POLİTİKADA

Halkla

İlişkiler

iletişim · İnternet · gazete · etkinlik · radyo-tv · sosyal medya · seçmen

Prof. Dr. KADİR CANÖZ

PALET
YAYINLARI

Politikada Halkla İlişkiler

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ÖN SÖZ

Başarı asla tesadüf değildir. Tesadüf olanlar ise; emek verilmeden, planlanmadan, kendiliğinden gelişmiş bir imkândır ve tek seferliktir. Oysa başarının başarı olabilmesi için planlanarak tekrar tekrar elde edilebilmesi gerekir. Bu açıdan değerlendirildiğinde siyasette başarı sadece seçimde galip gelmek değil, galip geldikten sonra uzun süre iktidarda kalabilmek, muhalefete düşme durumunda da tekrar iktidara yürüyebilmektir.

Siyasette başarıyı getiren en önemli araçlardan birisi ise, elbette ki halkla ilişkilerdir. Araştırma, planlama, uygulama ve değerlendirme süreçlerine dayanan halkla ilişkiler; seçmenler ve taraftarlar nezdinde rakiplerden farklılaşmaya, fark edilmeye, tanınmaya, projelerin ve çözüm önerilerinin anlaşılmasına, parti ve aday lehine olumlu imaj oluşturmaya; kendi taraftarlarını eğitmeye, motive etmeye ve daha fazla çalışmaya teşvik etmektedir. En önemlisi de seçmenlerin oyunu almaya etki etmektedir.

Seçmenlerin oyunu alabilmek siyasetteki en önemli başarıdır. Seçmenleri ikna ederek oylarını almanın ve taraftar yapmanın yolu ise, onlarla iletişim kurmaktan, yani halkla ilişkiler yapmaktan geçmektedir. O nedenle halkla ilişkiler, politikanın olmazsa olmazıdır. Kısacası, her siyasi kuruluş ve siyasi kişi, halkla ilişkiler yapmaya mecburdur..!

Bu çalışma, böylesi bir zorunluluğu görüp "politikada halkla ilişkileri ve uygulamalarını" halkla ilişkilerci gözüyle ele almak, sahadaki uygulayıcılara ve yükseköğretim düzeyindeki eğitimlere katkı sağlamak amacıyla tasarlanmıştır.

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MEHMET AK

BATILI GEZGİNLERİN
YÖRÜK/TÜRKMEN İMGESİ

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MEHMET AK

Konya 2021

BATILI GEZGİNLERİN YÖRÜK/TÜRKMEN İMGESİ
MEHMET AK

Kapak Resmi
MM^E B. Chantre, Le Tour Du Monde En Asie Mineure Souvenirs
De Voyages En Cappadoce Et En Cilicie, Librairie Hachette Et CIE
79, Boulevard Saint-Germain, 79 Londres, 18, King William Street,
Strand, Paris 1896-1898.

BATILI GEZGİNLERİN YÖRÜK/TÜRKMEN İMGESİ

MEHMET AK

Mehmet AK

Doç. Dr. Mehmet AK, Antalya'nın Serik ilçesine bağlı Gebiz'de 1974 yılında doğdu. İlk ve Ortaokulu Gebiz'de, Lise öğrenimini 1995 yılında Konya'da tamamladı. Süleyman Demirel Üniversitesi Burdur Eğitim Fakültesi Tarih Öğretmenliği Bölümü'nde 1997 yılında Lisans öğrenimine başladı ve 2001 yılında mezun oldu. Akdeniz Üniversitesi Sosyal Bilimler Enstitüsü Tarih Ana Bilim Dalı'nda 2007 yılında Yüksek Lisansını, 2012 yılında Doktora eğitimini tamamladı. Yakınçağ Tarihi alanında çalıştığı gibi 08.03.2016 tarihinde aynı alanda doçent unvanını aldı. Alanya Alaaddin Keykubat Üniversitesi Eğitim Fakültesi'nde görev yapmakla birlikte Osmanlı Arşivi kaynaklı, Yörükler başta olmak üzere nüfus, âyânlık, salgın hastalıklar ve eşkıyalık gibi çeşitli konularda bilimsel çalışmalarını sürdürmektedir. Bu konularda çeşitli dergilerde yayımlanmış makaleleri ve bildirileri ile *Teke Yörükleri* (1800-1900), TTK Yayını, Ankara 2015; *Osmanlı Devleti'nde Bir Âyânlık Örneği Yılanlıoğulları,* Sahil Kitap Yayını, Antalya 2013, olmak üzere iki de kitabı bulunmaktadır. Evli ve bir çocuk babasıdır.

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(İnceleme-Metin-Nesre Çeviri-Gramatikal Dizin-Tıpkıbasım)

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NEW TRENDS AND PROMISING DIRECTIONS IN MODERN EDUCATION

NEW PERSPECTIVES 2021

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CONTENTS

PREFACE

In the age of science and technology of the 21st century, the Covid-19 pandemic has had significant effects on all aspects of human life. Undoubtedly, these diseases caused by infectious viruses have directly affected all dimensions of the educational system as well as their negative effects on human life. The Covid-19 pandemic will lead to significant and meaningful changes in educational sciences, especially in social, economic, health and sociocultural fields. Thus, under these conditions, there is a need for scientific studies on the current development, change and transformation of the school, teacher, student, family, teaching approaches, teaching materials and practices in order to improve the quality of education and to design effective learning-teaching processes. In addition, there is no doubt that the current and future rapid and contemporary developments in science and technology, politics, economy, information and international relations, which we all witness, will affect the quality of education and therefore all fields of education. There are many factors that influence educational systems, educational objectives and methods, families, children and teachers. These include urbanization, population growth, personal freedom, social value orientations of individuals and families during times of crises, local government and cultural development desires, increasing demand for education and contemporary problems and methods.

When we look at today's education, it can be understood more easily from the standpoint of where we came from. Although significant progress has been made, we know that we still have many problems. Along with the problems that arise, parents, teachers, students, and many people have complaints, expectations and opinions about education. There are searches in education, they will not be temporary, they should be permanent and these searches should be spread. Therefore, one of the aims of this study is to continue these searches systematically on a scientific basis and to convey these searches to education stakeholders Educators can read the future well in this fast-changing environment. Consequently, they inevitably have to reconsider their understanding of education to help children and young people adapt effectively to the new situations that the future will bring.

"New Trends and Promising Directions in Modern Education - New Perspectives 2021' is a is a peer-reviewed book that scientifically questions, researches, discusses and presents ideas about the processes of emerging problems, developments and changes in the educational system, concepts, practices and approaches." In this book, the topics that will be discussed under the title of new orientations in education contribute to the solution of new problems that arise in education. Suggestions developed in this direction contribute to employing new approaches to the planning of the educational process in a more qualified way. For all these reasons, experts of their own subject areas came together in the content of 'New Trends and Promising Directions in Modern Education - New Perspectives 2021'.

We aim to develop different perspectives on the colors of life by opening windows in education with the opinions and criticisms of you, our valuable education stakeholders. And so, we are proud to present 'New Trends and Promising Directions in Modern Education – New Perspectives 2021,' a work of diverse scientific approaches that focuses on problems of education. We hope that this book will provide a space where everyone can, to some extent, find meaning about themselves in a wide range of educational sciences.

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TECHNOLOGY INTEGRATION IN POST COVID-19 LEARNING ENVIRONMENTS: RESEARCH-BASED PRACTICES

Mohamed IBRAHIM[*]

Introduction

The COVID-19 pandemic during the 2020 academic year has altered all aspects of teaching and learning in schools, colleges, and universities across the world. The problems resulted from this new reality did not just force educators to move instruction from in-person to fully online, but also exposed the vulnerability of the educational infrastructure to adequately serve our students and created a wider impact on our education systems. Immediately after the termination of in-person instructions, many problems have surfaced that affected teaching and learning spaces and highlighted the issues of inequality, inaccessibility, and equity, especially for students with exceptionalities.

The shift to online instruction has widened the persistent disparities between students across races, income groups, opportunities, academic achievement, and the ability to access technology tools and support. Additionally, many teachers were unfamiliar with the use of appropriate pedagogy for remote teaching. Other teachers found it difficult to modify their online classes to enhance students 'interactions to mitigate the social isolation in this unique environment. Therefore, as we continue to engage in evolving conversations to shape guidelines for the field of education in the post-COVID-19 era, this chapter attempts to initiate a discussion regarding the best practices to integrate technology in online and blended learning settings while considering the issues of accessibility and equity for all students. Specifically, this chapter utilizes three different frameworks to ensure that the process of technology integration is inclusive, intentional, and collaborative (Figure 1). The three discussed frameworks in this chapter are the Universal Design for Learning (UDL), the Technological Pedagogical Content Knowledge (TPACK) and the Professional Learning Community (PLC) (Mishra & Koehler, 2006).

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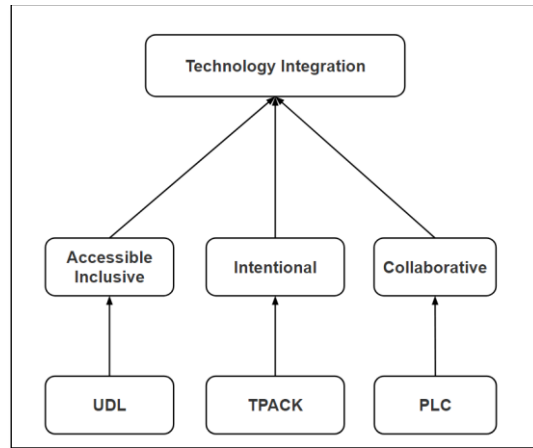
Figure 1. Technology Integration Framework Impact of Academic Interruption

The critical moment of the COVID-19 pandemic called our attention to engage an open dialogue into the education problems we encountered during 2020. This conversation brought to the forefront many issues in education related to the use of technology in online and blended learning environments. Two of these issues are particularly relevant to this chapter: First, teachers' lack of online pedagogy and, second, the absence of inclusive process of technology integration. Unfortunately, the post-COVID-19 situation revealed a deeper digital divide than previously thought, where many students were the first to be affected in multiple ways. Additionally, many technology tools, digital devices, and resources were needed for learning due to the increase demand for using the online learning environment.

Since the online learning environment depended heavily on technology integration to replace the in-person instructions, there were large disparities in students' access to the devices and technical supports they used to have in their schools. For example, while some students had access to devices and connectivity before and during COVID-19, other students have barely been able to connect with their teachers via online conferencing during COVID-19 due to issues of technology access. Consequently, many students became unable to function in the online learning environment due to the lack of access to technology devices and the needed support. This learning environment reinforced further the existing inequality between students based on their socioeconomic status. Additionally, many students, especially learners with exceptionalities, came under heavy social and psychological stress because of the extended home isolation, as well as the lack of the normal social interaction with their peers and teachers. Furthermore, many parents and guardians were

unable to support their children with the needs of distance learning due to either their lack of knowledge or the inadequate economic means.

Universal Design for Learning (UDL)

The post-COVID-19 environment offered a great opportunity to leverage the power of instructional technology and rethink more in terms of creating inclusive learning environments. Further, the development of technology-rich, accessible, and inclusive online instruction became an imperative requirement in the post-COVID-19 era. Therefore, the intentional integration of technology tools guided by best practices in the online learning environment holds great potential to create accessible learning environments for all students. Thus, one of the most practical frameworks that could be considered to integrate technology in the post-COVID-19 online learning environment is the use of the Universal Design for Learning (UDL). This framework provides a guided pathway for teachers to design learning environments and help all learners engage successfully with the curriculum (Cochrane et al., 2020; Dickinson & Gronseth, 2020).

The UDL framework consists of three main principles for designing inclusive learning environment: First, engaging all students with the learning materials using multiple means of representation. Second, presenting the learning content in ways that reach all learners by providing students with multiple means of action. Finally, offering purposeful options for students to show what they know by allowing multiple means of expression. The appeal of the use of the UDL framework stems from its ability to be applied to any learning domain to support diverse learners. Specifically, the UDL guidelines address all students, including those students who have historically been overlooked in traditional educational settings and learners with exceptionalities (Lowrey & Smith, 2018; Sims & Desmarais, 2020; Super et al., 2020). Therefore, applying the UDL guidelines to the technology integration process could transform the one-size-fits-all instruction into more diverse and accessible learning environments.

UDL Technology Integration Strategies

Many applications of the UDL framework depends on technology to create an equitable learning space for all students (Rao et al., 2021). There are several UDL instructional strategies that can be employed in online courses. These strategies focus on using wide selection of technology tools to improve the course usability, diversity, and help organize the learning content. To address the diversity issue, it is recommended that instructors should first conduct learners 'analysis and then organize the technology tools and the learning materials around their variation. Since the online course content is based on the use of diverse digital materials than on direct personal interactions, the UDL

design principles can guide instructors through the appropriate steps to produce or select good multimedia materials and integration (video, images, audio, etc.).

Organizing the online learning materials can be achieved by segmenting the course topics into modules or units to help learners scaffold the course materials. Segmentation can be accomplished by dividing the course content into small units with outlines and summaries to emphasize the important information (Chen & Yen, 2021; Ginns & Leppink, 2019; Rey et al., 2019). It is also recommended to use visual representation in the course materials, such as headings and subheadings to help learners understand the course structure and the relationship of its components (Alpizar et al., 2020; Kutbay & Akpinar, 2020; Meng, 2019). The course layouts should also follow a consistent pattern of navigation, font size, color, naming conventions, and the use of inclusive language suited for diverse students. All reading materials should be accessible to all students by making word documents and pdf files readable (McKeown & McKeown, 2019; Rae & Frey, 2021). While the visual elements and graphics in online courses are highly recommended, these elements must include descriptions and follow the standards for online course design (Boothe et al., 2018; Gronseth et al., 2020) (e.g., Quality Matters Higher Education Course Design).

The use of well-developed learning materials in an online course is a key component for students 'success. To create effective content in an online learning course, it is therefore essential to make learning materials accessible to all students, suitable to their level of independent learning, particularly for those with special learning needs. In this case, teachers become mentors between the content and learners by generating different routes for all students to learn and allowing them different methods of interaction and expressions with the learning content. Therefore, the wide selection of technology tools guided by UDL principles can provide learners with activities and alternative formats of the learning materials. The selection of these tools should be governed by its relevance to the course content, the level of its accessibility by all learners and the help it would provide to students to maintain their engagement.

The online course activity sections are the main area to engage students with the learning content. Therefore, it is highly recommended to include variety of technology tools to stimulate learners 'interest and increase their participation. For example, the material section could include technology resources to help students reflect on their learning by using audio, video, journals, wikis, blogs, or discussion boards. These types of technology tools can provide students with alternative platforms to showcase their level of understanding of the course content. Other technology tools could be used in the learning mate-

rials section, such as digital tutorials and virtual tours, games, interactive simulations, interactive videos, and virtual manipulatives.

Many researchers stressed the importance of the use of various tools to promote students 'engagement with content (Attard & Holmes, 2020; Bond & Bedenlier, 2019; Bond et al., 2020; Heflin et al., 2017). The learning materials could also include a wide variety of multimedia elements to support visual learners, such as videos of teaching lectures or guest speakers, or the use of animations (Alemdag & Cagiltay, 2018; Knoop-van Campen et al., 2020; Wang et al., 2018). Another example of an effective way of using multimedia is creating instructor welcome videos to establish social presence. Instructional videos should be segmented in increments of five to seven-minute clips and include closed captions and transcription to meet the UDL design guidelines and the cognitive theory of multimedia learning. Many studies highlight the positive effect of using multimedia on students 'learning, such as video, audio, and recorded lectures. However, it is recommended to ensure that the audio and videos are clear and with good quality to promote students 'engagement and learning (Fiorella & Mayer, 2018; Ou et al., 2019; Strouse & Samson, 2021).

In addition to the careful planning for learning materials in an online course, it is important for instructors and course designers to include components of interpersonal interaction for all participants (Al Mamun et al., 2020; Muzammil et al., 2020). Although students in online learning environments are autonomous in managing their time, they rely heavily on instructors 'mediated interaction for learning guidance. The active interactions between all participants in an online course help develop the sense of learning community and prevent students from feeling alone or lost in cyberspace. Therefore, the success in online learning should include careful design of active involvement of all learners.

Researchers identified three types of interaction in an online course, namely: student-content, student-student, and student-instructor. The systemic integration of each of these types of interaction were found to enhance students 'learning outcomes (Fiock, 2020; Kokoç & Altun, 2021; Mehall, 2020; Zheng et al., 2020). Therefore, online teaching requires careful consideration of different technologies to facilitate these types of interaction. For example, instructor's regular monitoring and participating in discussion forums can help assess students 'comprehension and performance. Interaction activities could also include formal and informal peer collaboration, such as the use of group assignments, peer-teaching, or peer-assessment. Research showed that interaction between students and instructor can enhance students 'self-efficacy, motivation and provide the emotional and social support needed for effective online learning. Additionally, another type of interaction is to connect with students ' families and guardians to establish open lines of communication and create

opportunities for families to support their children (Abernathy & Thornburg, 2020; Fiock, 2020; Mehall, 2020; Strauß & Rummel, 2020).

Without clear interaction channels between the student and instructor, the online course will lack the sense of community. Effective interaction with students should include well-explained tasks and listening carefully to students' needs. As such, the course instructor must use several technology tools to allow students alternative ways of communication, both at the course and individual level. Effective virtual communication and collaboration can include information about the course schedule, assignments, and provide encouragement and feedback to learners. The course interaction can also include regular feedback from instructor to students regarding their progress towards the learning outcomes, reflections on assignments, and support of students' discussions and reflections. There are many widely used technology tools to support the course communication via video conference tools, such as Zoom, WebEx, GoToMeetings, and Microsoft Teams. Sometimes, these conferencing tools are more flexible than being in class and can be powerful tools to engage students in live interaction sessions (Marhami et al., 2020; Starr-Glass, 2020; Themelis & Sime, 2020). The use of video conferencing can include Q&A, feedback, project reviews, and short sessions with small groups.

TPACK and Online Technology Integration

A non-intentional integration of technology in an online course does not automatically improve students' learning (Calhoun et al., 2017; Poyo, 2018). The Technological Pedagogical Content Knowledge (TPACK) presents an effective design framework that would enhance teaching with technology in the post-COVID-19 era. According to Mishra & Koehler (2006), the successful technology integration in learning is the complex interplay of three primary forms of knowledge: Content (CK), Pedagogy (PK), and Technology (TK). First, content knowledge is the knowledge of concepts and the field's best practices within a particular subject. Second, pedagogical knowledge includes different methods of teaching, lesson planning, assessments, and classroom management skills. Third, technological knowledge is the teachers' ability to use various technological tools in a specific subject area. A large body of research showed that the use of TPACK framework would help instructors to integrate technology effectively and purposefully into their teaching. Further, TPACK could help instructors to identify the three types of knowledge, as well as how to evaluate the possibilities and limitations of the use of the new technologies in teaching. Although there are many technology tools and apps utilized in teaching and learning, not all these tools will improve students' learning. Therefore, instructors should evaluate the technology tool before using it in their course.

Instructors should also know how to select and use appropriate technology to facilitate learning and to improve students 'experience in an online course. There are three components for successful planning for the use of technology tools in a course module. The steps include the need to examine how the information is presented (pedagogical features), what information is presented (content knowledge), and how the technology tool is designed to influence pedagogy and content knowledge (technology). For example, to integrate technology tools to enhance the pedagogical knowledge, instructors must investigate to what extent these tools would teach the material to students. To examine the pedagogical need of technology tools, teachers can try the tool first to evaluate its pedagogical features. The evaluation can include examining the way the information is presented to learners, the formats of the content provided (e.g., text, audio, video, manipulatives), the information organization, its accessibility by all students, its effectiveness in enhancing students 'learning, and the level of security to protect students 'privacy. After addressing these issues, teachers need to evaluate the technology tools themselves to experience how it could be used by students.

The TPACK framework assumes that instructors 'pedagogical approaches are the main guiding principles in selecting and using technology. Therefore, the TPACK framework is particularly helpful in directing teachers in systematically evaluating digital tools before integrating into teaching. Unfortunately, many teachers lack pedagogical understanding to utilize digital technologies for the purpose of improving students 'learning (Barton & Dexter, 2020; Ertmer & Ottenbreit-Leftwich, 2010). Therefore, teacher's TPACK competencies are crucial for effective technology integration in instruction (Mishra & Koehler, 2006; Tondeur et al., 2016). In today's educational market, there are a wide selection of technology tools that can be used in teaching and learning. However, instructors should not focus on the use of the tool, but rather on the pedagogical purpose for their students. For example, some teachers fail to integrate technology in their course successfully because they tend to select the technology tool first before identifying the pedagogical issues. To maximize the effectiveness of the technology integration process, it is therefore critical for teachers to identify the pedagogical needs and features of the technology tool before the integration process. For example, the instructor may check different features related to the relevance of the tool to the subject at hand, the level of its ease when the tool is used by students, students 'ability to control the pace of the learning materials, the presence of feedback function, the quality of the feedback, and the ability of students to use a self-assessment feature to guide their progress.

Professional Learning Community (PLC)

Many researchers highlight the importance of teachers 'peer collaboration in successful online teaching and learning (e.g., Aliyyah et al., 2020). Thus, many teachers utilized widely the Professional Learning Community (PLC) during the COVID-19 academic interruption to find technology tools, answer questions, and share best practices to support students 'learning. Furthermore, PLC is considered one of the most successful informal teacher training platforms to connect with other teachers (Vangrieken et al., 2017). The PLC concept is defined as inclusive groups of people who continuously seek, share, and act on their learning to enhance their student-centered effectiveness (Stoll et al., 2006). The focus of teachers 'PLCs is their collective inquiry regarding teaching practices and student learning. In the PLCs, teachers work together collaboratively to discuss critical issues about teaching and learning and to share ideas, best practices, and curated resources (DuFour & Eaker, 1998). The teachers 'resource-sharing platform can be created on cloud-based drives across different departments in a university, college, school district, or a single school. Many researchers indicated that this type of teacher learning community has been connected to improvement in students 'academic achievement and teachers 'job satisfaction (Dexter et al., 2016; Reeves et al., 2017).

Conclusion

The academic interruption caused by the COVID-19 pandemic required educators to reexamine the technology integration process. This chapter attempted to discuss the use of three different frameworks to guide teachers ' technology integration that focuses on the issues of accessibility and equity for all students in online or blended learning settings. The first framework is the Universal Design for Learning (UDL). UDL holds a great promise to create accessible learning environments for all students that embraces students 'variation. The second framework is the Technological Pedagogical Content Knowledge (TPACK). The TPACK framework provides a pathway for teachers to integrate technology effectively and purposefully into their teaching. Furthermore, the technology integration process would help instructors to evaluate the possibilities and limitations of the use of the technologies in teaching. Finally, the Professional Learning Community (PLC) is a great platform that allows teachers to collaborate and work together to share ideas and resources that support technology integration in teaching and learning. The chapter's main purpose is to encourage more teachers to apply these frameworks in the technology integration process to maximize students 'learning.

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THE QUANTUMIFICATION OF DIGITAL INFORMATION: THE STRUCTURAL AND ORGANIZATIONAL MICROCOSM OF THE SYSTEM OF INFORMATION

Constantine ANDONIOU[*]

'In civilizations without boats, dreams dry up, espionage takes the place of adventure, and the police take the place of pirates '(Foucault,1986:27)

Prologue

In the era of '*postmodernity-and-beyond*' where electronic communication and digital technologies reign, the organization of information and knowledge is characterized of a constant digital reorganization ('*virtual implosion*'2) and a subsequent fractalization ('*fractal dynamics*'3) of its content and meaning (Andoniou, 2008). In the light of such drastic transformations we need to reconsider our conceptual framework of how information and knowledge are organized and how technology is affecting the digital construction, and the essence itself, of knowledge ('*quantumification*'4).

In this respect I am introducing a series of theoretical approximations (Lefevre, 1991) and proposals about the structural and processual organization of the system of information and I contend that the analytical model described and termed here as '*Infogramic Analysis,* 'can be applied to investigate the in-depth structural and processual organization, the microcosm of the system of information but also any (up or down) organizational scale of any such system.

I focus on the analysis of informational constructs and patterns of informational organization. These constructs and patterns refer to what would often account for elementary or intricate ideas, definitions, concepts, opinions, beliefs, ideologies, theoretical positions, bodies of knowledge, in general, for any ordered or non-ordered (in relation to meaning) system of information.[1]

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[1] 'Virtual implosion' is defined as a process of a series of continuous, infinite loops of dynamic change, expressed in distinctive phase spaces, and repeated in alternating and interrelated iterative cycles. It is characterized by three phase spaces of fractal mutation: 'syghysis' (deconstruction), 'molynsis' (infection), and, 'photococciasis' (reconstruction) (Andoniou, 2008).

Infograms And Infogramic Analysis

Datagrams

The simplest form of an infogram is a '*datagram*'. Datagrams are elementary and non-complex informational constructs, such as symbols, icons, signs, figures, characters, letters, numbers, archetypes, and so on. Datagrams can combine into infinite systemic groups within their originating environment and add, eliminate or modify additional informational units to their structure. They are characterized by self-similarity and plurality[2] of their constituent components and this adds to the 'meaning 'entailed in the datagram. Datagrams are in potential state of interaction with other, similar or dissimilar informational constructs, in infinite series of possible combinations, to generate new infograms.[3]

A more accurate representation of the concept of the datagram would be in the form of a three-dimensional model which exemplifies the complexity, and at the same time simplicity, of the organization of information within information systems, consequently, of the knowledge constructed out of these systems.

Infograms

An '*infogram* 'is a higher level of complexity informational construct than the datagram. Interacting datagrams can produce new infograms but the later are not necessarily the sum of the originating datagrams, their final form rather depends of the level of virtual implosion and fractalization of information.

Infograms are characterized by diverse multi-dimensional organizational patterns, which in turn are expressed along spatial symmetries and structural non-linear curves.

In comparison to the datagram, an infogram is characterized by varying levels of complexity, and can be said to represent advanced concepts, complex definitions, a plurality of ideas, perceptions and explanations, sets of information, bodies of knowledge, and so on. Infograms are organized around a 'theme 'which is characterized by specific content and relationships.

Depending on their source of their fundamental components (the result of interactional arrangements of datagrams or other infograms), infograms can be categorized as: (a) '*authentic* 'infograms (*A-infograms*), (b) '*simulated* 'infograms (*Σ-infograms*), and (c) '*fractal* 'infograms (*Φ-infograms*).

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[2]   The three phase spaces of the 'virtual implosion' of the system of information to fractalization, are controlled and interconnected by five powerful micro-processes hereby collectively termed as 'fractal dynamics': 'catastrophe' (destruction), 'orgasm' (excitement), 'metamorphosis' (transformation), 'epigenesis' (rebirth), and 'anomia' (lawlessness) (Andoniou, 2008).

[3]   'Quantumification" is a term referring to the application of 'quantum mechanics' on the organization of the system of information ... "quantum mechanics explains how the universe works at a scale smaller than atoms... quantum mechanics describes how the particles that make up atoms work" (Wikipedia.org. 2021).

Authentic Infograms

An '*authentic* 'infogram (*A-infogram*) is an informational construct concerning original and discrete concepts and ideas, facts, events, and so on, which are innately present and exist without any interference or interaction from outside the systemic environment of the infogram. An authentic infogram shows strong relations of meaning that is, well built associations among its constituent components, which also accounts for its powerful resistance to foreign interactions.

Simulated Infograms

A '*simulated*' infogram (*Σ-Infogram*) refers to an informational construct that has originated in, and has been produced in the environment, that is, outside the boundaries of the infogramic system. Collectively and individually considered, the components of a simulated infogram consist one of many visible imaginary versions of the components of an authentic infogram. A simulated infogram need not relate to a specific authentic infogram; it may be generated and claim authenticity *in absentia* of a probably existing, but not visible existing, authentic infogram. Simulated infograms are characterized by strong self-reference of meaning, they refer to themselves.

Fractal Infograms

A '*fractal* 'infogram (*Φ-infogram*) is an informational construct that is the result of the fractalization of an authentic or simulated or of a combination of these types of infograms. What is important is that this type of infogram is a simplified, distorted, and programmable version of 'dubious 'meaning, which can replace (by extinction) the original meaning of the authentic infogram. The fractal infogram is the result of repeated iterations and continuous regenerations of the system of information. The meaning of the original theme is being replaced in the fractal infogram by several possible relations of meaning, to several possible existing and imaginary associations. The meaning is distorted and confused. The fractal infogram is virtually imploded and is regenerated as 'a digital illusion 'of the present, which, like an act of magic, can be manipulated and programmed to excite and entertain.

Organizational Patterns of Infograms

The distinctive patterns of organization of infogramic constructs (datagrams and infograms) are responsible for the dynamic inter-relativity and interactivity of infogramic systems. The inter-relativity here refers to the internal built-in or 'naturally 'evolved associations among the component elements of the system. The interactivity is expressed in the external interactions of datagrams and infograms, which are partly accountable for the fractalization of the infogramic system. These organizational patterns are here defined as: (a) '*endogenesis*', and (b) '*exogenesis* 'respectively.

Endogenesis

'*Endogenesis*'describes the native tendencies of the structural tendencies of the inforamic system to self-relate, create and sustain constant and permanent structural architecture of relations of meaning linked to the core meaning of the system. Inforamic endogenous associations can be defined in three levels of structural order: (a) *organization* (◉), (b) *lethargy* (⊗), and (c) *disorganization* (✿). Endogenous, then, associations within the same informational unit can be organized, stable and uninterested, and/or totally disorganized. In each case of course, there are analogous repercussions to the organization and the 'fate 'of meaning within the inforamic system. Endogenous associations can be organized, in the sense that, they may progress to meaningful connections or coordination of the constituent parts, in order that some distinct path of orderly connection is established and maintained in existence. At the other extreme, in disorganized endogenous associations, a systematic breakdown of meaning-related interconnections and associations takes place, and non-coordination and non-synchronization prevail. In lethargic endogenous associations, the negotiated exchanges of interconnections do not lead to any systematic organization or breakdown, rather the preserve stability and motionlessness, and non-interest, as in a prolonged inert narcosis.

Exogenesis

'*Exogenesis* 'refers to the structural and dynamic tendencies of the inforamic system to interconnect or respond to external communication with its surrounding environment. Exogenesis is a manifestation of the tendency of the system of information to interact and establish networks, and to evolve to diverse levels of communicative patterns. During this process, losses or disturbances in the established associations of meanings are unavoidable. Inforamic exogenous interactions are defined by three levels of structural involvement: (a) *simplicity* (✱), (b) *apathy* (✖), and (c) *complexity* (✿). Therefore, endogenous associations within the inforamic environment can be simple, apathetic (indifferent), and/or complex. Simple exogenous interactions show preoccupation with simple form and structure, absence of intricacy, and free of artifice, deceit, or duplicity. Apathetic exogenous interactions show a tendency for independence of form, or insensibility to, active, positive or negative, involvement, a state of indifference, un-interest or inaction. Finally, complex exogenous interactions present the tendency to complicate form and structure, and to produce artificial and sophisticated relations of extreme obscurity.

The possible combinations among endogenous associations and exogenous interactions, either within an individual inforamic system or among interacting systems, may indeed be infinite. In this sense, the systemic inter-relativity and interactivity are reflected in the form, image, and behaviour of

the infogram, and infograms can be described to show: *organized complexity, disorganized simplicity, organized simplicity, disorganized complexity, lethargic complexity, lethargic simplicity, lethargic apathy, organized apathy, disorganized apathy,* and so on.

Infogramic endogenous associations and exogenous interactions, whether they are in a state of forceful infogramic activity or passive indecision, they tend to balance along two conditions of '*heterogeneous homogenization* 'or '*homogenous heterogeneity,* 'which despite the logical paradox, it ensures stability of disorder and at the same time order of instability.

Infogramic Analysis

'*Infogramic analysis*' utilizes all the proposed theoretical approximations so far and applies them to certain concepts to account for their virtual implosion, or fractalization, that is, their gradual deconstruction, differentiation and reconstruction, from authentic and original infogramic systems, to abstract fractal systems of multi-dimensional levels of meaning.

The Emergence of Authentic Experience

At any time, for any subject, there exist the possibilities for the generation of various forms of original and inexperienced programmes of planned action. These programmes (potential organizational patterns) are composed of organized authentic systems of information, in the form of authentic infograms.

This would represent all the potential spatial organization interconnections available to the specific infogram and to the subject itself. Some of these possible interconnections will be exploited by other interacting infogramic systems.

The native to the authentic infogramic systems endogenous and exogenous tendencies generate possible combinations of organizational patterns using these (and other) related authentic infograms.

The Exploitation of İmitation

Simulated infograms originate in the environment, as copies and regenerations of originals, for example from global media texts. They are characterized by endogenous internal associations varying between complexity and apathy, and exogenous dynamic interactions varying between a lethargic state and disorganization. Depending on the global geographic position, the environmental arrangements, and the selective accessibility of the subject to media texts, different interactions will be generated and reproduced. The result is seemingly different simulated infograms, still, although the content may differ, depending on local conditions, the simulated infograms present self-similar patterns of organization.

Each one of these simulated infogramic systems can exist on its own as a valid proposal. In the contemporary age of global electronic communication and digital technologies, though, exogenous interactions among two or more

simulated infograms (usually many) take place fast and almost in an invisible way. They may interlink in a chaotic variety of possible blends and mutually exchange and replace components without changes in their general organizational patterns.

The Fractalization of Originality

Simulated infogramic systems are characterized by strong self-referentiality and potential exogenous interactivity. Compared to their respective authentic infogramic system (of authentic targets), they present redundant and simplified, if not distorted, information regarding widely acceptable choice, taste and originality of experience. More importantly, they are inherently characterized by their vulnerability to programmability. When extremely programmable simulated systems of this kind, develop exogenous interactions with authentic or other simulated infograms the result is a fractal manipulation of the original authentic intentions and objectives, or to put in another way, the regulation of information, knowledge, action and experience.

An original authentic infogram can been made redundant, to an artificial version of disorganized and fragile organizational patterns. Authentic components are indiscriminately replaced by media generated versions, and appear to claim originality and legal status, by registering themselves in the existing acquired libraries of knowledge and experience. The fractal reality, such infograms create, is an artificial system of information, a digital illusion, where 'reality', 'truth 'and 'meaning', are redefined to actually 'mean 'nothing more than referring to themselves; furthermore, they remain unchallenged, become stabilized and exempt from being offended or provoked, and they are, finally, mentally digested, as valued informational nectar to the satisfaction and excitement of the senses.

Digital Illusions

The representational model of concepts and definitions as infogramic systems can provide a fresh new way to analyze and discuss social issues. The concepts of the 'datagram 'and 'infogram 'can account for the organizational structure of information systems which represent component units or the totality of the content of an issue. The organizational patterns of 'endogenesis ' and 'exogenesis', can account for the relationships among the parts that comprise the intellectual context, within which an issue is discussed, and also for the logic of the development of possible relativities with other issues.

In any case, the various stages of the analysis can be represented by two- and three-dimensional computer models, which can only exemplify and stress the complexity of the impact of digital technologies on the flow of information and on the digital construction of knowledge at all the stages and levels of information systems organization. In the era of electronic communication and digital technologies, infogramic analysis suggests that social formations and

configurations are increasingly imploding into programmable fractal hyper-realities; the world is becoming a digital artifact, a world of digital illusions.

Epilogue

It is suggested that the digital construction of knowledge, consequently of social reality and the digital regeneration of hyper-reality, can be further analyzed and that our understanding can be further advanced with the utilization of a philosophical model of theoretical approximations. To this end I have put forward the model of infogramic analysis to examine the digital reorganization and fractalization of information and knowledge in the hyper-real landscapes of postmodernity-and-beyond. Infogramic analysis consists an open theoretical suggestion which can apply to microcosmic to macrocosmic organizational patterns of information and needs further exploration and development as digital technologies quantumify the nature of our 'reality' and challenge the essence of human consciousness and thought.

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BALANCING THE ART AND SCIENCE OF TEACHING

John ESSINGTON[*]

Introduction

I immediately knew I made a fatal mistake with my decision to sit at the front, right corner of the class behind my desk. It seemed to be such a simple and inconsequential decision five or six minutes earlier.

My first opportunity to work as a mentor to a student-teacher had just begun. The student-teacher, whom we will call Narek, was from a local university in St. Louis, Missouri in the United States. In fact, not only was Narek local, but he was repudiated to be at the top of his education class and primed to succeed in any educational environment.

Narek wrote exceptionally intricate and flowing lesson plans filled with student background context, objectives that seamlessly melded with state and national standards, and assessments that would work simultaneously as formative and summative. He could develop data-assessment tools and expertly analyze the students 'results following a given lesson to measure whether parts of a lesson were mastered or needed reteaching. More impressive to me, as I always struggled with staying current with the ever-evolving education lingo, was his ability to effortlessly put into writing his activities and goals for each task the students would embark upon during our ninety minutes of honors world history.

However, there was one small aspect of Narek's pedagogy I had negligently overlooked or possibly taken for granted, and the university had yet to measure: could he stand in front of a group of fifteen and sixteen-year-olds and deliver a lesson? It took five or six minutes into the inaugural lesson before looks of confusion, exasperation, and dread drifted towards my corner desk from the rows of students and the future educator at the center of the room.

Before Narek's clinical, I taught for the previous seven years in various capacities from a substitute teacher, teacher's aid, graduate teaching assistant, master tutor, and finally, a teacher of record. I was an experienced educator but not as skilled as I would become after more years of experience, and it would

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be no exaggeration to suggest Narek was better at the science of teaching as a student-teacher than I was at that time as the headteacher.

Narek truly wanted to be an exceptional educator, and his drive to utilize the scientific and research-based best practices was second to none. Unfortunately, the university he attended was so fixated on making sure students understood the theoretical aspects of teaching that they had skipped over the most vital element for educators, and that is their rapport-building capabilities.

It was not just nervousness with Narek; although he was, he did not understand how to speak to teenagers and individuals who were not his peers or elders. The lesson and future lessons he had spent hours crafting were stunted by his inability to disperse content or even facilitate learning in a familiar manner to your average teenager.

The current tunnel vision by teacher education programs fixates on the tools and checklists of great educators and neglects the fundamental nature of first-rate teachers. We need to focus on how teachers utilize their tools rather than just what tools are be selected. We know the great Italian Renaissance artist Michelangelo utilized a mallet and various chisels when sculpting the statue of David out of marble, but this knowledge alone will not allow me to become one of the great sculptors of human history. We must acknowledge that there is more to crafting a breathtaking sculpture or an efficacious lesson than just the tools. Tools assisted Il Divino, but they did not define Michelangelo's genius.

Narek had been taught that tools alone could create an ideal educator. The utilization of scientific precepts within a teacher education classroom, similar to working in laboratory conditions, conquered the bastion of teaching and education. Regrettably, a classroom filled with diverse students with varying worldviews and personal histories is the antithesis of laboratory conditions.

This chapter will focus on exposing the spaces inundated with educational, scientific dogma. Meanwhile, I will simultaneously illustrate how we can move to a more artistic version of teaching supported and enhanced by methods and tools found in the science of teaching rather than supplanted by them.

We will delve through the ideas of the data-driven school, the rebirth of the efficiency wonder that is the factory model of education, and the reliance upon standardized and norm-referenced testing for accountability purposes. It should be noted the chapter is seeking to find a balance between the art and the science of teaching and not banishing the idea of scientific tools as useful for educating.

Data-Driven

Educator Dan McConnell provided an excellent analogy in a blog response discussing the current fixation on data-driven instruction: "A good driver glances occasionally at the speedometer and dashboard gauges, keeping in

mind the destination, the traffic around them, prepared to react to any surprises, lane shifts, weather changes. But imagine driving from A to B ignoring the road, the weather, the traffic around you…only staring at the gauges on the dashboard" (2013). Our trip data helps us reach our destination safely and timely, but they are not the sole element in a successful venture and should be seen as secondary to the larger picture of the journey.

The idea of traveling without looking at the road or paying attention to the weather or traffic seems ludicrous and even deadly. Why then are we okay with being told to do this with our children's education? The links to academic success and higher qualities of life have been well researched for over a century, and the demarcation between the successful and struggling becomes more evident with every passing year. The need to quantify academic performance, mainly for teacher and school accountability rather than individual student growth, mutates the entire education ethos.

Has the introduction of data science into schools 'everyday workings shifted our focus away from students and towards numbers? Is it the accountability movement sweeping the United States and the world that refocused our attention from student growth to data points?

The usual starting position in the United States centers around the *No Child Left Behind Act* (NCLB, 2001). It should not be surprising the shift towards data-driven schools coincided with the mandatory influx of standardized testing. Teachers are now responsible for analyzing numerous data sets based on their students 'diagnostic tests, benchmark tests, and high-stakes tests. These assessments are constructed through a broad swath of education hierarchies: "NCLB mandated teachers 'systematic analysis of data collected from standardized, state- or national-level assessments and use of the findings in their instructional decision making" (Schifter et al., 2014; Mandinach, 2012).

As a secondary school teacher of social studies, specifically government, I was responsible for teaching one of the state-mandated high-stakes tests. The high-stakes were exclusively leveled at the school and district because the End of Course (EOC) examination had no bearing on the students. The test was not required for passing the class, students did not have to pass it to graduate from secondary school, and it felt almost akin to teacher malpractice to use a random, fifty-question, multiple-choice trivia test as an assessment worthy of affecting a student's grade.

To highlight the lack of usefulness of the test for the students, I must digress and explain the test results were not returned to my school or myself until roughly seven to eight months later. Thereupon, the students who had taken the previous year's examination had advanced to the next grade, and my ability to adjust instruction from the data was void. We shall return to the issues of standardized testing later in the chapter.

Previously, I had taught in a different state. The United States does not enforce a mandatory national curriculum, and my experiences with standardized testing were limited as a student, having graduated from secondary school the year NCLB was passed, and even more so as a teacher. The school administrator handed me a book and informed me that I was responsible for a quarter of the school's testing regime and a new member of the EOC data team.

I was now venturing into the world of data teams for the first time, with my only expectation being that I would be reviewing student scores to help my students. Quickly, I realized the data team's primary goal was to assist my course, and thus vicariously, the school and district earn more points on the state-required examination. Bubble students on the edge of either moving up or down a quartile became the center of our universe. We were implicitly told that higher-achieving students should be left alone, and students that were scoring well below a designated tier were analytically considered a waste of time. Our focus was concentrated on that smaller segment of students that could gain us extra points or cost us points if we did not intervene.

During professional development, the social studies teachers would break into our course specialties either by grade-level or if you taught an EOC. We would be repeatedly told that our district and our schools do not teach to the test. We are student-focused, and teaching to the test does not create well-rounded students and citizens. Immediately following this pep talk, the EOC teachers would be whisked away to our separate room, where we would breakdown the state assessment standards and items analysis with the frequency that these questions would be asked on the test. If this was not teaching to the test, it was at minimum planning your course around the test.

Susan Neuman, a professor of childhood education and literacy at New York University, identified similar data-driven exploits when looking at a 4th-grade classroom: "...there is an alphabet soup of measures that include running records and degrees-of-reading assessments along with an array of math tests...In all, she [Ms. Franklin] has created more than 10 data sets" (2016). Tracking students into particular courses may be publicly frowned upon, but tracking students 'assessment scores is booming and normatively seen with a sense of professional pride for those that create personalized versions of trackers. Accolades and exemplars are hoisted upon the educator with the most complex and sophisticated trackers. In a perverse transformation, teachers with data-filled trackers are hailed as role models for incoming educators rather than their higher-performing colleagues who utilize an artistic version of improving student growth.

The conventional inclination of educators would typically be to treat all our students as bubble students. We should focus our attention on what we can do to help each student's learning and see that any threat of decline and any hope

of improvement is thoroughly observed and treated with our attention. Unfortunately, an educator's natural tendency is student-driven and data-informed rather than simply data-driven.

Tracking and analyzing student data is critical for helping each student achieve their potential. However, the data that teachers should be monitoring is their students 'daily work and activities, which can then be utilized to adapt lessons and interventions immediately. Creating professional development focused on standardized state and national testing limits what can be done for students whose data is being investigated. Even the idea of analyzing testing data is not inherently wrong, but as we see data after a student has left our class, our adaptations will always be a year behind schedule. The scientific method of teaching is based on the idea of standardized students and standardized learning. Education has made tremendous gains in recognizing the differences that every student presents to educators, and now we have to use that knowledge to reclaim student data as a tool for improving student learning rather than student testing.

Factory Model Education

The previous section noted the tremendous strides mass education and teacher preparation programs have made to understand learning diversity within classrooms. Differentiation has become a common theme of student-teaching, and student voice in classroom structure and curricula have been gaining ground. Even the COVID-19 pandemic shed light on students 'differences, even in seemingly homogenous areas and schools. The customization and individualization of learning is a movement espoused by researchers and educators alike (Deunk, 2018; Newman et al., 2000).

Nevertheless, there is also a counter-movement amongst educators who argue differentiation and customization are unfair to students and creates incentives for students to give up when challenges become too complex (Duckworth, 2016; Wai, 2014). The argument focuses on the idea that all students achieve the same high standards if teachers taught adequately and followed the basic scientific teaching methods that will enhance every educator.

The debate surrounding academic achievement and the need to differentiate, customize, or individualized education can be seen in the acrimonious discussion prompted by a cartoon known as "Now climb that tree" (Figure 1). The drawing itself was spread virally throughout public and educational circles to represent the inequities in education systems. However, detractors correctly illuminate that students are not different species and have more commonalities than fish, monkeys, and elephants.
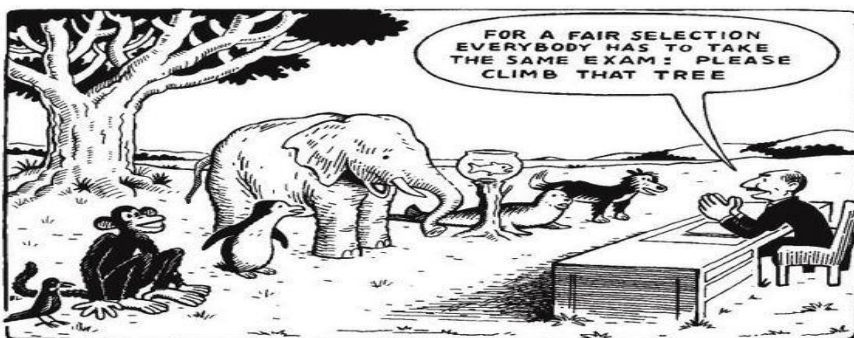
Figure 1: Now Climb that Tree, Source Unknown.

What has been missed in the discussion is the idea of what it means to succeed in school. If we only have one definition of what it means to succeed in school, earning a 4.0 GPA, an A+ in a course, or 1600 on an SAT, then there is indeed one standard. Thankfully, we can see success in academics through many lenses that create a more inclusive idea and realistic view of achievement (Gardner, 1983).

The idea every student can achieve the same intellectual level of accomplishment is a divisive issue within education. If you argue that not every human being can be equally intelligent, which defining intelligence is problematic on its own, you are labeled a pariah or even a bigot (de Boer, 2020). It should be noted that those labeling people bigots for stating a scientific fact are the ones injecting race into an issue that affects all people universally.

Rather than accept these natural limitations of unnatural and socially constructed definitions of success, proponents of the new science of teaching prefer to standardize teaching and learning while returning to the outdated and thoroughly debunked method of the factory model of education. All students should be taught the same way, and all educators should teach identically because our measure of success is solely based on how well you perform on a standardized test.

During the spring of 2019, I took a trip to Minneapolis, Minnesota, and was fortunate enough to visit and observe classrooms at Prodeo Academy, a Pre-K-8th charter school[1]. The school was billed and lived up to its reputation

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[1] The United States of America has multiple versions of schools for early childhood through secondary school. Traditional public schools are the most frequent and are locally controlled and available to all students residing within their borders. Recently, public schools have been divided into traditional, charter and magnet schools. Charter schools are public/private entities that are open without charge but are not required to follow all of the same requirements as public schools and can select students to attend while rejecting other students. Magnet schools are similar to traditional public schools but can enroll students from outside their traditional neighborhood borders. Lastly, private schools are not funded by the government but are sustained through student tuition and require applications and acceptance.

as an educational institution built on structure and efficiency. The school's co-founder, Chancey Anderson, explained that you could walk down the hall, and every teacher within each grade level would be speaking on the same topic and possibly on the same sentence. If educational experience's goal is to standardize the learning, then schools like Prodeo are successes.

The factory model of education has evolved beyond being a helpful analogy and can now be seen as a literal description of many classrooms and schools. Educators are now given turn-key curricula and forced to teach from scripts rather than developing their lessons, which could be altered for their particular students (Demko & Hendrick, 2010; Ede, 2012; Eisenbach, 2012; MacGillivray et al., 2006).

Accountability and more rigorous curricula are the drivers for the new push for standardized classrooms. Liberal educators traditionally lambaste the factory model of education, but the need to place blame within current schooling led to a melding between conservative ideas of colorblindness and liberal notions of complete equality. Tom Nichols 'book *The Death of Expertise* (2019), succinctly elucidates this point by writing: "C.S. Lewis saw much of this coming over a half-century ago when he lamented the curdling of 'democracy 'into the misconception--a lie if we are to be accurate--that all people are not just equal before the law, but are equal in all respects" (p. xvi-xvii).

The scripted classroom takes the idea of equality to absurd levels of fruition. The scripted curriculum deems all students equal from a learning ability perspective, but the concept of differentiation and customization as being intentionally discriminatory. Therefore, the educational, industrial complex began to utilize new forms of technology.

One of the newer methods for creating standardized educators and factory model schools can be seen with bug-in-ear (BIE) coaching. National Education Policy Center Executive Director Carol Burris called it "unnerving and demeaning," while Research Professor of Education Diane Ravitch said it "assumes teachers know nothing" (NFLANAGAN, 2020). For those unfamiliar with BIE, it is a technique where a teacher wears an earpiece as they teach and a coach or administrator tells them what they are doing incorrectly or should try as the teacher is interacting with students (Ottley et al., 2015; Regan & Weiss, 2019; Rosenberg et al., 2020). I will not digress into the mountains of research that point out the flaws with multitasking, but BIE is not merely for novice educators.

Several years ago, a colleague of mine was persuaded to leave our public school district to teach at a local Knowledge Is Power Program (KIPP) charter school. The charter school offered a handsome signing bonus and advancement opportunities that appeared limited within our school district. James was a ten-year veteran of the St. Louis Public Schools system and was recognized as

the district's math educator of the year only one year prior. Even with such qualifications, James was required to participate in the organization's BIE training. He did not need assistance in becoming a quality educator, but he did need reeducation in becoming an educator who followed a specific curriculum and used particular language, such as referring to students now as scholars.

Not surprisingly, this form of standardized instruction and invasive coaching did not coalesce with James 'experiences with teaching diverse students. The creative aspect of James 'teaching was the factor that promoted individualized student growth. James 'experiment in BIE and teaching at a factory model of education institution lasted less than two months before he sent in his letter of resignation, which also required him to return his signing bonus and returning money from a teaching salary is a powerful anecdotal indictment.

KIPP administration required educators to dismiss elements of a student's background, such as parental engagement, living conditions, systemic oppressions, socioeconomic status, and even school funding inequities. As Frederik deBoer (2020) wrote: "...to act as though every human being has the same potential in academic life is no more sensible than expecting every sapling to grow to the same height. It's a fiction, a pleasant fiction, and one we can't keep believing" (p. 31).

Why do we want to believe this fiction continually? Isn't the familiar phrase that the most unfair thing we can do is treat everyone the same, equally true? Today's social justice movement and the recognition of certain educational systemic prejudices should be opening the eyes of those supporting the factory model of education. We can no longer utilize the argument "all things being equal" because we are slowly starting to wake up and realize that all things are not even close to being equal.

The utilization of science in teaching is not to be shunned. Science and research-based practices need to be continually studied and implemented within districts, schools, and classrooms when applicable. However, all teachers should follow a strict protocol for how best to teach is detrimental to our teaching ranks and equally damaging to students.

One of St. Louis Public Schools 'priorities for teachers is called their Blackboard Configuration (BBC). Teachers are evaluated on whether their BBC is present and updated when being observed by the administration. The BBC consists of visual representations of a class agenda, current date, lesson objectives, homework assignments, course resources, and school information. Teachers can be deemed to be proficient if they have these posted within their classroom. There is no determination required on how these "non-negotiables" are utilized by the educator but simply present.

The district followed best-practices and research-based practices to locate these six elements to a successful classroom. It becomes evident to anyone

with an educational background that the posting of successful elements does not lead to success but rather their implementation. This proposition is similar to a policy implemented in Illinois that wanted to send home all newborns with a book because studies found that houses with more books led to more literate families. The policy failed to recognize that it was not the number of books a family had but the inclination towards reading within a household that increased literacy.

Districts and schools across the United States and the world are returning to the idea that there is one best way to teach. Scientific research and aggregated research can present us with those premiere methods, and rapid repetition and induction into these pedagogical tools will clear the way for student growth no matter the backgrounds or unique stories of individual students. Teachers will then be judged on how well they implement a set of obligatory tasks rather than how effectively they teach. The dramatic shift backward in time for educators correlates perfectly with the rise in the importance of standardized testing.

Standardized Testing

Perhaps there has been no more significant catalyst for the rise of teaching as a science like standardized testing. The testing regimes created a singular focus within education towards student assessments rather than the complex nature of individualized learning and growth. The tests themselves are even described as highly sophisticated scientific instruments that are then aggregated or disaggregated into datasets for analytical and forensic analysis by committees led by assessment coordinators. Take a moment and reread the previous sentence and notice what word was not mentioned: students.

During the COVID-19 pandemic, the American Academy of Pediatricians continually warned about the effects online learning was having on the social-emotional learning and development of K-12 students. However, when American schools began to reopen, one of the most prominent debates was the controversy surrounding why state departments of education were seriously considering reinstituting mandated testing for students in the spring of 2021. The obsession and addiction to standardized testing within the education community have become obstacles for students and teachers. Administrators may laud the availability of testing data and data trackers, but you will be hard-pressed to find a classroom teacher who even supports the idea of standardized testing.

If everyday frontline educators are so against the requirement of standardized testing, then why do they continue to thrive and invade every aspect of schooling? The simple yet equally dispiriting answer is standardized testing is the easiest and most efficient way to compare students, schools, and districts (Kaukab & Mehrunnisa, 2016; Wiliam, 2010; Zucker, 2003). On the flip side, testing companies such as Pearson suggest their testing measures what stu-

dents know, what instruction needs to be improved, and how to help students achieve higher scores (Zucker, 2003).

One of the most robust defenses by those supporting the continued utilization of standardized tests is that the tests have been scientifically created to be reliable, valid, and unbiased. When proponents of testing use these terms, they state the tests produce consistent results, measure what they are supposed to measure, and do not place specific demographics of students at disadvantages. There are several critical areas of concern with the three bulwarks of standardized testing.

The idea that a test is helpful because it produces similar results each time it is taken does not tell us if it is suitable for student learning or growth. Suppose you are receiving consistent results from a faulty premise, then the fact they are similar time and again is invalid. An analogy would be to create a device that can measure which hexagon or pentagon my foot makes contact with every time I kick a soccer ball. Now the instrument itself brings back excellent data on which specific part of the ball I boot, but it does not consider my foot velocity, skill level, training regiment, wind, or playing surface. Have I learned anything about my soccer playing ability by understanding consistently which hexagon or pentagon I kick?

Then we must focus our attention on the equally misaligned concept of validity. Do our standardized tests measure what we want them to count? On this point, standardized tests do measure what they are designed to measure. The problem with this portion of the scientific element of standardized testing is they do not measure the right attributes in our students. Measuring how well millions of students perform on a multiple-choice, norm-referenced assessment will specifically tell us how well they performed on a multiple-choice, norm-referenced examination. Standardized tests will not tell you about students 'creative abilities or the inequities of their education but rather demonstrate if they have memorized certain content and can recall it under timed conditions.

We can bring back our hypothetical soccer ball and realize our test will continually tell us which hexagon or pentagon we are hitting, and the data will always tell us if we hit the same or different with each kick. However, it will not tell us if we are kicking the ball well or if our overall ability to kick the soccer ball is improving. We're so fixated on collecting data that we never stopped to ask ourselves if we measure the right questions.

The final leg of the standardized test defense is its unbiased nature. The first and most explicit argument against this notion is that there can be no such thing as an impartial test because human beings create these tests, and we are biased by nature. However, to clarify, the claim that standardized tests are unbiased has been proved false year after year (Arewa, 1977; Clawson et

al., 1981; Garg et al., 2020; Valdes & Figueroa, 1994). Standardized testing has been proven to be biased against race, gender, socioeconomic statuses, secondary language speakers, and the neuro-diverse. It is pretty hard to find a demographic group that has not faced bias from standardized testing outside of the economically and educationally elite. The College Board, which facilitates the annual Scholastic Aptitude Test, created an adversity index to accompany their standard test scores because their test was biased against lower socioeconomic classes.

However, millions of students find themselves forced to spend hours throughout the school year sitting for these biased examinations. Once the tests are complete, an equally non-educational experience is undertaken. Data teams and administrators focus on whether the data matches the bell curve. According to the science of education tenets, students should fall along a path resembling a bell, such as in Figure 2.
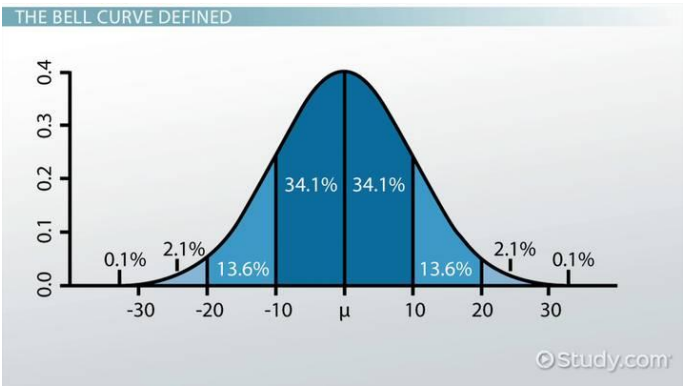
Figure 2: The Bell Curve. Source: Study.com

Students 'individuality is weeded out of the process, and natural randomization of intelligence will be spread between the quartiles with 68% of students within one standard deviation, 95% within two standard deviations, and 99.7% within three standard deviations (Herrnstein & Murray, 1996).

The issue with the bell-shaped curve in education, whether on standardized tests or even classroom grades, is that the normal distribution is randomly occurring. In reality, a teacher would want their curve to skew to the right as scores should increase with teaching. If you teach a class and your classes derive a normal distribution, you need to look at your practice and why it is not adequate for more students. We are forcing more scientific means and measurements into education to lie to ourselves that education is objective and unbiased when it is not either of those.

Our fixation on data and scientific analysis of student scores on standardized tests removes us from the individualization of student learning and

growth. Not only are we fixating on the data, but we become duplicitous in maintaining the Anglo-American norm of education. The unfounded belief that standardized testing is unbiased allows schools and districts to remain colorblind and ignorant of classroom diversity. The science of teaching forces us to objectify our students and see them as data points and bubble kids rather than unique individuals with their perspectives and worldviews requiring differentiated knowledge construction.

The objectifying of student achievement is seen most clearly by another College Board assessment, the Advanced Placement (AP) tests. Whereas the AP test has all of the same flaws as the SAT and state high-stakes testing, it also includes norm-referencing. With a norm-referenced assessment, the student's score is no longer being scored against an objective standard but relatively to other test takers (de Boer, 2020). AP tests have now combined erroneous standardization with abject relativity. Therefore, if two students took the same test one year apart and answered the same number of questions correctly, then it is pretty likely they would obtain different scores due to the outside influence of other students. Your overall performance is subject to your peers 'ability rather than your own and is perhaps one of the most inequitable academic achievement measures.

Conclusion

The impetus behind teaching as science can lead to tragic consequences for students who do not fit the academic norm. The science of teaching is more appropriately focused upon the science of learning (Skinner, 1954). Neuro-education is a blossoming field with collaboration between university departments of education, psychology, and neuroscience. Education departments are beginning to offer certificates in neuro-education that highlight neuroscience's application in improving student achievement within the classroom.

Therefore, there should be and needs to be a place for science within the field of education. Data-informed instruction offers educators beautiful insights into their students 'strengths and weaknesses, but the focus should be on the growth of all students rather than aggregated data and school accountability assessments. Student learning should not be measured and compared through norm-referenced grading and plotted on normal distributed bell-shaped curves. One of the predominant flaws with the science of teaching is the erasing of the individual student.

Our focus in classrooms should always be student-driven and science or data-informed. The students are our subjects, and as a teacher, the artistic element allows each individual to succeed through their potential. To achieve this success, we need to remember that we are in classrooms to teach students and not simply teach content or teach to a test.

Analytically tested scripted curricula remove teachable moments from the daily equation. I had spent four years teaching our school's state-mandated high-stakes examination. Over the course of those years, I had assisted students in scoring school records on their end-of-course exams. Even when producing results that were wanted, I was called out by an administrator because a student wanted to understand her income tax a little better, and I went off topic to discuss how personal income tax works in Missouri and the United States. To make matters worse, our class was discussing government spending, which is intimately related to personal income taxes.

We must never forget whom we teach, and the purpose for teaching is educating young individuals and not scoring on standardized tests. I began this chapter with a story about a student-teacher who exemplified the science of teaching. Christopher Emdin (2016) wrote about a similar experience:

The more I read what the principal had described as 'model 'lesson plans, the more concerned I was about how he planned to connect with his students. The lessons were so structured and inflexible that they restricted student involvement to a set time period for questions, and even these were planned for--the lessons featuring answers to students' 'expected questions. (p. 47)

Classrooms are not laboratories, and the number of variables and changes may be reminiscent of chaos theory, but that does not mean we replace our artists with standardized models of educators. Our students deserve compassionate and artistic teachers with the capability of utilizing scientific tools.

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ETHNIC/RACIAL DIFFERENCES IN PROFESSIONAL DEGREE ATTAINMENT OVER TIME: A TEXAS, STATEWIDE ANALYSIS

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Introduction

A graduate education has become increasingly important in terms of employment, financial stability, economic health, and in remaining competitive in the global marketplace. Indeed, graduate degree programs prepare individuals to"teach in our schools and universities, drive innovation, attract intellectual and commercial investment, and strengthen American prestige and economic power" (Wendler et al., 2010, preface). According to Wendler et al. (2012), from 2010 to 2020, 2.6 million jobs would require a graduate degree and occupations requiring a doctoral or professional degree would increase by 20%. Further predicted was that the majority of all new occupations from 2010-2020 would be in the professional and service sectors (Wendler et al., 2010). Some of these occupations require a professional degree—an advanced degree that is different from a master's or doctoral degree. A professional degree can be defined as "discipline specific, including, but not limited to, degrees such as Dentistry (DDS or DMD), Medicine (MD), Osteopathic Medicine (DO), Veterinary Medicine (DVM), Law (LLB, JD), Optometry (OD), [and] Pharmacy (PharmD)" (Texas Higher Education Coordinating Board, 2017, p. 32).

The aforementioned professional degrees typically involve extensive study in one or more areas of science, technology, engineering, and mathematics—fields commonly referred to by those individuals in the academic community as STEM fields. The importance of a graduate educated workforce in STEM areas has been emphasized by several researchers. These researchers have also noted that to realize projected labor demands, the workforce of the future

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must be educated in STEM areas (Dika & D'Amico, 2016; Griffin & Muniz, 2011; Holley & Gardner, 2012; Jones et al., 2018; Okahana et al., 2018; Sowell, Allum, & Okahana, 2015; Smith, Turner, Osei-Kofi, & Richards, 2016). Indeed, according to Jones et al. (2018),

… science, technology, engineering, and mathematics (STEM) underpin the government's ability to defend the nation and to assure the vitality of the economy. STEM jobs are the fastest growing occupational category and, by 2020, 65% of all jobs in the U.S. will require a post-secondary degree with STEM literacy skills. (p. 40)

Along with the increasing importance of a graduate education, particularly in professional degree STEM fields, is the importance of promoting and sustaining racial/ethnic diversity in graduate degree programs as well as in the workforce. However, although an increasing number of underrepresented students in higher education has been documented, these students still remain underrepresented in postsecondary institutions across the nation (American Council on Education, 2019). Similarly, the American Council on Education (2019) noted that, in Fall 2018, 24.1% of the graduate student population belonged to underrepresented groups. Although this percentage reflects an increase in underrepresented graduate students, this population continues to remain substantially underrepresented (American Council on Education, 2019).

Identifying the paucity of research on underrepresented students in advanced degree programs, Franklin (2013) investigated an education and diversity initiative implemented in the State of Texas known as Closing the Gaps by 2015. Franklin (2013) focused on the numbers and percentages of advanced degrees awarded to White, Hispanic, and Black students by postsecondary institutions in the State of Texas from the 2000 through the 2011 academic years. Although Franklin (2013) analyzed master's, doctoral, and professional degree attainment, for purposes of this article, only professional degree attainment will be discussed. Readers should note that Asian students were not included in Franklin's (2013) work due to their very low percentages in the Texas population.

Franklin (2013) documented that from the 2000 academic year through the 2011 academic year, a total of 20,579 professional degrees were awarded to White, Hispanic, and Black students by Texas 4-year postsecondary institutions. White students were awarded the highest number of professional degrees for each individual year from 2000 to 2011. The number of degrees awarded to White students fluctuated throughout the 12-year period, ranging from a low of 951 in 2007 to a high of 1,182 in 2005. The number of professional degrees awarded to Hispanic students increased steadily from 2000 to 2011, climbing from a low of 153 in 2000 to a high of 253 in 2011. Similar to

the number of professional degrees awarded to White students, the number of professional degrees awarded to Black students fluctuated throughout the 2000-2011 academic years. The fewest professional degrees (n= 172) were awarded to Black students in 2000 and the most professional degrees (n= 226) were awarded in 2003.

Regarding the percentage of professional degrees awarded to White, Hispanic and Black students from 2000 to 2011, White students earned the highest percentage of professional degrees throughout the 12-year period from 2000-2011, as well as in each individual academic year. The percentage of professional degrees awarded to White students fluctuated throughout the 12-year period, with the highest percentage awarded in 2000 (66.42%) and the lowest percentage awarded in 2011 (55.80%). The percentage of professional degrees awarded to Hispanic students and to Black students also varied throughout the 2000 and 2011 academic years. Hispanic students earned the lowest percentage of professional degrees in 2002 (9.46%) and the highest percentage in 2011 (14.10%). Overall, with the exception of the percentage of degrees in awarded in 2002, a steady increase was observed in the percentage of professional degrees awarded to Hispanic students from 2000 through 2011. Similar to the percentage of professional degrees awarded to White and Hispanic students, the number of degrees awarded to Black students fluctuated from 2000 through 2011, with the lowest percentage awarded in 2010 (10.18%) and the highest awarded in 2003 (13.64%).

Statement of the Problem

Over the past two decades, the demographics of the population in the United States have been transformed to reflect an increasingly diverse, racial/ethnic population. This transformation is reflected in the student population of postsecondary institutions across the nation, particularly at the undergraduate level. However, at the graduate level, substantial inequities exist in terms of racial/ethnic diversity in relation to educational attainment. Moreover, the majority of research studies on racial/ethnic diversity in postsecondary education has been conducted by researchers who have focused on the undergraduate student population. Only a few empirical research investigations have been conducted by researchers on the experiences of underrepresented students and educational attainment at the graduate level. The lack of research in this area is problematic when considering the increasing importance of a diverse and educated workforce—a workforce with a graduate education. Indeed, researchers have determined that a graduate education is becoming progressively necessary in terms of securing employment, increasing earning potential, promoting a healthy economy, and in remaining competitive in a global marketplace (Koc, 2013; Perna, 2015; Wendler et al., 2010; Wendler et al., 2012). The lack of scholarly research studies on diversity and race/ethnicity in relation

to advanced degree attainment becomes even more problematic when considering the multifaceted ways in which a diverse graduate student population could potentially inform a diverse workforce. As noted by the American Council on Education (2019),

Racial and ethnic diversity comes with a host of benefits at all levels of education and in the workforce—greater productivity, innovation, and cultural competency, to name a few. Moreover, the current and future health of our nation—economic and otherwise—requires that the whole of our population have equitable access to sources of opportunity. (p. 3)

Purpose of the Study

The overall purpose of this study was to determine the degree to which changes might have occurred in the numbers of professional degrees awarded to White, Hispanic, and Black students in Texas public postsecondary institutions over an 8-year period, which includes two education initiatives in the State of Texas, *Closing the Gaps by 2015* and *60x30TX*. Specifically addressed were the numbers of professional degrees awarded to White, Hispanic, and Black students in Texas public postsecondary institutions over a 19-year period. Also ascertained were the percentages of professional degrees awarded to White, Hispanic, and Black students in each of the five academic years. Analyses were conducted between the 2001-2002 academic year and the 2018-2019 academic year to determine whether statistically significant changes have occurred in the numbers and percentages of professional degrees obtained by White, Hispanic, and Black students. The final purposes involved ascertaining the extent to which trends were present in both the numbers and percentages of professional degrees awarded to White, Hispanic, and Black students in Texas for the 2011-2012 through the 2018-2019 academic years.

Significance of the Study

The significance of this study is fourfold. First, although the increase in a diverse, racial/ethnic population in the United States is reflected in postsecondary institutions at the undergraduate level, substantial disparity exists at the graduate level—particularly in terms of racial/ethnic diversity in relation to educational attainment. Second, the preponderance of research on racial/ethnic diversity has been conducted by researchers who investigate these concepts as they relate to an undergraduate education. However, few researchers have explored how race/ethnicity and diversity inform education in advanced degree programs at the national level or at the state level, particularly in the State of Texas. Currently, only one researcher has conducted an investigation of Texas 'statewide initiative, *Closing the Gaps by 2015*, which involved an analysis of the number and percentage of professional degrees awarded as a function of race/ethnicity from 2000 through 2011. Thus, thirdly, the significance of this study largely resides in serving as an update to Franklin's (2013)

research by examining underrepresented student completion rates for professional degrees during the 20 academic years of the *Closing the Gap by 2015* initiative as well as for the *60x30TX* plan from 2015-2016 through the 2018-2019 academic years. This information might prove advantageous to those individuals who are tasked with creating and implementing educational and diversity initiatives and to those involved in decision-making processes related to higher education. Finally, this study will contribute to the relatively limited body of research and literature on underrepresented students 'attainment of professional degrees.

To provide a context for the findings of this article, according to the World Population Review (n.d.), 73.97% of the Texas population is White, 39.7% is Hispanic, 12.13% are Black, and 5.2% are Asian. Readers should note, however, that the percent of White persons, without also being Hispanic or Latino, is only 41.2%. As such, Texas is regarded as being a majority-minority state where less than 50% of the population is White, non-Hispanic.

Research Questions

The following research questions were addressed in this study: (a) What are the numbers of professional degrees awarded to White students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; (b) What are the numbers of professional degrees awarded to Hispanic students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; (c) What are the numbers of professional degrees awarded to Black students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; (d) What is the difference in the percentage of professional degrees awarded to White students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; (e) What is the difference in the percentage of professional degrees awarded to Hispanic students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; (f) What is the difference in the percentage of professional degrees awarded to Black students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?; and (g) What is the trend in the percentages of professional degrees awarded to White, Hispanic, and Black students at public postsecondary institutions in Texas between the 1999-2000 academic year and the 2018-2019 academic year?

Method Research Design

A non-experimental, causal comparative research design was used for this empirical investigation. According to Johnson and Christensen (2017), this type of research design is appropriate when a study involves an examination of

"the relationship between one or more categorical independent variables and one or more quantitative dependent variables" (p. 43). In this study, the independent variables were academic years and race/ethnicity, and the dependent variables were enrollment numbers and percentages. Archival data for these variables were downloaded from the Texas Higher Education Coordinating Board Interactive Accountability website. Specifically, data included the numbers and percentages of professional degrees awarded to White, Hispanic, and Black students in the State of Texas for the 1999-2000 academic year through the 2018-2019 academic year. A decision was made not to include Asian students due to their very low percentage of the Texas population, only 5.2%.

Participants

Participants for this study included only public, 4-year postsecondary institutions in the State of Texas that reported race/ethnicity and professional degree information to the Texas Higher Education Coordinating Board. Data from private postsecondary institutions, community colleges, technical institutions, and health-related institutions were not included in this study. For this study, an archival dataset was retrieved from the Texas Higher Education Coordinating Board Interactive Accountability system—a system designed to monitor the effectiveness of postsecondary institutions in Texas and to generate data that is used to improve educational outcomes.

Results

The dependent variables in this study were the numbers and percentages of professional degrees awarded, and the independent variables were race/ethnicity and individual academic years. Because the Texas Higher Education Coordinating Board combines these variables, the appropriate inferential statistical procedures to use were paired samples *t*-tests. A check of the underlying assumptions of this statistical procedure revealed that the majority of them were met (Slate & Rojas-LeBouef, 2011). Accordingly, paired sample *t*-tests were used to answer the inferential research questions presented earlier. The results for each of the seven research questions will be reported separately.

Results for Research Question One

The first research question in this study was "What are the numbers of professional degrees awarded to White students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?" To answer this question, descriptive statistics were calculated. As revealed in Table 1, the number of degrees awarded between 1999-2000 and 2018-2019 fluctuated throughout this time period. The fewest number of degrees awarded was 871 in the 2017-2018 academic year, and the highest number of degrees awarded was 1,091 in the 2013-2014 academic year. The average number of professional degrees awarded at Texas universities ranged

from 73 to 203. Regarding the overall percentage of degrees, an increase of 88% was observed in the number of professional degrees awarded to White students from Texas universities.

Table 1 Descriptive Statistics for the Number of Professional Degrees Awarded to White Students Between the 1999-2000 and 2018-2019 Academic Years

Academic Year	*n* of universities	Sum	M	SD
1999-2000	5	993	198.60	153.07
2000-2001	5	1016	203.20	159.80
2001-2002	5	1002	200.40	164.53
2002-2003	5	985	197.00	149.26
2003-2004	6	1026	171.00	165.34
2004-2005	6	1182	197.00	186.68
2005-2006	7	1031	147.29	150.50
2006-2007	8	951	118.88	132.97
2007-2008	8	1030	128.75	142.57
2008-2009	9	972	108.00	130.67
2009-2010	9	1011	112.33	114.49
2010-2011	11	1001	91.00	112.63
2011-2012	12	977	81.42	100.54
2012-2013	12	947	78.92	96.77
2013-2014	12	1091	90.92	112.25
2014-2015	12	1026	85.50	105.48
2015-2016	12	985	82.08	104.30
2016-2017	12	961	80.08	94.40
2017-2018	12	871	72.58	85.23
2018-2019	12	875	72.92	87.37

Results For Research Question Two

To answer the second research question, "What are the numbers of professional degrees awarded to Hispanic students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?"; descriptive statistics were calculated. As delineated in Table 2, the number of professional degrees awarded to Hispanic students steadily

increased from the 1999-2000 academic year through the 2018-2019 academic year. A total of 153 professional degrees were awarded to Hispanic students in the 1999-2000 academic year, which progressively increased to 303 in the 2018-2019, representing a 198% increase in the number of professional degrees awarded to Hispanic students. Additionally, as revealed in Table 2, the average number of professional degrees awarded to Hispanic students by Texas universities increased from 64 to 227.

Table 2 Descriptive Statistics for the Number of Professional Degrees Awarded to Hispanic Students Between the 1999-2000 and 2018-2019 Academic Years

Academic Year	*n* of universities	Sum	M	SD
1999-2000	5	153	30.60	19.01
2000-2001	5	181	36.20	20.84
2001-2002	5	157	31.40	21.96
2002-2003	5	176	35.20	27.54
2003-2004	5	177	35.40	23.80
2004-2005	6	203	33.83	32.11
2005-2006	6	236	39.33	36.23
2006-2007	7	236	33.71	35.74
2007-2008	7	224	32.00	36.43
2008-2009	6	242	40.33	38.81
2009-2010	8	233	29.13	31.17
2010-2011	10	253	25.30	29.29
2011-2012	12	247	20.58	28.22
2012-2013	10	269	26.90	28.65
2013-2014	10	283	28.30	25.82
2014-2015	10	275	27.50	28.59
2015-2016	10	288	28.80	26.94
2016-2017	11	286	26.00	24.62
2017-2018	11	288	26.18	24.50
2018-2019	12	303	25.25	25.43

Results For Research Question Three

The third research question in this study was, "What are the numbers of professional degrees awarded to Black students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?" To answer this question, descriptive statistics were calculated. As revealed in Table 3, the number of master's degrees awarded to Black students increased from 139 in 1999-2000 to 213 in 2018-2019. The fewest degrees awarded was 139 in the 1999-2000 academic year and the highest number of degrees awarded was 233 in the 2017-2018 academic year. The average number of professional degrees awarded ranged from18 to 56. Overall, a 153% increase was documented in the numbers of professional degrees awarded to Black students during the academic years of data that were analyzed.

Table 3 Descriptive Statistics for the Number of Professional Degrees Awarded to Black Students Between the 1999-2000 and 2018-2019 Academic Years

Academic Year	*n* of universities	Sum	M	SD
1999-2000	4	139	34.75	52.12
2000-2001	4	172	43.00	68.79
2001-2002	4	217	54.25	83.00
2002-2003	4	226	56.50	80.64
2003-2004	4	208	52.00	76.92
2004-2005	5	194	38.80	59.04
2005-2006	4	187	46.75	61.90
2006-2007	7	224	32.00	65.29
2007-2008	5	219	43.80	62.17
2008-2009	5	213	42.60	61.06
2009-2010	5	177	35.40	39.53
2010-2011	6	198	33.00	48.12
2011-2012	10	208	20.80	41.74
2012-2013	8	182	22.75	38.19
2013-2014	9	212	23.56	43.48
2014-2015	7	193	27.57	42.79
2015-2016	8	179	22.38	37.13
2016-2017	10	177	17.70	32.60

2017-2018	10	233	23.30	47.27
2018-2019	8	213	26.62	46.71

Results For Research Question Four

Regarding the fourth research question, "What is the difference in the percentage of professional degrees awarded to White students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?", a paired samples *t*-test was performed. This analysis did not yield a statistically significant difference in the percentage of professional degrees awarded to White students between the 1999-2000 academic year and the 2018-2019 academic year, t (4)= 1.15, p = .31. The percentage of professional degrees awarded to White students was 69.26% in the 1999-2000 academic year compared to 59.63% in the 2018-2019 academic year. Descriptive statistics for this analysis are presented in Table 4.

As discussed previously, the percent of the Texas population that are White, non-Hispanic is 41.2%. Thus, the percentages delineated above reflect a substantially higher percentage of White students who obtained professional degreess than their percentages in the Texas population.

Table 4 Descriptive Statistics for the Percentages of Professional Degrees Awarded to White, Hispanic, and Black Students Between the 1999-2000 and 2018-2019 Academic Years

Academic Year	White%	Hispanic%	Black%
1999-2000	69.26	13.52	17.22
2000-2001	65.04	14.86	20.11
2001-2002	66.36	12.33	21.32
2002-2003	64.17	13.16	22.67
2003-2004	66.04	12.67	21.28
2004-2005	69.33	13.22	17.46
2005-2006	66.07	16.72	17.22
2006-2007	69.37	14.64	15.98
2007-2008	64.96	15.80	19.24
2008-2009	68.99	15.44	15.57
2009-2010	67.45	16.00	16.55
2010-2011	64.65	15.95	19.40
2011-2012	68.26	20.21	11..53
2012-2013	65.85	22.60	11.56
2013-2014	65.87	22.58	11.56
2014-2015	68.46	18.57	12.97
2015-2016	61.34	25.71	12.95
2016-2017	66.36	23.36	10.28
2017-2018	61.37	25.69	12.94
2018-2019	59.63	27.17	13.20

As presented earlier in this article, 39.7% of the Texas population is Hispanic. Accordingly, given the lower percentages of Hispanic students who obtained professional degrees, as noted in the table above, inequities were clearly established. Differences of 12% to 15% were present in the percentages of Hispanic students who obtained professional degrees in the last four years in the table above and their percentages in the Texas population.

The percentages of professional degree attainment for Black students were much more equitable, with respect to their enrollment, 12.13% of the Texas population are Black.

Results For Research Question Five

To answer the fifth research question, "What is the difference in the percentage of professional degrees awarded to Hispanic students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?", a paired samples t-test was calculated. A statistically significant difference was present in the percentage of professional degrees awarded to Hispanic students between the 1999-2000 academic year and the 2018-2019 academic year, $t(4) = -4.57$, $p = .01$, Cohen's $d = 0.93$. The effect size was large (Cohen, 1988). As delineated in Table 4, the percentage of professional degrees awarded to Hispanic students in the 1999-2000 academic year was slightly over 13.52% compared to 27.17% in the 2018-2019 academic year. Accordingly, the percentage of professional degrees awarded to Hispanic students more than doubled during this time period.

Results For Research Question Six

In reference to the sixth research question, "What is the difference in the percentage of professional degrees awarded to Black students at public postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year?", a paired samples t-test was calculated and did not yield a statistically significant difference in the percentage of professional degrees awarded to Black students between the 1999-2000 academic year and the 2018-2019 academic year, $t(3) = -1.96$, $p = .14$. The percentage of professional degrees awarded to Black students was slightly over 17.22% in the 1999-2000 academic year and decreased to 13.20% in the 2018-2019 academic year.

Results For Research Question Seven

The seventh research question was "What is the trend in the percentages of professional degrees awarded to White, Hispanic, and Black students at public postsecondary institutions in Texas between the 1999-2000 academic year and the 2018-2019 academic year?". As shown in Figure 1, 69.26% of professional degrees were awarded to White students in the 1999-2000 academic year. With the exception of an increase to 69.37% in professional degrees awarded in the 2006-2007 academic year, the percentage fluctuated and decreased to 59.63% in the 2018-2019 academic year. Regarding the percentage of professional degrees awarded to Hispanic students, 13.52% of professional degrees were awarded in the 1999-2000 academic year. This percentage decreased to the lowest percentage of 12.67% in the 2001-2002 academic year but then gradually increased to the highest percentage of 27.17% in the 2018-2019 academic year.
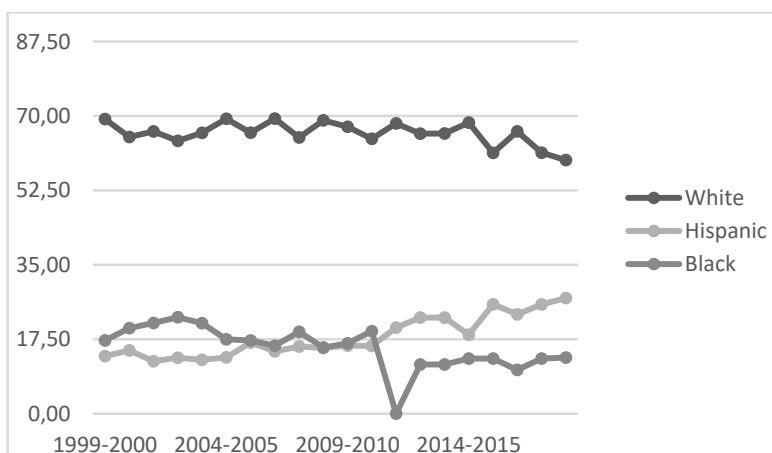
Figure 1. Percentages of professional degrees awarded to White, Hispanic, and Black students between the 1999-2000 and 2018-2019 academic years.

The percentage of professional degrees awarded to Black students was 17.22% in the 1999-2000 academic year, which increased to 22.67% in the 2002-2003 academic year, representing the highest percentage of degrees awarded to Black students between 1999-2000 and 2018-2019. However, the percentage of professional degrees awarded to Black students decreased to 13.20% in the 2018-2019 academic year. Overall, although the percentage of professional degrees awarded to White students decreased by nearly 10% between the 1999-2000 and 2018-2019 academic years, the highest percentage of professional degrees were awarded to White students in comparison to the degrees awarded to Hispanic and to Black students between 1999-2000 and 2018-2019. The percentages of professional degrees awarded to Hispanic and Black students were lower in comparison. Similar to the percentage of professional degrees awarded to White students, the percentage of professional degrees awarded to Black students also decreased by just over 4% between 1999-2000 and 2018-2019. Hispanic students were the only racial/ethnic group that were awarded a higher percentage of professional degrees in the 2018-2019 academic year than in the 1999-2000 academic year; 13.52% of professional degrees were awarded to Hispanic students in 1999-2000, a percentage that increased by 13.65% in 2018-2019.

Discussion

In this multiyear, statewide study, professional degree attainment as a function of race/ethnicity in Texas postsecondary institutions was examined from the 1999-2000 academic year through the 2018-2019 academic year in relation to two education initiatives implemented by the Texas Higher Education Coordinating Board. The first initiative, *Closing the Gaps by 2015*, was in operation from 2000-2015. The second initiative, *60x30TX*, was implemented in 2015 and will extend through 2030. Throughout the 20-year period of inter-

est in the current study, White students were consistently awarded higher numbers of professional degrees than were awarded to Hispanic and Black students. However, fewer professional degrees were awarded to White students in the 2018-2019 academic year than in the 1999-2000 academic year. In contrast, Hispanic and Black students were awarded a higher number of professional degrees in 2018-2019 than in 1999-2000.

Regarding inferential analyses over time, a statistically significant difference was not present in the percentage of professional degrees awarded to White students or in the percentage of professional degrees awarded to Black students between the 1999-2000 and 2018-2019 academic years. However, a statistically significant difference was yielded in the percentage of professional degrees awarded to Hispanic students. The percentage of professional degrees awarded to Hispanic students increased by 11.07% between the 1999-2000 and the 2018-2019 academic years.

Connections With Existing Literature

The findings of the current study were consistent with Franklin's (2013) findings regarding the extent to which progress had been made in the numbers and percentages of professional degrees awarded to White, Hispanic, and Black students. Overall, Franklin (2013) documented a statistically significant increase in the percentage of professional degrees awarded to Hispanic students between the 1999-2000 academic year and the 2010-2011 academic year. Franklin (2013) further established that statistically significant differences were not present in the percentages of professional degrees awarded to White students and to Black students between 1999-2000 and 2010-2011. These findings are consistent with the results of this study.

Implications For Policy and Practice

Based upon the findings of this multiyear, statewide investigation, some implications for policy and for practice are recommended. First, given the ever-increasing diversity of the Texas population and the subsequent increase in the diversity of the student population in Texas colleges and universities, policymakers are urged to be vigilant in acknowledging this diversity when developing policies. Second, policymakers need to examine the degree to which past and current education and diversity initiatives have been successful or unsuccessful and to then create and implement policies, accordingly. More specifically, policymakers need to identify factors that are preventing or hindering the success of education and diversity initiatives and develop policies that mitigate those factors. Third, policymakers are encouraged to create policies that include ambitious but attainable benchmarks or targets for professional degree attainment by underrepresented racial/ethnic students. Fourth, policymakers should develop policies that require communication, partnerships, and collaboration between the K-12 sector and the higher education sector. It is largely through these partnerships that policies may be practiced in a manner that promotes the procurement of a viable, highly educated, diverse workforce pre-

pared to stimulate and sustain both a healthy economy and the ability to remain competitive at the national and global level.

Recommendations for Future Research

Based on the findings of the current study, several recommendations for future research can be made. First, the current study was limited to data for professional degree attainment in the State of Texas. Future researchers are encouraged to investigate professional degree attainment by racial/ethnic groups in other states with similar demographics. Second, because data for the current study was limited to public postsecondary institutions, researchers could expand on the current study by examining professional degree attainment as a function of race/ethnicity for private colleges and universities as well. Third, future researchers could expand on the current study by including additional demographic information such as socioeconomic status, first-generation student status, marital status, employment status, and gender. Research that is aligned with any of the aforementioned recommendations would contribute to a more holistic understanding of the backdrop of a professional degree education as well as to the highly limited body of literature on the completion rates for professional degree programs by underrepresented racial/ethnic students.

Conclusion

The purpose of this study was to determine the extent to which changes had occurred in the numbers and percentages of professional degrees awarded to White, Hispanic, and Black students by public, postsecondary institutions in Texas from the 1999-2000 academic year through the 2018-2019 academic year. A statistically significant difference was not present in the percentage of professional degrees awarded to White students or to Black students between the 1999-2000 and 2018-2019 academic years. A statistically significant difference was revealed in the percentage of professional degrees awarded to Hispanic students between the 1999-2000 and the 2018-2019 academic years. Although some progress has been made in the professional degree completion rate for Hispanic students, the same cannot be said for Black students. The percentage of professional degrees awarded to Black students fluctuated and decreased by 4% between the 1999-2000 and the 2018-2019 academic years. When considering the percentages of professional degrees awarded to White, Hispanic, and Black students, for 20 years, White students were awarded the highest percentage of professional degrees. This observation highlights the continued disparity in professional degree attainment between underrepresented racial/ethnic groups. It is imperative that leaders in K-12, leaders in postsecondary institutions, leaders in the community, stakeholders, and policymakers, commit to intentional and intensified practices specifically designed to decrease and eliminate the continued disparity not only in professional degree programs but in all advanced degree programs.

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THE CHALLENGES OF ALTERNATIVE EUCATION IN ISRAEL

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The research field of alternative education in Israel is relatively new. It presents us with research of the existing frameworks, showing themselves as alternative or educational spaces to which some or other components that choose to call themselves "alternative" have penetrated or pretend to penetrate. Nevertheless, alongside the "creativity" and "innovation" and now also the "meaningfulness" – "alternative" has become a banal and worn-out buzzword, and a term which demands us to stop and examine it carefully.

I would like to start our journey by asking the question: what is so alternative about alternative education?

Before we move ahead in this complicated endeavor to answer the question, I took upon myself, I would like to try and define – in quite an inclusive manner – the traditional education systems, mostly but also in what we call the western world.

These frameworks, also referred to as humanistic, pretend to set the person in the center and offer the idea that education and its practices will lead to growth, development, and transcendence – towards what is good. Education is, therefore, the elevator that takes a person from a lower rank (of "not knowing" or "unable") to an upper level (of "knows ", "capable", "worthy"), if you please. There, in that upper level, for example according to Plato, he knows what he does not know, he also loves wisdom, also gets out of the cave.

There they have has proven capabilities, since he overcame his voluptuous soul, transcended the sovereignty, tough he still does not reach the ideal he is on his way there. And there is a way towards "there". It is a specific one, can be reviewed and examined. There lies excellence, which is a worthy purpose. This purpose rejects dogmatism as well as the harmonious and proportional development of a full range and variety of human capabilities – physical to artistic. Education, therefore, is the realization of moral virtue. Its realization, according to those who claimed throughout the history of educational philosophy, can be achieved by shaping the character and training it until it becomes second nature. According to Aristotle (1999), education is essential to men

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not because it is useful and not because it is necessary, but because it is one of the beautiful and appropriate things for a free human being.

History will summon upon the classical education of these or other such twists. In summary, it demands from every person to develop and expend his personality by reference to the hierarchy that determines what is the virtuous in action, thought and creation, while promoting rational thinking, moral behavior and the ideal of human essence (Apple, 1999).

These principles lie in the base of Israeli education and are those who unfortunately give the schools – as a bureaucratic institute and as a human space – the legitimacy to label people and rank them.

Today, nonetheless, it seems that the power of the school stems from the fact that it's an institution of economic value – meaning, an institution which retains children at relatively low rates (labeled "free" or "semi-free") while their parents are required by the country (dare say: the kingdom) to earn a living which will reasonably sustain them (dare say: through reasonable debts in banking institutions within the kingdom or elsewhere). It's no wonder, therefore, that the educational discourse in Israel in the past few years was centered on the cost of summer camps in schools, suggested by the former minister of education, who promised to shorten the summer vacation and to extend more and more (as much as possible) the school year. In the sense of "we will keep your children at a low cost and your work will cost you dearly."

This discourse does not discuss, for a long while, the quality of education let alone its contents. Education, therefore, comes up to upkeep, an action of human storage – sometimes in a friendlier face of the innkeeper and sometimes in a less friendly face.

Schooling frameworks have been given many justifications: from transferring knowledge, instilling tradition, preserving the hegemony, nurturing warriors, assimilating culture, to more down to earth presences such as institutions of fun and pleasure, a social institution where you learn how to get along with others, and even to essential institutions essential for obtaining a high-school diploma "because what can you do? *C'est La vie*", according to a student quite in tune with that nationwide reality.

But beyond the criticisms thrust upon state education, it has succeeded and continues to be successful in holding to three powerful vertices through which it shapes the public's consciousness for many years, if not to say, to numb consciousness, mainly the vertex of "I, the school, know what is learning."

State education therefore, is the landlord of "scholarship" and holds the public franchise both practical and conscientious – to name a subject "learner" and eventually to determine who is and mainly what is "a successful subject"; this triangle of three powerful vertices: "learning is school", "school deter-

mines who is a student or learner", and "school determines who is successful" is the grand celebrated success of the education I called here state, traditional or governmental education. In short – school. Hence, teachers in Israel officially are no longer called teachers but "education employees". The purpose of hiring them has become clear and limited.

From now onwards, I would like to suggest that anyone or anything that does not support this position will be labeled in Israel "alternatives in education". Meaning that every stream or educational act or even educational philosophy denying these three basic premises: (1) the school has the sole right on the license or franchise on learning and, (2) therefore, determines its shape, (3) and determines who is really a learner and his success – becomes the alternative.

Alternativeness in education is therefore different than the alternative education in Israel. The latter contains the frameworks which want to challenge, sometimes fully and other times in part, the foundations of the regular, traditional, conservative, state education. And this challenge can be quite varied. Thus, Rami (pseudonym) a teacher in a school of alternative nature in the Western Galilee where I visited alongside students from the Division of investigating Alternatives in Education (of my department in our university) said:

"The question of alternativeness is a one of degree and perspective... the group that established this school wanted something different from what children were used to: creativity, choice, small groups. This is the repertoire of the different education, the other education."

Here you have an example of alternative education. Its definition: being different, other. What is that difference? What is that otherness? It is not always clear; in my opinion it is not clear to the alternativists. I would not argue here that they do not define themselves as alternative. They do.

For instance, see how Rami defines "being different":

"school is a community of human beings in which all the different components are partners in building the life in a community that translates itself to all aspects of school-life starting with the decision-making process to other things."

I would try to follow his definition: different and other can at times be the same thing but is characterized by one alternative element – a process in which all the people in the community are partners. Meaning different and other is in fact community. The need of communities and people in Israel, and not just in Israel, to be the landlord of education, meaning. School can eventually become one which contains regular classes, regular schedule, the Ministry of Education's curriculum, but is alternative in one aspect – the answer to the question "to whom does this place belong?"

Alternativeness here challenges the question of ownership. The state is not the Owner, say the people at the specific alternative school, but not just there,

we are. This of course is not true, but as Rami says, "the question of alternativeness is a one of degree and perspective."

Therefore, it is a question of classical relativism, if we, at this place, say that we are alternative – we are alternative.

I wish to suggest an additional answer to Rami's perspective. Alternativeness in education today is also people's ability to establish for themselves, something that will enable them self-realization. This is entrepreneurship style 2021, if you please. They want to be pioneers specifically in education. They want to do it by themselves.

If the state of Israel embraces this alternative position – that includes, as aforesaid, just a request for a process – and transform it into an all-state process – it can preserve the state education under a blossoming alternativeness. Not just to maintain but to preserve them.

It seems that many communities of parents want only one thing – belonging. And one more thing – therapeutic belonging. As for the rest they are willing "to buy" it from the state, because in the end, they also believe in the state's educational product and believe that the state knows "what is learning?", "what a learner is?" and "what a successful learner is?".

Hence, it is an alternative education but not alternativeness in education as I tried to define it. In other words, it is the same store, but it is not part of a big cooperation or market net, rather a neighborhood store, a cozy one. People in the alternative school up north in Israel want to feel well. If it feels good to them or is right in their experience – it works. And it's even alternative. This school can also have a slogan, an alternative one (or at least this is what those who suggested it think): to feel good in the other and different school (which in the small print is "actually the same").

Then why Rami and the other people in the alternative school state: "we have great liberty in our system. Each individual will feel – both teachers and students a great deal of freedom"?

In my opinion, the facts do not indicate that. However, the feelings indicate otherwise. Hence, working on feelings or mainly the feeling of belonging – without a fundamental and substantial change in the contents or forms of learning (hence: practices) is the feeling of alternativeness. And for feeling people today are willing to pay good money. Feelings can be branded and, in a flash, they become a brand that has even a symbol, smell and feeling. A better feeling, of fun, of something that cannot be, defined in words and therefore I would try two words that sound alternative to me – different and other.

The freedom of these alternativists is not challenging the system regarding decisions we used to call critical pedagogical decisions (what to learn, when to learn, and mainly whether to learn) however, in Rami's words: "The individual's desire to be heard." And in a moment of candor two other students told us:

"We go to the teachers and tell them we have a problem, and they solve it for us. It is really nice."

The alternatives in the educational process are a feeling of expression Vis a Vis contradictions and a feeling of a therapeutic space in the face of a major authority. These alternativists, but probably not just them, have a pretty regular school and they even don't know it; yet they live feeling it is alternativeness. They fulfil a dimension of pleasure, happiness, and self-fulfillment.

They even claim to be entrepreneurs; according to them they create a coalition of entrepreneurship. They talk about the feeling of freedom that infects everyone and confronts the alienation; and seek to express voluntary groups as part of the manifestation of concern and caring. But in fact, they are not rebelling, especially not against the three powerful vortices of traditional education.

The principal of that school says that "we have a highly complex meaningfulness. It summons opportunities – an interaction, an intimate and familial sensation." Hence, it is not clear why these elements are the alternative ones, while the rest is completely traditional, not to say highly traditional. Therefore, the conclusion is that part of the alternative education provides an important casing, but a casing, nonetheless.

It was not always like this. The alternative education in Israel along its history did challenge the fundamental points of public, traditional, conservative education: the democratic schools in Israel (Hecht, 2005) placed a harsh mirror in front of the traditional –state education, and determined, following Rousseau (1979) and Dewey (1916), which a person learns all the time even if he is not part of a learning framework structured by adults.

Democratic schools in Israel severely criticized the alienation based on single-age learning, which encloses young people within groups chosen for them (with whom to learn) and suggested multi-age and sometimes multi-layered. It came out against the premises of Piaget's (1972) developmental psychology, and assumed that a person can make bigger strides than the developmental stages enclosed for him using the professional jargon of professionals and professionalism, mostly of educational psychologists and entire theories that turned into entire institutions of formative hierarchy (meaning – educational counselors and the tracking, which Israel has been blessed with, throughout its existence, more overtly at times, and more covertly today). The democratic schools also came out strongly against imposing the orderly curriculum and suggested replacing it giving the learner choices and involving him in the learning process.

The alternative streams that corresponded with the democratic schools, gave it, and took from it, suggesting a partnership not in a therapeutic but an essential manner. It is not a partnership when I find it convenient, but a partnership that summons sharing, a call for responsibility.

The question is not "do you participate?" The answer being, "you must participate because it is yours, because it is a democracy, because you are part of it", and also: "you participate in spaces you feel discomfort or and an inner rebellion." This partnership or participation, wants to stem from a lack of consent and existential discomfort because it wants to create a situation in which this place called "an education community" is a not a place without thorns – you sometimes need to walk through a painful field, one that bothers you, that annoys you, that makes you leave your comfort zone and safe zone; one that makes you look, shout, scream, and if possible, even to identify and change your mind.

This is of course the ideal; and its implementation unfortunately manifested itself in other forms in Israel, such as a selective and elitist education, which separated those with privileges from the unprivileged, thus making the Thorn field into a pleasant bed of roses where we encounter "people like us" who agree with us.

The main alternativeness in these democratic schools' streams lies in the question do we even need to study, therefore, in the consent that sometimes you do not need "to learn" or the child/adolescent can decide not "to learn" (even for long periods of time) and s/he is the one who chooses what to learn (and not the state) and most of all with whom s/he learns.

Radical democratic school's alternativeness in Israel has also been challenged throughout the years by the mere question "who is the successful person?" and it came out against, theoretically at least, against the position that an entity external to the learner – be it the National Authority for Measurement and Evaluation or the parents/teachers or any other arbitrary examination industry – be the one to determine for the learner if he is worth anything and mostly - how much he is worth. Just as the words "insufficient" are unfounded, they have become, nonetheless a labeling and tormenting grade.

The anthroposophical schools in Israel draw their educational structure, historically, from the Waldorf education. In Israel it does not challenge the state education foundations, yet it suggests a series of practices which are too simple a challenge (not to say to convenient one) for the educational, moral, and public industrialization system. It even suggests a process of educational dialogue on issues of human development and in this matter, it creates a space for growth and immediately closes it; providing a place of honor (rather extensive one) for the significant adult/teacher who will walk alongside the child for many years providing him not just with spiritual and physical provisions; but also to instill in him a meaningfulness held by, preferably of course, by the adult/teacher.

Therefore, the same adult does not only groom; s/he also the one who decides. In Waldorf education school, and as a result, the answer to the three

vertexes of power enabling an alternative deviation – who determines what is learning, who determines what is the learner, and who determines which of the learners is successful – is foretold and quite banal, meaning, completely un-alternative.

These are of course only two examples, but the alternative education in Israel had many and diverse faces along the years. Dani Lasri's Meitar, the democratic schools, Waldorf education schools, the bilingual education, Montessori education, Kedma School and of course the diverse forms of home education and home schooling.

Its main characteristics, in different ways and practices of form and content, challenge the state-public education, according to what I would like to call here the scale of 11 Challenges the Alternative Education sets to the state-public education:

Challenge 1: challenge of single-age learning – by creating multi-age alternatives in a highly creative manner.

Challenge 2: challenging the structure of learning in fields of study which sanctifies a rigid structure for example by attaching it to a system of evaluation throughout the years, for example by thematic learning across disciplines, multi-disciplinary learning or interdisciplinary learning.

Challenge 3: challenging the structure of learning in a regular school year divided into semesters, by forming an alternative system that suggests learning in periods using periodic projects or by learning throughout one period.

Challenge 4: the challenge of learning within the boundaries of a school which sanctifies scholastic homeroom classes, gyms, and laboratories, by providing extensive or restricted learning spaces outside of the classroom or even outside the school, some more natural than others.

Challenge 5: challenging group learning which in Israel sanctifies the organic group as part of group formation throughout the years and as part of an Israeli ethos of group/military formation and the project of building a nation by providing individual or virtual learning frameworks.

Challenge 6: challenging the curricula of the Ministry of Education, which justifies the learning of a skeleton-based curricula that underwent only a few fundamental changes throughout the existence of Israel; this by providing alternative contents which contain courses on subjects that are completely unaccounted for in the curricula.

Challenge 7: challenging the structure of the school, which uses justifications based on developmental psychology and social integration – that is usually divided into elementary, junior-high school and high school by creating a growing educational community in one compound which will supply stimuli despite the age differences; stemming from the recognition that multiple ages holds a human, educational and pedagogical strength.

Challenge 8: challenging examinations or assessments, which are external to the learner that sanctify the structure of the Israeli and international examination system, mainly the system of matriculation exams and the preparation for the industrialized academic world; this by creating diverse assessments, dialogical, shared, alternatives (alternative assessments).

Challenge 9: challenging the relationship between the educational staff and the learners in the schools; that in Israel sanctifies the teachers as the authorities who lead the student, who seemingly strengthen the students' self-esteem, who establish clear and necessary boundaries for him; by creating dialogical frameworks (parliament, mentors, joint committees) that wish to prevent the alienating hierarchy between students and teachers, that are not afraid of fluidity in the interpersonal relationship between older-younger people and vice versa.

Challenge 10: challenging the national narrative as leading (or enslaving) the education system to traditions; by embracing a multi-perspective set of values, that has room for national, social, ethnic, gender and other values.

Challenge 11: challenging the perception of "the adult figure desired by the system" which is part of the "requirement model" by creating frameworks where "the person builds himself" and "plans his learning" (alongside Zvi Lamm's principle/logic of individuation) and as part of the "model of support".

Hence, this is a current overview of alternative education also in Israel:

- Against any form of "institutionalized" learning – unschooling.
- Against institutionalized learning in schools – Home Education.
- Against institutionalized learning in schools (but not against it at home) – Home Schooling.
- Against institutionalized learning in schools– Open Education (Meitar, The Dialogue Academy, Dani Lasri).
- Against curricular learning in schools – Democratic education/Progressive Education (to this or other extent) – Democratic schools in Israel.
- Supporting this or other stream – ultra-orthodox education, Anthroposophical Education, Montessori Education etc.
- Against the narrative separating Jewish, Palestinian, and other populations – Bilingual Education.
- Experimental alternative frameworks within the state/classic education –the Ministry of Education's Division of Experiments.

Any alternative framework challenges the state education in a creative and different way. Frameworks and practices moved along the years from a complete, sharp, negative challenge to a partial, moderate, and positive challenge. The motivations behind those challenges are numerous: from ideological initi-

atives to political objections, from national reasons to cultural claims, from social status motives to peripheral rebellion (Gur-Ze'ev, 2010).

However, these do not meet the theoretical framework to which I refer as "alternativeness in education." This in contrast to alternative education, wants to ask the fundamental questions that are not asked, those presented by Ivan Illich (1971) in his book *Deschooling Society* as well as John Holt (2004) in many of his writing. Especially *How Children Fail?* Illich was challenged into discussion on school by Everett Reimer (1971) in his book *School is Dead: Alternatives in Education* which also challenges the fundamental question about school's structure and education.

Illich (1971) who nowadays is defined as a radical; (radical as many of us like to call everyone who is willing to delve into the main and deepest pains of education in a broader sense) claimed that general education lost because it was subjected to school authority. Then he set the first goal – a philosophical one: education will benefit if it is confiscated from the school authority.

And why is that? Because school nurtures the ever-growing dependence of the poor in institutionalized welfare through psychological impotence and inability to save them, so he said. If I may, I would like to add that: school victimizes students (as well as teachers) the victims. It victimizes them because it makes them psychologically impotent – that they cannot do without it – while what they need is a mechanism to emancipate them from education and the self-consciousness it creates in each of the learners and at the same time in their parents and teachers (Kizel, 2016).

Alternativeness in education can raise at this point the question – why does the school create these mechanisms? We can turn to Nietzsche in this context according to him as a person's ability to order decreases, thus his desire for someone to give orders, harsh orders – a desire for a god, a king, for status, for a doctor, for a priest, for a religious principle, for a partisan conscience increases. It is an acute, permanent, illness that attacks the willpower. Hence, school represents person's willpower not to be a unique and one-time wonder. If you will, school attacks the idea of "Be yourself! All your actions, your thoughts and desires up to this point – are not yourself."

Years later, Emanuel Levinas ([1972] 2006) will claim that western metaphysics created wholeness and will launch a fight for the possibility to deviate from it in favor of individuation. This is the same individuation which is eliminated in schools by the idea of formation of a collective, which by definition and by nature does not enable the person to be himself.

The same collective, Levinas ([1972] 2006) will argue, also does not enable the person to be alert for the summon made by the other. This summon, which is not a choice (like choosing where to volunteer as part of the 10th grade personal responsibility program) but one which awakens the ethics in

men, which is immediate, which is not instrumental, which does not need to be learnt and taught, there is no need in merit scores or assessment certificates in the local school's Friday's lineup.

Therefore, alternativeness, challenges the central concern of traditional education – or at least the distortion of the starting condition of traditional education – cataloging, labeling and promoting men under an orthodox education (Ricci & Pritscher, 2015). Under the same categorization and labeling, human beings are a defected creature (sinners since birth, if you will) and therefore he is insufficient, barely sufficient, almost good, and so on. Their human flaws need to be clinically addressed in the traditional education. Just like the clinic took over the entire public discourse, it also took over traditional education in all its aspects and set a cataloging, labeling, caring, supportive, and embracing language, which was meant to face one challenge – to which we referred to as the "entrapment triangle" – to enable the professional (some would say hegemonies) forces to preserve their control over learning, on determining who is a learner and mainly who is a successful learner.

Therefore, Alternativeness in Education – and not Alternative Education – will ask (and yes, asking a question is embarking on a journey, and it is legitimate, even if the system encourages us to look immediately for answers and its better if they are short, one-dimensional and "real") why does the school deprive us from the power to control learning? Why does it create, according to Illich (1971) a greater illusion upon which the system of education is based, meaning, that learning is a result of teaching? Why do most people acquire most of their knowledge outside of school and are still locked inside school doors?

However, a question more significant that an alternative educator will ask is: why is learning shaped by the school and therefore, our students think that learning is school, and the teachers are convinced that teaching is school? Thus, alternativeness in education breaks the paradigm learning equals the school. And as a result, learning does not have to be taught or molded into schools many educators might view this claim as betraying my enlightenment, as Illich claimed, yet enlightenment is fading away in schools now; and who if not we know that is true about our school.

The theoretical framework of researching alternativeness in education (unlike the research of alternative education) needs to be driven by an attempt to challenge the language, turn it into an opposition to the traditional education's triangle of entrapment; to undermine it and its foundations.

This framework would require exposing the roles in the system of education: monitoring, sorting, indoctrination, and learning. Following Illich's footsteps, education needs to defy three assumptions that on which there is an only little dispute about today (especially on behalf of homeschooling and unschooling trends which are very restricted in Israel): children belong to school,

children learn just in school, children can only be taught in school and can only succeed through school.

To that I would like to add that nowadays alternativeness in education needs to challenge parents on those issues and, therefore by its definition it will be anti-state, anti-traditional, anti-national or anti-religious, or at least post-state, post–traditional, post-national and post-religious.

Alternativeness in education would have to challenge "institutionalized wisdom" stating children need school and cannot do without it. Of course, this institutionalized wisdom, according to Illich (1971), is a result of the school which gives birth to the teacher as a guardian, preacher and healer. Today, school added to each of these roles more embracing names, if you like: a significant adult, state, accountability, school support, as well as other names that wish to fixate the school and tighten its grasp on our minds as "something we cannot do without."

Summary

I would like to conclude following Illich (1971) and claim that alternative education, as aforesaid, are frameworks or ideologies; however, alternativeness in education wished to oppose: the myth of institutionalized values that lead to an endless consumption, to the belief that stuck to learners – that learning has no horizon, and has no hope, except for a set of quantitative values which measure the person and at times even his body.

Illich (1971) claimed that personal growth is an unmeasurable quality, and it is a growth in a disciplined agreement that cannot be measured by any criteria nor by any school programs; and also, it cannot be compared with the other's achievements. According to his view, people who have been taught to measure everything allow unmeasured experiences to slip away. For them, what cannot be measured becomes secondary, dangerous. There is no need to rob them from their creativity.

He added that teaching has made them forget how to "take their own" actions or "be" with themselves, they do not appreciate what has been done or what can be done, and that school merges the increase in the humiliating dependence on the teacher with the increase in a false sense of power, so characteristic to the student who decides to go on and teach all the nations how to save themselves.

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EARLY CHILDHOOD SOCIOLOGY OF EDUCATION; A CASE OF CULTURAL DIVERSITY IN AUSTRALIA

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Introduction

The sociology of education is a broad concept that contains social, cultural, historical, pedagogical and philosophical aspects and dimensions of education. In this chapter, highlighting a current challenge, the focus will be on *how early childhood education must serve as a major agent of socialization for young children*. One of the essential socialization factors at the present time, which correlates with children's schooling, is learning and respect for the diversity of races. Most recently during the Covid-19 pandemic the whole world experienced the 'Black Lives Matter 'movement. This movement occurred across many nations simultaneously with millions of people attending rallies to demonstrate their outrage and demanding change. This happened during a time when people risked their own and others health to show their disagreement with their government's approach to this problem.

The early childhood education is important both because young children's brains develop more rapidly than at any other time in their life and also any experiences at this stage tend to have a lasting impact for the rest of their life. The growing acceptance of this, plus the recognition by regulatory authorities that education in early childhood is a right for all children, has led to the number of children attending formal schooling increasing significantly around the world.

Early childhood education systems comprise educational policies, teachers and setting up an environment that specifically respects diversity, to play a major role in children's socialization process. Australia as a multicultural society with over 200 languages spoken by its inhabitants (DIMIA, 1997) must place a high priority on informing young children about the diversity of the society in which they live. The national curriculum of the Early Years Learning frameworks (EYLF) of Australia highly recommends teachers to provide learning environments that respect diversity by "honoring the histories, language, tradition, child rearing, practices and life style choices of families" (DEEWR,

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2009, P. 13). Teachers must promote this learning by planning experiences and providing resources that broaden children's perspectives and encourage appreciation of other cultures.

This chapter has been developed based on the argument of the importance of early childhood sociology of education, specifically valuing diversity, and how early childhood education in Australia assists children in socialization by integrating suitable policies into early childhood. The chapter follows diversity in early childhood education in Australia, its implication for teachers, recommendations and concludes by emphasizing that every child must be involved in learning diversity through a socialization process embedded in the education system.

The Importance of Early Childhood For Learning Diversity

Internationally, early childhood is defined as the period from birth to eight years of age during which the brain undergoes remarkable growth. These early years lay the foundation for subsequent learning and development (UNICEF, n.d).

Theorists such as Piaget, Vygotsky, Erikson and Bronfenbrenner have been influential in emphasizing the child's social and cultural environment as an important element that influences learning (McInerney, 2014). Mustard (2008) in a final report for department of the premier and cabinet that has been internationally influential, explained that experience in the early years affects brain development. His research has shown that brain development in this period influences health, learning and behavior throughout the life-cycle. In his work as an *Adelaide Thinker in Residence* he emphasized that experience in the early years, effects gene expression and the function of sensing neurons. It was also found that the development of neural pathways shapes emotion and regulates temperament, whereas social development shapes language and literacy capability. Early experiences also mould our perceptual and cognitive ability, determining our physical and mental health in adult life and how we cope with our daily experiences. He concludes that children need support and a quality education to develop their brain to its full potential.

Early childhood is widely recognized as a 'critical stage of life 'during which any learning and development influences the whole of life (Sylva, Melhuish, Sammons, Siraj-Blatchford, & Taggart, 2010; World Health Organization, 2020). These researchers draw to the attention of policy makers, educational providers and parents regard the importance of early childhood education. Australian data shows the number of children attending to early childhood education has increased significantly (Australian Institute of Health and Welfare (AIHW), 2020).

Beside the critical stage of childhood, it's children right to express their views, though and ideas and to actively participate in global, societal and envi-

ronmental challenges (United Nations International Emergency Funds (UNICEF), 2013). The research has proved that allowing agency has implication for health and wellbeing of children (Sorbring & Kuczynski, 2018).

The importance of the early childhood stage in encouraging agency plus the increasing numbers of children who attend a formal educational setting also builds a case for supporting children's social skills through the education system.

Early Childhood Education in Australia

The aim of education and schooling in Australia is to broaden socialization, which is defined as the process of understanding the values, rules and culture of its society (Crawford, 2011). Education and schooling is a powerful form of secondary socialization acting as a bridge between the family and the world outside. The aim of Australian education can be linked to Bronfenbrenner's theory that a complex system of relationship and context influences children's life (Hoffnung et al., 2019). He identified four systems within which children exist that combine to impact them as they develop:

1. the microsystem, the interaction between parents and child, a close relationship;
2. the mesosystem, the interaction between children, families and educational environments such as school;
3. the exosystem, those factors that influence them but lie beyond their immediate environment and
4. the macrosystem, societal factors such as cultural values and overall economic conditions.
5. Figure 1 shows how the interaction between governments, early childhood services, teachers and parents impact on the children's life.

Figure 1. The complex system of relationship

Child

Families

Teachers/educational providers

Government
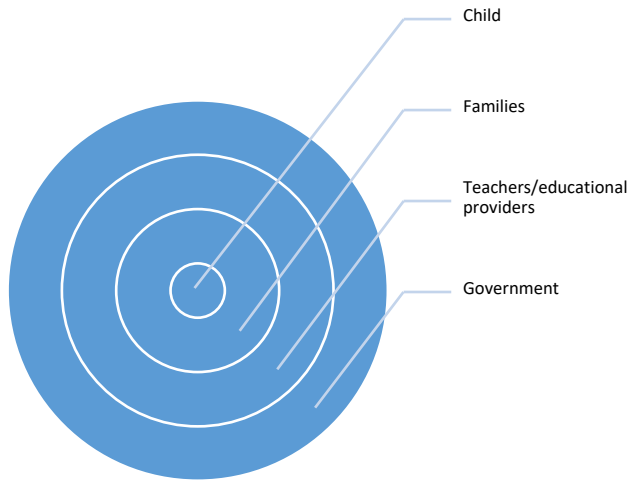
Early childhood education in Australia has undergone immense change in recent years (Garvis & Manning, 2017). For example, what was termed 'education and care 'was split into its component elements. In many cases the organizations responsible for providing early childhood services delivered education and care separately. For instance, preschool was under education department management with a focus on education and learning, whilst children in a younger age group would be provide with care by social services organizations with no educational content. In the late 1980s privatization of these systems took place under the Childcare Act and by 1996, the Howard Government elicited strong support for the privatization of all early childhood sectors.

Hence, today most services in Australia are provided by private organizations (Garvis & Manning, 2017), yet even though the Australian Government continues to strongly support privatization, the Government itself develops the policies that govern early childhood education and continues to manage the quality of the education offered. Similar government management resulted in the rapid growth in early childhood education around the world (OECD, 2012) largely because providing quality education was considered a worthwhile investment for many countries (Ioanescu, Ionescu, & Jaba, 2013; Mustard, 2008).

Ealy childhood educational policies in Australia

The first National Quality Frameworks (NQF) resulted from an agreement between Australian State and Federal governments to work together to provide better educational and developmental outcomes for children using education and care services (ACECQA., 2020). The NQF includes: National Law and National Regulations, National Quality Standard assessment (NQS), a quality rating process and national learning frameworks. The National Quality Stand-

ards includes seven quality areas that are important outcomes against which services are assessed and rated accordingly.

Early childhood education programs in Australia are delivered in a range of settings including child care (long-day care, occasional, family day-care, in-home day care) that operates for eight hours or more per day for 48 weeks per year and stand-alone preschools and school-based preschools that operate during school hours and school terms. Early Childhood services are provided by government, local communities, churches, not-for-profit agencies and for-profit owners with the majority being private (ACECQA, 2013; Australian Institute of Health and Welfare (AIHW), 2020).

These services also need to base their educational program on an approved Early Years Learning Frameworks (EYLF). The Australian EYLF outlines the principles, practices, and outcomes that educators should strive to achieve in order to support and promote young children's learning (ACECQA, 2014). The NQF ensures programs for young children are delivered by qualified educators and that services must engage or have access to an early childhood teacher(s) (ECT) based on the number of children in attendance. The continuing assessment by government bodies of the services, child ratio and teachers' qualifications is likely to explain the increase in quality education as children get older (Burchinal, Cryer, Clifford, & Howes, 2002).

The EYLF is one of two nationally approved learning frameworks that outline practices to support and promote children's learning. This framework assists educators by articulating principles, practices and outcomes essential to support and enhance children's learning from birth to five years of age, as well as their transition to school (DEEWR, 2009). The elements of the Australian EYLF are represented in Figure 2 below.

Figure 2. The Elements of EYLF (DEEWR, 2009, P. 11)
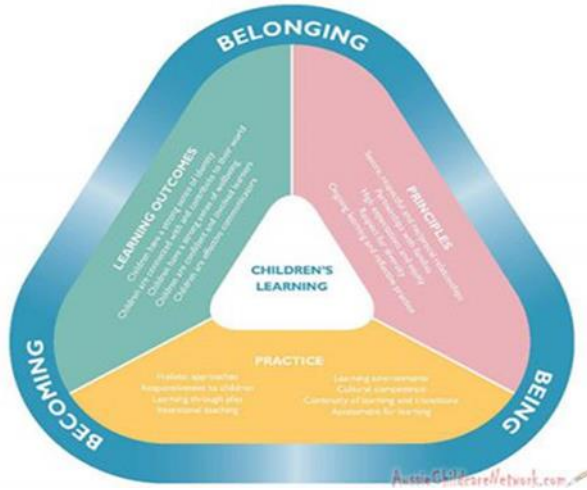
Belonging is the first of three elements that define children's lives and "experiencing belonging- knowing where and with whom you belong is integral to human existence" (DEEWR, 2009, P.7).

Being "is about present and them knowing themselves, building and maintaining relationship with others, engaging with life's joys and complexities, and meeting challenges in everyday life" (DEEWR, 2009, P.7).

Becoming reflects the process of changing during childhood as they learn and grow.

The EYLF is underpinned by the three elements of learning; outcomes, principles and practices that clearly guide the educators to value and celebrate diversity. For example, "Principle 4: Respect for diversity which describes the way in which educators 'honor the histories, cultures, languages, traditions, child rearing practices and lifestyle choices of families'" (DEEWR 2009, p. 13). It also in the practice element invites the educators to 'value the cultural and social context of children and their families '(DEEWR, 2009, P.14). Five learning outcomes which support children's diversity both explicitly and implicitly are:

1. children have a strong sense of identity,
2. children are connected with and contribute to their world,
3. children have a strong sense of wellbeing,
4. children are confident and involved learners, and
5. children are effective communicators (DEEWR, 2009, P.8).

Outcome 2 specifically identifies that 'children respond to diversity with respect 'as a key element (DEEWR 2009, p. 26).

EYLF as a national policy directs educators to implement these elements into their early childhood curriculum. Therefore, diversity is one of the social

skills that must be considered by early childhood educators. The next section will draw the attention of the reader to diversity in Australian early childhood education.

Diversity In Early Childhood Education in Australia

Diversity in early childhood education encompasses many aspects such as race, ethnicity, gender, ability and social backgrounds, learning variations and behavioural concerns (Ashman & Elkins, 2005; Talen, 2012). Since there are so many areas to discuss in teaching diversity, the focus of this chapter will be on diversity of race, as brought to the public's consciousness by the 'Black Lives Matter 'movement. This began in 2013 in United States after George Zimmerman, a black teenager, was shot dead by a policeman. It was reignited in the USA when George Floyd, another African American was killed by a member of the police force on the 25th of May 2020 and spread worldwide, including widespread protests in Australia during the Covid-19 pandemic. A main driving force was an Australian human rights lawyer and activist Hannah McGlade, a Noongar woman, who called for an independent investigation of the 432 Indigenous deaths in custody recorded in Australia in the past 30 years. A report in the media stated:

'The Prime Minister is calling for an end to Australia's black lives matter protests with more expected this weekend. He says more huge gatherings could derail the country's path back from coronavirus after one of the protesters in Melbourne last weekend tested positive for COVID-19. Regarding the Melbourne protester who's tested positive for coronavirus, what do we know about how the person contracted it and how many others they may have infected?"

Despite this type of pressure from the government Australian's showed their empathy for indigenous people by protesting at risk to their own health and that of others.

Bronfenberner theory, outlined previously, explained and also visually clarified (see Figure 1) a complex system of interaction between a child and the layers of relationships that influence the child. In the 'Black Lives Matter 'movement, a lot of interaction took place between the Australian government (the macrosystem), institutions like schools (the mesosystem) and families (the microsystem). Children as the center of those interactions have the right to know and learn about diversity. They are active citizens, and as research explained (Mustard, 2008; Sylva et al., 2010) they are at a critical stage when learning to value diversity can influence their whole life. This requires a intensive investigation on how early childhood teachers and educators value and bring to the fore diversity in their everyday interaction with children.

Figure 3. During 'Black Lives matter' protest NSW police formed a protective perimeter around a statue of Captain Cook, who initiated colonization of Australia (David Shoebrifge/Twitter). An example of the macrosystem.

Australian Teachers Practices on Diversity

Studies have reported that early childhood educators, mostly socialize young children into their own cultural contexts (Fleet, 2002; Souto-Manning & Mitchell, 2009). Because of this those children may consider their culture to be unimportant or inferior, sending the wrong message to their families (Buchori & Dobinson, 2015). The obvious example is teachers regarding children's bi-lingualism negatively (Diaz Jones, 2000).

Similarly studies by Mansouri and Kamp (2007) and Robinson and Jones Diaz (2005) revealed discrimination and inequity towards children from immigrant, indigenous Australian and low socioeconomic groups. Specifically, indigenous Australians and refugees from Asia and the Middle East often fail to achieve at the same educational level as the rest of the Australian population (Cahill, 2001; Mansouri & Trembath, 2005).

There is further evidence on cultural diversity practices among early childhood services in Australia that causes concern. For instance a larger study of nearly 100 South Australian early childhood services found that 38 percent of services, in spite of having endorse cultural inclusivity policy, they lacked culturally appropriate practices. From this study reported 33 percent saw no benefit in training around issues of cultural diversity (Prasad & Ebbeck, 2000). It was also reported that 35 female students in an early childhood degree course at a university in Melbourne, said that the practicum component of their course do not prepared them to be competent culturally since no experience gained from culturally responsive and respectful curricula (MacNaughton & Hughes, 2007). In particularly in early childhood education staff low confidence has a major influence on whether teachers promote inclusion programs (Mohay & Reid, 2006).

From the above studies it is easy to understand how low levels of teachers knowledge and or confidence can lead them to devalue children's diversity, or in other words discriminate. Early childhood policies promote valuing diversi-

ty, however when it gets to teachers 'practices, they are unsuccesful in delivering it. A study conducted by Buchori and Dobinson in 2015 explored '*Diversity in teaching and learning*'in Australia. This qualitative study reported the perceptions that early childhood educators had of their culturally diverse classrooms and the pedagogic practices they implemented to address the needs of children from different cultural backgrounds in their care. The results showed that teachers recogised the need to acknowledge and honour cultural differences in their practices, however they tended to use a 'one-size-fit-all 'approach. Using this approach teachers were helping children to develop their skills, values and attitudes for survival in the dominant culture, in order to help them integrate into Australian society, rather than considering their individual differences. One of the example given in the study on this aspect was a teacher comments during lunch break. One Singaporean child had noodles for lunch and a teacher asked the child to bring a sandwich, like his or her peers. "*You can eat your yummy noodles at home because I know how yummy they are. I love my noodles but when you come to school maybe bring a healthy sandwich*" (Buchori & Dobinson, 2015, p. 76).

The devaluing of diversity by Australian teachers is clearly evident from this research. What is important now, is persuading teachers not to follow the wrong approach of 'one-size-fits all'. The promotion of diversity will in the long run reduce or eliminate the discrimination that led to the 'Black Lives Matter 'movement.

Recommendation

This section provides practical recommendation for teachers on how to encourage valuing diversity in an early childhood environment. Teachers have an important role in implementing social education that promotes valuing diversity and inclusive education. Horne and Timmons in 2009 identified the key to a successful inclusion program is teachers professional preparation, family and school support and the time available for consultation with the children and their families.

Research by MacNaughton and Hughes in 2007 suggested that professional learning about cultural diversity has most impact on teachers attitudes and practices when they are exposed to diverse cultural groups and experiences, They also proposed increased understanding by teachers about the impact of discrimination, extended time for teachers to explore cultural diverse principles and pedagogical practices, plan deliberate strategies and allow time for identifying and exploring the dominant group resistance to diversity. Teachers should also be allowed time to reflect critically on problems caused by lack of diversity, such as cultural marginalization. Australian early childhood professional development and training lacks one or more of these suggested features and provides little or no time for exploration and reflection.

Teachers can assist children in learning and respecting the diversity of other races by carefully preparing the classroom environment. For example selecting books or poster and images that not only engage the children but also their families. photographs that represent people of all skin colours, without any labelling that classifies them as different. For example, this doll's colour of skin is toasted almond-gingerbread-peach rather than saying it is black.

Encouraging families to share drawings, pictures, stories, foods and so on can show how many different lived experiences there are between children in only one classroom. Teachers can add more spaces for dramatic play, create self-portrait exploration areas, like drawing/painting, craft making, and designate space for family photos, stories and racial and cultural artifacts.

Young children from their toddler years on, take notice of whether what they encounter is the same or is different. This is largely because of early categorisation processes (Follari, 2015) within their microsystem. Teachers can encouarge children's interests on similarity and differences by discussing and providing activities such as categorising and matching.

Different studies that identified the importance of education in promoting the teaching of diversity of races, proposed three main recommendations complete with suggested principles and practices. These are summarised in Table 1.

Table 1. Summary of recommendation for teachers

Recommendation	Principles	Practices
Building confidence	Positive attitude	Professional preparation; being exposed to diverse cultures
Curricular connection	Ongoing learning and reflective practices	Specify time; learning environment: engaging and plan experiences; focus on children's lives
Family partnership	Supporting and welcoming families	Include families in day to day program; share ideas; promote their culture and language

Conclusion

Children as future active citizens of their society, who are in their 'critical stage 'of development should be considered as ready for social education. At this stage, there are a lot of different social learning possibilities to deal with, however the priority is the current challenges posed by the worldwide 'Black Lives Matter 'movement.

As discussed throughout this chapter, young children are in the critical stage of their life when any learning has massive impacts on their future.

Teaching them to value diversity, will reduce the prevalence of these types of problems in the future and make the world a more peaceful place by allowing different races to coexist harmoniously.

A multicultural society such as Australia has an enhanced responsibility to teach young children to respect and value diversity. Learning about valuing diversity of races can be supported by our education system through the policies and teacher preparations that are recommended in this chapter.

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DISABILITY AND MEDIA LITERACY EDUCATION AND EMPOWERMENT OF DISABLED PEOPLE

Theodoto W. RESSA[*]

Introduction

Societies around the world have misconceived disabled people[1] as lesser beings, and the media have contributed to their invisibility and hypervisibility by perpetuating the culture of deficit and ingraining prejudices in the minds of the masses leading to ableism (i.e., preference for nondisabled people over disabled people), making disabled people members of the fringe. These blatant biases have triggered disability activism (Charlton, 2000; Davis, 2014; Mitchell & Snyder, 2003; Siebers, 2008) and influenced enactment of disability legislations and treaties to protect the human rights of disabled people (e.g., Americans with Disabilities Act 1990, Kenya People with Disabilities Act 2003, Turkish Disability Act 2005, and UN Convention on the Rights of Persons with Disabilities 2006). Due to increased disability awareness around the world, disabled people have focused on dismantling ableist structures in all realms of life including the media industry and education. Even though much has been achieved in the past four decades in terms of creating accessible environments mostly in Global North countries, many structural barriers remain that make inclusion and belonging of disabled people difficult, often perpetuated by the media. The media play a huge role in shaping societal norms about disability, but disabled people experience difficulties in accessing, analyzing, evaluating, creating, and acting on media and their messages. Low involvement of disabled people in the media schools and media industry is due to factors such as inaccessible facilities, inaccessible media programs, biases, and myths (Schmidt, 2012). Dismantling sedimented ableist culture is the key to empowerment of disabled people. Their visibility and involvement in the media production, analysis, and usage of media can enlighten society about disability matters.

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[1]   Disability identities are contested, although the two major schools of thought have common guidelines for terminology when referring to disability: avoiding patronizing praises and pejorative terms. Even though person-first language (i.e., persons with disabilities) is widely used in the literature by nondisabled scholars, identity-first language (i.e., disabled people) is popular with the disability rights activists (Brown, 2011; Siebers, 2008; Sinclair, 2005). In this chapter I embrace both terms in context as a way of problematizing the discourse of oppression and to elevate disabled people's voices.

This chapter presents how media literacy education can correct biased practices in the media realm to promote the welfare of disabled people (Friesem, 2017). It dwells on the role and impact of media and media literacy education on the lives of disabled people. Specifically, it examines the locus of disabled people in the media to identify factors that hinder and enable involvement of disabled people in the media. Understanding how the portrayals of disability in the media affect the disability community, especially learners with disabilities, is critical in understanding ways that media literacy education can contribute to the dismantling of institutionalized ableism and to the empowerment of disabled people. This can be realized when disability studies are infused in media literacy education to promote individual transformation and media industry and society reformation (National Association for Media Literacy Education [NAMLE], 2007).

Definitions of Media Literacy Education

Media refers to electronic and nondigital means of transmitting audio and visual messages to the masses (Green & Green, 2018). They are the instrumentality for storing or communicating information to the public. Different forms of media, such as mass media (e.g., television programs), print media (e.g., blogs, magazines, books, posters), visual media (e.g., films, graffiti, iPosters, statues), audio media (e.g., radio programs), and social media (YouTube, Facebook, Twitter, TikTok) share the universal purpose of enabling communication (Green & Green, 2018). Information, however, is always interpreted based on consumers 'worldview (Haller, 2010), which makes media literacy education important.

Literacy is the ability to encode and decode symbols and to synthesize and analyze messages, while media literacy is the ability to synthesize, analyze and produce mediated messages and the ability to use all forms of communication in an interdisciplinary manner (Green & Green, 2018). Different forms of media-related literacy include digital literacy, which is the set of skills required to use digital media. It involves knowing how to access the internet, how to send an email, what a meme is, and the ability to protect self from online harm, for example. News literacy is the set of skills to navigate news media specifically, and it involves knowing how news is gathered and disseminated and its impact on the audience (Green & Green, 2018; Sprafkin et al., 1990). Media education is the study of media production and consumption while media literacy education is the ability to access, analyze, evaluate, create, and act on all forms of communication; it is the educational field dedicated to teaching the skills associated with media literacy (NAMLE, 2007).

Media literacy provides new ways of using media in an empowering manner because it turns individuals into active citizens who think critically, make sound judgments, and effectively communicate their ideas. Media literacy edu-

cation represents a necessary, inevitable, and realistic response to the complex, ever-changing electronic environment and communication cornucopia that surround us (NAMLE, 2007). Different worldviews about media literacy often reflect people's experiences, approaches and goals, and targeted audiences. As such, media literacy has both proponents and opponents who always question the impact of media and technology on society. Nonetheless, to become a successful student, responsible citizen, productive worker, or competent and conscientious consumer, individuals need to develop skills to interpret efficiently and productively perceive and consume media information since it affects the way people think, feel, behave, and relate.

The Media Industry and Disabled People

The naturalness of disability means that disabled people have been part of the society, and today about 15% of the global population has a disability (World Health Organization [WHO], n.d.). Whereas disability is a natural human condition, most disabled people live on the margin of society because of invalidation on the grounds of their disability. Biased practices have been normalized over time via media, allowing the public to denigrate disabled people (Bogdan et al., 2012; Haller, 2010).

In the history of the media industry, disabled people have been fundamental in the production and consumption of (true and fake) information; they have been a source of news, data, and ideas that have contributed to conversations (Bogdan et al., 2012; Gartner & Joe, 1987; Haller, 2010). Mostly, disabled people have been objects and subjects and points of reference for many things happening in the society. Habitually, they have been constructed badly to the benefit of nondisabled people (Davis, 2014; Siebers, 2008). While disabled people have been made the center of information by the media industry (e.g., freak shows), disabled people have remained on the periphery of media production and consumption for centuries and therefore on the outskirts of their communities (Friesem, 2017; Haller, 2010; Mitchell & Snyder, 2003; Siebers, 2008; Sinclair, 2005). Unfortunately, their hypervisibility and invisibility in the media have entrenched a culture of deficit-fueled disability prejudices and contributed to their oppression (Screen Actors Guild - American Federation of Television and Radio Artists, 2012).

For centuries, the disabled community has been subjected to opprobrium, pogroms, expulsions, institutionalization, and extermination (Davis, 2014; Dolmage, 2011; Siebers, 2008; Sinclair, 2005). In the 19th and 20th centuries, the media intentionally portrayed disabled people as evildoers, monsters, or aliens, for example, in the freak shows that were popular in the theaters across North America and Europe (Bogdan et al., 2012; Gartner & Joe, 1987). Caricaturing disabled people as a way of entertaining and educating the public emphasized the differences between disabled and nondisabled people, but the

scaring misrepresentations and negative portrayals created fear in nondisabled audiences and forced disabled people to acquiesce to the dominant norms that framed them as inferior and invalid. Thus, misrepresentation of disability not only entertained the masses but also led to misconceptions that inculcated a culture of violence against disabled people (Davis, 2014).

Contemporary media are involved in addressing historical damage caused to the disability community through misrepresentation of disability as a human deficit and the social construction of disabled people as differently bad and subhuman (Haller, 2010). The changes contemporary media are adopting are influenced by the disability rights movement effort to promote disability culture, identity, and rights and resultant disability laws and treaties that prohibit discrimination of the disability community in all spheres of life (e.g., ADA, PWDK, 2003; CRPD 2006). Caught between a culture of deficit to appease the traditional audience and disability culture and identity and laws that prohibit discrimination of disabled people, contemporary media remain ambivalent to their commitment to the disability community. Media attempts to correct and erase the brutal disability history has led to omission of disability experiences, distortions of disability realities, exclusion of disability knowledges in the formal curriculum, whitewashing of history, and falsifications of facts and truths. Thus, nondisabled people are allowed to lay blame on the disabled people for the societal wrongs against them (Davis, 2014; Dolmage, 2011; Powers & Haller, 2017). As such, disabled people are still colonized by privileged nondisabled people's norms perpetuated by the media (Haller, 2010). Consequently, the media continue to harm the disability community by perpetuating ableism via fallacies.

Media-Mediated Fallacies About Disability

The disability community is increasingly demanding fair portrayal in the media, and the media industry is rapidly adapting to the forces of change instituted by the disability rights movement (Haller, 2010). The changing landscape about the representation of disability and disabled people in the media, however, still faces Herculean opposition from established norms that for centuries demeaned the disability community (Davis, 2014). Implicit and explicit biased information still construct disabled people as the other (Bogdan et al., 2012; Gartner & Joe, 1987). Subtle prejudiced media information veiled by fallacies (i.e., misconception resulting from incorrect reasoning) not only cheats the disability community of their rights but also poisons nondisabled people's minds when disabled people's experiences and images are falsified to sustain disability mythologies (e.g., disabled people are patients).

Fallacies used by contemporary media include false balance, false identity, exaggeration, omission, lies, blue wall of silence, cover-up, half-truth, disinformation, and exaggeration (Lechte, 2011; Ressa, in press; Tindale, 2007).

False balance is a media bias in which reporters present an issue as being more balanced between opposing viewpoints than the evidence supports. Often broadcasters provide information out of proportion to the actual evidence for each side, or they omit information that dismisses or devalues the claims of the other side. The problem is that false balance contributes to the spread of misinformation since consumers of information have only partial information. False identity happens when media use characters without disabilities in the real world to represent disabled characters in films.

Also, media lies are used to deceive the deceiver and consumers. Types of lies include a lie-to-children, blue lie, honest lie, white lie, and lying by omission (Breithaupt, 2020; Byrd & John, 2021; Guzel Vilsurovna, 2020). A lie-to-children happens when the media broadcasters use a simplified explanation of technical or complex subjects in the fields of education, bioinformatics, or science (e.g., scientific discoveries, exploration of space, or manufacture of vaccines) as a teaching method for children and laypeople. Often, simplification of technical matter omits nitty-gritty information needed by consumers to comprehend (e.g., the side effects of drugs) and contribute to its development (e.g., responsible use of drugs). A blue lie happens when involved people decide not to tell the truth on the grounds of the collective good. For example, when teachers claim they value inclusion on camera when in reality or practice they do not support or endeavor to include learners with disabilities in their classrooms. Such a blue lie that aims to paint the reporter as caring and compassionate harms the disability community especially when the public buy into false statements that in reality are mere public relations statements or made on camera to protect professionals from legal consequences. An honest lie is an inaccurate verbal statement or action about a history, phenomena, or circumstance. Even though the claimer or broadcaster is often unaware they are providing false information, the outcome is usually misinformation that renders the audience capable of future misjudgment. A white lie is considered harmless or trivial, especially when told to avoid hurting a disabled person's feelings. Nonetheless, this lie may be trivial when a nondisabled person tells another nondisabled person about liking or supporting a disabled person who may not be in the vicinity. Such a white lie, however, hurts a disabled person who may not be aware that a nondisabled individual claims to care for the disabled person (e.g., as happens with many nondisabled-led organizations with the mission of helping disabled people).

Lying by omission happens when the media tell most of the truth about disability or disabled people but leave out facts needed for consumers to holistically understand the happenings with disabled people. As such, lying by omission involves misrepresentation of realities and truths and so leads to a misconception of the shared information about disabled people. Lying by

omission is the failure to right preexisting mistakes. For example, this happens when media claim that disabled people are now included in every realm of society or that stigma is all gone since the enactment of disability laws but fail to mention the violence they experience in society in order to paint a family, institution, or nation as caring, compassionate, understanding, or civilized. Powers and Haller's (2017) analysis of textbooks used in journalism and mass communication classes found that only 7 out of 41 books mentioned speech disability as condition that affects students. This omission of a such a disability in an era when disabled people are interested in joining the media industry sends a wrong message to all students in the field of journalism and mass communication that disability is a nonentity. Such an omission also means that students in these classes do not have time to learn about disability and familiarize themselves with disability culture and disability identity, critical components of disability rights movement (Siebers, 2008).

Blue wall of silence refers to an informal code of silence among professionals who decide not to report on a colleague's error, crime, or misconduct even when they obviously demean disabled people, for example. A cover-up may be used to deny, defend, or obfuscate a lie, errors, embarrassing actions, or lifestyle, and/or lie(s) made previously. Often the media deny lies previously made about disabled people or claim that their lies were not as egregious as disabled people claim. For example, in the nineteenth and twentieth centuries, the media lied that disabled people are lesser beings and that institutionalization was for their good when in reality it was a political gimmick to protect the nondisabled community from the perceived alien monsters (Davis, 2014). A half-truth is information that has some truth and some deceptive content. Partly true and partly wrong information lead to doublespeak and double meanings that not only deceive consumers but also make them less accountable for their behaviors. For example, when the media teach nondisabled people that disabled people are dependent (and not interdependent), they nurture the perception that disabled people are needy, unworthy, and therefore qualify their infantilization and discriminations. Also, the media engage in disinformation when they intentionally make false claims that people with autism are savants when two-thirds of the autism community have average abilities (Nordahl-Hansen et al., 2017). However, when consumed by the public, this misleading information may lead to high expectations from teachers for all learners with autism to the disadvantage of the low-functioning students with autism, for example.

Besides, the media is fond of exaggerating about disability experiences. Exaggeration happens when the media presents information as more important or impressive than reality (Danforth & Naraian, 2015). For instance, it is true that some disabled people need constant medication to address various

health conditions such as chronic pain, but it is "stretching the truth" to generalize that to the whole disability community and to treat everyone as patients, since disabled people are as heterogenous as the causal disability factors and just as the general population. Exaggerations made in the name of education and entertainment (edutainment) are equally hurtful to the course of the disability rights movement since they allow the public to qualify biases. For instance, contemporary media have invested in correcting the sedimented cultural tropes by focusing on disability aesthetics such as savantism—the production and presentation of disabled characters with superhuman qualities in TV and film productions (e.g., autistic characters with savantism as in *The Good Doctor* TV series on American Broadcasting Company). Though such effort creates disability awareness in the neurotypical populace, overemphasis on supercrip (Schalk, 2016) has negative repercussions on the neurotypical psyche and contributes to unrealistic positive attitudes and expectations that harm people with autism who do not exhibit savant qualities (Haller, 2010). While there is increased "positive" representation of autism in the contemporary media (Baron-Cohen, 2015; Nordahl-Hansen, 2017; Nordahl-Hansen et al., 2017), the shifts on the scale of judgment from positive, neutral, to negative have depended on how autism is portrayed as either a tragic human occurrence or a human identity (Sinclair, 2005).

Overall, fallacies have serious consequences on the disability community because they create confusion in the public, entrench myths and stereotypes, and promote biases against the disabled community (Davis, 2014; Haller, 2010). They sustain popular discourses that disabled people are different and burdensome and so socially imprison nondisabled people into believing that the remedy is exclusion of disabled people. Unfortunately, having the media individualize disability experiences as a bad human trait makes the public less reflective of how their feelings and behaviors contribute to the oppression of disabled people and therefore normalize ableism. Then, challenging marginalizing norms is necessary.

Challenging Normalcy

Local and global disability awareness, disability laws, and enactment of disability rights continue to force the media to reevaluate their portrayal of disabled people. However, the relationship between the disability community and the media remains unstable because modern-day media still employ fallacies that oppress disabled people (Byrd & John, 2021; Lechte, 2011). This makes challenging normalcy through disability-studies-infused media literacy education.

Media, in all its forms, mainstream, digital, commercial, social, and political, are the greatest influencers of opinions, feelings, thoughts, and behaviors and therefore inform and shape our culture—customs and beliefs (Haller,

2010). While media have a plethora of information that informs, educates, and persuades, they also corrupt people's minds, which makes media literacy education necessary (NAMLE, 2007). Being media literate demands knowing disabling norms and having critical thinking skills to make appropriate and timely decisions in different settings with diverse audiences. Higher-order critical thinking skills involve "knowing how to identify key concepts, how to make connections between multiple ideas, how to ask pertinent questions, formulate a response, identify fallacies—that form the very foundation of both intellectual freedom and full citizenship in a democratic society" (Thoman & Jolls, 2005, p. 181). Unfortunately, media literacy education has not fully focused on dismantling media structures that have demeaned and excluded disabled people from the larger society (Friesem, 2017).

In the twentieth century, disabled people were intentionally misrepresented in the media to edutain the public. The media used disability as an endgame of making profit by turning impairments and disabled people into subjects and objects for edutaining nondisabled consumers. Since then, disabled people have been victims and victimized; they have been prisoners and imprisoned; and they have been slaves and enslaved by nondisabled norms and practices that have othered and invalidated them. Disability information (text, audio, and visual) taken from the nondisabled perspectives removes context from a situation and perpetuates biased ideologies (Davis, 2014; Siebers, 2008). As in the case of freak shows that distorted disabled people's experiences (Bogdan, 2012; Gartner & Joe, 1987), current media fallacies distort realities, truths, facts, and disabled people's experiences (Haller, 2010). Such distortions predispose disabled people to misjudgment, perpetuate myths and stereotypes, instill fear in the public, and normalize discrimination (Davis, 2014).

Challenging normalcy (Davis, 2014), especially the media-perpetuated oppressive culture, requires disability-studies-infused media literacy education. Injustices experienced by the disability community, however, can be corrected when media literacy education recognizes and engages with disability matters constructively (NAMLE, 2007). Also, challenging media-perpetuated biased norms then requires the introduction of media literacy education in all professional and technical training programs. Knowing the nature and impact of media fallacies on society is key to dismantling oppressive structures in the media industry and disability studies infused with media literacy education provides a means of creating disability awareness and disabusing the public to empower the disability community.

As an area of inquiry, disability studies allow media literacy educators to interrogate ideologies and perspectives, engage in dialogue that brings to the fore disabled people's lived experiences, and to use their perspectives as counter discourse and their agency in challenging devaluing stereotypes and my-

thologies (Siebers, 2008; Mitchell & Snyder, 2003). This is true in education where disability studies "goes beyond mere pedagogical practices and arrangements to challenge educators at the level of personal and communal ethics asking troubling yet hopeful questions about who we are and who we are together" (Danforth & Gabel, 2016, p. 2). On the other hand, media literacy education involves analysis, production, or both (Friesem, 2017). Media literacy analysis involves scrutiny of media information, while media production involves the creation of information about a phenomenon that is distributed via the media to the public. In the classroom context, media production (e.g., video production) and media analysis (e.g., critiquing of films) enable learners with disabilities ownership of the information, and their critical analysis of the content therefore improves understanding of the meaning of the message. Infusion of disability studies into media literacy education can help with the deconstruction of norms and cultivation of empathy and tolerance needed for the inclusion and belonging of disabled people in schools and society (Danforth & Naraian, 2015).

Media literacy education informed by disability studies benefits society when used to dismantle oppressive systems (Haller, 2010). Studies show that media literacy education benefits both disabled students and teachers (Friesem, 2017; Probst, 2017). It creates disability awareness and innovative practices that increase constructive involvement of disabled students and non-disabled people in schools and communities. It improves school outcomes such as increased participation, attention, and motivation, improved communication, critical thinking, self-efficacy, social interactions, social and emotional well-being, academics, and learners 'ownership of their education (Dezuanni & Gattenhof, 2015). It helps build the abilities of students by providing opportunities in which students competently, constructively, and productively use media technology and information (Hobbs, 2010). Media production and consumption provide high quality and complex concepts in a limited time and space and setting; stimulate both the cognitive and affective experiences; tailor learning to learners 'experiences, and therefore use interesting, familiar information to capture their interest and attention; and present multiple worldviews that provoke and encourage critical thinking (Raehsler, 2013). Media-literate individuals gauge the values, beliefs, philosophies, and ideas that influence media production and consumption and therefore do not succumb to broadcast information (Cubbage, 2017; NAMLE, 2007).

Despite the benefits of media literacy education, disabled people are less targeted positively, and so they are left out of opportunities that otherwise would positively revolutionize their lives (NAMLE, 2007). Friesem (2017) mentions not much effort by the NAMLE has focused on developing core principles (2007) that address the disability subject despite the pervasive existence

of disability in the media (Bogdan et al., 2012; Gartner & Joe, 1987), and the potential of media literacy contributing to the empowerment of disabled people such as students. Considering that engagements of disabled students with media projects would lead to better academic, social, physical, and emotional outcomes, eliminating barriers to media production and consumption is necessary in turning disability-studies-infused media literacy education into a critical pedagogy of liberation (Freire, 2000[1970]) that empowers disabled people to address biased societal norms (Haller, 2010; Siebers, 2008). Importantly, media literacy educators should be involved in the transformation of individuals and reformation of institutions. Media literacy educators are obligated to dismantle media prejudices and shape and promote relationships between people with and without disabilities in this period of digital pluralism (Haller, 2010). It is important that they address and eliminate the digital divide barriers and create media opportunities that allow them to access, analyze, evaluate, create, and act on media devices and messages to empower disabled people into becoming key agents responsible for reformation of institutionalized marginalizing practices and norms (Friesem, 2017; Haller, 2010). For "NAMLE Core Principles to advance inclusion as a liberating practice" (Friesem, 2017, p. 6), media literacy educators should use critical media literacy practices (Kellner & Share, 2007) as an inclusive practice (Friesem, 2017) in addressing disability matters. The NAMLE (2007) Core Principles should guide media literacy educators 'teaching and learning about disability culture and identity to promote individual skills, beliefs, and experiences in constructing their own meanings from media messages, and to allow individuals to examine their own biases toward disabilities while understanding and appreciating other perspectives on disability to promote a better understanding of diversity and appreciation of own values. Creating environments that promote equality and equity participation, representation, and consumption of media information is important in challenging ableist practices in the society and media industry specifically. Changing biased norms requires the media industry to embrace disability culture and disability identity and disability rights. Disabled people experience increased inclusion and belonging of in schools and community when biased norms are changed (Danforth & Naraian, 2015). Already, a few media literacy educators are responsible for direct involvement of disabled people in the media programs and industry; they promote involvement of disabled people in media production and analysis and therefore fair representation in the society (Accardo & Finnegan, 2019; Cubbage, 2017; Friesem, 2017; Probst, 2017). Still, active participation of disabled people in the media literacy education is vital for dismantling oppressive cultures in all realms of life.

