stability beside the price stability.

Again CBRT have acknowledged that the new policy framework may not be sufficient to contain credit growth and capital inflows, therefore, as kara (2016, p.130) study clarified that "the efforts by the CBRT to contain macro-financial risks have increased the awareness of the need to establish a formal institutional body for macro-prudential policies, paving the way for the foundation of the Financial Stability Committee".

The FSC which founded in June 2011 underlined the crucial role of macro-prudential tools in reducing the financial risks and concentrated on two main objectives. The first objective is containing credit growth and household debt through effective measures targets assets side of balance sheet of banks, while the second objective is improving the quality of liabilities of capital inflows through targeting liabilities side of balance sheet of banks. In this regard, different effective macro-prudential tools followed by FSC, such as Credit Restrictions, Regulation on Measurement and Assessment of Capital Adequacy of Banks, General Provisions and Reserve requirements. However, turning to relative literature, although there exist some studies described the effectiveness of implementing macro-prudential measures, such as (Başçı and Kara (2011); Central Bank of Turkey (2014); Bumin and Taşkın (2015); Kara (2016)) there are no empirical researches that clearly demonstrate the coordination between monetary and macro-prudential policies in Turkey.

For this reason, this study clarifies to what extent macro-prudential and monetary policy coordination can affect the financial stability in Turkey, employing ARDL model on the basis of a more recent monthly data (2010:01-2017:09). The paper starts with introduction. In the section 2, the literature is reviewed, discussing the role of macro-prudential policy in affecting financial conditions, then most importantly, the effectiveness of the coordination between monetary and macro-prudential policies is investigated. In the third section, the methodology which followed in this study is clarified, while findings, and conclusion and discussion are given at the last two sections respectively.

Literature review

In the wake of the global financial crisis, macro-prudential policy has emerged as a new tool to deal with systemic risk in the financial sector. There is also a consensus among economists and policymakers that micro-prudential approach is no longer sufficient for financial regulation and supervision, and therefore there is an urgent need to adopt a new approach based on macro-prudential tools. Although macro-prudential policy was referenced publicly for the first time in the mid-1980s when Bank for International Settlement (1986) study described it as the policy which aims for the safety and soundness of the financial system as whole, the use of this term became more common in the 2007-8 global financial crisis.

Turning to the literature, in terms of the general aim of macro-prudential policy which is confronting the systemic risk of crisis, Landau (2009) pointed to that macro-prudential supervision would be both pragmatic and legitimate for avoiding financial bubbles. Perotti and Suarez (2009a) also called that macro-prudential policy should discourage individual bank strategies which cause financial systemic risk. The financial crisis has enhanced researchers not only to the objective of macro-prudential policy, but also to efficient use of macro-prudential tools. Galti and Moessner (2011) provided an intensive literature review about the objectives of macro-prudential policy, as well as the effectiveness of macro-prudential tools. IMF (2011a) study defined two kinds of macro-prudential instruments. The first one aims to mitigate the systemic risk and countercyclical capital buffers. The other one is a set of tools which is considered as a part of the macro-prudential toolbox: Time varying loan-to-value (LTV), loan-to-income (LTI) or debt-to-income (DTI) ratios.

The empirical literature on the effectiveness of macro-prudential policies has grown since the financial crisis. Zdzienicka et al. (2015) study of effects of monetary and macro-prudential policies on financial conditions using Distributed lags (DL) model over US quarterly data from 1969Q3 to 2008Q4 for credit growth and 1970Q1 to 2008Q4 for property prices. The authors found that macro-prudential policies have immediate but shorter lasting on financial conditions. Akinci and Olmstead-Rumsey (2015) constructed a novel index of domestic macro-prudential policies in 57 advanced and developing countries. They used a dynamic panel data model over the period from 2000Q1 to 2013Q4 to investigate the effects of these policies on bank credit growth and house price inflation. According to the empirical analysis, the tight macro-prudential policies lowers bank credit growth,

housing credit growth and house price inflation. Furthermore, in emerging countries, capital inflow restrictions also reduces credit growth. Similarly, Cizel et al. (2016) used a pane data model in examining the effectiveness of macro-prudential policy on bank and non-bank credit growth for quarterly data from 1980 to 2012 in advanced and emerging countries. The results showed that macro-prudential policies reduce bank credit growth effectively by 8 percentage points in the two years following the adoption of macro-prudential policy measures. While they found evidence of substitution effects in which credit provision moves from banks towards non-banks after the adoption.

Cerutti et al. (2015) investigated the effect of macro-prudential polices on credit growth in 119 countries over the period 2000-2013. They found that macro-prudential polices are used more in emerging countries, especially foreign exchange relative policies, while borrower-based policies are used more in advanced countries. Moreover, it is found that polices have more negative impact on credit growth in emerging countries than in developed and more financially countries. Vandenbussche et al. (2012) study examined the relationship between macro-prudential measures and housing price inflation in 16 CESEE countries covering different time periods, beginning in the early 2000s. The findings showed that raising the minimum of capital adequacy ratio (CAR) leads to a significant deceleration in housing prices. While Igan and Kang (2011) examined the impact of LTV and DTI on house prices in Korea. They found that both of these tools are associated with a decline in house prices.

In terms of empirical literature, only a few papers cover the effects of macro-prudential policies in Turkey, for instant, Bumin and Taşkın (2015) study analyzed the impact of Macro-prudential measures on retail loans in Turkey. The study employed Welchs't-test for the period between December 2010 and September 2015. The results pointed to a significant decline in consumer loans, namely car loans m general purpose loans and credit cards. Varlik and Berument (2015) investigated through their study whether controlling credit channel of monetary policy as macro-prudential tool could put a stop to the impact of sudden capital inflows using Vector Auto-regression method (VAR). It was found that constraining credit growth helps economy avoid the negative effects of capital flows on imports and output. The central bank of Turkey (2014) analyzed the period of 2011-2014 where multiple macro-prudential polices were implemented. The results showed that the LTV regulation on housing credits leads to slow down the growth rate of

housing loan and taming the vehicle credit growth. While the measure of reducing the maturity period lowers personal and other consumer credits.

The recent developments in financial markets have enhanced policymakers to think of appropriate macro-prudential tools which could help ensure financial stability. However, policymakers have also paid intention on understanding how such tools should be set along with monetary policy and whether monetary policy's target should be extended to include both of price and financial stability. In this context, Smets (2014) distinguished three different views. The first view argues that the monetary authority should keep focusing on price stability, whereas macro-prudential authority should pursue financial stability. The second one advocates that monetary policy should not only restrict to price stability, but it should also consider financial stability as a new target along with its traditional objectives. The third view is a more extreme which argues that monetary authority deals with financial stability and price stability as equal objectives without any distinction.

Although there is still a serious debate about the relationship between two policies, there are a significant number of studies stressed that the interaction between monetary and macro-prudential policies can play an important role in stabilizing the financial conditions. Dell'Ariccia et al. (2011) found that policy coordination may improve the effectiveness of monetary and macro-prudential policies. While Tovar et al. (2012) study which investigated the effectiveness of Reserve Requirements on credit growth in Latin America showed that macro-prudential interments play a complementary role to monetary policy.

Conceptually, macro-prudential policy should offset the side effects of monetary policy, for instant, Nier and Kang (2016) investigated the interaction between monetary and macro-prudential policies. They found a strong complementarity between two policies. Specifically, they argued that monetary policy can lead to side effects on financial stability, but macro-prudential policy can offset these effects. On the other side, it is found that tight macro-prudential policy can have adverse effects on output, however, monetary policy can counter these effects. Tressel and Zhang (2016) study examined the effectiveness of macro-prudential instruments in Euro area. The results showed that limits on loan-to-value ratios tends to be more efficient in containing credit growth and house price inflation when monetary policy excessively loose. However, practically, some empirical studies showed the interaction between policies could be ineffective, such as lim et al.

(2011) study evaluated the effectiveness of macro-prudential polices in reducing systemic risk using data for 49 countries. The findings showed that monetary policy cannot contain the side effects of tightening macro-prudential tools on credit growth and assets prices.

Generally speaking, monetary and macro-prudential policy coordination is still attracted by economists and policymakers trying to minimize the social cost of both macroeconomic and financial fluctuations as in a study prepared by De Paoli and Paustian (2013) analyzed how monetary and macro-prudential policy should be conducted to reduce the cost of economic fluctuations. They found that the coordination between both policies can be improved by assigning conservative policy mandate, having macro-prudential authority as a leader to move first, choosing a macro-prudential instrument similar to the one of monetary authority. Başçı and Kara (2011) study assessed a new policy mix for financial stability adopted by Central Bank of the Republic of Turkey (CBRT). The findings suggested that the combination of a lower policy rate, a wider interest rate corridor along with higher required reserve ratio can be an efficient policy mix to counter short term capital inflows.

Methodology

Here in this study, VAR method which supposes all variables are stationary at the same order is not an appropriate model for the econometric regressions which run in this research. Therefore, thanks to distinguishing features of ARDL method which give it some advantages over conventional co-integration testing, ARDL model is able to handle the mixed order data with accurate consequences. ARDL model is introduced by Pesaran et al. (2001) to testing for the existence of long run relationships between times series. This model can be used to test for co-integration and estimate the long run and short run dynamics when it comes to deal with variables are stationary at level I(0) and others at first difference I(1) in the same estimation.

1.1. ARDL model.

The basic form of an ARDL model is:

$$y_t = \beta_0 + \beta_1 y_{t-1} + \ldots\ldots\ldots + \beta_k y_{t-p} + \propto_0 x_t + \propto_1 x_{t-1} + \ldots\ldots\ldots + \propto_q x_{t-q} + \varepsilon_t \quad (3.1)$$

where is a random disturbance term which assumed “well behaved” and serially independent. Investigating whether there is a long run relationship between va-

riables or not, depends on the F-test value of the hypothesis which related to the following model:

$$\Delta y_t = \beta_0 + \sum \beta_i \Delta y_{t-i} + \sum \gamma_j \Delta x_{1t-j} + \sum \delta_k \Delta x_{2t-k} + \emptyset_0 y_{t-1} + \emptyset_1 x_{1t-1} + \emptyset_2 x_{2t-1} + e_t \quad (3.2)$$

The hypotheses are the null hypothesis: H_0: $\emptyset_0 = \emptyset_1 = \emptyset_2 = 0$; against the alternative: H_1: $\emptyset_0 \neq \emptyset_1 \neq \emptyset_2 \neq 0$

The rejection of implies that there is a long run relationship between variables, otherwise acceptance of the null hypothesis means absence of a long run relationship. The "bound test" which introduced by Pesaran *et al*. (2001) supplies two type of bounds on the critical values for the *asymptotic* distribution of the F-statistic: lower bounds and upper bounds. If the F-statistic exceeds the upper bound, it means that there is co-integration, or in other words there exist a long run relationship between series. In terms of short-run relationships between variables, Error Correction Model which based on ARDL approach is used. The model is represented in equation 3.3:

$$\Delta y_t = \beta_0 + \sum \beta_i \Delta y_{t-i} + \sum \gamma_j \Delta x_{1t-j} + \sum \delta_k \Delta x_{2t-k} + \alpha EC_{t-1} + \nu_t \quad (3.3)$$

Where EC_{t-1} is the lagged error correction term and it is the one lagged of the residuals from long run ARDL model. The coefficient of the lagged error correction () is the speed of adjustment towards long run equilibrium which shows how fast deviations from the long run equilibrium are eliminated. The coefficient of ECM should be statistically significant with a negative sign.

1.2. Data and statistical analysis.

This study interest is examining how macro-prudential policies affect financial stability. As in the relative literature, such as (Jorda et al., 2011; Gourinchas and Obstfeld, 2012; Dell'Ariccia et al., 2011; Williams, 2015), the study approximates financial stability by adopting real credit and housing prices, considering these variables are powerful predictors of financial crisis. Real credit was approximated using Banking Sector Credit volume (RC) to both non-financial and financial sector, while housing prices was represented by House Price Index (HPI). CBRT Overnight Interest Rates (%) (ONIR) was used as a proxy for monetary policy which considered the most effective tool for CBRT to achieve price stability.

Macro-prudential policy considered as the first line of defense against financial crisis which have been implemented intensively in the recent years. The index

of macro-prudential policy was constructed from four tools - Credit Restrictions, Capital Adequacy, General provisions and Reserve Requirements -frequently used by CBRT in recently. In a similar way to literature, such as (Akinci, et al., 2015) and (Zdzienicka, et al. 2015), for each macro-prudential tool, I created a dummy variable which takes value equal to 1 in the month in which a macro-prudential tightening action is implemented, while it takes value equal to -1 in the month when a macro-prudential easing action is introduced, and if there is no action was taken in a given month, then the dummy variable takes a value of zero. If a tool was implemented more than one time in a month, all the times are summed over the month. Finally, for getting a cumulative index for macro-prudential policy (MPP) in a given month, I summed the dummy variables of all macro-prudential tools with equal weight. The natural logarithm of RC was used, while since the other variables of HPI, and ONIR are rational values, they do not need to any logarithm transformation. The sample data was monthly covers the period of 2010:01-2017:09 and all data were obtained from Central Bank of the Republic of Turkey (CBRT). Table 1 shows the definitions and sources of data:

Table 1. Sources and definition of data

Variable	Definition	Source
RC	Banking Sector Credit volume	CBRT
HPI	House Price Index (2010=100)	CBRT
ONIR	Overnight Interest Rates (%)	CBRT
MPP	Macro-prudential Policy	CBRT

1.1.1. Data descriptive statistics.

Table 2 presents the monthly descriptive statistics of the study variables LNRC, HPI, ONIR, and MPP. The average of real credit during the sample period is about 305% while it hits the highest level at last two years, surging almost 9.2%. The mean of housing price index is almost 156% and ranges between 96 % and 246% based on 2010.

The overnight interest rate reaches its highest percentage of 8%. However, its average settles on a percentage of 5.8 %. It also can be noticed that LNRC is symmetric data due to having mean and median are almost close to each other, while

HPI seems right-skewed. Finally, although there are some variables follow normal distribution, kurtosis of each series tend to be a positive which shows heavier tails and sharper peak than the perfect normal distributions.

Table 2. Descriptive statistics for variables

Series	**LNRC**	**HPI**	**ONIR**	**MPP**
Mean	8.962596	156.4082	5.819892	0.075269
Median	8.992159	145.35	6.5	0
Maximum	9.288271	246.05	8	3
Minimum	8.533065	96.92	1.5	-4
Std. Dev.	0.213150	46.3022	1.94117	0.82404
Skewness	-0.29277	0.44632	-0.95629	0.21196
Kurtosis	1.948556	1.86695	2.82358	13.0962

1.2.2. Unit root tests

In this study, both of Augmented Dickey-Fuller (ADF) test (Dikey and fuller, 1981), Phillips-Perron (PP) test (Phillips and Perron, 1988). Unit root tests aim to investigate the stationarity of time series depending on two hypotheses, the null and the alternative hypothesis. The null hypothesis assumes existing a unit root in a time series I(1) against the alternative which claims that there is no unit root in the time series I(0).

According to the Table 3, ADF test showed both of LNRC and MPP were stationary at level and statistically significant at 1%, while ONIR and HPI had a unit root which means the null hypothesis of existing a unit root was not rejected and they were not stationary at level. In terms of PP test, it referred to having two stationary variables at level, MPP and LNRC which were statistically significant at 1%.

Table 3. Unit Root Tests

ADF (1981)			PP (1988)	
	Constant	**Constant & trend**	**Constant**	**Constant & trend**
LNRC	-3.59***	-2.43	-3.46***	0.36
HPI	2.89	-1.85	5.38	-1.98
ONIR	-1.77	-2.68	-1.96	-2.83
MPP	-8.55***	-8.83**	-8.93***	-9.12***
Firs difference				
ΔLNRC	-8.56***	-9.43***	-8.74***	-9.47***
ΔHPI	-3.73***	5.28-***	-3.57***	-5.34***
ΔONIR	-8.80***	-8.78***	-8.80***	-8.78***
ΔMPP	-12.12***	-12.05***	-34.70***	-34.53***

****, **, and * denote statistical significance at 1%, 5%, and 10% level of significance, respectively. Delta (˜) is the difference operator*

By taking the first difference of the all variables, all the variables were appeared to be stationary at first difference. Therefore, taking account of the results of both tests, it could be concluded that HPI and ONIR were integrated in the first order I(1), while LNRC and MPP were integrated in level I(1). In this context, Engle and Granger (1987) and Johansen and Juselius (1990) co-integration tests no longer can be applied, because they require only variables are integrated in first order. Hence, these results show the need of applying Auto-regressive Distributed Lag model as a method for investigating the long and short run relationship between variables which are stationary at different orders (I(0) and I(1)).

Findings

In this part, the analysis includes the variables of the real credit (LNRC) and housing prices index (HPI) which represent financial stability as well as the overnight interest rate (ONIR) and macro-prudential measures (MPP) as financial stabilizing policies. According to the unit root tests, LNRC and MPP were found stationary at

level, while both of HPI and ONIR were stationary at first difference. As a result, ARDL model which takes account of the mixed order of I(0) and I(1) variables must be applied. Firstly, the optimal lag length should be selected to determine the most appropriate model for the data. The Table 4 shows that 3 lags are the optimal lag length for this model based on AIC, FPE and LR criterions.

Table 4. The Optimal Lag Length

Lag	LogL	LR	FPE	AIC	SC	HQ
1	72.64786	NA	2.95E-06	-1.381655	*-0.912051	*-1.19311
2	91.35646	33.76673	2.77E-06	-1.447718	-0.508511	-1.070641
3	108.1104	*28.60433	*2.74e-06	*-1.466108	-0.057297	-0.900492
4	115.5019	11.89853	3.41E-06	-1.256145	0.62227	-0.50199
5	123.1519	11.56825	4.27E-06	-1.052486	1.295533	-0.109792
6	133.507	14.6487	5.05E-06	-0.914805	1.902817	0.216427
7	149.8121	21.47496	5.24E-06	-0.922246	2.36498	0.397525
8	168.3074	22.5552	5.24E-06	-0.983106	2.773724	0.525204
9	177.2682	10.05359	6.74E-06	-0.811419	3.415015	0.88543
10	191.5238	14.60331	7.83E-06	-0.768873	3.927165	1.116515
11	210.7501	17.81954	8.32E-06	-0.847564	4.318077	1.226362

1.3. Impact of macro-prudential and monetary policies on the real credit.

In this section, firstly, the impact of each policy on real credit were investigated separately to show to what extent each single policy could contribute in explaining the fluctuations in real credit. Then, most importantly, the effects of the joint impact of both policies were examined to measure the effectiveness of policy coordination on real credit. After setting the maximum lag as 3 for data study, ARDL method automatically determined the optimal lag length for each variable based on AIC. In addition, the trend specification of the models were adopted as restricted linear trend. Table 5 shows Bound test results which clarified the long run relationship among variables.

Table 5. ARDL Bound Test Results: Real Credit

Macro-prudential policy	Optimal lags: ARDL(1, 1, 3)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		4.99	3.88	3.38	9.333002	2
upper bound		5.85	4.61	4.02		
Monetary policy	Optimal lags: ARDL(1, 0, 3)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		4.99	3.88	3.38	4.925030	2
upper bound		5.85	4.61	4.02		
Policy Coordination	Optimal lags: ARDL(1, 0, 1, 3)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		4.3	3.38	2.97	7.428484	3
upper bound		5.23	4.23	3.74		

According to the results reported above, for all estimations, Bound test indicated that F statistics were greater than the upper bound values which it means that the null hypothesis of no co-integration was rejected at 5%. Therefore, there was a long run relationship among variables, and the ARDL model could be implemented to determine both long run and short run relationships between variables. Table 6 presents the results of the three estimations which explained the long run dynamics between policies and real credit.

Table 6. Long-run Coefficients Based on ARDL Models: Real Credit

	Variable	Coefficient	Std. Error	t-Statistic	Prob.
Monetary policy ARDL(1, 1, 3)	**ONIR**	-0.007222	0.002307	-3.130316	0.0024
	HPI	-0.001642	0.000397	-4.132104	0.0001
	@TREND	0.010092	0.000766	13.176523	0.0000
Macro-prudential policy ARDL(1, 0, 3)	**MPP**	0.006913	0.004699	1.471327	0.145
	HPI	-0.001599	0.000519	-3.078724	0.0028
	@TREND	0.009665	0.001038	9.313183	0.0000
Macro-prudential & Monetary Policy Coordination ARDL (1, 0, 1, 3)	**MPP**	0.003613	0.00351	1.029188	0.3065
	ONIR	-0.006647	0.002218	-2.997033	0.0036
	HPI	-0.001601	0.000386	-4.146174	0.0001
	@TREND	0.010035	0.000741	13.535797	0.0000

In ARDL (1,1,3) model, monetary policy had a negative impact on real credit with 1% level of significance. This result was broadly in line with previous studies such as Zdzienicka et al. (2015) and Laseen et al. (2015) studies which found a significant negative relationship between monetary policy and credit growth. However, ARDL (1,0,3) model showed insignificant long run impact of macro-prudential policy on credit growth. On the other side ARDL (1,0,1,3) equation which takes account of effects of both monetary and macro-prudential polices found a significant negative impact of monetary policy on real credit, while macro-prudential policy showed insignificant impact on real credit. This findings were consistent with Zdzienicka et al. (2015) study which estimated the influence of macro-prudential and monetary policy shocks on credit growth. This study found that monetary policy shocks have significant and persistent effects in long run, while the effects of macro-prudential is significantly larger in the short run than in long-run. These

findings suggested that monetary policy still have a crucial rule in containing financial risks in comparison to the weak influence of macro-prudential policy and ineffective coordination among policies in long run. Finally, it was clear that there was a significant negative relationship between housing prices and credit growth which could indicate that a rise in housing prices index enhances the government to absorb this increasing by pushing down credit growth. The findings of error correction and short run relationships between variables are reported in Table 7

Table 7. The Error Correction and Short-run Coefficients Based on ARDL Models: Real credit

	Variable	Coefficient	Std. Error	t-Statistic	Prob.
Monetary policy ARDL (1, 1, 3)	**D(ONIR)**	0.000515	0.000731	0.704037	0.4834
	D(HPI)	0.000722	0.001098	0.65749	0.5127
	D(HPI(-1))	-0.000071	0.001208	-0.058607	0.9534
	D(HPI(-2))	0.003034	0.001099	2.759963	0.0071
	C	1.690875	0.269985	6.262842	0.0000
	CointEq(-1)	-0.191941	0.030848	-6.222112	0.0000
Macro-prudential policy ARDL (1, 0, 3)	**D(MPP)**	0.001025	0.000541	1.895561	0.0615
	D(HPI)	-0.000061	0.001153	-0.052764	0.958
	D(HPI(-1))	-0.000555	0.001307	-0.42468	0.6722
	D(HPI(-2))	0.00344	0.001216	2.828724	0.0059
	C	1.399877	0.292777	4.781381	0.0000
	CointEq(-1)	-0.159234	0.033565	-4.743985	0.0000
Macro-prudential & Monetary Policy Coordination ARDL (1, 0, 1, 3)	**D(MPP)**	0.000857	0.000494	1.733428	0.0869
	D(ONIR)	0.000524	0.000735	0.712721	0.4781
	D(HPI)	0.000789	0.001105	0.714321	0.4771
	D(HPI(-1))	-0.000273	0.001222	-0.223627	0.8236
	D(HPI(-2))	0.003324	0.001114	2.98374	0.0038
	C	1.758117	0.277931	6.32574	0.0000
	CointEq(-1)	-0.19978	0.03178	-6.286365	0.0000

According to Table 7 in the ARDL (1,1,3) equation, the coefficient of the error corrections term was negatively significant and indicated that 19% of fluctuations in t-1 period was adjusted every month to reach the long equilibrium. However, monetary policy had no significant effects on real credit in the short run. In ARDL (1,0,3) model, the coefficient of the lagged error correction term was also significantly negative which showed that 15% of fluctuations in short run were eliminated in the long run. Most interestingly, Macro-prudential policy in this model had a positive impact on real credit at 10% level of significance. This result confirmed what Zdzienicka et al. (2015) study which showed the impact of macro-prudential policy seems to be more immediate, but short-lasting, as well as Elliott et al. (2013), who found that while macro-prudential policy tends to decrease credit growth in the short term, it has limited effects in the long term. Finally, ARDL (1,0,1,3) model which examined the impact of both monetary and macro-prudential policies together showed only a significant positive links between macro-prudential policy and real credit in short run, while monetary policy was not. The error correction term coefficient was also negative and statistically significant and indicated that about 19% of fluctuations in the short run were eliminated in the long run. In Table 8, diagnostic tests are reported for the study models.

Table 8. Diagnostic Tests for the equations: Housing prices

Diagnostic Tests	**Monetary policy**	**Macro-prudential policy**	**Macro-prudential & Monetary Policy Coordination**
Breusch-Godfrey Serial Correlation LM Test:			
F-statistic	0.083939	0.013949	0.266837
Obs*R-squared	0.190849	0.031374	0.611594
Heteroskedasticity Test: Breusch-Pagan-Godfrey			
F-statistic	1.361077	0.929093	1.326702
Obs*R-squared	10.66482	6.613609	11.68833
Normality Test			
Jarque-Bera	0.355747	1.610911	0.364489
Ramsey RESET Test			
F-statistic	2.552764	0.224167	1.628380
R-squared	0.999420	0.999334	0.999427
F-statistic	0.000000	0.000000	0.000000

****, **, and * denote statistical significance at 1%, 5%, and 10% level of significance, respectively.*

In the serial correlation LM test, F-statistic was less than the critical one in which the null hypothesis of no serial correlation in residual was not rejected for all equations. Breusch-Pagan-Godfrey test also accepted the null hypothesis of homogenous residual for all equations. In terms of normality test, Jarque-Bera indicates that residual were normal distributed. Concurrently, according to the Ramsey Reset test showed that model satisfies the stability conditions. As a result, the models were significantly robust and there was no any spurious relationship among the variables. R^2 of each estimation showed a high value of 99%, while F-statistic clarified that the whole model of each estimation was statistically significant at 1%.

1.4. Effects of macro-prudential and monetary policy on the housing prices.

This section analyzed the impact of macro-prudential and monetary policy represented by MPP and ONIR respectively on housing price which is approximated by HPI. Firstly, the impact of each policy were investigated separately. Then, due to the importance of monetary and macro-prudential policy coordination, the joint impact of both policies was examined. The maximum lag length was set 3 lags as in the first section and ARDL method automatically determined the optimal lag length for each variable based on AIC. The trend specification of the models were adopted as unrestricted constant. Table 9 shows Bound test results of the long run relationship among variables.

Table 9. ARDL Bound Test Results: Housing prices

Macro-prudential policy	Optimal lags: ARDL (2, 1, 3)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		5.15	3.79	3.17	7.312206	2
upper bound		6.36	4.85	4.14		
Monetary policy	Optimal lags: ARDL (2, 0, 0)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		5.15	3.79	3.17	5.625444	2
upper bound		6.36	4.85	4.14		
Policy Coordination	Optimal lags: ARDL (2, 1, 1, 0)	1% Critical values	5% Critical values	10% Critical values	F- Statistic	k
lower bound		4.29	3.23	2.72	5.251857	3
upper bound		5.61	4.35	3.77		

According to Bound test results in table 5.13, the null hypothesis of no co-integration was rejected at 5% for all equations because F statistics were greater than the upper bound values, and hence there was a long run relationship among variables. In Table 10 ARDL method showed to what extent the coefficients of the variables were significant in long run.

Table 10. Long-run Coefficients Based on ARDL Models: Housing prices

	Variable	Coefficient	Std. Error	t-Statistic	Prob.
Monetary policy ARDL (2, 0, 0)	**ONIR**	8.205398	4.859458	1.688542	0.0952
	LNRC	366.803788	84.220639	4.355272	0.0000
Macro-prudential policy ARDL (2, 1, 3)	**MPP**	-9.401926	11.900105	-0.790071	0.4317
	LNRC	462.19437	197.537887	2.339776	0.0216
Macro-prudential & Monetary Policy ARDL (2, 1, 1, 0)	**MPP**	9.83388	7.869029	1.249694	0.2149
	ONIR	14.135559	19.808813	0.713599	0.4775
	LNRC	415.059357	155.712344	2.665552	0.0092

In the first model in which monetary policy is the only policy affecting housing prices, it was found that there was not a significant positive impact of ONIR on HPI at 5% level. Although this result was not in line with previous studies such as Laseen et al. (2015) and Jorda et al. (2011) which showed that monetary policy has a negative impact on housing prices, it might be more realistic for housing market in Turkish case. Since 2012, Turkey has experienced a mounting inflation rate, in which the monetary authority had to increase interest rate to be able to manage prices, however, housing prices have continued to raise even faster than before. The possible reason behind is the continuous depreciation in Turkish currency which enhances public to look for alternative store of value such as, houses and other properties which in turn leads to higher prices. In ARDL(2,1,3) model, macro-prudential policy had insignificant impact on housing prices while both policies showed also statistically insignificant effect on HPI in policy coordination ARDL (2,1,1,0) model. These findings showed that nor macro-prudential policy

neither monetary policy could control the movements of housing market prices. In addition, even with taking account of the coordination between policies, it was not found any significant impact on housing prices index. Finally, we could notice a positive relationship between real credit and housing prices in which any rise in real credit was accompanied with an increase in housing prices in Turkish market, indicating that public might tend to invest more in housing market than other sectors, considering houses as a safe property and reliable resort for their own investments. In Table 11, the results of Short run relationships among variables and error corrections are reported.

Table 11. The Error Correction and Short-run Coefficients Based on ARDL Models: Housing Prices

	Variable	Coefficient	Std. Error	t-Statistic	Prob.
Monetary policy ARDL (2, 1, 3)	**D(HPI(-1))**	0.430069	0.091949	4.677252	0.0000
	D(ONIR)	-0.089459	0.067217	-1.330902	0.187
	D(LNRC)	7.909844	9.084264	0.870719	0.3865
	D(LNRC(1))	-0.736271	8.823881	-0.083441	0.9337
	D(LNRC(2))	20.953552	8.762182	2.391362	0.0191
	C	-28.168781	6.059264	-4.648878	0.0000
	CointEq(-1)	-0.009081	0.001915	-4.741125	0.0000

Macro-prudential policy ARDL(2, 0, 0)	**D(HPI(-1))**	0.476976	0.095229	5.008703	0.0000
	D(MPP)	-0.091734	0.0464	-1.977009	0.0512
	D(LNRC)	2.725232	9.11118	0.299109	0.7656
	C	-20.622519	5.706187	-3.614063	0.0005
	CointEq(-1)	-0.005384	0.001454	-3.704009	0.0004
Macro-prudential & Monetary Policy Coordination ARDL (2, 1, 1, 0)	**D(HPI(-1))**	0.421744	0.091332	4.617703	0.0000
	D(ONIR)	-0.104165	0.067671	-1.539295	0.1275
	D(MPP)	-0.025869	0.045778	-0.565092	0.5735
	D(LNRC)	9.093949	9.058898	1.003869	0.3184
	C	-23.272168	5.069259	-4.590843	0.0000
	CointEq(-1)	-0.006667	0.001421	-4.692603	0.0000

For all estimations, the coefficient of the error corrections term was negatively significant, but it seemed very slow in eliminating the short run fluctuations every month to reach the long equilibrium. While monetary policy had no significant effects on housing prices in the short run in ARDL (2,1,3) model, in ARDL (2,0,0) model, macro-prudent policy showed a negative impact on housing market which was one more time in line with Zdzienicka et al. (2015) who concluded that the impact of macro-prudential policy on housing market last only for short run. Most importantly, ARDL (2,1,1,0) model which examined the joint impact of both monetary and macro-prudential policies did not show any significant links between policies

and HPI in the short run. These results indicated that although macro-prudential policy played an important role in stabilizing housing prices in short run, the interaction between both policies was still not effective sufficiently to take responsibility for controlling the movements of prices in housing market. To testing the spuriousness of the models, Table 12 presents the results of diagnostic tests.

Table 12. Diagnostic Tests for the equations: Housing Prices

Diagnostic Tests	**Monetary policy**	**Macro-prudential policy**	**Macro-prudential & Monetary Policy Coordination**
Breusch-Godfrey Serial Correlation LM Test:			
F-statistic	1.242723	0.984819	0.644318
Obs*R-squared	2.745154	2.084888	1.425056
Heteroskedasticity Test: Breusch-Pagan-Godfrey			
F-statistic	1.019361	2.690130	1.475839
Obs*R-squared	8.232189	10.11990	10.07287
Normality Test			
Jarque-Bera	6.549142**	2.457890	4.211161
Ramsey RESET Test			
F-statistic	0.775896	2.855521	1.176438
R-squared	0.999903	0.999892	0.999902
F-statistic	0.000000	0.000000	0.000000

****, **, and denote statistical significance at 1% and 5% level of significance, respectively.*

The serial correlation test showed that F-statistic was less than the critical one in which the null hypothesis of no serial correlation in residual was accepted for all equations. Breusch-Pagan-Godfrey test also did not reject the null hypo-

thesis of homogenous residual for all equations. Concurrently, according to the Ramsey Reset test showed that model satisfies the stability conditions. As a result, the models were significantly robust and there was no any spurious relationship among the variables. In each model, R^2 showed a high value of 99%, while F-statistics clarified that models were statistically significant at 1%.

Conclusion and Discussion

This study empirically examined the role of monetary and macro-prudential policy coordination on financial conditions in Turkey over the period of 2010:01-2017:09, using ARDL method in analyzing both long and short relationships

The main findings showed that while monetary policy has a negative impact on LNRC at %1 level of significance in the long run in which interest rate plays an important role in controlling real credit, there is no any significant effect in the short run. On the other side, unlike monetary policy, it was not found any significant effect of macro-prudential policy on real credit in the long run, however, in the short run, it responded positively at 10% level of significance, pushing up real credit which was also consistent with the recent easing macro-prudential measures. These results could be explained that in the case of Turkey, monetary policy was more influence on LNRC in long run whereas macro-prudential policy is more effective in the short run. Furthermore, considering the coordination between both monetary and macro-prudential policies, the results showed no significant difference, only the impact of monetary policy was statistically significant, and it affected real credit negatively in the long run whereas macro-prudential tools responded positively in the short run.

In terms of the effects of policies on housing price index, unlike the impact of ONIR on LNRC, monetary policy seemed to have no significant impact on HPI at 5% in both long and short term. This could be interpreted that the rise in interest rate was not sufficient to affect houses prices index, therefore, the growing inflation rate in the recent years pushes houses prices to rise more and more. Also the recent sharp depreciation of Turkish lira makes property markets and especially housing market more favorable opportunity. In addition, macro-prudential policy had no effects on HPI in long run, however, it could affect the HPI negatively and significantly and control its movement in the short run. Moreover, the joint impact of macro-prudential and monetary policy was not effective significantly on HPI which explains the reason behind the soaring prices in housing sector in Turkey.

The main findings of this study suggest that macro-prudential and monetary policy coordination is not sufficient for ensuring financial stability, but it still needs more efficient measures that 1) promote the independence of CBRT away from political considerations, and 2) the important role of the FSC in developing more efficient macro-prudential tools and supporting the monetary and macro-prudential policy coordination in containing the financial risk.

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An investigation of Zimbabwe's Trade Openness on her Trade Performance for the Period 2005-2015

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Abstract: This paper examines the extent to which trade openness measures affect Zimbabwe's bilateral trade performance with 47 countries over the period 2005-2015. The analysis came up with three main findings. Firstly, results reveal that lowering non-tariff measures (NTMs) by importing countries enhances export performance both at aggregate and disaggregate levels. Secondly, lowering tariffs by both importer and exporter is insignificant in promoting Zimbabwe's exports. Lastly, improving NTMs by importing countries stimulates Zimbabwe's exports of agricultural products than that of industrial products. The results are found after controlling for other factors that have an impact on trade flow like income, population, distance, landlockedness, common border and common colonial. In line with the results, it is imperative for importing countries to aim at removing huddles that deter trade as well as implementing policies that enhance trade flow. Important revelations of this paper are that, policies that focus on reducing or eliminating NTMs are very pertinent in promoting the growth of exports in particular as well as facilitating trade is general.

Keywords: Trade openness, Non-tariff measures, Tariff, Zimbabwe.

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Introduction

The study on the effect of trade openness measured by terms of trade or tariffs and non-tariff measures (NTMs) on trade flow is not new and mixed findings have been established. Literature on the impact of trade openness or liberalization on trade has been found to be positively related (Santos-Paulino (2002)). However, on a general note NTMs continue to be problematic as they are persistently and evidently used by both developing and developed countries. Previous studies reveal that tariffs and NTMs have a negative impact on trade in general and on exports and imports in particular. Specifically, Maskus, Wilson and Otsuki (2000), Andriamananjara, et al. (2003 and 2004), Walkenhorst and Fliess (2003), Fugazza and Maur (2008), Kee, Nicita and Olarreaga (2009) and Disdier, Fontagné and Cadot (2015) unequivocally find elimination of NTMs to be trade promoting. However, Grübler, Ghodsi and Stehrer (2016) find NTMs to be both trade promoting and restricting as their impact depends on their form and the type of product traded. Despite several attempts through bilateral and multilateral trade negotiations to combat tariffs during the last three decades, NTMs intermittently have been on the verge of rising as they are sometimes applied surreptitiously. Most of these negotiations resulted in considerable reduction of tariffs. According to Andriamananjara, et al. (2003 and 2004) NTMs are argued to cause institutional frictions or act as "sand in wheels" of trade.

However, most measures of the degree of trade openness that are used as policy instruments to stimulate trade and economic growth have no theoretical basis, but are rather used on the premises of data availability and easiness to calculate. Unlike tariffs and terms of trade, NTMs are sometimes difficult to quantify and they also come in various forms and are sometimes clandestinely applied (Walter (1971), Fugazza and Maur (2008) and Nicita and Gourdon (2013)). As a result, their impact on trade is sometimes exaggerated or underestimated hence misspecifying the true costs they inflict on trade.

Evidence suggests that trade supports economic growth hereafter analysing determinants of trade is imperative for the purpose of formulating policies that spur development and growth in a manner that is both pro-poor and sustainable. Despite overwhelming evidence from numerous studies which hold the view that trade openness or less burdensome trade is associate with high trade flows, some countries still apply trade restrictive measures to either protect their domestic industries from foreign competitors or and to advance their domestic agendas.

According to Gwartney, Lawson and Norton (2017), restrictions in form of trade, investment, banking, legal and labour imposed by governments on its citizens reduce their ability to engage with citizens of other countries.

To the knowledge of the author, there are reasonably few literatures which analysed the effect of tariffs and NTMs on exports and at the same time taking note of overdispersion in data. Numerous multi-country and country case studies pertaining to the relationship between trade openness and trade were undertaken in the case of developing countries (Walter (1971)). However, within the framework of Zimbabwe little, if not none, has been empirically documented on a comparative style to analyse how varying degrees of trade restrictiveness affect Zimbabwe's exports both at aggregate and disaggregated levels. Most well documented studies for Zimbabwe examining the impacts of trade openness are concentrated on economic growth (Caleb, Mazanai and Dhoro (2014), Mbulawa (2015) and Mandishekwa (2016)) just a few.

Against this backdrop, the purpose of this paper is to examine the economic impact of various measures of trade openness namely tariffs and NTMs by both exporting and importing countries on Zimbabwe's bilateral total, agricultural and industrial exports. Additionally, the paper assesses and compares the extent to which these measures of trade restrictiveness along with other variables individually affect the value of total, agricultural and industrial exports of Zimbabwe to 47 selected countries during the period between 2005 and 2015. Findings of this paper confirm that lowering NTMs by trading partners enhances Zimbabwe's total exports value as well as their disaggregate values. Surprisingly, as for tariffs, there is little evidence suggesting their impact on exports. Nevertheless, it is imperative for Zimbabwe as well as her trading partners to strive on improving their tariffs and NTMs so as to avoid retaliatory measures from other trading partners.

The remainder of this paper is structured as follows. The succeeding section looks at Zimbabwe's trade pattern and changes in policies over the years. In this section, trends of Zimbabwe's exports, imports and trade balance are shown and analysed. In the third section, literature that previously worked on this topic is reviewed. This enables the researcher to observe research gaps as well as making meaningful contributions to the subject. In section four, a detailed presentation and explanation of the methodology, estimation technique, variables used, data sources and results is displayed. Finally, in section five conclusion and policy recommendations obtained from empirical results are introduced.

Zimbabwe's Overall Trade Performance

Zimbabwe's trade performance during the period under review is in three phases. The first phase is the contraction phase that is from 2006-2008. This is followed by a recovery phase (2009-2013) and finally between 2014 and 2015 her trade shrank again. As noted in Figure 1, for most of the years Zimbabwe has been trapped in a trade deficit in merchandise goods except in 2006. According to Kaminski and Ng (2011), this was attributed to deteriorating macroeconomic conditions. Also, between 1998 and 2000 Zimbabwe was a net exporter of agricultural commodities, however after the land reform program these became her net imports. Despite being a good idea, at its infancy the land reform program dealt a heavy blow on the agricultural sector which used to be the pillar of the economy through supporting both the downward and upstream manufacturing sector. Zimbabwe is also landlocked, but her neighbours have functional governments which do not pose any security threat to the country. Within the period under review, Zimbabwe's degree of trade openness measured by tariffs and NTMs followed a substantial improvement during 2007-2013. Compared to her neighbours, Zimbabwe has vast resources and highly educated population, but the county has been trapped in trade deficit for more than a decade.

After the Government of National Unity (GNU) took effect in 2009, hyperinflation came to an end through the adoption of a multi-currency and at the same time GNU managed to provide political certainty and boost macroeconomic confidence and stability. As a result, exports began to take a good shape.

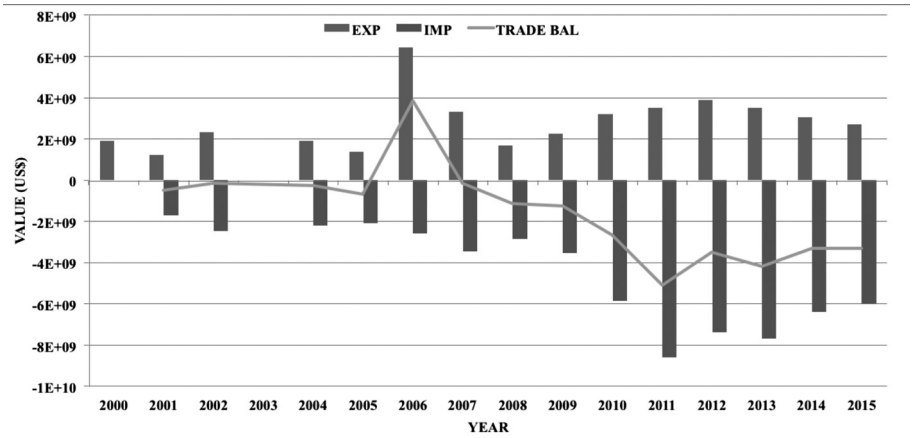

Figure 1: Zimbabwe's Total Merchandise Trade in US$ over time

Literature Review

Literature concerning the effect of trade restrictiveness on trade flow is not new and has been studied in various forms and it has been empirically scrutinized. The impact of NTMs on trade is nonetheless clear since according to Walter (1971) and Nicita and Gourdon (2013) because a country can covertly apply them in a justifiable manner. Non-tariff measures are defined as "*policy measures, other than ordinary customs tariff s, that can potentially have an economic effect on international trade in goods, changing quantities traded, or prices or both*"**.** (United Nations - Conference on Trade and Development - UNCTAD (2010)). They are classified in various forms namely, sanitary and phytosanitary measures, technical barriers to trade, pre-shipment inspection and other formalities, price control measures, licences, quotas, prohibitions and other quantity control measures, charges, taxes and other para-tariff measures, finance measures, anti-competitive measures, trade-related investment measures, distribution restrictions, restriction on post-sales services, subsidies (excluding export subsidies), government procurement restrictions, intellectual property, rules of origin and export-related measures. All these put additional costs on trade particularly of developing countries making their exports less competitive in the world market (UNCTAD (2015)).