Disabled people engagement (Charlton, 2000) in all aspects of media production and analysis (Cubbage, 2017; Haller, 2010; NAMLE, 2007) provides

opportunities to correct biases in the media industry and society. It matters that disabled students acquire experiences needed to use and consume media information without poisoning their minds. Opportunities should be created to promote disabled people constant access to media technology and interactions with stakeholders in the media field in order to challenge normalcy (Davis, 2014), especially now when the emergence of digital media is providing them with opportunities to access, analyze, evaluate, create, and act on media (Cucinelli, 2017; Friesem, 2017; Haller, 2010). Unlike five decades ago, disabled people can actively contribute to dismantling of ableist systems, especially now that availability and accessibility of new, efficient technology create opportunities for them to be included in the media field (Haller, 2010). Technology such as podcasts and mobile apps enable disability media in and out of school (Cucinelli, 2017). The emergence of digital media and explosion of disability media have created opportunities for disabled people to foster a society that values everyone irrespective of ability differences (Haller, 2010; Schwarz, 2007). In schools, educational technology and assistive technology are creating opportunities for disabled learners 'engagement with media. Educational technology includes tools or instruments used to enhance teaching and learning (Spector, 2016) such as artifacts (e.g., videos, photos, blogs) (Friesem, 2017). Assistive technology (AT) devices are used to enhance physical, mental, and socio-emotional conditions to improve participation of learners with disabilities in education (e.g., wheelchairs, computers, and smartpens) (Dell et al., 2017). Both educational technology and ATs have transformed teaching and learning of disabled people, and many are now using media to foster safe environments and to network, build partnerships, develop reciprocal relationships, and exchange ideas that advance disability experiences and rights (Haller, 2010; NAMLE, 2007).

Moreover, the arrival of social media has disability media. Many disabled people are now connected to the World Wide Web than a decade ago, allowing the flow of information and human interactions in ways that have turned disabled people into both media producers and consumers. Social media—*Facebook, WhatsApp, Twitter, Messenger, Instagram, WeChat, Tik Tok, YouTube*—offer subscribers spaces for messaging, calling, chatting, shopping, making payments offline, transferring money, reserving places, and booking taxis and rideshares. Disabled people now broadcast their experiences based on their own understanding of disability (Haller, 2010) to henceforth challenge mainstream ideologies that have framed them as unworthy beings (Siebers, 2008). Disabled people also connect with families and friends, and they engage in like-minded activities and events to edutain themselves about society but also to engage in political awareness that counters disability myths. By sharing their lived experiences that often are dismissed by nondisabled people, disa-

bled people take control of the flow of the disability information and shape the discourse of disability in the public domain, which helps discount the dominant narratives of disability.

Conclusion

The media industry has long excluded disabled people and perpetuated a culture of deficit, leading to oppression of the disability community. However, emerging technologies have also created broadcasting opportunities for disabled people to challenge normality and their invisibility and hypervisibility. It is critical that barriers in the schools and media industry are addressed to promote inclusion of disabled people. A collective approach is necessary in dismantling ableist practices. This can be achieved when disability-studies-infused media literacy education is embraced by both media literacy educators and disabled people and used to center disability matters as a way of challenging normalized practices that have pushed disabled people to the periphery of society. It is critical for stakeholders in education and the media industry to use disability media as counter discourse to the dominant discourses in the mainstream media that habitually demean disabled people.

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VISIONS OF THE FUTURE IN GRAPHICA: THE POTENTIAL FOR A MULTIMODAL PEDAGOGY AND RECONSTRUCTION OF READER REALITY

Jason D. DEHART[*]

Introduction – From Moment to Future Vision

This chapter focuses on the affordances of graphic novels and digital texts in working with students to frame visions of the future. I draw particular attention to visions captured in dystopian graphic novels, with specific examples forming textual connections for readers. The chapter includes teaching notes and reflections drawn from interviews on building conversations with students surrounding these works, as well as a theoretical exploration of how these books convey meaning in multimodal format (Kress, 2005; van Leeuwen, 2015) to explore the world as it is, as it is yet to be, and it may never be. Particular implications for embracing all modes of text and meaning-making in the digital classroom are included as part of this chapter's conclusion.

In my experience in the classroom, few genres captured attention quite so resonantly as did the dystopian genre. Dystopian literature is, more accurately, a sub-genre of the science fiction strand of literature. As a teacher responded in the course of my work on this topic, these books draw particular appeal for some individuals. The teacher I interviewed as part of this work discussed the nature of the books as "appealing to me, on the surface," but the next steps in classroom application for literacy involved more consideration as not all students immediately and eventually engaged with these texts as strongly as more realistically-based stories (personal communication, January 2021). In the words and experiences of this teacher, using dystopian literature speaks to those who enjoy reading science fiction, but the conversation expands beyond a simple fantasy tale or visionary trope; dystopian fiction works differently in that these stories conceptualize a world of similarities and differences, one that is refracted and appreciated as a representation at the same time.

This response lines up with my engagement with dystopian literature as a teacher, as well.

Most prominently, students in my middle grades classes studied *The Hunger Games* series by Suzanne Collins, *Fahrenheit 451* by Ray Bradbury, and *The*

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Giver by Lois Lowry. Additional texts that were available for my students to engage with as choice reads included the *Divergent* series by Veronica Roth, Enclave by Anne Aguirre, and *The Maze Runner* series by James Dashner. This list of texts is in no way to imply that all students were immediately entranced by the genre; rather, these books existed as what Harvey and Ward (2017) might call one of a series of constellations of entry-points into further reading. The book choices also have particular limitations in terms of cultural diversity and representation, and Baker and Schak (2019) have noted additional limitations for *The Hunger Games,* in particular, in terms of critical response across media adaptations. So then, while these books are capable of doing some identity and social work, they do not stand alone as a culture-shifting entity, nor would I intimate that they hold this narrative power.

However, dystopian stories do contain the stems for further conversation and allow students to see the world around them in different ways. According to the teacher interview, "Students will read a part of the book, and go, 'Oh, that's just like down the street. 'But it's not, it's a new world that is being shown to them" (personal communication, January 2021).

While all of this is true of prose novels, graphic novels contain a rich set of affordances that travel beyond the traditional printed page. McCloud (1994) has noted this range of affordances, and even constructed a graphic novel about graphic novels. In this metacognitive work, McCloud examines the artistic roots and grammatical possibilities of the comic book or graphic novel. The result is a look at a kind of literature that presents information not simply in a singular mode, but through a range of meaning-making practices that allow students to see a set of stories at work.

There is the visual story, the rendering of the world that is like and unlike, which can be achieved in a walk through the pictures. Then, there is the story that is told in the word bubbles and dialogue between and among characters. This is where the story takes its next level, as text is often implemented to track what is occurring in images. There are times when text is missing, and the reader must make inferences about the scenes they are encountering. These too are powerful moments in reading. Duffy (2003) pointed to moments of imaging in stories in which readers "create pictures in their minds" (p. 95). These images require a schema, or system of prior knowledge, according to Duffy.

In the comic book or graphic novel, the artist/author provides the images, but these images are not simply present on the page. They are part of the multimodal construct from which meaning is made, and from which a narrative world is constructed. An attendance to the graphic novel as merely an easier form of reading is a passive treatment of the ways that the pages work, and a

failure to recognize the balance of quantitative and qualitative complexity contained in the pages.

This chapter particularly focuses on the affordances of visions of the future, dystopian tales, that are rendered in visual and textual format. I use the term graphica to subsume a wide range of materials, but in this case focus my attention on three examples of what might be termed graphic novels. I borrow from the tradition of the juxtaposed sequential visual story first offered by Will Eisner, while noting that terms like comic book, graphic novel, and graphica are potentially more of a distraction of delineated textual definition than a useful term for discussing the implications of multimodal formulations of narrative content for an audience of readers.

At the same time, I linger on the term multimodality as explicated by Kress (2005) and Jovanovic and van Leeuwen (2018) as a way of thinking about text that, in this case, subsumes notions of printed matter, digital presentation, conveyance of meaning in articulated letter forms that we tend to refer to as words, and visual presentations of author intention and storytelling that can take on pictorial format. In keeping with the work of Jovanovic and van Leeuwen (2018), these steps in meaning-making may exist in prefigured formats, but extend into emotive categories of compositional function. Moreover, these pictorial formats include a sense of the spatial, as well as notions of coloration and design that take the reader beyond simplistic and binary definitions of picture or text. In my discussion of this term, I consider the positioning of literacy as a range of literacies, and explore these terms. Part of this work of determining a future trajectory for educational practice is rooted in an exploration the ways in which conceptualizing of new practices for reading and encountering the world have been described in research literature.

To embrace a pedagogy of the future, we must also acknowledge that we are living in some fragments of the future we once imagined. Dystopian literature can help break this cognitive ice.

Literature Review – The Wide Range

In this review, I focus my attention on the ways that dystopian literature, particularly within graphic novel format, has been explored. I then turn my attention to a consideration of the multitude of ways that researchers think through a literacy pedagogy of the future before examining individual graphic novel works.

Both dystopian literature in both general terms, and in more precise consideration of graphic novel treatments of the genre, have been examined in a number of ways in research literature. Research focused on dystopian graphic novels have been slightly scant and disparate in their formulations, with focus on ecological pedagogy (Jones, 2020), as well as focus on specific textual examples. In an analytic stance on a particular title, Sabeti (2013) centered dis-

cussion on Alan Moore's *V for Vendetta* (1988). Initial presentation of the work shared character descriptions and relationships, as well as student responses. In Sabeti's (2013) work, students aligned their reading with prior literary experiences with reading authors like Orwell and suggested an overall appreciation for the graphic novel.

In their discussion of notions of citizenship, politics, and dystopia, this researcher noted, "The discussion itself is non-linear and haphazard in its structure, dotting from one reference to another at the whim of individual pupils" (Sabeti, 2013, p. 844). Beyond this close attention to a graphic novel example, Hescher (2016) noted that graphic novels present both textual and pictorial affordances for exploring narratology across a range of genres. Wheeldon (2012) extended the notions of dystopian comic book worlds to include the theological and eschatological notions of apocalypse, a term which has a history of a coming reality or sense of the future, as well as a simultaneous uncovering of the present.

Preferences in some cases line up with this multimodal system of meaning-making. It is both the ontological formulation of the graphic novel to convey meaning in a variety of ways, and the educational function to attend to storytelling that occurs beyond a single method of what Hescher (2016) might term as transmission. It is with intention that I use the word beyond to suggest that visual storytelling is far removed from the reductive stances often taken in educational settings regarding literature that exists outside of the canon. Loh and Sun (2019) traced reader preferences among adolescents and found that young audiences are moving away from the traditional and canonical texts positioned in formalist and perennialist traditions to embrace a wider range of contemporary and multicultural voices.

This finding aligns with Christensen's (2006) notion that graphic novels have been popular with young adult audiences for some time. Basu, Broad, and Hintz (2013) pointed out that dystopian fiction is presented in popular form across a variety of media, as well, and Hurley-Powell (2020) traced the example of Margaret Atwood's *A Handmaid's Tale* across transmedial permutations. Baker and Schak (2019) have noted the transmedial potential of texts like *The Hunger Games,* while also noting the limitations of the books in terms of social commentary, although filmic interpretations of the story are constrained in their capacity for critical reflection.

Following from this discussion of what has been presented in professional literature revolving around dystopian graphic novels, with a brief examination of the genre in more general terms, I move to discuss three examples of dystopian visual stories that have not been part of prior cited examinations. The central argument of this chapter is that graphic novels contain affordances for both a textual and multimodal consideration of the ways that reality is con-

structed in terms of future possibilities but also present reality. There is a dynamic of "yet" that is contained in dystopian narrative as authors and artists share visions of what could be, while a reified sense of "already" is contained in these narratives. In this way, authors and artists point to those elements which are focused on and, in some cases, expanded in dystopian work.

In this way, the genre demonstrates a sense of pathos about a future reality, while establishing an ethos that suggests elements of these future terrors are already felt and actualized in some regions of society and the world.

What Is a Text?

Of critical concern in situating multimodal texts is the notion of what constitutes a text. A number of theorists have explored this question, and a number of terms exist. In order to build an understanding of the growing number of terms and movements that address the current shape of literacy, particularly in digital and multimodal texts, I now look at the ways researchers have used the terms New Literacies, multiliteracies, and media literacy, and then trace these terms to their practical utility in shaping educational practice. I will note that each of these terms exists as a broad framework all its own, with voices from the professional literature applied respectively. What follows is an exploration of each of these frameworks, consisting of a brief definition, as well as an exploration of major theorists from each framework. In some cases, theorists speak across frameworks.

In some ways, it seems that these frameworks overlap; yet, each one carries a distinct set of voices and particular assumptions, as well as specific foci. What is challenging and freeing at the same time is the notion that literacy researchers should "take advantage of multiple perspectives, and new ones that will ultimately emerge, to capture the full range of the complexities defining literacy during a period in which literacy continually changes" (Leu et al., 2013, p. 1156).

This range of complexities can help teachers and teacher educators consider the ways language occurs and works in a variety of cultural and digital spaces, and perhaps avenues for visions of the future in graphic novels and other visual works. Each of these frameworks offers an individual perspective relative to literacy as reading and writing habits have occurred across a variety of platforms, including digital tools and image-based texts.

New Worlds, New Literacies

Here, I will consider the term New Literacies. Lankshear and Knobel (2011) traced the path of the term literacy in its growing prominence in education, beginning in the 1970s and culminating in more impact on policy in the 1980s. The reasons offered for this shift included the work of Paulo Freire, as well as a post-industrial literacy crisis, an increased focus on accountability in education, and a focus on post-industrial economic growth. The increasing

demands of reading and writing practices within social and economic institutions played a role in this dynamic of cultural change, as well as Freire's attention to the power of literacy to enable groups of people. Our focus on reading and writing is not an end in itself, but has profound implications for the mobility of individuals in society, and for the ways that individuals and groups take up concepts of identity through their written and spoken language practices.

New Literacies has been defined both paradigmatically and ontologically, or in terms of both ethos and practice. Lankshear and Knobel (2011) described this paradigmatic shift as "a new approach to thinking about literacy as a social phenomenon" (p. 27). The ontological definition refers to the very nature of New Literacies, rather than a larger research or social paradigm, suggesting that New Literacies are composed of "a different kind of 'stuff 'from conventional literacies we have known in the past" (Lankshear & Knobel, 2011, p. 28). Because of the changing nature of the ways that text is delivered, and even defined, daily literacy practices change. Following this, educators seek to change their work spaces and teaching practices to establish relevancy. The result is a kind of trickling down, as the ways we communicate are shaped in action, then migrate slowly to our traditions and prescribed practices. Some literacy work, then, is deemed appropriate by the institution of education, while others exist on the outskirts of this brand of acceptance.

These New Literacies have been described as "post-typographic," conveying meaning electronically "via digital code as sound, text, images, video, animations, and any combination of these" (Lankshear & Knobel, 2011, p. 28). Street (2003) called New Literacies practices a "broader cultural conception" (p. 79). Thus, New Literacies capture a recognition that the cultural context matter for a reading or writing practice and, given the composition of these materials, New Literacies often focus on those practices that are digital, electronic, or otherwise post-typographic. In this way, the framework of New Literacies can be a starting point for considering the ways reading and writing practices are shaped by and reshape cultures, including the new tools we take up to make meaning in society, and the ways school either succeed or fail in addressing these changes in literacy practices.

Leu et al. (2013) commented on the way the rise of Internet has transformed daily practices, including those in economic spaces, requiring "competence with the New Literacies required by the Internet" as a "crucial determinant of an engaged life in an online age of information and communication" (p. 1154). Mills (2010) served as another voice marking this shift in literacy thinking, noting that advocates of New Literacies "regard literacy as a repertoire of challenging practices for communicating purposefully in multiple social and cultural contexts" (p. 247). New Literacies studies entail a model of reading that, like Street's (2003) definition of ideological practices, moves be-

yond a prescriptive, school-based approach. However, New Literacies studies also focus on individual tools and modes of conveying meaning, and how readers use these tools.

Coiro, Knobel, Lankshear, and Leu (2008) noted that New Literacies are always changing, and that these "New Literacies will continuously be new, multiple, and rapidly disseminated" (p. 5). Under the New Literacies framework, being literate means taking being adaptive as new demands are placed on readers by flourishing technologies (Coiro et al., 2008). This concept of New Literacies represents an ongoing set of skills, regardless of what changes occur in technology; in other words, the expiration date on a particular technological mode or site does not correspond to an expiration of the literacy practice, as these practices are in a constant cycle of adaptation. This understanding of literacy as always changing, requiring a new skillset, can be applied across the frameworks of multiliteracies, and media literacy.

According to Jewitt (2008), New Literacies focus both events and on-going practices, and the reception of these skills is not passive, but participatory. New Literacies give attention to the distinctions between literacy practices in some localized places, and more globalized contexts. It is this focus on the ontological nature of the practices themselves that helps me separate New Literacies from multiliteracies. Leu et al. (2013) wrote, "Some people use the term *New Literacies* to capture the new social practices of literacy," while others "tend to see new technologies emerging from new social practices" (p. 1156). New Literacies, in either case, involves an interrelation of social practices and new technologies. While the languages and media we use may be different, we encounter similar tools for meaning-making and encounter one another in new ways through digital means.

New Literacies entail changes in reading and writing practices, and these changes have made their way into educational practice. Kist (2000) reflected on his experiences of viewing film as a medium for communication, and advocated for the implementation of New Literacies in the classroom. Kist (2000) referred to these classrooms as places for "cognitive pluralism," where students could explore reading and writing across a variety of media (p. 712). Kist (2000) went on to describe New Literacies with five characteristics, which included "multiple forms of representation," emphasis on the use of symbolism, analytic dialogue "in an atmosphere of cognitive pluralism," both individual and collaborative of ways of working, and "evidence of active, engaged students" (p. 712). New Literacies were said to "demand new forms of critical literacy and greater dependency on critical thinking and analysis" (Leu et al., 2013, p. 1161).

Becoming a teacher of New Literacies, according to Lapp, Moss, and Rowsell (2012) means embracing a personal sense of critical literacy, interro-

gating "texts and technology" when assessing readings in "online or in traditional formats," and modeling the navigation of a variety of texts (p. 369). Discussions about reading, in the New Literacies paradigm, would occur at a variety of times and in a variety of ways, and work would be completed by students in a project-based manner that would transcend individualized academic disciplines. Furthermore, reading and writing practices in New Literacies cannot be passive; they require engagement, analysis, and critique from students.

Forzani and Leu (2012) suggested that New Literacies serve as an important aspect of curricular content for young children, and particularly those children who come from socio-economically disadvantaged backgrounds due to lack of access to technologies at home. This finding has been brought to alarming light in the Covid-19 pandemic. Furthermore, teachers of New Literacies see themselves as learning alongside students who may have more experiences with certain types of texts, and utilize aspects of design in providing feedback to students. Using new tools in new ways, then, opens up new opportunities for negotiating the dynamic of the student-teacher relationship. Notions of New Literacies lead to changes not only in the practice of classroom teachers, but in the roles teachers assume in their classrooms. New Literacies are also seen as increasingly important as societies change and the world becomes more globalized. New ways of communicating and engaging are fostered across and within cultures, and these new ways of connecting with one another sometimes take place in new digital spaces. Kalantzis and Cope (2009) wrote of New Literacies in the context of multiliteracies, and described these New Literacies as outcroppings of new "new communication practices" and "embodied in new social practices," stemming from new practices in employment, citizenship, and formation of identity (p. 167).

Following from this mingling of New Literacies with multiliteracies, I explore the latter framework in more depth in the next section.

A Multiverse of Reading and Writing

Moving from a consideration of New Literacies, I now turn attention to the term multiliteracies. Serafini (2014) defined multiliteracies as, "The reconceptualization of literacy as a multidimensional set of competencies and social practices in response to the increasing complexity and multimodal nature of texts" (p. 171). Serafini (2014) went on to say, "This concept suggests literacy is not a single, cognitive set of skills, rather an array of social practices that extend beyond reading and writing printed text" (p. 171). This definition corresponds with Leu et al.'s (2013) description of the changing nature of literacy, and the emphasis on competencies speaks to our need to conceptualize literacy as a set of skills that can be translated into pedagogical structures. Multiliteracies encompasses both traditional and newly emerging ways of encountering

reading and writing practices, and speaks to the varied nature of communication that has been sparked by both the globalization of society and the inception of new materials.

Jewitt (2008) discussed multiliteracies as a reaction to global changes in the job market, suggesting that multiliteracies and New Literacies share many tenets, but that "multiliteracies has at its center the idea of a social and culturally responsive curriculum," speaking to the need for reconsideration of educational approaches in a world with a new set of reading and writing demands (p. 245). This political stance can also be traced in the ways New Literacies has been drawn upon to act as an equalizing force, calling attention to the complex and interactive autonomous practices of members of communities who are sometimes excluded from access to education.

The multiliteracies framework, like New Literacies studies, consists of a focus on critical engagement and social change. This is the moral center of the work, beyond its descriptive role in defining and comparing materials. The framework of multiliteracies seems to draw not only on notions of literacy in terms of reading and writing, but casts a wide net in defining literacy practice through a larger consideration of cultural and economic factors. These practices issue into changes in pedagogy, curriculum, and even in the reader themselves as the role of "reader" is reconfigured. A consideration New Literacies or multiliteracies carefully naturally leads to questions about which materials and modes of discourse are prioritized and valued in society and

While New Literacies maintains a critical stance in terms of materials, multiliteracies extends this critical stance to the economic position and political space of the reader. Luke and Elkins (1998), when considering the multiliteracies framework, noted that "new technologies do not simply replace or erase older systems of communication," instead "they have a transformative, hybrid effect" (p. 5). In this view, television, technology, and cinema would not erase traditional printed text, but would transform literacy practices in changing job markets.

The New London Group (1996) suggested a changing pedagogy to address the literacy practices of "the burgeoning variety of text forms associated with information and multimedia technologies" (p. 61), and this pedagogy included experiential learning, intentional descriptions of "modes of meaning," critical reflection, and application of learning in new spaces (p. 88). It seems that both New Literacies and multiliteracies include implications for pedagogical change in the context of the movements that occur in globalized and interwoven social structures. The New London Group's (1996) conversation for this sense of change was situated in the context of cultural diversities, and included notions of reshaping communication in light of "the visual, the audio, the spatial, the behavioral," among other modes of meaning (p. 64). This transformational

nature of language was discussed in light of "diversity and global connectedness" (p. 64). What researchers envisioned in multiliteracies, in terms of the barriers that new ways of reading and writing have broken down, has in some ways been achieved – while inequities persist, even more than twenty years after this seminal work was published.

The New London Group (1996) described the reader as one who both inherits "patterns and conventions of meaning" and one who simultaneously acts as a designer of meaning in an active capacity (p. 65). As suggested by Jewitt (2008), literacy practices were seen as an economy-driven set of skills that challenged "readers" to move beyond industrial conceptions of routinized, mindless worker drones, and adapt and apply work-based practices that could analyze and synthesize information. One can hardly ignore the ways in which readers are now required to sift information and factcheck as we have a seemingly endless flow of both reliable and disreputable sources to consider.

In its original conception, multiliteracies stemmed from the ways work place demands restructured and reshaped public school curriculum design. As Anyon (1980) has noted, educators have tended to reinforce social stratifications with the kinds of tasks and texts that they include in curriculum. These texts and tools have a reifying effect on already-existing social class barriers. Multiliteracies and New Literacies entail a sense of design and decision-making that allows readers to acquire new skills, make choices, and interact in new spaces, and it is difficult to parse out the ways that biases and preconceived notions shape what material is taught and the manner in which material is taught in public schools.

Meanwhile, in private spaces, a mass media narrative unfolds that includes a variety of brands, including a variety of products, advertised through a diverse set of "media and channels" (New London Group, 1996, p. 70). In this way, adolescence is reflected in similar cultural spaces. Readers, in this model, can find a voice in a variety of lifeworlds. Lifeworlds were defined as "spaces for community life where local and specific meanings can be made," and virtual online communities served as one example of a lifeworld (New London Group, 1996, p. 70). In practical terms, this sense of media and channels makes its way into popular culture connections and provides new opportunities for identity formation and meaning-making and calls for interaction with a variety of texts in the classroom beyond the printed page. Popular characters draw attention to new textual interactions and texts that, at one time, were spurned by educators (e.g., graphic novels, fan fiction) are more likely to be embraced for the motivation they provide. In discussing how these social and cultural transformations affect curriculum and pedagogy, the word *design* was applied. This sense of *design* draws on an order of discourses, a concept defined as "a socially produced array of discourses, intermeshing and dynamically

interacting" (New London Group, 1996, p. 74). Schools were seen as spaces where a variety of discourses interrelate and students are involved in a process of meaning-making as they draw on what the New London Group (1996) called *Available Designs*.

Leander and Boldt (2012) expressed concern over the application of the New London Group's (1996) pedagogy. More specifically, Leander and Boldt (2012) were concerned with the lack of "indeterminacy" among adolescents expressed in "A Pedagogy of Multiliteracies" (p. 24). The second concern voiced by Leander and Boldt (2012) was the use of "A Pedagogy of Multiliteracies" as a redefinition of literacy, rather than as a pedagogical framework; for these researchers, literacy practice was not necessarily focused on a text as an end result or focus, but was conceived of as an improvised, living reality. In this consideration of literacy practices, the construction of a text is emergent and developmental, with pauses and redirections. For example, a reader might stop their singular reading experience, engage in another activity, and then return to the reading experience, or may even enact the reading experience in a lived expression. Similarly, reading in a multiliteracies or New Literacies space is not dictated in the same way that a traditional reading experience might be, as a reader from line one on page one to the next line, and so forth.

Of final consideration in multiliteracies is the work of Gee (2013), drawing on understandings of context in considering reading and language. Gee (2013) wrote that context "means not just the words, deeds, and things that surround our words and deeds, but also our purposes, values, and intended courses of action and interaction" (p. 138). A variety of terms help to define this context; the first is Discourse, which "always" involves "language," but then "always involve more than language as well" (Gee, 2013, p. 143). Discourses are expressed through identity kits, defined as something like "a toolkit full of specific devices (i.e., ways with words, deeds, thoughts, values, actions, interactions, objects, tools, and technologies) in terms of which you can enact a specific identity and engage in specific activities associated with that identity" (Gee, 2013, p. 143). Discourses can be composed of other Discourses in a kind of blending. In this view, literacy becomes not just reading and writing, but a variety of meanings conveyed in a variety of ways, and is cultural and situational in nature.

Both New Literacies and multiliteracies seem to be broad in their reach and encompassing in their descriptions, subsuming a variety of texts and materials that have been, are, and will be. Whether "new" or "old," multiliteracies suggests that there are many ways to engage in reading practices. What follows is a discussion of media literacy as final avenue of exploration with particular relevance to the ways that multiliteracies and New Literacies have made their way into cultural practice.

The Power of Media

From New Literacies and multiliteracies, I move to a specific use of the term of literacy with regard to media. Bawden (2001) defined media literacy as a framework that is "used to imply critical thinking in assessing information gained from the mass media: television, radio, newspapers and magazines, and (increasingly) the Internet" (p. 223). Media literacy, then, may be defined in terms of what is actually intended by the word *media*. Hobbs (2011) stated that the term media has been using in conjunction with communication practices since the 1920s, and went on to write that the media preferences of children and teenagers very often conflict with the choices and preferences of adults. For Hobbs (2011), media meant "an intervening agency, means, or instrument" historically, but has since been applied to a series of formats, including "print, visual, sound, and digital media" (p. 9). An increasing attention has been given to media literacy as concepts of bias and power are explored by politicians and popular figures. It is within the political context of elections and the negotiation that occurs around what is acceptable communication in social media tools that I position media literacy with the greatest potential relevance.

Serafini (2014) defined media as "particular technologies used for the reading and dissemination of texts, in particular multimodal ensembles," and included examples such as television, Internet, and DVDs (p. 171). Media literacy has elsewhere been defined as the "need to learn to 'read 'media or information sources in specialized ways in order to 'get what is really there' and/or to avoid being 'taken in'" (Lankshear and Knobel, 2011, p. 22). Serafini (2014) suggested that media literacy is aimed at, "The ability to critically understand, question, and evaluate how media work to produce meanings, and how they organize, mediate, and construct reality" (p. 171). It should be noted that critical stance was included in each of these four frameworks; New Literacies, multiliteracies, media literacy, and digital literacy each include critical evaluation as part of the reading and writing process. It is not enough to simply read – in each of these frameworks, reading is an active and thoughtful process that causes the reader to consider the world around them.

In theoretical terms, Kress (2005) defined "medium" as "the term for the culturally produced means" of distributing messages (p. 6). Kress (2001) drew on semiotics to serve as the foundation for his discussion of the ways in which meaning is conveyed across multiple modes, suggesting that signs are made in "all semiotic modes" (p. 404). According to Kress (2005), modes, or "culturally and socially produced means for representation" (p. 6) carry their own affordances, and media work in their own, distinct facilities. The ways people and ideas are represented, or misconstrued, in media have powerful implications.

As an example of these distinct facilities, Kress (2005) contrasted the concept of author in terms of a traditional book and the concept of author in terms of a screen representation. Representation, then, is the goal of utilizing these modes and media, and the representation points back to aspects of living. Affordances were defined as "distinct potentials and limitations for representation of the various modes" (Kress, 2005, p. 12). Jewitt (2008) went on to define affordances as that which "is possible to express and represent easily," which is shaped by the ways "a mode has been used, what it has been repeatedly used to mean and do, and the social conventions that inform its use in context" (p. 247). These considerations of affordances delineate what particular media are used for and can accomplish.

Thoman and Jolls (2004) suggested that media literacy includes a strong emphasis on analysis, as well as opportunities for real-world learning. Indeed, we live in an age where open channels in social media feature a wide range of messages. This sense of viewing beyond the surface and interrogating agenda and bias is inherent to critical media discourse, so that educators who wish to address media literacy have a new level of scrutiny to attend to when asking their students to interpret messages. Implementing media as an educational tool, according to Thoman and Jolls (2004) has potential for increased engagement for adolescents, and moves beyond passive viewing. The focus in media literacy is one of process, rather than content as "one engages critically with a mediated message" (Thoman & Jolls, 2004, p. 23). Thoman and Jolls (2004) noted that, in media literacy, there is more than one definition of text, which can include "any message form" (p. 23). Asking questions is also an essential element of media literacy. This notion of a broad definition of text, as well as a critical stance for the reader, aligned with both New Literacies studies and multiliteracies. Engagement, however, took on a unique focus in media literacy.

Hobbs (2011) identified five elements of the literacy practices within media literacy, beginning with access. Access, in this case, referred to both locating and implementing information that was considered "appropriate" and "relevant," as well as using technological tools effectively (Hobbs, 2011, p. 12). Buckingham (2007) echoed this concept of access as an essential in media literacy. Concepts of student success or struggle, as well as messages of which media are acceptable and which are not, are bound up in this concept of access. Following access, digital and media literary then included analysis as a critical process, much like Thoman and Jolls (2004), with attention on purpose, audience, and other dimensions of messages, as well as possible effects of messages conveyed by media, and overall quality of media.

Students follow access and analysis into a process of creation, in which they draw on what they have learned about media to begin to produce their

own content. This is a literacy practice that requires confidence, as well as creativity, and draws on understandings of audience and purpose, formerly considered in the analytic processes of media literacy, for the purposes of synthesis. Reflection acts as a fourth element of digital and media literacy, and considers daily effects on daily life practices, as well as larger concepts of "social responsibility and ethical principles" applied to "our own identity, communication behavior, and conduct" (Hobbs, 2011, p. 12). The final component of digital and media literacy is action, the active application of literacy practices to solve problems in the wider world, as well as in a variety of social situations, including family and the workplace. While social and political considerations serve as a backbone for New Literacies and multiliteracies, it is in these concepts of access and action that media literacy approaches socio-economic questions.

Expanding on engagement, Alvermann and Hagood (2000) suggested that "fandom" can increase student response in classrooms, writing, "Bringing together fandom, music, and critical media literacy in classrooms may open up new opportunities for the classroom context to be a site of active meaning making by both teachers and students using a variety of popular culture texts," (p. 445). Jenkins (2014) drew a distinction between researchers who study fans as individuals and researchers who study fandom as a larger construct. In working with readers, this concept of fandom translates into drawing on popular characters and engaging with media outside of traditionally accepted texts. Teachers can trace connections between traditional print literacy, as well as the multimodal experiences of graphic novels and film. Within the space that fan fiction communities allow, students can then become makers and even change elements of narratives they enjoy to meet their own desires and expectations for what works best in stories. This use of text opens new possibilities as students are not limited to the work of other authors but, in essence, become authors themselves and reshape narratives to fit their own demands and expectations.

Jenkins (2010) commented on the role of media, and the ways that brands are marketed so that one medium can be drawn and utilized across a variety of media, a concept he called transmedia. This use of media can stem from adaptation, which is defined as reproduction of "the original narrative with minimum changes into a new medium and is essentially redundant to the original work" and extension, which is defined as an expansion of "our understanding of the original by introducing new elements into the fiction" (Jenkins, 2010, p. 945). Jenkins's (2010) pedagogy of transmedia includes maintaining a critical stance for examination of the media, as well as examining the way storytelling works across media.

Both Jenkins (2010) and Turner (2009) consider media as a cultural phenomenon, while Fairclough (1995) suggested that language in any text, including media texts, "is always simultaneously constitutive of (1) social identities, (2) social relations, and (3) systems of knowledge and belief" (p. 55). Awareness of this aspect of language use in media connected media literacy in my mind with the work of Gee (2013). This discourse of media can also convey a sense of hegemony, given the attention or importance paid to certain types of media, which Fairclough (1995) called "orders of discourse" (p. 67). These political considerations align with aspects of the sociopolitical focus of multiliteracies. Machin and van Leeuwen (2016) explored the relationship between media literacy and power, specifically in terms of the interpretations that can be gathered from multimodal discourse.

Situating the use of media in the classroom, Sholl and Denski (1995) wrote that critical pedagogy is an essential in media literacy, as has been noted in New Literacies and multiliteracies, and saw media literacy as a place where marginalized students could be reached. The work that students do that is sometimes ignored or misunderstood by traditional school structures may be reevaluated under a new framework. Sholl and Denski (1995) went on to say that media literacy from a critical stance should be "conceived as political, social and cultural practice" (p. 17). It seems that in all these frameworks, there is not simply a descriptive sense of materials, but an attentiveness to the larger social and cultural set of practices in which these platforms and products exist.

Adding to this conversation about media literacy in pedagogy, Bazalgette and Buckingham (2013) reinforced the importance of including a wide variety of texts in classrooms, and explored current applications of theories of multimodality, drawing a distinction between the use of multimodality to qualify analysis *of texts* and the use of multimodality to define *texts themselves.* Bazalgette and Buckingham (2013) called this a "significant conceptual leap," stating "multimodality seems to be reduced to a mere aggregation of 'methods of communication – 'which is very different from the aim of multimodal analysis" (p. 96). The researchers aimed for a closer analysis of media containing moving images, considered distinctly from more traditional text forms (i.e., print). Moving-image media's cultural importance and impacts on early cultural development were cited as rationale for this investigation. Next, I will consider the final framework, digital literacy, before offering a brief summary of why these frameworks are important for education.

From this large family of literacy theories, I now turn to consideration of three dystopian graphic novels.

Text Example and Analysis: The Hard Tomorrow

Author and artist Eleanor Davis paints a stark future in the graphic novel, *The Hard Tomorrow.* In some ways, this work draws to mind Sophie Goldstein's 2015 graphic novel, *The Oven,* as a female-articulated figure negotiates the dangers of a foreseeable reality. In Davis's work, the world is repainted as one in which social media control is out of bounds, and the main characters, Hannah and Johnny, must negotiate this pared-down space. The future is not one of growing technology, as seen in other dystopian stories, but one in which life looks very much like it does now.

Hannah has a desire for pregnancy, a plot point that contains much to consider in emblematic terms for future hope, while also encountering life with a partner who is described by publisher Drawn & Quarterly as a pothead. Also recalling the publisher's description, the book's sense of a future is near. The emotive function of the design of the text is one of contemporaneous encounter, as well as bleak dread as worlds and characters are depicted in unadorned fashion.

Moments of violence occur in unexpected moments and stem from human frailty. There is little known of the authoritarian leadership in this state as much of the narrative focuses on making it through daily demands, negotiating human sexuality and social formations. Davis's use of black and white lends a sense of timelessness to the pages, acting in contrast to Goldstein's deserted setting and tones of reds and yellows.

The story is not yet occurring, given the actualized social media empire, while it is already happening as citizens exist in a pandemic context. The background of war and conflict found in the text is not only an already sense of the text, but an always-present aspect of reality. Indeed, it is difficult to think of a time when there has not been some kind of war going on.

The less visible war of information exchange and identity that occurs in social media spaces is a thread that runs beneath the surface of the narrative, and brings to mind both the expansion and dilation of social media that has occurred in the past few years. There is an increasing specialization of platforms to adhere to the viewpoints of participating members, no matter how extreme, and an increasingly important understanding of the limitations of political voice when such sense-making leads to violence.

While essentially a quiet narrative, *The Hard Tomorrow* is also focused squarely on the difficulties of today, and the violence is felt, unseen in many cases, even when not explicated in panels. The ecological considerations of Jones (2020) resonate strongly here. A pedagogy of the future might take note of this sense of violence, while also comparing what is expressed by the palette, arrangement, and use of image in the story.

This is a pedagogy that is focused on saving both the physical and emotional nature of the world. I am reminded of Hobbs's (2020) conceptualization of the world as subsuming propaganda, platform, entertainment, and persuasion. The notion of the platform with its range of affordances for connections that are sometimes misappropriated to share false information or to spread division is a thread to the narrative in Davis's work that pulses below the surface.

There is a sense that this world has come to be as a result of some unstated facts, but the inferences are ripe not just in a traditional imagistic sense with meaning-making that occurs alongside the images, but within the narrative itself. Kukkonen (2013) positioned graphic novels as literary works of merit, and Davis shows that notion to be true in this work.

Text Example and Analysis: The Wrenchies

In a tale told through vivid colors and acting in stark contrast to *The Hard Tomorrow,* Farel Dalyrymple's graphic novel, *The Wrenchies,* acts in a Mad Max-like fashion, while also drawing on parallels with William Golding's *Lord of the Flies.* Violence is not only felt but vividly expressed in this story in graphic terms.

Youth, in this story, is told through the prism of a cave experience, but the cave is hardly Platonic. What the characters experience is not an idealized vision of the future, but one of shadows where violence occurs and survival is essential. Endemic to the story is the notion of a younger generation conflicting with the horrors of another. The effect is not unlike the push and pull of progress in contemporary society, and the ways in which systematic structures of oppression continue to be revisited and revitalized after periods of surface-level transition, where a holistic transformation may otherwise occur.

In *The Wrenchies,* it is only through the banding together of youth that the world has the possibility for positive change. The story is generational, and speaks to the need for change while noting the reality that gatekeepers from other corners of society seek to set change back. Emotively speaking, these pages assemble a sense of war and are a visual punch to the stomach. They are visceral in their sensibility, as well as in the occasional presentation of figures of viscera. Dalrymple includes additional intertextual affordances, which comment on the nature of the book, as characters read a comic book page, detailed in Panel A on page 112.

One character responds that the text is "looks sort of gay," a comment which includes problematic language, but also reflects the confrontational worldview of the speaker. This intertextual reality-distortion between the medium and commentary on the medium itself continues throughout the pages as the reader encounters an issue of *The Wrenchies* depicted in the book, and a

character represented on the page signals the terminus of the story by saying the words, "The End" (Dalrymple, 2014, p. 303).

The message from *The Wrenchies* is one of conflict, confrontation, and necessary battle. There is world-building and play, though conceived in a gripping visual style, and the further effect is that book is almost aware of itself as a book. The cave metaphor again returns as one generation encounters the still-open wounds of previous generations and speaks to the potential of a pedagogy of the future not as an isolated and free-standing entity, but as a natural step (perhaps a healthy and metacognitive and meta-fictive stance) taken in succession.

The conversation continues.

Text Example and Analysis: Heavy Liquid

In Kafka-like fashion, author/artist Paul Pope fashions an alternative future in which a character with a singular letter name (S) encounters both reality and distortion. Pope is no stranger to the world of dystopian fiction in visual format, having written *Batman: Year 100* and the *Battle Boy* series, both of which occur in alternative universes presented with unique vision. Pope's style might be described as a sleek and urban punk rock approach that could just as easily appear on a poster announcing an upcoming concert, as it decorates at the pages and panels of a comic book work. The setting for all of these stories is decidedly more metropolitan and urban than the titles previously explored in this chapter. The violence in the narrative takes the frame of espionage-level escape in many cases.

It is, by the end of the story, a balance of reality and distortion that is so central to dystopian fiction as S encounters a shadow-self, reminiscent of the shadows encountered throughout the narrative. Detective fiction works as a fitting sub-genre for this dystopian story. I return once more to my experience teaching *The Hunger Games* series with middle school students as I ruminate on the questions presented in this *Heavy Liquid*:

To what degree would a society so delude itself into thinking that sacrificing youth to stave off rebellion would be an essential and acceptable way of life? Other questions arise. To what degree do members of society so segment themselves or assign value to themselves that the world becomes a capitalistic set of interchanges? Are roles in society so stifling that the notions of freedom and selfhood are thereby inhibited? Pope's future is a dark one, but all of these questions present a sense of shadow and darkness.

At the end, all of these stories, whether told in visual or text-only format, revolve around questions of identity and personhood to the degree that these values are lost in a series of manipulations. Such is the critical role of considering voice in society, and of interrogating systems of power and oppression. A critical dynamic occurs in social structures that ostensibly provide inclusion

and opportunity through written slogan or propaganda, and yet do the opposite in their actualized work. It is this dynamic is emotively present in *Heavy Liquid* as the reader encounters moments of familiarity and concrete narratology, as well as moments of uncertainty.

These are realities and questions not so divorced from our own as we contend with systems of inequity in the world. For centuries, personhood in full form has only been relegated to a select few, based on propositions of gender, wealth, and ethnicity.

Further Analysis: Why These Books?

As one of my undergraduate students recently remarked in a poetic response to an assignment about reading habits, *Fahrenheit 451* "scorched my brain" (personal communication, 2/13/21). Reflecting on this student's interaction with the text, it is certainly not the case that all readers engage with dystopian materials in the same way or at the same time. Rather, the confluence of visual storytelling and futurism that is present in these texts reflects a more precise potential for capturing the attention of some students, while other options for reading might be offered to those less attuned to these materials.

Bradbury's work has been adapted into graphic novel form, which might issue into another line of response and engagement; nevertheless, stories of dark futures are not every reader's wheelhouse. At the same time, I see the importance of having assumptions burned down, and a new world construction in the absence of a prior worldview. While it is certainly not the goal of my instruction to topple thinking, I know that I have gone through a similar and difficult process in my life as I have come to terms with the world around me, first noting that inequities persist, while also noting that these inequities are so often ignored or erased.

In the context of this writing, the 2020-2021 academic year has been one of struggles and, in other moments, creative insights. It has been one of political revolution and world events that have recast this author's life into a somewhat dystopian experience. Voices murmuring pandemic possibilities and lists of symptoms now provide the background music in restaurants, and people move about in masks and small groups. On the day that I write this sentence, a half-million citizens in the United States have died as a result of the pandemic; meanwhile, some members of society continue to downplay or resist the information that is being provided to them. Reasonable measures of mitigation are, in some spaces, considered political moves or laughable choices.

Such is the life that is around this author at the moment, and it is with appreciation of the medium on which this chapter has treated that I note the irony of a genre, or sub-genre, that has proven to be so popular leading to moments of sorrowful recognition. These are words that have not yet passed

into the world, ideas that have not yet shaped the practices and identities of members of society.

Dystopian stories afford a particular sensibility for exploring the woes of present reality through the lens of a fictive one; it is this sense of writing out the woundedness of this age (Dutro, 2011 has previously utilized the phrase "writing wounded") that leads me to consider the ways in which stories of the future are also stories of lived moment, and how these stories unpack and unfold the trauma and pressing questions of justice that readers find resonant.

Those who do not adhere to these limitations are shamed in some spaces, and embraced and celebrated in others. Political leaders have utilized social media platforms to share ideas of dissent and agitate residents in some parts of the United States who were ordered by sitting governors to lock down. In perhaps the most salient example in my nation's recent history, the response of former President Donald Trump was to "liberate" regardless of the consequences felt by other human beings. It is difficult, even from a global and non-partisan standpoint, to remove this level of rhetoric from a dystopian context, and to rewrite this historical moment as one of anything but Malthusian politics.

While dystopian stories glimpse the future, they clearly speak to current times and it is only from a place of privilege that this author notes and remarks on this finding. In many ways, members of marginalized communities have experienced dystopian states from the beginning as those who are othered find themselves at odds with dominant groups and rhetoric. A pedagogy of the future is, in effect, one which considers all means of communication in the context of a historical reality and a wounded present, and considers all identities and experiences as aspects of the living world. This pedagogy seeks to heal not by means of erasure or memory loss, but by means of confrontation, naming of issues, exploration of solutions, and commitment to future progressive work.

What is more, this is a pedagogy that can lend itself to a war of the minds that puts weapons at the side, embrace a brighter vision of authentic humanity, and acknowledge the problems that are so often reflected in visions of dystopian worlds. They are the trappings and chains of fictional realities that exist, to some measure, in our lived experiences now. Conversation about what might be necessarily and naturally leads to a conversation about what is currently true; my classroom experience was one of awe and revelation as I learned new aspects of my students 'lives, including the ways that prejudice and bias shaped their lives.

Conclusions and Recommendations

It is difficult at the time of this writing to fully imagine the implications of the COVID-19 pandemic and the on-going destructive debate about the rights

of Black Indigenous People of Color (BIPOC). There is a dynamic of forward movement punctuated by a sense of three steps back in these aspects of lived experience. This writer can point to the moment that they realized that racism was still a component of daily human life in the United States, a marked sign of privilege that continues to shape my pedagogy.

A pedagogy of the future and present must be concerned with social justice, and with the decent treatment of all people. These notions might seem utopian, but they are also essential. It is within the space of the dystopian story that we so often find an injustice or a sense of hatred brought to full world form. I am thinking of *The Wrenchies* here, but also of *Lord of the Flies.* The hatred that groups sustain and convey is, in so many ways, arbitrary. Both of these works demonstrate this notion through the lens of youth.

Perhaps in the shadows of invented realities we contend with these questions, but it is also paramount that such questions be addressed beyond the pages of literature and become enacted in spaces of law and daily social practice. Returning to Hobbs (2020), the move to silence educators concerning the ethical treatment of others, both in the present and throughout history, is particularly problematic. So too is the notion that curriculum might erase rather than reveal layers of truth.

Textually speaking, a pedagogy of the future might necessarily subsume the fusion of all manner of texts and modes of delivery for such texts. A prioritization of the printed page is as anachronous, at this juncture in the world of literacy education, as would be a lesson stemming from the Horn Book. Throughout this piece, I have attempted to intimate that the inclusion of graphic novels or dystopian literature, or indeed their literary nexus, is at once truly literary in nature, and yet does not qualify as a motivating material for all readers at all times.

Returning to the comments of the teacher I interviewed during this project, the phrase they shared, "Reading is reading" comes to mind, as does the Freirean notion of reading the world around us. There is a globalized sensibility to our modes of communication that is daunting, yet delightful in its capacity to allow a variety of perspectives to be represented and shared.

The inclusion of multiple modes of meaning construction necessarily entails a vision of the future that is rendered not simply in words, but in images and other less obvious modes of communication. That is to say, a pedagogy of the future must simultaneously confront experiences of inequity so often demonstrated in dystopian narratives. Without an analytic and authentic sense of current problems and issues, and without both the freedom and the authority to name and describe these issues in educational spaces, the result is a removal or intentional ignorance of reality. There is little to say about the possi-

bilities of the world ahead if educators are not supported in their work of anti-racist and community celebrating education now.

What a reader sees about themselves and their world is presented in a disjointed nature that simultaneously aligns with and extends an understanding of momentary lived reality. We now live in a digital age more than ever, and this move to digital and virtual has been necessitated by a global pandemic. The result may be the embracing of digital pedagogies and multimodal storytelling that is afforded by digital texts, while a subtle or not-so-subtle resistance to the importance of the screen may also be an implication in some pedagogical spaces.

As is the case with so many conceptualizations of the future, time will tell.

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APPLYING PERMACULTURE PRINCIPLES TO MODERN EDUCATION

Gary PADGETT[*]

Introduction

This chapter analyzes the method and approach to teaching STEM/STEAM based lessons. As standalone courses, science, technology, engineering, math (STEM), and now art (STEAM), have been a mainstay of most public school curriculums in the United States since the 1950s (Jolly, 2009; Bybee, 2013; White, 2014). Seventy years later, schools are attempting to develop these courses into a holistic, integrated program. This chapter adopts the permaculture principles as defined by Mollison (1978) to create a platform in which the problem is the solution. Rather than view a multidisciplinary curriculum as a challenge to overcome, it can be viewed as an opportunity to provide students with real life learning experiences. By applying permaculture principles to a school's curricular approach, it is possible to create opportunities for students to learn STEAM subjects areas in a manner that allows them to connect to the natural world and to their communities.

As defined by Mollison (1978) permaculture is comprised of three ethics. They are Earth Care, People Care, and Fair Share. These principles are depicted here in Figure 1:

Figure 1: Permaculture Ethics

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When applied to the field of education, these three permaculture principles have the ability to shape the way pedagogy is applied. This chapter will explore each principle separately, demonstrate its applicability to the field of education, and conclude with how the combination of all three principles is greater than the sum of its parts.

Earth Care

Within the field of permaculture, there are three distinct, yet overlapping, ethics (Fox, 2013). The first ethic is Earth Care. Earth Care is defined as maintaining, and possibly regenerating, the soil, water systems, forests, air quality, and agricultural production areas (Akhtar, F. et al, 2016; Vitarik, C & David, C, 2017). This is the ethic that best aligns with modern school's science education systems. The ethic of Earth Care is depicted here in Figure 2:

Figure 2: Earth Care

Stem/Steam

In the United States, there has been a focus on science and math since the 1950s. This focus was caused by launch of the Soviet satellite Sputnik (Wissehr, C, Concannon, J, & Barrow, L.H., 2011). When the Soviet Union launched a satellite before the United States did, it highlighted that the United States was not keeping up with other countries in these subject areas.

Over the last seventy years, the focus on math and science has moved from teaching them as stand-alone subjects to teaching them as part of a holistic curriculum. This holistic curriculum began as a STEM program, defined by teaching science, technology, engineering and math. This type of curriculum consists of only the hard sciences and is not as holistic as it first appears. To become more inclusive, and to infuse STEM into all subject areas, the arts were added to this curriculum (Connor, A, Karmokar, S., & Whittington, C., 2015). This changes the acronym from STEM to STEAM.

From an Earth Care perspective, STEM programs can, and have, provide opportunities for students to learn about environmental issues and sustainability programs. With the addition of the arts, STEAM programs have the ability

to reach a broader population of students and utilize their interests in teaching about how to care for the Earth.

Ecoliteracy

Ecoliteracy is a concept derived from two words, ecology and literacy. William Graham (2018) writes, "Ecoliteracy is the ability to understand the natural systems that make life on earth possible." Most school systems have a science curriculum that includes standards concerning the natural systems occurring on Earth, but it is the word literate that changes this course of study slightly from just the memorization of ecology facts.

Ecopedagogy

Ecopedagogy, as the word implies, is an outgrowth of ecoliteracy. It is "a discourse, a movement, and an approach to education that has emerged from leftist educators in central and South America including Paulo Freire, Moacir Gaddotti and Leonardo Boff that seeks to re-educate 'planetary citizens 'to care for, respect and take action for all life." (OMIYEFA, AJAYI, ADEYANJU, 2015) Utilizing this definition, ecopedagogy is calling for a whole child, or rather a whole world, approach to education. Rather than separating people from the rest of the natural world, ecopedagogy is placing people directly back into the ecological systems that ecoliteracy is teaching. Ecopedagogy also examines how oppression and societal problems are causes of – and caused by – environmental issues, but this aspect of ecopedagogy will be covered in more detail in the section on People Care.

Conclusion

When examining aspects current education standards within the United States, Earth Care can easily align with the science standards. However, students are enrolled in, and should care about, more than just science courses. A STEM or STEAM approach allows for a more comprehensive approach to caring for the planet and engaging students 'varied interests. This approach, as mentioned in the section above on ecopedagogy, still does not address the whole student or includes human interaction and society as part of the ecological environment. Permaculture is a three-legged stool, and all three ethics are needed for it be effective. The next two sections will examine the People Care and Fair Share ethics of permaculture.

People Care

Permaculture is based on three ethics, of which People Care is the second (Egan, C., Benyon, D., & Thompson, R., 2017; Genus, A., Iskandarova, M., & Warburton Brown, C., 2021). Unlike Earth Care, not much has been written to explore this ethic of permaculture. Pandora Thomas states that, "There hasn't been enough work done around permaculture principles translating them for the people care ethic, so now there's this misconception that permaculture is about farming and gardening, which it isn't—it's mostly about rela-

tionships." (Olson-Ramanujan, 2014, para. 24) People Care is based on the ideals that people, like any resource, are not expendable. This ethic emphasizes the importance of the community and working together to confront local and global issues. It is about taking care of one's self and others. This ethic can translate to modern education, but will require a pedagogical shift away from focusing on standards to focusing on the whole student. The ethic of People Care is depicted here in Figure 3:

Figure 3: People Care

Ecopedagogy

Ecopedagogy, as discussed in the last section, "seeks to re-educate 'planetary citizens 'to care for, respect and take action for all life." (OMIYEFA, AJAYI, ADEYANJU, 2015) As a pedagogy, ecopedagogy aligns with the ethic of People Care. Rather than exclude humans from the natural world, ecopedagogy places humans firmly within the global ecology. This includes the interaction and examination of colonization, systemic racism, cyclical poverty, and sexism. Permaculture is not a linear process, but is circular. Topics such as ecology and racism or sexism are not mutually exclusive, but are overlapping and directly influence each other. (Kovel, J. 2003; Van Sant, L., Milligan, R., & Mollett, S., 2020) Applying this concept to modern education will have a direct impact.

Mindfulness

Up until this point, this chapter has examined science or STEAM based curriculums when applying permaculture ethics to the modern education system. If this chapter only looks at standards based curricula, then it will only touch on one part of the issue and miss the point of permaculture. Rather than operate in a linear fashion from, it is important to work within concentric circles that address issues from multiple angles.

Addressing modern education from a People Care angle, one way that schools can care for the students, teachers, and staff is by applying a degree of

mindfulness (Shapiro, S.L., Brown, K.W., & Biegel, G.M., 2007; Roeser, R.W., et. al., 2013). In a pandemic, or post pandemic world, levels of anxiety and stress are increasing (Marshall, A.L., & Wolanskyj-Spinner, A., 2020; Muldong, V.M, Garcia Jr, A.E., & Gozum, I.E., 2021). Implementing a mindfulness based stress reduction (MSBR) program, available to the entire school community, is one way that modern education systems can practice People Care.

Community Engagement

Mindfulness based stress reduction programs (MSBR) or restructuring schools facilities can take time and money to implement. Time and money are often resources that schools do not have, and it is impractical to ask students to wait five or ten years to access resources for their mental health and wellbeing. It should be remembered that permaculture operates in a circle, and not a straight line. Rather than think of implementing a MSBR program or not, it would be better to think of implementing an MSBR program and other strategies, with the emphasis on the "and". One way to address the lack of funding and resources at the school site is to look toward the community and other stakeholders.

From a permaculture perspective, the community can be engaged in a number of ways. Community members can be imagined as exiting within concentric circles, or zones, around the school. These zones can be designated literally based on community members 'geographic nearness to the school or metaphorically, based on community members 'personal and/or professional relationship to the school.

When imagining the zone based on geography, this would resemble a standard permaculture zone analysis. (Mars, 2005) Those areas closest to the school would be Zone 1, then Zone 2, Zone 3, and so on until all relevant geographic areas are identified. The zones closest to the school are those that should be engaged first. The community members in this zone may be able to supply funding or donate their unique talents to the school. This can be mutually beneficial to the business in the closer zones as supporting a local school is a great way to advertise.

The previously mentioned zones can also be drawn metaphorically. This can be done by identifying the strength of the personal and/or professional ties a community member has to the school. This may or may not correspond to geographic zones, but may yield better results for the school. Parents, grandparent, and extended family members can be included in the first zone. They are the ones personally connected to the school and have a reason to invest their time, talents, and money. The second zone can include alumni businesses that employ graduates. The third, fourth, fifth, etc. zones can all identify various community members and stakeholders that are related to the school in

one fashion or another. Incorporating and engaging these community members provide a mutually beneficial relationship in which the students, the school, and the community benefit.

Conclusion

In the first section, this chapter examined how the Earth Care ethic of permaculture can be applied to modern schools. This curricular approach is very important, as is evidenced by test scores and the growing job market in STEM/STEAM fields. However, the modern education system must move past a standalone curricular approach. Instead, as this section points out, the modern education system needs to adopt a whole student approach that includes engaging the community and addressing mental health issues. This is why the People Care ethic, as examined in the section, is important the future of the modern education system. The third ethic of permaculture, Fair Share, will be discussed in the next section.

Fair Share

Fair Share is the third and last of the permaculture ethics. Earth Care, the first of the permaculture ethics, is the easiest of the three ethics to implement in the modern education system. Science and other STEAM topics are clearly defined and have state and/or national standards to support them. People Care, while less clearly defined, is usually supported by the modern education system through its focus on the whole student. School systems may debate best practices for providing mental health resources and engaging community stakeholders, but they are usually in agreement that both actions need to be taken. Fair Share, however, has become a heavily politicized concept that is debated based on its definition, its applicability, and even its inherent morality (Akhtar, F., Lodhi, S.A., Khan, S.S., & Sarwar, F., 2006).

Fair Share, as a permaculture ethic, is defined as using what one needs and sharing what one can. This can be in direct opposition to systems based on competition, growth mindsets, and driven by profit. (Akhtar, F., Lodhi, S.A., & Khan, S.S., 2014) Within the United States this has the potential to become misconstrued as an argument between economic systems such as capitalism and socialism. Fair share, however, has the potential to not only enhance educational systems, but also make them accessible to a larger audience. Fair Share is depicted here in Figure 4:

Figure 4: Fair Share

Community Engagement

Donating Food

In a STEAM based classroom, such as those discussed earlier, there are many opportunities to share resources with others. STEAM based classrooms tend to be developed with project or problem based curricula in mind. One example of a project of problem based STEAM curriculum is the concept of a school or classroom garden.

School gardens are used in STEAM projects to teach students agricultural science and character traits such as responsibility and hard work. (Alexander, J., North, M.W., & Hendren, D.K., 1995; Blair, D., 2009) These are admirable outcomes, but they ignore what gardens are naturally intended for – food production. (Ratcliffe, M.M., Merrigan, K.A., Rogers, B.L., & Goldberg, J.P., 2011) School gardens have the potential to grow a variety of fresh produce that, while perfectly designed for consumption, goes to waste. Rather than plan a school garden with only science standards or character development in mind, a more holistic view would take into consideration the vegetables and herbs that are grown in the garden. This produce can be provided to the local community to feed those that are in need.

Donating food does not align with science, math, or any other curricular standard. The impact donating food has on students is not easy to quantify on a standardized test. However, from a permaculture viewpoint, something as simple as donating the byproduct of a STEAM lesson – in this case fresh produce – brings the lesson into alignment with Fair Share ethic. (Rayner, L., 2013; Raimbekova, L., & Amuzu, S., 2019)

Community Stakeholders

This section began with the idea of donating food to help support the local community. This reflects a deficit mindset in which one examines what the community lacks rather than what the community contains. Schools are not isolated entities separate from the communities in which they exist. Shifting from a deficit mindset to an asset based mindset, schools can view communities as resources that can benefit the overall education systems. Communities are a source of funding, subject area expertise, and support. (Sporth, R.,

Greenberg, M., Bierman, K., & Redmond, C., 2004; Janmaat, G., McCowan, T., & Rao, N., 2016;) As described earlier, permaculture principles can allow communities to be assessed based their locality and utility. Within the ethic of Fair Share, incorporating the community into the school allows community stakeholders to have a voice in what is taught, and perhaps more importantly, how it is taught. Excluding the community from participating in schools denies students access to the resources that a school cannot feasibly provide.

Guest Speakers

Incorporating community stakeholders into the school system can seem like a daunting task. Each school and each community will approach this concept in different ways. However, all schools can utilize community stakeholders as guest speakers. (Zorek, J.A, Katz, N.L., & Popovich, N.G., 2011; Craig, C.M., Bergstrom, A.M, & Buschhorn, J., 2020) Schools with fewer resources for instructional materials, laboratory supplies, and electronic devices can supplement their teaching by using guest speakers who have professional or lived experiences that other students would access through textbooks. The ethic of Fair Share tends to be applied only to physical resources, such as food, water, or funding. However, this ethic can be equally applied to information. When Fair Share is applied to information sources, it can change a school's ability to provide an adequate education.

Technology Use

Recorded Teaching

The fair share of information is a hotly debated topic, but it is well within scope of the Fair Share ethic. Permaculture ethics calls for people to share what they can with others and educators can set the example for others to follow. Guest speakers are a valuable resource, but they are limited to specific geographic and temporal scope. Not everyone can attend a speech due to the speaker's location, the time at which the speaker presents, and the physical limitations of the presentation space. Educators can address this issue by recording their lessons and providing them as an open access resource (Chen, J., & Lin, T.F., 2012; Trenholdm, S., et al, 2019). As a pre –recorded, open access resource the barriers due to geography and time are removed. The portion of the population without access to reliable internet will not be able to access these resources, but they are still a step in the right direction.

Conclusion

As stated earlier, the permaculture ethics of Earth Care and People Care are the ones that are usually applied to STEAM classrooms. However, the ethic of Fair Share can, and should, be equally applied. This ethic has the potential to change a STEAM program from one that is classroom or school based to one that not only includes the community, but helps to improve it.

Conclusions, Limitations, And Future Research

Introduction

Science classrooms have enjoyed a place of prominence within the United States since the 1950s. However, science as a stand-alone subject is limited in its applicability. Since the 1990s, cross curricular approaches such as STEM and STEAM have gained in popularity. Thirty years later, this chapter is calling for teaching STEM and STEAM classes utilizing a permaculture approach in order to create a community, rather than a classroom, impact.

Earth Care

Earth Care is the permaculture ethic with the clearest application to the STEM and STEAM classroom. STEM and STEAM classes will cover standards related to ecological systems and environmental issues. Creating a standards based approach to Earth Care is straightforward and relatively noncontroversial.

People Care

The three permaculture ethics address a holistic approach to creating a sustainable system. While this true, even STEM and STEAM based classrooms tend to exclude humans from nature. The permaculture principle of People Care emphasizes that humans are part of the environment and the humans have a responsibility to learn and care about each other.

Fair Share

Fair Share is the most controversial of all the permaculture ethics. It is not uncommon for science classrooms to explore controversial topics, but those topics do not tend to be economic issues. Discussing who should have access to resources and what is considered fair access can be unfairly deemed too political and unsuitable for the classroom. The permaculture ethic of Fair Share, however, places this discussion at the heart of any discussion about the environment or scientific progress.

Limitations

This chapter discusses the application of permaculture principles to modern science classrooms, particularly those that are STEM and STEAM based. These discussions are, however, limited in their geographic scope. The arguments presented in this chapter are grounded in the modern public education system of the United States. This presents a geographically limited discussion, but one that the chapter acknowledges as necessary in order to present a coherent argument.

As mentioned earlier, this chapter focuses on the public education system. Private schools, magnet schools, and schools of choice are not taken into consideration within the scope of this chapter. Schools with an overall emphasis on science or community service may implement permaculture ethics in a way that public schools do not. Only public schools were discussed in this chapter as they are the largest format of education within the United States.

Future Work

This chapter acknowledges the limitations of its scope, but views them as opportunities for future research rather than as a deficit. Research on how permaculture ethics can apply to non-STEAM classes is needed. Permaculture is a holistic philosophy and can be applied to all subject areas. This also true for private schools, magnet schools, and schools of choice. Research discussing different types of school systems will present a larger picture of this applies across the United States.

Research is also needed on school systems outside of the United States. Questions such as "are permaculture ethics applied to education systems" or even "is it feasible to apply permaculture ethics to the education system" need to be explored in other countries, especially in developing countries. Modern education systems, like permaculture ethics, exist globally and need to be applied, and discussed, in varying locations.

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ACTIVATING THE NEXT GENERATION OF LEADERS: ACTION LEADERSHIP FOR ADOLESCENTS APPROACH

Leslie HAMDORF[*]

Introduction

Action Leadership for Adolescents Approach (ALAA) is a systematic transition from rote pedagogical practices to a holistic approach that employs youth to guide their development, fostering innate and authentic contributions to our world. Rote in the sense that many teacher education programs and K-12 curriculums provide scripts, worksheets, and workbooks for courses. In contrast, holistic approaches focus on developing the intellect while also cultivating character development and community stewardship.

ALAA is an approach that incorporates elements of Participatory Action Research and the Positive Youth Development model to empower and engage adolescents in their everchanging landscape by incorporating five principles into a holistic approach. The five principles include brain balanced, skill development, interdisciplinary curriculum, innate and indigenous truths, and cultural responsibility.

The scope of this chapter includes an explanation of ALAA, followed by portraits of adolescents who have participated in programming and events that used the ALAA approach. After reading about how ALAA has come to life in the portraits, there is an easy access application guide to a few exercises practitioners can use to implement the beginnings of ALAA. Finally, the paper ends with a snapshot of ALAA applied to a relatively young literacy and leadership program the author co-founded, Fueling Youth Reading is Leaders in Training (FYR is LIT), and a snapshot of applying ALAA in a high school course. Data shared throughout this chapter is formulated based on program evaluations collected for interim and final reports for funders who supported FYR is LIT or materials curated for the high school course. Additionally, the names of those mentioned throughout the portraits were changed to protect minors.

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Background

As a professional educator and a parent of two children, I see various sides of the education system. I have had the privilege of serving children who represent diverse backgrounds, neighborhoods, socioeconomic levels, and learning styles. Each time I find myself in front of a child, I know that they will teach me as much as I will teach them. It is through this lens that I created the Action Leadership for Adolescents Approach (ALAA). When we empower and entrust people, namely youth, with the capacity to teach us, we gain the greatest asset possible: their trust and their knowledge of themself to share with the world.

I have taught in rural, urban, and suburban areas. I have taught wealthy and impoverished children—sometimes even in the same classroom. I have taught people who barely speak the language in which I am charged to teach and learned new languages and cultural idioms alongside those same children. I have done this in private, public, and charter schools and juvenile detention settings. Most importantly, I have taught people—"little people," as I lovingly refer to them, and they have taught me. Because they are human beings, being themselves, developing themselves, and discovering how they can effectively and authentically interact in our collective society, the lessons are reciprocal. Through these experiences and my tenure as an educator, administrator, community activist, and program developer, I developed ALAA.

It is a critical time for this, as we see youth turning out in more significant numbers for civic participation in the United States. Civic engagement takes shape in many different ways, but one of the most important in the United States is voting. Circle Institute at Tufts University reported that the number of youth voting doubled between 2018 and 2020 (2018 Youth Voter Turnout). Thirteen percent of eligible youth voters cast a ballot in the 2018 midterm election, and 28.2% of eligible youth voters voted in 2020 (Election Night, 2018). However, voting is only one measurement. In another report by the Circle Institute, youth activism is also on the rise. We see youth standing alongside their parents and other adults in protests and marches, we see hands going up asking questions about how the system has perpetrated inequities for so long, and we also see children retreat in their desks or behind a screen because they aren't being called to share who they are. CIRCLE Institute (2018) also reported that 27% of youth attended a march or demonstration in 2020, compared to only 16% in 2018. In addition, 18% volunteered for a political campaign in 2020, while in 2016, only 6% volunteered for a political campaign. Finally, 25% of youth registered other eligible voters in 2020, compared to 11% in 2018. School districts need to make space to allow for their biggest customers, the students, to engage and transcend programs, processes, and

data collection that public education has become. ALAA provides the tools to do such a thing at a humanistic level.

ALAA was born next to my esteemed mentor, Dr. Robert Patterson, as he reminded me to glean the important and nutritional findings from plants in the field and from the students. We discussed that this was the charge of the educator. Youth's minds needed to be gleaned, their physical bodies take care of the pruning all on their own, but their neurological muscles required to be gleaned and exercised. While teaching World Populations and Food Prospects under his tutelage and serving my final AmeriCorps term at the Durham Literacy Center, I interfaced with a wide variety of adolescents. Students enrolled in the First Year Inquiry course at North Carolina State University (NCSU), upperclassmen enrolled in the survey course: MDS 323, and adolescents who had dropped out of mainstream school altogether and were seeking another route to success through the Durham Literacy Center (DLC). Through seminar discussions, service learning opportunities, individual reflections, group projects, Hunger Banquets, field trips to NCSU agricultural fields and food banks, small group assignments based on experiential learning opportunities, and cross-cultural communication, exemplified by bringing DLC students to NCSU to engage in conversations. ALAA took shape, and it is important to note here that it took the shape of a human almost 15 years ago.

It grew through my tenure as a public and private high school educator and administrator in a United States territory. Then, it blossomed while I conducted my doctoral studies with Fielding Graduate University and explored the impact service-learning has on adolescents while developing their civic engagement. While conducting research under the tutelage of Dr. Jenny Edwards, I began employing more Invitational Education practices, as she is an expert in this area. Invitational Education practices were quickly incorporated, and ALAA continued to incubate again when a small group of students from the Denver School of Science and Technology Montview (at the time, Stapleton) asked how they could help residents on Saint Croix and take a trip after hearing my stories from the island. From those conversations, FYR is LIT was born, which helped to articulate and actualize ALAA. ALAA is my pedagogical approach to children.

The methods used over the course of ALAA's development include Grounded Theory and Action Research. Grounded Theory was popularized by the well-known researcher, Brené Brown, while Action Research is a methodology commonly used for social justice work. Grounded Theory allows the experiences and narratives that impact the ways in which we think and interact with the world, including song lyrics, quotes, proverbs, guiding principles from professors, interviews, and experiences with the participants in the research, to be used to exemplify the theory itself.

ALAA is my attempt to interrupt public education, which is steeped in quantitative data from attendance records, test scores, tracking of intervention attempts, all of which bog educators down and distract them from the real work of building an authentic relationship with the child so the educator and the child can grow, learn, and develop meaningful curriculum together. The current path that education has been on for the past few decades is not showing significant gains in any areas, yet boards and administrators continue to mandate more and more data (Wexler, YEAR). It has reduced professionals and children to practice complicit integrity. Professional educators know that the leverage is in the human connection. It is why we spend out-of-pocket money on our students. They know that if they do not have a snack, they cannot learn. We know that if they are getting abused or bullied by anyone, they won't feel safe enough to ask questions that help them learn. We know that learning calculus won't make a difference if their mom or dad is worried about being taken by immigration services. We know that if the anxiety turning knots in their stomach paralyzes them, they can't hear anyone say their name.

But this knowledge is harder to measure, so we are told to give tests and provide sentence starters or peer notes, often providing a crutch rather than polishing the gem that is the child.

That is why ALAA is unique and POWERFUL, and it is both quantitative and qualitative. ALAA values the narratives, as exemplified in this report through the portraits of ALAA. I also ground claims and growths in quantitative data of how our youth participants engage in programming.

It is not magic, and it is not reserved for just myself. It is an approach for people to try on, play with, share, discuss, and transform. Join me as we provide a catalyst for transforming our educational practices and approach so we can hand our global society to the next generation of human beings and be confident in their receipt of it. We've got work to do!

As Cheryl Sandberg said… "Lean in."

As Indigenous people have cried… "We need a seat at the table."

As Africans have chanted… "I am because you are."

And as people in the Caribbean sing… "It's all ah we."

Whatever movement brought you here, we are glad you joined us in this evolution of adolescent development. Pull up a chair, and help us continue to set the table so all ah we can take our seat and join the conversation. After all, "I am because you are."

The Approach

Action Leadership for Adolescents is a multi-faceted approach that utilizes an interdisciplinary collaborative web of brain-balanced research and skill development through praxis. Action Leadership for Adolescents Approach (ALAA) incorporates elements of Participatory Action Research and Positive

Youth Development Theories to empower and engage adolescents in their everchanging landscape by using five principles from which any organization can launch, depending on given circumstances. When the approach is understood and used effectively, starting from any of the five principles, an organization will inherently include the additional four principles and ensure transformation for adolescents. ALAA can be adapted for school curriculum, youth leadership programs, service-learning lessons, service-oriented community-based organizations, and most importantly, initiatives that are looking to empower adolescents as the leaders they are rather than as tokens to have.

Definition: Action Leadership for Adolescents Approach (ALAA) incorporates elements of Participatory Action Research and the Positive Youth Development model to empower and engage adolescents in their everchanging landscape by incorporating five principles into a holistic approach. The five principles include brain balanced, skill development, interdisciplinary curriculum, innate and indigenous truths, and cultural responsibility, as displayed in Figure 1.

While reading this report, I want to challenge those that work with adolescents, have adolescents in their lives, or provide funding to programs that support adolescent development to think deeply about the vehicle your system uses to authentically hear from and include adolescents. How often do you engage and empower youth to examine, deliberate, innovate, implement, and then reflect for changes while positively supporting their experiences and not overhauling their power? In short, how do you utilize the power of an adolescent's mind?

Figure 1: Principles of Action Leadership for Adolescents
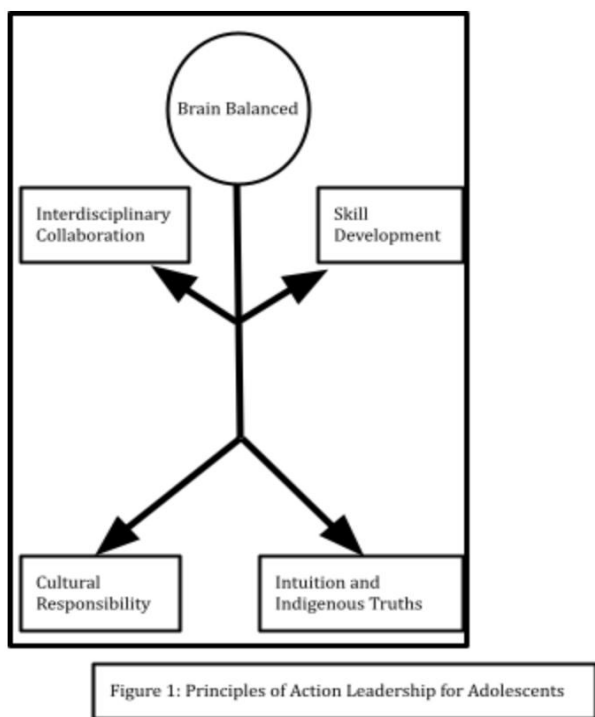
System Components of Action Leadership For Adolescents

Action Leadership for Adolescents is a five-limbed approach that a person, group, organization, or network can initiate at any one of the five principles. From there, the said group excavates ideas based on that limb and begins to incorporate other aspects of ALAA to deliver the full experience. It is the goal of this paper to help the reader see the potential of ALAA in their work and then also experience ALAA in practice through applications and portraits of adolescents. The technical aspects of ALAA evolve because the everchanging gaps and needs of adolescents are exposed and changed. Throughout the development of ALAA, the model has proven to be nimble, strong, and responsive to adolescents because it is not a tool or a prescribed program. Rather, it is the concept of the five principles and embedding the ALAA approach into existing curriculum and programs.

Brain Balanced

Adolescent brains need quick feedback to begin making judgment calls, hopefully, safe ones, that can provide for a prosperous future. The brain's malleability results in greater plasticity, which has helped humans evolve. Malleability is created by providing novel yet challenging and cognitively stimulating activities (Steinberg, 2014). As the teen brain (15-19) is still developing, it needs to test the boundaries of mortality and belonging. The plasticity of a

teen brain optimizes learning from novel experiences while also inviting greater risk. Because the malleability of a teen brain, which is similar to an infant's brain, is heightened during developmental plasticity, rewiring occurs. This allows for new connections and pathways to be created while pruning and eliminating inefficient connections in the brain. ALAA attributes much success to acknowledging the value of creating opportunities like this in a teen's life (school, clubs, extra-curricular, etc.) as this inherently develops their sense of connection and voice. An ALAA practitioner will deliberately seek out ways for teens to have novel experiences is brave yet vulnerable spaces, which allows for teen brains to fail forward with support, and further develop resilience, perseverance, creativity, and individuality. This confidence then leads adolescents to have a sense of belonging and being needed in an extremely transitional and inconsistent time in their life.

Adolescent brains are much more equipped to demonstrate and process experiences through their emotional center, the amygdala, rather than use words first or even reflection, as many adults seem to do. Providing adolescents with novel experiences and having facilitated discussions about them is vital to support the development of resilience and competency (Stanford Children's Health, 2020). Adolescent brains work in uniquely different ways, and current research demonstrates that their solutions are innovative and impactful. Greta Thurnburg, Gitanjali Rao, Malala Yusuf, Alfonso Calderon, Sarah Chadwick, Jaclyn Corin, Ryan Deitsch, Emma González, David Hogg, Cameron Kasky, and Alex Wind are current leaders for issues directly impacting their peers. Right now, it is vital we continue to affirm and recognize the value and ingenuity they bring to the table. They will help societies evolve beyond the problems that the digital age has brought to us. Teen brains need affirmation, as we all do, and when provided with a space to show up authentically and offer themselves to a group of peers and, ideally adults, this validates their existence and experience. It affirms who they are and who they will become. Positive affirmations for humans work just as they do for plants and other living species. They provide humans, including teens, with the capacity to keep going and keep giving. This feedback loop, as identified in the Positive Youth Development Model, helps teens recover quickly from setbacks and use those setbacks as opportunities for growth; however, they need to know that they are authentically participating and not there as a token for funding or reporting purposes.

Portrait Of Brain Balance In ALAA

Micah, a refugee from Sudan (the name has been changed) and a participant in FYR is LIT, a program that helped bring ALAA to fruition was a part of the program for two consecutive years. She attended her first retreat with some hesitation but eagerly signed up for a second year. Her contributions to

the literacy enrichment camp and in developing relationships with the early elementary students were a model for others. What was most challenging for Micah was when the LIT leaders and the early elementary students went snorkeling off the shores of Saint Croix. The water was clear as glass, so the students could see their toes three feet below them; however, Micah, not an avid swimmer, was cautious. She was eager to get into the water and see the life below but was also nervous. It was through the support of the early elementary students (for whom she was the guide during the literacy piece of the program) and Micah's peers that gave her the courage to experiment with floating on the water to see the animals they were writing monologues to protect. Micah overcame fears of the water that day and, despite being stung by jellyfish, she continues to talk about that day as a transformational moment when she realized the power of positive support from not just her peers but from her community. Micah was provided with a novel experience, one that pushed her typical boundaries and helped to empower others around her, who she fearlessly and easily led previously, to provide encouraging words of support and strategy. By the end of the trip, Micah was jumping off a pier into the sea, which lay at least 10 feet below. Her brain welcomed the new experience. She leaned into it and used her own wisdom and trust that she had built with her FYR is LIT team to take a leap into the water.

Interdisciplinary Collaboration

The next limb of ALAA is Interdisciplinary Collaboration, which falls at a hand in the diagram in Figure 1 to exemplify that this is something that can be given and received. The past six months have been a tumultuous time for people of all ages to explore new hobbies while also reflecting on who they are and how they show up in a world with 7.8 billion people. As technology continues to connect us at monumental speed and requires us to shift our communication skills to interpret emotions and reactions behind screens or masks, interdisciplinary approaches, including cross-generational and cultural collaboration, are imperative. It is through Interdisciplinary Collaboration that innovation is born and helps humankind progress. Taking a generalist approach, so students can learn the value of a variety of different specialties and understand how those specialties connect is imperative to the success and flexibility of ALAA (Teodoridis, 2018). It also helps all of the participants have a greater sense of belonging because there is a celebration of everyone and all of the gifts they bring to the table: language, talents, curiosities, knowledge, experiences, etc.

The Interdisciplinary Collaboration principle allows the ALAA approach to respond to the community needs at the given time through curiosity, conversation, and appreciative inquiry and makes the process invitational for adolescents because there are various entry points. This collaboration provides space

for the validation of often marginalized groups by celebrating and utilizing the innate questions of adolescents and using those points of curiosity to fuel the conversation. In Jel Mehta's *Deeper Learning Has a Race Problem* (2014), Mehta points out that deeper learning can occur when discussions happen through project-based learning experiences or portfolio work. These types of learning help students develop non-cognitive skills and promote inquiry-based learning. Thus, resulting in students having deeper content knowledge, increasing their intellectual ability, and an expansion of non-cognitive skills. Camille Farrington calls this academic perseverance; Angela Duckworth calls it grit and character development- the ALAA approach is committed to emphasizing the importance of interdisciplinary collaboration so that adolescents can be reached and pulled higher.

This principle of ALAA ensures that those attending turn around schools or schools in low-income neighborhoods have access to learning environments that create problem solvers, critical thinkers, and collaborators because these skills help young adults practice and polish the skills needed for supervisory and managerial roles rather than non-salaried employee positions that can remain stagnant both professionally and financially. The difference is that schools often use a program, scripted lessons, pre-written curriculum that lack inquiry, small group work, and discussions, thus preparing learners to have working-class jobs (Mehta, 2014). In comparison, learning environments that require students to have greater autonomy and still complete academic lessons prepare students for managerial positions and cultivate entrepreneurial behaviors. The Interdisciplinary Collaboration limb of ALAA interrupts the baselining and tracking of students and allows for these teaching methodologies to be accessed by all.

A vital piece to the Interdisciplinary Collaboration principle is cross-generational and cultural collaboration. This piece breaks down preconceptions about roles people play in society by providing space for community partners (artists, professionals, elders, policymakers, etc.) to share their tools, talents, and stories, and then opens the gateway for adolescents to share their stories and build a plan together.

Furthermore, it allows adolescents to follow their innate curiosities and take on a generalist view of life without having to answer the question: what do you want to be when you grow up and instead explore that when you go to college. Those pointed questions about one's future can be overwhelming and sometimes paralyzing. Therefore, exposing adolescents to a wide variety of avenues and providing them with a path to cultivate their interests is supported with a generalist approach infused into the Interdisciplinary Collaboration limb. This also requires ALAA practitioners to do some excavating to deter-

mine the interests of the participants and the needs of the community that the adolescents come from, then build from those content areas.

Portrait Of Interdisciplinary Collaboration In ALAA

FYR is LIT partnered with Saint Croix Environmental Association (SEA) during its 3rd year to bring to life that year's annual theme: Environmental Awareness. While the collaboration was not new since FYR is LIT LIT leaders provided service work to SEA during previous retreats, the explicit partnership to collaborate was new. Many minds and interests were explored because of interdisciplinary collaboration. Out of this deliberate commitment for interdisciplinary collaboration, many opportunities were born: Environmental Superhero monologues, hands-on planting of native species at a wetland preserve, leatherback turtle lessons, and viewing of hatchlings and their nests took shape as workshops and experiences. The intentional Interdisciplinary planning that was executed enraptured all 40 participants (high school teens and second-grade students, in the FYR is LIT retreat, also sparking ideas about future jobs and environmental stewards in the community.

Skill Development

On the opposite side of Interdisciplinary Collaboration is Skill Development. Identifying, naming, and polishing specific skills effective leaders need is a lifelong process, and there are benefits from practicing these early. Much like any practice, explicit instruction and exploration of a strategy or skill help identify areas of growth. The skills listed below are some of the consistent rock steady pillars of an ALAA-trained leader; however, it is important to acknowledge that skill development both matches the interests of the adolescents and the call of the times. For instance, due to the needs of 2020, when many (if not all) things went online, it was imperative that adolescents needed skill development on technological meeting platforms and email communication. During an in-person class or experience, it might be more important to have skill development on verbal and non-verbal communication. The main idea here is that ALAA practitioners reserve time to deliberately present a skill, have students reflect on their level of aptitude with said skill, practice and polish said skill while examining how others (don't) use said skill. Again, an upward spiral pattern to support the development of an adolescent leader. The World Economic Forum recently released the Top 10 Skills of 2025 and categorized those ten skills within the following categories: problem-solving, self-management, working with people, and technology use and development (2020).

ALAA endorses these suggested skills and embeds some, if not all, into the development of adolescents. In looking at the list below, consider which skills the adolescents in your life excel at right now and where they could benefit from the explicit practice.

Problem Solving
- Analytical thinking and innovation
- Complex problem-solving
- Critical thinking and analysis
- Creativity, originality, and initiative
- Reasoning, problem-solving, and ideation

Self Management
- Active learning and learning strategies
- Resilience, stress tolerance, and flexibility

Working with people
- Leadership and social influence

Technology use and development
- Technology use, monitoring, and control

Instead of providing a portrait for this principle, I would like to invite the reader to explore these skills, perhaps even evaluate one's own level of mastery with each of the skills or consider how one might enrich their experience.

Cultural Responsibility

ALAA views Cultural Responsibility as "an attitude that should guide human relationships and economic behaviour, in an anthropological sense" (Salvan, 2013). When ALAA practitioners provide space for an adolescent's culture to be celebrated, learned from, and used even as a model for progress, everyone, and everything benefits. This principle of ALAA requires everyone who is participating to show up as you are with 'icebreaker introductions '(casual name games and activities that require little vulnerability) and working to that brave space to share experiences and wisdom with each other. Through compassionate conversations that help develop empathy, which requires all adolescents have the opportunity to do a self-reflection about who they are and how they came to be, while also engaging through meaningful exercises to expose who and what makes up their community. Through this self-reflection, introspection, and sharing, adolescents can learn to value their cultural practices when it comes to the environment, community relationships, economics, and education, to name a few. As adolescents develop verbiage to explain how their culture manages these aspects of their life, they share it with others, including community leaders- ensuring that their culture's best and progressive practices move forward in the community and perhaps can even be spread and moved to another community.

The Cultural Responsibility principle of ALAA encourages participants to consider these questions as they engage in life: Who are you in this world, and how do you show up? ALAA beats the odds by including youth in society while they are likely to engage. CIRCLE Institute, associated with Tufts University, recommends that communities get the youth involved early, so they

know they have a place in the community, more importantly, that they are needed within a community. This is vital in local communities and in the international arena as civilizations are constantly passing down community practices from one generation to the next. FYR is LIT facilitates conversations about social justice and how that shows up in the different communities that the LIT leaders arrive from. These connections and the LIT leaders direct impact on how social justice is cultivated helps teens realize how they can play a part in the community by serving as a volunteer, an employee, thoughtful citizen, lobbyist, etc. It is providing them a sense of purpose and inclusion and tapping into their generation's creativity and innovation- before the many traditional education systems break it down, mute the creative outlet, and cause societies to repeat the systemic injustices and inequalities. They are ingrained in public education.

There is a variety of different theoretical as well as experiential ways to help activate Cultural Responsibility that we have employed in the development of ALAA.

1. Service Learning, as defined by the National Youth Leadership Council, is a "teaching and learning strategy that integrates meaningful community service with instruction and reflection to enrich the learning experience, teach civic responsibility, and strengthen communities."

2. Action Research reveals what the call to action is and what the innovative action would be through community conversations because it is tied to the community; it inherently involves the culture of the action will impact. And tied to AR is, of course, Youth Participatory Action Research.

3. Personalized and Invitational Learning Opportunities (Rickenbaugh and Edwards)

4. Asset-Based Community Development Models

Portrait of Cultural Responsibility In ALAA

Ana's voice and sophisticated intellectual capacity rose over and over again as she contributed to the FYR is LIT: LIFEHACKS discussions throughout the summer of 2020. However, it was when she shared the lesson she learned through LIFEHACKS workshops began to glow. Ana shared that her biggest lesson learned was how she, an African from Nigeria, began to understand what her role as an African in America during another rise in race wars of 2020 became clear. She shared that she felt a pull to share the heritage of Africa and celebrate the gifts that Nigerians bring to the world so that others of that descent could grow from that foundation- rather than a shattered one descendants of slaves would try and find footing on. Ana articulated that she has grown up in a family where differences are valued and shared in a conversa-

tional way so that people can learn from each other. She also shared that there is a great sense of togetherness and community that is a backbone of Nigerian (and probably other African countries' cultures). Ana recognized the disparities and systemic racism as it stands in America but was overcome by a feeling of responsibility, and she wanted to share with others that people can interact in other ways. People can be supportive and recognize that there are more than enough resources, and the idea of scarcity is an economic strategy. She has taken this cultural responsibility a step further and began orchestrating the logistics for a free food pantry at her current school so that students can access nutritional snack foods during the day and even take things home after school hours.

Intuition & Indigenous Truths

This principle of ALAA requires that experiences (novel experiences as mentioned in the Brain Balanced and Skill Development principles) allow for the adolescent to see where the information and experiences land with themself so that they can learn to trust themself with decision making. As they balance the information being received with what information is innately within them, they gain skills in deciphering ideas that align with their own truths and gut instincts and ones that push back. Coincidentally, because of the interdisciplinary collaborative piece- adolescents have the opportunity to hear from other people who may have ideas different from their own- allowing for truths and values to shift and adapt because one's innate truths and indigenous beliefs are organic and should be in a position to evolve as a result of experiences, resulting in self-realization.

Importance of self-realization and actualization in a white world with upper to middle-class systems of oppression so that all adolescents can be elevated to a level of receptivity in school. Especially when the data shows that X% of minority students get penalized, attend lower-performing schools, and are often tracked in general ed, English Language Learner classes, disciplinary measures, etc. Systemic inequities due to colonialism that marginalize and often reduce access to progressive opportunities because of the need of minority at-risk families to constantly focus on the basic needs of Maslow's hierarchy of needs.

Effective use of this principle is imperative for growth and, coupled with an asset-based mindset, empowers adolescents to explore their own moral compass in a moment of simulations and real-life scenarios. The concept is to cultivate space to develop and learn about their innate truth and overcome the noise (people, social media, technology, parents, teachers, etc.), which can result in fear, doubt, paralysis, and then mute one's intuition or gut instincts. The principle of Intuition and Indigenous Truths balances out the beliefs one is charged with respecting and living up to in the external physical reality of

school, work, extra-curricular, and family while cross-referencing against one's own innate wisdom.

Portrait of Intuition and Indigenous Truths In ALAA

Amadeus was preparing for his first tutoring session with an early elementary student, and the question about how we can tie a child's experience back to the session came up. Amadeus quickly responded by saying, "Couldn't they come up with keywords that start with the key letter you are working on. And then maybe they could share what that keyword means and draw a picture to represent it." The experience not only allowed Amadeus to practice his innate truth by sharing this idea with the collective group, demonstrating his own belief in it, it also demonstrated how he wanted the early elementary students to practice their own truth and voice by sharing words from their everyday life. Although the exercise may not work seamlessly, this instance taught Amadeus and his peers about their own power to act and correct course when necessary – facilitating failing forward.

Strategies To Utilize These Principles

Brain Balanced
1) Foster novel experiences then verify and validate growth and changes
2) Acknowledge changing roles and talents because of changing brain development

Skill Development
1) Be explicit in the skill introduction, practice, and reflection.
2) Diversify and revisit a skill to ensure that they are connected to meaningful venues for the time and place.

Interdisciplinary Curriculum
1) Employ service-learning opportunities, allowing adolescents to explore content through real-time inquiry and execution.
2) Access a wide pool of resources (speakers, symposiums, presentations) to diversify entry points for exploration and conversation

Intuition and Indigenous Truths
1) Provide space for authentic and courageous conversations through appreciative inquiry with the adolescents and other community members as to have the participants share the truths they experience.
2) Celebrate contributions of individuals, speak about and explore the contributions deeper, as artifacts of one's culture.

Cultural Responsibility
1) Create a bridge of communication between adolescents and their community to promote the transparent exchange of information
2) Provide verbiage to adolescents that acknowledge the diverse cultures represented in their community and how the various cultures can live together.

Alaa In Praxis Through FYR Is LIT

As discussed previously, ALAA can support the development of leadership in adolescents from any principle as an entry point for a program, curriculum, organization or club, and still reap the benefits from all of the principles of the ALAA model. Because ALAA acknowledges and is steeped in the knowledge that all human growth is organic, alive, and constantly changing- there is no end in the development and the praxis. Additionally, growth in adolescents can be measured, both qualitatively and quantitatively. Below are two examples of how the author has used the principles of ALAA in curriculum and in programming to achieve results.

Fueling Youth Reading is Leaders in Training (FYR is LIT) has been cultivating ALAA, a cutting-edge approach to leadership and character development for adolescents, since its inception in 2016. FYR is LIT provides a space for this work and leverages the community's most valuable resource, people. Using ALAA as the framework, FYR is LIT founders rely on the adolescents, LIT leaders, to engage and give feedback- simply because we have to. Adult partners do not have the capacity to be everywhere and see everything through empowering and engaging our LIT leaders as partners- they offer a new perspective, creative voice, and cutting-edge innovation. Moving away from seeing the youth as simply tokens and as the stakeholders that they are (Hart, 1992). FYR is LIT provides a pathway for adolescents to rise to an action in their local community and in our global community- providing a unique opportunity to help adolescents realize their invaluable part in societies 'web while also connecting with the next generation through our FYR partnerships.

Quantitatively, FYR is LIT has trained just over 100 adolescents (LIT leaders) and supported the development of about 100 early elementary school students (FYR participants) since 2017. 100% of the LIT leaders reported feeling more connected with people from around the world after participating in FYR is LIT,

Yes, I most definitely believe that I was able to develop relationships with other teens from the VI. I got to get really close and talk about issues that we face as teens and how we are similar in more ways than one. In the few days that we were here, we never once felt like a stranger. Since we talked to them beforehand, we knew each other and build a great understanding of one another. I know for a fact we built some forever friends. (FYR is LIT Teen Feedback Survey, 2019).

When the LIT leaders were asked about what problems they faced during FYR is LIT, 38% of responses realized that they wanted more time to prepare for the sessions with the FYR participants. Through the FYR is LIT Teen Feedback Survey LIT (2019), leaders voiced that they "where all the teens are able to get to know each other better… so we can support each other during

the literacy stations when the kids are acting wild." Another LIT leader suggested, "More organization in the group transitions. More effective stations that tie and relate to one another will ultimately increase their reading and writing skills but also will help them dive deeper into who they are in order to produce a great poem."

These quotes are shared to demonstrate the skill of critical thinking (Skill Development Principles) that took place while LIT leaders had a novel experience (Brain Balancing Principle) serving a community in literacy support (Service Learning Principle). While ALAA took shape during the pandemic, LIT leaders exercised all principles of the ALAA approach, beginning with service in 2017. FYR is LIT was born because a group of high school students in Denver, Colorado, wanted to travel and serve the community of Saint Croix. Dr. Hamdorf, author of this paper, founder of ALAA, and Co-Founder of FYR is LIT connected with the leader of the Saint Croix Foundation Youth Advisory Council to explore the possibility of having two teen groups partner in a service project.

As the service aspect of providing a literacy enrichment camp to second-grade students began to take shape, the other principles of ALAA were realized as well:

1. Brain Balanced- novel experiences of meeting people from another region in the world, for some travel to another region, a new role to play in a community
2. Skill Development- LIT leaders, inevitably came across problems with the literacy enrichment camp, so they were discovering and solving problems, learning how to communicate across cultures and generations, and presenting their ideas and thoughts to others. They were developing their zoom skills long before COVID-19 required everyone to go online.
3. Interdisciplinary Collaboration- Although the literacy enrichment camp was a large part of the program and provided the opportunity for service learning, LIT leaders expanded their service-learning to the Saint Croix Environmental Association and Ridge to Reef Sustainable Farm. Both of these organizations provided hands-on learning and service opportunities for all of the LIT leaders.
4. Intuition and Indigenous Truths- Through a World Cafe setting for empowered community conversations, LIT leaders comfortably spoke their truths about what was plaguing their own community while also looking for similarities and solutions in other communities.
5. Cultural Responsibility- LIT leaders engaged with people outside of their own culture and comfort zone, inevitably exchanging stories and

wisdom that breaks down stereotypes and instead promotes compassion and empathy.

Alaa In Praxis Through a Civics Curriculum

As previously discussed, I am a tenured educator in the K-12 sphere. I have had the pleasure of teaching elementary, middle, and high school students and found my niche with high school seniors. It is here where I got to practice ALAA and help it come to life within a civics course for high school seniors. Throughout the two-trimester course, the students are charged with: learning and understanding the organization of the United States Government, exploring a specific landmark case, and working with a small group of colleagues to draft a policy that addresses a social injustice their group cares about. While there are a variety of access points for ALAA within the aforementioned objectives, it is critical to note that students are also asked to complete a Self-Reflection Evaluation and compile an E-Portfolio. While the skill development of problem-solving, communication, working collaboratively, and project management are critical to measuring for student's success in this course, it is vital to recognize that the collection of E-Portfolio assignments give way to helping an adolescent at the end of their K-12 schooling, reflect on their:

1) Cultural responsibility is practiced with an interview of an elder.
2) Intuition and Indigenous Truths are exemplified by guidance in Courageous Conversations to facilitate brave space in a classroom. This supports students to share and exchange ideas and adjust their own perspectives as necessary.
3) Brain Balanced- Ensuring time for experiential education through field trips, guest speakers, and simulation activities.
4) Skill Development- Through public speaking, correspondence with elected officials, digital literacy, and research projects, students were introduced to explicit skills and developed proficiency and mastery of skills.
5) Interdisciplinary Collaboration- The nature of civics lends itself to a variety of topics to explore- innately welcoming cross-curricular integration such as studying the impact of education systems, healthcare, judicial practices, environmental justice opportunities, and more.

Quantitatively, students in this course took the Student Reflection Empowerment Evaluation (Hamdorf, 2019) in 2019. The data demonstrated that the students felt like their skills in the categories on the SREE improved. Yellow indicates that there was a drop in students rating themselves at that point on the scale. Pink indicates that there was growth in the number of students rating themselves at that point on the scale. When students completed the evaluation, the rate of students who assigned themself a 5 went up in all categories. At the end of the course, fewer students assessed themself at a 2 or 3.

Recommendations

Action Leadership for Adolescents is prime for 2021 and beyond. The adolescents in our classrooms are ready for action! Their world, for better and worse, some might argue, is pretty immediate and tangible in a way that previous generations are beginning to grasp. The job, as elders, policymakers, educators, and leaders, is to help them realize that small everyday actions can lead to the change they want and working a plan, such as having a conversation or discussion and adjusting course- fosters a manageable journey and the change they seek. The world experience from one generation does not mirror another, but it's imperative that space is cultivated for exchange and dialogue across cultures and generations; the ALAA approach provides outlets for growth, connection, and adaptation. If this happens, society will adapt and progress.

Action Leadership for Adolescents, an unconventional approach to providing space for adolescents to bravely practice skills educators, employers, and community leaders want them to have, is necessary yet often overlooked in the traditional curriculum for adolescents. ALAA is a brain-balanced, interdisciplinary approach that incorporates skill development for adolescents while they uncover their innate place in our global society. Action Leadership for Adolescents Approach is in full swing with FYR is LIT. Visit the website at fyris-lit.com or email the author at *lesliehamdorf@gmail.com* to see how you can bring the ALAA approach or FYR is LIT programming to your community.

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EMERGING TRENDS IN EDUCATION FOR STUDENTS WITH DISABILITIES, CULTURAL-LINGUISTIC DIFFERENCES AND OTHER DIVERSE POPULATIONS

Srimani CHAKRAVARTHI[*]

Introduction

Globally, as one reflects on the history of education, we notice that there has been denial of education for diverse groups of students based on some difference – either based on disability, ethnicity, language, socio-economic status and/or other diverse needs. Now, we find that several countries are moving to include these marginalized groups more and more into the mainstream educational environments. Teacher training has also been impacted substantially with this expanding diversity and has been changing to reflect the newer research and advances. There are varied streams of specialization of teacher preparation to cater to needs of the diverse groups of students. Also, a better insight into learner needs and diversity is creating the need for us to shift from teaching to the mythical average[1] learner. Our narrow view of diverse needs must be replaced with a deeper insight into efficiently meet individual needs, drawing from our knowledge of diverse needs in varied areas. Divergent streams of specialized training needs to confluence to efficiently address all individual needs. This chapter explores possible ways to do this, using a U. S. based perspective and yet, applicable to the global teacher education scenarios.

History Of Education of Diverse Groups Around The World

Throughout the world, the treatment of students with disability or any other difference, reflected a distal to proximal trend in history - showing isolation or neglect early through middle ages, followed by moving them to segregated placements such as asylums for those with disabilities, in later years, and slowly towards mainstreaming and inclusion into typical or general education

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[1]   The premise that there is none in the classroom who is 'average' in all characteristics, however, teaching methods typically target the 'middle' or the average learner. Refer to Todd Rose's book, *The End of Average – How we succeed in a World that Values Sameness*, for details.

placements in the last century (Yell, 2019). The attention to treatment and education of individuals with disabilities and other differences was significantly enhanced after the World Wars and other key events in history such as the civil rights movements. Technological and medical advancements have led to a better understanding of the brain, contributing to broadening knowledge about teaching, learning and how the brain processes and retains information. Most countries began to pass compulsory education legislation through the second half of the 20th century, followed by legislation to educate and include minority groups, that included disability and other diversities such as linguistic, cultural diversity, religion, race-ethnicity, etc. *Figure 1* shows the historic trends in teacher education with respect to meeting needs of diverse groups.

Most of these movements towards equal education rights were promoted by civil rights movements around the world and social justice advocates, prominently parents themselves, who were pivotal in educational reform and contributing to shifting paradigms, to not only *include* students but also hold them to *high standards*. As a result, laws for compulsory education led to changing demographic of the student population in the classroom to reflect more learner variability, although it was limited to visibly noticeable characteristics such as race, language and cultural differences.

From late 20th century, research in education and neuroscience progressed, as did our understanding on how effective practices work based on evidence from neural activation and connectivity. In the past decade alone, there has been more data and research on how traumatic experiences in childhood could have a lasting adverse effect on the brain, requiring specialized methods of teaching (Trauma & Learning Policy Initiative, 2020). Likewise, research in second language teaching has progressed to better reveal methods for assessing and teaching learners who are learning English as a second language (Ford, 2005). Research in the disability world is providing more empirical evidence to the actual potential of learners with disabilities too, giving an insight into methods of how to better teach them reading, math and other academic skills, and help them retain and use it. The recent Covid19 pandemic also has heightened the emphasis that was already being drawn into the social-emotional well-being of the students, since the effect of social-emotional health in learning and teaching is undeniable. Teacher education all around the world needs to draw from historic progressive perspective and move towards embracing the newer brain research and what we know about diverse learners.
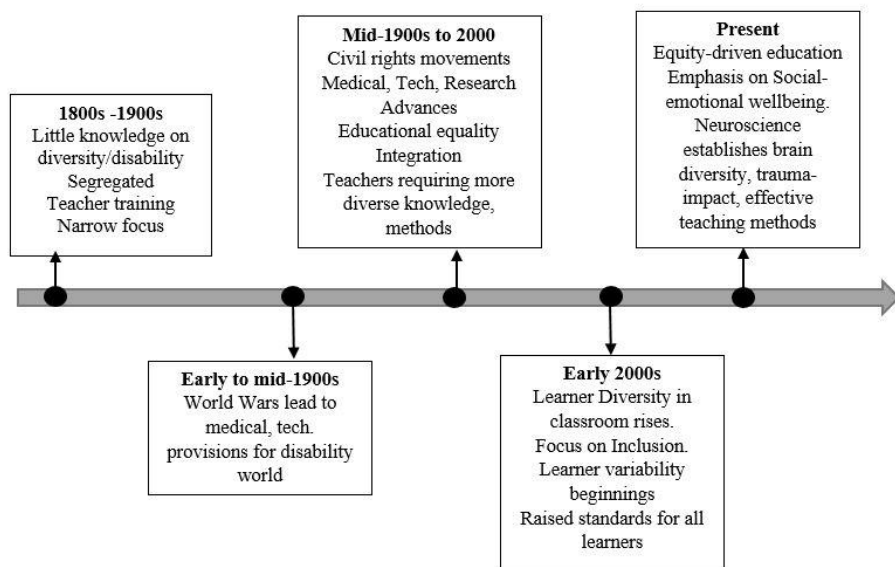
Figure 1: Key Periods of Historic Progression in Teacher Education with Disability and Diversity

Neuroscience and Learner Variability

Over the long period of history of teaching and learning, education has largely drawn from the field of psychology and sociology to inform pedagogical practices. More recently however, an emerging new field in neuroscience, *Neuroeducation,* which combines research in developmental and cognitive neuroscience with educational strategies (Sigman et al., 2014) is now guiding us with better evidence on how learning can be impactful when we know *what* works and *how*. The impact of this is seen in many realms such as learning theories, teaching methods and strategies. For instance, the field of teacher education has long known to incorporate into instruction both general cognitive ability and Gardner's theory on multiple intelligences (Gardner, 1996), however, the distinction between the two is becoming blurrier with brain imaging studies indicating that these two entities may be more compatible, with points of confluence (Branton & Karanian, 2017). Findings such as these can potentially guide how teaching can enhance both academic and other unique talents in all students.

We now know from more than a decade of research that learners, even when they do not appear 'different', learn differently from each other - each one with their own preferences in the way they learn, the way they perceive or attend to information and how they process the information and attribute meaning or importance. While it is undeniable that variability exists in the brain and no two individuals are alike, this neurodiversity is however predictable, and can be organized into three major networks of the brain: affective –

the *why* of learning, recognition – the *what* of learning, and strategic – the *how* of learning (CAST, 2018). These networks are associated with the way the brain perceives, engages with or performs/executes a task. This aspect of neuro-variability is important for educators to think about inter-individual differences and also differences within individual in varied contexts, the intra-individual differences. Universal Design for Learning (UDL) addresses these aspects of variability as applied to classroom instruction, giving a blueprint to structure instructional practices around these three major neural networks.

Similarly, sociological influence to education is showing a new dimension of evidence from neuroscience research on impact of culture in learning. Brain diversity in learners has been addressed in many studies that have examined culturally impacted differences such as processing abilities in brains of people who use Arabic numerals and those that use symbol systems such as Chinese and Japanese. These differences could not solely be attributed to language differences but likely shaped by visual reading experience and cultural factors such as math learning strategies and education systems (Tang et al., 2006). The impact of culture on learning is gaining more ground to moving from the individual-experience level to a consideration of cross-cultural psychological perspectives (Ansari, DeSmedt & Grabner, 2012).

The brain function, once thought of as unalterable and genetically derived (ex. cognitive ability as a number), is now found to be dynamic and changing with everyday environmental interactions. Evidence from brain imaging studies show that a child's environment can not only impact brain development but can physically alter the brain (Glaser, 2003). Although the impact of environment in education had been known for centuries, research such as these substantiate the lasting impact of environmental conditions on brain functions. Likewise, the potential of a positive environment in re-altering and alleviating some of these brain functions are being explored, which potentially paves the path for remedial educational teaching.

Data on Diversity and Diverse needs around the world

It is customary to associate the terms 'diverse 'or 'diverse learners 'commonly with visible diversities like ability levels, cultural/linguistic diversity, disability, sexual orientation, socio-economic status, etc. However, we now have a broader understanding of who exactly is 'diverse'. Neuroeducation has established brain diversity at an individual level, and other aspects - such as learners 'past experiences with the context, and differences in perceiving the information from their own frame, 'lens 'or perspective, influences how they process information that is read, seen or heard; which make them different at an individual level. Each learner's innate abilities such as attention, motivation, cognitive processing of visual/auditory information vary greatly as well and the use of these innate abilities is shaped by their unique environment and experiences. This current knowledge on individual neuro-variability urges us to change our mindset and recreate another new meaning to 'diverse learner 'and include *all* learners in the classroom as *diverse learners*.

The population of diverse categories of students by the typically known common sub-groups appear in *Table 1*, as percent of the total school-age population around the world. It must be noted that these numbers are not mutually independent and there is overlap among the categories. Students may exhibit more than one area of diversity. However, the learner variability category in the last row of the table reflects the newer and true 'diverse 'category of learners, where *all* learners fall, displaying variable learning needs or characteristics, encompassing all the categorical classifications in the top rows and including other diverse areas within it as well. This view of looking at learner variability is based on the differences at individual level (neuro-diversity), including ability or disability levels, linguistic proficiencies, processing and memory abilities, varied attention and motivation levels, divergent perceptions and experiences. Learners are dynamic within themselves as well, meaning that our attention or engagement can vary within the same day or the same content learning, depending largely on the environment or our ability to focus at that time, among other intervening variables. This makes all learners unique at some level. Each of them is neuro-diverse and exceptional, which makes us question the rigid 'defined 'categorical classification of diversity and move to this individualized level.

Table 1: Percent of school-aged children world-wide with diverse needs

Type of Diversity	Terminology	Estimated % in world population of school-aged children
Disability	Exceptional or Special Needs (Disability)	15%
Cultural-Linguistic	Dual language/School language different from home language/English as a second Language Learners	20%
Socio-Economic	Extreme poverty	13.88%
Trauma	Experienced traumatic event(s)	25%
Learning	Learner characteristic variability including ability levels, linguistic repertoire, attention, motivation, perceptions, processing, memory, etc.	100%

Trends In Teacher Education

Teacher Education around the world is challenged to reflect needs of the society, the expanding knowledge of the learning process and learner diversity. In the nineteenth century, as seen in *Figure 1,* little was known about the potential of students with disabilities which led to their exclusion or stereotypical roles they were assigned to. However, as education expanded, based on research and teaching experiences, schools for teacher training began to include aspects for adapting teaching practices for students with diverse needs. The most visible and obvious disabilities such as hearing and visual impairments were among the first to receive attention in teacher education. The latter half of the 20th century began to see a rise in educational practices and training for teachers of students with other disabilities like dyslexia, attention deficit disorders, intellectual disabilities, and autism (Yell, 2016). More recently, academic skills such as reading, writing and math as it applies to life functioning for students with moderate and severe disabilities has been included into teacher education in the West, as a consequence of evidence-based methods in this field that have determined ways to be able to teach academic skills to this population of students. The emphasis on increasing standards of academic rigor of instruction for all students with disabilities has also been the focus of teacher education, especially those that come from lower socio-economic households, those that have experienced trauma, those that are ethnically and/or linguistically diverse and those that have disabilities. Currently, almost all states in the United States have mandated for special education methodology to be included as part of coursework for all general education teachers at

elementary and secondary levels, including teachers who teach specials such as art, music or physical education. This is reflection of the classroom diversity which has expanded to include students with disabilities within the general education (main classroom) setting, thereby enhancing their education to the same standards as those of their peers and thus necessitating that the teacher be familiar with special education practices as well.

Similarly, to address the heterogeneous student population in the classroom, most teacher education programs are also pushing for coursework and training in cultural and linguistic differences and teaching English to speakers of other languages (English as a Second Language, ESL). Research in language acquisition and acquisition of English as a second language have contributed significantly to what we now know about the linguistic and cultural components of instruction. The essence of addressing this cultural and linguistic difference is to provide specific language-based supports and instruction, while using a culturally relevant pedagogy and a culturally responsive practice (Richards-Tutor, Aceves & Reese, 2016; Aceves & Orosco, 2014), a teaching practice which educates the student by incorporating curriculum that reflects, and methods that align, to the student's culture. Here the term, 'culture 'applies to student's traditions, ethnicity, religion, and can also include broadly defined culturally relevant characteristics like age, socio-economic status, family, sexual orientation or community. The foundation of culturally responsive teaching being that education that is relevant to what the student's culture or what the student associates with, resonates more with the student, motivates the student and can bring more impactful connections to deepen learning. These can range from simple infusions of culturally relevant pictures for comprehension to advanced cultural immersion activities that engage the student to ponder from different viewpoints and dynamically engage with the curriculum from their cultural perspectives (See Aceves & Orosco, 2014 for more information).

Another group of students who need specialized supports are those who have experienced some sort of a traumatic event or Adverse Childhood Experiences (ACEs) in their lives. Recent data indicates that traumatic events have a lasting impact on most children and can also lead to alterations in brain, causing reduced learning and cognition, interfering with the child's ability to learn (Trauma & Learning Policy Initiative, 2020). These ACEs include physical, emotional or sexual abuse; witnessing domestic violence, having a parent with substance abuse or mental health issues or living with a household member how has spent time in prison. According to Center for Disease Control (2020), at least 60% of adults have indicated experiencing at least one adverse traumatic experience during their childhood. Other ACEs, not counted in the number above, which impact learning include events such as fleeing conflict-torn country, pandemic-caused anxiety or loss, pervasive community violence,

family with severe trauma-impact such as progressive health conditions, etc. Children from lower socio-economic backgrounds are the most vulnerable to trauma and adverse experiences (Assari, 2020). While it is not just the experience of trauma that impacts the child, it is the response to these traumatic events that drastically reduces their coping skills. Hence, these undermined coping abilities of children who have experienced ACEs can lead to an influx of social, emotional and academic difficulties. It is now conclusively established with brain research that students who have experienced trauma require the need for alteration of standard teaching practices, and adoption of a trauma-sensitive lens for all academic and behavior instruction (Trauma & Learning Policy Initiative, 2020). Several teacher education programs in the United States are now beginning to draw from this research base to incorporate teacher training on trauma-informed practices that can help reach the learner who has experienced ACEs. A key takeaway of the trauma-sensitive approach is the need for teachers in classrooms to understand the common triggers and responses of students who may have experienced ACE, and adopt a more proactive approach to eliminate the triggers and teach pro-social skills, rather than react to the problem.
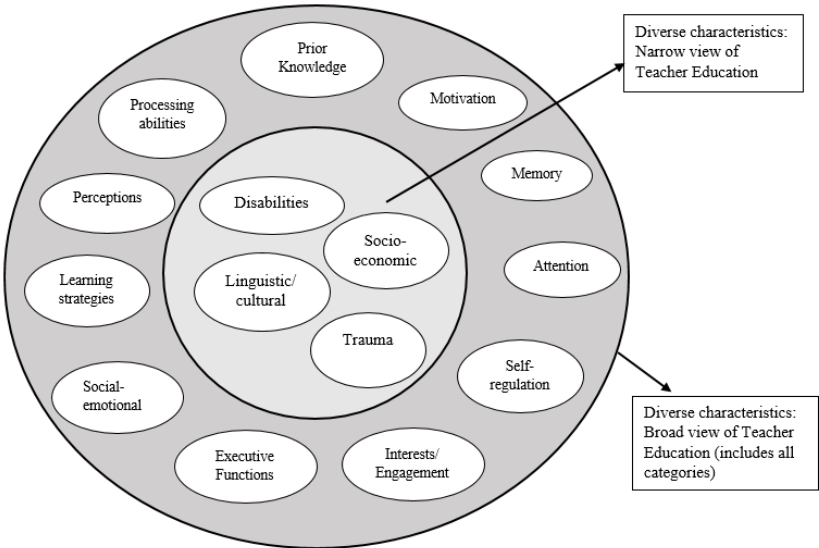
Figure 2: The expanded scope of teacher education reflecting the learner diversity addressed.

Teacher education programs are emerging to include components as shown in *Figure 2*. The inner circle shows the common diverse need areas that were addressed above – disabilities, linguistic/cultural, socio-economic and trauma-impacted. The outer circle in the *Figure 2* reflects the newer perspective on diverse needs, including all types of diversity within it, including neuro-

variability, at the individual learner level. This aspect of individual learner variability in teacher education is addressed by Universal Design for Learning (UDL). The premise of learner variability is based on three processes in the teaching and learning processes: Engagement, Representation and Expression, that correspond to the affective, recognition and strategic networks of the brain (CAST, 2020a). At the onset, engaging and motivating a learner is based on varied factors including the learner's interests, experiences, personal relevance, selective attention, sustained attention, cultural preferences, etc. Similarly, upon being engaged, learners differ in how they perceive or understand information that is presented to them. One may prefer information in print, while the other may require visuals, audio or video. Within an individual too, the preferences may vary for input depending on the subject of study. Likewise, within a text reading, the reading and comprehension levels can vary greatly based on the background knowledge and experiences; which would explain, for example, why a scientific discourse paper may not interest or make sense to a person who is used to historic narratives. Within a video clip as well, the pace and other preferred features vary greatly based on individual preference. For example, preference for a video with or without music/graphics or a high stimulating video, preference for captioned video versus one without. The third aspect of learner variability is the way the learner navigates the learning environment and expresses what they know. This depends on learner characteristics such as processing abilities, preferences, executive functioning skills like planning, organizing, prioritizing, etc., time management, individual working style and other variables (CAST, 2020). Teachers need to acknowledge, plan and instruct learners based on the knowledge that all learners learn differently from one another and all learners learn based on the current context to where they are, what they are learning, who they are learning with and how they are able to demonstrate their skills and knowledge (Rose, Rouhani, & Fischer, 2013). The notion of approaching one's teaching pro-actively, with this variability of learner accounted for by providing multiple ways to engage learners, represent the content and materials and allow for multiple ways for learners to express – the UDL approach to teaching – is now being adopted by teachers in many countries around the world. The UDL guidelines for teaching provide ways to provide these multiple options in the three areas.

The Problems with Teacher Education

It is evident that teacher education has evolved over the centuries and taken many leaps in the past few decades as well. However, the challenge that remains is addressing the diverse learning needs of each learner in the classroom. While there are been commendable strides in teacher knowledge of diversity and disability, this expansion of knowledge is urging us to meet each

learner's needs efficiently in the classroom, while leading each to their true potential.

The first and foremost issue in teacher education preparation is the divergent streams of teacher education preparation such as 'Special educator', 'ESL educator', 'Behavior specialist', 'Trauma-specialist'. It is undeniable that this expertise in each diverse field is desirable and much needed to address the specialized needs in each of these categories. However, the learner in the classroom is rarely ever solely within one category of diversity and often reflects needs that are in several areas. For example, a student who is an English learner may be having a disability or a student who experienced trauma may have a lower socio-economic background and also a disability. Hence, a teacher specializing in teaching English language learners may not know how to address special needs of a learner who also exhibits attention or learning special needs. They may also not know how to accommodate their needs.

Second, the traditional teaching approach of teaching to the middle or the average learner with time-tested methods of yore needs to be replaced. The mythical 'average 'learner in the classroom is now replaced by individuals with unique characteristics, interests and potentials, all that need to be addressed in the classroom. It is time to implement the ongoing advances in neuroeducation, special education research, positive behavior approaches, trauma-sensitive practices and practices for teaching students who are learning English as a second language and empower teacher education with ability to address a variety of diverse needs.

Third, another aspect of education, the 'what 'of teaching, that was mostly being determined by knowledge and skills, is now being examined from the perspective of making them stick and be useful – students need to be taught how to retain the knowledge and skills, generalize and use them for problem-solving. Teacher education also has historically focused on academic and non-academic skills such as arts, music, physical education, etc. However, while these skills are needed for careers and life, research points out that to succeed in life, students need to use their metacognitive abilities, executive functioning skills (attention, memory, organization, etc.), and self-regulation skills, which are assumed to be incidental in the student's life and hence not explicitly addressed in schools or in teacher education. While many students may eventually learn these skills as they progress through college or careers, these are conspicuously missing from traditional teacher education curricula.

A New Approach to Teacher Education

The science of teaching and learning, emerging neuroscience research, coupled with recent pandemic measures and digression have all made it an imperative need for teacher education to move towards a more integrative approach and seeking ways to educate current teachers on differentiating edu-

cation and approaching it from a perspective of dynamic individualization. In order to streamline teacher education, it is important to see the practices within each of these streams of specializations to address diverse needs. Let us take a look at evidence-based practices that are essential in each of these specialized areas in *Table 2*. As we glance through the practices, we notice that there is considerable overlap in practices in the four columns. Also, the key principles of Universal Design for Learning, in the last column, encompass several key practices from the first three areas of special education practices, English language learner practices and trauma-informed classroom practices. We also see that practices that move a learner to manage their learning: metacognitive skills, executive functioning and self-regulation skills, are addressed in special education, trauma-sensitive practices and also, by UDL. Since no learner is rigid and rarely fits into a single diverse category, an examination into the separate streams of teacher preparation is worthy.

One way to do this would be to merge existing research and practices from specializations into one stream of teacher preparation, to include first and foremost, UDL principles (that encompass the majority of the other practices seen in specialized preparation streams) and include components from other fields in preparation. *Figure 3* provides this model for preparation. There would be two streams of teacher preparation: The *specialized generalist* and the *special coach or co-teacher*. The *specialized generalist* would take coursework in UDL, special education characteristics and methods, methods for teaching English as a second language and addressing trauma within classrooms as part of their coursework. The *special coach/co-teacher* teacher preparation will include aspects that are unique to each preparation stream, such as special education law and methods for severe and profound disabilities, bilingual education, etc., as seen in *Figure 3*. With this model, each classroom will have a teacher who is trained to address diverse need areas at all levels, including neuro-diversity, disability, social-emotional needs and English learner needs, as the *specialized generalist*, while the other, with content expertise that is more unique, will work as a consultant or a co-teacher.

Using this model will solve several dilemmas in teacher education and how we address students 'needs in the classroom. The language teacher will no longer be at a loss on how to teach reading skills to students who have a processing disability and have undergone a loss in the family. The whole child will be considered with mindful attention to linguistic, ability, social-emotional, attention, engagement and other diverse learning needs. Drawing from the rich guidelines of UDL (see CAST, 2020b), and a knowledge about disability characteristics, language acquisition and second language learning, culturally relevant and trauma-sensitive practices, the *specialized generalist* teacher will be able to efficiently address individual learning needs from a dynamic perspec-

tive, with intermittent supports from the co-teachers or coaches as needed. Students will also be able to benefit from aspects like strategy instruction and instruction in social-emotional skills, as based on their individual strengths and needs. It also leads to efficient use of resources across specialized areas. For instance, the English as a second language stream has several resources and research based on second language acquisition, specifically related to literacy acquisition, especially listening and speaking; which are commonly not explicitly addressed in general classroom instruction. Merging preparation will help access such resources and making it accessible to all children who need supports for oral language.

In conclusion, globally, it is now time to review teacher preparation with a lens to address diversity at the neuro-diverse individual level and dispel the narrow notion that was restricted to viewing diversity as represented by disability, cultural or linguistic differences. It is time to work collaboratively to seek to respond to the rising diversity and provide accessible quality education to *all* learners, based on their individual strengths and needs. The proposed new model for teacher preparation may work as a solution.

Table 2: Evidence-based practices from diverse need areas showing overlapping practices with UDL

Evidence-based practices in Special Education (Adapted with information from Kauff-man, Hallahan & Pullen, 2017)	Evidence-based practices for English Language Learners: Rich-ards-Tutor, Aceves, & Reese (2016).	Trauma Informed Classroom Practices (Adapted from Mid-west PBIS Network, 2019)	Key Principles of UDL (CAST, 2020b)
Increase academic engage-ment time[a] Brisk instructional pacing[a] Opportunities to respond[a] Frequent review of work[c] Minimize pupil errors[c] Frequent praise of correct responding[c] Explicit & Direct instruction[b] Model new behaviors[b] Guided practice[b] Teach strategies for learning and study skills[b] Teach self-regulation skills[b] Promote attribution and self-determination.[c] Transitions between lessons or concepts Monitoring student perfor-mance[c] Support desired behavior and prevent undesired behaviors by[a]: Structuring the environment Clarifying expectations Provide active supervision Use contingent praise Give precision requests Use pre-correction Use behavioral momentum Apply corrective feedback Direct instruction in social skills Use group contingencies and response-contingent punish-ment procedures such as reprimands, response cost, and time out	Academic Instruction: Opportunity to develop academic oral language while simultaneously teaching literacy and other content areas Teach vocabulary across content areas[b] Provide instruction and/or instruc-tional support in the primary language as needed. Provide appropriate interventions for those needing support beyond classroom[b] Implement Culturally Responsive Instruction[b] Progress Monitoring: Implement purposeful and appro-priate assessment practices taking into account their primary lan-guage, English-language proficien-cy, and ongoing linguistic and academic progress[b] Utilize curriculum-based meas-urement to determine risk and monitor progress[b] Employ an ecological approach when evaluating possible learning difficulties and to develop appro-priate and culturally responsive-ness Family-School Partnerships Develop parent involvement programs that are carried out in the home language, are sustained over time, and are responsive to the cultural experiences of the families. Understand the out-of-school experiences of children and how these may differ from the skills demonstrated at School Provide strategies for parents to enhance the effectiveness of parent involvement activities	Create a safe, predicta-ble and consistent environment: Arrange orderly physical envi-ronment Promote belonging and relationship develop-ment Teach and reinforce Social, emotional, behavioral compe-tencies[c] Support cognitive, emotional, and behav-ioral regulation[ac] Define, teach, acknowledge rules, expectations and routines[a] Employ active supervi-sion[a] Encourage appropriate behavior: Direct in-struction of expecta-tions, rules, routines, specific praise for behavior, preventative prompts, individual reinforcers, group contingencies and reinforcers, etc.[a] Continuum of respons-es to inappropriate behavior: Praise other students/groups, specific error correc-tion, etc.[a] Opportunities to Respond[c] and Academ-ic Engagement[a].	Provide Multi-ple Means of Engagement[a]: - Provide options for Recruiting Interest - Provide options for Sustaining Effort & Persistence - Provide options for Self-Regulation Provide Multi-ple Means of Representa-tion[b]: - Provide options for Perception - Provide options for Language and Symbols - Provide options for Comprehen-sion Provide multi-ple means of Action & Expression[c]: - Provide options for Physical Action - Provide options for Expression & Communica-tion - Provide options for Executive Functions

Note: The overlapping instructional practices are listed by superscript a, b, c, that correspond to the three tenets in UDL (last column)

Components in teacher training for *all* teachers – the *Specialized Generalist teacher*

Trauma-sensitive practices

Goal-setting, goal-attack

Modeling

Social-emotional regulation

Learning Strategies

Technology for access

Scaffolded learning

Frequent Monitoring

Contingent positive attention

Motivation

Universal Design for Learning(UDL)

Guided practice

Special Education Instructional & Behavioral Practices

Sustaining attention

English as a Second Language & Culturally relevant practices

Linguistic alternatives

Behavior supports

Explicit Vocabulary Instruction

Specialist training as co-teachers, consultants or coaches

Sample disability components:
- Disability law and regulations
- Individualizing instruction based on unique strengths and needs, disability-related characteristics:
  • Accommodations for disability
  • Direct Instruction
  • Teaching metacognition, self-regulation & self-determination skills
  • Teaching communication
  • Coaching with reduced scaffolds to foster independent functioning, fluency, maintenance and generalization
  • Specialized Assistive Technology

Sample ESL/cultural components:
- Bilingual language-specific instruction.
- Individualized supplemental instruction based on specific aspects of linguistic/cultural acquisition (Ex. Language 1 and language 2 confusion - similarities and differences), instruction based on listening, speaking, reading and writing levels in both languages.

Figure 3: Emergent teacher education streams and components

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THE LASER APPROACH

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Introduction

The LASER Approach stands for Low Arousal Supports Educational Resilience, and is designed to be applied in a wide variety of educational settings by teachers, support workers and families. The LASER Approach was developed through Studio 3 Training Systems in 2019 as a new way of supporting young people to achieve their full potential. The basis of the approach was developed through supporting autistic young people, and although this is referenced throughout the chapter, the approach is applicable for all learners with additional needs and diagnoses. The key difference between this approach and other methods is primarily that resilience is not 'parked within the child, 'and applies more widely to the environment as a whole and the adults who are supporting the young person. As our colleague Elly Chapple would say, 'flipping the narrative 'is a key component of this approach (2019). This means focusing on what is within our gift as parents, carers and professionals, rather than attempting to change the behaviour of the child through a prescribed approach.

LASER has a strong evidence base, building on the practical experiences of educators as well as the voices of young people and their families. Co-production and communication between the individual, their family and the school/setting are core elements of the approach. LASER can be adapted for a wide range of educational settings, from mainstream schools and specialist settings to young people who are educated at home. The approach provides an academic and practical understanding of key theories related to autism, distressed behaviour and arousal mechanisms, including:

- Low Arousal (McDonnell, 2019)
- The Saturation Model (Morewood, Humphrey & Symes, 2011)
- Co-production (Morewood 2017; 2019)
- Constant Consistency (Morewood, 2018)
- The PERMA Model (Seligman, 2011)

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- Reflective Practice (Schon, 1987)

The LASER Approach centres around a practical focus towards eliminating the use of restrictive practices and seclusion by implementing Low Arousal Approaches within a whole-school/setting framework. Combining this with positive practice and excellence in de-escalation allows for a completely different model of working, valuing each individual's needs and goals. Working within a person-centred framework, the LASER Approach to supporting individuals in educational environments focuses on stress reduction and co-production to enable every young person within the school to benefit.

Overall, there is a strong focus on the importance of stress reduction and well-being for all members of the school community – including staff, parents/carers and pupils. The individual elements of the programme can be customised based on the needs of the school or organisation. For example, a focus on restraint reduction may be a key area of concern for one school, but less necessary for another. As such, the contents and focus of the programme can be adapted based on an analysis of the requirements of the organisation or school in question.

This chapter represents some of the key concepts that form the LASER Approach. Due to the personalised nature of the approach, it should be viewed as an overview rather than a prescribed approach. In this chapter, we will attempt to explore the key components - theoretical and philosophical - which underlie the approach, and thus demonstrate how all these elements work in unison to create a support network around the young person and throughout the setting as a whole.

The implementation of the LASER Approach is very much about the individual setting; different foci will form key areas depending upon their unique requirements. For example, a young person receiving education in the home will require different emphasis compared to a small rural school, and similarly so for a large international school. The key is to set out a philosophy and support a journey in which there are real alternatives to improving outcomes for learners, wherever they receive their education.

Low Arousal

The Low Arousal Approach is a philosophical and practical approach to crisis management developed in the early 1990s (McDonnell, McEvoy & Dearden, 1994). Based on the concepts of physiological arousal mechanisms and stress, this approach focuses on stress reduction, the behaviour of supporters and reactive crisis management strategies to create calm environments. De-escalation is at the forefront of Low Arousal, and non-aversive strategies such as strategic capitulation, co-regulation and non-verbal cues are used by supporters to communicate calmness and non-confrontation. The original definition of the approach has evolved from its inception as a philosophical,

'common sense 'approach to supporting someone who is distressed, to a practical method of working with stressed and often traumatised individuals with behaviours of concern (McDonnell, 2019: p.149):

'A Low Arousal Approach is almost the opposite of 'zero tolerance 'approaches, which encourage boundary-setting and assertiveness in the face of verbal or physical aggression. Instead, Low Arousal means tolerating behaviours that you may be inclined to want to change, and accepting that the first priority is often not the behaviour of concern itself, but the underlying causes such as stress and trauma.'

The Low Arousal Approach has been applied in a variety of care settings and with a range of individuals with additional support needs, including intellectual disabilities, autism, acquired brain injuries, older adult's services and mental health services. Whilst the Low Arousal Approach is primarily employed as a crisis management strategy, its effectiveness in reducing caregiver stress and creating calm environments has seen it adopted as a way of life within many support settings. This approach has been successfully adopted within a number of special and mainstream schools throughout the UK, using a whole-school approach to stress reduction, reducing environmental stimuli, and examining the causes and circumstances surrounding crisis situations, including staff's own contribution to challenging incidents. Low Arousal within the classroom and other education settings means that every child is given the space and time to learn in a calm environment that enables them to flourish.

Stress and Arousal

There is a very clear link between stress and physiological arousal (McDonnell, 2019). Arousal mechanisms are an unconscious part of our day-to-day processes, and our perception of these mechanisms and ability to control them disintegrates the more stressed and hyper-aroused we become. The autonomic nervous system can be divided into two parts; the sympathetic and parasympathetic. The sympathetic nervous system powers the basic processes that affect our fight or flight responses. The parasympathetic nervous system is responsible for slowing the body down, such as when the body is resting. Stress and high levels of arousal trigger the sympathetic nervous system, resulting in increased levels of adrenaline and cortisol in the blood. The implications for this in practice are wide-reaching, for supporters themselves and the individuals being supported. Stressful environments (such as busy classrooms with lots of noise) heighten our senses and levels of physiological arousal, and can lead to moments of crisis, dysregulation, and behaviours of concern.

By focusing on how stress and arousal interact with one another as well as with external factors, the Low Arousal Approach anticipates how arousal mechanisms can be impacted throughout the day, and works to create space

and moments of calmness. De-arousing activities need to be built into the school day in order to allow young people to calm down and learn to self-regulate when they feel themselves becoming stressed or restless. Exercise is a great way of doing this by structuring fun, engaging physical activities into the school day, and has been proven to improve cognitive functioning (Bidzan-Bluma & Lipowska, 2018). Regular cardiac exercise has also been shown to improve not only physical well-being, but also to reduce stress (Alghdier, Gabr & Aly, 2015). This makes it an excellent, pro-active intervention for students, staff and caregivers alike. Mindfulness and relaxation can also be useful tools for reducing stress and arousal in the classroom, and it is helpful to take a 'mindful pause 'in moments of crisis before rushing into action. When people are under high levels of stress, they tend to make poorer decisions, therefore building stress-reduction practices into daily routines and schedules should be a key focus.

Co-Regulation Enables Self-Regulation

The ultimate goal with Low Arousal is for the young person or individual to eventually learn to recognise their physical needs and identify their stressors in order to pro-actively respond to them before they reach a critical point. However, in order for self-regulation to occur, supporters role-modelling calmness is a critical first step. The transactional model of stress demonstrates that stress, like happiness and other emotions, is contagious (Lazarus & Folkman, 1984). This means that when a pupil is distressed, their stress can impact on their supporters, causing them to also become stressed and aroused, and vice versa. Supporters should be aware of unconsciously transmitting their own stress onto the young people they are supporting, particularly during moments of crisis. Maintaining calmness – or, at the very least, the appearance of calmness – is essential to prevent situations from escalating (McDonnell, 2019: p. 245):

'By remaining calm and adopting a Low Arousal Approach, you are creating an opportunity for the distressed person to have time to self-regulate.'

This means, to a certain extent, allowing distressed behaviours to occur. This can seem counter-productive, and at times may feel like 'giving in, 'but the reality is that engaging in confrontation will inevitably cause the situation to escalate. Shouting at, restraining, or reprimanding an individual in distress will only cause everyone's levels of stress and arousal to elevate. It takes a great deal of calmness and confidence to use strategic capitulation (or 'giving in'), as this goes against many of our instincts and learning around behaviour. Low Arousal challenges practitioners to deconstruct their preconceptions and firmly-held beliefs about challenging behaviour, and forces us to examine *why* we find some behaviour so challenging. The reality is that some individuals need to engage in 'challenging 'behaviour as a means of self-regulating. Screaming,

swearing and destroying property may seem to be behaviours driven by anger and violence, but in many cases these behaviours are the only way young people are able to alleviate their stress. Asking ourselves why an individual might *need* to engage in a behaviour can help to shift the focus from changing their behaviour, to helping them to manage their stress and arousal levels.

De-Escalation Excellence

The key to successful de-escalation is stepping back, being compassionate, and allowing the individual time and space to calm down. There are many steps that can be taken to reduce social and environmental stressors in order to reduce the likelihood of an individual becoming distressed in the first place. When a situation does begin to escalate, there are a number of factors that could be contributing to their levels of stress and physiological arousal. Consider:

- The environment (e.g. loud noises, unpleasant smells, other people in close proximity, temperature)
- Demands being placed on the individual (e.g. to finish a task within a certain time frame)
- Physical needs (e.g. hunger, thirst, tiredness, pain)
- Social pressures (e.g. interaction with others)

By observing the various and interacting contexts in which behaviours of concern occur, we can better understand their causes, and thus reduce the likelihood of reoccurrence. Considering all the extraneous factors that might be impacting a person's behaviour and mood means that we can address these discomforts and potentially avoid a crisis. The De-escalation Checklist from *The Reflective Journey* (2019) by Professor Andrew McDonnell is a useful tool to consider when situations become stressful. It encourages professionals, teachers and supporters alike to consider the following questions (pp. 204-205):

- Can we reduce stress in the person's immediate environment?
- Can we give the person a break?
- Can we make their world as predictable as possible?
- Can we increase the person's sense of control over their environment?
- Can we simplify communication?

Thinking outside of the box and anticipating the needs of the individual are important tools for avoiding a crisis. Sometimes, this can mean allowing individuals to escape from the classroom and go to a designated safe space to calm down. Other times, when the individual is too distressed to remove themselves, the rest of the pupils in the class can be moved to a different area to allow the individual space. This is known as planned escape, and is an incredibly useful tool to implement into whole-school policies and practices so

that everyone in the school knows they are allowed to take some time out without reprimand if they feel themselves becoming dysregulated.

Low Arousal Micro-Skills in Educational Settings

The key to Low Arousal is appearing calm, and this can mean many things in practice. It is possible to train individuals in Low Arousal Approaches and thus, over time, triumph over their sympathetic 'fight or flight 'reactions to crisis situations. There are also steps that educational professionals and family members can take to *appear* calm during crises, even if they do not necessarily feel calm. There are a number of Low Arousal 'micro-skills 'that can be used to communicate calmness and create a non-aversive atmosphere. These include non-verbal cues, which are often the first to be interpreted when a person is distressed. Avoiding direct eye contact, physical touch, and slowing your movements down are gentle, non-verbal ways of communicating that your intentions are not to get into a confrontation with the young person. Avoiding gathering staff in a crisis is also recommended, as the more onlookers there are, the more stressful and arousing the situation can become. Multiple staff members 'ganging up 'on an individual in a crisis can be incredibly intimidating for the young person, and can be a subtle and coercive means of control. Staff should be careful about the power signals they communicate, other through their own bodily posture (e.g. towering over a young person, pointing their finger, being physically threatening) or through their collective presence in the side-lines.

Additionally, peer groups of onlookers should also be removed from the situation where possible. Studies in psychology have demonstrated a phenomenon called social facilitation, more commonly known as the 'audience effect, ' whereby people tend to behave very differently when they have an audience (Strauss, 2002). This can cause situations to escalate further when peer groups are present as onlookers. Being aware of how these environmental and social factors can be a catalyst to incidents escalating, and preventing this from happening is a key skill for Low Arousal practitioners.

The Saturation Model

One of the most important, challenging and controversial aspects of any system of education for learners with additional or specific needs is improving experiences and outcomes. This is often hindered by systems that reinforce significant disadvantage. The Saturation Model was developed over a decade ago as part of an ESRC funded project with the University of Manchester (Morewood, Humphrey & Symes, 2011). The model was initially developed with the sole purpose of including autistic learners who had been excluded from or were unable to attend previous educational settings. It is useful to note again, that although initially developed to support autistic learners, this model has been successfully used to support many different learners in settings glob-

ally, through direct training and ongoing support from the first author over the last decade.

The outcomes of this study resulted in every young person who participated going on to education, employment or training, and provided a 100% success rate regarding the aims of the project. Since its inception, the Saturation Model has been developed further as part of the LASER Approach, and is a key element of this eclectic and person-centred approach.

As with many things in education, there is of course no 'silver bullet. 'Students and learners with additional needs share as many differences as they do similarities, and to expect a single approach or intervention to meet the needs of all is, at best, naïve. However, the Saturation Model is a good investment for improving outcomes, as demonstrated by its success within a number of settings across the globe.

The whole-school Saturation Model can be seen to build a bridge between the 'high, hard ground 'of academic research and the 'swampy lowlands 'of real-world educational practice, and has been the subject of much interest within the context of training and whole-school development over the years (Marshall, 2013).

What Is the Whole-School Saturation Model?

The Saturation Model provides a framework for a whole-school approach, and was originally developed to illustrate principles for the effective inclusion of autistic learners in a secondary mainstream school. However, it is arguably equally applicable to all educational phases and contexts, and has been applied to many schools and settings, both in the UK and abroad, during the last few years.

The word 'saturation 'is deliberately used to emphasise the need for autism-friendly principles and practices to permeate every aspect of school life. Prominence is also given to the integration and co-ordination of strategies, with the hope of avoiding a fragmented, 'programme for every problem 'approach, which is neither cost-efficient nor sustainable (Domitrovich et al., 2010).

The model is consistent with the two primary theoretical tools that informed the work. Aligned with Bronfenbrenner's (2005) bioecosystemic theory, the model highlights the importance of micro- and meso-system interrelationships (e.g. the peer group and classroom) at its core, while also drawing on more distal, exo-system influences (e.g. school systems, policy). Direct support and intervention take account of both individual and group differences.

The following graphic demonstrates the core elements of the Saturation Model as an approach to supporting what is 'within our gift 'of influence as professionals. Some of the core principles of the Saturation Model are outlined below.

Figure 1. The Saturation Model (Morewood, Humphrey & Symes, 2011)

The Agent of Change

The central and starting point of the model is the 'agent of change. 'Typically, this would be the Special Education Needs Co-Ordinator (SENCO) within a school, but it can also apply to the primary educator – parent, carer or teacher. There are many debates as to the need for this role to also be a member of the school's leadership team, as this may be a crucial factor in determining whether the proposed innovations 'take hold.'

The agent of change pushes thinking and practice forward, and can often be met with resistance. As such, energy, resilience, and good humour are useful traits for the agent of change to foster, alongside the ability to be a 'solution broker 'within the context of the system or setting.

Peer Education and Awareness

The role played by peers in determining the educational experiences and outcomes of autistic (and indeed all) learners is vital. We can support and educate peers in several ways. Firstly, we can improve peer awareness (and subsequently attitudes and behaviours) by providing students with accurate information about autism and other neurodevelopmental conditions. The work of Campbell and colleagues, which draws upon social persuasion theory, provides a theoretic framework for considering the role of peer awareness (Campbell & Barger, 2014). Credible, likeable sources of information which are recognised as having authority have been identified as more persuasive. In a school context, this may be a member of the Senior Leadership Team (SLT) who has significant influence with the students. In terms of message, educators should

highlight similarities between students with and without autism, using explanatory information to increase understanding and provide guidance on how students can interact with and support their fellow students. This can be supplemented by exploring the achievements of autistic individuals and hearing 'first-hand 'from those with real, lived experience.

Secondly, given the inverse relationship between social support from peers and experience of victimisation and loneliness, peers can and should be used as a protective resource (Symes & Humphrey, 2010). An example is the Circles of Friends approach, in which a small group of typically developing peers form a support network around a focal child. Evidence from a range of contexts suggests that this system may have specific benefits for autistic students and their peers. However, it is also important to take into account the preference (or need) for solitude expressed by some autistic children and young people. Peer social support systems should therefore be a resource which can be drawn upon when needed rather than being forced upon individuals. This is where the application of different approaches in a 'medicalised manner 'leads to normalisation; applying approaches in a personalised way is one of the core elements of this model, hence the requirement for the agent of change.

Thirdly, given the greatly increased risk of victimisation associated with autism (Hebron & Humphrey, 2014), interventions that directly address bullying are warranted. A useful starting point is to build upon what is known about bullying prevention in general by students and staff within the setting. Unfortunately, the effects of bullying interventions are not always practically significant, and are more likely to influence knowledge and attitudes than actual behaviour (Merrell, Gueldner, Ross & Isava, 2008). However, approaches which include a component targeting students deemed to be 'at risk 'appear to produce slightly better outcomes (Ferguson, Miguel, Kilburn & Sanchez, 2007). Whitted and Dupper (2005) note that 'the most effective approaches for preventing or minimising bullying in schools involve a comprehensive, multilevel strategy that targets bullies, victims, bystanders, families and communities '(p. 169). This is very much in keeping with the 'saturation 'approach outlined as part of this model.

Direct Support and Intervention

Direct (individual or small group) interventions are also required in addition to a systemic whole-school approach to effect significant change. Interventions need to balance a consideration of individual needs with the profile of strengths and challenges associated with themselves as individuals, as well as other important contextual factors.

A systematic review of the literature on autism education highlighted a large body of evidence for interventions with a range of foci (Bond et al., 2014):

- Joint-attention
- Social interventions
- Play
- Communication
- Challenging behaviour
- Flexibility
- Pre-academic/academic skills
- School readiness skills
- Cognitive skills
- Motor skills
- Adaptive and self-help skills

This and other reviews (Parsons et al., 2011; Wong et al., 2013) have demonstrated that the majority of the available evidence relates to children rather than autistic adolescents. Much less is therefore known about effective interventions and support for autistic children in secondary school settings. Furthermore, the various reviews have pointed to peer-mediated interventions as offering particular promise in the promotion of social skills (whilst also potentially improving peer understanding of and attitudes towards autism).

Although some interventions reviewed were implemented by researchers, school staff can effectively implement a range of interventions following some initial training. This has obvious implications for both the cost-effectiveness, impact and sustainability of such work.

Direct support and intervention can also be an effective means through which to prevent or reduce victimisation of autistic children and young people, and is particularly effective when developed as part of a whole-school approach, for example with speech and language therapists and psychologists as part of the school-led provision (Morewood, Drews & King, 2016).

Flexible Provision

A pre-requisite of effective practice in the whole-school Saturation Model is flexibility in provision. As noted earlier, despite their sharing of common characteristics, no two students are the same, and provision therefore needs to reflect this diversity of need. For example, some students may be better placed in teaching groups that suit their individual needs (e.g. positive role models and the need for good quality, structured teaching) rather than their 'perceived 'ability in a given subject. A person-centred approach is essential to enabling diverse and comprehensive support tailored to suit individuals 'needs and abilities. The development of this area as part of the LASER Approach is often an important part of support for school settings.

Routines and Rules

Incorporating Low Arousal principles as part of the Saturation Model means being aware of environmental stressors and changes in physiological arousal, and allowing for fluctuations in concentration, ability and arousal levels as the day goes on. Children and young people's daily timetables need to be adaptable and allow time for them to withdraw from lessons in which they feel that the cognitive and/or social demands are too high. Scheduling these moments of escape and calmness provide an excellent opportunity for specialist support and intervention of the kind noted above, and also builds stress reduction and de-escalation into the daily routine of the young person. These should, ideally, be pro-actively planned as part of Stress Support Plans, not reactively implemented at moments of crisis.

Being reasonably flexible with school rules is also important. For example, some learners may experience disturbed sleep patterns and can arrive to school late. Such cases require staff to be empathic, and understand that rule-breaking behaviour is not always within the young person's control; indeed, after a poor night's sleep our coping responses can be fewer than previously, so things we managed on week may be more challenging in this moment. Allowing the young person time to get settled in a designated area and provide them with the tools to express their readiness to join the class. Engaging in metacognitive approaches is an important element of this way or working and, ultimately, leading to self-regulation.

In some cases, flexibility of provision may even extend to students to having dual-roll placements through the development of formal partnerships between mainstream and specialist schools. The proportion of time spent in each setting can be reviewed periodically and adapted as necessary, with the flexibility allowing for that on a day-to-day and week-by-week basis, thus truly personalising the provision. This approach moves beyond polarised, simplistic debates about whether mainstream or special educational settings are 'the most appropriate 'for students with additional and specific educational needs

(Mesibov & Shea, 1996), recognising that a student's needs, and how and where these are best met, are subject to change. Of course, the feasibility of such an approach is highly dependent on local contextual factors, including:

- Availability of funding (although these arrangements cost almost one third of the cost of a full-time specialist placement in reality)
- The existence of different forms of provision or placement
- Relationships between placement sites

Building these kinds of systems and partnerships can have multiple, wide-ranging benefits, particularly regarding the personalisation of provision and outcomes in preparation for adulthood.

Training and Development of Staff

Our personal experiences indicate that teachers generally have positive attitudes towards autistic children and young people with additional needs, but report difficulties around social and emotional understanding. These tensions can often influence the quality of their interactions with students, and potentially undermine the development of positive relationships which underpin learning in the classroom. Effective training and development is therefore crucial. Within a Low Arousal Approach, the relationship between supporters and individuals is of utmost importance, and it is essential to foster empathic, trusting and therapeutic relationships.

The Saturation Model advises that training should be 'regular, on-going and part of a commitment of all staff . . . a one-off twilight session (or training day) is never going to suffice '(Morewood, Humphrey & Symes, 2011: p. 65). It is our view that this process should begin during initial teacher training and, where possible, should include placements in specialist settings. In addition to better preparing teachers for practice, it may also have the added benefit of increasing a sense of personal responsibility for the learning of all students, particularly autistic learners, rather than this being viewed as the sole responsibility of support staff or the school's special education specialist.

It has been reported previously that less than 15% of teachers received any autism-specific input during their initial training (Morrier, Hess & Heflin, 2011). Significant change is required in this sector, perhaps as part of a general shift towards more explicit and detailed consideration of special educational needs during the critical developmental phase in teachers 'careers. Although high-quality empirical evidence is currently scarce (Alexander, Ayres & Smith, 2015), there are indications that where autism input is, 'strategically placed within the confines of a teacher training program, [it] can both significantly increase participants 'perceptions and knowledge of autism [. . .] as well as reduce overall stress and anxiety levels '(Leblanc, Richardson & Burns, 2009: p. 166).

Why Constant Consistency Matters

Often, more and more problems arise for schools and other settings when consistency and a 'whole-school' approach are lacking. Systems need to be put in place, through policies and procedures, that are supportive of plans and individuals. Fragmented practice and provision can fuel dysregulation and increase stress throughout the staff team and within the school as a whole. Consistent, calm approaches are hugely effective, and this requires a collective and unified approach from management and frontline staff alike.

The concept of corporate responsibility (Morewood, 2018) was developed as an extension of the Saturation Model and means, in essence, that everyone within a school or setting shares the responsibility for any agreed aims or goals. For schools, this is often established through strategic school development plans for the year and onwards. Clear plans help to ensure that pockets of 'good practice' are not undone by inconsistent whole-school provision and systems.

Having a calm, consistent and purposeful learning environment in one classroom, contrasted by a stampede down the corridor when class ends, creates a very dysregulated experience and environment for pupils. These inconsistencies can mean significant stress for students who find these less structured times extremely challenging. It can also be stressful for staff who reactively attempt to calm students down and get them to stop running or shouting. Consistency has to be constant to allow effective learning to take place - both in the classroom and outside of it.