Being the first to analyse impact of reducing costs associated with non-tariffs in the form of e-commerce and customs automization in a Global Trade Analysis Project (GTAP) model for Japan and Singapore, Hertel, Walmsley and Itakura (2001) find NTMs to be more benefits to other countries in the region than those outside. Haveman and Thursby (1999) find both tariffs and non-tariff barriers to be trade discouraging. They went on to establish that, compared to tariffs, non-tariff barriers have a greater trade reduction effects. Their argument for these differences are that, unlike non-tariff barriers, tariffs are applied uniformly and transparently across trading partners in the same economic bloc, leaving the imposing country with little alternative. Examining a sample of 22 developing countries, Santos-Paulino (2002) and Santos-Paulino and Thirlwall (2004) find a 1 per cent improvement in trade liberalization having an anticipated effect of spurring exports growth by 1.99 percentage points. They further establish that trade restrictions in the form of export duty and liberalization are more significant in African countries compared to East and South Asian and Latin American countries. In the same vain, Disdier, Fontagné and Cadot (2015) examine the impact of technical regulations on trade between developed and developing countries and they

establish that harmonization of standards at regional level is more trade impeding than making alignments of standards at international level for the countries in the south. This supports the notion that developing countries are most affected by trade frictions than developed ones.

Andriamananjara, et al. (2004) also estimated that removal of most problematic NTMs would accord the world US$90 billion gains in trade. Most of these gains are anticipated to come preferably from actions by Japan and the European Union bloc as well as in the apparel and machinery sectors. According to Fugazza and Maur (2008) find NTBs to have a negative effect on trade. However, they warned of the danger of reaching false conclusions concerning the impacts of NTBs due to loose estimation and specifications.

While analysing the trade between the European Union and United States of America, Berden et al. (2009) discover that relaxing NTMs and alignment of regulations between the two could potentially generate US$85 and US$210 billion of income in the short and long term respectively. Nicita and Gourdon (2013) find that NTMs affecting at least 30% of trade with majority of goods affected being agricultural. Examining the impact of technical barriers to trade (TBTs) - which is a component of NTMs - on South Africa's exports with 57 trading partners for 1995-2015, Siyakiya (2017) find an increase in the number of TBTs lowering the value of exports in general. Walter (1971) finds that more than half of the potentially identified categories of non-tariff barriers inflicted a substantial damage on exports of developing countries. However, according to a study by Greenaway and Sapsford (1994), little evidence is found of a positive influence of trade liberalisation on export growth.

The above brief literature review is a clear testimony that NTMs are more trade restrictive than tariffs hence examining them both at national and sector level is greatly imperative. The only limitation of this study is the failure to disintegrate NTMs so that their negative impact can be dealt therewith.

Methodology

The gravity model which is a widely used strategy to analyze bilateral investment and trade flow is also applied in this paper. The traditional gravity model articulates that trade between two economies is potentially influenced in a positive and negative way by incomes or output and distance between them respectively. Depending

on theoretical justification, other variables are included in the model to give it a good fit. The applicability of model originates from Tinbergen (1962) and Pöyhönen (1963) but was popularized by other scholars like Linnemann (1966), Leamer and Stern (1970), Bergstrand (1985) and Deardorff (1998) just to mention a few. As explained by Tinbergen in De Benedictis and Taglioni (2011:5), economic size of the importing country measured by GDP can either signify demand or self-sufficiency when its coefficient is positive or negative respectively. However, the influence of population on bilateral trade has long been debated since the sign of its coefficient is not straight forward. Some authors suggest that the coefficient of population can either have a positive or negative impact on bilateral trade flow. On the other hand, Linnemann (1966), Baldwin (1994) and Koparanova and Li (2011) find it to be negative. The basic formula of the gravity trade equation is as shown:

$$EX_{ijt} = f\left(\frac{\left(GDPpc_{it} * GDPpc_{jt} * POP_{it} * POP_{jt}\right)}{DIS_{ij}}\right) \quad \textbf{(1)}$$

Where is bilateral exports between trading partners. *i*- is the reporting country (Zimbabwe), *j* represents Zimbabwe's trading partners. It also represents exports of agricultural and industrial products. A comprehensive list of the 47 countries is in Table 1. *t* is the time frame in years (2005-2015). *GDPpc* is gross domestic product per capita in current United States dollars. This is a measure of economic mass. *POP* is the population size. *DIS* is the distance between Zimbabwe and each importing country. It is a weighted distance between cities of two trading partners. The model is usually expressed in natural logarithm form with other variables determining trade flow. Taking into account other cost and geography variables equation 2 is yielded.

$$\ln EX_{ijt} = \beta + \beta_{۱} \ln GDPpc_{it} + \beta_{۲} \ln GDPpc_{jt} + \beta_{۳} \ln POP_{it} + \beta_{۴} \ln POP_{jt} + \beta_{۵} \ln DIS_{ij} + \beta_{۶} \ln TRF_{it} + \beta_{۷} \ln NTM_{it} + \beta_{۸} \ln TRF_{jt} + \beta_{۹} \ln NTM_{jt} + \beta_{۱۰} LanL_{j} + \beta_{۱۱} ComCol_{ij} + \beta_{۱۲} CONT_{ij} + \varepsilon_{it} \quad \textbf{(2)}$$

TRF and *NTM* are tariff and NTMs respectively. The values of tariff and NTMs range from 0 to 10, with a number closer to 0 implying high tariff or restrictive NTMs while a number closer to 10 implies otherwise. Less stringent tariffs and NTMs are anticipated to promote bilateral exports flow. The use of a non-dummy non-tariff captures both the severity and intensity of NTMs on trade unlike other studies which use a dummy variable by assigning a one or zero to indicate the presence and absence of NTMs respectively. Assigning only a 1 to countries that have

NTMs does not capture differences between countries with few and more NTMs as they are all lumped in one group. *LanL* is a dummy that takes 1 if the importing country is landlocked and a 0 otherwise. *ComCol* is common colony and common language and a 1 is assigned if Zimbabwe and her trading partner share one of the two and a zero otherwise. *CONT* is a dummy variable which measures trading partners' adjacency, with a 1 denoting sharing a same border and a 0 otherwise. Countries that share common border, colony and language are likely to engage in more trade than those that do not.

Data on bilateral total, agricultural and industrial exports was retrieved from the World Bank's World Integrated Trade Solution (WITS) database. GDP per capita and population data is from World Bank's World Development Indicators (WDI). That of tariff and NTMs is from the Economic Freedom of the World's Fraser Institute. Data for all the remaining variables was accessed from CEPII[1] which is a French research centre in international economics.

Econometric Approach

Normally, trade data does not take negative values and as a result it is treated as count data. However, there are zero values reported for some years and country pairs. Because of this, according to Eichengree and Irwin (1998: 41), applying ordinary least square (OLS) can be tantamount to lose of useful information that these zeros may have as they are automatically dropped out when OLS is used. Alternatively, OLS can be applied on the condition that a small value (1 or 0.5) is added to the zeros but the problem is that inferior results are obtained (Martin and Pham (2015)). However, this may give misleading results. Consequently, Burger, Van Oort and Linders (2009: 8) and Westerlund and Wilhelmsson (2011) also argue that omitting non-randomly distributed zeros can give rise to sample misspecification and selection bias. Also, finding logarithm of zeros is undefined. Alternative ways to tackle this problem is through application Heckman's two step model, Poisson and Tobit model. The shortfall of Heckman's selection approach is that it estimates the probability of trading not the value traded per se. Eichengree and Irwin (1998: 41) also discourage the use of Tobit model since it presents some difficulties in interpreting results due to loss of constant elasticity.

1 http://www.cepii.fr/CEPII/en/bdd_modele/presentation.asp?id=6

Following the work of Silva and Tenreyro (2006), Poisson Pseudo Maximum Likelihood (PPML) can be applied to avoid the weaknesses associated with the above models. PPML is considered appropriate if equality between mean and the variance exist which is not characterized by this data. If this condition does not hold then negative binomial regression (NBR) model is used. According to Chimba (2004) and Cameron and Trivedi (2013), NBR accounts for the existence of overdispersion in data. After carrying out robustness checks pertaining to the equality of the conditional mean and variance, NBR is found to be the appropriate model to use. The NBR equation which falls under the Poisson family takes the following form as prescribed by Silva and Tenreyro (2006: 644);

$$EX_{ijt} = \exp(X_{it}\beta_i)\varepsilon_{it} \qquad \textbf{(3)}$$

Where X are set of explanatory variables and β represent parameters.

Presentation and Discussion of Results

Results of the regression for bilateral total exports, agricultural exports and industrial exports under specifications 1, 2 and 3 respectively are presented in Table 2, in the appendix. Given the characteristics of the economy and trade pattern of Zimbabwe, her GDP per capita is very weak to influence exports. This is because, Zimbabwe is constrained by lack of capacity to produce and supply goods that can stand the test and taste of the international market. The supply constraint is as a result of a weak agriculture and manufacturing sector emanating from more than a decade of political and economic crisis which dates back to 2000. Secondly, there is clear evidence that Zimbabwe's exports in general are driven by foreign demand and importing countries' purchasing power as opposed to domestic demand. As usual, like most gravity model studies in general (Haveman and Thursby (1999), Frankel and Rose (2002), Disdier and Head (2008), Head and Mayer (2014), Yotov et al. (2016) and Siyakiya (2017) just to mention a few, the coefficient of distance has a meaningful negative effect on all exports. Additionally, being landlocked is trade reducing while having a common colon, language and border have positive effects.

Results from the study further unveil that more exports can be achieved from lowering or eliminating NTMs by the importing countries. However, tariffs are not significant as far influencing Zimbabwe's exports is concerned. This is not surprising because over the years several rounds of bilateral and multilateral trade negotiations were successfully held with the intention of decreasing tariffs. At the

same time, little action has been done on reducing NTMs, although recently more focus has been on addressing their effect on trade. Also, according to Walkenhorst and Fliess (2003) and UNCTAD (2010), there has been a tendency by countries to substitute tariffs with NTMs as evidenced by a sharp increase in NTMs and decrease in tariffs. Nevertheless, Nicita and Gourdon (2013) and Ronen (2017) argue that tariffs and NTMs complement each other. Also, high positive correlation between tariffs and NTMs also suggest the high degree of complementarity between them. Exporter's NTMs do not impact negatively exports. This is the likely case as more exports are linked with increased economic growth which is one of the objectives of any country, otherwise stringent NTMs by the exporter on her exports is a slap on her face.

Results explicitly show that a 1% lowering of NTMs by the importer has an estimated effect of increasing the value of Zimbabwe's total exports, agricultural and industrial exports by 0.975, 1.415 and 0.842% in that order. As established by Bratt (2014), results reveal that NTMs are more trade restrictive for exports of agricultural products than industrial products. Considering landlockedness and common border dummy variables under specification 1 in Table 2, when Zimbabwe trades with countries that are landlocked and which it does not share a common boundary with her exports decreases and increases by 0.346 and 5.217 times lower and higher than otherwise respectively. Substantial gains to Zimbabwe's exports value are realized when importing countries reduce their NTMs and not from both Zimbabwe herself and lowering of tariffs by importers or exporter. Findings relating to the effect of NTMs and tariffs on exports are comparable to results by Haveman and Thursby (1999), Wilson and Otsuki (2004), Kee, Nicita and Olarreaga (2009), Bao and Qiu (2012) and Yoon, Li, and Hossain (2014) who find NTMs to be trade distorting.

Conclusion

Mixed findings regarding the effect of tariffs and non-tariff measures (NTMs) on trade flow has been found. Some authors find these variables having a negative impact on trade while others found no relationship making these findings inconclusive. In this regard, researching the relationship among these variables within the context of Zimbabwe is imperative for policy formulation.

Results from the paper confirm that, substantial gains to Zimbabwe's exports value are realised as a result of lowering NTMs by her trading partners not when

they lower tariffs. A disaggregate analysis of Zimbabwe's exports further attest that more gains are associated with agricultural products than industrial products if importing countries lower their NTMs.

However, the use of tariffs and NTMs that are aggregate is not a good tool to provide policy options on which categories of tariffs and NTMs to tackle so that more exports flow can be promoted. Understanding tariff and NTM categories or classification is important since their impact on trade also vary accordingly. Also, for the purpose of policy intervention, tariffs and NTMs as a measure of the degree of restrictiveness or openness are better than terms of trade because they better inform what and which areas need attention concerning trade promotion. Tariffs and NTMs act as inputs that determine the extent of restriction on trade while terms of trade is an outcome that reflects the effort done to enhance trade flow. In other words, tariffs and NTMs have a trade facilitation role while terms of trade can be regarded as an outcome resulting from changes on tariffs or NTMs.

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Appendix

Table 1: List of Countries

Argentina	Germany	Madagascar	South Africa
Australia	France	Malawi	Spain
Austria	India	Mauritius	Sweden
Belgium	Indonesia	Morocco	Switzerland
Bangladesh	Iran, Islamic Republic	Mozambique	Tanzania
Botswana	Israel	Namibia	Thailand
Brazil	Ireland	Netherlands	Turkey
Canada	Italy	Pakistan	United Arab Emirates
China, P.R.: Mainland	Japan	Poland	United Kingdom
China, P.R.: Hong Kong	Jordan	Portugal	United States
Denmark	Kenya	Romania	Zambia
Egypt	Lesotho	Russian Federation	

Table 2: Regression results for total bilateral exports, agricultural and industrial exports

VARIABLES	(1) TEXijt	(2) AEXijt	(3) IEXijt
lnGDPpcit	0.142	0.0366-	0.339
	(0.320)	(0.380)	(0.328)
lnGDPpcjt	0.491***	0.311***	0.641***
	(0.0582)	(0.0640)	(0.0624)
lnPOPit	5.339-***	6.378-***	5.347-***
	(1.429)	(1.698)	(1.486)
lnPOPjt	0.353***	0.281***	0.447***
	(0.0419)	(0.0451)	(0.0453)
lnDISij	1.159-***	0.951-***	1.479-***
	(0.146)	(0.148)	(0.160)
lnTRFit	0.329	0.269	0.160
	(0.430)	(0.524)	(0.427)
lnNTMit	0.169-	0.0997	0.409-
	(0.450)	(0.538)	(0.461)
lnTRFjt	0.0556	0.0941-	0.0734
	(0.281)	(0.327)	(0.293)
lnNTMjt	0.975***	1.415***	0.842**
	(0.350)	(0.389)	(0.382)
LanLj	1.060-***	0.648-***	0.906-***
	(0.188)	(0.192)	(0.191)
ComColj	0.110	0.124	0.0369
	(0.115)	(0.122)	(0.120)
CONTij	1.652***	0.752***	1.573***
lndelta	(0.240) 11.69*** (0.110)	(0.259) 11.35*** (0.112)	(0.257) 11.40*** (0.125)
Constant	94.67***	112.4***	93.53***
	(22.32)	(26.55)	(23.20)
Observations	517	517	517

Standard errors in parentheses *** p<0.01, ** p<0.05, * p<0.1

Determinants of Economic Growth in Southeast Asian Countries: Bayesian Model Averaging Approach

Supattra Maraya*, Mustafa Özer**

Abstract: Southeast Asia region has the Association of Southeast Asian Nations or ASEAN which is the sixth largest economic cooperation in the world. The result of the rapid economic growth amazes researchers to study the reason behind that growth. The potential determinants of economic growth are the main thing that has been concerning on economic growth research area. This study is done to determine the robust determinants and investigate the driving forces of the economic growth in Southeast Asia countries. Determinants are estimated by applying Bayesian Model Averaging (BMA) approach with panel data of ten countries during 1976-2015. The results suggest that Foreign Direct Investment (FDI) flows and the policies of trade openness is the main economic drivers of the region. Moreover, the rich labor characteristic and the continuous improvement of the government effectiveness though ASEAN agreement for every country seem to convince significantly the international investors consideration in this region.

Keywords: Economic Growth, Bayesian Model Averaging, Determinants of Growth, Southeast Asia, ASEAN.

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Introduction

The Association of Southeast Asian Nations, or ASEAN, was established on 8 August 1967 in Bangkok, Thailand with the signing of the ASEAN Declaration (Bangkok Declaration) by five countries of the region that consist of Indonesia, Malaysia, Philippines, Singapore and Thailand. In 2017, which is the occasion of 50 years of ASEAN, the growth progress that was disclosed by ASEAN Secretariat shows the significant improvement. GDP per capita has been raised up to 33 times to 4,021 USD and their trade value has also increased from 10 to 2,219 billion USD.

The robust economic growth resulted ASEAN collectively stood as the sixth largest economy in the world with a combined GDP of USD2.55 trillion in 2016. This reflected to the positive real GDP growth and improved almost 2 times for the share of the world GDP from 3.3% in 1967 to 6.2% in 2016. In addition, there has been a rapid economic growth in Cambodia, Laos, Myanmar and Vietnam which are the new members. As a result, there is a poverty reduction in ASEAN declined from 47% in 1990 to 14% in 2015. This achievement has been perceived and we are seeking the reason behind.

The potential determinants of economic growth are the main thing that has been concerning on economic growth research area. The facts behind the growth can be thought in various forms but to find the appropriate variables that could describe those reasons has been continuously argued.

Various empirical researches have attempted to get the most "true model" of economic growth according to their theoretical assumptions. However, a few studies directly focus to see its economic drivers in spite of the fact that Southeast Asian countries have outstanding performance on economic growth.

The current study of Southeast Asian growth is from Brueckner and Kraipornsak (2016). They used the traditional approach creating linear growth model that developed from Loayza et al. (2005) and Araujo et al. (2014). They found that the most important driver of economic growth in Southeast Asian countries was transitional convergence which contributed one half of the region's growth. Transitional convergence is defined by Loayza et al. (2005) according to neoclassical growth theory that the growth rate mostly depends on its initial position of the economy. According to the convergence theory, low-income countries like Southeast Asian definitely would have the high rate of growth.

In addition, Fogel (2009) stated that Southeast Asian countries convergence tended to go forward conditionally. However, there is a study on the income convergence and hypothesis of technological catching up in Southeast Asia. It is found neither evidence of income convergence except Singapore nor technological catching up. This is because ASEAN countries have grown rapidly by copying the technology from the leader country instead of innovating their own one (Lim & McAleer, 2000). So, without having to bear the associated costs of research and development (R&D), they can save the cost of production inputs. This kind of process could contribute the growth in the short run only as productivity is not improved. A country who invest more in R&D will gain the sustained growth. Hence, the forward growth convergence might be on the condition of the regional productivity.

Leon-Gonzalez and Vinayagathasan (2015) who used Bayesian Model Averaging (BMA) approach to find the determinants of growth in Asian developing economies found that investment and trade openness and government expenditure are the most robust determinants (consistent with Petri, 1997; Lim & McAleer, 2000). We can see that, with different approach, the result is diverse significantly.

To study on growth determinants, there are plenty factors and long period of data involved to the growth consideration. With the traditional or frequentist approach, dealing with many variables wastes the time for regression and we might not get any factor that is significant to the null hypothesis (Sala-i-Martin, 1997). Therefore, Bayesian approach is the appropriate method to find the relation between one predicted value and lots of predictors. Because Bayesian way does not go through the null hypothesis that researcher must assume to test the given data whether it is going to be accepted or ignored. With the prior belief of Bayesian rule, it makes researcher can get the result directly from observed data not from the postulated statement.

The study on identifying the facts and sources of growth of ASEAN will be useful to understand the economic process of growth driving that have been done in Southeast Asia. Moreover, it will help policymaker be able to focus and develop on effective factors relative to the sustainable growth rather than transitory increase. Therefore, this study aims to determine the robust determinants and investigate the driving forces of the economic growth in Southeast Asia countries. We are going to apply Bayesian framework in model regression using panel data across countries in Southeast Asia.

Methodology

Bayesian Model Averaging

Generally, the empirical study of economic growth has been provoked by model uncertainty problems because the growth regressions are involving with plenty numbers of variables. Hence, selecting of the best single model from many possible model candidates requires researchers to run 2^K regression when they have K explanatory variables. Model averaging is a method of best model selection with the assumption that predictors have an equal plausibility to be included in the true model. This implies that all possible models are considered. Finally, model uncertainty is amended by model averaging methods. Bayesian Model Averaging (BMA) is one of averaging methods in finding a single appropriate model through Bayes' rule application.

BMA and Panel Data Growth Regressions

The general growth model of panel regression is

$$y_{it} = x_{it}\beta + \varepsilon_{it} \tag{1}$$

where y_{it} and ε_{it} are $N\,X\,1$ vectors of growth rates and the error terms of country i at time t respectively. x_{it} represents a $N\,X\,K$ matrix of growth determinants of country i at time t that may or may not be included in the model. β is the parameter *(KX1)* vector which is set to $\beta = (\beta_1, \beta_2, \ldots, \beta_K)$ when there are K explanatory variables in the model.

Using Bayesian approach, a model is defined by a likelihood function and a prior density. As mentioned above, there are 2^K candidate models to be estimated and those are represented by M_j for j=1,...,2^K which all attempt to explain the sample data (D). So model M_j depends on parameters β^j .

BMA: Priors, Likelihood, Posterior Model Probabilities and Computation

According to the Bayesian logic, the posterior probability for the parameters β^j of M_j is written as

$$g(\beta^j|D, M_j) = \frac{f(D|\beta^j, M_j)\ g(\beta^j|M_j)}{f(D|M_j)} \tag{2}$$

now we have a posterior, $g(\beta^j|D, M_j)$, a likelihood, $f(D|\beta^j, M_j)$, and a prior, $g(\beta^j|M_j)$ for each model.

Since the inference of Bayes' Theorem suggests us to derive the probability of being the true model of growth regression for ASEAN which we do not know based on the conditional probability from the data that we have, the posterior model probability can be used to estimate the degree of support for M_j. Hence the posterior model probability will be used as "model weights" in BMA.

From the assumption that M_j contains 2^K different models for j=1,..., 2^K, now we know the probability of M_j without conditional to the data which means how we believe that M_j is a true model before looking into the data. Therefore, it does not involve with the data and it is called the prior model probability, $P(M_j)$. We can calculate the posterior model probability of M_j conditional on the data (D) by using a prior density, $P(M_j)$, and a likelihood function following Bayes' Rule as

$$P(M_j|D) = \frac{f(D|M_j)\ P(M_j)}{f(D)} \tag{3}$$

As can be seen from equation (2) and (3), it is shown that BMA requires two different prior aspects which are on the parameter of each model space, $g(\beta^j|M_j)$, and the model probability itself, $P(M_j)$.

In order to calculate the posterior model probability, $P(M_j|D)$, in (3) we also need to get the likelihood function, $f(D|M_j)$, which can be derived from (2). The derived likelihood function is often called the marginal (or integrated) likelihood. We integrate both sides of (2) with respect to β^j which is equal to 1 because of the fact of probability density functions.

$$\int g(\beta^j|D, M_j)\ d\beta^j = 1$$

$$g(\beta^j|D, M_j) = \frac{1}{\int d\beta^j}$$

Then the posterior probability of parameter which equals to is substituted in (2) to get the marginal (or integrated) likelihood.

$$f(D|M_j) = \frac{f(D|\beta^j, M_j)\ g(\beta^j|M_j)}{1/\int d\beta^j} \tag{4}$$

$$f(D|M_j) = \int f(D|\beta^j, M_j)\ g(\beta^j|M_j)\ d\beta^j$$

The result of the integrated likelihood in equation (4) is the marginal probability of data and it is used to calculate Bayes Factor which the derivation is explained in the next section. We use Bayes Factor to find the probability of being a true model between two competing models and parameters.

Bayes Factor

Raftery (1995) and Moral-Benito (2010 & 2012) gave a justification for BMA that, in large sample, its posterior mode is very close to maximum likelihood statistic which parameters are eliminated by maximization. While BMA is done by the integration. This causes BMA being a most useful for the regressive model with many parameters. As mentioned above that we can use Bayes Factor justifying the hypothesis of being true model between models M_1 and M_2 in which parameter vectors are β_1 and β_2 respectively.

According to Bayes' theorem, the posterior probability that M_1 is the correct model given M_k which k= 1, 2 is

$$P(M_1|D) = \frac{P(D|M_1)\ P(M_1)}{P(D)}$$

$$P(M_1|D) = \frac{P(D|M_1)\ P(M_1)}{P(D|M_1)\ P(M_1) + P(D|M_2)\ P(M_2)} \tag{5}$$

where $P(D|M_k)$ is the marginal probability of the data given M_K or we know as the likelihood of model M_K and $P\ (M_K)$ is the prior probability of M_K . This is applied to the hypothesis of M_2 being the true model, $P(M_2|D)$, as well because $P(M_1|D) + P(M_2|D) = 1$.

The marginal probability of data, $P(D|M_1)$, in equation (5) can be obtained by integrating over β_1.

$$P(D|M_1) = \int\ P(D|\beta_1, M_1)\ P(\beta_1|M_1)\ d\beta_1 \tag{6}$$

$$P(D|M_1) = \int\ (likelihood\ of\ parameter\ x\ prior)\ \ d\beta_1$$

his is why it could be called the integrated likelihood for model M_1 .

Now we can measure the ratio of M_2 posterior probability against M_1 or the posterior odds by using equation (5).

$$\frac{P(M_2|D)}{P(M_1|D)} = [\frac{P(D|M_2)}{P(D|M_1)}] [\frac{P(M_2)}{P(M_1)}] \tag{7}$$

The ratio of posterior probability of two models is equal to the ratio of the integrated likelihoods for M_2 against M_1 or Bayes Factor, B_{21} , multiplies with the ratio of their prior probabilities or prior odds. Without a prior preference among two models, the prior odds is always equal to 1. Therefore, the posterior odds equals to the Bayes Factor.

Raftery (1995) gave the interpreting of B_{21} that the data favor M_2 over M_1 when $B_{21} > 1$ and favor M_1 when $B_{21} < 1$. This implies that the higher posterior probability is the better evidence for being favor.

The BIC Approximation

Once we decide to use Bayes Factor for defining a favor model, the Bayesian Information Criterion (BIC) approximation is consistently a simple way to measure the fit of data. The value of BIC for model , denoted by BIC_1, is the approximation to

$$2 \log B_{21} \approx \chi^2_{21} - df_{21} \log n \tag{8}$$

where B_{21} is the Bayes Factor for model M_2 against M_1 and χ^2_{21} is the standard likelihood ratio test (LRT) for model M_2 against M_1 . In addition, the LRT is often called the deviance of model M_1. Hence the smaller deviance is preferred because it shows the better fit of data in that model. While df_{21} is the number of degrees of freedom.

Since the null model is the model with no independent variable, the BIC_0 value is zero. When comparing two models, M_1 and M_2, with the baseline null model M_0 , the model with negative BIC_k is preferred. We can see that

$$\begin{aligned} B_{21} &= P(D|M_2)/ P(D|M_1) \\ &= [\frac{P(D|M_0)}{P(D|M_2)}] / [\frac{P(D|M_0)}{P(D|M_1)}] \\ &= B_{02} / B_{01} \\ 2 \log B_{21} &= 2 \log B_{02} - 2 \log B_{01} \\ &= \mathrm{BIC}_2 - \mathrm{BIC}_1 \end{aligned} \tag{9}$$

the two models can be compared by taking their BIC difference. Raftery (1995) proposed the interpretation for the value of Bayes Factor for M_2 against M_1, the BIC difference and the posterior probability of M_2. He recommended the strong evidence of M_2 favor over M_1, when Bayes Factor value is between 20-150, the BIC difference is between 6-10 and the posterior probability of M_2 is between 95-99. If all measurements are higher, it could be concluded that the model is very strong to be the true model.

Data

Our data set contains of 40 variables including the dependent variable, the growth rate of per capita GDP for 10 members countries of ASEAN (see Table 1 for the list of countries) during the period of 1976-2015. We obtained all data from World Development Indicator (WDI) of World Bank. Variables and their descriptions are shown in the appendices Table 2. Since many variables have been proposed as growth determinants through time variation, data for some countries are not available over the entire sample. However, this does not affect the BMA methodology.

Various studies have estimated the determinants of economic growth by taking the period averages such as two-year period, four-year period and ten-year period (Leon-Gonzalez & Vinayagathasan, 2015; Leon-Gonzalez & Montolio, 2012; Moral-Benito, 2012). However, in this paper, we use annual data for 40 years which is compatible to BMA approach.

Results

We run BMA analysis using Bayesian Model Sampling and Averaging set in R program. We employ a uniform model prior and the birth-death MCMC sampler. The g prior is set to Bayesian Risk Inflation Criterion which is popular to use in BMA. Fernandez et al.

(2001a) promoted to use a large g prior for minimizing prior impact on the results which made BMA is close to OLS coefficients.

```
Mean no. regressors              Draws            Burnins               Time  No. models visited      Modelspace 2^K
           "8.4373"            "2e+05"            "1e+05"     "18.21877 secs"             "33594"           "5.5e+11"
          % visited        % Topmodels          Corr PMP            No. Obs.         Model Prior             g-Prior
          "6.1e-06"               "37"           "0.9943"              "286"       "pip / 19.5"              "BRIC"
    Shrinkage-Stats
        "Av=0.9993"
```

Figure 1. The summary result of BMA estimation by Author's calculations

From Figure 1, the correlation between iteration counts and analytical posterior model probability for the 100 best models was found at 0.9943. According to Raftery (1995) this correlation is a very strong evidence because it is higher than 99 percent. It indicates a good degree of convergence between the MCMC and the exact posterior model probability (PMP). As shown in Figure 2 the lower panel the red line which reflects to real PMP is fit to the PMP of MCMC.

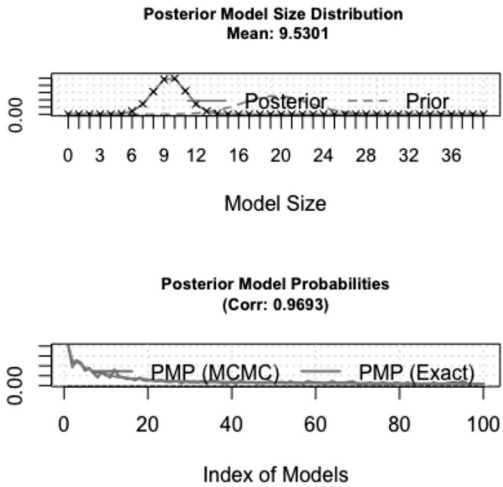

Figure 2: The convergence between estimated and MCMC posterior model probability

Figure 3 shows the variables with corresponding statistics. The third column indicates the coefficients averaged over all models. Foreign direct investment (FDI) has the highest coefficient and it is the most significant determinant of ASEAN economic growth with the level of 1 percent significance. The estimation shown that 1 percent increasing in FDI has probability 35.97 percent to contribute the economic growth in ASEAN. This exactly supports ASEAN success on trade openness which is the most effective economic driver of the region (Leon-Gonzalez & Vinayagathasan, 2015; Lim & McAleer, 2000).

	PIP	Post Mean	Post SD	Cond.Pos.Sign	Idx
FDI	0.993445	3.584450e-01	8.108943e-02	1.00000000	8
TXINT	0.989780	1.778963e-01	4.812957e-02	1.00000000	9
N	0.910610	1.212050e-09	5.381577e-10	1.00000000	14
GVNT	0.907380	1.614104e-03	7.673150e-04	0.99997796	34
REG	0.661915	-9.353058e-04	7.647650e-04	0.00302154	36
TEDU	0.583020	-6.409393e-02	6.015220e-02	0.00008576	18
SOCON	0.391055	-4.869040e-01	6.844468e-01	0.00106123	39
MOBL	0.369575	-1.055307e-04	1.555810e-04	0.00010823	30
TECHN	0.334625	-3.270477e-05	5.134546e-05	0.00788943	21
CORRUPT	0.329565	-4.306877e-04	6.962241e-04	0.01002837	33
RNDEXP	0.303715	-6.413711e-01	1.078915e+00	0.00057620	23
INF	0.158285	6.506167e-03	1.711312e-02	1.00000000	5
lnRSC	0.141070	-4.075215e-04	1.209928e-03	0.02154959	22
ROL	0.110940	-1.572165e-04	5.915589e-04	0.12150712	37
POLITIC	0.095920	-4.906307e-05	1.993928e-04	0.09987490	35
SCITECHJ	0.076900	1.563163e-07	6.991385e-07	0.96723017	24
TOT	0.059115	-2.237974e-16	1.218680e-15	0.04042967	7
HITECHX	0.058925	-1.480193e-03	8.060774e-03	0.04191769	28
H1	0.047685	1.171263e-03	1.198902e-02	0.96445423	15
lnI	0.045225	1.294890e-05	8.758966e-05	0.95920398	4
HEXP	0.044915	-4.364847e-03	5.492251e-02	0.40097963	25
PHSC	0.044325	-3.265795e-04	2.124637e-03	0.00000000	27
VA	0.042635	-7.256190e-06	1.014209e-04	0.37129119	38
STUPPROC	0.040960	-1.654136e-06	1.964954e-04	0.54370117	31
H2	0.039880	6.267623e-04	1.047270e-02	0.93129388	16
SEDU	0.039295	2.947478e-04	2.905689e-03	0.86894007	19
H3	0.037490	5.975720e-04	7.491110e-03	0.92718058	17
r	0.036285	-1.266850e-03	1.081887e-02	0.00413394	3
S	0.035540	-3.283575e-04	4.880992e-03	0.25759707	2
ELEC	0.035110	-1.777796e-04	1.898288e-03	0.15337511	29
FERT	0.032765	6.029626e-03	6.447950e-02	0.88249657	13
PEDU	0.031705	6.557226e-05	1.293872e-03	0.77006781	20
TRD	0.031615	1.035923e-04	1.127967e-03	0.87632453	6
RURPGR	0.030235	2.199354e-03	4.299585e-02	0.81792624	11
MILEXP	0.030025	9.183406e-05	2.450000e-02	0.43580350	32
lnMIG	0.028845	4.883400e-06	1.144544e-04	0.96411856	12
LE	0.027835	-4.697127e-06	5.992555e-05	0.11352614	26
lnK	0.027705	2.832063e-06	7.174182e-05	0.62587981	1
PGR	0.021985	-2.624136e-03	4.408468e-02	0.03684330	10

Figure 3. Posterior inclusion probability, significant level and coefficient

Consequently, intensive FDI could lead to earn bigger tax amount on international trade. Although the ASEAN Economic Community (AEC) is the one important purpose of ASEAN establishment that emphasizes on trade openness and decreasing the tax tariff, we still see that taxes on international trade helps them to strengthen their economy rather than free trade. However, there is a strong evidence on labor force that even it has been increasing rapidly during 1976-2017 but it does not contribute to the economic growth.

The last significant variable is the government effectiveness which could be represented by ASEAN as one of regional government successes. Although it slightly affects the probability of economic growth which is less than 1 percent, ASEAN performance still go on positively in the international perception. Also, Kowalski (2000) summarized that economic variables that are successful explaining the variance in GDP growth in East Asia are outward orientation, government indicators and macroeconomic indicators.

However, these result does not concern on the fixed effect of each countries. We do the estimation in the average of the whole data only. Some claimed that the outstanding growth rate of Southeast Asia is because of their initial GDP level is low (Brueckner & Kraipornsak, 2016). Meanwhile comparing with developing countries in other region who have the same initial GDP level, it is found that Southeast Asian growth is surprisingly higher than others. Besides the assumption of conditional convergence that a lower income country will grow faster than a higher income country when moving to the same steady state, there are more factors contributing to the economic growth. This is why initial GDP is not considered in the estimation. The authors are focusing in the essential growth drivers through private and government endeavor in various aspects.

Conclusion

The potential determinants of economic growth are the main thing that has been concerning on economic growth research area. This study is done to determine the robust determinants and investigate the driving forces of the economic growth in Southeast Asia countries. Determinants are estimated by applying Bayesian Model Averaging (BMA) approach with panel data of ten countries during 1976-2015. The results suggest that Foreign Direct Investment (FDI) flows and the policies of trade openness is the main economic drivers of the region. Moreover, the rich labor characteristic and the continuous improvement of the government effectiveness though ASEAN agreement for every country seem to convince significantly the international investors consideration in this region.

The study does not concern about country specific effect and total factor productivity calculation which might result differently apart from this paper. The further study might consider these aspects to ensure the determinants of economic in Southeast Asia.

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Appendices

Table 1. List of countries in Southeast Asia and abbreviation

Country	**Abbreviation**
Brunei Darussalam	BRN
Indonesia	IDN
Cambodia	KHM
Laos	LAO
Myanmar	MMR
Malaysia	MYS
Philippines	PHL
Singapore	SGP
Thailand	THA
Vietnam	VNM

Table 2. Variables, descriptions and summary of value

Index	Variable	Description	Mean	Standard Deviation
1	y	GDP per capita growth (annual 2010 %)	0.0328	0.0424
2	lnK	Log of Gross capital formation (current US$)	17.8434	9.8004
3	S	Gross savings (% of GDP)	0.2048	0.1723
4	r	Real interest rate (%)	0.0189	0.0563
5	lnI	Log of Portfolio investment, (current US$)	5.4850	9.0823
6	INF	Inflation, consumer prices (annual %)	0.0658	0.1139
7	TRD	Trade (% of GDP)	1.0096	0.9940
8	TOT	Terms of trade (constant LCU)	2.30042E+12	3.77284E+13
9	FDI	Foreign direct investment, inflows (% of GDP)	0.0335	0.0462
10	TXINT	Taxes on international trade (% of revenue)	0.0536	0.0787
11	PGR	Population growth (annual %)	0.0189	0.0095
12	RURPGR	Rural population growth (annual %)	0.0080	0.0130
13	lnMIG	Log of net migration	0.8777	3.1004
14	FERT	Fertility rate, total (births per woman)	0.0328	0.0137
15	N	Labor force, total	16724212.5	27040542.7
16	H1	Labor force with basic education (% of total working-age population with basic education)	0.0530	0.1636
17	H2	Labor force with intermediate education (% of total working-age population with intermediate education)	0.0516	0.1672

18	H3	Labor force with advanced education (% of total working-age population with advanced education)	0.0740	0.2247
19	TEDU	School enrollment, tertiary (% gross)	0.1066	0.1273
20	SEDU	School enrollment, secondary (% gross)	0.3528	0.3180
21	PEDU	School enrollment, primary (% gross)	0.8881	0.4280
22	TECHN	Technicians in R&D (per million people)	29.3004	99.1918
23	lnRSC	Log of researchers in R&D (per million people)	1.0229	2.4215
24	RNDEXP	R&D expenditure (% of GDP)	0.0014	0.0045
25	SCI-TECHJ	Scientific and technical journal articles	904.7990	2741.2174
26	HEXP	Health expenditure, total (% of GDP)	0.0185	0.0207
27	LE	Life expectancy at birth, total (years)	66.3920	9.2494
28	PHSC	Physicians (per 1,000 people)	0.2648	0.4414
29	HI-TECHX	High-technology exports (% of manufactured exports)	0.1337	0.2118
30	ELEC	Access to electricity (% of population)	0.4642	0.4212
31	MOBL	Mobile cellular subscriptions (per 100 people)	27.2648	45.2896
32	STUP-PROC	Start-up procedures to register a business	2.8825	5.2648
33	MILEXP	Military expenditure (% of GDP)	0.0229	0.0179
34	COR-RUPT	Control of Corruption	16.9055	27.1332

Table 2. Variables, descriptions and summary of value (continue)

Index	Variable	Description	Mean	Standard Deviation
35	GVNT	Government Effectiveness	21.6849	31.5142
36	POLITIC	Political Stability	18.3904	28.6711
37	REG	Regulatory Quality	20.4676	30.3534
38	ROL	Rule of Law	18.0225	27.1995
39	VA	Voice and Accountability	12.0912	18.3526
40	SOCON	Social contributions (% of revenue)	0.0030	0.0106
36	POLITIC	Political Stability	18.3904	28.6711
37	REG	Regulatory Quality	20.4676	30.3534
38	ROL	Rule of Law	18.0225	27.1995
39	VA	Voice and Accountability	12.0912	18.3526
40	SOCON	Social contributions (% of revenue)	0.0030	0.0106

Applicability of Derivative Instruments in Islamic Finance

Surayyo Shaamirova*

Abstract: Since the evolution of Islamic banking and finance in the 20th century, the industry has been confronting numerous challenges catering the financial needs of our modern society. Today, the industry has expanded over $2 trillion by 2017 in terms of assets but it seems that its struggling face is yet to over. This could be due to the influence by the conventional financial system in which majority of the Islamic financial products particularly Islamic banking products are a mere replication of conventional banking products. One such replication of conventional financial products is about derivatives. The structuring of these instruments is too complex, which makes them difficult to understand by the common person. Confronting these complexities, shari'ah scholars have been facing various challenges in making these derivatives instruments shari'ah compliant. As a result of which there has been constant disagreement emerged among shari'ah scholars in taming and accepting these derivatives instruments as per shari'ah law. The paper on hand is conceptual by nature which intends to study the feasibility of taming convention derivatives as per shari'ah law and conceptual view of emphasizing innovation in this regard.

Keywords: Derivatives, Shari'ah, Islamic Financial System, Financial Instruments.

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1. Introduction

Since the evolution of Islamic banking and finance in the 20th century, the industry has been confronting numerous challenges catering the financial needs of our modern society. Today, the industry has expanded over $2 trillion by 2017 (S&P Global Ratings, 2018) in terms of assets but it seems that its struggling face is yet to over. In the researcher's opinion, it could be mainly because the functionality of Islamic finance industry has always been shadowed and influenced by the conventional financial system; due to this reason, the majority of the Islamic financial products particularly Islamic banking products are a mere replication of conventional banking products. Although, repeated appeals from various Islamic scholars and experts, emphasizing on innovation in Islamic Finance has gone futile. Due to overwhelming domination of conventional financial system, the act of replicating conventional financial products still continues and dominates Islamic financial industry. One such replication of conventional financial products is about derivatives. Although the purpose of derivatives, as stated by numerous industry experts, is to manage and mitigate risk excessive use of derivative instruments for speculation cannot be overlooked. Moreover, the structuring of these instruments is too complex, which makes them difficult to understand by the common person. Confronting these complexities, shari'ah scholars have been facing various challenges in making these derivatives instruments shari'ah compliant. As a result of which there has been constant disagreement emerged among shari'ah scholars in taming and accepting these derivatives instruments as per shari'ah law. The question is, a continuation of replicating legacy of conventional financial products shall prevail or should more emphasize be given to innovation which shall be based on catering societal needs? The discussion in this context is subject to prolong contemplation, which is not the core focus of this paper. However, under the purview of this notion, the researcher tried to discuss two viewpoints 1) the feasibility of taming convention derivatives as per shari'ah law, and 2) conceptual view of emphasizing innovation in this regards. In order to carry out this study, let us first analyze some background of replicating derivatives and its challenges.

This research paper organized in four sections. The first section is about the introduction, which discusses the general context of this paper. The second section discusses the background study of derivatives from Islamic perspective wherein views and opinion of Islamic finance experts and shari'ah scholars discussed. The third section is about researcher's reasoning and findings of the subject matter and fourth section are about the conclusion.

2. Background Study

The primary reason for the prohibition of derivatives was due to the existence of riba, gharar, and maysir. In financial derivatives like swaps (currency and interest rates), options and futures contracts, the above-mentioned prescribed elements found predominantly and commodities markets are not any exceptions to this. Numerous shari'ah scholars and researchers maintained unanimity on this matter (Al Dhareer, 1997; Obaidullah, 1999; Islamic Fiqh Academy of India, 2001; Siddiqui, 2008, Oubdi & Raghibi, 2017; International Shari'ah Research Academy for Islamic Finance, 2011; and Rizvi & Arshad, 2014). In contrary, scholars like Kamali (1999) opinioned that the ruling pertaining to the prohibition of derivatives shall be re-examined as in his views, the concept of the derivatives market is alien to Islamic commercial law. Implying analogy and inferences of classical writing in Islamic commercial law will have impeding effect on the growth of Islamic finance industry. He, therefore, emphasized on more ijtihad on this matter and shunned the idea of complete prohibition of derivatives usage. It is perhaps in line with the acknowledgment of Kamali's view Shari'ah Advisory Council of Malaysia had validated derivatives. Their approval was based on "hikmak al-tashri'iyyah (creating maslahah) and 'urf al-iqtisadi al-khas (common practices specifically occurring in economic activities) (Haron, 2014, p. 43)." Similar ruling given by Indonesian Ulema Council as well and approved Islamic version of derivatives; they too had based their ruling on similar rationale as did by Shari'ah Advisory Council of Malaysia (Faisal, 2016). However, the question is, were those rationales sufficient to validate derivatives. To analyze this, let us first understand why derivatives in their true nature are non-shari'ah compliant. According to the available literature, there are primarily two traits of derivatives instruments based on which these instruments got prohibition that is: 1) Non-existence of the subject matter and 2) Sale prior to taking possession (Ayoub, 2013; Kamali, 1999; Kamali, n.d; and Asif, 2012). These two proscribed traits of derivatives instruments are common across different segment of derivatives, however, based on the derivative class (i.e., futures, forwards, swaps, option etc), additional prohibitory traits varies. For the purpose of discussion and simplicity in this paper, only these two above common traits explored and discussed.