One of the key elements of the Saturation Model is ensuring a clear link between policy and practice, as a disconnect can create opportunities for fragmentation of provision and structure. After all, no-one is harmed by calm, consistent, positive approaches.

Calmness and self-control are connected. In applying the Low Arousal approach to teaching and learning it is all about the culture within the classroom, founded upon a good understanding of stress and consistent proactive approaches. Maintaining a calm, consistent learning environment, applying what the evidence would suggest is a good investment in learning, creates a purposeful environment that allows everyone the opportunity to thrive. It is important to remember that nobody fights when they are feeling calm and relaxed, and actively creating calm environments reduces the likelihood of crisis situation developing. Whilst these Low Arousal environments are especially beneficial for students with addition support needs, they also do not harm other pupils, and therefore help to improve outcomes for all.

The Importance of Co-Production

Co-production means facilitating open and honest communication between all parties involved in the young person's well-being, including family, carers, educators, other professionals and, crucially, the young person themselves. This enables a collaborative approach, suffused into every aspect of the young person's life to achieve a holistic and unified support system. With the well-being of the young person at the core, a truly co-productive network of support can improve outcomes for the young person and their family. Keeping parents and carers informed, providing honest communication and listening to supporters improves outcomes for all, and increases parent/carer confidence (Morewood, 2017). Working together with a shared, solution-focused goal empowers families and young people, and enables them to flourish within a robust and unified support system (Morewood, 2019).

Claire Ryan, a parent and Speech and Language Therapist, identifies co-production as a partnership based on trust and respect, and therefore concerning issues such as (Morewood, 2019):

- Power imbalances
- Identifying and removing barriers
- Identifying and utilising skills
- Distributing workload and roles fairly and appropriately
- Identify joint goals and outcomes
- Respect for all input
- Inclusion

Respectful and trusting partnerships are essential for the success of the LASER Approach, with particular regard to the young person's whole day, not viewing school and home separately, but truly working collaboratively.

The PERMA Model

The PERMA Model, developed by Martin Seligman (2011), provides a positive psychological framework for focusing the positive elements of life and actively fostering moments of happiness. Positive psychological principles place a strong emphasis on well-being, and can be a useful way of re-framing discussions around behaviour to focus more on addressing the causes of distress (Dodge et al., 2012: p. 230):

'In essence, stable wellbeing is when individuals have the psychological, social and physical resources they need to meet a particular psychological, social and/or physical challenge. When individuals have more challenges than resources, the see-saw dips, along with their wellbeing, and vice-versa.'

The PERMA Model identifies five key components to achieving overall psychological well-being and happiness. These five elements are considered essential for all people to promote well-being and achieve fulfilment.

1) Positive emotions

Positive emotions such as happiness help to boost our immune system and improve our overall feeling of well-being. Happiness - like stress - is contagious, and encouraging students to share their positive experiences can help to shift the focus away from negative feelings. The 'three good things' exercise is a useful tool to use with students to help them focus on positive experiences and feelings (Rippstein-Leuenberger, 2017).

2) Engagement

Engaging in hobbies, activities and exercise helps people to fulfil their potential and achieve their goals. Encourage pupils to identify and engage in flow activities that help them to focus and de-stress, and try some out yourself!

3) Relationships

The importance of positive relationships in people's lives cannot be overstated, and many studies have shown that supportive connections are associated with greater wellbeing (Dickerson & Zoccola, 2009).

4) Meaning

Having a sense of belonging, setting and achieving goals and feeling connected to life and the world is another essential component in Seligman's PERMA Model. An important part of this is having a sense of control over your own life. This means empowering young people to make decisions, set goals, and engage in activities that have meaning for them.

5) Accomplishment\Achievement

Feeling a sense of accomplishment is also important for our overall well-being. Celebrating the achievement of goals and daily successes within the classroom increases pupils 'confidence and their overall well-being.

When supporting young people with additional needs, their overall well-being and happiness should be an important factor, as people are less likely to present behaviours of concern or 'meltdowns' when they are in a happy and stress-free environment. Working to strengthen overall psychological wellbeing has been proven to reduce stress, increase coping, and prevent behaviours of concern from becoming more challenging by pre-emptively stopping them in their tracks as part of a supportive, personalised framework.

Being A Reflective Practitioner

The key to good practice is self-reflection. The Low Arousal Approach requires practitioners to constantly reflect on their own contributions to challenging situations, which can be quite difficult for some people. Understanding the children and young people being supported, seeing them as individuals and empathising with them is an essential component of the approach, and this does require an open and honest dialogue with everyone and with yourself as part of a co-produced approach about how they can better supported moving forward. When a crisis does occur, ask yourself what steps you could have

taken to de-escalate the situation before it got out of hand. Once they have calmed down, ask the young person how they needed your support in that moment, and how they can communicate that to you in the future. Remember, no-one learns when they are stressed and highly aroused. Learning can only occur after the incident has passed.

There are many reflective exercises teachers, carers and other professionals can engage in to help them take stock of how a situation unfolded, and how their own behaviour may have contributed. *The Reflective Journey* (2019) is a comprehensive guide for practitioners that centres around the core concept of reflective practice within a Low Arousal framework. Professor McDonnell here advocates for a greater understanding of why behaviours occur, and how important it is to be empathic practitioners and view individuals as being highly stressed, rather than 'badly behaved 'or 'acting out. 'Seeing the stress, and often trauma, also means accepting that highly distressed individuals are often not in control of their behaviour, thus shifting the focus from their behaviour to ours (McDonnell, 2019: p. 188):

'In these circumstances, carers may think of solutions that focus on their own behaviour rather than manipulating the individual's behaviour.'

These moments of reflection and emotional decompression after an incident are important in order to take the next steps necessary towards preventing future crises.

Conclusion

In this chapter, the core elements, theory and philosophy of the LASER Approach (Low Arousal Supports Educational Resilience) has been outlined. Due to the unique nature of the approach, it is important to reemphasise the personalised manner by which LASER is applied and developed within different settings and educational establishments.

It should be noted therefore, that due to the personalisation of the approach (supported through coaching and supervision) to different settings and individuals, the precise methodology will differ from setting to setting. A core part of the approach is ongoing support and coaching, which can be 'in-house ' or as part of an ongoing relationship with Studio 3 Training Systems. Full details of the LASER Approach can be found at www.studio3.org.

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MOVING ONLINE: HELPING HIGHER EDUCATION INSTRUCTORS

MIGRATE TO AN ONLINE ENVIRONMENT

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Introduction

According to UNESCO (2020), 1.57 billion students from 190 countries have been affected by school closures representing 87% of the world's student population. Humanity has been faced with uncharted territory in the times of this COVID pandemic that has rocked every nation. Much uncertainty has plagued educational systems worldwide with universities and places of higher education being no exception. During early Spring of 2020, instructors scrambled to transition their in-person courses to completely virtual in a matter of days. Some researchers have referred this unprecedented time period as "crisis teaching" (Fisher, Frey, & Hattie, 2020) or "emergency remote teaching" (Bozkurt & Sharma, 2020). Not only were instructors assigned the daunting responsibility of migrating their courses online, but they were also expected to balance their own trauma caused by COVID-19 as unemployment, sickness, and grief hit families around the globe. They tirelessly balanced instruction and life in a world facing uncharted territory and many unknowns.

In addition, institutions of higher education were unprepared and unequipped during this period. Though some may argue that institutions of higher education were in a better position than K-12 institutions due to the fact that many employ electronic platforms such as Blackboard that instructors and students are familiar with using for teaching and learning. But the preparedness of the instructors utilizing these electronic platforms was indeed varied. In addition, there were also specialty classes that required hands-on learning or field experience such as in the area of teacher preparation. Instructors scrambled to try and make create simulated experiences through video or live simulation to meet the needs of their students.

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In our chapter, we would like to share strategies to help higher education instructors with their migration to an online teaching environment including making connections through meaningful interactions and engaging students in an online environment which both encompass a variety of factors that we will explore in this chapter. We also discuss the importance of self-care for instructors, especially during this unprecedented era when stress levels are elevated. In this this chapter, we will share ideas that will provide inspiration and motivation as we continue to trek this journey together.

Making Connections with Online Students Using Meaningful Interactions

With these challenging times, instructors must find innovative ways to connect with their students in ways that are meaningful and purposeful. As shared, there are a variety of factors that affect meaningful interactions between students and instructors. Individuals crave personal connection, especially during times that are minimizing social interaction due to Covid-19 prevention. Instructors that were at one time face-to-face with their students are now faced to make these connections virtually. Dean (2019) suggests that meaningful interactions between faculty and students promote connections creating an online environment more conducive to learning. In their international study with over 4,600 individuals analyzing their social interactions, Litt, Zhao, Kraut and Moira (2020) found that participants defined meaningful interactions as those with emotional or informational impact that enhance their lives. There are many studies (Fendler, 2021; Galikyan & Admiraal, 2019; Peacock, et al., 2020) like this one that provide evidence on the importance of creating meaningful interactions to build connections with students. For example, according to Dean (2019), students are more likely to finish college and even pursue graduate school if they have meaningful interactions with faculty.

There are a variety of factors that impact meaningful interactions. Many researchers agree on the following factors that make interactions more meaningful for students which we will explore in this section (Grantham et al., 2015; Karpouza & Emvalotis, 2019): Instructors can ensure this happens by playing a vital role in providing the following:

- Specific feedback on assignments;
- Approachability;
- Treating students fairly and with respect;
- Career aspirations guidance and mentoring; and;
- Creating inclusive environments

In the following sections, we have shared ways that we have used these concepts to make interactions meaningful for students.

Providing Specific Feedback to Online Students. How and Why Does it Matter?

Someone once said that "Broad feedback is bad feedback". Every person has received very broad feedback that provides doubt and disappointment to

the receiver. How is one going to improve when is not specific to the task? By providing specific feedback, students can improve on their individual performance. In their study, Grantham et al., 2015 surveyed higher education students on faculty-student interactions and students shared that providing individual feedback showed that their professor cared about their performance. In fact, Gonzalez and Moore (2020) found in their study with university students that instructor feedback was the most engaging element in an online course. Instructors should incorporate this element and ensure that it is specific, continuous, formative as well as summative.

Many instructors may not know the difference between formative and summative assessments and the value they bring to the teaching and learning process. With formative assessments, instructors use both formal and informal methods to assess students and helps instructors plan and modify instruction when necessary (Black & William, 2009; Rottermond & Gabrion, 2021). On the other hand, summative assessments are assessments that provide evidence of students 'mastery and are usually utilized at the end of a unit, mid-term, or end of a semester (Chappius, 2015). By incorporating formative assessments, instructors are able to assess students 'understanding of the material and help them throughout the semester instead of waiting until the end of the semester. In addition, instruction can be modified as needed to maximize the effectiveness of the course. Some examples of formative assessment that can be incorporated include mini quizzes, projects, interactive discussion boards, essays, and class discussions. We have included a table at the end of this chapter that provides examples of formative assessments (See Table 1).

Approachability

Approachability is another factor that makes interactions more meaningful. Merriam-Webster (n.d.). "approachable" as one is who is "easy to meet or deal with". How does this term relate to higher education instructors and its impact on making interactions more meaningful? Instructors that are approachable encourage students to ask questions or ask for feedback. They listen attentively and seem genuinely interested in what students are sharing. They are able to communicate effectively through a variety of channels (email, class platform such as Blackboard, and be present during in-person as well as virtual office hours). When students have questions or concerns, they try to understand through the students 'perspective and do not talk down or belittle the student.

But it also important to set specific boundaries in regards to time devoted to the course. If not, one can become burned out. Many instructors set a certain number of office hours via in-person or virtual. In addition, there are applications such as Doodle Bookable Calendars (https://doodle.com/en/) that students can set up a meeting for times that you select. Applications such as

Calendly (https://calendly.com) actually can set up a Zoom meeting for you when students book the appointment.

Treating Students Fairly and Respectfully

Another critical factor that impacts meaningful interactions is treating students fairly and respectfully. All individuals want to be treated fairly and with respect and students are no exception. In fact, the first encounter or first impression, can set the tone for how students perceive instructors. Also, instructors should not assume information without knowing all the facts about a student or his/her situation. As one can imagine, students face many barriers in their journey through obtaining their college degree. For example, one third of students are the first to attend college in their family (Hanover Report, 2020). In addition, 67% of students enrolled in public post-secondary degree-granting institutions are over the age of 25 years of age (NCES, 2017) and 88% are over 25 at private post-secondary institutions with many supporting families as the breadwinner.

We currently work at an institution with over 50% are first generation students in which they are the first generation to attend college in their family with many of them working full time. In addition, quite a few of our students are non-traditional students including single parents supporting their families. With approximately 36% of college students having insecure housing arrangements and 9% are homeless, many college students are also facing dire financial barriers. (Hanover Report, 2020).

In fact, with the impact of the Pandemic, individuals worldwide have been faced with unemployment and have been forced to change careers. Many of these individuals attended college years ago in-person before the popularity of online classes. Many students are having to also transition to learning in an online environment. It is truly important for instructors to try and connect to students to have a better understanding of the barriers they may face on their road to earning their education.

Creating Inclusive Online Environments

It is also important for instructors to create classroom environments that are inclusive in which all students feel encouraged to share their own ideas from their own views or perspectives (Sengupta et al., 2019). Sengupta et al. (2019) shares "Inclusive classrooms are spaces where course content is discussed from many perspectives and respects the diverse views and range of experiences from the students" (p. 5).

Sadly, there is a limited research and resources on inclusivity at the higher education level. As institutions of higher education, we need to incorporate practices that meet the needs all levels from all backgrounds. UNESCO (Kaplan & Lewis, 2013) defines inclusive education as "...a comprehensive process of change across the education system through which the diverse

needs of all learners are addressed and responded to, regardless of their social, economic, cultural, linguistic, physical, or other contexts" (p. 5).

In addition, it is critical that instructors possess cultural competence, skills required to work with students who are different as well as similar from oneself (Vacarro et al., 2018; Jones et al., 2016). Although universities are improving their practices in providing training for their faculty and staff, there is still confusion on the model of practices that work the most effective with higher education students. In addition, if a model has been adopted, there is a lack of professional development for staff and faculty on how to effectively incorporate these skills in their teaching and learning environment (Kruse et al., 2018; . Furthermore, it has been questioned by many researchers, if universities are adequately preparing students in working with diverse populations (Kruse et al., 2018). As instructors, we need to strive to ensure our classrooms are inclusive to all students.

Career and Professional Aspirations

In addition, another factor that can impact meaningful interactions is the role instructors may play in mentoring. As mentors, students look to their instructors for career and professional advice as well as guidance. Mentoring models have been widely researched on its effectiveness for student retention (Crisp et al., 2017). Many times mentors are informal and unassigned but chosen by the student as someone he or she can ask for guidance and answer questions. Mentoring also builds a connection for the student, which is especially important for early undergraduate students. In a study, 64% of recent graduates who indicated that they had a mentor shared that it was a professor (Strada-Gallup, 2018). Furthermore, they found that students are more likely to obtain career advice from their professor than other university staff members (Strada-Gallup, 2018).

Below we have summarized simple suggested strategies that instructors can employ to help make connections to their students using meaningful interactions.

Strategies for Making Connections with Students Using Meaningful Interactions:

- Get to know students (and their name) through ice breaker games
- Communicate, communicate, communicate on a regular basis
- Use video recordings (record a quick video of yourself and have students record themselves and share with class
- Hold regular office hours virtually
- Provide detailed feedback making it more meaningful to the student
- Try and understand students' perspectives
- Treat all students with fairness and respect

Engaging Students in An Online Environment

Very similar to building connections with students is the term engagement. Engaging students and sustaining engagement in an online environment were a challenge many instructors were faced with last year as many of their face-to-face courses were transitioned to an online environment. One widely adopted framework for designing online teaching environments is The Community of Inquiry (CoI) model which is grounded in social constructivism (Garrison, et al., 2001; Popescu & Badea, 2020).

The framework is built on three components:

- Cognitive presence-how learners construct meaning (Garrison, et al., 2001)
- Social presence -how learners identify with others in the community and develop interpersonal relationships (Garrison, et al., 2001)
- Teaching presence -design, facilitation and direction of cognitive and social processes that promote learning (Garrison, et al., 2001; Popescu & Badea, 2020).

Research studies have shown there is a connection between these three presences and students 'perception of their learning (Almasi & Zhu, 2020; Choo et al, 2020). Below, we have shared a little summary in regard to how each presence fits into the CoI framework for instructors planning and designing a course.

It is also important for students to have opportunities to interact with other online classmates to create a "sense of community" (Gonzalez & Moore, 2020). Incorporating interactive applications such as Flipgrid, Edpuzzle, Pear Deck, Quizlet, Kahoot and Jamboard are great ways to engage students with other students. See Table 2 at the end of this chapter for information regarding these applications. Also, another way to increase engagement among students is to incorporate peer feedback. When incorporating any type of peer feedback, it is critical for instructors to communicate clear expectations of what is expected in providing feedback to other classmates. Designing a user-friendly rubric is a great way to help facilitate this process. Also, creating a model video in which the instructor models how to use the rubric to provide constructive feedback is another suggestion that will help students understand this process. Incorporating group projects in which students work together is another way to increase engagement among peers.

Cognitive Presence

Instructors can build cognitive presence by making learning objectives clear and aligned to the goals of the course. The content should be clear, accessible and aligned with the learning objectives of the course. One way to ensure there is cognitive presence is using a checklist/rubric when designing the course to ensure your objectives are met and the content/assessments are di-

rectly aligned to the objectives. Another suggestion is to have an outside instructor assess the course. Peer assessment is a powerful tool in course design and course accountability.

Social Presence

As instructors, it is critical to create a safe, learning environment in which students engage with one another. It is also important for students to create their own identity as well as a sense of belonging in the class community. To build Social Presence, instructors should incorporate engaging activities that promote meaningful and active student learning. For example, instructors can have students lead the discussions with providing an overview of the week's reading. Using discussion boards or social learning applications such as Flipgrid are great techniques to encourage students to share their thoughts and ideas with their classmates.

Teaching Presence

Arguable one of the most crucial pieces of this framework is Teaching Presence. In fact, Stone and Springer (2019) found a strong relationship between teacher presence and student retention. Communicate your expectations from the beginning and stay consistent throughout the course. Be present and be visible through regular communication and virtual office hours. Since students may not have the opportunity to pick up visual cues as one might in a face-to-face, instructors should be explicit in their delivery. As an instructor, when you are planning and designing your class, be mindful of if your class will be synchronous or asynchronous. Both have advantages and disadvantages but overall are highly dependent on your course delivery.

In addition, it is important for students to see that instructors are interested in the course topic. In his study, with close to 4,500 massive online open course (MOOCs) learners, Hew (2018) humor and passion were two of the top characteristics students enjoyed seeing from instructors.

Using Live Demonstrations and Technology Applications to Enhance Online Teaching

Many instructors have used a variety of tools to enhance their teaching. Wright (2021) used live demonstrations to teach science through the use of remote teaching via Zoom and Google Meet. She also followed up her demonstrations with engaging class discussion using technology platforms such as Flipgrid and Padlet (Wright, 2021). We have shared a list of technology applications we have used or referred to at the end of this chapter for your convenience. See Table 2.

Our first-year teachers are in a special program that is grant funded in which they complete an internship in lieu of student teaching. Due to the restrictions of COVID, our K-12 teachers like all the teachers across the globe had to immediately adapt to online teaching. Fortunately, they were in the

practice of using SWIVL technology (https://www.swivl.com). SWIVL are little robotic devices that hold a phone for recording purposes that follow the teacher (teacher wears a marker). Teachers are able to upload their recording to a secured cloud network. This device is compatible with Zoom, Google Meet and Microsoft Teams so teachers can incorporate this device in their teaching to enhance their teaching for students. In addition, in the United States, some states are adopting edTPA as part of their teaching preparation certification program. The use of providing a video component can help students in completing their edTPA portfolio in regards to reflecting on their teaching (Franklin et al., 2018). In addition, we have used SWIVL devices as part of a mentoring system in which our teacher interns upload their teaching, and their experienced mentors provide specific feedback to help them improve their teaching practices. As shared, our intern teachers were in a fortunate position of having experience in using SWIVL and were able to incorporate this technology into their lessons for their K-12 students. In addition, they were also able to be given specific feedback from their mentors on areas for improvement and growth.

Communication Is Key

Online learning, especially if the teaching is asynchronous, requires students to be self-regulated in their learning (Yang, 2021). In addition, the chaos and distress of the Pandemic caused an emotional toll on many around the world. The combination of the emotional toll of the Pandemic and the switch to online learning induced stress among many. Many students typically rely on the in person reminders regarding assignments and deadlines. It is critical for instructors to communicate clearly and consistency their expectations for assignments. In addition, it can be more challenging on the part of the students to not always have the opportunity to ask questions in real time if your class is asynchronous. As instructors, we have used videos to explain or even model our expectations for assignments or simply go over the rubric for assignments. We find that this is helpful for the students. We also include frequently asked questions to help minimize confusion and provide clarity. If the class is no synchronous, we send out biweekly emails to check in with students and also to remind them of the week's assignments. In addition, many students feel isolated, and this is one way to help them feel connected. Also, if manageable (due to the number of students you have), we also try to personalize the emails and check on each individual. This is much easier if your class size is smaller. In her study of over 130 postgraduate Business students in a university in Ireland, Yang (2021) found that though the majority of the students preferred face-to-face class meetings, the students did enjoy the interactive activities with classmates the instructors including live discussions, group work, class activities and ice breakers. There is a strong need for students to feel

connected with their classmates and their instructor especially in a time such as the Pandemic in which social isolation is the norm.

Self-Care

The term self-care has garnered much attention in recent years and especially this past year with COVID as it has induced stress, increased workload for many and provide an unclear picture of the future. Teachers including those working in higher education institutions would highly benefit from adopting self-care techniques, but teachers in general, tend to put their career (and students) before their own needs (Lesh, 2020). Research has shown that self-care can increase self-efficacy, teacher retention while decreasing emotional exhaustion, and burnout (Ansley, et al., 2021; Lesh, 2020; Jennings et al., 2019).

Some reported effective self-care techniques that instructors can incorporate include the following:

- mindful-based interventions (MBIs) (Jennings, et al., 2019; Ansley, et al., 2021)
- exercise (Lesh, 2020)
- creating boundaries (Pate, 2020)
- journaling (Pate, 2020; Lesh, 2020)
- practicing self-awareness (Pate, 2020; Lesh, 2020).
- breaks from work (Corey, et al., 2018)

It is vital for instructors to employ self-care techniques on a regular basis to restore energy and effectiveness in the classroom. Geary (2020) even suggests to model self-care strategies such as using Pear Deck emotional barometer with students to check on how they are doing emotionally.

Zoom Fatigue

Perhaps a fairly new concept with the transition of many face-to-face meetings and classes transitioning to virtual is what is referred to as zoom fatigue. Dr. Jena Lee, director of the Pediatric Consult-Liaison Service and Pediatric Emergency Psychiatry at UCLA Mattel Children's Hospital defines zoom fatigue as "…tiredness, worry, or burnout associated with overusing virtual platforms of communication" (Lee, 2020, p. 38). To help combat zoom fatigue, McWhirter (2020) suggests setting boundaries and schedule time that is free of technology including cell phones, iPads and computers. Sloane (2021) shares that in face-to-face meetings, individuals use nonverbal cues to interpret information but using platforms such as Zoom, it is much more difficult causing tiredness and fatigue.

Sloane (2021) also suggests providing at least 15 minute breaks between zoom calls to regroup and refresh. Use this time to walk around, stretch and take a break from technology. Also, try and use email instead of scheduling a Zoom call. You can even create a quick video for your students if you need to

send them vital information through email for an electronic platform such as Blackboard.

Summary

Across the globe, in the Spring of 2020, instructors were faced with the task of adapting their instruction to best meet the needs of their students with many transitioning to an online environment. This transition can be daunting for many instructors, especially if they are used to teaching face-to-face classes. Online classes bring its own unique challenges including ensuring student are fully engaged as well as understanding the material. In addition, students must be self-regulated in their learning to keep up the pace of an online class. On the flip side, online classes can be very rewarding and beneficial to the students. For example, it can be very accommodating to the students schedule, especially if they are working full time and cannot make the time of class meetings. In addition, online classes can help student and instructors keep up the latest technology.

As an online instructor, as shared in this chapter, it is critical to make meaningful connections with the students, especially during the time of a Pandemic when people tend to feel more isolated. As shared, making meaningful connections can be created through the use of continuous communication, approachability and creating an inclusive environment in which the students feel welcomed.

In addition, instructors need to ensure their online students are engaged in their class. Being present and encouraging interaction between students is crucial to this process. Instructors should incorporate activities that build cohesiveness and active participation including group projects, interactive discussion boards and discussion (if meeting synchronous).

Also, instructors need to adopt self-care strategies, especially during this time of uncertainty and change. Instructors can tend to put themselves last and ensure everyone else is taken care of putting everyone else's needs before themselves. This can lead to burnout and added stress putting themselves at risk for sickness and loss of productivity. The added use of technology applications such as Zoom can contribute to fatigue if individuals do not incorporate required breaks.

We hope that our ideas and strategies inspire instructors as they transition their teaching to an online environment. As shared, migrating to an online environment can be daunting but can also be very beneficial to students pursuing their degree. In addition, especially with the Pandemic, the popularity of online classes has increased and will probably continue to do so as people across the globe balance life and new opportunities due to the accommodating nature of online classes. In addition, some individuals, especially those with weakened immune systems, might prefer online classes minimizing exposure

to illnesses including the Corona virus. In addition, for some instructors once they are transitioned to online classes, may actually prefer to teach online. Below we are so summarized a few quick tips that we hope you find beneficial.

Additional Quick Tips From Experienced Online Instructors

Use Sandboxes To Experiment

One benefit that we have discovered in teaching online is that we can transfer our course materials to the next semester and make modifications when needed. It saves a lot of time and energy providing us to allocate our time to other endeavors including research. In addition, we have been able to help other instructors who might be new to teaching the course and provide them with resources they can use in their course. Another tip that has helped us is to create a "sandbox" which is a class you can build and adapt. Then when your course is ready, you can transfer the material in the sandbox into your actual course. You will always have access to this sandbox and try out features prior to using it in your course. In addition, we might find a great article or resource and we can add it to our sandbox for future use in a course.

Attend Professional Development Trainings

Take advantage of trainings that your institution provides in online teaching. You will learn a lot from the training and the instructors, but you will also be able to learn from others taking the course including what has worked in their courses. In addition, we have learned so much from our colleagues. One of the authors is in a book club in which they also share effective teaching strategies. She has learned so much from her colleagues on how to incorporate technology applications with ease that will engage students.

Give Yourself Grace

If this is your first time teaching online or maybe you are teaching a new course, yourself grace and understand that you are learning what works best for your online class. Some instructors do regular check-ins with students in which they provide feedback on what is working best and what needs improvement. As instructors, we are always making improvements as well as adjustments to our classes and this is part of what good teaching is that will benefit our students.

Be Consistent With Deadlines

One strategy that has helped us is to assign certain days for opening up modules and due dates for assignments. For example, one of the authors shares that she would open up the modules on Mondays and assignments were due on the following Sundays. One feature that many platforms have is the ability to set ahead of time when modules are open. So if it was a course that I already created, I would set the dates ahead of time when Blackboard would make it available for the students. This would be the same for assignments.

Stay Up To Date With Technology

Try and keep up with the latest technology applications. You can use a sandbox to try and experiment with new technologies. For example, one summer, we used Flipgrid as an interactive discussion board. Students really enjoyed this as an alternative and it was an application that they could personalize.

Communicate, Communicate, Communicate

We can emphasize this enough in teaching online. We try and touch base with our students at least twice a week even if it is to touch base with them. Also, it is a great idea to send them a detailed schedule at the beginning of the semester with all the dates for modules and assignments. We share with them that the schedule is tentative and is scheduled to change but students truly appreciate this outline to help them plan for the semester.

Again, we hope that our chapter has inspired and helped instructors as they make the transition to teaching online. With anything, it takes a little patience, time, experience and flexibility. As one continues to teach online, he or she will learn what works for him or her and what also works for students. It can be a little trial and error on part of the instructor, but effective teachers continuously hone their craft to maximize learning for their students.

Table 1. Examples of Using Formative Assessments

Examples	Specific Example	What does it assess?
Student Reflections	The students write a narrative on specific themes from The Great Gatsby. For example, how does social class impact one's life?	Students' understanding of the major themes of the text.
10 Item Quiz	10 question exam based on factual information regarding the assigned reading. This could be multiple choice, true/false, essay or a combination.	Students understanding and comprehension of their reading.
Interactive Discussion Boards	The instructor posts a question. The student responds and responds to others' response. It is important for instructors to also respond to others' post to help students ensure understanding and it also shows the teachers' attentiveness toward the course and content. For example, the instructor might post "Can Jay Gatsby truly blend in the crowd of those from old money? Why or why not?". Then students respond and respond to each other creating an interactive discussion.	Students' understanding of the major themes of the text.
Mini-Projects	Living during in America in the 1920's-In this project students research economic, political social aspects of this time period I the America.	Students' understanding of historical timepoint critical to the text.
Character Portraits	Choose a character from The Great Gatsby. Describe their characteristics and how they interact with other characters in the book.	Students' understanding of the major characters of the text.

Table 2. Referenced Technology Applications

Name of Technology Application	Website	Function
Flipgrid	https://info.flipgrid.com	Interactive Discussion Board
SWIVL	https://www.swivl.com	Robotic Device
Socrative	https://www.socrative.com/	Assessment Tool
Pear Deck	https://www.peardeck.com/googleslides	Engaging Resource for Google slides
Quizlet	https://quizlet.com	Helps reinforce skills for students
Kahoot	https://kahoot.com	Assessment Tool
Edpuzzle	https://edpuzzle.com	Edit and track videos for students
Jamboard	https://edu.google.com/products/jamboard/	Collaboration tool
Padlet	https://padlet.com	Virtual wall (like virtual sticky notes)
Zoom	https://zoom.us	Platform for virtual meetings

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A PERFECT MARRIAGE FOR THE "MILLENNIALS" IN HIGHER EDUCATION: COVID-19 AND BLENDED LEARNING

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Introduction

Since March 11, 2020, when the World Health Organization declared the novel coronavirus (SARS-COv-2/COVID-19) as a global pandemic (WHO, 2020), there has been a dramatic flip in the education system worldwide. Social distancing norms, which is identified as one of the most effective measures to keep the virus at bay led to a disruption in the status quo of education (Darras, et al., 2021). The COVID-19 lockdown meant that instructors and their students were prevented from meeting physically at lecture halls for learning and examination purposes. The overwhelming impact of the COVID-19 on global education led to a paradigm shift in teaching and learning. Most HEIs around the globe migrated from the traditional face-to-face (F2F) learning to online learning to prevent putting the education of their millennial (individuals born between 1980 and 2000) students at risk. Both instructors and students who were not accustomed to this mode of learning had to adapt to ensure progressive education. Aside the threat of the COVID-19 on health and education, its spillover effect on the economy of many countries meant that funds were not readily available to continue the optimal functioning of HEIs (Bhagat & Kim, 2020; Tan, 2021).

As a result, HEIs in many developing countries such as India, Pakistan, Ghana, Nigeria, just to mention a few, had peculiar challenges with the online learning modality of instruction. Findings from prior studies revealed that millennial students in HEIs in these countries have lamented on their plight in accessing and effectively engaging in learning on the online learning platform. (Adarkwah, 2021a; Adarkwah, 2021b; Adarkwah, 2020c; Adnan & Anwar, 2020; Muthuprasad, Aiswarya, & Aditya, 2021). To this end, many HEIs institutions in some of these developing countries are being forced to resume F2F instruction temporarily (Adarkwah, 2021a). In this chapter, blended learning is positioned as a "game-changer" for millennial students in HEIs in a developing countries 'context because of its affordance of adhering to the COVID-19 social distancing protocols, its cost-effective nature as opposed to online learn-

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ing, propensity to engage millennials who are rapidly exposed to 21st-century technology in both virtual and physical classes. It is significant to explore alternative solutions to the disruption in education. There are few studies that investigate solutions to this problem and reveal how blended learning can contribute to the advancement of lifelong education for millennial students in HEIs in this pandemic era. The interest in blended learning among practitioners and researchers has remained high despite the theoretical development, and debate on it peaked over a decade ago (Hrastinsk, 2019). A research on blended learning can position it as a panacea and cornerstone of education delivery in HEIs in developing countries that are still feeling the impact of the dreadful COVID-19 virus.

The chapter examines how blended learning can meet the academic needs of millennial students in HEIs in this pandemic era, using a developing countries 'context as a case study. Specifically, the chapter asks the following research questions;

1. what is the significance of blended learning in this pandemic era?
2. how can blended learning be diffused/integrated in higher education (HE)? and
3. what effective blended learning model is appropriate for HE?

The aforementioned research questions are of keen interest to policymakers, educators, teachers, and students as many HEIs across the globe, especially those low and middle income are contemplating on developing a partial or fully online course, on temporarily resuming onsite instruction for students.

Blended Learning

The definition of blended learning is quite debatable (Darras, et al., 2021). Amir, et al. (2020, p.2) defines blended learning as "the integration of classroom and distance learning to facilitate an independent, interactive and collaborative learning among students". Bazelais & Doleck (2018, p. 2891) also defines it as the "combination of face-to-face (FTF) instruction with the delivery of online video instructions without reducing FTF meetings or physical classroom contact hours". Hrastinsk (2019) mentioned that the multifaceted nature of blending learning represents its untapped potential. Generally, it refers to a partial online course or a combination of both online and traditional F2F learning (Hamdan, Al-Bashaireh, Zahran, Al-Daghestani, & AL-Habashneh, 2021). Blended learning, therefore, supplements F2F learning by providing opportunities for aspects of the learning to progress through the aid of online tools (Natour & Woo, 2021). The popularity of blended learning in HE results from its ability to facilitate teaching and learning by complementing the strengths and weaknesses of both F2F instruction and online learning (Kim, Bonk, & Teng, 2009). Blended learning increases access to learning content, is affordable, and can also improve pedagogy (Natour & Woo, 2021). The authors argue that compared to the traditional classroom mode of instruction, blended learning is more efficient and effective. An effective blended learning

method provides clarity on online content with explicit links with traditional F2F classes (Gustafsson, 2020). The learning potential of students can be enhanced through blending learning by allowing students to learn at anytime and anywhere (Dhawan, 2020). Blended learning is advantageous in the sense that it learners can self-study using online materials, learners can make contact with teachers or peers outside F2F instruction hours, teachers are able to effectively control F2F classroom discussions, and teachers are able to enhance learning content by the aid of internet facilities (Ariawan & Stipak, 2020). Blended learning results in greater learner motivation, satisfaction, engagement, and performance (Amir, et al., 2020). When tactfully implemented, blended learning can preserve and also enhance the traditional values of HE (Rapanta, Botturi, Goodyear, Guàrdia, & Koole, 2020). In some contexts, blended learning can be adopted to address the pervasive dissatisfaction of students regarding online learning, especially when there is a lack of social interaction and a sense of community in a class (Kim, Bonk, & Teng, 2009). Darras, et al. (2021) believes that blended learning can be a solution to the disruption in teaching and learning as a result of the COVID-19 pandemic.

Millennials rapid use of technology

The millennial generation (individuals born between 1980 and 2000) is believed to be the most of today's learners (Al-Ahmari, et al., 2021; Roberts, Newman, & Schwartzstein, 2012). Millennials are also referred to as "digital natives", "trophy kids", "Generation Y", and "instant messaging generation" (Desy, Reed, & Wolanskyj, 2017), and have distinct traits unique to this digital age (Harvey, Parahoo, & Santally, 2017). They have grown up in an environment of unlimited information and have an aptitude for self-regulated and web-based learning, media literacy, and are opened to customization of their learning (Hopkins, et al., 2018). The manner in which millennials interact with technology is incomparable to any other generation, and this has had an influence on how they want to be instructed in HEIs (Au-Yong-Oliveira, Gonçalves, Martins, & Branco, 2018). Millennials expect technological integration in education and are enthusiastic about using social media for educational purposes (Desy et al., 2017). Millennials feel comfortable with internet and technology (Al-Ahmari, et al., 2021). The millennial generation of students is well-equipped with excellent technological skills (Ali, et al., 2021), which can facilitate the adoption of blended learning in HEIs struggling with full online classes because of the halt in the F2F learning (Adarkwah, 2020c). Ali et al. (2021) stated that the technological skills of millennial students can aid them to attend online lectures, access learning resources, engage in online examinations, and participate in the overall online learning experience. Millennials have access to technology at home in diverse parts of the world, including Africa, which has seen a rise in the advancement of technology (Au-Yong-Oliveira et al., 2018). Hence, neglecting the opportunity to use technology to instruct millennial students in this COVID-19 crisis is unadvisable. According to the

authors, lecturers compete for the attention of students with the usage of social media applications such as Facebook, WhatsApp, Snapchat, Twitter, Instagram, and different online platforms, making it necessary to entice them to utilize the same digital tools for academic discussions. Online learning is much appreciated by millennials (Amemado, 2021). Millennials are strongly inspired to achieve, technologically advanced, and are apt to accept change (Desy et al., 2017). Thus, the rapid usage of technology by millennials and the ability to adapt to change makes it essential and easier for integrating blended learning in HEIs struggling with full online classes in this pandemic era. It is noteworthy to mention that in a blended mode of learning (whether online or F2F instruction), millennials demand collaborative learning environments and more social interactions (Harvey et al., 2017). Hopkins et al. (2018) add that the learning preferences of millennials include interactive group activities, simulation, game-style presentations, and workshops.

Method

Study Design

The scoping review was done to summarise and synthesize prior studies on blended learning and how it can be adopted in this COVID-19 era to ensure the education of millennial students in HEIs in a developing country's context is not in jeopardy. Scoping reviews are performed to examine the extent, range, and nature of research activity, to determine the value of undertaking a full systematic review, to identify research gaps in extant literature, and to provide a summary and disseminate research findings (Arksey & O'Malley, 2005). In the chapter, the reason for conducting the scoping review was because of the latter. Scoping review approach was employed because they are more transparent, reproducible, systematic, and structured than traditional literature reviews (Munn, et al., 2018). The methodological framework of Arksey & O'Malley (2005) was therefore adopted to map out relevant literature for the summary and synthesis.

Search strategy

A computerized search of online databases and depositories (Springer, Taylor and Francis, ERIC, PubMed, Emerald Reach, Elsevier, Wiley, SAGE, and Google Scholar) was conducted for recent and relevant studies on blended learning. The search was undertaken from April 2020 to May 2020. The specific keywords used to perform the search include; "blended learning", "blended learning and COVID-19", "blended learning model", "blended learning integration", "blended learning implementation", "blended learning framework", and "blended learning in higher education". Based on the recommendation of Peters et al. (2015) for scoping review, snowballing sampling technique was used to scan the reference lists of some of the obtained literature for relevant publications on blended learning. The number of potential literature that was obtained after the search was 54.

Inclusion and Exclusion Criteria

The potential papers obtained (n=54) were assessed for inclusion or exclusion based on a set criterion; the paper had to related to higher education, the paper had to be peer-reviewed, it had to be accessible in English, only full-text literature, and had to be published after 2019. All dissertations, case reports, and unpublished studies were recorded. The publication year for included literature, 2020, was used because it was during this time that most universities across the globe, especially in developing countries, experimented on online and blended learning because of the disruption in education caused by the COVID-19 pandemic. Although not essential for scoping reviews, studies included or excluded were judged based on a standard criterion (Kmet, Cook, & Lee, 2004). Examples of studies that were excluded included those that failed to draw a clear distinction between online learning and blended learning, those that focused more on distance education other than blended learning. The included literature (n=13) was made up of literature reviews (n = 4), quantitative studies (n = 3), qualitative (n = 1), and mixed-methods (n = 5).

Extraction of Data

The studies that met the inclusion criteria were further assessed to remove duplicate and overlapping articles. An initial scan of the title of all the studies was done, and each abstract was reviewed to make the judgement. Data were extracted from the selected studies and documented on a spreadsheet according to; author(s), method, respondents, country, and findings.

Literature Analysis

Coding of extracted data focused on the significance of blended learning in the current COVID-19 pandemic era, integrating blended learning in HE and identifying an effective blended learning model for HE post-pandemic. These themes were developed independently by the author based on the research questions, which were underpinned by prior literature. The extracted data and themes were further assessed by two researchers whose expertise is in digitization in education to ensure consistency in the data coding process (Arksey & O'Malley, 2005). The data were derived from varied contexts and participants comprised of academics; students, teachers, and administrators.
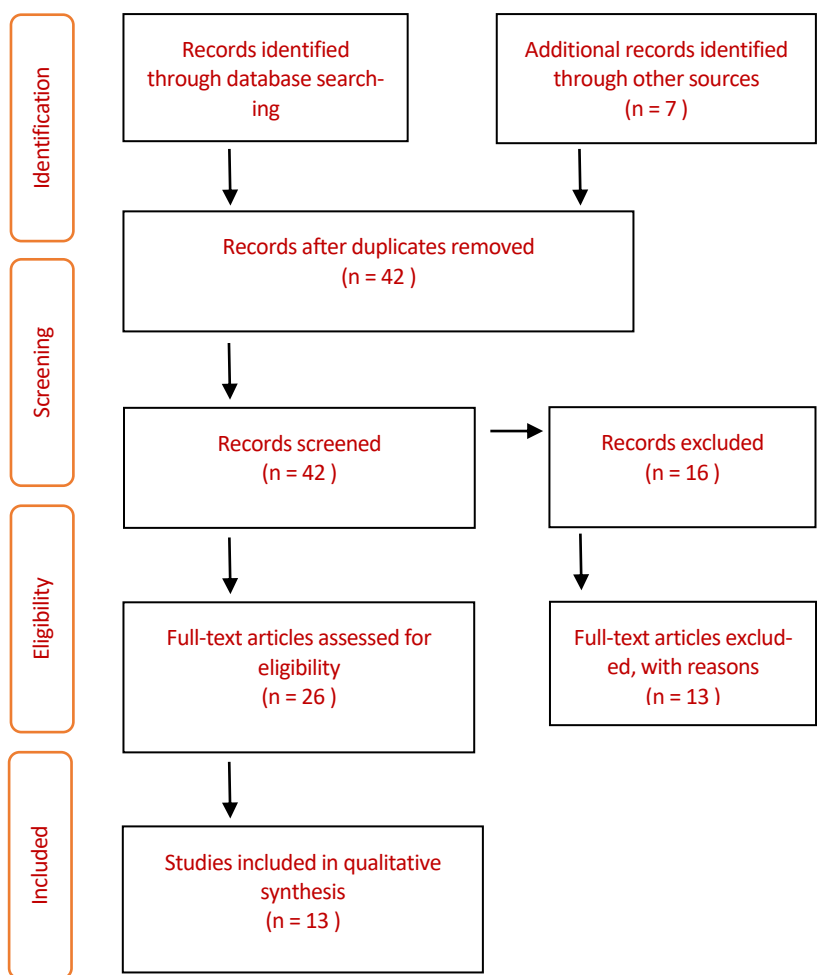
Figure 5 *PRISMA flow chart outlining the literature search and selection*

Findings

The results obtained from the analysis are discussed in the next section. They are presented based on the themes of the chapter, which emanates from the three research questions.

Significance of Blended Learning in This Pandemic Era

Estimating the time when normal activities will resume in society with education inclusive is an unpredictable problem (Gupta, 2021). Considering the challenges in online education in this post-pandemic period, as highlighted in his research, Gupta advocates for the adoption of blended learning in HE. The author mentions that blended learning is a value-added activity for students and their employers, provide practical learning to students and also bridge the perceptual differences regarding online learning. Giovannella (2020) studied the effect of the transition of educational processes from physical to fully virtual in an Italian university on students and found that a significant part of the students was ready for novel educational processes which are largely grounded on blended learning activities. When students were asked about their preference of instruction for future educational processes, only 32% reported that they prefer F2F instruction, students who preferred a fully online course were 12%, while a large majority of the students, 56%, indicated they prefer a blended type of learning. The study concluded that in the future, blended learning should be advocated in HE in Italy. In another study that explored distance e-learning among medical students in Jordanian universities to identify possible challenges, satisfaction, limitations, and perspectives on this mode of learning, revealed that 406 out of 652 students representing 75%, prefered a blended mode of learning in the future (Al-Balas, et al., 2020). According to the participants, blended learning will be the most suitable approach to instruction for future medical training. This is because only the distance form of education proved to be a barrier to the acquisition of clinical medical skills. A study conducted in a HE in India found that students preferred blended learning in the pre-pandemic period than web-assisted learning in the post-pandemic period (Sharma & Alvi, 2021). The author states that learning will not be effective in this COVID-19 era if instructors focus on only web-assisted learning, and advocate for the improvement of education quality, such as the use of blended learning. In their scoping review, which included five (5) studies on students 'experiences with blending learning amid the COVID-19, Jowsey et al. (2020) reported that blended learning could have a positive impact on the academic achievements of students when properly delivered. Colpitts, Usick, & Eaton (2020) found that doctoral students who participated in blended learning before and after the COVID-19 had the opportunity for in-group bonding, and are more likely to be satisfied than those who complete their course fully online. In Poland, students (more than 90% of the partici-

pants) were satisfied with a blended model of teaching implemented during the pandemic and would like to continue it in the post-pandemic period (Nijakowski, Lehmann, Zdrojewski, Nowak, & Surdacka, 2021). In a comparative study of Pakistan and Indonesia concerning online teaching benefits and challenges in the COVID-19 pandemic, teachers expressed success and hope in the online instruction but opined that it should be blended learning (Thaheem & Abidin, 2021). To ensure that there is "no one left behind" in this COVID-19 era, blended learning needs to be incorporated in HEIs in Vietnam and beyond after the pandemic has subsided (Pham & Ho, 2020).

Integrating Blended Learning in HE in This COVID-19 Pandemic Era

Chowdhury (2020) opines that any sort of innovation in education will result in higher productivity, efficiency, and enhancement of educational quality, but a successful implementation of an innovation in education requires the participation of all school stakeholders (parents, students, teachers, academic administrators, researchers, and policymakers. The author state that it is a misconception to believe that any form of technology can be used to teach any educational content. Educators are required to develop blended learning in which the most appropriate medium of technology can be used to match every type of learning content. In integrating blended learning in HE, Chowdury calls for the application of three basic steps; 1. Clear learning outcomes that set an appropriate assessment technique should be selected 2. Learning outcomes and assessment techniques should be matched to appropriate teaching technological aids by utilizing Bloom's Digital Taxonomy of Learning (fitting learning into three domains; cognitive, affective, and psychomotor). Chowdury believes that a successful integration of blended learning in HE will lead to better learning outcomes, greater access, and an upgraded and better quality education.

Anthony et al. (2020) recommend the integration of blended learning in HE because it possesses both the advantages of traditional F2F and online learning. The authors mention that blended learning practices that need to be implemented in HE comprise F2F activities, activities, information, resources, assessment, and feedback for millennial students and technology, pedagogy, content, and knowledge for lecturers. Specifically, it was found that blended learning practices for a successful delivery involve 80% of online learning (this includes activities, information, resources, assessment and feedback), which is supplemented by 20% of classroom instruction (F2F) which is in alignment with the online teaching content. According to the authors, integration of blended learning requires a decrease in F2F instruction hours and an increase in online learning hours. Additionally, the integration should be based on the Technology, Pedagogy, and Content Knowledge framework (TPACK), which enables lecturers to integrate technology in their current teaching. Other variables identified as things to be considered during the integration is the availa-

bility of internet, the self-efficacy of users, communication techniques to be used as a way of providing feedback, the satisfaction of students, how enjoyable the blended learning experience will be, teaching effectiveness, performance expectancy, and student evaluation.

Blended learning integration in HE also requires instructors to focus on students 'engagement and satisfaction (Lane, Hoang, Leighton, & Rissanen, 2021). In their study that focused on students 'experiences in blended learning, Lane et al. observed that emotionally engaging students predict their satisfaction and success in blended courses. They advocated that lecturers should maintain personal connection with their students, utilize collaborative active learning techniques, and also put emphasis on aligning learning activities with learning goals. Instructional materials should be carefully selected, online instructional videos should also be discussed during F2F meetings with students. Respondents in the study emphasize the need of having a strong online instructor presence. A successful blended learning course requires both cognitive and emotional/social presence.

Effective blended learning model for HE in this COVID-19 pandemic era

In searching for a blended learning model of HEIs with a focus on low and middle-income contexts, a proposed model tested in a developing country, Ghana, was used. The model was developed by Antwi-Boampong (2020) using a university in Ghana through extensive review and interviews.

Rather than adopting frequently used models such as Technology Adoption model (TAM), Theory of Action, and Unified Theory of Acceptance and Use of Technology (UTAUT) model, Antwi-Boampong believes it is more relevant to develop a model or a theory based on the experiences and perceptions of faculty teaching in blended learning mode in a university. The frequently used models are often difficult to replicate or to tie down because of the environmental context in which they were developed. The faculty blended learning adoption model (FBLAM) proposes that some factors influence the adoption of blended learning; 1. influence of technology 2. students 'dispositions to blended learning 3. pedagogy fitness, and 4. institutional readiness. These four key constructs were found to motivate faculty to adopt blended learning. According to the model, the adoption of blended learning can be understood via the lens of motivational theories of hygiene, and also faculty construction and definition of competing internal and external environmental priorities. The FBLAM reveals that there is a need for a positive stimulation of motivational factors to yield a positive confirmation by faculty for the blended learning adoption. As a result, management of HEIs should ensure there is adequate provision of resources, institutional support mechanisms, infrastructure, and an alignment of learning management systems with compatible pedagogic materials that facilitates learning to encourage effective and efficient instruc-

tion delivery. All the four (4) key factors were found to be interlinked and contributed to how blended learning activities were internalized by the faculty. Firstly, administrators of HEIs should assess their readiness in relation to policy frameworks and implementation strategies that aligns with and is developed in consultation with faculty who are key stakeholders in driving the blended learning process. Secondly, the ability of faculty to use technology should be assessed and offered training where there are shortfalls to promote their familiarity with computer programs and other forms of technology needed for instruction. Thirdly, there should be institutional support mechanisms such as the provision of technical support in learning management systems, computer components, and instructional technologists to assist the faculty in aligning teaching content for them to achieve pedagogic fitness. Lastly, the convenience of students should be considered by giving lab sessions to faculty on how to stimulate a positive disposition of students towards blended learning.
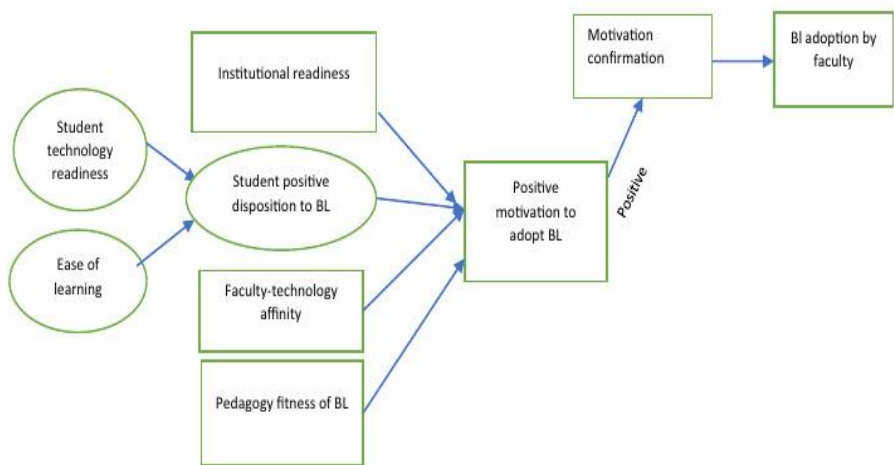
Figure 2 FBLAM developed by Antwi-Boampong (2020)

Table 1 *Synthesis table of included studies*

Category	No.	Author(s)	Method	Respondents	Country	Findings
Significance of blended	1.	Al-Balas et al. (2020)	Quantitative (survey)	Students	Jordan	75% of the participants preferred blending learning for the future because of its practicality.
	2.	Colpitts, Usick, & Eaton (2020)	Mixed-methods	Administrator and teacher	Canada and Japan	Those who participate in blended learning have more opportunities for in-group bonding than those who in online classes.
	3.	Giovannella (2020)	Qualitative (interviews)	Students	Italy	56% of respondents (students) preferred blended learning to only F2F/online learning.
	4.	Jowsey et al. (2020)	Scoping review	N/A	N/A	Blended learning can lead to better academic outcomes of students.

Table 1 Continued

Category	No.	Author(s)	Method	Respondents	Country	Findings
	5.	Gupta (2021)	Literature review (commentary)	N/A	N/A	Blended learning provides practical learning and is a value-added activity for students and their employers.
	6.	Nijakowski et al. (2021)	Quantitative (Survey)	Students	Poland	90% of students who engaged in blended learning were satisfied and would like to continue after the pandemic.
	7.	Pham & Ho (2020)	Literature review (commentary)	N/A	Vietnam	Blended learning ensures that no one is left behind.
	8.	Sharma & Alvi (2021)	Quantitative	Students	India	Students enjoyed blended learning in the pandemic period than web-assisted learning.
	9.	Thaheem & Abidin (2021)	Mixed-methods	Teachers	Pakistan & India	There is hope in online learning but blended learning is preferable.
Integration of blended learning	10.	Anthony, et al. (2020)	Theoretical and Systematic review	N/A	N/A	In integrating blended learning 80% of activities should be online and 20% should be F2F.
	11.	Chowdhury (2020)	Mixed-methods	Academics	Bangladesh	Blended learning integration would be successful when it is accepted by all key stakeholders in HE.
	12.	Lane et al. (2021)	Mixed-methods		Canada	Integration should focus on student engagement and satisfaction

Table 1 *Continued*

Category	No.	Author(s)	Method	Respondents	Country	Findings
Effective model for blended learning	13.	Antwi-Bo-ampong (2020)	Mixed-methods	Faculty members	Ghana	Four indicators to focus on in blended learning are; faculty technology affinity, pedagogy fitness, institutional readiness, student dispositions towards blended learning.

Discussion

In this chapter, a literature search was conducted on how blended learning can be used to address the academic needs of millennials in HEIs, especially those from developing countries. First and foremost, during the early days of the COVID-19 pandemic, HEIs across the world which adopted blending learning found it to be very efficient and effective in instructional delivery as well as student engagement (Al-Balas, et al., 2020; Colpitts et al., 2020; Giovannella, 2020; Jowsey et al., 2020; Nijakowski et al., 2021; Pham & Ho, 2020; Sharma & Alvi, 2021; Thaheem & Abidin, 2021). Since millennial students place much value on accessing and sharing educational materials (Hopkins, et al., 2018) and enjoy teamwork and collaboration (Desy et al., 2017), blended learning will be able to meet their needs due to its dual advantage; giving students access to internet to surf for learning materials and watch videos, and at the same time giving them physical meetings which are practical as a means to enhance their skills. In developing countries like Ghana, where a multi-year-track system has been adopted because of limited physical space, introducing blended learning can solve the challenge. Millennial students can largely complete their curriculum through online instruction and briefly supplement the online classes with F2F instruction. In this way, learning can continue amid the COVID-19 pandemic because students would spend little time on school premises and more on online activities. Unlike the fully online learning, the cost-effective nature is more suitable for a developing country's context (Adarkwah, 2020c). HEIs and the government can save money to focus on other projects when blended learning is integrated.

In integrating blended learning, there should be effective communication and participation of all the stakeholders (parents, students, teachers, and administrators) in HE. Since the online aspect of blended learning thrives on ICT resources, school leaders of HEIs should ensure there are adequate technological resources to advance the course of the blended learning. While introducing

the online aspect of the blended learning, a user-need analysis should be performed to enhance the digital literacy of instructors and their students (Adarkwah, 2020c). This is to say that, HEIs which plans to adopt the online learning should themselves be ready, have technological resources and infuse it into the teaching and learning process adequately, have instructional technology expert to guide teachers in their delivery to achieve pedagogy fitness, and also focus on how to meet students 'needs such as engaging them effectively and satisfying their needs (Antwi-Boampong, 2020) (Lane et al., 2021). The model by Antwi-Boampong was found to be suitable to many contexts, specifically for HEIs in low and middle-income economies. This is because the model advocates implementing blending learning through the lens of motivational theories of hygiene. The proposed model advocates for the need to address both the intrinsic and extrinsic needs of users.

However, there is no "one size fits all" approach to blended learning integration/implementation (Su, 2019). HEIs should aim to contextualized blended learning which is of interest to the student body. A brief research (through surveys and interviews) can be conducted to identify concerns on incorporating the blended learning in HE. This will help administrators of HEIs on how to foster the acceptance of the blended learning (the online aspect) by both faculty and students, to successfully implement it. A successful blended learning is one that allows for personalized learning (Alamri, Watson, & Watson, 2021)

Conclusion

The ubiquitous nature of internet, the rapid usage of technology by millennial students, and the cost-effective nature of blended learning, makes it necessary for HEIs across the globe who are struggling with fully online courses to adopt blended learning in this COVID-19 era. According to Karma et al. (2021) blended learning is an educational innovation and solution in this COVID-19 pandemic era. Blended learning can compensate for the lack of limited interaction between students engaged in fully online courses, ensure students obtain direct and practical guidance from their instructors, and address other challenges with online learning in HEIs, specifically those in low and middle-income countries. The scoping review has highlighted the challenges faced by HEIs in many countries in their quest to transition from traditional F2F instruction to fully online instruction. It was found that one of the best alternative to the online learning is blended learning. In some of the studies revealed, participants (both students and teachers) were delighted with the online learning which enabled them to continue their education after the disruption caused by the COVID-19 lockdown. But they preferred blended learning and advocated for blending learning to be adopted in post-pandemic instruction. Throughout the chapter, blended learning has been positioned as a

"game-changer" to struggling HEIs to achieve SDG4. However, the review also indicated some factors to consider when integrating blended learning in HE. Overall, the integration is a collective effort of administrators, faculty staff, students, and parents. A great attention should also be paid to student satisfaction and engagement, which have been found to be crucial to the success of all forms of learning, with blended learning inclusive. The scoping review concludes with a blended model that is appropriate for a developing country's context. Because this model is tested and has proven to effective, it is believed its adoption will lead to the success of blended learning in HE. The chapter provides room for researchers to find more alternative ways to address the COVID-19's big blow to global education. Alternatively, further studies can find more ways to make blended learning more suitable and successful in HEIs worldwide.

Review Limitations and Recommendations

The review was conducted using HEIs in different countries, however, the list is not exhaustive. Future studies should draw from a large set of empirical evidence from different continents/countries in the world. Because the focus of the chapter was on blended learning in this COVID-19 era, the publication date of included studies was set from 2020 where major studies about the pandemic and blended learning were published. This means that seminal and key articles that could have been beneficial were not included in the chapter. The review also focused more on students 'experiences/evidence involving student respondents. Future studies can draw findings from studies that used multiple sources of data to support its claims.

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LEARNING BY TEACHING – A RESOURCE ORIENTENTATED APPROACH TOWARDS MODERN INCLUSIVE EDUCATION.

Simon W. KOLBE[*]

Introduction

In education, we face several complex problems in the structural and personal dimension of schools, teachers, and classes. Both teachers and students are exposed to multifactorial circumstances and suffer from student's exclusion in many dimensions, for example due to their special educational needs, age, gender, religion, socio-economic situation, sexual or political orientation or ethnic origin (Chzhen et al., 2018; Deutsche UNESCO-Kommission e. V., 2010, 2018b; Jahreis, 2014; UNESCO, 2019a, 2019b). Inclusion is a global task to establish freedom of development, educational justice, and equal opportunities (Deutsche UNESCO-Kommission e. V., 2014a, 2014b). Rather, attention is paid to why people are disadvantaged and how these mechanisms can be avoided. It is therefore consistent to see and demand inclusion as a central focus in education policy as well as in the development of educational systems and methods (Deutsche UNESCO-Kommission e. V., 2018a). In this context, inclusion is to be recognized as a new paradigm that goes beyond the prohibition of discrimination and thus represents an imperative anchored in human rights for "*allowing and enabling equal belonging*" (Fritzsche, 2020, p. 308).

It is fairly certain that a variety of educational approaches can lead to successful inclusion and adequate skill development for all students. This article presents an option for developing successful learning in schools: the didactic approach "Learning by Teaching" (LbT – German: Lernen durch Lehren/LdL) according to Jean-Pol Martin (Kelchner & Martin, 1998; Martin, 2018). LbT is globally and interdisciplinary tested, mentioned, recommended, and implemented in several schools or educational institutions (Adamson et al., 2021; Maia & Tercete, 2017; Schuhladen, 2020) as well as in extracurricular programs (Kolbe, 2019a, 2019b) or at universities (Kolbe & Oberhauser, 2020; Oberhauser, 2020; Speth-Schuhmacher, 2019).

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In inclusive settings, teaching and learning processes can establish an active transfer of knowledge learning and skill development through participatory elements as LbT (Kolbe, 2019a, 2019b). Therefore, it is not surprising that LbT, as a constructivist approach, is, firstly, considered to be unaffected by the educational institution and, secondly, to counteract a so-called pseudo-participation in the classroom. Effects such as an increased control competence, additional social competencies and a sense of happiness can be observed (Molitor, 2019). In particular, the LbT-approach is also extremely democratic, flexible, and participatory. The concept invites all participants to act responsibly for themselves, their colleagues, and their environment. Based on human needs, asking necessary questions, problem-solving skills and peaceful cooperation and communication with others are practiced (Ruep, 2020b). This contribution will give a brief overview of the LbT approach in general and highlight its role in the focus of inclusive education and development of competencies as well as social skills and inclusive competencies (Kolbe, 2019a, 2019b).

Theoretical Origin, Historical Developments And REFERENCES

"When learners become teachers, i.e., when they take over the role of the teacher and change from being recipients to producers, various terms can be found for this teaching method: peer teaching, peer tutoring, reciprocal teaching as a kind of cooperative learning. This method of teaching can be called peer teaching, peer tutoring, reciprocal teaching, peer-assisted learning or learning by teaching (LbT)." (Thomä, 2016, p. 13, own translation).

The approach "LbT" (=Learning by Teaching) was originally developed by Prof. em. Dr. Jean-Pol Martin in the 1980´s and its German description is "Lernen durch Lehren". In his action-oriented research, he first found that students in his classes of French-language learned and performed better when they started being teachers themselves. In the late 1980ies, Martin began to integrate his observations into educational discourses and concepts (Kelchner & Martin, 1998). The concept had been verified through practical applications during this period (Berger et al., 2011; Oebel, 2009a), theoretical consultations and application-oriented long-term studies, and has been continuously applied in teaching practice in various disciplines, and is still received worldwide today (Berger et al., 2011; Grzega & Schöner, 2008; Kelchner & Martin, 1998; Martin, 1994a, 1994b; Oebel, 2009a; Ruep, 2020b; Schuhladen, 2020).

The historical overview of selected publications suggests that LbT as a selective method, but better as a continuous learning-teaching approach, is successfully applied in practically all types of schools, subjects, and ages. Moreover, it is tested in out-of-school inclusive settings (Kolbe, 2019a, 2019b) and is part of modern university teaching (Iberer, 2011; Kolbe & Oberhauser, 2020; Oberhauser, 2020; Spannagel, 2011; Speth-Schuhmacher, 2019). While complex, comprehensive work is still developing the basic work in connection and

collaboration with Jean-Pol Martin (Kelchner & Martin, 1998; Martin, 1982, 1985, 1986, 1994a, 1994b), an almost confusing nomenclature in several publications is developing that deals with the specific application and usefulness of the approach in various teaching areas and topics (Berger et al., 2011; Grzega & Klüsener, 2013; Kelchner & Martin, 1998). International adaptations and field trials are also diverse and multidisciplinary. For example, reports on LbT in English and German classes can be found in Taiwan (Chang, 2009) or in German lessons in Japan (Oebel, 2009b; Weber & Yoshii, 2009). Later, the LbT approach appears in basic pedagogical works and handbooks (Martin, 2018, 2020a) and is often mentioned as a basis for other learning approaches as well as in widely different fields such as in robotic (Adamson et al., 2021), Economics (Tacke, 2011) or as an online project (Guttenberger & Grupe, 2011; Kratky & Schultheis, 2011). However, following the original LBT tradition, the majority of the publications focus on the acquisition of foreign languages or (foreign) language teaching (Berger et al., 2011; Cau, 2015; Graef, 1994; Martin, 2020a; Reichardt, 2012; Schelhaas, 2003; Thomä, 2016), in geography lessons (Rinschede & Siegmund, 2018) or even as a remarkable concept to teaching gifted students English (Thomä, 2016) as well as teaching gifted students in general (Friedl, 2017). Accordingly, it can be concluded that LbT can be applied as an action-oriented approach in all subjects and in every age group in which learners become not only teachers but also knowledge producers (Friedl, 2017). This comes very close to the term "prosumer" by Kreidenweis, who uses it to describe the current form of consumption in the digital age: Consumers are not only consumers, but also producers (Kreidenweis, 2019, p. 5). This parallel already points to the timeless compatibility of LbT in a global context, in the changing school day and regarding digitalization processes in learning and teaching.

The concept of LbT is differentiated between general didactic approaches and specific application in foreign language teaching (Kelchner & Martin, 1998). In addition to the specific connotation, the generalist perspective is very important for this issue. The basic principles of LbT are two essential needs of a person or, as LbT sees it, the student as an expert in learning and teaching: firstly, the immanent human desire to be able to *control* one's life and situations in life. And secondly, the human individual's state of willingness to open new fields of learning and the desire to acquire new knowledge, which is described as *exploratory* behaviour (Kelchner & Martin, 1998, pp. 211–212). In addition, another basic aspect emerges as a kind of motivational resource and objective using LbT: The so-called *flow-experience*, which Martin (2000) describes as a uniform flow feeling, in which a moment-over-moment increase in agency and awareness can be observed which ensures that acute action can be continued in a focused and oblivious manner without losing control over it

(Martin, 2000). The defined relationship of the LbT flow is based on the origi-nally described flow effect of Csikszentmihalyi (Csikszentmihalyi, 1990), which describes the flow as an *"intense concentration and absorption in an activi-ty with no psychic energy left over for distractions, a merging of awareness with ac-tion, a feeling of control, loss of self consciousness, and a contraction of the normal sense of time"* (Shernoff & Csikszentmihalyi, 2009, p. 132). Targeting this effect by using LbT might be more understandable when we see that the importance of the combined effects of high or low demands on learners and their compe-tencies can predict different outcomes, with the "*flow feeling*" describing the optimal balance between these demands. To this end, Shernoff and Csikszentmihalyi (2009, p. 132) list the following states resulting from the combination of skills and challenges: *apathy* (low challenges and low skills); *relaxation* (high skills, low challenges); anxiety (high challenges, low skills); *flow* (high challenges, high skills). The intense importance of LbT and the flow model is particularly evident in the fact that the founders of the flow approach recognize a high level of student engagement as a relevant option for success-ful learning and teaching. The inclusion of learners in the classroom also plays a major role and alternative teaching and learning formats to conservative frontal teaching and a related role transformation of the teacher are the foun-dations for this (Shernoff & Csikszentmihalyi, 2009).

With regard to the possibility that students take on teaching functions, LbT is a model with a historical-pedagogical fundament. Seneca, for example, refers to the aspect of mutual learning in his philosophical compendium *Epis-tulae Morales ad Lucilius* in the 7th letter. He succinctly describes the relevance of learning by teaching:*" [...] cum his versare qui te meliorem facturi sunt, illos admitte quos tu potes facere meliores. Mutuo ista funt, et homines dum docent discunt."* (Giebel, 2018, p. 38). This means approximately that people should learn from those who can do things better, but learner equality arises when people learn through teaching.

In addition, the Swiss philosopher and pedagogue Johann Heinrich Pesta-lozzi recognizes these potentials, joins this group, and concretizes these ideas in the sense of an application- and needs-oriented pedagogy. Pestalozzi not only focuses on the potentials of diversity (or inclusion), but also recognizes the autonomous teaching competence within a group. In the so-called "Stanser Letter" (approx. 1799) he writes to a friend:*" Just as the older and more capable sibling, under the eye of the mother, easily shows the smaller siblings everything he can do and feels happy and great when he thus takes the mother's place, so my chil-dren were happy to teach the others what they could. Their sense of honor awoke; and they learned doubly themselves by making others repeat what they repeated. In this way, I quickly had helpers and collaborators among my children. [...] Thus I formed helpers from the beginning. In a short time, I had assistants among my chil-*

dren who, in the abilities to teach the weaker ones what they were not yet able to teach, would have advanced with the institution and become more useful and versatile for the institution's current needs without ambiguity than employed teachers. I learned with them myself." (Pestalozzi & Klafki, 1973, p. 33 own translation). This section is remarkable because it deals with the heterogeneity of the common learners, defines diversity as a positive element for reciprocal knowledge transfer and describes feelings of happiness in the common acquisition of knowledge (=flow). Martin does not refer to Pestalozzi in his texts, but this source can prove the historical relevance of learning by teaching.

This becomes particularly clear as other sources analogize this interpretation and identify indications of positive valuing of diversity in the classroom, appreciation of all participants in the educational process and the resources of the children themselves as teachers and knowledge brokers (Wocken, 2014). Nevertheless, further historical reference points can be found by Gartner et al. (1971) with the approach "children teach children", in a report from Steinig (1985) about the mutual German lessons of pupils with migration experience or by Schiffler (1980), who assigned pupils small teaching tasks to loosen up the lessons. Much later, LbT is described as a form of cooperative learning arrangements at a central location, even if at this point in time a desideratum of rigorous scientific investigations with simultaneous intensive practical use and reporting and rather qualitative-casuistic assessment and efficiency tests is noted (Renkl, 1997, pp. 17–19).

In addition to these historical contexts, LbT refers to several theoretical approaches given in the theories of structural-realistic behaviourism, cognitive psychology, communication and interaction, action theory and second language acquisition. Accordingly, LbT fulfils the criteria of a method since a theoretical compendium is available as a basis. However, it should also be mentioned that the innovative aspect of LbT mainly consists in integrating and combining already known methods, approaches, and findings in a theoretical framework (Stelzer, 2009, p. 180). It is precisely this integral aspect and claim to motivate the autonomous acquisition of competencies and the inquisitiveness of the students in their world of life and interests and to find the didactic and methodical ways of learning and teaching in themselves that makes LbT future-proof and universally adaptable for every location and every institution where learning takes place. How LbT works in general is outlined in the next section (Martin, 2000, 2002a, 2002b).

The Effects of Lbt On Students, Teachers And Classes.

Abendroth-Timmer (2000) defines LbT as a holistic didactic principle with methodological diversity: "Learning by teaching is a teaching principle that aims to transfer some teaching functions to the learners. This is independent of the teaching method used in each case. In concrete terms, LbT is character-

ized by two aspects: the partial assumption of leadership in the classroom and the independent development of new subject matter by the learners as well as its presentation and practice with fellow learners." (Abendroth-Timmer, 2000, p. 110, own translation). Referring to this explanation, it is obvious that students attending LbT-classes are teachers to their own peers and have general goals: Students are able to distinguish between important and unimportant information but choose the content they want to communicate to their classmates themselves. Differentiation and a didactic autonomy thus take place. Since the students themselves must negotiate and develop the content and the way in which the knowledge is conveyed, they learn to work cooperatively, to foster their communication skills, to engage in a level of meta-reflection about the content and to promote their exploratory behaviour. In LbT classes, students lead reading exercises autonomously, develop questions from textbooks, write their own questions, lead exercises from textbooks, introduce learning lessons independently, implement grammar lessons, expand the learning process by asking their own questions, introduce texts to each other, plan lessons in general and lead conversations freely (Kelchner & Martin, 1998). Using LbT, the learners not only present the learning material, but also continuously check during the presentation whether and how their explanations are understood. They develop the exercises themselves and/or take the prepared exercises from textbooks. In addition, they evaluate the learner's progress by means of a suitable test (Martin, 2000).

Martin (2002b, p. 8) describes various positive effects which can emerge from LbT-practice: While the teacher reduces his/her speaking time, the students overtake up to 80% of the talking time in class. Difficult information and materials are seen and discussed from the student's perspective. In this way, students gain an individual approach that is appropriate to their personal way of learning. In addition, as they work in different groups, students deal more intensively with the learning material, and it is easier for students to express a possible lack of understanding and ask for necessary explanations. While the teacher can identify gaps in understanding of the class or individual students faster, he/she has the time and opportunity to respond appropriately to them. In the end, social learning improves as students practice new roles and turn to each other more often (Martin, 2002a, 2002b). In this context, it should be noted that this particular type of education leads to polite, responsible, self-directed, socially interactive, motivated, and action-oriented learning (Martin, 1994a).

Given the effects, for example, Grzega and Schöner (2008) found that the beneficial elements of LbT could be applied to the skill development of LbT students. So, students of "*LdL* [=LbT]-*classes see the elements of this model as an effective and efficient way of acquiring expert knowledge and communicative compe-*

tencies, vital for highly interactive information and knowledge societies, such as working in a team, setting up and carrying out a project, gathering information in an efficient way, venturing into new domains and situations and explaining expert knowledge to laypersons." (Grzega & Schöner, 2008, p. 173). But also Abendroth-Timmer (2000) sees positive impact on teachers and learners: *"Overall, the above-mentioned studies and field reports for LbT consistently report an increase in the level of engagement of the learners in their lessons, an increase in speaking time while at the same time reducing inhibitions due to automatic speaking and social integration, and better learning performance due to a more intensive examination of the topic."* (Abendroth-Timmer, 2000, p. 118, own translation).

For Martin there are four relevant aspects that describe LbT as a future-oriented approach: First, the essential *basic human needs* as well as the focus and demands of *human rights.* Second, the basic prerequisites *of LbT* as *participatory competence* and *network sensitivity* (Martin, 1994b): The focus on the importance of human rights and the relevance of an approach that has its roots in basic human needs is discussed and developed in some sources of Martin (Martin, 2002a, 2002b, 2018). Finally it has been developed into a holistic concept that goes beyond actual learning and teaching and presents a pioneering initiative to the content of life or diverse didactic and pedagogical systems (school, social work, politics, etc.) that, regarding Maslow's needs, is a combination of these with the Universal Declaration of Human Rights (Martin, 2020b; Ruep, 2020a, 2020b). This approach is in line with traditional needs-oriented concepts and submits a holistic opportunity to align one's own pedagogical and social actions based on human needs *and* human rights. It thus complements the principle of learning by teaching with a fundamental and conceptually profound determinant for teaching and education, which also finds possible connections in social work (Kolbe, 2020). As a result, Martin developed a construct that is presented as "New Human Rights" and does not just meet with consensus (Fritzsche, 2020). This approach distinguishes 6 levels of needs to which human rights can be assigned. As a preamble, the target formulation "happiness" is chosen, which should result from the creation of specific structures for an increase in development for nature and in happiness for all participants. The six parent articles are (Martin, 2002a, 2009, 2018, 2020b):

- *Thinking* as a central basic human need in the form of information processing and conceptualization;
- *Health* as a general state of satisfaction of all physiological needs;
- *Security* in terms of social and economic aspects;
- *Social inclusion*, which occurs as inclusion and participation within a socially supportive environment;

- *Self-development and participation* to enable the unfolding of the potential of each person;
- *Meaning* as a holistic sense of life and individual action.

The second part, the *participatory competence,* and the *network sensitivity,* is based on a humanistic worldview and the subject as the focus of action. Martin subordinates all basic needs to the need for control in the interplay of antinomic categories of needs (e.g., rest and movement, individuality and sociality, simplicity, and complexity). The central condition for this, the so-called *participatory competence,* is described as a combination of characteristics that are subsumed under the term *network sensitivity*: These are both cognitive and emotionally perceived sensitivity to the interdependence and interconnectedness of the world and all of its constituents (people, regions, countries, continents). Regarding networking activities, *network sensitivity* is the ability to recognize other people's network wishes and to implement them fruitfully. It refers to both "real" social networks and virtual networks.

In this context, some insights and five skills that bring people together, real, or virtual, are named as goals and prerequisites for collective knowledge construction:

As Insights should firstly be known that individuals are carriers of resources, and secondly, an increase in the individual resource potential enhances one's own attractiveness in the group. With this foundation it is important to see communication as a capacity so that the resource potential can be optimized through communication. Communication occurs when one knows what the other does not know and communication and knowledge transfer increases one's own knowledge. The five skills required are gathered by Martin (Martin, 2009) as follows:

- The ability to recognize and tap into the potential of other group members and make it fruitful for the group.
- The ability to recognize and mobilize the willingness to act.
- The ability to initiate and maintain communication within a group.
- The ability to guide the transformation of information into knowledge within the group.
- Network sensitivity including the virtual world:
  - The ability to actively seek out external resources relevant to the group and to identify willingness to communicate.
  - The ability to initiate and maintain communication outside of the real world.

The Relevance of Lbt For Inclusive Education.

According to Werning (2014), inclusive education is described in various dimensions for its implementation and efficiency: The prerequisites are (1)

access to (school) education for everyone, (2) acceptance of differences, particularities, characteristics or support needs of all students, (3) optimization of real (extra-)school and (extra-)curricular social participation and involvement, (4) focus on performance improvement and optimization of the areas of development of personality and learning (Werning, 2014, p. 607).

As an essential prerequisite for inclusive education learning-teaching formats at eye level are shown to have high potentials, as joint thinking is meaningful both for the implementation of the content and for the joint design of teaching and learning materials: „*The content of our lessons, and the methods and materials we use, must reflect both the opening of the process and the breadth of experiences of those involved. To create and best use materials and practices we need to work together, drawing upon and reflecting upon each others skills, knowledge and experience.*" (Rix, 2005, pp. 138-139). Referring to these approaches, Allan (2005) recognizes the expert knowledge of children and young people in their own world of needs and life as a reliable resource so that students can not only learn from each other but should equally be integrated in the development of inclusive learning and teaching (Allan, 2005). In related "peer teaching" settings where students with similar social positions who are not professional teachers support each other in teaching and learning, positive effects on student and teacher learning outcomes can also be observed (Yu et al., 2011). Bartsch et al. (2020) thereby identify LbT as a basis for collaborative peer teaching concepts in vocational teacher education. They describe positive effects on student motivation and independence as well as on academic performance. Within that approach, four goals are pursued, which underpin the relevance of the LbT approach as well as technical adaptions: Firstly, they recognize an increasing motivation and transparency of the topic content. Secondly, they describe a rising implementation of deeper learning and a stronger permeation of the teaching content. As a third result, they mention an increasing independence in the context of lifelong learning that arises together, and fourthly, in an optimized promotion of interdisciplinary and subject-specific competencies (Bartsch et al., 2020).

In the first articles about LbT, Martin already points out future developments in education as well as social and technical conditions that make LbT still applicable today, which is quite relevant in times of social media, fake-news and a kind of digital overload: "*It can be assumed that people will have to act much more proactively and autonomously in the future than they do today. Being autonomous means that students will be less able to rely on external control from teachers and teaching materials [...]. In particular, they will have to learn to distinguish relevant from irrelevant content, to work on it independently and in cooperation with others; for this purpose, their communication skills will have to be expanded; and finally, they will have to learn that continuous reflection on individual and*

collective learning processes leads to their optimization." (Kelchner & Martin, 1998, p. 212, own translation).

The role of the teacher is no less important for this, as it is on the one hand his job to provide the students with the information corresponding to the curriculum for the acquisition of knowledge and on the other hand his competence is to equip the students with the necessary competencies for the didactic and interactive implementation of the lessons. In addition, the teacher's function is a regulating and protective one: In an emergency, the teacher ensures that all learners are integrated into the learning process and only intervenes in the case of grossly content-related or behavioural undesirable developments. He accompanies and supports the students in their self-developed learning at eye level. Since the students are given far more freedom and time to develop and implement the teaching setting together, and thus there are often periods of group and partner work, the teacher can take care of students who need his or her special attention. So, the teacher is of course the last instance, but mainly a consultant, guide, helper and most importantly – also a learner (Kelchner & Martin, 1998; Martin, 1994a). Hence, it is inevitable that the teacher will provide students with continuous recommendations, new ideas and methodological hints to avoid monotony. Ultimately, this involves a didactic paradigm shift in which the teacher internalizes professional competencies himself in order to be able to intervene impulsively and, at the same time, learn to hold back. In the meantime, it is the teacher's task to create an atmosphere of calm and concentration on the learning utterances, to promote the exchange of ideas and to observe the communication of the learning community: In this way, didactic instruction turns into the construction of knowledge and the acquisition of skills (Martin & Oebel, 2007).

Werner (2005) can be mentioned regarding a necessary critique of LbT, as he describes some disadvantages within LbT, such as the long time required for the introduction of the special method, the higher amount of work for all participants, loss of learning effectiveness and of partial content, difficulties in implementation depending on the type of school and overstraining of the students, as they may lack meta-knowledge, learning competence and methodological knowledge. These aspects of the criticism are recognized and addressed by Martin, as well as the requirements for the teacher are clarified and it is made clear that LbT is not an approach that involves less work and preparation. Martin even assumes that the teacher has to deal more with the subject: This means that the more comprehensively the approach is applied (i.e., not just for partial lessons), the larger the classes, the more challenging the learning group and the more extensive and complex the subject, the more the teacher has to invest in the implementation of LbT (Martin, 2000).

This modern role and function of the teacher characterizes LbT as an approach to inclusive education. LbT can be seen as a resource-efficient approach and also addresses the global shortage of and need for teachers or other educators who could appear as a necessary professional in the (inclusive) classroom (UNESCO, 2019a). In addition to the lack of teachers, research shows that teachers and educators need to be better prepared for the effects and needs of inclusion and migration in their classes and that their positive attitudes towards inclusive schooling have not yet reached all teachers (Forsa, 2015; Martin, 2014). In view of these problems, it is remarkable that in LbT lessons time resources and opportunities for observation are created which make it possible to react far more appropriately to the students and their behaviour, their level of development, their competence development, and their socio-emotional needs than, for example, in conservative frontal teaching. The teacher is therefore there for the students and can thus be perceived as a partner for joint learning and not as a deficit-oriented controller. Hence the description of LbT as a "*method for the 21st century*" (Schuhladen, 2020) and as a "*preparation for life in information and knowledge societies*" (Grzega & Schöner, 2008, p. 170) is quite adequate. Whereby LbT should rather be defined as a need-orientated, overarching, alternating and reciprocal learning-teaching concept in connection with a certain pro-inclusive attitude and recognition of learners as experts in their learning and living environment, which can be adapted to all learning conditions. It can therefore be recommended that LbT could be one of the possible answers in teacher training for inclusive education.

Lbt As The (Partial) Future of Inclusive Education.

In the meta-analysis of the available sources shown in this article, it becomes clear that LbT is available both as a selective application repertoire for individual lessons and projects, but also as an integral approach to a year-round teaching concept. In order to implement LbT, Martin (2011) first recommends a resource-based focus on the student and recommends that each individual should recognize that she or he is a bearer of resources. Secondly, the learners should actively increase their own resource potential in order to increase their attractiveness in their learning group. The basis of this progress is the personal resource potential and works through communication. This communication occurs when one knows what the other is not doing at a given moment and through communication and knowledge sharing, which means that LbT increases one's knowledge while the knowledge of fellow learners increases at the same time. The focus is on the acquisition of skills. Therefore, each individual should develop and recognize the potential of group members, develop willingness to act, initiate and maintain communication processes, transform information into the group, acquire external resources and constantly implement communication (Martin, 2011).

The relevance and actuality of LbT as a methodical concept of inclusive education is indicated on the structural and contextual level: *"Thus, LbT is an integrative concept. What distinguishes LbT from other approaches is that all activities are designed with the goal of having students 'teach' their classmates the result of their own efforts. Thus, more than in the other approaches, the emphasis is placed on students engaging with the subject and, as experts, teaching elements of the material to other students. In this way, the free activities gain an obligatory, subject-related perspective that lends coherence to the whole. The entire lesson becomes a project."* (Kelchner & Martin, 1998, p. 217, own translation).

In one of his first papers, *"Conditions for Socially Integrative Teaching"* (own translation), Martin (1982) describes the following conditions that are general applicable, even if they are exemplified in foreign language teaching: Transparency of the learning objectives (product) and consensus on them; transparency of the teaching method (process) and consensus about this; creation of spaces for self-determination; enabling authentic interactive discourse (Martin, 1982). These conditions should still be a current part of appropriate inclusive teaching today. Martin also says that teachers should take the methodical and theoretical approach seriously and prepare themselves well before using LbT. Therefore, teachers should be well trained on the one side and should find an appropriate learning environment and circumstances on the other side: *"LbT, which observers perceive as a very effective method for learning, often astounding in its results, needs very well-trained, motivated teachers and tolerable framework conditions. If we want a modern school, we must train our teachers in a modern way and provide them with modern working conditions."* (Martin, 2002b, p. 9, own translation). In more recent works, Martin takes up his old visions of the future and sees himself confirmed with the LbT approach, again justifying its global and digital connectivity: *"Digitization and globalization have opened up new spaces. This is very beneficial, as competencies are quickly acquired on the basis of LbT, which are looking for new fields of expansion. Here it makes sense to define the Internet metaphorically as a macro brain and to recognize that people can enter into fast and stable interactions worldwide thanks to the new communication possibilities, just like billions of neurons in the brain. Just as thoughts arise in the brain due to neuron interactions, humans can enter the architecture of neural networks, conceptualize together and build knowledge."* (Martin, 2018, pp. 354–355, own translation). Also, Schuhladen (2020) recognizes LbT as a *"sustainable and innovative concept for the design of school lessons, which fits the digital transformation"*, and therefore it is part of the school of the future (Schuhladen, 2020, p. 193, own translation).

With reference to Martin (1986), Rinschede and Siegmund (2018, p. 259) offer a flow chart for the implementation of LbT in school lessons. Although

this was originally conceived for geography lessons, the points of contact for LBT are symptomatic according to the universal possibility of adaptation:

- *Introduction of LBT*: In the introductory phase, the teacher explains the model and the concept with the learners and distributes work assignments that are temporarily feasible.
- *Autonomous lesson planning:* The students themselves already prepare the lessons. They take in the information, process it, and already store it: In doing so, they decide autonomously and consider which knowledge or learning content they want to impart to their fellow students. The place where this work is done is independent, it can take place in school or in private space. The teaching students save the results in a defined form. The teacher's task in this phase is only to answer questions and observe the process.
- *LBT -Teaching implementation:* Teaching students implement their planned knowledge transfer into reality. They are the teachers. The results are saved, and homework is given. The function of the teacher is still mainly a position of observation and the consultation of the teaching students about their intentions and their planned contents and mediation methods.
- *Performance Review:* The students and the teacher conduct a performance check.
- *Student Evaluation:* The students evaluate the process using anonymous questionnaires and provide feedback, suggestions for improvement and criticism of the use of LbT.

These individual steps appear to be simple and unplanned to implement at first. However, it should be noted that these points include the work and functions of the teacher, the heterogeneity of the learners and the knowledge to be taught. The more complexly these three levels interfere, the more work-intensive it becomes for everyone involved, but since the reports from students and teachers who experience and test LbT, as well as the above-mentioned contributions on alternative teaching approaches and the inclusive orientation of education, mainly report positive learning successes, the author is convinced that LbT will continue to have a stable place in education in the future and that it is an elementary component of inclusive developments and opportunities. In addition, today's education should no longer just be about grades and competition, but also about teaching life and everyday skills (StMUK, 2015; Weisen et al., 1994) as well as the delight of learning and living together for *everyone,* free from deficit-oriented and restrictive schooling. Today's learners are looking at a world full of volatility, uncertainty, complexity, and ambiguity (=VUCA). The approach of the so-called VUCA world is described by originally military terms and has been adapted in management, civil society, and eco-

nomic civil society as well as economic organizational development. VUCA describes global and subordinate organizational spontaneous developments (volatility) and the associated uncertainty, complexity and ambiguity for individuals, institutions, and societies (Lenz, 2019a, 2019b; Mack et al., 2016). LbT can be an answer to these questions in the context of inclusive education, as students and teachers can confidently and flexibly deal with the challenges and possibilities of their acute environment and technology.

Finally, the author can add the implicit condition that LbT as part of inclusive teaching can only take place under the condition of equity and recognition of diversity. Therefore, teachers need to promote skills for inclusive education (Fisher et al., 2016; Holzinger et al., 2019) as well as the students need to develop specific competencies to foster inclusion as a process. While the teacher's point of view is already in focus, the necessary competencies of students have not yet been analysed in this way. However, initial research results demonstrate the relevance and existence of so-called "inclusive competencies" whose theoretical conception is currently being tested empirically (Surzykiewicz & Kolbe, 2020). Based on the development of theoretical models, these skills can be seen as a sub-construct of social competencies: Inclusive competencies are emotional, social, intercultural, spiritual, and cognitive abilities, skills, knowledge, and action resources that enable students to perceive, create and experience inclusive processes. Inclusively competent children can recognize and articulate their own social and emotional needs and those of others: Students use their own abilities and skills to experience equitable participation in different settings and to give or receive assistance to/from others in accessing these. Inclusive competence is based on the factor's perception, cognition, knowledge of disadvantage and exclusion as well as the pursuit of solution options in the form of implementation of inclusive processes (Kolbe, 2021).

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DIGITAL SKILLS FOR PEOPLE WITH DISABILITIES - A CONCEPT FOR A PRACTICE-ORIENTED, BLENDED ONLINE AND FACE-TO-FACE TRAINING FOR PROFESSIONALS WORKING ON DIGITAL INCLUSION IN DISABILITY WORK

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Introduction

"The Covid 19 pandemic has made the importance of digitalization particularly clear. It is therefore important that all people can use the possibilities of the new methods and techniques - even if they are mentally or physically limited." (Leibniz-Institut für Bildungsforschung und Bildungsinformation, 2020) However, this demand for digital participation for people with disabilities, formulated by the German Leibnitz Institute for Educational Research and Educational Information in light of the Covid 19 pandemic, also exists independently of the particular pandemic situation. The trend study "Digital Participation of People with Disabilities" conducted by the German SINUS Institute (Borgstedt & Möller-Slawinski, 2020) already examined the digital participation of people with disabilities "on", "through" and "in" digital technologies and media in 2019 and identified a need for action. The study concludes that the opportunities presented by digitalization outweigh the risks for people with disabilities. The opportunities named are: (1) Compensation of impairments, (2) new access to areas of society, (3) autonomy and self-determined living, (4) expansion of skills and competences, and (5) networking. These opportunities are offset by the risks of (1) a lack of digital skills among users and professionals, (2) high costs, and (3) growing inequality.

Regarding the need for further training of professionals in disability care, the SINUS study emphasizes that the currently still insufficient digital competence of people with disabilities is "particularly linked to the caring, teaching and accompanying staff, who themselves have to establish professionalized access to digital media in the first place". In addition, "competences must be acquired to provide these accesses for people with disabilities, to carry out appropriate training and to be able to monitor and accompany their use in a

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professional manner". In addition to basic skills in the use of programs, apps, or assistance technologies, this also involves more far-reaching aspects in dealing with data and consenting to the terms and conditions of applications. Furthermore, questions arise, for example, as to how informed decisions can be made at all in the case of quasi unreadable terms and conditions, how the special need for protection of users can be ensured due to their sometimes-low critical faculties and stress resistance, or how one moves between the dilemma of providing access and the duty of care. Added to these practical questions is the fear that "we are far from a digital code on the internet and that recklessness and harshness in social media are increasing rather than decreasing".

To recognize not only the risks but also the opportunities of digitalization and to use them in a self-determined, critical, and creative way, it is therefore necessary to qualify the caring, teaching, and accompanying professionals. This is where the training we have conceptualized in this chapter comes in, with the aim of promoting a well-founded discussion of digitalization and mediatization and their methodical use by professionals.

To introduce the training concept in the following, in this chapter we will present the project context of the training, the objectives of the training, the participants addressed, the didactic approaches, the structure and forms of the training, and a detailed description of the objectives and activities, the schedule, and the workload. After providing guidance on examination and certification, we conclude the chapter with a discussion of the strengths, weaknesses, opportunities, and issues of the designed training.

Context of the Training

The development of this training concept goes back to a specific request for continuing training from a regional provider of care services for people with disabilities. This provider is represented at 35 locations and with over 2,000 employees is one of the major employers in the region. Today, 45 facilities belong to the organization, in which about 3,000 people with disabilities are cared for. The services include in-patient and out-patient residential care for adults with disabilities, out-patient assisted living, inpatient care for the elderly and residential care for children and young people.

To cope with the diversity of the professionals' working environments and at the same time to ensure the highest possible transfer of theory to practice, the training is designed as an in-house training. For this purpose, the professionals from different fields of work are brought together and taught in groups as well as individually in a blended learning approach (Friesen, 2012), both on-site in the classroom and online.

Objectives of the Training

The long-term overall objective of this training is to increase the digital inclusion of people with disabilities, considering their individual abilities and the

opportunities and risks of digitalization in their everyday lives. Therefore, this training essentially addresses the professionals who accompany, care for, instruct, or also nurture them in their everyday lives. The short-term objective is to enable the professionals to support people with disabilities in acquiring digital competences and thus to shape the digital inclusion of people with disabilities in a way that is tailored to their individual everyday lives. Another objective is that the qualification of the professionals will stimulate the institution's engagement with the topics of digitalization and mediatization, which will ensure the digital inclusion of people with disabilities in the long term.

This continuing vocational training enables professionals working with people with disabilities

- to work with people with disabilities using digital technology by acquiring technical knowledge about hardware and software,
- to acquire personal and professional digital competences,
- to be inspired and to further develop one's own (media-)pedagogical attitude,
- to discuss legal and ethical aspects of digitalization and mediatization,
- to contribute via qualified practice to balancing the tension between self-determination and the duty to supervise and thus to enable people with disabilities to participate in a protected way in an increasingly digitized society,
- to expand one's own horizons and fields of activity through practice assignments by using (digital) technologies for people with high needs for help,
- to transfer competences on digitalization and mediatization to other professionals and thus act as a multiplier, and
- to link up with existing competences and tasks represented for example by the persons responsible for augmentative and alternative communication.

Participants

Conceptualized as a continuing education and training (CVET) (European Centre for the Development of Vocational Training, 2008), the training is aimed at educational and care professionals working with people with disabilities with a qualification level 4 or higher, referring to the European Qualifications Framework (The Council of the European Union, 2017). Typically, these professionals have completed their initial education and training for working with people with disabilities, have already entered working life, and are now looking to improve or update their knowledge and/or skills, acquire new skills for a career move or retraining, or continue their personal or professional development.

The training will be conducted in groups of 10 to 15 professionals from different institutions working with people with disabilities in order to enable a broad exchange and connectivist learning (Siemens, 2005). In the composition of the training group, a diversity of participants in terms of age, gender, field of work, function, position and digitality is aimed for.

Didactic Approaches

The training is based on the following five interrelated didactic approaches:

1. Situated learning (Lave & Wenger, 1991): Training contents are related to the everyday situations of the participating professionals by means of the professionals' own case studies - or, if not available, by means of provided prototypical examples - in order to ensure a high level of theory-practice transfer.
2. Problem-based learning (Schmidt, Rotgans, & Yew, 2011): Concrete everyday pedagogical problems are dealt with and - as far as possible - solved within the training, so that practical self-confidence can be achieved.
3. Self-directed learning (Brookfield, 2009): Adapted to the knowledge level and learning style of the participants, they are encouraged to work on topics as self-directed as possible in order to promote learning autonomy so that competence development can continue appropriately after the training in the dynamic field of digitalization.
4. (Enhanced) Discovery learning (Marzano, 2017): The participants deal with the topics in an "exploratory" way by observing, discussing, trying out and reflecting, which strengthens self-confidence through the independently acquired experience and makes them curious about further experiences.
5. Connectivist learning (Siemens, 2005): Participants learn not as isolated individuals but as networked individuals. They form networks with both human contacts (colleagues, friends, institutions, organizations, and communities) and non-human sources of knowledge (data, images, books, texts, videos, podcasts, etc.). Participants learn by identifying appropriate sources of knowledge and filtering out what is important from the flood of information.

Structure And Forms of Work of The Training

The methodological-didactic elements of the training are, on the one hand, in-house seminars, during which central contents are taught to all the participants, and, on the other hand, consultations of smaller working groups and coaching of the individual participants by trainers. The seminars, consultations, and coaching frame an assignment for a practice-oriented learning project in which the participants work in the smaller working groups together with people with disabilities and colleagues as far as possible.

In these practice-oriented learning projects, the participants work on concrete challenges of the people with disabilities in their digital everyday life and develop and test new professional actions with the people with disabilities and colleagues. Given the wide range of disabilities - from mild cognitive impairments to severe multiple disabilities - that are commonplace in the practice of the participating professionals, the digital methods and tools with which the participants engage are not already specified in the training program. Rather, the goal of the training is to find or develop the methods and tools to be used based on concrete practical challenges. An example of this could be teaching the use of apps or digital services in easy language or with the help of assisted communication. The practice-oriented learning projects ensure theory-practice transfer and stimulate the development of both individual competence among the people with disabilities and the professionals as well as team-based professional confidence.

To round off the learning process, each participant sets him/herself individual learning goals in relation to the support of the people with disabilities, whereby he/she is coached by a trainer. As far as possible, the participants work on these learning goals in an existing or a new working group (learning community) together with people with disabilities and colleagues.

Accordingly, the following six interwoven forms of work are used in the training:

- In-house seminars: Here all participants are gathered in one place for one day. Content is taught (lectures), discussions and exercises are held, and planning and working methods are coordinated.
- Online meetings: For shorter units, for example feedback or work planning, all participants are brought together online using e.g. Zoom or Microsoft Teams.
- Individual assignments: Participants receive assignments that they carry out individually, for example to advance the competence development and digital participation of people with disabilities or to prepare group work.
- Individual coaching: Participants receive individual coaching on the individual assignments.
- Group assignments: Building on the individual assignments and also parallel to them, the participants work and learn in smaller working groups executing practice-oriented learning projects.
- Group consulting: During the work in the smaller working groups, the participants are offered consulting by the trainers to support them.

Objectives, Activities, Time Schedule, And Workload (From the Participants' Point of View)

The activities of the training are prepared according to the didactic approaches and distributed over 16 training weeks with the help of the above-mentioned forms of work. For the participants, this results in a total workload of 69 lessons (one lesson corresponds to 45 minutes). The schedule, objectives and related activities, and workload are presented in detail in **Hata! Başvuru kaynağı bulunamadı.**

Table 1 Time schedule, objective, activities, and workload of the training

Week	Objective	Activities	Workload
1	Kick-Off and input on digital attitude and relationship	In-house seminar #1 "Kick-Off" • The participants get to know each other and the training. • Own personal and professional experiences with digitalization and mediatization in relation to the institution and the people with disabilities and colleagues ("How digital are we already?") are discussed and sorted. • Inputs on "establishing digital relationship " and "attitude towards digitalization and mediatization" ("cheerful obsession"), opportunities and risks of digitalization/mediatization. • Explanation of the following steps until the next presence day.	8
2	Kick-off in the participants' facilities	Individual assignment #1 "Project information, target group and needs analysis" • The participants clarify the question: "What do my clients and colleagues want, need and are able to do?".	2
3	Forming a project group	Online meeting #1 „Forming a project group" • Participants present the results of their target group and needs analysis in their facility, agree on goals for practice-oriented learning projects and form smaller working groups. • Short input: Design Thinking (Ideation, Inspiration, Implementation).	2
4	Idea-tion/Empathy	Group assignment #1 "What is the problem/opportunity here?" • The smaller working groups start working on their practice-based learning project by analyzing the problem/possibility, comparing the different observations, and defining a point of view.	2
4	Feedback	Group consulting #1 • The small group presents its results so far and receives feedback (-> inspiration) from the trainer.	1
5	Input on ethics and law	In-house seminar #2 „Is it allowed?" • Flashlight" status reports of the smaller working groups. • Input on ethics and law in relation to digitalization and mediatization in work with people with disabilities. • Ethical and legal aspects are discussed based on practical examples and methodical approaches to handling dilemma situations are taught. • Explanation of the following steps.	8

6	Ideation: brainstorming & "thinking outside the box"	Group assignment #2 "I have an idea!" • The small group develops ideas - as far as possible together with people with disabilities and colleagues - prioritizes them and researches possibilities related to the practice-oriented learning project.	2
	Set individual learning goal	Individual assignment #2 "Individual competence analysis" • Based on the previous training experiences in the in-house seminars and the smaller working groups on the one hand and on the training goals on the other hand, the participants deal individually with the question "What am I already able to do, what do I want to learn?" and develop ideas for individual learning goals related to the promotion of the digital participation of the people with disabilities.	2
	Determine individual learning activities	Individual coaching #1 "Determining the learning goal" • In individual discussions with the trainer, the participants present the result of their individual competence analysis and receive feedback (-> Determine learning activities for and with people with disabilities and colleagues).	1
7	Feedback	Group consulting #2 • The smaller working group presents its results so far and receives feedback from the trainer (->prototyping).	1
	Build learning communities	Online meeting #2 "I want to learn that too - let's learn it together" • The participants present their learning goals and activities to each other and form topic-centered learning groups (learning communities). These can - but do not have to - be identical to the previous smaller working groups.	2
8	Implementation: Prototyping	Group assignment #3 "This is how it could work!" • The smaller working group designs a "ready to try out" solution for and with people with disabilities and colleagues for their practice-oriented learning project.	2
	Kick-Off Learning Community	Group consulting #2 "Kick-Off Learning Community" • Together with the trainer, the learning group formed at the second online meeting determines what and how they will learn together and how they will involve people with disabilities and colleagues in the learning process.	1
9	Run Learning Community	Group assignment #4 "Learning together" • The learning group formed at the second online meeting starts or continues its work (as far as possible with people with disabilities and colleagues).	2
10	Input on networking and QM	In-house seminar #3 "My facility?" • "Flashlight" status reports of the smaller working/learning groups. • Input on networking and continuous quality development (QM) • Using examples from the smaller working groups, aspects of networking and QM are discussed, especially in relation to the Design Thinking process (implementation) • Explanation of the following steps	8

11	Individual network analysis	Individual assignment #3 "My network" • Participants individually analyze their personal and professional network regarding its relevance for their smaller working group and learning group activities.	2
12	Implementation: Testing	Group assignment #5 "The proof of the pudding is in the eating" • The smaller working group tries out the prototypical solution for their practice-oriented learning project with people with disabilities and colleagues.	2
	Run Learning Community	Group assignment #6 "Learning together" • The learning group formed at the second online meeting continues its work (as far as possible with people with disabilities and colleagues).	2
13	Implementation: Iteration	Group assignment #7 "OK … again!" • The smaller working group improves the solution for their practice-oriented learning project in several iterations.	2
	Run Learning Community	Group assignment #8 "Learning together" • The learning group formed at the second online meeting continues its work (as far as possible with people with disabilities and colleagues).	2
14	Evaluate learning community and individual learning process	Individual coaching #2 " What have I learned?" • In individual conversations with the trainer, participants reflect on the outcome of their learning activities in relation to the promotion of digital inclusion of people with disabilities, which they have carried out individually and/or in the learning community.	1
	Planning of the closing activities	Online meeting #3 "What? Already finished?" • The conclusion of the training is planned.	2
15	Preparation of results	Group assignment #9 "Wrap up" • Preparation of the results of the project group together with the people with disabilities for the final meeting.	2
		Group assignment #10 "Wrap up" • Preparation of results of the learning community for the final meeting.	2
16	Closing event	In-house seminar #4 "Closing event • Participants, people with disabilities and colleagues present the results of the practical projects and learning communities to each other. • Evaluation of the training. • Future perspectives.	8

Examination

Whether and to what extent the learning objectives are achieved by the participants, this is the subject of formative and summative examination.

Formative Examination (Process)

The formative examination moments serve to shape the training and learning process and take place continuously during the training in the context of

1. small group consultations,
2. individual coaching and
3. large group presentations and discussions of the work progress.

In the formative review moments, participants receive feedback and feedforward from the trainers on their learning process.

Summative Examination (Result)

The summative examination moments serve the evaluation of the participation and refer to the training result of the participants. A positive evaluation of the training outcome is a prerequisite for certification. The evaluation takes place at the end of the training (final event) by the trainers based on the

1. presentation of the learning project (group work, in which the individual contribution of each group member must be clear) and the
2. reflection of the work on the individual learning objectives.

The summative examination is done based on the following criteria:

Presentation

1. The addressed problem regarding digital inclusion is described.
2. Different alternative solutions are named.
3. The choice of the solution is justified. The role of hardware and/or software is also described, and legal and ethical aspects are discussed.
4. The participation of people with disabilities, other professionals, and relevant stakeholders in the development of the solution is described.
5. The solution is evaluated in terms of its effectiveness with respect to the problem addressed, on the one hand, and its transferability to similar situations of digital inclusion, on the other.

Reflection (STARR)

1. The initial situation of the learning process is described.
2. The individual learning goal related to the practical work on digital inclusion of people with disabilities is described. The individual learning goal is challenging.
3. The learning activities are described.
4. The learning outcome is described.
5. The learning progress is reflected and new learning objectives that may build on this are stated.

For the examination, the presentation and the reflection will be assessed based on the "pass"/"fail" criteria at the final session. To pass the exam, at least 80% of the criteria (=four out of five) must be assessed as "passed" for both parts (presentation, reflection).

Strengths, Weaknesses, Opportunities, And Threats Of The Training Concept

To conclude this chapter, we will discuss the proposed concept from the perspective of the SWOT analysis method (Leigh, 2009) in order to highlight some of its strengths, weaknesses, opportunities and threats in relation to achieving the set objectives of fostering digital inclusion of people with disabilities through mediating digital competences.

Strengths

The concept is not only effective, it is at the same time economical, targeting all relevant professionals and achieving a multiplication effect that will cover several thousand people with disabilities and that will also cover the other professionals within the institution. It is expected that this training will have a significant impact on the digital daily life of people with disabilities and achieve a sustainable change for them.

At the same time, the training was developed in close consultation with the management and professionals of the service provider, which suggests a high ecological validity of the training concept. Furthermore, the training is clearly oriented towards the practice and everyday life of people with disabilities and professionals and ultimately leads to the development of methods that can be used directly in practice.

Weaknesses

One weakness of the approach is that its methodology makes it very dependent on the commitment and activities of the professionals addressed. Everyday work in facilities for people with disabilities is often characterized by staff shortages, substitutions due to illness, overwork, and stress. This can make it difficult for participants to engage, as they may simply not be able to free up enough quality time to make the training work for them.

Another weakness is that while the care provider's management and professionals were involved in the conceptualization, the people with disabilities themselves were not at the table. This weakness, which is often found in the development of didactic concepts, is very regrettable in that the needs of the final target group may not have been sufficiently taken into account here, which at the same time means that the idea of inclusion has not been consistently implemented.

Opportunities

One chance of the training is that, after positive evaluation and possible adjustments, it can be transferred to other providers of care services for people with disabilities and thus also unfold a change in the digital everyday life of people with disabilities beyond the care provider now addressed. We do not know of a comparably massive approach to promoting digital inclusion in a single and at the same time such a large care provider here in the northwest of Germany and are confident that this will leave its mark beyond the facilities.

Another opportunity is that the participants of the training, the addressed people with disabilities and other stakeholders within the care provider form a

permanent working group that continuously and sustainably advances the topic of digitalization and mediatization within the facility. We have already seen such developments at other facilities where we have conducted comparable training.

Threats

One threat for the development targeted by the training is that the participating professionals will attach the importance of the training primarily to the Corona pandemic, and therefore place less emphasis on the topic of digitization and mediatization as the Corona crisis subsides. This could lead to an anti-digital rollback in individual areas.

Another threat is that the targeted professionals fail to adequately engage all participants in their multiplicative activities, thus reproducing the digital divide (Rogers, 2016) within the institution, which is the very aim of the training to overcome.

Ultimately, a threat to training is that it requires the adequate and timely provision of sufficient financial, time, and technical resources. This training concept can only be reasonably realized if, at the same time, an expansion of the digital infrastructure takes place or has already taken place. And good trainers cost money.

Summing Up Swot

We ourselves are aware of the weaknesses and threats, but we see good opportunities to keep them in view and to counteract them. The training concept has many components that can be used flexibly and, due to our own flexibility, can be tailored to the capabilities of the participating professionals. This limits the risks of failure. In particular, we will counter the danger of a post-Corona rollback through the concept itself and our didactic approaches, but also through intensive internal communication that emphasizes the importance of digital inclusion of people with disabilities. Whether and to what extent we succeed in managing the weaknesses and threats and in exploiting the strengths and opportunities will be the subject of formative and summative evaluation.

Conclusion

The training presented in this chapter addresses the topic of education for digital inclusion of people with disabilities in an innovative way by implementing a variety of didactic approaches in a contemporary blended learning setting. The concept thus takes up current educational trends (e.g. connectivist learning, blended learning) and implements them practically for the field of continuing education and training (CVET). It is described in an implementation-oriented way and can thus be directly implemented by training and practice organizations. The SWOT analysis of the concept shows the good balance of the training in terms of its different aspects.

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TOWARDS A PEDAGOGICAL PARADIGM SHIFT: AN EXAMINATION OF ONLINE HIGHER EDUCATION IN BANGLADESH DURING THE COVID - 19 CRISIS

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Introduction

In the world of development, sustainability is one of the important catch-phrases of the 21st century (Mensah, 2019). On the one hand, education is crucial for productive life and the attainment of sustainability. On the other hand, we must overcome the obstacles and challenges to make the educational process sustainable (UN, 2017). The global society is evolving rapidly and moving with the new technologies. Technology is providing us with a sustainable life by eliminating different kinds of barriers like disaster and unprecedented emergencies that can hinder the smooth progression of education. Learning evolved beyond the hard copy of books and physical barriers of the classroom. The online classroom or e-classroom has emerged as one of the important paradigms of science and technology (Posey *et al.*, 2010). E-learning helps students perform better in classes and able them to participate in educational activities from home. Online classes are mostly useful when students cannot go outside due to disaster, pandemic, or emergency. The current pandemic, COVID-19, which is a public health emergency, has made huge impacts on the economy, society, and education respectively. Several universities around over the world have moved their classes online. But students, as well as teachers unfortunately in alarming numbers cannot easily cope up with this new platform.

The scenario is rather challenging in Bangladesh due to several conditions. This article examines the challenges and scopes for the adaptation of online

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classes in the higher education system in Bangladesh during the COVID-19 pandemic. The primary research questions of the study were as follows:

i.   What are the scopes for teaching and learning during this emergency of COVID-19?
ii. What are the challenges teachers and students encounter in adopting online classes during this emergency?
iii. How to mitigate the challenges of online classes during the emergency of COVID-19?

ICT Adoption Models in Education

The integration of IT in education can take many forms based on different purposes, varying from technologizing education to transforming education (Law, 2008). Teachers 'use of ICT in teaching-learning and pedagogical orientations are guided by personal, organizational, and system-level aspects (Law & Chow, 2008). Technology Acceptance Model (TAM) posits that two distinct constructs, Perceived Usefulness (PU) and Perceived Ease of Use (PEU), which affect the attitude towards target system use and actual system use (Davis, 1993). TAM conceives those beliefs, attitudes and intentions are important factors for the teachers to accept or reject ICT in teaching and learning. In addition, the TPACK (Technology, Pedagogy and Content Knowledge) model includes technological, pedagogical, and content knowledge (Bull & Bell, 2009) and illustrates ICT integration in an educational setting (Koehler & Mishra, 2005). However, Nyvang (2006) advocates a theoretical model based on Activity Theory to implement ICT use in higher education. The implementation is comprised of mainly selection of ICT; adaptation of ICT and change of practice with ICT. Moreover, Wang (2008) proposed a generic ICT model which involved three fundamental elements: technology, social interaction, and pedagogy. The proposed generic model in Wang (2008) can be applied in the design of learning environments, facilitation of online discussions and comparison of ICT tools. Hence, based on the concept of above adoption model, we move forward to identify students and teachers perception towards technology oriented paradigm shift in terms of enjoyment, performance, satisfaction and cost.

Online Learning

Online courses had been experimented in the early to mid-1990s and then day by day it was spreading due to popularity (Kentnor, 2015). In the USA alone, almost 6.66 million students took online courses which was 33.7% of the total enrollment during Fall 2017 (Education, 2018). Learning online is gaining acceptance from students for its flexibility, access to a huge amount of Information, learners' choices, and community education through interactive behavior among students of different cultures (Arkorful & Abaidoo, 2014). Online learning has some drawbacks too, such as problems of adequate infra-

structure, bandwidth, and hardware constraints (Arkorful & Abaidoo, 2014). In addition, it is recommended that online learning be adopted as a long-term strategy (Allen & Seaman, 2010). However, some researchers suggested moving the schools online so that flu outbreaks and bioterrorist cannot disrupt the learning process until it is feasible for the students to attend the school physically (Laprairie & Hinson, 2006, Appenzeller, 2005). The COVID-19 pandemic was first traced to the human body on December 31, 2019 in China and spread very rapidly throughout the world (WHO, 2020). COVID-19 has caused 129.57 million people were infected and 2.83 million people faced death globally as of 1 April 2021 (Worldometer, 2021). To protect the students from COVID-19 as well as to continue the education during emergency, several universities in the world began online classes during the pandemic. However, this has become a huge concern for the stakeholders due to lack of previous experience of both teachers and students in the digital space, inconsistent internet support, as well as dropout risks of students (Pfleger, 2020). According to a recent circulation from the University Grants Commission (UGC) of Bangladesh, almost all the private and public universities have begun online classes from the end of June 2020 with multiple barriers to avoid academic and financial loss (Abdullah, 2020, Amin, 2020).

Methodology

Recognizing that both qualitative and quantitative methods have inherent limitations , a mixed method was adopted to enhance the understanding of the impact of the COVID 2019 pandemic on higher education in Bangladesh(Creswell and Plano Clark, 2007). This approach proved beneficial as the findings from the qualitative aspect of the investigation were triangulated with the findings from the quantitative aspect of the study which have enhanced the validity of the conclusions of the study(Molina-Azorin, 2016). This method of enquiry was conducted in a concurrent manner in order to provide a comprehensive analysis of the research problem. In the study, a convergent parallel design of mixed method research was followed for in-depth understanding of the impact of the COVID 2019 pandemic on higher education. Within this research design, one data collection form supplies strengths to offset the weakness of the other form and that a more complete understanding of a research problem results from collecting both quantitative and qualitative data (Creswell, 2015).

For the qualitative aspect of the research, 6 teachers were from purposively selected both public and private universities in Bangladesh. These teachers were interviewed and asked questions about the role and relevance of online teaching within the Bangladesh context. In addition, an online survey was conducted with 500 students alongside an FGD where 8 students were conveniently chosen as part of the qualitative approach. In both cases, the univer-

sities and teachers were selected through a purposive sampling technique while the students were selected through a convenient random sampling process. Quantitative data collected through the survey were analyzed using MS Excel 2013 while qualitative data was collected through interviews and FGD.

The qualitative data was collected through FGD and interviews via online platform using Zoom software. The collected data were recorded first and then transcribed by the researchers. For more accuracy, the recorded interviews and FGD were rechecked after transcription as the original data were collected using native language Bangla. After that, a deductive thematic analysis was conducted to find out the data related to the research questions, more specifically, scopes for teaching and learning during this emergency, challenges of online classes and ways of mitigating these during these emergencies. Braun and Clarke's (2006) six stage thematic analysis process were followed to conduct the thematic analysis. Extensive coding was done for both FGD and interviews. Predetermined themes were identified from the noted data, major themes were find out from data according to the research questions, subsequently review (similarities, differences, compatibility, and conflicts around the research questions) and ordering were taken place, and finally data narration were developed against the major findings related to the research questions. In addition, data accumulated form each tool had been triangulated and presented for a constructive discussion along with a reasoned conclusion.

Findings

Demographic information of the participant students and teachers are given in Table 1.

Table 1. The profile of university students

Year of study	Frequency	Percentage
1st year	178	35.60%
2nd year	163	32.63%
3rd year	72	14.40%
4th year	51	10.17%
Postgraduate (Masters)	36	7.20%
Total	500	100.00%
Location	Frequency	Percentage
Urban	173	34.53%
Suburban	68	13.56%
Rural	260	51.91%
Total	500	100.00%
Prior Online learning experience	Frequency	Percentage
Have (edX, MITx, Coursera etc.)	218	43.64%
Have not	282	56.36%
Total	500	100.00%
Used applications	Frequency	Percentage
University apps	23	4.66%
Zoom	321	64.20%
Google Classroom	115	23.09%
Others	40	8.05%
Total	500	100.00%
Internet Connectivity Mode	Frequency	Percentage
Broad band	159	31.73%
Mobile data	341	68.27%
Total	500	100.00%

Table 1 describe the profiles of the university students 'that participated in this study. Overall, there are 500 students from five different academic years. Most of them are the first year and second year students. Additionally, half of the students live in rural areas. Furthermore, around 56% students had no prior online learning experience. Interestingly, Zoom is the most common platform for online learning achieving about 65% response rate. Moreover, the prevalent internet access modality is based on mobile data that attained around 68%.

Table 2 describe the profiles of the university teachers 'that participated in the study. Overall, there are 6 teachers from public and private universities. The majority of them are male reaching over 80% of participants. Public and private university participation and ICT training is balanced. Most teachers are relatively young and are below 35 years.

Table 2. The profile of university teachers

Gender	Frequency	Percentage
Male	5	83.33%
Female	1	16.67%
Total	6	100%
Institution Type	Frequency	Percentage
Public	3	50%
Private	3	50%
Total	6	100%
Age Group	Frequency	Percentage
25-30	2	33.33%
31-35	3	50%
40-45	1	16.67%
Total	6	100%
ICT Training	Frequency	Percentage
Trained	3	50%
Not Trained	3	50%
Total	6	100%

Additionally, we used 5 points Likert-scale for estimating the online learning experience of university students with respect to enjoyment, performance, satisfaction, and cost of online learning. The results from the responses of the students are presented in Table 3. Students are divided with a shared percentage of around 40% in terms of comfort with online learning (M=2.95, SD=1.31). Even though students were split (around 38% each for and against) in terms of ability to adapt the new technological learning platforms (M=2.95, SD=1.22), more than 58% students stated that they have low academic performance in online learning (M=3.58, SD=1.19). Overall, with regards to satisfaction, more than 44% of students were satisfied with feedback from online teaching and learning processes (M=3.11, SD=1.25), however, around 40% students were dissatisfied with learning assessment of online teaching-learning (M=2.81, SD=1.22). Near about half of the students recognized that online learning is quite expensive (M=2.81, SD=1.22).

Aspects	Statements	Strongly Disagree (1)	Disagree (2)	Neutral (3)	Agree (4)	Strongly Agree (5)	Mean	SD
Enjoyment	I am comfortable with online learning	19.49%	17.79%	22.46%	28.81%	11.44%	2.95	1.31
Performance	I can easily adapt to new online learning platforms	14.83%	23.51%	22.46%	30.3%	8.9%	2.95	1.22
	I have low academic performance in online learning	6.14%	13.98%	21.4%	32.63%	25.85%	3.58	1.19
Satisfaction	I am satisfied with the feedback from online teaching-learning	14.83%	16.53%	24.15%	32.20%	12.29%	3.11	1.25
	I am satisfied with the learning assessment of online teaching-learning	19.92%	19.28%	27.75%	26.27%	6.78%	2.81	1.22
	I am satisfied with lecturer's time management in online learning	6.36%	14.41%	21.82%	40.68%	16.74%	3.47	1.12
Cost	Online learning is costly	7.20%	34.11%	14.41%	11.02%	33.26%	3.75	1.22

From the qualitative data, most of the FGD participants described themselves as enthusiastic about the sudden transition of educational platforms. They felt that the sudden transition from offline to online platforms provided a new opportunity, which resulted in a comfortable and motivating environment as well. Furthermore, some of them also feel thankful to the stakeholders that initiated this radical change within the educational sector.

Furthermore, it was apparent from both students 'FGD and teachers 'interviews that most of them feel that online classes would be instrumental in bridging session gap caused by the COVID 19 pandemic. Most of them opined that the online class is an effective strategy during the pandemic situation. This enabled schools remain open and avoid the disruption of learning activities. Some of them added that to create an attitude for depression, and anxiety; online classes during emergencies might be helpful.

Albeit most teachers were familiar with technological platforms, a large portion of the teachers agreed that they had no prior experience of facilitating online classes. Besides, not every one of them had the required devices, for example, laptops and smartphones, internet support for conducting classes adequately. As per the teachers 'perception, the poor and costly internet connection was the main reason behind the negative mindset of students. Furthermore, most of the teachers responded that proper training is required for leading a fruitful and compelling online class. According to Teacher-1,

"Not only online classes, but also for all types of effective classes need to be supported by various training to increase its efficiency. However, this training should be in the short term."

Moreover, teachers shared several perceptions online classes. All the participating teachers agreed that they usually followed the lecture method for conducting online classes. They added that they can rarely use other methods except sharing slides and providing a brief on the related content. One of them claimed to use pulling options through the zoom and another teacher implemented group work for online classes through the zoom platform. Identifying this as a challenge, all the teachers agreed that they faced difficulty in finding and implementing innovative pedagogy to which supported creativity and interaction. With regards to flexibility during these emergencies, five of the six teachers suggested that they are flexible with the time scheduling in order to ensure it suits the students and increase attendance. All the teachers added that they have to be more prepared for online classes. Two of them suggested that they prepare PowerPoint slides prior to the online classes wherein a typical class set-up they rarely use these for teaching and learning. Though all the teachers claimed that they are taking classes virtually, reluctance was also an issue. Teacher-5 addressed that

"Though I am practicing online teaching during this situation, some of my colleagues especially the senior teachers are not interested to do so."

Besides, most of the teachers claimed that they are willing to podcast and broadcast study materials on their different learning management systems. They added that they provide supporting study materials mostly through Google classroom and Facebook group on the day before the class. One teacher claimed to post the relevant video links on a Facebook group in order to steer

the proactive mindset of the students. Only one teacher replied that he provided all this on Google drive and gave the link on a Facebook group. Three teachers claimed that they had no problem in supplying study materials and records of classes. But one of them replied that sometimes due to poor internet connection and frequent electricity disruption, he faced technological difficulties for sharing records. Another teacher claimed that the absent students and those students who lost connection as a result of poor internet connection were advised to explore and learn from the class recordings. But he found that most students are ignored this recommendation. Consequently, to verify their learning through records of his university, he wanted to use an app for tracking the students 'participation in his learning management system. Teacher-3 added in this aspect that

"If I share the records and study materials, some students assume that they need not attend classes as they can easily study these from the records."

On a different note, teachers mentioned anxiety issues, students 'negative mindset, poor and costly internet connection, a large number of participants, completion of laboratory-based activities, home environment, preparation for the presentation, assessment and feedback procedure, time management, and home tasks as the major hindrances to learning. All the teachers agreed that online classes need different strategies for classroom management. Furthermore, they opined that internet connection should be priced at a lower cost with uninterrupted mode. Three of them mentioned web-based content development may help holistically. Two of the participating teachers mentioned that online classes should also be taken regularly on specific topics. Two teachers suggested that the teacher should get less course load as online courses need more effort and more training is required for successful online facilitation. Moreover, the majority's opinion was that taking lab classes in online mode is not effective. According to Teacher-4,

"Conducting lab classes online is very unrealistic as there was no preparation for that."

From the FGD, lack of motivation appeared as a widely cited challenge. However, students also expressed that poor internet connection is one of the distinctive challenges regardless of urban and rural areas. It emerged as well that "high-cost internet" is one of the significant challenges encountered by students. Furthermore, these students faced difficulties with the "homely environment" as most of them mentioned that it was hard for them to create a "noise-free" and "clam-study place" within their environment. Moreover, "time-table" for the online class was an issue as FGD participants thought that being "flexible" some students, as well as teachers, are taking advantage of it.

Furthermore, some of the students mentioned that they do not have a proper device for online classes. Nevertheless, very few of them mentioned

that they are not comfortable appearing in an online class as some of them are camera shy. In addition, students suggested that the teacher should not pressurize during classes but keep them motivated by providing mental support. On a positive note, most of them suggested that the teachers made learning effective and interesting utilizing different pedagogical approaches. Besides, most of the students suggested that teachers should provide study materials before the class. With regards to lab sessions, teachers were asked to provide software and different support through which students can learn more. In hindsight, some of the students observed that teachers were focusing on finishing the content rather than letting them understand in-depth. Additionally, some students mentioned that teachers tend to be more "friendly" in appearance and flexible for the online class. A very few students marked that teachers 'interventions could be more efficient if they were properly trained. Moreover, most of the FGD participants suggested that universities can create an expert IT team, recruit a psycho-counselor team, and social media influencer for mental support from the student ambassadors. Lastly, a need for flexibility for semester fees was another well-examined factor that was revealed by the FGD participants.

Discussion

The findings show that majority of students in the study did not have previous experience in online education. Rural students are less comfortable than urban students and they also feel that the adaptation of online classes is neither simple nor easy. According to Xu and Jaggars (2013), most of the students were not familiar with the online platform in their earlier academic life, so many of them are facing adaptation challenges. The Student responses to the online assessment process was not positive in our study. Here, rural students were less satisfied than urban ones. Teachers mentioned that they are implementing different strategies for constructive assessment, however, that might be challenging for some students and some of the students similarly expressed their concerns regarding this. Another research provides support to our result that online assessment is challenging and the distance between teachers and students, workload, time management, and the use of the technology create challenges in the online assessment process (Kearns, 2012). However, some researchers argued that online assessment is better and faster than paper-pencil form (Özden et al., 2004). (Alruwais et al.,2018) pointed out that inexperienced students will struggle in online assessment and they should be trained before moving to the online environment. Moreover, many students perceived that their performance through online classes was poorer in comparison with physical classes. In addition, it is perceived that lower attendance is observed in online classes. But researchers found that students of online classes achieve significantly better grades than students that attend physical classes on campus (Dutton *et al.*, 2002).

Online classes were found costly in our research which is similar to the findings of Poulin & Straut (2017). Similarly, our findings of slow internet speed and bare affordability of high price internet data packages for conducting online classes are similar to the findings of Farhana *et al.* (2020). Additionally, students were found to be quite satisfied with the online class time management, however, the negative effect of the home environment was a concerning issue. It is a matter of concern that students of rural areas face more difficulties than students living in urban areas. Teachers were also concerned that students could not create their own space for the online class as they might not have this opportunity. In the study of Smith & Northcote, it was revealed that learning is influenced by expenditure factors, the experience of using technology, lack of significant course content, downbeat learning experiences, interpersonal learning skills, family environment, and work responsibilities (Smith & Northcote, 2017).

Even though, teachers are acquainted with this technology-based pedagogy, they are not adequately trained to use it to capacity. It was revealed that experienced teachers were less keen on this sudden transition. Most teachers faced challenges in coping with online teaching-learning activities. They perceived that it was a challenge to find a proper teaching method for better learning outcomes. In a study, it had been suggested that proper monitoring, need-based assessment, small class size, and interaction between teachers and students are essential for creating more engagement of students for online classes (Arsham, 2002).

It has been observed that there are challenges with providing teaching materials, class recordings, and creating learners 'centric education. Lack of infrastructural support was also a major questioning point from the students 'perspective. This study found that the assessment strategy for online sessions are not at par with physical classes. Proper assessment technology and strategy are needed for better pedagogical success where rubrics, consistent communication, feedback, etc. are demanded (Gaytan, 2004).

The pandemic also affected students' and teachers' mental health, creating a negative mindset and sometimes a lack of will-power for study. With the migration of the system, occurring very suddenly, both the faculties and students are struggling with mental health. It was reported that in South Asian region pandemic-related terms, like social distancing, isolation and quarantine, lack of social and financial safety are resulting in sadness, anxiety, fear, anger, irritation, frustration, nervousness, and hopelessness (Ahorsu et al., 2020).

Despite having a lot of obstacles, this sudden transition of online classes is afforded a new platform for communication between students and teachers. Students and teachers alike are gaining skills in technology and excelling in distance learning and globalized standard education. In addition, the study revealed that students and faculties are not derailing from teaching-learning thankfully due to these online education initiatives by different institutions. In

a study, it was also agreed that e-learning comes up with significant scopes like multiple sources, generation of a global platform, providing accessibility, time and resource-saving (Raju et al., 2019). From the qualitative data analysis, it can be inferred that implementing well-planned, creative, applicable, and eye-catching modules and course contents could be a new idea to satisfy the needs of the students for the future online education.

Conclusion

The study demonstrated that online classes have scopes and challenges as it is not well- established in Bangladesh. Students and teachers perceive that distance learning is more flexible and sustainable than the traditional class-room. Many of the courses found more convenient online platforms than the physical class. For developing the standard of the education system, blended learning can be a good strategy. It can help to reduce the problems of physical facilities and limitations of the universities. Hence, it can be helpful for students by providing a wide range of learning opportunity from distance which otherwise would not have been accessible. Furthermore, learning online can make students competent users of different technologies which will help them to overcome the information gap compared to advanced students in terms of 21st-century skills. However, mitigating the challenges and developing the areas of scopes through fruitful collaborations of policymakers, stakeholders, institutions, teachers, and students are crucial for success. A holistic approach that may transform the education system should be adopted. This will enable new solutions transcend the current pandemic situation. This study further recommends that drafting a robust national policy for proper funding for online pedagogical strategies and infrastructural development, allocation of resources and proper training would provide a sustainable way forward for the overall education system and promote distance learning as well.

Limitations

The study has some limitations too. The samples of all levels-quantitative and qualitative were collected in a convenient way due to complexities of communication during emergency like covid. The sample size of the qualitative data was not large enough to generalize, but this was not the intention of the study. In addition, students who are not experienced in extensive online classes during these circumstances and may or may not got opportunity to express their views as data collection were conducted through online. Moreover, quantitative data were analyzed using only descriptive analysis, no inferential analysis and reliability test was done within this study.

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THEORY AND PRACTICE IN TEACHER EDUCATION: ACADEMIC DIMENSIONS AND SOCIO-POLITICAL IMPLICATIONS OF A CONTENDED POLARIZATION

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Introduction

The relationship between theory and practice in teacher education is part of the wider issue of the relationship of the theory/practice divide at the social science level. As such a broad topic cannot be covered in this paper, I aim to encompass three related frameworks, which will be examined in detail. I begin my analysis from the broadest framework delving into the evolution of the relationship between theory and practice; highlighting its historically significant turning points, and particularly, the transition from pre-modern to modern societies. I then continue within the narrower context of the relationship between theory and practice in pedagogy, examining how pedagogical science and teacher education function as communicating vessels. Finally, I focus on the particular field of teacher education, examining the specific issues based on three questions: (a) How does the gap between theory and practice arise? (b) What are the consequences of this gap on initial teacher education? What are the consequences when the student becomes aware of the theory/practice divide during their teaching practice, i.e., before they enter the teaching profession? (c) What can we do about, or, how should we deal with this gap in the context of teacher education?

Theory And Practice: An Attempt to Bridge The Divide

The terms theory and practice first appeared in ancient Greek thought in the works of Pythagoras, Plato and Aristotle; they were also dealt with in the works of the Roman Rhetoricians Cicero, Seneca the Elder, and Quintilian; and when the terms reached the Middle Ages, they meant two different versions of life (Böhm, 1985).

There are three key points of the different versions of life: first, determining the purposes of human action; second, providing an evaluative judgment on these purposes, and especially on the primary, the ultimate goal of human action; and third, a basic - in the sense of fundamental - idea as to how life is

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formed according to this primary purpose each time. Out of these three, the focus here will be on the second, i.e., on the evaluation of the purpose of life, where Heraclitus 'theory of Opposites, which passed from the late Middle Ages to modernity, applies. This comprises the idea of the incompatibility between the two polar opposites of life, that of *vita contemplativa* and *vita activa*, or in other words, the polarization of theoretical and practical life (ibid.:17).

The issue, of course, of the strict demarcation between what constitutes theory and what practice, including their polarization, arises for the first time in modernity and, in a sense, is a result of this. In the ancient and medieval worlds, to the extent where theory did not take precedence over or completely determine practice, their relationship was self-regulating. Logic, Metaphysics, and Ethics were inextricably linked through a permanently irreversible cosmic order, which had been revealed to humans by God, who, moreover, guaranteed its correctness.

This split is salvaged by the etymology and meaning of the ancient Greek word "theory", and the latter Christian *contemplatio.* Through the notion of the Divine, and later the Christian God, each person knew their limits, and consequently what they must and must not do. Theory as knowledge and the recognition of human conditions and limitations has always had practical consequences. From Antiquity through to the Middle Ages, there is a pronounced shift towards the perspective of *vita contemplativa*, where theoretical life is upheld as a higher form befitting free people (Kamper, 1989). Regarding the position of theoretical life in antiquity Livingstone wrote: *"Plato and Aristotle still believed that the highest thing in man is reason and that human perfection consists in the function of reason in a theoretical life."* (Livingstone, 1986:72 [page number refers to the Greek translation]). At another point, to this dominant position of theoretical life he also attributes the lack of technological achievements of the ancient Greeks, at least in comparison to their scientific achievements. *"[...] the development of applied science in Greece was hindered by the opinion that, while pure science is a natural and wonderful occupation of the human mind, its application for practical purposes is rather vulgar"* (ibid., 49).

For the first time in the civil society of the modern era, an acute and intractable problem appeared in the relationship between theory and practice, which was largely due to a contradictory process. On the one hand, there was the severance of the connection between the "metaphysical-theoretical ideal of the Platonic and Aristotelian praxis, including its Christian form (*contemplatio Dei)"* (Kondylis, 1991: 52) , the effect of which was to elevate 'action', and more precisely 'moral action', to what was then considered a person's highest destiny. The result of this was to overthrow 'pure theory 'from its until then lofty position. On the other hand, the belief in the omnipotence of the

Logos/Ratio as a regulatory factor at all levels of social practice led to the absolutization of theory (ibid.).

Theory was further reinforced by another process which has its roots in the dawn of modernity, namely, the separation of Logic from Metaphysics, and the separation of Logic from Ontology. This led to the formulation of the scientific method, which established the basis of science as we know it today (Kondylis, 1983; Rosenberg, 2017).

A huge effort was made through science, based on *Logos/Ratio*, to discover the secrets of nature and humankind, which set in motion secularization as a process of liberation from the heavy 'yoke 'of ecclesiastical guardianship and metaphysical bonds. Great expectations were associated with the progress of science: "if a rational method could illuminate nature, revealing a rational order of things, then it would be possible to illuminate both human nature and human society; if the human world had proved to be less well organized than the rest of nature, science would show us how to better organize it; and impulses that lead to conflict could tame people and, at the same time, cultivate people's cooperative feelings." (Hollis, 2005:18)

The split between theory and practice in modern times is linked to yet another social process, which also has its roots in modernity, and which is directly related to the progress of science, that is to say, the (growing) social division of labor. This led to the formation of different social groups, which, on the one hand represent *theory as a science*, and on the other, *practice*. These social groups all have different norms in terms of their actions, their aims, and their commodities (Heid, 1994).

Describing and specifying the same process, Habermas referred to the idea by Max Weber, who characterized cultural modernity as being the division of the self-existent *Logos/Ratio* into three autonomous domains of life: science, ethics, and art. In each of these three cultural spheres, the structures that appear as inherent are: cognitive-instrumental rationality (science), ethical-practical rationality, and aesthetic-expressive rationality (art). Each of these structures is developed under the "control of scientific experts who give the impression that they are more qualified in these fields compared to other people. This results in a widening of the separation between the culture of experts and that of the general public. What accumulates through specialized examination and thought does not immediately and necessarily become the property of daily practice." (Habermas in Hall et al., 2003: 525).

According to Habermas, the gap between theory and practice is constantly widening as the dominance of experts at all levels of social practice is being strengthened. More specifically, the emergence, development, and progress of science that has become increasingly more specialized clearly shows that theory - scientific theory in particular – has not only become autonomous of the

sphere of practice, but it has also prevailed over all other informal 'theories' which have been passed down from generation to generation, and which through tradition have preserved accumulated human experience (Habermas, 1978).

Progressive social division and specialization as key features of modernity have not only led to the autonomy of theory as science over practice, but also to an ongoing and 'self-sustaining 'differentiation and expertness within the sphere of science itself. The basic distinction between the natural and the social sciences, on the one hand, reflects this development, but on the other, it emphasizes the great difference in relation to the issues posed here, i.e., the relationship of theory and practice. In the natural sciences, theory is applied to practice first as technique, and then, with dramatic advance, as technology. In one respect, this relationship has been, to a large extent, without any serious friction or great tension. It must, however, be noted that after the atomic bomb was built and deployed in World War II, and continuing to this day, matters have ceased to be as straightforward as they were, since now the connection between the natural sciences and technology tend to raise increasingly complex ethical issues (Habermas, 1969, 1984).

In the social sciences, however, the situation becomes even more complex, since both the formation of theory and its practical implications, i.e., its 'applicability', depends on agents who are socially, politically, and culturally determined, while the practical implications always have social and political consequences. This is especially evident in particular fields, such as that of education, where the scientific theory produced (pedagogy, psychology, sociology) is 'applied '- when and if - through multiple 'mediations', which are linked to social, cultural, and economic, among other factors, including their correlation at a given point in time (Habermas, 1965, 1984; Hollis, 2005; Rosenberg, 2017).

The divide between theory and practice, in conjunction with the continuing division and specialization of science, which involves an endless process of fragmentation within the sphere of theory itself, has presented one of the most curious paradoxes of the 20th century. In the previous century, Morin (2000) explains, despite the enormous progress in all the domains of scientific knowledge and technology, a blindness to the fundamental, complex, global problems had befallen the experts in these fields, leading them to errors and illusions. The cause was due to the basic principles of correct knowledge being misconstrued. Added to that was the fragmentation and segregation of knowledge which has made scientists and technology experts unable to see that knowledge needs to be intertwined in order for the complexity of reality to be understood. Moreover, this trend where all fields are dominated by experts has the result of decreasing not only the responsibilities but also the ca-

pabilities of citizens, and this is where democratic decline in all the areas of politics has its roots as well (Morin, 1999).

Theory And Practice in Pedagogy

Questions regarding the relationship between theory and practice are different for each science, particularly the social sciences and/or the humanities, and thus of Pedagogy, as well. Three pertinent questions which arise are: (1) What has priority: theory (as scientific knowledge) or practice (as a social or individual reality)? (2) How, by whom, and for whom is scientific knowledge (theory) produced? (3) What kind, for whom, and for what aims is scientific knowledge used (practice)?

Thus, the relationship between theory and practice is essentially an epistemological question, insofar as the context for answering the above questions is provided by the respective epistemological 'paradigm 'in accordance with Kuhn (1962). Due to space limitations, the extensive topic of the epistemological dimensions of pedagogy will be dealt with only to the extent of shedding light on the perspectives concerning this paper. Concerning epistemological 'paradigms', the field of Pedagogy these days seems to be dominated by the empirical-analytical approach to research, which can be seen in the plethora of empirically oriented papers published. This is carried over at the national, European and international levels, where educational policy regarding scientific discourse is clearly biased towards research proposals, and subsequently, funding of research programs that promise large-scale 'objective 'data and findings, which are produced with the reliability and validity of increasingly sophisticated statistical methods and techniques.

The increased demand for measurable indicators, as well as the promotion for teachers and students to acquire all manner of competencies, follow a similar logic and practice (Baumert & Kunter, 2006). It goes without saying that the epistemological dominance of this empirically oriented research model is not accidental but is linked to the social, economic, political, and cultural conditions imposed by postmodernism forming a new framework not only for science and scientists, but educational policy as well (Apple, 2006b; Giesecke, 2009). More specifically, the primacy of the empirical-analytical 'paradigm 'in research, along with the corresponding social imperative (measurable indicators, performance optimization, reciprocity, evaluation) most definitely derives from the dominance of the market economy (Apple, 2006a; McLaren & Farahmandpur, 2013). In the western world, the market economy in conjunction with the knowledge society acknowledge the economic locomotive in education, and so, the orientation and the results of educational research constitute a socially controversial issue, since in recent decades, *"knowledge [has become] indispensable to productive power"* (Lyotard, 1993: 33).

The dominance of the market economy, however, dictates the marketization of social and individual life as a whole, as market logic penetrates and alters all other spheres by imposing its norms and values. It is no coincidence that the laws of supply and demand, as well as the rationale and practice of consumerism have eroded the academic space. For instance, the law of supply and demand has been undermining the foundations of academia, especially the Humanities, resulting in the dismantling of university departments with a long academic tradition but which are seen as no longer guaranteeing direct labor market accessibility; meanwhile the justification of consumerism is clearly reflected in the frantic rate of the 'production and consumption 'of scientific knowledge, in terms of the speed with which it becomes outdated. This occurs because "*knowledge is and will be produced in order to be sold, it is and will be consumed in order to be valorized in a new production: in both cases the goal is exchange. Knowledge ceases to be an end in itself, it loses its use-value*" (ibid.).

In this dominant epistemological model, there is a complete separation between researchers as exclusive producers of scientific knowledge (theory) and teachers/educators as users and consumers of this knowledge (practice). Action research, which laid the methodological foundations for the Teacher Research Movement developing the idea of 'teacher as researcher 'has come to confront and to pit itself against this state of complete separation between researchers and users of knowledge (Altrichter et al., 2008; Elliot, 1991; McNiff, 1999, 2003).

Action research, from an epistemological perspective, is an alternative model of educational research, where teachers conduct the research themselves, either alone or in collaboration with others within broader research teams. In essence, its basic assumptions radicalize the relationship between theory and practice, as it attempts to decrease the tension between the two, and eliminate the gap (real or hypothetical) that separates them, by the same person (the teacher-as-researcher) conducting both (Carr & Kemmis, 1986, 2010).

If from an epistemological point of view, action research is an innovative approach, the social implications and political consequences are even more significant. Effectively challenging the dominance of the 'expert 'as sole producer of socially valid and credible knowledge (scientific theory), both the social and professional role of the teacher is enhanced, making them responsible for (and therefore capable of) producing scientific knowledge, which is necessary for the solution of real problems (practice). The priority of social - and in this case educational - reality (practice) as opposed to scientific knowledge (theory) - in the empirical/analytical terms discussed earlier - is apparent(ibid.)

Theory And Practice in Initial Teacher Education

The relationship between theory and practice in teacher education is given concrete expression in the questions: How is scientific knowledge related to educational practice? How are studies related to the profession? How is university related to school? Of course, the question of paramount importance that arises concerning the unity of theory and practice, based on what has previously been discussed regarding the dynamics of knowledge in postmodern societies, is: How is acquired knowledge applied? The issue becomes even more pressing when one knows that initial teacher education programs cannot provide students with all the necessary knowledge, skills, and points of view to help them meet the challenges of the profession in societies like ours. Societies, that is, in which the expectations for academic performance and the corresponding education for its achievement are constantly redefined as our world changes (Hammerness et.al., 2005).

Empirical research has shown the gap that exists between theoretical knowledge and the corresponding practical skills that teachers should have is in effect generated by the scientific theory/educational reality divide (Kaiser, 2002; Mandl & Gerstenmaier, 2000). In other words, it appears that first-time teachers are not able to implement very much, at least at the beginning of their professional career (educational reality), in relation to what they learn or should learn during their studies (scientific theory). This finding, stated thus, i.e., as a disparity between the theoretical/scientific preparation and the skills that teacher candidates actually possess, concedes their theoretical preparation to be sadly lacking, whose value has been underestimated; not to mention that it seems to 'conceal 'some other very important parameters, which, however, due to space limitations, will be dealt with only briefly here. The two major parameters are the following. The first is of an epistemological nature and is related to the erroneous assumption of this type of research data that scientific theory is *one and comprehensive* and is transferred as such, i.e., as a compact and indisputable body of knowledge, to prospective teachers. This involves the 'naturalization 'of scientific theory, which often deliberately ignores the particular epistemological directions and their differences, as well as the conflicting process of constructing the respective scientific knowledge. The second parameter is related to how the theory is translated into practical skills, or in other words, the *what* and *how* teacher candidates learn. The transformation of scientific knowledge into professional skills, that is, the transition from theory to practice, can no longer be perceived as a straightforward, one-dimensional process. In fact, it proves to be ineffective when it is defined by 'technical rationality 'seeking to implement university knowledge indiscriminately through a normative model of teaching, while ignoring both the dynamics and singularity of each educational reality, and neglecting the dialectical and multifaceted

mediated relationship which the student teacher develops with knowledge (Schön, 1983, 1987; Xochellis, 2005).

Three questions are examined in relation to the theory/practice divide: (a) How does the gap between theory and practice arise? (b) What are the consequences of this gap on initial teacher education? What are the consequences when the student becomes aware of the theory/practice divide during their teaching practice, i.e., before they enter the teaching profession? (c) What can we do about, or, how should we deal with this gap in the context of teacher education?

First of all, let us keep in mind that scientific theory operates to a high degree of generalization (i.e., it recognizes the general within the specific) and deduction (i.e., it isolates and removes from the specific all its distinguishing elements), so that through its general application, it can simultaneously refer to many, different, special cases. If it did not follow this process of deduction and generalization, we would not have a theory, but an endless and insignificant chain of case studies. On the other hand, each unique and unrepeatable case presents and preserves the specific within the general.

Of course, if by the term theory we simply mean a closed system organized by fixed rules of interconnected definitions, determinants, and principles of a cognitive area, while by the term practice we understand it to be the problem of the applicability of general proposals in specific situations, then we would merely need to deal with the one and only problem of implementation. In the field of the natural sciences, the problem of theory versus practice can be interpreted as the issue of theory and its application. In the field of the social sciences, however, the issue is much more composite, since human beings and their societies are much more complex. Here, under the threat of it becoming self-cancelling, praxis (referring to practice as understood in the Aristotelian sense) cannot be narrowed down to the application of mere technique. More specifically, as regards pedagogical practice, we must keep in mind that pedagogical action takes place in an open field that is diverse and manifold; also, that pedagogical actions, counter-actions, and re-actions cannot be reduced to simple causal patterns. There are always alternatives to what we do and the way we choose to do it (Giesecke, 2009). These alternatives come from the rationale of practice itself, which is composed of social actions that are always decided and selected from a wide repertoire of possibilities. It is this repertoire of possible actions that scientific logic can neither exhaustively examine nor predict (ibid.).

Things become even more complicated when we consider that during their studies prospective teachers do not encounter pedagogical theory at only one level, i.e., science, but at least another two. These three levels of pedagogical theory correspond to the three levels of awareness of pedagogical action that

not only the teacher candidate but also the inservice teacher should have. At the first level of pedagogical theory, we have what is usually referred to as *personal theory* or *subjective theory* (Dann, 1994; McIntyre, 1993; Matsagouras, 2002). It includes all the of prospective teacher's attitudes, perceptions and biases which guide their actions, of which, however, they are unaware, and quite often are unable to state what these are. At this level, these are the mental patterns and structures that arise effortlessly from what we call 'everyday knowledge '(Alltagswissen), and which we usually neither control nor question (Groeben et al., 1988; Mandl & Huber, 1983). At the second level are the accumulated experiences of inservice teachers that have been processed through reflection. These are theories that are formed through a process of generalization based on accrued experience, which most of the time, have not been 'formulated 'as such, but which, with a little effort, can be conveyed to others. At best these theories reach the stage of being considered professional know-how or pedagogical practice. In the literature they are referred to as *practical knowledge, professional knowledge, Handlungswissen*. The third level comprises the only theory that can be characterized as scientific, since it results from the use of scientific methodology (Merkens, 1994).

We need to, therefore, keep in mind that students are trained by us, who are ourselves bearers of a strong though unspoken *personal theory,* whose scientific knowledge we are accountable for. This is enmeshed in many and unfathomable ways with the practical professional knowledge of their mentors, as well as that of the classroom teacher of the schools where they do their teaching practice.

Pedagogical theory at the scientific level can examine and analyze the relationship between theory and practice as it appears at the other two levels. However, what is also important is to be aware of the fact that the theories at the first and second levels are inherent in the basic structure of every practice that we define, whether as education or as teaching. This last point, although fundamental, is not easily grasped by either teacher candidates or inservice teachers. In other words, they find the fact hard to comprehend that every practice has a theoretical basis, whether one is aware of it or not. This failing is a consequence of the gap between theory and practice in teacher education (Van Manen, 1977; Mandl & Gerstenmaier, 2000).

Anyone who is involved in the teaching practice of prospective teachers definitely knows how easily one can fall into the trap of considering theory as not being such a necessary resource for practice. Thus, students doing their teaching practice often place greater value on the experiences they gain at school, considering them to be far more important to their future profession than any theory they have been taught, even if these experiences are not only purely personal but also random (Böhm, 1985). Another form of devaluation

of theory is the fact that students often during their practical training observe and note down "some teaching actions that 'worked'" (Zanting in Loughran, 2006: 45), and which they can adopt in their own teaching practice, whereas they seem to be completely impervious to the theoretical background of these pedagogical and didactic choices (ibid.).

Such a position, however, signifies a slippage from the field of science "towards a naive experiential knowledge management" (Tsardakis, 2001: 753), which can at a socio-political level become ambivalent and reactionary, especially when the teacher uses it in order to legitimize their social practice, occurring on a daily basis in the classroom.

So, if this is the case and the theory-practice relationship is experienced as a divide of theory and practice, what can we who are involved in the field of initial teacher education do? What has already been extensively discussed on the relationship between theory and practice in teacher education from a philosophical point of view in previous publications will not be repeated here (Zmas & Papadopoulou, 2007; Papadopoulou, 2016). However, because nowadays an ambitious goal of almost all teacher education programs is to produce 'reflective teachers 'let us think of reflection as a wager to be achieved in our own teaching practice, i.e., at the level of higher education.

In Greece, there is no research direction to examine the type of teaching carried out at the level of higher education, despite the fact that university is in and of itself an institution of research and teaching. This gap becomes more pronounced in Departments that train teachers, since, it is we who work in teacher education university departments who, through our teaching, teach the students how *they* should teach.