2.1. Non-Existence of Subject Matter:

Quoting to the ruling of Makkah Fiqh Academy of 1984 and OIC Jeddah Fiqh Academy of 1992, Sakti .et. el (2016) had stated that one of the causes mentioned

by these two aforementioned bodies for the prohibition of derivatives is non-existence of asset at the time of concluding a contract. Kamali (n.d) reported that as per the hadith, لَا تَبِعْ مَا لَيْسَ عِنْدَكَ ("do not follow what you do not have")[1], various shari'ah scholars stipulated the condition of a valid sale that "the item must exist and be owned by the seller at the time of contract (Kamali, n.d, pp. 205)." Siddiqui (2008) asserted that derivatives instruments inherited excessive risk, as the existence of the underlying asset never happens. Hence, shunned the sale of non-existed asset. In contrary, Asif (2012) quoted Ibn Taymiyyah and Ibn Qayyim who claimed that the prohibition of sale of non-existed asset is applicable only in the case where there is high probability of misappropriation of people's property and gambling. Further quoting to Ibn Al-Qayyim's opinion, Asif (2012) added that no clear evidence found neither in the Quran nor in the books of Hadiths that explicitly prohibited the sale of non-existent asset. Mansuri (2005) argued that the above hadith pertaining to the prohibition of sale of non-existent asset is applicable only to those transactions that are subject to gharar. If the underlying assets' existence is certain in future then there is no harm permitting such sales. However, Khan (1988) denounced this practice stating that in derivatives actual delivery of non-existent assets never been intended at all which certainly make derivatives contract void. He further supported his view quoting the hadith "sell not what is not with you".[2]

2.2. Sale Prior to Taking Possession:

One of the facets of a valid sale contract in conformity with Islamic jurists is that the seller must take the possession of the underlying asset before he sells it. This possession is classified into two categories: physical (takes place in the case of movable properties) and constructive (takes place in the case of immovable properties like sale of land, house etc.) possession. This in shari'ah terminology called as "قبض" (qabd). Kamali (n.d) quoted following hadiths in this regard:

> "*Abd Allah ibn Umar reported that the Prophet (PBUH) said: He who buys foodstuff should not sell it until he has received it*."[3]

1 Al-Tirmidhi: hadith no. 1232, Al-Nasa'I: hadith no. 4613, Abu Dawood: hadith no. 3503, Ibn Majah: hadith no. 2187 and Ahmad bin Hanbal: hadith no. 14887.

2 Sunan Abu Dawood: hadith no. 3503

3 Al Bukhari, 3:194, note 22

> *"According to another report by 'Abd Allah ibn Umar, the Prophet (PBUH) said: He who buys foodstuff should not sell it unless he is satisfied with the measure with which he has brought it"*[4]
>
> *"Ibn 'Abbas has also reported the following hadith from the Prophet (PBUH): "He who buys foodstuff should not sell it until he has taken possession of it." Ibn Abbas said, "I think it applied to all other things as well."*[5]

Referring to the ruling of OIC Fiqh Academy, Asif (2012) stated that, irrespective of the nature of underlying assets, physical possession of underlying assets (that are movable in nature) hardly takes place. Although, in forwards contracts, to some extent, delivery takes place. According to Rizvi, Arshad and Lahsasna (2014) parties in derivatives contracts never intend to deliver or possess the underlying asset. "In most of the cases, these transactions are closed with settlement of difference in prices, more precisely it is used for speculation purpose, and speculation being some sort of gambling as it is perceived, and therefore, forbidden in Islam (Rizvi, Arshad & Lahsasna, 2014, pp. 184)." Referring to Taqi Usmani, Sakti .et. el (2016) asserted that derivatives contracts are "...different from salam contracts but are instead more akin to the sale of one debt for another (Bay' Al-Kali' Bil-Kali) which is forbidden by Islamic law." They further referred to Islamic Research and Training Institute (IRTI) and AAOIFI who also had prohibited derivative instruments (options, futures and forward contracts) based on same aforementioned premise. In contrary, Kamali (n.d) and Ayoub (2013) opinioned that the predominant association of derivative instruments with speculation and gambling led them overlook the benefits of these instruments in terms of hedging and mitigating risk. Hence, they called for further ijtihad and urged reviewing of prohibition ruling for these instruments.

3. Analysis

The underlying concept of derivatives usage under conventional financial framework is primarily to transfer the risk from one party to another; because of this, in general, one party profited on the expense of counterparty's loss. This is called the zero-sum game and it is predominantly practiced in conventional financial markets (Harris, 1993). On the other hand, Islamic commercial framework estab-

4 Al Bukhari, hadith 3:336

5 Al Bukhari, Book on Transactions, hadith no. 2126

lished on risk sharing which is opposite to zero-sum game, practiced in conventional derivatives market, as in the Holy Quran in chapter 2, verse 188 almighty Allah stated, "Eat not your property among yourselves unjustly by falsehood and deception, except it be a trade amongst you by mutual consent (Uddin, 2015)." Indeed shari'ah has never restricted from undertaking risk mitigating activities as pointed-out by the proponents of derivatives, however, such activities shall not in any manner contradict with the basic tenets of shari'ah law. As discussed in section one, the legacy of replicating conventional financial products still has an overwhelming impact on Islamic finance because of this the practitioners in Islamic finance still have a tempting inclination towards replicating conventional products but what needs to be understood that the functionality of Islamic commercial law is completely different from its conventional peer. Prolong taming of Islamic commercial law for replicating conventional financial products would in long-term will have a debilitating effect on the growth and sustainability of Islamic finance industry. Moreover, this also, in a way, make Islamic finance industry dependent on the conventional financial system for innovation.

In the context of conventional derivatives, for instance, the options are traded (bought and sold) in isolation against referenced assets. In contrary, in Islamic commercial law, the Arabic term used to define the option as khiyar. However, according to Islamic commercial law khiyar is not a sale or partnership contract rather it always used as a supporting contract. As asserted by Oubdi and Raghibi (2017, pp. 5) "...an option is a promise to sell or purchase a thing at a specific price within a stipulated time and such a promise in itself permissible. The promise is also binding on the promisor. However, this promise cannot be the subject matter of a sale or purchase." In addition, the maturity period of options is also objectionable. Referring to Muhayyuddin (1986), Haron (2014) stated, "...the maturity of the option must not exceed three days as per Khiyar-al-shart and if it is beyond three days it is unacceptable Haron (2014, pp. 4)" as he "...claims option contract of being oppressive and unjust since the buyer of an option will benefit more than the seller Haron (2014, pp. 4)." Jeddah-based OIC Islamic Fiqh Academy, resolution no. 63/1/7 had prohibited options stating that the object of the contract is neither sum of money nor a utility or a financial right which may be waived (Ayoub, 2013).

In regard to a futures contract, Ayoub (2013) reported Taqi Usmani views that parties transacting futures contract appear mostly to be speculators whose primary aim is to gamble on price differentials in the underlying assets and a cer-

tain class of hedgers seeks to monopolize an asset to increase their profit margins and this has been proven repeatedly. He renounced futures transaction as Salam contract (which proponents claimed) and referred them more akin to the sale of one debt for another, that is, Bay' Al-Kali' Bil-Kali' which Prophet (PHUH) had prohibited. Further explaining to this, he stated "…these transactions are invalid because: 1) Sales and purchases cannot be affected for a future date, that is, both price and underlying subject matter cannot be deferred. 2) Delivery is not intended and settlement occurs by price differentials only. 3) Seller does not have full control over the underlying asset which can be a form of deceit to the buyer, and 4) the transactions are tied together, which is prohibited in Islamic jurisprudence (Ayoub, 2013, pp. 143)." This clearly indicates that futures contracts do lack two facets discussed in section two. Uddin (2015, pp. 15), referring to Mahmassani, stated, "…contracts, except salam and istisna for selling future goods, are invalid under Shari'ah law because of the state of non-existence." This prohibition was imposed based on the same ground discussed in section two, that is, the sale of the non-existence of subject matter and sale prior to taking possession. OIC Islamic Fiqh Academy also agreed with Mahmassani's views and prohibited futures contracts on similar ground (Uddin, 2015). However, to legitimize future contracts, a combination of Murabaha and wa'ad are being used, an act, which in my view is taming Islamic commercial law to cater the concept of conventional financial products. In short in a way, it seems that majority of the Islamic financial products existed not based on the societal need rather they all developed just by replicating conventional products giving less importance to innovation which is a matter of serious concern for the sustainability of Islamic finance industry in long run. In addition, there is another facet of derivatives market which has hardly been debated or discussed explicitly by shari'ah scholars; this is about leverage trading. Leverage trading is a concept wherein the trader is allowed to trade in derivatives instruments (buy-sell) just by depositing a small portion of his total traded value. In general, this amount varies from five to ten percent of the total traded volume of the trader. If the market moves according to the trader's expectation, the trader is profited or else he incurs losses in an exponential manner, that is, the loss will be more than the amount the trader holds in the trading account, which exceeds trader's capacity. This leverage trading not only being practiced in conventional derivatives market, but also in Islamic derivatives. The reason this being in practice in Islamic derivatives is again the result of replicating legacy and further research is required in this area.

4. Conclusion

Based on the above discussion it is clear that current practice of derivatives in Islamic finance industry is not in full conformity with Islamic tenets. Although, Islamic contracts are being used to make these derivatives instruments shari'ah compliant yet these endeavors aren't sufficient and proven to be less effective in implementing the true doctrine of Islamic financial system. What seems to be a problem with the current practice of Islamic finance industry is that Islamic financial market still operates on conventional infrastructure; this dependency in a way knowingly or unknowingly pushing practitioners and scholars of Islamic finance to developed Islamic financial products on conventional blue-print. It has evidently been seen in the above discussion. In my view, there is a need to change this trend and much emphasis shall be given to innovation keeping societal needs as a focus of center for innovation rather than replication of conventional financial products. Therefore, a bottom-up approach shall be adopted wherein emphasize should be given to developing such an infrastructure that suitably cater Islamic contracts. For instance, in profit rate swaps, though it is termed to be in compliance with Islamic law uses LIBOR rate as a reference which is nothing but an interest rate. Although, for the sake of public-interest (مصلحة عآمّة) and necessity (ضرورة) this referencing to LIBOR interest rate is allowed by a certain segment of shari'ah scholars until proper alternative mechanism emerges to replace LIBOR referencing with something based on Shari'ah law (not "in compliance with Shari'ah law). The problem with this referencing is that people (especially non-muslims and those who knows little about Islamic law) started blurring the differentiating line between the concept of interest and profit which will be have deterring impact on Islamic finance industry in long run. Hence, with the current infrastructure that Islamic financial markets functioning it is difficult to develop Islamic financial products (particularly derivatives instruments) and the existing Islamic derivatives products don't seem to be in full conformity with Islamic shari'ah law.

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Impact of Foreign Direct Investment on Employment in Sudan

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Abstract: The study aims to find a relationship between the foreign direct investment (FDI) flow and size of employment in Sudan. The study uses the method of Autoregressive Distributed Lag Model (ARDL) to test the relationship between the foreign direct investment and volume of employment in Sudan. This study was analyzed from two perspectives (I) A relationship between FDI and total employment of Sudanese economy, and (II) A relationship between FDI and the size of employment for each sector of the Sudanese economy. The analysis was using the time series regression models estimated for annual data between 1991 -2017. The result showing there is a negative long-run relationship between FDI and employment overall of Sudanese national economy and that the relationship between FDI and employment different by sectors. However, there is a positive short-run relationship between FDI and employment for the agriculture sector. In the industry sector, there is a positive long-run relationship between FDI and employment. Services sector shows that FDI has a positive long-run relationship with employment. Sudan is one of the countries that rely heavily on the agricultural sector to support the national economy, foreign direct investment should be more concentrated around this sector.

Keywords: Foreign Direct Investment (FDI), Volume of Employment, Economy's Versatile Sectors, Time Series Regression Models, Autoregressive Distributed Lag Model, and Sudanese National Economy.

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Introduction

This article discusses the relationship between FDI and the size of employment in Sudan. Foreign direct investment (FDI) is a type of investment led by multinational companies (MNC). MNC are simply defined as a corporation or enterprise that conducts and controls productive activities in more than one country (Michael and Todaro, 2012). Foreign direct investment is a form of globalization and has many definitions. (Asiedu, 2002) argues that foreign direct investment is one of the most important elements of globalization. It also considers it an engine of employment and a means of increasing technological progress. It also improves productivity and eventually leads to economic growth. It is considered that foreign direct investment has several forms, such as mergers, construction of new facilities, benefit from the profits obtained from foreign direct investment, and reinvestment (Hannon and Reddy, 2012). Foreign direct investment (FDI) in the developing world has been extremely increased in recent decades. A key part of globalization, FDI growth comes in waves, with each crest higher than the one before it (Michael and Todaro, 2012). Developing countries, including Sudan, seek to attract foreign capital to them as one of the main sources of financing development in terms of modern technology and management systems. This contributes to the rapid pace of catching up with economic development and raising the standard of living in Sudan. Sudan is one of the largest countries in Africa and enjoys a strategic geographical location close to the rich Arab market that is growing steadily, and there is a growing trend towards economic integration among the countries of the world. Therefore, studying the impact of foreign direct investment on the level of employment in Sudan seems important to get benefit from the successful experiences in this regard. Sudan needs foreign direct investment to stimulate economic growth, enhance its vitality, reduce poverty, create more Job opportunities, skills development, and productive knowledge of the workforce. This study uses the method of Autoregressive Distributed Lag Model (ARDL) to test the relationship between the foreign direct investment and volume of employment in Sudan. This study was analyzed from two perspectives (I) A relationship between FDI and total employment of Sudanese economy, and (II) A relationship between FDI and the size of employment for each sector of the Sudanese economy (Agriculture, Services, and Industry). Sudan needs to attract more foreign direct investment, increase employment, improve infrastructure, strengthen banking system, create more liberal investment framework, and establish institutions that drive human capital, reform the justice system, and reduce corruption to catch up with developed countries.

Literature Review

After increasing the volume of foreign direct investment in China and playing a crucial role in the growth of China's economy and its impact on employment. Ying Wei investigated the impact of foreign direct investment on the creation of employment opportunities in China and analyzed the impact of foreign direct investment on labor in China in terms of the relationship between it and the employment in the Chinese economy as a whole and the relationship between foreign direct investment and employment in each of the following three sectors (primary, secondary, and tertiary). The result of foreign direct investment on labor as a whole had no significant positive relationship, whereas the result was changed in the three sectors. In the primary sector, the relationship was significant and in the secondary sector there was no significant relationship between them, and in post-secondary sector negative relationship between foreign direct investment and employment was observed in China (Ying Wei, 2013).

According to (Laixun Zhao, 2018) foreign direct investment reduces trade union labor and competitive wages. The study concluded that foreign direct investment reduces negotiated wages on the one hand and reduces trade union labor and competitive wages on the other hand, when bargaining in the management of labor at the industrial level that reduces the impact of foreign direct investment if bargaining at the level of the company and trade unions at the level of industry.

The result of the research conducted by (Matthew and Johnson, 2014) on the impact of foreign direct investment in employment generation in Nigeria showed that foreign direct investment has a positive effect on the level of employment in Nigeria, in contrast to the same study conducted by (Salami and Oyewale, 2013), which showed a negative impact on employment Using the single regression model on the same data, while (Matthew and Johnson) used eight different regression models in order to reach a real result. In this study, the political effects on the result are shown. The author stresses that the government should emphasize attracting foreign direct investment to the country, which in turn reduces the unemployment rate by providing job opportunities and limiting the imports of goods and replacing them with raw materials.

According to (Masipa Tshepo, 2014), FDI has a long-term positive relationship with GDP and employment levels in South Africa's economy. The results showed that foreign direct investment stimulates growth and employment in South Africa. Human capital, labor cost and return on investment and labor disputes are in-

fluential factors for foreign direct investment in South Africa. The study suggested that the government should focus on these factors to facilitate a flow of foreign direct investment into the economy of South Africa.

Although foreign direct investment has several positive effects on labor and the labor market such as wage increases, labor force skills, and productivity in countries hosting foreign investments. It has other negative effects, such as unequal growth resulting from unbalanced growth in demand for skilled labor and wage differentials. The workforce is a demand for learning and training by the government. They also pointed out that foreign direct investment has other indirect effects on the labor market, which they do not see as justifying the imposition of restrictions on foreign direct investment, but it is considered one of the most important things to formulate the recommendations of economic policies governing the labor market (Hale and Mingzhi, 2016).

Data Description and Methodology

This paper aims to understand and analyze the impact of foreign direct investment on the level of employment in Sudan. This study analyzes three variables to determine the long-run relationship and the characterization of each variable. The study uses a methodology Autoregressive Distributed Lag Model (ARDL) to examine the long-run relationship between variables when there are more than two variables in the model. The analysis was done by using the time series regression models estimated for annual data between 1991 -2017 taken from the World Bank. In addition to the impact of foreign investment on labor, there are many variables that can affect the level of employment such as wages, GDP, interest rates, and loans. GDP which is the number of final goods and services produced within the country's borders over a given period of time (Williamson, 2017).

Employment Level: It measures the use of resources available in the country (people able to do work) calculated as a proportion of the population at a certain age. The data source for employment is World Development Indicators.

Foreign direct investment (FDI): A foreign direct investment is the individual or company to invest or buy a property or establish another company outside the borders of the motherland. The data source for FDI is World Development Indicators.

The models:

$EMP_t = \beta_0 + \beta_1 FDI + \beta_2 GDP + e_t$ ..... **(1)** $EMP_t1 = \beta_0 + \beta_1 FDI + \beta_2 GDP + e_t$ ..... **(2)**

$EMP_t2 = \beta_0 + \beta_1 FDI + \beta_2 GDP + e_t$ ..... **(3)** $EMP_t3 = \beta_0 + \beta_1 FDI + \beta_2 GDP + e_t$ ..... **(4)**

Where:

EMP_t = Total of Employment Level EMP_t1= Employment in Agriculture sector

EMP_t2= Employment in the Industry sector EMP_t3= Employment in Services sector

FDI= Foreign direct investment, net inflows GDP= Gross Domestic Product

Perform Unit Root Test To Test For Stationary

H_0: $\delta = 0$ that meaning series has unit root (series is non stationary)

H_1: $\delta < 0$ series has not unit root (series is stationary)

If H_0 is accepted (i.e. if series is non stationary) than it should be look for stationary in the first difference or the second difference.

Table 1. Augmented Dickey-Fuller Test Statistic

variables	t-statistic	stationarity
Log(EMP)	-3.300756	I(0)
Log(EMP1)	-3.033883	I(1)
Log(EMP2)	-4.571511	I(1)
Log(EMP3)	-3.367692	I(1)
Log(FDI)	-5.274668	I(0)
Log(GDP)	-6.518325	I(0)

*I(0) means that the series is stationary at level, I(1) means that the series is stationary at 1 difference

ARDL Model

Autoregressive distributed lag model contains the lagged value(s) of the dependent variables, the current and lagged values of regresses as explanatory variables. ARDL model uses a combination of endogenous and exogenous variables, unlike a VAR model that's strictly for endogenous variables.

ARDL models can be specified:

If the variables are integrated of different orders. That is a model having a combination of variables with I(0) and I(1) order of integration.

Example of ARDL model

$$Y_t = \Upsilon_{0i} + \sum_{i=1}^{p} \delta_i Y_{t-1} + \sum_{i=0}^{q} \beta'_i X_{t-i} + e_{it} \quad \textbf{(5)}$$

Where Y't is a vector and the variable in (X't) are allowed to be purely I(0) or I(1) or cointegrated β and δ are coefficients, Υ is the constant, i=1....,k, p, q are optimal lag orders, e_{it} is a vector of the error terms.

ARDL Bounds Test

Results from the bounds test for co-integration:

Using model 3 (constant): unrestricted constant and No Trend

Table 3. Bounds Test Results

Dependent Variable	F-Statistic		I(0)	I(1)	Co-integration Results
LEMP	6.967829	10%	3.17	4.14	There is co-integration
LEMP1	4.984968	5%	3.79	4.85	There is co-integration
LEMP2	12.21763	2.5%	4.41	5.52	There is co-integration
LEMP3	11.62031	1%	5.15	6.36	There is co-integration

If there is no co-integration the ARDL (p, q1, q2) model is specified as:

$$\Delta Lnemp_t = \alpha_{01} + \sum_{i=1}^{p} \alpha_{1i} \Delta Lnemp_{t-1} + \sum_{i=1}^{q} \alpha_{2i} \Delta Lnfdi_{t-1} + \sum_{i=1}^{q} \alpha_{3i} \Delta Lngdp_{t-l} + e_{1t} \quad \textbf{(6)}$$

If there is cointegration the error correction model (ECM) representation is specified as:

$$\Delta Lnemp_t = \alpha_{01} + \sum_{i=1}^{p} \alpha_{1i} \Delta Lnemp_{t-1} + \sum_{i=1}^{q} \alpha_{2i} \Delta Lnfdi_{t-1} + \sum_{i=1}^{q} \alpha_{3i} \Delta Lngdp_{t-l} + \lambda ECM + e_{1t} \quad \textbf{(7)}$$

The Results of the Regressions

From table (4) in this equation (1), employment as a whole is the dependent variable. The foreign direct investment has a negative effect in the long term. The gross domestic product has a positive coefficient, while the ECM-1 coefficient is negative and is no statistically significant.

From table (5) in this equation (2), employment in the agricultural sector is the dependent variable and the effect of long-term FDI has been positive and is no statistically significant. The gross domestic product has a positive coefficient,

the coefficient of ECMt-1 is negative and it demonstrates that there is a long run relationship between the variables.

From table (6) in this equation (3), employment in the industrial sector is the dependent variable. There is a long-term a positive relationship between FDI and employment in the industrial sector. GDP also has a positive effect, the coefficient of ECM-1 is negative and is statistically significant.

From table (7) in this equation (4), employment in the service sector is a dependent variable. The model showed a positive long-term relationship with FDI and a positive with GDP, the ECM has a negative coefficient and it demonstrates that there is a long run relationship between the variables.

Serial Correlation Test:

To detect a serial correlation in the regression model the LM test will be used in this models.

Null: There is no serial correlation.

Alt: There is serial correlation.

From table (8) given the p value, it is greater than 0.05 for all equations (1, 2, 3, 4) and therefore must accept the Null hypothesis that its saying there is no serial correlation.

The Stability Test:

Using the CUSUM stability test given in the Graphs 1, 2, 3, and 4 it can be argued that the regressions in Equations 1, 2, 3, and 4 are stable.

Conclusion and Recommendation

This paper examines the impact of foreign direct investment on employment in Sudan. The study uses the method of Autoregressive Distributed Lag Model (ARDL). First, the time series was tested using the Augmented Dickey-Fuller test statistic. After that co-integration test was conducted by using the bounds test, and long-term relationship. Whereas the results showed a negative long-run relationship in the first model that looks for an impact of foreign direct investment on total employment in Sudan while the second model showed a positive relationship in the long run between foreign direct investment and employment in the agricul-

tural sector. The third and fourth models showed a long-run positive relationship between direct foreign investment and employment in the industrial and services sectors. Serial Correlation LM was tested by using Breusch-Godfrey test. Finally, there is no serial correlation in the models, the stability tested was conducted by using CUSUM test.

Sudan should reconsider the use of foreign direct investment and moves towards the right path because Sudan is a resource-rich country with a large labor force distributed in the agricultural, industrial and service sectors.

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APPENDIX

Table 4. ARDL (1,0,4) Model ECM Results: Dependent Variable: ĽLEMP

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	0.006855	0.007720	0.887904	0.3907
D(LEMP(-1))	0.743006	0.294734	2.520937	0.0256
D(LFDI)	-0.003799	0.001398	-2.717753	0.0176
D(LGDP)	0.010173	0.009350	1.088004	0.2964
D(LGDP(-1))	-0.013147	0.009660	-1.361020	0.1966
D(LGDP(-2))	-0.015675	0.006608	-2.372366	0.0338
D(LGDP(-3))	-0.002555	0.005622	-0.454519	0.6570
D(LGDP(-4))	0.015839	0.007394	2.142123	0.0517
ECM(-1)	-0.572781	0.387315	-1.478853	0.1630

R-squared = 0.592641 Durbin-Watson stat = 2.036649 Prob(F-statistic) 0.081044

Table 5. ARDL (2,0,4) Model ECM Results: Dependent Variable: ĽLEMP1

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	-0.003664	0.006592	-0.555832	0.5885
D(LEMP1(-1))	1.157816	0.298615	3.877285	0.0022
D(LEMP1(-2))	-0.481245	0.218606	-2.201422	0.0480
D(LFDI)	0.001121	0.005888	0.190449	0.8521
D(LGDP)	-0.011725	0.029556	-0.396724	0.6985
D(LGDP(-1))	-0.016169	0.047327	-0.341637	0.7385
D(LGDP(-2))	0.020582	0.030262	0.680121	0.5093
D(LGDP(-3))	-0.031464	0.020914	-1.504475	0.1583
D(LGDP(-4))	0.051302	0.023072	2.223589	0.0461
ECM1(-1)	-1.337473	0.398047	-3.360089	0.0057

R-squared = 0.715312 Durbin-Watson stat = 2.006254 Prob(F-statistic) 0.027323

Table 6. ARDL (3,4,4) Model ECM Results: Dependent Variable: Ľ̀LEMP2

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	0.004761	0.008892	0.535429	0.6089
D(LEMP2(-1))	0.818860	0.149953	5.460784	0.0009
D(LEMP2(-2))	-0.461619	0.144259	-3.199926	0.0151
D(LEMP2(-3))	-0.306962	0.125312	-2.449591	0.0441
D(LFDI)	-0.005807	0.008136	-0.713791	0.4985
D(LFDI(-1))	0.035444	0.008589	4.126432	0.0044
D(LFDI(-2))	0.005751	0.006587	0.872992	0.4116
D(LFDI(-3))	-0.008363	0.004747	-1.761610	0.1215
D(LFDI(-4))	0.013197	0.003534	3.734770	0.0073
D(LGDP)	0.092221	0.035996	2.561990	0.0374
D(LGDP(-1))	-0.209330	0.054101	-3.869246	0.0061
D(LGDP(-2))	0.173445	0.069452	2.497344	0.0412
D(LGDP(-3))	0.215297	0.037593	5.726982	0.0007
D(LGDP(-4))	-0.218556	0.035568	-6.144763	0.0005
ECM2(-1)	-1.802417	0.277856	-6.486867	0.0003

R-squared = 0.954217 Durbin-Watson stat = 2.864089 Prob(F-statistic) 0.002238

Table 7. ARDL (4,0,0) Model ECM Results: Dependent Variable: Ľ̀LEMP3

Variable	Coefficient	Std. Error	t-Statistic	Prob.
C	-0.002651	0.010372	-0.255541	0.8020
D(LEMP3(-1))	0.877190	0.246672	3.556102	0.0032
D(LEMP3(-2))	0.253793	0.153127	1.657398	0.1197
D(LEMP3(-3))	-0.728738	0.179088	-4.069162	0.0011
D(LEMP3(-4))	0.325780	0.145829	2.233984	0.0423
D(LFDI)	0.011125	0.004310	2.581024	0.0218
D(LGDP)	0.099222	0.031117	3.188666	0.0066
ECM3(-1)	-1.340368	0.389090	-3.444884	0.0039

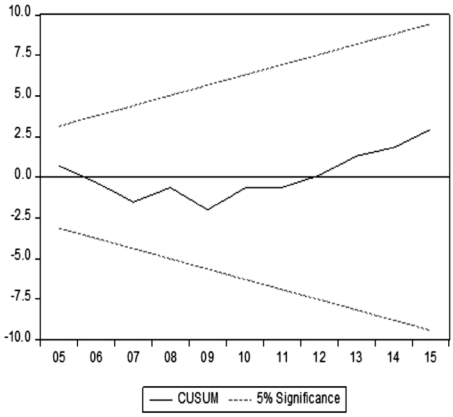
R-squared = 0.754516 Durbin-Watson stat = 1.894602 Prob(F-statistic) 0.001990

Table 8. Serial Correlation Test

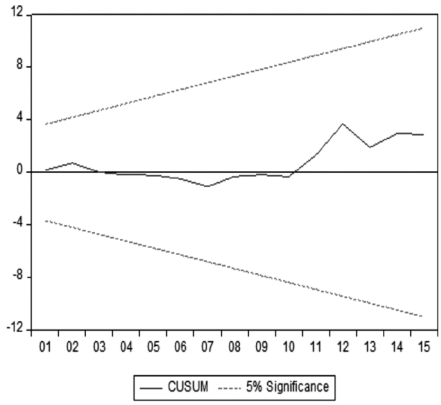
Breusch-Godfrey Serial Correlation LM Test: for equation (1)			
F-statistic	0.235471	Prob. F(2,11)	0.7941
Obs*R-squared	0.903216	Prob. Chi-Square(2)	0.6366
Breusch-Godfrey Serial Correlation LM Test: for equation (2)			
F-statistic	1.285646	Prob. F(1,11)	0.2810
Obs*R-squared	2.302215	Prob. Chi-Square(1)	0.1292
Breusch-Godfrey Serial Correlation LM Test: for equation (3)			
F-statistic	4.949602	Prob. F(3,4)	0.0782
Obs*R-squared	17.33127	Prob. Chi-Square(3)	0.0006
Breusch-Godfrey Serial Correlation LM Test: for equation (4)			
F-statistic	0.627220	Prob. F(2,12)	0.5507
Obs*R-squared	2.082146	Prob. Chi-Square(2)	0.3531

Graphs

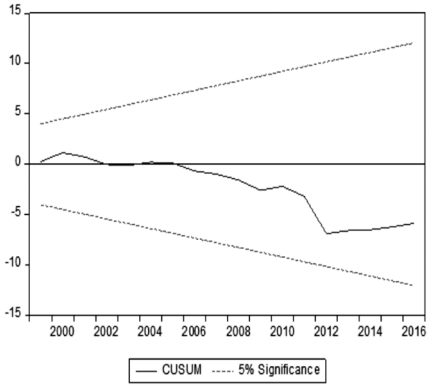
Graph 1. Plot of CUSUM Test for equation (1)



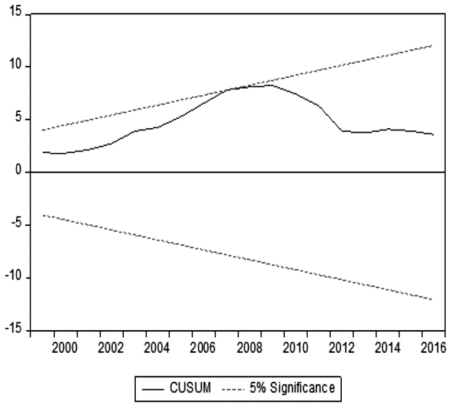
Graph 2. Plot of CUSUM Test for equation (2)



Graph 3. Plot of CUSUM Test for equation (3)



Graph 4. Plot of CUSUM Test for equation (4)



İlahiyat
Theology

Religion, Education and Modernization: A Study of the "Ulamas" Religious Scholars in Kerala

Ahammed Ishac Hudawi*

Abstract: The present study is an attempt to explore the development and modernisation of religious education among individual Muslim community of Kerala and to analyse the role of a traditionalist Ulama organisation in the process. Therefore, this study attempts to make an empirical understanding of the nature and extent of modernization among the priestly class of Islamic community focusing among Sunni groups ("ulama" religious scholars: those with formal training in the religious sciences, especially but not exclusively in Islamic law and hadith) in Malabar region (especially Malappuram district) of Kerala in India. This will give an outline over the traditional and modern way of education system among Malabar Muslim. It explains the blend of tradition and modern education. The following section gives a diet on the organization of the dissertation.

Keywords: Modernization, Ulama, Malappuram, India.

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Introduction

Kerala is a state situated in the south west corner of India representing only 1.18% of the total area of India and 3.43% of total population country, that time region was ruled by three administrations-two princely states, Travancore, Cochin and Malabar which was under direct administration of the British, these were united to form the present state of Kerala on 1st November.The name of Kerala was variously known and described by historians and travelers as malibar, manibar, mulibar, munibar. The culture of "maalbaris" clearly visible in the community life, especially in traditional groups of nayars, nambudiries, mappilas, thiyyas and Christian. The historians divided into two regions, Malabar region on the one hand and Travancore and cochin regions on the other, these had different socio-historical backgrounds leading to their present social, educational, and economic status, actually, the present Kerala state was formed in 1956. Now the history of Kerala state has been intrinsically intertwined with the history and culture of Mappilas, the word "Mappila" is a contraction of maha[great] and pilla[child], honorary title as among nayars in Travancore. The geographical position of Kerala, particularly it's open west coast, ''the sea has been the permanent and decisive factor in the history of Kerala, such religions as Judaism, Christianity and Islam came to Kerala by sea.

The study and pass of religious knowledge lay at the heart of Islamic civilization. Throughout the centuries Muslims around the world have founded a variety of ways for teaching Islam both at primary levels, to educate everybody in the community about the basic tenets of the religion, and at higher levels, to produce the *'Ulama* class, the true religious scholars. There has been enough academic and journalistic attention of late towards the entire idea of Islamic education and institutions of Islamic learning. Most of the studies came up in the backdrop of post-9/11 allegations that Islamic learning centers are harboring radicalism, nurturing terrorism and fostering extremist tendencies as well as preparing grounds for Islamist political takeovers. Hundreds of books and articles have already come out trying to justify these allegations, mostly based on peripheral views and from-the-far assessments. This post-9/11 fascination over Islamic learning institutions, with a special obsession with *Madrasa*, a term widely used in South Asia to denote higher centers of Islamic learning, put under the scanner every system that deals with Islamic education, be it 'traditional' or 'modern'. Prior to this fascination, the discourses on the Islamic education were revolving around the allegations that the traditional type of Islamic institutions are utterly redundant, a mere relic of the past, outdated, pre-modern and resistant to any change.

Muslims who make up a major crowd of the world population are geographically distributed in almost all parts of the globe, and despite of many basic characteristics unifying them as an international religious community, there are apparent differences in the social, economic, cultural, educational and religious features of Muslim societies. These differences can be better explained by the nature of the arrival of the religion in an area, ways it adopted to grow and expand there, role it played in the social change of the host community, character of its engagement with other religions and ideologies and the contemporary situation of the Muslim community in that area. However, 'one of the major deficiencies in the historiography of Islamic civilization has been the absence of research which satisfactorily accounts for the growth of individual Muslim communities' (Zubair, 2011).

While the modern trends started influencing all spheres of life with the onset of 20th century, it did not spare the Islamic education system as well, and, as a result, a host of modernisation process transformed and has been transforming both religious and secular education of Muslim communities around the world at various levels and in different colours. Some of them preferred the secular at the expense of religious, viewing the later outdated and pre-modern. Some ventured to discard the secular for religious viewing the former immoral and anti-religious. Meanwhile, many individual Muslim societies braved to experiment a synthesis of both, thus bringing back the approach of great Islamic scholars of the golden age and turning away from the dichotomous outlook derived from western philosophies of education.

Much has been talked about the extraordinary anthropological, demographic, ecological, economic, educational, historical, political, religious, etc. features of the small South Indian state of Kerala, which is the integration of three regions, Travancore in the south, Cochin in the Centre and Malabar in the North. The peculiar traits of Kerala culture mark it off from all other Indian regional cultures. The Malayalam language, the life style of the Malayali, the arts and the literature, the faiths and the political consciousness make Kerala a different cultural region that sets itself apart as much from the north Indian cultures as from the other south Indian cultures. Kerala Muslims constitute 24.7% of the total population of the state. A majority of their population live in Malabar and are known as Mappilas. They have share certain characteristics and peculiarities that distinguish them from other Muslim communities in Kerala and India.

Miller sees Mappila's ability to survive as a minority Islamic community under non-Muslim rule for more than ten centuries and their conception of this

period as the golden age of Kerala Islam far from considering this an un-Islamic situation, as one of their outstanding merit. While concluding his detailed study on Kerala Muslims, he said that 'the primary importance of the Mappilas for the Muslim world is the demonstration that it is possible under the right circumstances for a Muslim community to make necessary change' without hampering the spirit of Islam.

The Back Ground of Malabar Muslims In Kerala

Kerala is a state situated in the south west corner of India representing only 1.18% of the total area of India and 3.43% of total population country, that time refer into ruled by three administrations-two princely states, Travancore and cochin and Malabar which was under direct administration of the British. These three ducts united to form the present state of Kerala on 1st November 1956. Historians have divided Kerala into two regions, Malabar region on the one hand and Travancore and Cochin regions on the other. These two regions had different socio-historical backgrounds leading to their present social, educational, and economic status.

Now the history of Kerala state has been intrinsically intertwined with the history and culture of mappilas, The geographical position of Kerala , particularly it's open west coast, ''the sea has been the permanent and decisive factor in the history of Kerala, such religions as Judaism, Christianity and Islam came to Kerala by sea .It is said that in the first half of seventeenth century while the Prophet was sending envoys probably in ninth and tenth years of Hijra to kings of various countries inviting them to Islam, one of them was also sent to the king of Kodungallur. On this account, before the mission of Cheraman Perumal set off Arabia, Islam has its appearance here extending another way of life. The incessant influx of Arabs to the shore of Malabar is considered as another powerful reason to the possible advent of Islam in the Prophetic period. According to K. Shreedharan (2008), 'Arabs were known as seafarers even before the birth of Islam, but they seem to have multiplied their efforts at oceanic commerce after the advent of Islam'.

Especially in Kerala-like regions where non-Muslim regimes were in rule; historians mention the rampant caste system as a major reason that motivated the downtrodden sects to convert to Islam. By becoming Muslims, they could at least enjoy the freedom of movement and the right to free labour and worship. The Muslims also received and respected them as equals irrespective of their earlier religion or low casts.

The time of Cheraman Perumal tradition and advent of Malik Dinar Mission, all historians undoubtedly agree on the conversion of last Chera king and the missionary works of Malik bin Dinar and his companions have taken a great part in the revivalist history of Islam in south India. Zainuddin Makhdum, Umar bin Muhammad Suhrawardi, Zaid Muhammad, Seyd Mohideen Shah, K.K. Kareem, Dr. C.K. Kareem, and majority of later historians have spent major portions in their works to portray these traditional beliefs.

According to the observance of Major Rowlandson, in the Persian translation of Tuhfatul Mujahidin (1898), it too was the part of missionaries sent by Prophet Muhammad to the different part of the world. Apart from the former Muslim traders, the caravans visiting the mount of Adam in Ceylon may be the next bearers of the Islamic message to the land of Malabar. Because Kodungallur was a well-known port and the then capital of Malabar, traveller used to stop here to take a rest before resuming voyage. Appointing a learned man in major centres from their mission he organized a very systematic and well-arranged system that will help easy access of Islam to hearts of residents and thanked God to find the divine light of Islam having taken over so much space in the abysmal darkness of disbelief. By the completion of duty Malik bin Dinar and his few followers left for Khurasan where he died, and the rest remained here in Islamic propagation activities. Malabar was the most important state on the western coast of India where the Arabs found fertile soil for their trade activities. The community of Muslims in Kerala which arose in Malabar because of the Arab contact are known as Mappilas. The Arabs who took the leadership of new traditional system of Islam had made intensive missionaries took place on the coast and number of native now supplemented to the mound of the community. The matrimonial alliances of Arab sailors with the local women of the Malabar Coast. It meant a mixture of black and white; it corresponds to Indian women and Arab women. After, Malabar became a fertile region for Islam. Shaik Zainudhin Makthoom reports (1898): very useful matter for Muslim society that "rulers of that time had respected and regard for the Muslims because the increase in number of cities was due to them.

Now days the majority of Kerala Muslims are called as Sunnis who adhere to the shafi school of sunni jurisprudence. They follow various forms of Sufism. They are mainly divided in to two fractions, have separate leaders and separate Madrasa Boards too. Real question that what is the educational structure of ulama group in Kerala, how they change their approach of modernization from their orthodox

concept. Really wonderful these ulama groups gained education without the help of government, they carried their Othupalli (Morning or Evening Madrasa in Malayalam), Dars system (Mosque centric residential learning system), Arabic or Islamiyah colleges (Students studying both Islamic and Material subjects in residential campus). Islamic Universities (Affiliated to international Islamic Universities and provide research level courses) but they also modernized now days.

Changing way of life

Traditional life styles of ulamas are different from modern and westernized system, previous ulamas dress code were different and varying from present ulamas. Surprising one thing previous ulamas were wearing only white clothes and white dhothies with big tawwal in head, but when we compare old ulama between modern ulama we can find that modern ulama they are changing as situation or place level. Previous ulama they found only in tradition white dress and very poor dress code too. But ulamas are living in high quality; they are earning more than previous ulama. Women's ulamas also are working in different field. Dress code is the one of the important change of tradition which becomes to modernization. According to theories of modernization, each society can develop from traditionalism to modernity, and that those that make this transition follow similar paths, this path is often referred to as "rapport era". More modern states are wealthier and more powerful, and their citizens freer, with a higher standard of living. Developments, such as new data technology and far runs or the need to update traditional methods, it is argued, make modernization necessary or preferable. Traditional religious beliefs and cultural traits usually become less important as modernization takes hold. When modernization increases within a society; the individual becomes that much more important, eventually replacing the family or community as the fundamental unit of society.

Other one is attitudes of men ulama to women which also modernized and changed, previous ulamas they didn't allowed women to go forward and work in society, so their appearance was very rare. But present modernized ulama changed their attitudes and approaches they allowed women to participate in different field and encouraged them to study. Now economic statuses of women are better from previous years, they are earning much better than men, they are capable to survive their daily life, they are able to drive, and they are able to go alone too.

Observations

Some of the significant observations due to the institutions visited in Malappuram districts of State Kerala are mentioned as follows: There is no Madrasa Board in Kerala at government level. Physical infrastructure of Islamic learning center of both districts though varying according to the financial set-up of the institution attempts to meet the needs of their students. A lot of emphasis is given to English and computer education along with Islamic Education. These skills are imparted in a specialized manner by these institutions from first to final year.

Most of the Islamic institutes of "Malapuram" district are traditional in nature, yet they are trying to incorporate secular subjects, while their Malappuram counter parts are providing ample facilities to their students to get +2, B.A and M.A degrees from the recognized universities. Institutes running an Islamic Course (AIC) under "Majlissu Talimul Islami" have a specially designed curriculum, which is a mix of subjects taught in the Islamic and University. These subjects are Arabic, Sociology, Economics and Commerce, which are offered at Graduate Degree and Post-Graduation levels. Curriculum of these institutions is structured to prepare their students more effectively to get moral and modern education which will prepare them to meet the challenges of the real world. Medium of instruction is either in Arabic or English. Besides, few institutes are following Malayalam, the local Language. Students are moving to English/Malayalam medium in State or CBSE schools after completing their two hours morning Madrasa from 7.00 AM to 9.00 Am. Some of the students are also moving to evening Madrasas from 5.00 pm to 7.00 pm after completing their regular school. These major organizations manage the private organizational Madrasa boards mentioned below. It is significant to mention here that the whole Islamic education system has been highly influenced by Islamic educational movement like "Samastha kerala jamyiyathul ulama", which have brought radical changes in the school of thoughts and the philosophies, hence modernizing people's mindsets. Jamaat-E-Islami Hind, Kerala Chapter and Kerala Nadvathul Mujahideen also contributed their own educational syllabus and curriculum.

Ulama in Kerala

The traditionally educated Muslim religious scholars, the 'Ulama (singular: 'alim), are one of the basic pillars of an Islamic community. Getting deep experiences in religious sciences such as Qur'an, Hadith, Qur'anic commentaries, jurisprudence,

and theology they become responsible to undertake the mode of tajdid that was presented by Prophet. it plays a pivotal role in the construction of an Islamic spirited community.

We can classify the Ulama of Kerala as three sections: Ulama of pre-colonial period, colonial-period and post-colonial period. In each of these phases, they were of various outlooks regarding the espousal of forms and styles to the dissemination of Islamic teaching. Ulama, got an Islamic identity directly from the scholars came from Arab countries, the homeland of Islam. The missionaries and traders set afoot in Kerala has a considerable role in the set-up of knowledge system and personality development of Ulama wing, the Makhdums basically hail from Yemen deserves the credit of systemizing Islamic studies in Kerala territories. By the debut of Makhdums as the path-breakers of religious studies in Kerala this attachment was once more concreted. When we look to Ponnani, Zainuddin Makhdum Senior (1467-1521) established a planned system in the scenario of Kerala Muslim religious education. Taking experiences from Calicut, Mecca and Al-Azhar, Egypt, where he had studied, Makhdum tended to make a comprehensive syllabus and a well-structured system full-fledged education. Constructing the Grand Mosque of Ponnani, he also facilitated to the study and accommodation especially to those who come from remote areas. He selected the Kitabs of the Islamic scholars as textbooks and even composed more than twenty books like Murshid ul Tullab and Siraj ul Qulub in different faculties to educate the young generation. Being the author of world famous books, totally different of contents, Fatah ul Mu'in (fiqh), Tuhafat ul Mujahidin (Kerala History) and Irshad ul Ibad (tasawwuf), spending thirty six creative years in Ponnani Dars he created a gang of completely varied potentials. By the time Ponnani became the centre of Muslim learning and began to know as 'little Mecca of Malabar'. In the later centuries, there came a series of genius Makhdum Ulama who headed the project of Islamic education at Ponnani. In this course of time several students not only from Malabar and Laccadive Islands, but also from Mecca, Medina, Baghdad, Yemen, Syria, Indonesia, Singapore, and Malaysia reached Ponnani for higher studies. Thus 'sitting by the lamb' in the mosque of Ponnani and receiving the title of 'Musliyar' became the symbol of 'being a scholar in Islamic studies' in Kerala experience (Shah 1972: 47-48, Miller 1992: 261). The graduates from Ponnani were the leaders of Kerala Muslims for centuries., study of 'Ponnani modal' was spread all over Kerala and the 'Ponnani syllabus' or 'Makhdumi syllabuses also got much popularity everywhere. This explosion of knowledge led Kerala Muslims to a new horizonHowever, by the half of

nineteenth century the eruption of indigenous Arabic colleges has started, with new experiences of Islamic knowledge and combined education.

The centers of Muslim learning in Kerala are believed Kodungallur, South Kollam, Panthalayani Kollam and Chaliyam etc. Like Ponnani, once in history Kozhikode also led a leading role in the spreading of religious education. The Qazi tradition of Calicut substantiates this continuity. In later centuries Kasargod, Ichilangod, Tanur, Tirurangadi, Veliyankod, Kizhur, Vazhakkad, Parappanangadi, Trikkarippur, Nadapuram, Kundur, Mannarkkad, Cherpullasseri, Adhur, Angadimugar, Turuthi etc. became the centers of dissemination of Islamic education. In the later time some Ulama families also came out taking the responsibility of Islamic preaching like Odakkal Ulama family, Cherusseri Ulama family and Fazfari family etc. All these abode of knowledge and scholars formulated a good and valuable identity for Ulama in Kerala.

Ulama: Educating a Powerful Generation

The "Dars" were the centers of socialization of community and factory of talented students. All the religious awareness and value centered social awakening that have witnessed Kerala Muslims so far, were started by the impetus given from Dars system. The new educational institutions and Arabic Colleges also erupted from the same motivation. It is interesting to find that the 'reformers' whom Kerala Muslims have been witnessed in later centuries also were the products of Palli Darses. Until the emergence of the sectarian sentiments it was treated collectively as the focal centers of Kerala Muslim revivalism. Dars systems do its best for the socialization and higher education of an upcoming generation. The students come from different family backgrounds were being accommodated with the high culture of Dars atmosphere. Getting frequent training to follow the Islamic way of life all become same in culture and behavior in an elevated position. Because of being always in the sovereignty of teachers and getting regular instructions in proper times they never went astray from the discipline. The timely guidance helps them to develop a good personality. Most of them get chances to deal with organizing programs, administration system, controlling power and managing capacity. Thus, by completing the course every student become capable to lead or manage another institution or Mahalls in a proper way. After the completion of study from Ponnani most of them have started separate Darses in their preferable areas and localities in different parts of Kerala.

Ulama and Social Work

Generally, the Ulama sustained their authority through the institutions that continue for centuries; Ustad (teacher), Mudarris (lecture), Waiz (preacher), Imam (leader), Khathib (preacher), Qazi (judge) and Mufti (jurist consultant) etc. All of these institutions compel them to make an inclusive and fruitful engagement with people. However, many Ulama of Kerala have proved their charismatic expertise in various fields also, beside these readymade platforms, like extensive educational works, social welfare activities and long-term projects for the empowerment of Muslim community. Abdul Bari Musliyar (1298-1385 H) of Valakkualam, M.M. Bashir Musliyar (1929-1987) of Cherur and C.H. Aidarus Musliyar (1930-1994) of Puthupparamba were some notables of this kind.

Qazis and Muftis were very powerful and influential presence in Mappila community. Because of there were some fundamental differences between two, the duties of the both also were slightly different. Qazis get more chances to social interventions than Muftis. Muftis only 'provide information to the questioner as to what the judicial moral status or value (hukm) of specific act is'. However, Qazis were those who apply the established rulings (Moosa 2004: 557). Muftis were Qazis too and vice versa, all powers were also vested in both groups. Mostly all the official and important religious and social obligations have been conducting in the presence of Qazis. The Qazis of Kasargod, Valappattanam and Calicut are most mention worthy. The Muftis also had a continuous history among Kerala Muslims. Most of the Ulama were Muftis. The key of social equilibrium was in the hands of Muftis. People resort them as a final option in the search of remedies. Thus, the fatwa will bridge the gap that may broke and reinstall peace and tranquility that form a societal stability. According to the authors of Mahataya Sahitya Paramparyam few of great Muftis in the last time were Purathel Shaykh Tangal, Qazi Muhyuddin of Calicut, Putiyakathu Kammukkutti Musliyar, Kunhamutti Haji of Calicut, Qazi Abdulla Haji of Thellichery, Shaykh Ahmad Makhdum, Putiyakathu Ahmad Musliyar, Navarakulangarakathu Kunjahammad Kuttiy Musliyar (1978: 280-284). Other few latest Muftis are Kanniyatu Ahmad Musliyar (d. 1993), E.K. Abu Bakr Musliyar (d. 1996), and Cherusseri Zainuddin Musliyar (b. 1937). Thus, we can reach in the point that the role of Ulama is inseparable from the revivalist history of Kerala Islam. Starting from Othupallis, Darses, Arabic colleges, and Universities (Darul Huda Islamic university), they have done a landmark leap in the educational, cultural level and created a conducive atmosphere for the healthy discussions in this regard.

Umara &Ulama in Kerala

Amir (plural: Umara) is from the Arabic term "amara", meaning to command. It is also used as the title of a military commander, a nobleman, chief, prince, or ruler. During early Islamic periods, this title was given to the heads of ruling families, high Arab officials, and governors, meaning of Umara in Kerala is those religious and creative non-Ulama people who are interested in logging on various Islamic activities, facilitating for Islamic teachings, supervising the organization of Islamic initiatives and helping to find out enough financial support for the easy run up of these institutions, guiding and coordinating the philanthropists, well-wishers and rich men. In all sense, the Umara were the subordinates of Ulama in the functioning of new Islamic initiatives. While the Ulama render religious support and its outlook, Umara submit the material helps and practical ideas. Because of their wide experiences, they can bring out pragmatic thoughts and envisage how to implement a project in a level that will be useful for the Muslim community. Thus, the Umara were an inevitable part of the history of Islamic revivalism in Kerala.

Umara has played a decisive role in making Muslim community a creative one. We can't find any institutions or organizations in Kerala without the sincere interventions of Umara that have worked behind it. Their favoring mentality and energetic mindedness in Islamic fields especially educational and social activities were the power of Muslim community.The formation of 'Mahallu system has facilitated a well-equipped combined initiative for the Ulama-Umara duality. Mahallu in its technical sense is a system of organizing and maintaining community and communal consciousness in a collective way and use it for the upliftment of community in all aspects.

Educational Mobility

Past and previous Ulamas studied only moral education (religious education) but now it changed, it was the situation where they studied only from Dars or Mosque or from their father. So that their educational status was very low related to modernized ulama, modern Ulamas they are very much capable, and they have good skill and financially sound, they are the visitors and workers of different countries and different companies but also, they keep their education and culture, but they included modernized system and used globalized technology too.

Barbara Metcalf (1978) talks of traditional religious institutions in the modern period. Such institutions as the sufi orders, the religious schools, and the

system of pious endow-ments have been treated, if at all, only in their relation to political developments. Thus, the leading theological academy of modern India, the Dar ul-'Uloom of Deoband, has been studied because many of its ulama played an important role in nationalist politics in India. An investigation of the early history of the school suggests many other significant historical themes, notably an important incipient trend toward a formal bureaucratization of the ulama and their institutions. She describes the organization of Deoband in its initial decades and points out that ulama of the school cultivated intellectual interests and trained students to become government servants. In doing so successfully, they laid a foundation for effective influence in a modern society. The school produced ulama, recruited from a widespread area, who disseminated a uniform religious ideology to many Muslims who welcomed teachings that emphasized common bonds among Muslims rather than local ones. Those who became ulama received turbans were considered to possess both brilliance and exemplary personal qualities, including mastery of cultured language. The teachers simply reduced their salaries and advanced students voluntarily took on the burden of aiding them with lessons. Not all the teachers were of equal skill, and those entrusted with the rational sciences-not surprisingly, given the emphasis of the school-tended to be less distinguished.Now these modernized ulama changed their house model, and they have modern and moral education, they are using technology, and they are speaking English too. Previous ulama rejected these types of development, and they were against colonial rule and their products, but now modern ulama they are very effective users of western products and they are eager to study English and they encourage their family and son and daughter to study English and join them in English medium school too.

Conclusion: Theological Education and Secular Education

We must give a special attention to know about education of Muslims in India. We can't involve only Kerala, so that education spread in India all over. Education in India spread in four periods that helped Indian Muslims to study very well which are Arab-Islamic period, present Islamic period, colonial period, post-colonial period, this diversion arranged as low high development of Muslim education.

This study had more benefits to understand about Indian Muslim's Education, so these are main history of Muslims' educational level; it is more connected to northern India but decreased study about southern India that is about Kerala Mus-

lims. This research focused on which is one of the two Muslim majority districts or Union Territories in south India (other being Lakshadweep). The Hindu temples and Mappila mosques of the region are known for their colorful festivals. It is the most populous district in Kerala. The populations include Muslims, Hindus, Christians, various tribal religion believers, Buddhists, Sikhs, Janis and others. Learning and teaching religion lay at the heart of Islamic civilization. Every Muslim society in the world has founded formal and informal systems to reproduce and disseminate Islamic knowledge. These systems mainly work at two levels. Institutions at the primary and secondary levels function to educate each one in the community regarding the essential basic tenets as well as general knowledge of the religion. Institutions at higher levels function to produce the *'Ulama* class, the true religious scholars, who are rendered with the responsibility of guarding sacred knowledge of Islam and sustaining the religious legacy of community through generations. This study is concerned about the latter, the systems that produce the *'Ulama,* their schooling, career, interests, public acceptance and roles in the society. It gives more insight into how the *'Ulama* have since long been attracting immense respect as the guardians of the Islamic religious tradition, and how they become capable of playing a vital role in the society they belong to. The schooling career of, and discourses held by, the *'Ulama* is important in the wake of increased academic and journalistic attention towards the entire idea of Islamic education in the post-9/11 period. The researcher expects that this study can enter to the debates surrounding a dual-faced allegation against Islamic education systems - that it nurtures religious extremism, radicalism and intolerance, and that it is pre-modern and resistant to change.

To make the case of 'Ulama or the traditionalist Islamic scholar who go through a special kind of religious schooling, the researcher took up two similarly-looking traditional systems of Islamic higher learning. The importance and antiquity of education in Kerala is underscored by the state's ranking among the most literate in the country. The local dynastic precursors of modern-day Kerala made significant contributions to the progress on education. Catholic missionaries brought modern school education system in Kerala, but madrasa system which is different from catholic system of education, now days more than 10000 madras control by leadership of ulama under the organization setup known as samsath Kerala islam matha vidyabayasa board. Education in Kerala had been promoted during British rule in India by Catholic and other Christian missionaries who were keen on providing education to all sections of society and strengthening of women, without any kind of discrimination.

The educational system that followed among Kerala Muslims was very conspicuous Rather than quantity of education, quality was provided much preference. Maktab, W'az and Dars systems were the old channels that extensively followed among Kerala Muslims.. Wa'azes, the preaching, were the public educating system of ulama group that constitute the secondary level of education. There were conducted continuous wa'az programs lasting thirty or forty days among Kerala Muslims about three or four decades ago. High level subjects like Tafsifr, Hadith, Fiqh, Tasawwuf, Balagha, Mantiq and Ilm al Falak etc. were studied in Darses. Hence the graduates from Darse were capable of treating any problems in Islamic sense (Zaubair 2006). Thousands of Darses and their branches emerged through different times played a substantial role in the propagation of Islam.

Ulamas they finish their graduation and post-graduation from Arabic colleges which are another wonder that play a decisive role in the enriching of traditional education among Kerala Muslims. By the second half of twentieth century Kerala witnessed a mushrooming trend in the growth of Arabic colleges. Arabic colleges are the higher educational centers parallel to the Dars system, with application of modern educational developments and extracurricular activities. Arabic colleges of Kerala to two parts; pure Shari'ath colleges and combined educational institutions These institutions took a large part in the dissemination traditional education in Kerala. Its graduates are the leading (ulama) scholars of time.

Combined educational institutions are the second group. It was a new phase in the growth of Arabic colleges and system of imparting Islamic education in Kerala. Instead of giving priority only to religious subjects. Their destination was molding up of a powerful and scholastic Islamic generation well versed in religious and secular education, equipped with science and technology that can response to the demands of time. Starting by the emergence of Darul Huda movement in 1983 at Chemmad it has got a booming growth among Kerala Muslims. Modeling this experiment of this modernization of traditional Islamic education there have emerged several parallel streams also. The co-ordination of Islamic colleges is worth mentioning one. More than twenty colleges from the different parts of Kerala pursue the same line. The surprising thing is all of these transformations are being done only after the sincere focus on the essence of traditionalist of Islam and its view on education. Here, it is doubtless to say that the different systems of imparting education in Kerala have become a new feather in the cap of Islamic revivalism and modernization of ulama in Kerala.

Arabic and Arabic-Malayalam have played a decisive role in the literal and cognitive revival of Kerala Muslims. Contrary to all its counterparts, it has had a spectacular achievement in both of languages, especially in educational and aesthetic aspects. The impact of Arabic language on the life and culture of Kerala Muslims is tremendous and inseparable. Because of frequent contacts with foreign Sufis, Sayyids and Ulama as well as traders, even the locals had made a severe acquaintance with it. That is why most of the books have been written in the last five centuries was in Arabic. Being the prime motto 'possess English language and European education', the reformist movements caused to the rapid production of a new circle of English educated group that directs religion and its followers on their own whims and wishes. Exactly it was the recurrence of post-colonial Egyptian history in Kerala milieu. Just like the emergence of the western educated Ulama group, Kerala was firstly witnessing to the rise of an English educated elitism in the name of Muslims' religious upliftment. Muslim Educational Society was a collective endeavor that promotes modern education among Mappila Muslims. It was formed in 1964 by a group of young Muslims, mainly doctors.

My study focused on modernized ulama (men and women), which main highlights of my study, even though we can see more stereotypes issues about Islam, but I assure that this study will give more clarification about Islamic ulama who the present leaders of Muslim community are all over the world. You may have more conciseness about issues which today reports, surly I believe that this study is not a given take process, really, I felt myself that what I saw and got which are the major media for removing my own misconceptions about madrasa system and ulama.

This study gives an outlook on the educational achievements of Kerala Muslims in correlation to their long history that dating back to the advent of Islam in the state. One can read out from the lines of Mappila Muslims documented history on how they developed various systems and setups to disseminate knowledge and to educate successive generations. While referring to the sources it is easily understandable that Mappilas had moved ahead in the olden days along with the changes in the educational trends of international Muslim community, but with adjustments and accommodations needed in their cultural atmosphere. To have a general idea about these international trends that designed the pace and form of the Islamic education. This formation tends to the modernization of Muslim community in Malabar region.

We must give a special attention to know about education of Muslims in India. We can't involve only Kerala, so that education spread in India all over. Education in India spread in four periods that helped Indian Muslims to study very well which are Arab-Islamic period, present Islamic period, colonial period, post-colonial period, this diversion arranged as low high development of Muslim education.

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Kırgızistan'ın Yeni Din Politikaları ve Dini Kurumlar: Değerlendirme ve Öneriler

Arslanbek Kenzheshov*

Öz: Kırgızistan bağımsızlığını kazandıktan sonra dine yönelmeye başlamıştır. Bunun göstergesi olarak dini kurumların oluşması ve gelişmesi, dini yapı ve organizasyonların ortaya çıkması ve din eğitimine yönelik düzenlemelerin yapılması gösterilebilir. 1990 yıllarda ülkede 39 cami ve Hristiyanların birkaç dini kurumlarına karşılık, günümüzde Devlet Din Komisyonu'nda kayda alınan dini organizasyonların sayısı 2.989'dur. Bunların 2.595'i Müslümanlara ve 380'i Hristiyanlara aittir. Bunun dışında bir Budist ve bir Yahudi topluluğu ve 12 Bahai topluluğu mevcuttur. Hızlı bir şekilde artan dini organizasyonların çalışmalarında ve gelişmelerinde devletin liberal din politikaları, yabancı misyonerlerin aktif çalışmaları ve yabancı dini örgütlerin finans yardımları etkili olmaktadır. Son yıllarda geçmişe göre Kırgızistan'da siyasi süreçlerde dini argümanlar artmakta, din adamları devlet yönetimine etki edebilmekte, siyasetçiler dini liderlerle hareket edebilmektedir. Bu gelişmelerin devlet sistemi üzerinde uzun vadede değişime sebep olabileceği düşünülebilir. Sovyetler sonrası Kırgızistan'da din özgürlüğü verildikten sonra dünyanın her yerinden İslami akımlar, Hristiyan misyonerler, radikal dini gruplar vs. Kırgızistan'a ideolojilerini yaymaya gelmişlerdir. Devletin, kendisini demokratik ve laik bir ülke olarak tanımlaması, dini kurumlara gereken önemi vermemesi, din eğitimine yeterince alan açamaması, kontrolsüz dini yapıların ortaya çıkmasına sebep olmuştur. Sonuçta dünyadaki dini aşırıcılık (ekstremizm), terörün güçlenmesi ve Kırgızistan'daki dini problemlerin devlet çapında çözülme vakti gelmiştir. Çalışmada, devletin din politikalarının ne yönde değiştiği incelenecek ve son yıllardaki (2013-2017) dini reformlar bu çalışmanın temelini oluşturacaktır. Bu çalışma konu ile ilgili araştırmalardan farklı olarak son yıllardaki din politikalarını değerlendirecek ve öneriler sunacaktır.

Anahtar Kelimeler: Kırgızistan, Din Politikaları, Dini Kurumlar, Dini Reformlar.

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Giriş

Kırgızistan, 1917 yılından 1991 yılına kadar Sovyet Sosyalist Cumhuriyetler Birliği'nin (bundan sonra SSCB) hakimiyeti altında olmuştur. Bu dönemlerde Kırgızistan siyasi açıdan tamamen Rusya'ya tâbi olmuştur. SSCB bir devlet olarak ateist ideolojiyi benimsemiştir. Bu ideoloji ile asırlar boyu İslam dinine mensup olan Kırgızları da dinden uzaklaştırmaya çalışmışlardır (Cebeci, 2016, s. 105). Ancak 1985 yılında SSCB'nin birinci sekreteri olan Mihayil Gorbaçov tarafından başlatılan "Glastnost" (Şeffaflık) ve "Perestroyka" (Yeniden Yapılanma) politikası başlatılmıştır. Bu politika tüm alanda yapılıp içine din reformu da kapsamıştır. Bu reformla dine karşı ılımlı davranmış, din eğitimine izin verilmiş ve dini kurumların yeniden çalışmalarını devam ettirmesi sağlanmıştır (Kozukulov, 2017, s. 96).

Kırgızistan'ın SSCB dönemi öncesindeki dini durumun bazı göstergesi kısaca şöyledir;

- 1991 yılında Rus Ortodoks Kilisesi'nin 29 kilisesi ve tapınağı, 39 camii Kırgızistan'da resmi olarak tanınmıştı (yaklaşık 1000 cami resmi statüye sahip olmadan faaliyet göstermiştir).
- Dinî eğitim kurumu, dini süreli yayınlar ve edebiyat bulunmamaktadır.
- Çok sınırlı sayıda Hac ve Umre için hac yolculuğu yapabilirlerdi.
- Yabancı ülkelerdeki dini okullarda eğitim alanların sayısı yok denilecek kadar azdı.
- Ülkeye gelen yabancıların dini sorunları araştırması ve dini mekanları üzerine ziyareti gerçekten imkânsızdı.
- SSCB'deki devlet politikası ateizmi benimsendiğinden dolayı dini eserlerin yurtdışından ithalatı yasaktı.
- Dini bayramların kutlanması ve dini ritüellerin yerine getirilmesi konusunda bazı kısıtlamalar vardı.
- Din eğitimindeki kısıtlamalar nedeniyle, Müslümanlardan bir kısmı Orta Asya'da yasadışı İslami okullarda (gizli hujira tipi) eğitim almıştı (İsaeva ve Amirayev, 2012, s. 96).

1991 yılında SSCB'nin dağılmasıyla Kırgızistan bağımsızlığına kavuşmuştur. Bağımsızlığına kavuşmasının ardından devlet olarak kendi kararlarını almaya başlamıştır. Hükümetin ilk amacı ülkede yaşayan farklı milletler arasında dini güvenliği sağlamak olmuştur. Bunun en önemli göstergesi olarak hükümetin ilk yaptığı kanuni düzenleme olan "İnanç Özgürlüğü ve Dini Kurumlar ile İlgili" kanunu ol-

maktadır. Ülkedeki dini canlanma 1990'lı yıllarda SSCB'nin dağılmasından sonra başlamıştır. Devlet bağımsızlığını kazanmasıyla toplumdaki ideolojik boşluğu doldurmak için geleneksel dinlerin canlanmasında bir araç olarak gördüğünü söyleyebiliriz. Kırgızistan'da devletin egemenliği, ulusal mevzuatın tutarlı bir şekilde kurumsallaştırılması ve özellikle düşünce özgürlüğü, inanç ve din özgürlüğü alanında çalışmalar başlatılmıştır. Bu anlamda demokratik, hukuki ve laik devletin kurulması için Kırgızistan uluslararası normlara dayanarak ulusal mevzuatı düzenlemiştir. Bu belgeler, bireylerin vicdan özgürlüğüne saygı gösterilmesini sağlamak için devletin görevlerini tanımlamıştır ve devletin dini cemaatler ve kurumlarla olan ilişkilerini düzenlemiştir (Myrzabayev, 2009:78-95).

Uluslararası hukuki normlara dayanarak Kırgız hükümeti imzalanan anlaşmalara göre 16 Aralık 1991 yılında "İnanç Özgürlüğü ve Dini Kurumlar ile İlgili" Kırgızistan'ın kanunu kabul edilmiştir. Fakat bu yasa Sovyetler döneminde kabul edilen yasaya göre yazılıp, bazı maddeler kopyalanmış ve çok özgür bir karakterde yazılmıştır. "İnanç Özgürlüğü ve Dini Kurumlar ile İlgili" Kanun din-devlet ilişkisinin geçmişe göre daha özgürlükçü bir şekilde ve hukuki normlara göre yürütüleceğeni ilan etmiştir (İsmailov, 2015, s. 142).

Bağımsız Kırgızistan'da insan hakları devletin iç politikalarının temelini oluşturup din problemlerinin çözülmesinde demokratik prensiplere uygun olarak her birey istediği dine inanma ya da inanmamada ve kendisine doğru olan ritüelleri uygulamakta veya uygulamamakta serbestlik almışlardır.

Kırgızistan'daki dini organizasyonların tescil süreci politikalarında devlet ve kamu sisteminin demokratikleşmesi için dinlerin doğal gelişimine katkıda bulunmuş ve bu ülkede yeni bir dini durumun ortaya çıkmasına yol açmıştır. Devletin ateizm politikası yerine, din konusuna demokratik bir çözüm getirilmiştir; inançlarını yaymakla özgür dünya görüşü ve dini özgürlük imkânı verilmiştir. Bu imkanın sonucu olarak da dini organizasyonların sayısı arttığı bilinmektedir (Aydaraliyev, 2016, 113).

Kırgızistan, bağımsızlığın ve demokratikleşme sürecinde insan haklarının sağlam bir temelinin oluşturulması, vicdan özgürlüğü ve hukukun üstünlüğü gibi yasal koşulların kamu yetkilileri tarafından sağlanması, din ve dini kuruluşların gelişmesine katkıda bulunmuştur. Bağımsızlık döneminde, Kırgızistan'ın demokratik din politikalarının yapısı önemli ölçüde değişti ve devlet dini alanı doğrulamaya çalışmıştır.

1. Günümüz Kırgızistan'da Din-Devlet İlişkileri

Kırgızistan din-devlet ilişkileri alanında iki büyük karşıt gelişme modelinden geçmiştir; totaliter-ateist (SSCB dönemi) ve demokratik-liberal (1991'den günümüze) (Kanaev, 2012, s. 116). Kırgızistan kendisini demokratik, laik ve hukuk üzerinde kurulan devlet olarak tanımlamasıyla uluslararası birçok belgelere, deklarasyonlara, anlaşmalara imza atmış, üye olmuştur. Bunun içinde insan hakları başta olmak üzere inanç, vicdan ve din özgürlüğünü de 1991'deki din kanunu ile güvence altına alınmıştır. Kırgızistan Cumhuriyeti'nin 16 Aralık 1991 yılında kabul edilen "İnanç Özgürlüğü ve Dini Kurumlar ile İlgili" Kanunu aşağıdaki uluslararası belgeler ve anlaşmalar, deklarasyonlara dayanmaktadır:

- Birleşmiş Milletler (bundan sonra BM) Genel Kurulu'nun İnsan Hakları Evrensel Beyannamesi 10 Aralık 1948 yılında ve 217. A (III) sayılı Kararıyla kabul edilen kararı;
- BM Genel Kurulu'nun Medeni ve İnsani Haklara İlişkin Uluslararası Sözleşmesi 16 Aralık 1966 yılında kabul edilip, 23 Mart 1976 tarihinde yürürlüğe girmiştir.
- BM Genel Kurulu'nun Din veya İnanca Dayanan Her Türlü Hoşgörüsüzlüğün ve Ayrımcılığın Tasfiye Edilmesine Dair Bildirgesi (25 Kasım 1981 Tarihi 36/55 sayılı Kararı).
- BM Genel Kurulu'nun Çocuk Hakları Konvansiyonu (20 Kasım 1989 yılında kabul edilmiştir).
- İnsan hakları ve Avrupa Konvansiyonu (Uluslararası Antlaşması) temel özgürlüklerin korunması. 1950 yılı Kasım ayında kabul edilmiş ve Eylül 1953 yılında yürürlüğe girmiştir.
- Avrupa Güvenlik ve İşbirliği Teşkilatı'nın (bundan sonra AGİT) din ve ifade özgürlüğünün çerçevesinde kabul tüm kararları.
- Yeni bir Avrupa için Paris Şartı (belge, sosyo-politik önemini taşır), (21 Kasım 1990'da AGİT katılımcı ülkelerin temsilcileri tarafından imzalanmıştır) (Alimova, 2016, s. 134).

Yukarıdaki ilkeler Kırgız hükümetinin liberal din politikaları olarak dinsel gruplar ve dini kuruluşlar için yeni fırsatlar ortaya çıkarmıştır. Ülkede gerçek bir sivil toplumun oluşumu ve gelişimi için gereken şartları sağlıklı bir zemine oturtmuşmuştur. Dinler, mezhepler ve dini kuruluşlar uluslararası sözleşmeler ve yeni koşullara dayanarak devletin kanuni çerçevesinde faaliyet göstermeye başlamıştır.

Anayasa'ya göre Kırgızistan Cumhuriyeti'nde; "din ve tüm kültler devletten ayrılmıştır; ülkede dini temele dayalı siyasi partilerin kurulmasına izin verilmez; dini kurumlar siyasi amaç ve görevler güdemez; dini kurumlar ve kültlerin üyelerinin, devlet kurumlarının faaliyetlerine müdahale etmesine izin verilmez" denilmiştir. Anayasa'nın diğer maddelerinde ise; "Kırgız Cumhuriyeti'nde kimsenin diğer özellikleri yanında inancı ve dini tercihi yüzünden aşağılanamayacağı ve hak ve özgürlüklerinin ihlal edilemeyeceği; uluslararası hukukun genel olarak tanınan prensip ve normlarına, insan hakları ile ilgili Kırgız Cumhuriyeti tarafından onaylanan uluslararası anlaşmalar ve sözleşmelere uygun olarak temel insan hak ve özgürlükleri tanılır ve taahhüt edilir; herkes dini inanç, maneviyatla ilgili ve kültsel özgürlük hakkına sahiptir" denilmiştir. Dolayısıyla anayasa bireylere temel hak ve özgürlüklerin yanı sıra dini hak ve dini özgürlükler tanınırken, din-devlet ilişkisinin ise, laik temele oturtulacağı belirtilmiştir (Kozukulov, 2016, s. 1130).

Fakat, Kırgızistan din-devlet ilişkileri konusunda hâlâ da yol arama çabasındadır. Devlet, laiklik modelini belirlemede başka bir devletlerin tecrübelerine ihtiyaç duymaktadır. Örneğin 2017 ve 2018 yılında Kırgızistan'ın ev sahipliğinde "İslam – Çağdaş Laik Devlette" başlık altında devlet adamları, din adamları, uzmanlar, siyasetçiler, bilim adamlarının vs., katılımıyla uluslararası konferans düzenlenmiştir. Bu bakımdan devlet sunulan önerileri, bildirileri dikkate alarak Kırgızistan'ın tecrübesinde kullanmak istediği görülmektedir (İslam V Sovremennom Svetskom Gosudarstve, 2018). Bu gibi çalışmaların düzenlemesinde ülkedeki bazı problemleri belirtmek mümkündür. Din, Kırgız toplumunun sosyal-kültürel ve siyasi hayatında önemli rol oynamaktadır. Devlet laik modelini arama çabası bir gelişme olarak görülebilir. Zira devlet, kendisini ne kadar laik bir devlet olarak tanımlarsa da bazen siyasi süreçlerde dini liderler hareket ettikleri bilinmektedir. Bazen din adamları siyasi süreçlere aktif olarak katılıp devlet yönetimini eleştiride bulunmaktadır. Bunların dışında sosyal, eğitim ve kültürel alanda da toplum içinde bir karmaşık durumlar yaşanmaktadır. Toplumun bazı kesimi laik ilkesini "ateist" olarak yanlış anlaması toplum içinde karşıtlıklar oluşturmaktadır. Kırgız toplumunda İslami kılık-kıyafet, hicap, sakal, dış görünüm en çok tartışılan konulardandır. Bu tartışmaların sebebi olarak da toplumun hem dindar kesimi hem de seküler kesiminin din veya laiklik model hakkında az veya yanlış bilgiye sahip olmalarından kaynaklanmaktadır. Bunun için devlet bazen öne çıkan sorulara ve sorunlara çözüm bulmakta zorlanmaktadır. Bu nedenle uluslararası tecrübeleri kendi yerel şartında kullanmak amacındadır.

2. Kırgızistan'ın Din Reformlarının Başlatmasında Neden Olan Faktörler.

A. Ortadoğu'da Yaşanan Siyasi Ve Dini Krizler

Suriye ve Irak'taki çatışmalar Kırgızistan'ın da dikkatini çekmiştir. 2011-2012 yılında başlanan bu çatışmalara Kırgızistan vatandaşları katılmak için ülkeden ayrıldığı bilinmiştir (Begalieva, 2017). Son dönemlerde Kırgızistan'ın din siyasetinin değişmesi ve din reformların başlatmada bir yandan bu çatışmalar neden olduğunu söylemek mümkündür. Çünkü Ortadoğu'da yaşanan olaylar Orta Asya ve Bağımsız Devletler Topluluğu (bundan sonra BDT) ülkelerini ve onun içinden Kırgızistan'ı da doğrudan etki etmiştir. Suriye ve Irak'ta temeli atılan ve kendisine Irak-Şam İslam Devleti (bundan sonra IŞİD) adını veren terör örgütü tüm dünyaya korkunç salmıştır. 2011-2012 yıllardan bugüne kadar IŞİD birçok ülkede terör eylemlerini gerçekleştirmiştir. Kırgızistan devleti bu sorunu öngerememiş ve sonuçta birçok vatandaşları Suriye ve Irak'taki çatışmalarda yer almak için ülkeden ayrılmışlardır. Devletin güvenlik organları ülkeden birçok vatandaşlar gittikten sonra öğrenmesi ve zamanında önleyememesi hükümetin eleştirisinde olmuştur. Kırgızistan bu sürece diğer BDT ve Kolektif Güvenlik Avrasya Örgütü (bundan sonra KGAÖ) üyesi olarak bazı görüşmeler yapılmıştır. Diğer Orta Asya ve BDT ülkeleri bölgesel güvenliği sağlamak amacında güvenlik organları ortak anlaşmaları imzalamışlardır.

Kırgızistan'dan Suriye'ye giden vatandaşların çoğu gençler olduğu ortaya çıkmıştır. Kırgızistan'ın güvenlik organlarının bilgilerine göre bugüne kadar 600'den (onların %70'i etnik Özbekler, %24,9'u ise kadınlar) fazla vatandaşlar Suriye'ye gittiği tespit edilmiştir. Bunlardan 50'ye yakını çatışma sırasında hayatlarını kaybettiğini söylemektedirler. Fakat uzmanlara göre Suriye'ye giden vatandaşların sayısı 600'den fazla olduğunu ve çatışmada hayatlarını kaybedenlerin sayısı da fazla olduğunu belirtmektedirler. Bu demek ekstremist ve teröristlerin sayısı önceki sayılara göre daha fazladır. 2015 yılında güvenlik organlarının bilgilerine göre 1945 ekstremisti kayda alınmış, onların %7,4 kadınlardır. (Azattyk Radiosu (a), 2016).

Suriye ve Irak'taki IŞİD ve başka terör örgütlerinin Orta Asya ülkelerinde etkisini yerli terör örgütlerle göstermektedir. Uzmanlar, Orta Asya ve Kırgızistan'da yasaklanan Özbekistan İslam Harekatı, Cebhat en-Nusra, Cemati et-Tevhid vel-Cihad ve başka ekstremist ve terör örgütlerinin IŞİD'le doğrudan veya dolaylı ilişkisi var olduğunu vurgulamaktadırlar. Ülke içinde veya yurtdışında bulunan IŞİD veya başka bir terör örgütlerinin üyeleri Suriye ve Irak'taki çatışmalara Kırgızistan vatandaşlarını farklı yöntemlerle kendilerine çekmiştir. Onlar için en verimli yöntem

olarak internet aracılığıyla sosyal medya (facebook, ok.ru, vk.ru vb., çeşitli siteler, Youtube kanalları ve WhatsApp) ile propaganda yapmaktadırlar. Güvenlik organlarının bilgilerine göre 2018 yıl içerisinde ekstremist ve terör idelojilerini dağıtan 150'ye yakın farklı internet siteler kapatılmıştır (Azattyk Radiosu (a), 2016).

Uzmanlar ve güvenlik organları vatandaşların Suriye ve Irak'taki çatışmalara katılmasını farklı faktörler olduğunu belirtmektedirler. İlk önce geçmişe bakarsak Kırgızistan devlet olarak dini alanı boş bırakması, vatandaşların devlete olan itimadının kaybolması ve devlet vatandaşların sosyo-ekonomik sıkıntılarını çözememesini söylemek mümkündür.

B. Dini Ekstremizm Ve Terörizmin Canlanması

Kırgızistan'da dini organizasyonların ve harekatların farklı kategorileri faaliyet göstermektedirler. Yasaya göre, herhangi bir dini organizasyon Kırgızistan'ın Devlet Din Komisyonu'nda dini organizasyon olarak kayda alınmasıyla dini faaliyetini yapabilmektedir. Bu sürecin dışında hiçbir dini organizasyon faaliyet gösteremez. Kırgızistan'da dini faaliyet göstermede illegal veya kayda geçmemiş dini örgütler ve harekatlar (Tebliğ Cemaat, Süleymancılar, Nurcular, Selefi-Vehhabiler) da mevcuttur. Bunlar farklı dini örgütleri kurararak perde arkasında faaliyet gösterdiği öne sürülmektedir. Bu dini örgütler ya da akımlar şimdilik devlete yıkıcı ve aşırıcılık korkunç yaratmaz, ama böyle bir potansiyel olabilmesi de mümkündür.

Dini organizasyonların ve harekatların başka bir kategorisi bu – yasaklanmış dini örgütlerdir. Bu örgütlerin ve harekatların faaliyetleri Kırgızistan'da farklı mahkemeler tarafından yıkıcı, aşırıcılık ve terör olarak bulunmuş, yasaklanmıştır. Ülke içinde faaliyetleri yasaklanan örgütlerin hepsi dini örgütlerdir. Devlet tarafından yasaklanan 20 tane örgüt varsa onların 12 tanesi 2012 yılından itibaren yasaklanmaya başlanmıştır. Geri kalan 8 tanesi (Hizb-ut Tahrir İslam Partisi, Türkistan İslam Partisi (Özbekistan İslam Harekatı), Doğu Türkistan İslam Harekatı ve Doğu Türkistan'ı Kurtarma Örgütlerini Kırgızistan Yüksek Mahkeme'si tarafından 20 Ağustos 2003 yılında, el-Kaide ve Taliban'ı Bişkek'in Birinci May İlçe Mahkemesi tarafından 15 Eylül 2006 yılında, Kongre-Gel ve Cihad Grubu (İslam Cihad Birliği) örgütlerini de Birinci May İlçe Mahkemesi tarafından 11 Haziran 2008 yılında) 2009 yılına kadar ülkede faaliyetleri yasaklanmıştır. Örgütlerin birçoğu yerli olmayan yabancı ülkelerden gelen örgütlerdir. 2012 yılından itibaren Kırgızistan veya komşu ülkelerde kurulmuş olabilir düşüncesiyle yerli olan bazı ekstremist ve terör gruplar ortaya çıkmıştır. Bunun da sebebi olarak ülkedeki dini durum, IŞİD,

Orta Doğu ve Yakın Doğu ülkelerinde yaşanan siyasi ve dini krizler Kırgızistan'ı da kendi ağına çekmiştir (Kırgız Cumhuriyeti'nin Din İşleri Devlet Komisyonu).

Dolayısıyla bu krizler Kırgızistan'daki dini durumu da etki etmiştir. Başlanan din reformlarının ilk olarak devlet STK'larla birlikte dini durumu araştırmaya başlamıştır. Bu araştırmalarda elde edilen verilere göre ülkedeki dini durum kötü olduğu sonucunu almışlardır. Bunlardan; toplumun dini biligisi olmadığı, vatandaşların ekstremist ve terör örgütlere yem olması, dini eğitim veren kurumların kontrole alınmadığı, müftülükte yaşanan siyasi oyunlar ve yabancı kökenli ve zararlı dini akımların ülkeye sokulması gibi konular ortaya çıkmıştır (Kırgızistan'ın 2014 Din Konsepti).

Elde edilen sonuçlara göre devlet dini ekstremist ve terör örgütleri gözaltına almaya başlar. Bazı dini örgütlerin yasaklanmasında STK'ların, toplumda aktif rol alan gençlerin ve dini uzmanların fikirleri de etki ettiğini görebiliz. Bunun sonucunda bugüne kadar 12 tane dini örgütler Kırgızistan farklı mahkemeleri tarafından ülke içinde faaliyetleri yasaklanmıştır. Bunlar;

- Birleşme Kilisesi (Mun Kilisesi) – 22 Şubat 2012 yılında Bişkek'in Sverdlov İlçe Mahkemesi tarafından faaliyetleri yasaklanmıştır.
- Cayşul Mahdi, Cund-el Hilafet, Ansarullah, et-Tekfir vel-Hicra – 24 Ekim 2012 yılında Bişkek'in Birinci May İlçe Mahkemesi tarafından yasaklanmıştır.
- Akromiya ve Tihomirova A.A-Said Buratiyalık'ın propaganda faaliyetleri, ajitasyon-propagandalık materialleri – 14 Mart 2014 yılında Bişkek'in Oktyabr İlçe Mahkemesi tarafından yasaklanmıştır.
- IŞİD–13 Şubat 2015 yılında Bişkek'in Oktyabr İlçe Mahkemesi kararıyla yasaklanmıştır.
- Cabhat en-Nusra – 23 Haziran 2015 yılında Bişkek'in Oktyabr İlçe Mahkemesi tarafından faaliyeti yasaklanmıştır.
- Katibat el-İmam el-Buhari ve Cannat Oşiklari (Cennet Aşkları) – Oş Şehir Mahkemesi kararı ile 13 Mayıs 2015 yılında terör örgütü olarak yasaklanmıştır.
- Caamat at-Tauhid val-Cihad (Cemati et-Tevhid vel-Cihad) – Oş Şehir Mahkemesi kararı ile 17 Mart 2016 yılında yasaklandı.
- Yakın-İnkar – 15 Ekim 2017'de Bişkek'in Oktyabr Mahkemesi'nin kararı ile Kırgız Cumhuriyeti topraklarında faaliyetleri yasaklanmıştır (Kırgız Cumhuriyeti'nin Din İşleri Devlet Komisyonu).

Görüldüğü gibi yukarıdaki örgütler, ülkede faaliyetleri yasaklanan dini örgütler olduğu ve 2012 yılından itibaren yasaklanmaya başlanmıştır. Bu örgütler şu anda gizli bir şekilde faaliyetlerini yapmaya devam etmekte ve tutuklananları cezaevinde bile propaganda yapmaktadır. İçişleri Bakanlığı'na bağlı Ekstremizm ve İllegal Göçmenlerle Mücadele Başkanlığı'nın bilgilerine göre 400'e yakın insan ekstremizm suçuyla cezaevindedir (BBC Kırgız Hizmeti, 2018). Bu rakamlar gün geçtikçe arttığını ve cezaevinde de kendi idelojilerini yaymaktadır. Bu sorunu çözmek amacında ekstremizm ve terörle tutuklanan insanları ayrı bir hücrede tutulması gerektiğini dile getirmişlerdir. Ve bu proje 2016 yılında o dönemdeki Cumhurbaşkanı A. Atambayev'in kararıyla hayata geçirilmiştir (Şaripov, 2016).

3. Kırgızistan'ın Yeni Din Politikaları Ve Dini Reformlar

Çağdaş küresel çağrılar ve tehditler, Kırgızistan'daki mevcut dini örgütlerin faaliyetlerini kontrol altına almak, ülkedeki dini durumu iyileştirmek için devlet kurumları, dini organizasyonlar ve STK'lar arasındaki ilişkisini güçlendirmek için devlet, yeni din politikalarını ve din reformlarını başlatmıştır.

2014 yılından itibaren devlet kurumları ülkedeki dini durumu iyileştirmek, dini sorunları çözmek ve dini organizasyonları kontrol altına almak amacında aktif çalışmalarını başlatmıştır. Kırgızistan tarihinin son yıllarında (2014-2015 yılları) devletin dini alandaki problemlere doğrudan ilgilenmeye kararlar alınmıştır. Savunma ve Güvenlik alanında birleşik bir devlet politikası uygulayan özel anayasa kurumu olan Savunma Konseyi'nin 3 (üç) toplantısı (2014 Şubat, Kasım ve 2015 Eylül ayları), Kırgız toplumunun dini yaşamı ile ilgili konulara ayrılmıştır (Myrzabayeva, 2017, s. 64). Kırgızistan Cumhurbaşkanı'nın 7 Şubat 2014 tarihli "Kırgızistan Cumhuriyeti Savunma Konseyi'nin Dini Alanda Devlet Politikası Hakkındaki Kararının Uygulanmasına Dair Karar"da devlet, "devletin düzenleyici işlevlerinin dini alanda zayıflatılmasının, kontrole almamasının ve karışmamasının yanlış bir strateji olduğunu" kabul etmiştir. Ülkedeki dini duruma yeterince dikkat edilmemesi, dinler arası çatışmalar ve devlette bölünme tehdidi şeklinde olumsuz sonuçlara yol açabileceğini belirtilmiştir. Bu, Kırgızistan'da devletin din ve dini örgütlenmenin ayrılmaz bir varlığının olacağı, farklı bir din-devlet ilişki modeline geçişi öngörmesi anlamına gelmektedir. Savunma Konseyi'nde kabul edilen kararların sonucu olarak birçok çalışmalar başlatılmıştır; Kırgızistan Cumhuriyeti'nin 2014-2020 yıllarına devletin dini alandaki yeni konsepti düzenlenmiş, Milli Güvenlik Komitesi'nin, İçişleri Bakanlığı'nın, Din İşleri Komisyonu'nun ve KMDİ'nin

faaliyetlerine fonksiyonel bir analiz gerçekleştirilmiş, yasal düzenlemelere değişiklikler ve eklemeler yapmak için öneriler geliştirilmiştir (Elebayeva, 2017, 207).