Paraphrasing McLuhan's famous saying "the medium is the message" (1964), Russell stated that "the way we teach is the message" (Russel, 1997). And this way, in which we teach, we have a long way to go together with our students. Particularly in relation to how we teach, and especially in the context of university supervised teaching practice, the emphasis should be shifted from general theory to cultivating the teacher candidate's ability to intuitively feel the dynamics of the individual circumstance and to act respecting the particularity and the significance of each situation (Eisner, 2002; Binneberg, 1985). This can be achieved if in the teaching practice, no attempt is made to eliminate the tension between scientific theory and practice, for the sake of the student-teacher. During their teaching practice, it is necessary to enable the teacher candidate to discover for themselves the gap between theory and practice, and the consequent insecurity it provokes should be seen as a 'necessary evil', a heavy burden, so to speak that can be turned into a much-needed ballast. The gap between theory and practice contains a valuable vitality, as it puts the teacher candidate on the alert, prompting them to think and reflect. In

contrast, the superficial or - even worse –a forced agreement between theory and practice - hinders a critical approach to pedagogical reality. The general consequence of such a perspective is that it becomes difficult to consolidate the teacher candidate's critical thinking ability, resulting in indiscriminate practice, as described earlier.

To conclude, if the issue is for all of us, teachers and learners alike, to realize that in this liquid reality (Bauman, 2009) and fragmented spheres of life, we need to return to the (now lost) unity of theory and practice, which, however we still have a long and difficult way to go, let us remember the words of a great educator of our times: "Within the word we find two dimensions, reflection and action, in such radical interaction that if one is sacrificed—even in part—the other immediately suffers. There is no true word that is not at the same time praxis. Thus, to speak a true word is to transform the world" (Freire, 1974: 101).

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SPECIAL EDUCATION AND THE USE OF MNEMONICS

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Introduction

There is a widespread opinion that skills teaching should replace teaching activities based on knowledge transfer in today's world, where the increase in knowledge has become too fast to follow. These developments make the acquisition of basic knowledge as important as transforming them into permanent skills. Turning it into permanent skills requires adjusting the quality and quantity of instruction. The most important indicator determining the quality of teaching is goals. Goals can be expressed at different levels. Bloom's taxonomy of goals (1956; 1985) ranked goals from bottom to top, where Remembering is the form of Understanding, Applying, Analyzing, Evaluating and Creating. The first two of these goal steps (Remembering, Understanding) are listed as low-level, others (Applying, Analyzing, Evaluating and Creating) as high-level goals, and it is known that these target areas are vertically coalesced.
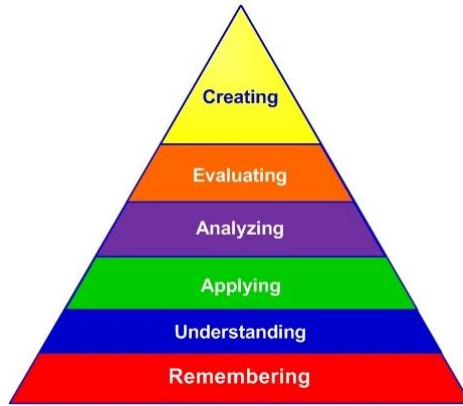
Figure 1. Bloom's Taxonomy (Krathwohl, 2002).

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In other words, data that are not formed at the remembering level cannot be expected to reach the level of understanding and then turned into a skill. In the skill acquisition process, a minimum level of remembering and understanding is a prerequisite. It is natural that storage systematics are needed in the formation of such a systematic structure (Bloom, 1956). The transformation of knowledge into comprehension is made possible through the process of concretization. This reification process can be accomplished in many different ways. For example, one-way learners transform knowledge into comprehension is by using learning strategies. Another way is through the coding or schematization of information by means of techniques that assist in memory retention.

Mnemonics

Mnemonics are the methods, techniques and tools used for the effectiveness of the processes of storing and retrieving knowledge and skills from short-term memory to long-term memory (Bakken & Simpson, 2011). The term memory enhancement technique is preferred instead of the concept of memory supporting technique (Mastropieri, 1988). The main purpose of mnemonics used in knowledge formation, transformation of knowledge into comprehension and skill formation is to help students remember facts and concepts. This goal is imperative for school success, as it refers to content that needs to be remembered and quickly recalled in every field. Mnemonics provide students with tools that they can use to encode information better so that the information is easier to remember at a later time. In general, it is known that mnemonics are useful for any academic task that requires factual recall of information and are effective in increasing performance in subject areas (Therrein et al., 2011). This proven effectiveness of mnemonic makes it a valuable tool in the classroom (Lloyd et al., 1998). Mnemonic strategies that provide verbal or rhythmic stimulation are especially important for students who have difficulties with storing or recalling information.

Mnemonics are intelligent picture associations, keywords, or letter strategies that help students recall or recall information by establishing relationships that do not naturally exist in content. It requires associating unfamiliar content information with previously known information using a visual image or letter/word combination. In other words, they are systematic procedures applied to strengthen memory and make information more meaningful. It has been developed to facilitate the recall of new and unknown information and consists of many different strategies that can be implemented. The main purpose of using mnemonic strategies is to find a way to relate new information to information already in students' long-term memory. When this connection is established, it is possible to remember the information for a very long time.

The way information is initially encoded makes it easier for the student to store and recall. In other words, students direct memory to remember facts by associating the memory with simpler and easier and available information.

Students' failure to master knowledge is due to the use of inappropriate cognitive techniques or strategies. There are different methods each student uses to remember the information they need. In this context, it is important for students to choose mnemonics that are suitable for them. The increase in the frequency of using mnemonic increases due to the increase in basic acquisition and retention problems. In the memory storage model systematized by Atkinson & Shiffrin (1968), it is seen that individuals use storage processes while placing information and skills from short-term memory to long-term memory, and then repeating these processes to ensure the permanence of knowledge and skills.
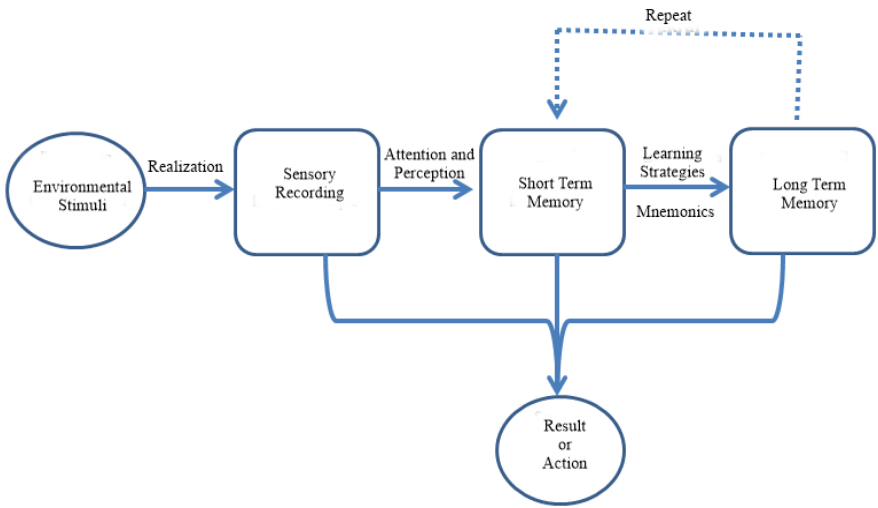
Figure 2. Atkinson & Shiffrin, 1968

Many kinds of knowledge and skills can be complex and inextricable, not only for special education, but also for individuals in general education. Often times, individuals use repetition as the only tool to determine a path in storage processes and to settle knowledge and skills. This form of application is considered to be both uninteresting, tiring and inefficient. Reducing rework is possible with efficient storage processes of the content. Diversification in storage processes can be achieved by using mnemonics (Bakken & Simpson, 2011). Mnemonics are learning enrichment and deepening tools that are used other than repetition of learning and are more systematic than repetition (Jurowski et al., 2014). In our country, there are subject areas that deepen and expand with the introduction of abstraction and exams that intensify with the second level of basic education (secondary school). This situation creates a

problem for the academic learning processes of all secondary school students, especially those with special education needs at this stage (Wolgemuth, 2008). For example, Figure 3 demonstrates how two more English words can be added by making links from a learned English word using mnemonic techniques. There is the possibility of encountering disadvantages as well as advantages in the use of mnemonic tools and techniques. Mnemonics that are not formed correctly appear to be useful in short-term applications, but they appear as confusion as a result of the increase in the learning cluster and may cause the complete collapse of the desired structure (Bellezza, 1996; Levin & Levin, 1990). You can turn a hundred-unit learning space into a ten-unit memory-supporting code. When the code of ten units is associated with the whole of one hundred units, that is, when it is guided to be remembered easily, it is reduced to eleven units. However, if the ten-unit coding made cannot be associated with the area of one hundred units, then a burden greater than the first one hundred and ten units may be encountered. If there is no pre-experience and a meaningful relationship established with these experiences, the burden increases for individuals who need special education.
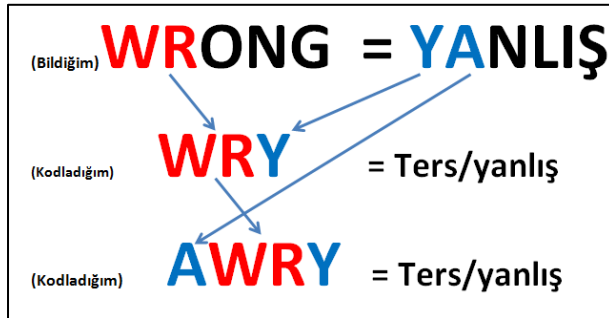
Figure 3. Mnemonic Sample

For example, the greatest common divisor (GCD) will be meaningful as long as it is known that it is the largest value that can divide both numbers. Especially in the exam preparation processes, it is seen that long but meaningful wholes are replaced by abbreviations (acrostic), and their relation with the meaningful whole is cut off. When the students are asked 'What is GCD?', it is possible to see that the concepts of GCD and LCD (the lowest common denominator) are mixed as "it was something starting from the small divisor according to the division of two numbers by two, three ...", "If we multiply all the divisors, the other ones will come out". It is necessary then to save the individual from unnecessary memory supportive loads when mnemonics cannot be created with that concept and skill by considering by considering the kinds of knowledge to be taught and by creating memory supplements.

Mnemonics are memory tools that help remember systematic parts of wider information in the form of lists, such as levels, parts, and stages. Because mnemonic techniques strengthen remembering, the success of the test results of students who regularly use mnemonic techniques increases by up to 77% (Miller & Strawser, 1996). The effectiveness of these techniques is limited by the imagination of the practitioner, but the wider the practitioner's imagination, the stronger the effect of the technique. Some basic principles need to be addressed when using mnemonics (Amiryousefr & Ketabi, 2011):

a) Using mental images: Since visual images are easier to remember than words, information must be converted into mental images.

b) Making it meaningful: By making everything meaningful and memorable, it is possible to transfer information from short-term memory to long-term memory. Therefore, if something is wanted to be remembered but does not make sense, then giving meaning to what is wanted to remember makes it easier to remember.

c) Make information an ordinary thing: It is necessary to relate information to something that is already known.

d) Use of strange, extraordinary and exaggerated forms of mental association: Strange or extraordinary images make the information that is required to be kept up-to-date permanent.

Generally, 9 basic mnemonic techniques are mentioned.

Music

Music is a rich structure that divides words and sentences into parts, defines their lengths, adds emphasis and focuses on reminders of the audience (Wallace, 1994). In addition to entertaining and resting individuals, it has a positive effect on remembering important details of the subject and main idea in any discipline. Research on the brain and memory reveals that exposure to music not only alters but also increases brain function. When lyric or song is integrated into the learning process as a learning strategy, memory and recall abilities also improve. New information that is desired to be remembered is absorbed more easily when associated with previously known information (Jacobs, 1984). Therefore, the use of a melody familiar to the student reduces an item of information that must be processed into the memory. A simple and catchy melody is effective in remembering a repetitive and consistent rhythm, as well as the use of alliteration, rhymes and imagery.

A song is the best reminder tool to make it easier for a student to remember definitions and concepts. When many students need to learn a list of information, they easily learn it by converting that information into a song. Textual information is likewise better remembered when presented as words of a song or a familiar melody (Gfeller, 1982; Wallace, 1994). For example, some students learn the order of the alphabet better with ABC songs and remember

the order of the letters by muttering. Companies attach importance to using music in TV, radio and Internet advertisements so that customers remember their products while shopping. Ads enable shoppers to start humming the song lyrics or melody of the advertised product when they see the company's products. Music reminders work best when trying to remember a long list. It is sufficient to prepare melodies in various music genres (pop, rock) in order to remember such a list when needed. Considering how a song is remembered, it is possible to use the techniques used to recall the lyrics from memory to recall academic skills and information. In doing so, music and rhythm should be given importance while organizing the information to be memorized. Wallace's (1994) research supporting music as an effective tool in learning and retrieving information found that when three lines of text were transferred to music, students remembered the text better than when it was presented orally and without music. He further found that when he presented a different melody for each line, the students remembered the spoken text better. In this context, it seems that the key to accessing correct information is repetition and familiarity.

Keyword

The keyword method is used as an effective strategy, especially to improve the vocabulary of foreign language learners. Mastering proficiency in the mother tongue can be used to learn technical vocabulary in a field, as well as to teach social studies-related information (e.g., cultural elements of a country, products, cities, etc.). The method has two stages: for example, associate a foreign word with a Turkish word that sounds like part of a foreign word. For example, in Spanish, the word "ropa" means clothing, and in Turkish, the word "urba" is used to mean thick clothing. To learn the word "ropa" in Spanish, the Turkish word "urba" can be used as a key word. If we want to understand what a word means, the keyword method is probably the best memory support strategy. For individuals in need of special education, establishing a connection with the unknown based on what is known constitutes the basis of education. For this reason, the keyword method increases learning efficiency as it associates with new concepts and situations by using existing schemas.

Acrostics

Acrostics are the mnemonic reminders that the most known, used and found useful by students (Bloom & Lamkin, 2006; McCabe, Osha & Roche, 2013). While preparing a name reminder, the first letter of the words to be remembered is taken and transformed into the name of a well-known person or object. Codes are can also be created. This is because sometimes codes are easier to remember, even if the name is not the whole. If the order is not important in the names to be learned, the order can be changed to create a meaningful name from the letters. For example, for the colors of the rainbow, the

first letter of each item in the list is arranged to form a phrase or word so that an expression can be a reminder, and the first letter of each word is combined to form a sentence. In other words, acrostics are sentences created for students to get the first letters of the words. The first letters of the words that make up the sentence represent something students need to remember. However, there are also acrostics where the first letter is not always used, abbreviations consisting of a single word are not produced and the remembered information can be a specific word or phrase. In general, the goal is to use key letters to make an abstract concept concrete and to make it easier to remember. In order for acrostic to be used effectively, students must first know the words. For example, acrostic techniques can assist students in remembering the names of the winds in Turkey.

Permanence of learning is important in terms of significance for individuals who need special education Acrostics are techniques used for definition, rather than for acquiring meaning. It is useful in terms of coding small areas with meaningful problems in large learning integrations. As the number and amount of use of acrostics increase, the permanence of learning problems arise, and the relationships encoded with coding get mixed up, and the learning process can then become more complex than it is.

Model Reminders

In a reminder, which is an example or a model, some form of representation is made to help understand and recall important information. Examples may include a circular array pattern, a pyramid model, a pie chart, and a 5-box array It is much easier to recall important information during a test when students utilize words, lists and models. In both general and special education, the teaching process progresses as whole-part-whole. While this teaching model in general education can be perceived and transformed by the student, in special education this process is tried to be embodied by giving ready-made models. For this reason, mnemonics created as a model reminder are one of the techniques that help individuals in need of special education learn.

Rhyme

Rhyme refers to putting knowledge into a poem form. We can use rhyme technique in teaching concepts, teaching numbers, and teaching skills, such as sequencing and grouping. The positive response of the human mind to rhythm, the rhythm of everything hidden in it makes these elements attractive in teaching. For individuals who need special education, rhyme-based techniques will be useful as much as any technique that helps with memory. The rhyme technique is one of the techniques that can be used in general education in the pre-school period and in all stages of special education. It is important to record with as many different senses and emotions as possible in the learning process. The connections to be established between the right and left brains in

brain-based learning are considered important for the integrity and permanence of learning. In ensuring this integrity, giving academic information paired with poems, songs and visual representatives will provide permanence.

Note Editing Reminders

The way the textbook and its notes are organized has an effect that prevents learning or facilitates the recall of what has been learned. The arrangement of the notes can encourage recall and can also be used as a memorization technique. Note cards that support recall are an easy way to organize key ideas and related details to recall. When the main ideas are transformed into test questions, note cards help students see the question and remember the answers they need to mark in the exam Likewise, note-taking, editing and note-producing tools, such as Mind Maps, are brain-based techniques that enhance memory support. The association and linking method, which is one of the memory supporting principles, and key concepts, visuals, and numbers can be given as examples of reminders to support learning and note editing. These learning strategies assist individuals in need of special education in becoming more productive in their academic learning. Further, note-taking and editing processes can be used as a learning strategy for both repetition, coding, and interpretation. The shortness of the temporal memory of the short-term memory makes it important to process and encode information in a short time.

Image Reminders

Visual reminders represent new information as a detailed image. The information is created in the form of a picture that supports the retrieval of information when needed. In other words, the information is transformed into a picture. These images can be mental or drawn on text and lecture notes. Image reminders will help learning and remembering, as long as the meaning of what is drawn is known. There are many studies showing that individuals with autism differ in the use of their visual memory. By taking advantage of these features developed in private individuals, this area can be used in order to teach undeveloped areas and to improve their academic skills.

Hanger Technique

In order to ensure the permanence of the concept to be learned in the hanger technique, the target concept to be remembered is connected to a visual reminder, rhyme, or other mnemonic memory support. The hanger technique is based on association with other memory supporters. Often times this technique is used as a mnemonic that involves combining words with numbers. It is used by creating mental relationships between items that need to be remembered and items that are already associated with numbers.

Map Creation

The map can also be called the docking or Loci method. This method of learning new information involves placing each item to be remembered on a

point that has been previously formed and learned in the mind during an imaginary journey. The information can then be recalled in a specific order, following the same route along the imaginary journey. This method has inspired many TV shows and memory shows. The heroes in these programs are able to attach some features of the newly given information to the maps they have memorized before (preferably the object and place orderings in their homes or rooms) and thus create the perception that they have extraordinary mental capacities. In special education, these associations can be supported with visual images and stories and work towards ensuring permanent learning.

Special Education and Mnemonics

Mnemonics are specific techniques and strategies that are often used deliberately to improve memory by facilitating the learning process and the recall of information. They help to use information stored in long-term memory to make it easier to memorize information. Mnemonics are one of the most important methods and methodologies used in the field of education, dating back to ancient times. Today, mnemonics are rarely used by teachers and students in general education classrooms and even less in special education classes, where students with limited mental activities, attention, learning and memory capacity are taught. Since students with special needs cannot learn the course contents with general teaching methods, there is a need to use differentiated teaching methods or make teaching adaptations. These adaptations are called techniques that help students define, organize, understand and remember information. All students, whether they have special needs or not, learn better when: (1) they actively participate in activities; (2) abstract concepts are presented in concrete form; (3) knowledge is presented in an organized manner, and parts and all relationships are made clear; and (4) important information is distinguished from insignificant information. Instructional adaptations are also made taking these principles into consideration. When special educators who have knowledge about mnemonic techniques make their teaching adaptations within the framework of these principles, a more effective education is realized.

The effectiveness of mnemonics in teaching students with different types of disabilities has been experimentally verified (Berkeley & Scruggs, 2010) and proven to be a research-based method (Brigham, Scruggs & Mastropieri, 2011; Conderman & Pedersen, 2005; Scruggs et al., 2010). The aforementioned studies emphasize the importance of mnemonics in teaching concepts to individuals with special needs. For students with memory problems or processing disorders, mnemonics act as a tool to link new ideas to old ideas. Considering that different ways or methods are needed to enable students to learn basic concepts while teaching students with special needs, mnemonics play an important role in these students' storage of information and making connections

between concepts in fields such as science, mathematics and concept teaching. In special education, mnemonics are used to a) increase the capacity of information storage, b) create accurate, permanent and effective records, and c) retrieve information easily (Boutsika, 2014). In order to achieve the aforementioned purposes, In order to achieve the effective results as mentioned above, memory boosters can be used separately or in combination. The richer and differentiated the learning activities are, the more possible it becomes to increase learning and ensure permanence (Bakken & Simpson, 2011). However, it may be difficult to find activities that will always attract the attention of the students and encourage them to participate in learning voluntarily. Such difficulties may arise from the inadequacy of the teacher, the inappropriate content or the perception differences of the students. A content that is uncomplicated or less complex for normal individuals may seem too complex for students with special needs. Mnemonics play an important role when the content needs to be systematized (Bakken & Simpson, 2011).

Mnemonics help students learn information, as well as help store and retrieve information in long-term memory (Mastropieri & Scruggs, 1998). It is seen as one of the effective ways to ensure the progress of students who are left behind from their peers, especially academically. These students often fail to develop the knowledge, skills, willpower and self-regulation necessary to succeed in core academic fields, such as mathematics and reading. Considering that the students are not familiar with the content, the information is complex and there are many concepts that need to be taught, mnemonics have effective results for students who have trouble recalling information (Levin, 1993). However, students with intellectual disabilities experience difficulties with attention, memory, logical reasoning, and these difficulties mean that they will also have difficulties in learning new information, organizing and elaborating information. Considering that these students need to learn how to learn effectively, the need to use mnemonic arises. It is known that students with learning difficulties also experience memory-related difficulties (Mastropieri & Scruggs, 1998). This situation provides a prediction that students with special needs will process information differently than their normally developing peers (Mastropieri et al., 1997). Mnemonics help these students to link academic content with information processing. Scruggs & Mastropieri (2000) state that mnemonics are effective in teaching students with learning difficulties because they help them use their cognitive powers. Mnemonic techniques assist in eliminating confusion. Consequently, students with learning difficulties are able to master the learning content more easily. The retrieval of data that could not be placed with life activities and learning experiences creates a problem. Mnemonic techniques contribute to the process of retrieving such content and transforming it into practice.

The working principles and learning processes of the human mind follow the same path in everyone. Mnemonics are techniques based on this basic feature of the human mind. Since mnemonics are a framework for learning and various techniques can be applied, they can serve all kinds of needs of students. For example, while students with communication disorders can use images, students with Attention Deficit Hyperactivity Disorder tend to use abbreviations. Students with Autism Spectrum Disorder (ASD) are more willing to work individually due to communication problems, inability to initiate communication and to benefit from cooperation environments sufficiently. Since mnemonic techniques are based on individual learning, it is both easy and efficient to use in these areas (Boutsika, 2014). Although students with ASD have limited skills in many areas, they have extraordinary skills in other areas. Features, such as strong memory, attention to details, extraordinary musical skills, speed of operations with numbers and superiority in visual memory can be counted among these. Based on their strengths in visual memory, methods that employ attention to pictures and details, such as PECS and TEACCH, were developed and used in their education. Apart from these methods that predominantly use pictures and visuals, pictures are frequently used in areas such as language speaking, concept teaching, replica teaching, hint-based methods, social skills, leisure activities in ABA or developmental-based approaches used in the education of students with ASD.

Scripts teaching is an effective technique in teaching conversation skills to individuals with autism. While preparing scripts, it is necessary to consider mnemonics such as music, rhythm and rhyme. It is easier for ASD students to learn, repeat, remember and apply the scripts prepared in this way. Voice scripts are recorded on magnetic cards and used by reading them in various card readers. While preparing scripts, techniques, such as memory-supporting music, rhyme, and image reminders are taken into consideration. Learning and repeating the scripts are easier and faster when teaching is done with images that support memory on cards on which the scripts are recorded beforehand. The scripts card is brought closer to the card reader and the machine reads the scripts. The replic, which is taught by associating with the visual, enables the student to remember and repeat the visual reminder without the need to read a machine at the moment he sees it. The same method can be used effectively in naming names, concepts and actions. For students with learning or mild disabilities, musical reminders are also particularly effective in enhancing learning and retaining skills. When the subject they want to be taught is presented through rhythm/song, these students learn more and hide what they have learned. Students who have difficulty retaining information because they cannot read or because no memory strategy is taught usually learn effortlessly

with rhythmic and musical reminders. Textual information is better remembered when presented as words of a song or a familiar melody (Gfeller, 1982; Wallace, 1994).

The use of technology is frequently used in teaching subjects to students with special needs. The aim of technology use is to progress from the intense hint process to gradually decreasing the hint process. It is ensured that learning efficiency is increased with the use of mnemonic tools, which have an important place in learning processes. It is possible to use mnemonics in educational studies using computers and other technologies (Boutsika, 2014). Mnemonics contain a variety of strategies that can be applied in multiple environments and can be used effectively with students of different abilities. From repetitive recordings to abstracts containing acrostics, technology can be used effectively in visual supports using diagrams and links, as well as in the most professional use of rhyme and music (Joyce, 2004).

Literacy Skills, Concept Teaching and Mnemonics

Teaching literacy skills includes the acquisition of basic components of reading and writing that students will use throughout their lives in the following periods with academic success (Avcioglu, 2016). Reading skills, which is the key skill in learning all academic skills, consists of three basic components: decoding, comprehension and fluency. Decoding is the first and most important skill because when the student lack's the ability to decode, the student will use most of his working memory to find letters, syllables, words and sentences. In addition to learning how to decode sounds and words, students are also expected to improve their vocabulary and understand the sentence, paragraph and the text as a whole. Students having sufficient vocabulary depends on associating the meanings of new words with previous knowledge, making multiple repetitions to make it easier for them to retain new meanings and using words meaningfully. Students with learning difficulties may experience difficulties in each of these components. Sheryl & Handle (2010) stated that students with reading difficulties could not understand what they read because they either had difficulties in decoding words or letters, or they had difficulty retaining the texts they read, or they lacked the ability to pay attention.

Teaching vocabulary requires the provision of multiple application opportunities to the students, having the word-meaning knowledge and the active processing of the information. Adequate level of vocabulary is associated with students' memory, language and strategy use skills, and the inadequacy of these skills for students with learning difficulties negatively affects word learning. Teaching techniques to increase the vocabulary of students with learning difficulties should focus on learning the meaning of the word, storing it, and transferring the meaning of the word to the text in order to make it understood. In

general, when students with learning difficulties encounter a new word, attention should be paid to choosing methods that effectively teach how to process and understand the meanings of these words. For school-age students, mnemonics are often applied as a teaching strategy for word recognition and teaching vocabulary. The use of mnemonic has significantly improved the retention of vocabulary learning (Amirousefi & Ketabi, 2011; Berkeley & Scruggs, 2010; Scruggs et al., 2009).

The act of reading can be expressed as a complex process that works not only to see letters and words and to vocalize them (Luma, 2002) and to determine which words are included in the text, but also to understand their meanings. Reading alone is not a passive activity in which words are listed one after the other, and it is an activity of reinterpreting and interpreting the information in the text according to the reader's own thoughts, goals and knowledge as a result of this information (Brügelman & Balhom, 1990). For reading comprehension, the words should be recognized accurately and easily. As well, the words should be read by grouping them meaningfully (Akyol et al., 2014), and the text read by activating the reader's preliminary information should be examined in line with the reader's knowledge and experience. Readers' understanding of what they read is associated with various factors, such as motivation, interest, vocabulary, general knowledge, knowledge about a particular topic, word recognition skills, reasoning skills, using effective strategies to find the main idea and text structure (Torgesen, 2000). It is known that comprehension is not achieved at a sufficient level because students with learning difficulties cannot expend enough cognitive energy to remember and understand the text (Jozwik, 2015). Students with learning difficulties may not be aware of the simple strategies required for rereading texts, as they experience difficulties in reading comprehension due to their inability to read words automatically and accurately (Williams, 2000). These students have difficulty in finding ways to follow the re-planning of the stories. Lack of information affects comprehension and memory. For this reason, they often find it difficult to remember less information about the stories they read and to separate important information easily (Roth & Speckman, 1986). In the reading process, mnemonics is used to increase recall, and as students recall more information, they thus become more successful in applying mnemonics to the comprehension process (Mastropieri & Scruggs, 1998). Mnemonics have the task of finding a way to relate new information to background information stored in long-term memory. Thus, by finding more effective ways to store information, it is possible to remember and recall information. Mnemonics provide structured ways to help recall and retrieve information by creating associations that do not naturally exist in content (Allsopp, 2003).

One of the areas where mnemonic techniques are most commonly used is concept teaching. While the pre-school period focuses on learning concepts such as color, shape, size, smallness, and numbers that ensure school readiness, students are expected to learn many concepts related to different disciplines in the curriculum with the start of the school term (Varol, 1996). Before the concepts are learned with all their features, students learn to recognize the objects or phenomena they encounter, to match similar ones and to distinguish them from other objects (Gallagher, 1989). There are many concepts and terms in courses, such as in social studies (Bakken & Simpson, 2011).

Students with special needs cannot learn the concepts that normally develop naturally in their family and friends environment without going through a systematic teaching process. The generalization problem experienced in concept learning may lead to failure to create a complete conceptual representation in the mind (Hayes & Conway, 2000). Concepts can be taught using different mnemonics techniques. For example, concepts can be taught by placing them in songs, using modeling methods such as concept maps, rhyming them into poetry, and using note-taking techniques such as mind maps. In addition, it can be interpreted by creating a photo novel. Analogies can be created about similar situations, and concepts can be taught more effectively by developing spelling symbols and coding. In addition, the presence of formulas and abstract concepts and relationships in science and mathematics requires the use of memory supports (Jurowski et al., 2014).
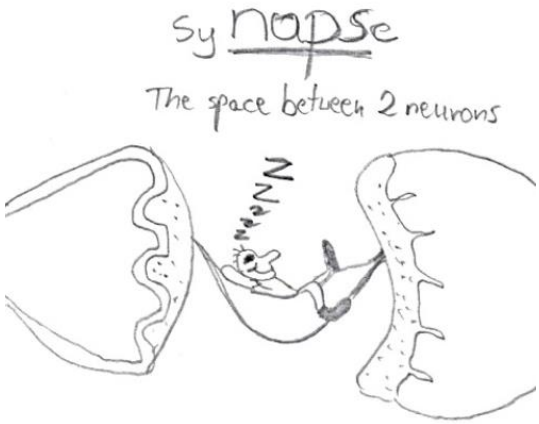
Figure 4. (Jurowski et al., 2014)

The above image was used by Jurowski et al. (2014) in a memory-supporting study involving high school students. The image depicts a person taking a nap in a hammock (the snaps / synapse) tied between the brain cells (neurons / neurons). The concepts used in this example illustrate how associated mnemonics and visual learning serve permanence.

Learning reflexes of individuals in the special education field are either not formed or are limited. Therefore, mnemonics in Special Education have a function beyond the function of ensuring the permanence of learned knowledge and skills. This function is to be the trigger of the learning processes first and then to ensure the permanence. Mnemonics serve for the realization of learning with the generalization processes after this stage.

Mathematics / Science Teaching and Mnemonics

The skills and operations in mathematics are both abstract and sequential. For this reason, learning a mathematical skill depends on learning the previous skills, and having difficulties in learning these skills and passing them without being learned negatively affect the learning of the next skills. Individuals with special needs have the skills to shop in daily life, manage time, use money, make simple calculations and gain independence in society, depending on their competence in mathematics. Mathematics require basic skills, conceptual understanding and speed, and students with learning difficulties may have problems with one, two or three of these factors. The excessive number of concepts learned and the difficulties in associating existing knowledge with newly learned information increase the difficulties experienced by students with mathematics learning difficulties in the future (Kurnaz & Sari, 2020). In addition, these students show deficiencies in four operations skills (addition, subtraction, multiplication, division). Although they need to internalize the skills in order to be functional in these skills, students need a lot of repetition to ensure that these skills come automatically when necessary.

Special education teachers, as well as general education teachers, need to be familiar with strategies that will help students with mathematic difficulties gain access to the general education curriculum and achieve success in all areas of mathematics, including mathematical literacy and conceptual knowledge (Gargiulo & Metcalf, 2013; Powell, Fuchs & Fuchs, 2013). Since there are many concepts that students need to know automatically in order to perform more complex tasks in mathematics, mnemonics are needed to increase the performance of students with learning difficulties (Miller & Strawser, 1996). At the same time, mnemonics are used as one of the strategies to help students develop their mathematical vocabulary. In order to facilitate the recall of the meanings of mathematical concepts/words, it is beneficial to teach mnemonic techniques to students and to use reminders to keep new information in the memory. Greene (1999) claims that mnemonics increase the rate of retention of mathematics knowledge by students with learning disabilities by 28%, compared to traditional teaching. For example, increasing the ability to memorize information can improve math performance, given computational difficulties (Miller et al., 2011).

Teaching mathematics cannot be considered separate from metacognitive strategies. Skills, like problem solving and decision making, for instance, are an important dimension of mathematical thinking. While the majority of students in the general education process acquire these metacognitive skills by discovering themselves, these skills are given to students with special needs in the form of steps and initials. It is provided with mnemonic with meaningful content, such as coding, visualization and schema (Mevarech & Amrany, 2008).

Science education aims to improve the concepts acquired through experiences in memory and to teach thinking and questioning the cause-effect relationship (Tobin, 1986). In science education, students are guided to find problems, to form hypotheses in their search for problems, to reason scientifically and to produce new solutions by collecting data (Jo & Ku, 2011). Further, science education benefits students throughout their lifetime in many ways. For instance, as students learn basic science concepts, facts, generalizations, laws, theories and scientific operations, students demonstrate increased interest in their environment. Moreover, as students advance in their scientific learning levels, their problem-solving skills are also improving (Diken, 2015). For this reason, it is thought that every student, whether or not they have a disability in the information society, will be able to gain knowledge, skills and attitudes of science in the education process to the extent of their inadequacy (Villanueva et al., 2012).

Activities carried out within the scope of a science-based curriculum lesson contribute to the development of students' thinking and learning skills. In addition to being a lesson with abstract and foreign concepts, the content of the course focuses on students' gaining problem solving skills. In this context, it is possible to give a problem situation to all students in the classroom in science lessons designed based on inquiry. However, students with special needs experience difficulties in understanding science concepts (Karaer, 2017). While students with normal development in learning science-related concepts can easily recall information from memory, students with learning problems, however, often have difficulty remembering science-related concepts (Therrien et al., 2011) and may perform significantly lower than their peers (Mastropieri, Emerick & Scruggs, 1988) in science exams. They tend to perform poorly compared to their peers who do not have any disabilities in science courses that require abstract thinking skills. They have trouble understanding, answering, summarizing and remembering the thought. Because of the limited speaking and language skills, most students with disabilities have limitations in their learning and applications (Salend, 1998).

In traditional general education classrooms, teaching is typically carried out using textbooks, and students with learning problems often have difficulties in learning the concepts related to the subject because they are the only

type of techniques used in classrooms (Therrien et al., 2014). The success of students with special needs in science lessons can be increased by providing permanence in learning by choosing teaching methods that can be effective in science teaching (Mete, Cross, & Yildirim, 2017). For this reason, mnemonics are needed to improve the ability of students with learning problems to memorize and remember information related to science (Brigham et al., 2011; Scruggs et al., 1985; Therrien et al., 2011). It is known that students can learn science concepts (such as water resources, air, pollution, nutrition and solar energy) if effective applications are used and problems are presented in relation to real life situations (Salend, 1998). Creating appropriate experiences regarding the solution of the problem situation, providing students with special needs the opportunity to reach results based on inquiry and discussing these results with concept maps and reminder pictures (Watt et al., 2013) will also increase efficiency in science lessons.

Skill (Psycho-Motor) Teaching and Mnemonics

A physiological movement and response of all spiritual and intellectual formations, understandings and approaches in the human body take place in the brain. Stimulants taken from the external environment through sensory perception recording channels are transferred electrically inside the cell and chemically between the cells (Duman et al., 2009). Emotions provide attention, help form meaning, and have unique memory pathways (Le Doux, 1994). Emotions always follow the brain's widest and fastest paths. In the central part of the brain, there is a nerve, a bundle of neurons that passes directly from the thalamus to the amygdala. Prescott (1980) states that when the movement is restricted, the relationship between the cerebellum and other parts of the brain weakens. In a study conducted by Gilbert and Thach (1977), third grade students learned language concepts through dance activities. While the average reading score of the schools in the education region where the school is located decreased by 2%, it was observed that the reading scores of the students increased by 13% in 6 months. In practice, by including familiar activities, such as crawling, rolling, spinning a wheel, swinging and somersaults, students' attention and reading scores were significantly increased through such stimulating activities (Palmer, 1980).

Exercise, movement and sports muscles help shape the heart, lungs and bones and strengthen all important areas such as the cerebellum and corpus callosum. Exercise delivers oxygen to the brain. In this way, it enables the development of neurons and more connections (Krustrup et al., 2006). In a study showing the relationship between movement, physical activity and learning, it was concluded that the learning level of students with good movement coordination was better because more oxygen was provided to the brain during movement, and movement affected the part of the brain related to cognitive

skills (Bidzan-Bluma & Lipowska, 2018). An exercise / movement program focused on the development of structured and complex movement skills is more effective than a computer-based mind training program in the development of an individual's cognitive skills (Moreau, 2015). It has been demonstrated that advanced movement skills activities in early childhood, cognitive development and academic achievement development in children with this skill are more effective than computer-based cognitive training intervention programs (Cadoret et al., 2018; van der Fels et al., 2015). The area of the brain associated with movement is the cerebellum. The cerebellum is one tenth of the brain in volume, but more than half of the neurons in the brain are in the cerebellum (Krustrup et al., 2006). The nerve fibers here are 40 times more than the nerve fibers in the visual area. They not only feed the information coming from the cortex to the cerebellum, but also what goes from the cerebellum to the cortex. The part where the movements are processed and the part where learning is processed is the same place in the brain. There is not a single center of action in the brain. Movement and learning constantly affect each other mutually (Greenfield, 1995).

Brain plasticity is the ability of brain cells to change themselves in response to the stimuli they receive. Brain plasticity is the foundation of learning and memory, the center where learning and teaching occur. Adapting the neuron system according to environmental requirements is called the number and power of connections between neurons and the ability to rearrange and renew itself as a result of each experience (Caine, Caine & Crowell, 1999; Sylvester et al., 2007). It is seen that traces of psychomotor learning stored in long-term memory are located in the cerebellum (Krustrup et al., 2006). There is a consensus among experts that the hardware in the brain is determined by 30-60% inheritance and 40-70% by the influence of the environment. Brain cells consume oxygen and glucose as fuel. The harder the brain works, the more fuel it consumes. Increasing the rate of oxygen in the blood gives more energy to the brain. It strengthens the communication and connection between brain cells (Krustrup et al., 2006). The brain requires much more oxygen than other organs in the body. The brain makes up only 1/15 of body weight but uses 1/5 of the oxygen in the body (Blaydes, 2008). Oxygen is important for learning, and movement ensures that oxygen is transported to the brain for efficient functioning and learning. Movement is an activity that increases blood circulation and indirectly increases the amount of oxygen in the blood. It contributes to the development of the structure necessary for the formation of learning even when it is not directly instructive.

All kinds of influences and intellectual approaches find a biological and physiological response in the brain. When a person is aware of the physiological, biological and chemical changes in himself while learning, he becomes

happy, renews himself and improves himself. In this case, the brain changes itself physiologically. Cells in the brain rebuild networks of connections. The network of connections is the source of positive associations, memories and joys, images, sounds, and colors for later learning. It awakens new interests for new learning. Previously learned ones release twice as much serotonin for new learning, triggering success. According to Krustrup et al. (2006), those who have sufficient levels of brain chemicals, such as serotonin and dopamine, are successful. On the other hand, Jakobs discovered that dendrites in the brain of students who are more willing and make more effort in their school life create more branches and connections than students who do not (Krustrup et al., 2006).

There is a reciprocal interaction between external stimuli such as fear, anxiety, threat, and brain and hormone reactions. Emotionally profound moments are handled differently from natural events. In stress situations, the brain adrenal glands stimulated by the hypothalamus secrete adrenaline and noradrenaline. The veins narrow, the heart works faster and stronger, the brain releases adrenaline and noradrenaline. This disrupts the balance of the body, when the rate of hormones in the blood increases, the synapses that provide the passage between cells in the brain stop the transitions and block communication (Duman et al., 2009). If fear, anxiety, and unmanageable factors are determined in the brain, the amygdala activates the body's tension responses. It occurs as a war or escape behavior in the individual. Blood passes from the neocortical area to the amygdala, a collapse occurs in the neocortex area, and the logical decision-making and thinking process is closed (Gazzaniga, 2005; Sousa, 2001; Sylvester et al., 2007). A student who falls into a troubled psychological situation in a learning-teaching environment cannot process, organize and understand the questions he / she knows at the desired level because the communication between cells in the brain cannot be established properly (Duman et al., 2009). In such a situation, what needs to be done in order for the brain to perform its normal function is to awaken the feeling of curiosity, to present information with an effective method, to establish a body-brain relationship, to ensure movement and to use different perception recording channels (Duman et al., 2009).

Synaptic development in the brain varies according to the type, location, intensity and time of the activity. New bodily movement learning creates new connection points, synapses, in the cerebellum cortex. The repetition of kinetic learning makes the blood vessels in the molecular layer more intense. The use of physical movements in learning enables the communication warning systems in the body to activate in the brain. It enables the student to call his / her own body for help, to pass various subjects through different sensory perception recording channels and to strengthen the perception (Krustrup et al.,

2006). Ayers (1972) and Hannaford (1995) found evidence demonstrating the effects of motor stimuli in reading, writing, and attention. Although research on the general importance and value of motor skills goes back a long time, their effects on reading, writing, stress, attention, memory, and emotional development are only recently investigated. The exercise itself does not make the individual smarter, but it facilitates learning and focus and optimizes the brain for learning. The problem with the current classroom setup is that students stay still in the classroom environment.

Brain scans show that students learn best while moving and learning at the same time. The movement stimulates the necessary neurons and electrical wires that facilitate the student's ability to receive and learn information. Krustrup et al. (2006) states that movement facilitates learning by creating more synaptic connections in the brain. There are many studies showing that students need adequate amounts of play and physical education during the school day. Among the reasons are not only preventing obesity-related problems but also increasing academic performance. Science has provided real visual evidence that new brain cells are grown when physically active. The area of the brain called the hippocampus, which is examined before physical activity, shows increased blood flow after physical activity. Play activities increase blood volume, revealing evidence that new cells are forming in this area. Blaydes (2008) states in his study that 80% of the blood in the body is in the hips after just 20-30 minutes of sitting. If the blood is in the hip and not in the brain then learning can be more difficult.

Figure 5: Physical Activity Brain Relationship (Blaydes, 2008).

Teachers, families and administrators need to acknowledge students' being more active as a part of education, not only to benefit classroom culture and student health, but also to make learning more effective, and take measures and make arrangements in this direction. In addition, new research shows that

physical activity can help adolescents develop important skills such as leadership and empathy (Nauert & Gillan, 2019).

Schools And Sensory Path

As the movement increases when children play games, oxygen consumption and intake will increase, brain communication then becomes more active, and this situation positively affects learning. Environmental stimuli and well-organized educational environments prevent the emergence of emotions, such as distress, stress, anxiety and fear, thus opening sensory pathways, creating a more effective learning environment and increasing students 'success. In the learning-teaching process, both learning and teaching should be carried out using more than one sensory channel. There are multiple memory areas and systems in the brain, and each memory triggers and stimulates another memory system. The permanence or long-term retention of learning is associated with a fundamental dimension of the context in the learning process (Krustrup et al., 2006).
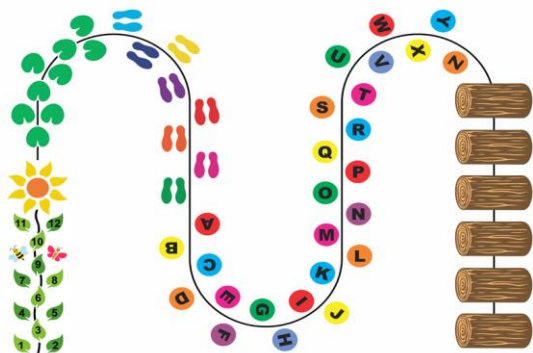
Figure 6. Sensory Path Example

Sensory paths are a series of guided movements indicated by signs on the floor or walls that students must follow. As students follow this path and complete the movements, they use more energy and also improve their gross motor skills. These signs can complement or reinforce academic learning. The directions can be complicated by the educators and can be used for the development of high-level skills, such as strategy, reasoning, problem solving and decision making for mental skill development. The sensory paths designed in the classroom can be used for students to establish movement and learning relationships. By employing psycho-motor skills and academic skills in combination—in other words, using visual mnemonics and sensory pathways together--the quality of teaching is greatly enhanced.

Social Skills Teaching and Mnemonics

Social skills are the most important skillset required for an individual in order to meet society's expectations and live effectively and independently within society(Ciftci & Sucuoglu, 2004). Social skills are learnable behaviors that include both observable and unobservable cognitive and affective elements. Social behaviors vary according to the target and social context. As well, each individual's social behavior varies in how they obtain, analyze and understand social knowledge in their interpersonal relationships (Sahin, 2001). Social acceptance is associated with a sense of competence, self-confidence, resistance to stress, cooperation and controlling aggressive behavioral impulses (Berkaley, 2006). Skills, such as initiating and maintaining interpersonal relationships, working with the group, expressing emotions and understanding others' feelings, dealing with negative situations, planning and problem solving constitute social skills. In addition, the skills of individuals, such as using public transportation, eating at a restaurant and using cash machines, are also included in social skills.

One of the most important requirements that students need in their daily and personal lives is to have social competence. Having social competence requires the individual to have acquired social skills and to use these skills according to the appropriate time, place and situation criteria. Students with social competence understand and recognize someone else's feelings, they express their own feelings appropriately, are capable of empathy and know when to engage or end a conversation; They also have skills such as understanding non-verbal expressions of emotion. However, individuals with special needs are incapable of communicating and looking from the perspective of others. Students with special needs cannot understand social cues. For instance, insufficient social skills make it difficult for students with special needs to interact with their peers who do not know the social skills necessary for making friends or how to react to their friends in various social situations. Low respect and social status, problem behaviors and emotional problems also occur due to lack of social skills.

The fact that students with special needs have acquired social skills enables them to adapt to the school and to be accepted by their peers. The acquisition of social skills also affects students' academic achievements and emotional-behavioral states. Since students with social skills will work in harmony and cooperate with their peers in group work, it is easier for them to achieve academic success and progress. In daily life, the teaching of social skills is very important, as it includes behaviors that enable the individual to initiate and develop positive relationships with others, to meet the expectations of the individual in his environment and to convey the individual's needs, wishes, desires, preferences appropriately and to maintain this communication

(Siperstein & Rickards, 2004). Although normally developing students have the potential to learn social skills by observing their families, friends or other individuals around them without realizing it, individuals with special needs need a systematic education to learn social skills. Mnemonics are used to help students learn social and emotional skills that enable them to be ready for school and achieve success. Mnemonics can also be used to teach special needs students to react appropriately to a social situation. For example; it can be taught to students with learning disabilities to enable them to give appropriate responses to verbal messages from their peers.

Suggestions

- Mnemonic techniques will not only teach everything but will be an important assistant of the teacher and other components in the teaching of every subject. It is recommended that teachers receive training in how to prepare and use mnemonic materials

- It is recommended that teachers use mnemonic techniques to provide more opportunities for students who have difficulties in learning, storing and recalling related concepts in the various subject matter content areas.

- In order to ensure that mnemonics are used effectively, it is recommended that teachers develop a plan, model the use of the technique, and teach students the mnemonic techniques explicitly.

- Finally, it is recommended that educators working with individuals with special needs receive training on mnemonics. Teachers should use special teaching methods to address the special needs students' limitations in remembering, learning and using information.

- Using mnemonic techniques in the classroom strengthens the mind potential in learning and remembering information, as well as enriches the student's learning experience. In order to increase learning performance of students with special needs, teachers should also keep in mind the type of disability of the student, the subject matter being taught and the appropriate teaching method.

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POWERFUL INSTRUCTION AND POWERFUL ASSESSMENT: THE DOUBLE-HELIX OF LEARNING

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Education should expand horizons, inspire wonder and stimulate the intellect.

The Double-Helix of Learning

Nearly 70 years ago, Francis Crick and James Watson ushered in the new era of modern biology when they first published the now ubiquitous double-helix DNA structure first drawn by Crick's wife Odile. A DNA double-helix consists of two complimentary strands of nucleotide bases held together by hydrogen bonds. This 3-D structure represents the most stable conformation for a DNA molecule, based on the chemical and physical characteristics of its building blocks (Gini-Newman, 2019). Similarly, learning can be seen as an organic living force that is dependent on its own double helix. Instruction and assessment - two strands that when linked – are the backbone essential for learning to occur. Remove either of the strands and the structure malfunctions, as its ability to serve the purpose of learning is impaired. Also, much like the DNA of life, the strength of the double-helix of learning is dependent on the bonds that exist between the two strands. In other words, assessment and instruction cannot not merely exist as independent parallel components of learning but rather need to be understood as co-existing elements that complement one another. They are connected through the intentional use of structures, routines, and practices that promote deep understanding, quality thinking, and provide the essential elements required for learners to flourish.

Assessment And Instruction: The Artificial Divide

A long-standing issue in education has been the unfortunate separation of assessment from instruction. This separation is evident in the fact that in provincial ministries of education across Canada separate curriculum and assessment branches, often housed on different floors, and too often pursuing conflicting educational goals. Similarly, in most faculties of education assessment

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courses stand-alone from methodology courses in which instruction is typically addressed. Although many will claim to examine the intersection between assessment practices and principles of teaching and learning, the focus in assessment courses tends to be on task design, formative feedback and grading; all essential for beginning teachers but also too often disconnected from supporting powerful learning. Consider most rubrics – how well do they actually support students learning? Are they really learning tools or are they scoring tools masquerading as supports for student learning? Furthermore, the unfortunate misunderstanding of formative and summative assessment reinforces assessment as periodic checks on learning rather than an essential element of learning. Far too frequently teachers will refer to the "formative" vs "summative" tasks – which to students translates to work that doesn't count and work that does count. Dylan Wiliam articulated the all too often misuse of "formative assessment":

> *Typically, the feedback would focus on what was deficient about the work submitted, which the students were not able to resubmit, rather than on what to do to improve their future learning... I remember talking to a middle school student who was looking at the feedback his teacher had given him on a science assignment. The teacher had written, "You need to be more systematic in planning your scientific inquiries." I asked the student what that meant to him, and he said, "I don't know. If I knew how to be more systematic, I would have been more systematic the first time." This kind of feedback is accurate—it is describing what needs to happen—but it is not helpful because the learner does not know how to use the feedback to improve. It is rather like telling an unsuccessful comedian to be funnier—accurate, but not particularly helpful, advice. (Wiliam, 2011)*

Compounding the problem is the use "summative" assessments as demonstrations of completed learning rather than invitations to engage in learning. In this paradigm of assessment, formative tasks remain periodic checks of understanding or performances that follow a period of instruction. The introduction of the terms "assessment for, of and as learning" have attempted to clarify the confusion and address this problem. Unfortunately, without a fundamental re-thinking of the relationship between assessment and instruction, assessment as learning will remain an amorphous term that may fit a catchy edu-babble phrase but rarely plays out in a meaningful way.

Harnessing The Potential for Curatorial Thinking And Prospective Thinking

The past couple of decades has seen an exciting expansion of approaches to learning that attempt to tap into authentic learning opportunities powered by the arrival of new technologies. As information has become increasingly available at our fingertips, educators have realized the need to move away from the mere delivery of content. This has spawned a variety of alternative pedagogical models including the infusion of "Genius Hour" in the school calendar

and the creation of "Maker Spaces" within schools. Some educators are advocating for and implementing a "Design Thinking" approach while others advocate for Case-Based, Project-Based or Problem-Based learning. What all of these approaches share is a foundation in inquiry – where students become active participants in the learning process. As we move away from didactic lecture and textbook driven classrooms to more dynamic and active learning, we redefine learning as an act of knowledge creation rather than knowledge consumption, and curatorial thinking increasingly becomes a key competency for all learners. Through the active participation of gathering, meaning making and story-telling, we all contribute knowledge by adding our micro-narratives to the broader story of the human experience and to an understanding of the world both past and present.

At its core, curatorial thinking is a subset of critical thinking as it relies on the ability to thoughtfully select, organize and use information to communicate a compelling story. What distinguishes curatorial thinking from many other forms of critical thinking is that its purpose is primarily explanatory rather than evaluative, and consequently, curators hope to open doors to intriguing stories and invite others in. By its nature, curatorial thinking is active and participatory as it requires the thoughtful selection of evidence and artifacts; the ability to organize materials and see connections between artifacts and across disciplines; the careful analysis and creative interpretation of the insights that can be gleaned from the sources; and, the ability to craft a compelling story to be shared with others.

While the Internet is opening up whole new worlds to children, even in remote communities, this new information age is fraught with considerable challenges. Along with the explosion in information available to students has come the challenge of recognizing fake news, sifting through information that may have no filters, and making sense of disparate perspectives. Engaging children in learning through inquiry in a digital world requires a great deal more than providing an interesting task and time to gather information. It also requires developing the tools of effective digital researchers including; being able to read laterally as well as for depth, to be able to filter information so as not to be either misled or overwhelmed in information; to carefully consider both purpose and audience when designing a response to a challenge; and to thoughtfully select the best digital tools to use when engaging in rich and authentic learning tasks. (Mant, 2020)

When curatorial thinking takes on a perspective twist the value and meaning of learning is significantly enhanced. Prospective thinking (meaning "thinking to the future") is the art of imagining and differentiating possible and impossible scenarios for the future based on trends from the past and the data available today. Through the collection and interpretation of valid and

reliable sources of evidence from a wide range of perspectives, an integrated understanding of trends relating to human and natural well-being is constructed. Prospective thinkers project these trends into the future and make ongoing revisions based on unanticipated changes as they seek to make a positive difference in the world over time.

Essentially, prospective thinking involves developing **Memories of the Future** which are formed by linking the past through the present to the future. It also involves creating simulations of future events and working through the consequences. It is mental time travel; reliving the past as it might happen in the future. Most importantly, prospective thinking helps students use their learning to become effective agents of change. (Gini-Newman and Gini-Newman, 2021)

What Should Be at The Core of Our Learning Goals?

Before delving into the nature of the shift needed let's define our goals for learning. We propose that for learning to be powerful requires a focus on four key goals – deep learning, meaningful learning, active learning, and connected learning.

Deep vs superficial understanding: To achieve deep learning requires a shift in focus from recall and replication to conceptual and transferable knowledge that has the potential to have a transformative impact on the learner. When students achieve deep understanding they are able to see connections within and between subjects and more importantly beyond school to see the relevance and importance of learning to everyday life (Gini-Newman & Case, 2015).

Meaningful learning: For students to see value in what they are learning it needs to be culturally relevant, awe and wonder inducing, and set within an authentic context. Although some students may be able to achieve deep learning despite a lack of meaning it will fail to engage and inspire a future desire for independent learning. Equally concerning is that meaningful learning that is superficial may capture interest but fail to achieve deep intellectual engagement. Hence there is a need for learning at the intersections of deep and meaningful learning. (Gini-Newman & Case, 2015).

Active learning: Achieving deep understanding through the passive transmission of information, regardless of how important the information is to a subject area, is difficult and antithetical to powerful learning. Students retain better and more deeply understand concepts, ideas and facts when they are actively engaged in constructing knowledge. Knowledge construction involves both the building of background knowledge and conceptual understanding and the application of new knowledge to respond to authentic and meaningful challenges (Gini-Newman & Case, 2015).

Connected learning: Powerful learning occurs when we teach at the intersection of deep learning, meaningful learning and active learning. To learn at this intersection requires the constant and seamless interplay between effective instruction and assessment as well as the cultivation of relationships among students and between students and teachers that create a community of supportive learners invested in each other's success.

In a community of learners, the children do not just carry out pieces of an activity without connecting them to their purpose in the overall activity (Brown & Campione, 1990). The instructional discourse

in a community-of-learners classroom is conversational rather than using the traditional question response-evaluation format (Mehan, 1979; Tharp & Gallimore, 1988). The adults' roles are supportive and provide leadership, rather than controlling all interactions in the classroom. In a community-of-learners classroom, organization changes from dyadic relationships between teachers responsible for filling students up with knowledge and students who are supposed to be willing receptacles to complex group relations among class members who learn to take responsibility for their contribution to their own learning and to the group's functioning. Instead of one individual trying to control and address 30 students at once, it is a community working together with all serving as resources to the others, with varying roles according to their understanding of the activity at hand and differing responsibilities in the system. (Rogoff, 1994)

Powerful Learning Driven by Assessment

When the primary focus of assessment is on gathering proof of student learning and the degree of success in achieving learning outcomes, its true value in learning is deeply inhibited. Undoubtedly, it is important to gather evidence of learning so that we can we can make instructional decisions about next learning steps as well as to allow for effective grading and reporting on learning. But, for assessment to support student agency, which involves both the will and capacity to learn, we must focus on empowering students as learners. We can not only better gather evidence of learning that is valid and reliable but also help students understand and be participants in instructional design as self-reflective learners. What evidence is considered and how it is interpreted to arrive at a fair and reliable grade matters when determining students 'level of success for a defined period of learning. (Rogers,1993). This focus on effective grading brings with it its own set of challenges and considerations but is not the focus of this discussion. When examining the efficacy of assessment as an integral part of learning, our focus needs to be on the key functions of "powerful assessment".

Powerful assessment occurs at the intersection of three essential goals for learning - inspire learning, inform learning and sustain learning.

Inspire Learning

Sustain Learning — **Powerful Assessments** — **Inform Learning**
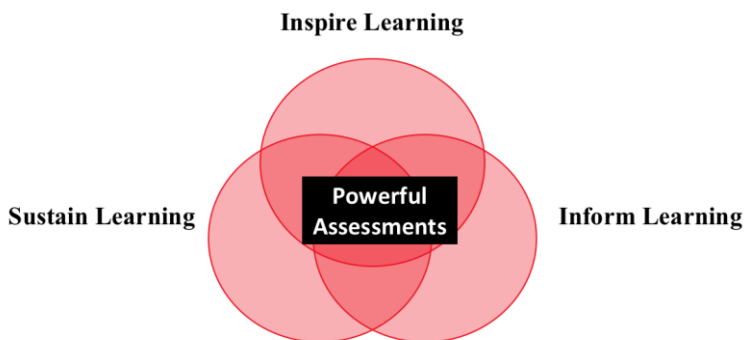
Of the three key functions of powerful assessment, inspiring learning is most often the one that raises eyebrows. Ask many students and adults as former students if they felt inspired. Assessments and inspiration are terms they would typically not connect and you are likely to find the majority either reply in the negative or are perplexed by the question. A common response is often, "assessments create perspiration not inspiration!" In other words, for most learners, assessments are stress inducing tasks-- activities that are designed as a culmination of learning to measure the degree to which they have been successful. Used as an end of learning measure of success, assessments can seldom be a source of inspiration for engaging in learning and instead create anxiety as students perceive assessments as judgments on their abilities.

Similarly, when assessment tasks and activities are used as either periodic checks or culminating evidence of learning, their effectiveness at informing learning is limited. Used effectively, assessment should provide useful guidance for students that helps them to affirm strengths, revise to improve areas of weakness and to extend learning to push them beyond what they may have thought themselves capable of. Concurrently, assessment should provide clear and useful insights for parents and students on learning progress creating opportunities for parental guidance and support in learning. Of course, ongoing and timely assessments are essential for teachers to be able to make informed decision on how to choreograph learning in their classrooms to ensure all students are receiving the guidance and instruction necessary for them to flourish.

Finally, for assessment to truly be a powerful element of learning it must be much more than a periodic check and a culminating activity. Powerful assessments are designed to launch and sustain learning so that they underpin a rich intellectual journey for students by serving as a source of inspiration not merely a demonstration of learning (Scott, 2016). When learning is launched with an engaging provocation that invites students to immediately consider a response, the conditions for sustained learning are set. Under such conditions, every form of instruction, be it a lesson, a field trip or independent work by

students, serve to help them develop and refine their response to the challenge that initiated the learning. Through an iterative process of meaningful learning and reflection students develop open-mindedness, perseverance and a willingness to take risks as they see the value in productive setbacks.

Powerful Learning Through Instruction

What teachers do matters. Powerful learning needs powerful instruction. When teachers employ powerful instruction that is carefully choreographed to scaffold student thinking classrooms support the natural learning process of the brain. For students to be able to engage in deep critical inquiry they require the requisite background knowledge and conceptual understandings that allow them to reach thoughtful and reasoned judgments (Gini-Newman & Case, 2015). Similarly, when teachers ensure students can identify important criteria and equip them with a range of thinking strategies they prepare them with the intellectual tools required for deep learning.

A common misconception around inquiry is that teachers do not need to teach content as, the false belief goes, students will independently uncover the necessary background knowledge through their inquiry. This misconception carries several dangers. First, it often leads to surface knowledge as students see their task as retrieving information related to their area of research. Secondly, the assumption that all students can come to understand complex concepts and detect trends and patterns on their own is naïve at best. In many situations, it takes the skilled use of instructional strategies used by teachers for students to develop a deep and transferable conceptual understanding as well as develop the capacity you think conceptually (Willingham, 2010). Finally, when inquiry becomes mere retrieval of information, the necessary practice and processing of information is lost. For students to develop automaticity in subjects such as math, music and languages or to be able to use historical insights or scientific knowledge, they must be able to recognize patterns and make connections beyond the specifics of the topics they explore (Gini-Newman, 2019). Instruction like this must bond with assessment so that students also are encouraged to monitor and self-assess their abilities to do so. While data and information can be shared or transmitted from the teacher, a textbook or the Internet, knowledge must be constructed by the learner and wisdom can only occur when that knowledge is used in new and current contexts to help make reasonable choices. For students to construct knowledge and for wisdom to be nurtured they must be actively engaged in iterative learning opportunities (Sternberg, 2003). Learning should always begin with a provocation that invites an initial response and students should be encouraged to continually affirm, revise or extend their response as their learning deepens. By launching learning with a rich and meaningful provocation, students see a purpose to their learning and are able to continually make connections as new

learning develops. Powerful instruction that is both active and iterative helps to ensure the conceptual understandings and necessary background knowledge for responding to rich and complex assessments is constructed with students. Through a sustained critical inquiry approach there is a continuous interplay between powerful instruction and powerful assessment as deepening knowledge occurs through effective lessons in which timely guidance is seamlessly woven into the learning processes used in classrooms. Research into the efficacy of formative assessment reveals two key features that are essential for it to genuinely support student learning.

> *One is that the evidence generated is ''instructionally tractable''(Wiliam, 2007). In other words, the evidence is more than information about the presence of a gap between current and desired performance. The evidence must also provide information about what kinds of instructional activities are likely to result in improving performance. The second requirement is that the learner engages in actions to improve learning; this may be undertaking the remedial activities provided by the teacher, asking a peer for specific help, or reflecting on different ways to move her own learning forward—after all, the best designed feedback is useless if it is not acted upon. (Wiliam, 2014)*

Sustained Inquiry for Deep Learning

The more common means of differentiating inquiry is to consider the degree of student autonomy – from structured inquiry to free inquiry. This can lead to the false assumptions that the more learning moves to free inquiry, the deeper the learning. This is simply not true. Whether the inquiry is structured, controlled, guided, or free, the keys to deep learning are the quality of the inquiry and the effective use in intellectual tools that empower learning to draw reasoned conclusions based on what they uncover. Rather than considering the degree of independence, educators should differentiate inquiry by its intent and complexity. Is the inquiry an exercise in retrieval; a response requiring a critical thoughtful response; or is an opportunity to develop a rich response to a complex challenge (Gini-Newman & Case, 2015).

Retrieval　　　　**Critical Inquiry**　　　　**Sustained Critical Inquiry**

(Inquiring to seek Answers)　　(Inquiring to reach a sound or reasoned Answer)　　(Inquiring through a carefully sequenced set of related inquiries that lead to deep understanding and a rich and thoughtfully developed response to a complex challenge)
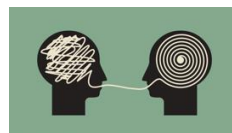
Re-Thinking the Instruction-Assessment Relationship

Beginning in the late 1990's educators were being encouraged to adopt a "backwards planning" approach to curriculum design. In this approach teachers would first identify desired results, then determine the appropriate evidence students would produce to show learning, and finally teachers would plan instruction to build the necessary understanding to successfully complete the assigned task (Wiggins & McTighe, 1998). The work done around backwards planning, particularly Grant Wiggins and Jay McTighe's "Understanding by Design" has shaped generations of teachers in how they plan and deliver curriculum. Despite the considerable impact of the work, for most teachers the fact remains that curriculum planning is done through a teacher's perspective, not the student's. Generally, lessons are delivered in a linear manner with teachers building students 'content knowledge before providing an assessment to measure their degree of success in learning. Through this linear approach to learning, assessment become a series of periodic checks often referred to as "formative tasks" rather than an instructional approach that seamlessly weaves through the learning journey to create learning opportunities.

We propose an iterative approach to learning that extends the backward planning to engage the learner's perspective and create the seamless interplay between effective assessment and instruction. Achieving the powerful interplay between assessment and instruction can best be accomplished when teachers build upon the organization of key conceptual understandings and essential questions that underpin backwards planning through careful consideration and use of five essential elements of:

- Over-arching provocations and challenges
- Learning Launches
- Productive Reflection
- Cascading challenges
- Learning through productive setbacks

Over-Arching Provocations and Challenges

Framing learning around rich over-arching provocations and engaging challenges is an important element of inspiring wonder and stimulating the intellect. Attention, is an essential element of effective learning. In his book, *How We Learn,* Stanislas Deheane explains:

With conscious attention, the discharges of the sensory and conceptual neurons that code for an object are massively amplified and prolonged, and their messages propagate into the prefrontal cortex, where whole populations of neurons ignite and fire for a long time, well beyond the original duration of the image… This is why every student should learn to pay attention – and also why teachers should pay more attention to attention! If students don't attend to the right information, it is quite unlikely that they will learn anything. (Deheane, 2020)

Too often the most interesting questions and the rich task through which students demonstrate their learning happen towards the end of a body of learning, thereby forgoing the opportunity to capture student attention at the outset of the learning. Flipped on end, provocations and challenges become invitations to learn rather than merely demonstrations of learning, serving as both assessment and instructional opportunities. Rich provocations present students with genuinely debatable questions for which the answers are not immediately obvious or there are no existing "correct" answers or solutions but there are a range of sound or plausible responses. When paired with tasks that are authentic in both product or performance as well as the intended audience, the use of provocations becomes a powerful organizing component for rich learning.

Sample over-arching provocation and challenge:

Over-arching Provocation: Are we living healthy lives?

Over-arching Challenge:
Develop a "Healthy Living Plan" that provides useful advice on diet, stress and active living for a member of your extended family or neighborhood

Learning Launches

Learning, by definition, is closing the gap between what is known and what comes to be understood through engaging with new experiences. Deheane notes:

> To learn, our brain must first form a hypothetical mental model of the outside world, which it then projects onto its environment and puts to a test by comparing its predictions to what it receives from the senses. This algorithm implies an active, engaged and attentive posture. Motivation is essential: we learn well only if we have a clear goal and we fully commit to reaching it.
> (Deheane, 2020)

Learning launches invite students to ooffer an initial hypothesis and to revisit their initial thinking as their learning progresses. They are distinct from "hooks" or "minds on" activities in that they initiate thinking around a provocative idea or issue and yield important diagnostic insights. Learning launches also simultaneously serve as an instructional strategy. Initiating learning through effective "Learning Launches" allows students to offer an initial thought or response to an interesting challenge. As student learning progresses they are regularly invited to affirm their initial thinking, revise based on new learning and new insights or to extend their thinking as their understanding deepens. By doing so students learn how to self-monitor and assess their work and how to make meaningful connections. Learning launches can take many forms including a dashboard, a ranking ladder, a pie chart, an invitation to sketch an initial idea, a first attempt at choreographing a dance, or an initial selection of artifacts for an exhibit or poems for a student published anthology.

An important benefit from the use of learning launches is in the way they cultivate students 'ability to think prospectively. They naturally integrate the goal setting process into the learning process so that students have a clear sense of their learning goal in a meaningful context and they are encouraged to think reflectively about a manageable set of iterative opportunities as they revisit the quality of their thinking and responses. (www.flourishco.org)

Sample learning launch:

Is your family living a very healthy, somewhat healthy or not very healthy lifestyle?

Very healthy   somewhat healthy   unhealthy

Productive Reflection

By initiating learning through a learning launch that invites students to offer an initial response to a rich provocation and an inspiring challenge, students are provided the opportunity to take risks and to revise their thinking as their learning progresses. It also affords teachers the opportunity to provide timely guidance that can assist students in making helpful revisions to their responses. The use of Thoughtbooks, Vertical Spaces and Guides to Success can assist in ensuring students receive the timely guidance necessary for their learning to grow and deepen.

Despite what the name suggests, a *Thoughtbook* (Gini-Newman & Gini-Newman, 2017) is actually a process rather than simply a physical resource. It describes a continuous and iterative process during which students are invited to provide an initial response to a problematic question or task and then are encouraged through on-going opportunities to either affirm, refine or extend their response as their learning broadens and deepens. A Thoughtbook can take many forms and be used in a variety of ways. What is at the core of the concept of the Thoughtbook is that it supports student learning through an iterative process or responding, learning and reflecting.

The use of vertical spaces, whether whiteboards, chart paper or individual white board slates can also support the iterative learning made possible through just in time guidance. Inviting students to share their initial thinking on a vertical space, teachers can efficiently gather diagnostic information about the range of views of students. However, unlike a *Thoughtbook,* vertical spaces only capture a snapshot of a student learning in time. To be iterative, capturing and holding those snapshot in a *Thoughtbook* helps ensure that students capture shifts in their thinking making the use of vertical spaces is an effective and efficient way for teachers to monitor the impact of new learning on student perspectives and understandings.

Guides to Success, like Thoughtbooks, capture a student's thinking about the quality of their learning during the learning process. Although rubrics have become ubiquitous in classrooms, they remain largely scoring tools which too often provide limited support for student learning. A Guide to Success provides an alternative to traditional rubrics that put the focus on learning through meaningful guidance **and student self-reflection**. Guides to Success set out the required elements of a task and clear targets for excellence. They are powerful tools for teachers or students as they provide timely and focused guidance that encourage each student to make the revisions necessary to improve the quality of their work. Revising their work is an essential part of meaningful learning for students. Without errors and the opportunity to act in response to errors, no actual learning occurs.

Guide to Success: Guide to Healthy Living

Task requirements Checklist (What do I need to do?)	Assessment Criteria (excellence) What do I need to do to do it well?	Self-Reflection What's going well? What's my next best step?	Teacher Guidance What's going well? What revisions might be considered?
☐ Cover with title and at least one visual ☐ Summary of what is important for the individual to be healthy that addresses: Diet, happiness, and being active ☐ At least three recommendations for what should be included in the diet or avoided ☐ At least 3 recommendations for how stress can be managed ☐ At least three recommendations for being physically active	• Cover is visually attractive and informative • Summary is brief and contains only relevant and important information • All information relates to the person for whom the guide is intended • All recommendations are helpful and possible considering for whom they are intended	What is going well (affirmed)? • • • What needs more work (revise)? • • • Where I would like to go next (aspire): • • •	What is going well (affirmed)? • • • Revisions to consider: • • •

Cascading Challenges

Sustaining critical inquiry through cascading challenges is a powerful means through which teachers can choreograph the learning experiences required by their students to achieve success in meeting the demands of the curriculum. This involves framing the learning around clear provocations or challenges and then mapping out a carefully sequenced set of related or "focus inquiries" that scaffold student thinking and ensure the necessary concepts, background and competences are developed that will ensure student success (Gini-Newman & Case, 2015).

Developing a set of "Cascading Challenges" is an approach to designing and

implementing curriculum that frames learning around invitations to think critically and is based on the following foundational premises:

- through sustained inquiry, during which students engage with a rich and meaningful challenge through a series of related smaller inquiries, students deepen their understanding over time;
- teachers are transparent so that students are both aware of the broad learning goals and also see the relationship between daily lessons and targets they are trying to hit;
- daily lessons help students build both conceptual and procedural knowledge through lessons that are designed to engage students in "thinking to learn and learning to think";

- learning occurs through a "fail forward" approach in which setbacks are embraced as an opportunity for further learning; Students don't fail; they just don't get it … ***yet.***

Moving Learning Forward Through "Productive Setbacks "

When learning becomes a seamless interplay between instruction and assessment students are able to reframe mistakes as learning opportunities setbacks that allow them to propel learning forward. Through an iterative learning process, students are invited to offer an initial response to a provocation and are encouraged to reflect forward as their learning progresses. In this manner students are able to confidently take risks knowing that any setback although they don't fully understand, or can't do everything, *yet* they will have time move their learning forward they encounter will be an opportunity for further learning and refinement to their response to the challenge.

Final Thoughts

Reframing education around the concept of assessment and instruction as a double-helix of learning creates an opportunity to truly realize what it means to claim "the primary purpose of assessment is to support student learning." When assessment becomes integrated into the daily structures of learning and woven into the fabric of instruction rather than existing separate and apart from instruction, students become reflective thinkers and empowered as independent learners. Assessment and instruction as the double-helix of learning provides educators with a practical pathway to operationalizing many of the core goals that often exist as mission and vision statements but fail to live in classrooms in ways that truly transform learning.

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NEW CRITICAL ISSUES, CONCERNS AND DIRECTIONS IN MODERN PEDAGOGY

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Introduction

Online learning has been with us in various forms for several decades. We have seen instructional television, synchronous and asynchronous models, and observed the use of various technologies (fax machine) and delivery services (Media Site) utilized. Most recently, during the COVID-19 crisis, instructors have had to rely on ZOOM, Google apps and various other hybrid methodologies to deliver instruction. This paper will address some of the existing trends, new trends, and promising trends in modern education. The current state of online learning is cursorily reviewed, the importance of LMS knowledge and skills reviewed, and some promising trends and directions in modern education are offered, and also criticized. While many instructors have made an almost seamless transition, other disciplines have encountered difficulties (for example science labs, Physical education courses, music, dance, theatre, art etc.) .It is not known what impact that COVID-19 will have on the long-term learning of students in some of these performance based or lab-based courses.

Trends

It seems imperative that all teachers and learners have at least a rudimentary grasp on various LMS (Learning Management Systems) and the various alternative methodologies for providing assistance and consultation. Knowledge about Learning Management systems will be imperative because these learning management systems will be providing a plethora of information and communication aspects in the future. Some of the future trends that LMS's may be providing are:

- A Disaster continuity/contingency plan -When COVID-19 struck, communication regarding social distancing became imperative as well as communication when face to face classes went online. No one could have predicted the events of 9/11 nor the events of the recent mob attack on the U.S. capital in Washington, D.C. However, wise prudent administrators have begun to recognize the need to prepare and to uti-

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lize a home page or Blackboard or Canvas for communication what is being done and what is transpiring.

- Organization and the sharing of class materials and resources. The future LMS's Learning Management Systems will serve as a foundation for a course, followed by a syllabus and then followed by perhaps power points, then audio-visual materials, and access to the Library, You Tube and provide direct linkages to the instructor and student to student contact.
    - o Attempts will be made for ongoing face to face introductions so as to maximize the human factor and for student-to-student support.
    - o This will enhance communication- and allow students to learn from each other, consult about assignments and thus the instructor will remain a "guide on the side". Students will act as resources for each other- making suggestions, comments, corrections, with final grade assignment provided by the instructor as per the rubric provided by the instructor.
    - o There may be supplementary resources provided in terms of literature reviews, and visuals via Google Maps and other audio-visual sources. Instructors will need to be able to access resources and student will need to be able to employ said resources, and future tutorials will assist with this. Each LMS will probably provide extensive assistance as more and more students go to online learning and each LMS will probably have built in tutorials.
- The LMS systems of the future will more expeditiously help the instructor to manage and grade assignment submissions. Clearly, much of this is already being done with some systems utilizing the Discussion Board and multiple types of assessment instruments- such as surveys, true-false exams, matching columns, fill in the blank and other short answer tests, quizzes and exams. Preliminary research by Shaughnessy (2019) and his colleagues have investigated the various factors that lead to success in online classes. As more research validates this preliminary work, instructors will be able to employ new theories and more expeditiously utilize the various forms of feedback to students available as student reactions to feedback become more crystallized.

The digital gradebook of the future will be able to provide almost immediate feedback to a student, and calculate the mean, median and mode of a class average-for the student to understand where they are in terms of class standing. The digital gradebook will be able to provide feedback as to which ques-

tions the student was mastering (low level knowledge and information questions) and which ones were not mastered (perhaps evaluative and summative questions). In certain classes, the digital gradebook will be able to do a formative evaluation of certain skills (algebra for example) and then provide a summary as to growth and development in a summative evaluation. Calendars will guide students in terms of time management and reminders will keep pupils on task. Prompts may help those inattentive students who are in "information overload" mode.

Instructors may use the newer LMS's to enhance interaction between students and students, between students and text and between students and the instructional materials (You Tube, Zoom) and between students and the instructor. Different disciplines may foster more interaction in one realm than another. For example, Political Science or History classes may require more interaction than a math class. Students may be encouraged to log on daily to see who has approved or disapproved, agreed or disagreed with their comments. Romero-Ivanova and her co-workers (2020) have explored current digital practices in this COVID 19 culture.

The learning management systems of the future may facilitate discourse between faculty and students and allow for greater clarity and clarification. There could be a section of " frequently asked questions" with clarification provided, thus allowing instructors more time for research and scholarly activity. Those proponents of these LMS (Learning Management Systems) seem to be of the view that students can sometimes learn better from each other and from chat rooms and discussion boards than from the instructor. There will be heated debates and arguments regarding how students learn best in an online environment and perhaps more importantly, what they do not learn by not observing a skilled instructor at work in their craft.

A wealth of information will be provided in the future as LMS systems may come programmed with the capability or capacity to remind students as to certain deadlines or. Dates. Some of these "reminders" and announcements may be colorized or even verbalized by a Siri or Alexa talk alike. Perhaps even Siri or Alexa will go to university.

Along with all of the above- there may be other changes from past decades. Faculty may need to provide much more feedback to enhance engagement. Feedback will take varying forms- such as suggesting, criticizing, reminding and perhaps even mentoring. Students of the future may have to be explicitly told that comments are not criticism, and that feedback helps with their future growth and intellectual development.

Some classes may become more streamlined as diversity of students grows. Instruction may become more focused and pre-requisite classes may be mandatory and communication between instructors may become de regur.

Complexity vs Simplicity- Unfortunately, society will be confronted with a somewhat more complex educational system, with a more intricate LMS, while at the same time instructors are possibly being confronted with students seeking simplicity so that they can engage in their "social media" activities- whatever they may be in the next 10 years.

Clearly, we must continue to recognize students with special health, medical, emotional and psychological needs as well as learning needed. While some exceptionalities may be quite apparent (such as blindness) other special needs (learning disabilities for example may need more documentation- and more recent documentation, as the brain does grow and develop over time. Certain students may need or even require more support than others and more intense intervention when confronted with more complex classes and specific problems – such as computation and expressive writing.

Coping with crisis will also become perhaps more commonplace as students become enmeshed in political issues, climate change and other social and civic issues. Issues such as free speech, right to protest, and equity and citizenship will be discussed on many campuses, with concerns being raised and issues being debated and discussed.

Proctoring for some subjects will be done online and there are already a number of programs available for this- but at a cost. There will be different forms of proctoring and already there are several companies vying for educational funds for those students who have to prove their competence and also knowledge within a certain time frame.

Rubrics will continue to be with us, and some will become more increasingly complex as we begin to realize the complexity of learning and delve deeper into what we need to assess and what we want to assess and how we want do perform that assessment- and under what time frame. Rubrics will continue to remain contentious as we begin to realize that rubrics are not magic and that rubrics cannot perform remediation, nor were they ever developed to remediate gaps in learning.

MOOC's may take an increasingly large role in education world-wide. There have been several books written about these Massive Open Online classes or courses that have shed light on their use and popularity across the world. A book edited by Bonk, Lee, Reeves and Reynolds has examined the realm of MOOCs and Open Education Around the World. They procured authors from the Philippines, Japan, Australia, Southeast Asia and other countries around the world. A special issue of the International Journal on E-Learning was edited by Lee, Bonk, Reynolds and Reeve (2015) and in this special issue, a number of relevant salient issues were reviewed by certain authors. There is obviously concern about quality and academic integrity, as well as issues such as Open Course Ware (OCW) and Open Educational Resources

(OER) . Articles in this special issue addressed attrition, assessment and accreditation, as well as design and research issues. While much has been written about MOOC's, there remains a dearth of in-depth quality research in both the short run and the long run. Bonk, Lee and Reynolds (2009) edited a special issue of a text entitled" A Special Passage Through Asia E-Learning" for the Association for the Advancement of Computing in Education. Calling upon experts from Japan, Taiwan, Singapore, India, Malaysia, the Philippines, and Turkey, Bonk and his co-workers edited a " state of the art " review of developments in that part of the world.

Open Access journals will present both an opportunity and a challenge for modern and higher education. Information, theories, ideas, literature reviews, case studies and other investigations will be increasingly available, but quality control remains an issue. Further journals are only as good as the Editor and Editorial team and the number of quality reviewers that an Editor has access to in terms of assisting in the editorial process and the peer review of papers. The " publish or perish " mantra will continue to be heard as faculty search for tenured positions and part timers and adjuncts begin to look for a position of security in a world of academia that may begin to drift from a long-range commitment to tenure to other options and money saving alternatives.

ZOOM and Microsoft Teams meetings may continue- in order to bring colleagues together and gradually students and faculty alike will become increasingly familiar with these technologies and be able to conduct effective efficient meetings which will enhance the growth and development of students alike. Professional development will be conducted in this manner and conferences and conventions maybe held online over the course of perhaps two weekends. There will still be major conferences as people flock to major venues and communication will be made much more available, as people can video tape presentations with alacrity.

While the future looks bright in terms of modern education, there remain challenges, such as the one that the COVID-19 virus has put upon us. The world was simply not prepared for the "lockdowns" that resulted and the chaos that was imposed on the citizenry. Students that have floundered without direct instruction and supervision will need remediation, and modern education will have to increasingly focus on remediation via alternative means, as the "guide on the side" is increasingly being challenged with new technological advances to deliver education and do both formal and informal assessments.

Professional development will continue to be offered and will be increasingly necessary although many organizations and now offering assistance on a 24/7 basis. There will be accountability for such professional development as some type of monitoring will be mandated. Certificates of attendance may be

given but only after the individual has demonstrated some evidence of understanding or learning.

Modern education will continue to value the gifted, the talented and the creative and schools will screen and attempt to identify said individuals with the thought of mentoring and guiding these individuals and expedite their growth and development, not just socially and emotionally but intellectually.

Modern education will begin to realize and recognize the need for higher order thinking skills, while also ascertaining the need for critical thinking skills and the dichotomy between these two realms will become increasingly clear. An edited book by this author (Shaughnessy, 2012) has provided a road map of sorts of the issues confronting modern education in this realm today. While "higher order thinking skills" are seen to be important, there is precious little in terms of consistent curriculum in terms of fostering it or assessing it. There are on occasion, some conferences, some journals, but no concerted effort on an ongoing basis to incorporate it into the curriculum. Higher order thinking is a lot like the weather- people talk about it- but very few people do very much about it. And the same seems to be true for critical thinking- it is alluded too- but rarely investigated in depth as a topic.

Research in both the hard and soft sciences will continue, and people will continue to pursue quality research with integrity and fidelity while others will continue with sub-standard drivel, of interest to only a handful of interested parties. The debate/discussion between quantitative and qualitative research will continue- with attacks being perhaps more personal or more focused with the realization that numbers, science, statistics, and methodology are important factors in this realm.

Summary And Conclusions

This paper has cursorily reviewed some of the new trends and directions in contemporary education in various parts of the world. Not all countries share the same issues. Some are more technologically advanced, some are more pedagogically astute, some rely on the Internet and some rely on face-to-face instruction. We live in challenging times and robust leadership coupled with ongoing training for both new and old faculty is imperative. All involved should be aware of quality as well as quantity issues, while at the same time recognizing the importance of instilling a love of learning and life-long learning in students. Communicating this will become increasingly important over the next few years.

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TEACHING AND LEARNING ONLINE DURING A PANDEMIC
THE OVERNIGHT MOVE TO EDUCATIONAL CYBERSPACE:
LESSONS LEARNED

Cynthia KLEYN-KENNEDY[*]

Introduction

During the early part of 2020, we experienced an unprecedented and massive move to online learning due to the COVID-19 threat. Never in history have we seen such a formidable move by so many and in so many countries. Not surprisingly, the role of technology exponentially increased in importance. The repercussions for educational institutions is still and will continue to be immeasurable.

This paper examines the experiences of a rural public school district in New Mexico in adapting and responding to the challenges presented by the circumstances surrounding the pandemic of 2020-21; a view from the trenches, so to speak.

Background

The school district in question is located in a town of approximately 40,000 and is made up of twelve elementary schools, including grades pre-kindergarten to fifth grades (ages 4 to about 11), with enrollments ranging from 150 to 450 students; three middle schools including grades sixth to eighth (ages 11 to about 14); each with an enrollment ranging from 500-700 students; one freshman academy, including only ninth grade students with an enrollment ranging from 600 to 700 students (ages 14 or 15). There is one high school including grades tenth through twelfth (ages 15 to 18). The total enrollment of the district is just over 8000 students. There is also an alternative school site, including grads three through twelve on a hybrid model, combining reduced physical attendance and online instruction, for parents and students for whom the conventional school setting is not effective.

In March of 2022, we, as a school district, went on Spring Break and did not return to school physically until late in the fall of 2020. As with the rest of the world - quite astonishingly, in fact - we went into "lock-down" mode, uncertain as to the seriousness of the COVID-19 virus. This was common to many school districts not only across the nation, but also around the world.

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This state of affairs had enormous repercussions on every aspect of our lives, one of which is education for our students, with which the article is concerned.

Literature Review

History recounts many examples in many locations around the world experiencing widespread epidemics and plagues, but never before has there been a world-wide challenge, such as the one we are still facing: a simultaneously, universal pandemic that has occurred during the course of this past year. The pandemic was unique in not only its universality, but the similar responses of citizens in most countries. Since we are all still in the midst of this pandemic, there is not a great deal of research yet available reflecting outcomes of various strategies and implementations of instructional/educational technology solutions. Therefore, this will be an anecdotal descriptive of the manner in which one rural school district in the state of New Mexico addressed the challenges presented by the pandemic.

Before the onset of the pandemic, the importance of expanding teacher professional development in terms of more effectively integrating technology into the educational process (Friedrich, L. & Trainin, G., 2016) was being widely acknowledged.

In fact, better equipping teachers with the necessary technology skills and knowledge is considered one of the priorities in teacher training programs in many countries around the world (Robinson & Aronica, 2015; Spector, 2010).

Despite efforts in recognizing the need for more comprehensive professional development for educators - whether pre-teachers or veteran teachers - the topic has not necessarily always been at the top of the priority list. Depending upon the location, the district demographics, government policies, along with a variety of other variables, there have often been quite divergent perspectives and priorities. While in recent years (with the exception of the pandemic period), well-integrated instructional technology was valued, it was often viewed as "icing on the cake;" i.e., increasingly important, but not necessarily essential.

This perception of technology in education changed dramatically, however, a year ago, and virtually overnight, when countries shut down, and entire populations were instructed to stay at home, including teachers and students (with a very few exceptions, such as medical essential services). For the first time in history, educators, students, and families had no choice *but* to use technology to connect, if they were to continue teaching and learning.

The rural public school district, which is the focus of this study, was in a similar place as thousands of other school districts across the United States. Having been a "Google" school for several years prior, teachers and students

were generally familiar with online learning environments and were beginning to work collaboratively online more frequently than in the past.

There were, however, a number of challenges that had to be resolved before truly effective technology integration could take place.

Challenges Identified and Resolved

Some of the challenges - in addition to the new ones presented by the pandemic - had long been in place. The rural district in question has a high poverty rate. Many families not only did not have Internet service, but also had little or no access to technology at home.

In addition, the district had a limited number of devices available for student use. Typically, elementary school sites had one or two computer labs available, shared in tight back-to-back scheduling throughout the day. Secondary schools sites had *some* computer labs, also with similarly tight back-to-back scheduling, shared by all teachers. Secondary school sites also had, however, some mobile laptop carts shared among grade levels and/or departments. Every computer at every school site was constantly in use, and teachers were doing the best they could to take advantage of the available technologies.

The general consensus among both teachers and students was, because of the lack of readily available devices, as well as the lack of access at home for students, the overwhelming challenges in using technology outweighed the potential benefits. This was during initial stages of using Google Apps for Education (as they were called at the time), and students needed to save their digital work to a mapped drive and/or portable storage devices. The school district made both available (server storage and flash drives), but, not surprisingly, the small flash drives were often lost, forgotten, as well as being easily damaged. There were also often Internet interruptions presenting connectivity problems. In addition, a great deal of time was consumed by having to collect and sign out laptop carts, as well as time needed in the classroom for students to get their device, start it up, and log in, before they could even do whatever they needed to do. Essentially, the circumstances were not conducive to effective integration of technologies, discouraging to both teachers and students.

District leadership had long been planning for better solutions, including the expanding of available technologies and access for all. Unfortunately, lack of funding, procurement restrictions, along with other issues precluded action.

However - and most fortunately, in retrospect - at the beginning of school year 2019-20, the school district was finally able to roll out a 1:1 implementation for the district, providing a Chromebook for each student, along with improvements to the district's technology infrastructure to accommodate expanded connectivity.

This timely action began to transform teaching and learning in the school district, particularly when, in March of 2020, the pandemic hit, and education was suddenly shifted online virtually overnight.

Overnight Shift to Online Learning

The pandemic occurred immediately prior to the district's week-long Spring Break, and, just prior, when staff and students were scheduled to go on their break, all were notified they were required to remain at home in "lockdown" mode. Soon after, word was received from the governor of New Mexico that everything - including schools - would remain closed. Thus, staff and students left just before Spring Break, and many did not return in person until almost a year later.

This has been an unprecedented event for all, not only in the United States, but also around the world. Needless to say, the impact has touched all aspects of lives, and it will likely be much later that the full impact can be measured.

Educators are a special breed, however, and they immediately went to work. District leadership went into overdrive and set about making plans for the current state of affairs, i.e., continuing to teach and learn in a remote manner, as well as for the future; at least what was known about the future. Constant communications went on throughout the district. As interim solutions for continuing education took shape, everyone continued brainstorming, formulating alternatives, examining creative stopgap measures, and so forth. After the dust had settled a bit, the district superintendent noted, "Give educators a problem, and they'll put their heads together and come up with great solutions fast!"

The district's student information system had built-in digital communications capabilities and so were able to stay directly in touch with staff, students, and families, whether digitally via email or conventional telephone. Individual states interacted with one another, sharing information, and came up with education guidelines and frameworks, according to prescriptive federal guidelines, which helped with local district planning.

It was incredibly fortuitous that the school district had launched into their 1:1 implementation earlier in the school year, providing each student with their own district-assigned Chromebook. Had this district device deployment been delayed - which had been a real consideration at the time - the outcomes would have been vastly different.

All departments quickly developed their plans to roll out an education plan as soon as Spring Break was over. Concrete problems and issues were identified, and the leadership teams set to work. There was constant and continuous communication between departments to ensure smooth alignment and effective crosswalk information-sharing. Not only this school district, but all school

districts across the state of New Mexico remained in close touch with the New Mexico Public Education Department, who was in constant communication with state governmental officials. Information updates were frequent and consistent, shared readily with all stakeholders.

The specifics of all the activities and actions taken are far too complex and comprehensive to describe here, but in terms of technology integration, it is worth sharing some of the dramatic changes that took place.

As mentioned earlier, the district has a high poverty level, so those families with no Internet-access were quickly identified, and measures taken to provide the needed resources. Fortunately, both emergency federal and state funding became available so that quick action could take place. All of the 18 school sites had wifi available, so the district Technology Department had only to install some basic equipment to boost signal strength. In addition, school buses, parked and secured in certain locations, were equipped with network equipment to provide easy wifi access for anyone driving up to a school building and/or one of the buses, which served as temporary wifi stations, to be able to access the Internet.

Although in general, the technology literacy skills of this district's educators had been consistently increasing over recent years, teachers were far from ready to launch immediately to teaching online; teaching exclusively in the new venues of online learning environments only.

In addition, there were other needs identified not previously considered a necessity with the move to total virtual learning. Educators requested new tools and resources such as video recording/editing capability and online interactive, collaborative tools, and others, with some needs yet to be identified. Not only this, but the district began to hear from parents and guardians, particularly those from low-income areas, especially those younger children, who had received the student Chromebook but knew little about it, neither the parent/guardian nor the younger student.

There was much to be done.

During the earlier planning sessions, it was determined that the Google G-Suite Apps (formerly Google Apps For Education) would serve most of the needs moving forward, specifically, for online teaching and learning remotely. However, many teachers had not yet delved deeply into the use of these online, collaborative teaching and learning tools in their regular classrooms before the onset of the pandemic; especially teachers of elementary students where one-on-one work with students was deemed to be most important.

To provide immediate resolution for training needs, whether at a novice level or for technology skills/knowledge leveling opportunities, or for support for families and students, the district's Instructional Technology Coordinator immediately developed a professional development plan for ongoing, real-time

targeted virtual, online trainings via Google Meet and/or Zoom. The plan was based upon actual data and feedback via the survey tool, Google Forms.

The training topics included intense hour-long sessions scheduled at different times of the day - every day - on a rotating basis (so if a session was missed, a teacher could quickly sign in to another session covering the same material). The sessions were Mondays through Fridays and with built-in time slots serving as "open" online office hours for teachers to just connect, in a come-and-go fashion, to ask specific questions and/or discuss issues they were having. The online venue (mostly Zoom) proved invaluable with the screen-sharing capability, along with the other features, such as mark-up, chat, built-in content sharing, and more.

Just after the first few virtual, online training sessions had begun, calls began coming in from smaller, even more rural school districts, enquiring about what we were doing as a school district. The Instructional Technology Coordinator immediately forwarded the training schedule complete with Zoom (of Google Meet) links inviting them to freely "attend" any of the sessions to better prepare them for the massive online shift in education. The five or six districts joined in, some as many as three hundred physical miles away, did so enthusiastically, and firm bonds were established among the districts and all the teaching participating online.

These ongoing, online, collaborative sessions continued non-stop through the summer months and through October of School Year 2020-21. In addition to inviting other outlying districts to participate in these online learning opportunities, after the first few weeks, evening orientation online, virtual trainings were offered to families, to provide an overview of the software and the student Chromebooks to better serve families.

The parent/guardian evening sessions were consistently well attended with positive feedback provided. Often, an entire family would be gathered around the computer screen to learn how they could better support their child(ren). Also, the Instructional Technology Coordinator had arranged to have a Spanish translator on hand during these parent/guardian evening sessions for those non-English speakers, which proved to be a useful addition.

The daily, multiple virtual trainings sessions came to a close by the end of October 2020 as attendance slowed, and most staff had had an opportunity to attend and hone their technology literacy skills.

At the same time, there was still a need for support, so a second phase of online additional online, virtual trainings were made available, based upon the feedback from a subsequent survey sent out using Google Forms.

As the daily, multiple virtual training sessions came to a close by the end of October 2020, additional online virtual trainings were made available, based upon the feedback from a subsequent survey sent out using Google Forms.

These consisted of more infrequent training sessions of specific topics requested by staff along with frequent online sessions of "Open EdTech Help" where staff could come and go (virtually, via Zoom) to address specific problems or issues they were facing.

We are now in the final few months of the 2020-21 school year, and students have just begun to attend in person once more. We have maintained a virtual component, called Cohort C, for parents who prefer to have their child(ren) remain in remote learning online. Interestingly, though, the Cohort C represents a very small percentage.

Conclusions

Overall, the online training sessions were overwhelmingly successful. Based upon the feedback - both from surveys (Google Forms) as well as reported verbally (meetings and/or personal feedback) there was an overwhelmingly positive response.

The same held true for the parent/guardian evening sessions; reaching out to offer support - even though virtual via Zoom - seemed to offer the reassurance that the district was deeply concerned with the success of their child(ren) as well as in providing help and support for the families.

Another positive outcome was the highly positive response from other school districts that had been invited to "attend" the virtual online professional development sessions. Teachers became acquainted and formed bonds with colleagues from other districts that have been maintained.

This unique experience has served to improve all staff and student technology literacy skills and knowledge, and even though circumstances forced this exponential growth, all have continued to use these newly acquired skills to effect a positive impact on student learning. This has assured the school district leadership of the value of having provided these daily, easily accessible virtual professional development sessions.

Perhaps one of the most unusual and unexpected outcomes has been the fact that although we all became physically separated for many consecutive months, we also all drew closer together, becoming better acquainted with not only one another, but also with colleagues in other school districts around the state of New Mexico, to come up with solutions to effectively continuing the education process.

The entire experience has definitely provided fertile fuel for future planning

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مُحَرَّرَاتِ نِسْوَان

Muharrerat-ı Nisvan

معارف نظارت جليله‌نك ٦٠٢ نومروﻟﻲ و ٢٧ جمادى الآخر
سنه ٣١٣ تاريخلى رخصتنامه‌سيله طبع اولنمشدر

استانبول
عالم مطبعه‌سى — احمد احسان و شركاسى
١٣١٤

Hazırlayan
Dr. Gonca Arkon Tekinel

MUHARRERAT-I NİSVAN
MUSTAFA REŞİD

Hazırlayan: Dr. Gonca Arkon Tekinel

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MUSTAFA REŞİD

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DU. KENDİ KENDİNE KONUŞMAYA BAŞLADI:
HİÇBİR ÜZÜNTÜ VE ACI HİSSETMEDEN
HUZUR DOLU BİR GÖNÜLLE BURADAN NASIL
AYRILIRIM? HAYIR, HAYIR! RUHUMDA İÇİMİ KA
NATAN BİR YARA AÇILMADAN BU ŞEHİRDEN
AYRILAMAM. BU ŞEHRİN DUVARLARI ARASIN
DA ACI DOLU GÜNLER, YAPAYALNIZ GECELER
GEÇİRİP BÜYÜK BADİRELER ATLATTIM. YAPTIK
LARIMDAN PİŞMANLIK DUYMADAN, HİÇBİR
ŞEY YAŞAMAMIŞ GİBİ ACILARIMI VE YALNIZLIK
LARIMI ARDIMDA BIRAKIP GİDEMEM Kİ! PAR
ÇALA-DIĞIM RUHUMUN KIRINTILARINI BU SO
KAKLARA SERPTİM. BEN, BU PARÇALAR ARA
SINDA EN ÇOK ÖZLEYECEKLERİM, TEPELERİN
ARASINDA YARI ÇIPLAK VE YALIN AYAK DOLA
ŞAN O KİMSESİZ ÇOCUKLARDIR. BU ÇOCUKLA
RIN ARDINI RUHUMDA HİSSETMEDEN, ONLA
RIN SORUMLULUĞUNDAN HİÇ DEĞİLSE
KÜÇÜK BİR PARÇANIN YÜKÜNÜ OMUZLARIMA
ALMADAN VE ONLARIN ACISINI YÜREĞİM-DE
DUYMADAN BURALARDAN AYRILAMAM.
BUGÜN ÜSTÜMDEN YIRTARAK ÇIKARIP ATTIK
LARIM KIYAFET-LERİM DEĞİL, KENDİ ELLERİM
LE YÜZDÜĞÜM DERİMDİR. ARDIM-DA BIRAK
TIĞIM ŞEY BİR VEHİM DEĞİL, AÇLIK VE SUSUZ
LUKTAN YAPILMIŞ BİR KALPTİR. HER ŞEYİ KEN
EY DENİZ, BENİ DE KOYNUNA ÇA
BEKLEMEDEN GİTMELİ
BURA-LARDA GECE BOYUNCA
YANMAK, ARDINDA DONATAN KRİSTALLEŞ
MİŞ VE BİR KALIBA HAPSOLMAKLA BİR G
GELMİYOR BANA. BURADAN HER ŞEYİ YANIM
GÖTÜRMEYİ NE ÇOK İSTERDİM
MAM ELİMDEN GELMEZ Kİ

çeviren:
AYBARS SAÇIKARA

PALET
YAYINLARI

Halil Cibran

ERMİŞ

Halil Cibran

Ermiş

Çeviren:
Aybars Saçıkara
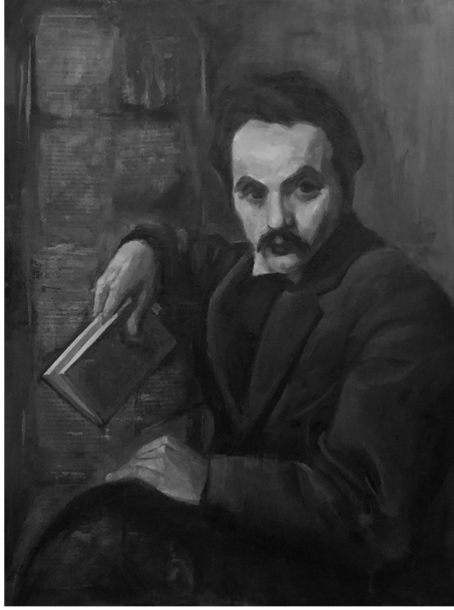
HALİL CİBRAN HAKKINDA

6 Ocak 1883'te Lübnan'ın Bsharri kasabasında dünyaya geldi. Beş yaşındayken Saint Elisha Okulu'na giren Cibran, burada yeteneğinin fark edilmesi üzerine resim çizmeye başladı. Babasının hapse girmesi sebebiyle annesi on iki yaşındaki Cibran'ı kardeşleriyle birlikte Boston'a götürdü.

Boston'da şiir, tiyatro, resim gibi güzel sanatların icra edildiği kültür merkezleriyle irtibat kuran Cibran, ressam Fred Holland Day ile tanışma fırsatı buldu.

1897'de lise öğrenimi için bir akşam okuluna girdiyse de Arapça öğrenme isteğiyle Beyrut'a geldi. El-Hikme Enstitüsü'nde Arapça öğrenimine başlayan Cibran, kardeşi Sulta-

Dr. Besim Ömer'in Kaleminden

TÜTÜN KAHVE ÇAY

ZUHAL KÜLTÜRAL
AYLİN KOÇ GİANNOPOULOS

DR. BESİM ÖMER'İN KALEMİNDEN
TÜTÜN KAHVE ÇAY

Hazırlayanlar

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TÜTÜN KAHVE ÇAY
ZUHAL KÜLTÜRAL - AYLİN KOÇ GİANNOPOULOS

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Hazırlayanlar

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ARAP EDEBİYATINDA BEDÎİYYE GELENEĞİ

VE

SUYÛTÎ'NİN NAZMU'L-BEDÎ

ADLI ESERİ

MUHAMMET VEHBİ DERELİ

ARAP EDEBİYATINDA BEDÎİYYE GELENEĞİ VE
SUYÛTÎ'NİN NAZMU'L-BEDÎ ADLI ESERİ

Muhammet Vehbi DERELİ

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KAHTA'NIN HAN VE HAMAMLARI

FUAT ŞANCI

Kahta'nın Han ve Hamamları

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Karıncanın Anılarından

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KARINCANIN ANILARINDAN

KÖŞEDE KALANLAR

AHMET ALKAN

CELÂL GÖRGEÇ

AÇIKLAMALI
MANAVGAT AĞZI SÖZLÜĞÜ

> **maçça** Onulması güç, ilerlemiş, kötüleşmiş yara.
> **mâçub_êtmek** Utandırmak.
> **mâçub_olmak** Utanmak. *Müsevirlere hızmatınızı êyi yapın da mâçub olmayalım.*
> ... (<Ar. mahcūb) Utanmış.

> ...k için de
> ...arafi keskin bir bıçak

> göstermek. 2. ...zde ...bir kus...
> bulmak. *Her şeye mahana bulan adamdan hêç haz êtmen.*
> **mahanalıksıra** Bahaneyle. *Torunlar gelişlēn mahanalıksıra gözümüz gönlümüz açılıyoru.*
> **mahelle** (<Ar.) Mahall...

PALET YAYINLARI

AÇIKLAMALI
MANAVGAT AĞZI SÖZLÜĞÜ

CELÂL GÖRGEÇ

AÇIKLAMALI MANAVGAT AĞZI SÖZLÜĞÜ
CELÂL GÖRGEÇ

AÇIKLAMALI
MANAVGAT AĞZI SÖZLÜĞÜ

CELÂL GÖRGEÇ

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16. Yüzyıl Osmanlı'sında Bir Müfessir-Sûfî
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MEVLEVÎ SÜLÛKÜ
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TAKDİM

Akdeniz, Suriye, İç Anadolu, Doğu Anadolu ve Güneydoğu Anadolu bölgelerini birbirine bağlayan kavşak bir noktada konumlanan Kahramanmaraş, coğrafi olarak stratejik bir öneme sahiptir. Bu sebeple Kahramanmaraş ve çevresi birçok topluma ev sahipliği yapmıştır. Bölgenin bilinen tarihi 7000-7500 yıl öncesine kadar dayanmaktadır. MÖ 2000'lerden itibaren Hititler'in idaresine giren bölge sırasıyla Medler ve Persler (MÖ 612-333), Makedonyalılar (MÖ 333-323), Selefkoslar (MÖ 323-64), Büyük Roma İmparatorluğu (MÖ 64-MS 395)'nun idaresinde kalmıştır. Roma İmparatorluğu'nun ikiye ayrılmasından sonra da şehir Bizans'ın hâkimiyetine girmiştir. 637 yılında Müslümanların komutanı Halid b. Velid, Maraş şehrini Bizans'tan almıştır. Bu tarihten itibaren üç asır boyunca Maraş, Müslümanlar ile Bizans arasında birçok kez el değiştirmiştir. 1071 Malazgirt Zaferi'nin ardından Anadolu'nun Türkleşmeye başlamasıyla şehrin idaresi Türklerin eline geçmiştir. 1337 yılında Dulkadir Beyliği'nin tesisine kadar Türkiye Selçukluları, Haçlılar, Danişmendliler, Eyyûbîler ve Kilikya Ermeni Krallığı bölge üzerinde hâkimiyet mücadelesi gerçekleştirmişlerdir. 1337 yılında Zeyneddin Karaca Bey'in önderliğinde kurulan Dulkadir Beyliği'nin yaklaşık yüz seksen beş yıl başkentliğini yapan Maraş ve Elbistan, 1522 yılında Osmanlı Devleti'nin idaresine girmiştir. Birinci Dünya Savaşı'nın ardından işgal edilen Maraş, verdiği başarılı kurtuluş mücadelesi ile Anadolu'nun her köşesine bağımsızlık ümidinin taşınmasını sağlamıştır. Türkiye Cumhuriyeti Devleti'nin tesisinin ardından bu başarıya istinaden Maraş, 5 Nisan 1925 günü "İstiklal madalyası" ile taltif edilmiş, 7 Şubat 1973 tarihinde TBMM kararı ile şehre "Kahraman" unvanı verilmiştir. Kahramanmaraş Anadolu'nun çok tanınmayan, bilinmeyen her açıdan potansiyeli yüksek saklı cennetlerinden birisidir. Bu saklı cennetin, başta ilim dünyası olmak üzere milletimiz tarafın-dan öğrenilmesini, şehrimizin değerlerinin ortaya çıkarılmasını arzuluyor ve bu hususta çalışmalar yürütüyoruz.

Maraş Araştırmaları 1 adıyla 2020 yılında yayınladığımız çalışmanın devamı niteliğinde olan Maraş Araştırmaları 2 isimli bu çalışmanın da temelinde Maraş bulunmaktadır. Alanında uzman farklı akademisyenler tarafından kaleme alınan bu çalışmada, Kahramanmaraş'ımızın tarihinin, coğrafyasının, edebiyatının ve kültürünün ele alındığı bilimsel makaleler yer almaktadır. Bu an-lamda; Arif Sarı "Osmanlı Tahrir Defterlerinde Dulkadir Beyliği Teşkilatına Dair Kayıtlar I: İdari ve Askeri Teşkilat", İbra-

him Solak-Ahmet Gülenç "Zamantu Kazası Kişi Adları", Yasin Kozak "Osmanlı Devleti'nde Bidayet Mahkemelerinin Kuruluşu ve Maraş Bidayet Mahkemesi (1879-1908)", Memet Yetişgin "Türk Kurtuluş Savaşı'nda Maraş Savunmasının Dönemin Amerikan Gazetelerindeki Yansımaları (1919-1922)", Ali Akyıldız "Millî Mücadele Döneminde Maraş'ta Kolluk Kuvvetleri ve Nizami Birlikler", Faruk Söylemez "Millî Mücadele'de Güney Cephesinde Rişvan Aşireti Kuvvetlerinin Faaliyetleri", Cengiz Şavkılı-Derya Tokur "Tek Parti Dönemi Maraş Valileri ve Faaliyetleri (1923-1946)", Erhan Alpaslan-M. Can Göktürk "Maraş'ın Cumhuriyet Senatosu'nda Temsili (1961-1980)", Emin Toroğlu-Tuğrul Avcı-Ramazan Gök "Kahramanmaraş İlinde Ceviz Üretiminin Coğrafi Şartları", Nadire Karademir "Yerel Halkın Kahramanmaraş'ta Festivaller Üzerine Algılarının Değerlendirilmesi", Lütfi Alıcı-Gülcan Alıcı "Maraşlı Divan Şairi Hasan Nâdirî'nin Hayatı Edebî Şahsiyeti ve Eserleri", Yılmaz Irmak "Maraşîzâde Ahmed Kuddûsî'nin Hece Vezni ile Yazdığı Şiirlerde Tasavvufî Unsurlar" konularını ele almışlardır.

Başta akademisyenlerimiz olmak üzere bu kitabın ortaya çıkmasında emeği geçen herkese çok teşekkür eder, bu çalışmanın şehrimize ve ilim âlemine faydalı olmasını dilerim.

Hayrettin GÜNGÖR
Büyükşehir Belediye Başkanı

İÇİNDEKİLER

OSMANLI TAHRİR DEFTERLERİNDE
DULKADİR BEYLİĞİ TEŞKİLATINA DAİR KAYITLAR I: İDARİ VE ASKERİ TEŞKİLAT

ARİF SARI[*]

Giriş

Dulkadir Beyliği hakkında ilk ilmî tetkik kabul edilen Arifî Paşa'nın "Elbistan ve Maraş'ta Dulkadiroğulları Hükûmeti"[1] adlı yazısının 1915 yılında neşrinden bu yana Dulkadirli tarihine hasredilmiş araştırmaların sayısı hayli artmıştır. Kıymetleri şüphesiz olan bu araştırmalar genellikle beyliğin siyasi faaliyetleri, idari teşkilatı yahut vakıf müesseseleri hakkında belirli bir dönem veya meseleye hasredilmişlerdir. Refet Yinanç'ın 1989 yılında yayınlanan Dulkadir Beyliği adlı araştırması ise beylik tarihinin bütüncül ve tafsilatlı tek tetkiki olması bakımından müstesna yerini hâlen korumaktadır.[2]

Bahsedilen eserinde Yinanç, beyliğin siyasi hayatını çok sayıda Türkçe, Arapça ve Farsça muasır vakayiname ve yakın dönem araştırmalarına müracaatla sarih şekilde ortaya koymaktadır. Ancak eserin idari teşkilat ve sosyoekonomik yapıya mahsus kısmı o derece mütekâmil değildir. Bunun sebebi Türk beyliklerine dair araştırmaların hemen tamamında karşılaşıldığı üzere Dulkadir Beyliği teşkilatı hakkında da var olan bilgimizin yetersizliğidir. Esasen Yinanç, bu müşkülata çare aramış, beylikler devri araştırmalarında daha önce dikkate alınmayan Osmanlı tahrir defterlerine de müracaat etmiştir.

Refet Yinanç'ın tahrir defterlerinde Dulkadir Beyliği nizamı hakkında bilgi bulmayı umması Osmanlı fetih ve tahrir sistemi dikkate alındığında son derece makuldür. Zira Osmanlılar bir bölgenin fethini müteakip o bölgede önceki hükûmet devrinde cari uygulamalardan bidat kabul edilenler ile halka zulüm mahiyeti taşıyanları derhâl, sair uygulamaları ise tedricen kaldırmışlar; Osmanlı idaresinin zamanla hâkim kılınmasını tercih etmişlerdir. Bu süreçte lağvedilen yahut devamında mahzur görülmeyen eskiden kalma uygulamalarla ilgili bazı bilgiler de tahrir defterlerine aksetmiştir. Nitekim Yinanç, Dulkadir Beyliği sahasına ait tahrir defterlerinde beyliğe ilişkin cüzî de olsa birtakım bilgilere ulaşmıştır. Yinanç'ın bu kaynaklarda kısıtlı bilgi bulabilmesinin nedeni ise istifade ettiği defterlerin XVI. yüzyılın ikinci yarısına ait olmalarıdır. Bunlar, beyliğin ilhakından 25-30 yıl sonra, bölgede Dulkadirli izlerinin büyük ölçüde

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[*]   Doç. Dr., Millî Savunma Üniversitesi Kara Harp Okulu Tarih Bölümü Öğretim Üyesi
[1]   Ârifî Paşa, "Maraş ve Elbistan'da Zülkadir (Dulkadir) Oğulları Hükûmeti", *TOEM (Tarih-i Osmanî Encümeni Mecmuası),* c.V, S.30, İstanbul 1915, s.358-377.
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KKA. TD, nr.31 (Bozok)

KKA. TD, nr.168 (Kars-ı Maraş)

KKA, TD, nr.116 (Maraş)

b. Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Osmanlı Arşivi (BOA) Tahrir Defterleri

BOA. TD. nr.402 (Maraş, Kars-ı Maraş)

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ZAMANTU KAZASI KİŞİ ADLARI (1564)

İBRAHİM SOLAK[*] - AHMET GÜLENÇ[**]

Giriş

Ad, canlı ve cansız tüm varlıkları belirten ve niteleyen ifadelerdir[1]. Varlıklara verilen adların çeşitli tarihi, kültürel, coğrafi, dini ve folklorik etkileri bulunmakta bu nedenle de adları araştırmak ve incelemek üzere ad bilimi (onomastik) adı verilen bir bilim dalı kurulmuştur. Ad bilim veya diğer bir ifade ile onomastik, çeşitli dillerdeki özel adların kökeni, tarihi gelişimi ve çeşitli dil ve kültürlerde uğradığı değişimleri inceleyen bilim dalıdır. Farklı alt dallardan meydana gelen adbilimin kişi adlarını inceleyen bölümüne antroponimi (antroponymie) denilmektedir[2]. Çevremizde ve günlük hayatımızda karşılaştığımız canlılar, nesneler ve değişik isimlerle anılan kavramların adıyla ilgilenen bu bilim dalını tarihçiler, dilbilimciler, sosyologlar, hukukçular ve halk bilimciler kendi uzmanlık alanlarına göre incelerler[3]. Özellikle bazı Avrupa ülkelerinde konunun önemine binaen çeşitli uluslararası kongreler düzenlenmiştir. Bu kongrelere ülkemizden de katılım sağlanarak Türk onomastiğinin uluslararası sahada tanınması sağlanmıştır[4].

Ülkemizde son yıllarda tarihçiler arasında popüler bir hal alan ad bilim çalışmaları henüz yeterli bir seviyeye ulaşamamıştır. Yapılan ad bilim çalışmalarının temel kaynakları ise XVI. ve XVII. yüzyıllara ait Tahrir defterlerinden meydana gelmektedir. Sözlükte yazma, kaydetme, deftere geçirme gibi anlamlara gelen tahrir kelimesi, Osmanlı Devleti'nin maliye teşkilatında devlete ödenen vergi türleri ve vergi mükellefi olan şahısların tespit edilmesi için farklı zaman ve yerleşim birimlerinde yapılan sayımların kaydedildiği defterleri ifade etmektedir[5]. Osmanlı Devleti'nin sosyo-ekonomik tarih araştırmalarında önemli bir kaynak teşkil eden tahrir defterlerinde yer alan şahıs ve yer adları,

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OSMANLI DEVLETİ'NDE BİDAYET MAHKEMELERİNİN
KURULUŞU VE MARAŞ BİDAYET MAHKEMESİ (1879-1908)

Yasİn Kozak[*]

1. Giriş

Osmanlı Devleti'nin kuruluşundan Tanzimat dönemine kadar yüzyıllar boyunca her türlü hukuki ihtilaflar, şer'i mahkemeler aracılığıyla çözülmüştür. Bu mahkemelerin başkanlarına "Kadı" adı verilmekteydi. Osmanlı Devleti'nde ilk kadı, Osman Bey tarafından tayin edildi. I. Murat döneminde Kazaskerlik makamı ihdas edildi. Daha sonra bu makam Rumeli ve Anadolu Kazaskerliği adıyla ikiye ayrıldı (Yetkin, 2013, s. 389). Yıldırım Bayezid dönemine kadar kadıların düzenli ve yeterli gelirleri yoktu. Bu durum çeşitli problemleri beraberinde getirmekteydi. Bunun üzerine Yıldırım Bayezid devrinde Vezir Çandarlızade Ali Paşa'nın teklifiyle mahkemede görülen davalar ve yapılan miras taksimleri ile hazırlanan hüccetler için belli oranda harç alınmaya böylelikle de kadı ve yardımcıları için sürekli bir gelir sağlanmaya başlandı. Harç miktarları da kanunnamelerle belirlendi ve zaman zaman güncellendi. Kadılar, Osmanlının kuruluş yıllarında ilk olarak süresiz olarak göreve getirilirken kadı olmak isteyen kişilerin sayısının artması ve yeterli sayıda kadılığın bulunmaması nedeniyle bu usulden vazgeçilerek kadılar belli süreliğine atanmaya başlandı (Aydın, 2003, s. 343). Bu süre XVI. yüzyıldan itibaren 3 sene olarak belirlendi. Daha sonra da 2 seneye, XVII. yüzyılın sonlarından itibaren ise 1 seneye düşürüldü (Yetkin, 2013, s. 389).

Genelde şer'i mahkemelerin baktığı dava konuları sınırlandırılmamıştı. Bir şer'i mahkeme şer'i hukuk davasına giren konulara baktığı gibi medeni, ticari ve cinai davaları da görüp hükme bağlardı. Bunların dışında günümüzde noterlerin gerçekleştirdiği bir çok iş ve işlemleri de yerine getirmekteydi. Ayrıca miras hukuku ile ilgili konularla da ilgilenmekteydi. Örfi kanun ve hükümlerin tatbiki, iltizam işlerinin düzenlenmesi, vergi mükelleflerinin tayini, tespiti, her türlü yasaknamelerin tatbiki, halkın şikayetlerinin merkeze bildirilmesi bir başka ifade ile son dönemdeki müdde-i umumiliğe ait görevler de, şer'i mahkemenin asli vazifeleri arasında yer almaktaydı. Osmanlı Devleti, XVI. yüzyıl sonları XVII. yüzyıl başlarından itibaren kadılara, bir çok mühim vazifeler daha vererek onların görev sahasını genişletti (İnalcık, bty, s. 150).

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TÜRK KURTULUŞ SAVAŞI'NDA MARAŞ SAVUNMASININ DÖNEMİN AMERİKAN GAZETELERİNDEKİ YANSIMALARI (1919-1922)

MEMET YETİŞGİN[*]

Giriş: Maraş Savunması ve Basının Tarihi Olaylardaki Yeri

Anadolu (Küçük Asya) 1071 Malazgirt Zaferi ile Türklerin fetihlerine ve yerleşimine açıldı. Gaza geleneğini uçlarda kazanımlar elde etmede etkin bir şekilde kullanan Türkmenler, Bizans'ın içerisine düştüğü zayıflığı başarılı bir şekilde manipüle ettiler ve 11. asrın son çeyreği içerisinde Anadolu'da siyasi üstünlük kurmayı başardılar. Kutalmışoğlu Süleyman Şah öncülüğünde Anadolu'nun Türkleşmesine ve Türkiye (Turcia) olarak anılmasına yol açtılar.[1] 12. Asırla birlikte Anadolu "Türkiye" (Turkia) olarak isimlendirildi.[2] Türk siyasi teşekküllerinden Anadolu Selçukluları, Anadolu Türk Beylikleri ve Osmanlı Devleti burasının hâkimi oldu. 20. asra gelindiğinde Anadolu 1.000 yıllık bir Türk vatanı karakterini kazanmıştı. Ancak, Harb-i Umumi'nin galipleri bu gerçeği görmezlikten geldiler ve Türkiye'yi bölüp parçalamak istediler. Türkler zorlu bir sınav vererek vatanlarını ve bağımsızlıklarını savunmak zorunda kaldılar. Maraş bu mücadelenin yaşandığı önemli bir şehirdi. Maraş'ta kazanılan ve ilk önemli başarılardan olan Maraş Savunması mücadelenin önemli bir safhasını oluşturdu. Türk Bağımsızlık Savaşı (1919-1922) zaferle sonuçlandı. Türkiye Cumhuriyeti bir "ulus-devlet" olarak bu engin ve köklü tarih üzerinde yeni ve büyük bir devlet olarak doğdu.

I. Dünya Savaşı yıllarında (1914-1918) İtilaf devletleri kendi aralarında yaptıkları gizli anlaşmalarla Türklerin siyasi varlığına ve bir millet olarak bağımsız ve birlik olma hakkına saldırdılar. Bin yıllık Türk yurdunu türlü bahane ve iddialarla bölmeye ve elinden almaya kalkıştılar. Savaş yıllarında tasarladıkları projeler ve Mondros Mütarekesi (30 Ekim 1918) sonrası uyguladıkları işgallerle Anadolu'yu parçalamaya başladılar. Mütareke ile eli kolu bağlanan, askeri gücünü kaybeden, stratejik yerlerine el konulan, ulaşım ve haberleşmesi kısıtlanan Türklerin, işgalci emperyalistler ve onların işbirlikçisi yerli azınlıklar

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[1] Claude Cahen, *The Formation of Turkey: The Seljukid Sultanate of Rûm: Eleventh to Fourteenth Century*, translated by P. M. Holt, Longman, London, 2001, s. 7-14; Claude Cahen, *Türklerin Anadolu'ya İlk Girişi*, çeviren Yaşar Yücel ve Bahaeddin Yediyıldız, Türk Tarih Kurumu, Ankara, 1992, s. 53-59; Claude Cahen, *Haçlı Seferleri Zamanında Doğu ve Batı*, çeviren Mustafa Daş, Yeditepe Yayınevi, İstanbul, 2010, s. 27-28.

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MİLLİ MÜCADELE DÖNEMİNDE MARAŞ'TA
KOLLUK KUVVETLERİ VE NİZAMİ BİRLİKLER

ALİ AKYILDIZ[*]

Giriş

Osmanlı Devleti Birinci Dünya Savaşı sonunda Mondros Ateşkes Antlaşması'nı imzalamak zorunda kalmıştır. İtilaf devletleri bu antlaşma ile Anadolu'daki kolluk kuvvetleri ile nizami birliklere yönelik terhis etme ve silahlarına el koyma uygulamalarını başlatmıştır. Buna mukabil Türk komuta heyeti Anadolu dışındaki Irak, Suriye, Kafkaslar gibi muhtelif bölgelerden Türkiye'nin iç kesimlerine birlik ve cephane nakli başlatmıştır. Anadolu'ya sevk edilen birlikler ordudan kolordu seviyesine çekilmişti. 1919 yılında Anadolu'da sekiz, Trakya'da bir kolordu komutanlığı mevcuttu.[1] Anadolu'nun doğusunda bulunan kolordu komutanlıkları 15. Kolordu Erzurum, 3. Kolordu Sivas, 13. Kolordu Diyarbakır merkezli idi. Her ne kadar birlikler kolordu komutanlığı şeklinde konuşlandırılsa da er ve cephane bakımından kolordu gücünden oldukça uzaktı.[2]

Millî Mücadele döneminde Maraş'ta görev yapan kolluk kuvvetleri Polis Teşkilatı, Jandarma Teşkilatı ve Ahz-ı Asker Şube Riyaseti (Askerlik Şube Başkanlığı)'dir.[3] Maraş'ta kurtuluş mücadelesi milis kuvvetlerinin omuzlarında yükselse de bu mücadelede kolluk kuvvetlerinin de oldukça önemli hizmetleri olmuştur. Vurgulanması gereken bir diğer husus ise farklı bölgelerde görev yapan Maraşlı kolluk kuvveti personelinin memleketlerinin işgalini duyduklarında bölgeye intikal ederek milis kuvvetlere katılmasıdır.[4] Maraş'ta görev ya-

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[1] *Türk İstiklal Harbi IV'üncü Cilt Güney Cephesi*, Haz. Yayın Kurulu, ATASE Yay., Ankara 2009, s. 37.

[2] Gazi Mustafa Kemal Paşa, Mondros Ateşkes Antlaşması'ndan sonra birliklerdeki savaşçı erlerinin terhis edildiğini, silah ve cephaneye el konulduğunu ifade ederek ordunun savaş gücünden yoksun birtakım kadrolar haline getirildiğini belirtmiştir. Ayrıntılı bilgi için bkz. Gazi Mustafa Kemal, *Nutuk*, Sami N. Özdemir C. 1, TTK, Ankara 2019, s.11.

[3] Günümüzde kolluk kuvveti tanımı içerisinde Polis Teşkilatı, Jandarma Teşkilatı, Sahil Güvenlik ve Gümrük Muhafaza Teşkilatı gibi birimler yer alırken Askerlik Şube Başkanlığı bu tanımın dışında tutulmuştur. Ancak makalede incelenen dönemde Askerlik Şube Başkanlıklarının asayişi sağlamada görev almasından dolayı bu birimler kolluk kuvvetleri içerisinde değerlendirilmiştir. Kolluk kuvveti tanımı için bkz. Resmi Gazete, Sayı 25832, 01.06. 2005.

[4] Maraş'ın işgali duyulduğunda memleketine dönüş yapan isimlerin başında Arslan Bey gelir. Arslan Bey Halep'te polis memuru olarak görev yapmakta iken Maraş'ın işgalini duyduğunda memleketine dönerek kurtuluş mücadelesinde büyük katkı sunmuştur. Ayrıntılı bilgi için bkz. İbrahim Kanadıkırık, *Şehit Evliya Efendi Destanı*, Cümle Yay., Ankara 2021, s. 43; İstanbul'da Birinci Ordu'da görevli Mehmet Çavuş (Duyar) ise Maraş'ın işgal edildiği haberini alınca birliğini terk ederek memlekete geldiğini Kılıç Ali ve Yörük

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MİLLİ MÜCADELE'DE GÜNEY CEPHESİNDE
RİŞVAN AŞİRETİ KUVVETLERİNİN FAALİYETLERİ

FARUK SÖYLEMEZ[*]

Giriş

Millî Mücadele döneminde işgale uğrayan bölgelerde yerel kuvvetlerin işgalcilere karşı verdikleri mücadelelerde işgal bölgesindeki halkın kahramanca savunmasının yanı sıra diğer bölgelerden gelen milli kuvvetlerin de bu savunmaya katkıları yadsınamaz. Bunlardan birisi de "aşiret" kuvvetleridir. Millî Mücadele'de Güney Cephesi'nde Maraş, Antep ve Urfa'nın Fransızlar tarafından işgaline karşı verilen mücadelede muhtelif aşiretlere mensup kahramanların da söz konusu şehirlerin istiklaline kavuşması için ya şehit ya da gazi oldukları bilinmektedir. Bunlar arasında Maraş'ta direnişin ilk kurşununu atan Sütçü İmam, Antep'te Şahin Bey ve Karayılan olarak şöhret bulan Molla Mehmet gibi sembolleşen kahramanlar sayılabilir. Bu çalışmada Maraş, Antep ve Urfa'nın Fransızlara karşı verdikleri bağımsızlık mücadelelerinde Rişvan Aşireti'ne mensup beylerin faaliyet ve katkıları üzerinde durulacaktır. Rişvan Aşireti'nin Kabalar Oymağı'na mensup olan Molla Mehmet'in Maraş ve Antep savunmalarında maiyetindeki aşiret kuvvetleri ile Fransızlara karşı mücadelesi ve bu mücadele sırasında şehadeti üzerinde durulacaktır. Yine Rişvan Aşireti'nin Zerukânlı Oymağı'ndan Hacı Bedir Bey'in Urfa ve Antep savunmalarında maiyetindeki aşiret kuvvetleriyle gösterdiği kahramanlık ele alınacaktır. Araştırmada başta Gazi Mustafa Kemal Atatürk'ün Nutuk olmak üzere devrin kaynakları ile araştırma ve incelemelerden yararlanılacaktır. Araştırmada biribirinden bağımsız olarak çalışan Molla Mehmet (Karayılan) ve Hacı Bedir Ağa'nın faaliyetleri ayrı ayrı incelenecektir.

Bunun yanı sıra cephe gerisinde de Rişvan Aşireti beylerinin Maraş'taki Fransız işgalini protesto etmek amacıyla çekilen telgrafların altında isimleri bulunduğu görülmektedir. Bu cümleden olarak Maraş, Urfa ve Antep'in Fransızlar tarafından işgal edileceği haberi dahi Adıyaman ve çevresinde büyük bir tepkiyle karşılanmıştır Adıyaman Müdafaa-i Hukuk Cemiyeti tarafından Sivas'ta Müdafaa-i Hukuk-ı Milliye Heyet-i Temsiliyyesi'ne gönderilen 21 Kasım 1919 tarihli telgrafta Fransızların Maraş'ı işgali kınanmıştır. Telgrafı müftü, belediye başkanı, ulema ve eşraf temsilcilerinin yanı sıra Rişvan Aşireti reisi

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TEK PARTİ DÖNEMİ MARAŞ VALİLERİ VE FAALİYETLERİ (1923-1946)

Cengiz Şavkılı[*] - Derya Tokur[**]

Giriş

Kahramanmaraş, güney Anadolu'da bir vilayet merkezi olup, Ahır Dağı kütlesinin cenup (güney) eteklerinde, kendi ismi verilen ovanın şimal (kuzey) kenarında, deniz seviyesinden 620-760 metre irtifada meyilli bir satıh üzerine kurulmuştur.[1] Kahramanmaraş'ta yapılan yüzey araştırmaları bölgenin tarihinin Yontma Taş Devrine kadar uzandığı ortaya çıkarmıştır.[2] Maraş'ın bilinen tarihi, Anadolu'da ilk siyasi birliği kuran Hititlere dayanır.[3] Tarihi süreçte Maraş topraklarında Hitit, Asur, Pers, Makedon, Grek, Roma medeniyetlerinin yanı sıra Sâsânî, Bizans, Müslüman Araplar, Selçuklular ve Osmanlı Devleti hüküm sürmüştür.[4] Anadolu'nun en eski kentlerinden biri olan Maraş tarihsel süreç içerisinde; Maraj, Markasi, Marasion, Margas, Margaji, Marah, Maraksium, Marassion ve Mer'aş gibi değişik şekillerde söylenen ve yazılan isimlerle anılmıştır.[5] İlin adının Kahramanmaraş olması ise 1973'te gerçekleşmiştir. Maraş Milletvekilleri M. Zekeriya Kürşad ile İbrahim Öztürk'ün verdikleri kanun teklifleri, 7 Şubat 1973 tarihinde kanunlaşmış ve 1657 sayılı Kanunla, Kurtuluş Savaşı'nda gösterdiği üstün başarılarından dolayı Maraş'a kahramanlık unvanı verilerek, ilin adı "Kahramanmaraş" olarak değiştirilmiştir.[6]

Kesin olmamakla birlikte bazı kaynaklarda Maraş'ın ilk defa Malazgirt Savaşı'ndan sonra Anadolu'nun güneyine yönelik fetihler sırasında, 1085'te Selçuklu komutanlarından Emir Buldacı tarafından ele geçirildiği ifade edilmekte-

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[1] Besim Darkot, "Maraş", *İA,* C. VII, Millî Eğitim Basımevi, İstanbul, 1993, s. 310.

[2] İsmail Kılıç Kökten, "Maraş Vilayetinde Tarihten Dip Tarihe Giriş" *Türk Arkeoloji Dergisi*, Sayı: X-1, 1960, s. 46; İlyas Gökhan, *Başlangıçtan Kurtuluş Harbine Kadar Maraş Tarihi*, Ukde Yayınları, Kahramanmaraş, 2011, s. 40-53.

[3] Tufan Gündüz, "Kahramanmaraş", *DİA*, C. XXIV, TDV Yayınları, İSAM, İstanbul, 2001, s. 192.

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MARAŞ'IN CUMHURİYET SENATOSU'NDA TEMSİLİ (1961-1980)

Erhan Alpaslan [*] - M. Can Göktürk [*]

Giriş

Türkiye'de seçimler, ilk Anayasanın kurulması ve bununla birlikte halk tarafından seçilecek olan bir heyetin oluşturulmasıyla siyasi tarihimizde görülmeye başlamıştır. Dolayısıyla halk temsilcilerinin devlet işlerine katılmasını sağlayan bir Anayasanın tebdiliyle birlikte seçimler yapılmaya başlamıştır. Türk Parlamento Tarihi'nde 1876 senesi, Kanun-u Esâsî'nin ilanıyla birlikte anayasal düzene geçiş ve parlamenter sisteme yönelişin ilk adımı olmuştur[1]. Türkiye, Kanun-u Esâsinin kabulüyle başlayan I. Meşrutiyet devriyle birlikte çift meclis sisteminin ilk tarihi tecrübesini yaşamıştır. Böylece Meclis-i Âyan (Hey'et-i Âyan) ile Meclis-i Meb'usanın (Hey'et-i Meb'usan) birleşmesiyle 1877 senesinde Meclis-i Umûmî açılmıştır[2]. Meclis, senato gibi faaliyette bulunurken 40 kişiden oluşması düşünülen Âyan Meclisi'nin üyeleri Padişah tarafından atanmış, 130 sandalyelik Mebusan Meclisi üyeleriyse vilayet meclisi üyeleri arasından seçimle belirlenmiştir[3]. Âyan Meclisinin üye sayısı, Meclis-i Mebusan üye sayısının 3/1'ini geçmeyecek şekilde ayarlanırken[4] Âyanlar, kırk yaşını doldurmuş olup vekillik; valilik, ordu müşirliği, elçilik, patriklik ve hahambaşılık gibi görevlerde bulunan; halk tarafından tanınan ve güvenilen kişiler arasından seçilmiştir[5].

Türkiye'de, meşrutiyet rejimi içerisinde en önemli husus yasama meclisi seçimleriyken İkinci Meşrutiyetin ilanıyla birlikte 1908-1919 yılları arasında dört genel seçim yapılmıştır. Bu genel seçimler içerisinde 1908-1912 yılları arası çok partili, 1912-1918 yılları arasında ise İttihat ve Terakki hâkimiyetinde tekçi parlamentarizm hâkim olmuştur. 1918 senesinde Mondros Mütarekesiyle birlikte İttihat ve Terakki düzeni yıkılınca, çoğulculuk ve particilik anlayışı

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[4] Arsel, a.g.m., s. 195.

[5] Güneş, a.g.e., s. 88.

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KAHRAMANMARAŞ İLİNDE CEVİZ ÜRETİMİNİN COĞRAFİ ŞARTLARI

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1. Giriş

Ceviz, bitkinin ağacı ve meyvesi için kullanılan bir terimdir. Gerek meyvesinin çok besleyici oluşu ve gereksе kerestesinin mobilyacılıkta çok iyi cila kabul etmesi nedeniyle eskiden beri büyük önem taşımıştır (Doğanay ve Coşkun, 2012:362). Ülkemizin bazı yörelerinde ceviz yerine "koz" terimi kullanılmakta olup, kozlu, kozluca, kozludere, kozcağız gibi bu kelime ile çok sayıda yer adı da oluşturulmuştur.

Kökeni itibariyle dünyada geniş doğal yayılma alanına sahip olan ceviz (*Juglans regia* L.) çeşitli göçler ve ticaret kervanları vasıtasıyla doğal yayılma alanı dışına da götürülmüş olup, tropik bölgeler dışında hemen hemen dünyanın her yerinde yetiştiriciliği yapılan bir meyvedir (OGM, 2010:1). Kültürel özellikleri dışında ceviz kuvvetli gelişen kökleri yardımıyla, yamaçlarda toprak kaymalarını ve taşınmalarını, dere kenarlarında ise sel baskınlarını önler. Ceviz ağacı tohumu, kerestesi, yeşil meyve kabuğu, sert meyve kabuğu, kökü ve yaprakları ile çok yönlü olarak insanlara yarar sağlayan bir meyve türüdür (Demir, 2018:1) Diğer meyve çeşitlerinin tersine aşılama zorunluluğu olmaksızın meyve üretiminin gerçekleştirilebilmesi, cevizin yaygın olarak yetiştirilen bir meyve olmasının başlıca nedeni olmuştur (Kapluhan, 2015:148).

Dünya ceviz üretimi FAO'nun 2017 verilerine göre, % 62.8'i Asya, % 21.4'ü Amerika, % 9.1'i Avrupa ve % 1'i Afrika kıtalarında toplam 3.829.626 ton üretilmiştir. Üretimde 1.925.403 ton ile Çin ilk sırada yer almıştır. ABD 571.526 ton, İran 349.192 ton ve dördüncü olarak da 210.000 ton ile Türkiye, ceviz üretiminde dünyada dördüncü sırada yer almışlardır. Türkiye 1960'lı yıllarda ceviz ihracatı yapan ülke konumundan, 2000'li yıllarda ceviz ithalatı yapan ülke konumuna gelmiştir. Ceviz ithalat miktarımızın yaklaşık 46.000 ton olduğunu dikkate aldığımızda, ülkemizin, Fransa, İspanya ve Yunanistan gibi ülkelerin ceviz üretim miktarlarından daha fazla ceviz ithal ettiği görülmektedir. İthalatımız genellikle ABD, Şili, Moldova, Bulgaristan, Kırgızistan, Türkmenistan ve Özbekistan'dan karşılanmaktadır. 2017 yılı FAO verilerine göre dünyada en fazla kabuklu ceviz ithalatı yapan ülke 45.320 ton ile Türkiye

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MARAŞLI DİVAN ŞAİRİ HASAN NÂDİRÎ'NİN HAYATI EDEBÎ ŞAHSİYETİ VE ESERLERİ

LÜTFİ ALICI[*] - GÜLCAN ALICI[*]

"Kul olan Allahı evvel yâd ede
Dâimâ dil mülkünü âbâd ede"
Nâdirî

Giriş

Nâdirî, H 1246/ M 1830 yılında Maraş'ta doğmuştur. Asıl adı Hasan Nâdir'dir. Hasan Nâdir, "Kurrâzâde" olarak bilinen bir ailedendir. Maraş'ta küçük bir mahalle mektebinde ilkokulu tahsil etmiştir. İlkokul tahsiline rağmen Nâdirî, Allah vergisi kabiliyeti ve keskin zekâsıyla akran ve emsali arasında parlamıştır. Uzun müddet Maraş Mahkeme-i Şer'iyye'sinde memur olarak çalışan Hasan Nâdir Efendi, yine zekâsı ile i'lâmât (mahkeme hüküm belgesi) tanziminde ve ilm-i sakkda (i'lâm, vesika düzenleme ilmi) maharet göstermiştir (Salâhaddîn Enîs 1337/1918: 1; İnal 1988: C 2, 1063).

Nâdirî, Maraş ve çevresinde tanınıp sevilen, şiirlerine rağbet edilen bir şair olmasına rağmen sonradan kendisini içkiye vererek esrük/sarhoş bir hayat yaşamıştır. Vasiyetini bile mestane bir eda ile etmiştir.

Câm-ı mevt ile cüdâ düşdüm ehibbâlardan
Dâimâ işte murâdım budur hem-pâlardan

Cismimi pîr-i mugân bâde ile gasl etsin
Sâkîler mey dökeler sâgar-ı mînâlardan

Sîm-tenler dokusunlar kefenim tâlib-i dîn
Cem' edip bâd-ı sabâ zülf-i semen-sâlardan

Ehl-i rindân-ı harâbât namazım kılalar
El-hazer uğramasın semtime mollâlardan

Leşimi defnedeler zîr-i huma mey-gedede

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Sözlü Kaynak

Yaşar Alparslan: 1947 doğumlu, emekli öğretmen olan Yaşar Alparslan hâlen Kahramanmaraş/Merkez Divanlı Mahallesi'nde oturmaktadır. Yaşar Alparslan çevresinde, özel kütüphanesinin zenginliği ve Kahramanmaraş'ın kültür hayatına yaptığı katkılarıyla tanınmaktadır.

MARAŞÎZÂDE AHMED KUDDÛSÎ'NİN HECE VEZNİ İLE YAZDIĞI ŞİİRLERDE TASAVVUFÎ UNSURLAR[*]

YILMAZ IRMAK[**]

Giriş

Maraşîzâde Ahmed Kuddûsî, 1769 yılında Niğde'nin Bor ilçesinde dünyaya gelir. Babası, Maraş'ın Tekerekli ailesinden Seyyid İbrahim Efendi'dir. Nakşibendi şeyhi İbrahim Efendi, dönemin valisinin baskılarına dayanamamış ve Maraş'tan Niğde'ye göç etmek zorunda kalmıştır. 19. yüzyıl şâir ve mutasavvıflarından olan Kuddûsî'nin tasavvuf yolundaki ilk mürşidi babasıdır. Kuddûsî, babasına atfen "İbnü'l Mer'aşî" ve "Mer'aşî-zâde" lakaplarıyla tanınmıştır (Tenik, 2011: 34). Allah'ın "Kuddûs" ismine mahzar olmak için şiirlerinde Kuddûsî mahlasını kullanmayı tercih etmiştir. 1786 yılında babasının vefatından sonra Hz. Peygamber aşkı daha da şiddetlenen Kuddûsî, tasavvuf eğitimi almak için önce Kayseri, Turhal ve Erzincan gibi Anadolu şehirlerinde bulunur; daha sonra da Şam, Mısır, Hicaz ve Mekke'ye gider. Mekke'de hac vazifesini yerine getirdikten sonra bir yıl Hira ve Uhud dağında inzivaya çekilerek halvete girer. Mekke'de Hira dağında halvet ettiği sırada yirmi yaşındadır. Burada tasavvufi olgunluğa ulaştıktan sonra irşâd faaliyetleri için Anadolu'ya döner. 1807-1810 yılları arasında Osmanlı-Rus Savaşı'nda Ruslara karşı Şumnu kenti savunmasına katılır. Bu savaştan sonra İstanbul'a yerleşir. Onun için İstanbul evliyalar, salihler, âlimler, sultanlar ve sanatkârlar diyarıdır. Bu bakımdan bu şehre büyük bir hayranlık duyar. İstanbul'da bir müddet yaşadıktan sonra annesinin isteğiyle Bor'a gelen Kuddûsî, içindeki Allah ve peygamber sevgisiyle tekrar Hicaz yolculuğuna çıkar ve burada on yedi yıl daha kalır. "Hicaz'dan Anadolu'ya gitmesi ve çok evlilik yapması için kendisine manevi emirler verildiğini" (Doğan, 2013: 41) belirten Kuddûsî, İstanbul, Bor ve Şumnu'da yapmış olduğu evliliklerden yirmi altı çocuk sahibi olmuştur.

Çocukluk yıllarında babasından Nakşibendilik virdlerini talim eden Kuddûsî, zikr, şükr, cezbe ve aşkı arttıkça genç yaşta velilik basamaklarını hızla tırmanmıştır. Daha sonra Kâdirî tarikatına intisap eden Kuddûsî, kısa sürede tasavvufi görüşleri ve dini nasihatleri ile geniş kitleler tarafından tanınan, sevi-

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Asuman Yaprak

GÖÇ VE ENTEGRASYON
Almanya'nın Göç Politikaları

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ASUMAN YAPRAK

İçlerinde yarım kalmış iki dünyayı birlikte taşıyan,
gurbeti vatan eden dedem Bayram Yaprak ve
babam Mustafa Yaprak'a ithafen...

İÇİNDEKİLER

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TARİH, KÜLTÜR, SANAT, TURİZM, SANAYİ VE TİCARET ŞEHRİ

BEYŞEHİR

Editör:
Prof. Dr. Hüseyin Muşmal

BEYŞEHİR ARAŞTIRMALARI
(TARİH, KÜLTÜR, TURİZM, SANAYİ VE TİCARET ŞEHRİ BEYŞEHİR KİTABI)

EDİTÖR: PROF. DR. HÜSEYİN MUŞMAL

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PALET
YAYINLARI

TAKDİM

Eşsiz doğal güzellikleri ve sahip olduğu verimli toprakları nedeniyle binlerce yıl birçok medeniyete ev sahipliği yapan Beyşehir, barındırdığı tarihsel ve kültürel zenginliğin yanı sıra farklı arayış ve beklentilere yanıt veren muhteşem doğasıyla da ülkemizin ve dünyanın gözbebeği şehirlerinden biridir. Tarihi kaynaklarda Selçuklu Sultanı Alâeddin Keykubad'a atfedilen ve Beyşehir'e hayranlığını ifade ettiği, "Cennet ya burasıdır, ya da buranın altındadır." sözünün ne kadar doğru olduğunu Beyşehir'in güzelliklerini yaşayınca anlarsınız.

Tarihi ve kültürel değerlerimiz, doğal varlıklarımız, sadece bize geçmişten kalan bir miras değil, daha da önemlisi mutlaka nesilden nesile ulaştırmamız gereken emanetlerdir. Üzerinde yaşayan medeniyetlerin en nadide ve görkemli sanatsal ve mimari unsurlarını bünyesinde barındıran, muhteşem doğasıyla herkesi kendine hayran bırakan "Güneşin Koşarak Doğup, Hüzünle Battığı Şehir" Beyşehir'in emanetlerini korumak ve geliştirmek hepimizin sorumluluğu, bizim de önceliğimizdir.

Maviyle yeşilin tüm tonlarını barındıran, yaban hayatı, doğal güzellikleri ve tarihi değerleriyle herkesi kendine hayran bırakan Beyşehir Gölü'nün korunması bizim için her şeyden önce gelir. Binlerce yıldır bölgemiz topraklarına hayat veren gölümüzün su seviyesinin düşüklüğü, kirliliğinin önlenmesi, canlı çeşitliliğinin korunması için girişimlerimiz dün olduğu gibi bugün de aynı kararlılıkla devam ediyor. Uygulanan yanlış politikalardan vazgeçilmesi ve insanlığın ortak mirası Beyşehir Gölü'nün korunması için söz sahibi olan kurum ve kuruluşlarla sürekli diyalog halindeyiz.

İlçemiz sahip olduğu değerleriyle büyük bir turizm potansiyeline sahiptir. Anadolu'nun incisi şehrimiz bulunduğu konum itibariyle önemli bir kültür turizm destinasyonu olan Konya'ya ve turizmin başkenti olarak kabul edilen Antalya'ya yakınlığı ve birçok bölgenin geçiş güzergahında olması nedeniyle potansiyelini daha da geliştirme imkânına sahiptir.

Son yıllarda özellikle savunma sanayi ve mermer sanayindeki büyüme, iş turizminin ciddi manada gelişmesini sağlasa da Beyşehir'in turizmi henüz istenilen seviyede değildir. Şehrimizin turizminin gelişmesi, ekonomisinin büyümesi Gembos yolunun hizmete açılmasına bağlıdır. Gembos yolu projesini Beyşehir'de ilk defa dile getirdiğimde hayal olarak görenler vardı. İlk Belediye Başkanı adaylığım sürecinde ortaya attığım o gün hayal olarak görülen projenin hayata geçmesine çok şükür az bir zaman kaldı. Şehrimizin ve bölgemizin kaderini değiştirecek Gembos yolunun açılmasıyla beraber Kapadokya hattı tekrar canlanacak, Beyşe-

hir'in saklı kalmış değerlerinin tanınırlığı artacak, paralelinde ekoturizm ve kültür turizmi yatırımları da büyüyecektir. Tarih boyunca bir ticaret yolu olarak kullanılan Gembos yolunun hizmete girmesiyle birlikte Antalya-Konya arasındaki en kısa güzergah aynı zamanda da en düşük rakıma sahip yol olacak. Akdeniz ile İç Anadolu'yu ayıran dağların eşsiz manzarasında yolculuk yapanlar Demir Kapı Tüneli'nden geçerken dört dakikada dört mevsimi birden yaşayacak. Konya tarafında yağmur veya karı görürken Demirkapı Tüneli'nin diğer tarafında güneşli ve sıcak havaya şahit olacaklar.

Beyşehir üzerinden Konya-Kapadokya, Konya-Ankara ve Konya-İstanbul hattında en çok tercih edilen güzergah olacak, dolayısıyla daha çok yerli ve yabancı turisti de beraberinde getirecektir. Beyşehir turizminin kısa sürede ivme kazanması ve müteşebbislerin ilçemize yatırım kararı alması için bu yöndeki mücadelemizi sürdürüyoruz.

İnşallah 2023 yılında açılacak olan Gembos yoluna verdiği desteklerden dolayı Cumhurbaşkanımız Sayın Recep Tayyip Erdoğan başta olmak üzere Ulaştırma ve Altyapı Bakanımız Sayın Adil Karaismailoğlu'na, Konya Valimiz Sayın Vahdettin Özkan'a, Ak Parti Konya Milletvekili Sayın Gülay Samancı'ya, Ak Parti Konya Milletvekili Sayın Tahir Akyürek'e Cumhurbaşkanı Başdanışmanı Sayın Mustafa Akış'a, Konya Milletvekillerimize, Konya Büyükşehir Belediye Başkanımız Sayın Uğur İbrahim Altay'a, Karayolları Genel Müdürümüz Abdulkadir Uraloğlu nezdinde tüm personeline, İlçe Kaymakamımız Sayın Yusuf Özdemir'e, İlçemiz Siyasi Parti Başkanlarına, Sivil Toplum Kuruluşu Başkanlarına ve yönetimlerine, projenin hayata geçirilmesi için yola çıkıldığı ilk andan itibaren katkıda bulunan geçmiş dönem Bakanlarımıza, Milletvekillerimize, Beyşehir Belediye Başkanlarımıza kısacası projeye emek verenlere, ayrıca Beyşehir Gölü ve tarımıyla alakalı önemli desteklerini gördüğümüz İyi Parti Konya Milletvekili Sayın Fahrettin Yokuş'a teşekkür ederim.