14 Kasım 2014'de kabul edilen devletin dini alandaki yeni konsepti dini alanı doğrulamaya amaçlanmıştır. Konsepti, dini alanın gelişmesi için metodolojik ve kavramsal temelleri, devletin dini konulara yaklaşımını ve aynı zamanda devletin din politikalarını yeniden şekillendirmek için ana yönleri tanımlar. Bu belgede, Kırgız toplumunun hukuksal, kültürel ve sosyal alanlarındaki stratejik görevleri tanımlamıştır:

1. Vicdan ve din özgürlüğünün sağlanması,

2. Laik devletin yeni bir Kırgızistan modeli kurulması,

3. Hukuki normatif yasalara düzenleme ve eklemelerin yapılması,

4. Dini organizasyonların faaliyetlerinin sınırlarının oluşturulması (diğer vatandaşların hak ve özgürlüklerinin ihlali, dinin siyasallaşması), devletin dini alanı düzenleme amacı ile müdahelesi (dinler içi faaliyetlere müdahalenin kısıtlanması),

5. Kırgızistan'da vatandaşların dini radikalleşmesinin önlenmesi, ekstremist ve terörist faaliyetlerin önlenmesi,

6. Geleneksel İslam'ın (Hanefi ve Matrudi mezhebi) desteklenmesi,

7. Dini alanın radikalleşmesini önlemek için ılımlı İslam'ın ilerlemesini destekleyen politikanın yürütülmesi (Kırgız Cumhuriyeti Savunma Konseyi'nin kararı),

8. Dini okur-yazarlığın arttırılması ve din eğitimi düzeyinin kalitesi,

9. Dini durumu izlemek ve dini alanda güncel sorunları çözmek için uzmanlık ve analitik kapasitenin arttırılması (Kırgızistan'ın 2014 Din Konsepti).

Devlet politkasının stratejik öncelikleri dini alanda seçilmesi, burada ortaya çıkan sayısız sorunu çözmek için durum analizinden belirlenmiştir.

4. Cumhurbaşkanlığın "Iyman" Dini Kültürü Geliştirme Vakfı

Konsept'iyi uygulamak için, 2015-2020 yılları arasında Kırgızistan Cumhuriyeti devlet politikasının sistematik planı geliştirilmiştir. 2014 yılında Cumhurbaşkanı A.Atambeyev'in inisiyatifi ile dini ve manevi kültürün gelişimi için "Iyman" Vakfını oluşturmuştur. Başlıca amacı manevi ve dini kültürü geliştirmek olan "Iyman" Vakfı, vatandaşların ruhsal ve entelektüel potansiyelini geliştirmeyi amaçlayan girişimleri destekleyerek, devlet ve sivil toplumun dinler arası uyumu güçlendir-

meye, hoşgörülü olmaya ve dini aşırılığın tezahürlerine karşı etkili yöntemler geliştirmesine yardımcı olmaktadır. "Iyman" Vakfı'nın amaçlarından biri de, İslam kültürünü ve eğitimini geliştirmek, dini eğitim kurumlarının faaliyetlerini koordine etmek, dini örgütler ve dini eğitim sistemini, devlet standartlarını, müfredatları Kırgızistan öğretim yönergelerine göre geliştirmek ve yurtdışından gelen hayırsever yardımların finansal akışlarının biriktirilmesini planlamaktadır. Vakıf, halihazırda okurların manevi kültürünü geliştirmeyi ve yazarların eserlerini yayınlamalarına yardımcı olmayı amaçlayan "Kalem Cana Iyman" (Kalem ve Iyman) projesini başlatmıştır. Nisan 2015'te, KMDİ çalışanları, İl başkanları ve İlçe İmam Hatip çalışanlarına din adamlarının faaliyetlerinin etkinliğini artırmak için üç günlük bir seminer düzenlenmiştir. Ayrıca ülkenin tüm bölgelerinde kadınların eğitilmesi, asker adamlarına dini ekstremizm ve terörizm hakkında bilgiler verilmesi ve 2 haftalık imamların eğitilmesi projesi başlatılmıştır. Bunların dışında Vakfın faaliyet alanında: Ulusal tarzda caminin en iyi mimari tasarımı için yarışması; İslam değerleri, hayat dersleri ve vatanseverlik hakkında kısa filmler, videolar, programlar yapmakta; İmamlara burs desteği verilmekte; Bilimsel ve manevi dergi, kitap, gazete yayınlamakta; İslam Araştırma Merkezi'nin açılışını ve Bilgi Merkezi'nin açılmasını planlamakta; Din eğitimini içeren modern bir okul oluşturmayı hedeflemektedir (Cumhurbaşkanlığın "Iyman" Dini Kültürü Geliştirme Vakfı).

5. Din Eğitimi Politikaları

Kırgızistan'ın bağımsızlığın ilk yıllarından beri devlet, din eğitimi konusuna yeterince önem vermemiştir. Bunun sebebi olarak devlet kendisini demokratik ve laik bir ülke olarak ilan etmesi ve laik kavramını yanlış bir şekilde anlamasını söyleyebiliriz. Ülke içinde bulunan vatandaşlar din eğitimini farklı yollarla almaya çalışmışlardır. Böyle bir durumdan istifade edip, ülke vatandaşlarını yabancı dini örgütler, radikal dini gruplar kendi ağına çekebilmişlerdir.

Kırgızistan'ın din eğitimi politikalarını iki aşamada bakmak gerekir; 1991 yılından 2014 yılına kadar ve 2014 yılından bugüne. İlk aşamada din eğitimi alanında din-devlet ilişkileri çok saçma bir durumda olmuştur. Hatta devletin din eğitimi politikalarıyla hiç de ilgilenmediğini söyleyebiliriz.

Kırgızistan Cumhuriyeti olarak ateist-komünist bir devletten ayrılmış olsa bile, din eğitimi devletin genel eğitim alanına girmemiş ve eğitim sistemine entgre edilmemiştir. Devletin dini eğitim kurumlar ile uzlaşma seçeneği ve dini eğitim kurumlarının çabalarını ve fırsatlarını toplumun yararına en iyi şekilde kullanmak

varken, dini eğitim kurumlarını devlete karşı koymuşlar ve Kırgızistan'ın resmi devlet kurumları onları dikkatsiz ve hukuki alan dışında bırakmıştır. Dini eğitim kurumları sağlam bir sosyal gücü temsil etmiş ve bu kurumlarda ülkenin birçok genç nesli eğitim görmüşler, hatta dini eğitim alan gençler ülkede ideolojik bir boşluk karşısında acımasız bir şekilde toplumdan, devletin genel eğitim sisteminden dışlanmışlardır (Bulan Enstitüsü (a), 2017).

Kırgızistan'da dini eğitim konusu çok karmaşık ve farklıdır. Dini eğitim alan vatandaşlar çeşitli yollardan kendi dini bilgisini arttırmaktadır. Ülkede vatandaşlar dini bilgi alma konusunda çeşitli yolları tercih etmektedirler ve şöyle kategorize edilebilir:

• Ailesi dindar ve dini bilgisi olanlardan,

• Cami, mescitlerden,

• Tebliğ Cemaat (Davaatçılar) üyelerinden,

• Orta ve yüksek din eğitimi veren kurumlardan (medrese, İslami enstitü, üniversiteler). Kırgızistan İslam Üniversitesi geçen seneden itibaren Milli Eğitim Bakanlığı'ndan akredasiyondan geçmiş ve devlet diplomaları tanımaya başlamıştır. Bunun dışında kalan medrese, enstitülerin verdiği diplomaları devlet tanımamaktadır,

- Kırgızistan'ın devlet üniversitelerindeki ilahiyat fakülteleri (Oş Devlet Üniversitesi, Araşan İlahiyat Fakültesi, Kırgızistan-Türkiye Manas Üniversitesi ve Kırgız Devlet Üniversitesi),
- Radikal ve ekstremist dini grupların "hücre" tipi din eğitimleri,
- Farklı yabancı İslami dini cemaatlerden (Süleymancılar, Nurcular, Hüdayıcılar, Tebliğ Cemaat, Cemaat-i İslam, Selefi-Vehhabiler vs.), Hristiyan cemaatlerden (Baptistler, Yehova Şehitleri, Yedinci Gün Adventistleri ve Hristiyanlığın diğer farklı kollarının misyonerleri),
- Yabancı ülkelere din eğitimi için gidenler (Türkiye, İran, Pakistan, Arap Ülkeleri vs.).

Bunların dışında Kırgızistan'ın meşhur dini âlimleri ve Kırgızistan'ın dini önderleri olan bireylerden de dini bilgi almaktadırlar. Bunların dini bilgi verme yöntemleri genelde aynı olmaktadır, camilerde. Fakat son zamanlarda sosyal medya (Instagram, Facebook vb. sayfaları, YouTube kanalları) aracılığıyla, özel ve devlet radyo-televizyonlarından soru-cevap şeklinde ders yapmaktadırlar.

Sonuçta Kırgızistan'da devlet ve devlet dışı din eğitimi sistemleri kurulmuştur. Devlet din eğitimi sistemine, İ. Arabaev adını taşıyan Kırgız Devlet Üniversitesi, Kırgızistan-Türkiye Manas Üniversitesi ve Oş Devlet Üniversitesi'nin ilahi-

yat fakülteleri ve bölümlerinden oluşmaktadır. Devlet dışı din eğitimi sistemine ise, 100'den fazla kayıtlı eğitim kurumu tarafından temsil edilmektedir. Bunlara Kırgızistan İslam Üniversitesi, 10 İslami enstitü ve 80'den fazla medrese dahildir, ancak bunların sadece yarısı tescil edilmiştir. Bişkek'te 10 medrese, Çüy ilinde 28, Talas'ta 4, Isık Göl'de 1, Narın'da 2, Celal-Abad'da 6, Oş'ta 19, Batken'de 9 ve Oş şehrinde 4 medrese bulunmaktadır. Bu medreselerde öğrenim gören 6 binden fazla öğrenci vardır (Bulan Enstitüsü (b), 2017). Bunların sadece %50'si kayıtlı olup, Milli Eğitim Bakanlığı tek bir medreseye eğitim faaliyetleri için bir lisans vermemiştir, çünkü bu temel okulların eğitim temeli, eğitim programları ve öğretim kadroları devletin gereksinimleri karşılamamaktadır. Örneğin, 2015 yılında medrese öğretmenleri sertifikasyonu sırasında, öğretmenlerin %80'i sertifikasyon sürecinden geçmemişlerdir (Dosaliyeva, 2016).

Böylece, birbirinden bağımsız ve birbirini tanımayan iki dini eğitim sistemleri Kırgızistan'da işlevini sürdürmüştür. Uzmanlara ve bazı dini alanın temsilcilerine göre bu, istenmeyen sonuçlarla olmuştur. Bu nedenle Kırgızistan'da din eğitimini iyileştirmek ve geliştirmek için acil önlemlerin alınması gerekiyordu. Özellikle, yetersiz temin edilmiş, anlaşılmaz eğitim programları yerine, istekli olanların ihtiyaçlarını karşılamak için genel eğitim dini okullarını (medrese, enstitüler vs.) açmak zorundaydı. Örneğin, Türkiye dini eğitim kurumlarının modelinde "İmam Hatip" liseleri gibi. Özellikle Kırgızistan'da bu konuda belli bir tarihsel deneyim de vardı.

Bilindiği üzere, XIX-XX. yüzyılın başlarında Kırgızistan'da medrese ile paralel olarak mektepler ve yeni metodolojik mektebi olan "Usul-i Cedid" okulları işlev görmüş, yerel çocuklara ilahiyat bilgisiyle birlikte laik (seküler) eğitim verilmiştir. Örneğin, Kırgızistan topraklarında Pişkek'de "Medrese-i-İştidad", Tokmok kentindeki "Medrese-İkbaliya", Çon-Kemin Vadisi'nde "Medrese-i-Şabdaniya" gibi yeni yöntem okulları ve Prejevalsk'de (şu anki Karakol şehri) İ. Gaspralı adındaki okullarında, öğrencilerin çalışma süresinin en az %20'sinin genel eğitim konularına ayrılmış olduğu bilinmektedir. Sovyet dönemindeki Kırgızistan'ın sovyet-partisinin ve kültürel-bilimsel aydınlarının ilk temsilcileri, bu yeni yöntem okullarında "Usul-i Cedid"in ilk eğitimini aldıkları iyi bilinmektedir (Abdırahmanov, 2017, 24).

Durum, ancak 2014'ten sonra değişmeye başlamıştır. Bilindiği gibi, 3 Şubat 2014'te Kırgız Cumhuriyeti Savunma Konseyi, "Dini Alanda Devlet Politikası Üzerine" meselesini ele alarak, bağımsızlığın ilk yıllarında kurulan dini alandaki süreçleri düzenlemekten devlet organlarının uygulamasını hatalı olarak kabul etmiştir. Savunma Konseyi'nin 3 Şubat 2014 yılındaki "Dini Alanda Devlet Politikası Üzerine"

Kararını gerçekleştirmek için Kırgız Cumhuriyeti Anayasa'sının 20, 32, 45, 60 ve 65. Maddelerine, "İnanç Özgürlüğü ve Dini Kurumlar İle İlgili" Kanununun 5. Maddesine ve "Kırgız Cumhuriyeti'nin Savunma Konseyi ile İlgili" Kanununun 3. Maddesine göre Cumhurbaşkanı A. Atambayev'in Kararı çıkmıştır (Kabar.kg , 2014).

Bu önemli belgede Kırgızistan'da din eğitimi meselelerine de yer verilmiştir. Bu nedenle, uygulamasının bir parçası olarak, ülkenin dini eğitim sistemini yeniden şekillendirmek için aktif reformlar yapılmaktadır. Örneğin, Temmuz 2015'de İ. Arabaev adındaki Kırgız Devlet Üniversitesi'nde deneyim için bir ilahiyat koleji açılmış ve mezun olanların diplomasını devlet tanımaktadır. Bunun dışında 2016 yılından itibaren pilot (deneme) uygulaması ile devletin orta okullarının 10 okulunda "Din Medeniyetinin Tarihi" dersi okutulmaya başlamıştır. Bu süreç günümüzde okul sayısı 56'ya yükselmiş, pilot ugulama süreci devam etmektedir ve gelişmektedir. Eğer bu pilot uygulama süreci başarılı şekilde tamamlanırsa, 2019 yılının yeni Eğitim-Öğretim yılından itibaren ülkenin tüm devlet okullarında "Din Medeniyetinin Tarihi" dersi okutulmaya başlayacağı belirtilmiştir. (Azattyk Radiosu (b), 2018). Bunun dışında Kırgızistan İslam Üniversitesi 2017 yılında Milli Eğitim Bakanlığı'ndan 27 seneden beri alamayan lisansını almış ve bundan sonra öğrenciler devletin verdiği diplomalarıyla mezun olacaklardır (Azattyk Radiosu (c), 2017).

6. Kırgızistan'da Mevcut Dini Kurumlar

Söz konusu Konsept'e yer alan ayrı bir nokta, devlet kurumlarının dini örgütlerle etkileşim mekanizmaları ve bunların aşağıdaki konularda faaliyetlerinin izlenmesidir: Dini örgütlerin, mekânların, eğitim kurumlarının ve misyonerlerinin kayıt ve yeniden kayıtlarının (durumlarını belirleme ve kategorilere göre kayıt yapma) yeniden optimizasyonu; dini örgütlerin faaliyetleri hakkında bilgi ve rapor verme biçimini geliştirmek; dini örgütlerin ve temsilcilerinin faaliyetlerini devlet organları tarafından izlemeye yönelik bir sistemin oluşturulması amaçlanmıştır.

Kırgızistan'da dini sorunların çoğu İslam dini ile bağlantılı olması ülkede yaşayan nüfusun %85'i Müslüman olması ve İslam'ın etkisidir. Din İşleri Devlet Komisyonu'nun verdiği bilgilere göre KMDİ başkanlığına bağlı olan 2,856 İslami kurumlar kayda alınmıştır. Bunun 2,647'si cami (bunların 400 yakını kayda geçmemiştir), 93 dini amaç güden çeşitli (vakıflar, birlikler, dernekler, sosyal-kültürel yapılar, insani yardım organizasyonları, eğitim merkezleri, inşaat işleri vs,.) dini kurumlar ve 117 İslami yüksek ve orta eğitim (üniversite, enstütü, medrese vs,.) veren kurumlardır.

Kırgızistan'da Hristiyan dininin de farklı kolları faaliyetlerini yapmaktadır. Moskova Patrikhanesi'nin Rus Ortodoks Kilisesi'ne bağlı olarak Bişkek ve Kırgız eparşisinin Rus Ortodoks Hıristiyanlığı'na ek olarak 49 kilise ve 1 kadın manastırı mevcuttur. Hristiyanlığın geleneksel olmayan diğer kollarından 4 Katolik, 50 Baptist, 20 Lüteran, 56 Pentecostal, 31 Yedinci Gün Adventistleri, 38 Presbiteryen, 43 Karizmatik, 41 Yehova Şehitleri, 18 diğer Hristiyan örgütleri ve 26 yabancı Protestan misyonu vardır. Bunların dışında 1 Yahudi topluluğu, 1 Budist ve 12 Bahai inanç topluluğunun da faaliyetleri gösterilmektedir (Kırgız Cumhuriyeti'nin Din İşleri Devlet Komisyonu).

7. Öneriler

Ülkedeki dini durumu iyileştirmek için devlet politikasını etkin bir şekilde uygulamak amacıyla, araştırmanın sonuçlarına dayalı olarak aşağıdaki öneriler önerilmektedir:

- Kırgızistan Cumhuriyeti'nin 2014-2020 yıllarına devletin Din Konsept'inde öngörülen tüm tedbirlerin uygulanması ve bu girişimlerin kâğıt üzerinde kalmamasını sağlamak. Konsept'in başarılı bir şekilde uygulanabilmesi için, nüfusun kendisi de aktif hâle getirilmesinin yanı sıra, uygulanması için finansal ve teknik destek sağlamak zorundadır.
- Radikalizm ve aşırılık yanlısı fikirlerin yayılmaması için konuyla ilgili konferanslar, konuşmalar, videolar yapılması, özellikle gençleri ve herkesin dönüşebileceği kriz merkezlerinin açılmasını kapsayan kapsamlı bir önlemler sistemin geliştirilmesi ve kullanılması.
- Çeşitli ekstremist ve terör grupların ve ideolojilerin hedefi olan dini bilgisi olmayan gençler ve kadınlar, etnik gruplar, bölgesel özellikler, sınır bölgeleri gibi sosyal gruplardaki farklılıkları dikkate alarak radikalleşmeye karşı bir strateji ve önlemler geliştirmek.
- Medyada İslami değerler ile ilgili düzenli programlar yürütmek; radikalizm ve aşırıcılık karşıtı televizyon programları yayınlamak, dersler şeklinde din ve radikalizm üzerine televizyon programlarını sunmak.
- Din adamlarının eğitim seviyesini artırmak için bir sistem geliştirmek gerekir. Dini eğitim konularına giriş, ders, seminer, medrese öğretmenlerine hukuk eğitimi, yurttaşlık, eleştirel düşünme, çatışma yönetimi, barışçılık vs. alanlarından kurslar.

- Dinin radikalleşmesinin önlenmesi meselelerinde, teolojik bir bakış açısıyla İslam'la bağlantısı olmayan bir olgu olarak terörizmi ve ekstremizmi açıklayan KMDİ'ne belirli bir sorumluluk payı verilmelidir. Devletin laikliği ilkesine aykırı olmayan, Kırgızistan ve Orta Asya İslam'ı için geleneksel değerlerin devlet içinde tanıtılması.
- Kırgız yasalarının ihlali ve tahribatlı görüşlerin yayılması için ülke topraklarındaki yabancı dinsel harekatların faaliyetlerini izlemek.
- Dini radikalizmin önlenmesi ve tanımlanmasında görev alan güvenlik organlarının (İçişleri Bakanlığı, Milli Savunma Devlet Komitesi) yapısını güçlendirmek.
- Aşırılıkçı ve terörcü dinî edebiyatı sıkı kontrol etmek ve yasaklamak, dağıtımı için ağır cezalandırılması gerekir.
- Radikal dini internet siteleri tespit edilmeli ve engellenmelidir.
- Irak ve Suriye'den dinsel ekstremist ve terör gruplarından dönenler için bir rehabilitasyon sisteminin geliştirilmesi ve organize edilmesi gerekmektedir. Mevcut/eski terör ve ekstremist örgütlerinin üyelerinin yanı sıra akrabalarının rehabilite edilmesi için etkili yolların araştırılması ve uygulanması gerekmektedir.
- Mevcut dini durumun izlenmesi ve araştırılması için akademik düzeyde sosyolojik, psikolojik, antropolojik ve tarihi incelemelerin geliştirilmesi ve sunulan tekliflerin dikkate alınmasıdır.

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Al Majiri: An Overview of a Stale and Dangerous Islamic Education System

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Abstract: Al Majiri is derived from the Arabic word 'al muhajir' which originally means a migrant. The term refers to a system of Islamic education practiced in the Northern Nigeria since 11th century. In this system of education, parents send their children to Quran teachers who engage them in rote learning until they master the art of recitation and memorize the Quran. During this process, the children are often left to stay with the teacher without going back home daily. Although, it appears like a boarding school, it does not provide basic boarding facilities. Over the years, children who learn in the al majiri system resort to begging for alms to cater for themselves, such that the word "al majiri" became a synonym for beggar. Although in the past, this system had proven virtuous, it is worrisome that the reality has changed today as this system now breeds detesters of formal school education and has constituted a nursery for violence and terrorism in the society. According to Chukwuma, Iortyer, Philip, (2014), al majiri system is a key factor for the rise and prevalence of the Boko Haram insurgency in Nigeria. Consequently, this paper presented a general overview of al majiri system, discussed the merits and outlined the demerits and challenges of the system. In conclusion, it suggested ways to preserve the Islamic and Quranic learning heritage while avoiding the incorrectness and unsuitability conditions in the al majiri system.

Keywords: Al majiri, Islamic Education, Nigeria, Quran Memorization.

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Introduction

Since the time of the Prophet, one of the most cardinal subjects in Islam is seeking and dissemination of knowledge, especially the knowledge of the Qur'an. This aspect of the religion cannot be overemphasized, as verses of the Qur'an as well as numerous traditions of the Prophet have pointed to the compulsion and the nobility of seeking knowledge. One of the most important aspect of the Islamic knowledge is undoubtedly the learning and the memorization of the Qur'an, which the Prophet encouraged in a hadith: *"The likeness of the one who reads Qur'an and memorizes it is that he is with the righteous honourable scribes. The likeness of the one who reads it and tries hard to memorize it even though it is difficult for him, he will have two rewards* (Hadith 4937, Sahih Bukhari).

In the early days of Islam, several methods of studying the Quran were employed by the Prophet and his companions. Despite the divine intervention in his memorization, the Prophet engages in continuous recitation with his teacher – *Angel Jubril* – with whom he reads and studies the Qur'an wholly once every year and twice during his last year on earth (Sen, 2013). The prophet in turn teaches his companions the Qur'an with its meaning, employing different pedagogical methods including questioning and role play (Demirci, 2017). After the death of the Prophet, knowledge of the Qur'an advanced from being centric to the city of Madinah. Some companions of the Prophet travelled to different places to engage in propagation of Islam as well as the knowledge of the Qur'an. Over the years, the knowledge of Islam has spread, and different communities defined their own Islamic knowledge, thus different systems of studying the Qur'an came up, according to time and geographical locations. One of this unique system is the tsangaya schooling system popularly known as Al majiri system of education. The system is essentially focuses on the recitation, memorization and writing of the holy Qur'an (Abdullahi, 2014). The Almajiri system's education ladder is as follow; first level known as Babbaku- (identifying Arabic alphabets used in the holy Qur'an). It is followed by Farfaru (vowelling Arabic alphabets used in the holy Qur'an), then Hadda (memorization of the holy Qur'an), after which comes Tilawa (revision) and the final stage is Satu (copying from the holy Qur'an). After that, there will be Zowu-graduation (Rogo, 2015).

Concept and Historical Development of Al Majiri System of Quranic Learning

Al Majiri is derived from the Arabic word 'al muhajir' which originally means a migrant. The word actually refers to the students of the system, who travel from their home to places/cities where competent teachers live (Abdullahi, 2014). It is worthy of notice that traveling to learn the Quran or other aspects of Islamic knowledge is not something new or peculiar to this system, it started as far back as the time of the Prophet, as some companions travelled from their cities to Madinah for the purpose of learning. It is also known that a lot of scholars of Islam in the past, migrated from their own region to other regions to learn.

The Al majiri system started in the 11. century under the West African empire of Kanem-Borno. The Kanem-Borno Empire which was the first to make Islam the state religion in any part of modern day Nigeria, was in dire need for scholars that will educated its populace on Islam, thus it introduced the migration system of education. King Bulu (1019 C.E) was the first to show great interest in the learning of the Qur'an, his successor Mai Hume (1097 C.E) was the first to learn the whole Qur'an from a migrant teacher-Muhammad ibn Mani, in Exchange for handsome price of herds of camels (Palmer, 1928). This great gesture would be an antecedent of a great interest shown towards Islamic knowledge by the Borno kingdom. After he ascended the throne of his father, Mai Dunama Humani (1150 C.E) the son and successor of Mai Hume Jilmi sent his slaves to Cairo for main purpose of Islamic education. In order to ease their education, he built a mosque (*madrasah)* and a dormitory in Cairo for the education of migrant students from Kanem Borno (Trimingham, 1962). The hostel is still in existence and it is referred to as *Riwāq al-Barnāwī* -Borno Students Hostel (Abbas, 2014). Apart from Cairo in Egypt, Mali later became a place where students from Kanem-Borno patronized. Malian city of Timbuktu which was a centre of Islamic knowledge in the precolonial period. Dahiru (1995) observed that a scholar of Tafsir Goni Bukar Gana visited Timbuktu and became an authority in the teaching of the Qur'an in the 20th century. Consequent to his arrival, he realized that the caliphate needs more *mufassirūn,* thus he started to visit villages to educate people on the Qur'an.

In the case of the North-western part of Nigeria which became the base of Sokoto Empire that was established in the early part of 19th century, Islamic scholarship had strived for years that only few students may need to travel to other regions. In the nineteenth century, the al majiri system was reformed by the Sokoto

Empire. The empire which was founded with the intention of Islamic revolution, modified the al majiri system, such that students do not need to travel or abandon their homes any longer. As an alternative, the empire established schools which were maintained by the state and the communities with funds gotten from zakah, waqf and supplemented by the teachers and students through farming (Khalid, 2010). The Dan-Fodio revolution also incorporated an inspectorate of Qur'anic literacy, where the inspectors are accountable to the emir of every province (Abdul-Qadir, 2003). This period was undoubtedly the golden age of Islamic education in northern Nigeria. Aluaigba (2009) noted that in 1921, shortly after the conquest of Sokoto Empire, there were 30,411 Islamic schools in northern Nigeria.

The Fall of Al Majiri System

After a combat with the leaders of Sokoto Empire, the British finally invaded and took control of the northern Nigeria territories in 1904. In order to take total control, they executed or disposed some emirs who resisted their invasion and installed their puppet emirs in the position of authorities (Naijainfoman, 2012). This invasion did not only affect politics, it has a daunting effect on Islamic education. Since the British imperialists took over the treasury of the state, it was not possible to continue the funding of the Islamic schools again. However, as people in love with Islamic education, the scholars still tried to educate the communities.

It was also disheartening that consequent to colonization, the language of the newly created Nigeria state became English, a situation which did not only render the students and teachers of al majiri system illiterates but would not afford the students the opportunity of furthering their education, thus they became unqualified to be employed.

After the independence of Nigeria in 1960, the al majiri system swiftly turned from being a system that produces learned people to a mere burden on the government. The students and teachers of the system shunned English language and the western education, deeming it Christian-European and therefore anti-Islamic. It bred the fear that a child with western belief will eventually lose his Islamic identity and embrace vices that negates the values and principles of Islam. Thus, some parents preferred to enroll their children in al majiri school than a formal school, even though they know they will likely end up as servants to their counterparts in the formal schools.

At this phase, when al majiri students lost the main economic prowess which is literacy, so many of them resort to begging on the street. Gradually, the system lost good teachers and thus, there was emergence of half-baked teachers who are mostly products of the harsh system themselves. The economy situation made the teachers to start using the system as a means of living rather than an educational system. They give students quota of amounts to submit on daily bases, therefore the students resort to begging on the streets after lesson hours (Yusha'u, Tsafe, Babangida, & Lawal, 2013).

Government's Efforts on Integration and Modification

In order to eradicate the destitution and the threats caused by the al majiri system, the government has tried on many occasions to abolish or integrate the system into the modern school system. However, none of these efforts has effectively worked as there are around 9 million al majiri children today (Owen & Usman, 2015). The first attempt to correct the wrongs of al majiri was by Kano Native authority in 1959, which warned parents against allowing their wards to roam the streets begging in the name of Islamic school. However, this did not work out as the government faced a backlash from the local teachers (Abba, 1983). In 1980s, after the Maitatsine crisis in northern Nigeria, some state governments in northern Nigeria made attempts to control the problems associated with the al majiri system. Laws were made and committees were set up to see to the enablement of studies in both Islamic and Western education in villages, so as to control the inflow of migrant learners into the cities (Khalid, 2002). Despite these efforts the problem associated with al majiri system neither got solved nor reduce to a significant minimum.

The most recent intervention of the government in solving problems associated with the al majiri system is that of the Nigeria federal government in 2011, which sought to return every child to school in 2020. At the beginning of this project, the administration commissioned 64 schools which will integrate Islamic and secular education, across 22 out of the 36 states of the federation. Although, the number was later increased to 399 and equipped with learning materials (shittu & Olaofe, 2015). However, Giginyu (2017) lamented that these schools are reportedly underutilized. This is similar to a survey published by Nigerian Vanguard newspaper that reveals that although some of the schools have recorded successes, only 35,652 students attend the schools (Vanguard, 2018). This figure, which is not even close to 1% of its target shows that government has not been able to pursue the cause properly. Thus, its 2020 goal seems to be unrealistic.

Evaluating the Merits and Demerits of Al Majiri System

Considering the concept and history of al majiri system, its merits can be from the angle; Aside enabling a strong system of Qur'an literacy, it is the bedrock of literacy in Nigeria and has for decades inculcated relatively observable Islamic religious value in the northern Nigeria society. (Naijainfoman, 2012) noted that the almajiri system is the only one known in the Muslim World today that has retained the reproduction of the Qur'an in writing direct from memory.

Many studies have revealed the demerits of the system and have suggested its abolition. The foremost demerit of this system is its links to violence and terrorism. Chukwuma, Iortyer & Philip (2014) opined that al majiri system is a key factor for the rise and prevalence of the Boko Haram insurgency in Nigeria. A similar observation has been made by Adamu (1999) that all the fanatics who fought in the Maitatsine uprising in Kano in 1980, Borno in 1981, Kaduna in 1982 and Gombe in 1985 were either Al majiri or graduates of Al majiri system of education. As a matter of fact, the heart of Boko Haram insurgency- Borno state- has about 1.8 million Al majiri students and 70% out of school children, making it the highest in the entire country (Owen & Usman, 2015). Although the radicalizing factor in these situations may be debatable among scholars. Abbo, Zain & Njidda (2017) argued that the Al majiri system in itself does not radicalized the students as commonly presented by the mainstream media. The curriculum of al majiri system evolves round Arabic literacy and Qur'an memorization. Some group only hide under the banner of al majiri to perpetuate vices in the society. The study of Aghedo & Eke (2013) suggests that socioeconomic problems associated with al majiri is the main factor of radicalization, as a starved student would not think twice before carrying out violent acts whenever he is paid 'handsomely'.

The hatred for modern lifestyle and 'western education' which is tagged 'boko' in Hausa language, is another great setback for the al majiri system. This is evident in their popular song; "*Dan makaranta bokoko, ba karatu, ba sallah, sai yawan zagin mallam*" meaning "*oh students of western education, you do not learn the Quran and you do not pray, except to be mocking the mallam*". It is important to note that the influx of Christian-western culture and ideology in the Nigerian secular education is the core factor of this rejection. Parent prefers their children to travel to another town to study under a popular scholar to leaving them to get Christianized or westernized in the formal school (Olagunju, 2012). It is however worrisome that having such great number of children out of school is definitely dangerous to the

future of the country. It would likely cause a great setback to the political and economic development of the country. Moreover, in the case of al majiri vis-à-vis northern Nigeria, the problem of out-of-school students would end up creating an imbalance economic and political power distribution across ethnic groups and religion. In this case, a lesser percentage of northerners and Muslims gets educated and employed for skilled services, while a larger percentage of their southern and Christian counterparts will get right to skilled appointments. Consequently, ethnic group or religion being significantly related to social class may result to chaos in the long run.

Another problematic issue about the al majiri system is the children's psychological welfare. This problem bothers on the fact that most al majiri do not stay with their parents, which exposes them to certain problems. The study of Chukwu, Haruna & Fiase (2016) observed that while 27% of Almajiris stay with their parents, 73% do not. The study further enumerated that 66% of Almajiris feel disturbed with their lifestyle while 34% feel okay. Being that the students of al majiri mostly go far away from home, it is normal that they feel dejected, depressed and rejected. It is worthy to note that many of the al majiri get maltreated by the locals, at times, they get stoned and cursed whenever they go out to beg. Children exposed to such treatments are likely to grow up being violent.

Conclusively, it could be said that the al majiri system has outlived its usefulness, especially as the federal government of Nigeria has integrated a compulsory religious education into the educational system up to junior secondary school. In addition, the significant link between al majiri system and violence in Nigeria is disturbing and warrants the system to be abolished or reform to the most appropriate pattern.

Suggestions

1. The government should focus on the teachers: it has been observed that most government initiative towards eradicating the system has been students-focused. The government has made efforts-even though little- to rehabilitate the students and integrate them into the formal school system, but little has been done to integrate the teachers into the same system. The teachers should be made to undergo courses on education in the formal system, including educational technology and educational psychology. This could be done by making them acquire adult education in English language and enrolling them in special courses under the Teachers' registration council of Nigeria (TRCN). By doing this, the government will not

only empower the teachers with skills, it will also succeed in averting any form of intimidation from the teachers, as in cases where they tag the students or government as irreligious.

2. According to Onitada (2015) funding has always been the problem in all integration initiative of the government embarked on. In some case, the federal government only build schools and expect the state government to fund its running. In some other cases, initiatives are abandoned with excuse of lack of fund. As an alternative, the government should incorporate non-governmental organizations into their programmes. In this case NGOs such as Islamic organizations, child-right groups, education foundations etc. may be brought onboard.

3. Another reason why government initiatives on integration or abolition of al majiri might have failed is that the Islamic scholars have little or no input in the process. When Islamic scholars are exempted, it is easy for those against these initiatives to blackmail the government of so-called Christianization or westernization. However, if they are included and mandated to educate the masses about the initiatives on the pulpits, the communities, will not only see it as an obligation, but also as a religious duty.

4. With little investment and no firm policy on al majiri, it appears also that the government does not have the political zeal to end the problem. This may not be unconnected to the fact that politicians depend on the al majiri students as political thugs and child-voters during election. Also, it is expected that the more educated the masses are, the better they are in making political decisions. Therefore, it seems politicians prefer that the masses remain uneducated, so that they will be able to easily manipulate them during elections.

On this note, it is important that the government of Nigeria, as well as state governments in the northern part of the country, prioritize the future of the millions of children in the al majiri system over their political ambitions.

5. While considering the above, the government can seek to completely abolish the al majiri system and provide immediate alternative for the children. This can however be done by declaring a state of emergency in this sector.

6. According to (Dambuzu, 2012), poverty is a key factor that keeps the al majiri system striving. Parents who cannot afford to cater for their children decide to get rid of them with the excuse of sending them to a Quranic school. Therefore, in order to abolish the Al majiri system, education should be made free and there should be increase in economic empowerment of the citizens in the relatively indigent northern Nigeria.

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Graffiti Art as a Part of a Visual Culture in the Arab World

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Abstract: In this article, we will call walls to tell us about the culture of society, and we will examine the relationship between graffiti art and culture of revolution and the fight against violence. Is it possible that graffiti art expresses what society wants as part of a visual culture in the Arab world? In this article there will be two examples of graffiti art in the Arab world, the first about the graffiti art in Cairo street during the Egyptian revolution in 2011, the second example would be from the West Bank Wall in Palestine, both examples show how people's culture has influenced the art of painting on walls as a means of expressing political and social life.

Keywords: Graffiti Art, the Arab World, Visual Culture, West Bank Wall, Street Art, Egyptian Revolution.

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Introduction

Graffiti writing breaks the hegemonic hold of corporate/governmental style over the urban environment and the situations of daily life. As a form of aesthetic sabotage, it interrupts the pleasant, efficient uniformity of "planned" urban space and predictable urban living. For the writers, graffiti disrupt the lived experience of mass culture, the passivity of mediated consumption (Ferrell, 1993). Graffiti is the art of painting letters or images on surfaces, especially walls and walls. This art began more than 30,000 years ago when early humans painted on cave walls using animal bones. This art reappeared in modern times in one of the cities of the Greek civilization of Ephesus (now Turkey).In early, graffiti associated with hip-hop in New York, and graffiti has spread since 1979, when artists Lee Quinn and Freddie opened the first graffiti exhibition in Rome. The world then learned about graffiti art and spread its use in many areas such as advertising, publicity, and expression of opinion.

There are many types that characterize modern graffiti, the most common type is the tag, which is like an artist's signature and is the basic form of graffiti, and the other type is the throw-up and allows the use of two or three colors. The next type of graffiti is a 'piece' or 'masterpiece,' which usually depicts a scene or well-known characters with some sort of slogan. This type of graffiti often requires the collaboration of multiple artists.

In the first types there exist a variety of different explanations. Largely, artists in this category turn to graffiti to state their opinion on a culturally-significant situation that they feel strongly about examples of this include anti-war murals, portraits of idolized figures, or expressions of contempt for authority (Stewart, 1988). Artists in this category may also turn to graffiti because of boredom, partially because they feel ostracized from society or the elite art scene. Less often graffiti crews will tag a certain area to mark territory, as to let the public know that they "own" a certain block or alley. The motives for this specific type of graffiti art come into question because of the murky border between vandalism and art, although it is important enough to be recognized. And the important things in this paper is the transformation of graphic art to a social movement can demonstrate its protest in general and the public to support those who do not have a voice. Thus, we can see that the art of graffiti is a presentation of humanitarian issues in a public arena that everyone can see them, despite the illegality of this art, "If graffiti changed anything, it would be illegal." (Banksy).

In the Arab world, the art of graffiti has become a tool for expressing the political situation in society, there is a way to reject and criticize the media. Youth in the Egyptian Revolution, 25 January 2011, used the art of graffiti as a means of protesting against the state, highlighting events, thus it was not the neutral they are part of the political movement, to push issues or ideas for all to see. The graffiti is an arena of expression that everyone has, regardless of their point of view. Especially that, this art carries simple and concise messages, in which thoughts and comments are integrated into all people (Gleaton, 2012).

The art of graffiti on the wall of the West Bank in Palestine represents a status of rejection of the reality of control and hegemony imposed by this wall. Most of the drawings are located on the western side (the Palestinian side of the wall), in densely populated cities such as Jerusalem and Bethlehem. Currently, the graphic art on the wall represents a state of human solidarity with the Palestinian cause and a message of peace against war and violence. Additionally, because the messages are frequently (over 70% of the time in these areas) written in English, an international audience is intended. Other graffiti communicate to a local audience, to unify and inform local residents of resistance opportunities such as weekly rallies or peace marches (Olberg, 2011).

Graffiti is the crime as opposed to art.

Street art is the type of graffiti frequently associated with graffiti art, otherwise known as a mural. The artists creating street art are referred to as muralists. Some muralists might identify with a pseudonym, but it is not represented in their art like it is in graffiti art. While still illegal, unless commissioned, street art is much more socially acceptable and somewhat desired in certain situations. Street art is easier for the public to understand, enabling a higher likelihood of favorable societal response or acceptance.

Graffiti art: Graffiti art is representative of an individual's identity that is consistently portrayed in the artist's artwork. The individuals perpetuating graffiti art identify as graffiti artists or graffiti writers and associate with other individuals who similarly self-identify. Graffiti art is limited by artistic components, aesthetic criteria, and evaluation from peers and society. Graffiti artists are governed by unspoken rules, acknowledged and enforced by other graffiti artists (Lannert, 2015). Yinger (1960) points out that subcultures emerge from frustration or conflicts that form a group in opposition to the dominant society with their own norms

and values. Research on graffiti art subcultures has focused primarily upon the illegality of graffiti, how it is often falsely associated it with more violent crime, how the 'deviant' label is assigned, and how a subculture emerges because it provokes a reaction within society (Williams, 2007). The dominant culture responds by attempting to reassign the group's place within an acceptable framework of society. Within graffiti art, this is accomplished through the commodity form, a socially acceptable outlet. Commodity form encourages graffiti writers to paint on canvases, sell their canvases, and ultimately generate a profit.

Ley and Cybriwsky (1974) make the distinction between graffiti artists, gang graffiti, and graffiti present in ethnic neighborhoods within Philadelphia, Pennsylvania. Graffiti artists or "graffiti kings" value style, motivation, and inaccessible locations. The production of gang graffiti indicates gang activity, gang territory, or general content specific to gang involvement. The graffiti found in ethnic neighborhoods, with large ethnic diversity, identify tension zones that are a result of various social changes in the composition of the neighborhood. Alonso (1998) notes that inner-city kids who endure discomfort and stress are the ones who seek to claim and protest territory because they have been systematically denied access to legitimate mastery over space (see also Ley & Cybriwsky, 1974). As a result of this systematic failure, an adolescent start believing the only way to achieve respect is to become the best criminal they can be (Alonso, 1998). Labeling encourages criminal behavior among these adolescents. Lachmann (1988) utilizes labeling theory in his study of graffiti subculture and identifies the evolution and structure of graffiti art in New York City. Social interaction among other graffiti writers allows graffiti to continue to develop through the roles of mentors, peers, and audience members. Mentors recruit and cultivate the youth's style, teach skills, provide motivations, and introduce young artists to their audience. Graffiti writers can only be judged and critiqued by other graffiti writers because they are the only people who understand the artistic components, aesthetic criteria, and style of the genre. The audience reconfirms the writer's self-concept. Social interactions are extremely influential and crucial in the way respect is assigned, how fame is achieved, and how nonverbal rules and rituals are established (Lachmann, 1988). Halsey and Young (2002) focus on the difficulties in legally eradicating graffiti. The art and criminal aspects within graffiti provide a difficult challenge to law enforcement officials. Graffiti is often linked to crime as opposed to art. The authors conclude that deterrence, intimidation, and hefty fines are ineffective ways of eliminating graffiti from society. The most successful methods of graffiti

abolishment are through art education programs in schools and youth centers. Programs like the "Urban Art Program" have proven to be more effective than deterrence or imprisonment (Halsey and Young, 2002). Our current knowledge of graffiti artists and their subculture is limited to a few case studies, which are often framed around the deviant or delinquent nature of the group rather than as an artistic community or subculture. This research is an exploratory analysis of a self-described graffiti artist subculture, exploring a unique community's contradictory character as the deviant group and artistic community centered around self-expression through graffiti writing that acknowledges.

Street Art as Part of the Visual Culture

The various forms of street art have become part of the visual culture gaining an international presence with support from Web sites, art and artist communities, books and magazines, and even film. Writing first started to expand when tourists would travel to New York City and take their photos of graffiti to other cities in the States or overseas, "bourgeoning movements back home. In addition, gallery owners and the media also became important vehicles for disseminating writings to a larger population'' (Camp, 2009). It is through these various media forms that people have been allowed more insight into street art. This has been critical in "helping people to understand [the art form] and how and where it harmonizes with, and goes a step beyond, traditional methods". According to Nancy Macdonald's book, The Graffiti Subculture: Youth, Masculinity, and Identity in London and New York, street art now "enjoys status as a global phenomenon" (Macdonald, 2001). The art form's "influence on mainstream's modern art goes back to Jean Dubuffet and Pablo Picasso [as well as] other cultures and 'outsider' art (Rahn, 2002).

Ernest Abel and Barbara Buckley mention in their book The Handwriting on the Wall: Toward a Sociology and Psychology of Graffiti, that the examination of graffiti and street art is "to a great extent a cross-cultural investigation of class and ethnic differences" whose "messages tend to reflect shared attitudes and values as well as ethnocentric variations on main cultural themes". Their research also found that outdoor graffiti is wholly non-existent in both middle- and upper-class white neighborhoods. This speaks to the importance of cities in the existence of unsanctioned art. Cities contain an "abundance of personalities who are forced to integrate and deal with each other every day," and are "fully fabricated and organized by" their residents.