Turizm potansiyelinin yanı sıra bölgemizin kalkınmasına katma değer sağlama konusunda enerji yatırımları büyük önem arz etmektedir. Son yıllarda ilçemize yapılan güneş ve rüzgar enerjisi yatırımları yenilenebilir enerji kaynakları bakımından bölgemizin oldukça güçlü bir potansiyele sahip olduğunu göstermektedir. Beyşehir'de güneş ve rüzgarın dışında farklı enerji türlerine uygun sistemlerin kurulması olanaklıdır. Bu bağlamda bölgemizde yerli ve yabancı yatırımları desteklemek, sürdürülebilir kalkınmanın olmazsa olmazıdır. Şehrimizin bu potansiyelinin ekonomiye kazandırılması, yatırımcıların bölgemize olan ilgilerinin arttırılması yönünde girişimlerimiz devam etmektedir. Ayrıca tarımsal ve hayvansal üretim değerimizi yükseltmek, çiftçimizi kalkındırmak şehrimizin ekonomik kalkınmışlığını yükseltmek için tarımsal kalkınma konusunda yeni projeler üretiyoruz. İnşallah yakın gelecekte Beyşehir'in tarım ve hayvancılıkta önemli merkezlerinden birisi olduğunu hep birlikte göreceğiz.

Beyşehir'in eğitim, kültür, sosyal ve ekonomik hayatına yaptığı büyük katkılarla şehrimizin geleceğine yön veren, başarılarıyla bizleri daima gururlandıran hayırsever işadamımız Ali Akkanat Bey'e ne kadar teşekkür etsek azdır. Kıymetli işadamımızın bir özelliği de başarılarıyla bölgemizdeki çoğu işadamına ve gelecek nesillere rol model olmasıdır. Ali Akkanat ağabeyimizin yaptığı gibi şehrimizin dolayısıyla ülkemizin geleceğine yatırım yapan işadamlarımızın sayısı günden güne artıyor.

Huğlu ve Üzümlü mahallerimiz ile Beyşehir Organize Sanayi Bölgemiz 'de ülkemiz av tüfeği üretiminin %70'ini gerçekleştiren firmalarımız yerli ve milli savunma sanayimize katkı vermeye devam ediyor. Savunma sanayi için her türlü alt yapıya ve tecrübeye sahip olan bölgemiz firmalarından beş tanesi, Konya merkezde hizmete başlayan ASELSAN Konya Silah Sistemleri Anonim Şirketi'nin ortakları arasında yerini aldı. Şehrimizin sahip olduğu özellikler göz önünde bulundurulduğunda gerekli mevcut imkânların geliştirilmesi ve firmalarımızın desteklenmesiyle birlikte çok yakın gelecekte Beyşehir'imizin savunma sanayiinde önemli bir üs haline geleceği kanaatindeyim. Yerli ve milli savunma sanayimizin gelişmesi dolayısıyla firmalarımızın ihtiyaçları ve taleplerinin karşılanması noktasında çalışmalarımıza aralıksız devam ediyoruz.

Bölgemiz mermer sektöründe de ülkemiz ekonomisinde önemli bir yere sahiptir. Beyşehir'de 2000'li yıllardan sonra gelişmeye başlayan mermer sektörü bölgemiz rezervinin ve kalitesinin yüksek olması aynı zamanda dünya pazarında yoğun ilgi görmesi nedeniyle yatırım yapan iş adamlarının sayısını hızla artırdı. Antalya Mermer öncülüğünde başlayıp Selçuklu Mermer, Takavcı Mermer, Kasapoğlu Mermer, Tatlıcılar Mermer ve devamında birçok yeni firmayla her geçen yıl büyüyen bölgemiz mermer sektörü bugün ülkemiz maden ihracatında önemli bir noktaya gelmiştir.

Gelecek nesillere modern, sağlıklı, yeşil, daha yaşanabilir bir Beyşehir bırakmak için biz kollarımızı yıllar önceden sıvadık ve ilk gün ki heyecanımızla çalışmaya devam ediyoruz. Ömrümü adadığım Beyşehir'in dertlerine nasıl derman oluruz düşüncesiyle şehrimizin geleceğini planlıyor, halkımızın yaşam kalitesini yükseltmek, sağlıklı, güvenli ve bilinçli bir şehir oluşturmak, şehrimizi ve bölgemizi geleceğe en iyi şekilde taşıyabilmek için var gücümüzle hizmet üretiyoruz. Geçmişten ders çıkararak şehrimizin geleceğini şekillendirecek nesillere de örnek olmaya çalışıyoruz. Gelecek nesillere olan inancım tamdır. Eminim Beyşehir'in yarınları onlar sayesinde çok daha güzel olacak.

Bu vesileyle, Beyşehir'e hizmet etmiş projeleri 26. Dönem Ak Parti Konya Milletvekili Sayın Mehmet Babaoğluna, 22. Dönem Ak Parti Konya Milletvekili Sayın Mustafa Ünaldı'ya şehrimizin özellikle eğitim hayatına büyük katkıları olan 19. ve 20. Dönem Doğru Yol Partisi Konya Milletvekili Sayın Ali Günaydın'a, dünden bugüne şehrimize hizmet etmiş Belediye Başkanlarımıza, Bürokratlarımıza, Siyasi Parti Başkanlarımıza, Sivil Toplum Kuruluşu Başkanlarımıza, Akademisyenlerimi-

ze, şehrimiz ekonomisinin büyümesine ve istihdamına katkı sağlayan işadamlarımıza, ilçemizin sağlık yatırımlarında çok emeği olan Dr. Ali Şafak nezdinde tüm sağlık çalışanlarımıza teşekkür ediyor, sağlık, afiyet ve başarılar diliyorum.

12. 13. ve 14. Dönem Cumhuriyet Halk Partisi Konya Milletvekili İhsan Kabadayı, 10 ve 11 Dönem Demokrat Parti Konya Milletvekili Reyhan Gökmenoğlu, Adalet Partisi Cumhuriyet Senatosu Konya Üyesi Osman Nuri Canbolat gibi Beyşehir insanın gönlünde yer etmiş, unutulmaz hizmetler yapmış, ahirete intikal etmiş geçmişlerimizi de hayırla yâd ediyor, Allah'tan rahmet diliyorum.

Bütün bu düşüncelerimizi ve tespitlerimizi de içeren ve Beyşehir ile ilgili pek çok farklı hususa dahi değinerek ilçemizin eğitim, kültür ve turizm gibi alanlarına katkı sağlayan bu kıymetli eser için yola çıkmazı sağlayan, tüm organizasyonu üstlenerek gece, gündüz demeden çalışan Beyşehir'imizin değerli evladı Sayın Prof. Dr. Hüseyin MUŞMAL başta olmak üzere çalışmada emeği geçen değerli akademisyenlerimizi kutluyor, Beyşehir halkı adına böyle kalıcı ve emek mahsulü bu güzel eser de katkıları bulunan hocalarımıza en derin şükranlarımı sunuyorum.

<div align="right">

Adil BAYINDIR
Beyşehir Belediye Başkanı

</div>

ÖN SÖZ

2019 yılı Belediye Başkanlığı seçimlerinden sonra bağımsız olarak Beyşehir Belediye Başkanı seçilen Sayın Adil BAYINDIR, bir Tarih, Kültür, Doğa ve Turizm şehri olan Beyşehir'le ilgili başkanlığı döneminde yapmayı planladığı çalışmalar arasında şehrin bütün yönlerini ele alan nitelikli bir eser yayımlamayı tasavvur ettiklerini bir ziyaretimiz vesilesiyle ifade etmişti. Nitekim söz konusu çalışmanın detayları hakkında ilerleyen zamanlarda yaptığımız görüşmelerde, çalışmanın bu fakirin editörlüğünde gerçekleştirilmesi ricasında bulundu. Uzun soluklu istişareler neticesinde, eski çağlardan günümüze kadar çok önemli bir yerleşim merkezi olan Beyşehir ve çevresini pek çok yönüyle ele alacak olan bu çalışmada; özellikle şehrin tarihi, kültürü, turizmi ve tabiat varlıkları hakkında ilmî araştırmalara yer verilmesi düşüncesi ortaya konuldu.

Bizlere ifade edilen bu beklentiler doğrultusunda hemen harekete geçerek öncelikle çalışmaya katkı sunması muhtemel olan araştırmacıların tespitini gerçekleştirdik. Bu aşamada yaptıkları çalışmaları ve uzmanlık alanları nedeniyle kendilerini bildiğimiz Beyşehirli, Beyşehir'de çalışmış veya Beyşehir'le ilgili çalışmış olan 40 meslektaşımızla yaptığımız görüşmelerde projeden bahsederek bu çalışmaya katkı sunmaları istendi. Katkı talebimize neredeyse tamamı olumlu yanıt vermiş olmasına rağmen ülkemizde ve dünyada meydana gelen salgın şartları başta olmak üzere bu süreçte arşiv veya arazi çalışmalarında yaşanan çeşitli sorunlar nedeniyle 1 yıllık bir hazırlık döneminin sonunda ancak 30 çalışma nihayete erdirilebildi. Bu süre içinde bize ulaştırılan çalışmalar, eserin konu bütünlüğüne uygun olarak bir ahenk içerisinde sunulması amacıyla tarafımızdan tasnif edilmiş, kontrolden geçirilmiş ve metne dokunulmadan, metin içi dipnot ve kaynakça sistemine uygun hale getirilmiştir. Çalışmalar farklı disiplinlerde alanında uzman ve yetkin araştırmacıları tarafından hazırlandığı için editörlük çalışmamız, metnin şekil ve dil açısından incelenmesi ve bir ahenk içerisinde baştan sona bir bütünü oluşturma noktasında gerçekleşmiştir. Bu nedenle hemen her çalışma, üçer defa baştan sona okunmuş ve tespit edilen hususlar yazarlarına iletilerek, önerilen düzenlemeler ancak yazarların onayı halinde hayata geçirilmiştir. Nihayetinde eserde yer alan çalışmalar söz konusu yazarın eliyle ve diliyle ortaya çıkmışlardır.

15 aylık bir sürecin sonunda ortaya çıkan bu *eserde*, tarih boyunca ulaşım ve yol ağından, günümüz destinasyonlarına, prehistorik dönemlerdeki tarihinden günümüz idari yapısına, ekonomisinden turizmine, tarımsal yapısından hayvancılığına, kültürel ortamından sosyo-ekonomik yapısına, bitkilerinden hayvanlarına, âlimlerinden şehitlerine, tarihi camilerinden evlerine, dini yapısından diline, velhasıl Beyşehirlinin içtiğine yediğine kadar pek çok açıdan Beyşehir'i inceleyen son derece kıymetli çalışmalar bulunmaktadır. Bu nedenle elinizdeki *eser*, yıllarını akademik çalışmalarına vermiş hemşerimizin veya fahri Beyşehirlilerin katkılarıyla ortaya çıkmıştır. Bu vesile ile *eserde* çalışmaları bulunan kıymetli meslektaşlarım olmak üzere arzu ettiği halde katılamayan ama her fırsatta bizleri teşvik eden, yüreklendiren hocalarımıza müteşekkir olduğumuzu ifade etmeliyim. Bununla birlikte bu çalışmanın ortaya çıkmasını ve yayımlanmasını sağlayan baba dostum, kıymetli büyüğüm Beyşehir Belediye Başkanı İnşaat Mühendisi Sayın Adil Bayındır'a özellikle teşekkür ediyorum. Bu vesile ile Babam Rahmetli Ali Rıza MUŞMAL'ı rahmetle anarak çalışmanın ilim âlemine ve hemşerilerimize hayırlı olmasını temenni ederim.

Editör
Prof. Dr. Hüseyin MUŞMAL

İÇİNDEKİLER

BEYŞEHİR'DE TARİH BOYUNCA ULAŞIM VE YOL AĞLARI

Hasan BAHAR[*]

Yol ve Ulaşım

Bütün canlılar, yaşam enerjileri olan besinlere ulaşabilmek için sürekli bir hareketlilik içindedirler. Hareket alanları yolları, yollar ise zaman içinde sistemli hale gelen ulaşım ağlarını oluştururlar. Gezegenimizde insanın var olduğu günden itibaren yaşam biçimine göre yaşam alanlarını birbirine bağlayan yol ağları da oluşmaya başlamıştır.

Bir insanın günlük yürüme mesafesi ve konaklamasına bağlı gelişen yol sistemlerinde motorlu araçların keşfine kadar fazla bir değişikliğe uğramadığı görülür. Bu nedenle motorlu taşıma araçlarının ortaya çıkmasına kadar tarih boyunca yol güzergâhlarında ve konaklama yerlerinde büyük değişiklikler görülmez.

Bir yolun yeri, zamanı ve kullanım amaçları, onun özelliklerini oluşturur. Yollar yapısal özelliklerine göre kara, deniz, demir ve hava yolları olarak başlıca kollara ayrılırken, kullanım amaçlarına göre de Kral Yolu, İpek Yolu, Baharat Yolu, Kürk Yolu, Amber Yolu, Çay Yolu, Tuz Yolu, Hac Yolu vb. gibi adlarla anılmışlardır.

Beyşehir çevresinde yer alan yollar, bu sözü edilen tarihi ulaşım sistemlerinin bir parçası olduğu gibi, yerel ölçüde de kendi içinde yol ağını oluşturmuştur. Burada bölgenin Tarihöncesinden (Prehistorik) günümüze geniş bir zaman çerçevesinde bölgenin yol ağına bir göz atalım. Kuşkusuz yolların oluşmasında doğal çevre en önemli unsurlardan biridir, öncelikle bölgenin doğal yapısına kısaca bir göz atmanın yararlı olacağı düşüncesindeyiz.

Bölgenin Doğal Yapısı

Konya ilinin Akdeniz bölgesinde yer alan Beyşehir, kuzeyindeki il merkezi Konya'ya 100 km, güneyindeki Akdeniz coğrafyasına 200 km uzaklıktadır. Göller Bölgesi'nin güney doğu kesiminde yer alan göller ve çevresindeki ovalardan oluşan bu alan coğrafyacılar tarafından **"Yalvaç-Beyşehir-Suğla Oluğu"** olarak adlandırılmaktadır (Atalay, 2008; Görsel 1). Sözü edilen bu kesim Antik kaynaklarda Pisidia bölgesinin doğu kesiminde gösterilmektedir (Strabon, XII. 7.2).

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PREHİSTORİK DÖNEMDE BEYŞEHİR VE ÇEVRESİ

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Giriş

Prehistorik / Tarihöncesi Dönem, bilindiği gibi insanlık tarihi açısından en uzun dönemdir. Herhangi bir yazılı belgenin olmadığı bu zaman dilimi hakkındaki bilgilerin çoğu bu dönem insanının kullandığı aletler yardımıyla elde edilmektedir. Yaklaşık olarak 2.5 milyon yıl önce Afrika kıtasında Paleolitik Çağ'da, ilk aletlerin üretiminin başlamış olduğu bildirilmektedir (Yalçınkaya, 2009: 1). Paleolitik olarak adlandırılan bu dönem insanları yaşamlarını kullandıkları ilkel aletlerle avcı, toplayıcı, bir kültürde devam ettirmiştir. Çoğunlukla mağaralarda yaşayan Paleolitik Çağ insanının barınak seçmedeki tercihi de olasılıkla onu tabiata karşı koruyabilme koşuluna bağlı olmalıydı. Bu süreçte yaşamsal ihtiyaçlar doğadan hazır buldukları ile temin edilirken barınaklar içinde doğal şartlarla meydana gelmiş korunaklı alanlar tercih ediliyordu. Akdeniz kıyı şeridi boyunca bazı Paleolitik Dönem merkezlerinin varlığı bilinmekle birlikte Beyşehir ve çevresinde Paleolitik Dönem'e tarihlenebilecek bir merkezin varlığı henüz tespit edilmemiştir. Paleolitik Dönemin son safhalarını oluşturan Epi-paleolitik Dönem'e ait kalıntılar a Levant bölgesinde sıkça rastlanmaktadır. Levant bölgesinde Epi-Paleolitik dönemler günümüzden yaklaşık 19.000 ile 12.800 yıl arasında yaşanmıştır (Boyd, 2006: 167). Epi-Paleolitik Dönem insanı öncelikli olarak hayatta kalma mücadelesini bulunduğu coğrafyanın doğal şartlarına göre beslenme alışkanlıklarında değişiklikler yaparak sürdürmüştür. Çoğu zaman doğada hazır bulduklarıyla karnını doyuran insan, bitki toplayıcılığı, yaban hayvanlarını avlama ve/veya bulduğu su kıyılarında balık avlama ile hayatta kalmaya çalışmıştır. Bu döneme uygun olarak barınaklar genellikle yaşanılan yerin ekolojik ortamına uygun bir yapı gösterirler. Natuf kültüründe görüldüğü gibi bu dönem insanın ilk zamanlarda gezginci olarak mobil bir yaşam şeklini tercih etmiş olduğu ve toplumsal yaşamın da buna bağlı olarak biçimlendiği düşünülmektedir (Bocquet-Appel ve Bar-Yosef, 2008: 1-10). Anadolu'da ise Epi-Paleolitik Dönem bulguları yaklaşık olarak günümüzden 17.000 yıl öncesini yansıtmaktadır (Kartal, 2003: 48-49). Anadolu'nun farklı bölgelerinde tespit edilen Epi-Paleolitik merkezler yanında Orta Anadolu'nun güneyinde Karaman/Pınarbaşı gibi Epi-Paleolitik Dönem yerleşim yeri bulunmaktadır (Baird, 2007: 289). Ancak Beyşehir ve çevresinde bu dönem izlerini yansıtan bir yerleşme

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yüzlerce küçük buluntu ve binlerce pişmiş toprak çanak-çömlek parçası ele geçmiştir. Buluntuların bölgesel kıyaslamaları yapıldığında Beyşehir Gölü kıyısında kurulan Erbaba Höyük'ün çevresindeki diğer yerleşmeler ile kültürel ve/veya teknolojik ilişki içinde olduğu tahmin edilmektedir. Bu yerleşmeler kendi içinde değerlendirildiğinde yaklaşık olarak MÖ VII. bin yılın ilk yarısının sonunda veya ikinci yarısında kurulmuş yerleşmelerdir.

Sonuç olarak Beyşehir ve çevresinin ilk Prehistorik Dönem sakinlerinin bu bölgeye yaklaşık olarak MÖ 7000-6500 yılları arasında yerleştikleri kazıları yapılan Suberde, Erbaba ve Gökhöyük Bağları Höyük buluntularından anlaşılmaktadır. Beyşehir'in içinde bulunduğu havzada, tespit edilen Prehistorik Dönem yerleşim yerleri, bölgenin bu dönem insanın yaşamsal ihtiyaçlarını sağlayabilecek doğal çevre koşullarına sahip olduğunu düşündürmektedir. Bunun yanında Erbaba Höyük kazılarında açığa çıkan zooarkeolojik ve arkeobotanik örnekler Beyşehir ve çevresinde yaklaşık olarak MÖ VII. bin yılın sonunda VI. bin yılın başında hayvan ve bitki evcilleştirmesine başlanmış olduğunu göstermektedir. Keçi, bu dönemde evcilleştirilen hayvanlar arasında en büyük orana sahiptir. Bu sonuç günümüzde olduğu gibi Prehistorik Dönemde de Beyşehir ve çevresinde keçi yetiştiriciliğinin daha yoğun yapıldığını göstermektedir. Bu veriler Beyşehir'in Prehistorik Dönem florası ve çevre koşulları hakkında da fikir vermektedir. Beyşehir ve çevresinde ilerleyen yıllarda yapılacak arkeolojik kazı çalışmaları bölgenin Prehistorik Dönemlerinin daha iyi anlaşılmasına katkı sağlayacaktır.

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Görseller
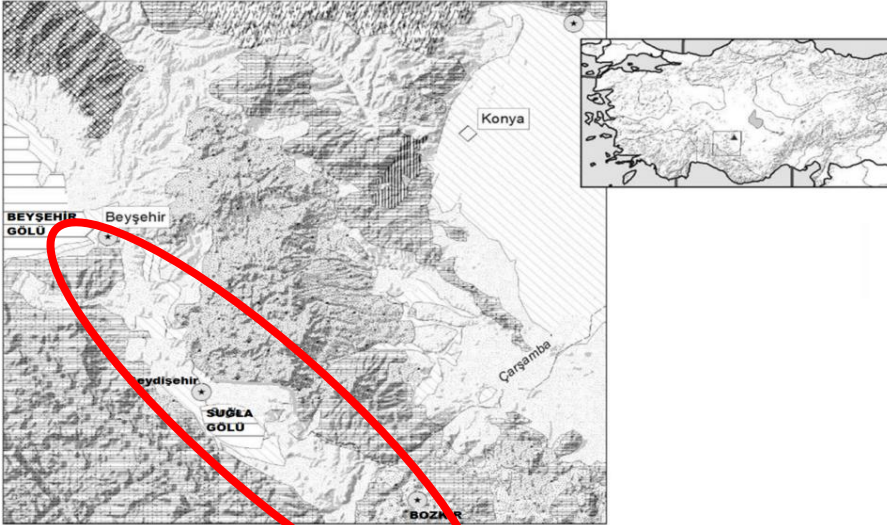
Görsel 1: Beyşehir-Seydişehir Çöküntü Havzası

BEYŞEHİR GÖLÜ ADALARI ÜZERİNE

Mustafa ARSLAN[*]

Giriş

Ada, etrafı sularla çevrili küçük kara parçasıyken bunların küçükleri adacık, üzerinde kayadan başka bir şey olmayan ve adacıktan küçük kara parçaları da kayalık ve sığlık olarak adlandırılmaktadır (İzbırak, 1976). Hem genel anlamda kullanılan tanıma uyan hem de adacık, kayalık ve sığlık anlamlarını karşılayan birçok kara parçası günümüzde Beyşehir Gölü suları tarafından çevrelenmiş durumdadır.

Beyşehir Gölü'nde birçok ada bulunmaktadır. Bu adalar genelde gölün kuzeybatısı ile güneybatısı arasında sıralanmışlardır. Gölün orta taraflarında ada bulunmaz, kalanlar da diğer kıyı boyunca dizilmişlerdir. Bu adalardan Mada, İğdeli, Orta ve Hacıakif oldukça büyük adalardır. Büyüklük göreceli bir kavram olduğu için bazı karşılaştırmaların faydalı olacağı kanaatindeyiz. Örneğin Mada Adası bir uçtan öbür uca yaklaşık 5 km gelmektedir. Bu mesafe ilçemizdeki Toki Konutları ile Öğretmenevi arasındaki kuş uçumu mesafeden biraz daha fazladır. Ada deyince ülkemizdeki çoğu kimsenin aklına gelebilecek İstanbul'un Adalar ilçesini oluşturan adaların en büyükleri olan Büyükada, Heybeliada ve Burgazada da yukarıda yazdığımız Beyşehir Gölü adalarından oldukça küçüktürler. Bunu daha iyi görebilmek için aynı oranda çizilmiş haritaların faydalı olacağı kanaatindeyiz (Şekil 1).

Beyşehir Gölü adalarının sayısı göldeki su seviyesine göre azalıp çoğalmaktadır. Beyşehir'de genelde, su seviyesi azalınca suyun hemen altında kalan kara parçalarının açığa çıkarak ada haline geldiklerine ve ada sayının arttığına inanılır. Bu durum, gözlemlerinizi Çiftlik ve Gölkaşı mahallelerinde yapıyorsanız geçerli olabilir, ancak gölün özellikle güney batısında su seviyesi düşünce olanlar bundan tamamen farklıdır. Çünkü özellikle Yeşildağ İskele mevkiinin doğusunda ve batısında kalan körfezlerde birçok yükselti su fazlayken ada özelliği taşırken su seviyesinin düşmesi bunları karayla birleştirir ve ada özelliklerini yok eder. Sular yeteri kadar yükseldiğinde Kesi Adası üç parçaya, Kızıl Ada ise 11 parçaya ayrılabilmektedir. Yiğit Fethi ve arkadaşlarının Beyşehir Gölü'ndeki 53 yıllık su seviyesi değişimleri sonucu oluşan kıyı çizgisini ele aldıkları çalışmada (Yiğit Fethi ve diğerleri, 2015) bu durum uydu görüntüleri ile bir parça desteklenmektedir. Bu çalışmada yer alan 1960 yılı kıyı çizgisi haritasında Çiftlik ve Gölkaşı açıklarında sadece Çeçen Adası gözükmektedir. Göl sularının bir miktar düştüğü 1984 yılı haritasında

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3. Kaynak Kişiler

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Kazım Erdoğan: Çiftlik. 1986 doğumlu. Görüşme Tarihi: 25 Kasım 2020.

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Mehmet Gök: Yeşildağ. 1958 doğumlu. Görüşme Tarihi: 3 Eylül 2020.

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KEYKUBAD'IN SARAY ŞEHRİ: KUBADABAD

Muharrem ÇEKEN[*] - Alptekin YAVAŞ[**]

Kubadabad, Uluğ Keykubad ilk kez gördüğünde Torosların bir kolu Anamas Dağları'nın eteklerinden Konya Beyşehir Gölü'ne doğru uzanan geniş alüvyon ovası ile bu ovadan göle doğru çıkıntı yapan bir kayalık tepeden ibaretti. Burası, gölün hemen kıyısında kuzey-güney ekseninde uzanan yarımadayla bunun güneyindeki Prehistorik Höyüğün bulunduğu, her yanından tatlı ırmakların aktığı, bahçelerle çevrili cennetten bir köşeydi: *"Cennet gibi güzel bir dağ eteği. Yoksa gök oranın toprağına amber mi saçmış?"* (İbn Bibi, 1996: I/362). Sultanın çok beğendiği bu yerde onun emri ve tasarımına bizzat müdahil olmasıyla yepyeni bir şehir kuruldu. Burası *Keykubadiye* ve *Alâiyye*'den sonra sultanın ismiyle kurulmuş üçüncü *Selçuklu Saray-Şehri*'dir.

Sultan ilk kez geldiğinde burada herhangi bir bina olup olmadığını bilmiyoruz. Kazılar, göl üzerindeki adalarda önemli Bizans yerleşim izleri bulunmasına karşın ana karada, bugün köylülerin *'Toprak Tol'* dediği Prehistorik Höyük dışında Türk Öncesi döneme ait bir kültür yerleşim katı olmadığını gösteriyor. Bu anlamda karakol noktası hüviyetinde bazı Selçuklu binaları bulunma ihtimali bir yana, Anamas Dağı eteklerinden sultanın bu yana baktığında gördüğü manzara büyük yeşil bir ovadan ibaret olmalı. II. Kılıçarslan döneminde fethedilen Beyşehir Gölü ve çevresi (*Gurgurum-Gorgorum*) özellikle I. Keyhüsrev'in Antalya'yı fethetmesi ve Konya-Antalya ticaret yolunun canlanmasıyla daha fazla uğrak yeri haline dönüştü. Bu yolun hanedanın Konya-Antalya'ya sefer yolunu kısaltması ve Kubadabad'dan Alanya'ya uzanan ticari yol üzerindeki bir dizi han (Kunduracı, 2002: 537-551) bu hattın hem ticari hem de sultani bir güzergâh olarak kullanıldığını, bölgenin de bu yol ağının önemli bir noktası olarak bilinen ve sık kullanılan bir durak olduğu anlaşılmaktadır (Uysal, 2019a: 88).

Kubadabad'ın ne zaman inşa edildiği net bilinmemektedir. Buna karşın İbn Bibi'nin eseri olaylar kronolojisi dikkate alarak incelendiğinde inşaatın, Erzincan valisinin isyanıyla (1226) başladığı, 1228'de Erzincan Melikinin öldürülmesi sonrası *'saray tamamlandı'* haberiyle sultanın *'av eyleyip çevgan oynamak'* üzere Kubadabad'a gittiği, bu anlamda söz konusu tarih aralığında –en azından- ana bölümleri-

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rında yan yana iki alçı dolap nişi in-situ olarak tespit etmiştir (Fotoğraf 19-20). Mevcut parçalar ve izlerden anlaşıldığı üzere nişlerin üstünde ikinci bir bölümün daha olduğu anlaşılmıştır (Otto-Dorn, 1969: 475). Bu dolap nişleri, eni 5 ile 7 cm arasında değişen üç farklı bordürle sınırlandırılarak geniş bir çerçeve içine alınmıştır. Söz konusu alçıların Selçuklunun İran'daki kaliteli alçı geleneğinin paraleli örnekler olduğu anlaşılmıştır.

Fotoğraf 19: Alçı Dolap (Kubadabad Sarayı Kazı Arşivi)

Fotoğraf 20: Alçı Kabartma (Kubadabad Sarayı Kazı Arşivi)

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EŞREFOĞLU BEYLİĞİ TARİHÇESİ* VE KÜLTÜREL ORTAM

Ahmet ÇAYCI*

Anadolu'nun orta bölümünde yer alan Eşrefoğlu Beyliği'nin tarihçesi Anadolu Selçuklu tarihinin cüzlerinden biri durumundadır. Dolayısıyla meselenin izahına Anadolu Selçuklu tarihiyle yaklaşmak gerekmektedir. Bu sebeple Anadolu Selçuklu kaynaklarında geçen ve XIV. yüzyıl kaynaklarında da yer alan sınırlı bilgilerden hareketle muhtasar Eşrefoğlu tarihçesi oluşturulmaya çalışılmıştır.

Tarihçe:

26 Ağustos 1071'de Malazgirt Ovası'nda muharebeye başlayan Alparslan ve komutanları, Bizans İmparatorluğu'nun varlığına darbe vurmuştur. Bu dönemden sonra Anadolu'nun yeni sahipleri teşekkül etmeye başlamıştı. Bu süreçte anlaşmalar gereği Bizans İmparatorluğu öteden beri Abbasilere ödemekle yükümlü bulunduğu vergiyi, bundan sonra Türklere ödemeyi taahhüt etmişti (Yinanç, 1944: 77). Böylece, askeri sahadaki başarılar savaş sonrası dönemde ganimet olarak dönecek ve bununla yeni topraklardaki fiziki yapılanma gerçekleşmiş olacaktı.

Mevcut durum 1219 yılından itibaren I. Alaeddin Keykubad'ın (1219-37) yönetimi devralmasıyla birlikte istikrar kaynağı haline gelmiştir. Alaeddin Keykubad, doğu devletlerini tehdit eden Moğol istilası sırasında başarılı bir siyaset takip ederek Anadolu'yu bu tehlikenin dışında tutmayı başarmıştır. Akıllıca takip edilen iktisadi teşebbüsler neticesi, ülkenin ticari hayatı güçlenmiştir (Turan, 1984: XXVI). Bu güçlenme büyük oranda alt yapı hizmetlerinin temin edilmesi sayesinde gerçekleşmiştir. Bunların başında yol güzergâhlarının belirlenmesi ve yollar üzerinde inşa edilen barınma mekânları ilk sırada yer almaktadır. Böylece ticarete destek temin eden unsurlar tesis edilerek ticaret güçlendirilmiş oluyordu.

Alaeddin Keykubad'ın beklenmedik vefatından sonra, siyasi kargaşa içinde görevi teslim alan oğlu II. Gıyaseddin Keyhüsrev'in (1237-46) Moğollarla olan mücadelesi de başlamış oluyordu. Moğollar, yeni sultanın deneyimsizliğini ve liyakatsizliğini fırsat bilerek, devletin zaafa uğradığını anlayınca ülkeyi istilaya başladılar.

Fotoğraf 11: Süleyman Camii Mihrap ve Minberi

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BEYŞEHİR YÖRESİNDE EŞREFOĞLU GELENEĞİNİ SÜRDÜREN AHŞAP CAMİLER

Yaşar ERDEMİR[*]

Ahşap camiler konusunda sanat tarihine ve dolaysıyla Türk-İslam sanatına katkı sağlayan merkezlerin başında Konya gelmekte, Beyşehir ve yöresi de bu merkezin öncülüğünü yapmaktadır. Bu yöre, bulunduğu muhteşem coğrafyanın getirdiği imkânlarla, inanç ve geleneklerin sentezleştiği, Müslüman Türklerin, Türkistan'dan başlayarak ibadetlerini icra ettikleri bir mabet grubunun temsilcisi olmuş, Anadolu'nun en zengin ahşap camileri bu yörede inşa edilmiştir. Neolitik Çağ'a kadar uzanan tarihi derinliğe sahip olan ve Hititler başta olmak üzere Frig, Lidya, Pers, Makedonya, Roma ve Bizanslılar tarafından iskân edilen, zaman zaman da Arapların taarruzuna maruz kalan Beyşehir, XII. yüzyıldan itibaren Türklerin hakimiyetine geçmesiyle yepyeni bir misyon kazanarak Türk-İslam kültürünün şekillendiği önemli bir sanat merkezi ve başkenti olmuştur (Muşmal, 2006: 231-264). Türklerden önce "Karalia" veya "Karalis" adıyla (Konyalı,1991: 24) kaynaklarda geçen şehir, XIII. yüzyıl sonlarına kadar Viranşehir adıyla harap ve terk edilmiş halde iken, önce Alaeddin Keykubat tarafından iskân edilmiş, sonra da Eşrefoğlu Beyliği'nin kurucusu, Eşref Bey'in oğlu Seyfeddin Süleyman Bey tarafından yeniden inşa ve imar edilerek Süleymaniye, Süleymanşehir, Beyşehir isimlerini almıştır (Tekin-Bilginer, 1945: 39-40; Eyüboğlu, 1978: 28-34). Süleyman Bey 1290'lı yıllarda kaleyi inşa ettirmiş, arkasından külliyesini yaptırmıştır (Erdemir, 1999: 7-98). Merkezini cami teşkil etmek üzere kadınlar ve erkekler bölümünden oluşan çifte hamamı, caminin taç kapısında zikredilen Bezzaziye Han'ı, Süleyman Bey'in metfun bulunduğu türbesi, Karamanoğulları zamanında inşa edilen medresesi, Osmanlı döneminde yapılan türbesi ve -muhtemelen- kütüphanesi ile Anadolu Beyliklerinin en eski ve görkemli külliyesini daha doğrusu manzumesini oluşturur (Çaycı, 2008: 24-56; Yavuzyılmaz, 2018a: 461-473).

Hepsi birbirinden önemli olan ve farklı fonksiyonları bulunan manzumenin yapıları arasında şüphesiz ki caminin ayrı bir yeri bulunmaktadır. Destek sistemiy-

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Minare caminin kuzey-doğu köşesine bitişiktir. Kaide, pabuç, gövde, şerefe, petek ve külahtan oluşan minarenin kaidesi kesme taş, gövdesi tuğla ile örülmüş, güney tarafına da basık kemerli küçük bir kapı açılmıştır. Üzerindeki H.1376 rakamından M1956 yılında yapıldığı anlaşılmaktadır. Mozaik çimento ile meydana getirilen kalın kaba görünümlü bileziklerden alttaki düz silindirik, üstte şerefe altındaki ise burmalıdır. Şerefenin alt tarafı testere dişi şeklinde beş sıra tuğla dizisiyle doldurulmuştur.

Bayafşar Camii, Beyşehir yöresinde XIII. yüzyıldan başlayarak Cumhuriyet yıllarına kadar kesintisiz devam eden ahşap cami geleneğinin Geç Osmanlı Dönemi'ndeki en önemli temsilcilerindendir.

Sonuç: Eşrefoğlu Süleyman Bey Camii ile bundan esinlenerek yörede inşa edilen Bayındır, Köşk ve Çavuş, Emen, Doğanhisar camileri Anadolu'daki nakışlı ahşap camilerimizden olup, Türk mimarisinde özel bir yeri olan yapı grubun en önemli ve zengin örneklerini oluştururlar. Nakışlı olmayanlar daha fazladır. Bunlar gerek mahalli onarımlarda gerek devlet tarafından yapılan restorasyonlarda epeyce bozulmuş olsalar da her şeye rağmen yine de orijinalliğini büyük ölçüde koruyabilen ahşap yapılardandır. Bu camilerin kaynağı Orta Asya'daki Türkistan bölgesidir ve ilk defa Müslüman Türk devletlerinden Karahanlı ve Gazneliler tarafından inşa edilmişlerdir. Bugün ayakta olmayan Türkistan'daki Hive, Oburdan ve Kurut Camileri günümüze sağlam olarak ulaşmasa da kalıntıları yurt dışındaki müzelerde sergilenmektedir.

Dünya sanatına Türklerin kazandırdığı bu cami grubu, göçlerle gelen ustalar tarafından Anadolu'da inşa edilmiş ve daha da zenginleşerek günümüze kadar varlıklarını sürdürmüşlerdir. Ata yadigârı bu eserlere sahip çıkmamız, restorasyonlarını düzgün bir şekilde yaparak itina ile korumamız ve gelecek nesillere aktarabilmek adına üzerimize düşen sorumluluğu en iyi şekilde yerine getirmemiz gerekmektedir.

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BEYŞEHİR'İN BAZI KÖYLERİNDEKİ/MAHALLELERİNDEKİ AHŞAP SÜSLEMELİ TARİHİ CAMİLER VE KORUNMA DURUMLARI

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Giriş

Tarihi dönemlerde Karalis, Gurgurum, Süleymaniye, Süleyman şehri gibi adları almış olan Beyşehir (Konyalı, 1991) Türkçe belgelerde el-Medîne es-Süleymaniyye el-Eşrefiyye, Süleymanşehir, Begşehir, Bekşehir ve Beyşehri olarak farklı isimlerle ifade edilmiştir. XIII. yüzyılın sonunda şehir merkezi yapılan Beyşehir'e bu isim ise Akşehir, Seydişehir, Şarkikaraağaç ve Bolvadin bölgelerine hâkim olan Eşrefoğlu Süleyman Bey için verilmiştir (Erdoğru, 1992).

Özdöl'ün (2008), Bordaz (1973) ve Thissen'den (2002) aktardığına göre Beyşehir ilçesinin 10 km kuzeybatısında bulunan Erbaba Höyüğünde yapılan kazı çalışmalarındaki buluntu sonuçları, Beyşehir ve çevresindeki yerleşim tarihinin Neolitik Çağ'a (MÖ 6400-6600 yılları) kadar uzandığını göstermektedir (Özdöl, 2008). Bizans Dönemi'nde Beyşehir Gölü çevresinde İsauria, Pisidia, Lykaonia adlarındaki üç vilayet bulunmaktaydı. Beyşehir'in yerinde bulunan şehir, bu vilayetlerin sınırlarının kesiştiği (Ramsay, 1960), Strabon'un (1987) *"Pisidialılar Pamphylia Ovası'nı çeviren dağlık arazide oturuyorlardı"* şeklinde belirttiği, Pisidya bölgesinde bulunmaktadır (Akyurt, 1940). Bu dağlık bölgenin sınırları tarihte çok kez değişmiş olmasına rağmen Burdur, Eğirdir ve Beyşehir göllerini içine alan, güneyde Antalya ile sınırlanan coğrafi bölge olarak gösterilebilir (Hürmüzlü, 2007). Muşmal'ın (2005) İbn Bibi ve Turan'dan aktardığına göre bu dönemde Beyşehir, İstanbul-Antalya yolu üzerinde siyasi, askeri ve ticari olarak stratejik bir öneme sahiptir.

Bizans hâkimiyetinde uzun bir süre kalmış olduğu bilinen Beyşehir ve çevresinde, XI. yüzyılın sonlarında Türkler varlık göstermiştir (Turan, 1993; Yinanç, 1944). Konya, Anadolu Selçukluları kurucusu Kutalmış oğlu Süleyman Şah tarafından Bizanslılardan alınmıştır. Pisidia'daki Karallia (Viranşehir), Gurgurum, Misthia (Fasıllar), Vasada (Yunuslar) ve bütün kaleler 1078 veya 1079 yılında

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Görsel 42-43-44: Minber (solda), Minber yan aynalık (ortada), Minber köşkü (sağda) (Uslu Bülbül, 2017)

Beyşehir Bayındır Köyü Camii, ilk yapıldığı dönemin ve sonraki dönemlerin mimari özelliklerini çok açık bir şekilde gösteren özgün bir yapıdır. Camide XIV. yüzyıl ahşap sanatını, yerel ustalar tarafından geliştirilen XX. yüzyıl ahşap sanat üslubunu, farklı dönemlerde yapılmış kalem işi sanatını görmek mümkün olabilmektedir. Bu nedenle Beyşehir Bayındır Köyü Camii, mimari değeri, tarihi değeri, kimliği ve ruhu, sanatsal değeri, belge değeri, yöreye özgü olma durumu ve özgünlük değerleri bakımından önemli bir mimari eserdir.

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BEYŞEHİR EVLERİNDEN ÖRNEKLER

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Konya'nın önemli ilçelerinden birisi olan Beyşehir ilçesi tarih öncesi çağlardan günümüze kadar yerleşime sahne olmuş önemli kentlerden birisidir. Beyşehir ve çevresi tarihi süreç içerisinde Frigler, Lidya, Pers, Roma, Bizans, Selçuklu, Eşrefoğlu, Hamidoğlu, Karamanoğlu ve Osmanlı hâkimiyetinde kalmıştır (Konyalı, 1991: 8). Türk hâkimiyetinden önce Karalia-Karalis ismiyle anılan bölge, XIII. yüzyıl sonlarına kadar Viranşehir adıyla terk edilmiş harap bir halde olduğundan kaynaklar bahseder. Süleyman Bey'in kenti Beyliğin merkezi yapmasıyla birlikte şehir yeniden imar ederek Süleymaniye, Süleymanşehir, Beyşehir isimlerini almıştır (Konyalı, 1991: 27; Erdemir, 1999: 1).

Birçok medeniyete ev sahipliği yaptığının bir göstergesi olarak günümüze ulaşmış kültür varlıkları bunun bir kanıtı olarak hala ayakta durmaktadır. Bu yapılar içerisinde Eflatunpınar, Fasıllar Anıtı, Kubadabad Sarayı, Beyşehir Kalesi, Eşrefoğlu Süleyman Bey Külliyesi, İsmail Aka Medresesi, Bedesten yapısı ile XIX. ve XX. yüzyılda yapılmış çok sayıda tarihi yapıları ve sivil mimarlık örnekleri ile de dikkati çekmektedir (Erdemir, 1999: 1; Kunduracı, 2006: 604-616).

Bu makalede Beyşehir ilçesinde bulunan 8 adet konut plan, mimari ve süsleme özellikleri açısından incelenerek bölge evleri içerisindeki önemine değinilmiştir.

Osman Çavuş Evi: Osman Çavuş Evi, Beyşehir İlçe merkezinde İçerişehir Mahallesi'nde, Aşağı Sokak, 180 ada, 12 parselde bulunmaktadır. Konut, Eşrefoğlu Süleyman Bey Camii ve İsmail Aka Medresesi'nin güneybatısında yer almaktadır (Görsel 1).

Konutun batı cephesi üzerinde bulunan kitabesine göre H. 1327 / M. 1909-1910 tarihinde inşa edilmiştir (Görsel 2).

Moloz taştan inşa edilen konut zemin üzeri tek katlı olup üzeri kiremit kaplı kırma çatı ile örtülüdür. Konutun hem zemin katı hem de birinci katı Beyşehir evlerinde sıkça karşılaştığımız iç sofalı planlıdır.

Batı cephe ortasında yer alan giriş açıklığı ahşaptan çift kanatlı, dikdörtgen formlu düz atkılıdır. Girişin solunda tek pencere açıklığı bulunmaktadır. Üst katın ön cephesinde sofa dikdörtgen şeklinde bir çıkma yapmaktadır. Çıkmanın ön cep-

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yapmaktadır. İncelenen örnekler içerisinde Fatma Çay Evi, Hakkı Uysal Evi, Mehmet Akif Sayın Evi, Mehmet Dedeoğlu Evi'nde çıkmanın yüzeyi sac levhalarla kaplanmıştır.

Beyşehir evleri süsleme açısından sadedir. Dıştan sade olan konutlar iç mekânlarda ahşaptan yapılmış dolap ve yüklükler, çiçeklikler, oda kapıları ve tavanları ile dikkati çekmektedir (Kunduracı, 2002: 265-272; Kunduracı, 2016: 3-12).

Sonuç olarak Beyşehir evleri plan, mimari ve süsleme özellikleri Konya evlerinin genel karakteristik özelliklerini yansıtmaktadır. Özellikle Beyşehir'de Eşrefoğlu Süleyman Bey Camii ile yaygınlaşan, yöre evlerini etkileyen ahşap ve kalemişi süslemeleri ile ön plana çıkmaktadır (Kunduracı, 2002: 265-272; Kunduracı, 2006: 604-616). Az sayıda konutun ele alındığı bu çalışmada benzer özelliklerde inşa edilmiş çok sayıda konut bulunmaktadır. Bunların yıkılıp ortadan kalkmasını önlemek için bir an önce hem mülk sahipleri hem de yerel yönetimler tarafından gerekli girişimlerin yapılarak gelecek kuşaklara aktarılması sağlanmalıdır.

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Görseller

Görsel 1: Konutun genel görünümü

Görsel 2: İnşa kitabesi

BEYŞEHİR YÖRESİNDEKİ EVLERDE KERPİÇ MALZEMENİN KULLANIMI ÖZELLİKLERİ ve SORUNLARI

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Giriş

Yapı malzemesi olarak kerpiç, çamurun insanlar tarafından yapıda kullanılmasına kadar eskidir. Önceleri mağaralarda yaşayan insanlar hayatlarını devam ettirmek için barınaklar yapmışlar, malzeme olarak ise toprak, su, kamış, saman vb. yararlanmışlardır. Anadolu'da kerpiç yapıların tarihi Etiler'e kadar dayanır (Çınar vd. 2002: 33).

Kerpiç, bütün toprak yapılar gibi gerek kalın ebatlarda kullanıldığından ve gerekse kendine has özelliğinden dolayı ısıyı az geçiren bir malzemedir. Bu sebeple kerpiçten yapılan yapılar yaz aylarında fazla sıcaklığı ve kış aylarında fazla soğuğu yapı içine geçirmezler. Kerpiç yapıların içi yazın serin kışın sıcak olur. Bu özellik sayesinde ısıtma için kullanılan enerjiden tasarruf edilmiş olur. Duvarların ise nem ve buhar geçişine açık olması nedeniyle insan ve canlıların sağlığı için de çok önemli faydaları vardır.

Yapılarda kullanılacak kerpiç malzemelerde en büyük sorun basınç mukavemetinin düşüklüğü, atmosfer etkilerine dayanamama ve suda çözünme olarak belirlenmiştir.

Günümüzde sosyal ve ekonomik koşullar, toprağın yapı için yararlı yönlerini tekrar ön plana çıkarmıştır. Bugün toprak malzemeden üretilen kerpiç, en az gelişmiş ülkelerden, en gelişmiş endüstri ülkelerine kadar dünyanın her yerinde, üzerinde en çok çalışma ve araştırma yapılan konuların başında yer almaktadır. Yapılan araştırmada geleneksel Beyşehir yöresi evlerinde kerpiç, ahşap, taş malzemeler birlikte kullanılarak yapılmıştır. Günümüzde ise kerpiç evler yıkılarak yerine betonarmeden, sağlık ve yapı fiziği şartlarına uymayan yapılar hızla yapılmaktadır. Depremlerde bile ayakta duramayan betonarme yığma ve karkas binaların kusurlarını örtebilmek için geleneksel yapı malzemeleriyle üretilmiş yapılara bu kusurlar yüklenmeye çalışılmaktadır. Yakın tarihlerde yaşanan İzmir depreminde betonarme binalarda 115 kişi civarında ölenler olmuştur. Basın yayın kuruluşları taraflı olarak geleneksel malzemelere kusur bulmaktadırlar ama gerçekler öyle değildir. Betonarme karkas binalarda da depreme karşı sorunlarının olduğu

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bilimsel çalışmalara hız verilmelidir. Sürdürülebilir, geleneksel malzemelerin kullanıldığı kerpiç binaların yapımı desteklenmelidir. Özellikle salgın hastalıkların arttığı günümüzde doğal malzemelere dönülmeli, "hayat eve sığar" ve "yaşanabilir" evler konusunda mimari projeler geliştirilmelidir. Kerpicin günümüz teknolojisine, yapım sistemlerine uygun olarak geliştirilmesi ve seri üretiminin sağlanması konusunda bilimsel araştırmalara devam edilmelidir.

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BEYŞEHİR VE ÇEVRESİNDE HASIRCILIK

Gazanfer İLTAR[*]

Giriş

Sanat Tarihi Bölümü öğrencisi olduğum yıllarda (1996-2000) "Geleneksel El Sanatları" dersi almıştık. Bu ders kapsamında kaybolmaya başlayan el sanatlarımızı konu alan bir seminer ödevi hazırlamamız istendiğinde konu bulmak benim için zor olmamıştı. Çocukluğumuz, o zamanlar belediyelik olan Beyşehir'e bağlı Yeşildağ Mahallesi'nde geçti. O yıllarda her evin güneşe bakan ahır ya da samanlık damında veya bahçesinde bir iki hasır tezgâhı bulunurdu. Kente göçün hızlanması ve köyde yaşayanların azalmaya başlamasına bağlı olarak hasır tezgâhları birer birer kaldırılıyor ve hasır dokuyanların sayısı her geçen gün azalıyordu. Bu nedenle tükenmeye yüz tutmuş bir el sanatı olan "Hasırcılık" konusunu seminer ödevi olarak çalışmaya karar vermiştim. Üstelik bu konu çok da yabancısı olmadığım bir işti. O zamanlar annem ve ablalarımla birlikte tüm komşu kadınlar "Güneş Dam" dediğimiz büyük bir ahırın damında hasır dokurlardı. Güneye bakan bu damın kuzeyini tarihi bir ev kapattığından burada sıcak bir ortam vardı. Dolayısıyla kış aylarının uğraşı olan hasır dokuma işi mahallemizde daha sıcak bir atmosferde icra edilirdi. Büyüklerimizin "düzen" adı verdiği hasır tezgâhları, diğer mahallelerde de güneşe bakan kuytu yerlerde kurulurdu. Hasır dokumak sadece ekonomik bir faaliyet değildi. Köy hayatında kadınların aynı zamanda cemiyet ortamıydı. Erkekler cami ya da kahvehanelerde bir araya gelirlerdi. Kadınların böyle bir lüksü olmadığından hasır dokudukları kuytu yerler köy kadınlarının aynı zamanda cemiyet alanıydı. Hasır dokuma işi bu alanlarda sohbetler, türküler eşliğinde iş olmaktan çıkar, eğlence halini alırdı. Tek kanallı televizyon döneminde Cumartesi akşamları Türk filmi oynatıldığından, Pazar günleri filmin kritiği yapılırdı.

Hasır dokumak her ne kadar kadın işi olsa da hammaddeyi sağlama işi erkeklerin göreviydi. Köy yaşamında her işin bir sezonu vardı. Hasırın hammaddesi olan kamışotu, kofaotu ve kıyakotu gibi bitkilerin biçimi işinin sezonu "son güz"dü. Güz aylarının sonlarını işaret eden bu tabir, harman sonu ile kış soğukla-

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hasırcılık günümüzde birkaç önemli neden yüzünden yok olma seviyesine gelmiştir. Bu nedenlerden en önemlisi geleneksel mimarinin bozulmasıdır. İzolasyon, temizlik ve görsellik gibi nedenlerle geleneksel Beyşehir evlerinde önemli bir tefrişat malzemesi olan hasır, her evin tabanında halı kilim altına serilir, ya da duvar ve ocak önlerine dayanırdı. Yeni nesil evlerde hasıra ihtiyaç duyulmamış, ihtiyaç duyulan yerlerde ise ekonomik olması nedeni ile naylon hasırlar tercih edilmiştir.

Göl çevresindeki sazlıklardan temin edilen kofaotu, hasırotu ve kıyakotu gibi malzemelerle dokunan hasırlar malzemesine göre kofa hasırı ve kamış hasırı olmak üzere iki çeşittir. Kamış hasırının, kullanıldığı yere göre taban hasırı, duvar hasırı, ocak hasırı, namaz hasırı, kağnı hasırı ve mezar hasırı olmak üzere altı çeşidi vardır. Bu hasırlardan görselliği ön planda olan duvar halısı, namaz halısı ve ocak halısı baklava dilimi sırasından oluşan göbek ya da koçboynuzu motifleri ile süslenerek dokunmuştur. Diğer hasırlar ise daha ziyade bir alttan bir üstten geçirilerek örülen basit teknik dokuma örnekleridir.

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DİN, MEDENİYET VE ŞEHİR: BEYŞEHİR ÖRNEĞİ

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Din, Medeniyet ve Şehir

Gerçek ve anlamlı bir dünya bilinci, kutsalın keşfine bağlıdır. İnsan olmak, dini bir varlık olmak demektir (Eliade, 2015). Her toplum, doğaüstü bir düzen, ruhlar, tanrılar ve eylemlerinin sıra dışı, rasyonel olarak akıl erdirilemeyen tecrübe tezahürlerine bir anlam kazandırmış ve toplumların kendilerine özgü inanışları ortaya çıkmıştır (Weber, 2012).

Homo sapiens, akılla donatılan tek varlık olmakla birlikte varlığını akıl dışı metafizik unsurlara bağlayan bir varlıktır (Bergson, 2013). İnsanoğlu anlam arayan bir varlıktır. Tarih boyunca anlamı elde etmeye ve yorumlamaya çabalamıştır (Armstong, 2014). Dünyaya gelen her birey, kendinden önceki toplumların inşa ettiği anlam dünyası içinde yaşamının anlamını bulma gayreti içine düşer (Gezgin, 2020). Kültür ve din, bu anlam birliği yolculuğunda ortak doğrulukta buluşurlar. Ruhun, teorik ve pratik temel karakteristiği ve yegâne hedefi anlamlandırmaktır (Tillich, 1973). Bu bağlamda dünya üzerinde kurulan kültür ve medeniyetlerin arka planında bu medeniyetlerin görünmeyen soyut bir gücü ve bu gücü anlamlandırma çabası vardır. Bu gücün adı yaşandığı çağa göre mit, destan ve din formunda ortaya çıkan bir inanç duygusudur. Bu anlamlandırma çabaları mekânın içinde fiziksel yapılarla somut bir unsura dönüşmüştür.

Din, tarih boyunca toplumsal bir rol üstlenmiştir. Din, toplumun isteklerini destekleme ve güçlendirme rolü ile medeniyetlerin kurucu unsurlarından birisi olmuştur. Bu rolü ile din, kurumlarımızı, yasalarımızı ve geleneklerimizi biçimlendiren bir unsura dönüşür. Bilimi, sanatı, felsefesi olmayan toplumlar tarihin her döneminde ortaya çıkmıştır ama hiçbir zaman dinsiz bir toplum tarihte var olmamıştır (Bergson, 2013). Tarih öncesi dönemlerden günümüze kadar insanoğlunun inşa ettiği tecrübe ve kültürde din önemli bir role sahiptir. Din, tüm zamanlarda ve toplumlarda var olan bir olgudur (Nelson, 2009).

Din, bir medeniyetin en güçlü özelliğidir (Braudel, 1996). Din, toplumların oluşum sürecinde inşa rolü üstlenir ve tarihteki hareketlerin tetikleyici unsurudur. W. Durant, dini, kurumlara, güç ve hareketlere şekil veren, beşeri medeniyet ve kültürleri icat eden ve hatta medeniyetlerdeki durgunluk ve duraklamalarda da etkin bir güç olarak görür (Şeriati, 2010).

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Görseller

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2. Kaynak Kişiler

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Mustafa Arslan: Doç. Dr. SÜ. Öğretim Üyesi, Görüşme Tarihi: 11 Aralık 2020.

BEYŞEHİR KUVÂ-YI MİLLİYESİ VE ŞEHİTLER ÜZERİNE BİR DEĞERLENDİRME∗

Necmi UYANIK∗

Giriş

Avrupa'da XVIII. yüzyılda Fransız İhtilâli ve özellikle Sanayi İnkılâbı'nın gerçekleşmesiyle birlikte sömürgecilik faaliyetleri iyice hız kazanırken devletlerarasındaki rekabetler de 1814 Viyana Kongresi kararları sonucunda bloklar arasında olanca gücüyle kendini hissettirmeye başlamıştır. Her ne kadar milliyetçilik ve liberal merkezli hareketler bastırılmaya çalışılsa da, artık dünyanın birçok yeri cadı kazanına dönmekte ve çok uluslu mutlak monarşiler çökerken tek tek millî devletler ortaya çıkmaya başlamıştır. İşte bu süreç içerisinde dağılma dönemine giren Osmanlı Devleti için de sömürgeci Batılı devletler tarafından ölüm fermanı imzalanacaktır. Onlar için *"Hasta Adam"* denen Osmanlı Devleti'nin ameliyat masasındaki adı *"Şark Meselesi"*dir. Buna göre Türkler Avrupa'dan atıldıktan sonra vakit geçirilmeden bu toprakları parçalanmalıdır (Karal, 1983: V/203-204).

I. Dünya Savaşı'nda Osmanlı Devleti'nin insan kaybı yaklaşık olarak 600 bini bulurken (Tansel, 1991: I/2), savaş bitiminde imzalanan Mondros Ateşkes Antlaşması sonucunda da İngiltere, Fransa ve İtalya gibi işgal devletleri Osmanlı'yı istila etmeye başlamışlardır. Osmanlı Devleti art arda yaşadığı savaşlar neticesinde toprak kayıplarıyla birlikte yorgun ve bitkin bir hâldedir. İstanbul'un işgaline katılan (Lloyd George'un *"son derece nezâketsiz"* dediği) Fransız generali Franchet d'Espérey'in; *"harbin bu kadar uzamasına sebep olduğunuzu unutuyorsunuz, bunun cezasını elbette çekeceksiniz"* (Tansel, 1991: I/60-61) sözlerinin muhatabı Çanakkale Cephesi'nde destan yazan Türklerdi. Anadolu'yu ve etrafını adeta parselleyerek bölüşen İşgal Devletleri kendi aralarında yaptıkları gizli anlaşmalar gereğince Yunanistan'ı "piyon" olarak devreye sokacaklar ve 15 Mayıs 1919 tarihinde İzmir Yunanlılar tarafından işgal edilecektir.

İşte I. Dünya Savaşı sonucunda başlayan işgallere karşı haklı olarak Anadolu Türkünün başlattığı bölgesel direniş hareketleri tarihte *"Kuvâ-yı Milliye"*, *"Müda-*

feda eden aziz vatan evlâtlarının, yapılacak programlarla anılması; okullara, mahalle ve caddelere isimlerinin verilmesinden geçmektedir.

Kaynakça

1. Arşiv Kaynakları

a. Selahattin Koydemir Özel Arşivi

Selahattin Koydemir Özel Arşivi, Belge No: 8, 14.

b. Türkiye Cumhuriyeti Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Osmanlı Arşivi (BOA)

Dâhiliye İdare-i Umumiyye (DH. İ. UM)

DH. İ. UM, 29 Ş 1337/29.5.1919, 19-8/1-42.

Dâhiliye Nezareti Kalem-i Mahsus Müdüriyeti Belgeleri (DH. KMS)

DH. KMS, 53-3/2; 53-2/36.

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DH. KMS, 15.09.1919, 53-3/30, s. 2.

DH. KMS, 17.09.1919, No. 53-3/30, s. 5; 18.10.1919, No. 53-3/30, s. 7, 8-1.

Bâb-ı âli Evrak Odası Sadaret Evrak Kalemi Evrakı (A. VRK)

A. VRK, 830/39; 834/12; 831/53; 832/70; 833/53; 834/20.

c. Türkiye Cumhuriyeti Cumhurbaşkanlığı Devlet Arşivleri Başkanlığı Cumhuriyet Arşivi (BCA)

Dosya No. 1083, Bakanlık Kurulu Kararı: 39/19, 030.18.1.1.

Başbakanlık Kararlar Daire Başkanlığı 30.18.1.1

d. ATASE

(İSH), 170/99-99-1; 56/22-22-1; 50/57-57-1;17/59-59-1; 89/28-28-1; 257/19-19-1; 321/86-86-1; 321/82-82-1; 321/118-118-1; 321/82-82-2; 321/87-87-1; 52/28-28-1; 274/41-41-3; 274/41-41-1; 20/65-65; 335/89-89-1; 9/101-101-1; 29/103-103-1; 466/43-43-1; 1110/75-75-1; 1553/112-1112-1; 162/162-162-1; 1654/2-2-1; 834/113-113-1; 834/68-68-1; 683/172-172-1;683/176-176-1; 683/174-174-1; 683/128-128-1,2; 583/158-158-1; 683/181-181-1.

(ATAZB), 2/48-48-1; 48-48-2; 48-48-3; 1/78/78-1.

e. Millî Savunma Bakanlığı Lodumlu Arşiv Müdürlüğü (MSB)

22 No'lu İstiklâl Harbi Subay Zayiat Defteri.

Lodumlu Arşiv Müdürlüğü, M. Nazım'a ait 323-3 Şahsi Dosya.

2. Süreli Yayınlar

a. Dergiler

Belgelerle Türk Tarihi Dergisi (1968-1976)

Harp Tarihi Belgeleri Dergisi (1974)

Harp Tarihi Vesikaları Dergisi (1953-1963)

Öğüt (21 Teşrin-i Evvel 1920-15 Teşrin-i Sani 1320)

İleri (9 Teşrin-i Evvel 1935)

b. Gazeteler

Anadolu'da Yeni Gün (20 Ağustos 1923)

Babalık (25 Mayıs 1339)

Türk İstiklâl Harbi Gazetesi (16 Mayıs 1919-27 Eylül 1919)

c. Resmî Yayınlar

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4. Kaynak Kişiler

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Ekler

Ek 1: M. Nazım'ın kardeşi Recai (Yücel) tarafından 3.11.1927 tarihinde alınan kardeşi M. Nazım'a ait İstiklâl Madalyası Belgesi.
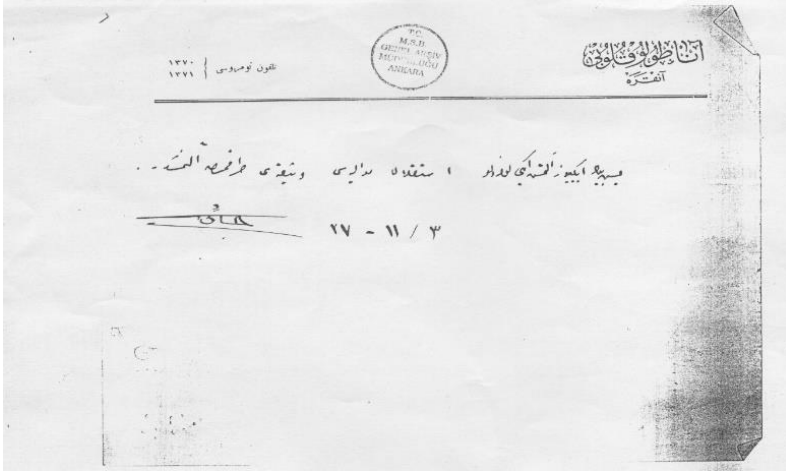
Ek 2: Süleyman Sırrı'nın öğrenciliğinden dolayı Konya Hukuk Mektebine ödediği ücrete dair 22 Teşrinievvel 1325/04.11.1909 tarihli makbuz.
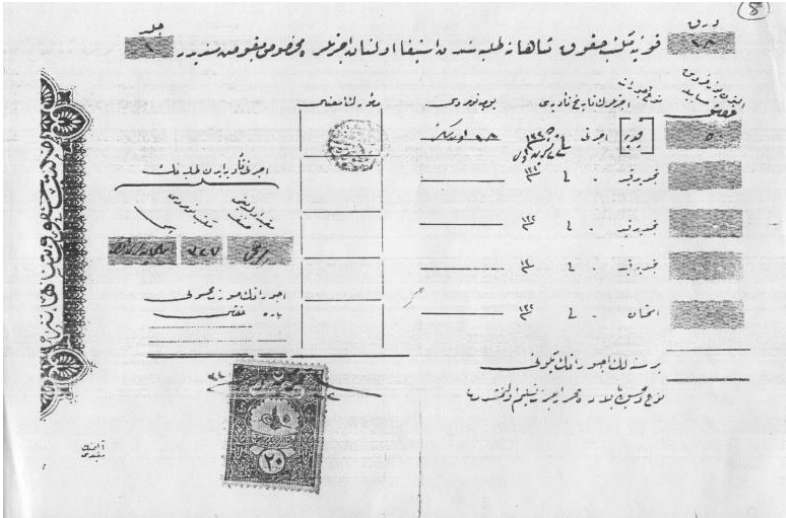
BEYŞEHİR'DE EĞİTİM

Caner ARABACI[*]

Beyşehir'in "Bey Şehri" olarak adı, insan unsuru, şehirleşmesi, kurumlarıyla kimlik kazanması, şüphesiz Eşrefoğulları ile başlar. Onun için eğitim kurumları da bu dönemden alınarak değerlendirilmeye çalışılacaktır. Daha önce Roma, Doğu Roma/Bizans dönemlerinde şüphesiz eğitim kurumları, olmak durumundadır. En kestirme çıkarımla Manastır, Yaka Manastırı gibi adların yakın yörede bulunması, çevrede dini eğitim verilen yerlerin bulunduğunu düşündürmektedir. İçerişehir yerinde bulunan eski şehir kalıntısı, Eşrefoğulları öncesi, eğitim açısından konu dışında kalmıştır.

Eşrefoğulları, Selçuklular gibi şehir kurma, külliye inşa etmeye ve ilk dönemlerinden itibaren eğitim kurumlarına önem vermişlerdir. Ana ortak özellik, eğitime tahsis edilen yerlerin tümünün, vakıf müesseseler olmasıdır. Bu özellik, beylikler devrinden sonra Osmanlı Dönemi'nde de devam etmiştir.

Beyşehir yöresinde en görkemli, zengin vakıflar, beylik devrinde kurulmuştur. Sonraki devirlerde sayı çok artsa da beylikler zamanının zenginliği yakalanamamıştır.

Vakıflar, son devir hariç her dönemde korunmuştur. Selçuklu vakıflarının; beylikler, Osmanlılar devirlerinde hukuki olarak aynen korunup yaşatılması, siyasi hâkimiyet değişse de medeniyet değerlerindeki birliğin devamının bir sonucudur. Millet varlığı, değerler ve kültürle sürekliliğini sağlanmıştır. Vakıflar ve vakıf eğitim kurumlarının tarihi sürekliliği, 1924'ten itibaren kesintiye uğratılmıştır.

Vakıf varlıkları, bir yönüyle eğitime dönük potansiyel destek hakkında fikir verebilir durumdadır. Beyşehir yöresinde 1483 yılında doksan, 1500'de yüz on dört, 1522'de yüz yirmi, 1584'te yüz altmış dört vakıf, Beyşehir sancağı içinde bulunmaktadır (Erdoğru, 2006: 263). Vakıf çeşitliliği, insan ihtiyaçlarını karşılamak üzere, cami ve mescitten, köprü, çeşme, değirmen ve türbeye kadar uzanmaktadır. Bunlar içinde medrese, mektep, sofuhane, zaviye vakıfları insan eğitim ve yetiştirilmesi ile ilgili yerlerdir. Gerçi cami ve mescitlerin de dershane gibi kullanıldığı, hatta devirlerine göre çok ileri bir hamle olarak kütüphanelerin de bulunduğu düşünülürse, ibadethaneler de eğitim kurumları ile irtibatlandırılmalıdır.

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rak eğitim kurumlarının çeşitli ve çok olması, kültür merkezi özelliğinin devam etmesini sağlamaktadır.

Yalnız asırlık çınarlar gibi sekiz yüzyıllık, gelenekleri ile oturmuş eğitim kurumlarımız olabilecekken bunun önü kapatılmıştır. Meşrutiyetler ve Cumhuriyet devrinde okullarda bir isim, muhteva değiştirme furyası durmak bilmemiştir. Feridiye, Mahmut Şevket Paşa gibi isimlere daha sonra Gazi, Atatürk, Mustafa Kemal, Zübeyde Hanım gibi isimler eklenir. Her darbe ve önemli gelişmede okul adlarında değişiklikler, dönem izlerinin taşıyıcısı olur. Bu yüzden II. Meşrutiyet Dönemi'nin modern eğitim kurumu olarak işe başlayan bir Beyşehir okulunun günümüzdeki adını tespit etmek güçleşmektedir. Üç-beş defa ad değiştiren okulların bulunması, eğitim tarihi açısından bir kimliksizlik işareti olarak öne çıkmaktadır. Adların bir siyasi rüşvet gibi değiştirilmesi, kimliksizliği körüklemektedir. Kültürümüzde eğitim kurumuna, hak edenin, kesesinden yatırım yapanın adı verilir. Yapımında veya yöreye hizmette beş kuruşluk katkısı olmayanların adı verilmez. Diyelim ki Mahmut Şevket Paşa adının Beyşehir'de bir kız okuluna verilmesinin mantığı nedir? Darbeci, kendi devlet başkanına karşı sahteci bir başka darbe ekibi tarafından suikastla öldürülen generalin, siyasi rüşvet dışında Beyşehir'deki bir kız okulu ile ilişkisi nedir? Yeni adların, adsız yeni okullara verilerek, anormal bir yanlışlık olmadığı sürece okulların, mezunların hatıralarının silinmemesi, daha doğrusu hafızaların şahsiyet taşıma görevine saygı duyulması gerekmektedir. Köklü bir bölgede köksüzlük belirtilerinin bu kadar öne çıkması normal bir durum değildir.

Aslında güzel bir coğrafya, asude bir yerleşim yeri olarak Beyşehir, ilim, irfan geliştirmenin de merkezi olmaya uygundur. Bir meslek yüksekokulu ile başlayan yükseköğrenim serüveni, 1989'dan bugüne dört yıllık lisans düzeyinde eğitim veren üç kurum ile Huğlu Meslek Yüksekokulu da dâhil edilince iki yüksekokulla beş kuruma yükselmiştir. Bu eğitim atağının Beyşehir coğrafyası ve beşerî yapısı ile de irtibatlı olarak yeni eğitim müesseseleri, araştırma merkez ve enstitüleri ile canlandırılarak daha üst düzeylere taşınması gerekmektedir. Orta öğretim kurumlarının çeşitliliği ve öğrenci potansiyelinin yüksekliği aslında bir üniversite yapılanmasının geciktiğini göstermektedir. Meslek yüksekokulu ile yapılan başlangıcın otuz iki yılda geldiği seviyede, bir üniversite ile ilim yolculuğunun hızlandırılması gerekmektedir.

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Konya İl Milli Eğitim Müdürlüğü'nün 1998 yılına ait resmi yazılar: Atatürk İlköğretim Okulu Müdür v. Yazısı, t.y.; Gazi İlköğretim Okulu Müdürü Ali İhsan Arı'nın 29.06.1998 tarihli yazısı; Cumhuriyet İlköğretim Okulu Müdürü Ahmet Tuncel'in yazısı, t.y.; Ali Akkanat İlköğretim Okulu yazısı, t.y.; Eşrefoğlu İlköğretim Okulu Okul Bilgi Formu, imza-t.y.; Beyşehir Ali Rıza Celeboğlu İlköğretim Okulu Müdürü Hayrullah Koptur'un yazısı, t.y.; 29.06.1998 tarihli Vali Kemal Katıtaş Lisesi Müdürlüğü yazısı; Yenidoğan İlköğretim Okulu Müdürü Seyit Uzer'in 29.06.1998 tarihli yazısı; Doğanbey İlköğretim Okulu Müdür v. Faruk Gökten'in yazısı, t.y.; Huğlu İlköğretim Okulu Müdürü Mustafa Uysal'ın 29.06.1998 tarihli yazısı; Bayındır Köyü İlköğretim Okulu Müdürü İsmail Parlar'ın 26.06.1998 tarihli yazısı; Üzümlü Şehit Mehmet Ümmütkesmez İlköğretim Okulu Müdürü A. Hilmi Boyan'ın 29.06.1998 tarihli yazısı; Üzümlü Cengiz Topel İlköğretim Okulu Müdürü Macit Özgedik'in yazısı, t.y.; Çiçekler Köyü İlköğretim Okulu Müdürü Ali Çimendir'in yazısı, ty; Beyşehir Eğirler İlkokulu Okul Bilgi Formu, imza-t.y.; Yazyurdu Köyü İlköğretim Okulu Müdür Yetkili Öğretmeni Abdullah Kaleli'nin yazısı, t.y.; Aşağıesence İlköğretim Okulu Müdürü Ahmet Cantürk'ün yazısı, t.y.; Gökçimen Köyü İlköğretim Okulu Müdürü Ertuğrul Gültekinci'nin 24.06.1998 tarihli yazısı; Sadıkhacı İlköğretim Okulu Müdürü Sedat Şenyer'in yazısı, t.y.; Sevindik Köyü İlköğretim Okulu Müdürü Cemal Yazar'ın yazısı, t.y.; Üçpınar Köyü İlköğretim Okulu Müdürü Zafer Ercimen'in yazısı, t.y.; Ağılönü Köyü İlköğretim Okulu Müdürü'nün 24.06.1998 tarihli yazısı; Akburun İlköğretim Okulu Müdürünün 25.06.1998 tarihli yazısı; Akçabelen İlköğretim Okulu Müdürü M. Babanın yazısı, t.y.; Avdancık Köyü İlköğretim Okulu Müdür v. Özel Demir'in yazısı, t.y.; Bademli Köyü İlköğretim Okulu Müdürü Fatih Güneş'in yazısı, t.y.; Bayafşar İlköğretim Okulu Müdürü Mehmet Bahar'ın 24.06.1998 tarihli yazısı; Beyşehir-Bekdemir Köyü İlköğretim Okulu Okul Bilgi Formu, imza-t.y.; Çukurağıl İlköğretim Okulu Müdürü İdris Aydın'ın yazısı, t.y.; Damlapınar İlköğretim Okulu Okul Bilgi Formu, imza-t.y.; Emen İlköğretim Okulu Müdürü Mustafa Dinçsoy'un yazısı, t.y.; Eylikler Köyü İlköğretim Okulu Müdürü Çağatay Çetin'in yazısı, t.y.; Fasıllar Köyü İlköğretim Okulu Müd.

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Ekler

Ek 1: "*Beğşehri Kazasının İçerişehir Mahallesi Zükur Feridiye Mektebinin marifet-i acizanemizle icra kılınan imtihan-ı umumisinin balâda muharrer ulum ve fünun ve elsineden şakirdanın isbat-ı ehliyet ve liyakatları tam numro on itibarıyla isimleri hizasına ol veçhile tahrir kılınarak tanzim edilmiş iş bu cedvel temhîren takdim kılındı. 26 Mayıs sene 331*" [Konya ve Mülhakatı Umum İlk Mekteplerinin 332-333 ve 333-334 Ders Senelerine Mahsus İmtihan Cetvelleridir, No: 79, Konya Bölge Yazma Eserler Kütüphanesi Arşivi (BYEK), (İmtihan 79: 14)].

BEYŞEHİR BİLGİNLERİ

Caner ARABACI[*]

Beyşehir, beylikler devrinde ilim, eğitim, kültür hayatı yönünden canlı bir merkezdir. Vatan kurucu olarak uçları tutan şahsiyetler, bu toprakların vatan haline gelmesinin eğitim, yerli-millî kültürle mümkün olduğunun bilincindedirler. Onun için cami, medrese, kütüphane, tekke ve zaviyelerle beylik toprakları İslam medeniyetinin, Türk kültürünün ocağı haline getirilmeye çalışılır. Bu yüzden Beyşehir, ilim adamları, müderrisler, tefekkür sahibi şahsiyetlerin uğrak yeridir. Ne yazık ki, Selçuklu-Beylik Devri ile Osmanlı Dönemi eserlerini üreten Beyşehirli bilginlerin ürünlerinin bulunduğu kütüphane, Harf İnkılabından sonra Beyşehir Kanalı'na dökülerek imha edilmiştir. Bu yüzden ilk dönem bilginleri ve eserleri ile ilgili kayıp asla kapatılamaz mahiyettedir.

Mübârizüddin Mehmet Bey (1302-1320) de babası gibi uçtaki topraklara vatan kimliğini kazandırıcı eserler diker. Bolvadin'de 1320'de yaptırdığı Çarşı Camisi, Akşehir'deki cami bunlardandır. Ülke ilimle, irfanla yükselecektir. Onun için bir yandan yeni nesillerin yetişmesine dikkat edilirken diğer yandan âlimleri ve şairleri himaye eder. Mehmet Bey adına Şemseddin Muhammed Tüsterî, 1310'da halen Süleymaniye ve Ayasofya kitaplıklarında saklanan el-Fuzûlü'l-Eşrefiyyeadlı felsefî bir eseri yazar. Konyalı Kemâleddin de 1320'deTekârîrü'l-Menâsıbadında bir inşâ kitabı kaleme alır (Kofoğlu, 1995: XI/485).

Osmanlı Devri Bilginleri

Şehirler, beldeler; coğrafyaları, tarihi eserleri yanında asıl insan unsurları ile öne çıkarlar. Beldeleri ihya eden de köhne haline getiren de öncelikle insan unsurunun seviyesidir. Beyşehir, tarih itibariyle "Bey" adını alacak muhtevada, her alanda önemli şahsiyetler çıkarmış bir yerdir. Bu önemli insanlar içinde "Beyşehirli" olarak adlandırılıp kayıtlara giren şahsiyetler vardır. Beyşehirli Ahmet Nuri Efendi, Beyşehirli Mehmet Ali Efendi, Beyşehirli Hüseyin Efendizade Muhammed Tahir Efendi, Beyşehirli Ahmet Kemal Efendi, Abdullah Ulubay, Ömer Lütfi Tekin bunlardan bazılarıdır. Bunlar içinde Osmanlı padişahlarına Huzur Derslerinde yıllarca tefsir anlatan bilginler vardır. Padişahlara ders veren Beyşehirli Ahmet

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Kaynakça

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4. Kaynak Kişiler

Mehmet Aydoğdu: Emekli din görevlisi, Görüşme Tarihi: 20 Şubat 2021.

Ekler

Ek 1: Beyşehirli Ahmet Nuri Efendi'nin emeklilik maaşının nasıl düzenleneceğinin belirlendiği belge (H. 22 Zilhicce 1340 / R. 16 Ağustos 1338 / M. 16 Ağustos 1922; BOA, BEO, 4718/353791, Lef 2).
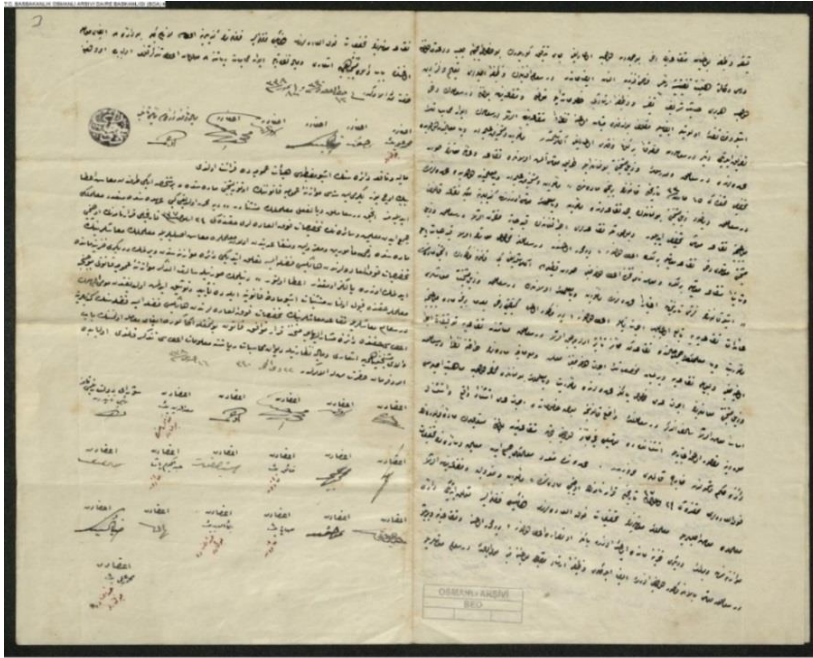
BEO.004718.353791.002

BEYŞEHİR'DE KURUM VE KURULUŞLAR (1923-1960)

Mehmet KARAYAMAN[*]

Giriş

Toplumların zaman içerisinde kat ettiği kültürel ve sosyal değişimler, toplumun içinde yaşadığı şehirlerin fiziksel mekânlarına yansır ve adeta tarihe tanıklık ederek geçmiş ile gelecek arasında köprü kurulmasını sağlar. Bu nedenle tarihi mekânlar sadece yapıldıkları dönemin mimari ve sanatsal özelliklerini yansıtmakla kalmaz, toplumun ekonomik, kültürel ve sosyolojik durumu hakkında da ipuçları verirler.

Şehirleri tanımak ve toplumsal yapılarını, tarihlerini analiz etmek için sadece fiziki özelliklere ve mekânsal değişimlere bakmak, toplumları tanımak ve zaman içindeki gelişimlerini analiz etmek için yeterli değildir. Bu nedenle toplumsal örgütlenmenin ve toplum hayatının vaz geçilmez unsuru olan kurumlara bakmak, bu kurumların zaman içindeki gelişimlerini takip etmek, başka şehirlerde veya ülkelerdeki kurumlarla kıyaslamak gerekir. Gerek devlet örgütlenmesinin bir gereği olarak gerekse sivil inisiyatifle ortaya çıkan kurumları tanımak, analiz etmek, şehir tarihini anlamak, toplumsal hayatı yorumlamak için başvurulması gereken yöntemlerden biridir.

Çalışmamızda, Beyşehir'in Cumhuriyet Dönemi'nde ekonomik, sosyal, kültürel ve toplumsal gelişimine şehirde faaliyet gösteren kamu kurumları ve sivil toplum örgütleri üzerinden bakmaya çalıştık. Amacımız, Beyşehir'in gelişmesinde rol oynayan kamu kurumları ile sosyal kurumların, toplumsal ihtiyaçların karşılanması ve sorunların çözümündeki rolünü ortaya koymak, bu kurumlarla ilgili bilgileri derleyerek Beyşehir, şehir tarihine farklı bir açıdan bakmaya çalışmaktır.

Cumhuriyet Dönemi'nde Beyşehir'de faaliyet gösteren kuruluşları belirlemeye çalışırken, devlet örgütlenmesinin bir parçası olarak ortaya çıkan kaymakamlık, belediye, sağlık, eğitim, adliye vb. kurumlarla, sosyal yardım ve kültür alanında faaliyet gösteren Türk Ocağı, Halkevi, Hilâl-i Ahmer Cemiyeti vb. kurumları esas almaya çalıştık. Bazı kurumlar, elinizdeki kitabın diğer bölümlerinde müstakil olarak ele alınacağından çalışmamıza dâhil edilmediği gibi, yeterince bilgi bulamadığımız kurumlar da ayrı bir başlık altında değerlendirilmemiştir.

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ren faaliyet göstermeye başladığı, çok değerli orman varlıklarına sahip olan Beyşehir'de 1944 yılında Orman Bölge İşletme Müdürlüğünün kurulduğu, Beyşehir'den orman ürünleri ihracat eden şirketlerin kurulduğu, günümüzde *"Beyaz Park"* olarak bilinen binanın 1928 yılında Türk Ocağı binası olarak inşa edildiği, 1939 yılından itibaren Halkevi binası olarak kullanıldığını, 1939 yılında İdman Birliği, 1956 yılında Beyşehir Belediye Spor adında futbol kulüplerinin kurulduğunu, 1914 yılından itibaren faaliyetlerini sürdüren Hilâl-i Ahmer Cemiyeti Beyşehir şubesinin, Konya iline bağlı şubeler arasında en aktif olan şubelerden biri olduğu, 1925 yılında Himâye-i Etfâl Cemiyetinin Beyşehir şubesinin açıldığını söylemek mümkündür.

Beyşehir kazasının sahip olduğu nüfus potansiyeli, ekonomik kaynakları ve doğal güzelliklerine rağmen, kamu yatırımlarından hak ettiği payı alamadığı, başta sağlık olmak üzere kamu hizmeti veren kurumlara yeterince kaynak aktarılamadığı görülmektedir. Elektriğe çok geç kavuşması, uzun süre içme suyu sıkıntısı çekmesi, modern bir kanalizasyon alt yapısına ve mezbahaya, imar planına, diğer kazalara göre çok geç kavuştuğu görülen Beyşehir, günümüzde bu farklı kapatarak sahip olduğu doğal zenginliklerin ve üretimden gelen gücüyle geleceğin önemli illerinden biri olmaya adaydır.

Kaynakça

1. Arşiv Belgeleri

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BEYŞEHİR'DE İDARİ YAPI:
BELEDİYE TEŞKİLATI VE KAYMAKAMLIK MÜESSESESİ (1960-2021)

Sefa USTA[*] - Şerife SOYLU[**]

Giriş

Beyşehir birçok medeniyete ev sahipliği yapmış, tarih ve kültür şehridir. Selçukluların yazlık başkenti olması, Eşrefoğulları Beyliği'nin kurucusu olması ve Osmanlı İmparatorluğu döneminde önemli sancaklardan birisi olması hem doğal güzellikleri hem de birçok önemli tarihi mirasa ev sahipliği yapan şehrin önemini ortaya koymaktadır.

Osmanlı Devleti'nde Karaman eyaletine bağlı Beyşehir sancağı olarak 1844 yılına kadar hüküm süren Beyşehir, 1844 yılından itibaren Konya eyaletinin bir kazası, 1864 yılında sonra da Konya vilayetinin bir kazası olarak varlığını sürdürmüştür. Cumhuriyet ile birlikte 1928 yılında Konya ilinin kazası (ilçesi) hüviyetini kazanmıştır. Beyşehir ilçesinin mülki idare amiri kaymakamdır. 5442 sayılı kanun başta olmak üzere, diğer yasal düzenlemeler çerçevesinde Cumhurbaşkanının ilçede idari yürütme vasıtası olarak görev ve yetkilerini kullanmaktadır.

Beyşehir Belediyesi ise 1872 yılında kurulmuş, Cumhuriyet sonrası dönemde de ilçe belediyesi olarak görevlerini yürütmüştür. 2020 yılı nüfus sayımı sonuçlarına göre Beyşehir'in toplam nüfusu 75.532'dir. İlçe merkezinde 12 ve ilçe merkezi dışında 55 mahalle olmak üzere 67 mahalleye Beyşehir Belediyesi tarafından hizmet sunulmaktadır. 5393 sayılı kanun ve sair düzenlemeler ekseninde Beyşehir Belediyesi belediyecilik görev ve faaliyetlerini devam ettirmektedir.

Geçmişten günümüze, birçok kadim medeniyete beşiklik yapması sebebiyle Beyşehir ilçesinin idari yapısının incelenmesi önemli bir gereklilik olarak düşünülmüştür. Bu minvalden hareketle hazırlanan çalışmanın temel amacı, Beyşehir Belediyesinin ve Beyşehir Kaymakamlığının tarihsel süreç içerisindeki yerinin ve kurumsal yapısının irdelenmesidir. Bu amaç doğrultusunda hazırlanan çalışma kapsamında ilk olarak Türkiye'de belediyelerin tarihsel arka planı ve yasal dayana-

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1980'LERDEN GÜNÜMÜZE BEYŞEHİR BELEDİYE BAŞKANLIK SEÇİMLERİNDE SİYASAL İLETİŞİM KAMPANYALARI

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Giriş

Yasama, yürütme ve yargının bağımsız olduğu (güçler ayrılığı), seçme ve seçilme özgürlüğü, ifade özgürlüğü gibi kavramların öne çıktığı, adına klasik demokrasi denilen rejimlerin olmazsa olmazı özgür seçimlerdir. Seçimler pek çok ülkede olmaktadır ancak bu seçimlerin özgür olması yani her türlü farklı görüşe kendini ifade etme olanağı sunulması, halkın da yine özgür bir biçimde farklı siyasi görüşleri dinleyebilmesi, okuyabilmesi, farklı liderleri izleyebilmesi, demokratik rejimler için son derece büyük önem arz etmektedir. İşte her türlü farklı görüşün özgürce tartışılabilmesi, bu görüşler ile kamuoyu oluşturma fırsatı sunulması, seçimlerin adeta bir şölen havasında yapılabilmesinin en önemli araçlarından birisi siyasal iletişim çalışmalarıdır.

Modern devletli toplumlarda bilinen en iyi yönetim biçimi olan demokrasilerin, adeta olmazsa olmaz özeliği de özgür seçimlerdir. Belirli zaman periyodu için yönetilenler, kendilerine göre çok farklı motivasyonlar ile yönetenleri-ki bunlar siyasal parti temsilcileridir-iktidara getirirler. İşte tam da bu süreçte, iktidar adaylarından kendisini seçmene en iyi şekilde anlatabilen, farklı değişkenleri ustalıkla bir araya getirerek, en uygun ve etkili algıyı seçmen nezdinde oluşturabilen adaylar ipi göğüslemektedir. Bütün bu süreçlerde siyasal iletişim kampanyalarının önemi ortaya çıkmaktadır. Yönetilenleri belirli süre zarfında da olsa, tayin edebilme ve belirli usuller çerçevesinde denetleyebilme yetkisinin seçmenin elinde bulunması, demokrasiler için yaşamsal öneme sahiptir. Nasıl ki demokrasilerin emniyet subaplarından birisi seçimler (Arklan, 2016) ise bu seçimlerin en önemli ön koşullarından birisi de özgürce yürütülen siyasal iletişim kampanyalarıdır.

1990'lardan sonra dünyada ve Türkiye'de iyice hızlanan liberalleşme dalgaları ile artık daha çok soğuk savaş dönemini ve totaliter rejimleri çağrıştıran propaganda kavramı yerini siyasal iletişim kavramına bırakmıştır. Hızlanan liberalleşme politikaları ile birlikte eş zamanlı olarak muazzam gelişme gösteren ulaşım ve iletişim alanındaki devasa yenilikler konuyu bambaşka boyutlara taşımıştır. Ula-

geliştiğini de görüşlerine eklemiştir. Taşçı ise adayların sahip olması gereken baş-lıca özellikler arasında, temiz bir maziye sahip olmak, güvenilir olmak, dürüst olmak, adil olmak, ilçenin sorunlarına hâkim olmak, tutamayacağı sözleri verme-mek, yaşadığı şehirde halkın içerisinde olmak, birlik ve beraberliği, dayanışmayı sağlayacak yapıya sahip olmak, şeklinde sıralamıştır. Konu ile ilgili olarak Çiftçi, siyaset dilinin yumuşaması konusunda liderlere büyük görev düştüğünü, onların kullandığı dilin vatandaşa da yansıdığını belirtmiştir. Liderlerin kucaklayıcı ve hoşgörülü olmalarının önemine vurgu yapmıştır. Şenol ise konu ile ilgili olarak, son üç dönemde lider algısının ve gücünün çok öne çıktığını, bu durumun ise kişisel inisiyatifi ve yerel dinamikleri zayıflattığını, siyasetin daha merkeze kayarak, taban gücünün zayıflamasına neden olduğunu belirtmiştir.

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SOSYO-EKONOMİK GÖSTERGELERLE BEYŞEHİR

Aziz ÖZTÜRK[*]

Giriş

İdari olarak İç Anadolu Bölgesi'nin Konya iline bağlı olan, coğrafi olarak da Akdeniz Bölgesi'nin Göller Yöresi'nde yer alan Beyşehir, bu iki bölgeyi birbirine bağlayan önemli bir geçit noktasında ve stratejik bir konumda bulunmaktadır. İl merkezine uzaklığı 90 km olup ilçenin deniz seviyesinden ortalama yüksekliği 1.125 m, yüzölçümü ise 2.121,7 km²'dir (Mevka, 2019).

Sanayi ve Teknoloji Bakanlığına bağlı Kalkınma Ajansları Genel Müdürlüğü'nün yedi farklı ana değişkene (demografik, istihdam, eğitim, sağlık, rekabetçilik, mali, yaşam kalitesi) bakarak hazırlamış olduğu "İlçelerin Sosyo-Ekonomik Gelişmişlik Sıralaması Araştırması SEGE 2017" raporuna göre Beyşehir, sosyo-ekonomik gelişmişlik olarak büyükşehirlerin merkez ilçelerinin de dâhil olduğu toplam 970 ilçe arasında 300. sırada yer almıştır. Aynı araştırmada Konya'nın 31 ilçesi arasında 7., taşra ilçeleri arasında ise 4. sırada kendisine yer bulabilmiştir.

2019 yılında Mevlâna Kalkınma Ajansı tarafından yapılan benzer bir araştırma sonuçlarına göre ise (Gürbüz, 2019) Beyşehir, sosyo-ekonomik gelişmişlik olarak Konya'nın merkez ilçeleri hariç tutulduğunda taşra ilçeleri arasında Ereğli'den sonra 2. sırada yer almıştır.

Bu çalışmada Beyşehir'in sosyo-ekonomik yapısı yukarıda bahsi geçen iki araştırmanın ele aldığı temel sosyo-ekonomik değişkenler açısından incelenmiştir. Çalışma kapsamında ilçe ile ilgili güncel veri ve göstergelere ulaşılmaya çalışılmıştır. Sosyo-ekonomik verilerin sağlıklı bir şekilde elde edilebilmesi için ülke ve il düzeyindeki verilere ulaşmak nispeten kolayken, ilçe gibi daha alt düzeydeki birimlere ait yeterli ve güvenilir veri temini ciddi bir problemdir. Dolayısıyla bu çalışmanın başlangıcında en önemli kısıt, bazı alanlarda güvenilir verinin temini olmuştur. Buna rağmen çalışma kapsamında güncel ve sağlıklı verilere ulaşabilmek için azami gayret gösterilmiştir.

Çalışmada ulaşılan veri ve göstergelerin önemli bir kısmı il ve ilçede bulunan ilgili kamu kurum ve kuruluşların idari kayıtlarından temin edilmiştir. Bir kısım veriye ise TÜİK veri tabanından ulaşılmıştır. İçerik olarak günümüzde sosyo-

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Tablo 23: Beyşehir'deki Fakülte ve Yüksekokullar (2021)

	BÖLÜM/PROGRAM	TOPLAM ÖĞRENCİ SAYISI
S.Ü Beyşehir Ali Akkanat İşletme Fakültesi (4 Yıllık Lisans)	Yönetim Bilişim Sistemleri İşletme Uluslararası Ticaret Yüksek Lisans	765
S.Ü Beyşehir Ali Akkanat Turizm Fakültesi (4 Yıllık Lisans)	Turizm İşletmeciliği Turizm Rehberliği Yüksek Lisans	203
S.Ü Beyşehir Ali Akkanat Uygulamalı Bilimler Yüksekokulu (4 Yıllık Lisans)	Acil Yardım ve Afet Yönetimi Sosyal Hizmet	456
S.Ü Beyşehir Ali Akkanat Meslek Yüksekokulu (2 Yıllık Ön Lisans)	Aşçılık Turizm Otel İşletmeciliği Turist Rehberliği İşletme Yönetimi Lojistik Yerel Yönetimler Muhasebe Dış Ticaret Bankacılık ve Sigortacılık Maliye	1481
S.Ü. Huğlu Meslek Yüksekokulu (2 Yıllık Ön Lisans)	Makine Silah Sanayi Teknikerliği Bilgi Güvenliği Sağlık Bilgi Sistemleri İş Sağlığı ve Güvenliği	477
TOPLAM	22	3382

Kaynak: "SÜ Akademik", t.y.

Üniversite öğrencilerinin eğitim için geldikleri şehirlerin ekonomi ve ticaretine ciddi oranda katkı sağladığı bilinen bir gerçektir. Bu gerçekten hareketle günümüzde her ilde üniversite mevcut olmakla birlikte tüm iller mevcut üniversite ve öğrenci sayılarını artırmak için çabalamaktadır. Her ilde üniversite açılması süreci tamamlandığından son yıllarda ilçelerde de üniversiteler kurulmaya başlanmıştır.

Beyşehir günümüzde yükseköğretim kapasitesi açısından çok ciddi bir potansiyeli bünyesinde barındırmaktadır. Mevcut haliyle bile Türkiye'deki birçok üniversiteden daha büyük bir kampüse ve öğrenci sayısına sahiptir. Türkiye'de yükseköğrenim birimlerine sahip diğer ilçelerle karşılaştırıldığında Beyşehir potansiyel olarak ön sıralarda gelmektedir. İlçedeki yükseköğretim birimlerine ilave olarak yeni açılacak fakültelerle birlikte önümüzdeki yıllarda Beyşehir'de yeni bir üniversite kurulması beklenmektedir.

Beyşehir'de öğrenim gören 3500'e yakın öğrencinin ilçe ekonomisine doğrudan ve dolaylı (merkezi bütçe harcamaları vb.) katkısının 2020 yılı rakamlarıyla yıllık 50 milyon TL'den fazla olduğu tahmin edilmektedir. Önümüzdeki yıllarda üniversiteleşme sürecinin devamında kurulacak yeni fakülte ve yüksekokullarla birlikte öğrenci sayısında ciddi bir artış olacağı düşünülmektedir. Tüm bunlar hesaba katıldığında üniversite ve öğrenci hareketliliği ilçe ekonomisi özellikle de ilçedeki esnaf ve tüccarlar için büyük önem taşımaktadır.

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Beyşehir Su Ürünleri Kooperatifi, Görüşme Tarihi: 3 Şubat 2021.

Beyşehir Şoförler Nakliyeciler ve Otomobilciler Esnaf Odası, Görüşme Tarihi: 12 Şubat 2021.

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BEYŞEHİR'DE TURİZM

Erkan AKGÖZ[*]

Giriş

Göller bölgesinde yer alan Beyşehir, Konya'nın yaklaşık 90 km güneyinde, Orta Torosların kuzeyinde yer alır. Paleolitik Çağ'dan günümüze kadar birçok medeniyete ev sahipliği yapmıştır. Bu özelliğinden dolayı tarihi zenginliği, kültürel çeşitliliği ve muhteşem doğal güzellikleri ile önemli turizm potansiyeline sahiptir.

Beyşehir'deki tarihi yapılar Neolitik Çağ ile başladığı bilinmektedir. Bu dönemden kalma birçok eski kalıntı bulunmaktadır. Hititler döneminden kalma Eflatun Pınar, Kurt Beşiği ve Fasıllar Anıtları şehrin en çok turist çeken eserleridir. Roma İmparatorluğu hâkimiyetinden sonra Türk yurdu olan Beyşehir, özellikle Anadolu Selçukluları zamanından kalma Eşrefoğlu Camii ve Kubadabad Sarayı gibi önemli eserlere sahiptir.

Avrupa'nın ve Türkiye'nin en büyük tatlı su göllerinden biri olan Beyşehir Gölü, doğal güzellikleri, adaları ve balık çeşitleri ile de önemli turizm çekim merkezidir. Yaklaşık 650 km² yüzölçümü ve ortalama derinliği 8 m olan Beyşehir Gölü aynı zamanda milli park hüviyetindedir. Bunun yanı sıra Taş (Regülatör) Köprü, Çifte Hamam, Bedesten, Yaka Manastır, ilginç morfolojik şekilleri olan mağaralar yerli ve yabancı turistler için önemli bir cazibe merkezidir.

Beyşehir'in Turizm Değerleri

Beyşehir'in tarihi geçmişi, coğrafi konumu ve sosyo-kültürel yapısından dolayı önemli turizm değerlerine sahiptir. Bunlar doğal, tarihi ve sosyo-kültürel başlıklar adı altında toplanmaktadır.

Doğal Değerler

Beyşehir ve çevresi kendiliğinden oluşan mağara, şelale, dağ vb. pek çok doğal güzellikleri bünyesinde barındırmaktadır. Bunların hepsi Beyşehir için önemli turizm değerlerindendir.

Beyşehir Gölü

Tektonik ve karstik olaylar sonucu oluşan Beyşehir Gölü, Türkiye'nin en büyük tatlı su gölüdür. Dere ve karstik kaynaklardan beslenen Beyşehir Gölü, Türkiye'nin en önemli milli parklarından biridir. Ziyaretçilere dağ ve av sporları yapma imkânı da sunmaktadır. Beyşehir Gölü Millî Parkı, aynı zamanda ornitolojik açı-

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ları ile sağlanmaktadır. Ancak bulunduğu konum itibari ile havayolu, demiryolu gibi alternatifler de bulunmaktadır. Çünkü Konya Havalimanına 110 km, Antalya Havalimanına ise yaklaşık 230 km mesafededir. Ayrıca Konya Hızlı Tren Garı ise sadece 90 km uzaklıktadır. Hem havayolu hem de demiryolu ile seyahat eden turistler için her yarım saatte bir otobüs veya minibüs seferleri gerçekleşmektedir.

Sonuç

Tarihi, doğal ve sosyo-kültürel yapısı ile Beyşehir, önemli turizm potansiyeline sahiptir. Coğrafi yapısından dolayı stratejik bir konumda olan Beyşehir, dünyaca ünlü turizm merkezlerinin geçiş güzergâhında bulunmaktadır. Bu özelliğinden dolayı her yıl binlerce yerli ve yabancı turisti ağırlamaktadır. Turistler Beyşehir'i tek bir nedenden dolayı ziyaret etmezler. Beyşehir, muhteşem doğal güzellikleri ve son yıllarda özel olarak düzenlenen göl kıyısı ile deniz, güneş ve kum turizmine; farklı medeniyetlere ev sahipliği yapmasından dolayı kültür ve inanç turizmine; zengin mutfak kültürü ile gastronomi turizmine; endemik ve aromatik bitki çeşitliliği, eşsiz doğası, muhteşem manzarası ile de dağ ve doğa turizmine; Doğa Koruma ve Millî Parklar Bölge Müdürlüğünün kontrolünde gerçekleştirilen av turizmi gibi alternatif turizm olanakları bulunmaktadır.

Antalya, Kapadokya ve Pamukkale gibi destinasyonların kavşağında olmasının avantajı ile birlikte birtakım dezavantajları da yaşamaktadır. Geçiş konumunda olduğundan dolayı turistler, Beyşehir'de geceleme yapmadan genellikle günübirlik turlarla ziyaret etmektedirler. Bundan dolayı da hem konaklama hem de yiyecek-içecek işletmeleri nitelik ve nicelik açısından arzu edilen düzeye ulaşamamıştır.

Alternatif turizm türleri açısından birçok destinasyondan daha avantajlı konuma sahip olan Beyşehir, turizmden istenilen düzeyde faydalanabilmesi için öncelikle tanıtıma ağırlık vermesi gerekmektedir. Farklı turizm koridorları oluşturularak, turistik ürün çeşitliliği sağlanarak Beyşehir'i ziyaret eden turistlerin hem niteliği hem de niceliği artırılabilir. Alt ve üst yapı yatırımları geliştirilerek, uluslararası standartlara uygun hizmet sunularak bölgeye olumlu imaj kazandırılabilir. Sahip olduğu tarihi, kültürel ve sosyal değerlerine uygun ulusal ve uluslararası etkinlikler düzenlenerek de Beyşehir turizmi geliştirilebilir.

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DESTİNASYON OLARAK BEYŞEHİR VE BEYŞEHİR TURİZMİ İÇİN MODEL ÖNERİSİ

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Giriş

Beyşehir, Selçuklu Dönemi'nden kalma tek saray örneği olan Kubadabad Sarayı, Türkiye'nin en büyük tatlı su gölü olan Beyşehir Gölü, Akdeniz'e 65 km'lik yakınlık ve İç Anadolu-Akdeniz arasındaki köprü olma değerleri gibi belirgin bir karakteristiğe sahiptir. Yerleşim yeri olarak köklü bir tarihe sahip olmasının yanında turizm anlamında da geniş yelpazeleri bir zenginliğe sahiptir. Bu geniş yelpazeden kısaca bahsetmek gerekirse her yıl belirli bir zaman diliminde gerçekleşen Beyşehir Uluslararası Göl Festivali, Eşrefoğlu Camii, Kubadabad Sarayı, fotoğrafçılığa uygun coğrafya, Beyşehir Gölü Millî Parkı, dağcılık ve kampçılık için uygun coğrafya ön plandadır.

Beyşehir, farklı ilgi alanlarına hitap edebilen turizm değerlerinin yanı sıra jeopolitiği bakımından da önemli zenginliklere sahiptir. Özellikle Ankara - Antalya arasında köprü vazifesi üstlenmesi, yeni yollarla ve tünellerle daha da önem arz eder hale gelebilecektir. Bu noktada turizm gelirinin belirgin bir kısmı Antalya ili dâhilinde elde edildiği bilinen bir Türkiye'de jeopolitiği bakımından Beyşehir de bu turizm hareketliliğinden pay alabilecek potansiyele sahiptir. Çalışma kapsamında turistlerin zamanla farklılaşan tatil algılarına binaen otel dışı, komşu destinasyonlara seyahat eğilimleri üzerinde de durulmuş ve bu noktada Akdeniz Bölgesi'ndeki turizm hareketliliğinde yönlendirici tur ajanslarıyla ilişkilerin yürütülmesinin Beyşehir turizmine sağlayacağı katkılar vurgulanmıştır.

Beyşehir'in turizm değerleri göz önünde bulundurulduğu takdirde profesyonel bir destinasyon iletişimi planlaması sayesinde turizmin yılın dört mevsimine yayılabilecek bir faaliyet gücüne sahip olduğunu belirtmek mümkündür. Bu geniş yelpazeli turizm imkân gücü, bir turizm planı dahilinde ele alındığında farklı kitleler nezdinde Beyşehir'in destinasyon algısı daha cezbedici hale gelebilecektir. Bu bağlamda turizm değerlerinin iletişimi ve potansiyelin açığa çıkarılabilmesi bakımından bir çalışma yapma gereksinimi ortaya çıkmıştır. Bu çalışma kapsamında farklı turizm zenginlikleri bakımından su sporları, fotoğrafçılık, kampçılık, inanç turizmi, dağcılık, festival turizmi ve kongre turizmi gibi değerlerin şehrin turizm gücündeki belirleyiciliğinden bahsedilmiştir. Bu değerler şehri turizm bakımından dört mevsim aktif tutabilecekken farklı çalışmalarla ayrı ayrı stratejiler geliştiril-

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verici olabilecektir. Böylelikle halkın da katılım sağladığı bir süreç, marka destinasyon olma yolunda Beyşehir'in adımlarını daha sağlam hale getirebilecektir. Buna ek olarak bir şehrin marka destinasyon olmasında belirleyici unsurlardan biri de ziyaretçilerin kenti sorunsuz tecrübe edebilmesidir. Bu noktada Beyşehir'de görülmesi gereken yerler, yapılabilecek sosyal etkinlikler ve öne çıkan restoranlar gibi içeriklerin görsellerle ilgi çekici hale getirilmiş bir basılı esere dönüştürülmesi hem turistler için hem de bölge halkının kendi yöresini daha yakından keşfedebilmesini mümkün kılacaktır. Bu sayede turistler ve gezginler Beyşehir'in keşfedilmeyi bekleyen şehir içi turizm alanlarını daha bilinçli-planlı ziyaret edebilecektir. Eser içerisinde "Beyşehir'de 1 gün" başlığı altında bir günlük program, zamanı verimli kullanma ve sorunsuz turizm deneyimi bakımından değerli olabilecektir. Netice itibarıyla destinasyon markalaşmasındaki belirleyicilerden biri de olumlu seyahat deneyimleri sağlayabilmekten geçmektedir.

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BEYŞEHİR GÖLÜ YAKIN ÇEVRESİNDE YABANCI TURİST ÇEKİCİLİĞİ AÇISINDAN ARKEOTURİZMİN ÖNEMİ VE ALAN YÖNETİMİ PLANLAMASI

Hasan Ali ERDOĞAN[*]

Giriş

Günümüzde kültürel miras turizmi dünya genelinde popülaritesini hızla artırmış ve dünya turizm gelirinin yüzde 37'sini oluşturan güçlü bir endüstri haline dönüşmüştür. Arkeolojik kültür varlıkları turizmi (arkeoturizm) ise kültürel miras turizmi faaliyetlerinin önemli bir kısmını oluşturması esasıyla dünya turizm endüstrisi için belirleyici bir faktör halini almıştır. Diğer kültürel miras turizmi formları ile birlikte ve koordineli bir pazarlama stratejisi içinde sunularak zenginleştirilmesi bu alanların cazibesini artırmaktadır. Ülkemiz mevcut potansiyeli ile her ne kadar istenilen düzeyde olmasa da dünya turizm atlası içinde önemli bazı arkeoturizm destinasyonları ile dikkat çekmektedir.

Beyşehir Gölü Çevresi kültürel miras zenginlikleri açısından yeterince planlanamamış ve hak ettiği düzeyde turizm geliri elde edememiş bir alandır. Alan, barındırdığı tarihi ve tarih öncesi kültür izleri ve sahip olduğu doğal kültür varlıkları ile sadece Türk ulusal kültürü değil aynı zamanda insanlığın ortak geçmişi bakımından önemli bir miras alanıdır. Bu alan, hem iklimi ve yüzey özellikleri gibi coğrafi fırsatları, flora ve faunası ile hem de Levant, Etrüsk, Pers, Hitit, Roma, Bizans ve Türkler gibi birçok farklı demografik zenginlikleri ile Neolitik Dönem'den itibaren yerleşile gelmiş, dönem dönem güç odaklarının arasında kalarak önemli mücadelelere tanıklık etmiştir. Bünyesindeki hem modern hem de geçmişe ait kültürel miras zenginlikleri hem yerli hem de yabancı turistler için cazibe oluşturma potansiyeline sahiptir.

Bu bölümde genel olarak Beyşehir Gölü yöresindeki kültür mirası varlıklarından milli kültür değerleri dışlanarak sadece insanlığın ortak kültür mirası olan ve çoklu kültür ürünü, arkeolojik kültür varlıklarının arkeoturizm destinasyonu oluşturabilme potansiyelleri değerlendirilecektir. Bölgeye yerli turistten ziyade, yabancı turist çekmenin hedeflenmesine yönelik olan bu bölümde, yörenin arkeoturizm planlaması ve çevre yönetiminin, bir iletişimci, bir arkeolog ve bir turizmci bakış açısıyla kapsam ve içerik çalışmalarının nasıl olması gerektiği üzerine önerilerde bulunulacaktır.

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yüzden, hassas AT alanlarının ve doğal alanların ivedilikle turizme kazandırılması aynı zamanda bir koruma yöntemi olacaktır ve bunun için de yüksek duyarlılıkta ve doğru planlanmalar hem alanları hem de çevresini kapsayacak şekilde yapılmalı ve uzmanları tarafından yönetilmelidir.

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GELENEKTEN GELECEĞE BEYŞEHİR VE YÖRESİ MUTFAK KÜLTÜRÜ

Karabey PALAVAR[*]

"İnsan yemek için yaşamamalı, yaşamak için yemeli,
İnsan yediğini değil hazmettiğini düşünmeli"
İ. Şükrü

Osmanlı Devleti zamanında mükemmelliğe erişen Türk mutfağı, kültürel zenginliğimizin aynası olarak nitelendirilebilir. Sahip olduğumuz bu kıymetli hazine, aslında dünya mutfaklarının atası kabul edilen Mezopotamya mutfağının ana kollarından biri olan Anadolu mutfağının üzerinde şekillenmiştir. Bugün sitayişle bahsettiğimiz ve yemeklerine aşina olduğumuz tüm Avrupa mutfakları, Anadolu mutfağının alt kolları olarak ortaya çıkmıştır.

Bugün Türk mutfağı olarak tanımladığımız mutfak; Osmanlı "Saray mutfağıdır". Saray mutfağı, Anadolu köy ve kent mutfaklarının birleşiminden meydana gelmektedir. Anadolu köy mutfağı, sözlü ve tatbiki bir gelenek olarak devam etmektedir. Ancak giderek yok olma tehlikesi ile karşı karşıyadır. O yüzdendir ki bu geniş mutfak kültürünün kayıt altına alınması fevkalade önem arz etmektedir.

Bu çalışma bahsedilen amaca hizmeti gaye edinmektedir ve çalışma yürütülürken, mutfak, sadece yemek tariflerinden ibaret görülmemiş bu kültürün farklı sosyal etki alanlarının tespitine de çalışılmıştır.

Oldukça eski bir yerleşim yeri olan Beyşehir'in Mutfak Kültürünü ortaya çıkarmaya yönelik yürütülen araştırma ve incelemeler kapsamında 50 civarında köy/mahalleden 200'ün üzerinde kişi ile yüz yüze görüşme yapılmış ve bu görüşmelerin nihayetinde yaklaşık 450 yemek tarifi elde edilmiştir. İlaveten, bu görüşmelerde mutfak kültürünün inceliklerine yönelik bazı önemli tespitler de yapılmıştır. Gerek yemek tarifleri gerekse bu yemeklerin sözlü gelenek içerisindeki yeri ve önemi ortaya konularak sosyal yaşam çerçevesinde; türkülerde, ninni ve manilerde mutfak kültürünün izlerinin tespitine çalışılmıştır.

Coğrafya kaderdir, su hayat ve dahi yol da medeniyet. Beyşehir mutfağı, bu kaderin derin izlerini taşırken Beyşehir Gölü'nün ve coğrafyanın ona bahşettiği mümbit toprakların tüm nimetlerinden faydalanmış, Orta Anadolu'nun Akdeniz ve Ege'ye uzanan kapısı olmanın zenginliğini günümüze değin taşıyabilmiştir.

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- Tere
- Dağ soğanı
- Çeri domates

Sos için:

- Zeytinyağı
- Tuz
- Limon
- Sirke
- Nar ekşisi

Yapılışı: Arzu edilen otlar ayıklanır, yıkanır ve yaprak yaprak ayrılır. Hazırlanan otlar salata tabağına alınır. Arasına çeri domatesler ikiye bölünerek atılır. Üzerine akça katık dilimleri konulur. Zeytinyağı, tuz, limon, sirke, nar ekşisi ile soslayarak servis edilir.

KIZARMIŞ CİPS TARHANA YAYLA SOS İLE

Sos yapılışı:

Geniş bir kâseye alınan yoğurt; tuz, limon suyu ve zeytinyağı ile birlikte iyice çırpılır. İnce ince doğranmış taze nane ve taze soğan da ilave edilerek karıştırılır. Salata sosunun kıvamı çok yoğun olursa biraz daha limon suyu ilave edilerek kıvamı inceltilebilir.

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BEYŞEHİR İLÇESİ'NİN TARIMSAL YAPISI

Mehmet ZENGİN[*]

Giriş

Beyşehir ilçesi İç Anadolu Bölgesi'nde, Konya iline bağlı ve il merkezinin 90 km batısında olup 2019 yılı verilerine göre nüfusu 74.469'dur. İlçe, Göller Yöresi'nde kendi adıyla anılan gölün güneydoğusunda yer almaktadır. Kuzeyinde Doğanhisar, Hüyük ve Ilgın, kuzeydoğusunda Derbent, doğusunda Konya, güneydoğusunda Seydişehir, güneyinde Derebucak, güneybatısında Sütçüler, batısında Yenişarbademli ve kuzeybatısında ise Şarkikaraağaç ile Eğirdir ilçeleri bulunmaktadır (Görsel 1; Sarı, 2007).

İlçe, Beyşehir Gölü Havzası'nda konuşlanmıştır. Bu havza Batı Torosların arka çanağını teşkil eder ve Kızılören Mahallesi'nden Anamas Dağı'na kadar yaklaşık 100 km uzunluğunda ve 50 km genişliğindedir. Havzanın en derin noktası Beyşehir Gölü olup 650 km2 yüzey alanına sahip göl, Türkiye'nin üçüncü büyük doğal gölü ve en büyük tatlı su gölüdür. Gölde 2019 yılı verilerine göre 476.500 ton Çim Sazanı (%78,7), 104.895 ton Sudak (Levrek; %17,3) ve 23.700 ton Sazan (%3,9) olmak üzere toplam 605.095 ton balık üretilmektedir (Anonymous, 2020).

Gölde Çim Sazanı, Sudak (Levrek) ve Sazan balık çeşitleri yaygındır. Yaklaşık 40 yıl önce yaygın ve çok lezzetli olan ot obur Gövce balığı, göle bırakılan dişli balık et obur Sudak sayesinde bitmiştir. En derin yeri 6 m olan göl etraftaki dağlardan gelen yağış suları ve göl tabanından kaynayan düdenlerle beslenir. Son yıllarda Derebucak derivasyon tüneliyle göle aktarılan yıllık 150 milyon m3 su ile birlikte göl suyu yaklaşık 70 km uzunluğundaki Çarşamba Çayı ile Suğla Göleti suyunu da alarak Çumra Ovası'nın sulanmasını sağlamaktadır.

Havza arazileri gibi ilçe arazileri de eğimli, ondüleli, sığ ve taşlı olup, toprakları kireçsiz kahverengi topraklar, kahverengi orman toprağı ve allüviyal sınıfta yer almaktadırlar. İlçe 1.717.793 da araziye sahiptir. Bunun 693.825 dekarı (%40,39) tarım arazisi, 772.630 dekarı orman arazisi (%44,97), 191.338 dekarı (%11,14) mera arazisi ve 60.000 dekarı da diğer arazidir (%3,49). Beyşehir ilçesi tarım arazileri deniz seviyesinden 1.122 m ile 1.400 m arasındaki yükseltilerde yer almaktadır. Diğer taraftan, 2019 yılı verilerine göre 34.500 büyükbaş ve 37.850 küçükbaş hayvan varlığına sahip olan ilçenin ekonomisi, tarım, hayvancılık, balıkçılık ve küçük silah sanayine bağlıdır (Anonymous, 2020).

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yem bitkileri ile yeşil gübreleme yapılmalı, ilkbahar ve yazın da azot, demir, çinko ve borlu gübreler kullanılmalıdır. Ayrıca Beyşehir'de çiftçi ailesi başına düşen ortalama 11,4 dekar tarım arazisinin büyütülmesi ve ortalama 7 ayrı parçanın azaltılması için bir an evvel ilçe genelinde arazi toplulaştırmaya başlanıp tamamlanmalıdır.

Bitkisel üretimde verimi artıran birinci faktör sulama olduğundan (ikinci faktör de gübrelemedir) yerüstü ve yeraltı su kaynaklarından yararlanarak kıraç tarım alanlarına sulama suyu götürülmelidir. Göl Beyşehir'de ama suyunu başka ilçeler kullanmaktadır. Göl sulama suyu öncelikli olarak Beyşehir'in kıraç tarım arazilerinde değerlendirilmeli, fazlası kalırsa diğer ilçelere verilmelidir.

Akçabelen kuru fasulyesi gibi bazı yöreye özgü bitki yetiştiriciliği desteklenmelidir. Son yıllarda giderek artan organik çilek üretimi ve gezen tavuk yumurtacılığı teşvik edilmelidir. Araziler küçük ve parçalı olduğu için yörenin iklim özellikleri (bilhassa ilkbaharda don tarihleri), topoğrafik yapı (düz, eğimli, vadi tabanı vb.) ve toprak özellikleri dikkate alınarak birim alandan fazla gelir getiren çilek, ceviz, badem ve ayva bahçeleri kurulmalıdır.

Günümüz dünyasında gıda ve enerjinin ilk sıralarda yer aldığı unutulmamalı, gıda güvenliğinin de tarım ve hayvancılığa, kısacası toprağa bağlı olduğu gerçeği ile hareket edilmelidir. Ne Beyşehir'de, ne de ülkemizde tarım toprakları şehirleşmeye açılmamalı, amacı dışında kullanılmamalıdır.

Teşekkür

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GEÇMİŞTEN GÜNÜMÜZE BEYŞEHİR HAYVANCILIĞININ DURUMU

Cavit ARSLAN[*]

Giriş

Konya ilinin Beyşehir ilçesi, 37°67´ Kuzey enlemi ile 31°72´ Doğu boylamı arasında yer almaktadır. İlçenin rakımı 1.125 m'dir. Beyşehir'in doğusunda Konya, kuzeyinde Doğanhisar, Hüyük ve Ilgın, kuzeydoğusunda Derbent, kuzeybatısında Isparta ilinin Şarkikaraağaç ve Eğirdir ilçeleri, batısında Isparta ilinin Yenişarbademli ilçesi, güneybatısında Isparta ile Sütçüler ilçesi, güneyinde Derebucak ve güneydoğusunda Seydişehir ilçeleri bulunmaktadır. İlçenin yüzölçümü 2.121,7 km2'dir (MEVKA, 2017).

İnsanların beslenmesinde hayvansal protein kaynaklarının çok önemli bir yeri bulunmaktadır. Hayvansal gıdalar bitkisel gıdalara göre insanların dengeli ve yeterli beslenmesinde daha çok gereksinim duyulan gıdalardır. Hayvansal gıdalar içermiş oldukları yüksek miktardaki proteinler ve esansiyel amino asitler ile vitamin ve mineraller bakımından bitkisel orijinli gıdalardan daha zengindirler. Erişkin bir insanın günlük olarak 70-80 g civarında protein alması ve bunun da %40'ının hayvansal gıdalardan alınması gerektiği düşünüldüğünde sağlıklı bir beslenme açısından hayvansal gıdaların önemi ortaya çıkmaktadır.

Hayvansal orijinli gıdalar temelde büyükbaş ve küçükbaş çiftlik hayvanları ile kanatlı hayvanlar ve su ürünlerinden temin edilmektedir. Ülkemizde et tüketiminin %72'sinin beyaz et, %25,2'sinin sığır eti ve %2,8'nin küçükbaş hayvan eti oluşturmaktadır (TRA2 Bölgesi Küçükbaş Hayvancılık Raporu, 2015). Büyükbaş hayvanlardan elde edilen et ve et ürünleri ile süt ve süt ürünleri ülkemizde yaygın bir tüketime ulaşmış olup, bu ürünlere karşı olan talep gün geçtikçe artmaktadır. Ancak küçükbaş hayvan (koyun ve keçi) eti tüketimi çok düşük bir orana sahip olup istenilen oranlara çıkmamıştır. Türkiye'de yetiştirilen büyükbaş hayvan varlığı ihtiyaç duyulan eti karşılamada zaman zaman yetersiz kalmakta ve canlı büyükbaş hayvan ya da et/karkas ithalatı yapılarak bu açık kapatılmaya çalışılmaktadır. Küçükbaş hayvanlardan elde edilen başta et olmak üzere süt, yapağı/kıl, gübre, damızlık hayvan gibi gelirleri mutlaka artırmak durumundayız. Aksi halde sürekli kırmızı et ya da canlı hayvan ithal eden bir ülke durumunda kalınır. Bu açıdan bakıldığında gelinen aşamada artık büyükbaş ve küçükbaş hayvan yetiştiriciliği/varlığı sadece hayvancılık sektörüyle ilgilenenlerin değil ülkemizde yaşayan

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kün değildir. Hayvansal gıdaların ithalata dayalı olarak temin edilmesi ekonomik açıdan sürdürülebilir bir durum da değildir. Hayvansal gıdaların temini konusunda kendi kendine yetebilir bir duruma gelebilmek için, Türkiye ve Beyşehir'de çiftlik ve kümes hayvanları yetiştiriciliği ile balıkçılığa daha da önem verilmesi gerekmektedir.

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BEYŞEHİR GÖLÜ BİYOLOJİSİ

Cengiz AKKÖZ[*]

Yaşamın kaynağı olan su, canlılığın devamı için vazgeçilmez bir maddedir. Yaşadığımız dünya şu ana kadar evrende tek canlı barındıran gezegen olarak bilinmektedir. Yaşamın kaynağı araştırırken başvurulacak ilk unsur suyun olup olmadığıdır. Suyu bu kadar önemli kılan şey onun kimyasında gizlidir, çünkü su molekül yapısını değiştirmeden maddenin üç halini de oluşturabilir. Tüm canlılar için hayati öneme sahip su yeryüzündeki yaşam alanı olma yeteneğinden dolayı da dünyamızdaki sucul ortamları (Okyanuslar, denizler, göller ve akarsular) oluşturur. Su medeniyetin gelişmesinde de çok önemli bir araç olmuştur. Dünya üzerindeki kadim kentler ve büyük ticaret merkezleri, büyük uygarlıklar hep kıyıya yakın veya kıyıda konumlanmıştır. Bütün canlıların bileşimine giren su, metabolik olaylar için de şarttır. Sulak alanlar, yeryüzünün en zengin ve en üretken ekosistemlerini oluşturmaktadır. Bu alanlar yöre insanlarına ve ülkenin geneline geniş yelpazede hizmet veren oldukça karmaşık doğal sistemlerdir ve yeryüzündeki başka hiçbir ekosistemle karşılaştırılamayacak ölçüde işlev ve değerlere sahiptirler. İki kıtayı birbirine bağlayan bir yanmada olan Ülkemiz iç su kaynakları bakımından oldukça zengindir.

İç sular sınıfında yer alan göllerde önemli doğal alanlar olmaları, bulundukları bölgenin ekonomisine çok çeşitli şekillerde katkı sağlayan biyolojik açıdan bakıldığında da son derece verimli yaşam alanlarıdır. Göller içerdikleri canlı çeşitleri açısında yöre insanına önemli besin kaynağı potansiyeline sahip balık stoğuyla, bitkisel yönden sazcılık ve kamışçılık gibi katkıları yanında sulama yolu ile tarımsal üretime, görsel zenginliği ile turizme dayalı sektöre önemli katkılar sunar. Bölgede istihdama katkısı sayesinde göçleri önler. Ancak günümüzde Göller kirlenme, su kaynaklarının azalması ve ötrofikasyon başta olmak üzere çeşitli olumsuz etkilere maruz kalmaktadır. Bu etkiler, su kalitesinde ve sucul ekosistemlerde bozulmalara neden olmaktadır. Bu nedenle birçok ülke bir taraftan doğal kaynakların korunmasıyla ilgili projeler hazırlarken, diğer yandan kaynak sularının kullanımına ilişkin yasal düzenlemeler ile yaptırımlar uygulanmaktadır. Türkiye'nin en büyük tatlı su gölü olan Beyşehir Gölü, A grubu sulak alan ve SİT alanı statüsündedir. Göl birinci derece içme suyu kıstasına uyması nedeniyle İçme ve Kullanma Suyu Koruma Sahası statüsüne de sahiptir (Anonymous 2006).

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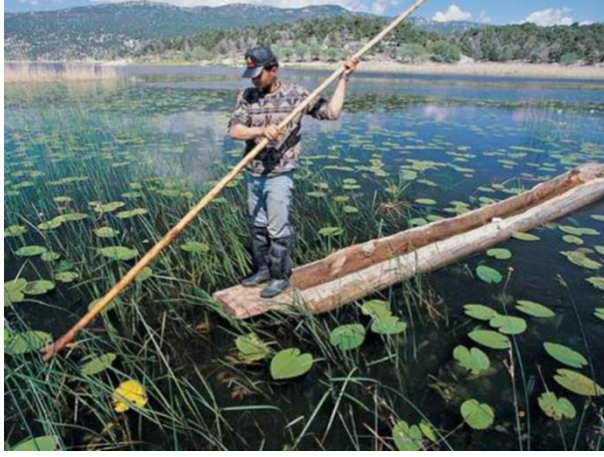
Görsel 17: Beyşehir Gölü'nde Nilüferlerin su yüzeyini kapattığı görüntü.

Görsel 18: Ranunculus sp.(Düğün Çiçeği)

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BEYŞEHİR (KONYA) VE ÇEVRESİNİN BİTKİLERİ

Yavuz BAĞCI[*]

Akdeniz Bölgesi'nin Göller Yöresi'nde yer alan Beyşehir, önemli bir geçit noktasında bulunmaktadır. En güney ucu baz alındığı zaman Akdeniz'e olan uzaklığı 65 km civarındadır. Bir set misali araya giren Toroslar, yöreyi Akdeniz'den ayırmıştır.

Doğusunda Konya, kuzeyinde Doğanhisar, Hüyük ve Ilgın, kuzeydoğusunda Derbent, kuzeybatısında Şarkikaraağaç ve Eğirdir, doğusunda Meram, güneyinde Seydişehir ve Derebucak ilçeleri bulunur.

Beyşehir tarihi zenginlikleri yanında biyolojik zenginlikleriyle de ülkemizin önemli alanlarından biridir. Çünkü Beyşehir coğrafik konumu ve jeomorfolojik yapısı itibarı ile hem bitki örtüsündeki tür zenginliği ve hem de omurgalı, omurgasız hayvanlar âlemindeki çeşitliliği çok yüksek olan bir ilçedir. Bölgede birçok floristik çalışma yapılmıştır.

Birçok sistematikçi Türkiye'nin bitki çeşitliliği yönüyle kıta özelliği gösterdiğine işaret eder. Çünkü tüm Avrupa'da 12.500 kadar çiçekli bitki türü bulunurken, ülkemizde de 12.000'i aşkın çiçekli bitki türü yaşamaktadır. Avrupa'da yaşayan türlerin 2.500 kadarı endemiktir. Türkiye'de endemik (Türkiye'ye özel) 3.778 civarındadır. Sonuçta ülkemiz, Rusya hariç tüm komşu ülkelerden ve tüm Avrupa ülkelerinden daha zengin bir floraya sahiptir.

Beyşehir; Orta Anadolu ile Akdeniz bölgelerimizi birbirine kaynaştıran veya birbirinden ayıran önemli bir karasal ve sucul alandır. Konya il sınırları içinde bulunmasına karşın, Beyşehir Akdeniz Bölgesi'nin Göller Yöresi diye adlandırılan kesiminde kalmaktadır. Bu konum ilçemize hem iklim hem de jeomorfolojik yapı bakımından ayrıcalık kazandırmıştır. Bu ayrıcalıklar sayesinde ilçede biyolojik zenginlik ve çeşitlilik önemli ölçüde farklılık göstermiştir. Beyşehir'e avantaj sağlayan ayrıcalıkları şöyle sıralamak mümkündür;

*Beyşehir yarı kurak üst çok soğuk Akdeniz iklim kuşağında yer almaktadır.

*İran-Turan ve Akdeniz fitocoğrafik bölgelerinin kesiştiği konumda bulunmaktadır.

*1.100-3.000 m'ye ulaşan yüksekliği ile yatay ve dikey ardalanma gösteren bir bitki örtüsüne sahiptir.

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Görsel 45-46: *Atropa bellodona* (Güzel avrat otu)   Onosma stenolobum (Emzik otu)

Görsel 47-48: *Salvia candidissima* (Ada çayı)   *Nepeta cadmea* (Kedi nanesi)

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BEYŞEHİR VE ÇEVRESİNİN HAYVANLARI (OMURGALILAR)

Atilla ARSLAN[*] - Emine ARSLAN[**] - Zafer ALPASLAN[***]

Beyşehir Gölü, Konya (Beyşehir ve Hüyük ilçeleri) ve Isparta (Şarkikaraağaç ve Yenişarbademli ilçeleri) ili sınırları (37°35'01"-37°54'56" N ve 31°18'14"-31°43'06) içerisinde yer alır. Türkiye'nin en büyük tatlı su gölü (yaklaşık 656 km²)'dür. Gölün denizden yükseltisi 1.121 m ve maksimum derinliği 70 m'dir (Hoşgören, 1994). Beyşehir Gölü'nün güneyinde, 1993 yılında Bakanlar Kurulu kararıyla milli park ilan edilen Beyşehir Gölü Millî Parkı (BGMP) ve kuzey kesiminde ise 1969 yılında kurulan Kızıldağ Millî Parkı bulunur. Özel bir konuma sahip olan göl, gerek sit alanı gerekse içme suyu ve kullanımı açısından BGMP koruma altındadır. Tektonik ve Karstik kökenli olan Beyşehir Gölü, güneyinde ve batısında Toros Dağları, doğusunda Erenler, güneydoğu-kuzeybatı yönünde ise Anamas ve Sultan Dağları ile çevrilidir (Üçüncü Korucu ve Muşmal, 2014). Orta Anadolu ve Toroslar arasında yer almasının sonucu fiziki, beşerî ve ekonomik unsurlar bakımından geçiş özelliği göstermektedir (Dinç ve Öztürk, 2013). Gölün su kaynağı; Sultan ve Anamas Dağları'ndan inen çaylar ve dereler, güneyi ve batısındaki mezozoik kalkerlerin çatlaklarından gelen pınarlar, göl dibindeki kaynaklar ve doğrudan göl yüzeyine düşen yağışlardır (Özan, 2005). Gölün bağlantılı olduğu çay ve derelerden bazıları; Soğuksu, Üstünler, Hizar, Büyükçay, Sarıöz, Eflatun, Çavuş ve Ozan'dır (Gümüş, 2013). Beyşehir Gölü, Kuzey-Güney doğrultulu yer altı fayı boyunca Manavgat Çayı ile Akdeniz'e ulaşırken fazla suları bir gideğenle Suğla Gölü'ne aktarılmaktadır (Güney, 2004; Üçüncü Korucu ve Muşmal, 2014).

Balıklar

Balıklar, 35.000'den fazla tür içeren en büyük omurgalı grubudur (Fricke vd., 2021). Biyolojik çeşitlilikteki önemlerinin yanı sıra, balıkçılık yoluyla birçok ülkenin ekonomisi üzerinde önemli bir etkiye sahiptirler ve önemli miktarda dünya gıda arzı sağlarlar. Sahip olduğu biyolojik çeşitlilik değerleri ile uluslararası öneme sahip bir sulak alan olan Beyşehir Gölü, başta içme suyu, tarımsal sulama ve balıkçılık olmak üzere sağladığı hayati ekosistem hizmetleri ile ülkemiz ve Konya Kapalı Havzası için son derece önemli bir alandır. Göl ve çevresindeki doğal su kaynakları yöre halkı için beslenme ve geçim kaynağı olarak tarihsel süreçte öne-

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BEYŞEHİR VE YÖRESİ AĞIZLARI

Bekir DİREKCİ[*]

Beyşehir, Konya'nın güneyinde Orta Torosların hemen kuzeyinde yer alan bir ilçedir. Doğusunda Konya; batısında Isparta iline bağlı Eğirdir, Sütçüler ve Şarkikaraağaç ilçeleri; güneyde Seydişehir ve Derebucak ilçeleri, kuzeyinde ise Ilgın ve Doğanhisar ilçeleri bulunmaktadır. Güneyinde Toroslar, kuzeyinde Sultan Dağları, doğusunda Erenler ile kapalı bir havza konumundadır. Batısında bulunan ve kendi adıyla anılan göl, bölgeye ayrı bir önem kazandırmaktadır.

Beyşehir'in tarihi, MÖ 6000-7000 yılları Cilalı Taş Devri'ne kadar uzanır. MÖ 2000'li yıllarda Hititler burada eserler bırakmış, yine bu yıllarda burası Mısır ve Asur devletlerinin zaman zaman istilasına uğramıştır. MÖ 1200 yıllarında Friglerin eline geçen bölgede daha sonra Psidya adında bağımsız bir devlet kurulmuştur. Takip eden yıllarda bölge, Lidyalıların, Perslerin, Büyük İskender'in ve Doğu Romalıların kontrolüne girmiştir. Nihayet 1071 Malazgirt Zaferi sonrasında Türklerin idaresine geçen Beyşehir; Anadolu Selçukluları, Beylikler ve Osmanlı Devleti için önemli bir merkez olmuştur (Cumhuriyetimizin 75. Yılında Konya, 1998). Günümüzde de önemini koruyan Beyşehir, 67 mahalleyi bünyesinde barındıran bir ilçe hüviyetinde varlığını sürdürmektedir.

Beyşehir'in önemli bir coğrafi konumda yer alması ve köklü geçmişi ve derin kültürel yapısı ile her dönem önemini korumuştur. Özellikle Türklerin Anadolu'ya girmeleri ve bu bölgeleri kontrol altına almalarıyla bölgenin yapısı değişmiştir. XIII. yüzyılda inşa edilen Kubadabad Sarayı, Eşrefoğlu Camii, Eşrefoğlu Hamamı, Bedesten, Kale Kapısı ve daha sonra yapılan Taş Medrese, Tarihî Bada Köprüsü ve Taş Köprü gibi eserler bölgenin kültürel derinliğini yansıtacak nitelikteki eserlerdir. Söz konusu kültürel derinlik, kendini yalnızca gözle görülebilen eserlerde değil bölgede kullanılan dilde de göstermektedir. Birçok medeniyete beşiklik etmiş olan bölgede sözlü kültürün de zengin olması doğal bir sonuç olarak görülebilir. Bu zenginliğin ortaya konulması için ise Beyşehir ve yöresi üzerinde yapılacak ağız araştırmaları büyük önem arz etmektedir. Çünkü ağızlar, dilin zenginliğini ortaya çıkaran ve o dili besleyen ana kaynaklardandır.

Anadolu ağızları üzerine yapılan araştırmalar özellikle XIX. yüzyılın ortalarında başlamış ve araştırmacılar tarafından birçok eser ortaya konulmuştur. XX. yüzyılın ortalarından itibaren ise yerli araştırmacılar birçok derleme çalışmasına imza

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BEYŞEHİR YÖRESİNDE TÜRK HALK KÜLTÜRÜ

Orhan BALDANE[*]

Giriş

Ereğli ve Akşehir'le birlikte Konya'nın en büyük üç taşra ilçesinden biri olan Beyşehir, ilçe merkezindeki 13 mahallesinin yanı sıra önceki dönemlerde köy ve kasaba statüsünde olup günümüzde mahalle olan 54 dış mahallesiyle beraber toplam 67 mahalleye ve 2020 itibarıyla 75.000 nüfusa sahiptir. Bunun yanı sıra sınırları içindeki 12 mahallede yaklaşık 6.000 insanın yaşadığı Konya'nın Derebucak ilçesi ile 23 mahallesi ve 16.000 nüfusuyla yine Konya'nın Hüyük ilçesi, 1987 yılından önce Beyşehir'e bağlı yerleşim birimleridir. Beyşehir, Derebucak ve Hüyük, günümüzde Konya'ya bağlı ve idari anlamda birbirlerinden bağımsız ilçeler olsalar da bu ilçelerde yaşayan insanlar arasında kültürel anlamda bir kopuş hiçbir zaman yaşanmamıştır. Bu sebeple Beyşehir yöresi tabiriyle Beyşehir, Derebucak ve Hüyük ilçelerinden oluşan bölge kastedilmektedir. Toplu olarak değerlendirildiği zaman Beyşehir yöresinde 102 mahallede[1] yaklaşık 100.000 insan yaşamaktadır[2].

Beyşehir yöresindeki Türk halk kültürü unsurlarıyla ilgili daha önceki yıllarda birçok akademik ve popüler çalışma yayımlanmıştır. Bu çalışmaların bazılarında genel sınırlarıyla Beyşehir ele alınmışken bazılarında ise sadece bir mahalle inceleme konusu olmuştur. Zeynep Asiye Samancı (2008) tarafından hazırlanmış olan Konya/Beyşehir İlçesindeki Manevi Halk İnançlarına Dinler Tarihi ve Din Fenomenolojisi Açısından Bir Yaklaşım başlıklı çalışma, konuyla ilgili yapılmış derli toplu araştırmalardan biri olarak öne çıkmaktadır. Melike Gedik (2008) tarafından hazırlanan Konya İli Derebucak İlçesi ve Çevresi Halk Edebiyatı ve Folkloru Üzerine Bir İnceleme başlıklı çalışma da özellikle Derebucak ilçesi ve mahallelerindeki halk kültürüyle ilgili değerli bilgiler içermektedir. Bu çalışmalarda Türk halk kültürünün birçok unsuru bir arada ele alınmıştır.

Araştırma konusu olarak seçilmiş olan bir kültür unsurunun detaylı bir şekilde ele alındığı çalışmalar vardır. Örneğin, Seher Korucu (2019) tarafından hazırlanmış olan Beyşehir Masalları Üzerine Bir İnceleme başlıklı çalışmada sadece masal konusu üzerinde durulmuş ve Beyşehir'den derlenmiş 50 masal incelenmiştir. Bir başka örnek olarak Hüseyin Muşmal ve Fatih Babaoğlu (2018) tarafından hazırlanan Esatir-Beyşehir Efsaneleri adlı çalışmada Beyşehir yöresinden derlenen

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BEYŞEHİR VE YÖRESİ TÜRKÜ SÖYLEME GELENEĞİ

Oktay NAR*

Giriş

Türküler geçmişten bugüne söz varlığımızı, kelime hazinemizi; örf, adet, gelenek ve göreneklerimizi; bununla beraber aşk, sevda, sevinç, üzüntü, acı, kahır, kahramanlık gibi duygularımızı taşıyan bunları söz ve ritim ile ruhlara işleyen nağmelerdir. Bu nağmeler bazen vatanın kurtulması için can veren Mehmet'in cesaretini bazen birbirini seven iki insanın vuslat için bekleyişlerini bazen de bir annenin çocuğu için yaptığı feryadı bizlere anlatır, aktarır, hissettirir. Türküler bizlere gurbet elde memleket kokusunu getiren rüzgâr, elinde bir bardak sıcak çayı birlikte yudumlandığın kardeş gibidir, annenin ikram ettiği dumanı üstünde tüten ekmek gibidir, arkadaş gibidir, dost gibidir, yol gibidir, yoldaş gibidir.

"Orta Asya'dan günümüze kadar zengin ve tarihî birikime sahip olan Türk milleti, türkülerin dünyasında kendi olma değerlerini ölümsüzleştirmiştir." (Şenocak, 2019: 46).

Türkü kelimesinin oluşumuyla ilgili genel bir kabul vardır. *"Köken bakımından Türk kelimesinin nisbet eki alarak "Türkî" şeklinde oluştuğu, daha sonra Türkçe söyleyişe uydurulduğu kanaati yaygındır"* (Albayrak, 2012: 611). *"Türkçe söylenmiş şiir anlamına gelen "Türkü"nün "Türkî" sözünden geldiği görüşü ittifakla kabul edilmiş bir görüştür. Yani, Türk kelimesine Arapça "î" ilgi ekinin getirilmesiyle vücut bulmuştur. "Türk'e has" anlamına gelen bu söz halk ağzında "Türkü" şekline dönüşmüştür."* (Aktaran: Şenocak, 2019: 46).

"İlk söyleyeni, söylendiği andan başlayarak unutulan ve bu unutulma ile birlikte içeriğinde ve şeklinde bozulmalara, eklemelere, zenginleştirmelere uğrayarak ezgili olarak söylenen şiirlerin geneline Anadolu'da türkü adı verilmektedir." (Sever, 2013: 93).

Anonim Türk halk edebiyatının ezgiyle söylenen nazım şekillerinden biri olan türkünün söyleyeni, şairi belli olanları da vardır. *"Türküler, halk şiiri içerisinde kendine has bir yer edinmiştir. Söyleyicileri belli olmayan, anonim olan türküler olduğu gibi ferdi türküler de bulunmaktadır. Halk şiiri türlerinden ninni, mani, ağıt gibi türleri de içerisinde barındırabilen türkü türü yüzyıllar boyunca toplumun aynası olmuştur. Duygu ve düşüncelerin karşıya ifade ediliş formu olarak her dönemde sözlü kültür içerisinde yaşamış olan türküler, günümüzde de duyguları gönüllerden gönüllere geçiren vasıta konumundadır."* (Gönen, 2017: 421).

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ve çevresinde bilindiğinin, dinlendiğinin ve söylendiğinin bir göstergesidir. Küçük bir numunesini vermeye çalıştığımız Beyşehir ve yöresi türkülerinin-ki düğün/kına türkülerinde çalışmalara adetleri de dâhil etmek gerekir-araştırmaya açık olduğu muhakkaktır. Kültürel mirasımız içerisinde yer alan bu tür değerlerin kaybolmadan bir an önce kaydedilmesi büyük önem arz etmektedir.

Kaynakça

1. Tetkik Eserler

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2. Kaynak Kişiler

İsmail Özdoğan (66, İlkokul, Kıreli/1955)'dan tarafımızca yapılan 13.01.2021 tarihli derlemedir.

Nazife Nar (62, İlkokul, Kıreli/1959)'dan tarafımızca yapılan 10.01.2021 tarihli derlemedir.

Raziye Aslan (75, İlkokul, Kıreli/1946)'dan tarafımızca yapılan 15.01.2021 tarihli derlemedir.

Şenay Akdağ (57, İlkokul, Kıreli/1964)'dan tarafımızca yapılan 10.01.2021 tarihli derlemedir.

Şerafet Salar (68, İlkokul, Kıreli/19539)'dan tarafımızca yapılan 13.01.2021 tarihli derlemedir.

İSLAM HUKUKUNDA ÖNERME ve KAVRAM MANTIĞI

MEHMET EMİN ŞEN

İslam Hukukunda Önerme ve Kavram Mantığı

MEHMET EMİN ŞEN

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KARAİM (KARAY) TÜRKÇESİ SÖZ VARLIĞI

ОПЫТ
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ТЮРКСКИХ
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СЛОВАРЯ ТЮРКСКИХЪ НАРѢЧІЙ.

В. В. Радловъ.

ТОМЪ ПЕРВЫЙ.
ГЛАСНЫ

VERSUCH
EINES
WÖRTERBUCHES DER TÜRK-DIALECTE.

W. Radloff'un Türk Lehçeleri Sözlüğü Denemesi Eserindeki
KARAİM (KARAY) TÜRKÇESİ
SÖZ VARLIĞI

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İÇİNDEKİLER

diğer sosyokültürel ihtiyaçlarını karşılayabilecekleri için sorun yerinde çözülmüş ve göç olayı da en aza indirgenmiş olacaktır.

Eleşkirt ilçesindeki mevcut durumun böyle devam etmesi halinde göç dalgalarının süreceği göz önünde bulundurulmalı ve göçü önlemeye yönelik gerçekçi politikalar üretilmelidir. Devletin, merkezi yönetimin ve yerel idarecilerin Eleşkirt ile ilgili bugüne kadar sürdürdükleri tutumlarını, faaliyetlerini ve politikalarını sorgulayıp, yeni göç dalgalarının önüne geçecek planlamalar yapmaları zaruret arz etmektedir. Net göç oranını azaltmak için yapılacak en önemli iş bölge halkının sosyoekonomik refah seviyesini yükseltmeye yönelik çalışmalar yapmaktır. Aksi takdirde göçü önlemek imkânsız gibi görülmektedir.

Netice itibarıyla Eleşkirt ilçesi, temel ekonomisi hayvancılık ve tarıma dayanan, geçim kaynaklarının çok sınırlı oluşu nedeniyle sürekli olarak göç veren, potansiyel kaynakları çeşitli ve zengin olmasına rağmen yeterince değerlendirilmemiş, sosyokültürel ve sosyoekonomik sorunlarına çözüm bekleyen ve kalkınması için belirli hizmet ve yatırımlara ihtiyaç duyulan, ülkemizin maalesef geri kalmış yörelerinden biridir.

Bölgelerarası gelişmişlik farkları, dünya genelinde en önemli sorunlardan biri olarak dikkat çekmektedir. Sosyoekonomik gelişmişlik düzeyi bakımından gelişmiş ve az gelişmiş ülkeler olduğu gibi, ülkelerin kendi içinde de göreceli olarak gelişmiş ve az gelişmiş bölgeleri bulunmaktadır. Ülke içindeki bu gelişmişlik farkları pek çok sosyal ve ekonomik sorunlara neden olmakta ve bu nedenle ülke genelinde sosyoekonomik bütünleşmeyi sağlamak amacıyla, bölgeler arasındaki farklılıkları azaltmaya yönelik büyük uğraşlar verilmektedir. Beklenti ve temennimiz bu bağlamda yapılacak iyi niyetli çalışmaların artarak devam etmesi ve neticede kadim belde Eleşkirt'in en kısa sürede sorunlarını çözen ve potansiyel kaynaklarını harekete geçirerek bölgesinde gelişmişlik yönünde sürekli olarak ileriye doğru emin adımlarla ilerleyen sosyoekonomik ve sosyokültürel açıdan müferreh bir yerleşme durumuna gelmesidir.

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16. VE 17. YÜZYILLARDA ELEŞKİRD SANCAĞININ İDARİ VE İKTİSADİ YAPISI

Hakan KAYA [*]

Giriş

Tarih öncesi dönemlerden itibaren farklı devletler veya medeniyetler Doğu Anadolu'da hâkimiyet kurmuştur. Coğrafi konumu itibariyle en eski devirlerden itibaren Mezopotamya, İran, Kafkasya ve Anadolu arasında sınırı olan bölge tarih boyunca Hitit, Hurri, Urartu, Medler Bizans, Büyük Selçuklu, Karakoyunlular, Safevi ve Osmanlı gibi devletlerin egemenlik alanı içerisinde yer almıştır.[1] Bu bağlamda 15. yüzyılda Doğu Anadolu bölgesi, Karakoyunlu ve Timur devletlerinin mücadele sahalarından biri olmuştur. 1405'te Timur'un ölmesi ile birlikte Anadolu, Azerbaycan, Irak ve İran'da siyasi boşluk meydana gelmiştir. Timur'a topraklarını kaptıran devlet ve beylikler Timur'un ölümden sonra kaybettikleri topraklarını tekrar ele geçirmiştir. Bölgede hâkimiyet alanını genişleten Karakoyunlular, Tebriz ve Kazvin gibi şehirlerde Timurlulara yenilmiştir. Karakoyunlu hükümdarı Kara Yusuf'un ölmesi üzerine Timurlular birçok şehirde tekrar hâkimiyet sağlamıştır. 1421 yılında Karakoyunlular üzerine ilerleyişini sürdüren Şahruh, Karakoyunlu hükümdarı İskender Mirza'yı, Ağa Deve köyü yakınlarında büyük bir yenilgiye uğratmıştır.[2] Şerefhan Bitlisî iki hükümdar arasında meydana gelen savaşın üç gün ve üç gece sürdüğünü ifade eder.[3]

Karakoyunlulardan sonra Akkoyunlular Doğu Anadolu'yu hâkimiyetlerine almıştır. Akkoyunluların Doğu Anadolu'da gittikçe güçlenmesi Osmanlı'nın hâkimiyet alanını genişletmesi açısından olumsuz oluştur. Sultan II. Mehmed doğuda Uzun Hasan'ın ilerlemesini durdurmak ve onun gücünü kırmak amacıyla 1473 yılında Otlukbeli'de yaptığı muharebeyi kazanarak Akkoyunlulara ciddi bir darbe vurmuştur.[4] Yavuz Sultan Selim döneminde

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ELEŞKİRT'İN İDARE TARİHİNDEN NOTLAR
(XVIII. VE XIX. YÜZYILLAR)

Yakup KARATAŞ [*]

Giriş: Eleşkirt'in Konumu ve Tarihçesi

Eleşkirt'in tarihteki adları Alaşkert, Valaşgert (Valarşakert), Bagravand ve Zedikan'dır.[1] Ağrı'nın batısında kalan bölgenin ve buradaki ovanın adı Eleşkirt olarak bilinmekte olup bu bölgenin ismi sonradan ilçeye verilmiştir. Ova doğu ve kuzey yönünde gelişmeye müsaittir. Yavuz Sultan Selim'in İran seferi sırasında Osmanlı egemenliğine giren bölge kısa süre sonra İranlıların eline geçmiştir. Kanuni döneminde (1533) icra edilen Irakeyn seferleri sırasında bölge tekrar Osmanlı idaresine katılmıştır. İranlılar ile Osmanlılar arasında el değiştiren Eleşkirt (Toprakkale) kesin olarak 1578 tarihinden itibaren Osmanlılara bağlanmıştır.[2] Burası genellikle Erzurum Vilayetine bağlı bir sancak olarak yönetilmişti. Sancak statüsünü Tanzimat reformlarına kadar muhafaza eden Eleşkirt 1845'ten sonra Bayezid Sancağına bağlı bir kaza olarak idare edilmişti.[3] Eleşkirt ovasındaki yerleşmelerin kaza merkezi 1687 senesinden beri Toprakkale'de iken 1925 yılında bugünkü yerine nakledilmişti. Eski yola ve ovaya hâkim bir tepe üzerinde kurulmuş olup stratejik önemi hayli yüksek olan Toprakkale'de Urartular döneminden kalma olduğu düşünülen bir höyük bulunmaktadır. Toprakkale köyünde hangi döneme ait olduğu kesin olarak bilinmeyen bir kale harabesi ve Mirza Bin Abdi Paşa tarafından yapıldığı düşünülen kârgir bir cami vardır. Bayezid sancağına bağlı olan Eleşkirt, Cumhuriyet döneminde sancakların kaldırılması ve Ağrı ilinin oluşturulması üzerine Ağrı'ya bağlanmıştır.[4]

Karakilise (Ağrı), Eleşkirt ve Tutak kazaları Bayezid ve Diyadin'e göre daha geniş ve verimli ovalara sahip oldukları için bu ovalarda büyük miktarda

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ELEŞKİRD KAYMAKAMLARI 1881-1916

*Makul YILDIRIM**

Giriş

Yerel tarih araştırmaları ülkedeki genel havayı küçük ölçekli de olsa algılamamıza yardımcı olur. Elbette ki bölgeden bölgeye değişken dinamikler söz konusudur. Son dönem Osmanlı sınırları içerisinde yaşananların yansıması noktasında Eleşkird kazası bize olayları gözlemleme imkânı sunmaktadır. Bu çalışmada Eleşkird kazasına 1881-1916 yılları arasında atanan kaymakamlar ve bu kaymakamlar döneminde kaza sınırları içerisinde yaşanan belli başlı olaylar incelenmiştir. Söz konusu olan dönemde arşiv vesikalarına yansıyan atamalar esas alınarak değerlendirme yapılmıştır. Bu dönem savaşların, uzun süren işgallerin olduğu bir dönemdir dolayısıyla bazı noktalarda özellikle merkezden yapılan atamaları takip etmek zorlaşmıştır. Ancak tarih alanında yapılan her çalışanın yeni çalışmalara gebe olduğu gerçeğinden hareketle çalışmamız Ağrı şehir tarihi araştırmalarına katkı sunması adına yapılmıştır.