People from all different backgrounds join together and somehow manage to adhere to "the same general rules and function as a mass in their own creation'' (Ganz, 2006).

While graffiti, as we know it today, has a "relatively short history" it has "managed to touch almost every corner of the globe". Recently there has been an undeniable shift in the public and social impact of street art and graffiti culture, and a dramatic transformation is clear. The Internet and communication revolutions have helped to "spread graffiti to [the] four corners of the earth," with the first local pieces beginning to pop up in "dictatorships like Burma and North Korea (Ganz, 2006).

Graffiti and street art that is developing outside of North America, offers a prime example of urban art that emerges as a response to major political and social crises and upheavals specifically the movements taking place in Egypt and Brazil. The people of these nations have found street art to be an important tool for expression, in which their "ethnic and ethnic-linguistic identification and symbols" represent them strive for "political recognition and rights under [their] dominant cultures (Chaffee, 1993).

The art form has enabled artists to create language and symbols that provide them with meaningful new identifiers that redefine political discourse. There is both a deviant and artistic aspect to graffiti art, which produces two different societal reactions. Many people recognize graffiti art as vandalism, gang activity, or a form of rebellion. Simultaneously, graffiti art is also present in galleries, museums, and prized pieces of notable art collections. It is much easier to look at a scribbled name on a dumpster and write it off as vandalism instead of pondering the purpose of that scribbled name. When society limits, redirects or prohibits an individual's self-expressive outlet, the manifestation of graffiti art often occurs. The graffiti art subculture resembles, in many ways, delinquent gangs they are composed primarily of youth, their members are alienated from the larger society, they engage in criminal activities, they are labeled by law enforcement and the larger culture as "deviant" and they communicate with each other and the world through the use of graffiti in public places. Despite these general similarities, it would be a mistake to confuse the subculture of graffiti artists with a typical delinquent youth gang. Graffiti artists do not encompass any characteristics of a gang or organized crime. Graffiti artists are not violent and do not use graffiti art as a means of obtaining financial or material possessions. The few studies examining the characteristics of this subculture suggest the purpose and meaning of graffiti, identity formation, and internal social dynamics are frequently very different from that described in the literature on delinquent gangs.

Graffiti and the Egyptian Revolution

It wasn't too long ago that graffiti, or graffiti worth mentioning, was hard to come by in the Arab world. With the start of the Egyptian Revolution in January of 2011, Cairo has since established itself as the street art capital of the Middle East. While the movement began with "hastily scrawled slogans calling for the overthrow of the Mubarak regime," it has quickly evolved into one "characterized by well-crafted motifs, both aesthetic and politically provocative".

Josh Wood mentions in his article in the New York Times "The Maturing of Street Art in Cairo," that each morning sheds sunlight on new pieces fresh from the night before, with works ranging from "stencils of South American revolutionary Che Guevara [portrayed with] an Islamist-style beard" to a face-off between a tank and a man on a bike transporting bread on his head. "The words 'You Are Beautiful' are stenciled on a wall on a side street of Tahrir Square," just a short distance "from the site of some of the bloodiest street battles" of the new Revolution, along with the words 'Respect Existence or Expect Resistance'. Figure 1 painted nearby by the local street artist Keizer. Thanks to a "thinning of police forces and a more tolerant atmosphere among residents toward public art," graffiti has been able to flourish. While some pieces do not contain strong political messages, much of Cairo's street art speaks to the "frustrations of a post-revolution Egypt where many see shadows of the former regime and way of doing things in the transitional government run by the military (Wood, 2011).

Figure 1: Respect Existence or Expect Resistance.

Street art in Cairo functions in the traditional sense: encouraging people to draw their own conclusion in a world where they are constantly being told what to think. Following a deadly football riot between protestors and the police in Port Said, Egypt in February 2012, Mohamed Mahmoud street now serves as a canvas

for some of Egypt's most creative revolutionary street art as shown in Figure 2. Rawya Rageh reports in an Al Jazeera English news broadcast that street art in Cairo "takes the message to a whole new level—telling the story of death [and] injustice, in a street that's seen it all". The documentary film The Noise of Cairo: The Artists behind the Egyptian Revolution sheds light on the silenced masses of Egypt who found their voices through the vehicle of street art. The Revolution has sparked a 'New Egypt' of sorts where, speaking freely without fear, people are beginning to communicate new and different ideas. There is a new life and a new expression in Egypt, in which art plays a vital part in it.

Figure 2: Mohamed Mahmoud Street Mural.

In any case, Graffiti has become a distinctive role in the Arab revolutions, especially with regard to the Egyptian revolution. It has emerged as a tool to criticize political systems, not just as a means of self-expression but also as a means of shedding light on social issues and social reform.

Figure 3: Women on wells.

As for the Nazeer (one of the street artists), the Graffiti was one of the most important results of the Egyptian revolution and not one of the factors that caused it, revolution is the cultural incentive for the spread of Graffiti. According to the Nazeer, the revolution allowed the art of Graffiti to be more varied and discussed more social areas. Where a group of artists appeared called themselves a woman on walls, highlighting how women are treated in Egypt like in Figure 3. This movement was started by Mia Grondahl.

However, street art is more than vandalism; it is a cultural reclamation of a place that was taken from them. Arab countries have created Street Art since long time ago. In other words, the root of Graffiti originated from the Middle East, such as the inscriptions relating to an array of other gods and kings. Thus, Graffiti relates to Arabian culture a lot until now. It is interesting that Graffiti plays a role in transmitting the anger and unsatisfied from streetwalkers during the Arab Uprising. Street art reflects the social issues, such as women's rights and the expectation of better reform, which could be looked at a sort of grace and indignation. There is no doubt that the art of graphite in the Egyptian revolution was not just drawings occupy areas in urban areas. But also contributed to the spread of the revolution, in addition to his contribution to self-reformation through humor and icon, this is what has become a reality and not an expectation that, "the future of art is not artistic, but urban" Henri Lefebvre's speculation in 1970 (Taş, 2017).

In a way, Egypt's revolution also revitalized hieroglyphics, instead of writing on tombs, Egyptians are now writing their stories on street corners, on shop windows, on cars. Street art is more than vandalism; it is a cultural reclamation of a place that was taken from them. It is a vibrant living website where ideas, art, and creativity are exchanged on the walls of the city (Champlain College, 2015).

Graffiti on the West Bank Wall in Palestine

The conflict between Zionist settlers and native Palestinians dates back to the 1920s when Britain administered what was then Palestine, but the roots of the present situation lie in 1947. In that year, the United Nations proposed to replace the British Mandate with a partition plan that would create a Jewish state and an Arab state in Palestine. The Arabs rejected the plan, and the sporadic fighting between settlers and natives that began in late 1947 turned to open warfare after the Jews founded the State of Israel in May 1948. By 1949 the Israeli army controlled much of Palestine, with the exception of the West Bank, which became un-

der Jordanian control, and then became under Israeli control, after the signing of the Oslo Accords in 1993, the West Bank, Gaza Strip and East Jerusalem became under the rule of the Palestinian Authority, separating it from the areas occupied by Israel with a border called the Green Line. Along the border with the West Bank, the Israeli government decided in 2002 to build the wall, calling it the "security barrier", so as to prevent and isolate the Palestinian population in the West Bank, from reaching the land on the other side of the wall.

As for the graffiti art, Palestine is considered one of the first Arab countries in which this art appeared, and it was clearly embodied during the first Intifada in 1987. Where the Palestinians used it as a tactic to resist the Israeli army's occupation of the territories, by writing slogans and drawings on the walls of houses. It was a large area to express the steadfastness of the Palestinians in their homes, this prompted the Israeli army to imprison and prosecute those who paint on the walls, in addition to fining homeowners who have drawings on their walls and force them to remove the graffiti by force (Wafa Press, 2014). Thus, graphic art in Palestine has become a reaction to any political event in which Palestinians feel persecuted and oppressed. They resort to the vast and empty space to express themselves. This is what happened to the wall in the West Bank, where the Palestinians found a large area to express their rejection of its existence. Despite the current dialectic that is centered around the art of graffiti on the wall of the West Bank gives beauty to what is ugly, on the one hand, the aesthetic image threatens to give beauty to the material and political violence left by the West Bank wall, on the other hand, the art of graffiti on the West Bank wall is a documentary case of the daily suffering of the Palestinians (Elias, 2013). The general impressions associated with graffiti on the West Bank wall revolve around three meanings: fear, international solidarity, and repression.

The fear of several elements carried by the wall itself, which is the size of the wall with a height of between 4.5 to 9 meters, in addition to the observation towers, which sends the message of control and control of the Palestinians, these towers have a 360-degree radius for shooting. These elements, which show the impression of fear, have been used extensively in the art of graffiti, for example in Figure 4, as it is shown guard tower painted graffiti on it, a person puts a finger and shows cracks on the wall as an expression of demolition.

Figure 4: The guard tower in West Bank wall.

International solidarity as a message can be found all over the Wall. This solidarity was most obvious in the overwhelming number of graffiti written in English and non-native (other than Arabic or Hebrew) languages. Over 90% of the political graffiti was written in English, another 5% were written in other European languages, leaving only 5% written in Arabic or Hebrew. Most were about bringing peace to the region or about reversing the disequilibrium of power between Palestinians and Israelis. Some of the messages were rendered in words and letters, others were symbolic or graphic displays with no words, like in Figure 5, there are two important symbols appear as the first is the statue of Liberty which always symbolizes America, the other is the symbol of (Hanzalah) Palestinian child. And still more were done in a Steven Olberg 2010 Political Graffiti on the West Bank Wall in Israel and Palestine combination of words and symbols. A number of messages included symbols of olive trees, doves, and peace symbols, Figure 6 or cartoon characters engaging in resistance activities. Most of the messages that did use words were concise, using as few words as possible. They left an impression of solidarity and unity from people around the world.

Figure 5: The tow symbols in the wall

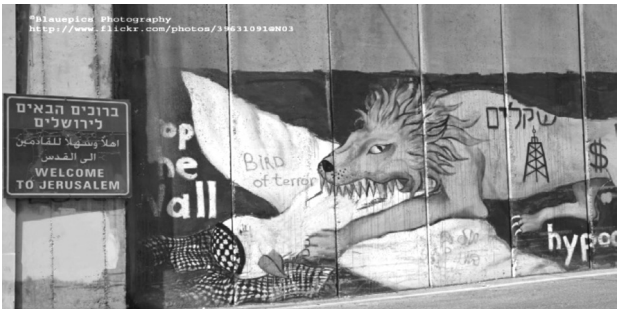

Figure 6: The dove in the wall (peace symbols)

Of course, the repression represents a large part of the graffiti on the wall, these graffiti are spread widely, they represent clear and simple meanings, some of which represent instances of rejection of the wall, and the other documenting the daily suffering of Palestinians alongside the wall, in Figure 7 there is a woman carrying the Palestinian flag and gathering soldiers around her trying to shoot her, In Figure 8, The little girl inspection soldier, as a kind of irony for a daily event - the inspection of Israeli security checkpoints.

Figure 7: The women and soldiers.

Figure 8: The little girl and soldiers.

The art of graffiti is part of modern art and belongs in one way or another to the postmodern movement, and it is encouraging art without aesthetics, and thus dismantle the form of composite art, the artistic content has become more social so that it takes a position on the various issues, thus art shares with the public in their cases, and no longer exists only in the museum, but it breaks its traditional boundaries.

At present, there are many artists who have played a major role in the dissemination of this art, and his participation with the public on the street, in addition to proving that this art is not absurd and destructive, it has different meanings for many political and societal issues.

In Palestine, the art of graffiti began in a simple and random way, where art began as a reaction to the resistance to the occupation and is represented by slogans and words and some symbols on the walls, To the art of graffiti arrived today to what it is today and professional proficiency in Palestine, this is the reason that attracted many international artists to come graffiti to Palestine and participate in their own graffiti mode, and of course what the Palestinian cause means.

It is noteworthy that the international press began to pay attention to the issue of the wall in 2005, when the graphic artist visited Banksy West Bank, and painted some of his paintings on the wall, which drew attention, the world press has been very interested in graphite painting on the wall. In this visit, he painted a series of nine images that called attention to the wall function of, in his worlds "turning Palestine into the world's largest open-air prison (Parry, 2011). These ranged from a simple stencil of a girl holding a bunch of balloons which lift her off the ground in an apparent attempt to float over the wall, and the most popular image of Banksy, which a protester poised to throw a bouquet of flower, is most representing his attitude like in Figure 9 to more visually complex trompe l'oeil paintings which seemed to open the wall onto a vista of sandy beaches and palm trees, Figure 10.

Figure 9: The protester poised to throw a flower.

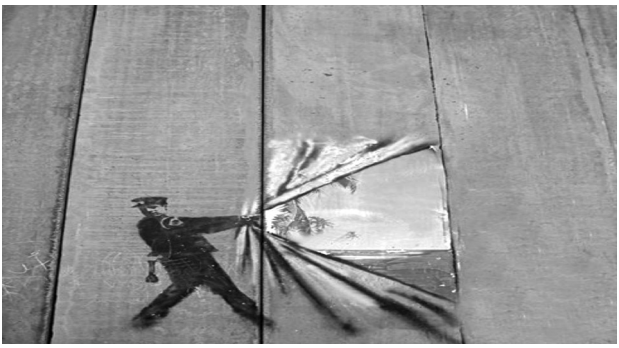

Figure 10: Trompe l'oeil in the wall.

Banksy reported that on his website shared a conversation with a Palestinian man which has been often repeated in discussions of the Palestine project:

Old man: you paint the wall; you make it look beautiful. Me (Banksy): Thanks. Old man: we don't want it to be beautiful, we hate this wall, go home (DeTurk, 2015).

Still, there are most upper people think that this kind of street art cannot refer to a masterpiece. They are not beauty or artistic at all what is more it is illegal. However, it is crucial that how art alludes to the way we experience the world and dig out the quality of allusion rather than only artistic but lack of meaning. The later cannot refer to a masterpiece. The masterpiece should like a Banksy artwork could be a social critique that it has a utopian potentially offer a criticism of instrumental reason and action. As Adorno said, art should as the social antithesis to society. Therefore, Banksy's artwork in Palestine is undoubtedly a masterpiece nowadays.

Conclusion

Graffiti art is an independent type of graffiti which should not be associated with gang graffiti, immediate graffiti, or street art. Graffiti artists are commonly regarded as criminals but should be considered as artists as well. Graffiti artists adhere to the standards of artistic evaluation used to assess the quality of their art. The only difference between an artist and a graffiti artist is the legality of the artist's canvas.

In recent years, the art of graphite has spread in Arab countries such as Egypt and Palestine, Since the sub-culture differ in each city where there are other, the art of graffiti was considered in these two countries as an important political, cultural and social tool, and a means of public expression, especially political, as Theodor W. Adorno said, art should as the social antithesis to society. Thus, all graffiti not only occupy space in urban areas but also contributes to the spread of resistance, by re-painting the self-using humor and icon, conveying the reality of rejection to the walls. In addition, it has changed the well-known subculture of graffiti as a means of subversion; it is the possession of public space to express their views. Like what happened in the Egyptian revolution, the art of graffiti was an aesthetic space to express their rejection of violence and to highlight the different points of view in the revolution.

In Palestine, rejection, and resistance as a reaction to the construction of the wall was clear in the vast are provided by the wall for the art of graffiti.

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Representation of Turkish Referendum in the UK News Media

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Abstract: This study explores how the UK Newspapers represented referendum in Turkey on 16 April 2016. This research focuses on the analysis of language used in six UK newspapers one day after referendum held. Discourse analysis is applied in this research by analyzing the data in accordance with its principle. This research evaluated the UK Press uses the text and language in covering the news. This study evaluates the transitivity of the sentences, the photographs, headline, sub-headline and whole news content. The result of this study is presented about the unfairness and the rejection of the Turkish referendum result. In all article presented in the newspaper, journalists always refer to the intimidation and intervention during the election. The source is chosen by these six media always involves opposition parties who deny the outcome of the referendum vote. Although each of these newspapers has the different orientation, they are using the same way in covering the news.

Keywords: Discourse Analysis, Referendum, Power.

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Introduction

On April 16, 2017, Turkey has just held an important moment in its political journey as a modern republic. That moment was a referendum on the amendment of 18 articles in the Turkish Constitution which discusses the changes of government system and the adjustment of the role of executive, legislative and judicial institutions. The result of election had the 'Yes' campaign won 51.3 per cent of vote with 48.7 per cent of people voting for 'No'. The referendum has been an important anchor of domestic and regional stability. The supporters of the changes proposed by the ruling party are Justice and Development Party (AKP) and backed by the Nationalist Movement Party (MHP). They argued that Turkey's dysfunctional domestic parliamentary politics and foreign threats, which have affected the country's progress and stability in recent years, require the strong leadership that a presidential system would provide. Opponent, on the other hand, cited concern about authoritarianism and the erosion of Turkish secular democracy. In the months before the referendum, letter argument which mentions above also featured prominently in Europe.

Europe was decidedly against the proposed constitutional amendments and this message was unambiguously communicated to the Turkish electorate in various ways prior to the referendum. Government in Europe expressed displeasure with what they viewed as the one-sidedness of rallies and the tensions they provoked, including violent clashes between supporters and opponent outside the Turkish embassy in Brussels. In early March, Germany and the Netherlands banned Turkish ministers from participating in pro-amendment rallies organized by Turkish expatriates. Planned pro-amendment rallies in several German cities were cancelled, with official citing crow and fire safely concern. Rallies were similarly cancelled in Austria and Switzerland.

The Turkish referendum rallies in Europe made headline, especially in UK Press. Since the result of voting, there were many different angels to referendum that can prompt interesting research. The government in turn complains about 'Erdoganphobia' in the European Union and argues that the changes are only intended to bring the 1982 constitution in line with how the country is actually governed. Under the amendment, the president will assume the powers of the prime minister and the cabinet. The president will have the power to dissolve the parliament and call election (Bill Kissane, 2017, p.4).

Paraller to that matter, this article aims to investigate referendum result represented in UK newspaper. In this study, we will be focusing on the analysis for language use and its problem.

Theoretical Framework

1. Discourse

Discourse analysis is a broad term for the study of the ways in which language is used in texts and context. Discourse is defined as connected text as opposed to isolate sentences (Zhang, 2014, p. 2273). Discourse analysis is a new interdisciplinary field of study that has emerged from several other disciplines of the humanities and the social science, such as linguistic, literary studies, anthropology, semiotic, sociology, psychology and speech communication. Discourse analysis is also interested in the analysis of the various context of discourse in the cognitive process of production and reception in the sociocultural dimension of language use and communication (Van Dijk, 1988, p. 2).

Discourse is described as a set of statement for talking about or discussing a particular topic at a particular historical epoch and is the condition for social practice and action (Foucault 1972, cite in Hall 1997, p. 44). Discourses set the frames for meaning and practice to construction social reality through a symbolic system. Fairclough and Wodak (1997) define discourse as an interactive process that includes, beside the text, the production process of which the text is a product, and the process of interpretation of which the text is a resource. In the production of media text, there is usually an intention to influence how people can perceive and act toward topics.

The discourse of the news media encapsulates two key components: the news story or spoken or written text; and the process involved in producing the text. Most linguists consider the news text from one of two vantage points: that of discourse structure or linguistic function, or according to its impact as ideology-bearing discourse (Cotter, cite in Schriffrin et.al. 2001, p. 416).

A discourse determines what is true and false and thus truth is discursively constructed, which implies that there is no universal truth, rather truth and its effects are created within discourse. Media text shape the textual form a particular discursive way-of-seeing and replete with the discourses that surround and define the events being represented. Media text despite the professional code of the journalist can make only a tentative claim to truth (in the absolute sense) as truth never be captured and represented purely (Bardici, 2012 p. 28).

According to Van Dijk (1998, p.2) media discourse not be seen merely as a ready product of news gathering activities but as the manifestation of a complex

process in which knowledge, beliefs and opinion are matched with existing or incoming information about events, the social context of news production and representation of the reading public.

2. Political News Coverage in Media

The mass media have been the most important source for citizens in modern era. Media is an extension of ideas and thoughts to social reality which to shape the public opinion. Puglisi and Snyder (2010) maintain that media coverage of politics is a fundamental matter for democracy. The mass media have the potential to play a crucial role as watchdogs, informing citizens about any improper conduct by those in power. In particular, according to the agenda-setting theory mass media, editors and journalist enjoy considerable freedom in deciding what is newsworthy and what is not, and these affect the perception of citizen about which issues are relevant and to what extent.

Bernett (1990), lyengar (2011) and Graber (2003) all stated that democratic debate and civic discourse depend to a large extent on how media gives access to policy actors to express their view and ideas about issues. Political communication scholars stress the privileged position of elites, especially governmental actors, in gaining access to news

Journalist reports about what political elites are doing or planning to do are often ignoring other policy actors who are deemed to be less newsworthy than "official" elite status. Walgrave and Van Aelst (2008) concluded that the reports are explained by not only formal rules governing the political system, but also informal rules more related to the seniority of a policy actor or tradition. In this view, media coverage is driven by the actions of political elites, real words events and competition for readership more than partisan logics or journalist preferences. According to Baumgartner and Bonafot (2015) in a different word, on how newspaper cover politics, media systems scholars stress more to the importance of political parallelism, journalistic professionalism, state regulation and media ownership.

According to Van Dalen and Van Aleslst (Cited in Baumgartner and Bonafot, 2015, p. 268) stated that media coverage reflects the preferences and partisan links between political parties and individual media outlets, which lead to important inequalities on how newspapers cover different parties. Some political elites would have more media coverage than other depending on the political orientation and ideological affinities of journalists.

3. The History of Referendum in Turkey

In contrast with votes cast at elections, which are made in relation to parties or individual candidates and generally reflect voters' preference over a range of different issues, Referendum is the term given to a direct vote on a specific issue. Referendums may be held in relation to particular circumstances (e.g., whether or not to join an international organization) but are in general held in relation to issues of major political significance (Ellis, 2007, p.5).

The referendum has become an important part of political life in many parts of the world, both in democratic and in non-democratic countries. After the First World War, and especially after the establishment of the League of Nations, the referendum has been used to solve various territorial disputes. Also, during the decolonization process in the 1950s and 1960s, the referendum has been used to legitimize the declarations of independence and the constitutions of newly independent states (Setala, 1997: 7).

Turkish political history is known for its problematic, uneasy and unstable conditions. Military intervention can be a common problem in those countries that could not succeeded in a fast, steady and healthy socio-economic and political development (Turk, 2011, p. 33)

The Republic of Turkey had already six times of referendum; 1961, 1987/1988, 2007, 2010 and 2017. Turkey's long history of Referendum started in 1961 with a new government led by Cemal Gursel. Its first referendum occurred in July 1961, 16 year after the transition to a multi-party system following a military coup. A new constitution, prepare by the Nation Unity Committee which consisted of put schist generals, was voted on in referendum. With 61.7 percent voting "yes," the referendum thus replaced the 1924 constitution with a new constitution.

The 1962 constitution was prepared by a constituent assembly composed of military leaders and indirectly elected civilians. The next referendum took place in 1982 after a military coup on September 1980 when Chief of Staff Gen. Kenan Evren overthrew the government and seized the power along with the military chain of command. The 1982 constitution of Turkey is the product of the military intervention which is applied by military regime (The National Security Council). Turkish governing system is neither a parliamentary system nor a presidential system. Most of the fundamental rights commonly found in democratic constitutions were recognized by the 1982 constitution but defined in highly restrictive terms (Genckaya, 2008, p.6).

The third referendum took place Seven years after the 1980 military coup. It aimed to loft the political ban imposed by The National Security Council on prominent politicians from all political wings such as Necmettin Erbakan, Alparslan Türkeş, Süleyman Demirel and Bülent Ecevit. The referendum again succeeded as 50.16 per cent voted for "Yes" and 49.84 percent voted for "No". After the lifting of the ban, Turkey started to return to its normal political life. In September 1988, people voted to apply municipal elections one year earlier. The fourth referendum witnessed the first and only referendum rejection as 65 percent voted for "No" (Ozbudun, 2012, p.42).

The next referendum was held in 2007, nineteen years after the previous three referendums since 1982. In 2007, Turkey had a constitutional crisis and was triggered by the conflict over the election of a new President of the Republic (Ozbudun, 2012, p.44). The Turkey's constitutional crisis took the majority party, The Justice and Development Party (AK Party) nominate Abdulah Gul for president. However, as an opposition, The Republican People's Party (CHP) boycotted the election. This, despite of 352 votes from AK Party deputies, put Abdullah Gül's effort on becoming president in vain. Since the quorum requirements were not made, the Constitutional Court overturned the election. On the same day, the Turkish Armed Forces (TSK) published e-memorandum and covertly threatened the AKP Party government, stating that they would intervene in the election process if needed (Ozbudun, 2012, p. 46).

After the crisis, the AKP Party got 47 per cent of the votes in July 2007 elections. Afterward, the Nationalist Movement Party (MHP) entered Parliament and participate in a new presidential election. Eventually, Abdullah Gul was elected the 11th president of Turkey. However, to prevent such a crisis in the future, the AK Party held a referendum concerning the direct election of the president by the public and it was approved by 68.9 per cent votes. The sixth referendum was held in 2010 to make constitutional changes to the structure of higher judicial bodies'. It was approved by 57.9 per cent votes (Daily Sabah, 2017).

The last referendum was held recently, resulted on 51.3 per cent "Yes" and 48.7 per cent "No". The 2017 Turkish constitutional referendum was held to approve 18 proposed amendments to the Turkish constitution. The amendments include the following changes: introduction of an executive presidency to replace existing parliamentary system of government; the abolition of the prime ministerial

office and the cabinet; presidential and parliamentary elections schedules so that elections would be held simultaneously every five years; increased and broader authority for the president over the High Council of Judges and prosecutors; and an increase in the number of seats in parliament from 550 to 600 (IFES, 2017).

Methodology

This paper will analyze how six UK newspapers represent the news of Turkish referendum on 16 April 2017, especially the news published one day after the referendum was held. It will also examine how the UK Press uses the text and language in covering the news. This study is based on discourse analysis approach that will examine the photograph, headline, sub-headline and whole news content.

According to Van Dijk (1998, p.16) Media discourse should be analyzed in term of their structures at various levels of description. Such a structural analysis is not limited to the grammatical description of phonological, morphological, syntactic, or semantic structure of isolated words, words groups or sentences as it customary in structural or generative linguistic. Discourses also have more complex, higher level properties, such as coherence relations between sentences, overall topics, and schematic forms, as well as stylistic and rhetorical dimensions. Thus, as previously mentioned, this study will be based on discourse analysis approach with deep examination process.

Finding and Result

1.1. Analysis of The UK Articles Newspapers.

1.1.1. Analysis of *The Daily Mail* on 17 April 2017

The daily mail is the second biggest selling British tabloid newspaper. It supported by Conservative Party. In this article, there are two photos shown. On the first page, photo of Turkey's President Recep Tayyip Erdogan's portrayed with an angry expression while shouting. The caption used in this picture is "*Divisive Politics*". The chosen word used in explicit photo caption is a negative word and has a bad meaning. In the second photo, featured three girls carrying Turkish flags and "Evet" banners, meaning "Yes". In this picture, the three girls are not wearing a headscarf, wearing a tight shirt showing their navel and also wearing jeans. They show a happy expression on the victory with the caption used in joy: Erdogan Supporters wave flags with 'Evet' (Yes) in Istanbul Last Night.

The headline words in this Article is *'Turk's Yes vote for dictator*', the most prominent thing in writing this Headline is the word Dictator which refers to Erdogan. The word dictator has a meaning addressed to a person who rules with total power and often in a cruel manner. The aim of choosing such word is to highlight the illegal status of the group; Richardson (2007: 49) stated that "the way that people are named in news discourse can have significant impact on the way they are viewed.

The headline subtitle is *'President wins supreme power amid fraud and intimidation claims at polls'*. In this sentence, lexicon or vocabulary selection is used to assert the ugliness and eradication of Erdogan. Another most prominent sentence is also mentioned. It stated that the victory of the referendum is unfair because it is full of cheating and intimidation.

In this article, it can be seen that the journalist is developing two thematic discourses (main themes); the results of the referendum is a victory for Erdogan to extend his position as president and the discussion on the discourse of the opposition stating that Turkey's referendum results are unfair due to fraud and intimidation. The theme of this discourse is supported by the storytelling (schematic) contained in the first lead.

The article begins by reporting Erdogan's claim on victory to sweeping his power until 2029. In the third paragraph, we can find the indirect quotes of Erdogan comment about the voters. In the third paragraph, we can see how the journalist writes about the opposition party where they show their rejection on the referendum result.

This article explains more on referendum actors rather than on the result and effect of the moment. It mentions about Erdogan seven times and quotes his saying three times. According to what is mentioned, the journalist reported about Erdogan's voters and the supporters. In another paragraph, the article also quotes the Prime Minister Binali Yıldırım saying about the referendum victory once.

Besides, we can see that the article also mentions about the opposition on referendum four times. It also provided critical comments on the referendum twice. From the opposition side, the article quotes the statement of Erdal Aksunger as a deputy chairman. They mentioned about the unfairness of the poll. In the last paragraph of the article, the writer also comments about the relationship between Turkey and Europe.

1.2. Analysis of The Daily Telegraph on 17 April 2017

The daily telegraph is a national British daily broadsheet newspaper published in London by Telegraph Media. It has a Centre-Right and Conservative Orientation and is also supported by Conservative Party.

The picture in this article portrait Erdogan doing the voting. This picture shows Erdogan's anger expression supported by caption explained the extention of his power. In the right side of Erdogan's picture, we can find the small image of Kemal Kilicdaroglu. He is the leader of Turkey's main opposition Republican People's Party.

The headline in this article is "*This is a historic event, not an ordinary one*". This headline sentence is quoted from Erdogans statement in the third paragraph of this article. The main theme proposed by this article is about the fraudulent vote. Starting with the sub headline "*Erdogan hails decision to grant him sweeping powers in referendum marred by claims of voter fraud,*" this article explicitly shows that the result of the victory is not fair and is supported by lead story which used the utterance "narrow victory" in order to stress its unfair victory.

In this article, not only the author is involved in showing himself/herself as part of the opposition party but also in showing young people's (even those who are wearing headscarves) rejection on the victory.

1.3. Analysis of Financial Times on 17 April 2017

Financial Times (FT) is an English-language international daily newspaper emphasizing on business and economic news. The newspaper is edited in London and traditionally has strong influence on financial policies of British government. The picture chosen in the news shows Erdogan and his family doing the voting. "*Recep Tayyip Erdogan casts his vote in Istanbul help by his grandson*" is the caption used to explain the picture.

The headline in this article is "Narrow vote Erdogan claims victory in Turkish ballot over new power". Author highlights the text "Narrow Vote" with blue. The subtitle headline is "*President Recep Tayyip Erdogan claimed victory last night in Turkey's historic referendum on a new constitution that hands him sweeping powers*".

Sub-headline in this article chooses the conjunction "*but*" to continue the Lead news explained about the misunderstanding of victory by the Erdogan's side. The sources used in this news are the data from opposition and the voters. In the

second paragraph of this article, author quotes the voter's words with following statement: *"The vote commented his role of the most powerful leader in the Turkish Republic History and sets the stage for him to rule the country until 2019 – later than Kemal Ataturk, the nation founder"*. The news text uses a lexicon to emphasize extension on Erdogan's Power.

1.4. Analysis of The Times on 17 April 2017

The Times is a daily national newspaper published by Times Newspapers in the United Kingdom. The times have Centre-Right orientation and it's supported by Conservative Party. In the 17 April edition, News about Turkish Referendum is shown at the first page. The picture available shows supporters holding the Turkish flag, the "*Evet*" flag and Erdogan's Photo. In this picture, journalist highlighted the photo of a veiled woman.

The caption for the picture is "*Victory Wave supporters of President Erdogan of Turkey celebrating his success yesterday in a referendum that could secure his leadership for years. Page 28-29*". In this caption, journalist highlights the text "*Victory Wave"* with blue. However, in this article, researcher could not find the mentioned page 28-29, because it is actually not available in the internet.

1.5. Analysis of the Guardian Newspaper on 18 April 2017

The Guardian is a British daily newspaper with a Center-left and social-liberal orientation and is supported by Liberal Democrats Party. The news about Turkey's Referendum is placed in the first page of this newspaper; without showing any picture.

The headline is "*Observers question fairness of Turkish poll"*. The main theme in this article is about the restricted freedom of Turkish democracy. It can be seen from the lexicons or vocabulary used, such as "*Unlevel Playing*" and "*curtailed democracy*". This article refers to Erdogan's ambition to strengthen his power. This statement then quoted by European Observe as following: "*It also said the restrictions on media outlets and arrest of journalists ensure the yes campaign, backed by the country's president, Recep Tayyip Erdogan, and the ruling party received the lion's share of coverage, titling the odds in their favor*".

In the fourth paragraph of the article, the author uses a quotation mark when discussing about the military coup in July 2016, followed by this statement "*fun-*

damental freedoms essential to a genuinely democratic process were curtailed." The last word of the statement clearly described that there is no freedom in Turkey's democracy. The source used in the article is the European Observer.

1.6. Analysis of The Herald on 18 April 2017

The Herald is a Scottish broadsheet newspaper published by Herald & Times Group. In its every edition, The Herald declares that it does not endorse any political party.

The news in this newspaper inserts two photographs with different sizes. The big photograph shows the supporter of 'pro-no' while the small one shows Erdogan, his wife and the supporters. The second photo is placed in the top corner of the article. The headline, "*Turkey referendum was 'unequal', say monitors"* is compose of two clause contains the indirect quotation. The sub-headline is "*Observer argue poll was marred by allowing vote papers without official stamps*".

The Herald reports on the event criticize the referendum result as intervention and unfairness. The lexicalization in this news represented by using the word "*power*" five times; "sweeping power", "expand the power", "hold on power", "sweeping executive power" etc. This word has a strong meaning in describing Erdogan's authority and control.

The sources used in the news are The Organization for security and Co-operation (OSCE) and Deputy Chairman of Republican People's Party (CHP).

Conclusion

This study analyzed six newspapers published in the UK. Four of them are supported by the same Conservative Party; The Daily Mail, The Daily Telegraph, Financial Time and The Times, whereas the Guardian is supported by Liberal Democrats Party and The Herald claimed that they are not supported by any party. Although each of these newspapers has different orientation, they are using the same way in covering the news. All the news they presented are about the unfairness and the rejection of the Turkish referendum result. This conclusion is taken by seeing the theme used in their Headline, Sub-Headline and news lead that similarly use the word like "Fraud" and "unequal". The most prominent actors featured in those articles is Erdogan who implicitly and explicitly, has been described as a dictator leader. This phrase (metaphor) is used in almost all the newspaper text.

To corroborate the truth in news writing, journalists use the words like "Sweeping Power," "secure the leadership," "expand power" etc. The word "power" is the most common word used in the news text. According to the news presented in the text, the holding of the election is a sign of a failed democracy in Turkey. In all article presented in the newspaper, journalists always refer to the intimidation and intervention during the election. The source chosen by these six media always involves opposition parties who deny the outcome of the referendum vote.

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How do the Social Media Lead to Compassion Fatigue towards Syrian Refugees?

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Abstract: Compassion fatigue was originally coined as a term to describe public opinion of refugees, and it continues to be a topic of relevance in the Syrian crisis. Individuals who consume social media become accustomed to headlines and images and statuses about the Syrian civil war, which means that the ability to be compassionate towards refugees' pictures is reduced. The public is at risk because of the sensationalisation of these stories, which occurs in order to generate issue in whichever topic is currently being discussed on social media. There is potential for social media to be a source of compassion fatigue for the public, particularly when exposed to the same traumatic events over time. The topic of Syrian refugees is one that has been mentioned repeatedly in both traditional and social media and comprises of both traumatic images and continuous exposure to the stories of these refugees. Repeated exposure to traumatic news items has been shown to lead to compassion fatigue and the purpose of this research is to examine how the increased and repeated news of Syrian refugees in social media causes a fatigue in compassion. The purpose of this essay is to examine some of the potential causes of compassion fatigue that come from the media, with a focus on social media, with respect to the Syrian refugee crisis.

Keywords: Compassion fatigue, Syrian Refugees, Social Media, Sensationalisation, Traumatic images or news.

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Introduction

Starting from May 2011, thousands of people crossing borders fled from the war in Syria to neighboring countries. The United Nations High Commissioner for Refugees (UNHCR) reported that the overall number of refugees worldwide is more than 50 million for the first time since World War II, largely because of the Syrian crisis (Sherwood, 2014). The Syrian refugee crisis which is one of the biggest humanitarian crises of the 21st century has become the cause of other various problems, including racial discrimination and growing xenophobia (Altay, 2017). UN High Commissioner for Refugees António Guterres said in 2014:"*The Syria crisis has become the biggest humanitarian emergency of the century, yet the world is failing to meet the needs of refugees and the countries hosting them*" (Middle East Star, 2014).

Social media played unforgotten role particularly in the beginning of the crises; it was obvious during the Syrian Revolution which started when fifteen children were arrested in the city of Dera'a on February 26, 2011 (Maher, 2011). A page on Facebook called for the revolution against Syrian President Bashar al-Assad. The page attracted more than 25,000 participants in the beginning. The participants call for a day of "Syrian Anger" against the existing regime on March 15. The page, whose origin cannot be identified, called to the revolution like the revolutions in Tunisia and Egypt, which overthrew two of the most oppressive dictatorships in the Arab world. Tunisian President Zine El Abidine Ben Ali January 14, while Egyptian President Hosni Mubarak announced his resignation on February 11th (Maher, 2011).

Social media have produced a new way of consuming information. The influence of social media is even growing as users of social media outlets grow to recover the news from them. Classical news media attempting to reach their audience thus have to adapt to the rules of social media outlets, and therefore to their algorithm and aspects of shareability. At the same time, regular users are able to create accidental media hypes. (Roese, 2018)

The notion 'media hype' is often associated with high news value. An accidental media hype can be triggered by any kind of emotion. Furthermore, shareability is a major aspect that does not only mean that the technical requirements given by social media enable information to spread in the first place, but it means that the user is an active carrier of information, engaged in sharing and recommending content to friends in their network. (Roese, 2018).

It is the user, as some sort of private gatekeeper, who decides how newsworthy and shareworthy a piece of information in their newsfeed is. This is what makes content like news contain images of Aylan Kurdi go viral: Shareability is the number one currency in social media, and a major ingredient for creating a media hype. Accordingly, the regular user is able to participate in the production and diffusion of news (Lee & Ma, 2012: 331). This diffusion of repeated news of refugees in social media may lead to fatigue in the compassion of the audience (Vasterman, 2018).

Hypotheses

The hypothesis for this research is that as trauma, tragedy, and suffering continue to dominate the headlines and discussions on social media, the general public is at risk of suffering from compassion fatigue.

Findings

As noted above, compassion fatigue has been studied extensively in those who work with victims of trauma, but less information is available on how exposure to trauma victims through social media channels. Despite this, there is an increasing amount of interest in how exposure to trauma through publishing can affect compassion levels. One example is of Aylan Kurdi, a Syrian toddler who drowned as part of the Syrian refugee crisis and the mass movement towards Europe from Syria (Wade, 2017). An image of his death was widely shared throughout the news, and then on social media (Thomas et al., 2018). The first thing that happened was that there was a surge of solidarity with Syrian refugees, which peaked in September 2015 when the image first became available (Thomas et al., 2018) One year later, however, there was a reduction in commitment to the Syrian refugee crisis as an issue (Thomas et al., 2018). This is because people were exposed to the image repeatedly and therefore became overly attuned to it. In addition to this, increased levels of compassion are due to an inability to keep levels of compassion at an increased level over time (Sorenson et al., 2017). Most interestingly, the amount of distress an individual experienced when viewing the image was the best predictor in how engaged the individual was with Syrian refugees (Thomas et al., 2018).

Other studies have shown that compassion fatigue through exposure to trauma via social media influences compassion levels. Again, there is evidence that

compassion peaks shortly after exposure, and then reduces as individuals become accustomed to the images (Baldacchino and Sammut, 2015). There is also the issue of repeated exposure to the crisis through statuses and sharing of news articles. Over time, it is difficult to retain a high level of compassion.

The repetition of the news related to Syrian refugees in social media leads to compassion fatigue because it is distressing to read the same stories with no ability to make any changes or help those involved (Sorenson et al., 2017). In addition to this, the repetition of the news means that, over time, the reader becomes accustomed to the stories and therefore begins to have reduced compassion (Sorenson et al., 2017).

Compassion fatigue is now used in a broad range of contexts but was originally coined as part of a conference on President Reagan´s Refugee Act of 1980 (Cayetano, 2017). It was argued that people may suffer from a potential unwillingness to help others because of limited resources, or because of a sustained exposure to the suffering of others (Cayetano, 2017). Part of the reason for this is that it becomes a mediated habit: the mind becomes overly accustomed to images and stories of refugees and it subsequently loses its "shock factor" (Pedwell, 2017). This is particularly relevant in the case of images, which have become increasingly more graphic over time. The habituation of the public towards these graphic images means that people are no longer able to view the victims of these images as individuals, but rather as part of the media machine (Mast and Hanegreefs, 2015). This habituation becomes part of the psychological fabric of the population, and thus reduces the individuals' ability to feel compassion for those in the images.

In addition to this, trauma, tragedy, and suffering continue to dominate the headlines on both traditional and social media. It is not just the Syrian refugee crisis that the public have become accustomed to, but a continued exposure of "horrific photos" that make these crises less visible (Fehrenbach and Rodogno, 2015). There is also evidence that statuses and repetition of headlines can have the same effect – as the crisis is ongoing, compassion fatigue begins to set in because of this prolonged exposure. There is also an element of being unable to understand what can be done to help. An individual who gives frequently to Syrian refugee charities, for example, continues to see the Syrian Civil War ongoing and the continuation of pressures on these individuals (Cayetano, 2017). The humanitarian efforts of these individuals appear to be having no effect, which in turn reduces their compassion because they feel unable to help those in need (Cayetano, 2017).

A final issue is the nature of social media and how it allows us to consume media. It is common for an issue to become a hot topic for several hours, then interest in this issue fades as another one comes to the forefront of public consciousness (Vasterman, 2018). Social media moves quickly and those who use it are accustomed to moving from issue to issue as news items are released (Slovic et al., 2017). This contributes to compassion fatigue in two ways. The first is that each new crisis has less of an impact because it is seen as part of a continuance of other crises, and thus the aforementioned habituation occurs (Pascasio, 2017). The media then attempts to generate revenue through clicks, which entails sensationalizing stories (Sacco and Gorin, 2018). This sensationalisation means that the real stories often get lost and have a reduced impact on the public when they are shared, simply because they do not have this shock value (Mast and Hanegreefs, 2016).

Discussion

The Syrian refugee crisis has dominated media headlines since 2015, and it is hypothesized that this has had a negative effect on levels of compassion from the public. One of the most interesting findings from the research is that the level of distress an individual felt whilst viewing the images was a predictor of reduced compassion (Thomas et al., 2018). This indicates a potential compassion fatigue mechanism. In nursing, for example, one of the risk factors for compassion fatigue is increased levels of empathy when entering into the profession (Sacco and Gorin, 2018). It may be that the reaction to photos of Aylan Kurdi is a similar process. Some individuals experience an increased level of distress, which causes them to "burn out" and have a reduced level of compassion. This can be referred to secondary trauma, and it causes the individual to "shut out" further references to that trauma (Sorenson et al., 2016). In this case, individuals who experienced high levels of distress may have reduced compassion because of the increased reaction that they experienced when first viewing the images. This gives insight into the issue of compassion fatigue among those who view images of Syrian refugees on social media.

Compassion fatigue was originally coined as a term to describe public opinion of refugees, and it continues to be a topic of relevance in the Syrian crisis. Individuals who consume social media become accustomed to headlines and images and statuses about the Syrian civil war, which means that the ability to be compassionate towards those pictures is reduced. The public is at risk because of

the sensationalisation of these stories, which occurs in order to generate issue in whichever topic is currently being discussed on social media (Wren, 2017). This, in turn, reduces the ability of the individual to see those within the crises as individuals, and more of a conglomerate which can be grouped into the Syrian refugee crisis (Vasterman, 2018). This leads to compassion fatigue.

Recommendations

In order to reduce compassion fatigue, it is important for those who do donate to humanitarian causes to see an effect from their charitable giving (Cayetano, 2017). As noted above, one of the issues with the Syrian refugee crisis is that it is ongoing and has no clear ending in sight. Compassion fatigue arises because it begins to feel like a hopeless cause, about which there is nothing to be done (Cayetano, 2017). It is important for social media and traditional media outlets to showcase some of the more positive stories from the refugee crisis in order to ensure that people do not suffer from compassion fatigue.