Bayezid, XVI. yüzyılda Osmanlı sınırlarına dâhil olan ve Osmanlı-İran sınırının kesiştiği bir noktada Erzurum Eyaleti sınırları içesinde yer alan bir sancaktı. Eleşkird ise Bayezid sancağı sınırları içerisinde yer alan kazalardan biridir. Eleşkird kazasının merkezi Toprak Kal'a'dır ve Bayezid'e yaklaşık 24 saat uzaklıkta olduğu belirtilmiştir.[1] Günümüzde Eleşkirt olarak adlandırılan kazanın tarihte farklı isimler ile anıldığı da olmuştur. "*Yaktı kâfir Moskof viran eyledi; Ermeni vermişti Zedikan'dı adı, Mehmetçik süngüyle ismini koydu, Ondan sonra oldu ismin Eleşkirt*" İbrahim Halil Yıldırım'ın "*Eleşkirt*" adlı şiirindeki bu dörtlükten Eleşkird'in eski adlarından birinin Zedikan olduğunu öğrenmekteyiz.[2] Eleşkird kazası Osmanlı Devleti'nin sınır boylarında yer aldığından tarihte defalarca işgale uğramıştır. Büyük devletlerin dünyayı paylaşmak adına başlattıkları dünya savaşında Osmanlı Devleti de taraf olmak durumunda kalmıştır. Birinci Dünya Savaşı'nda doğrudan Osmanlı ülkesine yönelen Rusların Kafkas Ordu birlikleri ilk olarak

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20. YÜZYIL ARİFESİNDE ELEŞKİRD KAZASI

*Hayrettin PULAT**

Takdim

Son yıllarda tarih-yazım alanında genel ölçekli çalışmalardan daha ziyade dar bir alan ve tarih dilimini kapsayan mikro ölçekli çalışmalar yapılmaktadır. Bu çalışma da mikro ölçekli tarih-yazımının bir örneği olmak gayretindedir. Genel düzenlemelerin tekil olana nasıl yansıdığı ve tekil olanda nelerin yapıldığının bir dökümü bu çalışmanın ilerleyen satırlarında gösterilmeye çalışılacaktır.

Çalışma başlıca beş başlık ve sonuçtan oluşmaktadır. *19. Yüzyılda Kaza İdaresi* adını taşıyan ilk başlık 19. yüzyıl Osmanlı mülki yapılanmasının kaza ekseninde geçirdiği değişikleri konu almaktadır. Burada genel olarak daha önce yapılmış akademik çalışmalardan faydalanılmıştır. Cumhuriyetin ilk yıllarına kadar bir biçimde varlığını dönemin koşullarına ve muktedirlerin eğilimlerine göre değiştirerek koruyan 1864, 1867 ve 1871 vilayet düzenlemelerinin idari ve adli dönüşümleri bu başlık altında incelenmiştir. Esasen bu başlık Eleşkird'de meydana gelen idari değişikliklerin kanuni arka planını vermek amacıyla yazılmıştır.

Eleşkird Kazası adını taşıyan ikinci başlık ise ağırlıklı olarak Eleşkird kazasının 19. yüzyılda geçirdiği değişikliklerin Başkanlık Osmanlı Arşivi'nden tespit edilen belgelerle izini sürmeyi amaçlamaktadır.

Üçüncü başlık Erzurum *Vilayet Salnamelerinde Eleşkird'in İdari ve Adli Yapısı*'dır. Adından da anlaşılacağı üzere salnamelerde Eleşkird'in idari ve adli yapısının yıllara göre nasıl değiştiğini, öngörülen yeni yapılanmanın ne derece uygulandığını gösterme çabasındadır. Bu başlık altındaki bilgiler genel olarak tablolar halindedir. Netice itibariyle kaynağın aktardığı bilgilerle iktifa edildi. Sağlaması kaynakların elverdiği ölçüde yapıldı. Ancak yine de bu başlık Erzurum Vilayet Salnamelerin"-e göre"dir ve okunurken -tıpkı yazıldığı esnada olduğu gibi- son derece ihtiyatlı olunmalıdır.

Eleşkird'in nüfusuna dair bilgilerin yer aldığı *Eleşkird'in Nüfusu* isimli dördüncü başlık da büyük oranda Erzurum Vilayet Salnamelerin"-e göre"dir.

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ELEŞKİRT'TEKİ HAMİDİYE HAFİF SÜVARİ ALAYLARI VE AŞİRETLER ARASI ÇATIŞMALAR

Fatih ÖZTOP[*]

Giriş

Osmanlı Devleti'nin son yüzyıllarında süregelen merkeziyetçiliği hedefleyen politikaları, 19. yüzyıla gelindiğinde hem daha karmaşık bir yapıya bürünmüş hem de boyut değiştirmiştir. Önceleri sarayın karşısında durup yerlerini ve güçlerini kaybetmek istemeyen ayanlar, ulema ve yeniçerilerin dâhil olduğu denkleme Fransız İhtilali sonrasında milliyetçi isyanlar da dâhil olmuştur. Sultan II. Mahmud'un merkezileşme hareketi ile birlikte yeniçerilerin ortadan kaldırılmasıyla ulema da elinde tuttuğu orduyu kaybederek otomatik olarak denklem dışına itilmiş, ayanlar ise zaman içerisinde yavaş yavaş sindirilmiştir.

Sırp isyanı ile başlayan milliyetçi hareketler, Yunanistan'ın 1829'daki bağımsızlığının emsal teşkil etmesiyle birlikte zamanla Osmanlı Devleti'nin neredeyse tüm gayrimüslim tebaası arasında görülmeye başlamıştır. Sultan II. Abdülhamid dönemi boyunca Balkanlarda ve Anadolu'nun doğusunda eksik olmayan milliyetçi örgütlenmeler zaman zaman isyan boyutuna ulaşarak devleti gerek askeri gerek diplomatik anlamda zor durumda bırakmıştır. Özellikle Doğu'da yeni yeni filizlenen fakat başta Rusya olmak üzere Avrupa devletlerinin de desteği ile hızla büyüyen ve büyüdükçe daha fazla soruna yol açan Ermeni örgütleri, Anadolu'nun doğusunda ve güneydoğusunda coğrafi yapı ve nüfusun karakterinden kaynaklı zafiyetleri ciddi bir şekilde Osmanlı hükümetine göstermiştir.

Her anlamda merkezileşmeyi amaçlayan Sultan II. Abdülhamid tüm tebaanın yönetime katılmasını kesin olarak reddetse de tüm tebaanın ülkenin içinde bulunduğu durumdan kurtulmakta bir katkısının olmasını istiyordu. Zira Osmanlı Devleti'nin askeri manadaki tüm yükünü artık sadece Anadolu halkı çekiyordu. *"İmparatorluğun güney vilayetlerinin çok uzak mesafelerde olmaları şimdiye kadar orada söz sahibi olmanın karşısındaki en büyük engeldi. Yanı sıra kuzeyde büyük bir tehlike ortaya çıktığı zaman, oraların gücünden savunma için*

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20. YÜZYILIN BAŞLARINDA ELEŞKİRT KAZASI'NDA MODERN EĞİTİM VE EĞİTİM KURUMLARI: ELEŞKİRT RÜŞTİYE MEKTEBİ

Fehminaz TOKMAK[1]

Giriş

Tarih boyunca eğitim ve eğitim kurumları toplumların gelişim, değişim ve dönüşümünde etkin işleve sahip olmuş ve olmaktadırlar. Devletler, toplumun kalkınmasını ve güçlenmesi sağlayacak değer, bilgi ve becerileri eğitim kurumları vasıtasıyla bireylere aktarmaktadır. Devletlerin eğitimle ilgili politikaları, dönemin şartlarına ve toplumun ihtiyaçlarına göre farklılık arz etmekteyse de eğitim kurumları, toplumların gelişiminde vazgeçilmez unsurlardan biri olarak toplum hayatındaki yerini muhafaza etmiştir. Osmanlı'da devletin kuruluşundan son dönemlerine kadar eğitim faaliyetleri dönemin şartlarına göre fonksiyonları birbirinden farklı müesseselerle devam ettirilmiştir.

Klasik dönem Osmanlı eğitim kurumları olan sıbyan mektepleri ve medreseler, 18. yüzyılın ortalarına kadar toplumun büyük oranda ihtiyacını karşılayan bir vakfa bağlı, dini ve sosyal yönü ağır basan, eğitim faaliyetlerinin yürütüldüğü müesseselerdi. Devletin kontrol ve sorumluluğundan uzak olan bu müesseseler, devletin güçlü olduğu ve buna bağlı olarak vakıfların görevlerini yerine getirebildiği süre zarfında ilimle uğraşıp topluma hizmet edebilmiştir. Ancak XVII. yüzyıldan itibaren devletin zayıflayıp sosyal ve iktisadi düzenin bozulmaya başlamasıyla önce vakıf müesseseleri sonra ona bağlı olan eğitim kurumları eski ehemmiyetini ve işlevini kaybetmeye yüz tutmuştur.[2] Bu eğitim kurumlarında değişim ve yenileşme gereksinimleri ise ilaveler yapılarak karşılanmıştır.

18. yüzyılda Avrupalıların bilim, teknoloji ve sanayide kat ettiği ilerlemeleri ordularının savaşlardaki başarısında daha somut bir şekilde gören Osmanlı

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bet ettiği yıldan yıla artan öğrenci sayısından anlaşılmaktadır. Ancak Eleş-
kirt Rüştiye Mektebinin umumi imtihan cetvelleri incelendiğinde birinci
sınıfta okuyan öğrencilerin sayısı fazla olup ikinci ve üçüncü sınıflarda oku-
lu terk edenlerden dolayı azaldığı görülmektedir. Öyle ki bazı yıllar ikinci
ve üçüncü sınıflardaki öğrenci sayısının azlığından dolayı iki sınıf, umumi
imtihan cetvellerinde birleştirilmiştir. Mektebin müfredatı incelendiğinde
ise dil, din ve yazı derslerinin ağırlıklı olduğu görülmektedir. Eleşkirt Kaza-
sı'ndaki rüştiye mektebi dâhil olmak üzere Bayezid sancağına bağlı kaza-
lardaki rüştiye mekteplerinde sadece erkekler eğitim görmekteydi. Vilayet-
teki tek kız rüştiye mektebi, Erzurum merkezde bulunmaktaydı.[79] Eleşkirt
Kazası İptidai Mektebinin umumi imtihan cetvelleri incelendiğinde, rüştiye
mektebinde olduğu gibi sadece erkeklere has eğitim kurumları olduğu gö-
rülmektedir.[80] 20. yüzyılın başlarında dahi Eleşkirt kazasındaki kızların
modern eğitim ve öğretim faaliyetlerinden istifade edemedikleri görülmek-
tedir.

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OSMANLI'DAN CUMHURİYET'E KAZA İDARESİNİN GELİŞİMİ VE DÖNÜŞÜMÜ (ELEŞKİRT ÖRNEĞİ)

Harun AYDIN[*]

Giriş

Ağrı ilinin ilçesi olan Eleşkirt geçmişten günümüze dek Aleşkirt, Aleşgirt ve Zidikan isimleri ile anılmıştır.[1] Avrupalı seyyahlardan Stehanos Asogik ise Eleşkirt'i *"Vağarşagerd"* diye adlandırmıştır.[2] Eleşkirt'in doğusu Ağrı, batısı Karayazı ve Horasan (Erzurum), kuzeyi Sarıkamış ve Kağızman (Kars), güneyi ise Tutak (Ağrı) ilçeleri ile çevrili olup, buranın Ağrı iline uzaklığı 34 km'dir.[3]

Eleşkirt, M.Ö. XV. yüzyılda Hurri-Mittani Krallığının, doğu kanadında yer alan Urartu hâkimiyetinde iken, M.S. I. yüzyılda Roma hâkimiyetine girmiştir. İslam devletinin yöre hâkimiyeti ise 642 yılında başlamıştır. Yaklaşık 300 yıl boyunca Müslümanların egemenliği altında kalan bu bölgeyi 949 yılında Bizans İmparatorluğu yeniden ele geçirmiştir. Selçukluların bölgeyi egemenlik altına alması 1040 yılında olmuştur. Daha sonra ise Eleşkirt'e 1100-1207 yılları arasında Sökmenoğulları hâkim olmuştur. Akabinde ise Eleşkirt'e İlhanlılar, Celayirliler, kısa bir süreliğine Moğollar, ardından ise Karakoyunlular ve Safeviler hâkim olmuşlardır.[4]

Eleşkirt, Çaldıran Savaşı (1514) sırasında Yavuz Sultan Selim tarafından Osmanlı Devleti'ne bağlanmıştır. Ancak daha sonra kısa bir süreliğine Osmanlı'nın elinden çıkmıştır. 1533 yılında Kanuni Sultan Süleyman tarafından gerçekleştirilen Irakeyn seferleri ile yeniden Osmanlı hâkimiyeti altına girmiştir. Eleşkirt bu süreçten sonrada bazı yıllarda İran işgaline maruz kalmıştır. Osmanlı hâkimiyetine kesin olarak geçen Eleşkirt 1578 tarihinde

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[1]   Harun Aydın, "Cumhuriyet Dönemi Toponimi Politikaları ve Ağrı'da Değişime Tabi Tutulan Yerleşim Yerlerinin İsimleri (1923-1970)", **Yakın Dönem Ağrı Tarihi**, Ed: Ahmet Edi, Yakup Karataş, Ekin Yayınevi, 2020, s. 121.

[2]   Nevzat Keleş, "*Van Gölü Havzası'nda Ravvâdî ve Hezbânî Hâkimiyeti* ", **Tarihi ve Kültürel Yönleriyle Bitlis**, Ed: Mehmet İnbaşı, Mehmet Demirtaş, C. I, s. 107.

[3]   **Cumhuriyetin 50. Yılında Ağrı, 1973 İl Yıllığı**, s. 52.

[4]   Faruk Kaya, "*Ağrı İlinin Coğrafi Analizi*", **Ağrı İlinin Sosyo- Ekonomik Profili**, Ed: Kerem Karabulut, AİÇÜ Yayınları, Ankara, s.2-5.

Eleşkirt kazasının verimli toprakları ve coğrafi konum itibariyle birçok vilayete sınırdaş olması buranın ehemmiyetini oldukça arttırmıştır. Nitekim zirai ürünler sayesinde çiftçilerin uğrak yeri olmuş ve bu durum sebebiyle Erzurum ve İstanbul'a tarım ürünleri gönderilmiştir. Yapılan hayvancılık sayesinde kaza ekonomisi kalkınmıştır.

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TÜRK SİNEMASI ÜZERİNE YENİ SÖYLEMLER: ÇAĞDAŞ TEMSİLLER, ÇÖZÜMLEMELER VE TÜRLER

EDİTÖR: ÖZLEM ÖZGÜR

PALET
YAYINLARI

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Dr. Özlem ÖZGÜR

Anadolu Üniversitesi İletişim Bilimleri Fakültesi Sinema ve Televizyon Bölümü'nde lisans eğitimini tamamlamasının ardından 2008 yılında Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'ne araştırma görevlisi olarak atandı. 2010 yılında Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Radyo Televizyon Anabilim Dalı'nda "Televizyonda Yayınlanan Kadın Programlarında Toplumsal Cinsiyet Rollerinin Sunumu" başlıklı tezi ile yüksek lisans derecesi aldı. 2017 yılında "Türk Sinemasında Baba Temsili" isimli doktora tez çalışmasını Anadolu Üniversitesi Sinema ve Televizyon Anabilim Dalı'nda tamamladı. 2016 yılında Amsterdam Vrije Üniversitesi'nde araştırma yöntemleri üzerine eğitim aldı. Global Media Monitoring Project WACC- Women's Programme (2015) isimli uluslararası çalışmada araştırmacı olarak görev yaptı. 2011-2017 yılları arasında Uluslararası Eskişehir Film Festivali'nde yürütme kurulu üyesi olarak görev aldı. Halen Uluslararası Kısaca Öğrenci Filmleri Festivali yürütme kurulu üyeliği görevini üstlenmektedir. Sinema, Türk sineması, televizyon program türleri, televizyon program formatları ve format uyarlamaları üzerine ulusal ve uluslararası toplantılarda sunulmuş bildirileri, yayınlanmış makaleleri ve kitap bölümleri bulunan Özgür'ün özel ilgi alanları; bilim felsefesi, nicel - nitel araştırma yöntemleri, etnografik ve fenomenolojik çalışmalar, toplumsal cinsiyet ve mitolojidir. Halen Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'nde akademik çalışmalarına devam etmektedir.

İÇİNDEKİLER

REHA ERDEM SİNEMASINDA DÜRÜSTLÜĞÜN ÖYKÜDE İNŞASI

*Türker ELİTAŞ**

Giriş

Fransa'da aldığı eğitimle Türkiye *auteur yönetmenler* arasında kendine yer bulan Reha Erdem, gerek yurtiçinde ve gerekse de yurtdışında adaylıkları ve almış olduğu ödüllerle Türk Sinemasını başarılı bir şekilde temsil etmiş ve Türk Sinemasının gelişimine katkıda bulunmuştur. Özellikle toplumdan kopmayan bakış açısıyla eserler veren Erdem, kültür ve insan merkezli filmleri ile '90 sonrası yeni Türk Sinemasına ve kendinden sonra gelen yeni nesil yönetmenlere de esin kaynağı olması bakımından önem arz etmektedir. İçinde bulunduğu topluma kültür ve insan üzerinden mesajlar veren filmlerinde anlam ve anlatı düsturunda söylem ve kurgu ilişkiselliğini başarı ile kullanan Erdem'in 'Kaç Para Kaç' filmi de bu anlamda bir değer olarak karşımıza çıkmaktadır.

'Kaç Para Kaç' filmi, toplumu dizayn eden değerlerin hatırlatılması ve bazı noktalarda da eleştirilmesinin yanı sıra günümüz insanının varoluşsal sorunlarına odaklanan uyarlama bir filmdir. Özellikle dürüstlük ve para üzerine kurguladığı çatışma unsurları ile düzenli bir öykü ritmi kullanılan filmde giriş, gelişme ve sonuç yapısına uygunluğu ile de film ön plana çıkmaktadır. Paranın iktidar ve güç metaforu olarak kullanıldığı filmde aynı zamanda dürüst olanın da bir sınanma aracı olarak kullanılması, çok yönlü bir inşa sürecine sağladığı katkı ile dikkat çekmektedir.

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ortaya çıkmaktadır. Küçük kız bu manada Selim'in elindeki tek masum ve temiz duygunun vücut bulmuş halidir.

Reha Erdem 'Kaç Para Kaç' filmi ile Türk toplumuna da ayna olmaktadır. Bu anlamda özellikle paranın artık merkezi bir önem sahip olduğu bir toplum portresi çizen yönetmen eleştirel bir bakış açısıyla sanatın ve sanatçının topluma karşı olan görevini başarılı bir şekilde yerine getirmektedir.

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DİJİTAL PLATFORMLARDA YER ALAN
ÇAĞDAŞ DÖNEM TÜRK SİNEMASINDA SUÇ OLGUSU

M. Ertan DOĞAN [*] - *Burçin ÜNAL* [**]

Giriş

Hareketli görüntünün ortaya çıkışından bu yana film ve video endüstrisi sürekli olarak teknolojik gelişmelerle eş güdümlü bir biçimde gelişim göstermektedir. Bununla birlikte, film ve video teknolojisinin dijitalleşmesi söz konusu sektörde önceden görülmemiş bir hızda değişim ve dönüşümün yaşanmasına neden olmuştur. Tüm haraketli görüntü sektörü, İnternet ve dijital platformların ortaya çıkışı ile birlikte yapımcısından yönetmenine, dağıtımcısından izleyicisine kadar önemli değişimleri birlikte yaşamıştır. Böylelikle, film (veya video) yapımı ve izlenmesine ilişkin süreçler yeni yapılamaların içine girmiştir.

İnternet teknolojisinin gelişimi ile birlikte video aktarım teknolojisi de gelişmiş ve çevrim içi videonun ilk örnekleri ortaya çıkmıştır. Video içeriklerinin İnternet üzerinde bu şekilde yer alması, yani ses ve görüntünün paralel şekilde İnternet ağları üzerinde eş zamanlı iletimi (streaming) filmlerin izleyicileri ile buluşmasında önemli bir dönüm noktası olmuştur (Özel, 2015, s. 292). Filmlerin dijital olarak saklanıp, İnternet üzerinden aktarılabilmesi ile birlikte, talebe bağlı video (*video on demand*) teknolojisi ortaya çıkmıştır.

Çevrim içi videonun web yayıncılığı, internet televizyonculuğu ve IPTV alanlarından sonraki aşamada ulaştığı en son nokta ise dijital platformlar olmuştur. İnternet ağlarının kap-

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oluşmasında ve /veya olumsuz sonuçlar yaratabilecek içeriklerin paylaşımında etkin olduğu ortadadır. Bu nedenle, günümüz dünyasında dijital medya üzerindeki içeriğin sorgulanması ve tüketimi medya okuryazarlığının gelişmemiş olduğu ülkelerde toplumsal değer yapılarının filmler (videolar) aracılığıyla değişmesine neden olabilir. Bu konuda en önemli sorumluluk, ilgili kamu kurum ve kuruluşlarına düşmektedir.

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2000 SONRASI TÜRK SİNEMASINDA YÜKSELEN BİR TÜR: SUÇ KOMEDİLERİ

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Giriş

Toplum için kötü bir eylem olarak algılanan suç, hem medyanın hem de sanatın yoğun şekilde kullandığı temalar arasındadır. Haberler, tiyatro oyunları, filmler vs. suçun farklı türleriyle, imge ve söylem düzeyinde insanların karşısına çıkmaktadır. Genellikle suçun kötü tarafına ve acı sonuçlarına vurgu yapan medya ürünleri veya sanat eserlerinde, kimi zaman suç eylemlerinin komedi üslubunun içerisine yerleştirildiğine tanık olunmaktadır. Zira Türk Dil Kurumu, komediyi ilk anlamıyla tiyatroya ait bir isim olarak "güldürü"; ikinci manada ise "gülmeye neden olan olay veya olaylar" şeklinde tanımlarken (sozluk.gov.tr), bir anlamda komedinin insana iyilik ve mutluluk getireceğini de ortaya koymuş olur. Bu minvalde, insana iyi geldiği düşünülen komedi ile kötü olduğu düşünülen suçun birlikteliğinden ortaya çıkan "suç komedileri" üzerine tartışmak gerekir.

Günümüzde her türlü olgu veya olayın estetiğin ve hazzın alanına dâhil edildiğini ifade eden Baudrillard (2012, s. 21), aslında suç ve komedi arasında nasıl bir ilişki kurulabileceğinin de yolunu açar. Suç ve neden olduğu sonuçların komedi olgusuyla bir araya getirildiği suç komedileri ise özellikle sinemada giderek sıklaşan bir tür olarak dikkat çekmektedir. Dolayısıyla bir film türü olarak suç komedileri, bu çalışmanın çıkış noktasını oluşturmaktadır.

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PRESTİJLİ FESTİVALLER, ÖDÜLLER VE TÜRK SİNEMASI

Semra GÜZEL KORVER[*]

Giriş

Uluslararası film festivalleri sinema aracılığı ile farklı kültürlerin buluşma noktası olurken, ülke sinemalarından oluşan birer parlamento işlevi de görürler. Öte yandan sinemayı kanonlaştırırlar.

Film festivallerinin sinema sanatı, endüstrisi ve kültür üzerine etkileri tartışılmaz. Festivaller, sinemanın mevcut sosyo - ekonomi - politiği içerisinde alternatif bir dağıtım ağı sunar. Ticari olarak sinema salonlarında gösterime giremeyecek filmlere yer vererek seyirci ile buluşmasını sağlar. İzleyicilere normal şartlarda göremeyecekleri öteki filmleri izleme fırsatı verir. Film festivalleri, görme imkanı bulamadığımız ülke sinemalarına ve sinema tarihinden filmlere yer vererek; sistemin onayladığı, sansürsüz olduğu var sayılan bir kültürel seçenek olarak karşımıza çıkar (Öcal, 2013).

Sinema profesyonellerini hem kendi alanındaki profesyonellerle hem de seyirciyle yüz yüze buluşturan platformlardır festivaller. Bazı festivaller sinema endüstrisinin bileşenleri arasında özel buluşmalar için forum alanı sağlar. Şirketler, reklamcılar, yapımcılar, yönetmenler, sinema yazarları, sinema eleştirmenleri arasında özel etkinlikler düzenler.

Bu etkinlikler arasında satış konuşmaları, proje geliştirme fonları, üretimi teşvik eden ödüller, ek finansman faaliyetleri sayılabilir. Festivaller aynı zamanda filmlerin takdir edilmesi ve

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ÇAĞDAŞ DÖNEM TÜRK SİNEMASINDA TAŞRA VE TAŞRADA
ÇOCUK OLMANIN İZLENİMLERİ

Özlem ÖZGÜR * *- Vildan BAHÇACI* **

Giriş

En genel hali ile taşra idari ve coğrafi olarak merkezin dışında kalan merkezin gelişmişliğinden payını alamamış, köhneleşmiş, tutucu bir sürgün yerini temsil eder. Aynı zamanda büyük şehrin unutturduğu ve yok ettiği kimi değerler de taşrada aranmaktadır. Masum insanlar, temiz duygular, samimi ilişkiler ve mutluluk taşra ile özdeşleştirildiğinde taşra bir nostalji mekanına dönüşmektedir. Dolayısıyla taşranın anlamı bakıldığı yere göre değişmektedir.

Çelik (2013, s.26-27) taşraya iki türlü bakışın var olduğunu belirtmektedir. Birincisi taşradan merkeze yerleşen taşralının belli bir zaman sonra, biraz da büyük şehrin mekanikleşmiş ilişkilerinden duyduğu yılgınlıkla geride bıraktığı memleketine hasretini temsil eder. Burada taşra zihnin geçmişle birlikte takılı kaldığı ama artık geri dönüşün imkansız olduğu yerdir. Bu anlamda nostalji ve geriye dönememenin kederini içerir. Taşra söyleminde sıla hasreti veya gurbet acısını görmemek neredeyse imkansızdır. Taşraya ikinci bakışta ise taşra bir ötekidir. Burada taşra gelişmenin ve ilerlemenin olmadığı durağanlığı temsil eder. Adeta yeniliklere karşı çıkmanın, geçmişe takılıp kalmanın, geleceğe ilgisizliğin sorumlusu taşra zihniyetidir. Taşralı insan tipi, aydınlanmaya, reforma ve çeşitliliğe kapalı düşünce

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KADIN EMEĞİNİ GÖRÜNÜR KILMAK:

ÇAĞDAŞ DÖNEM TÜRK SİNEMASINDA GÜVENCESİZ ÇALIŞAN KADIN TEMSİLLERİ

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Giriş

Kadının toplum içindeki sosyo-ekonomik konumu toplumsal cinsiyet ilişkileri bağlamında sıklıkla ele alınmaktadır. Kadın ve erkek rollerinin ayrışması, üretim biçimlerinin değişimi, mülkiyet kavramının ve babaerkil soy devamlılığının ortaya çıkması bu tartışmalar içinde en çok değinilen başlıklar arasındadır.

Marks ve Engels, kendi dönemlerinde kadın özgürleşmesi ile ilgili çalışmalar yapmışlar ve kapitalizmin kadınları, aile kurumundan "özgürleştirirken", ücretli köleliğin tuzağına düşürdüğünü, bu yolla da emek ve bedenlerinin sömürüldüğünü iddia etmişlerdir (Akt. Özbudun, 2015, s.101). Engels (2008, s.66), kadının ikinci plana atılmasını ele alırken Morgan'ın insanlık tarihi için oluşturduğu sınıflandırmayı gözden geçirerek işe başlamıştır. Engels, tarım ve hayvancılığın başlaması, madenlerin işlenmesiyle kadın ile erkeğin konumlarının değiştiğini, eskiden elde edilmeleri kolay olmayan kadınların, bir değişim-değeri kazandığını vurgulamıştır. Ev içi ve dışı şeklinde gerçekleşen ayrımla kadının ev içi emeği değersizleşmiş (2008, s.189-190) ve üretimin sağladığı kazanç erkeğe aktarılınca miras düzeni değiştirilerek soy-zincirinin analık hukukuna göre hesaplanması imkansız hale gelmiştir (2008, s.67-68). Analık hukukunun yıkılışını, kadın cinsin büyük tarihsel yenilgisi olarak gören Engels, bu yenilgiyle kadının

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TÜRK SİNEMASININ KARANLIK TARAFI:

EMİN ALPER SİNEMASINDA KARA FİLM ÖRNEĞİ "ABLUKA"

Evren GÜNEVİ USLU[*]

"İçeriye ışık girsin"
Abluka

Giriş

Özellikle II. Dünya Savaşı'nı takip eden yıllarda yaşanan buhranlı zamanların dramatik biçimde sinemada yansımaları görülür. Bu dönemde izleyici sinemanın yeni formlarıyla yüzleşir ve 1940'lı, 1950'li yılların suç filmleri benzersiz bir tür oluşturur. Bu doğrultuda kara filmin tür olarak nitelik kazanmasının da II. Dünya Savaşı sonrası yaşanan gelişmeler ile doğrusal bir ilişki içerisinde olduğu ifade edilebilir. Savaş yıllarını takip eden dönemlerde küresel olarak travmatik yıkımlar ve sınıfsal ayrımlar ile ortaya çıkan tekinsiz insanlar, kara filmin betimleyici unsurları olarak sinemadaki yerlerini alır.

Kara film genel olarak bunalım, hastalık, suç ve karmaşa filmleri olarak okunur. Travmalar, toplumsal çöküşler ve bu yaşama ayak uydurmaya çalışan insanların yaşamış olduğu psikolojik yıkımlar bu tarz filmlerin konusunu oluşturmaktadır. Genellikle suç ve suçlu kavramları üzerinden ilerleyen filmler güçlü gölgeler, karanlık motifler, düşük aydınlatmalar ile kendini ortaya koyar. Tekinsizlikle ve karanlık bir keskinlik ile çevrelenmiş mekânlar, insanların içinde bulundukları psikolojik buhranlar ile uyumlu şekilde ortaya konulur. Bu filmlerde

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Sonuç itibariyle yönetmenliği Emin Alper tarafından gerçekleştirilen Abluka, hem konu itibariyle hem de görsel stili sebebiyle Türk sinemasında kara film olarak adlandırılabilecek bir yapımdır.

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ÇAĞDAŞ SİNEMADA YEREL DENEMELER: AİDİYET FİLMİNDE DENEME ANLATISI

Özgür ÇALIŞKAN[*]

Giriş

Sinema, her sanat dalı gibi, evrensel bir anlam barındırır. Bu evrensel anlamın içinde, üretilen filme ilişkin ilk fikrin doğuşundan, o filmin seyirci ile buluşmasına kadar geçen süreçte hem görsel, hem teknolojik, hem de anlatısal fikirler bir bütün oluştururlar. Bu fikirlerin oluşmasında ise kültürel, toplumsal ve filmin üretildiği döneme ilişkin tarihsel bağlamlar birer etkendir. Bu etkenler sebebiyle de, evrensel olan sinema kavramının içinde, üretilen her film belirli bir yerelin, fikir parçalarının bütünleşmesiyle, o yerele ilişkin kendi anlamını da oluşturur. Filmi meydana getiren, özellikle görsel ve anlatısal özellikler düşünüldüğünde, yönetmen ya da senarist, bulunduğu çağın etkisiyle, zihninde oluşan anlamın bir yansımasıyla filmi üretebilmektedir. Bu üretme biçimi; ülke, dönem, anlatı, hatta endüstri sinemaları gibi sinema sanatını belirli bağlamlarla sınıflandırma ve bu sınıflandırmalar üzerinden de inceleme zemini hazırlama imkânı tanır. Bir film, üretildiği dönem, ülke, tür, endüstri, anlatı biçimine göre farklı kategorilerle ele alınabilir. Sinema alanındaki akımlar, stüdyo sistemleri, kuramlar ve türler, filmleri anlamak ve incelemek için belirleyici alanlar arasında yer alır. Örneğin, Hollywood ya da Bollywood endüstrisi dendiğinde, Yeşilçam filmleri ya da Fransız Yeni Dalgasından söz ederken, belirli bir sınıflandırmaya işaret etmiş oluruz. Bu

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neme türü özelinde Aidiyet filmi anlatılar arasındaki sınırları birbirine bağlayarak, deneme filmin sınırsızlığını kullanmaktadır. Bir yönden eğer deneme film türü, en sade haliyle yönetmenin yeni bir şeyler denemesi ise Aidiyet filminde kurulan biçimin kamera-kalem ile yazılan yeni bir metin olduğu söylenebilir. Bu örnek bağlamından genele bakıldığında, sayısal teknolojiler ile hızlı, çabuk ve daha aceleci anlatım biçimlerinin sarmaladığı bir ortamda deneme film de gelişmektedir. Görüntü kalabalığının arasından daha dar bir alandan sızan gerçekliğe, metnin gerçekliğine ve hatta sesin gerçekliğine ilişkin yeni anlatımlar yaratılabilir. Deneme filmde özellikle metnin ve sesin önemini dikkate aldığımızda kamera-kalem aynı zamanda kamera-dil ya da başka bir önermeyle kamera-ses olabilir.

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ÖZGEÇMİŞLER

Türker ELİTAŞ

Yazar Erzurum'da doğmuştur. İlk, orta ve lise öğrenimini Erzurum'da tamamladı. Üniversite eğitimine Atatürk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümünde başladı ve 2005 yılında mezun oldu. 2014 yılında Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Radyo, Televizyon ve Sinema Yüksek Lisansını tamamladı. 2017 yılında Marmara Üniversitesi Sosyal Bilimler Enstitüsü Radyo Televizyon ve Sinema dalında doktora eğitimini "Uzaktan eğitim lisans sürecinde yeni iletişim teknolojileri: Atatürk Üniversitesi Uzaktan Eğitim Merkezi" başlıklı tezi ile tamamladı.2018-2020 yılları arasında Kırgızistan-Türkiye Manas Üniversitesi İletişim Fakültesi'nde çalışmalarını sürdürmüştür. Halen Hatay Mustafa Kemal Üniversitesi İletişim Fakültesi'nde Dr. Öğr. Üyesi olarak görev yapmaktadır.

Murat Ertan DOĞAN

Dr. Murat Ertan Doğan Antalya Anadolu Lisesi mezunudur. Lisans öğrenimini Selçuk Üniversitesi İ.İ.B.F. İktisat Bölümünde tamamlayan Dr. Doğan, Lisansüstü çalışmalarına Çekya'nın Prag şehrinde bulunan FAMU'da Sinematografi alanında sürdürmüş ve Doktorasını ise Anadolu Üniversitesinde Sinema ve Televizyon alanında kazanmıştır. Lisansüstü çalışmaları döneminde Anadolu Üniversitesi Eğitim Televizyonunda (ETV) ve daha sonra İstanbul'da reklamcılık sektöründeki yapımlarda çalışan Dr. Doğan Çukurova Üniversitesi İletişim Fakültesine Yardımcı Doçent olarak atanmıştır. Çukurova Üniversitesi Haber Merkezinin kuruluşunda yer almış ve üniversitenin Kurumsal İletişim Gazetesi olan Kampüs Haberin Haber Editörlüğünü yürütmüştür. Çukurova Üniversitesi İletişim Fakültesinde Dekan Yardımcılığı, Radyo, Televizyon ve Sinema Bölüm Başkan Yardımcılığı, Sinema Anabilim Dalı başkanlığı görevlerini bir arada yürütmüştür. Alanya Hamdullah Emin Paşa Üniversitesinde Reklam Tasarımı ve İletişimi kurucu Bölüm Başkanlığını yürüten Dr. Doğan, İletişim Tasarımı ve Yönetimi kurucu Bölüm Başkanlığı, Animasyon Bölüm Başkan vekilliği, Açık ve Uzaktan Öğrenme Merkezi kuruculuğunu da yapmıştır. Dr. Doğan halen Alanya Hamdullah Emin Paşa Üniversitesi Genel Sekreterliğini yürütmektedir. Dr. Doğan'ın Uzaktan Eğitim, Yeni İletişim Teknolojileri, Sosyal Medya ve Ağ Toplumu üzerine ulusal ve uluslararası makale, kitap bölümleri ve bildirileri bulunmaktadır.

Burçin ÜNAL

Burçin Ünal, Alanya HEP Üniversitesi, İletişim ve Tasarımı Bölümü'nde Araştırma Görevlisi olarak görev yapmaktadır. 2010 yılında Bahçeşehir Üniversitesi Sinema-Televizyon Bölümü'nden mezun olmuş, lisans eğitimini tamamladıktan sonra çeşitli pozisyonlarda sinema, dizi ve reklam filmlerinde çalışmıştır. 2015-2017 yılları arasında Anadolu Üniversitesi Sinema ve Televizyon Bölümü'nde yüksek lisans derecesini almış; aynı zamanda 2019 yılında Anadolu Üniversitesi Resim-İş Öğretmenliği alanında ikinci lisans eğitimini tamamlamıştır. Anadolu Üniversitesi'nde Sinema ve Televizyon alanında doktora çalışmalarına devam etmektedir.

Gökhan GÜLTEKİN

1985 yılında Elazığ'da doğdu. 2009'da Selçuk Üniversitesi İletişim Fakültesi Radyo, Televizyon ve Sinema Bölümünden mezun oldu. Aynı üniversitede Temmuz 2012'de Yüksek Lisans; Aralık 2017'de ise Doktora eğitimini tamamladı. Suç Estetiği (2020) kitabının yazarlığını üstlenen, İstila Filmleri (2020) ve Sinemada Kadın Bakışı (2020) adlı eserlerin editörlerinden biri olan Gültekin'in; popüler sinema, sinema göstergebilimi, film eleştirisi, suç filmleri, sinema ideolojisi, sinema-estetik, sinema-gerçeklik, sinemada temsil ve sinema-felsefe ilişkisi üzerine çeşitli ulusal/uluslararası yayınları bulunmaktadır.

Semra GÜZEL KORVER

İstanbul Üniversitesi İletişim Fakültesi Radyo-TV-Sinema mezunu. Aynı üniversite ve bölümde Doktora'ya devam eden Semra Güzel KORVER 1991'den bu yana başta belgesel yapımlar olmak üzere pek çok haber, kültür, reklam ve tanıtım projesine araştırmacı, yönetmen, prodüktör, editör ve danışman olarak imza atar. Fan-Atik, Şehir İnsanları, Alamnya Alamanya, Multikulti Haberler, Orada Doğdum Burada Büyüdüm belgesellerinden bazılarıdır. PRİX Europa, Al Jazeera, Antalya, Ankara Film Festivalleri, Oscar Türkiye Seçici Jürisi gibi bir birçok ulusal ve uluslararası festivalde jüri üyesi olur, ödüller alır. Bir sezon başkanlığını da yaptığı Belgesel Sinemacılar Birliği'nin kurucu ve aktif üyelerindendir. Festivallerde ve üniversitelerde Belgesel Sinema Atölyeleri yapmaktadır. Gazeteciler Cemiyeti üyesidir. Bazı gazete, dergi ve kitaplarda makaleleri, denemeleri ve röportajları yayınlanan Korver, neyyse (www.neyyse.com) adlı bloğunda ve Cinedergi'de belgeselci adlı köşesinde (www.cinedergi.com) yazmaktadır.

Özlem ÖZGÜR

Anadolu Üniversitesi İletişim Bilimleri Fakültesi Sinema ve Televizyon Bölümü'nde lisans eğitimini tamamlamasının ardından 2008 yılında Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'ne araştırma görevlisi olarak atandı. 2010 yılında Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Radyo Televizyon Anabilim Dalı'nda "Televizyonda Yayınlanan Kadın Programlarında Toplumsal Cinsiyet Rollerinin Sunumu" başlıklı tezi ile yüksek lisans derecesi aldı. 2017 yılında "Türk Sinemasında Baba Temsili" isimli doktora tez çalışmasını Anadolu Üniversitesi Sinema ve Televizyon Anabilim Dalı'nda tamamladı. 2016 yılında Amsterdam Vrije Üniversitesi'nde araştırma yöntemleri üzerine eğitim aldı. Global Media Monitoring Project WACC- Women's Programme (2015) isimli uluslararası çalışmada araştırmacı olarak görev yaptı. 2011-2017 yılları arasında Uluslararası Eskişehir Film Festivali'nde yürütme kurulu üyesi olarak görev aldı. Halen Uluslararası Kısaca Öğrenci Filmleri Festivali yürütme kurulu üyeliği görevini üstlenmektedir. Sinema, Türk sineması, televizyon program türleri, televizyon program formatları ve format uyarlamaları üzerine ulusal ve uluslararası toplantılarda sunulmuş bildirileri, yayınlanmış makaleleri ve kitap bölümleri bulunan Özgür'ün özel ilgi alanları; bilim felsefesi, nicel-nitel araştırma yöntemleri, etnografik ve fenomenolojik çalışmalar, toplumsal cinsiyet ve mitolojidir. Halen Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'nde akademik çalışmalarına devam etmektedir.

Vildan BAHÇACI

1983 yılında Elazığ'da doğdu. Şanlıurfa Meslek Yüksekokulu Radyo-Tv Yayımcılığı Bölümünü, Fırat Üniversitesi Radyo Sinema ve Televizyon Bölümünü, Anadolu Üniversitesi Uluslararası İlişkiler Bölümünü ve Anadolu Üniversitesi Adalet Bölümünü bitirdi. Selçuk Üniversitesi Radyo Televizyon ve Sinema Bölümünde Yüksek Lisans eğitimine devam ediyor. Mesleğe 2001 yılında Şanlıurfa Anadolu Gazetesi'nde Muhabir olarak başladı. 2003 yılında Hürrem Sultan isimli dizide Yapım Asistanı olarak görev yaptı. 2004 yılında ATV'de Yönetmen Yardımcısı olarak çalışmaya başladı. Burada Unicef'le El Ele, Özel Hat, Elifnağme, Airport, İş Dünyası, Yaz Sabahı, Ateş Hattı, Hadi Paylaşalım, Açık Hava ve Müzik, 9 + 1, Mutfakta Yenilik Var, Mega Milyoner ve Teke tek programlarında görev aldı. 2011 yılında İstanbul Valiliği İl Basın ve Halkla İlişkiler Müdürlüğü'ne geçiş yaptı. 2015 yılında İstanbul ile kardeş şehir olan Guangdong Eyalet Valisi'nin daveti üzerine; İstanbul Valiliği'nin görevlendirdiği heyetle birlikte Çin'in Foshan şehrindeki etkinlikleri takip etti. 2016 yılında kurumlararası geçişle Dışişleri Bakanlığı'na tayin oldu. Halen Dışişleri Bakanlığı Enformasyon Genel Müdürlüğü'nde görev yapmaktadır. Hali hazırda okumaya, izlemeye ve yazmaya devam etmektedir.

Nermin ORTA

Selçuk Üniversitesi Radyo Televizyon ve Sinema Bölümü'nde lisans eğitimini tamamladıktan sonra aynı üniversitede "Türkiye`de Yaşanan Sosyal Olaylar ve Türk Sinemasına Yansımaları (1980-2004)" isimli tezi ile yüksek lisans derecesini aldı. Marmara Üniversitesi Sosyal Bilimler Enstitüsü'nde başladığı doktora çalışmasını "Meşrulaştırma Aracı Olarak Sinemada Tecavüz: 1990 Sonrası Türkiye'de Bağımsız Sinema Üzerine Eleştirel Bir Analiz" konulu tez çalışmasıyla tamamladı. Halen Selçuk Üniversitesi İletişim Fakültesi'nde görev yapmakta olup, akademik ilgi alanları arasında toplumsal cinsiyet, Türk sineması ve kültürel çalışmalar yer almaktadır.

Evren GÜNEVİ USLU

1978 yılında Kütahya'da doğdu. Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'nde 2001 yılında lisans eğitimini tamamladı. 2006 yılında Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Radyo Televizyon ve Sinema Anabilim Dalı'nda yüksek lisans, 2019 yılında doktora eğitimini tamamladı. "Metin Erksan Sinemasında Toplumsal Gerçekçilik" ile "Ütopik ve Distopik Filmlerde Geleceğin İnsanı" kitaplarının yazarı olan Günevi Uslu, 2009-2020 yılında Selçuk Üniversitesi İletişim Fakültesi Radyo Televizyon ve Sinema Bölümü'nde öğretim görevlisi olarak görev yaptı. Birçok belgesel ve kısa filmde yönetmenlik ve danışmanlık yapan Günevi Uslu, halen Düzce Üniversitesi Sanat Tasarım ve Mimarlık Fakültesi Radyo Televizyon ve Sinema Bölümü'nde öğretim üyesi olarak akademik çalışmalarına devam etmektedir.

Özgür ÇALIŞKAN

1986 yılında İstanbul'da doğdu. Başarı bursuyla öğrenim gördüğü Bahçeşehir Üniversitesi Sinema ve Televizyon Bölümünde lisansını, Finlandiya Jyvaskyla Üniversitesi Dijital Kültür programında bilim kurgu sineması ve kimlik değişimi üzerine yapmış olduğu tezi ile yüksek lisansını ve 2012 yılından itibaren görev aldığı Anadolu Üniversitesi Sinema ve Televizyon Bölümünde ise yeni medya ve toplumsal hareketler konulu tezi ile doktorasını tamamladı. Ulusal ve uluslararası kitap bölümleri, makaleleri ve bildirileri bulunmaktadır. Sinema, anlatı, senaryo, bilim kurgu, kimlik ve dijital teknolojiler alanlarında çalışmalar yapmakta ve bu alanlarda dersler vermektedir.

Filibeli

TÜRKLÜK YAZILARI

Ahmet Hilmi

TÜRKLÜK YAZILARI

FİLİBELİ AHMET HİLMİ

TÜRKLÜK YAZILARI
FİLİBELİ AHMET HİLMİ

Yayına Hazırlayan:
HİDAYET DUYAR

TÜRKLÜK YAZILARI

FİLİBELİ AHMET HİLMİ

PALET
YAYINLARI

AHMET HİLMİ
(1865 – 1914)

FİLİBELİ AHMET HİLMİ, 1865'te bugün Bulgaristan sınırları içinde kalan Filibe'de (*Plovdiv*) doğdu. Babası Akşit Türkmenlerinden Şehbender (*konsolos*) Süleyman Bey, annesi Kafkasyalı Şevkiye Hanım'dır. İlköğrenimini doğduğu şehirde tamamlayan Ahmet Hilmi, İstanbul'a gelip 1890'da Galatasaray Sultanisinden mezun oldu. Daha sonra Posta ve Telgraf Nezaretinde, ardından da Düyun-ı Umumiye İdaresinde görevli olarak çalışmaya başladı. Memuriyeti nedeniyle Beyrut'a gönderilen Ahmet Hilmi, burada Jön Türklerle irtibata geçip onlardan etkilendiği için Mısır'a kaçmak zorunda kaldı ve orada Terakki-i Osmanî Cemiyetine girdi. 1901'de İstanbul'a geri gelişinde suçlu bulunarak tutuklanıp Fizan'a sürgün edildi. Burada, tasavvufa ilgi duymaya başlayan Ahmet Hilmi, Arûsî tarikatına intisap etti. II. Meşrutiyet'in ilanından sonra da memleketine döndü.

Arapça, Farsça ve Fransızcayı çok iyi bilen Ahmet Hilmi, bir ara Darülfünunda Felsefe dersleri verdi ve Cemiyet-i Tedrisiye-i İslamiye üyeliğinde bulundu. İttihat ve Terakki'nin icraatlarına yönelttiği tenkitler, Siyonizm ve Masonluk meselesini siyasi hayatı tehdit eden bir unsur olarak gündeme taşıması sebebiyle çıkardığı gazeteyle matbaası kapatılıp önce Kastamonu'ya, sonra da Bursa'ya sürgün edildi. İttihatçıların iktidardan uzaklaşmasının ardından affa uğrayıp tekrar İstanbul'a döndü.

Hiç evlenmeyen Ahmet Hilmi, 30 Ekim 1914'te aniden öldü; cenazesi Fatih Camii haziresinde defnedildi. Beklenmedik şekildeki bu ölümüyle ilgili olarak zehirlendiği veya bir komploya kurban gittiği ileri sürüldü.

İttihad-ı İslam adıyla haftalık siyasi bir gazete yayımladı. 18 sayı yayımlanabilen bu gazetenin kapanması (23 Nisan 1909) üzerine *Sırat-ı Müstakîm, İkdam, Tasvir-i Efkâr, Şehbâl, Sancak* ve *Necat* gibi değişik yayın organlarında siyasi ve felsefi yazılar kaleme aldı. Hikmet Matbaa-i İslamiyesini kuran Ahmet Hilmi, yayın dünyasında önemli bir yeri olan haftalık *Hikmet* gazetesini 21 Nisan 1910'da neşretmeye

başladı. *Hikmet* gazetesinin 14 Eylül 1911 tarihli nüshasında yer alan *"Halife ve Padişahımız Hazretlerine, Hey'et-i Teşrîiyye ve İcrâiyeye Açık Arzıhâl"* başlıklı yazı üzerine 75. sayıdan sonra kapatılan ve neşrine bir yıl ara verilen bu haftalık gazete, 22 Eylül 1912'de tekrar neşre başlasa da iki sayı sonra tamamen kapandı. Bu arada, 18 Ağustos 1911'de, ömrü sekiz gün süren *Millet ile Musahabe* gazetesinin ardından yine *Hikmet* adıyla bir günlük gazete daha çıkarmaya başladı (9 Eylül 1911). Çıkardığı gazeteler defalarca kapatıldı. Bu kapatmalar esnasında da *Coşkun Kalender* (3), *Münakaşa* (3), *Kanat* (5), *Nimet* (2) gibi birbirini takip eden birkaç sayılık gazeteler neşretti. Sürgün dönüşü, on aylık arayı müteakip *Hikmet*'i ikinci kez (1 Ağustos 1912) çıkarsa da istikrarı sağlayamadı ve bir süre sonra bu gazetenin de yayın hayatı sona erdi.

Velut bir yazar olan Şehbenderzade Filibeli Ahmet Hilmi, kaleme aldığı yazılarında kendi adının yanında dinî-tasavvufî konularda *Şeyh Mihridîn, Şeyh Arûsî;* mizahî yazılarında *Coşkun Kalender, Kalender Gedâ, Kalender Kemter;* millî ve hamasî şiirlerinde *Özdemir, Şeyh Hüsnî* gibi müstearlar ile "A.H.", "F.A.H.", "∗∗∗" gibi kısaltma ve remizler kullanmıştır.

II. Meşrutiyet dönemi fikir ve yayın hayatının önemli simalarından biri olan Filibeli Ahmet Hilmi, siyasetin yanı sıra din, tasavvuf, felsefe ve tarih ile meşgul olmuş; ayrıca şiir, roman ve tiyatro eserleri yazmıştır. Batı taklitçiliğine karşı çıkmış, özellikle Tanzimat ile başlayan ve giderek ivme kazanan modernleşme hareketlerinin geleneksel Osmanlı-İslam kültürü ve kurumlarıyla nasıl uyuşması gerektiği üzerinde de kafa yormuştur. Oryantalistlerin İslam tarihi ile ilgili kaleme aldıkları kitapların tercüme edilip yayımlanması üzerine Şehbenderzade, bu eserlere karşı tenkit metinleri yazmıştır. XIX. yüzyılın hâkim felsefesi durumundaki maddeciliği ciddi bir tehdit olarak görmüş ve reddetmiş olmakla birlikte, İslam ile Batı felsefesi arasında uzlaşma yolları aradığı da dikkatlerden kaçmamıştır.

Tasavvufa ve bilhassa vahdet-i vücut anlayışına ayrı bir önem veren Ahmet Hilmi, Türk düşünce tarihinde spritüalist anlayışın önde gelen isimlerindendir. İslamcı ekolün temsilcilerinden biri olarak anılsa

da, ortaya koyduğu eserlere bakıldığında Türklük meselelerine kayıtsız kalmayan bir mütefekkir portresi çizdiği anlaşılmaktadır.

Şehbenderzade'nin *Türk Ruhu Nasıl Yapılıyor* ile *Türk Armağanı* adlı müstakil kitaplarının dışında diğer kitaplarında, dergi ve gazetelerde çıkan *Türklük* konulu yazıları ilk defa bir araya getiriliyor.

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HAYY'DAN HÛ'YA HAY BİN YAKZAN

EDİTÖRLER: EJDER OKUMUŞ-SIDDIK AĞÇOBAN

PALET YAYINLARI

HAYY'DAN HÛ'YA
HAY BİN YAKZÂN

Editörler:
Ejder OKUMUŞ – Sıddık AĞÇOBAN

HAYY'DAN HÛ'YA HAY BİN YAKZÂN
Editörler: Ejder Okumuş – Sıddık Ağçoban

Hayy'dan Hû'ya
Hay Bin Yakzân

Editörler:
Ejder OKUMUŞ – Sıddık AĞÇOBAN

ÖN SÖZ

Geçmişe ait entelektüel ve bilimsel birikimin ürünü olan eserlerin bugünün insanı için anlamlı bir mesaj verme kapasitesine sahip olmadığı yönündeki evrimci indirgemeci bakış açısı bugün geçerliliğini büyük oranda yitirmiş gözükmektedir. Çünkü bu eserler, zamanın içine gömülmüş bir kadavra değildir; aksine onlar günümüz şartlarında yeniden anlamlandırılmak üzere mercek altına alınabilirler; hatta bugünün zaman zaman kendini gösteren bilimsel yetersizlik veya kriz durumlarını aşmada temel başvuru kaynakları olarak da işlev görebilirler. Bu husus modern sosyolojik çalışmalar açısından da geçerlidir. Geçmişe ait eserler bugüne ait perspektifle yeniden okunabilir ve günümüz sosyoloji / din sosyolojisi disiplinlerine katkı sunacak şekilde yeniden okunup anlamlandırılabilir. Klasik eserleri sosyolojik bir bakışla yeniden okumak, onun entelektüel köklerinin sanılandan daha eski olduğunu ortaya çıkarmak açısından yararlı olacaktır.

Bu kitap on ikinci yüzyılda yaşamış Endülüslü İslam filozofu İbn Tufeyl'in *Hay bin Yakzân* adlı eserine odaklanmaktadır. Kitabın temel varsayımlarından biri eserin sosyolojik bir perspektifle de ele alınabileceği yönündedir. Nitekim söz konusu eser her ne kadar felsefe literatüründe tanınmış olsa da onun aynı zamanda göz ardı edilemez nitelikte sosyolojik bir tasarım da içerdiği açıktır. Elinizdeki kitap on iki bölümden oluşmakta ve bu bölümlerin altısı *Hay bin Yakzân* eserini sosyoloji bilhassa din sosyolojisi açısından ele almaktadır. Kitapta sosyolojinin dışında başta felsefe olmak üzere Kur'an, eğitim, İslam hukuku, kelam, tasavvuf, psikoloji, dil ve edebiyat alanları çerçevesinde birbirini tamamlar nitelikte bölümler bulunmaktadır.

Kitabın isminin *Hayy'dan Hû'ya Hay bin Yakzân* olarak belirlenmesinin nedeni hangi disipline göre ele alınırsa alınsın bakış açısını geniş tutmak ve mümkün olduğu kadar yeni yorumlar getirmek düşüncesidir. Çalışma İslam'ın en eski klasiklerinden biri üzerine farklı okumalar yapmayı denediği için literatüre önemli bir katkı sağlayacaktır; ancak gerek sosyolojik açıdan gerekse diğer disiplinler açısından olsun *Hay bin Yakzân*'la ilgili her şey söylenip bitirilmiş değildir. Kitabın kendinden sonraki çalışmalar için faydalı olmasını temenni etmekteyiz.

Çabalarıyla kitabın ortaya çıkmasını sağlayan Gürbüz Deniz, Canan Durmaz, Muhammet Özdemir, Hüseyin Yücel, Osman Aktaş, Luay Hatem Yaqoob, Kâmil Yelek, Abdulhamit Budak, Muhammed Yamaç ve Bekir Emiroğlu hocalarımıza ve kitabın yayınlanma sürecinde emeği geçen herkese içtenlikle teşekkür ediyoruz.

Ejder OKUMUŞ – Sıddık AĞÇOBAN

İÇİNDEKİLER

1.İBN TUFEYL'İN *HAY BİN YAKZÂN*'INI OKUMADA FARKLI BOYUTLAR

Ejder Okumuş [*] *- Sıddık Ağçoban* [**]

Giriş

Ebû Bekir Muhammed bin Abdulmelik bin Muhammed bin Muhammed bin Tufeyl el-Kaysî (1105-1185), bilinen adıyla İbn Tufeyl (Latin dünyasında *Abubacer Abentofail*) on ikinci yüzyıl Endülüs'ünde yetişmiş bir şahsiyettir. Endülüs insanı olduğuna göre doğal olarak Endülüs'ün toplumsal, siyasî, fikrî, bilimsel ve felsefi ikliminin filozofudur. Çeşitli resmi görevlerde de bulunmuş, mesela Muvahhidlerin hükümdarı Ebu Ya'kup Yusuf'un (hd 1163-84) saray hekimliğini yapmıştır. İbn Tufeyl; tıp, hukuk, din, astronomi, edebiyat ve felsefe alanlarında uzman bir kişilik olarak dikkati çeken bir insandır.[1]

İslam filozofu İbn Tufeyl'in farklı eserler kaleme almış olsa da en etkili eseri *Hay bin Yakzân*'dır.[2] Çağını aşan eserlerden biri olarak *Hay bin Yakzân*, gerçekten de yazıldığından bugüne kadar farklı kültür, din, millet ve medeniyete mensup insanlar, özellikle bilim insanları tarafından okunmuş ve pek çok araştırmaya konu olmuş bir kitaptır.

İbn Tufeyl *Hay bin Yakzân*'ı insan düzleminde Hay, Absal, Salaman ve Âdem karakterleri üzerinden kurgulamakta ve bu karakterler ekseninde ceylan, güneş ve diğer tabiat unsurlarına da başvurarak adada yalnız yaşayan insanın hayat hikâyesini çeşitli aşamalarıyla ortaya koymaktadır.[3] İbn Tufeyl'in *Esrârü'l-Hikmeti'l Meşrikıyye* adıyla da bilinen *Hay bin Yakzân* adlı eseri, şüphesiz birçok açıdan ve farklı boyutlarda okunup ele alınabilir. Bu çalışmada *Hayy'dan Hû'ya Hay Bin Yakzân* kitabına bakarak filozof İbn Tufeyl'in *Hay bin Yakzân* yapıtına farklı boyutlarıyla bakılabileceğinin bir örneği ortaya konulmaktadır.

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[1]   Bk. Muhammed b. Abdillâh b. Saîd es-Selmânî Lisânüddîn İbnü'l-Hatîb, *el-İhâta fî Ahbâri Gırnata* (Beyrut: Dâru'l-Kutubi'l-'İlmiyye, 1424/2003), 2/334; İlhan Kutluer – Hasan Kâtipoğlu, "Hay b. Yakzân", Türkiye Diyanet Vakfı İslâm Ansiklopedisi(İstanbul: TDV Yayınları, 1997), 16/551–554; İlhan Kutluer, "İbn Tufeyl", Türkiye Diyanet Vakfı İslâm Ansiklopedisi (İstanbul: TDV Yayınları, 1999), 20/418-425; Ejder Okumuş, "Hayy'dan Hû'ya Hay Bin Yakzan: İnsanın Toplumsallaşma Serüveninin Farklı Bir Öyküsü", *Hayy'dan Hû'ya Hay Bin Yakzan*, ed. Ejder Okumuş – Sıddık Ağçoban (Konya: Palet Yayınları, 2021), 235-249.

[2]   İbn Tufeyl, *Hayy bin Yakzân* (Kahire: Muessesetu Hindâvî li't-Ta'lîm ve's-Sekâfe, 2012).

[3]   İbn Tufeyl, *Hayy bin Yakzân* (Kahire: Muessesetu Hindâvî li't-Ta'lîm ve's-Sekâfe, 2012), 5 vd.

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2. *HAYY BİN YAKZÂN* VE HİKÂYENİN KUR'ÂNİ TEMELLERİ

Gürbüz Deniz[*]

2.1.İbn Tufeyl'in Hayatı

Ebû Bekir Muhammed bin Abdulmelik bin Muhammed bin Muhammed bin Tufeyl el-Kaysî; Vâdiaş Gırnata'da doğmuş Marakeş'te vefat etmiştir. Kays kabilesindendir. Latin dünyasında, Abubacer olarak bilinir. Endülüs'ün önemli bir filozofu ve tabibidir. İşbiliye ya da Kurtuba'da öğrenim gördüğü rivayet edilir. Baştafıkıh olmak üzere, öncelikle dini ilimler tahsil etmiş daha sonra ise tıp ve felsefe üzerinde yoğunlaşıp uzmanlaşmıştı. Felsefede öncüsü İbn Bâcce'dir. Septe ve Tanca eyalet valisinin ilgi ve alakasına mazhar olup ona sır kâtibi oldu. Daha sonra Muvahhidlerin hükümdarı Ebu Ya'kup Yusuf'un (hd 1163-84) saray hekimliğine getirildi. Bilindiği kadarıyla Endülüs ve Fas'ın dışında başka yerlerde bulunmamıştır. O hem *ulumu'l-ilahî* (metafizik) ve hem de ulumu *evailde* (diğer ilimlerde) yetkinlik kazanmış bir şahsiyet idi. Muvahhidî Halifesi Ebû Ya'kûb Yûsuf'un sarayında başhekim olarak görevlendirilmesi İbn Tufeyl'in hayatında dönüm noktası teşkil eder. Felsefeye ilgi duyan halife, İbn Tufeyl'i himayesine alarak ona huzurlu bir çalışma ortamı sağladı. Bu özel ilginin oluşmasında, Ebû Ya'kûb'un filozofla aynı kabileye mensubiyetinin rol oynamış olabileceği de ifade edilmektedir. Halifenin Aristoteles'in eserlerinin incelenmesi ve anlaşılması hakkında İbn Tufeyl'den destek istemesi üzerine, İbn Tufeyl kendisinin yaşlı olduğunu, bu işi en iyi İbn Rüşd'ün yapabileceğini tavsiye etmesi üzerine İbn Rüşd, Aristoteles'in bütün eserlerini şerh eder ki, bu şerhler felsefe tarihinde dönüm noktası oluşturmuştur.

İbn Tufeyl aynı zamanda iyi bir şairdir. İnsanları savaşa teşvik için halifenin isteği doğrultusunda şiirler yazmıştır. Bu bağlamda tıp literatüründe en uzun manzum tıp eseri olan *Urcuze fi'-t-Tıb* adlı eseri telif etmiştir. Anatomi bilgisinin tıp bilgisinden ileride olduğu kaynaklarda zikredilmektedir. Aynı zamanda Batlamyus teorilerine eleştiri yapmış bir gök bilimcidir. İbn Rüşd'e göre, İbn Tufeyl, Batlamyus sistemine karşı yeni bir sistem geliştirmiştir.

İbn Tufeyl, Ebû Ya'kub Yusuf'un 1184 yılındaki ölümünden sonra yerine geçen oğlu Ebû Yusuf el-Mansûr tarafından da himaye edildi. Ebû Ya'kub'un vefatından bir yıl sonra kendisi de Merakeş'te vefat etti. İbn Tufeyl'in temel eseri, felsefî bir öykü niteliğindeki *Hayy bin Yakzân'dır*. İbnTufyl'in bilinen bir öğrencisi

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3. İBN TUFEYL'İN EĞİTİM VE TOPLUM FELSEFESİ

Canan Durmaz[*]

Giriş

İbn Tufeyl ve Hay Bin Yakzân Eseri

Toplumsal ve Bireysel Kimliğiyle İbn Tufeyl

Meclis üyesi olarak ulusal görevlere aktif olarak katılan, aynı zamanda bilgin, fizyolog, öğretmen olarak tanınan İbn Tufeyl[1] Muvahhidler halifesi Ebu Yakub Yusuf'a saray tabibi ve muhtemelen kadı olarak hizmette bulunarak onunla samimi şekilde arkadaşlık yapmıştır.[2] Kaleme aldığı *Hay bin Yakzân* kitabı zamanının hâkim felsefi ve teolojik akımlarıyla karşılaştırıldığında istisnai bir otodidaktizm ve özerk akıl kullanımı örneğini temsil etmediği konusunda eleştirilse bile[3] genelde otodidaktik bir çalışma olarak görüldüğünden 1671'de ortaya çıkan Latince çeviri "Philosophus Autodidactus" adını almıştır. Eser 17.ve 18. yüzyıl Avrupa'sında felsefe ve edebiyat açısından etkili olduğunu kanıtlamıştır.[4]

İbn Tufeyl'in, sosyal, siyasi, bilimsel ve hukuki açıdan önemli görevlerde bulunması toplumsal yapıya önem verdiğini, en bilinen eserinde bireyi ve toplumu çevresel ve psikolojik şartlarıyla ele alması, anlama yoluyla analiz etmesi, olguları farklı disiplinler ve yöntemlerin etkisiyle değerlendirmesi düşünce sisteminin çok yönlülüğünü göstermektedir. Onun *Hay bin Yakzân* eseri dini kavrayış ve bu doğrultuda davranma biçimlerinin farklılığını ortaya koyarak bu farklılıklara duyulması gereken saygıyı vurgulamaktadır. Ayrıca İslam dinini kabul eden bireylerin dine yaklaşımlarının, dini eğilimlerinin farklı yansımalarını ön plana çıkarmakta, dini eylemlere daha fazla ağırlık veren bireylerle, mistik veya tasavvufi yöne ağırlık veren bireyler arasındaki anlayış farklılığının çatışmalara neden olmaması gerektiğini ve toplumsal dengenin kurulmasında farklılıkların etken olmasını önermektedir.

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[1] Lenn Evan Goodman, "Man and Society", *Ibn Tufayl's Hayy Ibn Yaqzan A Philosophical Tale*, ed. Lenn Evan Goodman (New York: Twayne Publishers, Inc., 1972), 91.

[2] Lenn E. Goodman, "İbn Tufeyl", *İslam Felsefesi Tarihi,* ed. Seyyid Hüseyin Nasr &Oliver Leaman, çev. Şamil Öçal & Hasan Tuncay Başoğlu (İstanbul: Açılım Kitap, 2007), 1/369.

[3] N. Germann, *Learning by Oneself: "Ḥayy ibn Yaqẓān", Autodidactism, and the Autonomy of Reason*, Schüler Und Meister (2016), 637.

[4] Roy Jackson, "Hayy İbn Yaqzan: Una Novela Filosófica De Ibn Tufayl (Hayy İbn Yaqzan: A Philosophical Novel By Ibn Tufayl)", *Alfinge* 29 (2017), 83-101, 87.

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4. *HAYY BİN YAKZÂN* ÜZERİNE SERBEST BİR DENEME: FITRAT, BİLİM VE MİSTİSİZM GEREKSİNİMLERİNDEKİ ÇEŞİTLİLİK

*Muhammet Özdemir**

Giriş

Bu çalışmanın amacı, bedenin doğrulayıcı araçsal akıl işlevini üstlendiği bir felsefi bilinç çağında, Ortaçağ'da yaşamış ve felsefe yapmış İbn Tufeyl'in *Hayy bin Yakzân* hikâyesine serbest bir deneme niteliğinde eleştirel bir açılım sağlamaktır. Önce İbn Sînâ tarafından kaleme alınmış, ardından üzerine bir şerh yazılmış, sonra İbn Tufeyl tarafından geliştirilmiş ve günümüzdeki şeklini almış *Hayy bin Yakzân* hikâyesi, dil ve kavramlarla tanışmamış bir deneyim öznesi niteliğinde *Hayy*, dil ve kavramlarla tabiat arasındaki ilişkilerin nesnel bir bağlamda sistematik istatistiklerini içeren bir deneyim niteliğinde *Salaman* ve dil ve kavramların bedensel nesnellikten arındırıldığı bir deneyimi içeren *Absal*'ın birbirleriyle etkileşimlerini konu almaktadır.[1] Bu bölümde ben, Hayy'ın deneyimine kişisel veya bireysel bir deneyim olarak, Salaman'ınkine nesnel (zâhirî) ve bilimsel bir deneyim olarak ve Absal'ınkine öznel ve ruhsal bir deneyim olarak işarette bulunacağım. Amacım, Ortaçağ'daki İslâm toplumlarında insan çeşitliliğinin göreceli gereksinimlerini saptamaktır. Ayrıca her üç çeşitliliği çağdaş beden felsefeleri bağlamında değerlendi-rerek söz konusu metni ve hikâyeyi günümüze taşıyabilmektir. Günümüzdeki felsefi çerçeveyi göz önünde bulunduruyor olmamın nedeni, *Hayy bin Yakzân* hikâyesinde hem sürdürülen hem de insani çeşitliliğe atıfla çözümlenmeye çalışılan beden ve ruh (zihin) ikircikli bölünmesinin (düalizm), 21. yüzyıl zihin ve toplum felsefelerinde bilincin bedenin algılarıyla özdeşleştirilmesi yoluyla aşılmaya çalışılıyor oluşudur.[2] Benim felsefi yorumuma göre, *Hayy bin Yakzân*, 21. yüzyıl çağdaş batı felsefelerine ancak zihin ve toplumsal ontoloji felsefeleri bakımından uyarlanabilir. Çünkü eserdeki bütün somut ve kavramsal atıflar beden ve ruhun (zihin/akıl) epistemolojik olanaklarınadır.[3]

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5. *HAYY BİN YAKZÂN* ÜZERİNDEN SAMİ S. HAWİ ELEŞTİRİSİ

Hüseyin Yücel[*]

Giriş

Endülüs dönemi İslam felsefesi filozoflarından İbn Tufeyl, felsefesini hakikati anlatma ve anlama açısından kendisine özgü bir hikâye yöntemi ile izah etmeye çalışmıştır. *Hayy bin Yakzân* isimli eserinde, insanın var oluşundan itibaren yaşadığı tecrübeleri adada yalnız bir insan formatında ele almıştır. İbn Tufeyl'in eseri, kendisinden sonraki birçok felsefi ekolde ve filozofların eserlerinde etki alanına sahiptir. Felsefi teorileri hikâye formatında anlatma metodu da kendisinden sonra farklı bilim adamları tarafından tekrar edilmiştir. Çalışmamızın konusu olan Sami S. Hawi'nin *Islamic Naturalism and Mysticism, A Philosophic Study of Ibn Tufayl's Hayy Bin Yaqzan* adlı eseri de bu alanda yapılmış önemli çalışmalardandır. Hawi'nin eseri İbn Tufeyl hakkında kaleme alınan birçok çalışmada referans olarak kullanılmaktadır. Bu bakımdan incelemeye çalışacağımız eser üzerinden Hawi'nin özellikle İbn Tufeyl'i natüralist, evrimci, panteist ve mistik bir düşünür olarak ele alışını tahkik edeceğiz.

Hawi eserini oldukça geniş bir perspektifte kaleme aldığı görülmektedir. Giriş ve üç bölümden oluşan eserin birinci bölümünde öncelikle genel olarak *Hayy bin Yakzân* isimli eserin mahiyeti ve metoduna yönelik araştırmaları içermektedir. Devamında *Hayy bin Yakzân* eserinin de başında değinilen, İbn Tufeyl'in kendisinden önceki felsefi geleneği eleştirisi bölümü yer almaktadır. Bu alana geniş yer veren Hawi, İbn Tufeyl'in Fârâbî, İbn Sînâ, Gazzali ve İbn Bacce'ye yönelik düşüncelerini incelerken, kendisinden önceki felsefi geleneğin etkisini de ele almaktadır. İkinci bölümde ise, İbn Tufeyl'in felsefesinin radikalizm yönü ve natüralist görüşünü incelemekle çalışmaya başlamaktadır. Bu çerçevede natüralist metodun gerekliliği, hayatın başlangıcına dair natüralist teorilerin Antik dönem ve Modern dönemdeki teorilerle izahı, Ruhun varlığı ve doğası, Epistemoloji ve bilme yöntemleri gibi başlıklarla devam etmektedir. Son bölümde ise, Tanrı-âlem ilişkisi, Natüralizm ve Mistik tecrübe gibi alanları incelemektedir. Bu başlıklandırmaya genel olarak baktığımızda İbn Tufeyl'in *Hayy bin Yakzân* eserinin ele aldığı konuların genel sırasının gözetildiği görülmektedir.

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6. *HAYY BİN YAKZÂN*'DA DİL VE EDEBİYAT

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Giriş

Hayy bin Yakzân eseri, felsefe ve edebiyatın iç içe geçtiği yazılı eserlerin en önemli örneklerinden biridir. Arapça olarak telif edilmiş olan eser, Arap öykü-roman türünün ilk örneklerinden biri sayılabilir. Yazar, bu eser aracılığıyla "akıl", "din" ve "felsefe" ile ilgili görüşlerini dile getirme olanağı bulmuştur. Eserin yazarı İbn Tufeyl her ne kadar felsefe ve tıp alanında şöhret kazanmış olsa da edip ve şair yönünün de olduğu bilinmektedir.

Bu araştırma *Hayy bin Yakzân* adlı eserin dil ve edebiyat açısından incelenmesini amaçlamaktadır. Aynı zamanda yazarın eserine yansıttığı kültür birikimini ve dildeki maharetini de okuyucuya arz etmeyi hedeflemektedir. Yazarın, eserin kurgulanmasında tercih ettiği karakterler, yer ve zaman da bu araştırmanın unsurlarını teşkil etmektedir. Diğer taraftan yazarın üslubu, kullandığı ibare ve ifadelerin eserin konusu ile uyumu da ele alınan hususlardan olmuştur. Hicrî 5. yüzyılda yazılan böylesi sembolik bir eserin, günümüz okuyucusu tarafından anlaşılıp anlaşılamayacağı hususu da ele alınmıştır. Eserin incelemeye konu olan bir diğer yönü ise belagat ile ilgili yönüdür. Kinâye, teşbih, itnâb, îcâz ve iktibâs gibi belagat unsurlarının eserdeki yansımaları tahlil edilmeye çalışılmıştır.

Bu araştırma *Hayy bin Yakzân* adlı eserin dil ve edebiyat açısından incelenmesini amaçlarken eserde geçen kelimelerin anlamlarını açıklamaktan ve derin felsefî düşüncelerin tahlilini yapmaktan kaçınmaya çalışmıştır. İbn Tufeyl her ne kadar filozof yönüyle ön plana çıkmış olsa da bu araştırmada İbn Tufeyl'in edebî yönü gözler önüne serilmeye çalışılmıştır. İbn Tufeyl'in felsefe ve edebiyatı bir araya getirdiği bu eserinde felsefe ile ilgili görüşlerini ustalıkla takdim ettiği hususu, müsellem bir hakikattir. İbn Tufeyl'in edîb ve dilci yönü, edebiyatçılar ve dilciler tarafından kabul ve beğeni görmüştür. Ayrıca müellifin şöhreti dünyanın birçok yerine yayılmış ve eseri birçok dile tercüme edilmiştir.

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7. HÜSÜN VE KUBUH MESELESİNDE AKLIN ROLÜ:
İBN TUFEYL'İN *HAYY BİN YAKZÂN*'I ÜZERİNE BİR DEĞERLENDİRME

*Kamil Yelek**

Giriş

İbn Tufeyl (öl. 581/1185) insanın akıl ile her şeyi kavrayabileceğini, evreni yaratan bir gücün olduğunu ve kâinattaki var olan şeylerin gözlemlenerek yaratıcının akıl yoluyla bulunabileceğini anlatan bir hikâye kaleme alır. Onun *Hay bin Yakzân* adlı eserinde, hayatının çoğunu bir adada tek başına yaşayan kişinin hikâyesi konu edilmektedir. Bu adada bir ceylan tarafından büyütülen çocuğun, akıl yoluyla yaratıcıyı bulması anlatılır. Hay kırklı yaşlardayken, Allah'a ibadet etmek için adaya gelen Absal ile karşılaşır ve onunla arkadaş olurlar. Absal, Hay'a konuşmayı ve okumayı öğretir. Hay da Absal'a kendisinin inancını, onu nasıl keşfettiğini ve insanların nasıl yaşaması gerektiğiyle ilgili şeyleri anlatır. Hay'dan çok etkilenen Absal, onu da yanına alarak tekrar kendi adasına döner. Absal, en iyi arkadaşı ve adanın lideri olan Salaman'ın yanına giderek Hay ile yaşadıklarını anlatır. Adanın ileri gelenleri önce ilgiyle Hay'ı dinlemek isterler. Fakat Hay kendi bildiği ve yapılmasını istediği şeyleri anlatmaya başlayınca herkes rahatsız olmaya başlar ve onun fitne çıkardığını düşünürler. Çünkü Hay onların bildikleri ve uyguladıkları kuralların hepsinin yanlış ve eksik olduğunu söylemektedir. Giderek çevreleri boşalır ve hiç kimse artık dinlemez olur. Bunun üzerine Absal ve Hay bir araya gelir ve yaptıklarının yanlış olduğunu anlarlar. Adada bulunan insanlara kendilerinin yanlış yaptıklarını, halkın bildiği gibi ibadet edip inanması gerektiğini söyleyip, kendi adalarına dönerler.[1]

İbn Tufeyl bu hikâye ile özellikle Hay bin Yakzân'ın adada tek başına yaşadığı evrede herhangi bir peygamber ile muhatap olmayan ya da kendisine ilâhî bir tebliğ ulaşmayan kişinin "akıl" yoluyla Allah'ın varlığına ve birliğine ulaşabileceğini göstermeye çalışır.

İnsanın kendisine verilen akıl ve irade ile Allah'ın varlığına ve birliğine ulaşıp ulaşamayacağı, felsefenin yanı sıra teolojinin de en tartışmalı konularından biridir. Farklı ilmi disiplinleri ilgilendiren ve literatürde hüsün-kubuh meselesiyle

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1   İbn Tufeyl, *Hayy Bin Yakzan*, çev. Yusuf Özkan Özburun vd. (İstanbul, İnsan Yayınları. 2020), s. 21-86.

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8. BİR TOPLUM KÜSKÜNÜ HAY BİN YAKZÂN

*Abdulhamit Budak**

Giriş

İnsanın doğuştan getirdiği verili özellikleri ve yaratılışının gereği sahip olduğu biyolojik ve ruhi imkanları, onun bir toplum içinde doğmasını, büyümesini ve yaşamasını gerektirmektedir. Bunun aksi bir durum, yaşamının devamını imkânsız kılmakta varlığını tehlikeye sokmaktadır. Diğer canlılar ile mukayese edildiğinde dünyaya gelme anında ve hayatının ilk dönemlerinde en savunmasız varlığın insan olduğu söylenebilir. Aristo "İnsan toplumsal bir varlıktır" sözüyle onun diğer canlılardan farklı olduğunu belirtmiş ve toplumsallık yönüne vurgu yapmıştır.[1]

İster doğal ister ilahi bir kanun diyelim her insan verili bir toplumsal yapı içerisinde dünyaya gelir ve genellikle bu yapı içerisinde hayatını sürdürür. İnsan dünyaya gelmek için bir anne ve babaya ihtiyaç duyar ve bu ortam onun ilk doğal toplumsal ortamı olur. Aile ve bu ailenin çevresinde meydana gelen gruplaşmalar onun toplumsal vasatını oluşturur. Hayat ile ilgili fiziksel ve düşünsel pek çok kabiliyeti bu ortamda kazanır. İçinde bulunduğu toplumla daha genel anlamdaki etkileşimleri ile toplumsallaşma tecrübesini yaşar. İnsan için bunun aksini anlatan bir durum varsa bunun masallara ya da alegorik anlatılara ait bir durum olduğunu, reel hayatla bir bağı bulunmadığını söyleyebiliriz.

İnsan zihinsel ve bedensel açıdan belli bir yetkinliğe ulaştığında varlığını ve hayatını devam ettirme adına topluma olan gereksinimleri azalır, hatta ona hiç ihtiyaç da duymayabilir. Fakat sosyal, duygusal, fiziksel güvenlik gibi ihtiyaçlarını toplum içinde daha rahat sağlaması ve bunun sonucu hayatın kolaylaşması adına toplumsal bir varlık olarak hayatını devam ettirir. Bu durumu sadece ihtiyaçlarla ilişkilendirmek ve çıkarcı bir yaklaşımla açıklamak insanın yaratılışında yani fıtratında var olan toplumda hemcinsleriyle beraber yaşama duygusunu göz ardı etmek olur.

Şurası da bir gerçek ki bütün insanlar hayatları boyunca bir toplum içinde yaşamazlar. Bazı insanlar hayatlarının belli bir döneminde toplumsal hayata sırt çevirirler ve yalnız yaşamaya başlarlar. Bu insanların bazıları bir müddet sonra eski hayatlarına dönüp toplumsal hayata katılırken bazıları da ölünceye kadar tek

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[1] Aristoteles, *Politika,* çev. Mete Tunçay (İstanbul: Remzi Kitabevi, 2009), 9.

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9. *HAY BİN YAKZÂN*'I SOSYOLOJİK OKUMAK

*Sıddık Ağçoban**

Giriş

Ḥay bin Yaḳẓan başlıklı kitapları konu edinen eserlerdeki ortak nokta felsefi bir aydınlanma öğretisine dayanıyor olmalarıdır.[1] Bu durum kuşkusuz Hay'ın tasarımındaki felsefi temanın oldukça ilham verici olduğunu gösteren bir kanıt niteliğindedir. O, güçlü felsefi altyapısı sayesinde sadece ilham verici olmakla kalmamış aynı zamanda sahip olduğu ününü önemli ölçüde ona borçlu olduğu geniş bir felsefe literatürünün doğmasını da sağlamıştır. Bugün her ne kadar kelam, biraz tasavvuf, eğitim, psikoloji gibi alanlar tarafından da inceleniyor olsa da o felsefedeki asıl ününü hala önemli ölçüde korumaktadır. Bunun yanında *Hay bin Yakzân,* her ne kadar felsefi bir anlatı olarak tanınmış olsa da onun yapısal özelliklerinden biri kuşkusuz içine dikkatlice yerleştirilmiş olan sosyolojik tasarımdır. Bu tasarıma göre Hay'ın aslında analitik bir araç olarak İbn Tufeyl tarafından tasarlandığını söyleyebiliriz. İbn Tufeyl, bu araç sayesinde toplumun, dinin bireysel alanlarını kısıtlayıp kısıtlamadığını, kısıtlıyorsa bunu ne ölçüde (nasıl değil) yaptığını çözümlemeyi amaçlamaktadır. Kitabın bu bölümünde Hay'ın İbn Tufeyl tarafından tasarlanmış analitik bir araç olarak okunabileceği ileri sürülmekte ve Hay'ın hikâyesi sosyolojik bir çözümlemeye tabi tutulmaktadır. Bölüm İslam düşünce tarihinin bu klasik eserine yeni bir bakış açısı getirmeye çalışmakta ve onun sadece belli bir konsepte hapsedildiği takdirde yapısındaki bütünlüğün bozulduğuna dikkat çekmektedir.

9.1. Vakvak Ağacı, Abiogenesis ve İnsandan Gelmeyen Bir İnsan

İbn Tufeyl, Hay'ın hikâyesini "Vakvak" denilen mitolojik bir ağaçla başlatmaktadır. Anlatıldığına göre bu ağaç insan şeklinde meyveler vermektedir. Bu ağacın bulunduğu adada hava şartları bir insanın oluşumu için son derece dengeli olduğundan burada anne-baba olmaksızın doğumlar bu şekilde gerçekleşebilmektedir. İşte hay da böyle doğumların gerçekleştiği bir adada kendi kendine meydana gelmiştir. İbn Tufeyl, Hay'ın oluşumuyla ilgili iki teoriden daha bahseder. Bunlardan biri Hz. Musa'nın doğum hikâyesine benzer, bu teoride Hay normal anne

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1 İlhan Kutluer – Hasan Katipoğlu, "Hay b. Yakzan", *TDV İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1997), 16/551.

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10. İBN TUFEYL'İN *HAY BİN YAKZÂN* ADLI ESERİNE DİN-TOPLUM İLİŞKİLERİ AÇISINDAN BİR BAKIŞ

Muhammed Yamaç[*]

Giriş

Bu çalışma, Endülüs felsefe geleneğinin önemli temsilcilerinden biri olan İbn Tufeyl (581/1185) tarafından 12. yüzyılda kaleme alınan ve Babanzâde Reşid tarafından 1923'te tercüme edilen *Hay Bin Yakzân* (*Esrârü'l-hikmeti'l-meşrikiyye*)[1] adlı hikâye tarzındaki felsefi romana din sosyolojisi açısından bir bakışı denemektedir. Bu çerçevede eserin dinî ve sosyolojik unsurlarına dikkat çekilmesi amaçlanmaktadır.

Eser, Hay karakterinin eğitimden yoksun bir şekilde bir adada doğaya dair salt gözlem, deney, akıl yürütme ve bireysel irade ile "insan-ı kâmil" düzeyine ulaşılabileceğini kanıtlamaya girişmektedir. Bu yönüyle roman, insan merkezli olmasının yanında tüm boyut ve içerdiği anlamlara bakıldığında Hay baş karakter olmak üzere farklı iki adada yaşayan (diğerleri Salaman ve Asal[2]) üç kahramanı ve yaşadıkları bireysel/toplumsal ortamı konu almaktadır. Bununla birlikte mutlak bilgiye her ne kadar bireysel olarak ulaşılabilse de bilginin pratikteki yerinin toplumsal olması ve toplumsal doğrulamaya muhtaç olması eserde öne çıkan bir diğer husustur. Bu noktada eserde geçen Hay; bir beşer olarak yaşayan, dış dünya ile temas kuran, hisseden, tecrübe eden, düşünen ve bilen insanı temsil etmektedir.[3] Bu anlamda Hay, eserin ilk bölümünde bireysel, ikinci bölümünde ise sosyolojik gözlem ve toplumsal ilişkileri dolayısıyla toplumsal bir varlığı resmetmektedir. Çalışmamızın konusu gereği Hay anlatısının bu toplumsal boyutunu ifade eden ikinci bölümü (Hay'ın Asal ile tanışması ve sonrası) analiz edilecektir. Doküman incelemesi yöntemi çerçevesinde ele alınan çalışma, söz konusu eseri din sosyolojisi disiplini gözüyle değerlendirmeyi esas almaktadır.

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[1]   İbni Tufeyl, *Hayy bin Yakzân*, çev. Babanzâde Reşid, haz. Mustafa Uluçay (İstanbul: Salon Yayınları, 3. Basım, 2019).

[2]   Metinde önce Absal, daha sonraları Asal ismi geçmektedir. Metnin genelinde daha yaygın bir kullanıma sahip olduğu için Asal ismini kullanmayı tercih ettik.

[3]   İlhan Kutluer – Hasan Kâtipoğlu, "Hay b. Yakzân", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (Erişim 20 Mart 2021).

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11. İBN TUFEYL'İN *HAYY BİN YAKZÂN* ADLI ESERİNDE ÜÇ TİP DİN-TOPLUM İLİŞKİSİ

Bekir Emiroğlu[*]

Giriş

İbn Rüşd'ün selefi ve Endülüs felsefe geleneğinin en önemli simalarından biri olan İbn Tufeyl'in hekim, filozof, âlim ve devlet adamı vasıflarına sahip çok yönlü bir kişiliğe sahip olduğu söylenebilir. Devletin yönetim kademelerinde ve vezirlik görevinde daha ziyade felsefi ve kültürel danışmanlık vazifesini ifa ettiği belirtilmektedir.[1] İbn Tufeyl, Endülüs'te 700 yılı aşkın bir süre hüküm süren Endülüs Batı Müslümanlık tecrübesi sürecinin sonlarına doğru, Muvahhidler Dönemi'nde, fikri ve toplumsal açıdan oldukça münbit ve renkli bir dönemde yaşamıştır. Felsefi ve düşünsel alanda rasyonel görüşlerin revaçta olduğu bu dönem kültürel canlılığı da beraberinde getirmiştir. Toplumsal işleyişin dinamik karakteri bayındırlık alanına da yansımış Cebel-i Tarık'ın bir şehir halinde yeniden inşası başta olmak üzere pek çok yenileşme faaliyeti bu dönemde hayat bulmuştur.[2]

İbn Tufeyl'in pek çok tahkik, çeviri, yorum ve disiplinlerarası değerlendirmeye konu olan ve günümüze ulaşan tek felsefi eseri olan *Hayy bin Yakzân* adlı eseri, ilk bakışta yoğun bir felsefi geleneğin eleştirel bir bakış açısıyla ele alınıp incelendiği bir esermiş gibi görünse de aslında çok boyutlu anlam katmanlarıyla çeşitlendirilmiş, pek çok yönden analize imkân veren ve toplumsal pek çok meseleyi de irdeleyen bir başyapıttır.

Felsefî anlamda teorik düşünmenin sembolik dilde ifade edilmesi hem İslam öncesi felsefe faaliyetlerinde hem de İslam düşünce dünyasında sıkça rastlana bir durumdur.[3] İbn Tufeyl, kavramsal analiz yerine kurgusal anlatı yöntemiyle ve felsefî bir tahkiye tarzı olan metaforik anlatım üslubuyla kaleme aldığı *Hayy bin Yakzân* adlı eserinin kahramanları, mekânsal ve karakterleri açısından temsili bir anlatıma sahipse de çok katmanlı bir anlamsal içeriğe sahiptir. İnsanın/insanlığın maddi ilerleme ile manevî tekâmülünün paralel bir şekilde anlatıldığı ve çeşitli sembol, alegori ve metaforlara yer verilen hikâye, hangi düzeyde okunacaksa ona göre yorumlanabilme özelliğine ve çok anlamlılık imkânına sahiptir. İbn Tufeyl

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[1] Lenn Evan Goodman, *Ibn Tufayl's Hay Ibn Yaqzan*. (Los Angeles: GeeTeeBee, 1991)

[2] Mehmet Özdemir, *Endülüs Müslümanları I (Siyasi Tarih)*. (Ankara: TDV Yayınları, 1994) s. 175.

[3] Ömer Türker, "Hayy b. Yakzan: İnsanlık Adasında Yalnız Bir Hakikat Yolcusu", *Sosyoloji Dergisi,* 3/18, (2009), s. 196.

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12. HAYY'DAN HÛ'YA *HAY BİN YAKZÂN*:
İNSANIN TOPLUMSALLAŞMA SERÜVENİNİN FARKLI BİR ÖYKÜSÜ

*Ejder Okumuş**

Giriş

Bu çalışmanın konusu, filozof İbn Tufeyl'in kaleme aldığı ünlü yapıt *Hay bin Yakzân*'da anlatılanlar içinde Hay karakteri ekseninde işaretlenen insanın toplumsallaşma serüvenidir. Çalışmanın önemi bir yönüyle filozof İbn Tufeyl'in *Hay bin Yakzân* adlı eserinin yazıldığı günden bu yana bütün içerikleriyle etkileyici bir eser olup üzerine birçok araştırmanın yapılmasından, diğer yönüyle de toplumsallaşma olgusunun insan için hayati ölçüde mühim olmasından ileri gelmektedir. Öncelikle İbn Tufeyl ve *Hay bin Yakzân*'dan kısaca bahsetmek gerekirse; Latin dünyasında Abubacer Abentofail olarak tanınan İbn Tufeyl (1105-1185) Endülüs'ün fikri, bilimsel ve felsefi ikliminin filozofudur. Tıp, hukuk, din, astronomi, edebiyat ve felsefe alanlarında uzman bir kişilik olarak İbn Tufeyl, 12. asır Endülüs'ünün insanıdır. Çeşitli resmi görevlerde bulunmuş bir şahsiyettir. Muvahhidlerin hükümdarı Ebu Ya'kup Yusuf'un (hd 1163-84) saray hekimliğinde de bulunmuştur.[1] Şairliği de olan İbn Tufeyl, meşrikî anlamda din ile metafizik ve felsefeyi uzlaştırma çabasıyla dikkatleri çekmiştir. *Hay bin Yakzân*[2] adlı eserinde de böyle bir çabayı görmek mümkündür.[3]

Hay b. Yakzân'ı İbn Tufeyl, Hay, Absal, Salaman, Âdem, Ceylan ve Güneş karakterleri üzerinden kurgulamakta ve bu karakterler ekseninde adada yalnız yaşayan insanın hayat hikayesini çeşitli aşamalarıyla ortaya koymaktadır.[4] İbn Tufeyl'in *Esrârü'l-Hikmeti'l Meşrikıyye* adıyla da bilinen *Hay bin Yakzân* adlı eseri, şüphesiz birçok açıdan ele alınabilir. Nitekim farklı bilimsel alanlarda yapılan birçok araştırma, yorum ve değerlendirmenin konusu olmuştur. Bu çalışmada ise eserde felsefî, metafizik, fikrî, bireysel, toplumsal, dini, entelektüel ve bedensel boyutla-

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1.   Bk. Muhammed b. Abdillâh b. Saîd es-Selmânî Lisânüddîn İbnü'l-Hatîb, el-*İhâta fî* Ahbâri *Gırnata* (Beyrut: Dâru'l-Kutubi'l-'İlmiyye, 1424/2003), 2/334.

2.   İbn Tufeyl, *Hayy bin Yakzân*. Kahire: Muessesetu Hindâvî li't-Ta'lîm ve's-Sekâfe, 2012.

3.   Bk. Mahmoud Nayef Baroud, "Journey of Knowledge in Ibn Tufayl's Hayy Bin Yaqzan", *A Companion to World Literature*. Ed. Ken Seigneurie (United States: John Wiley – Sons, Ltd., 2019), 8; İlhan Kutluer, "İbn Tufeyl", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi* (İstanbul: TDV Yayınları, 1999), 20/418-425.

4.   İbn Tufeyl, *Hayy bin Yakzân*, 5 vd.

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SUNUŞ

Türklük bilimi araştırmalarına önemli hizmetler ve özgün bilimsel katkılar sunup ekol oluşturabilmiş isimlerden biri de hocamız Prof. Dr. H. Ömer Karpuz'dur. 1960 yılında sevgiyle bağlı olduğu memleketi Sivas'ın Gürün ilçesinde doğan hocamız, 1971 yılında Gürün Cumhuriyet İlkokulu'ndan, 1974 yılında Gürün Lisesi Orta Kısmı'ndan, 1977 yılında da Gürün Lisesinden mezun olmuştur. Selçuk Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünde başlamış olduğu lisans öğrenimini 1981 yılında Atatürk Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünden, Prof. Dr. Efrasiyap Gemalmaz'ın danışmanlığında hazırlamış olduğu "Sivas İli Gürün İlçesi Ağızları" adlı lisans tezi ile mezun olmuştur. Mezuniyetinin hemen ardından 1983 yılı Kasım'ına kadar Sivas İmam Hatip Lisesinde Türkçe ve edebiyat öğretmenliği yapan hocamız, bu tarihten itibaren Atatürk Üniversitesi, Kâzım Karabekir Eğitim Fakültesi Türk Dili ve Edebiyatı Eğitimi Bölümünde araştırma görevlisi olarak akademik hayatına başlamıştır. Yüksek lisansını Prof. Dr. Orhan Okay'ın danışmanlığında hazırladığı "Hazine-i Fünun Mecmuası -İnceleme-Fihrist-Metin" adlı tez ile 1986'da, doktorasını ise Prof. Dr. Recep Toparlı danışmanlığında hazırladığı "Abdürrahim Karahisari'nin Vahdetnamesi -Gramer İncelemesi, Metin, Tahlilli İndeks" adlı tezi ile Atatürk Üniversitesi Sosyal Bilimler Enstitüsü bünyesinde tamamlamıştır. Araştırma görevlisi kadrosunda görev yaptığı biriminde, müteakiben Ondokuz Mayıs Üniversitesi Fen Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünde ve Pamukkale Üniversitesi Fen-Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünde yardımcı doçent kadrosunda çalışan hocamız, kurucu bölüm başkanı olduğu Pamukkale Üniversitesi bünyesinde 1996 yılında doçent, 2001 yılı itibariyle de profesör olarak görev yapmıştır. 2013 yılında Amerika Birleşik Devletleri Texas Pan American Üniversitesinde 2014 ile 2020 yılları arasında da İstanbul Kültür Üniversitesi'nde görev almış olan hocamız akademik hayatında tüm konumlarda yöneticilik görevlerini de üstlenmiştir. Kitap, kitap bölümü, makale ve bildirilerinin tamamı özgün ve bilimsel, düşünsel derinliğin eseri olan hocamız dersleri ve konferanslarının yanı sıra anılan türlerdeki yazılı eserleri ile de başta öğrencileri olmak üzere bilim insanlarına ilham kaynağı olmuştur.

Gerek bilim dünyasına kazandırdığı eserlerle gerek yetiştirdiği öğrencilerle Türkoloji'de adından söz ettiren hocamızın belirgin özelliklerinden biri Türkçeye duyduğu ve her ortamda belli ettiği saygı ve sevgidir. Yolu hocamızın önüne düşen hemen her öğrencinin yahut eğitimcinin kendisinden muhtelif vesilelerle duyduğu *"Yüksek nitelikli bir yaşam, ancak bilincine varılarak kullanılan bir dille kazanılabilir."* sözü, zihnindeki dil bilincinin yüksekliğine, gönlündeki Türkçe sevgisinin derinliğine, hayatının her alanına nüfuz etmiş olan Türkçe hassasiyetinin derecesine işaret eder. Sohbetine iştirak eden her misafir, derslerine devam eden her öğrenci, hocamızın bu minvaldeki başka sözlerine daima şahit olmuştur. Daha önce planlanan ancak ortaya çıkışı 2021 Yunus Emre ve Türkçe Yılı'na rastlayan bu kitap hem kendisine hem de

o kutlu kaynaktan beslenen öğrencileri olarak Türkçeye duyduğumuz saygının bir hatırasını somutlaştırmak üzere hazırlandı.

Prof. Dr. H. Ömer Karpuz'a Armağan Türkçeye Saygı adlı çalışma, 33 yazı ve kitabın sonuna eklenmiş 10 hatıra metninden oluşmaktadır. Ülkemizin çeşitli üniversitelerinde veya eğitim kurumlarında akademisyen yahut eğitimci olarak hizmet veren bilim insanlarının kaleme aldığı yazılar ana hatlarıyla 3 başlıkta toplanıyor: dil, edebiyat ve tarih. Dil bilimi, Türkçenin dil bilgisi, Türkçe eğitimi, yabancılara Türkçe öğretimi, yeni Türk edebiyatı, klasik Türk edebiyatı, halk edebiyatı, halk bilimi, mitoloji gibi alanlarda titizlikle ilk defa yazılmış değerli yazılarıyla destek veren tüm hocalarımıza, araştırmacılarımıza gönülden teşekkürümüzü sunuyoruz. Kitabın sonuna, hocamızla ilgili anısını veya düşüncelerini dile getirmek isteyenler için "Hatıralarda H. Ömer Karpuz" adlı ayrı bir bölüm eklendi. Bu kısma da 10 hocamız kıymetli yazılarıyla katkı verdi. Kendilerine bu samimi hatıralarını kalıcı kılan değerli paylaşımları için ayrıca teşekkür ediyoruz.

Yaklaşık iki yıldır dünyayı ve ülkemizi etkisi altına alan salgın, hepimizin hareket alanını kısıtladı, hemen herkesi evlerde kalmaya mecbur etti. Bu süre zarfında konuşmalar telefonlara ve sosyal medya ortamlarına kaydı. Görüşmeler, buluşmalar hep uzaktan oldu. Böyle bir atmosferde hazırlığına girişilen bu kitap, saygıdeğer hocamızın öğrencilerinin, mesai ve yol arkadaşlarının, Türkçeye gönül veren bilim insanlarının buluştuğu bir platform hâline geldi. Bizi bu yolculukta yalnız bırakmayan hocalarımıza, arkadaşlarımıza şükran borçluyuz. Kitabın basımını gerçekleştiren Palet Yayınları'nın sahibi Muhammet Ali Çelik başta olmak üzere yöneticilerine ve çalışanlarına teşekkür ediyoruz.

Varlığı ile bize güç katan, öneri ve düşünceleriyle bizleri her zaman daha iyisini yapmaya yönlendiren ve yüreklendiren hocamız Prof. Dr. H. Ömer Karpuz'a; üzerimizdeki eşsiz emeklerine duyduğumuz minnet ve Türkçeye adanmış nitelikli ömrünün uzun yıllar daha ufuk açan eserlere imza atmasına vesile olması dileklerimizle sonsuz şükranımızı arz ediyoruz.

24 Kasım 2021

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İÇİNDEKİLER

HATIRA YAZILARI

ARAŞTIRMA YAZILARI

BİR TÜRK KANONU OLARAK TONYUKUK METNİ

Ali AKAR[*]

Tonyukuk ve Yazıtı

II. Köktürk Kağanlığının kuruluşu ve kurumlaşmasında önemli roller üstlenen komutan ve devlet adamı Tonyukuk'un doğum tarihi ve yeri hakkındaki bilgiler karışıktır. 630'lu yıllarda Çin yönetimi, Türk boy ve oymaklarını kontrol altında tutmak için Ordos bölgesine yerleştirmiştir. Tonyukuk buraya yerleştirilen boylardan biri olan Aşidelere mensup Tonyukuk 645-650 yılları arasında doğmuş olmalıdır.

Tonyukuk, 681'de Kutluğ (İlteriş Kağan) Çin'e isyan etmesiyle onun yanında yer almış ve II. Köktürk Devletinin kuruluşunda önemli roller üstlenip askerî danışman ve "baga tarkan" olarak görev yapmıştır. Kutluk'un 691'de ölümünden sonra yerine geçen kardeşi Kapgan Kağan döneminde de devletteki rolü devam etmiş; bilgi ve tecrübesiyle devlete önemli hizmetlerde bulunmuştur. Kapgan Kağan'ın 716'da ölmesinden sonra yerine oğlu İnal Kağan geçmiştir. Bu sırada Tonyukuk, Köktürk sarayında kağanın yanında yer alıyordu. İnal Kağan'ın birkaç aylık iktidarına İlteriş Kağan'ın küçük oğlu Köl Tigin bir saray darbesiyle son verince Tonyukuk da saraydan uzaklaştırılmış ve kendi kabilesinin bulunduğu bugünkü Nalayh kasabası yakınlarında bulunan Koşo Çaydam'a giderek orada iki taştan oluşan ünlü yazıtını diktirmiştir.

Tonyukuk'un saraydan uzaklaşması kısa sürmüş, birkaç yıl sonra da Bilge Kağan tarafından Ötüken'e davet edilmiş ve ömrünün sonuna kadar bu görevini sürdürmüştür. Yazıtında hayatının son yıllarıyla ilgili bilgi bulunmayan Tonyukuk'la ilgili Çin kaynaklarındaki son kayıtlar 725 tarihine aittir. Bu yüzden onun ölüm tarihini 725 yahut ondan birkaç yıl sonra olarak tahmin ediyoruz.

Tonyukuk, kendi adına Koşo Çaydam'da diktirdiği yazıtında II. Köktürk Devleti döneminde devletin teşkilatlandırılmasında, savaşlardaki rolünü ve bu sırada yaşadığı olayları kendi ağzından anlatmıştır. Bu yönüyle söz konusu yazıtlar, Türk dilinin ilk askerî hatıratı hüviyetini taşımaktadır. Tonyukuk, iki taştan oluşan 62 satırlık metinde, Kutluk Devleti'nin kuruluşu, Oğuz seferi, Kırgız seferi, Çin seferleri, Soğd ve Demirkapı seferlerini anlatmış ve son bölümde de kendi deneyimleri ışığında gelecek nesillere birtakım öğütler vermiştir.

Tonyukuk Yazıtı, kağanlık yazıtlarına göre (Köl Tigin Yazıtı, Bilge Kağan Yazıtı, Tes, Taryat Yazıtı) daha "sivil" bir metindir. Çünkü kağanlık yazıtlarında olaylar "resmî" bir bakış açısı ve üslupla anlatılırken Tonyukuk, kendi yaşadığı

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ANLAMBİLİM BAKIŞ AÇISINDAN TÜRKÇE DİLBİLGİSİ

Ahmet AKÇATAŞ[*]

Türkçe dilbilgisi çalışmalarında işlev, yapı ve anlam açılarından yapılan betimlemeler, karışık bir şekilde dağıtılmıştır. Bu sebeple bu üç açıdan dil parçalarını betimleyen üç farklı gramerin yazılması, gereklidir. Özellikle anlama dayalı bir dilbilgisi yazımının zorunlu hale geldiği âşikârdır.

Dünyada "semantik gramer" konuları, farklı şekillerde araştırılmaktadır. Sözdizimi, sözcük bilim, morfo-semantik, fono-semantik başlıkları altında değişik çalışmalar vardır.

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ELEŞTİREL OKUMA BECERİSİ BAKIMINDAN 2019 TÜRKÇE DERSİ ÖĞRETİM PROGRAMI'NIN (1-8. SINIFLAR) DEĞERLENDİRİLMESİ

*Elif AKTAŞ**

Giriş

Bilgiye ulaşmanın, iletişim kurmanın, öğrenmenin ve kendini geliştirmenin en etkin yollarından biri olan okuma; yazıları görme ve seslendirmenin ötesinde anlama, yorumlama, eleştirme ve değerlendirmeyi de içeren üst düzey bir beceridir (Sever, 2015, s. 13; Cemiloğlu, 2004, s. 164). Geniş anlamıyla okuma; "yazıları görme, algılama, düşünme, anlama, ilişkilendirme, eleştirme, zihinde yapılandırma gibi göz ve beynin çeşitli işlevlerinden oluşan karmaşık bir süreç" olarak tanımlamaktadır (Güneş, 2017, s. 40). Zihinsel çıkarımın ön planda olduğu anlamsal bir faaliyet olan okumanın amacı, metinde yazarın vermek istediği iletiyi anlamaktır.

Okuma, yazılı/görsel bir metnin şifresini çözmek ve onu yorumlamak demektir. Anlamın çözülmesi; kelimelerin gerçek anlamı dışındaki anlamlarının keşfedilmesi ve metnin yeniden yorumlanmasıyla mümkün olmaktadır (Günay, 2001, s. 9-11). Oldukça karmaşık ve üst düzey bir beceri olan okuduğunu anlama, ön bilgi ve deneyimlerle metinde verilmek istenen iletiyi çözerek bunlara anlam yüklemek ve metinden öğrenilenleri sentezleyerek yeni fikirlere ulaşmaktır (Akyol, 2019, s. 4). Sonucunda anlam gerçekleşmeyen okumalar, sadece seslendirme düzeyinde kalmaktadır (Yılmaz, 2014, s. 77).

Eleştirel okuma, bireylerin okuduklarını kendi bilgi ve birikim dünyasından geçirmek suretiyle yorumlamaları anlamına gelmektedir (Özdemir, 2007, s. 18). Eleştirel okumanın dört temel unsuru vardır: dikkat, şüphe, soru ve üst biliş. Buna göre eleştirel bir okur, okunan metne tüm dikkatini yönlendirmeli; güçlü ve sistemli şüphelere sahip olmakla birlikte yeterli delillere ulaşınca ikna olabilmelidir. Bunun yanı sıra eleştirel okuyucular, okuma eyleminin her aşamasında (okuma öncesi, okuma sırası, okuma sonrası) soru sorabilmelidir. Çünkü sorgulamadan okumak dogmatik bir okuyucuya işaret eder, bu tip bir okuyucunun zihninde peşin kabul ve retler vardır (Çifci, 2006, s. 61-63). Bilişsel süreçlerin kontrolünü sağlayabilme yeteneği anlamına gelen üst biliş ise eleştirel okuma için şarttır. Bu yeteneğe sahip olan bireyler, kendi okuma stratejilerini de organize ederek öğrenmelerini yapılandırırlar. Eleştirel okumanın en önemli bileşeni olan çıkarım yapma ise, yazılı materyalin yüzeysel yapısının ötesinde derin ve örtülü anlama odaklanmayı gerektirmektedir. Yazılı bir metin hakkında çıkarım

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• Okunan metinde yer alan fikirleri ve karşıt fikirleri belirler. (5-8. sınıf)

• Okuduğu metinde birbiri ile çatışan olay, durum ya da kişileri belirler. (5-8. sınıf)

• Metni farklı kılan hususları tespit eder. (5-8. sınıf)

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ESKİ UYGUR TÜRKÇESİ DÖNEMİ'NDE YAZILAN "BİLİG (BİLGİ)" BAŞLIKLI ŞİİRİN DÜŞÜNDÜRDÜKLERİ

Semra ALYILMAZ[*]

Eski Uygur Türkçesi Dönemi'nde Budizm, Manihaizm, Hristiyanlık… çevresinde farklı konularda yazılmış eserlerin ve bazı metinlerin olduğu bilinmektedir. Bu dönemde İslam dini etkisinde yazılmış metinler de bulunmaktadır. Ancak bu metinlerin sayısı diğerlerine oranla çok az olduğu için kaynaklarda bunlardan fazla bahsedilmemiştir.

Eski Uygur Türkçesi Dönemi'ne ait kâğıda yazılı eserlerin ve parça(lar) hâlindeki metinlerin önemli bir kısmı yazıldıkları coğrafyadan uzakta, (başta Almanya olmak üzere) farklı ülkelerin müzelerinde muhafaza edilmektedir. Bu dönemde İslam dini etkisinde yazılmış metinlerin büyük bölümü de Almanya'da (Berlin'de) korunmaktadır. Çoğu manzum olarak (halk şiiri tarzında) yazılmış olan bu metinler genelde ağıt, ayrılık, arkadaşlık, bilgi, erdem, iyilik ve doğruluk konularını içermektedir. Bu şiirler ilk kez W. BANG ve R. R. ARAT tarafından 1933 yılında "Lieder aus Alt-Turfan" (Bang ve Arat, 1933, s. 129-140) başlığıyla yayımlanmış; şiirlerin yorumlu yazı çevirimleri ile Türkiye Türkçesine aktarımlarına R. R. ARAT, sonraki yıllarda yayımladığı *Eski Türk Şiiri* adlı eserinde de yer vermiştir. Söz konusu şiirlerin üçü ile ("Erdem" / "Fazilet", "İyilik ve Doğruluk", "Arkadaşlık") ilgili olarak da tarafımdan "Eski Uygur Türkçesi Dönemi'nde İslam Dini Çevresinde Yazılmış Bazı Şiirlere Kültürel Değerler Açısından Bir Bakış" başlıklı bir bildiri sunulmuştur (Alyılmaz, 2019, s. 19-28).

Eski Uygur Türkçesi Dönemi'nde İslam muhitinde yazılmış manzum metinler arasında bulunan ve ARAT'ın *Eski Türk Şiiri* adlı eserinde de yer alan (Arat, 1986, s. 259) şiirlerden biri de "Bilig / Bilgi" başlığını taşımaktadır.

İki dörtlükten oluşan ve "bilgi" değerini konu alan şiir her seviyeden alıcının (okuyucunun ve dinleyicinin) anlayabileceği dille yazılmıştır:

bilig biling ya begim	*Bilgi bilin, ey beyim!*
bilig sanga eş bolur	*Bilgi sana eş olur;*
bilig bilgen ol erke	*Bilgi bilen insana*
bir kün devlet tuş bolur	*Bir gün devlet yâr olur.*
biliglig er bilinge	*Bilgili insan beline*
taş kurşansa kaş bolur	*Taş kuşansa kaş (yeşim) olur;*
biligsizning yanınga	*Bilgisizin yanına*
altun koysa taş bolur	*Altın konsa taş olur* (Arat, 1986, s. 259).

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verilere bütüncül bir anlayışla bakılmalı; öğrenilmeli ve öğretilmelidir.[1] Nitekim bugün ortak evrensel değerler arasında sayılan "bilgi" değeri üzerinde araştırma ve inceleme yapan birinin Eski Uygur Türkçesi Dönemi'nde yazılan ve makalenin yazılmasına da vesile olan "bilig (bilgi)" başlıklı şiiri, onun öncüllerini ve ardıllarını görmezden gelme lüksü olmaz, olamaz. Türk şiir tarihi, Türk şiirinin tür, şekil, anlam vd. özellikleri hakkında araştırma ve inceleme yapanların da (birçoğu lirik ve şiirsel nitelik taşıyan) eski Türk yazıtlarından başlamak üzere Türkçenin temel kaynaklarını bilmeleri, onları dil, üslup, şekil, içerik, söz varlığı ve söz sanatları[2] bakımından araştırıp incelemeleri söz konusu kimselerin yaptıkları çalışmalara hem değer katacak hem de onları alanlarında farklı ve ayrıcalıklı kılacaktır.

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[1] Son zamanlarda Türkçenin eğitimi ve öğretimiyle ilgili araştırma ve inceleme yapan bazı bilim insanlarının Türkçenin temel kaynaklarını ve Türk edebiyatının önemli temsilcilerinin eserlerini kültürel değerler, eğitsel değerler veya metinlerarasılık bakımından ele alıp inceledikleri dikkati çekmektedir. Öncü nitelikteki bu çalışmaların bir kısmı için bk. Biçer, 2011; Bozkırlı, 2015; Çoban, 2013; Çoban, 2017; Şahin, H., 2018; Şahin, H., 2021; Şahin N., 2012; Şahin N., 2017; Can, 2017; Çankaya, 2021.

[2] Bugün bile pek çok bilim insanının hem eski Türk yazıtlarında hem de eski Türk şiirinde birçok örneği bulunmasına rağmen söz sanatlarının kaynağı olarak Arap edebiyatını veya İran edebiyatını göstermesi düşündürücüdür.

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MODALITY VE MOOD'UN TARİHÇESİ

The History of Modality and Mood[*]

Johan Van Der AUWERA[**]-Alfonso Zamorano AGUİLAR[***]

(Çeviren: Doç. Dr. Meryem ARSLAN)[****]

1. Giriş

Charleston'un 1941'deki çalışmasının içeriği, 18. yüzyıl İngilizcesinde fiil ve dönemin dil bilgisel betimlemesidir. Michael'in (1970: 434) son cümlesi, *mood'un 17. ve 18. yüzyıl gramercilerince ele alınış tarzı, günümüz gramercileri arasında bile hâlâ gözlemlenen bir karışıklık ve tereddüt gösterir*'di. Herhangi birinin gramercilerin mood kavramı kullanımları geleneğinin tamamına (Antik Yunan'dan günümüze kadar) ve hatta modality kavramına (ki o tarihsel olarak (mood'a göre) oldukça nadirdir) da ulaşmak istemesi arasında herhangi bir fark yoktur. Mood ve modality ile ilgili binlerce dil bilgisel tartışma vardır. Bazı dilbilimcilerin kendinden emin ve net olmalarına rağmen alanın bu kavramları bir bütün olarak ortaya koyduğu söylenemez. Bu bildirinin hem olumlu hem de olumsuz bir tarafı vardır. Olumsuz taraf açıktır: 2000 yılı aşkın süreden beri disiplinimiz mood ve modality, temel seviyeden daha iyi bir anlama seviyesine ulaştıramamıştır. Olumlu tarafı ise mood ve modality'nin büyüleyici bir şekilde zor olduğunu hissettirmesi ve geçmiş çalışmaların hâlâ öğretici olduğunu göstermesidir.

Bu bölümde *mood*[1] ve *modality* biraz ayrıntılı olarak işlenmiştir. Mood ve modality kavramlarına yönelik tanıtım, kökenleri Antik Yunan ve Latin'e dayanan

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[1] Çeviriye Dair: Çeviride geçen mood, modality, mode, modus, modal, modalité terimleri, Türkiye Türkçesinde konunun uzmanlarınca farklı terimlerle ifade edilebilmektedir. Hem bu tür farklı tercihler arasında seçim yapmak zorunda kalmamak hem de bu terimlerin orijinal şekilleriyle kendilerini daha doğru anlatabilmesini sağlamak için ilgili terimler, çeviride olduğu gibi bırakılmış ve çevrilmemiştir.

bilimci bu bağlantıyı tanımlayıcı olması için alır ve *mood*'u ya fiil çekimini ifade etme zorunluluğu olan anlam gibi ya da bu anlamı ifade eden bir fiil çekimi gibi düşünür. İkinci durumda *mood*, gramer zamanının (tense), zaman (time) ile ilişkilendirilmesi gibi, *modality*'yle ilişkilendirilen biçimsel bir kategori hâline gelir (bk. Eisenberg, 1986: 98; Palmer, 1986: 21-23, 33; 2001: 4; Bybee ve diğerleri, 1994: 181).

Bu kısa özet, mood ve modality teriminin şimdiki tüm kullanımlarını hiçbir şekilde kapsamaz. Örneğin Bhat (1999), çağdaş dil bilimcilerin modality olarak adlandırdığı şey için mood'u kullanır ve onun yaklaşımında, geleneksel mood kategorisindeki emir kategorisi (imperative), mood'un bir kategorisi olarak değil, "söz eylemlerin (speech act)" bir kategorisi olarak ele alınır. Hengeveld'e (2004) göre mood yalnızca edim söz ve modality ile ilgili anlamsal kategorilere karşılık gelen biçimsel bir kategoridir (biçim bilimi ile sınırlı değildir). Günümüzde son 2000 yılın kafa karıştırıcı geçmişi göz önüne alındığında, günümüzde terminolojik anlaşma eksikliği şaşırtıcı değildir ve ne yazık ki, mood'un, onun bazı kullanımlarında modalite ile rahatlatılması bile arzu edilen terminolojik netliği meydana getirmemiştir. Bu da mood ve modality terimlerinin modern kullanıcısının terimlere kesin gözüyle bakamayacağı ve birinin, bu terimlerin ne anlama geldiğini, daima açıklaması gerektiği anlamına gelmektedir.

Notlar:

(1) Chicago'dan Aikaterini Chatzopoulou'ya, Lund'dan Lars Larm'a ve Moskova'dan Vladimir Plungian'a katkılarından dolayı teşekkür ederiz.

(2) Batı geleneği ile ilgili diğer gelenekler ve etkileşimlere kısaca göz atmak için Larm (2006, 2009), Narrog (2009b) ve Japonya'dan Masuoka (2009) ve Çin'den Li (2004: 106–109)'nin çalışmalarına bakılabilir.

(3) Yunancaya dayalı başarısız bir terim önerisi mecazen Hare tarafından yapılmıştır (1970: 21).

(4) Kant'ın kategorilerinin yirminci yüzyıl dilbilimine en etkili uygulaması, Grice'in (1975) oluşturduğu dört ilkeli takımla olmuştur. Grice, "miktar (quantity)", "kalite (quality)" ve "ilişki" isimlerini muhafaza etmekle birlikte "modalite"yi "manner (tarz)"'la değiştirmiş ve böylece de orijinal modus anlayışına geri dönmüştür. Bununla birlikte, Fransızca olarak Grice'in "manner (tarzı)"'ı, manière ile rekabet ederek bazen "modalité" olarak tercüme edilmiştir (ör. Gün, 2008: 85).

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"GH" VE "KH" KARMAŞASI ÜZERİNE BİR ARAŞTIRMA

*Ahsen AYAN**

Atatürk'ün ilke ve inkılâpları, çağdaşlaşma yolunda atılmış Türk tarihinin en yetkin ve derin izler bırakmış adımlarıdır. Cumhuriyet'in kuruluş yıllarına tesadüf eden bu ilke ve inkılâplarla Türk milletinin ulusal kimliği âdeta yeni baştan tasarlanmış, toplumsal ve kültürel dönüşümler için ihtiyaç duyulan zemin hazırlanmıştır. *Muasır medeniyetler seviyesine* ulaşabilme yolundaki engelleri ortadan kaldırmayı hedefleyen, Türk milletinin ruhuna ve karakterine uygun, bütüncül, akılcıl, tutarlı, uyumlu ve radikal yapıdaki bu kararlardan biri de "Harf İnkılâbı"dır. *"En kıymetli inkılâp (Kurt, 2013: 113)"*, *"her türlü ilerleme ve yükselmenin kapısını açacak altın anahtar (Nadi, 1928: 8)"*, *"en büyük hediye (Nadi, 1928: 8)"*, *"milletin yükselme mücadelesine başlıbaşına bir geçit (Cumhuriyet, 2 Teşrinisani 1928: 6)"* olarak nitelendirilen, okuryazar sayısını artırma ve böylelikle eğitimli bir millet yaratma gayesiyle gerçekleştirilen bu inkılâp, başlarda birtakım zorlukları ve kargaşayı beraberinde getirmiş olsa da yeni harflerin öğretilme sürecinde takınılan tavırlar, kullanılan çeşitli yöntem, araç ve kanallar bu kriz döneminin en az hasarla geçmesine ve yeni alfabenin beklenenden çok daha kısa sürede benimsenmesine olanak tanımıştır.

Korkmaz (1992: 29-20), hazırlık devri senelerce süren yazı inkılâbının sırasının geldiğine 1927 yılında karar verildiğini, harf inkılâbının fikrî hazırlıklarının 1928 yılının kış aylarında başladığını, faaliyetlere 1928'in yaz ayları itibariyle geçildiğini ve 1928 Ağustos'unun 9'uncu perşembe günü akşamı Atatürk'ün harf devrimi hareketini duyurduğunu belgelerle kaydetmiştir. Bu gelişmeleri takiben Latin Harfleri Kanunu'nun kabul edilmesi, Millet Mekteplerinin açılarak halkın öğrenme ve özümseme sürecinin ivme kazanması ve okuryazar sayısındaki artışla birlikte de "harf inkılâbı" tam anlamıyla yerleşmiş ve gerçekleşmiştir. Yunus Nadi'nin *Yeni Türk Harfleri* adlı yazısında *"Tarihin hiçbir devrinde bu kadar muğlak bir mevzu üzerinde bu kadar seri ve cezrî inkılâp yoktur (Korkmaz, 1997: 8)"* biçiminde işaret ettiği gibi harf inkılâbı, oldukça kısa bir zamanda ve esaslı bir biçimde gerçekleşmiştir. Nitekim Öztürk (1998: 28-29), 1927 yılında okuma bilenlerin (okuma-yazma değil, çünkü yazma bilen çok daha azdı) sayısının 1.120.000 kişi (%8,9), bilmeyenlerin sayısının 12.528.000 kişi (%91,1) olduğunu ve harf devrimini takip eden ilk dört yıl içinde okuryazar sayısının %100 arttığını bildirmiştir.

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miyette 27 Eylül 1928 itibariyle bırakılmış Ekim 1928 ortalarına doğru tamamen terk edilmiştir. Ancak sehven yapıldığı düşünülse de Ocak 1929 gibi geç bir tarihte dahi "gh", "kh" çiftlerine rastlamak mümkündür: "ha**kh**ında (Son Saat, 3 Ocak 1929: 5)", "dü**kh**ân (Son Saat, 10 Ocak 1929: 1)".

Taranan gazetelerden Hakimiyet-i Milliye, Öztürk' ün (2009: 243) ifade ettiği gibi oldukça güzel bir imlâ ile yayım yapmış, bilhassa Arapça ve Farsça sözcüklerin Latin asıllı Türk alfabesiyle doğru yazımı konusunda iyi bir örnek oluşturmuş ve güncellenen imlâ kaidelerine dönemdaşlarına nazaran daha kısa sürede adapte olmuştur. Bu cihetten olsa gerek Hakimiyet-i Milliye'de Ekim 1928 ayında "gh", "kh" birliklerine rastlanmamıştır.

Sonuç

Yukarıdaki örnekler incelendiğinde eğitici rol üstlenen gazetelerin dahi "gh" ve "kh" harflerinin kullanımında bir kargaşaya düştüğü görülmektedir. Bazen halk bazen devlet ileri gelenlerinin "gh", "kh" sorununun çözüme kavuşmasını ısrarla istemeleri yersiz değildir. Aynı günkü gazetenin farklı haberlerindeki kullanım tutarsızlığının yanı sıra aynı haber içinde dahi bu çelişkili durumun gözlemlendiği olmuştur. Nitekim, halkla temasları neticesinde "gh", "kh" tertiplerinin neden olduğu öğrenme zorluklarına bizzat tanıklık eden Atatürk, bu çiftlerin bir an önce terk edilmesinin gereğini görmüştür. Bunun üzerine kısa süre kullanımda kalan bu birliklerden vazgeçilmiştir.

Ayrıca araştırma sırasında yazım yanlışlarının yalnızca bu kaide özelinde olmadığı görülmüştür. Üç beş ay gibi kısa bir sürede yeni alfabe ve imlâ kurallarının tam ve eksiksiz uygulanamamış olması ve birtakım kargaşaların yaşanması oldukça doğaldır. Nitekim kısa bir zaman sonra yeni alfabe benimsenmiş, yazım geleneği yerine oturmuş ve bu hatalar ortadan kalkmıştır. Bu sürecin böylesine olumlu sonuçlanmasında Atatürk'ün deneyim ve gözlemlerinin, halkın sesine kulak verilmesinin ve geri dönüşler ışığında güncellenen imlâ kurallarının da etkisi büyük ve önemlidir.

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TÜRKÇENİN ANLAMLANDIRMA KÖKLERİ VE GELİŞİM EDİNCİ ÜZERİNE DİLBİLİM ODAKLI KURAMSAL SORGULAMALAR

Akademik kimliğimin özgün mimarı
Türkçe ve bilim sevdalısı saygıdeğer "Hocam"a
kalbî ve bâkî hürmetimle...

Özgür Kasım AYDEMİR[*]

Dilin kullanımından hareketle kurallar sistemini oluşturan bilgi alanı niteliğine sahip olan dilbilgisi, dillerin gelişim ölçütlerinin oluşturulmasında ve buna dayalı dil akrabalıkları ile tarihî gelişiminde kılavuzluk işlevine sahiptir. Ancak dilin evrendeki varlık alanı dilbilgisel kavram alanının ötesinde konumlanmıştır. Bu doğrultuda, Türkçe özelinde de geçerli olmak kaydıyla, bir dilin işlevi onun evrensel kültür, sanat ve düşünce sistemine sunduğu anlam evrenine dair katkısı üzerinden belirlenebilir. Nitekim dilleri aracılığıyla toplumların işlevi ancak, anlama ve buna bağlı anlamlanma süreçleri ve devamlılığı sonrasında oluşabilir. İnsanlığı oluşturan milletlerin ve medeniyet merkezlerinin evren tasavvurlarının, algı paradigmalarının farklılığı da bu doğrultuda insanlık ekosisteminin özgün zenginlikleri ve güç kaynakları olarak karşımıza çıkmaktadır. Dolayısıyla diller, öncelikle dilbilgisine dayalı özellikleri ile değil içeriklerini kurgulayan kültür, irfan ve düşünce kodları ile toplumu, milleti ve nihayetinde insanlığı inşa ve muhafaza bağlamıdırlar.

Bilimsellik vurgusu ile tanımlanan dilbilim için de geçerli olduğu üzere bilim; evrensel anlamlandırma süreçlerinde felsefesiz, düşünce sistemsiz ve bunlardan dayanak alınarak kullanılması gereken yöntemsiz bir nitelikte var olamamış ve olamayacaktır. Kadim dilbilgisinin felsefeden yoksun oluşuyla, dilbilime evrilemeyiş sancılarına paralel olarak insanlığın en köklü bilim alanı olan felsefe de dil felsefesinin öncesinde dil ile ilgili üretimlerine karşılık retorik ve filoloji gölgesinde kalmıştır. Özellikle günümüzde, akademi ve bilim semtlerindeki fildişi kulelerden yayılan sofistik retoriğin tahakkümü de varlığını, yine, insan olmanın "öz" değeri ve "öz" itici gücü olan dil-kültür-düşünce paradigmasındaki güdümlü değişime dayandırmaktadır. Dilbilim de bu değişim illüzyonunu ve hatta toplumsal/kitlesel halüsinasyonunu perdeleyebilecek ya da deşifre edebilecek stratejik öneme sahiptir...

Türkiye'de dilbilim temelli çalışan bilim insanları içerisinde öncelikle anılması gereken akademisyenlerden olan merhum Prof. Dr. Doğan Aksan hocam, bir çalışmasının başında, dilbilimi en kısa hâliyle "*dili inceleyen bilim, dilin bilimi*

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dünyasını da popülerlik cazibesiyle tahrif ve tahrip edici mecralarında hüküm süren söylem birimler (sözceler) özgünlükten uzak, aktarımcı, betimleyicilikle yetinen malumun ilamı ile statüko kutsayıcılığını olumlulamaktadır. Üstelik bu biçimci kısır döngü, ilerle(tile)memenin perdeleyicisi olarak hayli alkış toplayabilmektedir. "*Biçim, ancak gücü kendi içerisinden anlayacak gücümüz, yani yaratma gücümüz kalmadığında büyüler* (Derrida 2020: 11)." İşte insanlığın bu özünü atlatarak biçimi kutsatan tavrın aracısı görevini üstlen(diril)miş aktarımcı bilgi yayıcılar, farklı mecralardaki dil yinelemeleriyle muhataplarının hoşnutluğunu sağlayan maddî konfor alanları sunabilmektedirler. Bu güdümlü tekrarlama failleri, "aydın" sıfatıyla dahi anılarak aydınlan(ama)manın rol modeli özellikleri ile, biçimci-imaj dünyasında pazarlanırken gün geçtikçe *yaratıcı aydın* tipinden çok *aktarıcı-yayıcı aydınlar*a tanıklık edilmek durumunda kalınmaktadır[10]. İletişimsel dizge üzerinden yaygınlaşabilecek her bilgi formunun denetimi ve yönlendirimi, tabii ki gücü elinde bulunduranların güç dengesindeki farklılığına dayalı asimetrik avantajlarını; medya, bilgi-eğitim formaları, kültür endüstrisi vs üzerinden korumaları ile sürdürülebilmektedir. "*Bilgi kavramını elde etmek veya ona ulaşmak için farklı tabirler, metotlar öne sürülmüş olsa da, hepsinin altında yatan neden, bilgi yoluyla bir fetih arzusudur. Bazen karşısındakini, bazen doğayı, bazen evreni, bazen ise aşkın olarak tarif edilen her şeyi fethetme arzusu, sırlara vakıf olup bilinmezlikten kurtulma arzusu, birbirinden farklı birçok metodoloji biçimini*[11] *karşımıza çıkarmıştır. Aslında bu mesele diyalektik bir durum olarak okunabilir. Fetih arzusunu doğuran şey zorunluk olarak hayat kavramının kendi niteliklerinde gizlidir* (Doğrucan 2018: 141)." Fetih ile muhafaza ya da karşı fetih kurgusunun da ötesinde, dil evreninin stratejik işlevindeki özgünlük ve tarihsel derinlik bir medeniyet tasavvuru olarak karşımıza çıkmaktadır ki Türkçe ile Türk medeniyeti de belirtilen birikime sahip olagelmiştir.

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[10] Aydın kavram alanının edebiyat evrenindeki tezahürü ile sınırlı olmayan ayrıntılı bilgi için bakınız; Balcı 2002.

[11] Bu aşamada, (bilhassa sosyal bilimlerde) yöntemlerin işlevini, onları oluşturan ekollerin okullaşarak yaygınlaşma bağlamlarını göz önünde bulundurmak, bir bilim insanı için, sahip olunması gereken asgarî özellikler arasında olmak durumundadır. Zira düşüncenin tarihî yolculuğu, tarihteki güç mücadelelerinden bağımsız değildir.

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ÇEKİRDEK BİLİNÇ (CORE CONSCIOUSNESS) KAVRAMI VE AHMET HAMDİ TANPINAR'IN HUZUR ROMANI ÜZERİNDE BİR UYGULAMA

*Yunus BALCI**

İnkâr edilmez bir gerçektir ki Ahmet Hamdi Tanpınar, Türk edebiyatının en büyük yazarlarından birisidir. Gerek bir akademisyen olarak ve gerek bir sanatkâr olarak verdiği eserler hem içinde bulunduğu toplumun ve hem de evrensel anlamda içinde bulunduğu çağın problemlerine temas eden, onlara yorumlar getiren yeni ve zengin bakış açıları sunan bir zenginliğe sahiptir. Bütün bu çeşitlilikteki eserlerinde temel hedef bir değer yaratma endişesi olmuştur. Çünkü ona göre edebiyatta değer, eserin her şeyden önce güzel olmasında, fakat aynı zamanda onun insanı ve hayatı derinlik ve bütün zenginliği ile ifade etmesidir.[1] Şüphesiz ki onun eserlerinin derin ve zengin yönlerinden birisini de dil oluşturur. Edebiyat tarihinden, denemelerine, şiirlerinden hikâye ve romanlarına kadar pek çok türde yazmış olduğu eserlerinde bu derinliği sağlayan unsurların başında Tanpınar'ın Türkçeyi bütün zenginliğiyle kullanma becerisi gelir. Biz bu yazımızda onun Huzur isimli romanında dil ve anlam arasında kurduğu derin bağlantıyı çekirdek bilinç kavramı açısından incelemeye çalışacağız.

Öncelikle şunu belirtmekte fayda vardır ki çekirdek bilinç kavramı henüz tam olarak edebiyat metinlerinde uygulanan bir kavram daha doğrusu tam olarak metotlaşmış bir uygulama değildir; fakat yine de özellikle psikoloji ve metin bağlamlı çalışmalarda dolaylı da olsa bazı göndermelerin yapıldığı görülmektedir.

Freud, yazarın yazdıklarında kendisini saklama, bazı şeyleri örtme eğilimi[2] gösterdiğini söyler; fakat her halükârda, edebi eser bu eğilimlere rağmen onun bilincinin ürünüdür. Bu bakımdan her metnin bilinci, kendisini ortaya çıkaran yazara açık veya kapalı bağlıdır ya da bir şekilde sanat eseri, hayatın sanatkâr tarafından oluşturulmuş mimesisi (yansıması)dır.[3]

Çekirdek bilinç kavramını bir bütünlük halinde kullanan ilk isim Antonio Damasio'dur. Damasio, **The Feeling of What Happens** isimli eserinde beynin çalışma düzenini protoself, core consciousness (çekirdek bilinç) ve extended conscious-

rülmüştür. Metinde ayrıca /c/ harfi yerine /ç/, /ç/ harfi yerine /c/, /p/ harfi yerine de /b/ harfinin kullanıldığına dair birçok örnek bulunmaktadır.

Eserde; Eski Anadolu Türkçesinin imlâ özelliklerinden uzaklaşıldığı ve Türkiye Türkçesi imlâ özelliklerinin ise yavaş yavaş yerleşmeye başladığı görülmektedir. Üzerinde çalıştığımız nüshanın 19. yüzyıl Osmanlı Türkçesiyle Türkiye Türkçesi arasında kaleme alınan bir geçiş eseri niteliği taşıdığından söz konusu metinde bazı Türkçe sözcük ve eklerin imlâ bakımından standartlaşmadığı görülmüştür. Ayrıca Eski Anadolu Türkçesinde görülen yuvarlaklaşmanın eserdeki bazı sözcüklerde kullanıldığı tespit edilmiştir.

Sonuç olarak *Risale-i Nûriyye*'nin döneminin tasavvuf anlayışı hakkında bilgiler sunması ve tasavvuf teorisiyle ilgili yapılacak bilimsel çalışmalara malzeme teşkil etmesi ve söz konusu eserden hareketle kaleme alınmış olduğu döneminin imlâ özelliklerinin ortaya konulması bakımından kıymetli bir eser olduğu anlaşılmaktadır.

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SÖZ DİZİMİ SORUNLARININ YABANCI DİL OLARAK TÜRKÇE ÖĞRETİMİNE YANSIMASI[*]

Muhsine BÖREKÇİ[*]

Funda KARA[**]

Giriş

Dil, insan ve toplum yaşamındaki önemine paralel olarak ilk çağlardan beri düşünme/bilme/öğrenme/öğretme süreçlerinin odağında yer almış; öncelikle felsefe disiplini içinde sorgulanmıştır. İlk çağda dilin doğal mı, uzlaşımsal mı olduğu, nasıl oluştuğu, adların doğruluğu gibi sorularla başlayan bu felsefi süreçte Sokratik yaklaşım, dil incelemelerine yön vermiş; dil bilgisinin ve dilbilimin doğmasına zemin hazırlamıştır.

Aristo sözcük veya ifadelerin göndergelerini sınıflandırarak -bugünkü anlamda olmasa da- sözcük türlerinin keşfedilmesini ve dil bilgisi sürecinin başlamasını sağlamıştır (Börekçi ve Tepeli, 2013: 96). İnsanın doğasında var olan ve toplumsal, siyasi, coğrafi sınır tanımayan bildirişim edinci (Huber, 2007: 7-20) başka dillerin öğrenilmesini zorunlu kılarken dil-egemenlik ilişkisi de kendi dilini başkalarına öğretme politikasını yaygınlaştırmış; dil bilimi-eğitim bilimi etkileşimi uygulamalı bir disiplin olan ve deneysel araştırmalara da izin veren dil öğretimi alanını ortaya çıkarmıştır.

On yedinci yüz yılda dillerin bütün farklılıklarına rağmen evrensel insan düşüncesinin niteliklerini yansıtan temel bir yapıya sahip olduğu düşüncesi yaygınlaşmış; Jansenist Port-Royal Eğitim Vakfı tarafından yazılan dil bilgisinin de temeli olan bu tez dil bilim sürecinde önemli dönüm noktalarından biri olmuştur.

Dilin genellikle bildirişim / iletişim aracı olarak değerlendirildiği; dilbilgisinin kusursuz anlama ve anlatımı sağlayan kurallar bütünü olarak algılandığı geleneksel/izlenimci yaklaşımla gerçekleştirilen dil incelemeleri, ancak F. de Saussure'ün ders notlarının derlenip yayımlanmasıyla nesnel / bilimsel nitelik kazanmış ve bir bilim alanı olarak kuram, yaklaşım ve yöntemlerini oluşturmuştur.

Dilsel değişimin kurallarla düzenlendiğini reddeden ve dilsel evrimin yalnızca tarihsel bir bakış açısıyla doğru değerlendirilebileceğinde ısrar eden Saussure kuralcılığa karşı betimleyici bir yaklaşım benimsemiş; dili "kendi düzeni dışında düzen tanımayan bir dizge" olarak tanımlamış ve bilimsel sürecin nesnesi olarak

da işletilmemesi anlamına gelir. Ana dil ve ikinci dil olarak Türkçe öğretim süreçlerinde sözdiziminde ögelerin yer değiştirmesinin nedenleri tartışılarak hangi sözcelem durumunda hangi yapının kullanılması gerektiği konusunda farkındalık ve bilinç oluşturulmalıdır. Çünkü dil sadece iletişim aracı değildir; sadece üretilen bilginin kodlanması, aktarılması, dönüt alınması sürecinde kullanılan bir araç değildir. Aynı zamanda psikolojik, sosyolojik, felsefi ayrıntıları da barındıran bir bireysel tasarım, bir var olma biçimidir.

Sonuç

Yabancı dil olarak Türkçe öğretiminde gözlenen çıktıların büyük ölçüde Türk dilbilgisi anlayışından kaynaklandığı söylenebilir. Yaygın kabule göre Saussure'ün dilbilime kazandırdığı temel kavram dizge / sistemdir. Yapısalcı akımın ortaya çıkmasını sağlayan bu kavram, dil öğretiminde de köklü değişiklikler yapmış; kategorik yaklaşımdan işlevsel yaklaşıma geçilmesini sağlamıştır. Geleneksel dil anlayışı dil birimlerini tek tek olgular olarak ele alırken yapısalcı yaklaşım birimler arasındaki ilişkiyi inceler. Türkçe öğretiminin de kategorik değil işlevsel olarak düzenlenmesi gerekir.

Yapısal dilbilim temeline dayanan işlevsel, dağılımsal, bağımsal, üretici-dönüşümsel dil bilim yaklaşımıyla betimlenen dil bilgisi, bildirişim edincini, dil edincine; dil edincini de dil edimine dönüştüren anadil eğitimi ve ikinci dil edimini hedefleyen yabancı dil eğitiminde çığır açmıştır. Ancak Türk dili incelemeleri bu dilbilimsel anlayışın dışında kalmış, geleneksel yaklaşımlarla yapılan dil bilgisi betimlemeleri Türkçe eğitimi süreçlerinde etkili olamamış; sonuçtaki etkisizlik dilbilgisi öğretimini tartışılır hale getirmiştir.

Türkçeyi anadil olarak öğrenen birey edinci edime dönüştürme sürecinde bu yapılar arasındaki işlev farklarını kavrayarak bilinçli bir seçim yapabilmeli; Türkçeyi yabancı dil olarak öğrenen birey de ana dil edincini işe koşarak bu dil bilgisi edimini kullanabilmeli; Türkçenin yapısal farklılığının anlatım zenginliğine katkısını kavramalıdır.

Sonuç olarak Albert Einstein'ın ifadesi ile *"Siz bir şeyi büyükannenize anlatamıyorsanız bilin ki gerçek anlamda bilmiyorsunuz."*

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KLASİK TÜRK EDEBİYATINDA MENSUR HİKÂYELERİN KURGUSAL ÖZELLİĞİ ÜZERİNE: KISSA-İ FÎRÛZ ŞÂH ÖRNEĞİ

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Giriş

Türkler İslamiyet'i kabul ettikten sonra yeni bir kültür dairesine dahil olmuş, Arap ve Fars edebiyatından gerek dinî gerekse din dışı konuları içeren eserleri Türkçeye çevirmeye başlamışlardır. Yapılan bu çeviri çalışmaları özellikle XV. yüzyıldan sonra daha da artmış, Arap ve Fars edebiyatında önemli bir yere sahip olan birçok hikâye ve hikâye külliyatı Türkçeye tercüme edilmiştir.

Klasik Türk edebiyatında kaleme alınan ilk mensur hikâyeler Fars edebiyatından çeviri yoluyla kaleme alınmıştır. Kelile ve Dimne, Marzubân-nâme, Bahtiyar-nâme, Hikâye-i Ucûbe ve Mahcûbe, Tûtî-nâme, Sindbâd-nâme, Kıssa-i Kırân-ı Habeşî, Cevâmi'ü'l-Hikâyât ve Levâmi'ü'r-Rivâyât vb. (Kavruk, 1991, 7).

Terim olarak hikâye hakkında sözlüklerde yapılan tanımlamalar genel olarak şu şekildedir:

Anlatma, roman, masal, olmuş bir hadise (Devellioğlu, 1998, 369).

Nakletme, bir vak'a ve sergüzeşti sırasıyla anlatma, rivâyet, hakikî ya da uydurma ve eskeriya hisse kapmaya mahsus sergüzeşt vuku'ât, kıssa, mesel, roman olma-yan söz (Sâmi, 2009, 1455).

Nakletme, anlatma, bazı vuku'âtın hey'et-i mecmu'âsı, fıkra, roman (Naci, 1987, 359).

Bu ifadelerden hareketle hikâyenin umumiyetle "Haber verme, taklit etme, nak-letme" anlamlarında kullanıldığı ve genel olarak bir türü karşılamak için kavram işlevi gördüğü anlaşılmaktadır. Fakat burada bahsedilen tür adı bugünkü anlamda sistematize edilmiş bir tür değil, anlatmaya bağlı metinlerin genel adıdır. Günü-müz anlayışında tür adı olarak hikâye ise bir olayın sözlü veya yazılı olarak anla-tılması, gerçek veya tasarlanmış olayları anlatan düz yazı türü, öykü, yalın bir olayın çevresinde kişilerin ilişkilerini anlatma esasına dayanan edebî türdür (Fi-dan, 2012, 5).

Edebiyatın sözlü ve yazılı olmak üzere iki ana anlatım kaynağı vardır. Yazılı anla-tımdan önce var olan sözlü anlatım, bir toplumun inançlarını, dünya görüşünü,

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vak'ayı heyecanlı bir yerinde bırakıp diğer vak'aya geçmesi yani vak'aları eş zamanlı olarak anlatması günümüz post-modern romancıların kullandığı bir teknik olarak karşımıza çıkmaktadır.

Eser içerisinde kullanılan âyet, hâdis ve kelâm-ı kibârlar metnin anlatımına zenginlik katmış ve verilmek istenen mesajın daha etkili olmasını sağlamıştır. Ayrıca metin içerisinde kullanılan bu ifadeler yazarın dinî bilgiler konusunda sağlam bir eğitim aldığının da göstergesidir. Eser içerisinde yapılan tasvirlerde yazarın oldukça başarılı olduğu tespit edilmiş, bu durumun eserin anlatımına renklilik kattığı ve eseri monotonluktan çıkardığı görülmüştür.

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HALİKARNAS BALIKÇISI'NIN *DENİZ GURBETÇİLERİ* ROMANINDA MİT KULLANIMI

Pınar DAĞ GÜMÜŞ[*]

0. Giriş

Deniz Gurbetçileri, deniz emekçilerini ve onların yaşamlarını gerçekçi gözlemle sunan bir romandır. Halikarnas Balıkçısı bu eseriyle, Bodrum'a yerleştikten sonraki tanıklıklarını ve düşünce yazılarındaki kültürel birikimini kurmaca dünyaya taşır. Akdeniz'in coğrafya, insan ve ürettiği kültürle kurucu bir uygarlık olduğunu ve süreğinin bugünü kapsadığını mitleri kullanarak ortaya koyar. Mitler bu bağlamda, inşa etmek istediği tezi aktarmasına aracılık eder. Bu çalışmada Halikarnas Balıkçısı'nın yaşamına ve yapıtlarına kısaca değinildikten sonra *Deniz Gurbetçileri* romanındaki mitik tabaka incelenecektir.

0.1. Küllerinden Doğan Bir Yaşam

Halikarnas Balıkçısı (Musa Cevat Şakir Kabaağaçlı, 1890/1891[1]-1973) (Gökovalı, 2014: 5) *Güleryüz, Yeni İnci, Resimli Hafta, Zümrüd-i Anka, Resimli Ay, Diken, Yeni Ufuklar* gibi dergilerde çeşitli takma adlarla yazdığı yazılar, çizdiği karikatürler, kapak resimleri ve Roma'da edindiği bilgileri Osmanlı süsleme sanatlarıyla birleştirerek aktardığı desenler (Okay, 2016: 695; Yazıcı, 2002: 20; Önal, 1997: 48, Sevinçli, 1999: 10), kaleme aldığı öykü, roman ve denemelerin yanında Akdeniz uygarlığı ve Anadolu'nun kültür tarihi üzerine yaptığı araştırmalarla tanınan bir yazardır. Babası Şakir Paşa'nın elçi olarak bulunduğu Atina'da çocukluk yıllarında filizlenen (Ak)deniz (Erhat, 2002: 242-243) ve mitoloji tutkusu, Oxford Üniversitesinde Yakın Çağlar Tarihi alanındaki ve İtalya'da Güzel Sanatlar Akademisindeki eğitimi, tarih bilinci, çevre konusundaki duyarlığı ve yaşamındaki çeşitli dalgalanmalar yazarlık serüveninin yön bulmasında etkili olmuş görünmektedir.[2] Özellikle babasıyla yaşadığı bir tartışma ile ölümüne[3] neden olmaktan dolayı çektiği ceza ve ardından "Hapishanede İdama Mahkûm Olanlar Bile Bile Ölüme Nasıl Giderler" başlıklı yazısıyla aldığı sürgün cezası yaşamının dönüm noktalarını oluşturur.

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[1] Âdem Özbek, Halikarnas Balıkçısı üzerine hazırlamış olduğu doktora tezinde genel kabulün aksine doğum tarihinin 1891 olabileceği yönünde bilgi vermektedir (2018: 13-14).

[2] Halikarnas Balıkçısı'nın biyografisi için bk.: Halikarnas Balıkçısı (1983), Devrim (2010), Kabaağaçlı Noonan (2009), Erhat (2002), Şerifoğlu (2001), Orman (2005).

[3] Öldürme olayının nedeni ve biçimine ilişkin farklı ifade ve değerlendirmeler söz konusudur. Konuyla ilgili ayrıntılı bilgi ve yorumlar için bk.: Halikarnas Balıkçısı (1983), Devrim (2010), Kabaağaç (2009), Erhat (2002), Bardakçı (2001).

bağlı olarak biçimlenen inançlara da yer verilir. Böylelikle; uygarlığın yaratıldığı coğrafyada (Ege kıyıları) bunun mirasçıları ve taşıyıcıları olan insanlar belirlenerek kolektif bilinçdışından süzülen mitler aracılığıyla kültürel sürekliliği içeren bir kimlik oluşturulur. Romandaki mit kullanımı bu kimliğin kaynağını verme ve farkındalığını oluşturma amacını üstlenir. Yunan mitolojisine ait olduğuna dair genel kabulün aksine o, kullandığı mitosların Anadolu uygarlığının ürünü olduğunu kanıtlamaya ve Ege kıyılarından seçtiği deniz insanının bu köklü anlatıların taşıyıcısı olduğunu göstermeye çalışır. Mitlerin sosyal dayanışma sağlama, birleştiricilik, koruyucu ve yönlendirici gücü yazarın tezine uygun bir kullanımla sunulur.

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URAL-ALTAY DİL AİLESİ VE
JAPONCANIN TÜRKÇE İLE AKRABALIĞI

Necati DEMİR

Giriş

Yapı ve söz varlığı bakımından birbirine yakın olan diller, "*dil aileleri*"ni oluşturur. Bir başka söyleyişle dünya dilleri, yapı ve söz varlığı bakımından dil ailelerine ayrılırlar.

Dil ailesi, tarihin bilinmeyen devirlerinde bir ana dilden çıkan dillerin oluşturduğu birliktir. Aslında her dilin bir ailesi ya da ayrıldığı bir kümesi vardır. Dünya dilleri incelendiğinde beş büyük aileden oluştuğu görülmektedir. Dünya dil aileleri kısaca şu şekildedir:

1.Hint-Avrupa Dil Ailesi: Dünya'nın en büyük dil ailesidir. Bünyesinde yüzlerce dil ve lehçe bulunmaktadır. Avrupa'nın çok büyük bölümü, güney ve batı Asya'nın bir bölümü, kuzey ve güney Amerika'da konuşulan dillerdir. Bu ailenin en önemli dilleri; İngilizce, İspanyolca, Hintçe, Portekizce, Bengalce, Rusça, Almanca, Fransızca, Marati, İtalyanca, Puncapca ve Urduca'dır. Diller dört ana kolda birleşmektedir: a. Hint-İran Dilleri: Ermence, Farsça, Afganca, Urduca, Hinnçe, Sri Lanka Dili, Nepal dilleri; b. Slav Dilleri: Rusça, Bulgarca, Lehçe (Polonya), Çekçe, Slovakça, Baltık dilleri; c. Roman Dilleri: İtalyanca, Fransızca, İspanyolca, Portekizce, Rumence; ç. Germen Dilleri: İngilizce, Almanca, Felemenkçe, İsveççe, Norveççe.

2. Hami-Sami Dil Ailesi: Güney Asya ve Kuzey Afrika'da konuşulmaktadır. Hami ve Sami alt grupları olmak üzere ikiye ayrılır. En önemli dilleri Arapça ve İbranicedir. Diller iki ana kolda birleşmektedir: a. Hami Dilleri: Eski Mısır dili, Kuşi dili, Libya-Berber dili, Çad dili; b. Sami Dilleri: Arapça, İbranice (Kenanca), Habeşçe, Akatça.

3. Bantu Dil Ailesi: Orta ve Güney Afrika'da yaşayan kabilelerin konuştukları dillerin tamamı bu dil ailesinden geldiği düşünülmektedir.

4. Çin-Tibet Dil Ailesi: Konuşan sayısınca önemi bir dil ailesidir. En önemli dilleri Çince, Tibetçe, Dzongka, Birmanca, Vietnamca ve Kmerce'dir.

5. Ural-Altay Dil Ailesi: Avrupa içlerinde konuşulan dillere Ural kolu, Asya'da konuşulan dillere ise Altay kolu denilmektedir. Bu dil ailesi önceleri Türkçe, Moğolca, Tunguzça, ve Macarcadan oluştuğu sanılmaktaydı. Son yüz yıl içerisinde yapılan araştırmalarla Korece ve Japonca'nın da bu aileye mensup olduğu ortaya çıkmıştır.

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1.Ural-Altay Dil Ailesi:

Yukarıda da bahsedildiği gibi dünyanın beş büyük dil ailesinden birisi Ural – Altay Dil Ailesidir.

Ural - Altay dillerinin en önde gelen ve önemli olan özelliklerinden birisi eklemeli oluşudur. Bu dillerde isim ve fiil çekimleri ile yeni kelimelerin oluşumunda kök değişmez. Kökün önüne veya sonuna birtakım ekler getirilerek kelime yapımı veya çekimi gerçekleştirilir.

Ural ve Altay dillerinin diğer yapı ve söz varlığı şu şekildedir: a) Ural Altay dilleri sondan eklemelidir, b) Sözcük yapısı (eklemeli) aynıdır; c) Cümle yapıları aynıdır, öğelerin dizilişi bakımından birbirilerine benzerler, c) Bu dillerde ünlü uyumu vardır (Japoncada ünlü uyumu çok güçlü değildir); ç) Ünlü bolluğu ünsüz seyrekliği vardır; d) Söz varlığı bakımından birbirine benzeyen veya birbirini aynısı olan kelimelere sıkça rastlanır. Bu dil ailesine bağlı olan diller şöyledir.

Ural Dilleri Ailesi: Fin–Ugur kolu: Fince, Estonca, Marice, Macarca, Samoyetçe

Altay Dilleri Ailesi: Türkçe (Oğuz grubu: Türkiye Türkçesi, Azerbaycan Türkçesi, Türkmen Türkçesi, Kazakistan Türkçesi, Kırgız Türkçesi, Özbek Türkçesi, Yeni Uygur Türkçesi), Moğolca, Tungzca, Korece ve Japonca.

Türklerin Tarih Sahnesine Çıkışı ve Coğrafyası

Türk adı ve Türklerin tarih sahnesine çıkışı ile Türklerin coğrafyası konusunu aydınlatmak için tarih boyunca çok sayıda bilim adamı kafa yormuş, düşüncelerini tonlarca mürekkep harcayarak anlatmaya çalışmıştır[1]. Bu konuda yeni bir düşünceyi ortaya koymaktan çok uzak olduğumuzu ve bilinenleri tekrar etmekten öteye gidemeyeceğimizi özellikle belirtmek isteriz. Türk adı, kutsal kitaplardaki bilgilerin yorumlanması ve Türkçenin yapısı çerçevesinde açıklanmaya çalışılmıştır. Türklerin tarih sahnesine çıkışı ve coğrafyası konusunda da galiba kutsal kitaplar bütün kaynakların ilerisindedir.

Kuran-ı Kerim'de Hazret-i Nuh ile ilgili olarak pek çok ayet, hatta Nuh suresi bulunmaktadır: Hazret-i Nuh'un insanlara doğru yolu göstermek için peygamber olarak gönderildiği, 950 yıl yaşadığı (Ankebut, 14), ancak ona kimsenin inanmadığı, Tanrı'nın inanmayanları cezalandırmak için dünyayı su ile kapladığı (Hud, 44), Hazret-i Nuh'un gemi yaparak inanlarla birlikte kurtulduğu (Hud, 37) ve dünyanın gemiden kurtulanlarla kurulduğu (Hud, 48) anlatılmaktadır. Ancak Kuran'da Hazret-i Nuh'un oğulları hakkında bir bilgi yoktur. İncil'de ve Tevrat'ta da Hazret-i Nuh'un serüvenleri anlatılmakta, oğulları; Sam, Ham ve Ya-

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[1] Geniş bilgi için bk. İbrahim Kafesoğlu, *Türk Millî Kültürü*, İstanbul 2000, s. 43-56.

fes/Yafet'in isimleri sayılır (Matta 24, Luka 17,27; Petrus 2,20; 2,5) ve eşleriyle birlikte kurtuldukları anlatılır (Tekfin 6-9).

Kutsal kitaplarda açık olmamakla birlikte daha sonra yazılan eserler, Türklerin kuzeyde bir yere göçüp yerleşen Nuh'un oğlu Yafes / Yafet'ten geldiğini yazmaktadır. Bütün bunlardan öyle anlaşılmaktadır ki Türklerin ana vatanı Tanrı Dağları veya Altay Dağları'dır veya buralara yakın bir coğrafyadır[2]. Belki de daha kuzey bölgelerdir[3].

Bütün bu bilgilere rağmen, Yafes'in oğlu Türk'ün yaşadığı yer ve yıllar bilinememekle birlikte Türk tarihinin başlangıcı konusunda tam bir tarih verebilmek de mümkün değildir. Tahmini tarih verebilmek ise Türk karakterli kaya üzeri resim ve yazıların çeşitli bilim kolları tarafından çok yönlü incelenmesi ile mümkün olabilecektir.

Türkler, Tanrı Dağları veya Altay Dağları ya da yakın coğrafyalardan çok eski tarihlerden beri dalga dalga dünyanın hemen her bölgesine yayılmıştır. Ancak hangi coğrafyada yaşarlarsa yaşasınlar onların bağları birbirinden kopmamıştır. Dil, inanç, tarih ve kültür birliği Türklerin en önemli bağlarıdır.

Japonların Tarih Sahnesine Çıkışı ve Coğrafyası

Tarihi kaynaklar Japonya'ya yerleşimi İlk dönem, Comon Dönemi, Yayoi Dönemi, Tümülsler Dönemi olmak üzere birkaç aşamada incelemektedir. İlk yerleşimlerin MÖ. VIII nin yollar olduğu tahmin edilmektedir. İnsanların Kuzay Asya'da çeşitli yollarla adaya taşındıkları, burada avcılık yaparak hayat sürdükleri anlaşılmaktadır. İlk giden insanların yarısı toprağa gömülü yuvarlak veya dikdörtgen biçiminde ağaç kulübelerde yaşadığı tespit edilmiştir[4]. Adanın ilk sahiplerinin Kuzey Asyalı oluşu, avcılık konusu, ölülrin Tümülüslere gömmeleri dikkat çekici bilgilerdir.

Türk Japon Kültür Ortaklığı

Takvimleri ve bayramları, uzak mekânlarda olsalar bile, Türkleri birbirinden koparmamıştır. Türk milletinin ortak kültür değerlerinden birisi, *On İki Hayvanlı Türk Takvimi*'dir[5]. *On İki Hayvanlı Türk Takvimi*'ni[6] Tuna Bulgarları 600'lü yıllarda[7], Kök-

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[2] Son yıllarda sık sık duyduğumuz Türklerin, Anadolu'dan doğuya göçtüğü, daha sonra yeniden döndüğü görüşü pek sağlıklı görünmemektedir. Zira tarihî kaynakların ve delillerin bulunmadığı durumlarda imdadımıza milletlerin konuştuğu diller yetişmektedir. Cince yapı itibariyle tek heceli bir dildir. Türkçe de başlangıçta tek heceli bir gibi görünmektedir. Bu durumda Çince ile Türkçenin tarihin derinliklerinde bir süre birlikte geliştiği, sonra Türkçenin sondan eklemeli bir yapıya kavuştuğu anlaşılmaktadır. Bu durumda Türklerin ana vatanını Çin'in kuzeyinde aramanın daha doğru olacağı düşüncesindeyim.

[3] Necati Demir, "Türk Tarihinin ve Kültürünün Kaynağı Olarak Kaya Üzeri Resimler (Petroglifler) ve Yazılar", *Zeitschrift für die Welt der Türken / Journal of World of Turks*, 2009/I, Vol. 1, No. 1, s. 5-19.

[4] *Büyük larousse*, C. 12 s. 6059-6060.

[5] Türklerde zaman ve on iki sayısı ilgi çekici bir durum sergilemektedir. Türkler yılları on ikiye bölüp *On İki Hayvanlı Türk Takvimi*'ni yapmışlardır. Yıllar da on ikiye bölünmüş ve her birine *ay* adı verilmiştir.

türkler 700'lü yıllarda taşa kazımışlardır[8]. Bu takvimi Selçuklular; biri *Sivas Gök Medrese* diğeri *Kayseri Karatay Hanı* olmak üzere iki güzel örneğini Anadolu'da taşa kazımışlardır. *On İki Hayvanlı Türk Takvimi* Japon kültüründe de vardır. Günümüz Japonya'sında hala kullanılmaktadır[9].

Türklerde Nevruz'la ilgili inanış ve uygulamaların M.Ö. 3. yüzyıldan yani *Mete Han* zamanından beri var olduğu bilinmektedir[10]. Binlerce yıldır *Müslüman Türk Dünyası*, *Hristiyan Gagavuz ve Çuvaşlar*, *Şamanist Saha Türkleri* de dâhil, devam etmektedir[11]. Amerika'daki Kızılderili kabilelerinin de mart ayını "*Yeni Yılın Başı*" olarak saymaları ve Orta Asya Türklerine benzer geleneklerle kutlamaları[12], Türk dünyasının tarihi ve kültürü konusu hakkındaki bilgilerimizin yeniden değerlendirilmesini gerekli kılmaktadır. 21 Mart Yen Gün (Nevruz) Bayramı, Japonya'da kutlamakta-

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Eski Türkler günleri de on ikiye bölüp her bir bölümünü *çağ* diye isimleştirmişlerdir. Saatte asıl sayı on ikidir. Herhangi bir kaynak tespit edemedmekle beraber, büyük ihtimalle *çağ*lar ikiye bölünmüş ve saat kavramı da bu şekilde ortaya çıkmış olmalıdır. Bütün bunlardan anlaşılmaktadır ki yılın on ikiye bölünmesi büyük ihtimalle Türkler tarafından Avrupa'ya götürülmüş olmalıdır. Hatta bu hesapta yılbaşı yine mart ayı iken Sezar tarafından Hz. İsa'nın doğumu esas alınarak ocak ayına alınmıştır. Ayrıca Hristiyan Gürcü ve Osetler ocak ayına *Başil* (<Baş yıl), mart ayına da *Bayrım* (<Bayram) demektedirler. Türkler yılları da on ikiye bölmüşlerdir. Yılbaşı günü 21 Mart olan *On İki Hayvanlı Türk Takvimi* bunu açık bir biçimde ortaya koymaktadır.

[6] *On İki Hayvanlı Türk Takvimi*'nin ortaya çıkışı konusunda Kaşgarlı Mahmud, Dîvânü Lügati't-Türk'te şu bilgileri vermektedir: "*Türk hakanlarından birisi kendisinden birkaç yıl önce geçmiş olan bir savaşı öğrenmek istemiş, o savaşın yapıldığı yılda yanılmışlar; onun üzerine bu iş için Hakan ulusuyla müşavere yapar ve kurultayda 'biz bu tarihte nasıl yanıldıksa bizden sonra gelecek olanlar da yanılacaklardır; öyle ise, biz şimdi göğün on iki burcu ve on iki ay sayısınca her yıla bir ad koyalım; sayılarımızı bu yılların geçmesiyle anlayalım; bu aramızda unutulmaz bir andaç olarak kalsın' der. Ulus, Hakanın önerisini onaylar. Bunun üzerine hakan ava çıkar; yaban hayvanlarını Ilısu'ya doğru sürünsünler diye emreder. Bu büyük bir ırmaktır. Halk bu hayvanları sıkıştırarak suya doğru sürer. Bu hayvanlardan avlar; birtakım hayvanlar suya atılırlar, on ikisi suyu geçer; her geçen hayvanın adı bir yıla ad olarak konur* (Divanü Lûgat'it -Tercümesi I, (Çeviren: Besim Atalay), TDK yay, Ankara 1986, s. 344-347)".

[7] Talât Tekin, *Tuna Bulgarları ve Dilleri*, Ankara 1987, s. 13-26.

[8] Muharrem Ergin, *Orhun Abideleri*, İstanbul 1980, s. 30-31.

[9] F. Yılmaz Kaleli, *Türkçe ve Japoncanın Akrabalığı*, İstanbul 2002, s. 8.

[10] Nevruz Türkiye'de daha çok *Yılsırtı*, *Mart Dokuzu*, *Mart Bozumu*, *Sultan Nevruz*, *Gün Dönümü*, *Yeni Gün* gibi Türkçe isimlerle bilinmektedir. Hemen her Türk coğrafyasında ve Türk topluluğunda görülmektedir. Fars kültüründen uzak yörelerde Türkçe veya Türklerin yakından tanıdığı isimlerle bilinmektedir: Altay Türkleri *Cılgayak Bayramı*; Azerbaycan *Ergenekon*, *Bozkurt Bayramı*; Başkurt Türkleri *Ekin Bayramı*; Doğu Türkistan *Yeni Gün, Baş Bahar*; Gagavuzlar *İlkyaz*; Hakas Türkleri *Cılsırtı*, *Ulu Kün*; Karaçay-Malkar Türkleri *Gollu, Gutan, Saban Toy, Tegri Toy*; Kazakistan Türkleri *Ulus Günü*; Kazan Türkleri ve Karapapaklar / Terekemeler *Ergenekon Bayramı*; Kumuk Türkleri *Yazbaş*; Nogay Türkleri *Saban Toy*; Türkmenler *Teze Yıl*; Uygur Türkleri *Yeni Gün*, ... İran'a yakın coğrafyalarda ve Fars kültürünün etkisinin görüldüğü yöreler olan Azerbaycan, Kazakistan, Kırgızistan, Özbekistan, Türkiye ve Türkmenistan'ın bazı yörelerinde *Novruz, Navruz, Nevruz Bayramı, Nevruz Köce, Noruz*; Nogay Türkleri *Nevroz* gibi Farsça *nev* ve *rûz* kelimelerinin birleşmesiyle ortaya çıkan ve "yenigün" anlamına gelen terimle veya terimlerle bilinmektedir.

[11] Reşat Genç, "Türk Tarihinde ve Kültüründe Nevruz", *Nevruz*, (Yayına hazırlayan: Sadık Tural), Ankara 1995, s. 22-23.

[12] Ahmet Ali Arslan, "Amerikan Kızılderili Kabileleri ve Türk Dünyasında 'Yeni Yıl Başı' Merasiminde Paralellikler", *Nevruz*, (Yayına hazırlayan: Sadık Tural), Ankara 1995, s.251-271.

dır[13]. Nevruz; *shunbunno hi* "bahar bayramı" adıyla resmî tatil günü ilan edilmiştir. Mevsim değişimi ve bahar bayramı şenlikleri yapılmaktadır[14].

Türk milletinin ortak kültür değerlerinden birisi ölülerine olan saygılarıdır. Onlar ölülerini *kurgan* denilen mezarlara koymuşlardır. Korgan, Türk devlet hayatında önemli kişilerin mezarına denmektedir. Kelimenin aslı *korugan* (koru-gan)dır. Ölüleri korumasından dolayı bu isim verilmiştir[15]. Eski Japonlar da ölülerin kofun denilen çok büyük tümülüslere gömerlerdi[16].

Bütün bunların dışında a) Süslemelerde çiçek motifinin sıkça kullanılması, b) Onlarca çocuk oyunlarının aynı olması (saklambaç, ip atlama, seksek, vb.); c) masal ve efsanelerin benzerliği; ç) akşam çalınan ıslığın uğursuzluk getirmesi, d) akşamları tırnak kesilememsi; e) merdiven altından geçilmemesi; e) eski mezarlara dilek tutularak çaput bağlanması; f) karga ötmesi uğursuzluğu; g) hemen hemen aynı ritimle ninni okunması; … gibi pek çok inanış iki millette de ortaktır.

Türkçe- Japoca İlişkisi ve Akrabalığı

Şaşırtıcı kültür ortaklığından sonra dil benzerliklerine göz atmak gerekmektedir. *ses, şekil, kelime* ve *cümle yapısı* bakımından Türkçe ile Japonca pek çok benzer hatta birebir aynı özelliklere sahiptir. Söz varlığı konusundaki benzerlikler ise insanı şaşırtır boyuttadır. Türkçe ile Japoncanın benzer ve ortak özellikleri kısaca şöyledir:

Ses bilgisi

Japoncanın Türkçe gibi fazla karmaşık olmayan sade ve basit bir ses yapısı vardır. Kelimeler, Türkçedeki gibi 8 ünlü ile yazılır ve söylenir. Kelimeler genellikle açık hece ile biter. Türkçede oluğu gibi kapalı hece ile biten kelimelere de sahiptir[17].

Şekil Bilgisi

Japoncada kelime kökleri Türkçedeki gibi önemlidir. Kelime kökleri eklerle geliştirilir. Her iki dilde de kelimeler ek/ekler aldığında kökler değişikliğe uğramazlar: *me* "göz", *me-gane/megane* "gözlük"…

Kelime türetme konusunda iki dil birbirine çok benzemektedir: *me-gane-ya/meganeya* "gözlükçü".

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13 Demir, agm.
14 Kaleli, age, s. 82.
15 Demir, agm.
16 *Büyük larousse*, C. 12 s. 6060.
17 Oka Haluk Akbay, *Japonca ve Türkçedeki Eylemlerin Üye Yapısı –Dil Öğretimi Amaçlı Bir Karşılaştırma,* (Yayımlanmamış doktora tezi), Ankara 2006, s.

Japoncada soru eki "-ka" dır ve Türkçedeki gibi hem çekilmiş fiilde hem de isimlerde kullanılır ve sona gelir: *Anata wa iki mashita ka?* "Sen gittin mi?" *megane ka?* "gözlük mü".

Yükleme hali eki *–ı, -i, -u, -ü* karşılığı Japoncada *–o* dur ve aynı şekilde kullanılır. *Hono yumu* "kitabı okudum".

Yönelme hali eki *–a, -e* Japoncada "–e"dir ve aynı şekilde kullanır: *Toruko'e* "Türkiye'ye"

Bulunma hali eki *–de* hem ses, hem kullanım olarak iki dilde de aynıdır: *Nihon de* "Japonya'da".

Türkçedeki olumsuzluk eki *–ma, -me* Japoncada *–na* eki ile karşılanır ve kullanılışı tamamen aynıdır: *ikuna* "gitme", *kuruna* "gelme", *yaruna* "yapma"[18].

Türkçede sıfatları pekiştirmek için ön ek kullanılmaktadır. Aynı durum Japoncada da vardır: *massao* "masmavi", *makko* "kıpkırızı", *masshiro* "bembeyaz"[19].

Kelime Bilgisi

Japoncada tıpkı Türkçe gibi isimler yalın olarak kullanılmakta, ihtiyaç halinde iki kelime birleştirilerek birleşik isim yapılabilmekte, kelimeler son ek alabilmekte, kelimeler çekim ve yapım ekleri kullanılarak başka kelime türüne dönüştürülebilmektedir[20]. Bu anlamda Japoncada Türkçeden farklı olarak bazı kelimeler ön ek de alabilmektedir. Bilindiği gibi Türkçe sondan elemeli bir dildir.

Belirtili isim tamlamasının kuruluşu iki dilde de aynıdır. Türkçedeki ilgi hali *–ın, -in, -un, -ün, -nın, -nin, -nun, -nün* ekine karşılık olarak Japoncada *no* kullanılmaktadır: *watashi no kuruma* "Benim arabam", *watashi no ie* "Benim evim"[21], *Nihon no menseki* "Japonya'nın yüzölçümü, *anata no kuruma* "senin araban", watashitachi no kuruma "bizim arabamız", *Karera no kuruma* "onların arabaları".

Japoncada ve Türkçede özel adlar, cins adlardan önce gelmektedir: *Asahi Shinbun* "Ashai Gazetesi", *Tokyo Daigaku* "Tokyo Üniversiesi".

İşaret sıfatlarının kullanışı da çok benzemektedir: *konu koen* "bu park", *sono uta* "şu şarkı", …

Sıfat tamlaması her iki dilde de aynı yapıdadır: *kuro kuruma* "kara/siyah araba", *murasaki uchi* "mor ev", omoshiro-i eiga "ilginç film", …

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[18] Kaleli, age, s. 46.
[19] Kaleli, age, s. 46.
[20] Akbay, age, 23.
[21] Nusret Sancaklı, Japonca Dil Bilgisi ve Konuşma Kılavuzu, İstanbul 1997, s. 18

Japoncada zarflar tıpkı Türkçedeki gibi fiillerden önce gelir: *Isshōkenmei hataraku* "çok çalışmak", *Sōki suimin* "erken uyumak", …

Türkçedeki *de bağlacı*nın Japoncadaki karşılığı "*mo*" dur. Tamamen anı görevi yapar: *watashi mo ikimashita* "Ben de gittim", *Watashi mo kuruma o motte kita* "Ben de bir araba getirdim".

Türkçede özellikle Karadeniz Bölgesi ağızlarında sıkça kullanılan *kuvvetlendirme edatı da,* Japoncada aynı anlam ve şekildedir: *ii da* "iyi da", *ike da* "git da", *yome da* "oku da" *yoda da* "okudum da".

Bir başka kuvvetlendirme edatı olan "*be*" hem Japoncada hem de Türkçede aynı yapı ve anlamda kullanılmaktadır: *ii be* "iyi be", *suru be* "yap be", *suruna be* "yapma be", *yaruna be* "yapma be". Aynı ekin Rumeli ağızlarında kullanılan "beya" biçimi, Japoncada da aynı şekilde kullanılması, tesadüfün sınırlarını fazlasıyla aşmaktadır: *ii beya* "iyi beya", *suru beya* "yapma beya", *yaru beya* "yapbeya", *saruna beya* "yapma beya", *yaruna beya* "yapma beya" [22].

Türkçede *cevap edatı olan he* Japoncada aynı anlam ve yapıda kullanılmaktadır: *-kimasu ka? -he/ hee* "geliyor musun, he (evet)", *-soudesuka –he /hee* "öyle mi, he (evet)"[23].

Sözdizimi

Japoncada söz dizimi Türkçeye çok benzemektedir. Türkçenin standart cümle yapısı sayılan özne+ zaman zarfı+tümle+nesne+ yüklem sıralaması, Japoncanın da cümle yapısıdır[24]. Bununla birlikte öğelerin yer değiştirmesi ve devrik cümle yapısı iki dilde de ortaktır**. Watashi wa izen kara anata wo shitte imasu. "Ben sizi önceden tanıyorum"**

Soru cümlelerde Türkçe soru eki –mi 'nin yerine Japoncada ka kullanılır. Her iki dilde de bazı özel durumlar hariç, soru eki sonda yer alır: Taroo-wa hon-wa yonda ka? "Toroo kitap okudu mu?"[25].

Söz varlığı

Japonca ve Türkçede, her iki dilde de kelimelerde erkeklik – dişilik ayrımı yoktur.

Japoncadaki bazı kelimelerin hem ses hem de anlam bakımından birbirilerinin aynısı olması gerçekten şaşırtıcıdır: *aci* **"tat",** *ii* **"iyi",** *chichi* "meme, cicik", *douri/touri* "doğru", *hai-hai* "hay hay/ he he", *mama* "mama", *nene – nennenne* "ninni",

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[22] Kaleli, age, s. 57.
[23] Kaleli, age, s. 61.
[24] Akbay, 32, 42-48.
[25] Akbay, 42.

onna "kız, kadın/anne", otaku "otağ, ev", *tepen* "tepe, üst", *yaban*" yabani, vahşi", *yama* "yamaç, dağ", *yamachi* "yamaç", … [26]

Benzer kelimeler: *açira* "ora, bura", *adana* "lakap", *agaru* "yükselmek", *akachan* "afacan", *ano* "o", *arkuru* "yürümek", *ataru* "atmak", *ayui* "ayak", *chichimu* "çekmek", *choku choku* "çok çok", *dariu* "daral-", *debu* "dev", *don* "bön, don", *hara* "geniş, düz, çimenlik alan", *hara* "karın", *heru* "erimek", *horu* "çukur yer, mezar", *hosu* "asak", *ima* "şimdi", *ine* "iğe", *kaeru* "kurbağa", *karasu* "karga", *kareru* "kurumak", *kazu* "katık/ azık", *ken* "kent", *kenken* "seksek", *kuro* "kara", maki "otlak, çatır, küçük bitkiler", *mori* "orman", *nan* "ne?", *nande* "neden?", nanse "neyse", *oou* "örtmek", sao "sopa", *sonaeru* "sunmak", suku "sevgi", *tachi-taçi* "tay tay", *taira* "geniş ve düz arazi", *uchi* "iç / ev", … [27]

Sonuç:

Öncelikle Japonların Asya kökenli olması, Doğu Asya'dan göçüp aday yerleşen halk olması, Türkçe- Japonca ilişkisini veya aynı kökten geldiğini akla yakın hale getirmektedir.

Bilim; insanlığa faydalı olabiliyor, karanlığı aydınlatabiliyor, bulunulan yerden ileri götürüyor ise bilimdir. Aksi halde bilim, sadece sözde kalır. Türk – Japon akrabalığı karanlıkta kalmış bir konudur.

Türkçe – Japoca ilişkisi ebette ki bir makale ve bildiri boyutunu aşacak durumdadır. Bu iki dilin akrabalığı konusu, iki ülkenin önde bilim adamlarından oluşan kurul ile masaya yatırılmalı, mercek altına alınmalı, detaylı çalışmalar yapılmalıdır.

Kültür unsurları, gelenek, görenek, hayat tazı gibi konular dilin akrabalığı pekiştirecek unsurlardır. İki milletin Kültür unsurları, gelenek, görenek, hayat tazı da iki ülkenin ilim adamlarından oluşacak bir kurul ile gözden geçirilmelidir.

Kültür dil ve tarihi unsurlarda bu kadar benzerliğin olması tesadüf olamaz. Çok büyük ihtimalle Türkçe ile Japonca, dolayısı ile Türk ve Japonlar aynı kökten gelmektedir.

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[26] Geniş bilgi için bk. F. Yılmaz Kaleli, *Türkçe ve Japoncanın Akrabalığı*, İstanbul 2002, s. 87-274.
[27] Geniş bilgi için bk. Kaleli, agy.

SÖYLEVLERİN TÜRKÇE VE DEĞERLER EĞİTİMİ ÖZELLİKLERİ ÜZERİNE NİTEL DEĞERLENDİRME

*Hocam Prof. Dr. H. KARPUZ'a
değerli emeklerine duyduğum
saygım ve teşekkürüm ile...*

Nermin ER AYDEMİR[*]

I. Giriş:

"Eğitim, bilim, sanat ve felsefe bakımlarından gelişmiş bir Türkçenin oluşturulması, onun bilincine sahip kişilerin artmasına bağlıdır (Karpuz 2006: 221)." Bu doğrultuda Türkçe eğitiminin bu dili oluşturan irfan kaynaklarını, değerlerini gözardı etmesi telafisi çok zor hasarlara yol açabilecektir ki dil eğitimi içerisinde değerler eğitimi bu bağlamda özel bir öneme sahiptir. Türkçenin eğitimi ve öğretimi de belirtilen niteliğe dayalı olarak kültür ve düşünce kodlarından, toplumun milletleşme ilkelerinden bağımsız düşünülemez. Ses bilgisi, biçim bilgisi ve söz dizimi özellikli çalışmalar yanında söz varlığı, toplum dilbilimi, anlam bilimi ve söylem çözümlemesi alanlarına yönelik yöntemsel çalışmalar da Türkçenin eğitimi-öğretimi çalışmaları içerisinde değerlendirilmelidir.

Dil eğitiminin bireysel ya da toplumsal özelliklerinin ötesinde kurumsal etkinliğe sahip edimleri olan söylevler, bir anlamda devletin dil politikasını yansıtan kurucu metinler olarak değerlendirilebilir. İcra bağlamı itibariyle sözlü dil verisini örneklendiren söylevler, yazılı dil verileri içerisinde devlet geleneği kazanmış milletlerin evrensel kültür hazinesine armağan ettikleri zengin içerikleri ile toplumbilimleri için son derece zengin veri tabanı özelliğine sahiptirler. Öyle ki yöneten ve yönetici hiyerarşisi ile yöneticinin inşa etmek istediği toplum ve devlet nizamı açısında söylevin dili inşa aracısı olmaktan öte inşa bağlamıdır. Genel itibariyle bireylerin dile ait bilgiyi (konuşma okuma, konuşma yazma) kazanımları için, planlı ve programlı bir şekilde belli bir zaman aralığında genellikle öğretim kurumlarında bir öğretici rehberliğinde yapılan etkinliklerin tamamı dil öğretimi olarak tanımlanabilir. Ancak bunun yanında, bireylerin dile ait bilgiyi (konuşma, okuma, konuşma yazma) kazanmaları için yapılan etkinlerin tamamı da dil eğitimi olarak tanımlanmaktadır (Şen 2019). Kitlelere liderleri (siyasi, edebî, fikrî vs) tarafından sunulan dil verileri, liderlerin kitle tarafından kabul görmüş şahsiyetlerine ve konumlarına dayalı olarak kitleyi içerikleri ve dil kullanım özellikleri yönüyle çok daha güçlü bir düzeyde etkilemektedirler. Söylevler, bu niteliklerine dayalı olarak muhatap oldukları toplumu iletinin içeriğine tâbi

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V. Kaynakça

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YABANCI DİL ÖĞRENME SÜRECİNİN ANADİLE VE ANADİL FARKINDALIĞINA ETKİSİ

Ali ERARSLAN[*]

Giriş

Günümüzde hızla artan küreselleşme ve buna bağlı olarak gelişen uluslararası ticari, politik, teknolojik ve sosyo-kültürel etkileşimlerin bir sonucu olarak yabancı dil öğrenmek geçmişe kıyasla daha önemli bir hale gelmiştir. Bunun sonucu olarak sadece toplumlararası kültürel ve dilsel etkileşim ortaya çıkmakla kalmamış, bu durum ülkelerin eğitim politikalarına yön vermeye başlamış ve yabancı dil öğretimi birçok ülkede zorunlu hale gelmiştir. Farklı ülkelerden ve farklı kültürlerden insanların iletişim kurabilmesi için ana dillerinden başka bir ortak dile ihtiyaç duymaları kaçınılmaz hale gelmiştir ve bu açından günümüzün evrensel dili (lingua franca) olarak İngilizce pek çok ülkede yabancı dil olarak öğretilmektedir. Yaklaşık olarak 1,5 milyar insan tarafından günlük yaşamda iletişim dili olarak kullanılan İngilizce daha da artan sayıda insan için temel bir ihtiyaç haline gelmektedir (Crystal, 2003, Ethnologue, 2021).

Dilbilimsel açıdan yabancı dil öğrenme sürecinde ana dil ve öğrenilen yabancı dil arasında bir etkileşim söz konusudur. Bu etkileşim, daha çok tek dillilikten iki dilliliğe geçiş açısından yabancı dil öğrenen bireylerde diller arası bilişsel farkındalık ve diller arası işlem yapma becerilerine yol açmaktadır (Atar, 2019). Pedagojik açıdan dil öğrenme teorilerindeki gelişim, ana dil ve yabancı dil öğrenimi arasındaki bu karşılıklı ilişkiye yeni bakış açıları getirmiştir. Geleneksel olarak bu ilişki ile ilgili bilgiler psikolinguistik teorilere dayanmaktadır. Yabancı dil öğrenme sürecinde ana dil ve öğrenilen yabancı dil ilişkisine yönelik olarak çalışmalar çoğunlukla ana dilin yabancı dil üzerine etkisi üzerinde durmaktadır (Denizer, 2017; Erarslan & Hol, 2014; Iqbal, 2016; Kayaoğlu, 2012; Tauchmanova, 2016). Yapılan çalışmalarda, ana dil yetkinliğine sahip bireylerin yabancı dil öğrenme sürecinde daha farkındalıklı ve yabancı dil öğrenme sürecinde çeşitli stratejiler kullandığını ve sonuç olarak yabancı dil öğrenmede daha başarılı oldukları görülmektedir. Vygotsky (1991) bu etkiyi her iki kod sistemini çözmede bireyin kontrollü ve bilinçli faaliyetlere dayalı öğrenme, üretim ve görev çözme stratejileri arasındaki etkileşimle ilişkilendirmiştir.

Dilbilim alanında ana dilin öğrenilen yabancı dil üzerine etkileri genel olarak hata analizi ve dil transferi noktalarından incelenmiştir. Alanyazında yapılan çalışmalar incelendiğinde yabancı dil öğrenen bireylerin hedef dilin yapılarını

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Çalışmanın İngilizcenin ana dil farkındalığı noktasındaki bulgular genel olarak incelendiğinde hem nitel hem de nitel veriler öğrencilerin büyük çoğunluğunun Türkçenin önemi, Türkçenin dil özellikleri, dilbilgisi kuralları, söz dizimi, ses ve biçim bilgisi vb hususlarda İngilizce öğrenme sürecinde farkındalık yaşadıklarını, diller arasındaki benzerlik ve farklılıkların bu farkındalığı arttırdığını ortaya koymuştur. Dolayısıyla, bulgulardan anlaşıldığı üzere, yabancı dil öğrenmenin bireylerde ana dil farkındalığına yol açtığı, öğrencilerin büyük bölümünün bu sayede Türkçenin dil özelliklerini kavradıkları ortaya çıkmaktadır. En çok dilbilgisi, söz dizimi, ses ve şekil bilgileri noktasında ana dil farkındalığı yaşandığı bulgular arasındadır. Dil becerileri noktasında ise tüm dil becerileri üzerinde yabancı dilin etkisinin olduğu bulgular arasındadır. Yabancı dil öğrenmenin sonucu olarak katılımcıların ana dili olan Türkçe dil becerilerine olan etkisinin en çok okuma ve yazma becerileri üzerinde olduğu ortaya çıkmıştır. Bulgular ışığında katılımcıların Türkçe ilgili farkındalıklarının İngilizce yoluyla olmasının sebebinin sadece başka bir dili öğrenmeyle ilgili bilişsel ve duyuşsal gelişimden dolayı değil, aynı zamanda ilk ve orta öğrenimlerinde Türkçe derslerinin yeteri kadar verimli işlenmemesinden kaynaklandığı çalışmanın bulguları arasındadır. Yabancı dilde dinleme, konuşma okuma ve yazma becerilerinin öğretiminde öğrencilere gösterilen yöntem ve stratejilerin öğrenciler tarafından Türkçe dil becerileri üzerinde uygulandığı ve bu konuda en çok okuma ve yazma becerileri noktasında faydalandıkları bulgular arasındadır. Yabancı dilin ana dil üzerindeki etkilerinin sadece transfer yoluyla değil aynı zamanda diller arasındaki farklılık ve benzerliklerin de incelenmesi yoluyla oluştuğu bulgular arasındadır. Dolayısıyla bu çalışmada yabancı dil öğrenme sürecinin Türkçe üzerinde olumlu etkiye sahip olduğu ortaya konmuştur. Böylece, alan yazında İngilizce-Türkçe etkileşimi noktasındaki eksikliği giderme yolunda bu çalışmanın önemli bir katkıda bulunacağı söylenebilir.

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OSMANLI SİYASETNAMELERİNDE ÜLKÜSEL YÖNETİMİN GÖSTERENİ NİTELİĞİYLE PASTORAL İKTİDAR

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Giriş

Devlet yönetimiyle ilgili bilgiler veren ve esas itibarıyla yöneticiler için yazılan eserler olarak siyasetnameler, aynı zamanda döneminin toplum yapısına da ayna tutar. Gerek kuramsal bilgiler gerekse pratik örnekler üzerinden ülküsel toplum düzeninin tesisinde yol gösterici bir işlev üstlenen siyasetnamelerde çeşitli şekillerde birbirine bağlı olan yöneticiler ile halk tabakasının konumları, görevleri ve birbirlerine karşı olan yükümlülüklerinin sınırları çizilir. Bu işlemler bir dizi amaca yöneliktir. Geniş bir kültürel birikim ya da devlet tecrübesine sahip olan siyasetname yazarı; devletin ayakta kalması, güçlenmesi ya da karmaşa ortamına son verilebilmesi için önerilerde bulunur. Bu öneriler kendi tecrübeleri, geçmişin birikimi, tarihsel anekdotlar ve kuramsal bilgilerden oluşur. Böylelikle hedeflenen ülküsel devlet ve toplum düzeninin tesisine katkıda bulunmaya çalışır.

Siyasetnameler devlet yönetimini konu alması dolayısıyla hükümdar, vezir ve emir gibi devlet yöneticileri adına yazılır ve içinde bulunulan dönemin toplumsal hayatını, askerî ve mali örgütlerini, yasa ve tüzüklerini, toplumun gelenek ve göreneklerini barındırır (Levend, 1962: 168). Bu yönüyle siyasetnameler kendi döneminindeki devlet yönetimini -özellikle aksaklıklar ve eksiklikler bağlamında- ve toplum hayatını dolaylı ya da doğrudan yansıtan eserlerdir. Esasen olması gerekenlere işaret eden siyasetnameler olandan uzak ya da habersiz değildir. "Siyasetname örneği kabul edilebilecek her metin aslında 'olan'ın izlerini taşır." (Türk, 2012: 24). Nitekim siyasetname yazımının devletlerin ve toplumların kırılma dönemlerinde ve kargaşa ortamlarında arttığına tanık olunmaktadır. Bu durum siyasetnamelerin uygulamaya yönelik işlevsel bilgilere bağlı olarak sorunların çözümü için birtakım öneriler barındırmasından (Gümüş, 2020: 444) anlaşılmaktadır. Türk edebiyatının ilk siyasetnamesi olan *Kutadgu Bilig*'in dahi dönemindeki kargaşa ortamına bağlı olarak devlet ve toplum düzeninin bozulması sonucunda, toplumun temelini oluşturan ahlak kurallarını yeniden düzenlemek için kaleme alındığı (Arat, 2007: XXV) göz önünde bulundurulduğunda siyasetnamelerin asıl işlevleri daha açık bir şekilde anlaşılacaktır. Söz konusu durum Osmanlı dönemi siyasetnameleri için de geçerlidir. Özellikle 16. yüzyıldan sonra artış gösteren siyasetna-

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Herkesin yaşamını güvence altına almayı amaçlayan pastoral iktidar, iktidarın doğal yaşam içerisindeki uygulanışını gözler önüne sermekte ve çoban ve sürü metaforuyla karşılanmaktadır. Bu metaforda hükümdarı temsil eden çobanın görevi, kendisine emanet edilen ve halkı temsil eden sürüyü tehditlerden ve tehlikelerden koruyarak, sürekli gözeterek ve gözetim altında tutarak selamete erdirmektir. Burada dikkat çeken nokta çoban ve sürü arasında bir sahiplik/aitlik/mülkiyet ilişkisinden ziyade *emanet* ilişkisinin vurgulanmasıdır. Bu ilişki siyasetnamelere devlet yönetimi bağlamında zayıf ve dağınık hâlde yaşayan halkın hükümdara Allah tarafından emanet edildiği şeklinde yansımıştır. Nasıl ki çobanın görevi sorumluluk duygusuyla hareket ederek kendisine emanet edilen sürüyü selamete erdirmek ise hükümdarın görevi de halkın huzur içerisinde yaşamasını sağlamaktır.

Siyasetnamelerde karşılaştığımız bu pastoral iktidar kurgusunun önemli bir özelliği, Foucault'nun iktidar belirlemelerine koşut olarak üretken olmasıdır. Doğacak her türlü tehlikeye karşı geliştirilecek teknikler ve atılacak adımlar özne ve iktidarın karşılıklı olarak varlıklarını konumlandıracak ve devamlılıklarını sağlayacaktır. Tebaaya yönelik atılacak her yanlış adım aynı zamanda egemene de yöneleceği için (Türk, 2018: 581) yönetilenlerin selameti ve huzuru için alınacak tedbirler iktidarın da varlık alanını pekiştirecek mahiyettedir. Osmanlı siyasetnameleri pastoral iktidarın, sözünü ettiğimiz bütün niteliklerini içermekte ve pastoralliği ülküsel devlet ve toplum düzeni için bir model olarak önermektedir.

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SEMANTİK VE DELALET AÇISINDAN
TÜRKÇEDE YAKIN EŞ ANLAMLI KELİME GÖRÜNTÜLERİ

Meriç GÜVEN[*]

Semantik (anlam bilim) Yunanca *"sémaphore"* da anlam veren, anlam belirten karşılıklarındaki kelimedir. Terim olarak ilk defa modern anlam bilimin kurucusu Michael Bréal tarafından kullanılan ve temelinde kelimeler (göstergeler) yer alan, fakat kelimelerle sınırlanamayan söz dizimsel anlam teorisidir. Delalet ise herhangi bir durum ve hareketin belli bir hükümle bağlantısını ifade eden (delalet eden) ve bir şeyin anlaşılmasının onun gösterdiği işaret ettiği anlam, işaretlerin delalet ettiği kavram ve kavramlar arasında bağ kuran hükümlerle (delalet edilen)le anlaşılmasını gerektiren belagatla ilgili semiotik teoridir. Başka bir ifadeyle semantik Batı dilbiliminde, Delalet Arap belagatında gösteren-işaret eden ve gösterilen-işaret edilen arasında anlamın tamamına işaret etme mutabakat (uygunluk); çağrıştırdığı bir şeye işaret etme iltizam (gerektirme) veya bir parçasına işaret etme tazammun (içerme) biçiminde gelişen uzlaşıya dayalı anlam bilimsel ilişkidir (Bolay, 1994:119-122; Filizok, 2021:1-9).

Dil, kelimeleri ile açıklanmış ve örgülenmiş; cümleleri ile güçlü bir bağ (kemali ittisâl) oluşturmuş renkleme ve sanlama ulamlı bir sistemdir. Bu sistemde eski-yeni, yerli-yabancı birçok kelime birbirleri ile uyumlu bir şekilde karışır, kaynaşır ve bağıntılı ve bağlantılı bütünleşik bir yapı kurar. Dilin anlamlı en küçük birimi olan kelimeler, sistemde belirleme (symtom funktion) bildirme (symbol funktion) ve yaptırma (signal funktion) işlevleri ile söz zincirleri oluşturur, dil düzeneğini kurarlar (Antalya, 2020: 419-476). Söz zincirleri ile varlıkların ve hareketlerin ilişkileri, görev ve işlevleri başka bir ifadeyle dilin işleyişi ortaya çıkar.

Lisan, dili vücuda getiren ve düşünceyi söz vasıtası ile ifade eden tabii bir sistemdir. İfadenin ve bildirmenin birimi cümle (phrase), dilin birimi kelimeler (sens)dir (Dilaçar, 1971: 98). Kelimelerin *semantik* değerleri, dil birimini çevreleyen ilişkiler örgüsü ve kelimelerin cümle içindeki kullanımları ile yani dil dışı ve dil içi bağlam (konteks)la ortaya çıkar. Türkçe ağırlıklı olarak kelimelerinin herhangi bir bağlayıcı almadan yan yana sıralandığı parataksis "yanaşık sıralam" tipi bir söz düzenine sahiptir. Bu itibarla, birbiri ile ilgili fikir ve düşüncelerin aralarında bağ oluşturarak bütünlendiği ve ses ve söz uyumunun mükemmel şekilde dizimlendiği "yakın eş anlamlı-near synonyms, plesionyms" kelimeler bakımından zengindir.

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kitâbiyye gibi "Furûḳ" türevi sözlüklerin hazırlanması gerekir. Kelimenin anlamı ve kapsamı ancak anlam halkası ve kavram alanı içindeki bağıntılarla ortaya çıkar. Kavramları birlik, bağlılık, birliktelik ortak noktasında toplayan görünüş ve görelik göndermelerle belirlenir. Bu kabil anlam, ögelerin birbiri ile ilişki ve bağlantısına dayanan ve bağlama göre farklılık gösteren devingen anlamdır. Bu açıdan eş veya yakın eş anlamlı sözlükler bağlam tabanlı hazırlanmalı; anlam bilimsel çözümleme karşılık gösterme-muadilini yazma biçiminde sözlüksel değil, gösteren gösterilen paradigmasında bağıntıya ve bağlantıya dayalı biçimde söz dizimsel yapılmalıdır. Kelimelerin cümleler arasında kurduğu "anlamsal sistematik" ve cümle içinde kazandığı anlam, Türkçede yakın eş anlamlılıkla ilgili "semantik teori"nin ve "delalet teorisi"nin temelini ve özünü teşkil eder. Türkçenin muhtelif dönemlerinde ve muhtelif türdeki eserlerinde "iki değerli karno"lar halinde görülen bu söz dizimsel kullanım, cümle düzleminde birbiriyle ilişkili dil bilgisel değerlerin özelliklerine göre sınıflandırılmasını ve anlamlandırılmasını olanaklı kılar. Yakın eş anlamlı kelime çiftleri ile ilgili bu tipoloji, Collins ve Loftus tarafından dile getirilen ve kavramın kendisiyle bağlantılı kavramları etkinleştirerek düşünce üretimini kolaylaştıracağını ve zenginleştireceğini öngören "çağrışımsal bellek yaklaşımı"nı teyit eder. Cümle içinde aynı kelimenin kullanılması ses uyuşmazlığı (tenafür), kelime fazlalığı (irad), uygun düşmeyen söz (haşvi kabih) yanlış ve kusurlarına yol açtığı için cümleler içindeki monotonluğu kırmak, tek düzeliği ortadan kaldırmak ve zengin çağrışımlar yapılmasına olanak vermek üzere aynı kavram alanında kelimeler kullanmak söylenişi kolay, anlamı açık ve uygun olan yakın eş anlamlı kelimelerin seçimini zorunlu kılar. Sözün mukabele sanatına ve dizim armonisine uygun bir koşutluk ve eşeniklikte düzenlenmesini sağlar. Konuşura veya yazara meram ve maksadını zihni uyarılar sağlayacak ve estetiki duygular uyandıracak kelimelerle ifade etme imkânı verir. Bunun yanında yakın eş anlamlı kelime çiftleri ile kurulmuş cümleler uzak anlamlı kelime çiftleri ile kurulmuş cümlelere göre daha zengin ses ve söz münasebeti oluşturduğu ve daha derin düşünce ve mana zenginliği yarattığı için yakın eş anlamlı kelime çiftlerini aynı söz dizimsel bileşende kullanmak ve yaygınlaştırmak *belagat-retorik açısından* cümleye güzel söz katma "muhassinatı maneviyye" bağlamında bir gereklilik; *semantik-delalet açıcından* cümlede tam ve bütün fikri oluşturma "ıtnab" bağlamında bir zorunluluk olarak görülür.

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ÇOCUK DİLİNDE SOYUT VE SOMUT ALGI

E. Serap GÜVENEK[*]

Giriş

Bu çalışma 3;0-5;0 (14 çocuk 5;0 yaş, 5 çocuk 4;0 yaş, 4 çocuk 3;0 yaş) yaş aralığında bulunan 23 çocukla yapılan çalışmanın neticesinde elde edilen örneklem üzerinde, belirtilen yaş aralığındaki çocukların bilişsel gelişimindeki iki önemli evreyi -somut ve soyut işlemler dönemi- değerlendirecek ve bu yaş aralığındaki çocukların henüz soyut işlemler dönemine ulaşmadığını seçilen birtakım atasözleri üzerinden ve yine tarafımızdan seçilen bir cümle üzerinde yapılan söylem çözümlemesi ile kanıtlamaya çalışacaktır.

1. Dil-Düşünce Gerçekliği ve Konuşmanın Kökenleri

Dil ve düşünce birbirinden ayrılmaz iki gerçekliktir, başka bir ifadeyle bir levhanın iki yüzüdür. Ayrılmaz ve farklı yollara sevk edilemez. Dil ve düşünce insanoğlunu yeryüzünde diğer canlılardan ayıran ve daha da önemlisi üstün kılan en önemli birleşimdir. Düşünce dediğimiz aslında ses çıkarmadan bilincimizde konuşmanın başka bir ifadesidir. Vygotsky (2018; 8), *bilinç dilin hem öznesi hem de nesnesi konumundadır. Yani hem onu biçimlendirir hem de onun tarafından biçimlenir,* demektedir. Dil ve düşünce de birbirinin öznesi ve nesnesidir. Wittgenstein *"dilimin sınırı düşüncelerimin sınırıdır"* derken düşüncenin dili biçimlendirdiğini, dilin de düşüncenin aktarılmasını ve bu aktarım sırasında nasıl biçimlenmesi gerektiğini belirleyen ve sağlayan gerçekliğin diğer yüzü olduğunu dile getirmek istemiştir aslında.

Dilde iki boyut vardır gösteren ve gösterilen. Dilde karşılığını bulabilen her nesne dünyada da var olarak kabul edilirken adı olmayan hiçbir yapının varlığı kabul edilemez, çünkü adı olmayan yani dil ile ifade edilmeyen bir varlık aslında yoktur. Gösteren (kavram) ve gösterilen (anlam) boyutlarının en küçük yapı çekirdeği kelimelerdir. *Dil, dünyaya her kelime ile yaratılmış bir gerçeklik bırakır*, der Vygotsky (2018; 9).

Kelime asla tek bir anlamı ifade etmez, kelime doğası gereği birçok nesneyi tanımlar. Ve her kelime başlı başına bir genelleme sayılabilir. Genelleme sözel düşünme biçimidir, algı ve duyularla yakından alakalıdır. Her kelime ile yaratılmış gerçeklik oluşturulur. Yaratılmış gerçekliğin kaynağı algılar ve duyulardır (Vygotsky, 2018: 9).

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aslında tüm çevrenin idrak kudreti onların en büyük yardımcılarıdır. Farkında olmadan kullandıkları gramer kuralları bile onların sorumluluğunda değildir. Örneğin, yazma aşamasına geçiş çocuklarda konuşma aşamasından çok daha zorludur. Yazmak çok daha yüksek bir analitik süreçtir. Çocuk her bir düşüncesinin farkında olmak ve onları doğru bir şekilde sıraya sokmak zorundadır. Çünkü konuşurken, farkında olmadıkları gramer kuralları, yazma aşamasında tüm ciddiyetiyle karşılarında belirir. Bu aşamada kendi kurallarının işlemediğini fark edecek olan çocuk sistemin çarklarında kendi kurallarını öğütürken standarda kendini kabul ettirme gayesine bürünmüş olacaktır.

Lakin bu döneme geçmeden önce 5;0 yaşa kadar kazandığı başarılı kimliği sürdürmeye çalışan çocuk, zihinsel gelişimine paralel olarak soyutsal algının kapsamına henüz girememiş, olanı olduğu gibi algılamaktadır. Dünya gördüklerinden ibarettir ve derinliği henüz algılarında canlanamamaktadır. Zihinsel gelişimin paralelinde algı seviyesi de artacak ve gerçeklik çocuğun bilgi deryasında sadece göründüğü kadarından çıkıp arka plandaki -asıl- gerçekliğe, yani sözün tüm boyutunu değerlendirebilir duruma gelecektir.

Şöyle ki somutluk ve ardından gelişen soyutluk algısı, bir çocuğu yazıya, daha kapsamlı olarak gramere ve dilin kurallarına ve neticede analitik düşünce ile çocukluktan çıkıp bireyliğe ulaştırır.

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TÜRKÇE ÖĞRETİMİ VE KÜLTÜR İLİŞKİSİ

*Vedat HALİTOĞLU**

1. Kültür

Kültür kelimesi Latinceden türeyerek (tarım, yetiştirmek, toprağı verimli hâle getirmek) Fransızcadaki "cultura" kelimesine evrilmiş, sonrasında Türkçeye geçmiştir (Duralı, 2000). Kültüre çok geniş bir saha olarak bakmak gerekir çünkü kültür barındırdığı unsurlar itibarıyla oldukça kapsayıcıdır. Kültürün geniş çerçevesi nedeniyle tanımlama yapılırken bu çeşitliliğe uygun biçimde farklı yaklaşımlar ön plana çıkmıştır. Cemil Meriç'e göre (1986) kültür tanımlarının sayısı yüz altmışı bulmuştur. Kültür için TDK sözlükte (2021) birçok tanımlama yapılmış ancak bu tanımlar içerisinde "tarihsel, toplumsal gelişme süreci içinde yaratılan bütün maddi ve manevi değerler ile bunları yaratmada, sonraki nesillere iletmede kullanılan, insanın doğal ve toplumsal çevresine egemenliğinin ölçüsünü gösteren araçların bütünü, hars, ekin" ve " Bir topluma veya halk topluluğuna özgü düşünce ve sanat eserlerinin bütünü" ifadeleri ön plana çıkmaktadır. Ernst Cassire (2005) kültürü insan ile bağdaştırarak insanı tanımlar ve bu tanım üzerinden kültürü açıklar dolayısıyla insan ve kültürün ayrılmaz olduğuna vurgu yapar. Güvenç (1984) kültürün bazı alanlara göre farklı anlamlar kazandığını ifade eder ve aşağıdaki biçimde kültürü açıklar:

- ➢ Kelime "uygarlık" anlamını bilim alanında kazanır
- ➢ Sosyal alandaki kültürü eğitimle özdeştir
- ➢ Güzel sanatlardaki faaliyetler kültür yansıtır
- ➢ Kelimenin Latince kökeninde yer alan tarımsal faaliyet, ziraat, üretim kavramlarını biyolojik ve teknolojik alandaki kültürü ifade eder.

Ünlü sosyolog Ziya Gökalp (1976) ise kültürü "hars" kelimesiyle açıklamaktadır. Ona göre Latincedeki ilk anlamı olan ziraat, yetiştirme, üretim kavramlarının "tehzip" kelimesiyle açıklanacağını belirtir. Kültür yerine kullandığı hars kelimesini ise daha demokratik bulur ve bir milletin gelenek ve uygulamalarından, dilinden, yazılı ve sözlü edebiyatına, müziğinden terbiyesine kadar tüm unsurları içerdiğini ifade eder. Tarihçi ve kültür araştırmacısı Kafesoğlu (1977) kültürü toplumun manevi değerleri ve bu manevi değerlerin hayata aktarılmasından doğan teknolojinin oluşturduğu bir bütün olarak açıklar. Görüldüğü üzere kültür, içerdiği unsurlarlar itibarıyla birçok yönden açıklanabilir özellikle kültürün kişiden kişiye göre değişen öznel bir yönünün olduğunu da belirtmek gerekir. İnsanın düşünce yapısı yaşadığı coğrafyayla ilişkilidir bu sayede bakış açıları şekillenir, inanç sistemi, değerler ve dünya görüşü oluşur dolayısıyla kültürün insan üzerinde birçok yönden belirleyici olduğu söylenebilir. Yukarıda ifade edilen yaklaşımları ortak bir paydada toplamak gerekirse kültü-

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çekleştirdiği etkinliklerle (ebru kursları, sanat atölyeleri, yiyecek-içecek tanıtımları, Türk gölge oyunu, filmler…) hem yabancılara hem de ülkesinden uzak Türk toplumuna ana dili ve kültür konularında bilgilendirme ve bilinçlendirme faaliyetleri yürütmektedir.

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İSTEM BİLGİSİNDE ANLAMSAL İSTEMİN YERİ

*Neslihan KARACAN**

*"til arslanturur kür eşikte yatur
ayâ ewlig er sak başıñnı yeyür"*

Yusuf Has Hacib

Giriş

Yalın bir ifadeyle, bir sözcüğün yönetim kapasitesi ve yönetme gücü olarak tanımlanabilen istem (valency), Lucien Tesnière'nin kimyadan esinlenerek dil bilimine aktardığı bir terimdir. Kimya biliminde atomların istemi, kimyasal bileşiğin oluşumunda bir atomun diğer atomlarla birleşme kapasitesini veya belirli sayıda elektronu tutma kabiliyetini ifade eder (Matthews, 2007, s. 4). Bu kavramdan yola çıkarak Tesnière, atomların molekülleri yönetebilmesi gibi dilde fiillerin de bazı unsurları yönetebilme gücünü *valency* olarak adlandırmıştır. Bu terim bugün Türk diliyle yapılan çalışmalarda yaygın olarak "istem" terimi ile karşılanmaktadır.

Başlangıçta fiile (cümleyi kuran yüklem olarak) odaklanmış bir söz dizim teorisi olan istemin, fiil dışında sözcüklerde de var olduğu araştırmacılarca ortaya konduğundan bugün daha geniş bir açıdan tanımlanabilmektedir. Türkiye Türkçesi ile ilgili yapılan çalışmalarda, bu bahsedilen duruma da paralel olarak, daha çok fiil temelli açıklanmış ve biçim bilgisel boyutu ile ele alınmıştır. Ancak biçim bilgisel istem sözcüklerin istem yapısının sadece bir parçasıdır çünkü istem çok daha geniş bir çerçeveye sahip, komplike ve kompleks bir söz dizim teorisidir. Bir sözcüğün istem yapısı çok boyutludur. İstemin farklı boyutları olduğunu öne süren ve düzeyler halinde inceleyen ilk araştırmacı ise Ruzicka'dır. Ruzicka (1978) istemi üç boyutta değerlendirmiştir: anlam bilimsel istem (semantic valence), söz dizimsel istem (syntactic valence), edimsel istem (pragmatik valence) (Aydın Özkan, 2018, s. 110).

İstem çalışmalarının Ruzicka'ya kadar, daha yaygın olarak, söz dizimsel açıdan değerlendirilmesi ve anlamsal boyutunun geri planda kalmasında Tesnière'nin istem yaklaşımı ve tanımı da etkilidir. 1959 yılında yayımlanan ve bağımsallık teorisini ortaya koyduğu *Elements de Syntaxe Structurale* adlı çalışmasında Tesnière'nin istemi "bir fiilin yönetebileceği tamlayıcıların sayısı" olarak tanımlanması, istemin hem uzun bir süre fiil temelli olarak değerlendirilmesine hem de tamlayıcıların niceliksel varlığına vurgu yapmaktadır. Tesnière, tamlayıcıların sayısını fiil düğümünün veya cümlelerinin yapısı için öncelikli unsur kabul eder. Çünkü her fiil aynı sayıda tamlayıcıya sahip değildir. Ona göre bazı fiillerin hiç tamlayıcısı yokken, bazılarının bir, iki veya üç tamlayıcısı olabilir. Bu niceliksel yaklaşım bağımsallığın ve dolayı-

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RODOS'TAKİ TÜRK MEZAR TAŞLARI

İsmail KURT[*]

Rodos; coğrafî koordinat olarak 35 derece 50 dakika ile kuzey, 36 derece 30 dakika ile güney enlemleri arasındadır (Önenç, 2001). Oniki adalar içerisinde en büyük ve bu adalarım merkezi olan Rodos 1.400 km² yüz ölçümüne sahiptir. Coğrafî olarak Asya kıtasına dahil olan Rodos adasının, en uç sınırlar bakımından Türkiye'ye olan uzaklığı 12 km'dir. Marmaris limanı ile Rodos limanı arasındaki mesafe ise 45 km'dir (Çelikkol, 1992).

Tarihsel açıdan değerlendirildiğinde Rodos önemli bir konuma sahiptir. Akdeniz-Ege ekseninde gerek ticari güzergâhı kontrol etmesi gerek askerî açıdan deniz üssü olması hasebiyle Rodos, eski çağlardan itibaren bu bölgedeki hâkimiyet mücadelelerinin en önemli sahalarından biri haline gelmiştir (Bey, 2013). Adadaki Türk varlığının tarihsel süreci, 11. yüzyılda Çaka Bey'in adayı fethetmesiyle başlar. İki yıl gibi çok kısa süren bir Türk idaresinden sonra Rodos Adası tekrar Bizans İmparatorluğu topraklarına dâhil edilmiştir. 14. yüzyılda kısa bir süre Menteşe Beyliği idaresine geçen Rodos, Kudüs'ün fethinden sonra Kıbrıs'a yerleşen ve daha sonra buraya geçen Saint Juan Şövalyeleri tarafından yönetilmeye başlanmıştır. 1522 yılında Kanuni Sultan Süleyman tarafından fethedilmiştir. 4 Mayıs 1912'de adada İtalya'nın hâkimiyeti başlamıştır. 1942 de Almanların daha sonra İngilizlerin işgaline uğrayan ada 1947'de Yunanistan'a bırakılmıştır.

Türk milletinin mezar taşı geleneği oldukça kadim bir gelenektir. Bugün Orta Asya'dan Anadolu'ya, Anadolu'dan Balkanlar'a kadar bulunan Türk mezar taşları; bu toprakların Türk yurdu olduğunu gösteren tarihi belgelerdir. Bu taşlar, sadece ölen kişilerin adlarının ve ölüm yıllarının belirtildiği alelade taşlar değildir. Bu taşlar yazılı birer belge olmanın yanında, süsleme ve şekilleri ile Türk toplumunun estetik zevkini ifade eden birer sanat eserleridir. Bu çalışmada, yaklaşık dört asır Türk yurdu olan Rodos'taki mezar taşları incelenmiştir.

Osmanlı Devleti'nin egemenliğinin sona ermesinden sonra Rodos'ta bulunan Osmanlı eserleri gibi buradaki Türk mezarlıkları da bilinçli olarak tahrip edilmektedir. Çimenlik Mahallesi'nde bulunan Türk mezarlığı parka çevrilmiş, burada bulunan mezarların sadece bir bölümü Gani Ahmet Mezarlığı'na aktarılmıştır. Bununla beraber Murat Reis türbesi içinde bulunduğu mezarlıkla kaderine terk edilmiş ve bu mezarlığın bir bölümü tenis kortu ve müzik galerisine dönüştürülmüştür. Tahrip olan türbelerin birkaçı fotoğraf 1 ve fotoğraf 2'de, taşınan mezar-

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Sonuç

1. İncelenen mezar taşları kalıp ifadelerle başlamaktadır.

>hüve'l-bāḳī

>hüve'l ḥayy'ul-bāḳī

>hüve'l ḫallaḳu'ul-bāḳī

>āh min el-mevt

>el-bāḳī

>hū

2. Taşlar kalıp ifadelerden sonra genellikle bir ya da 2 beyitlik şiirlerle devam etmektedir. Şiirlerde ölümden duyulan acı, bağışlanma ve dua isteme gibi temalar işlenmiştir.

3. Şiirlerden sonra rahmet dileme, isim ve unvanlar yer almaktadır.

4. Taşlar dua dileme bölümü ve tarihle sona ermektedir.

5. Anadolu coğrafyasında bulunan mezarlıklarda sık rastlanmayan gün ve ay isimleri de taşlarda yer almaktadır.

6. Bazı taşlarda hem rumi hem hicri yıl kullanılmıştır.

7. Taşların yazımında kurallı bir imladan söz edilemez.

8. Rodos'ta bulunan Osmanlı eserlerinin korumaya alınması için uluslararası girişimlerde bulunmak gerekmektedir.

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UYGUR ŞAİR NEVBETÎ VE DİVANI ÜZERİNE

Adem ÖGER

Giriş

11. yüzyıldan başlayarak 15. yüzyılın ilk yarısına kadar yaklaşık 4 yüzyıllık zaman zarfında İslam kültürü etkisinde gelişen Çağatay edebî yazı dilinin oluşmasında etkisi olan Karahanlı, Harezm, Kıpçak ve Altın Ordu sahalarında çeşitli eserler meydana getirilmiştir (Vural vd, 2010: 25). Ancak 15. yüzyılda Sekkâkî, Mevlânâ Lutfî, Haydar Harezmî, Yusuf Emîrî ve Gedaî'nin eserleriyle birlikte Çağatay sahasında Klasik Devir başlamıştır. Ali Şir Nevâyî ile birlikte ise Çağatay edebiyatı zirveye ulaşmıştır. Şair ve edip sıfatıyla Alî Şir, o zamanki Türk münevverlerinin hayranı oldukları İran edebiyatını benimseyip Türk ruhuna uygun bir şekle sokarak Türkçeyi yüksek bir sanat dili haline getirmek ve münevver Türk ruhunu yükseltmek, Türkçe yüksek sanat eserleri yaratmak gayesi gütmüştür (Togan, 1993: 352-353). Nitekim Ali Şir Nevâyî, kendinden sonra gelen şairler için bir ilham kaynağı olmuş ve Hüseyin Baykara, Hamîdî, Baysungur Mirza, Mirza Hacı Bey, Yunus Han, Sultan Ahmed Mirza, Ebubekir Mirza, Asâfî, Emir Süheylî, Devletşah Raziüddin Ali, Çiçektûlu Şevki, Mecnunî, İbrahim Muhammed Halil, Cafer Bahşıoğlu Sâkî, Mir haydar Sebûhî, Heratlı Balâî, Seyyid Efzal, Horasanlı Yusûfî gibi çok sayıda şair bu sahada eser vermeye devam etmiştir.

15. yüzyılda Çağatay hanedanlığı idaresinde bulunan Turfan ve Kumul/Hami bölgesi, 15. yüzyılın sonları ile 16. yüzyılın başlarında Emir Timur tarafından yönetilmiştir. Doğu Türkistan coğrafyasında özellikle Saidiye/Yarkend Hanlığı Dönemi (1514-1678) ile birlikte Uygur klasik edebiyatı şekillenmiş ve 19. yüzyılın sonuna kadar Çağatay Türkçesiyle eserler kaleme alan sayısız şair yetişmiştir. Ancak birçoğu "divan" sahibi olan ve Uygur klasik şiirinin Doğu Türkistan coğrafyasında devamlılığını sağlayan bu şairler ve eserleri üzerine ülkemizde çok az bilimsel çalışmanın yapılmıştır. Bu bağlamda Uygur divan şairi Nevbetî ve divanının tanıtılması ve Uygur divan şiiri hakkında genel bilgiler verilmesinin bu konuda yapılacak çalışmalara katkı sunacağı kanaatindeyiz.

Uygur klasik edebiyatı ve temsilcilerini genel hatlarıyla üç dönemde ele almak mümkündür:

1. Saidiye/Yarkend Hanlığı Dönemi (1514-1678): Yusuf Kıdîrî, Abdurreşid Han Reşîdî, Nefîsî, Muhammed İmin Hocamkulu Hırkatî gibi isimler bu dönemin önemli temsilcileridir.

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Rubailer

Luṭf bile ʿāşīlerġa raḥm eyle ḫüdā
Dīn düşmanı ḳadīmdin eyle cüdā
Bir tende eger hezār cānım bolsa
Ḳurbān ḳılayın bārını yoluñga ḫüdā

Ḫuş devlet irür yār birle soḥbet ḳılsa
Bir yirde behem bolup muḥabbet ḳılsa
Şīrīn lebiniñ bādesidin nūş etip
Mestāne bolup ʿıyş u ferāġat ḳılsa

Şol kün ki yārim cemālidin alsa niḳāb
Ḫoş rāḥat irür arada bolmase ḥicāb
ʿĀşıḳ tileki cemāl zāhidler bihişt
Dīdār körer bī-riyā ḳılsa şevāb

Uygur klasik edebiyatının 18. yüzyıldaki temsilcilerinden Nevbetî, klasik şiirin dil, üslup ve ölçü ilkelerine bağlı kalarak Çağatay Türkçesiyle şiirlerini kaleme almıştır. Siyasî çekişmelere bağlı olarak sosyo-kültürel ve dinî yapının buhranlı olduğu Hocalar döneminde yaşayan şair, medreselerde iyi bir eğitim alarak kendini hattatlık, şairlik, tabiplik ve vaizlik gibi alanlarda oldukça geliştirmiştir. Gazellerinin yanı sıra muhammes ve rubai gibi nazım şekilleriyle de başarılı şiir örnekleri veren şairin şiirleri, Uygur toplumunda bir yandan meclis ve medreselerde ders kitabı mahiyetinde okutulurken diğer yandan da "Uygur On İki Makamı" aracılığıyla meşrep ve toplantılarda icra edilmiştir. Şiirlerinde aşk konusu ağır basmakla birlikte mecazlı söyleyişlerle toplumsal konuların da işlendiği görülmektedir. Uygur klasik şairler içinde ayrı bir yere sahip olan ve Doğu Türkistan'da 19. yüzyılda yetişen divan şairlerini de etkileyen Nevbetî, Uygur makamları vasıtasıyla adeta ölümsüzleşmiştir.

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DİLİN İNSANİ DEĞERLE OLAN İLİŞKİSİNİ GADAMER'İN DÜNYA VE ÇEVRE AYRIMINDA OKUMAK: TÜRKÇE ÜZERİNDEN BİR DEĞERLENDİRME

Hocamın hocası H. Ö. Karpuz'a saygıyla.

Engin ÖZDEMİR[*]

Giriş

Dilin ne anlama geldiği, insan için ne ifade ettiği merak konusu olduğunda en çok temas edilen temalardan biri dilin bir ulusun kimliği olduğuna yönelik varsayımdır. Dilin ulusal varlıkla, millî-kültürel mirasla, gelenekle ilişkisi sıkça dile getirilir ancak özellikle dilci Türkoloji alanında bunun ontolojik ve epistemolojik nedenleri nadiren ele alınır. Oysa söz konusu varsayımların dil felsefesi veya dilci felsefeye dayanan sağlam bir temellendiriminin, Türkçeci tezin ayağı yere basan gerekçelerle kendini güçlendirmesiyle sonuçlanması kaçınılmazdır. Türkçe üzerine yürütülen bilimsel faaliyetlerin anlamını bulması için farklı disiplinlerden güç alan bakış açılarının ortaya koyacağı birikim, Türkçenin anlam ve işlevi hususunda yeni ufukların keşfine önayak olacaktır. Bunun yanında, Türkçenin işlevine dair getirilmiş felsefi açıklamalar, salt kendini övme yanılsamasının yerine nitelikli bir Türkçe bilincine bırakmasının yolunu açacaktır. Prof. Dr. Hacı Ömer Karpuz, dil bilinci oluşumunda dilin işlevinin kavranması gereğini "*İnsanlarda genel dil bilinci çerçevesinde anadili bilincinin oluşması için, onlara dilin karmaşık özelliklerinden çok, dile yaşam içerisinde ne türlü görevler yüklendiğini, dilin nasıl ve niçin kullanıldığını genel olarak kavratmak yeterlidir.* (Karpuz, 2006, s.221)" ifadesiyle dile getirmektedir. Karpuz, aynı yazısında dilin işlevinin kavranması hususunda felsefi etkinliğin önemine ise anadil bilinci-felsefe ilişkisini tespitinde değinmektedir: "*Felsefe ile anadili arasında nasıl bir ilgi olduğunu belirlemeye çalıştığımızda iki boyut karşımıza çıkar: Bunlardan ilki, doğrudan felsefeyle ilgilidir; genel olarak her türlü yüksek ve derin düşünsel edimlerde dilin ve buna bağlı olarak anadilinin kullanılışı. İkincisi ise doğrudan anadilinin nesnel nitelikleri, gerekliliği ve önemi üzerinde yüksek ve derin düşünsel edimler.* (Karpuz, 2006, s.219)" Karpuz'un işaret ettiği ikinci boyutun, dilci Türkolojinin asli meselelerinden biri addedilmesi gerektiği kanısındayız. Bu nedenle makalede işletilecek yaklaşım, genelde dilin özelde ise Türkçenin insani birikimle, insanın yaşamını biçimlendiren anlam ve değerlerle ilişkisine yönelik, Alman düşünür Hans-Georg Gadamer'in dünya, çevre, dil, tecrübe gibi kavramlar etrafında geliştirdiği düşünümleri ve sonuçları üzerinden bir okuma denemesini hedeflemektedir. Gadamer'in felsefesi bir dil felsefesi sayılmasa dahi onun yorumbilimi ele alışında dil mühim bir

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İnsan, dilin bu üç yönlü işlevi sayesinde insani değer üreterek anlaşmanın, birlikte var olmanın imkânını bulabilmektedir. Birlikte var olmayı sağlayan ortak değerler dilden kaynaklanarak ve dil ortamında vücut bulmaktadır. Dolayısıyla genelde dil insanın insan kimliğinin ifadesi iken özelde Türkçe, Türk varlığının kimliği durumundadır.

Gadamer'in, dilin insanı, insanın ise linguistik bir varlık oluşuna yaptığı vurgudan hareketle varılan bir başka netice, dil ile insanın olumlu diyalektik ilişkisidir. Buna göre dilin bir dünya olarak ufkunu öteye taşıması, genişletmesi insana; insanın anlam ve değer evrenini geleceğe taşıması ise dile bağlıdır. Dolayısıyla Türkçe dil-dünyasının Türkün anlam evreniyle beraber gelecekte daha yetkin bir varlığı yine yukarıdaki üç anlama yönüyle paralel üç insani ilginin varlığını gerektirmektedir:

1. Türk, Türkçede somutlaşan anlam evreninin/epistemolojik varlığının yetkinliği için çevresine/somut deneyimler dünyasına insani ilgisini yöneltmeli ve bu doğrultuda tecrübe ve tercümeye dayalı özgün anlamsal/bilgisel üretim gerçekleştirmelidir.

2. Türk, Türkçede somutlaşan anlam evreninin/epistemolojik varlığının yetkinliği için kendi dilinin dünyasına ait diğer metinlere/ifadelere/bakış açılarına insani ilgisini yöneltmeli ve bu doğrultuda tecrübe ve tercümeye dayalı özgün anlamsal/bilgisel üretim gerçekleştirmelidir.

3. Türk, Türkçede somutlaşan anlam evreninin/epistemolojik varlığının yetkinliği için kendi dilinden başka dillerin dünyasına ait metinlere/ifadelere/ bakış açılarına insani ilgisini yöneltmeli ve bu doğrultuda tecrübe ve tercümeye dayalı özgün anlamsal/bilgisel üretim gerçekleştirmelidir.

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ÖZBEK ŞAİRİ ABDURAUF FITRAT'IN "YURT KAYGISI"

*Fatih ÖZTÜRK**

1. Giriş

İnsanı diğer canlılardan ayıran niteliklerinden biri onun sanat yönüdür. Söze dayanan bütün sanatların ana malzemesi de dildir. Dil olmadan bir ince duyguyu, bir şiiri ya da başka önemli olayları anlatıp kâğıda dökemeyiz. Dünya üzerindeki bütün dillerin kendilerine özgü yasaları vardır. Bu noktada dilbilim dillerin ortak yasalarını ve eğilimlerini inceleyen ve çalışma alanı bir hayli geniş olan bilim dalıdır (Aksan, 2000: 11-13). Dile dayalı sanatların incelenmesine farklı bir metot ve yeni bir bakış açısı getiren olgu Saussure'ün öncülüğünü yaptığı göstergebilim/ dilbilim çalışmalarıdır. XX. yüzyılın başlarından itibaren göstergebilim çalışmaları giderek yaygınlaşmaya başlamıştır ve varlığa, nesneye, kavrama dair göstergeler üzerinde çözümleme denemeleri yapılmıştır (Demir, 2014: 72).

Anlamı sadece işitilenler ve görülenler meydana getirmez. Anlam aynı zamanda açık bir şekilde ifade edilenlerin, tecrübenin ve gözlemlenenin çevresinde olanları da karşılar. Bütün bunların sonucu olarak "anlam evreni" tüm yönlere açılarak farklı yönlere de esneyebilen bir ilişkiler ağı ortaya koyar (Rifat, 1999: 9-10). Bu farklı anlam ilişkileri evreninde ortaya konan sanat ürünlerini doğru bir şekilde çözümleyip kavramaya yardımcı olan temel ögelerden biri göstergelerdir. Dil göstergesi gösteren ile gösterilenden oluşan bir bütündür. Bu iki öge anlam ilişkisiyle birbirine bağlıdır (Kıran, 2010: 130). Göstergeden yola çıkılarak sözcüklerin gönderge anlamlarını, yan anlamlarını ve meydana getirdikleri yeni tasarımları göz ardı etmeyerek "Anlam nedir?" sorusunun cevabı verilebilir (Aksan, 1998: 45). Göstergeler, anlamdan soyutlanarak ele alınmamalıdır. Başlangıçta bir gösterge mutlaka bir kavramı adlandırmak için kullanılmıştır. Zaman geçtikçe çeşitli aktarmalar, özellikle deyim aktarmaları yoluyla göstergelerin farklı kullanımları ve yeni anlamları ortaya çıkmıştır denilebilir (bk. Guiraud, 1984: 43).

Edebî eserde şair; sanatını, yeteneğini, dünya görüşünü, duygularını ve çeşitli düşüncelerini dil aracılığıyla hedef kitlesine iletir. Şiirin temel unsuru olarak dil, sanatkârın edebî gücüne bağlı olarak yeni anlamlar kazanabilir ve metindeki bu yeni yapılar gayet kapsamlı yorumlara imkân verebilir. Şiir dilinde dil dışı ve dilbilim yapılarının yanı sıra dil ötesi yapılar da kullanılabilir (Özünlü, 2001: 42). Sanat metinlerinde, özellikle şiirde, sanatçı günlük dilden saparak kendine özgü yeni anlatımlar yaratabilir, beklenmeyen kullanımlar deneyebilir. Bunları sanatçı bazen kelimelerin günlük dilde kullanılan biçimlerinden yararlanarak oluşturur

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Yukarıdaki cümlelerde görüleceği üzere Türklerin saltanatıyla yabancıların saltanatının bir karşılaştırması yapılmaktadır. Türklerin saltanatı zulüm esaslı, sömürge esaslı emperyalist bir saltanat değildir. Dünya halklarını ezmeyen adalet ve barış temelli bir saltanattır. Sonraki cümlede önceki bölümlerdekine benzer şekilde yine cevabını şairin bildiği sorular vardır. Bu soruların içinde geçen *gücün bitmesi* ve *kimsesiz kalma* göstergeleri şairin tesadüfen seçtiği sözcükler değildir. Bunlar bazı şeyleri isteyip yapamama yani "kudretsizlik"in ve yardıma ihtiyacı olduğu hâlde kimseden yardım isteyememe durumunun yani "kimsesizlik"in ifadesidir.

Metinde "kan/ soy" manasındaki *damarlarındaki kan* kullanımı tarihe uzanan köklerin kuvvetini ortaya koyma açısından bilinçli seçilmiş bir gösterge olmalıdır. Geçmişte ata/ ced büyük fetihler yaptıysa bugün onların soyundan gelenlerin de aynılarını yapabilme gücüne sahip olduklarına bir gönderme yapılmıştır. Son olarak Turan'a ümit dolu bir mesaj verilir. Bu mesaj bütün Türk milletinedir. Turan sahipsiz, kimsesiz değildir. O dönem bütün dünyadaki nüfusu 80 milyon olarak tahmin edilen bütün Türkler, Turan'ın yanındadır. Bu Türklerin damarlarında akan kan "Eski" devletleri ve saltanatları yeniden kurabilme kudretine sahiptir. Bütün bu düşüncelerin gerçekleşmesi için ortaya Abdurauf Fıtrat tarafından bir "ancak" konur: Bütün Türklerin bir olması gerekmektedir. Çünkü Türkler dağınık hâlde yaşamaktadır. Bu duruma da şair "ah" çekerek hayıflanır.

Sonuç

Abdurauf Fıtrat'ın "Yurt Kaygısı" şiiri, hedef kitlede istenilen mesajı sezdirme gücü bağlamında yeterli bir metindir. Yazıldığı dönemin siyasi koşullarına, yazarının sahip olduğu Pantürkizm idealine, mensubu olduğu toplumsal yapıya ve aydınların Türkistan'ın işgali karşısındaki ruh hâlleri hakkında çıkarsama yapmaya imkân veren dil göstergelerine sahiptir. Metinde sözcükler, genellikle tecahülüarif ve teşbih kullanılarak anlam yönü bakımından derinleştirilmiştir. Mensur şiir bütün bir kompozisyon olarak incelenecek olursa giriş, gelişme, sonuç bölümlerinin görülebileceği bir metin olduğu açıkça anlaşılabilir.

Şiirde çeşitli imgeler ve çağrışımlar yaratan göstergeler yer almaktadır. Şiire bütüncül bir bakış açısıyla bakıldığında Türkistan'daki Türklerin geçmişteki ve o anki durumunu karşılaştırma imkânını sağlayan duygu değeri yüksek sözcükler seçildiği görülür. Metnin arka fonunda ümit ve kaygı; zafer ve mağlubiyet gibi hisleri anlatan karşıt duygu değeri yüksek sözcükler seçilmiştir.

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ESKİ ANADOLU TÜRKÇESİNDEKİ BELİRTME DURUMU EKLERİ ÜZERİNE BAZI DÜŞÜNCELER

Erkan SALAN∗

1. Giriş

Eski Anadolu Türkçesi üzerine yapılmış bilimsel çalışmalarda belirtme (/ yükleme / nesne / akuzatif) durumu eklerinin özel bir yeri vardır. Zira bunlar hem yazım hem de çeşit bakımından diğer durum eklerine göre dikkat çekici bir konuma sahiptir. Çeşitli yayımlarda farklı belirtme durumu eklerinin yer aldığı görülmektedir. Düz ünlülü olan bu eklerin genel olarak {+(y)I}, {+n}, {+nI} şeklinde işaretli ve {+Ø} şeklinde işaretsiz olduğu kabul edilir (Akkuş, 1995: 183-184; Özkan, 2000: 115; Tepeli, 2002: 37; Yelten, 2009: 289-290; Türk, Doğan ve Şerifoğlu, 2013: 36-37; Akar, 2018: 138-139). Ancak {+(y)I} belirtme durumu eki için var olan ortak kabul, diğer biçimler için değişebilmektedir. Bazı araştırmacılar {+n} şeklinde bir belirtme durumu ekinin olmadığını düşünürken (Alyılmaz, 1999: 408-409; Gülsevin, 2007: 14-15; Sev, 2007: 202; Köktekin, 2008: 91) bir kısım araştırmacılar bazı zamirlerden ve teklik 3. kişi iyelik eki almış isimlerden sonraki {+nI} biçimini belirtme durumu eki olarak kabul etmiştir (Karpuz, 1991: 25; Yüksel, Delice ve Aksoyak, 1996: 55; Sev, 2007: 198; İlhan, 2009: 68; Korkmaz, 2017: 107). Bunlarla birlikte dönem Türkçesinde belirtme durumu eklerinin sadece {+(y)I} ve {+Ø} şeklinde olduğu da savunulan görüşler arasındadır (Şahin, 2003: 47-48; Efendioğlu, 2013: 100-102). Özellikle iyelik eki almış isimlerden ve bazı zamirlerden sonra belirtme durumu ekinin ne olması gerektiği, tartışılması ve çözüme kavuşturulması gereken sorunlardan biri olarak güncelliğini korumaktadır. Var olan belirsizlik ve sorun, yeni bir çalışmayı gerekli kılmıştır. Hazırlanan çalışma; Eski Anadolu Türkçesi dönemine ait eserlerde hangi eklerin belirtme durumu eki olduğu, hangilerinin bu kategorinin dışında yer alması gerektiği üzerine ifade edilecek düşünce ve değerlendirmeleri kapsamaktadır. Bununla birlikte Anadolu sahasında yazılmış karışık lehçeli (dilli) eserlerde geçen {+nI} eki, eski Oğuz lehçesine mal edilebilecek bir kullanım olmadığı için çalışmanın kapsamı dışındadır. Yine belirtme durumu işlevini de yerine getirebilen söz konusu ekler dışındaki farklı durum ekleri de ele alınan konunun sınırları içerisinde değildir. Eski Anadolu Türkçesinde kullanılan belirtme durumu eklerinin "İnceleme" bölümünde maddeler hâlinde ele alınması, düşünce ve değerlendirmelerin belirli bir düzen içerisinde anlaşılır ve eksiksiz hâle getirilmesi açısından daha uygundur.

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farklı düşünceleri dikkate alan bakış açılarıyla Eski Anadolu Türkçesi araştırmalarını farklı noktalara taşıyacakları konusunda şüphe yoktur.

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MİTLERDEKİ DİNİ UNSURLAR

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Giriş

Eski Yunan dilinde söz kavramını vermek için bir değil, üç sözcük vardır: Biri "mythos", öbürü "epos", üçüncüsü "logos". Mythos söylenen veya duyulan sözdür, masal, öykü, efsane anlamına gelir (Erhat, 1996: 3). Eskiler ise bu sözü Arapça "esâtîr" kelimesiyle karşılamışlar. (Sami, 2019: 318) Eliade *"bütün bilginlerin kabul edebileceği ve aynı zamanda uzman olmayanlara da yabancı gelmeyecek bir mit tanımı bulmak güçtür*, demesine rağmen sonrasında mit için kutsal bir öyküyü anlatır; en eski zamanda 'başlangıçtaki' masallara özgü zamanda olup bitmiş bir olayı anlatır (Eliade, 2001: 15). Beydili mit için gerçekliğin, eski kültürlerde sembolik-motifli şeklinde bilinen tek açıklaması der (Beydili, 2015: 371). Bayat'a göre ise mit, değerler paradigmasında dünyayı algılama, şekillendirme, sembolleştirme, yani hayatın ve olayların genelleştirilmiş modelidir (Bayat, 2016: 11). Tarihçi Heredot ise mitosu *"tarih değeri olmayan güvenilmez söz"*, Heredot'la birebir olmasa da benzer fikirlere sahip olan Filozof Platon da mitosu *"gerçeklerle ilişkisi olmayan, uydurma, boş ve gülünç bir masal"* olarak tanımlar. Herakleitos'un başı çektiği İonya filozofları da logos için *"insanda düşünce, doğada kanundur"* demişler (Erhat, 1996: 5).

Yeryüzünde ikamet edilmiş her yerde, her koşulda, insana ait mitler türemiştir (Campbell, 2017: 13). Mitlerden hareketle, milli kültürün bugünkü haliyle en eski zamanlar arasında ilişkiler tespit edilebilir. Mitler yaratıldıkları toplumun dünyaya ve olaylara bakış açısını, bir anlamda o toplumun dünyaya ve olaylara bakış açısını, bir anlamda o toplumun karakterini yansıtırlar (Gültepe, 2015: 17). Yirminci yüzyılda yapılan araştırmalardan sonra mitin bir "kurmaca bir hikâye" olmadığı, o toplum için "üstün hakikati" dile getirdiği fikri ağırlık kazanmıştır (Eliade, 2000: 783).

Mitolojik araştırmalar ilerlemesi doğal olarak mitlerin sınıflandırılmasını da gündeme getirdi. Bu bağlamda mitleri "genel kategoriler" ve "özel kategoriler" şeklinde genel olarak iki kategoride tasnif etmek ve incelemek mümkündür. Genel kategoriler dünyanın hemen hemen bütün millet ve halklarında görülen mitlerdir. Bu mitleri "kozmogonik mitler", "ilk insanın yaratılması mitleri", "türeyiş mitleri" ve "takvim mitleri" olmak üzere dört ana başlıkta incelemek mümkündür. Özel kategoriler olarak adlandırdığımız mitler, dünyanın her halkında bulunmayan veya birinde mevcut olmasına rağmen bir diğerinde görülmeyen mitolojik

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dir. Zira ilkel toplumların, demirin dünya dışı bir nesne olduğunu kendi tecrübeleriyle öğrenebilmelerine imkân yoktur.

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REDHOUSE SÖZLÜĞÜNDE KONUŞMA DİLİNE AİT UNSURLAR

Hatice ŞAHİN[*]

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19. yüzyılda yaşanan gelişmeler ve ortaya çıkan buluşlarla Türkoloji, doğu bilimcilerin dikkatini çekmiş, buna bağlı olarak Türk diliyle de ilgili çok önemli adımlar atılmıştır. Çıkış sebebi farklı kaynaklara dayanmış olsa da bu çalışmalar, Türkçenin dilbilgisi ve söz varlığıyla ilgili önemli eserleri ortaya çıkarmıştır.

Yabancı araştırmacılar Türk dili ve edebiyatını çeşitli yönlerden ele alan kapsamlı çalışmalar gerçekleştirmiştir. Türk edebiyatı, Türk dili tarihi, dilbilgisi, sözlük gibi alanlarda gerçekleştirilen bu çalışmaların Türkoloji çalışmalarına katkısı ve sundukları malzeme son derece değerlidir.

Redhouse, *An English and Turkish Dictionary* (1857) ve *Lexicon English and Turkish* (1861) adlı eserleriyle Batı'da sözlük bilimi çalışmalarını başlatırken; Gibb, *Ottoman Poems* (1882) ve *A History of Ottoman Poetry* (1901-1909) adlı eserleriyle ilk modern Osmanlı edebiyatı tarihini kaleme almıştır. Batılı okurlara Doğu kültürünü tanıtmak, Doğu dilleri ve edebiyatlarına hak ettiği itibarı kazandırmak amacıyla eser veren söz konusu araştırmacılar, İngiltere'de ve Batı'da Osmanlı edebiyatı araştırmalarına önemli bir ivme kazandırmışlardır. Eserlerinin yazım süreçlerinde farklı kanallardan beslenen ve Doğu uzmanları ile irtibat hâlinde olan bu isimler, Osmanlı kültürünü anlama ve yorumlama çabalarında birbirlerine destek olmuşlar ve birtakım entelektüel paylaşımlarda bulunmuşlardır. (Gür, 2018:103)

Türk sözlükçülüğü, Türk dilinin eskiliğine, yaygınlığına ve kullanıcı sayısının çokluğuna rağmen beklenen düzeyde örnekler vermemiştir. Türk sözlükçülüğü dendiğinde ilk akla gelen eser olan Divanü Lügati't-Türk'ten çok sonra Türk dünyasının farklı bölgelerinde başka dili öğrenmek isteyen Türkler ve Türkçeyi öğrenmek isteyen veya başka amaçla kullanan yabancılar için iki dilli sözlükler hazırlanmıştır. Bu şekilde her iki milletin de birbirinin dilini öğrenmesi kolaylaşmış, ticarî ve siyasî ilişkilerde bu sözlükler birer araç olarak kullanılmıştır (Yavuzarslan, 2004:187).

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ilişkin önemli ayrıntılar sözlüğe yansıyabilmiştir. Mesela, *azınsı-* maddesinin yaygın bir halk kullanımı olduğu belirtilirken *ağlamsı-* kelimesinde bu açıklama yer almamaktadır. Eğer yazarın dikkati doğruysa o dönemde *ağlamsı-* fiilinin halk dilinden uzaklaşıp genel dile geçen bir türev olduğu düşünülebilir.

Bunun gibi *ağsa-, ağsak* gibi kelimeler *obs.* kısaltmasıyla bugün kullanılmayan kelimeler olarak *aksa-* ve *aksak* madde başlarına gönderilirken *ağsır- prov.* olarak verilip *aksır-* maddesine gönderilmiştir. Yine bunun gibi *azınsı-* madde başını prov. kısaltmasıyla *azımsı-* maddesine gönderirken *ağlamsı-* maddesinde herhangi bir açıklama olmaması incelenmesi gereken bir ayrıntıdır. Acaba gerçekten bu türevlerin bazıları yazı dilinde bazıları ağızlarda mı örneklendirilmiş yoksa madde başlarıyla ilgili tasnifte bir yanılma mı söz konusudur, bunun ortaya çıkarılması için daha detaylı ve karşılaştırmalı çalışmaların yapılması gerekmektedir.

Redhouse'un sözlüğünde belirttiği üzere yaygınlaşmış, halk ağzına ait kelimelerin büyük bir kısmının bugün standart dilin söz varlığına dâhil olduğu görülmektedir. Bu da ağızların standart dile verdiği desteği göstermektedir. Bu sözlükte yer alan sözlü dil malzemesi, kimi zaman *arnı (alnı), arkırı (aykırı), ataş (ateş)* gibi fonetik farklılıklar göstermektedir. Kimi zaman ise sözlü dil malzemesi, *arılık, algı* gibi madde başlarıyla halk ağızlarının yabancı kelimelere Türkçe karşılıklar bulma çalışmalarına ne kadar katkı sağladığını göstermektedir. Ayrıca, kelime köklerine getirilen ekler yardımıyla oluşturulan ve bugüne kadar gelemeyen bazı türevler de halk ağızlarının dilin türetme imkânlarını büyük bir işleklik ve kıvraklıkla kullandığını göstermektedir.

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ALTAY DESTANLARINDAN "AK TAYÇI" DESTANINDA MİTOLOJİK ÖZELLİKLER

*Özay ŞEKER**

Giriş

İnsanlar var oluşlarından beri kendilerinin nasıl ve neden meydana geldiğini, evrenin, dünyanın nasıl oluştuğunu, çevrelerinde kontrolleri dışında gerçekleşen yağmur, rüzgâr, mevsimler, hava şartları, deprem gibi tabiat olaylarının nasıl oluştuğunu merak etmişler anlamaya çalışmışlar ve kendilerine göre açıklamalar ortaya koymuşlardır. İnsanların hikâye şeklindeki bu gerekçeli açıklamalardan da Türkçe karşılığı söylencebilim olan mitoloji ortaya çıkmıştır. Mitoloji kelimesi, Yunanca "mythos" (masal-hikâye) ve "logos" (söz) kelimesinden oluşmuştur. Toplum içerisinde bilinmeyen zamanlarda doğan ve zaman içinde genişleyerek yayılan; dünyanın yaratılışı, insanların ve diğer canlıların var oluşları hakkında toplumun ortak inancını ve düşüncesini ortaya koyan anlatılara da "mit" adı verilir. Diğer bir deyişle mitler; insanın kendisini, tabiatı, tabiat olaylarını, dünyayı, hatta kozmogonik unsur ve olayları anlamak ve yorumlamak amacıyla yarattığı hikâyelerdir. Bu hikâyeler ise insanın kendisini ve içinde yaşadığı evrendeki hemen her şeyi anlamlandırmak amacıyla sorduğu "neden" ve "nasıl" sorularına cevap verir. (Çobanoğlu,2011:3)

Prof. Dr. Fuzuli Bayat'ın mitoloji tanımı ise şöyledir: "Mitoloji, ilkel veya arkaik ilmi düşüncelerin ilk denemelerini, sözlü kültür dâhilinde olsa bile, kuşaktan kuşağa aktarmaya çalıştığından ilk bilimdir. Kozmik bilgilerin sembolleşmiş kaynağıdır, denilebilir. Toplumda kutsal olarak nitelendirilen güçlerle ilişkiyi sağlayacak bir düzen oluşturduğu için aynı zamanda, mitoloji, ilk ideolojidir." (Bayat,2005:8) Din tarihçisi Mircea Eliade göre ise mitoloji "İnsanın dünyadaki varoluşunu kutsala dayandırarak açıklayan bilgidir, hikâyedir ayindir... mit, her zaman bir 'yaradılış'ın öyküsüdür: Bir şeyin nasıl yaratıldığı, nasıl var olmaya başladığını anlatır... bir yanıyla kökenle ilgili bilgidir, bir yanıyla da bunu dile getirip, kutsal varlıklara bağlantının kurulduğu törenler bütünüdür." (Eliad,1993:13) İnsanlığın varoluşuyla birlikte ortaya çıkmaya başlamış olan mitler "Köken ve Yaradılış Mitleri" ile "Eskatoloji Mitleri" adı altında iki gruba ayrılarak incelenmektedir. Birinci grupta Etiyolojik, Teogoni, Kozmogoni, Takvim, Antropogoni, Totem ve Kahramanlık mitleri, ikinci grupta ise Eskatoloji mitleri yer almaktadır. (Çobanoğlu,2011:6).

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Durduğu yerde silkindi. Bir yandan bakınca, ay şekilli Öbür yanından bakınca, güneş şekilli Bahadır pehlivan oluverdi (Dilek, 2002: 170)	kulaç kuyruklu kurt Ak Börü, Erlik'i yenmelerinden sonra insana dönüşür.
Yatıp uykuya daldı Uzun mu yoksa kısa mı uyudu, Ak Tayçı uyandı. Hışırtılı kavak ağacından çıktı. (Dilek, 2002: 126)	Ağaç türeme mitlerine benzer şekilde Ak Tayçı Kavak ağacının gövdesine girer ve burada bir süre geçirir. Daha sonra tıpkı doğum gibi bir süre sonra ağacın dışına çıkar.

Ak Tayçı destanında kurttan ve ağaçtan türeme mitlerine ait unsurlar yer almaktadır. Destan kahramanını büyüten Ak Börü adlı bir kurttur. Bu kurt kahramanın babası gibidir ona Erlikle olan savaşında yardım eder ve yol gösterir ve zafer sonrası da bu kurt insana dönüşür. Benzer şekilde ağaçtan türeme mitine ait unsurda destanda Ak Tayçı'nın tıpkı Uygur türeyiş destanında olduğu gibi kavak ağacının gövdesine girer ve burada bir süre kalır. Bu ağaç gövdesi-kavuğu simgesel olarak döl yolunu ifade eder. (Çoruhlu, 2000: 112) Kahraman tıpkı bebeğin ana rahminde olgunlaşması gibi gereken süre gibi ağaç karnında bir zaman geçirir. Daha sonra da tıpkı doğum da olduğu gibi bu süre dolunca kahramanın ağaçtan dışarı çıkması destanın antropogonik öğeler taşıdığı savını desteklemektedir.

Sonuç

Tük mitolojisi temel alınarak incelendiğinde Altay destanlarından "Ak Tayçı" destanında kahramanına doğumu, gelişimi, yolculuğu, onun Erlik ve Tebaası ile yaptığı mücadele ve bu esnada ona destek olan unsurlar olan ateş ve rüzgâr ruhları ile eşi olan Altın Tana'nın özellikleri destanda bulunan teogonik unsurların varlığını desteklemektedir. Benzer şekilde destanda karşılaşılan ağaç, dağ ve taş motifleri kozmogonik unsurların, ağaç ve kurt gibi motiflerin de antropogonik unsurların destanda yer aldığını göstermektedir.

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MALTEPE'DEKİ II. ABDÜLHAMİT DEPOLARININ TARİHÎ KİTABELERİ

*Ali TAŞTEKİN**

Giriş

İstanbul – Maltepe / Küçükyalı'daki Başıbüyük semti civarında, Baruthane deresinin güney sırtlarında 1297'de (l88l) inşa edilen dört adet taş cephanelik mevcuttur. Dere boyunca belli aralıklarla sıralanmış ve E-5 karayolu istikameti ile Marmara Denizi'nden görünmeyecek şekilde inşa edilmiştir. Askerî açıdan tam korunaklı olan yapılar, mimarî açıdan da çok sağlamdır. Bu binalar, devrin padişahı II. Abdülhamit tarafından yaptırıldığı için "Abdülhamit Depoları" ismi ile anılmaktadır.

Bu taşınmazlar, halen askerî bölge sınırları içerisinde olduğu için iyi korunmuş durumdadır ve kışlanın muhtelif ihtiyaçlarını karşılamak maksadıyla kullanılmaktadır. Çok sağlam mimari yapısıyla yüzyıllara meydan okuyan bu ata yadigârı binalar, 1894 İstanbul büyük depremi, 1999 Yalova deprem felaketi ve sonrasında meydana gelen diğer doğal afetlerden büyük çapta hasar görmemiştir. Günümüzün birkaç yıl bile dayanamayan binaları dikkate alındığında, göğsünde övünç madalyası gibi taşıdığı kitabelerle bu tarihi binaların değeri daha iyi anlaşılmakta, yeni nesiller için tarih bilinci vesikası ve ulusal kültür hazinesi niteliği ile kitabelerin önemi bir kat daha artmaktadır.

Tarihî kaynaklarda bu cephanelikerin inşası, imarı ve muhafazasıyla ilgili pek bilgi bulunmamaktadır. Abdülhamid döneminde oluşturulan mimarî eserleri; askerî, dinî ve sivil mimarî örnekleri olarak tasnif etmek mümkündür. Ayrıca bu dönemde de vakıf eserlerin inşası devam etmiştir. Bu örneklerin yoğunlaştığı, dönemin kültürel ve mimarî tarzlarının ortaya konulduğu yer şüphesiz başkent İstanbul'dur. Sivil mimarîde dönemin tüm üslup özellikleri, bazen batılı, bazen doğulu ama genelde eklektik bir anlayışta karşımıza çıkar. Bu da devlet ideolojisinin hem batıdan hem de doğudan vazgeçmeme politikasına dayanmaktadır (Duymaz 2019: 402).

II. Abdülhamit'in "Babası Abdülmecid, annesi Tîrimüjgân Kadınefendi'dir. 21 Eylül 1842 tarihinde dünyaya geldi. On bir yaşında annesini kaybettiği için, babasının emriyle, hiç çocuğu olmayan Piristû Kadınefendi kendisine analık etti. Özel hocalar tayin edilerek eğitildi. Gerdankıran Ömer Efendi'den Türkçe, Ali Mahvî Efendi'den Farsça, Ferid ve Şerif efendilerden Arapça ve diğer ilimleri, Vak'anüvis Lutfi Efendi'den Osmanlı tarihi, Edhem ve Kemal paşalarla

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rih düşürme) haline gelmiştir. Kitabelerde ebced hesabıyla tarih düşürme Fatih Sultan Mehmed devrinde gelişmeye başlamış ve son yıllara kadar devam etmiştir. Kanuni Sultan Süleyman dönemine kadar çoğunlukla Arapça ve Farsça olarak yazılan tarih kitabeleri de XVI. yüzyıldan sonra Türkçe yazılmıştır." (Alparslan 2002: 78).

Türk-İslam epigrafisinde yazı türlerini, "kûfî, ma'kılî, celî sülüs, celî muhakkak, celî ta'lîk, rik'a şeklinde sıralamak mümkündür. Bu yazı türleri içinde en çok tercih edilenlerin celî sülüs ve celî ta'lîk olduğu görülmektedir. Kitabelerin taş, mermer, tuğla, çini, ahşap, alçı, metal, tekstil vb. malzemeler üzerine, kabartma, kakma, oyma veya kazıma yöntemlerinden biriyle veya aynı zamanda birden çok teknikle yazıldığı görülmektedir." (Özkurt ve Tüfekçioğlu, 2009: 277). İstanbul Maltepe'deki kitabelerin ta'lik yazı türünde yazıldıkları, bunca geçen zamana rağmen fazla yıpranmadıkları ve beyaz zemine siyah boya ile kabartma usulünde nakşedildikleri için okunmaları mümkün olmaktadır. Bütün dikkatimize ve özen göstermemize rağmen okunamayan, yanlış okunan ibarelerin olması muhtemeldir. Bilim âleminin dikkatine sunmayı görev bildiğimiz bu tarihî vesikaların hak ettikleri değeri ve ilgiyi görmeleri en büyük temennimizdir.

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ÇAĞATAY TÜRKÇESİYLE YAZILMIŞ DİNÎ AHLAKİ BİR METİN: ẒAFER-NĀME

İdris Nebi UYSAL*

0. Giriş

İslam ve Türk-İslam devletlerinde fethedilen beldeleri, kazanılan zaferleri komşu ülkelerin idarecilerine veya kendi yerel yöneticilerine haber veren mektup ve fermanlar ile bu fetihleri anlatan tarihî eserlere "fetih-nâme" denmiştir. Orta Çağ İslam dünyasında bir gelenek hâlini alan bu uygulama; dost ülkeler için bir müjde, düşman ülkeler içinse bir tehdit anlamı taşıdığından söz konusu metinler; "zafer-nâme, beşâret-nâme, muştuluk; tehdit-nâme" gibi isimlerle de anılmıştır (Aksoy 1995: 470). Kültür ve medeniyet tarihimize göz atıldığı zaman muhtelif saha ve devirlerde "zafer-nâme" adını taşıyan, farklı bir isim taşıdığı hâlde içerik yönüyle aynı kategoride değerlendirilmesi gereken (bk. Yaşar 2020), Türkçe yahut Farsça kaleme alınmış telif veya tercüme niteliğinde örneklerle karşılaşılır. Bu eserler, bilginler tarafından kroniklerin ve tarih kitaplarının eksik bıraktığı yerleri tamamlayan belgeler olarak değerlendirilmiş; araştırmacılar tarihin akışını değiştiren olayların ayrıntılarını, sülale ve hanedanların kaderini çizen hadiselerin iç yüzünü, savaş ve seferlerin arka planını bu metinlerde bulmuştur. Manzum, mensur veya karışık olarak telif edilen bu eserler muhteva yönüyle tarih ve edebiyatımızın, dil icrası bakımından da Türkçenin önemli fakat bugüne kadar göz ardı edilmiş kaynakları arasında yer alır.

1. Türk Edebiyatında Edebî Tür Olarak Zafer-Nâme ve *Zafer-Nâme* Adlı Eserler

"Maksada dest-res olma, nâiliyyet, muvaffakiyyet, düşmanı yenme, galebe, gâlibiyyet, nusret, feth" (Şemseddin Sami 1901: 918) anlamlarına gelen Arapça "zafer" kelimesi ile "yazı, mektup, diploma, tarih, çalışma, kitap, model, tür, gazete, mecmua" (Steingass 1998: 1380 ve Kanar 2008: 1480) anlamlarındaki Farsça "nâme" sözcüğünden oluşan "zafer-nâme"; Türk edebiyatında hem bir türün hem türün örneği durumundaki bazı metinlerin hem de türlü ilgisi metaforik ve/ya ironik şekilde kurulabilen kimi eserlerin adıdır. Bu ürünler, aralarında çalarlar bulunmakla birlikte aynı türden vakaları işlediği için "gazavât-nâme, fetih-nâme, sefer-nâme" ile fethi gerçekleştiren padişahın ismiyle yazılan "Selim-nâme, Süleyman-nâme" gibi türlere yakındır. Aksoy (1995: 471), bu terimlerle anılan eserleri konu ve üslup benzerliği nedeniyle birbirinden ayırt etmenin güç olduğunu söyler. Nitekim mezkûr terimlerin, sözlüklerde ve konuyla ilgili çalışmalarda birbirinin yerine geç-

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3. Çağatay Türkçesi için karakteristik olan yuvarlaklaşma, metinde birkaç örnekle sınırlıdır.

4. Oğuz Türkçesinin metne etkisi oldukça sınırlıdır. Bunlar, ön seste *t>d* değişmesini tanıklayan birkaç sözcük ve ek ile söz varlığına yansıyan bazı kelimelerden ibarettir.

5. Metinde gelecek zaman için *-ġay, -gey* eklerinden yararlanılmıştır. Bu ekin, sıfat-fiil eki işleviyle de kullanıldığı görülmektedir.

6. Metinde Türkçe kelimeler başattır. Ancak metnin belirli konular etrafında şekillenmiş olması, Türkçe kelime ve eklerin çeşitlenmesini engellemiştir. Karşılaşılan alıntılar Arapça ve Farsça kökenlidir.

7. *Zafer-Nāme,* Yeni Uygur edebî dilinin başlangıç devresine tekabül eden bir döneme aittir. Çağatay yazı dilinin karakteristiği olan bazı özelliklerin metinde sınırlı sayıda örneğe sahip olması, eserin Uygur ağzına sahip bir müstensih tarafından yazıya geçirildiği fikrini güçlendirmektedir. Bu devir, "İlk Dönem Yeni Uygur Türkçesi" şeklinde adlandırılabilir. Metin, beş yüzyıllık bir geçmişe sahip olan Çağatay Türkçesi ile Yeni Uygur Türkçesinin birbirinden ayrılış dönemine ışık tutması bakımından ayrıca değerlidir.

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MU'ÎNÜ'L MÜRÎD'DE İSİM YAPMA EKLERİ (II): FİİLDEN İSİM YAPANLAR[*]

Muhammed Sami ÜNAL[*]

Turgut BAYDAR[**]

Giriş

Türkçe, tarihi çok eskiye dayanan, anlam itibarı ile kelime ve cümle yapısında her türlü ifade imkânını sunabilen ve köklü bir medeniyetin derin yapısını ihtiva eden bir dildir. Yaşayış itibarı ile belirli gelenekler ve bulundukları toprakların iklim elverişsizliği gibi muhtelif gerekçeler, yazılı örnekleri çok çok eskiye götüremese de anlam olarak bakıldığında binlerce yılın engin tecrübeleri 14. yüzyılda yazılmış bir metinde hatta 8. yüzyıla ait küçük bir cümlede sezilebilmektedir.

Bu kadim medeniyetin ifade gücündeki bu derinlik tabii ki ısmarlama bir hâlde elde edilmiş değildir. Kelime yapımı ve söz dizimi kabiliyeti pek az eklemeli dile isnat edilebilecek bir gücü ortaya koymaktadır. Bu bakımdan Türkçe, eşyaya hükmetme adına kelime türetmede milletinin kişilik özellikleriyle birebir örtüşen bir dil olagelmiştir. Tarihte birçok medeniyetin idarecisi konumunda bulunan bir milletin sığ, kabiliyetsiz, ifade gücü bakımından kısır bir dile sahip olması elbette düşünülemez.

Dil uzmanlarının birçok tarihî devire ve belirli kurallar dâhilinde birçok döneme ayırabildiği Türk dili, üzerine yapılan araştırmalar bakımından diğer dillere nazaran hak ettiği konumu elde edebilmiş değildir. Her devrinin hatta her eserinin derininde koca bir medeniyeti barındıran bu dilin pek çok dönemi hâlâ günümüz insanına aktarılmayı ve mensubu bulunduğu milleti aydınlatmayı beklemektedir. Bahsi geçen aydınlatmayı gerçekleştirecek dönemlerden biri de şüphesiz Harezm Türkçesidir.

Harezm Türkçesi, yalnızca yapım ekleri düşünüldüğünde üzerine fazla yoğunlaşılmamış bir dönem olarak kabul edilebilir. Özellikle araştırmamıza konu olan yapım ekleri incelenirken dönem eserleri üzerinde yalnızca bu konuya değinen bir çalışma yapılmamıştır. Yine dönem, pek çok yönden Oğuz ve Kıpçak özelliklerinin beraber görülebildiği bir dönem olarak karşımıza çıkmaktadır. Topar-

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Bugünkü kullanımda, zamanla aşınarak görevini yardımcı sesine bırakan */-(I/U)G/* ekinin eserdeki kullanımlarında yoğun olarak, aşınmadan, belirtilen asıl şekliyle kullanıldığı ancak *'yumru'* ifadesinde bu ekin görevini yardımcı sese de bırakabildiği saptandı. Bundan hareketle bahsi geçen aşınmanın daha önceki dönemlerde örneği şimdilik bilinmediğinden Harezm dönemiyle başlatılabileceği kanısına varıldı.

Daha sağlıklı bir izah ve geniş bir bakış açısına ulaşmak amacıyla ekin geldiği kök veya gövde belirtilirken genel kabul görmüş ifadeler dışında anlamında eksiklik hissedilen çoğu kelimenin köken bilgisi sözlüklerinden izahına yer verilmiştir. Çok hacimli bir eser olmayan Mu'înü'l Mürîd'in 407 dörtlüğüne bakılarak Türkçenin kelime üretimi, kavramları karşılaması, Türk milletin günlük hayatına kolaylaştırıcı imkânlar sunabilmesi ve değer verdiği her nesneye özen göstermesi bakımından her noktasında hissedilen zarafet; bu dilin gerçek manada engin ve saygı duyulası bir sisteme sahip olduğuna küçük bir ispattır.

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UZAM ANLATIMINDA DİLBİLİMSEL UZATIM: "SONSUZLUĞA NOKTA" ROMANI ÖRNEĞİ

Hande ÜNVER ÖZDOĞAN[1]

Giriş

Türkiye Türkçesinde gereksiz sözcük kullanımı, söz uzatımı, ek yığılması gibi ifadelerle değerlendirilen uzatım, Batı'da *pleonasm* kavramıyla karşılık bulur. Lehmann, uzatımı "artıklık" kavramıyla açıklar, buna göre bir mesaj daha önce iletilmeyen bilgilere hiçbir katkıda bulunmayan unsurlar içeriyorsa, gereksizdir (2005: 120). Geleneksel dil bilgisindeyse uzatımlar, dilin en az çaba ilkesi sonucu bir anlatım bozukluğu olarak görülmüş, uzatıma neden olan unsurlar yine *artık* unsur olarak değerlendirilmiştir. Ancak her ne kadar bu artık unsurların anlatım bozukluğu yarattığı düşünülse de birçoğunun dilimize yerleşip kabul gördüğü ve kullanımına devam ettiği görülmektedir. Bu çalışmada Hasan Ali Toptaş'a ait "Sonsuzluğa Nokta" romanından alınan cümleler örneklem oluşturacak ve uzam anlatımında uzatımın nasıl görüldüğü belirlenmeye çalışılacaktır. Bu uzatımlara neden olan unsurlar ve uzatım türleri üzerinde durulacaktır.

Uzam kavramı, farklı disiplinlerde farklı adlandırılsa da genel manası kullanım alanına göre *konum*, *mekân* ve *yer* sözcükleri dâhilindedir. Sözcük, geometri ve matematikte daha çok *uzay* sözcüğüyle; sosyal bilimler ve felsefede ise *mekân* ya da *uzam* sözcükleriyle karşılır. Dilbilimde ise uzam, cisimlerin ve kavramların birbirine göre boşluk, mahâl, mevki, yön, mesafe ilişkisiyle yani konum boyutuyla anlatılıyorsa *uzay*a; insanla iç içe oluşuyla *mekâna*, coğrafi manada anlatılıyorsa *yere* yaklaşır. Bir yazınsal metinde uzamın bu anlamsal alt rollerinden tamamı olabilir. Bu nedenle çalışmada uzam konusu hem konum hem mekân / yer açısından ele alınmış, sözceleme durumunda uzam ifadesinde görülen uzatımlar her açıdan belirlenmeye çalışılmıştır.

Türkiye Türkçesinde bir eylemin gerçekleşmesi için gerekli olan üç koşuldan (zaman, özne, uzam) biri uzamdır. Ancak Türkçede bitmiş eylemlerde zaman ve kişi kodlayıcısı bulunmasına rağmen uzam kodlayıcısı yer almaz. Bunun gösterimi, doğrudan, dolaylı, açık, örtük vb. gibi farklı biçimde olur. Uzam bilgisinin öncelikli olduğu durumlar ya da ikincil olarak belirtilmesi gereken durumlar eylemin istemiyle ilgilidir. Eylemin istemine göre uzam kodlayıcı dil birimleri uygun biçimbirimlerle işleme çıkarak uzam bilgisi verirler. Böylece uzamın konumsal ifadesini yerleştirme sözcükleri sağlarken adlar, zamirler, sıfatlar, zarflar

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içerisinde verilmesi durumunda ortaya çıkmaktadır. Çalışmada uzam anlatımında biçimsel uzatımın en sık sebebinin yer-yön zarfı görevli sözcüklerin aldıkları yönelme işlevli ekler ve edatlar olduğu görülmüştür. Eski Türkçede yer-yön gösterme eki olarak kullanılan {-ArI} ekinin ekleşmesi sonucu ortaya çıkan *yukarı, dışarı, ileri, içeri* gibi sözcüklere gelen aynı fonksiyona sahip {-A} eki ve edatlar artık unsur durumuna düşerek uzatıma sebep olmaktadır. {-ArI} ekiyle kalıplaşmamış diğer yer-yön zarfı görevli sözcükler de yapılarındaki yön anlamıyla üzerlerine aldıkları {-A} eki ve *doğru* edatını artık duruma düşürmektedir. Uzam anlatımında anlamsal uzatımın ise özellikle eksik ve tam tekrarlarla ortaya çıktığı görülmüştür. Eksik tekrarlarda aynı anlamsal içeriğe sahip zamirler uzatıma sebep olurken tam tekrarlarda aynı uzam kodlayıcılarının yüzey yapıda yeniden yer bulması uzatıma sebep olmaktadır. İncelenen romanda tespit edilen örneklerde biçimsel uzatıma sebep olan artık birimlerde özel bir neden tespit edilememiştir. Uzam ifadesinde anlamsal uzatıma sebep olan artık unsurların ise yazarın uzam ifadesini belirgin kılmak, pekiştirmek ya da güç kazandırmak için stilistik amaçlarla bilinçli kullandığı düşünülebilir.

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SÖZ DİZİMSEL ÇATI

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Giriş

Eylemlerin değerleri / istemleri, sözlüksel özellikleri doğrultusunda belirir. Buna bağlı olarak cümlenin söz dizimsel ve anlam bilimsel yanı ortaya çıkar. Cümledeki elemanların değerleri, işlevsel amaçlara uygun olarak değişebilir, birleşebilir, kayabilir, birbirine aktarılabilir. *Öge ekleme, öge çıkarma, öge değiştirme, öge silme* adı verilen dil olayları eylemin niteliklerine bağlı olarak gerçekleştirilirken bir yandan da çatı değiştirme olayı gündeme gelir. Nuh Doğan, ".... *fiilin değişmeyen, mutlak bir istem bilgisi yoktur; fiilin istemi şekil bilgisel, söz dizimsel ve anlam bilimsel süreçlere göre değişiklik gösterebilir. Çatı (voice), Türkçede çoğunlukla şekil bilgisel süreçlerle elde edildiğinden fiilin istemi ile çatı kategorisi arasında sıkı bir ilişki vardır*." sözleriyle çatı ulamının, daha doğrusu çatı eklerinin cümlenin yapısını belirlemedeki rolüne dikkat çeker (Doğan, 2018b: 178). "Değer kayması[1] olarak görülen çatı değiştirme olayında, eyleme sunulan yönetme yetkisinin keyfi olmadığı; eylemlerin rol yapısı ve anlam bilimsel nitelikleri doğrultusunda dilin kurallarıyla denetlendiği asla göz ardı edilmemelidir.

Türkçenin eklemeli yapısı, biçim birimsel (morfolojik) çatı için çok elverişlidir. Bugün Türkiye Türkçesi dil bilgisi kitaplarında yalnız eklerle gerçekleştirilen çatı konusuna yer verilir. Bu nedenle çatı diyince akla hemen ardıllar gelir. Oysa biçim birimsel çatının yanı sıra sözlüksel (leksik) ve söz dizimsel (sentaktik) çatıdan da söz edilebilir.

Tartışma

Biçim birimsel yöntemde {-n}, {-l}, {-ş}, {-DIr}, {-t}, {-Ar}, {-Ir}, {-r} ekleri bu iş için kullanılır. Çatı ekleri adı verilen bu eylem işletme eklerinin aracılığıyla eylemin nitelikleri artırılır; buna bağlı olarak eylemin yapan, eden, ettiren konumundaki özne (ler) üzerindeki tasarrufu yani yüklem-özne ilişkileri biçimlendirilir. Sonuçta yüklem-özne arasındaki ilişkiyi yansıtacak işlev, yükleme kodlanmış olur. Eylem soylu olan yüklem de nitelikleri doğrultusunda cümleye giren-çıkan-değişen özneyi yönetir, konumunu belirler." (Üstünova 2019: 81-91).

Çatının, sözlüksel ve söz dizimsel çatı göz ardı edilerek yalnız biçim birimsel yöntemle değerlendirilişinin yarattığı eksiklik, ne yazık ki dille ilgili çalışmalarda

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[1] Ayrıntılı bilgi için bk. Ömer Demircan, Türk Dilinde Çatı, 2003: 9-15; Fatma Erkman Akerson, Dile Genel Bir Bakış, 2008: 253-260; Muharrem Yıldız, Eski Türkçede İşlevsel Bağlamlı Çatı Ekleri, 2014: 5.

nesnesi bulunmayan tek istemli kendi kendine olma bildiren duygu eylemleri, bazı olma ve durum eylemlerinin biçimbirimsel yolla edilgen, işteş, yaptırımlı, dönüşlü çatıya girememe sorunu, bir başka değişle istem artıma, istem eksiltme vb. özelliklerden yoksun olmaları, vericinin söz dizimsel çatıya yönelmesine yol açmaktadır. Diğer yandan söz dizimsel çatı yöntemi, biçim birimsel çatıya uygun olan kılış eylemlerinde anlatıma zenginlik katan keyfî uygulama olurken çatı eklerinin tamamını ya da bir kısmını alamayan eylemler için zorunluluk olabilmektedir. Söz dizimsel çatıda, eylem üzerinden değer kayması gerçekleştirilemediğinden *öge ekleme, öge çıkarma, öge değiştirme, öge silme* adı verilen dil olayları görülmez.

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HATIRA YAZILARI

ATATÜRK ÜNİVERSİTESİNDEKİ TÜRKOLOGLAR
VE
PROF. DR. HACI ÖMER KARPUZ

*Cengiz ALYILMAZ**

Atatürk Üniversitesindeki Türkologlar:

Türklük bilimi / Türkoloji çalışmalarından ve bu alanda çalışan bilim insanlarından söz edildiğinde Atatürk Üniversitesinin adı ilk sıralarda anılır. Nitekim Atatürk Üniversitesinde kurulduğu 1957 yılından bugüne kadar Türk Dili ve Edebiyatı, Türkçe Eğitimi, Çağdaş Türk Lehçeleri ve Edebiyatları alanlarında binlerce öğretmen ve öğretim üyesi yetişmiş; bunlar hem Millî Eğitim Bakanlığında hem farklı kurum ve kuruluşlarda hem de üniversitelerde eğitim ve öğretime, bilimsel ve akademik çalışmalara büyük katkı sağlamışlardır.

Atatürk Üniversitesinde görev yapmış olan Türkologları "Edebiyat Fakültesindeki Türkologlar" ve "Kâzım Karabekir Eğitim Fakültesindeki Türkologlar" başlıkları altında dikkatlere sunmak yerinde olacaktır:

Edebiyat Fakültesindeki Türkologlar:

Atatürk Üniversitesi kurulduğunda (çoğu İstanbul Üniversitesi mezunu olan) birçok bilim insanı Erzurum'a gelmiş; 1958 yılında Türk Dili ve Edebiyatı Bölümünün kurulmasına da vesile olmuşlardır. Mehmet KAPLAN'ın öncülüğünde kurulan bölümde hem Erzurum dışından gelen bilim insanları hem de bu bilim insanlarının Atatürk Üniversitesinde yetiştirdikleri akademisyenler sonraki yıllarda Türklük bilimine büyük katkıda bulunmuşlardır.

Zamanla bir "bilim ve kültür ocağı" hâline gelen Atatürk Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünün kuruluş ve gelişme yıllarında Mehmet KAPLAN, Ali Nihat TARLAN, Ahmet CAFEROĞLU, Orhan OKAY, Mehmet Kaya BİLGEGİL, Şinasi TEKİN, Gönül (ALPAY) TEKİN, Saim SAKAOĞLU, Bilge SEYİDOĞLU, Muhan BALİ, Halûk İPEKTEN, Harun TOLASA, Niyazi AKI, Selahattin OLCAY, Mehmet AKALIN, Güler GÜVEN, Ahmet İhsan TÜREK, Hüseyin AYAN, Efrasiyap GEMALMAZ, Kemal YAVUZ, Nuri YÜCE, Ahmet B. ERCİLASUN, Turgut GÜNAY, Umay (TÜRKEŞ) GÜNAY, Fikret TÜRKMEN, Halide DOLU, Şerif AKTAŞ, Yavuz AKPINAR, Celal TARAKÇI, Mustafa İSEN, Recep TOPARLI, Turgut ACAR, Turgut KARABEY, Turgut KARACAN, Ensar ASLAN, Ali B. ALPTEKİN, Orhan YAVUZ, Zöhre BİLGEGİL vd. birbirinden değerli bilim insanları özverili bir şekilde görev yapa-

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* Prof. Dr., Bursa Uludağ Üniversitesi Fen-Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümü acengiz@uludag.edu.tr; calyilmaz@gmail.com

rak ileride adından övgüyle söz edilecek ("Erzurum Türkolojisi" diye adlandırılan) bir ekolün oluşmasını sağlamışlardır.[1]

Atatürk Üniversitesinde ilk yıllarda sözlü kültüre ait malzemenin derlenmesi ve değerlendirilmesi, Anadolu ağızlarıyla ve eski Türk diliyle ilgili çalışmaların yapılması son derece anlamlıdır. Nitekim bu eserlerin çoğu alanın ilk ve tek, öncü ve başvuru eserleri olma özelliğine sahiptirler. Bu eserlerden birkaçını dikkatlere sunmak yararlı olacaktır:[2]

ACAR, T. (1972). *Artvin ve Yöresi Ağızları.* Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Doktora Tezi, Erzurum.

ACAR, T. (1982). *Gümüşhane ve Yöresi Halk Ağızları.* Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Doçentlik Tezi, Erzurum.

ASLAN, E. (1975). *Çıldırlı Âşık Şenlik: Hayatı, Şiirleri ve Hikâyeleri, (İnceleme, Metin, Sözlük).* Ankara.

ERCİLASUN, A. B. (1971). *Kars İli Ağızları (Ses Bilgisi).* Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Doktora Tezi, Erzurum.

GEMALMAZ, E. (1978). Erzurum İli Ağızları I-III (İnceleme- Metinler-Sözlük ve Dizinler). Ankara.

GÜNAY, T. (1975). Elazığ Masalları İnceleme. Ankara.

GÜNAY, T. (1978). Rize İli Ağızları İnceleme-Metin-Sözlük. Ankara.

SAĞIR, M. (1987). *Erzincan ve Yöresi Ağızları (İnceleme- Metinler- Sözlük).* Atatürk Üniversitesi Sosyal Bilimler Enstitüsü Doktora Tezi, Erzurum.

SAKAOĞLU, S. (1973). Gümüşhane Masalları Metin Toplama ve Tahlil. Ankara.

SEYİDOĞLU, B. (1975). Erzurum Halk Masalları Üzerinde Araştırmalar: Metinler ve Açıklamalar. Ankara.

TEKİN, Ş. (1960). Uygurca Metinler I Kuanşi İm Pusar (Ses İşiten İlâh) Vap hua ki atlıg nom çeçeki sudur (saddharmapuṇḍarīka-sūtra). Erzurum.

TEKİN, Ş. (1960). Uygurca Metinler II Maytrısimit Burkancıların Mehdisi Maitreya ile Buluşma Uygurca İptidaî Bir Dram (Burkancılığın Vaibhâsika Tarikatine Ait Bir Eserin Uygurcası). Ankara.

1980'li yılların ortalarına gelindiğinde Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünde görev yapan bilim insanlarının önemli bir kısmı farklı sebeplerle (emeklilik, yer değiştirme, ölüm vb.) Erzurum'dan ayrılmış; çok azı ise akademik hayatını başladığı gibi Erzurum'da tamamlamıştır.

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[1] Türk Dili ve Edebiyatı Bölümünün tarihçesi hakkında ayrıca bk. https://atauni.edu.tr/turk-dili-ve-edebiyati/tarihce

[2] Dikkatlere sunulan eserlerin büyük bölümü sonraki yıllarda (başta Türk Dil Kurumu olmak üzere) farklı kurum ve kuruluşlar tarafından da yayımlanmıştır.

Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünün kadrolarına 1980'li yılların ortalarından itibaren birçok bilim insanı katılmıştır. Metin AKKUŞ, Kâzım KÖKTEKİN, Avni GÖZÜTOK, Dilaver DÜZGÜN, Ethem ÇALIK, Orhan Kemal TAVUKÇU, Abdülbaki ÇETİN, Filiz KIRBAŞOĞLU, Recai KIZILTUNÇ, Ali İhsan KOLCU, Erdoğan ERBAY, Muharrem DAŞDEMİR, Funda KARA, Gülhan ATNUR akla gelen ilk isimlerdir.

Sonraki yıllarda birçok bilim insanı (Selami ECE, Abdurrahman KOLCU, Fatih ÇORBACI, Yusuf Ziya SÜMBÜLLÜ, Ahmet Özgür GÜVENÇ, Nihangül DAŞTAN, Serkan ÇAKMAK, Servet TİKEN, Hüsna KOTAN, Nazire ERBAY, Ahmet TOPAL, Sevda ÖNAL KILIÇ, Hilal ŞEN İDE, Zeynep Şule DEĞERLİ, Ömer Faruk KARATAŞ, Veli KILIÇARSLAN, Özlem SÜRÜCÜ, Fatma ÖZÇAKMAK vd.) köklü geleneğin temsilcileri olarak görev yapmışlardır.

Edebiyat Fakültesinde Türk Dili ve Edebiyatı Bölümündeki bilim insanlarının yanında Çağdaş Türk Lehçeleri ve Edebiyatları Bölümünde görev yapan bilim insanları da Türklük Bilimi çalışmalarına katkı sağlamışlardır. 1995 yılında Prof. Dr. Bilge SEYİDOĞLU'nun öncülüğünde kurulan Çağdaş Türk Lehçeleri ve Edebiyatları Bölümünde 2008 yılında lisans; 2012 yılında ise yüksek lisans programına öğrenci alınmıştır.[3] Bölümde Hüseyin BAYDEMİR, Sedat ADIGÜZEL, Süleyman EFENDİOĞLU, Recai KIZILTUNÇ, Mayramgül DIYKANBAY, Sinan DİNÇ, Elif KOÇ, Esra YAVUZ, Nursan ILDIRI, Fatih EKİCİ, Reyhan KARKINLI, Sümeyye Betül AKBULUT TAYHAN, Albina KIRAN... hâlihazırda görev yapmaktadırlar.[4]

Kâzım Karabekir Eğitim Fakültesindeki Türkologlar:

Atatürk Üniversitesini bilenler Türklük bilimi ile ilgili çalışmaların bu üniversitede 60 yılı aşkın bir süreden beri Edebiyat Fakültesi ve Kâzım Karabekir Eğitim Fakültesinde başarılı bir şekilde sürdürüldüğünü de bilirler.

Atatürk Üniversitesi Kâzım Karabekir Eğitim Fakültesi, 1961 yılında Millî Eğitim Bakanlığı bünyesinde "Erzurum Eğitim Enstitüsü" adıyla kurulmuş; Ali Ravi İlkokulu binalarında eğitim ve öğretime başlamış; 1963 yılında ise Yoncalık semtindeki yerleşkeye taşınmıştır. Kuruluşunda 2 yıl olan eğitim süresi 1967-1968 öğretim yılında 3 yıla çıkartılmış; 1973 yılında adı "Kâzım Karabekir Eğitim Enstitüsü" olarak değiştirilmiş; 1979 yılında 4 yıllık "Kâzım Karabekir Yüksek Öğretmen Okulu"na dönüştürülmüş; 1982 yılında Temel Bilimler ve Yabancı

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[3] Çağdaş Türk Lehçeleri ve Edebiyatları Bölümünün tarihçesi hakkında ayrıntılı bilgi için bk. https://atauni.edu.tr/cagdas-turk-lehceleri-ve-edebiyatlari/tarihce

[4] (Bugün iş adamı olan) Kırgızistan Millî Üniversitesi Kırgız Dili ve Edebiyatı Bölümü mezunu (Uzman) Kemal ALYILMAZ da kuruluş yıllarında bu bölümde "Araştırma Görevlisi" olarak görev yapmıştır.

Diller Yüksek Okulu ile birleştirilmiş; daha sonra ise eğitim süresi 4 yıla çıkartılarak fakülteye ("Kâzım Karabekir Eğitim Fakültesi") dönüştürülmüştür.[5]

Türk Dili ve Edebiyatı Bölümü kuruluşundan itibaren enstitünün / fakültenin bünyesinde yer almış; ilerleyen yıllarda Türkçe Eğitimi Bölümü[6], Türk Dili ve Edebiyatı Eğitimi Bölümü olarak ikiye ayrılmış; söz konusu bölümler daha sonra ise Türkçe ve Sosyal Bilimler Eğitimi Bölümü içinde iki ayrı ana bilim dalı olarak faaliyetlerine devam etmişlerdir.

Ben 18 Mart 1987 tarihinde Kâzım Karabekir Eğitim Fakültesi Türk Dili ve Edebiyatı Bölümünde "araştırma görevlisi" olarak göreve başladığımda bölümümüzde şu bilim insanları görev yapmaktaydılar: Şerif AKTAŞ, Naim ALKAN, Kemal ÖZDEMİR, Osman KAVALCI, Banıçiçek KIRZIOĞLU, Yurdanur SAKAOĞLU, Zülfiye GÜLTEKİN, Latife KILIÇ, Gürhan DÖNMEZ, A. Fikret KILIÇ, H. Ahmet KIRKKILIÇ, Numan KÜLEKÇİ, Feridun ALPER, Hacı Ömer KARPUZ, Rıdvan CANIM, Osman GÜNDÜZ, Aptulkerim DİNÇ, Recep ŞİRİN, Muhsine BÖREKÇİ, Metin ERGUN. (Atatürk Üniversitesi Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünden sınıf arkadaşım olan) Yusuf TEPELİ ve Yakup ÇELİK de 1987 yılında benimle birlikte bölümde göreve başladılar.[7] Bizden bir iki yıl sonra da Mukim SAĞIR, Cevat YERDELEN, Lütfi SEZEN, Hamit Bilen BURMA-OĞLU, Ekrem KARADİŞOĞLU, Serhan ALKAN İSPİRLİ, Tacettin ŞİMŞEK, Hüseyin ALACAATLI ve Metin ERKAL; onlardan sonra Osman MERT, Suat UNGAN, Mahmut Abdullah ARSLAN, Lokman TURAN, Yakup TOPAL, Semra ALYILMAZ, Celal VARIŞOĞLU, Abdulhak Halim ULAŞ, Abdullah ŞAHİN; sonraki yıllarda ise Oğuzhan SEVİM, Nurşat BİÇER, Kürşad Çağrı BOZKIRLI, İsmail ÇOBAN, Faruk POLATCAN, Behice VARIŞOĞLU, Sıddık BAKIR, Abdulkadir KIRBAŞ, Zeynep CİN ŞEKER, Fatma GEREZ TAŞGIN, Nurullah AYDIN, Fetullah UYUMAZ vd. bölümün kadrolarına dâhil oldular.[8]

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[5] Kâzım Karabekir Eğitim Fakültesinin tarihçesi hakkında ayrıntılı bilgi için bk. https://atauni.edu.tr/kazim-karabekir-egitim-fakultesi/tarihce

[6] Türk Dili ve Edebiyatı Bölümünde görev yapan bilim insanlarının çoğu, bölümler Türkçe Eğitimi ve Türk Dili ve Edebiyatı Eğitimi olarak ikiye ayrıldığında Türkçe Eğitimi Bölümünde kalmayı tercih etmişlerdir.

[7] Bölümümüzde ben gelmeden önce (1987 yılından önce) görev yapan; benim görmediğim ancak yapılan sohbetlerde zaman zaman adlarından söz edilen hocaların olduğunu; bunların arasında Gönül AYAN, Şükran İPEKTEN, Hakkı MEZARARKALI, Faik GÖZÜBÜYÜK, Ergin ÖZCAN, Adnan DEMİRCİ-OĞLU vd. görev yaptıklarını da belirtmek isterim.

[8] Belirtilen bilim insanlarından Şerif AKTAŞ (Kırıkkale Üniversitesi, Gazi Üniversitesi, emekli, vefat), Naim ALKAN (görevdeyken vefat), Kemal ÖZDEMİR (Türk Dili ve Edebiyatı Eğitimi Ana Bilim Dalı, görevdeyken vefat), Osman KAVALCI (Atatürk Üniversitesi İlahiyat Fakültesi görevdeyken vefat), Cevat YERDELEN (görevdeyken vefat), Hamit Bilen BURMAOĞLU (görevdeyken vefat), Hüseyin ALACAATLI (görevdeyken vefat) ve Mukim SAĞIR (Erzincan Binali Yıldırım Üniversitesi, emekli, vefat) aramızdan erken ayrılıp Cenabıhakk'ın rahmetine kavuştular. Banıçiçek KIRZIOĞLU (emekli), Yurdanur SAKAOĞLU (emekli), Zülfiye GÜLTEKİN (emekli), Gürhan DÖNMEZ (emekli), Numan

Kâzım Karabekir Eğitim Fakültesinde Türkçe ve Sosyal Bilimler Eğitimi Bölümünün bünyesinde faaliyet gösteren Türk Dili ve Edebiyatı Eğitimi Ana Bilim Dalında da bazı bilim insanları (başta Serhan ALKAN İSPİRLİ olmak üzere) hem eğitim ve öğretim faaliyetlerine hem de Türklük bilimi çalışmalarına katkı sağlamaktadırlar.

2. Hacı Ömer KARPUZ'la 30 Yılı Aşkın Süreden Beri Devam Eden Dostluk:

Kâzım Karabekir Eğitim Fakültesindeki Türklük bilimiyle ilgili bölümlerde görev yapanların çoğu lisans, yüksek lisans veya doktora öğrenimlerini Atatürk Üniversitesinde yapmış kişilerden oluşmaktaydı. Bu sebeple de bu bölümde çalışanların birçoğu önceden birbirlerini (az veya çok) tanırlardı. Ancak ben göreve başladığımda o zaman Türk Dili ve Edebiyatı Bölüm Başkanı olan (ve beni de o bölümde araştırma görevlisi olmam hususunda yönlendiren) Şerif AKTAŞ ve (üniversite öğrencisi olduğum, voleybol, masa tenisi ve futbol oynadığım yıllarda zaman zaman spor salonlarında karşılaştığım) Rıdvan CANIM dışında kimseyi tanımıyordum. Buna rağmen kısa süre içinde bölümün sevilen elemanlarından biri oldum. Bölümümüzde görev yapan A. Fikret KILIÇ, Hacı Ömer KARPUZ, Rıdvan CANIM, Osman GÜNDÜZ, Aptulkerim DİNÇ, Recep ŞİRİN benden birkaç yaş büyük ağabeylerimdi. Hepsi de Atatürk Üniversitesi Edebiyat Fakültesi mezunu idiler. Bu ağabeylerimle aramızda göreve başladığım ilk günden itibaren ayrı bir yakınlık ve dostluk oluştu.

Adlarını andığım hocalarımızdan Hacı Ömer KARPUZ Bey'le odalarımız yan yanaydı. Her gün onun odasının önünden geçip hâl hatır sorup kendi odama öyle gidiyordum. Bu sebeple de her gün kendisini görüyor ve gün içinde de farklı sebeplerle yanına defalarca uğruyordum. İlerleyen zamanlarda hayatımda ayrı bir yere sahip olan Hacı Ömer KARPUZ'un öz geçmişinden bir iki cümleyle de olsa bahsetmek isterim:

KÜLEKÇİ (emekli), Feridun ALPER (emekli), Lütfi SEZEN (emekli), Ekrem KARADİŞOĞLU (emekli), Latife KILIÇ (Erzincan Binali Yıldırım Üniversitesi), A. Fikret KILIÇ (Erzincan Binali Yıldırım Üniversitesi), H. Ahmet KIRKKILIÇ (emekli, Ağrı İbrahim Çeçen Üniversitesi), Hacı Ömer KARPUZ (Ondokuzmayıs Üniversitesi, Pamukkale Üniversitesi, İstanbul Kültür Üniversitesi, emekli), Rıdvan CANIM (Trakya Üniversitesi), Osman GÜNDÜZ (emekli, Bayburt Üniversitesi), Recep ŞİRİN (Özbekistan Şarkşinaslık Üniversitesi, iş adamı), Yusuf TEPELİ (Akdeniz Üniversitesi), Metin ERGUN (Konya Selçuk Üniversitesi, Gazi Üniversitesi, Milletvekili), Yakup ÇELİK (Başkent Üniversitesi, emekli, İstanbul Kültür Üniversitesi, emekli), Metin ERKAL (Ağrı İbrahim Çeçen Üniversitesi), Suat UNGAN (Dumlupınar Üniversitesi, Karadeniz Teknik Üniversitesi), Mahmut Abdullah ARSLAN (Erzincan Binali Yıldırım Üniversitesi), Yakup TOPAL (Gümüşhane Üniversitesi), Cengiz ALYILMAZ (Bursa Uludağ Üniversitesi), Semra ALYILMAZ (Bursa Uludağ Üniversitesi), Celal VARIŞOĞLU (Tokat Gaziosmanpaşa Üniversitesi), Abdulhak Halim ULAŞ (Atatürk Üniversitesi, Kâzım Karabekir Eğitim Fakültesi Sınıf Eğitimi Ana Bilim Dalı), Abdullah ŞAHİN (Çanakkale Onsekiz Mart Üniversitesi), Nurşat BİÇER (Kilis 7 Aralık Üniversitesi, Amasya Üniversitesi), Kürşad Çağrı BOZKIRLI (Kafkas Üniversitesi), İsmail ÇOBAN (Artvin Çoruh Üniversitesi), Faruk POLATCAN (Sinop Üniversitesi) ve Behice VARIŞOĞLU (Tokat Gaziosmanpaşa Üniversitesi) farklı sebeplerle bölümden ayrılmışlardır.

Hacı Ömer KARPUZ, 18 Nisan 1960 tarihinde Sivas'ın Gürün ilçesinde doğmuş; 1971 yılında Gürün Cumhuriyet İlkokulunu, 1974 yılında Gürün Lisesinde ortaokulu, 1977 yılında Gürün Lisesini bitirmiş; yükseköğrenimine Selçuk Üniversitesinde başlamış; birinci sınıfın sonunda Atatürk Üniversitesine yatay geçiş yaptırmıştı. Yüksek lisansını *Hazine-i Fünun Mecmuası -İnceleme-Fihrist-Metin* adlı çalışmasıyla Yeni Türk Edebiyatı Ana Bilim Dalında Orhan OKAY'ın danışmanlığında tamamlamıştı. Ancak o daha üniversite öğrencisi olduğu yıllardan itibaren dile ve dil bilimine ilgi duymuş; mezuniyet tezi olarak da Efrasiyap GEMALMAZ'ın danışmanlığında *Sivas İli Gürün İlçesi Ağızları* adlı çalışmayı hazırlamıştı. Yeni Türk Edebiyatı Ana Bilim Dalında istediği çalışma ortamını ve zevkini bulamamış olacak ki doktora sırasında Yeni Türk Dili Ana Bilim Dalını tercih etmiş; Prof. Dr. Recep TOPARLI danışmanlığında hazırlamış olduğu *Abdürrahim Karahisari'nin Vahdetnamesi - Gramer İncelemesi, Metin, İndeks* adlı teziyle de doktora öğrenimini 1991 yılında tamamlamıştı.

Hacı Ömer KARPUZ, 1993 yılında Atatürk Üniversitesinden ayrılıp Ondokuz Mayıs Üniversitesine gitti. Oradan da 1994 yılında Pamukkale Üniversitesi Fen Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümüne "Kurucu Başkan" olarak geçiş yaptı. 1995 yılında doçent; 2001 yılında profesör olan Hacı Ömer KARPUZ, 2014 yılında emekliye ayrıldı ve İstanbul'a yerleşti.

Emeklilik sonrasında İstanbul Kültür Üniversitesiyle anlaşarak burada çalışmaya başladı. İstanbul Kültür Üniversitesinde

Foto: Hacı Ömer KARPUZ'a ait bir görüntü

bir yandan akademik çalışmalarını sürdürürken diğer yandan da bazı idari görevleri (Bölüm Başkanlığı, Dekanlık ve Rektör Yardımcılığı) son derece başarılı bir şekilde yerine getirdi.[9]

Öz geçmişine ait bilgilerden de anlaşılacağı üzere Hacı Ömer KARPUZ, Gürünlüydü. (M. Kaya BİLGEGİL Hoca'nın hemşehrisiydi). Gürün'ün adı geçince gözlerinin içi gülerdi. Herkes gibi ben de onun Gürünlü olduğunu bilirdim. Ancak

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[9] KARPUZ'un hayat hikâyesi hakkında ayrıntılı bilgi için ayrıca bk. Aydemir ve Erdem, 2015, s. I-X.

Ömer Ağabey, sanki benim hemşehrimdi, Karslıydı. Hayata çoğu zaman aynı pencereden bakışımız, aynı hocalardan dersler alışımız, en önemlisi de birbirimizle olan çıkarsız, karşılıksız ilişkimiz aramızdaki kardeşlik ve dostluk bağlarını güçlendirdi. Sevincimizi, sıkıntılarımızı, üzüntülerimizi ailelerimizden önce birbirimizle paylaşır; birçok konuda ortak kararlar alır ve uygulardık.

Doğru, dürüst, ciddi, ilkeli ve çalışkan bir bilim adamı olan Hacı Ömer Ağabey'in yalın ve bilime adanmış bir hayatı vardı. Yaşadıkları ve içinden geldiği hayat onu çok erken yaşta olgunlaştırmıştı. Asistanlığının ilk yıllarından bugüne kadar Türk milletinin değerleri ve bilimsel gerçekler söz konusu olduğunda "tavizsiz", "ilkeli" ve "kararlı" duruşunu hiçbir şekilde değiştirmediğine / bozmadığına her zaman tanıklık ettim.

Son söz yerine: Hacı Ömer KARPUZ, dil bilimi ve dil bilgisiyle ilgili konularda özgün görüşlere sahip bir bilim insanıdır. Yazdıkları, yaptıkları, (yüksek lisans ve doktora tezi olarak) yaptırdıkları da bunun açık kanıtıdır. Genel dil bilimi, ad bilimi, ağız bilimi, anlam bilimi, söz dizimi, Türk dili yadigârları, tarihî metinler, Altay dilleri, Japonca, yazı sistemleri, Türk yazısının kökeni, Eski Anadolu kültürleri ve dilleri (Likler, Lidler, Frigler vd.) onun üzerinde çalıştığı konular arasında yer almaktadır.

İnsanların (özellikle de bilim insanlarının) kıymetleri hayatta iken bilinmeli ve onlara hayatta iken değer verilmelidir. Yazacağı eserlerle Türklük bilimi alanına daha çok şey katacağına, kendisi gibi pek çok bilim insanı yetiştireceğine inandığım Prof. Dr. Hacı Ömer KARPUZ'un yazmış olduğu birbirinden özgün makaleleri bir araya getirilerek kitap olarak yayımlanmalı; onun adı memleketi Gürün'de bir eğitim kurumuna verilmelidir.

Kaynaklar:

Aydemir, Ö. K. ve Erdem M. D. (2015). Prof. Dr. H. Ömer Karpuz'un Öz Geçmişi. Turkish Studies International Periodical for the Languages, Literature and History of Turkish or Turkic, 10/16, I-X.

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https://atauni.edu.tr/turk-dili-ve-edebiyati/tarihce

ADALET ÜZERİNE

Özgür Kasım AYDEMİR[*]

Şimdi düşünüyorum da hocamın danışmanlığında hazırlamış olduğum doktora tezimin adı bu yazıda vurgulamak istediğim yönü ile tevafuken örtüşüyor... Lisans, yüksek lisans tezlerimden sonra doktora tezimin de danışmanının Prof. Dr. H. Ömer Karpuz olmasının haklı onurunu daima yaşayacağım. Doktora tezimin adı; Gencine-i Adalet'in Dilbilgisi Özellikleri ve İktidar Felsefesi Bakımından Söylem Çözümlemesi idi. 17. Yüzyıla ait el yazması metnimi uzun araştırmalar sonrasında bulup Hocamla üzerinde uzlaşmıştık. Gencine-i Adalet yani Adalet Hazinesi...