The first recommendation is to research further into how compassion fatigue procresses develop over time with respect to the Syrian refugee crisis. Little research has been done on compassion fatigue in the general public, but the increased use of social media to share stories means that we are all exposed to trauma on a regular basis (Crowe, 2016). This could lead to compassion fatigue in that people shut themselves off from the source of that trauma and have a reduced reaction to images of that trauma.

The second recommendation is to approach reporting of the Syrian refugee crisis from a more humanistic perspective. In the *Humans of New York* series, we saw that portrayal of Syrian Americans during their daily life had a positive effect on compassion. If the aim is to prevent compassion fatigue and increase interest in Syrian refugees, then focusing on what makes them similar to the viewer of the image may help. It may also be useful to reduce the severity of the images that are used – the Aylan Kurdi image was particularly disturbing and this may be the reason for the compassion fatigue.

It is also important to ensure that sharing of news articles involve a call to action: this helps to ensure that readers and social media users feel that they are able to help those in need, rather than reading about the crisis as something that cannot be solved. This fatigue is related to what is called compassion fatigue.

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İşletme
Business

The Role of Cultural Differences in International Advertising Campaigns

Eldana Esenalieva*

Abstract: Globalization has made many companies expand their operations across the boundaries. Their competitive efforts offering growth and profit opportunities appeared to include internationalization of products and services as well as their marketing strategies. During the last few decades, international marketing strategy issues have been of particular interest for scholars. It has become quite crucial to understand the effect of cultural differences on marketing strategy and especially on advertising. While some scholars propose the idea that our world has been converted into one homo-cultural market, others state that cultural differences still play a significant role in consumer behavior. Those claiming the homogeneity, support standardization approach considering such advantages as cost reduction and consistent brand image. The supporters of the adaptation approach stress the differences and values of people that vary across cultures and influence consumer preferences. The purpose of this research was to define how multinational corporations create messages through international advertising campaigns and which approach is more effective. The present study comprises the analysis of several international campaigns applied by multinational corporations. Theoretical part examines the literature on cultural and national dimensions; standardization, adaptation, and alternative strategy. The empirical part of the research is based on the analysis of several case studies. Findings suggest that cultural differences affect the perception of global advertising; however, a company can select the best suitable marketing campaign for itself based on its objectives considering some factors. This is expected to bring a deeper understanding of how companies structure their international advertising campaigns.

Keywords: international advertising campaigns; culture; standardization; adaptation; multinational corporations

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Introduction

As the world economy is growing rapidly, the business also expands across the globe. Worldwide known companies get through the borders and penetrate new markets in various countries. However, if a company decides to operate in a new market it needs to consider challenges related to the international marketing and international advertisement in particular. Advertisements vary across countries in terms of strategies and tools as general advertisement approaches are not always applicable. Therefore, when an advertisement becomes international, it refers to the diffusion of a commercial message to target segments across various countries. Therefore, organizations need to consider how these segments differ "in terms of how they perceive or interpret symbols or stimuli, respond to humor or emotional appeals, as well as in levels of literacy and languages spoken" (Douglas & Craig, 2001:7755).

Some companies prefer to apply a single advertising strategy in all countries where they operate. Certainly, this depends on the environment of the country a company plans to operate in as some products are not influenced by cultural differences. However, some of the global companies employ strategies depending on factors influencing customers' perception in these countries. Culture is identified as being a key environmental characteristic influencing customer behavior (Steenkamp, 2001). It is crucial for a company to consider cultural values existing in a specific country when designing an advertisement. During the literature review, it was revealed that advertisements in western and eastern societies differ according to several dimensions.

The aim of this research is to identify how multinational companies apply their international advertisement strategies across different countries. Additionally, factors influencing their decisions such as cultural values and customer behavior will be discussed. Next, several case studies of international companies will be examined in order to analyze the usefulness of cultural values in the context of international marketing strategy.

Background Literature

Culture and Cultural Values

Schein (1990:111) defines culture as "(a) a pattern of basic assumptions, (b) invented, discovered, or developed by a given group, (c) as it learns to cope with its

problems of external adaptation and internal integration, (d) that has worked well enough to be considered valid and, therefore (e) is to be taught to new members as the (f) correct way to perceive, think, and feel in relation to those problems."

According to Hofstede (2011:3), "culture is the collective programming of the mind that distinguishes the members of one group or category of people from others". The determination of the impact of culture on behavior might be challenging, as "culture is a complex and broad construct" (Abdollah et al., 2016:422).

Many of the studies on cultural values across various countries consider Hofstede's cultural study as the most widely cited and adopted (Lee et al., 2013; Flatten et al., 2015). In particular, four main dimensions that were established by Hofstede in 1980 are considered to be well-based. However, two more dimensions were added to the set of cultural dimensions in the 1980's and 2000's. The fifth dimension was developed on the basis of a study by Michael Harris Bond and the sixth one was added based on the research made by Michael Minkov. Six dimensions that are considered to be important for cultural differences are provided in Table 1 (Hofstede, 2011:9-15):

Table 1. Hofstede's six dimensions

1.Power distance	Power Distance is considered to be an extent to which power is accepted to be distributed unequally by members of organizations and institutions. Societies with small power distance are characterized by the legitimate use of power, even income distribution, and rare corruption. Large power distance societies tend to have power as a basic fact of society, uneven income distribution and frequent corruption. According to Hofstede et al. (2010) power index scores tend to be higher for East European, Latin, Asian and African countries and lower for Germanic and English-speaking Western countries.

2.Uncertainty avoidance	Uncertainty avoidance indicates to what extent culture impacts its members to perceive the certain situation as comfortable or uncomfortable. Weak uncertainty avoidance societies are characterized by lower stress, low anxiety, and self-control. They are also comfortable with chaos and ambiguity. On the contrary, strong uncertainty avoidance communities do not tolerate change and deviant ideas. Such societies tend to have a need for rules, clarity, and structure. According to Hofstede et al. (2010), uncertainty avoidance index scores tend to be higher in East and Central European, Latin, German-speaking countries and Japan; however, it is lower in English speaking, Nordic and Chinese culture countries.
3.Individualism/ Collectivism	Individualist cultures tend to concentrate more on a person him-/herself, whereas in collectivist cultures people tend to get integrated into bigger social groups and have bigger families. In individualist cultures everybody is classified as individuals, personal opinion is evaluated and privacy is stressed. On the contrary, in collectivist cultures, everybody is classified as an in-group or out-group member, group opinion is valued and group belonging is emphasized. According to Hofstede et al. (2010) Individualism Index scores, Western countries can be characterized as having individualist cultures, while Eastern countries are more collectivistic.
4.Masculinity/ Femininity	Masculinity and femininity are concepts which refer to the dissemination of values related to gender. Feminine societies tend to have low gender difference, the balance between family duties and work responsibilities, and equal responsibilities between woman and man in a family. On the opposite, masculine cultures put a significant difference between women and men; in these societies, work takes a more predominant position than family and men should be whereas women may be ambitious. According to Hofstede et al. (2010), Individualism Index scores, Japan, German-speaking countries, some Latin countries like Italy and Mexico, and English speaking Western countries are considered to be more masculine. Nordic countries, the Netherlands some Latin and Asian countries like France, Spain, Portugal, Chile, Korea, and Thailand tend to have a higher feminine index.

5.Long-Term/ Short-Term Orientation	This element was firstly discovered by Michael Bond and added by Hofstede as a fifth dimension. In long-term orientation societies, it is believed that the most important events in life will occur in the future. In these societies traditions can be changed according to circumstances and success and failure is believed to depend on the effort. Long-term orientation societies consider investments and savings. On the contrary, in short-term orientation societies, people believe that most important events occurred in the past or now and that success and failure depend on luck. These societies are characterized by unchangeable traditions and social spending and consumption. According to Hofstede et al. (2010), East Asian countries, Eastern- and Central Europe are considered to be long-term oriented. U.S.A. and Australia, Latin American, African and Muslim countries are characterized as short-term oriented societies.
6.Indulgence/ Restraint	This dimension was added as the sixth element by Hofstede based on the research of Bulgarian linguist and sociologist Michael Minkov. Indulgence refers to human desires and enjoyment of life. On the contrary, Restraint is characterized by control of needs and strict social norms. Indulgent societies are characterized by the perception of personal life control and give significance to freedom of speech. People in these societies tend to enjoy life, have positive emotions and see freedom of speech as important. Restrained societies, on the contrary, tend to be out of control of their personal life and give less importance to leisure and freedom of speech. According to Hofstede et al. (2010) South and North America, in Western Europe and in parts of Sub-Sahara Africa are considered to be more indulgent, while Eastern Europe, in Asia and in the Muslim world have restrained culture.

Note. The data is derived from Hofstede (2011)

Herselman & van Greunen (2011:51-52) described countries according to their low-context and high-context levels based on previous research. In low-context cultures message provides all meaning in the communication process while in high-context societies value is also given to surrounding context. According to the authors, the Maoris of New Zealand, Native Americans, and Chinese, Chilean, Iraqi and Japanese people are considered to belong to the high-context culture.

The United States, Norway, Sweden, Canada, Austria, England, and Germany possess low-context culture.

Van Raaij (1997:261) indicates that there are different levels of culture: the dominant one which constitutes of "basic cultural assumptions, history, national, ethnic, religious and social values" and lower-levels such as "organisational cultures (corporate identity), consumer (sub)cultures, and the material culture of products, design, architecture, and advertising".

Luna & Gupta (2001:47) indicate that one's behavior is influenced by one's cultural value system, which "may be viewed and imitated or rejected by others". However, it can then "become the group's norm of behavior and be identified as part of the culture of a given population". Those value systems differ in every society (Kalliny and Gentry, 2007) which is characterized by these values, beliefs, and norms which strongly influence culture, making it an interactive process.

Cultural values are believed to have a significant impact on consumer behavior by forming buying preferences, lifestyle and consumer motivation (Tse et al., 1988), meanwhile being influenced by goods and services (Van Raaij, 1997). At the same time, Luna & Gupta (2001) emphasize that marketing communications also can influence culture.

International advertising

Douglas and Craig (2001:7755) suggest that international advertising can be viewed in three ways:

1. as a communication process among various cultures that differ in terms of their beliefs, lifestyles, and values;

2. as a business activity that is carried out by advertisers in various countries with distinct cultural background and that is growing in importance;

3. as a great force that demonstrates specific and social values at the same time.

Therefore, considering that an international advertising is a communication process, advertisers need to consider the importance of the messages they send to various target audiences. Being a force that propagates certain values (Douglas & Craig, 2001) it can significantly influence consumer perception of products and his/her behavior.

International advertising process. Gabrielsson et al. (2008) provide a framework for an international advertising campaign planning process based on the previous research made in this field. The authors indicate that this process consists of five main steps on Fig.1, emphasizing that these are influenced by several factors: the external factors of the company; the internationalization stage of the company; internal strategy, standardization levers, and resources; and factors related to the advertising agency.

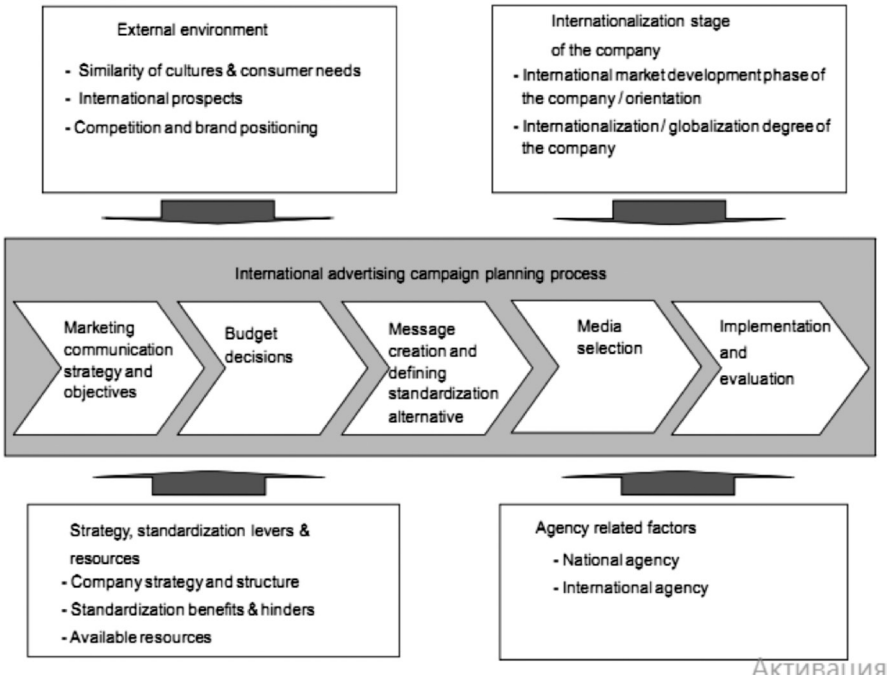

Figure 1. Framework the international campaign planning process (Gabrielsson et al., 2008)

Cultural differences in international advertising. Past research emphasized the role of cultural differences in the determination of international advertising strategy. Culture is one of the main reasons why companies consider strategies other than standardization. Despite that usually marketers favor constant strategy elements such as "pricing structures, promotion campaigns, distribution channels", a company needs to transform its marketing mix elements considering cultural values, specific regulations, and price sensitivity when penetrating foreign markets. (Cho et al., 1999:59).

Original values of different countries significantly influence the success of advertisements (Zhang & Gelb, 1996). Research made on international advertising demonstrates that the approach using direct messages in western culture is more aggressive, while eastern culture prefers a soft-sell appeal with indirect messages. Advertisements that consider cultural values in a specific region or country tend to be more persuasive than those that did not reflect cultural peculiarities (Gregory & Munch, 1997). Nevertheless, some scholars argue that due to the globalization issues, advertising approaches tend to become more universal and standardized. Considering these issues, scholars have been investigating the differences and similarities of customer perception of advertising in markets with different cultural backgrounds.

Okazaki & Mueller (2008) emphasize that cultures are dynamic systems that can change and lead to the transformation of the values of those cultures. According to the research made by Okazaki & Mueller on Japanese and US commercials, approaches used in these markets have been changing during the period from 1987 to 2005. American advertisements have changed from an aggressive style to a more benefit-oriented strategy with the softer appeal. While the use of hard-sell appeals in the US dropped from 5.6% to 3.4% during the period from 1987 to 2005, it increased from 1.4 to 5% in Japanese ads during the same period. This study as well supports the idea of gradual dissemination of a more "globalized" culture: advertising messages shift from their traditional local approaches to more unified ones.

Douglas & Craig (1997:383) also emphasize that political and socio-cultural changes significantly influenced customer patterns by removing barriers between markets. The emergence of technology and migration brought the diffusion of specific cultures into macro-cultures, changing patterns of consumer behavior to a more unified one and gradually removing national boundaries. However, at the same time, this leads to different market segmentation (mature consumers, ecologically concerned consumers, and global teenagers).

Thus, advertisers need to find a strategy that focuses not solely on culture but considers other possible factors as well as the unification of some of the customer preferences and change of consumer lifestyle. This proposition leads to the debate existing between supporters of standardization, adaption and other strategies discussed in the following section.

Approaches

Research has a long debate on which strategy companies need to undertake when "going international". While some scholars support a more standardized approach, other scholars argue that marketers need to consider special local characteristics of target segments. Additionally, the research proposes strategies other than standardization or adaptation.

Firstly, it is important to understand the difference between these phenomena. Medina & Duffy (1998:229) state that *standardization* implies the "uniformization of marketing mix to the whole world" by "...applying domestic standards in foreign environments". This term is sometimes confused with *globalization*, which refers to finding common standards that are shared by customers around the world and applying one unified strategy.

Standardization and *globalization* terms are often opposed to *adaptation* and *customization* strategies (Medina & Duffy, 1998). *Adaptation* refers to the mandatory transformation of a model to a more suitable one for foreign markets. *Customization* is defined as "modification of domestic target-market-dictated product standards – tangible and intangible attributes – as to make it economically and culturally suitable to foreign customers (Medina & Duffy, 1998:232) Customization implies a consideration of specific local customer preferences and characteristics.

The research proposes other various strategies that depend on possible factors that might influence the success of a marketing strategy. Douglas & Wind (1987:27) argue that standardizing marketing strategy is not always appropriate in some cases. Therefore, the authors propose a *global marketing strategy* which implies the "consideration of a broad range of strategic options". In this case, an advertising strategy can be standardized according to customer segment or country or adapted to different geographical locations. This will allow companies to benefit from standardization (such as maintaining the same identity or saving costs) and adapt to specific customer preferences and country peculiarities at the same time.

Papavassiliou & Stathakopoulos (1997:521) propose international advertising continuum with two polar ends of *standardization of creative strategy* and *adaptation of creative tactics*. *Standardization of creative strategy* implies that there is the same product in every country that is well-known internationally due to its global name and advertisements that remind a consumer about the product under this strategy. *Adaptation of creative tactics* implies the same product in every country but in different stages of its life cycle, new product launch in specific countries and expansion and "introductory advertising" under this strategy.

Alden et al. (1999:75) proposed a *global consumer culture positioning (GCCP)* strategy that goes in line with globalization. This strategy is usually contrasted with other two: *local consumer culture positioning* (LCCP, association with local culture) and *foreign consumer culture positioning* (FCCP, association with specific foreign culture). GCCP suggests that consumers have the common sense of universality with the global world and appeals to it. The authors found that LCCP is used more frequently than the other two strategies in the United States, Korea, India, Germany, Netherlands, and France. Therefore, it can be supposed that it is still important to consider local peculiarities; however, authors emphasize that marketers need to examine the country, target segment and product category when applying the strategy.

Dumitrescu & Vinerean (2010) also emphasize that marketers need to apply advertising campaigns that allow effective communication with diverse markets with the help of *glocalization*. The following table comprises highlights and differences between globalization, localization, and glocalization based on the previous studies in this field:

Table 2. Differences between Globalization, Localization, and Glocalization

Globalization	**Localization**	**Glocalization**
- the tendency toward an international integration of goods, technology, information, labor, capital, or the process of making this integration	- the process of adapting a product or service to a particular culture, language, developing a local appeal and satisfying local needs	- providing a global offer (brand, idea, product, service, etc.), while taking local related issues into account"
• Undifferentiation in customer preferences • Takes into account mass demand • Globalism • Quantity • International brand awareness • Cost benefits from standardization	• Differentiation in customer preferences and income across countries • Takes into account specific demand • Localism • Quality and values • Local brand recognition • Competition from both successful domestic products and international • Brands	• Utilizing global experiences or a global brand name, and differentiating the offer in order to appeal to local markets • Operates within a global market and local market niches • Integrating both globalism and localism • Integrating quality and values in a product, that gets sold in large quantities

Note. The data is derived from Dumitrescu & Vinerean, 2010:151

Zeybek & Ekin (2012) indicate that the brands that appeal to local habits, lifestyles and conditions in a particular country through cultural signs can enhance brand awareness and recognition; therefore, nearly all international brands apply *think global, act local* concept using "cultural signs" in their ads messages.

Research Method

Many researchers have examined the impact of cultural differences on the international advertisement. Some of them analyzed print advertisements (Okazaki & Mueller, 2008; Han & Shavitt, 1994; Jeon & Beatty, 2002) while others examined TV advertisements (Taylor & Stern, 1997; Gilly, 1988; Cho et al., 1999; Kalliny & Gentry, 2007). Some of these studies analyzed cultural differences according to dimensions of individualism/collectivism, while others focused on other dimensions of culture considering the case study method.

According to Yin (2003) in a multiple case study, researchers examine several cases to understand the similarities and differences between the cases (Yin, 2003, cited in Baxter & Jack, 2008:545). As this research is aimed to demonstrate the differences between cultures in various countries multiple-case study methodology was selected for this research.

In this research both print advertisements as well as TV commercials were taken for analysis in order to diversify case studies. There were selected different advertising strategies of high-value brands operating in various countries: Nike, Coca-Cola, Mcdonald's and Toyota. These brands operate in different segments: food, beverages, clothing, and telecommunication. Case studies were analyzed from the perspective of Hofstede's cultural dimensions and strategies proposed by earlier studies.

According to www.interbrand.com Coca-Cola brand value is $69,733 million, ranking 4th on the list. Mcdonald's brand value is estimated at $41,533 million, taking 12th position on the list. Nike, in turn, is 18th on the list with the brand value of $27,021 million. Toyota is ranked 7th on the list with the brand value of $50,291 million.

Analysis

Nike Ad

The first international brand was analyzed from the perspective of standardization/localization. As it was mentioned above some brands have already realized that simple use of standardization in advertising strategy will not bring success to the brand. Due to this reason, if their general strategies suppose standardization but they penetrate international markets, these brands still consider values and subcultures that unite people throughout the whole world. Nike usually applies a single message in its advertisements; however, it successfully adjusts it to regional issues and values.

Figure 2. "What will they say about you?" Nike campaign, www.nike.com

Being a global brand that operates in many countries, Nike promotes values that support its "globality": unity, equality, and freedom. Nevertheless, this fact helps Nike to highlight those cultural differences and challenges that exist in various parts of the world and bring them to the idea of unity.

In 2017 Nike presented "What will they say about you?" advertising campaign that featured successful female athletes from the Middle East: parkour trainer Amal Mourad; figure skater Zahra Lari; pop singer; Balquees Fathi; fencer, Inès Boubakri; and boxer, Arifa Bseiso. The narration in the ad is done by Fatima Al-Banawi, a Saudi Arabian social researcher, artist, and actress (Nike News, www.news.nike.com). The ad features athletes in hijab as well demonstrating that those women are strong and courageous enough to follow their passion. According to the official website, many Arab women meet with the question of "What will they say about you?" when they pursue their goals and try to "push boundaries beyond social norms".

As athletes tell in the commercial, they want to prove that they are confident women who can accomplish their goals, inspire others to "remove labels they put on themselves" and believe in their strength and capability. This is what Nike supports – passion for sport, strong belief, confidence and endeavor to create a positive change

Figure 3. Nike "Equality" commercial, www.nike.com

Figure 3 comprises several fragments from a Nike TV commercial named *Equality* (Nike News, www.news.nike.com). In this ad, Nike clearly states that this brand stands for respect and equality in everything. It featured famous sports people as LeBron James, Serena Williams, Kevin Durant, Megan Rapinoe, Dalilah Muhammad, Gabby Douglas, and Victor Cruz. It also features the voice of Michael Jordan and song by Alicia Keys.

All of these people come from different ethnic and religious background. Additionally, the ad features female athletes wearing hijab, demonstrating that this does not stop them from doing sports. The idea behind this commercial is that people are equal in spite of anything and they can take action in their communities. People featured in this ad wanted to demonstrate positive values that sport offers from a wider perspective. Again, even though this Nike advertisement did not have any specific localization appeal, it considered cultural differences around the globe and united them at the same time.

Coca-Cola

Share a Coke. Coca-Cola is ranked to be the 4th on the list of best brands in 2017 with the brand value of $69,733 million (www.interbrand.com). According to the official Coca-Cola website it has over than 3,900 products and more than 500 brands. Moreover, daily servings of the company increased from 70 million to 500 million over the last two decades. Coca-Cola "operates as a local company with a truly global perspective" in "four geographic operating groups: Europe, Middle East & Africa; Latin America; North America and the Asia Pacific in 200 countries" (The Coca-Cola Company 2017 Annual Review, www.cocacola.com).

Coca-Cola launched its successful campaign on personalized bottles in 2014 in the USA. Then it started selling custom bottles in every country. The company successfully implements its global strategy with country adjustments. The picture below demonstrates bottles with names from all over the world from the "Share a Coke" campaign.

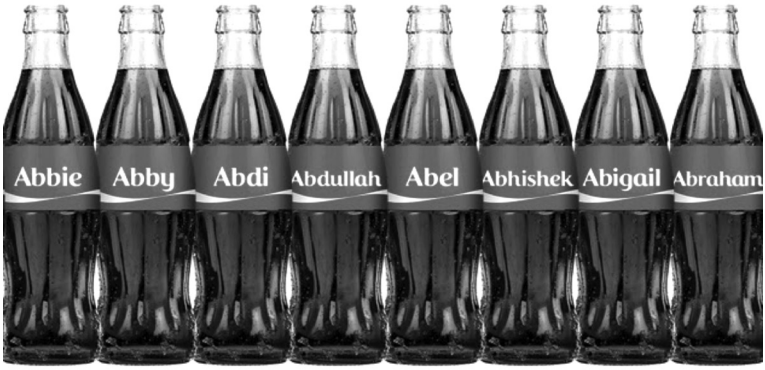

Figure 4. "Share a Coke" campaign, www.cocacola.com

This advertisement serves an example of successful glocalization strategy. The company presents the same one specific product and promotion in every operating country. However, in order to adjust it to each region, Coca-Cola applies something unique to the product considering cultural differences: regular customer names which certainly differ according to a specific region. In 2017 it launched this campaign again for the fourth time due to its success. "Share a Coke" was presented with more names and flavor choices.

Coca-Cola: Turkey and Great Britain & Ireland. While one's behavior in individualistic cultures is mostly determined by personal goals, it is the goals shared within a group that determines one's behavior in collectivistic cultures. Advertisements in individualistic cultures place a high value on individuality (or being unique), independence, success and/or self-realization, and benefits to one's own self. Advertisements in collectivistic cultures reflect interdependence, family integrity, group well-being, concern for others, and group goals (Cho et al., 1999).

Coca-Cola frequently makes appeals to cultural values in its advertising strategy, presenting different TV commercials and print advertisements in various countries. In order to analyze and diversify case studies, it was decided to compare Coca-Cola TV commercials in two countries with different cultural background from the perspective of individualism and collectivism: Turkey and Great Britain.

According to the GLOBE project results, Turkey is among the most collectivistic countries in the world with a score of 5.88 out of 7 with the world mean of 5.08 (Kabasakal and Dastmalchian, 2001:482). GLOBE project is a unique and large-scale study of leadership and culture in 61 nations examining the interrelationships among societal culture, organizational culture, and organizational leadership using multiple methodologies (House et al., 1999).

The first Coca-Cola TV commercial that was taken for the analysis is "Thanks to those who enjoy sharing" ("Paylaşmanın Tadını Çıkaranlara Teşekkürler") advertising campaign launched in 2018 in Turkey (Coca-Cola Turkey, 2018; www.coca-cola.com.tr).

Figure 5. "Thanks to those who enjoy sharing" ad in Turkey, www.cocacola.com

This ad was launched especially for the Muslim holy month of Ramazan in May 2018. The commercial begins with a boy kissing his Mom who is making a dinner before going to play football with his friends. After kids play their football match, they exchange Coca-Cola bottles, collect them and drive home by bicycles. When the kids pass by a local bakery, a man making traditional Turkish bread watches them with the smile on his face. At the same time, the ad features different people who seem to be neighbors that lay one big table outside. Then a light shows up at a minaret indicating that it is a time for breaking the fast in the evening. The kids are approaching all people that have already gathered at the big dinner table with Coca-Cola bottles and distribute those.

The first appeal that this ad makes is considered with religious aspect: as the most part of the population in Turkey is Muslim, Coca-Cola usually launches advertising campaigns especially for the holy month of Ramazan. Additionally, as collectivism is developed in Turkey the emphasis is made on group activities linking Coca-Cola product to them: kids playing football and people setting one common table.

Moreover, the ad appeals to group and family values of collectivistic culture, highlighting a boy kissing his Mom, kids embracing each other while sharing Coca-Cola, and neighbors gathering for breaking the fast with food that they prepared on their own. The music also plays an important role: the advertisement starts with traditional Turkish instruments playing a joyful melody, appealing to traditional music preferences. Then, the ad finishes with the song saying in Turkish "Thanks to those who put their effort, thanks to Coca-Cola, thanks to those who enjoy sharing!" emphasizing the idea of the ad.

On the contrary, "Break free with a Coke that's sugar-free" ad that launched in Great Britain and Ireland in 2018 applied a different approach (The Coca-Cola Great Britain and Ireland, www.youtube.com). Considering that Hofstede et al. (2010) characterized Western countries as more individualistic, the advertising strategy used in Great Britain would appeal to values that belong to individualistic culture: distance from in-groups, self-reliance, self-realization, and competition. In individualistic cultures "people feel proud of their achievements and their success in personal competition" (Triandis et al., 1988:335).

The ad begins with a scene of an elderly man, Mr. Harley, sitting alone on a sofa in a nursing home looking at the picture on the wall. A nurse approaches Mr. Harley and asks if he wants a Coca-Cola Zero Sugar. After he drinks it, he runs out

of the nursing home and decides to continue enjoying his life. Mr. Harley makes a tattoo, makes new friends, goes to LGBT parade, jumps off a high diving tower to the swimming pool and rides a motorcycle. The ad finishes with the scene of the nurse searching for Mr. Harley while he is at the disco, drinking Coca-Cola Zero Sugar. The background song deserves a particular interest: the ad features "I want to break free" by Queen, highlighting the message of pushing the boundaries.

Figure 6. "Break free with a Coke that's sugar-free" ad, www.cocacola.com

This commercial is quite different from the one that was analyzed before in terms of approach. In this case, the company appealed not only to individualism but to indulgence, considering that western societies value freedom of speech and enjoyment in their lives. This commercial strongly emphasizes the importance of personal achievements: self-accomplishment, living life fully, and endeavor to break the boundaries and fear. When Mr. Harley gets his bottle of Coca-Cola, he understands that *it is never too late*. Here Coca-Cola makes a message - "you are never too old to try something new" ("Break free with a Coke that's sugar-free", Coca-Cola).

Another point that deserves a particular interest is a scene with LGBT community. Western society tends to emphasize the importance of social issues and the

multiplicity of identities, which Coca-Cola reflected in this commercial. Oriental society, on the contrary, does not tend to expose such topics, applying soft-appeal in advertising. Coca-Cola also decided to match the message of the ad with the background song of the legendary *Queen*, highlighting the more individualistic idea – no matter how old one is, he/she can always pursue the dreams and break stereotypes.

McDonald's: UK and Arab countries

McDonald's brand value is estimated at $41,533 million on www.interband.com; its commercials in the UK and Arab countries were also analyzed from the point of individualism and collectivism.

The UK commercial that was taken for analysis features two young women who suddenly get stuck in an elevator (McDonald's UK Ad "Stuck In An Elevator", www.youtube.com). They spend several hours in the elevator, playing cards, sharing secrets and having fun for time to pass by while waiting for help. After some time courier brings them McDonald's order and they enjoy the food. However, when one girl wants to take the chicken from another one, her friend does not want to share it with her.

Figure 7. "Stuck in an elevator" ad, www.youtube.com

These two girls became friends in a quite a short time period; however, friendship can be understood in different countries in a different way. As Triandis et al. (1988:325) indicate "quality of friendships in collectivist and individualistic cultures is different": individualistic cultures imply ease at entering new social groups and making new friends, but they also suppose easy leaving from these groups. People in collectivist cultures are not that easy at socializing with new people, however, they imply long-term intimate friendships. This ad serves as a perfect example of a more self-centered culture that is present in the UK — a person is not attached to in-group, one thinks of him/herself first.

Figure 8. "True to tradition" ad, www.youtube.com

On the contrary, McDonald's Arabia commercial "True to tradition" name speaks for itself (McDonald'sArabia, www.youtube.com). Eastern countries, in general, are known for its more traditional views. According to Kalliny and Gentry (2007), Arab countries are significantly influenced by Islamic rules. In their research, they describe Arab countries as being a traditional society with strong old customs and believes. Such societies are collectivistic, where the needs of a group (family, social group etc.) are more important than the ones of the individual.

The Arabic commercial that was taken for this case study features a family consisting of Grandpa, parents, and children who came to McDonald's for dinner. The small boy wants to start eating his burger when the order has arrived. However, he cannot start eating before elder people that is why he needs to wait. He carefully watches his Grandpa opening his food and waits until he can start his own meal.

As oriental cultures value family traditions and respect for the elderly, this ad reflects these values. The ad does not feature a single individual but emphasizes

a group – in this case, a family that came to McDonald's to have a lunch together. This again highlights an oriental culture tendency to have meals with a family even though it is a fast-food restaurant. Additionally, the ad features three generations, again indicating that eastern cultures have close ties between older and younger generations.

Due to the fact that eastern culture usually gives higher importance to status, this ad demonstrated that a boy could start his meal only after the eldest one in the family. After Grandpa has taken a bite of food, the whole family can enjoy the meal paying respect to the eldest one in their family. This case clearly shows how McDonald's considers cultural values in countries with a different background. Family traditions along with "traditional taste" message appeal to local values of customers.

Toyota: Turkey and USA

According to the www.interbrand.com, Toyota brand value is estimated at $50,291 mil being 7th on the list of best global brands. For this case study, it was decided to analyze advertising campaigns that Toyota launched in 2018 in countries with the different cultural background – Turkey and USA.

Toyota Turkey presented a campaign named "Toyota Hybrid does not need to be charged but our loved ones do"(Toyota Hybrid'lerin şarja ihtiyacı yok ama sevdiklerimizin var") in September 2018 (Toyota Türkiye, www.youtube.com). On one of the locations, the company put a stand with this slogan in Nişantaşı and Caddebostan with Toyota Hybrid connected to massive earphones. Anybody could sit into the car having a microphone and tell their family and friends who were standing near the earphones that they love them. A campaign also covers other videos with the same idea that we need to tell our close people that we love them and charge their hearts "while Toyota Hybrid doesn't need to be charged".

This campaign stresses family and friends ties that are important for Turkish society. As it was mentioned above, Turkey has a collectivistic culture, as any oriental society. Therefore, when a company considers launching an advertising campaign in this country, it would be useful to appeal to certain values that are appreciated in this society. Aygün et al. (2002) indicate that people in Turkey value universalism in terms of caring for other people and nature, being inseparable from them and it is proved from this case study. Additionally, Toyota Hybrid cam-

paign intended to highlight such values as benevolence, love, loyalty, and humility which are "crucial for maintaining harmonious relationships (Aygün et al., 2002).

On the contrary, Toyota applied different appeal in its advertisement in the USA for 2019 Toyota Corolla Hatchback (Toyota USA, www.youtube.com). The new Toyota Corolla has a bright blue color that makes it "stand out"— and this is the message of this advertisement. Screenshots of the ad are presented as Figure 9.

This commercial was taken for this study in order to demonstrate other dimensions indicated by Hofstede (2011). At the very beginning of the ad new Toyota Corolla comes out and the background voice starts asking if "you feel like you stand out for being daring…different…or not following the norm?" It is important to note that the texts and the background song appear in Spanish, appealing to the Hispanic population of the country. A young man walks around watching a courageous skater girl, young musicians near the "The power of the few" sign, young street dancers; as he walks into the bar he sees people in costumes and the voice says "we may not seem like anyone else…but that's what makes us proud".

Figure 9. 2019 "Anthem" Toyota Corolla Hatchback ad, www.youtube.com

According to Hofstede (2011), western cultures have a high tolerance with change and ambiguity, indicating low uncertainty avoidance. This ad also high-

lights the indulgence dimension: people in North America are the ones that have a perception of personal life control and value freedom of speech. Additionally, the strong appeal is made to individualism dimension: one's uniqueness has to stand out, it is better to be different; as a young man says in the end "I'd rather be one of the few than be like the rest".

Conclusion

Advertisements are means by which companies send their messages to target markets. However, in the contemporary market, multinational companies face challenges in finding the appropriate strategy to connect various markets that differ in terms of cultural background.

Additionally, studies still have not reached a consensus on the "right advertising strategy". Many scholars indicate that globalization has started eliminating boundaries a long time ago, making preferences across the countries become the same and products. On the contrary, others emphasize that cultural values play an important role in every society.

The analysis in the present study demonstrates that there is no specific strategy that can be considered as the "right" one. A company employs an advertising strategy depending on its nature, objectives and overall strategy. As it was demonstrated in case studies, a global company can apply different advertising and promotion strategies in various markets or apply a combination of them. A standardization strategy can be effective in countries with the similar background, whereas countries with different characteristics would require consideration of local values.

Marketers and many researchers favor standardization due to its ability to reduce costs and potential mistakes that can be made in unfamiliar markets and establish distinct "global" image throughout these markets. Therefore, this strategy is more efficient in spreading one message and establishing presence in many international markets.

However, as the analysis demonstrates, most of the global companies still consider cultural differences in spite of the debate on the homogeneity of the markets. Some scholars emphasize that despite the development of "global culture", the world experiences the emergence of micro-cultures: sub-cultures and subgroups that have their own norms and values within a specific culture, making it more complicated for companies to use traditional approaches.

Therefore, marketers are required to build advertising strategies with a broader scope, considering not only cost advantages but current trends that potentially can significantly influence consumer perception of the advertisement. Nevertheless, an advertising campaign must be consistent with a company's objectives in order to avoid conflict between its overall creative strategy and specific advertising strategy.

As it was demonstrated in case studies companies can apply advertisement strategies which will be in congruence with cultural peculiarities in countries with the quite contrasting cultural background. However, a successful strategy may appear effective with "globalizing" or "standardizing " the message for some companies, while others may find it more convenient to adapt it to local differences.

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Consumer Decision Making Inventory for African Consumers in Turkey

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Öz: The study of consumer behavior in the market is a vital contributing factor to the success of business. The contemporary marketer shows an increasing interest in the research of consumer decision-making styles to understand how an individual makes his/her purchasing decisions in the competitive environment. Several frameworks have been created, to enable the understanding of consumer behavior, the Consumer Style Inventory developed by Sproles and Kendall in 1986 however, has become the most widely used and most effective tool in analyzing consumer decision styles. This document analyzed this tool with the aim of it being used to studying consumer behavior for African Consumers in Turkey. The sample for this study was drawn from African adult customers who live in Turkey. A convenient sampling method was used. Questionnaire was constructed online and shared among African students in Kocaeli Province of Turkey. 117 completed questionnaires were taken in for final analysis. The decision- making styles were measured using Sproles and Kendall's (1986) CSI instrument. Cronbach's Alpha values of each construct confirmed that there is a good interring reliability associated with the data. Factor Analysis was employed to ascertain relationship between factors of the decision-making styles of African consumers in Turkey. The findings revealed that six decision-making styles are appeared among African customers in Turkey. The Items; Brand Conscious Consumer, Perfectionistic and High-Quality Conscious Consumer, Confused by Over-choice Consumer, Recreational and Hedonistic Consumer, Impulsive and Uncaring Consumer, and finally Brand-Loyal Consumer.

Anahtar Kelimeler: Consumer Style Inventory, Consumer Behavior, African Consumer.

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1. Introduction

The key to any business success, is maximum profit at minimum cost. However, maximizing profit is always a challenge and an ever-present task for businesses, hence the need to accurately reach more present and potential consumers. It is for this reason, that studies consumer shopping styles are not new paradigm, but have been part of business and economics for decades. They have been subjects of interests as expressed by various scholars (Shim and Kotsiopulos, 1993; Moye and Kincade, 2003).

Different consumers will be attracted to certain products, due to a wide variety of reasons. How often the consumers purchase the products and at what consist will also vary. In a sample group in a society, there will be individuals of different ages; children, teenagers, the youth, those middle aged and the elderly (Gonen, E. & Osemete, E. 2006). In addition, there are people of different races, origins, income and personalities. All these factors contribute to their shopping styles. The different decision-making styles as a result of the mixed consumers are defined as mental guidelines that determine the way in which consumers make decisions among different products on the market (Sproles; Kendall, 1986, p.80) Since it is not possible to holistically characterize all the consumer studies have to be carried out on the target consumer group. The African consumers in Turkey serve as one such example of a consumer group within the market.

It has become increasingly important for business whether operating locally or globally, to understand their consumers. This helps them to categorize them into distinguishable segments and achieve market success (Leng & Bothello, 2010; Mishra & Jay, 2010). The business owners can create products and services tailor made for their specific market, in full knowledge of their decision-making styles. It also helps marketers to structure their marketing schemes to effectively reach out to the target customer. (Hanzaee & Aghasibeig, 2008).

In an attempt to aid businesses in turkey, this study focuses on African consumers in Turkey. The African consumer forms part of the large number of consumers in Turkey in addition to people of various ages and race. The African consumer will exhibit different consumer decision making styles compared to other consumer groups. This study adopts the CSI into understanding the African consumer. Businesses looking into producing products and services specifically for the African consumer in Turkey may benefit from this study as well as those who may want to expand their market to the African consumer.

1.1. Consumer Decision Making Inventory

The study of specific target consumer group has been made possible through the Consumer Styles Inventory (CSI). Developed by Kendall and Soprales in 1986 to create a better understanding and analysis of consumer decision making process, CSI has been widely used by researchers around the world to test the tool and how it relates to different environments (Bakewell & Mitchell, 2003; Hou & Lin, 2006; Zeng; Kamaruddin & Kamaruddin, 2009; Walsh, Mitchell &Thurau, 2001; Akturan & Tezcan, 2007; Mokhlis, 2009; Mokhlis & Salleh, 2009; Kwan, Yeung &Au, 2004;Unal & Erics, 2008;). In Turkey a few reserch have been done among them Gayan, (2010) and (Gülerman & Apaydın, 2015) most of them give commendation to modify the tool according to culture and country. Owing to the growing trend of online shopping adopted by most business setups. In this particular research by Gülerman & Apaydın, the consumers were divided into five categories, in terms of their age, gender, marital status, education and occupation.

Under the Consumer Styles inventory, it is assumed that each individual consumer has their own decision-making style, that arises from the combination of several factors. The Perfectionist or high quality conscious consumers (1), seek the bets products in terms of quality. The place very high standards on the products they do intend to buy in terms of their performance and functionality. Perfectionist consumers are expected to shop more carefully (). Brand conscious consumers (2) are more concerned with well-known brands whether on a national or international scale. They will prefer more expensive, better selling and advertised brands. Consumers who are fashion conscious (3), easily get excited by new things and actively seek them for purchased. They gain pleasure in purchasing new things and are constantly up to date with fashion trends.

Recreational consumers (4) find pleasure in shopping and will often go around shopping stalls as a recreational activity. Price conscious consumers (5) are conscious of the prices of items and will look for sales at lower prices. Such consumers are comparison shopper; checking out the various prices before they purchase. Impulsive consumers (6) are not concerned about how much they spend or when they spend. They will shop on impulse and do not plan their shopping. Confusion over choice consumers (7) have difficulty in making choices due to them being overwhelmed by information. The habitual consumers (8) do have their preferred brands and shopping centers. The bias to these brands or stores arises due to previous positive experiences. The habitual consumer also stretches to preference of certain shopping websites.

1.2. Understanding African Consumers

A majority of African consumers in Turkey, are temporally African residents or few immigrants, mostly from north African countries. these countries have close proximity Turkey and have thus experienced decided of cross regional trade, cultural exchange and immigration. According to Yabancee, a popular resource for facts about Istanbul, Africans from Nigeria, Tanzania, Ghana and Namibia started arriving in Istanbul in the early 90's. These Africans have been residents ever since. Yabancee also puts the number of Africans arriving and departing Turkey at 50,000. This large number of Africans present a great market that Turkish businesses can exploit, and they can only do it well, if they can understand the African consumers' decision-making styles.

The African consumer does bring into play, specific language and cultural characteristics. The resident Africans as well as the temporary residents share common cultural characteristics. These cultural characteristics do affect consumer behavior (Shi Zhang, Bernd H. Schmitt and Hillary Haley). People also do have broad, culture-specific cognitive dispositions, like individualism or collectivism, which are likely to affect consumer choice (Aaker and Williams 1998; Traindis 1989). Yabangee also states that most African residents will live collectively and therefore, share common cultural features. According to research by Reinaldo Fiorini and Safroadu Yeboah-Amankwah African consumers will often base their brand choose based on advertisement through media. It is therefore expected that they will share this feature in the CSI, making them brand conscious consumers (Douglas, 2012).

The African consumer can as from the past ten years, be defined as young, urban and connected. (Agyenim-Boateng, Armer and Russo 2015). The important feature of this growing consumer population, is the willingness to spend. Fifty-three percent of the income earners are aged between 16 to 34 and are willing and eager to try out new products (Agyenim-Boateng, Armer and Russo 2015). African students in Turkey fall in this age bracket. they were numbered at 1500 between 2011 to 2012. This was a fourfold increase from 2005 and were expected to increase into the new decade. This number of young African consumers willing and eager to spend new products makes them fashion conscious consumers who will be always looking out for new products in the Turkish market.

A certain segment of African buyers in Turkey are merchants who seek certain products. Most buyers from Africa, will travel to Turkey, to seek certain quality items not found in their home countries or even in neighboring countries. As

a result of good marketing strategies, Turkish products are viewed at the level of European standards in the middle east and north Africa. The brand conscious nature of the African consumer has therefore compelled him to actively seek specific brands in the Turkish market. This perfectionist nature of African merchants is a persuasive factor for business owners within Turkey to ensure quality of their products. The merchant actively seeking for quality products will inevitable become loyal to businesses providing quality products, a welcome move for any business owner (Deepa, Netra.& Rama,2014).

In an effort to understand the online shopping behaviors of men and women in Turkey, ABSR (Gülerman & Apaydın 2015), in line with the CSI conducted a research on the population to understand their behavior. The study showed that most individuals are relying on the internet to carry out most of their shopping activities. The research was conducted, to study consumer decision making styles of consumers in Kocaeli. Data from the Turkish Statistical Institute, shows that 58.3 percent of the population in 2016 were active internet users. Among this population is the over 50,000 Africans some of whom are young African students in the country. These Africans exhibit the characteristics resulting from the study. Its results showed that there are no significant differences in terms of confused by over choice, empowerment, fulfillment, and impulsiveness styles among male and female customers' decision-making styles. In addition, consumers felt that shopping online was more advantageous than physically going to retail outlets since they help save time and effort.

Understanding of the African consumers in Turkey can also be understood by studying the consumer shopping styles of Chinese consumers in Malaysia. Both of these consumers are foreigners in the country of residence. Through appropriate research procedures Safiek Mokhlis of the University Malaysia Terengganu conducted a research to study the cross-cultural applicability of the Consumer Style Inventory (CSI) to young Chinese consumers in Malaysia and to compare the identified factors with those of previous similar studies. The study revealed that the decision-making style of impulsive/careless and habitual/brand loyal were not characteristics of the Chinese consumers (Safiek Mokhlis), who were mainly students, just like the foreign African students in Turkey. The study also revealed the consumer to be trendy and perfectionistic. This is similar to studies by Agyenim-Boateng, Armer and Russo 2015 that revealed the African consumer as eager to seek new products.

As suggested by Sproles and Kendal1 (1986) that the Consumer Decision Making Styles should be tested on different types of consumer, different demographics.Use of the Consumer Style Inventory as created by Sproles; Kendall, 1986 requires measuring consumer decision making styles using the 40 items under the Consumer Style Inventory. This is best administered using a structured questionnaire. The questioners then consisting of a list of questioned designed to give answers to the different items of the Consumer style inventory. The answers were scaled with a five-point tier system; 1 to strongly agree to a maximum of 5, where the respondent strongly agrees. The group studied was then identified, introduced to the study and voluntarily allowed to take part in the study. In some studies, such as the research on Adapting Consumer Style Inventory to Chinese Consumers in Malaysia, the study group was allowed to discontinue the research at any time. The responses were then collected, and valid responses profiled for analysis.

2. Research Methodology

The data collection was conducted via a structured questionnaire. The Questionnaire was constructed on the internet, Google Questionnaires. The consumer decision making inventory styles were measured using forty item Consumer Style inventory that had been develop by Kendall and Sproles (1986). This scale has previously been approved by different researchers in previous attempts in this research. A 5-Point like art scale was used to measure the scales with 1 representing Strongly disagree and 5 representing Strongly Agree. According to Kendall and Sproles (1986) the reliability of the CSI scale ranged from 0.48 to 0.76. To counterbalance possible effects Spores and Kendall (1986) decided to put the items in a random order in a self-administered CSI instrument. An addition of demographic questions was also added in the questionnaire. The items of the questionnaire were made available in both Turkish and English as they are the main language assumed to be spoken and understood by the respondents.

A convenient random sampling method was used. The Link to the questionnaire was then shared through social media platform to students in two universities in The Turkish Province of Kocaeli (Kocaeli University and Gebze University). Those who did not manage to do it online were given physical copies of the questionnaires to fill. This method was used due to the budget and time constraints that would have been involved. Prior to filling the questionnaires, the participants were informed of the confidentiality of the information that they will provide and

that participation in the process was voluntary. They were also encouraged and advised to be honest in their responses. This was done both verbally and written.

A total of 50 questionnaires were submitted online while another 67 were submitted in physical form. Making a total of up to 117 questionnaires. This represented 68.8% of the target sample size.

The demographics of the respondent were as follows Table 1 Respondents Demographics

		Number of respondents	Percentage (%)
Gender	Male	76	64.96
	Female	41	35.04
Educational Level	Undergraduate	90	76.92
	Graduate	27	40/08

3. Data Analysis and Interpretation

IBM SPSS computer program was used to analyze the data. First using the Cronbach's alpha method, a reliability analysis was conducted to ascertain the reliability of the results gathered. A reliability of 0.73. this was considered a reliable. This was done in ordered to accesses the reliability of each item. According to George and Mallery (2003), Cronbach Alpha > 0.9= Excellent, Alpha > 0.8 =Good, Alpha > 0.7=Acceptable, Alpha > 0.6 = Questionable, Alpha > 0.5=Poor, and Alpha < .5 =Unacceptable. Multivariate Normality test was also conducted. Levens test for homoscedastic was also conducted, to test whether the variables were uncorrelated in the population Bartlett test of sphericity was conducted. Keiser-Mayer-Oklin (KMO) measure of sampling adequacy was run to ensure that the factor analysis was accurate. KMO Value of 0.510 and Chi Square of Bartlett's Test of Sphericity 0.378 were considered highly significant since P< 0.001.

Factor analysis on the 40 items suggested by Spores and Kendall (1986) was done in order to ascertain the relationship between the factors identified by other researchers and those of African Consumers Living in Turkey. As a result, items with Factor Loading less than 0.4 were removed Kendall and Sproles (1986). this resulted in the removal of 7 items. The factor analysis showed that that the items

put in the questionnaire can be grouped in eight factors with eigenvalues ranging from 1.608 to 6.942 as per table 2. (Ruby & Arti, 2013).

The factors were then identified in accordance to Spores and Kendall (1986) so that they reflect similar decision styles between Africans in Turkey consumers and those of American consumers. As a result, brand loyal consumer, habitual pattern were done away with and the other seven decision making inventory styles were picked in classifying the seven factors. Most of items belonging to the brand loyal consumer and habitual pattern were loaded in to brand perception style of original CSI model. Using Cronbach's alpha, additional reliability of those factors was retested, and all seven factors showed values above 0.70 Cronbach's alpha values. Therefore, mutually reliability and construct validity were assured in the data set.

Table 2. Reliability Test Cronbach's Alpha

Reliability Statistics		
Scale	**No, of Items**	**Cronbach's Alpha**
CSI	40	0.73
Tab 3 Rotated Component Matrix		
		Rotated component matrix

Item	**Factor Loading**	**Eigenvalue**	**Variance**
Brand Conscious Consumer		6.942	24.793
Popular national brands are best for me	0.690		
Extra expensive brands are usually my choice	0.583		
Best best-selling brands are my preference	0.637		
Most advertised brands are better choices.	0.814		
The higher the price, the better the quality of the product	0.498		

My wardrobe is up to date with fashion	0.765		
Fashionable, attractive styling is very important to me	0.634		
Perfectionistic, High-Quality Conscious		2.884	10.300
I make Efforts to get the best	0.738		
I look carefully to get value for my money	0.593		
In general, I usually try to buy the best overall quality	0.025		
I carefully watch how much I spend	0.050		
I should plan my shopping more carefully than I do	0.567		
I take my time to shop for best buys	0.628		
Confused by Over-choice Consumer		2.386	8.523
I often feel confused when there are many brands to	0.401		
choose from			
Too much information on different products confuses	0.004		
Me			
The more the information on products the higher I get	0.517		
Confused			
More stores make it hard for me to choose which one to	-0.329		
shop from			
Recreational, Hedonistic Consumer		2.131	7.613
Shopping is not an enjoyable activity to me	-0.441		
Shopping in the stores wastes my time	0.733		
Shopping is one of the enjoyable activities of my life	-0.457		
I go for shopping just for the sake of it	0.616		
Impulsive, Uncaring Consumer		1.878	6.710
I am impulsive when purchasing	0.499		
I don't make shopping plans.	0.104		
Often, I make careless purchases that I regret later	-0.206		
Typical, Brand-Loyal Consumer		1.810	6.463

I go to the same stores each time I shop.	0.512		
Once I find a product or brand I like, I stick with it	-0.318		
Financial, Time-Energy Conserving		1.608	5.744
I make my shopping trips fast	-0.076		
The lower price products are usually my choice.	0.161		

4. Conclusions

The present study has been mainly focused on investigating the decision-making styles of Africans living in Turkey. This study investigates the applicability of the CSI to Africans in Tukey culture by examining its factor structure, validity and reliability. The research concluded that there are six items that are measurable or that represent the shopping styles of Africans living in Turkey. The Items; (1) Brand Conscious Consumer, (2) Perfectionistic and High-Quality Conscious Consumer, (3) Confused by Over-choice Consumer, (4) Recreational and Hedonistic Consumer, (5) Impulsive and Uncaring Consumer, and finally (6) Brand-Loyal Consumer. The factors were then identified in accordance to Spores and Kendall (1986) so that they reflect similar decision styles between Africans in Turkey consumers and those of American consumers.

The research had various limitations first one being the number of respondents. The number of respondents were slightly lower than that of previous research studies. The research should also be tried in other metropolitan cities in Turkey in order to get a clear view of the whole inventory of African shoppers. There is also need to address the low factor loading of other items. It is also recommended that there should be modifications made when testing the items in different sets of groups and different culture.

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Dimensionality Reduction in Predictive Analytics: Filter-Based Feature Selection Approach

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Abstract: It is established that the world that we live in today is overwhelmed with an excessive amount of data. In the face of this huge influx of data in our world today, best methods and techniques to harness and extract the information contained in data has become a topic of various literature and research in recent years. Data mining, aided by machine learning and predictive analytics offers an array of tools and algorithms that aim towards understanding, extracting knowledge and predicting future occurrences based-off of underlying relationships and dependencies from data sets. As dimensionality of data increases, number of instances required for a dependable prediction increases exponentially. Feature selection constitutes of approaches which intend to check dimensionality by removing irrelevant and redundant features while improving performance of the predictive model. This study implements a filter-based approach of filter-based selection to generate a weight-based relevance rank of features by applying Information Gain Ratio and Relief methods on a dataset derived from a telemarketing campaign.

Keywords: Predictive Analytics, Curse of Dimensionality, Feature Selection, Feature Reduction, Filter, Wrapper, Embedded.

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Introduction

In various organizations across the world, terabytes of data are churned out from business processes on a daily basis. Data in our world today is growing at an exponential rate and there is a general perception that the world that we live in today is overwhelmed with loads of excessive data. Information and insights from various sources foresee a continuous aggressive growth of data and a report by the International Data Corporation (IDC) has estimated that the data size of the world will grow from 130 exabytes in 2005 to 40 zettabytes in 2020, at an annual increase rate of 40 percent. Associated with this massive increment of data growth rate are a number of cumbersome challenges with regards to storing, analyzing, processing, interpreting and harnessing the data for decision making (Gantz & Reinsel, 2011). Quite unfortunately, only about 3% of the entire volume of available data is appropriately identified, tagged and ready for meaningful use, with less than 1% of this data analyzed, there is a potentially large amount of unutilized data (Burn-Murdoch, 2012). In the quest to extract the hidden predictive information contained in these large volumes of data, it becomes necessary to adopt and rely on data mining techniques. Organizations are beginning to realize the importance of capitalizing on the predictive power of data mining as a major payoff (Lee & Siau, 2001).

In the field of marketing, Digital marketing is revolutionizing the traditional marketing processes by adopting data mining techniques for the purpose of harnessing data of prospective clients and facilitating a coordinated marketing strategy which enables a better-managed relationship with these clients and increases the efficiency of implemented marketing techniques. Unlike the traditional marketing which approaches customers as “targets”, Data mining enabled digital marketing proposes a two-way communication channel between the seller and the customer, considering the customer as a stakeholder in the marketing process and as such enabling a true realization of one-one-marketing (Levin & Zahavi, 1998).

Predictive Analytics

Predictive analytics comprises of statistical techniques that combine data mining, machine learning and predictive modeling for obtaining information from data and harnessing this information for the purpose of forecasting future trends or behavior pattern. The fundamental principle that governs predictive analysis is hinged on discovering the already existing links between the predicted attributes and other attributes in the dataset, then exploiting these links to predict an un-

seen outcome or a possible future trend. Each attribute of the set is assigned with a probability score that determines its level of impact and degree of influence on the overall predicted value (Rahman & Rahman, 2017). Predictive analysis leads to the generation of models that are prospective in nature and possess the ability to predict future observations, unlike explanatory empirical models which are designed mainly to retrospectively test a set of existing hypotheses (Galit & Otto, 2011). Predictive analytics was developed in the 1920s based on statistical techniques. Predictive analysis capitalizes on established relationships between criterion variables and explanatory variables from previously recorded occurrences for the purpose of predicting the likely results of future events. The results of predictive analytics are possible outcomes which are highly dependent on the behavior of the existing explanatory variables.

Predictive analysis can, therefore, be seen as a process of learning from past experience - existing relationship amongst the attribute of a dataset - with the aim of predicting a future outcome of an unknown event to support better decision making. Further look into the work of Galit and Otto (2011) on the comparison between explanatory models and predictive models, complement the discussion on predictive analytical models thus; "While explanatory statistical models are based on underlying casual relationships between theoretical constructs, predictive models depend on associations between measurable variables".

Predictive models aim to decipher the motivation behind customer choices and decisions by first analyzing past occurrences and then assessing the likelihood of the customer to exhibit this same of behavior or a different behavior in the future. Predictive models probe to discover rather subtle patterns in response to concerns regarding customer performance and fraud detection, customer loyalty, churn possibility estimation for a customer.

Data Mining

Data mining uses computer-based methods known as "machine-learning" to search large data repositories for the purpose of discovering hidden knowledge which ordinarily is not obvious but at the same time possess potential of creating meaningful knowledge, boosting the process of decision making and ultimately providing value to customers. Most of these methods employed include generic algorithms and neural networks which were originally derived from the field of artificial intelligence and are adopted in data mining for their robustness and efficiency in exploring large data repositories (Hair, 2007).

Data mining is the exploration and analysis of large quantities of data in order to discover meaningful patterns and rules from large amounts of data (Berry & Linoff, 1997)

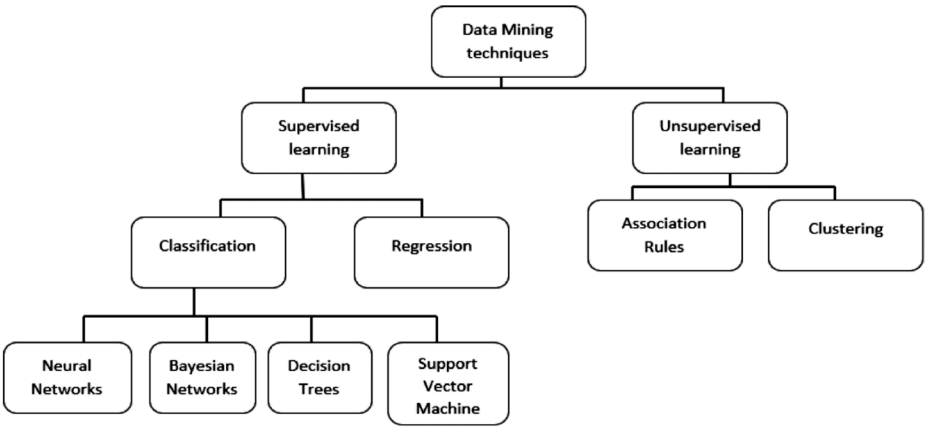

Fig 1. Data Mining Techniques (Adopted from Martin, Baena, Garach, Lopez & Ona, 2014)

Statistical learning, known also as machine learning is a branch of artificial intelligence (AI) that provides the capability for systems to automatically analyze, detect patterns and understand meaningful underlying relationships that exist within large sets of data. Statistical learning as a field of artificial intelligence that combines an array of vast tools and algorithms with data mining techniques for the purpose of predicting or estimating a value or a behavior based off the patterns learned from intrinsic affiliations that exist amongst the attributes of a dataset (Shevade and Keerthi, 2003).

As we have established so far, an enormous volume of data is lying unprocessed as none of this available amount of data can be directly understood by analyzers, researchers or data scientists. However, advancements in data mining techniques and machine learning are leading to the development of sophisticated predictive analysis algorithms that aim to ameliorate the challenges of harnessing data (Soni and Vyas, 2010).

Dimensionality of Data

One of the major dilemmas associated with predictive analysis is the problem of high dimensionality in datasets. Dimensionality in predictive analysis simply refers to the number of features -input attributes- that is available in a given set of data.

High dimensionality in data means that such data points can be represented in high dimensional spaces.

The phrase "The Curse of Dimensionality" was coined by Richard Bellman to describe the problem caused by the exponential increase in volume as regards addition of extra attributes to Euclidean space. He describes this phenomenon as the challenge that is encountered as a result of an extraordinary swift growth in difficulty level of a problem as the number of variables or dimensions increases (Bellman 1957, cited in LeFloch & Mercier).

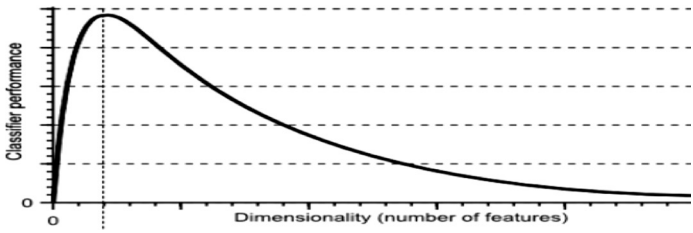

Fig 2, illustrates that, for a fixed given number of training examples, the classifier performance begins to degrade after crossing a threshold of optimal relevant features for a large number of features.

Coppejans (2000), explains the curse of dimensionality from a theoretical standpoint as a situation where the rate of convergence decreases as the rate dimensions increase. Owing to the challenge presented by the curse of dimensionality in data mining, it can be understood that for a dataset with a finite number of examples, an increase in dimensionality rapidly leads to sparsity of available data as a result of the expansion in volume of space created by the dimensions. In other words, for a given set of data with a finite number of examples or instances, the number of examples needed grows exponentially with the number of dimensions.

Feature can be defined as an individual measurable property of the process being observed (Chandrashekar & Sahin, 2014). High dimensionality is a situation in which a dataset comprises numerous numbers of features (Ding, He, Zha, & Simon, 2003). High dimensionality of data, i.e., a numerous number of available attributes, constitutes a massive problem in data mining because it translates into a need for more computational power and time, which in turn affects the quality of prediction accuracy and reliability of the generated results. The curse of dimensionality phenomenon renders all significant techniques for predictive and analysis insignificant in the face of the available data volumes (Houle, Kriegel, Kröger, Schubert, & Zimek, 2010).

Dimensionality Reduction

High dimensionality is a common occurrence in the real-world scenario. Hence to address the curse of dimensionality phenomenon adequately, it is important to reduce the dimensions by introducing dimensionality reduction techniques. Using dimensionality reduction techniques, we can reduce the features of the input data toward accurate prediction at lesser computation cost (Reshma & Pattabiraman, 2017). Dimensionality reduction is the transformation of high dimensional data into meaningful representation of reduced dimensionality (Van der Maaten, Postma & Van den Herik, 2009).

However, dimensionality reduction upholds that the reduced representation should possess the dimensionality that corresponds intrinsically with the dimensionality of the data represented, where the intrinsic dimensionality of the data is the minimum number of parameters needed to account for the data examples observed. High dimensionality is problematic because it gives rise to high computational requirements thereby increasing cost of a task as well as a high demand for memory usage. The need for dimensionality reduction is therefore anchored on the problems proposed by high dimensionality because dimensionality reduction aims at reducing the number of random features under consideration by obtaining a set of the principal features.

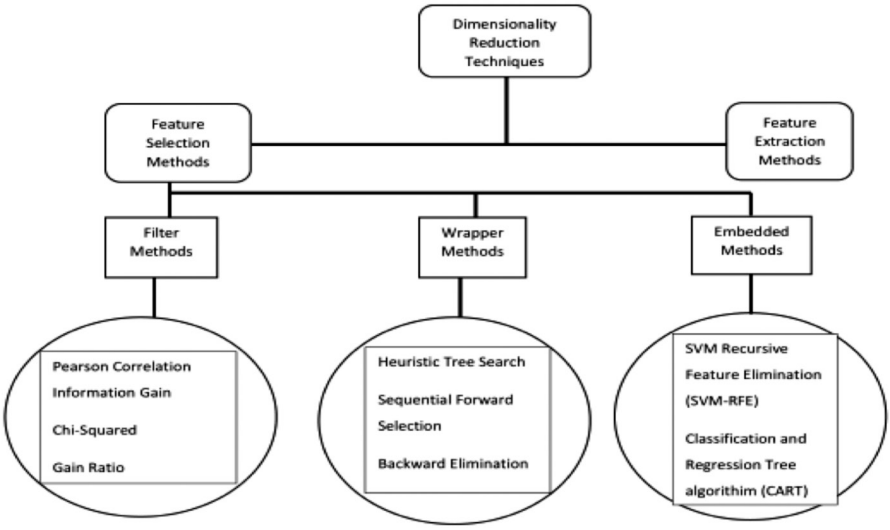

Fig 3. Dimensionality Reduction

In literature, there exist two types of dimensionality reduction techniques in data mining (Jindal & Kumar, 2017).

a. Feature Selection

b. Feature Extraction

Feature Selection

Feature selection is the process of removing features that are irrelevant and redundant that may be present in data. The Inclusion of irrelevant and redundant features can introduce noise and obscurity to the rather relevant features, thereby leading to possible overfitting and underperformance of the classifier performance and predictive accuracy. Feature selection techniques are applied to provide faster and more cost-effective models that are free from overfitting and ensure improved model performance.

Feature selection works by selecting a subset of the most relevant features while getting rid of the rather noisy, irrelevant and redundant features.

For feature selection, the selected subset of features should be able to give the best performance with respect to the objective function. In many cases, this task can be seen as a Non-deterministic polynomial-time hard (NP-hard) problem because directly evaluating all the subsets of features (2^N) becomes difficult as the number of features in the dataset increases.

Feature selection is an important task and if not conducted can leave the model prone to overfitting, where and overfitted model can misinterpret small fluctuations in data for important an variance which can lead to errors in classifications and diminished discriminative power. This difficulty can also be worsened by the presence of noise which inhibits performance due to errors in the variance for a measured feature. Ideally,

Feature selection can be shown thus;

Given an initial set of features; $F = \{ X_1, X_2 \ldots\ldots\ldots\ldots X_N\}$

Feature selection aims to derive; $F' \subset F = \{X'_1, X'_2 \ldots\ldots X'_m\}$

It is intended to find a subset of features that optimizes a certain criteria function.

However, a typical real-world problem differs from a hypothetical and can be represented thus;

$$x_i = \sum_{k=1}^{\rho} s_{i,k} a_k + \sum_{l=1}^{q} n_i \ , b_l \in \mathbb{R}^d, \ i = 1, \ldots, m,$$

Where $s_l = (s_{i,1}, \ldots s_{i,p})$ can be reffered to as the relevant features in the model, while the $n_i = (n_{i,1}, \ldots n_{i,q})$ represent the noise variables or irrelevant features which combines together to build up the data $X_1, X_2 \ldots\ldots X_m$.

Following the established linear model, the major aim of a feature selection algorithm becomes to find a robust and accurate estimator for the feature Z with signal vector Z_0 using a subset of the feature pairs.

Feature Extraction

Unlike feature selection techniques which aim to select a subset of the relevant features contained in a dataset, feature extraction techniques alter the original organization of the data by extracting the essential features from the original input dataset and transforming the original dataset features into a new set of relevant features. By extracting, transforming and generating a set of new features, feature extraction reduces dimensionality associated constraints by ensuring that a large dimensional dataset is converted into a dataset of lesser and fewer dimensions while making sure that the same concise information contained in the input data set is preserved and conveyed in the newly created features. Feature selection ensures that a model provides higher discriminative power and control of overfitting by creating new features only out of features that are mostl essential (Hira & Gillies, 2015).

In comparison to feature selection, while the actual meaning is maintained for each selected feature in feature selection approach, Feature extraction tends to allocate the original feature spaces to a new feature space of a lower dimensionality by combining the original feature space.

Experimental Procedure and Results-

Analysing the result presented in fig.4, we present a graphical insight into the measures derived from the Information gain ration and Relief approaches of filter-based feature selection method applied on the bank marketing dataset. Filter-based ranking approaches are exempt of any learning algorithm, this implies that the ranking is based on the calculated weights of the individual features as calculated by the underlying ranking approach, Information gain ratio and Relief in our case. For each method, the attributes are ranked in an order of decreasing

relevance by weights, with 1 representing the highest ranked feature and 20 representing the rank for the lowest feature.

Examining the corresponding ranks, the information gain ratio based approach places the duration feature as the most relevant feature with a weight of 0.202, therefore implying that a unique classification can be obtained on the target feature for almost every instance in the duration feature. On the other hand, the feature on the bottom of the rank housing poses a weight of 0 signifying that no information is gained from this attribute with regards the classification of the values in the target feature. Based on the generated rank, it is feasible to apply a user-specified threshold for the features to be selected in the subset. For example, setting a threshold weight value of 0.1 will enumerate the features (duration, nr.employed, euribor3m, pdays, emp.var.rate and cons.conf.idx) selecting features occupying ranks 1-6 respectively.

However, as highlighted in the previous sections, the approach implemented for the feature ranking determines the ranking sequence and relevance of the attributes, as can be seen from the Relief based Attribute ranking, the attribute at the apogee and thus most relevant attribute is month with a weight value of 1.

Conclusion

The Filter methods as examined in this study univariately compares the feature with respect to the target and tends to derive weight values dependent on the adopted criterion in our case Information gain ration and Relief. The computation time for implementation of filter approach is relatively fast compared to other feature selection approaches and this makes filter methods a preferable choice in the face of very high dimensionality data. As most other approaches have a high time complexity in the face of this high dimensionality, the less computationally expensive feature evaluation criteria adopted by filter methods makes filter methods a preferable choice.

However, filter-based method as applied and observed in our study are deficient in terms of idenfication of inter-relationship that exist within the features with respect to evaluation and consideration of the discriminative power of features or subset of features as can be derived by involving a learning algorithm in the feature selection model, an advantage that is provided by wrapper-based approaches of feature selection.

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Psikoloji
Psychology

International Student's Challenges and Adjustment in Turkish Universities, A Case Study Based on Ankara

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Abstract: International student's enrolment in higher education in the Turkey has expanded considerably in the last decades with the help of Turkey Bursları Scholarship Program. The relevance of this work is determined by the real problems of foreign students' adaptation to the educational environment of Turkish Universities. Every year more and more foreign students come to Turkey to get higher education, and every foreign student goes through an objective process of adaptation to University life. In this study, international students' experiences were examined in academic and socio-cultural settings. Through qualitative interviews, the findings revealed that international students deal with academic challenges, social isolation, and cultural adjustment. Specifically, academic challenges included communication with professors, classmates, and staff. Consequently, they have to deal with social isolation when engaging in different group activities. Culturally, they need to confront the different ways of thinking and doing in the Turkey. In order to overcome these challenges, students have adopted some reasonable resources that mainly are derived from the universities and outside universities to overcome these challenges. Thus, as demonstrated in this study, having a better understanding of these students' academic challenges, university faculty and staff can recognize students' needs and effectively offer supportive campus resources and services. The university needs to be prepared to meet students not only academically but also socially and culturally. This study also suggests that some preparations need to be made by the university that will embrace international students upon their arrival.

Keywords: International Students, Academic Challenges, Issues, Adjustment.

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Introduction

The recent demand for internationalization and globalization of our world, cross-borders the student mobility around the world has increased fundamentally. The inflow of international students in Turkey has increased significantly. According to the recent data from the most famous scholarship of Turkey, i.e. Turkey Bursları Scholarship the total number of applications, which they received during 2018-2019 session, was 130000 and after the selection the number of foreign student under this scholarship will rise to 17000. According to the Presidency for Turks Abroad and Related Communities (YTB) data, 17,000 students from 160 countries are studying in Turkey as part of Turkey's full scholarship program.

International students study at thousands of colleges and universities in all across Turkey. They contribute to the diversity and internationalization of their classrooms, campuses, and communities. For example, these students add different perspectives in the classroom and enhance the mutual understanding and appreciation of the differences found around the world. Therefore, it is critical to embrace international students in Turkish universities campuses because of their contributions that have positively influenced the student population on so many different levels. The levels that are influenced include academic prestige, cultural exchange etc.

To begin with, among different students, international students are extremely crucial to Turkish higher education for both academic prestige and financial benefits. For example, many international students are highly ranked in their home countries; however, they have to meet requirements in academic and language aspects. Namely, these students bring new divergent ways of thinking and catalyze academic competition.

Secondly, international students constitute an increasingly relevant and important source of diversity on college campuses. They enrich the cultural diversity of campuses with their home culture and ethnic experiences. In addition, international students help the faculty and students to develop their cultural sensitivities and skills in working with people from different backgrounds. International students can provide opportunities for Turkish faculty, students, and Turkish society to experience different languages, cultures, and traditions. Hammer et al. (2003) discovered that "as one's experience of cultural difference become more complex and sophisticated, one's potential competence in intercultural relationship increases". Moreover, as an individual are exposed to diverse cultures, he or she has multiple opportunities to compare and construct a more diverse world-

view. However, many international students face challenges as they pursue higher education outside of their home countries (Hull, 1978, Ozturgut, 2009). They face obstacles, such as different food, unfamiliar living circumstances, financial problems, balancing work, studying schedules, learning styles, or any difficulties related to language, culture, and personal barriers. A series of transitional difficulties can be from daily life to cultural adaption (Constantine et al 2009, Yoon, 2004). If Turkish colleges are going to embrace international students on their campuses, these issues must be addressed and accommodated. The current study is therefore, situated based on the Ankara hosting international students in higher education for the past few years.

International students cannot escape the cultural shock and change they experience during their studies in the Turkey. Hence, these changes can be attributed to the acculturation process. These changes occur across physical, biological, cultural, social relationship, and psychological (behavior and mental health status) domains (Berry et al 1987). Berry (2006) has proposed a transactional model of stress and coping in which he surmises that psychological health and adjustment are influenced by an individual's acculturation experience, the appraisal of acculturative stressors, and the coping skills used. The acculturation process can be positive, improving one's life chances and mental health in the majority/dominant culture, or it can be negative. The negative part of the acculturation process can occur due to the inherently challenging nature of change and adaptation to new cultural and social expectations (Berry et al 1987). Similarly, the success of a sojourn or a temporary stay in a new culture is often conceived, in the psychological literature, in terms of "adjustment." It can occur in two aspects, namely, psychological and sociocultural adjustment (Ward, 1993). Psychological adjustments is defined as relating to the mental health and overall well-being of migrant (Ward,1993), whereas sociocultural adjustment is defined as relating to the behavioral and cognitive factors that are associated with effective performance during cross-cultural transition (Sam, 2006).

Literature Review

For most international students, entering Turkish universities can be an overwhelming life and cultural transition. Many studies (Nazir,T. 2018) explored the challenges and hurdles experienced by international students attending institutions of higher education in the Turkey. These difficulties include, but are not limited to, language difficulties, difficulties adjusting to the academic culture, misun-

derstanding, and complications in communication with faculty and peers; stress, anxiety, feeling of isolation, social experiences, culture shock, lack of appropriate accommodation, isolation and loneliness, and any adaption in their daily life.

In many aspects, international students perceive the isolation and loneliness when they are studying in the Turkey. In a recent study conducted among 900 international students in Australia, (Russell et al., 2010) found that 41% of international students experience substantial levels of stress. This stress could be from homesickness, cultural shock, or perceived discrimination. A recent study conducted in Turkey (Nazir.T., 2018) showed that 94% of the students had problems in adjusting to living in the Turkey. Yi et al. (2003) conducted a study in a major university in Texas on the utilization of counseling services by international students. The data collected over six years of the study indicated that many international students, when having difficulties or psychological concerns, lean on family and friends. Unfortunately, not all students have the support they need and many people were not empathetic for hosting international students.

Next, many challenges also occur in the academic setting. Language is considered one of the greatest academic issues hindering smooth adjustment for international students (Galloway, 2005). The following studies highlighted international students' challenges in their academic learning. Probertson et al (2000) surveyed staff's experiences with international students. The findings indicated that the staff was not empathetic due to the students' language proficiency. They criticized international students for not taking responsibility for their academic advancement. Liu (2011) used her own experiences as an example to discuss her struggles as an international student in Canada. Liu expressed that her lack of English proficiency became a barrier for successful participation in host community. She could not understand what her instructors and classmates were talking about in her graduate-level classes. She even had difficulty solving everyday problems, such as taking the correct buses, grocery shopping, or asking for help. Besides the isolation from classmates, many international students also faced the challenges from professors. For example, Terui (2011) examined six international students' struggles in interacting with native speakers using ethnographic methods. Findings from this study showed that international students had to pretend to understand the conversational contents exchanged with native English speakers due to their limited language proficiency. At times, a low English proficiency level would result in a negative impression from a professor because the professor perceived

that the international student was not well-prepared for class. Similarly, another study also demonstrated a problem between a professor and their international students because of language proficiency. Beoku-Betters (2004) observed African female scientists who were graduate students in Western universities. The finding demonstrated that professors regularly questioned international students' ability to complete course assignments, encouraged international students to take remedial classes, and readily criticized international students' accents. The result of this type of treatment on behalf of the university professor prompted international students to feel that they did not have support when needed at school, and they perceived these responses from the professor as prejudicial attitudes toward them. These studies show that international students lack support in their academic learning. Racism and stereotypes still exist for international students, and this is an important finding to consider that universities should consider when hosting international students.

On the contrary, Severiens and Wolff (2008) found that students who feel at home, who are well-connected to fellow-students and professors and who take part in extracurricular activities are more likely to be retained in school and successfully graduate from the university. Namely, support from family and society has a positive influence on the study-success of students.

The above literature had discussed different examples from different populations, and these studies demonstrated the international students' acculturative stress. The acculturative stress refers to a variety of negative outcomes for international students. For example, the literature has noted that the challenges experienced by international students often trigger feelings of uneasiness, insecurity, depression, anxiety, and loss (Constantine.,2004, Wei., 2004) or academic pressures, language difficulties, feelings of inferiority, difficulties in adjusting to new food or cultural values, lack of support, perceived discrimination, and homesickness (e.g., Sandhu.,1994, Yeh., 2003). Although challenges and coping strategies were discussed intensively in the literature, more studies are needed to examine these challenges, however, in different contexts

Research Design

Qualitative case study approach was adopted because the purpose of this study was to understand in depth the issue of academic adaptation faced by international students studying in Ankara City. Case study is the most appropriate qualitative

research method for the present study because it "concentrates on experiential knowledge of the case and close attention to the influence of its social, political, and other contexts" (Stake, 2005)

Participants

Twenty participants were identified randomly as international students who were studying in undergraduate, graduate and doctorate programs in the different universities of Ankara. Among twenty participants 10 was male and 10 was female students. Using convenience sampling, representativeness was limited in this study; however, in order to generate more representativeness some demographic variables were controlled. For example, participants were selected from different continents such as Asia, Africa and Europe.

Having a similar background helped researchers to establish the relationship with our participants. The participants were typically more open with us so that allowed for a greater depth of data to be gathered. We met our participants at whatever place was convenient for them such as university campus, dormitories or in there apartments. They all were selected based on these criteria. (1) They enrolled in an undergraduate or graduate or doctorate program in a university in the Turkey under Turkey Bursları Scholarship (2) The length of residence was less than two years in Turkey. The length of residence may also influence the adjustment difficulties, so this study focused on students who newly arrived in this country. (3) Students had experiences taking language classes.

Data Collection

Interview sessions were held according to convince of participants such as at the university campus, apartments or dormitories. Each interview lasted 70 minutes and Interviews were audio taped and all participants was comfortable with recording and they all was assured it will be used for research purpose only and their identities will not be released anywhere. The interview questions are related to international students' experiences since they came to study in Turkey. We adopted the semi structured interview in this study; thus, each participant replied to the same research questions, and we can explore more information based on their responses. The rationale of using this approach is to understand the respondent's point of view rather than make generalizations about behavior. The value of this type of interview allowed for opportunities to explore areas I had not previously

considered (Reinharz.,1992). Interviews were conducted mainly in English. Interviews were transcribed immediately afterwards. Researcher's reflection and notes were also prepared to compare with interview transcripts.

Data Analysis

Informed by many qualitative studies, data analysis was primarily inductive while guided by the literature. Individual interviews were transcribed and reviewed. The data were coded through a process of open coding, and emerging themes were analyzed both individually and across interviews for further analysis. These categories in order of coded transcripts were (1) struggles and difficulties encountered by participants in different settings (academic, social, and cultural); (2) strategies adopted to resolve these difficulties; and (3) recommendations for universities. Under each category, each theme is discussed, followed by potential strategies used and recommended by the participants.

Findings and Discussion

The findings revealed that international students encountered different challenges in Turkey. They have to deal with the people, society, universities, psychological status, and behavioral changes in order to adapt to the new environment. Findings will be categories from academic, language and cultural aspects within the context of universities. Under academic struggle, there were four themes related to their difficulties in academic learning.

Academic Barrier

Participants spent a significant proportion of the time discussing study related issues during interviews. All participants, regardless of cultural origins, claimed that their professors were nice, professional, and approachable. However, they noted difficulties in communicating with their professors due to language barriers, cultural differences, and different expectations from professors.

• **Theme 1 (Interaction with Professors).** The interaction and communication difficulties happened in the classroom. This happened to students both from collectivism and individualism cultures. For example, most of the participants felt that they are not able to communicate with the professors because of the language barrier and they are not able to compete with the students who are native speakers

of Turkish. Many times there pronunciations seem awkward and they feel if they ask anything and other students will laugh. The fear of saying something wrong make them silent in their class as well as they are not able to communicate with their professors. This problem is faced mostly by graduation students who have huge number of classmates in their classes.

• **Theme 2 (Isolation from Classmates).** Isolation occurs when fitting in and making friends occurs. International students in this study have encountered different isolation in class and their social life. These students usually take a more passive role in the beginning, but they eventually discover different strategies to involve in the social events or in the classroom discussion. Many participants feel isolation and they are unable to make friends because of the cultural as well as language barriers.

• **Theme 3 (Language Barrier).** Language is a greatest hindrance in participant's academic adjustment. Many participants indicated that Turkish language is a challenge for them although they have studied Turkish for one year in their language preparatory courses. The language difficulties are from different accents, rate of speech, and pronunciation. For many participants, they have to spend extra time improving their Turkish but speaking to them in day to day life in Turkish is different than the academic Turkish language. In one recent study conducted in Ankara and found that 87% foreign students had problems in adjusting with Turkish Language T. Nazir., 2018).

• **Theme 4 (Pressure of YTB)**. Most of the participants felt pressure from the Scholarship office as they have to abide the rules and regulations and they have to fulfill all the criteria's otherwise their scholarship will be cut. These expectations included the learning outcome of Turkish language proficiency within a year; the completion ate studies within a given time.

Social Barrier

• **Theme 5 (Communication Patterns).** International students face difficulties not only in the classroom but also in their social life. For example, when international students joined different social events, they stated they had to deal with different communication patterns. Participants also stated that the communication patterns are very different, so they have to deal with some awkwardness in the social interaction.

Adjustment Strategies

Studying abroad is not without its challenges, and there is evidence that international students experience a range of adjustment issues that can impact their study and overall experience. While universities often provide support services for international students, the personal stories of international students, identifying challenges, and strategies to overcome them can be helpful to other international students. The following themes have provided evidences that the institution has played an important role to support international students' adjustment.

- **Theme 6 (Dormitory and Campus Activities)**. In order to overcome these challenges, participants took an active role to explore the new society and culture. For example, few participants started to look for native Turkish speaking roommate in order to improve their Turkish proficiency. One of participants joined different students' organization. Through the socialization, she would like to share her cultures to other students at campus, and she would like to immerse herself to interact with other Turkish-speaking speakers. Namely, participants take active roles to engage in different campus activities in order to broaden their social networking.

- **Theme 7 (Language Support).** Though most international students did show proficiency in written and comprehension Turkish when they were admitted to Turkish universities, they faced a number of difficulties when they had to communicate orally in an academic setting. In addition, it is also helpful to hold an orientation for international students. The Turkish educational system is very different compared to many students' background, so the orientation would help international students' readiness in living and studying in the Turkey.

This section presents the findings and provides further interpretations of them. Findings indicated that international students faced different challenges, and they utilized different strategies to adjust themselves. For a university that hosts international students, the following sections will discuss implications drawn from this study.

Implications

Based on the findings of this study, recommendations for institutions of higher education in the Turkey and YTB on how to assist international students in becoming successful were generated. Firstly, Turkish language program for stu-

dents must be oriented towards academic language. Language barriers could affect students' academic learning, participation in different events, and cultural understanding. Universities can host workshops where international students become familiar with the use of colloquial Turkish, commonly used slang words, and the social and cultural mores of the Turkish society in order to communicate effectively both in academic and in nonacademic settings.

Secondly, for Turkish students and faculty, they should be aware of the value of embracing international students and appreciating the diversity from each other. For example, Universities could host orientation programs for learning from international students. Faculty should consider the equal access and learning opportunities for all students. Turkish students also need to develop intercultural competence to interact with international students such as providing training for staff, who will work with international students.

Thirdly, tutoring and counseling are expected because international students need guidance to succeed in their academic learning, and their psychological stress should be supported. Fourthly, universities should offer international students a special orientation about Turkish culture and overall academic culture. Such efforts might include seminars by professionals, international students telling of their own experiences in Turkey, and organizations where friendship ties can be developed with local people.

Conclusion

Using qualitative research methods, this research explored international students' academic, social, and cultural adaption. To maintain the generalization, this study includes international students from different countries. The findings indicated that international students often face a series of transitional difficulties when they come to study in Turkey at universities. On the other hand, these challenges also motivate international students to develop strategies to solve problems. When they become autonomous learners, they develop new learning strategies to deal with difficulties. The adjustment and adaption takes time and effort, and it needs a lot of support from different aspects. The YTB and university is usually the first place where resources can be provided; thus the university needs to focus on the challenges faced by international students and provide more adequate support for them.

Limitations

The findings of the present study should be carefully interpreted because this study focused on a particular group of international students at a specific institution. Thus, generalizability of the findings beyond this group of international students is limited. Due to the time and word limit, this study did not further report other variables, such as motivation, cultural background, personality, and attitude, toward living and studying in Turkey. Future studies should consider looking at other variables closely for these groups.

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Dünyanın dört bir yanından ülkemize eğitim için gelen uluslararası lisansüstü öğrencilerinin akademik çalışmalarını sunabilmeleri, bilgi paylaşımında bulunabilmeleri, çeşitli atölyeler ve farklı etkinliklerle ortak çalışmalar üretebilmeleri amacıyla "Uluslararası Öğrenciler Sosyal Bilimler Kongresi" düzenlenmektedir.

4. Uluslararası Öğrenciler Sosyal Bilimler Kongresi, 22-24 Kasım 2018 tarihleri arasında Yurtdışı Türkler ve Akraba Topluluklar Başkanlığı (YTB) ile İlmi Etüdler Derneği (İLEM) işbirliğiyle Nevşehir Hacı Bektaş Veli Üniversitesi ev sahipliğinde yoğun bir katılımla gerçekleştirilmiştir.

Elinizde 2. cilt halinde sunulan bu eser, 4. Uluslararası Öğrenciler Sosyal Bilimler Kongresi'nde sunulan seçilmiş bildirilerden oluşmaktadır. Bu anlamda elinizdeki kitapta Edebiyat, Eğitim, Felsefe, Hukuk, İktisat, İlahiyat, İletişim Bilimleri, Psikoloji, Sanat Tarihi, Siyaset Bilimi, Sosyoloji, Tarih, Uluslararası İlişkiler gibi alanların yanı sıra sosyal bilimlerin diğer bilim dallarına ait İngilizce ve Türkçe makaleler bulabileceksiniz.

International Students Social Sciences Congress is organised to bring together postgraduate students who come to our country for their studies. The purpose is for them to share knowledge, take part in workshops and other activities in order to create joint projects in the future. 4th International Students Social Sciences Congress took place in Nevşehir Hacı Bektaş Veli University on 22-24 November 2018 in collaboration with Scientific Studies Association (ILEM) and Presidency for Turks Abroad and Related Communities (YTB).

This two-volume book consists of the proceedings presented in the 4th International Students Social Sciences Congress. In this book you will find articles from various fields such as Literature, Educational Science, Philosophy, Law, Economics, Theology, Communication Science, Psychology, Art History, Political Science, Sociology, History, and International Relations. Additionally, works related to other fields of social sciences can also be found in the book – both in English and Turkish languages.

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