Prof. Dr. H. Ömer Karpuz; henüz kendisini tanımadan Kurucu Bölüm Başkanı olduğu Pamukkale Üniversitesi, Fen Edebiyat Fakültesi, Türk Dili ve Edebiyatı Bölümü'nü yatay geçiş ile tercih etme gerekçemdi. Zira o dönem okudum üniversitemde saygı duyduğum bir hocam; "*Olsun oğul, sen yine de Denizli'ye git. Orada Efrasiyap Hoca'nın (Prof. Dr. Efrasiyap Gemalmaz) kendisi gibi zeki ve cevval öğrencisi var. Yaşı benden küçüktür ve genç yaşta doçent de oldu. Onun gibi hocayı kolay bulamazsın.*" demişti. Öyle de oldu çok şükür. Hocamın dersleri benim için başta dilbilim olmak üzere hayatı anlamlandırma sürecime apayrı bir paradigma oluşturmuştur. Ancak yazımın başında belirttiğim üzere Hocam aynı zamanda idari görev de üstlenmişti. O dönem bölüm başkanımız ve dekan yardımcımızdı. Asistanlık sürecimde de bölüm başkanımız olduğu için ben hocamın takdiri ve müsaadesi ile idari işlerde de kendisini asiste etme fırsatı buluyordum. Bu satırları kendisinin rızasını almadan hoşgörüsüne sığınarak yazdığım için tabii ki ayrıntıya girmeyeceğim ama "akademik karakter" açısından önemli olan bu yönünü de vurgulamak isterim. İnsanın olduğu yerde sorun da eksik olmaz. Bilhassa yönetici iseniz bu sorunlar en çok da sizi bulur. Hocam için de durum bu özellikteydi. Onun sorunları işinin bir parçası olarak görmediğini, başta öğrencilerimiz olmak üzere sorunlara mesai ile sınırlı olmaksızın emek verdiğini, bilhassa öğrencileri için kelimenin tam anlamıyla çırpındığını defalarca müşahede etmişimdir. "*Bölüm başkanı olmasak da bu bize vebaldir oğlum. Yoksa nasıl yatarız?..*" sözü ile yüreklerine dokunduğu binlerce öğrencisinin yüzünde belirecek tebessüm onun en önemli motivasyon kaynağını oluştururdu. Maalesef zaman zaman akademik ya da idari personelle yaşamak durumunda kaldığı sıkıntılı anlarına da tanık oldum tabii ki. Şunu rahatlık ve hayranlıkla ifade etmeliyim ki bu sıkıntıları tamamı liyakatsizlerle muhatap olmak zorunluluğuna rağmen adalet üzerine sonuçlanıyordu. Hocam, bu durumlarda da "*Yönetici, aynı zamanda bu sorunlu kişileri rehabilite edip sistemin faydasına*

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[*] Prof. Dr. H. Ömer KARPUZ'un asistanı olma iftiharını yaşamış yaşayan ve yaşayacak olan öğrencisi.

kazandırabilendir oğlum." der makamından aldığı güçle <u>asla</u> kimsenin hakkına girmezdi. Bu erdemli tavrından ilham aldığımı, yıllar sonra kendi yaşadığım bir sorun üzerine Hocamla paylaştığımda; "*Özgür sorun zaten liyakat, yani adalet üzerine olmayan tercihler sonucu önümüze geliyor. Biz de aynı kutsal ilke olan adaleti terk edip duygularımızla hareket edersek milletimize de devletimize de bilime de insanlığa da kötülük etmiş oluruz. Bilim insanı olmak özgünlük, derinlik, entelektüel birikim gerektirir ama tüm erdemlerin başı adalettir. Bu da sana hocanın emanetim olsun. Sana adil davranmayanlara adalet üzerine davranmak hocanın sana emaneti olsun.*" demişti... Emanetinizi muhafaza edip yaygınlaştırmak bir öğrenciniz olarak kutlu görevimdir Sayın Hocam. Hocalığınızın dersteki müfredatlara dar gelen karakterinizle kazandırdığınız onuru ve gönül dolusu şükranı ile...

PROF. DR. HACI ÖMER KARPUZ'A TEŞEKKÜR

Muharrem BAYRAK

Sevgili hocamız Prof. Dr. Hacı Ömer Karpuz ülkemizde birçok kurum ve kuruluşta bilim, kültür ve yönetim alanlarında sürdürmüş olduğu hizmetlerle toplum ve insanlığa önemli katkılar sağlamış, mesleki ve insani değerleriyle bizlere örnek olmuş emsal bir şahsiyettir. Akademik hayatı boyunca topluma çok sayıda nitelikli nesil yetiştiren sevgili hocamız Prof. Dr. Hacı Ömer Karpuz, kendi gölgesi altında nice nesilleri yetiştirerek ülkemize çok önemli eserler bırakmaya devam etmektedir.

Prof. Dr. Hacı Ömer Karpuz hocamız, ciddi dil araştırmalarının yanı sıra, önemli metin neşirlerine de imza atmıştır. Prof. Dr. Efrasiyap Gemalmaz'ın danışmanlığında lisans tezi olarak hazırladığı Sivas İli Gürün İlçesi Ağızları, Prof. Dr. Orhan Okay'ın danışmanlığında yüksek lisans tezi olarak hazırladığı Hazine-i Fünun Mecmuası İnceleme-Fihrist-Metin ve Prof. Dr. Recep Toparlı danışmanlığında doktora tezi olarak hazırlamış olduğu Abdürrahim Karahisari'nin Vahdetnamesi- Gramer İncelemesi son derece önemli eserlerdir. Katkıda bulunduğu bazı eserler de bugün ülkemizin birçok bölgesinde önemli bir boşluğu doldurmaya devam etmektedir.

Prof. Dr. Hacı Ömer Karpuz hocamız çok kibar ve daima muhatabını önemseyen bir yapıya sahiptir. Hocamızın döneminde bölümde profesör sayısının çok az olduğu ve dekanlık ve rektör yardımcılığı görevlerini aynı anda üstlendiği dönemde bile hocamızla görüşmek istediğimizde bizleri kırmaz ve her zaman çok iyi ağırlardı. Hocamız her zaman etrafına ışık tutan, içinden çıktığı toplumun değerlerine sıkı sıkıya bağlı, insan ilişkilerine değer veren bir kişi olarak bizlere her zaman örnek olmuştur. İşte tüm bu özellikler hiç kuşkusuz Prof. Dr. Hacı Ömer Karpuz hocamızı farklı kılarak saygın kişiliğini ortaya koymaktadır.

İstanbul Kültür Üniversitesi Türk Dili ve Edebiyatı bölümünde doktora yaptığım dönemde saygıdeğer hocam Prof. Dr. Hacı Ömer Karpuz "Sözlük Bilimi ve Köken Bilgisi" ve "Türkçenin Karşılaştırmalı Söz Dizimi" derslerime girerek dil bilgisi alanına ilgi duymamı sağlamış ve Türk Dili ana disiplininde doktora yaptığım süreçte tez danışmanım olarak en büyük destekçim ve kılavuzum olmuştur.

Türk kültür ve bilimine katkıda bulunmak amacıyla yola çıkan herkesin engin bilgi ve birikimlerinden istifade ettiği, bilgi, deneyim ve yol göstericiliği ile aydınlattığı saygıdeğer hocamız Prof. Dr. Hacı Ömer Karpuz'a bu vesileyle yürekten minnet ve şükranlarımı arz ederken değerli hocamıza bizlere yeni eserler kazandırması için uzun bir ömür diliyor; saygılarımı sunuyorum.

BENDEKİ HACI ÖMER HOCA

Tuncay BÜLBÜL

Onun ilk derse girdiği anı dün gibi hatırlıyorum: Birinci sınıfa yeni gelmiş, ama "ben bir şeyleri başardım" havası ve "üniversiteli" olmanın kibriyle sıralarda sere serpe oturuyorduk. İçeri bir hoca girdi. Sınıfa girdiği gibi kürsüye yöneldi, ama tam kürsüye varmak üzereyken bir şey hatırlamışçasına bize dönerek "Ayağa kalkın. Bundan sonra sadece benim derslerimde değil, tüm hocalarınızın dersinde ayağa kalkacaksınız" dedi. Deyim yerindeyse üzerimizdeki o üniversiteli olmanın verdiği kibir çil yavrusu gibi dağılıverdi. Ve o olaydan sonra mezun olana kadar biz içimizde beliren "ayağa kalkma" dürtüsüne asla hâkim olamadık. Okul bitene kadar hemen hemen her derste ayağa kalkma teşebbüsünde bulunduk.

Hacı Ömer Hoca'nın üzerimdeki tesiri gerçekten büyüktür. Onun en beğendiğim, hayran olduğum yönü sınıfa olan hakimiyeti, ses tonunun da verdiği avantajla sınıftaki tartışmasız liderliğiydi. Üniversiteyi bitirip ortaokul öğretmenliği yaptığım dönemde de akademisyen olup üniversitede ders anlattığım dönemde de Hacı Ömer Hoca'nın bu yönünü taklit etmekten kendimi asla alamadım. Meslek hayatımda 500-600 kişilik sınıflara da ders anlatmışlığım oldu. Oralar da bile tüm sınıfa hâkim olma kaygısından asla kurtulamadım. Evet çok yoruldum, ama sınıfın tartışmasız lideriydim bir hoca olarak, tıpkı Hacı Ömer Hoca gibi...

Pamukkale Üniversitesi, Fen-Edebiyat Fakültesinde Nevruz kutlamaları yapılageldi. Bu gelenek biz birinci sınıftayken başladı sanırım. Sonrasında da bir şekilde devam etmiş olması lazım. Ama o birinci sınıftaki Nevruz'u hiç unutamıyorum. Nevruz'u tüm Bölüm sahiplenmişti. Herkeste müthiş bir heyecan ve en önemlisi huzur vardı. Müzikli eğlenceler, Özbek pilavı, kımız, kısacası her şey dolu doluydu. Hacı Ömer Hoca'yı orada da hatırlıyorum. Onun yaşadığı keyfi ve mutluluğu gerçekten gözlerinde okumuştum. Hoca öylesine mutlu ve neşeliydi ki hoparlörlerden Ankara havaları çalmaya başladığında tüm öğrenciler oynamaya başlamış, bizlerin keyfine ve mutluluğuna ortak olabilmek için o da ellerini kaldırarak oynamaya başlamıştı. Bu olaydan önce Ömer Hoca'nın bu tarz etkinliklerde oynayıp oynamadığını bilmiyorum, ama Turgut Hoca ve Vefa Hoca'nın yüzlerindeki o derin hayreti görünce Ömer Hoca'nın ilk kez o Nevruz günü böylesine kendini kaptırdığını anladım.

Lisans öğrenimim bana çok şey kattı. Akademik olarak, sosyal olarak her konuda büyük farkındalıklar yarattı bende. Ama yetişmem konusunda üzerimde büyük emeği olan 2 kişiden birisi de Ömer Hoca'dır. Hayat inişli çıkışlıdır. Bazen iyidir, bazen de kötü. Ben ömrüm boyunca Hacı Ömer Hoca'nın üzerimdeki

emeği ve onun bende bıraktığı derin tesirleri inkâr etmedim, aksine bundan her zaman onur duydum. Batı Dillerinden Necdet Keleş Hoca bir gün dedi ki "Ya Tuncay senin ses tonun, konuşma tarzın aynı Hacı Ömer Hoca gibi. Koridorda sesini duyunca Ömer Hoca zannediyorum." Bu sözler gerçekten çok hoşuma gitmişti. Hocamla öyle aynîleşmişim ki ses tonum bile onu andırır olmuş. Kim bilir birinci sınıf sıralarında hayranı olduğum hocam gibi bir hoca da olmuşumdur belki...

BİLİM İNSANININ TOPLU DURUŞU

*Nermin ER AYDEMİR**

Prof. Dr. H. Ömer Karpuz Hocamı, Ankara Üniversitesi bünyesinde tamamlamış olduğum lisans ve yüksek lisans öğrenimlerim sonrasında doktora öğrencisi olarak kabul edildiğim Pamukkale Üniversitesi'nde öğrencisi olarak tanıma fırsatı yakaladım. Aynı zamanda Türk Dili okutmanı da olduğum üniversitede bir hocanın öğrencisine yönelik iletişim düzeyini meslek hayatımın ilk yılları oluşu itibariyle en doğru kaynağı rol model addederek temsil edebilme fırsatını da bulmuş oldum. Eşimle de tanışma vesilemizi oluşturan Prof. Dr. H. Ömer Karpuz Hocamızın zamanla ailesini de tanıma fırsatı buldum ve o zaman bazı şeylerin gerekçesini ve bağlamını çok daha iyi anlayabilmiş oldum...

Bilim insanı olmak hayata karşı bir duruşu taklitten öte özgünlükle içselleştirmiş olmayı gerektirdi: Hocamızda gördüm. Bilim insanı oluş bir anlamda kitleler içerisinde yalnızlığı tercih etmek idi: Hocamızda gördüm. Bilim insanı oluş maddeyi amaç edinenlerin pusulayı şaşırtmasına fırsat tanımayacak duruşu da gerektiriyordu: Hocamızda gördüm. Bilim insanı oluş bilimi hayatın her alanında görebilecek ve hayatın her alanından beslenebilecek derinliği gerektiriyordu: Hocamızda gördüm. Bilim insanı olmak daima sorgulamak ve keşiflere açık olmak demekti: Hocamızda gördüm. Bilim insanı olmak için dile, matematiğe, felsefeye hâkim olmak asgarî bir yetkinlik düzeyi idi: Hocamızda gördüm. Bilim insanı olmak insanları, doğayı tüm benliği ile sevmeyi gerektiriyordu: Hocamızda gördüm. Bilim insanı oluş, aşkla bağlı olduğunuz alanınızla yetinmeyip farklı bilim alanlarına açık olmayı ve orada derinleşebilme enerjisini daima koruyabilmeyi gerektiriyordu: Hocamızda gördüm. Bilim insanlığı ancak insanilik erdemi üzerine inşa edilebilirdi: Hocamızda gördüm. Ve bence en önemlisi... bunca vasfı daima temsil ederken ihtiyaç duyulan desteğin ailesinden geleceği güvenine büyük tecrübelerle sahip olma talihini de Hocamızda ve ne mutlu ki ona bu gücü veren ailesinde gördüm! Dolayısıyla hocamızın bizlerin hayatına katmış olduğu güzelliklerinin emektaşı, gönüldaşı olan saygıdeğer büyüğüm, yengem Kamuran Karpuz'a da kardeşlerim Osman ve Ahmet Karpuz'a da en az hocama ettiğim düzeyde müteşekkir oluşumu belirtmek isterim. Zira bilim insanı olmak Hocamızda görüp benimseyebildiğimiz üzere aileden bağımsız, milletinden bağımsız, köklerinden bağımsız olamazdı. Bilim insanı olmak kolektif bilince öncülük ederken bir toplu duruş ile mümkün idi...

* Prof. Dr. H. Ömer KARPUZ'un bilim insanı duruşunu, nezaketini, erdemlerini örnek almış doktora öğrencisi.

KIYMETLİ HOCAM PROF. DR. H. ÖMER KARPUZ'A BAKİ SELAM VE SAYGILARIMLA...

Meriç GÜVEN

vefaka vefa ol kişilik hakı
vefa kıl kişi bol atıngnı bedü

1977 yılında Atatürk Üniversitesi Edebiyat Fakültesi'nde eğitime başladığımda lisede matematik kolundan mezun birisi olarak ilk önce "Acaba mezun olduğum matematik kolu ile geldiğim sosyal ders içerikli Türk Dili ve Edebiyatı bölümü ne kadar ilişkili, doğru bir tercih yaptım mı, diye! "kısa bir tereddüt geçirdim. Fakat bölümü ve hocalarımı tanıdıkça ve konular işlenip dile ait bilgileri öğrendikçe kendi kendime doğru yapmışım diye düşünmeye başladım. Arkadaşlarımı tanıdıkça ve onların samimiyetini, dost ve arkadaş yanlısı tavırlarını, gördükçe bu konudaki düşüncem iyice pekişti ve bölüme ve arkadaşlarıma karşı giderek artan bir bağlılık ve sevgi duydum. Sınıfımız çok kalabalık değildi. Birbirimizle kolay arkadaşlıklar kurabiliyor ve çok çabuk samimi olabiliyorduk. Sınıfımız, her biri kendi ilgi alanında ve uğraşında, okumayı ve araştırmayı seven çalışkan ve başarılı öğrencilerin bulunduğu bir sınıftı. Ben, arkadaşlarımın derslerdeki dikkatli ve disiplinli çalışmalarını gözlüyor; kendimi ileri hedefe götürecek bir çaba içine girmeye hazırlıyordum. Arkadaşlarımızın giderek artan ve yükselen bu çalışma ve öğrenme gayreti bir nevi otokontrol ile herkesi motive ediyordu. Bu motivasyon beni de etkilemiş, tatlı ve zevkli bir uğraşın içine sokmuş; öğrenme heves ve iştiyakımı artırmış ve beni geleceğime yön verecek bir tercihe zorlamıştı. Sınıf arkadaşımız H. Ömer Karpuz dile ve dilbilime yatkın, çalışkan bir arkadaştı. Kendisi yatay geçişle Selçuk Üniversitesinden bölümümüze gelmiş, kısa zamanda kendisini sevdirmiş, arkadaşları nezdinde güzel bir yer edinmiş; sakin tavrı, mütevazı kişiliği, öğrenme ve bildiğini öğretme tutumu ile takdir ve hayranlık kazanmıştı. Ben bölüm dersleri içinde en çok dil derslerini seviyordum. Kıymetli Hocam Prof. Dr. Efrasiyap Gemalmaz'ın öğrettiği kendi aramızda "oklama" diye adlandırdığımız yöntemle cümle çözümlemeleri yapıyor, bununla uğraşmaktan zevk alıyordum. Bu noktada "oklama"nın yöntem olarak muhayyilemde geniş yer bulmasında ve dilbilimsel incelemelere teşmil bir derinlik kazanmasında değerli sınıf arkadaşım, çok kıymetli hocam ve danışmanım Prof. Dr. H. Ömer Karpuz'un derslerinin ve onun oklama yönteminden dil bilime uzanan söyleşilerinin ve konuları irdeleyen anlatımlarının rolü ve katkısı büyük olmuştur. Kendisine emekleri için çok teşekkür ederim. Bugün onun lisans ve lisan üstü derslerinde verdiği bilgilerin, dilin çeşitli konuları ile ilgili tespit ve değerlendirmelerinin kıymeti ve önemi daha iyi anlaşılmaktadır. Dili durgun ve duralı incelenmeden çıkararak devingen ve evrim-yürümlü ince-

lemeye yönlendiren yaklaşım ve anlayışı bir dilci ve dilbilimci olarak ne kadar isabetli ve bilimsel düşündüğünün teyit edilmiş ve doğrulanmış göstergesidir. Kendisine, eşi Hanımefendi ve iki çocuğu ile birlikte sağlıklı ve mutlu bir hayat; akademik çalışmalarında başarılar dilerim. Baki selam ve saygılarımla ...

"İSMİYLE MÜSEMMA" BİR ŞAHSİYET HACI ÖMER KARPUZ

*A. Fikret KILIÇ**

Hacı Ömer KARPUZ, Atatürk Üniversitesi Kâzım Karabekir Eğitim Fakültesi Türk Dili ve Edebiyatı Bölümünün 1980'li yıllarda ilk asistanlarından biriydi.

Akademik hayatın malum yoğun çalışmalarında zaman zaman bir çay içimi, bir sigara molasında başlayan tanımalar, tanışmalar, takip eden kısa sohbetler; günün meseleleri hakkındaki konuşmalar, dil, kültür, sanat ve edebiyatla ilgili düşüncelerin paylaşımı; insan, hayat, Türkiye'nin meselelerine dair düşüncelerde genişleyen sohbetler, kurulan dostluklar ve hemen hemen her yerde akademik hayatın bilinen ve yaşanan azizlikleri...

İşte böyle bir zeminde, inandığı yüksek ideallerinden, toplumsal mesuliyet bilincinden ve çalışma azminden asla ödün vermeyen çelikten bir iradeye sahip bir Hacı Ömer KARPUZ tanıdım.

Bu kadar iradi olmasının yanında onu tamamlayan bir başka hasleti de müdeyyin ve mütevekkil oluşuydu; bir trafik kazasında çocuğunu kaybetmenin üzüntüsünü yaşarken, kaderin tecellisini mutekit, mütevekkil bir duruşla karşılamış, kaderin hakikati ile iradenin gücünü nefsinde yaşayan bir Hacı Ömer KARPUZ tanıdım.

1980 sonrası ve takip eden yıllar Türkiye'si... Toplumda, kamu kurum ve kuruluşlarında yaşanan sıkıntılar... Vazgeçilmeyen yüksek idealler, idrak edilen toplumsal mesuliyet bilinci, eksilmeyen, aksine artan çalışma azmi ve hizmet aşkı...

Ne yazık ki, daha akademik hayatın başında, en verimli çağında 1993 yılında Hacı Ömer KARPUZ'un Erzurum'dan ayrılma mecburiyetini masaya koydu... Bunu da kaderden sayıp Samsun'dan yoluna devam etti.

Sonra Denizli, oradan da İstanbul'u mesken tuttu... Birbirini takip eden akademik ve idari görevlerde inandığı doğrulardan, sahip olduğu değerlerden, yüksek ideallerinden ödün vermeden Türk milletine ve Türk gençliğine hizmeti de kaderden saydı. Allah emeklerini mübarek eylesin.

Dostluğun ve vefanın adı Kardeşim Hacı Ömer KARPUZ Bey'e bundan sonraki hizmetlerinde de başarılar, hayatında sağlıklı, mutlu yıllar dilerim.

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OKUMA VE YAZMA İLİŞKİSİ

Fatih ÖZTÜRK

2004 senesinin eylül ayında üniversiteye başlayacak olmanın heyecanı ve bilinmezlikleri içerisinde Pamukkale Üniversitesi Fen-Edebiyat Fakültesi Türk Dili ve Edebiyatı Bölümünde okumak üzere Denizli'ye gittim. Hayatımın o güne kadarki dönemlerinde Ege'nin farklı şehirlerine gitmek için yanından, yakınından geçtiğimiz bir yol üstü şehirdi Denizli. Her zaman yakınından geçtiğim bir kez olsun durup gezmediğim, tanıdık fakat bir o kadar da yabancı bir şehir... Zaman geçtikçe sevdiğim insanların artacağı hatta bir dönem sevdiğim insanların ve sosyal çevremin büyük yekûnunun bu şehre kayacağını bu ilk zamanlarda tahmin etmem mümkün değildi.

Üniversite yıllarında sevdiklerimizin önemli bir kısmını da derslerine girdiğimiz, hayat ve bilim hakkında yol göstericimiz olan hocalarımız oluşturur. Bu hocalarımızdan bir tanesi de H. Ömer Hoca'mdır. Hoca'mın ilk dersinde dikkatimi çeken en önemli şey, Türkçeyi ne kadar düzgün ve etkili kullandığıydı. Parçalar üstü ses birimler olarak tanımladığımız vurgu ve tonlama hocamız tarafından çok ustaca kullanılmaktaydı. Ders anlatırken sesini sınıfın dikkat seviyesine göre alçaltıp yükseltmesi, Türkçe ve Türkçenin matematiğiyle ilgili heyecanlı meselelerden bahsederken aynı heyecanı sınıfın en arka noktasında da hissettirebilmek için ders anlattığı sahnenin en uç noktasına kadar gelerek parmağıyla sınıfın en arka noktasına işaretler göndermesi sınıf yönetimi hususunda ömrümün sonuna kadar unutamayacağım "dilin etkili kullanımı"nın canlı örneğidir benim için. H. Ömer Hoca'm ders anlatırken Türkçenin düzgün ve etkili kullanımıyla ilgili somut bir örneğe şahit olmanın güzelliği beni dersin içine daha da çekerdi. Türkçenin matematiği ve sistematiğini ondan dinlerken ta Orhun devrinden çağımıza kadar bu sistematiğin hiç bozulmadığını öğrenince hayret içinde kalmış ve Türkçeye olan sevgim katbekat artmıştı.

H. Ömer Hoca'm derse başlamadan önce bütün sınıfa kısa bir müddet hâl hatır sorar, sonrasında biz öğrencilerine yol göstermesi için kısaca öğütler verirdi. Yine bir gün ders başlamadan önce düzenli kitap okumanın öneminden bahsetti ve sınıfımıza bir ay boyunca uyumadan önce yarım saat kitap okumamızı öğütledi. Okuma ve yazma/yazabilme arasında çok kuvvetli bir bağın olduğunu, iyi yazarların aynı zamanda iyi birer okuyucu olduğunu söyledi. Yaklaşık bir ay sonra bu sözlerini hatırlatarak çok samimi olmamızı bizden isteyerek "Geçen aydan bugüne kaç kişi günde yarım saat kitap okudu?" diye sınıfa sordu. Sınıfımızda on kişiden daha az arkadaşımın parmak kaldırdığını hatırlıyorum. Sonra bu kişilere- bu kişiler arasında ben de vardım- her gün bir sayfadan az olmayacak şekilde hikâye yazmalarını ve yazdıkları bu hikâyeleri kendisine vermeleri-

ni istedi. Bir ay boyunca bu yazma uğraşı devam etti. Bu hikâye yazma uğraşı hayatımın en meşakkatli işlerinden biriydi. Her gün yeni bir konu bulmak, yoktan bir şeyler yazmak gerçekten zordu. Bir ayın sonunda Hoca'm bizlere teşekkür ederek yazdığımız hikâyeleri geri verdi. Yazdığımız ilk hikâye ile son hikâye arasındaki farkı kendimizin bulmasını istedi. Geçekten de ilk yazdığımızla son yazdığımız arasında dilin akıcılığı ve üslup bakımından çok büyük fark vardı. İstikrarlı okuma ve yazma arasındaki bağı bizzat yaşayarak öğrenmiş oldum.

H. Ömer Hoca'm bütün öğrencileri gibi benim için de önemli bir değer ve yol göstericidir. Yolumun onun yoluyla kesişmesinden ötürü çok mutluyum. Bugün bir Türklük bilimi araştırmacısı olarak onun öğrettiklerini akademik çalışmalarımda bir rehber olarak kullanmaktayım.

KIYMETLİ HOCAM HACI ÖMER KARPUZ İLE BİR ÖMÜR

Ali TAŞTEKİN

1977- 1978 Öğretim yılında Fırat Üniversitesi Türk Dili ve Edebiyatı Bölümünü kazandım. Hem sevinmiş hem de biraz üzülmüştüm. Sevincim, ailemden uzakta kendi ayaklarım üzerinde durmayı başarma ümidim sebebiyle; üzüntüm ise gurbet, hasret vb. nedenlerleydi. İlk dersimiz Edebiyat Bilgi ve Teorileri. Bir eski Osmanlı beyefendisi girdi derse ve yürüyüşünden duruşuna, bakışından konuşmasına fötr şapkasına kadar her hali jilet gibiydi. Tanışma faslında benim Erzurumlu olduğumu öğrenince "Evladım, neden bizim okulu, Erzurum'u tercih etmediniz?" diye sordu ve o soru belki de kaderimi etkileyecekti.

Biraz mahcup ve mahzun bir kısık sesle "Önce bu okulu, sora Erzurum'u yazmıştım tercih sırasına yanlışlıkla" diyebildim. Çünkü o zamanlar önce tercihler yapılıyor, sonra puanlar öğreniliyordu. Yani her şey hasbelkaderdi bir bakıma. "Peki, bu yılı başarıyla geç, bizim okula alalım sizi." dedi ve sıradaki öğrenciyi tanımaya geçti. Sonrasını hatırlamıyorum. Ne arkadaşların adını ne de nereli olduklarını vb. duyabildim. Ne demek istemişti acaba? Kimdi bu Hoca? Erzurum'la ne ilgisi vardı?..

Günler birbirini kovaladı. Sağ- sol çatışmaları ülkeyi adeta kıskaca almış, her gün birkaç gencin ölüm haberi ajansların yürek parçalayan hışırtısına karışıyor, nice ocaklar birer ikişer sönüyordu. Bir keresinde yurttan okula doğru yürürken, bir kurşun sol kulağımı yalayıp geçmişti. Okul nizamiyesinden çatışma sesleri geliyordu. Ardından siren sesleri ve derin bir sessizlik...

Bu arada Kaya Bey'in Erzurum'un dekanı olduğunu, haftada bir gün uçakla bize ders vermeye geldiğini öğrendim. Bir hayli de umutlandım doğrusu. Ailemin yanına dönecektim ve kim vurduya gitmekten kurtulacaktım. Ama Elazığ'a da çok alıştım zamanla. Okulumu, arkadaşlarımı seviyorum. Birlikte geziyor, tozuyor, birlikte yemek yapıyor, harçlıklarımızı birlikte kullanıyorduk. Fakir ya da orta halli aile çocuklarıyız. Gün bulup gün tüketiyoruz. Harçlıkların çoğunu boğazımızdan kesiyor, dergi, gazete ve kitaplara veriyoruz. Kardeşten öte samimi ve can dostuyuz bazı arkadaşlarla.

Artık Erzurum'a yatay geçiş yapmayı pek önemsemiyorum. Gurbete bazen harçlıksız kalmaya da alıştım. Derslerim de iyi. Sayılı gün çabuk geçiyor zaten. Dönem bitti, yıl tükendi. Yaz tatilinde annemin yalvarmaları, babamın ikna etmesi sonucu yatay geçiş için müracaat yaptım. Rahmetli Hocam'ın etkisi oldu mu bilmiyorum. Başvurum kabul edildi ama pek sevinemedim önceleri. Çünkü sadece isim farkından dolayı derslerin çoğunu alttan yeniden almak zorunda kaldım. Hacı Ömer Karpuz hocamızla kader arkadaşı olduk bu sayede. O da

meğer Konya- Selçuk Üniversitesinden yatay geçiş yapmış benim gibi Erzurum'a. Merhum Kaya Bey belki de çift dikiş yapmamızı istediği için hem birinci sınıfın derslerine hem de ikinin derslerine koşturup duruyoruz. Hem birlerle hem de ikilerle arkadaşlık yapıyor, giremediğimiz ders notlarını onlardan temin ediyoruz. Bu arkadaşlarımızın birçoğu akademisyen oldu sonra.

Ömer Hocam; nezaketi, samimiyeti ve sıcak kanlılığıyla kısa sürede hem okula ısındı hem de arkadaşlarımızla kolayca kaynaştı. Ben de pek zorluk çekmedim. Önceleri Dayımlarda kaldım, sonra yurda yerleştim. Hayatımın en renkli ve muhabbetli günlerinden bir kısmı, 3. yurdun 5. katındaki beş kişilik bir odada geçti diyebilirim. Farklı fakültelerden, farklı yörelerden gençlerle ortak bir hayatı paylaşmak, el kadar elektrikli ocağın üstünde tencereyle yemek pişirmek, çay yapmak tarifi imkânsız duygular, tecrübeler ve görgüler kazandırıyor insana. Etüt odasında ders çalışıyor, sınav zamanı sabahladığımız oluyordu. Özellikle Efrasiyap Hocamızın Uygurca, Göktürkçe dersleri ile oklama yöntemiyle cümle tahlilleri bir hayli bizi zorluyor, ortak paydalarda buluşarak çareler üretme durumunda bırakıyordu.

Ömer Hocamızla birlikte dersten sonra az tahta önü tartışmaları yapmadık. Öğrendiklerimizi birbirimize anlatıyor, diğer arkadaşlardan bu fikir yürütmelere katkı da görüyorduk. Temin ettiğimiz ders notlarından birlikte istifade ediyorduk. İkinci sınıfın sonunda ikimizin de alttan dersi kalmamıştı sanırım. Derslere hep katılıyor, derslerden kopmamaya özen gösteriyorduk. Sınıfımızda muhteşem bir huzur ve uyum vardı. Ramazan Çitlik arkadaşımız yeni edebiyat ders notlarını muntazam tutuyor, bizlerle paylaşıyordu. Dil derslerinde ve ders sonrasında Ahmet Tetik ile birlikte dirsek teması halindeydik. Okumayı çok severdi ve kaynak bulmada ve biriktirmede çok mahirdi. Meriç Güven en neşeli ve samimi arkadaşlardan biridir. Sonra birlikte Hacı Ömer Hocamızın doktora talebesi olduk. Diğer arkadaş ve hocalarımızı da saygıyla anıyorum.

Bizim öğrencilik yıllarımızda Erzurum sağ- sol çatışmalarını pek yaşamadığı için hiç derslerimiz aksamadı. Dersleri boykot, öğrenci çatışmaları vb. yok denecek kadar azdı. Bu da doğal olarak eğitimimize yansıdı. Çok yetkin ve titiz tavırlarıyla yetişmemizde emeği olan birbirinden değerli hocalarımız Kaya Bilgegil, Hüseyin Ayan, Haluk İpekten, Saim Sakaoğlu, Efrasiyap Gemalmaz, Orhan Okay, Kemal Yavuz, Yavuz Akpınar, Turgut Karabey, Turgut Acar, Celal Tarakçı, Bilge Seyyidoğlu, Muhan Bali, Ensar Aslan, Halide Dolu, Mustafa İsen, Recep Toparlı, vb. Türk dili ve edebiyatı alanının gerçek değerlerini ve göz yaşları içinde İstiklal mücadelemizi anlatan İnkılap Tarihi hocamız Fahrettin Kırzıoğlu'nu saygıyla anmak istiyorum. İsmini hatırlayamadıklarımdan

özür, yaşayanlara sağlıklı bir ömür, vefat edenlere de Allah'tan rahmet diliyorum. Emeklerinin karşılığını asla ödeyemeyiz.

Bu vesileyle millî birlik ve manevî bütünlük içinde bir gönül bağı ile bizi ebedi dost ve arkadaş kılan Atatürk Üniversitesi Edebiyat Fakültesinin bütün öğretmen, idareci ve sınıf arkadaşımız olan Mehmet Karanlık, Mehmet Gümüşsoy, Meriç Güven, Mustafa Rıhtım, Mustafa Küçük, Mustafa Perçin, Mustafa Atış, Mükerrem Köprücü, Necati ve Kadriye Kıymaz, Nimet Geçmen, Oktay Çağlayan, Süleyman Yıldızbaş, Levent Tekeler, Ahmet Tetik, Coşkun Gündüz, Veysel Üresin, Sadettin Özçelik, Haşim Akkurt, Hayrullah Alaboyun, İhsan Saray ve ismini hatırlayamadığım Ömer Hocamla birlikte sınıf arkadaşı olduğumuz bütün kardeşlerimize şükranlarımı sunuyorum.

Prensipli, çalışkan, vefalı ve her yönüyle örnek hem kader arkadaşım hem de Doktora hocam Kıymetli Türk dili gönüllüsü, Türkiye sevdalısı ve Türk Milletinin seçkin evladı Prof. Dr. Hacı Ömer Karpuz hocama ömür boyu sağlık, mutluluk ve sevdikleriyle huzur dolu uzun bir ömür diliyorum.

1999'DAN SONSUZA

İdris Nebi UYSAL

Saygıdeğer hocam H. Ömer Karpuz ile tanışmam 1999 yılının güz aylarına rastlar. Üniversite hayatımın son sınıfının ilk yarısıdır bu dönem. Yolu akademiye düşen herkes, son sınıfa geçmenin ne anlama geldiğini çok iyi bilir. Karışık duyguların yaşandığı bir dönemdir bu günler. Bir taraftan okulu bitirme telaşı, diğer taraftan dört yıl aynı sırayı ve kaderi paylaştığınız arkadaşlardan ayrılacak olmanın verdiği hüzün, öbür yandan hayata atılacak olmanın insanı sarıp sarmalayan endişe ve kaygılarla örülü duygu yoğunluğu... İşte son sınıf olmanın verdiği bu duygu selinin yanına daha önce adını, çalışkanlığını ve zekâsını çokça işittiğim bir hocamızla tanışacak olmanın tatlı telaşı da eklenmişti.

Hocamın derin bilgisinden, zengin kültüründen nasiplendiğim ilk ders, dil bilimi olmuştur. Herkesin dilindeki ve hafızasındaki adıyla "lengüistik"... Fen-Edebiyat Fakültesine devam eden arkadaşlarımızın okulun ilk yılında aldığı bu ders, biz Eğitim Fakültesi öğrencilerinin son sınıf müfredatında yer alıyordu. Adı bize hayli yabancı ve ilginç gelen bu lengüistik dersinin mahiyetini diğer fakültede öğrenim gören arkadaşlarımızdan daha evvel öğrenmiştik. Klasik eğitim sistemiyle yetişen, dili gramerden ibaret zanneden biz Türkoloji öğrencileri için oldukça sıra dışı bir dersti dil bilimi. Heyecan, endişe gibi duyguların hâkim olduğu bir duygu atmosferinde ilk derse girdik. Bu hissiyatım ilk dersten itibaren değişmeye başladı, yerini daha güzel ve anlamlı hayallere, parlak ideallere bıraktı.

Hocamla kurulan bu temasın ikinci meyvesi, lisans bitirme tezini kendisinden almam olmuştur. Güz yarı yılının ilk haftalarında yapılan bölüm toplantılarında kendisiyle çalışmak istediğimi belirtmiş, yıllarca zihnimden ve gönlümden çıkmayacak olan, daima hayırla yâd edeceğim adını da dilekçemin ilk sırasına nakış nakış işlemiştim. O gün sınıf arkadaşlarımdan bu tercihimi şaşkınlıkla karşılayanların, cesaretime hayran olanların bulunduğunu hatırlıyorum. Önce lengüistik dersi, ardından lisans bitirme çalışmasıyla tesis edilen bu hoca-öğrenci ilişkisi, mezuniyet sonrasında yüksek lisans ve doktora süreçleriyle yoğun bir şekilde devam etti. Yaklaşık 10 sene süren bu eğitim-öğretim devresinin en bereketli ve anlamlı günleri de doktora yıllarıma rast geldi.

Yüksek lisans dönemi, akademik hayata atılmayı arzulayan öğrenciler için bu hayatın ilk basamağını teşkil eder. Bu dönemin en temel özelliklerinden biri, yeni araştırmacı adaylarına etik, metot ve yöntem konularında kazandırdığı bilgi ve deneyimlerdir. Hocamın her derste fırsatını bulup, bir vesileyle yolunu düşürüp temas ettiği kavramların başında hep bunlar vardı. Kendisinin bu derslerde üzerinde durduğu diğer konular; çalışmak, eleştirel düşünme becerisini geliştirmek

ve yılmadan üretmek olmuştur. Bunun için özellikle felsefi eserler okumayı salık veren hocam, Türkçenin en seçkin metinleriyle okuma listemizi şekillendirmemizi ısrarla tavsiye etmiştir.

Doktora dönemim, hocamın ilminden, birikiminden, disiplininden, kütüphanesinden (☺) ziyadesiyle istifade ettiğim yıllar olmuştur. Gerek ders aşaması gerek yeterlilik dönemi gerekse tezle meşgul olduğum dönemler dolu dolu geçmiştir. 5 yılı biraz aşan bu devrede kendisinden dinlediğim her şey akademik hayatımda şahsım için bir yol gösterici, rehber niteliğindedir. Akademik ve idari görevleri ile lisans ve lisansüstü derslerdeki yoğunluğuna rağmen aksatmadan yürüttüğü derslerle Sayın Hocam, yetişmemde büyük pay sahibi olmuştur.

Öğretmenlikten akademisyenliğe geçişle birlikte yollarımızın aynı yolda kesişmesi şahsım adına her zaman gurur duyacağım bir gelişme olmuştur. 12 Mayıs 2017 tarihinde Karaman'da gerçekleştirilen "Dilimiz Kimliğimiz" başlıklı panel ise hocamla konuşmacı olarak yer aldığımız, hatırasını ömür boyu taşıyacağım bir övünç madalyası gibidir.

Ufuk açıcı sohbetleri, ileri görüşlülüğü, parlak zekâsı, dürüstlüğü, açık sözlü oluşu, Türkçe aşkı ve memleket sevdası, her şeyden önemlisi adamlığıyla Prof. Dr. H. Ömer Karpuz, hayatımda her daim hayırla hatırlayacağım birkaç kişiden biridir. Kendisiyle 1999 yılında başlayan tanışıklığımın ve büyük onur duyduğum talebeliğimin sonsuza kadar sürmesi en büyük dileklerimden biridir.

Saygıdeğer hocam, size ailenizle birlikte sağlık ve huzur dolu bir hayat temenni ediyorum.

ANTALYA KİTABI

Toprak, Su, Medeniyet: Antalya

4

ANTALYA KİTABI

Toprak, Su, Medeniyet: Antalya

— 4 —

Editör Kurulu
Bedia KOÇAKOĞLU
Diren ÇAKILCI

Fotoğraflar
Akın ACAR

Kapak Fotoğrafı
Antalya Yat Limanı

ANTALYA BÜYÜKŞEHİR BELEDİYESİ
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Muratpaşa/ANTALYA
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ANTALYA KİTABI

Toprak, Su, Medeniyet: Antalya

— 4 —

Editör Kurulu
Bedia KOÇAKOĞLU
Diren ÇAKILCI

Antalya'nın Fethi

Antalya'nın Fethi'nin
814. yılına armağan olarak sunulmuştur.

Sunuş

Gazi Mustafa Kemal Atatürk, Antalyamızı *"Hiç şüphesiz ki Antalya dünyanın en güzel yeridir"* sözüyle tanımlamıştır. Atatürk'ün bu fikre sahip olmasında şüphesiz şehrimizin sahip olduğu tarihi, kültürel zenginliğiyle beraber eşsiz doğal güzellikleri de etkili olmuştur.

1207 tarihi öncesinde ve sonrasında bölgemiz birçok medeniyete ev sahipliği yapmış, burada varlık gösteren her medeniyet şehrimizin dokusunda bir iz bırakmıştır. İşte bu izlerin bir araya gelmesi, birlikte yoğrulması sonucunda Antalyamızın taşıdığı kültürel miras zengin bir hal almıştır. Bu şehirde yaşayan, bu şehri yöneten bizlere düşen en önemli sorumluluk, antik dönemden bu yana biriken, bizim medeniyetimize de kucak açarak burada hakim olmasını sağlayan bu mirasa sahip çıkmaktır.

Antalya Büyükşehir Belediyesi olarak her yıl fetih kutlamaları kapsamında bir dizi etkinliğe destek vererek, bu sorumluluğu yerine getirmeye çalışıyoruz. Bu kapsamda Mart ayında düzenlediğimiz panel, kutlamaların akademik ayağını oluştururken, her yıl büyük emeklerle hazırlayıp yayımladığımız *Antalya Kitabı* serisinin dördüncü sayısını fethin 814. yılı anısına atfen tamamladık ve takdirinize sunuyoruz. Akdeniz Üniversitesi'nden hocalarımız, belediyemizin Kültür ve Sosyal İşler Daire Başkanlığı ve kitaba katkı koyan yazarlarımızın emeğiyle ortaya çıkan dördüncü kitap, *"Toprak, Su, Medeniyet: Antalya"* temasıyla Antalyamızın tarihi ve kültürünü doğal zenginlikleriyle birlikte ele alan bir eser oldu. Şehrimizin tarihine ve kültürüne değer katan bu tür akademik yayınların bizleri mutlu ettiğini belirtmek isterim. Tarih, Edebiyat, Sosyoloji, Arkeoloji, Sanat Tarihi, Güzel Sanatlar ve Coğrafya gibi birçok disiplini bir araya getiren bu kitabın Antalya literatürüne sunacağı katkı muhakkaktır.

Tüm vatandaşlarımızın kitaptan istifade edebilecek olmasının mutluluğu ile emeği geçenlere teşekkür etmek isterim.

Sevgiyle kalın, Cumhuriyet'le kalın, Atatürk'le kalın.

Muhittin BÖCEK
Antalya Büyükşehir Belediyesi Başkanı

İçindekiler

I. BÖLÜM
Şehrin ve Bölgenin Tarihi

Behset KARACA
Ahmet KÖÇ
Mehmet DEMİRYÜREK
Zeynel ÖZLÜ
İsmail Hakkı ÜZÜM
Diren ÇAKILCI
Muhammet GÜÇLÜ

XV. VE XVI. YÜZYILLARDA ANTALYA ŞEHRİNİN SOSYAL, KÜLTÜREL VE EKONOMİK DURUMU

Behset KARACA[*]

GİRİŞ

Pamfilya bölgesinin en önemli şehirlerinden olan Antalya, Bergama kralı *II. Attalos* (M.Ö. 159–138) tarafından kurulmuştur. Side limanını alamayan *II. Attalos* buna karşılık Antalya'yı kurdurmuş ve bu da zamanının en önemli liman şehirlerinden birisi olmuştur. *Çubuk* yahut *Yenice* boğazından geçerek Orta Anadolu yaylasına ulaşan yolların başlangıcında bulunması dolayısıyla da donanma üssü ve ticaret limanı olarak önemini bugüne kadar sürdürmüştür[1]. Şehir kurulmadan evvel burasının bir yerleşme yeri olması muhtemeldir. Şehrin ismi ise, Bergama kralına dayanmakta ve Antik çağlarda *Attaleai* adıyla anılan şehir, *Atalia, Adalia,* Ortaçağ Batı kaynaklarında *Satalia,* Arap ve Türk kaynaklarında ise *Antaliyye, Adalya* şeklinde geçmektedir. Kimi yazıtlara göre ise, kentin kurucusu, Kilikya krallarının atası sayılan *Mopsos* olarak gösterilmektedir. Fakat Attalos'un kurduğu yolundaki görüşlerin daha ağır bastığını söyleyebiliriz[2].

Antalya yöresinin tarihi, insanlığın Anadolu'da görülmeye başladığı çağlara kadar uzanmaktadır. Antalya M.Ö. 79'da *Romalılar*'ın eline geçmiş ve bu dönemde surlar genişletilmiştir. *Bizans* döneminde ise Akdeniz'in ticaret merkezi haline getirilmiştir. Bu özelliği dolayısıyla VII. yüzyıldan itibaren Arap akınlarına da uğramıştır. 5 Mart 1207'de I. Gıyaseddin Keyhüsrev şehri fethetmiş ve Mübarizeddin Ertokuş Antalya valiliğine getirilmiştir. Kale ve surlar tamir ettirilip silah ve erzakla doldurulmuştur. 1212'de Kıbrıslıların eline geçse de 22 Ocak 1216'da tekrar Selçuklu hükümdarı I. İzzeddin Keykavus şehri fethetmiştir. Bundan sonra birkaç defa Türklerle Hıristiyanlar arasında el değiştirdikten sonra I. İzzettin Keykavus tarafından kesin olarak ele geçirilmiştir. Antalya, Selçuklular zamanında önemli bir merkez haline getirilmiş, surlar yenilenmiş ve ilaveler yapılmıştır. Ayrıca tersane kurularak, Selçuklu deniz kuvvetlerinin merkezi halini almıştır. Selçukluların İlhanlılar tarafından yıkılmasından sonra *Hamidoğulları* ve onların bir kolu olan *Tekeoğulları Beyliğinin* idaresinde kalmış ve sonuçta 1390 yılında Osmanlılar tarafından ele geçirilmiştir. Osmanlı hâkimiyeti döneminde *Teke-ili* veya *Teke* adlı sancağın merkezi olmuş ve Osmanlı hanedanına mensup şehzadeler de idareci olarak burada zaman zaman bulunmuşlardır. Nitekim *Yıldırım Bayezid* Teke-ili'ni oğlu *İsa Çelebi*'ye vermiştir. Ayrıca II. Bayezid'in oğlu *Korkud,* Teke Sancakbeyi olarak 1502'den 1509'a kadar Antalya'da oturmuş ve saltanat mücadelesini buradan sürdürmüştür[3].

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[1] Gülay Tigrel, "Alanya Yöresinde Antik Bir Liman", *Belleten*, XXXIX, No.156, Ankara, 1975, s.613-628; Arif Müfid Mansel, *İkçağda Antalya Bölgesi*, İÜEF Antalya Bölgesi Arkeoloji Araştırmaları İstasyonu Yayınları No.1, İstanbul, 1956, s.10; Mansel, "Antalya Bölgesinde (Pamfilya) 1943 Yılı Sonbaharında Yapılan Arkeoloji Gezisine Dair Kısa Rapor" *Belleten*, IX, s.135-145; Ayrıca Antalya ve çevresinin tarihi gelişimi için daha geniş bilgi için bkz. Behset Karaca, *XV. ve XVI. Yüzyıllarda Teke Sancağı*, Fakülte Kitabevi, Isparta, 2002, s.25-61.

[2] Feridun Emecen; "Antalya", *DİA*, III, İstanbul, 1991, s.232-233; Besim Darkot, "Antalya", *İA*, I, MEB, Eskişehir, 1997, s.459-460; Vital Cuinet, *Turque D'Arie Geographie Admınıstratiue*, Paris, 1890, s.853-863; *BOA, MAD 14*, s.1/b, 412/b, 413/b, 421/a.

[3] Emecen, "Antalya", s.232-234; Darkot, "Antalya", s.459-460; Ayrıca, Antalya'nın tarihi gelişimiyle ilgili daha geniş bilgi için bkz. Karaca, *XV. ve XVI. Yüzyıllarda Teke Sancağı*, s.25-61; Antalya'nın Anadolu Selçukluları tarafından fethi, fethin sebep ve sonuçları konusunda bkz. Fahrettin Tızlak, "Antalya'nın Anadolu Selçukluları Tarafından Fethedilmesi", *Antalya Kitabı Antalya'da Türk-İslam Medeniyetinin İzleri 2*, Ed. Bedia Koçakoğlu-Bahset Karslı-Diren Çakılcı, Palet Yayınları, Konya, 2019, s.19-34; Hamidoğulları veya Tekeoğulları dönemi ve bunların etkileri konusunda bkz. Karaca, "Tekeoğulları Beyliği'nden Osmanlı Devleti'ne

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XIX. YÜZYIL ORTALARINA DOĞRU ANTALYA KAZA MERKEZİNDE MAHALLELER VE MAHALLE AVARIZ VAKIFLARI

Ahmet KÖÇ*

GİRİŞ

Osmanlı devletinde örfi vergilerin oluşturulmasında İslam hukukunun ve devletin içinde bulunduğu siyasî, idarî ve hukukî şartların rolü büyüktür. Devlet içinde bulunduğu malî, askerî ve idarî şartlarda düzenlemeler yaparken bu esasları dikkate alması gerekmiştir. Tekâlif-i Şer'iyye grubunda yer alan zekat, öşür, cizye, haraç gibi vergilerin devletin harcamalarını karşılamaktan uzak olması, örfi vergiler adı altında yeni vergiler konmasını zorunlu kılmıştır. Osmanlı devletinde şer'i vergilerin nasıl toplanması gerektiği ve nerelere sarf edilmesi gerektiği fıkıh kitaplarında ayrıntılı olarak anlatılırken, tekâlif-i örfiyye grubu (imdadiye-i seferiye, imdadiye-i hazeriyye, avarız akçesi, bedel-i nüzül, zahire baha, kürekçi bedeli, kaftan baha vb) vergileri ise tamamen geleneklere bağlı kalınarak reayaya yüklenmiştir (Aydın 1999: 72).

Osmanlı hükümdarının yetkisine dayanarak koyduğu hukuka "örfi hukuk" adı verilmiştir. Örf; padişahın şeri' vergilerle tezat oluşturmayan ve din dışı alanlara İslam yararına koyduğu kurallar anlamına gelmektedir. Osmanlı hükümdarları kamu yararına, geleneklere uyma düşüncesiyle şeriatın açıkça karşı gelmediği hususlarda herhangi bir kurala bağlı kalmadan kanun çıkarma yetkisine sahiptiler. Bu yetkide müdahaleye açık olmayan şer'iatın açık bıraktığı kapı kullanılmıştır. Bu kapı örfi hukuk olarak adlandırılmıştır. Burada kullanılan örf kelimesi gelenek değil, hükümdarın kendi yetkisine başvurularak çıkartılan kanun anlamına gelmektedir (İnalcık 1958: 103; Üçok-Mumcu 1985: 186).

Padişahların zamanın şartlarına göre büyük bir orduyu beslemek, donatmak ve askeri savaşa hazırlamak gibi gereklilikler devleti yeni örfi vergiler koymaya mecbur bırakmıştır. Bu vergilerin konulmasında izlenen sistematik yol ise İslam hukukunun devlet başkanına olağan dışı durumlar için kanun koyma konusunda tanımış olduğu yetkiyi şer'i şerife uygun olarak harekete geçirmesidir. Bu uygulamanın İslami dayanaklı olması devletin vilayet kanunnamelerinin başına bu ibareyi eklemesinden anlaşılmaktadır (İnalcık, 1959: 26).

İnalcık'a göre paranın değer yitirmesi sahte para ve karaborsacılıktaki çoğalma, faiz sınırları, tefecilik ve vurgunculuktaki artış yeni gelir kalemleri oluşturmayı gerektirmiştir. XVI. yüzyıl sonlarında yapılan Avusturya savaşları durumu daha da kötüleştirdi. Savaşın beklenenden uzun sürmesi, ordu ve deniz güçlerinin masrafları devlet bütçesinde büyük ve kalıcı bir açık bıraktı. Padişahın geleneksel vergileri örneğin cizyeyi reayanın arasında hoşnutsuzluğu arttıracağını düşünmeden beş yada altı kat arttırdı[1]. Buna rağmen devletin gelirleri giderlerini hala karşılamıyordu. Daha önceleri

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[1] Osmanlı'da cizyehaneliği ile avarızhaneliği birbirine benzerdir. Cizye belli bir cemaatin içinde gerçek vergi mükelleflerinin bir araya getirilmesiyle oluşuyordu. Fıkha göre cemaat bunu birlikte ödemek zorundaydı. Avarızda olduğu gibi kaç kişilerse vergi ona paylaştırılıyordu.

Zeytin, Hurma, Uncalı gibi yeni yerleşimler doğmaya bağlamıştır. Bu yerleşim yerleri kaza merkezinin yavaş gelişmekle birlikte çevresinde yeni çekim alanları meydana getirdiğini göstermektedir.

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DENİZDEN GELEN SERVET: ANTALYA İSKELESİ GÜMRÜĞÜ
(1615-1618)

Mehmet DEMİRYÜREK[*]

GİRİŞ

Deniz, Antalya'nın en önemli zenginlik kaynaklarından biridir. Bu özellik, yüzyıllar boyunca onun ticaret ve ekonomi tarihinin ayrılmaz bir parçasını oluşturduğu gibi sosyal ve kültürel tarihinin de en önemli unsurlarından birini meydana getirmektedir. Dolayısıyla Antalya' nın kültür ve medeniyetinin belirleyici unsuru denizdir. Bilhassa ticaret ve ekonomi tarihi açısından bakılınca deniz, Antalya' nın servet kaynağıdır.

Antalya'nın bir liman kenti olma ve bu özelliğinden kaynaklanan ticarî kapasitesi ilk, orta ve yeniçağlar boyunca şehrin ve bölgenin yerli ve yabancı tüccarlar tarafından ziyaret edilmesini teşvik etmiştir. Şehrin Türkleşmesi bağlamında Antalya ilk olarak 1207 yılında Kıbrıs krallığından alındı. Bununla birlikte şehirdeki Selçuklu hakimiyeti 1216 yılından itibaren kesinleşti ve Anadolu Selçukluları Kıbrıs krallığı, Venedik, Ceneviz ve Latin milletleriyle çeşitli ticaret antlaşmaları imzaladılar. Böylece Antalya Türk hakimiyeti altında uluslararası bir ticaret şehri hüviyeti kazandı. Bu yüzyıllarda Antalya, Tebriz-Sivas-Kayseri-Aksaray-Konya-Beyşehir-Antalya ve İstanbul-Bursa-Kütahya-Sandıklı-Isparta-Antalya olarak iki önemli ticaret yolu güzergâhındaydı (İnalcık, 2021:89-90). Şehir 1422/23 yıllarında Osmanlı topraklarına katıldı (Darkot, 1978:460). İnalcık'a göre Antalya 15. ve 16. yüzyıllarda işlek bir limandı. 1477 yılında "kereste ve ziftten" elde edilen gümrük vergisi 3.500 altındı. Antalya aynı zamanda önemli bir köle ticaret merkeziydi (İnalcık, 2019: 134). 1560 yılında da 1.869 köle Antalya limanı yoluyla ithal veya ihraç edilmişti (Karaca 2012: 109).

Osmanlı İmparatorluğu öncesinde olduğu gibi Osmanlı döneminde de Antalya iskelesi gümrük geliri, bu şehre sahip olan devletin kazanç kapılarından biriydi. Ancak şehrin Osmanlı hâkimiyetinde bulunduğu dönemlerde Antalya iskelesinden temin edilen gümrük gelirlerini ele alan akademik çalışmalar görebildiğimiz kadarıyla sadece iki araştırmacıya (A. Latif Armağan ile Behset Karaca) aittir. Onların değerli çalışmalarından araştırmamız sırasında da yararlanılmıştır. Konuya yeterince ilgi gösterilmemesinin nedeni, kısmen belge azlığı olsa da asıl neden -muhtemelen- Osmanlı gümrük kayıtlarının siyakat yazısı ile tutulması ve bu yazı türünde yaşanan okuma ve anlama zorluklarıdır.

Çalışmaların azlığına rağmen 16. ve 17. yüzyıllarda Antalya gümrük gelirinin gerilediği ve Antalya'nın ekonomik açıdan kötüye gittiği yönünde yorumlar yapılmıştır. Bu tür bir iddiada bulunmak için uzun soluklu ve ayrıntılı çalışmalar gereklidir. Nitekim bu çalışmanın amaçlarından birisi, 17. yüzyıl başlarına ait arşiv belgeleri ışığında hem söz konusu gerileme iddiasını yeniden gözden geçirmek hem de gümrük gelirinin sadece ekonomi tarihi ile değil, aynı zamanda, Osmanlı İmparatorluğunun sosyal tarihiyle de yakından alakalı olduğunu göstermektir. Bunun için Antalya gümrük emini mültezim Hacı Ali'ye ait iki muhasebe kaydı incelenmiştir. İlk muhasebe kaydı 27 Temmuz 1615 (1 Recep 1024) tarihinde başlayıp 23 Haziran 1618 (29 Cemaziyelahir 1027) tarihinde sona eren 3 yıllık dönemi kapsamaktadır. İkinci muhasebe kaydı ise ilkinin devamı olup 24 Haziran 1618

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120 akçe ve 1620 yılında 150 akçeydi (Kütükoğlu, 1983:31-33). Dört yılın ortalaması 1 altın 134 akçedir. Bu durumda 91.500 akçe; 682 altın ve 118 akçeye eşit olur. Yıllık gelir ise 227 altındır. Aylık gelir yaklaşık 19 altındır. Sonuç olarak Hacı Ali'nin eminlik döneminde yıllık gelirinin 227-255 altın (30.418-30.600 akçe) arasında olduğu tahmin olunabilir.

1600 yılında İstanbul'da yapılan narh düzenlemesine göre 200 dirhem ekmek, 1 dirhem 3,14 gr hesabıyla 628 gr ekmek, 1 akçeydi (Kütükoğlu, 1978: 22). Bir başka deyişle 2 akçeye 1 kilo 256 gr ekmek satın almak mümkündü. 1640 yılında ise 150 dirhem ekmek 1 akçeydi. Yani 2 akçeye 1 dirhem 3.14 gr olmak üzere sadece 942 gr ekmek satın alınabilirdi. Bu hesaplamalar paranın değerindeki düşüşü veya malların pahalandığını göstermekle birlikte günlük 85 akçelik gümrük eminliği maaşının düşük bir gelir sayılamayacağını gösterir.

SONUÇ

XVII. yüzyıl başlarında Antalya iskelesi gümrüğü mukataası Osmanlı merkezi hazinesinin Haremeyn-üş-şerifeyn Kalemi'ne bağlı bulunuyor ve bu maliye bürosu tarafından kontrol ediliyordu. İltizam yöntemiyle işletilen söz konusu mukataa iltizama verilirken bazı başka mukataalarla birleştiriliyor ve o şekilde iltizam ediliyordu. Bu nedenle konuyla ilgili muhasebe kayıtları bu şekilde iltizama verilen mukataaların her birinin yıllık değerini ayrı ayrı göstermemektedir. Bu durum Antalya iskelesi gümrük mukataasının öznel mali değerini ortaya çıkarmaya imkan vermemektedir. Bununla birlikte kimi verilerden hareketle XVII. Yüzyıl başlarında bahsi geçen mukataanın yıllık mali değerinin 200.000 akçe civarında olduğu öne sürülebilir.

Muhasebe kayıtları incelenirken gözlemlenen bir diğer konu hesaplamalardaki hatalardır. Bu nedenle verilen tüm rakamların ayrı ayrı kontrol edilmesi gerekli görülmüştür. Bu durum konuyu çalışacak olanlar için önemli bir uyarıdır. Bu durum sadece sonuçta yer alan rakamlara dayanılarak yapılan değerlendirmelerin hatalı olma ihtimalinin yüksek olduğu anlamına gelmektedir.

XVII. yüzyıl başlarında Antalya gümrüğünü iltizam eden eminleri ile gümrük çalışanlarının mevki ve kazanç miktarlarını hesaplamak mümkün olmuştur. Özellikle bu çalışmada değerlendirilen mültezim Hacı Ali'nin muhasebe kayıtları buna imkan vermiştir. 1615'lerdeki para değerindeki değişimler kesin bir şey söylemeyi zorlaştırsa da gümrük emini Hacı Ali'nin yıllık gelirinin 227 ile 255 altın civarında olduğu söylenebilir.

Çalışma sonucunda ortaya çıkan bir diğer sonuç da Antalya iskelesi gümrük mukataası gelirlerinin sadece iktisadi değil sosyal tarih açısından da önem taşımış olmasıdır. Özellikle gelirlerden yapılan maaş ödemeleri bu durum için önemli örnekler sunmaktadır. Ayrıca mezkur gümrük mukataası merkezi hazinenin Haremeyn-üş-şerifeyn Kelemi tarafından kontrol edildiği için elde edilen gelirlerin Haremeyn-üş-şerifeyn'e gönderilmiş olduğu düşünülebilir ama bu doğru değildir. Elde edilen gelirin hemen tamamı çeşitli mal ve hizmetler için harcanmıştır.

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BOA.TT.d.1098.

BOA,TT.d.471.

Osmanlı Arşivi, Topkapı Sarayı Müzesi Arşivi (BOA, TS.MA)

BOA, TS.MA.e.952-5.

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KAVALALI MEHMET ALİ PAŞA DÖNEMİ'NDE MISIR VE ANTALYA HAVALİSİ ARASINDA YAPILAN KERESTE TİCARETİNE DAİR BULGULAR

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Antalya, Anadolu'nun Güneybatısında, Akdeniz kıyısında, denizden 25-30 metre yükseklikte denize dik inen falezler üzerine kurulmuştur. Falezlerin gerisinde ise Antalya Ovası, Toros Dağlarına kadar uzanmakta ve bu dağlar kuzey ile arasında doğal bir engel oluşturmaktadır. Şehir sahip olduğu doğal limanı, verimli toprakları ve ılıman iklimi ile uzun bir tarihi geçmişe sahiptir[1]. Öyle ki şehir ve çevresinin geçmişi prehistorik çağlara kadar gitmekte [2] ve Anadolu'nun en eski yerleşim bölgelerinden biri olarak kabul edilmektedir. Eski çağlarda Antalya'nın da içinde yer aldığı bölge Pamfilya olarak anılmış ve şehir, M.Ö. 158 yılında Bergama Kralı II. Attalos Fladelfs tarafından bir liman kenti olarak kurulmuştur.

Antalya, coğrafi konumunun öneminden dolayı Doğu Akdeniz'e hâkim olmak isteyen devletlerin odağı olmuş ve bundan dolayı tarih boyunca birçok devletin egemenliğine girmiştir[3]. Şehir, Bergama Krallığının ardından Roma döneminde, önemli bir ticaret merkezi olmuş, bu öneminden dolayı Arap akınlarına da uğraşmış ve Türklerin Anadolu'yu fethi ile 1103 yılına kadar Türk hâkimiyetinde kalmıştır. Ardından Bizans'ın eline geçen şehir, Türk Beylikleri döneminden sonra Yıldırım Bayezid döneminde zapt edilerek uzun bir süre Osmanlı hâkimiyetinde bulunmuştur[4]. Antalya, Osmanlı hâkimiyetine geçtikten sonra Anadolu Eyaleti'ne bağlı Teke Sancağı'nın sancak merkezi olarak yer almış ve belirli bir süre de şehzade sancak merkezi olmuştur[5]. Bu dönemde, 14. yüzyıldan itibaren Osmanlı idari taksimatında Antalya ve civarının "Teke-ili", "Antalya Sancağı" olarak adlandırıldığı görülmektedir. Zamanla küçük değişikliklere tabii olsa da 1892 Konya Vilayet Salnamesinde Teke Sancağı, merkez kaza Antalya, Elmalı, Alanya, Akseki ve Kaş kazalarından oluşmaktadır[6].

Anadolu, Avrupa ve Mısır arasında çok önemli bir noktada yer alan tarihi Antalya bölgesi, özellikle Antalya ve Alanya limanları ile yüzyıllar boyunca Anadolu'nun dünyaya açılan kapılarından biri olmuştur. Antalya, 10. yüzyılda Müslümanların, Rumların, Yahudilerin ve Ermenilerin ticaret yaptığı ve Anadolu'nun en işlek gümrük limanlarından biri olmuştur[7]. Selçukluların ticari güzergâhlara

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[1]   Muzaffer Deniz, Cumhuriyetin İlk Yıllarında Antalya Şehrinde Eğitim (1923-1950), *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Doktora Tezi*, Konya 2009, s.2.

[2]   Özgen Kurt, Kaleiçi'nin (Antalya) Kuruluşundan 16. Yüzyıla Kadar Mekânsal Değişimi, *İstanbul Üniversitesi Sosyal Bilimler Enstitüsü Yüksek Lisans Tezi*, İstanbul 2010, s.11.

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yaşam alanını tehlikeye atmakla beraber şehirde de sel, heyelan gibi bazı problemlerin de yaşanmasına neden olmuştur.

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OSMANLI DÖNEMİNDE KEKOVA KALESİ VE KALEKÖY
(18. ve 19. YÜZYIL)

Diren ÇAKILCI[*]

GİRİŞ

Günümüzde Antalya'nın batı sahillerinde Demre ilçesi sınırlarında yer alan Kekova bölgesi, sahip olduğu tarih ve tabiat zenginliğiyle önemli bir turizm merkezidir. Bölgede bulunan çok sayıda antik yerleşim ve sualtı buluntuları dahil olmak üzere günümüze ulaşan kalıntıları sebebiyle, Likya'nın önemli inceleme konuları arasında yer alan bu bölge, 13. yüzyıldaki Anadolu Selçuklu hakimiyeti ardından Hamidoğulları ve Menteşeoğulları'nın iktidar sürecini takiple, 14. ve 15. yüzyıllarda devam eden siyasi-askerî hadiseler neticesinde Osmanlı Devleti sınırlarına dahil olmuştur.[1] Bu anlamda sadece antik dönem ve Ortaçağ'a tesadüf eden tarihi değil, bölgenin Osmanlı hakimiyetindeki durumu incelenmeye değerdir. Nitekim daha çok antik dönemdeki varlıklarıyla ele alınan Likya Bölgesi tarihinin Osmanlı dönemindeki siyasi-askerî durumu ve sosyo-ekonomik varlığını konu eden literatür çalışması da çok azdır.

Kalıntıları antik döneme kadar dayanan ve Helenistik dönemle Bizans hakimiyeti boyunca yerleşim yerleri arasında bulunan Simena, Timiussa, Apollonia, Isinda, Tyberissos ve Dolichiste gibi kentlerin kurulu olduğu bu bölgeye Kekova denmekle birlikte, esasında, üzerinde Dolichiste yerleşiminin bulunduğu ve bölgeye saklı bir körfez özelliği kazandıran adanın ismi Kekova'dır.[2] Osmanlı belgelerinde bahse konu bu bölge, bünyesinde barındırdığı Kekova Limanı ve Kekova Kalesi ile özdeşleşmiş olarak zikredilmektedir. Ancak bölge bu isimlerle de anılsa, bu dönemde esas yerleşim yeri eskinin Simena'sı günümüzün Kaleköy'ü olmuştur.[3]

KEKOVA KALESİ VE LİMANI

Körfez içerisindeki konumu ve kurulu olduğu yamacın yüksekliği sebebiyle Simena, tarih boyunca önemli bir güvenlik ve ticaret üssü olmuştur. Burada bulunan ve günümüze kadar ulaşan kalenin antik dönem itibariyle bir güvenlik birimi olarak ön plana çıktığı, Ortaçağ'da inşa edilen kale duvarlarının da antik kalıntılar üzerine bina edildiği bilinmektedir.[4] 15. yüzyılda bölgeye tam anlamıyla hakim olan Osmanlı Devleti, buradaki kaleyi güçlendirerek askerî bir birim olarak kullanmış olmalıdır. Nitekim söz konusu kale Akdeniz ticareti başta olmak üzere askerî seferler sırasında, Anadolu'nun Akdeniz sahillerinde önemli ve stratejik bir güvenlik birimi olarak ön plana çıkmıştır. Bunun yanında Güneybatı Anadolu'nun iç kesimlerinden Akdeniz'e açılan önemli bir kapı

kalenin işleviyle askerî bir statüye de sahip olmuştu. Bu çalışmada 18. yüzyıl başında yeniden inşa edilerek muhkem hale getirilen Kekova Kalesi'nin askerî durumu detaylandırılmaya çalışıldığı gibi, bölgedeki siyasi, idarî, askerî meseleler sebebiyle kurulan nizamın her yarım asırda maruz kaldığı bozulmaya dikkat çekilmiştir. Bu minvalde 19. yüzyıla ulaşıldığında artık askerî öneminden ziyade burada sakin ahalinin yurt bildiği Kaleköy kimliğiyle karşımıza çıkan bölgede, ahalinin sosyo-ekonomik durumları tahlil, günümüz sakinleriyle irtibatları tesis edilmeye çalışılmıştır.

Osmanlı Dönemi'nde kalesi, bağlı olduğu kazaya liman hizmeti sunması, kereste ticareti, gemi yapımı başta olmak üzere farklı yönleriyle dikkati çeken Kekova Bölgesi, günümüzde önemli bir turizm destinasyonuna dönüşmüştür. Bu anlamda Cumhuriyet Dönemi'nin başlarında çeşitli sebeplerle boşalan ve Üçağız'a taşınan köy, hızla geriye dönmüştür. İkamet yerinden ziyade iş ve turistik faaliyetlerin ön plana çıktığı bugünkü Kaleköy'de, tarihi kale eski ihtişamıyla olmasa da hala ayaktadır. Daha çok antik dönem tarihi ve Ortaçağ sonlarına kadar uzayan serüveni gündemde olan Kekova'nın, hem kalede hem de köyündeki Osmanlı mirasının ortaya çıkarılması, Ortaçağ'dan günümüze değin kayıp bir tarih yerine, Osmanlı dönemindeki hikayesine ve bu hikayenin kesintisiz kültür birikimine sunduğu katkıya daha yakından bakılması elzemdir.

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Şahıslar

Üçağız Mahallesi Muhtarı Durali Aliçavuşoğlu ile 09.11.2021 tarihinde yapılan sözlü mülakat.

Üçağız Mahallesi Eski Muhtarı Hüseyin Çan ile 10.11.2021 tarihinde yapılan sözlü mülakat.

CUMHURİYET DÖNEMİNDE DÖŞEMEALTI NAHİYESİ/BUCAĞI'NIN İDARİ, SOSYAL VE EKONOMİK DURUMU (1931-1973)

Muhammet GÜÇLÜ[*]

Reisicumhur Gazi Mustafa Kemal Paşa'nın Antalya'da İlk Karşılandığı Yer:
Kırkgöz Mevkii, 6 Mart 1930

GİRİŞ

Döşemealtı Adı ve Amaç

Antalya şehrinin kuzey tarafında bulunan, son zamanlarda kaza merkezi olan Döşemealtı, günümüz söylemiyle kısmen serin olması ve talep görmesinden dolayı kuzeyyıldızı olarak nitelendirilmektedir.[1] Döşemealtı bölgesi kuzeyde Çubuk Boğazı ve Döşeme Yolu, güneyde Kepez Başı, batıda Termesos, Cehennem Deresi, Yenice Boğazı, Elmalı Beli, Denizli Yolu, doğuda Karaöz ve Lyrbotom Come (Eski Varsak) arasında kalan mevkiiye denilmektedir. Esas itibariyle Döşemealtı adı Kovanlık köyünün Kaleler mevkiinden dağa tırmanan antik döşeme yolundan bu ismi almaktadır. Bölge Cumhuriyet devrine hatta II. Dünya Savaşı'na kadar ağırlıklı olarak Yörüklerin kışlak yeri olduğu için yer isimlerinin bir kısmının aşiret adı olduğu görülmektedir. Buna örnek olarak Karaman, Odabaşı, Yeni Osmanlı, Başköy/Başındanyoklu, Çıplaklı, Kömürcüler, Aşağıoba gibi isimler hemen söylenebilir. Döşemealtı bölgesinde bir kısım köyler ise göçmen köyü olarak kurulmuştur. Buna örnek olarak da Karataş, Dereli, Selimiye ve Yeniköy verilebilir. 1872 yılının Mayıs ayında Batı Anadolu gezisi kapsamında Döşeme yoluyla Adalia (Antalya)'ya giden İskenderiye'deki St. Mark Kilisesi Papazı Rev. Edwin John Davis, Döşemealtı mevkiinin durumu hakkında şöyle demektedir. E. J. Davis ve beraberindekiler Kovacık (Kovanlık) köyünden sonra batıya yönelmişler ve Çubuk Boğazının eteğindeki hana (Kırkgöz Han) gelirken *"püskül püskül buğdayların bezediği şahane tarlalar boyunca"* geçtiklerini, toprağın insan için olmasa da ürünler için uygun olduğunu, tarımın bütün ovaya yayılmadığını, daha çok dağların dibindeki arazi şeridiyle sınırlı olduğunu belirttikten sonra *"Geri kalan geniş bir alan, alçak çalılıklar ve dağınık ağaçlarla kaplıydı. Etrafta birçok sığır otluyordu fakat birkaç hafta içinde bu sürüler ve sahipleri dağlara çıkacaklar ve kış onları tekrar yaylalarından aşağı sürünceye*

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[1]   Döşemealtı Ahırtaş köyünden Şair Ramazan Ekin, *"Kuzey Yıldızı"* olarak nitelediği Döşemealtı'yı şu dizelerle anlatıyor. Ramazan Ekin, *Dünya Kenti Antalya'm-Şiir*, Ankara, 2020, s. 44-45.
Güzel adını Kırkgöz Gölü'nden aldı
Kızılcadağ Yörükleri her yere yayıldı
Kıbrıs'tan geldi yerleşti güzel aileler
Dağbeli, Yeniköy'de kuruldu belediyeler
....
Döşemealtı Kuzey Yıldızı gibi parlar
Şimdi dikiliyor çok katlı binalar, villalar
Yerleşim alanı oldu bağlar bahçeler ovalar
Kaybettikleri güzelliği yıllar geçince anlayacaklar.

yet'in 50. yılını temsil etmektedir. Öncelikle bölgenin tarihi gelişimi, seyyahlara göre bölgenin durumu, idari birim olarak Döşemealtı, 1936 yılı itibariyle nahiyenin köyleri üzerinde ayrı ayrı durulmuştur. Ayrıca Döşemealtı'nın ekonomik durumu, sosyal ve kültürel durumu hakkında çalışmada bilgiler verilmiştir. Döşemealtı'nda hayvancılık ve tarıma dayalı ekonomik durum olduğu, zeytinciliğin tarihi bir değer olduğu tespit edilmiştir. Bölgenin sosyal ve kültürel durumuna bölgenin aşiretlerin kışlak merkezi olmasından dolayı Yörük kültürü hakim olmakla beraber göçmen köylerinin varlığı da müşahede edilmiştir. Bölgede Döşeme, Çubuk Boğazı, Karakuyu, Aşağıoba, Kırkgöz, Düzlerçamı, Yeni Osmanlı gibi isimlerin tarihi değeri bulunmaktadır.

Döşemealtı nahiyesinin tarihindeki en önemli olaylardan birisi 6 Mart 1930 tarihinde Kırkgöz mevkiinde Reisicumhur Gazi Mustafa Kemal Paşa hazretlerinin karşılanmasıdır. O yıllarda Antalya'ya gelen önemli konukların Kırkgöz'de karşılanması ve uğurlanması bir gelenektir. Bu yüzden o dönemin hatırasını canlandırmak ve yeni nesillere öğretmek amacıyla Kırgöz mevkiine Gazi Mustafa Kemal Paşa'nın bir heykelinin dikilmesi günümüz Döşemealtı kazası yöneticilerinin boynunun borcudur. Bu işlem Cumhuriyet'in 100. yılı kutlamaları kapsamında gerçekleştirilmelidir. Böylece Kırkgöz mevki yeniden şenlenecek ve eski haline kavuşacaktır.

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II. BÖLÜM
Tarihi Miras ve Doğa

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ANTALYA'DA SUALTI ARKEOLOJİSİ

Hakan ÖNİZ[*]

Günümüzde Dünya turizm merkezleri arasında ön sıralarda yer alan Antalya, en çok tercih edilen tatil kentlerinden biri olarak Paris, Londra ve New York gibi başkentlerle aynı dilimde yer almaktadır[1]. Antalya'nın bu iddialı konumu elbette güneşli iklimi, masmavi denizi ve binlerce yıllık tarihi ile bağlantılıdır. Güneşli iklim çöllerde, masmavi deniz ise yalnızca Antalya'da değil, okyanusların yüzbinlerce kilometrelik kıyılarında[2] da bulunmaktadır. Antalya'nın güneşi ve denizinden "tarihi" çıkarsak geriye pek de bir şey kalmayacaktır. Antalya'nın merkezinde yürürken her an karşınıza çıkacak taş duvarların hemen hepsi binlerce yıllık bir yaşamdan geriye kalanlardır. Alanya'da, Kaş'ta, Gazipaşa'da, Kemer'de hemen her yerde yanı başımızda gördüğümüz bu tarihi kalıntılar yüzlerce yıl boyunca pek çok bilinmeyene tanıklık etmiştir. Çoğu zaman pek fark edilmeyen bu değerler bir de sualtında kalmışsa giderek daha da görülmez hale gelir. İşte sualtı arkeolojisi, karada daha kolayca görülebilen tüm tarihi ve tarih öncesi kalıntılardan ve bu değerlerden daha da zor bir kaderi paylaşır. Çünkü sualtında kalan bu değerler neredeyse hiç görülmez, görülse de anlaşılmaları oldukça güçtür.

Deniz adı verilen uçsuz bucaksız bir battaniye derinliklerindeki tarihi değerlerin üstünü sanki bir hüzünle örtmüştür. İnsanları ve ticari ürünleri nakletmek için ya da balıkçılık ve askeri amaçlarla yapılmış olan gemiler günü gelir denize karışırlar. Her bir geminin batışı arkasında pek çok hazin hikâye barındırmıştır. Yalnızca gemi batıkları değil, depremler ya da deniz seviyesi yükselmeleri sonucu da karadaki bazı yapılar sualtında kalmıştır. Bugün suların derinliklerinde kalmış bu yapıları yapanlar da bunları günlük yaşamlarını sürdürmek için yapmışlardı. Elbette hiçbirinin aklına bir gün bu yapıların üstünde balıkların yüzeceği gelmemişti. Sualtı arkeolojisi bu hikâyeleri somut kalıntılarıyla birlikte aydınlatmak için vardır. Denizin içinde yapılan her keşif bu keşfin parçası olan tüm arkeologları mutlu eder. Bu kalıntılara ulaşıldığında geçmişte yaşamış o insanların yaşamlarına da dokunulmuş olur. Bu bağlamda mazinin üzüntülü hikâyeleri bugünün sevinçlerine karışır. Antalya'da günümüze kadar bulunmuş tarihi değer taşıyan 240 kadar gemi batığı (Res. 1), 240 ayrı gemi personeli, kaptan, tüccar ve ailelerinin hikâyelerini günümüze yansıtmıştır. Keşfi yapan sualtı arkeologları da 240 kez sevinmiştir elbette.

Antalya sualtı arkeolojisi alanında ülkemizin belki de dünyanın en şanslı kenti sayılır. Daha 1960'ların başında süngerciler tarafından Gelidonya Burnunda MÖ 1200'lere tarihlenen bakır külçe yüklü gemi batığı bulunmuş[3], burada yapılan kazılar sonucu ortaya çıkan eserler Bodrum'da Sualtı Arkeoloji Müzesinin kuruluşunu sağlamıştır. Bu batık bulunduğu zaman "Dünyanın en eski gemisi" olarak tanımlanmıştı. 1984 yılında yine bir başka süngerci tarafından bu sefer Kaş Uluburun açıklarında yine bir bakır külçe batığı bulundu. MÖ 14. Yüzyıla tarihlenen bu batık da Prof. George

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[1]   2019 yılında 12.41 milyon turistin gezdiği Antalya, 13.6 milyon turistin gezdiği New York'tan yalnızca iki sıra geride kalmıştır. https://www.mapfre.com.tr/blog/dusle/2019un-en-cok-ziyaret-edilen-sehirleri/ 12.11.2021
[2]   Yalnızca Kanada'nın kıyı şeridi 202.080 kilometredir. https://www.worldatlas.com/articles/countries-with-the-most-coastline.html 17.11.2021
[3]   George Bass, "Cape Gelidonya: a Bronze Age shipwreck", Transactions of the American Philosophical Society 57, 8,1967, s. 1–177.

Bass ve ekibi tarafından 10 yıl süren bir kazıyla çıkartılarak eserleri Bodrum'a taşındı[4]. 2018 yılında ise Kumluca ilçesinde bir batık daha bulundu. Akdeniz Üniversitesi ekibi tarafından belgelenen bu batığın kazısına 2019 yılında başladı. Bu geminin kargosu da bakır külçe yüklüydü[5]. Daha eskisi bulunana kadar "Dünyanın en eski ticaret gemisi" niteliğinde olan bu yeni batık (Res. 2) MÖ 16-15. yüzyıllardan günümüze uzanmış durumda ve Kemer'de Akdeniz Sualtı Arkeoloji Müzesi'nin de kuruluşunu sağlamakta. Bu kıyıların gemi batıkları yönünden bu kadar şanslı olmasının nedeni elbette Antalya'nın dünya tarihinde en önemli coğrafyada bulunmasından kaynaklanır. Dünya'da ilk tarım ve ilk hayvancılığın doğduğu verimli hilalin batısı Antalya'nın doğusuna kadar uzanır. İlk yelkenli gemiler bu kıyılarda da seyretmiş, ilk deniz ticareti şüphesiz bu kıyılarda yaşanmıştır.

Antalya'nın güney kıyıları boyunca 640 kilometre uzunluğundaki bu coğrafya Toroslar'la iç içedir. Doğuda Dağlık Kilikya ve Pamfilya bölgeleri Toroslar'a paralel batıda ise Likya bölgesi Toroslar'a genellikle dik uzanır. Özellikle Mersin'in batısından başlayarak Gazipaşa ve Alanya kıyılarında devam eden Dağlık Kilikya bölgesi denize dik inen yamaçları ve az sayıdaki sığınma yeriyle denizciler için yüksek zorluklar içerir. Alanya'nın batısı, Manavgat, Serik, Aksu, Muratpaşa, Konyaaltı ve Kemer'in doğusunu kapsayan Pamfilya nispeten daha az dağlık, kısmen ovalık bir kıyı yapısına sahiptir. Kemer'in batısından başlayan Likya bölgesi Kumluca, Finike, Demre ve Kaş ilçelerini kapsar ve Muğla'nın doğu ilçelerine kadar devam eder. Batı Toroslar'ın uzantısı olan Beydağları Likya coğrafyası kıyılarına genellikle dik bir şekilde iner ve burada çok sayıda koy ve adacığın oluşmasına neden olur. Başta Kumluca, Finike ve Demre kıyılarının önemli bir bölümü alüvyon dolgu ovaları formundadır. Hem doğal koylarının güvenli liman özelliği hem de tarıma uygun ovalarıyla tüm bölge tarih boyunca pek çok yerleşime ev sahipliği yapmıştır. Tüm bu kıyılarda geçmişte en kolay ve en güvenli yolculuk denizden yapılmaktaydı. Örneğin Antalya Kaleiçi Limanına yaklaşık 44 km uzaklıkta bulunan Kemer'e 1958 yılına kadar araç yolu yoktu ve iki nokta arası yürüyerek yaklaşık 10 saat sürüyordu[6]. Bölgenin tarım üretimi olan portakal, mısır, susam, buğday ve arpa ise ancak deve kervanıyla karadan ya da küçük yelkenlilerle denizden ulaştırılabiliyordu. Kıyıdan kısmen uzak antik yerleşimler de mutlaka bir limana ihtiyaç duyardı. Örneğin denizden yaklaşık 2500 metre uzakta olan Demre Myra antik kentinin birden fazla limanı bulunmakta olup ana liman Çayağzı'ndaki Andriake[7], diğer liman ise bugün Beymelek Gölü içinde kalan Helenistik Dönem mendirek kalıntıları ile Roma Dönemi hamam (Res. 3) ve rıhtım kalıntılarının bulunduğu yerdi[8]. Arkeolojik çalışmalar, eski çağ coğrafyacıları ya da Stadiasmus Maris Magni gibi denizci kılavuzlarının verdikleri bilgilere göre Antalya Kıyılarında en az 55 antik liman ya da sığınma yeri bulunmaktadır. Elbette tüm bu limanlar da birbirleriyle deniz yoluyla bağlantı kurmuşlardı. Bu açıdan bakılınca Antalya'nın denizci bir kent olması doğal bir sürecin sonucudur.

Bugün bu denizci geçmişini anlamak için Antalya dünyanın en iyi altyapılarından birine sahip durumdadır. Hem Akdeniz Üniversitesinde yer alan akademik birimler hem de bölge müzeleri ve

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[4] George Bass, "A bronze age shipwreck of Uluburun (Kaş): 1984 Campaign" *American Journal of Archaeology* 90, 1986, s 269 ; Cemal Pulak, "The cargo of copper and tin ingots from the late bronze age shipwreck at Uluburun", in Ü. Yalçın, (Hrsg.), *Anatolian Metal I, Der Anschnitt,. Beiheft* 13, Bochum: Deutsches Bergbau-Museum 2000

[5] Hakan Öniz, "A New Bronze Age Shipwreck with Ingots in the West of Antalya—Preliminary Results", *Palestine Exploratio n Quarterly* 151:1, 2019, s. 3-14.

[6] Ramazan Kar, "Dünden Bugüne Kemer", *Kutlu-Avcı Ofset* – Antalya, 2012, s.10

[7] Nevzat Çevik vd. "Myra ve Andriake 2018". T. Kahya, A. Yacı ve A. Özdizbay (Ed.). *Anadolu Akdenizi Arkeoloji Haberleri Bülteni.* Antalya: Suna – İnan Kıraç Akdeniz Medeniyetleri Araştırma Enstitüsü. 2019, s. 47-54

[8] Oniz, Hakan, "Demre Beymelek Gölü'nde Sualtında Kalmış Liman ve Yapı Formları". *Adalya* (19), 2016, s. 151-168.

Kültür Bakanlığı'nın laboratuvar olanakları bu alanda önemli çalışmalar yapmaktadır. Bugün ülkemiz tüm bu teknolojileri sualtı arkeolojisinde uygulayabilen dünyadaki birkaç ülke arasındadır. Her geçen gün daha derinlere ulaşmak, buralardaki kültürel miras kalıntılarını keşfetmek için hem merak hem de teknolojik olanaklar giderek artmaktadır. Türkiye'nin yüksek lisans sahibi sualtı kültür mirası uzmanları bu kentte yetişmekte, UNESCO kanalıyla pek çok ülkenin uzmanları da yine bu kentte eğitim almaktadır. Tüm bu gelişmelere paralel olarak hem Akdeniz Üniversitesi'nde hem de Antalya'da özel sektörde derin sularda kazı ve araştırma yapan sualtı robotları da imal edilmeye başlamıştır. Bu çalışmalarda kullanılan teknolojiler arasında yan taramalı sonar ve multi beam sonar gibi cihazlar, sualtı konuşma ve canlı yayın sistemleri, deniz dibi incelemelerinde kullanılan manyetometre, hava fotoğrafları için su geçirmez İHA'lar gibi yüksek teknoloji içeren sistemler de yer almaktadır. Tüm bunlara ilaveten 2021 yılında Akdeniz Arkeolojisi Derneği desteğiyle 5 kişilik son model bir basınç odası tahsis edilmiş ve Akdeniz Üniversitesine ait Arkeo Bilimsel Araştırma Gemisine (Res. 4) yerleştirilmiştir. Böylelikle daha derinlerde bilimsel çalışmaların yapılabilmesi için mümkün olan tüm olanakların devreye sokulmasına çalışılmaktadır. Halen Kemer'de bir Sualtı Arkeoloji Müzesi projesi devreye sokulmakta, dünyanın en büyükleri arasında yer alacak bir de sualtı kazı ve araştırma gemisi Antalya'da imal edilmektedir.

Antalya Kıyılarında yapılan sualtı araştırmalarında Tunç Çağından günümüze kadar denizciliğin yaygın bir şekilde süregeldiği açıkça görülebilmektedir. Öte yandan tarıma geçiş döneminin yaşandığı Neolitik döneme ait yaklaşık on bin yıl öncesinin kıyı şeridi ile günümüz kıyı şeridi arasında çeşitli etkilerle bazı farklılıklar oluşmuştur. Bu etkiler nedeniyle bazı antik kıyı kentleri sular altında, bazı kıyı kalıntıları da denizden uzakta bulunabilmektedir. En önemli etki, Holosen dönem olarak adlandırılan ve yaklaşık 14000 yıl önce başlayarak günümüzü de içine alan dönemde oluşan su yükselmeleridir. Buzulların erimesiyle birlikte oluşan deniz seviyesi yükselmesi Akdeniz, Marmara ve Karadeniz'deki çok sayıda yerleşim, liman ve demirleme yerinin sualtında kalmış olmasının ana nedenini oluşturur. Depremler ve sismik etkiler kıyı formları değişimlerinde bir diğer önemli unsurdur. Demre kıyılarında Kekova adası (Dolikheste) ve çevresi ile karşısında yer alan Kale köyü /Simena, Üçağız köyü kıyısında Theimussa ve yakınlarındaki Aperlai Antik Kentlerinin (Res. 5) her iki etkiyle kısmen sualtında olduğu bilinmektedir[9]. Bu batık yerleşimlerine 2015 yılında Demre ilçesindeki Beymelek gölünde sualtında bulunan ve MÖ 4. Yüzyıllara uzanan kalıntılar da eklenmiştir. Kıyı şeridinde farklılığa yol açan bir diğer etki ise akarsular tarafından taşınan alüvyonlardır. Aksu Çayının getirdiği dolgu Serik Kıyılarını, Eşen Çayı dolgusu Patara liman ve kıyısını, Boğaçay'ın taşıdığı dolgu ise Konyaaltı kıyı çizgisini tamamen değiştirmiştir. Dalgalar, denizden gelen tuzlu suyla karışık rüzgârlar ve seller de kıyılarda pek çok değişimlere neden olmaktadır. Örneğin Beldibi kıyı şeridi her geçen gün yavaş yavaş denize doğru kaybedilmekte, bölge otelleri bu kaybın önüne geçmek için çeşitli çalışmalar yapmaktadır.

ANTALYA KIYILARINA DENİZDEN BAKIŞ

Antalya'nın denize kıyısı olan tüm ilçelerinde 1999 yılından beri kapsamlı sualtı araştırmaları yapılmaktadır. 2010-2021 yılları arasında toplam 240 batık belgelenmiş, bunların dışında çok sayıda batık yapı kalıntısı ile herhangi bir nedenle sualtında kalmış eserler tespit edilmiştir. Belgelenmiş ya

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[9]   Metin Pehlivaner vd., "Antalya Kültür Envanteri (Kaş) Antalya), *İl Özel İdaresi Kültür Yayınları*, 2004/2, Envanterler Dizisi 4 , 2004

da kazısı yapılmış olan bu kalıntılara ilişkin bazı bilgiler aşağıda Doğudan Batıya doğru yer almaktadır.

Gazipaşa ve Alanya Kıyıları

Dağlık Kilikya'nın batısında yer alan Gazipaşa ve Alanya İlçeleri akıntılı burunları, tehlikeli sığlıkları, aniden beliren fırtınaları ve sarp coğrafi yapısıyla tipik Kilikya kıyı özelliklerine sahiptir. Bu kıyılarda ilk çalışmalara 1999 yılında başlanmış ve aralıklarla devam edilmiş olup günümüze kadar bulunmuş olan batık sayısı 22'dir. Bu batıkların çoğu farklı dönemlerden kalan amphora yüklü olup biri blok taş, ikisi kiremit, 1'i değirmen taşı, biri az sayıda seramik kalıntısı içeren Selçuklu dönemi, biri de muhtemelen bakır mutfak eşyası taşıyan Osmanlı Dönemi ticaret gemileridir. Osmanlı Dönemi batığında kazı çalışmalarına (Res. 6) başlanmış olup detayları aşağıda anlatılmıştır. Antalya'nın en doğu ucu olan Kaladran kısmen doğal limanlık formuyla batı rüzgârlarından sığınmak için gelen denizciler için bir demirleme noktası niteliğindedir. Ancak aniden yön değiştiren ve doğuya dönen rüzgârlar burada demir atmış gemiler için tehlike oluşturur. Muhtemelen bu nedenle amphora yüklü bazı gemiler bu koy içinde batmıştır. Buraya en yakın antik kent olan Antiochea Ad Cragum'un da kendisine ait bir limanı vardır. Hem bu liman hem de yakınlarındaki küçük ada Tunç Çağından itibaren kullanılmış (Res. 7), ancak batı ve güney yönünden gelen rüzgârlara açık oldukları için pek çok gemiye de mezar olmuştur. Macar Köyü kıyıları, Selinti Burnu, Selinus Antik Kenti nehir limanı ve ilçenin en batısında yer alan Hal limanı, granit sütunlarla, değirmen taşlarıyla ve Tunç, Roma, Geç Roma, Osmanlı çapalarıyla geniş bir denizcilik tarihini yansıtmaktadır. Alanya Kalesi önlerinde Prof. Dr. Osman Eravşar başkanlığında antik liman üzerinde çalışmalar yapılmış, Kızıl Kule yapısı ile Selçuklu Tersanesi arası kapsamı olarak incelenmiştir. Bu çalışmalarda tersane yapısının güney doğrultusunda mendirek inşası için oluşturulmuş bir dolgu formu da bulunmuştur. Özellikle doğal bir demirleme bölgesi görünümünde olan Dilvarda Burnunun batısında bulunan taş çapalar burasının binlerce yıldır fırtınalarda sığınmak için kullanıldığını göstermektedir. Alanya'nın doğusunda Aydap-Iotape Antik Kenti limanında 2000 yılında bir sualtı kurtarma kazısı yapılmış, bulunan Tunç Çağı çapaları Alanya Müzesine getirilmiştir. Karakedik Koyu, Seki Köyü-Siedra, Okurcalar, Avsallar kıyılarında ve Ptolemaios ve Justinianopolis gibi antik limanlarda da çalışmalar gerçekleştirilmiştir. Okurcalar beldesinde bulunan Justinianopolis antik kentinde yapılan çalışmalarda kentin sualtında kalmış taş iskele/rıhtım yapısı bulunmuş, karşısındaki adada hem taş alımı hem de sonrasında tuz toplanması amacıyla ana kayaya oyulmuş havuzların inşa edildiği anlaşılmıştır (Res. 8). Adada tuzların depolandığı taş kesim kapalı mekânlar da bulunmaktadır.

2018 yılında Alanya açıklarında 1720 yılından sonra batmış bir Osmanlı ticaret gemisi üzerinde kazı çalışmalarına başlanmıştır. Yukarda da bahsedilen bu batık Alanya Müze Müdürlüğü başkanlığında Akdeniz Üniversitesi ekibi tarafından kazılmıştır. Batıktan çıkan 100'e yakın bakır mutfak eşyasına bakılarak geminin bakır kaplar taşıyan (Res. 9) bir ticaret gemisi olduğu sonucuna varılmıştır. Batıkta bulunan sikkelerin en yenisi 1720 yılına aittir, bu nedenle söz konusu tarihleme bu sikkelere dayanarak yapılmıştır. Çalışmalara batık alanının sanal ve fiziksel karelere ayrılmasıyla başlanmış, sonrasında seçilen karelere airlift sistemleri yerleştirilmiştir. Açmalar üzerindeki kum tabakası kaldırıldıkça ulaşılan kalıntılar Agisoft photoscan yöntemiyle her gün ayrı ayrı 3 boyutlu olarak belgelenmiştir. Batıktan çıkan eserler Antalya Bölge Koruma ve Onarım Laboratuvarı ve Akdeniz Üniversitesi restorasyon uzmanları tarafından Alanya Müzesinde işlemden geçirilmektedir.

Manavgat, Serik ve Aksu İlçeleri Kıyıları

Bu üç ilçenin kıyı şeridindeki antik dönem dip tabakaları başta Manavgat Çayı ve Köprüçay olmak üzere bölge akarsularının dolgularıyla kısmen ya da tamamen kapanmış durumdadır. Manavgat ile Alanya'yı ayıran Alara çayı da dolgu taşıyan bir akarsu olmasına rağmen ağız kısmında önemli arkeolojik eserler barındırır (Res. 10). Side Antik kenti limanı, Aktaş Düzpüren ören yeri gibi bazı alanlar da tamamen örtülmemiş istisna yerler arasındadır. Side Antik limanı çevresinde yapılan çalışmalarda suyun içinde 30'dan fazla taş ya da mermer lahit bulunmuş, bunların muhtemelen 5. yüzyılda liman mendireğinin güçlendirilmesi için Side'nin eski nekropolünden alınarak atılmıştır. 2014 yılında yapılan çalışmalarda Side'nin batısındaki Aktaş-Düzpüren Bölgesinde bir antik liman kalıntısı, Tunç çağından kaldığı düşünülen form vermeyen tunç külçeler, amphora yüklü bir gemi batığı ve kıyıda kısmen sualtında kalmış seramik fırınları ve bu fırınlardan tabak yüklemiş bir batığa ait kalıntılar bulunmuştur. Bölgede bulunan seramik çöplük alanlarından bu bölgedeki seramik fırınlarının kapasitesinin büyük olduğu ve olasılıkla Geç Roma – Bizans dönemlerinde üretim yaptıkları öngörülmektedir. Söz konusu çöplük alanlarının (Res. 11a) bir bölümü dalgaların da etkisiyle günümüzde denizin (Res. 11b) içine kadar taşınmıştır. Diğer pek çok seramik fırınında olduğu gibi burada da uygun kil yatakları yakında bulunmakta, fırınlar limanın hemen arka kısmında konumlanmaktadır. Böylelikle üretilen tabak ve diğer seramik ürünler gemilere kolaylıkla taşınabilmektedir.

Belek ve Kadriye sahilleri akarsular tarafından taşınan dolgunun da etkisiyle tamamen kumluk dip yapısına sahiptir. Söz konusu sığlıkların açıklarında yer yer kum tepeleri kümelenmiştir. Dalgaların etkisiyle açıktan kıyıya, akıntı etkisiyle kıyıdan açığa doğru oluşan kum hareketleri dip yapısının örtülmesine neden olmaktadır. Dolayısıyla bölgede yaşandığı bilinen deniz savaşlarına ait kalıntılar günümüzde kum zemin altında kalmış olmalıdır. Bölgenin bir diğer önemli antik kenti Aspendos ise denizle bağlantıyı Köprüçay vasıtasıyla sağlamış olmalıdır. Bu kıyılarda 2012 yılından beri sualtı araştırmaları yapılmakta olup bulunan gemi batığı sayısı 9'dur.

Aksu, Muratpaşa ve Konyaaltı Kıyıları

Doğuda Aksu sınırlarında başlayan kumluk kıyı şeridi Antalya'nın meşhur falezleriyle birlikte farklı bir forma dönüşür. Lara'daki Magydos antik kentinin limanı her iki coğrafi yapının tam ortasında yer alır. Limanın mendireği çok az yerde görünen büyük taş bloklarla inşa edilmiş olup günümüzde deniz yüzeyinden pek gözükmemektedir. Falezlerin kıyısı boyunca Tunç Çağı taş çapalarından Osmanlı dönemi demir toplarına kadar çok çeşitli eserleri sualtında görmek mümkündür. Bu kıyılarda 2013 yılından beri sualtı araştırmaları yapılmakta olup bulunmuş olan batık sayısı 9'dur. Bu batıklardan en az ikisi Osmanlı Dönemine ait olup bunlara ait toplar Antalya Müzesi adına çıkartılmış (Res. 12) ve Antalya Koruma ve Onarım Bölge Laboratuvarında tuzdan arındırma işlemleri başlatılmıştır.

Kemer İlçesi Kıyıları

Beldibi Kıyılarından Çıralı sahiline kadar Kemer kıyıları Phaselis ve Idyros gibi kıyı yerleşimlerine sahiptir. Özellikle bir ticaret kenti olan Phaeselis üç limanıyla deniz ticaretinin önemli bir noktasını oluşturmuştur. Kemer 3 Adalar bölgesi denizin derinliklerindeki arkeolojik değerlerle kültür mirasımızın önemli bir parçasını oluşturmaktadır. Kemer ilçesinde 2010 yılından beri sualtı araştırmaları yapılmaktadır. Bu tarihten itibaren amphora yüklü 8, kiremit yüklü 1, seramik kapların olduğu 1 ve Osmanlı dönemine tarihlenen ait boş bir batıkla toplamda 11 batık bulunmuştur. Ba-

tıkların dışında farklı arkeolojik malzemeler de belgelenmiştir. Bunların arasında dibek taşı, farklı tip ve dönemlere ait demir çapalar (Res. 13) ve üç delikli taş çapalar yer almaktadır.

Kumluca İlçesi Kıyıları

Olympos'tan başlayarak Gelidonya Burnunu da kapsayıp Finike'ye uzanan bu kıyılarda çok sayıda gemi batığı tespit edilmiştir. Aralarında lahit ve tabak yüklü gemi batıklarının da yer aldığı bu kalıntıların çoğu amphora taşıyan gemilerden oluşmaktadır. Ayrıca Olympos antik kentinin kıyısında sualtında sellerle sürüklenmiş çok sayıda mimari kalıntı da kazı başkanı Prof.Dr. Yelda Uçkan ile işbirliği içinde belgelenmiştir. Kumluca İlçesi Adrasan–Gelidonya bölgelerinde 2010 yılından bu yana yapılan sualtı araştırmalarında 2021 yılına kadar Adrasan'da 30, Gelidonya Burnu bölgesinde ise 21 olmak üzere toplam 51 batık belgelenmiştir. Bu batıkların en önemlisi MÖ 16-15. yüzyıllara tarihlenen bakır külçe yüklü gemi batığıdır. Bu batıkta 2019'da Antalya Müze Müdürlüğü başkanlığında kazı çalışmalarına başlanmıştır. Formları yastığa benzediği için "yastık formlu" olarak nitelendirilen bakır külçeler taşıyan bu batık (Res. 14) muhtemelen bir fırtına sırasında kıyıya çarparak batmış bir ticaret gemisine aittir. Diğer batıklardan 4'ü tabak, 4'ü kiremit, 1'i lahit, 1'i cam ve geriye kalanlar ise farklı dönemlere ait amphora batıklarıdır (Res. 15). Tabak batıklarından birinde de 2014-2016 yılları arasında kazı çalışmaları yapılmıştır. Antalya Müze Müdürlüğü başkanlığında Akdeniz Üniversitesi ve 9 Eylül Üniversitesi tarafından yapılmış olan bu kazıda yaklaşık 150 kadar sağlam ve kırık tabak ortaya çıkartılmış, Antalya Bölge Laboratuvarında koruma ve onarım işlemlerine alınmıştır. Bölgede batıkların dışında yüzlerce farklı malzeme de belgelenmiştir. Bunların arasında farklı tipte ve farklı dönemlere ait üç ve tek delikli taş çapalar, ahşap çapalara ait taş çipolar ve kelepçeler, demir çapalar, sütun tambur parçaları, gemi tipi değirmen taşları, kiremitler, seramik parçaları ve bir adet kurşun kürek ağırlığı tespit edilmiştir.

Finike İlçesi Kıyıları

Finike ile Kumluca arasındaki kıyı şeridi 2011 yılından beri kapsamlı olarak incelenmektedir. Bu kıyılarda 2011 yılında amphora yüklü 5, 2015 yılında 20. yüzyılın başlarına tarihlenen muhtemelen kereste taşımak için kullanılan bir gemi batığı, 2018 yılında amphora yüklü 5 batık belgelenmiştir. Finike ilçesinde 10 yıl içerisinde bulunan toplam batık sayısı 11'dir. Batıkların dışında farklı malzemeler de belgelenmiştir. Bunların arasında taş ağ ağırlıkları, farklı tipte ve farklı dönemlere ait demir çapalar, üç ve tek delikli taş çapalar (Res. 16) bulunmaktadır. Finike Körfezinde 665 yılında İslam donanmasıyla Bizans Donanması arasında Zatü's savari Deniz Savaşı yaşanmış, Abdullah bin Sa'd komutasındaki İslam Donanması Bizans İmparatoru II. Konstans komutasındaki donanmayı yenilgiye uğratmıştır. Bu savaşta çok sayıda geminin battığı bilinmektedir. Ancak sualtında bu savaştan kaldığı izlenimi uyandıran bir kalıntıya henüz ulaşılmamıştır.

Demre İlçesi Kıyıları

Demre Çayı'nın getirdiği alüvyonlar, depremler ve Holosen dönem su yükselmeleri nedeniyle kıyı formlarında özellikle son 2000 yıldır pek çok değişikliğin yaşandığı Demre ilçesinde 2012 yılından beri sualtı araştırmaları yapılmaktadır. Başta Kekova adası ve çevresi olmak üzere Demre Kıyılarında günümüze kadar 44 gemi batığı belgelenmiş olup bu batıklardan 40'ı amphora taşıyan gemilere, 2, si kargosuz (yalnızca safra taşları), 1'i kiremit (Res. 17) ve bir diğeri de Osmanlı Dönemi muhtemel bir savaş gemisine aittir. Osmanlı Savaş gemisine ait olduğu düşünülen batıkta toplar, geminin aksamına ve yelken donanımına ait parçalar ve çapalar yer almaktadır. Bu batıkların dışında bu bölgede yapılan araştırmalar sırasında yüzlerce farklı malzeme de belgelenmiştir. Bunların arasında farklı tipte ve farklı döneme ait demir çapalar, üç ve tek delikli taş çapalar, yivli taş (sütun

parçası), kurşun halka, demir çipo, tek ve üç delikli taş çapalar ve geminin dengesini sağlayan safra taşları tespit edilmiş ve belgelenmiştir.

Kaş Kıyıları

Antalya'nın en batısında yer alan Kaş ilçesinde günümüze kadar farklı ekipler tarafından kısa süreli çalışmalar gerçekleştirilmiş, kesintisizce 2015 yılından beri Akdeniz Üniversitesi ekibi tarafından yapılan sualtı araştırmalarında Kaş kıyılarında 58, Kalkan kıyılarında ise 32 olmak üzere toplam 90 batık belgelenmiştir. Bu batıklardan 3'ü kargosuz, 2'si kiremit, 1'i 4-5. yüzyıllara tarihlenen pitos ve amphora karışık, 1'i muhtemelen Osmanlı dönemi ticaret gemisi diğerleri ise MÖ. 7. yüzyıldan MS. 12. yüzyıla kadar değişen amphora yüklü gemi batıklarını (Res. 18) oluşturmaktadır. Batıkların dışında yüzlerce farklı (Res. 19) malzeme de belgelenmiştir. Bunların arasında Osmanlı Döneminden Erken Roma dönemine kadar tarihlenen farklı tipte ve farklı döneme ait üç ve tek delikli taş çapalar, ahşap çapalara ait taş çipolar (MÖ-9-5.yy) (Res. 20), ahşap çapalara ait kurşun çipo ve kelepçeler (MÖ 5-3.yy), demir çapalar (Res. 21), seramik kalıntılar, mortarium, değirmen taşları, sütun kaidesi, geniş karınlı seramik kap ve tabaklar yer almaktadır.

SONUÇ

Görüldüğü gibi Antalya Kıyılarında bulunan 240 gemi batığı eşsiz bir bilgi hazinesini oluşturmaktadır. Tamamı milli envantere kaydedilmiş olan bu batıklar ve diğer arkeolojik kalıntılar korunması gereken kültür mirası değerleri olarak geleceğe saklanmaktadır. Kazısı yapılmakta veya yapılacak olan batıklar ise hem mevcut bölge müzelerinde hem de Akdeniz Sualtı Arkeoloji Müzesi projesi kapsamında Kemer'de sergilenme aşamalarındadır. Bahsi geçen gemilerin önemli bir bölümü doğu-batı güzergâhı arasında uluslararası deniz yolu rotası üzerinde batan uluslararası ticaret gemileridir. Batıkların bir bölümü ise boyutları küçük ve az sayıda farklı tip amphoralar taşıyan yerel ticaret gemileridir. Uygarlık tarihinin en önemli denizi olan Akdeniz'le iç içe Antalya'nın sınırları denizin başladığı yerlerde bitmemektedir. "Mavi vatan" denizlerin ufuklarında ve derinliklerinde devam etmektedir. İlk tarih, ilk coğrafya, ilk para, ilk tarım, ilk denizcilik gibi pek çok ilkin görüldüğü Antalya Kıyıları sualtı arkeolojisi açısından elbette dünyanın en eşsiz bölgelerinden birini oluşturmaktadır.

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ANTALYA'DA GEMİ BATIKLARINDAN ÇIKAN METAL ESERLERİN BOZULMA NEDENLERİ VE KONSERVASYON YÖNTEMLERİ

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GİRİŞ

Metal nesneler antik çağlardan günümüze kadar çok çeşitli amaçlarda, mutfak eşyaları, metalik para gibi çeşitli nesnelerin üretiminde, süslenmesinde, boyanmasında, dekorasyonlarda, yapıtların bileşenleri olarak vb. kullanılmaktadır. Metali çıkarma ve işleme becerisi bir toplumun gelişmişlik düzeyini belirleyen önemli etmenlerden biridir. Bu sebeple yıllardır toprak altında veya sulu ortamda gömülü olan çeşitli araştırmalar, kazılar sonucu çıkartılan tarihi eserlerin onarılması ve korunması toplumun tarihi ve kültürel mirasının kalıcılığı açısından son derece önemlidir. Tarihi eser bulunduğu ortamdan çıkarıldığında oldukça kırılgandır ve hızlı müdahale prosedürleri gerekmektedir. Ayrıca koruyucu kaplama uygulanmadan sergilenen tarihi eserler gün geçtikçe korozif etkisi artan ortam koşullarının da etkisiyle kolaylıkla korozyona uğrayabilmektedir. Bu nedenle, kültürel mirasın metalik nesnelerinin korunması için yeni yaklaşımların geliştirilmesi olağanüstü bir önem taşımaktadır.

Metalin onarım ve korumasında içerdiği metalin/metallerin çeşidinin bilinmesi gerekmektedir, koruma amacıyla yapılacak kaplama metalin cinsine göre belirlenmektedir. Yüzeylere koruyucu kaplama yapılmadan önce metal yüzeylerinin korozyona uğramış katmandan arındırılması gerekmektedir. Korozyonu önlemek için metali çevresinden izole edebilecek yapıların geliştirilmesi gerekmektedir. Tarihi eserlerde korozyonu önlemek için kullanılacak yapıların; renk değişimine sebep olmaması ve görsel görünümde orijinalliği koruması, uygulamanın kolay olması, düşük maliyetli olması, bazı durumlarda tersine çevrilebilirlik, yani yüzeyden çıkarmanın kolay olması, çevre dostu olması, toksik etki göstermemesi gerekmektedir.

Bu yazıda Uluburun Batığı, Gelidonya Batığı ve Kumluca Tunç Çağı Batığı gibi tarihin bilinen en eski ticari gemi batıklarının yanında sayısız batığa ev sahipliği yapan Antalya kıyılarında yürütülen sualtı arkeolojisi çalışmalarında ele geçen ve Antalya bölgesi müzelerinde muhafaza edilen sualtı buluntusu arkeolojik eserlerin özelinde yaygın olarak arkeolojik eserlerin korunmasında kullanılan yöntemler incelenmiş, avantajları ve dezavantajları belirtilmiştir.

METAL YÜZEYLİ TARİHİ ESERLERİN ÖZELLİKLERİ

Sualtından çıkarılan eserler gibi ülkemizde birçok kültür varlığı metallerden, metal alaşımlardan oluşmakta veya metal kısımlara, işlemelere sahiptir. Bu eserlerin yüzeyinde meydana gelen ve çeşitli nedenler sonucu oluşan korozyon; renk değişimi, malzeme kaybı vb. tehditlere karşı eserleri savunmasız kılmaktadır.

Termodinamik açıdan metal içerikli yüzeyler korozyona eğilimlidir. Bu yüzeyler ışığa, sıcaklık streslerine, bağıl nem döngülerine, bulunduğu ortamın kimyasal yapısına (asidik, bazik ortam, tuz içeriği vb.), böceklere veya mikroorganizmalara maruziyet sürecine bağlı olarak zamanla bozulmaktadır. Bozulmanın etkileri eserlerin derinliklerine doğru ilerleyebilir, ancak ilk saldırı noktası şüphe-

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OSMANLI ANTALYA'SINDA ESKİ ESERLER MESELESİ
(1875 – 1920)

Hakan TÜRKKAN*

GİRİŞ

Eski eserler ya da Osmanlı Devleti'nde kullanıldığı şekli ile "Âsâr-ı atîka", eski dönem veya medeniyetlerden intikal etmiş, birtakım değerlere sahip olan kalıntı veya eserlerdir. Bu eserler arkeolojik, etnografik ve mimari bir mirası oluşturduklarından korunması ve gelecek nesillere aktarılması gereken unsurlar arasında yer alır (Önge, 2018: 9). Bir kalıntı veya eşyanın eski eser olarak kabul edilebilmesi için bazı ölçütler koyulmaya çalışılmış ve bu anlamda eski eserlerin belirtecek olduğumuz üç hususta değerinin olması gerektiği düşünülmüştür. İlk olarak eski eserin tarihi bir olayı ya da dönemi açıklaması, belgelemesi veya tarihi bir olay veya dönemi hatırlatan niteliklere sahip olması beklenir. Bu özelliklere sahip değilse bir eşya veya kalıntının arkeolojik açıdan orijinal bir değere sahip olması gereklidir. Böyle bir özelliğe de sahip değilse üçüncü özellik yani estetik bir güzelliğinden dolayı sanat tarihi açısından bir değerinin olması beklenir (Nesli, 2018: 434). Eski eserlerle ilgili olarak yapılan tanımlama ve belirtilen kriterlerin yanı sıra bir kavram tartışmasına da şahit olunur. Bu itibarla bazı yazarlar tarafından "Âsâr-ı atîka" veya" "Eski eser" kavramlarının yerine "Kültür varlığı" ifadesinin kullanılmasına yönelik bir eğilim olduğu anlaşılmaktadır. Kültür varlığı kavramının eski eser ifadesinin günümüzdeki karşılığı olduğunu veya olması gerektiğini düşünenler, kültür varlığı ifadesinin daha geniş bir manaya sahip olduğu kanaatindedirler (Nesli, 2018: 433). Öyle ki Kültür varlıkları, gerek tarih öncesi gerekse tarihi devirlere ait bilim, kültür, din ve güzel sanatlarla ilgili olarak yer üstünde, yer altında veya su altında bulunan tüm taşınır ve taşınmaz varlıkları kapsamaktadır (Şimşek -Dinç, 2009: 102).

Osmanlı Devleti'nin sahip olduğu toprakların âsâr-ı atîka veya kültür varlıkları açısından sahip olduğu zenginlik özellikle Avrupalı araştırmacı ya da tarihi eserler üzerinden kazanç sağlamaya çalışan kişi ve grupların dikkatini çekmiştir. Antalya ve çevresi de eski eserler yönünden sahip olduğu zenginlikler nedeniyle gerek Osmanlı vatandaşlarının gerekse yabancıların ilgisini çekmiş hatta kimi zaman istismar edilmiştir. Bunda Osmanlı devlet ve toplumunun eski eserlere yönelik bilinçsizliğinin etkili olduğu açıkça görülür. Bunun yanı sıra eski eserlere yönelik ihtiyacı karşılayacak derecede kanuni düzenlemelerin bulunmaması da önemli bir sorun teşkil etmiştir.

19. yüzyılın ikinci yarısından sonra Osmanlı devlet ve toplum hayatında eski eserlere yönelik bir bilinç oluşmaya başlamıştır. Ayrıca söz konusu eserlerin Avrupalılar tarafından kanunsuz yollarla elde edilmeye çalışıldığının anlaşılması eski eserlere yönelik bir takım kanuni düzenlemeler yapılmasını zorunlu hale getirmiştir. Söz konusu kanuni düzenlemeler eski eserlerin izinsiz çıkartılmaması, elde edilen eserlerin kime ait olacağının ve hususiyle devletin eski eserler üzerindeki hak ve yetkisinin derecesinin belirlenmesi ve çıkartılan eski eserlerin korunması gibi temel ve önemli konuları çözümlemeyi amaçlamıştır. Bu noktada özellikle eski eserlerin korunması anlamında Avrupa ülkelerinde gelişen ve yaygınlık kazanan müze anlayışı Osmanlı Devleti tarafından da benimsenmeye başlayacaktır.

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nan eski eserlerin bir kısmına sahip olabilmiş ve geri kalanı büyük oranda yurt dışına çıkartılmıştır. Bu duruma Osman Hamdi Bey'in katkıları ile çıkartılan 1884 tarihli Âsâr-ı Atîka Nizamnamesiyle son verilmiş ve elde edilen eserlerin yurt dışına çıkartılmasına engel olunmuştur. Bununla birlikte kanun ve nizamlara aykırı olarak, gizli kazılar ve kaçakçılık faaliyetleriyle eski eserlerin yurt dışına çıkartıldığı elbette olmuştur.

Bir Osmanlı şehri olarak Antalya ve civarı bu manada büyük bir öneme sahip olmuştur. Şehir ve civarının çok eski zamanlardan beri önemli bir yerleşim yeri ve ticaret üssü oluşu eski eser ve kalıntılar açısından son derece zengin olmasını sağlamıştır. Bu şehirde bulunan pek çok harabe öncelikli olarak Avrupalı araştırmacı, kazıcı ve tarihi eser kaçakçısının ilgisini çekmiştir. Yabancıların bu anlamda Antalya'ya olan ilgilerinin daha yoğun ve bilinçli olduğu kabul edilmelidir. İtalya, İngiltere, Almanya, Fransa, Avusturya gibi çeşitli Avrupa ülkelerinden ziyaretçiler şehirde bulunan harabeleri incelemişlerdir. Söz konusu ziyaretçilerin bir kısmının eski eserler konusunda uzman olduğu ve bilinçli ve maksatlı olarak Antalya ve civarında faaliyetlerde bulundukları görülür. Daha da önemlisi bunların vatandaşı bulundukları devletlerin Osmanlı nezdindeki temsilcileri konuyla bizzat ilgilenmişlerdir. Hatta Avusturya örneğinde olduğu gibi bizzat Avusturya İmparatorunun aracılığıyla Osmanlı Devleti makamlarından faaliyet izni isteyenler vardır. Ayrıca söz konusu devletlerin Antalya'da bulunan Konsoloslukları araştırmacı ve kazıcılar için aracı olmuşlar ve onları himaye etmişlerdir. Fakat özellikle Osmanlı Devleti'nin buhranlı dönemlerinde yabancılar, İtalya örneğinde olduğu gibi, bölgede nüfuz elde etmek, hiçbir izine ihtiyaç duymadan faaliyet göstermek hatta tarihi eser kaçakçılığı yapmak yoluna gitmişlerdir. Bu durum başta Antalya olmak üzere Osmanlı Devleti coğrafyasında eski eserleri yalnızca bilimsel ve sanatsal yönü bulunan bir mesele olmaktan çıkarmış ve konu siyasi, hukuki, adli, askeri boyutlar kazanmıştır. Osmanlı Devleti Antalya'da bulunan eski eser ve kalıntıları bilimsel ve sanatsal anlamda koruma konusunda erken ve acil önlem alamamıştır. Birtakım eserlerin nakledilemediği için yabancı bir ülkeye satılmasının düşünülmesi ise bu konuda gerekli hassasiyetin oluşmadığını ortaya koymaktadır. Toplumsal düzeyde ise meselenin çoğunlukla definecilik zihniyetiyle ele alınması, altın, gümüş vb. değerli madenler dışındaki eser ve kalıntıların tahrip edilmesi ya da yabancıların eline geçmesi sonucunu doğurmuştur. Osmanlı Devleti'nde genel anlamda eski eserler ve müzecilik konusunda olduğu gibi Antalya özelinde de Osman Hamdi Beyin faaliyetleri Antalya'da bulunan eski eser ve kalıntıların gerektiği gibi korunması noktasında en somut ve etkili adımların atıldığı dönem olmuştur.

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ARŞİV BELGELERİNE GÖRE CUMHURİYET DÖNEMİ'NDE ANTALYA'DA YAPILAN ARKEOLOJİK KAZI ÇALIŞMALARI (1923- 2000)

Recep ARSLAN[*]

GİRİŞ

Eski eserler kavramı, günümüzde kültür varlıkları olarak adlandırılmaktadır. Kültür varlıkları, eski zamanlara ait bilim, kültür, din ve güzel sanatlarla ilgili olan bütün taşınır ve taşınmaz unsurlar olarak nitelendirilmektedir (Şimşek ve Dinç, 2009: 102; Türkkan, 2019: 376). Tarihi süreç içinde eski eser ve yapıların kullanılması, sahiplenme duygusunu da beraberinde getirmiş ve tarihi eserlerin korunması bağlamında olumlu sonuçları olmuştur. Osmanlı Devleti Dönemi'nde belli bir malın sonsuza kadar kamu yararına tahsisi olarak tanımlanan vakıf kültürü dolayısıyla eski yapılar korunmuştur. Osmanlı Devleti'nde asar-ı atika olarak tanımlanan değerlerin, 19. yüzyıl ortalarına kadar fıkıh kurallarına tabi olduğu gözlemlenmektedir (Madran, 1985: 518- 526; Madran, 1996: 59- 60). Aynı dönemde Avrupa'da eski eserlere dair çok daha modern bir yaklaşım söz konusudur. Batıdaki eski eserlere karşı olan yaklaşım, yüzünü batıya dönmüş olan Osmanlı aydınını da etkilemiştir. Bu bağlamda Fethi Ahmet Paşa, 1846'dan itibaren Aya İrini Kilisesi'nde eski eserler ve silahlardan koleksiyon oluşturmuştur. Bunlara ülkenin farklı yerlerinden getirilen arkeolojik malzemeler eklenmiştir. Sonraki süreçte eski eserleri içinde bulunduran müze, Müzei-i Hümâyûn adını almıştır. Diğer taraftan Osmanlı'da müzeciliğin ilk evrelerinde yabancı uzmanların sayısı oldukça fazlaydı. Osmanlı Devleti, bu sorunu asar-ı atika alanında donanımlı personel yetiştirecek olan Müze-i Hümâyûn Mektebi'ni tesis ederek aşmaya çalışmıştır (Serbestoğlu ve Açık, 2013: 160- 163).

Batıda Rönesans Dönemi'nden itibaren eski eserlerin maddi ve manevi değerleri konusunda bir birikim oluşmuştu. Bu birikim ile batılılar, Osmanlı topraklarındaki eski eserleri adeta yağmalayarak ülkelerine götürmüşlerdi. Bu sayede batının büyük devletlerinin müzeleri Osmanlı coğrafyasından getirilen arkeolojik eserlerle dolmuştu (Taşbaş, 2017: 1318). Osmanlı coğrafyasındaki asar-ı atikaya karşı Avrupalıların alakasının artması ve bunun sonucunda ülkeye batılı akını, Türklerin eski eserler konusunda farkındalık kazanmasını sağlamıştır (Şahin, 2007: 103, 110; Türkkan, 2019: 377). Osmanlı Devleti bu bağlamda bazı nizamnameleri hayata geçirirken, Osmanlı aydını da eski eserler konusunda girişimlerde bulunmuştur. Osmanlı Devleti'nin son döneminde müzecilik ve eski eserlerin bulunup, tasnif edilmesi hususlarında Osman Hamdi Bey ve diğer bazı Osmanlı aydınlarının çalışmaları dikkat çekicidir (Çetin, 2007: 117). Osmanlı Devleti'nin 1981 yılında Antalya Side'ye göçmen iskân etme girişimi üzerine Osman Hamdi Bey, Maarif Nezareti'ne bir dilekçe vermiştir. Osman Hamdi Bey, dilekçesinde söz konusu yerin arkeolojik ve tarihsel özelliklerinin korunması için iskâna açılmaması gerektiğini ve ilgili alanda araştırma yapmak için bölgeye gitmek istediğini belirtmiştir. Maarif Nezareti, Osman Hamdi Bey'e istediği izni vermiştir (Taşbaş, 2017: 1327- 1330). Osman Hamdi Bey'in bu girişimi kültürel mirasa sahip çıkma adına önemlidir. Os-

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Eski eserleri koruma bilincinin arttırılması ve tabiat ve insan tahribatına karşı eski eserlerin korunmasına yönelik Başvekil İsmet İnönü imzalı bir genelge Maarif Vekâleti ve valiliklere gönderilmiştir. 27 Eylül 1935'te Maarif Vekâleti'nce okullara tarihi eserlerin toplanması hakkında bir talimat gönderilmiştir. Bu talimat ile öğretmenlerin bizzat ve öğrencileri vasıtası ile toplayacakları tarihi eserlerin bir listesinin bakanlığa gönderilmesi talep edilmiştir. Türkiye'de müzeciliğin gelişmesi ve arkeolojik kazılar için yetişmiş uzman kazandırılması bağlamında Anakara Dil Tarih ve Coğrafya Fakültesi bünyesinde açılan Arkeoloji, Prehistorya, Antropoloji, Sümeroloji ve Hititoloji gibi bilim dalları oldukça önemlidir (Çetin, 2007: 120). Söz konusu bilim dallarında eğitim gören uzmanlar, Türk arkeolojisine hizmet etmişlerdir. Türkiye'de arkeolojik kazı çalışmaları bağlamında geniş sahaya sahip ilerden birisi Antalya'dır.

SONUÇ

Antalya ve çevresi kültürel miras açısından zenginliği dolayısıyla daha Osmanlı Dönemi'nden itibaren dikkatleri üzerine çekmiş bir coğrafyadır. İtalyanların Antalya ve havalisini işgali sırasında burada yer alan tarihi eserleri kendi ülkelerine taşımak istemeleri bu anlamda dikkate şayandır. İtalyanların bu eylemi, bir anlamda Antalya ve havalisinde eski eserlerin bir kültürel miras olduğu hususunda bilinç oluşmasına katkı sağlamış olabilir. Mondros Mütarekesi sonrasında İtalyan işgal kuvvetlerinin bölgedeki işgalleri sırasında Süleyman Fikri Bey'in buradaki tarihi eserleri İtalyanlara karşı korumak için Antalya'ya gönderilmesi bu anlamda önemlidir.

Cumhuriyet Dönemi'nde Gazi Mustafa Kemal Paşa, yurt gezileri sırasında tarihi yapıları ziyaret edip incelemelerde bulunmuştur. Bu bağlamda Gazi Paşa, Antalya'daki tarihi değerlerin bir kısmını yerinde ziyaret etmiş, değerlendirmeler yapmış ve yapıların korunması için direktif vermiştir. Cumhuriyet Dönemi ile beraber eski eserlerin toplanması, korunması, kayıt altına alınması ve nihayet müzelerde sergilenmesi bağlamında daha sistematik bir düzene geçilmiştir. Antalya'da da bu sistemli çalışmaların yapıldığı hususu, arşiv belgelerine yansımıştır. Cumhuriyet Dönemi'nde kültürel mirasın korunması amacıyla detaylı yasal düzenlemelere gidilmiş ve arkeolojik kazılar devletin kontrolü altında yürütülmüştür. Antalya Vilayeti'nde yapılan arkeolojik kazı çalışmaları da, ilgili dönemin mevzuatına uygun bir şekilde yürütülmüştür. Zaman içinde kazı çalışmalarının bağlı olduğu bakanlıkların değiştiği görülse de, genel anlamda sistemli bir yapı göze çarpar. Diğer taraftan Antalya'da yapılan kazı çalışmaları aynı zamanda bölge turizminin çeşitlilik kazanması bağlamında da değerlidir. Kazı çalışmaları, eski eserlerin restore edilmesi ve ören yerlerinin hazırlanan plan çerçevesinde ziyarete açılması Antalya turizmine kültürel bir boyut kazandırmıştır. Cumhuriyet Dönemi'nin ilk yıllarında ekonomik sıkıntılara ve daha tam olgunlaşamamış olan kültürel miras bilincine rağmen Antalya'da kültürel mirasın korunması adına büyük işler yapıldığı bir gerçektir. Gelecek nesiller, geçmişte zor şartlarda yürütülen mücadeleye bakarak kültürel mirasa sahip çıkma konusunda çok daha özverili olmalıdır.

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LİKYA UYGARLIĞI MİRASLARI VE TÜRKİYE UNESCO GEÇİCİ LİSTESİ'NDE ANTALYA İLİ MİRASLARINA YÖNELİK BİR DEĞERLENDİRME

Veysel ÖZBEY[*]

GİRİŞ

Anadolu, tarih boyunca en kadim ve en köklü yerleşim yerlerinin başında gelmiştir. Uygarlığın gelişimine yakından tanıklık etmiş ve birçok kilometre taşına şahitlik etmiştir. Paranın bulunduğu, yazının geliştirildiği coğrafya, Helen, Roma ve Bizans medeniyetleri ile mimarlıktaki sıçramaya ev sahipliği yaparken bir taraftan da Hristiyanlık inancının doğuşuna tanıklık etmiştir.

Anadolu'nun güneybatısında, Akdeniz ve Ege Denizi'nin buluştuğu noktada, deniz ulaşımının da etkisi ile gelişen Likya Medeniyeti de tarihteki birçok yeniliğe tanıklık eden Anadolu medeniyetlerindendir. Çok erken bir dönemde, tarihteki ilk demokratik birliği kuran Antik Likya Uygarlığı, bu birlikten aldığı güç ile önemli bir yerleşim ve gelişim bölgesi olmuştur. Roma İmparatorluğu, Anadolu'yu ele geçirdiğinde dahi Likya'nın bağımsızlığına saygı göstermiştir. Likya Birliği'ne başkentlik yapan Xanthos kentinin halkı, Pers ve Roma istilalarında bağımsızlıklarını korumak adına güçlü bir şekilde direniş göstermiş ve savaşı kaybedecekleri kesinleştiği anda toplu olarak kendilerini yakmışlardır. Böylece Birlik, özgürlüğün, bağımsızlığın ve eşitliğin sembolü olmuştur. Hristiyanlık'ın erken dönemlerinde, Roma İmparatorluğu'na bağlanarak ayrı bir eyalet yapılan bölge, İmparator Vespasianus Dönemi'nde Pamfilya Eyaleti ile birleştirilerek Likya-Pamfilya Eyaleti'ne dönüştürülmüştür. Bölge, İslâmiyet'in erken yıllarında terk edilmiş, Türk topluluklarının Anadolu'ya gelişi ile birlikte Beylikler Dönemi'nde yeniden iskân edilmiştir.

Çalışmada, Antalya İli'nin UNESCO Dünya Miras Listesi'nde ve Türkiye UNESCO Geçici Listesi'nde yer alan mirasları incelenmiş ve bu miraslar içerisinde Likya Uygarlığı miraslarının ağırlıkta olduğu gözlenmiştir. Likya Uygarlığı'nın UNESCO Dünya Miras Listesi'nde bulunan Xanthos-Letoon kültürel mirasının Liste süreci aktarılmış, Türkiye UNESCO Geçici Listesi'nde bulunan Antik Likya mirasları ile birlikte Antalya İli'nin diğer Antik Dönem mirasları da incelenmiştir.

XANTHOS-LETOON KÜLTÜREL MİRASI

Xanthos-Letoon kültürel mirası, 22 Aralık 1987 tarihinde UNESCO Dünya Miras Listesi'ne yazdırılmak üzere Türkiye Cumhuriyeti Devleti tarafından UNESCO Dünya Miras Merkezi'ne sunulmuştur (ICOMOS, 1988: 1). ICOMOS, değerlendirme raporunda mirasla ilgili, Xantos bölümünün içerisinden geçen toprak yolun varlığından, Letoon bölümünün koruma alanı yetersizliğinden, iki bölüm arasında Xanthe (Xanthos) Nehri (Eşen Çayı) kıyıları boyunca uzanan nekropol alanlarının korunmamasından ve Letoon bölümünün yeraltı su seviyelerinin mevsimsel değişim tehditinden bahsetmiş ve çevresel kontrolü içeren bir yönetim planı ve anıt eserlerin korunmasıyla ilgili bir çalışmanın gerekliliğine vurgu yapmıştır (ICOMOS, 1988: 5). UNESCO Dünya Miras Komitesi Bürosu, Komite'ye Xanthos-Letoon kültürel mirasının, Türk yetkililerinin miras çevresinin korunmasını garanti altına almak için mirasın koruma alanını nekropol alanlarını kapsayacak şekilde ge-

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KAŞ SU YAZITLARI

Mustafa CANSIZ*

Kaş coğrafyası; kurak, dağlık, taşlık, su tutmayan geçirgen kireç taşlarından oluşuyor. Her an suyu ulaşmak mümkün olmadığından, eski kültürde, özellikle yayla ile sahil arasında, kuyular kazarak, sarnıç ve çeşmeler yaparak suyu biriktirme yoluna gitmişler. Bildiride yerinde görüp fotoğrafladığımız; Akörü Köyü Dilarem Çeşmesi, Bezirgan Sarnıcı, Kemer Köyü Aladere Sarnıcı, Kalkan Lami Bey Şadırvanı ve bunlara ek olarak Meis Hacı Osman Kapani Cami yazıtlarını ele alıyoruz. Bulundukları ortam üzerine kısaca değindikten sonra yazıtların fotoğrafı eşliğinde yazı çevrimini ve günümüz söyleyişine aktarımını yapıyoruz.

Akörü Köyü Dilârâm Çeşmesi[1]

Şekil 1. Kaş Akörü Köyü Dilaram Çeşmesi

چشمۀ دلارام ماشاءالله

ماشاءالله

الهى بو خيرات صاحبلرى سعيد اولسونلر كروب جنت مقامنه جهنمدن

بعيد اولسونلر نكوزل اولمش بناسى ايچنده ايام اولوب

اولمسون فناسى ماشاءالله كان احواض كوثرا كه اقار

الله تعالى عينا فيها تسمى سلسبيلا صاحب الخيرات و الحسنات

SÖZLÜK

Ahvâz:	Havuzlar.
Aηa	(Tekil üçüncü kişi adılının yönelme durumu): Ona.
Aynen fîhâ tüsemmâ selsebîlen:	Bir pınar ki ona selsebil denir (İnsan s. 18).
Bin:	Oğlu.
Dâ'ire:	1. Çember, 2. Memurun çalıştığı yer, 3. Yapının bölüntüsü.
Delâlet:	Öncülük.
Dil-ârâm:	Gönül alan, gönül okşayan, gönlü rahatlatan.
Eyyâm:	Günler.
Fîhâ:	Orada.
Hasenât:	Güzellikler, güzel işler.
Hayrât:	Hayırlar, hayır yapıları, iyilikler.
Hâzâ:	Bu.
Kapan (Kabbân):	1. Kantar, tartı, 2. Ticari malın vergiye bağlanıp dağıtımının yapıldığı depo (un kapanı, bal kapanı, yağ kapanı…), 3. Toptancı hali.
Kapanî (Kabbânî):	1. Kantarcı, tartıcı, 2. Büyük tüccar, 3. Komisyoncu.
M M (temmet):	Bitti.
Müminât:	Kadın inananlar.
Müminîn:	Erkek inananlar.
Nâzır:	Bakan, işe göz kulak olan, ilgilenen.
Orman Müfettişi:	Günümüzdeki Orman Bölge Şefi konumunda olabilir.
Revnak:	Parlaklık, güzellik, süs, bezek.
Sa'îd:	1. Mutlu, kutlu, uğurlu, 2. Öbür dünyasını hazırlamış.
Selsebîl:	1. Cennette bir pınar, 2. Temiz berrak su.

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III. BÖLÜM
Kültürel Miras ve Doğa

Cuma Ali YILMAZ
Eren ODAMAN
Emine ATMACA
Oğuzhan KABA
Alev TÜRKAN ÖZCAN

ANTİK ÇAĞLARDA SUYUN KÜLTÜR VE MEDENİYETLERİN GELİŞİMİ ÜZERİNE ETKİSİ: ANTALYA (ASPENDOS, SİDE, PERGE) ÖRNEĞİ

Cuma Ali YILMAZ[*]

GİRİŞ

Su hayattır ve dünya yaşamı doğrudan su ile ilişkilidir. Medeniyetler birçok açıdan, suyun varlığına ya da yokluğuna bağlıdır[1]. Doğadaki bütün canlıların yaşam kaynağı olan suyun başlangıç tarihini, doğa tarihi kadar geriye götürmek mümkündür. Su, insanoğlunun varoluşundan beri muhtaç olduğu temel bir kaynaktır. Tarih öncesi çağlarda insanlar barınacakları yeri, su kaynaklarının yakınlığına göre belirlemişlerdir. İnsanın yaşamını sürdürmesi için temel ihtiyaç olan su, zamanla medeniyetlerin ortaya çıkışı, üretim, toplumsallaşma, ticaret, toplumlararası kültür aktarımı gibi, uygarlıkların sosyo-ekonomik ve kültürel gelişiminde doğrudan ya da dolaylı olarak etkide bulunmuştur. İnsanın suya olan bağımlılığı tarih boyunca değişmemiştir. Avcı toplayıcı Paleolitik Çağ insanının su kaynaklarına olan gereksinimi ne ise Kalkolitik Çağ insanının gereksinimi de o, olmuştur. Yalnızca suyun kullanım amacı, kapsamı ve şekli değişiklik göstermiştir. Devrim olarak nitelendirilen Neolitik Çağ'ın yerleşik hayat kültürü, su kullanımına bağlı olarak ortaya çıkmıştır. Bu dönemden sonra insanların suya olan gereksinimi daha da artmıştır. İlk medeniyetler su kaynaklarına yakın bölgelerde, nehir kenarlarında kurulmuştur. Dolayısıyla uygarlığımızın, su kullanımı üzerine inşa edildiği söylenebilir[2].

İnsanlığın uzun tarihinde, eylemlerini şekillendiren temel etken yiyecek ve suyu güvence altına alma ihtiyacı olmuştur. Bu durum, tarih öncesi insan yerleşimlerinin olduğu bütün kazılarda ortaya çıkmıştır. Söz konusu yerleşim yerlerinin ortak yanı; hepsinin bir kaynak, nehir, göl veya akarsu yakınında bulunmasıdır[3]. Nitekim nehirler, akarsular gibi kıyı bölgeleri, şehirlerin tarihi, kuruluşu ve varlığı için büyük önem taşımaktadır[4].

ANTİK MEDENİYETLERİN TOPLUMSALLAŞMA VE KENTLEŞME SÜRECİNDE SUYUN ROLÜ

İnsanoğlu, günümüzden yaklaşık 10.000 yıl önce, ekip biçmeye başlayarak yerleşik hayat tarzını benimsemiştir. Ardından insan nüfusunda hızlı bir artış başlamıştır. Tamamen suya bağımlı köyler, şehirler ve nihayetinde devletler ortaya çıkmıştır. Bu durum insan ve su arasında yeni bir ilişki ortaya çıkarmıştır. Suyun temini ve ulaşılabilirliği erken tarım toplumları için oldukça önemli olmuştur[5]. Anadolu'da da en eski yerleşim yerlerinin genellikle su kaynaklarına yakın olduğu görülmektedir. Ancak kimi zaman güvenlik sebebiyle, yüksek ve sarp bölgelere yerleşilmiştir. Toplumun

Uzak bölgelerden su taşıma gerekliliği ortaya çıkınca çeşitli su kanalları, kemerler, köprüler aracılığıyla su ihtiyacı temin edilmiştir. Halkın temiz su ihtiyacını temin etmek, medeniyetlerin gelişmişlik göstergesi olmuştur.

Sonuç olarak Aspendos, Side, Perge antik kent örneklerinde görüldüğü gibi, Antalya yöresinin antik çağda kültür ve medeniyetlerin beşiği olmasında ve bir cazibe merkezi olmasında, suyun rolü yadsınamayacak derecede büyüktür.

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EKOFOLKLORUN DOĞAL MEKÂNLARDAKİ İZDÜŞÜMÜ: ANTALYA KRAL HAVUZU ÖRNEĞİ

Eren ODAMAN[*]

Görsel.1.[1]

*Zaman denizinde çapaları olmayan
küçük tekneleriz ve tüm benliğimizle
kıyıda güvenli bir liman arzuluyoruz.
(Botkin, 1992: 188-189)*

GİRİŞ

Halk biliminin kaynak ve uygulama alanlarından olan doğal mekânlar, dünyanın pek çok yerinde farklı görünümler arz etmektedir. Antalya'nın Serik ilçesinde bulunan Uçansu Şelalelerinin zirvesindeki Kral Havuzu da konumu ve varlığıyla farklılık gösteren doğal mekânlardan birisidir. Coğrafî bir terim olarak; "Yukarı Uçansu Şelalesi'nin Kazanı" olarak nitelendirilen bu doğal mekân,

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yan geleneklerden kaynaklı isimlendirme, ekoturizm ve ekofolklorik bağlamda bir kaynak olması sebebiyle halk bilimcilerin inceleme ve uygulama alanlarından birisidir.

Kral Havuzu'nu bugünkü konumuna getiren ve bilerek veya bilmeyerek halk bilimsel döngüsünü başlatan kişi olarak Süleyman Gül, ekofolklorun doğal bir temsilcisidir. Çalışmada belirtildiği üzere Kral Havuzu; gelenek yaratımı, arkeofolklor, ekoturizm, ekoloji, ekoeleştiri gibi pek çok alanla bağlantılıdır. Bu nedenle ekofolklorun diğer pek çok disiplinle ortak bir potada eriyerek anlaşılması ve incelenmesi gerekmektedir. Ülkenin çeşitli noktalarında örneği görülen bu tarz mekânlar, ekofolklorun mekânlar eksenindeki izdüşümüne birer örnektirler.

Kral Havuzu'nun kültürel ve turistik olarak tanıtılması amacıyla insan eliyle şekillendirilmesi, insan ve doğa etkileşiminin analizi noktasında veriler barındırmaktadır. Ekofolkor, insanın doğayı kendi amacına uygun olarak kullanırken aynı zamanda bir kültür ve gelenek mekânı yarattığının bilincinde olmasını sağlamaktadır. Ekofolklorun mekânlar üzerindeki iktidarı; koruma, yaşatma ve gelecek nesillere aktarma işleviyle birlikte düşünülmelidir. Ekofolklorun bu iktidarı, şemsiyesi altında barındırdığı mekânı; gelenekli, ilkeli ve doğaya saygılı bir halk bilimsel inceleme alanı olarak yaşatmayı amaçlamaktadır.

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04.08.2019 ve 01.11.2019 tarihlerinde Antalya İli Serik İlçesi Kozan Köyü'nde Süleyman Gül ve bölge eşrafıyla yapılan derlemeler ses kaydına alınmış ve deşifre edilerek makalede kullanılmıştır. İlgili kayıtlar Eren Odaman'ın kişisel arşivindedir.

ALANYA AĞIZLARINDA TÜRKÇE BİTKİ ADLANDIRMALARI[*]

Emine ATMACA[*] - Oğuzhan KABA[*]

"İnsan, dilinin arkasındadır."
Hacı Bektaşi Veli

GİRİŞ

Bitki türleri (~flora), insanın çevresinde yer alan onun hayatını idame etmesiyle yakından ilgisi bulunan bitkileri (buğday, mısır, yulaf, arpa, pirinç, nohut, fasulye, bakla, mercimek, börülce, bezelye, soya fasulyesi gibi toplumun beslenmesini sağlayanları) içermektedir. Bitkilerin mevcudiyetinin hayati bir öneme sahip olduğunu bilen *"İnsanlar, dünya üzerindeki tüm dillerde sevgilerini, hayranlıklarını, küçümsemelerini birbirlerine hayvan ya da bitki adı vererek ifade etmişler, kendilerini bunlarla karşılaştırmışlardır"*[1]. Bu bağlamda "bitkilerin insan yaşamındaki vazgeçilmezliği her dilde bitki adlandırmalarını çok zengin bir alan hâline getirmiştir"[2]. Bu alan, araştırma yapılan dilin söz varlığı ve kavramlar dünyasının zenginliğini gözler önüne sermek için başvurulan temel kaynaklardan biri olmuştur.

Bitki adları ile ilgili ilk çalışmaların sözlük çalışmaları, folklor çalışmaları ve tıbbi bitki adlarının tespiti şeklinde[3] olduğu görülür. Türk dilindeki bitki isimleri konusundaki ilk bilgiler ise Türk Dilinin ilk sözlüğü olarak kabul edilen Kaşgârlı Mahmud tarafından kaleme alınan Divan-ü Lügat-it Türk adlı eserde yer almaktadır[4]. Yapılan bir araştırmaya göre Divan-ü Lügat-it Türk'te yer alan botanik bitki terimi sayısının 155[5], Yûsuf Has Hâcib (~Uluğ Has Hâcib) tarafından XI. yüzyılda yazılmış, Türk dilinin, edebiyatının ve kültür tarihinin en önemli kaynaklarından biri olan Kutadgu Bilig'de ise 17 bitki adı[6] olduğu tespit edilmiştir. Ancak Köktürk metinlerine ve Eski Uygur Türkçesi Sözlüğü'ne bakıldığında bitki ve bitki adlandırmalarının daha eskiye gittiği görülür[7]. Osmanlı İmparatorluğu döneminde Türkçe bitki adları konulu ilk çalışma, Geredeli İshak bin Murad tarafından kaleme alınmıştır. İshak bin Murad'ın 792/1387 yılında yazdığı, dört bölümden oluşan Edviye-i Müfrede[8] adlı çalışmasının ilk bölümünde Türkçe, Arapça ve Farsça isimleri alfabetik sırayla verilen bitkilerin kullanılış şekillerine dair açıklamalar yapmıştır. Sonrasında Dr. Salih Efendi, Dr. Mehmed Paşa ve Dr. Esad Şerafeddin Köprülü kitaplarında genellikle Fransızcadan çeviri yoluyla kaleme aldıkları pek çok bitki adına çalışmalarında yer vermiştir. Türkiye yabani bitki örneklerinin tayinine

[1] Jean-Paul Roux, *Orta Asya'da Kutsal Bitkiler ve Hayvanlar*, çev. Aykut Kazancıgil-Lale Aslan, (İstanbul: Kabalcı Yayınları, 2005) s. 223.

[2] Zafer Önler, "XIV-XV. Yüzyıl Tıp Metinlerinde Türkçe Bitki Adları", (*Kebikeç Yayınları,* 2004), s. 273.

[3] Mehmet Özmen, "Bitki Adları Sözlüğü ve Bitki Adlarının Derlemesiyle İlgili Sorunlar Üzerine", *Türk Dili Üzerine Makaleler,* Ankara: Akçağ, 2010, s. 504.

[4] Turhan Baytop, *Türkçe Bitki Adları Sözlüğü,* (Ankara: Türk Dil Kurumu Yayınları, 2015) s. 6.

[5] Nigâr Oturakçı, "Divanü Lûgati't-Türk'teki Botanik Terimlerinin Kazakça ve Türkçedeki Görünümleri", *Karadeniz Uluslararası Bilimsel Dergi,* 2012, s. 196.

[6] Faruk Öztürk, "Kutadgu Bilig'de Bitki Adları", *Türk Dünyası İncelemeleri Dergisi,* VI (2005), S. 1, s. 201-208.

[7] İlhan Uçar, "Türkiye Türkçesinde Organ Adlarıyla Oluşturulmuş Bitki Adları", *TÜBAR-XXXII/Güz,* 2012, s. 285-306.

[8] Anadolu'da yazılmış ilk Türkçe telif tıp tıp eserinin üzerinde Mustafa Canpolat ve Zafer Önler çalışma yapmıştır (TDK Yayınları, Ankara, 2016).

C.	Cilt
Erm.	Ermenice
Far.	Farsça
Fr.	Fransızca
İsp.	İspanyolca
Lat.	Latince
Port.	Portekizce
Rum.	Rumca
S.	Sayı
s.	Sayfa
Sl.	Slavca
Yun.	Yunanca

İŞARETLER

(~)	**:** Birbirinin yerine geçen (alternanslı) şekilleri gösterir.
(<)	**:** Gelişmenin yönü
(>)	**:** Gelişmenin yönü
(<<)	**:** Gelişmenin yönüne göre birden fazla değişim ile başka bir şekle geçiş
(+)	**:** İsme bağlanmayı, isim kategorisini gösterir.

DERLEME YAPILAN KİŞİLER

1) Şükriye Kiriş (71) (Antalya/Alanya/Ispatlı)
2) Ümmühani Yalınkaya (68) (Antalya/Alanya/Uğrak)
3) Ali Arıkan (85) (Antalya/Alanya/Alaçatı)
4) Gülizar Çelik (79) (Antalya/Alanya/Büyükpınar)
5) Osman Soylu (80) (Antalya/Alanya/İmamlı)
6) Emine Metin (55) (Antalya/Alanya/Keşefli)
7) Nurten Gülten (63) (Antalya/Alanya/Oba Alacami)
8) Süleyman Çalış (85) (Alanya/Aliefendi Köyü)
9) Süleyman Pişkin (65) (Alanya/Türkler)
10) Havva İnce (65) (Alanya/Okurcalar)
11) Hüseyin Uslu (80) (Alanya/Güzelbağ)
12) Hasan Arslan (81) (Alanya/Çakallar)
13) İbrahim Şimşek (66) (Alanya/İmamlı)
14) Ali Yaman (71) (Alanya/Fakırcalı)
15) Cemile Oğuz (50) (Alanya/Okurcalar)

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MÜZİK-KİMLİK İLİŞKİSİ ORMANA KÖYÜ KARATAY TÜRKÜSÜ

Alev TÜRKAN ÖZCAN[*]

GİRİŞ

Tarihin başlangıcından itibaren insan hayatta kalmak adına, doğada yaşayan diğer canlılar gibi barınma, beslenme, güvenlik vb. temel ihtiyaçlarını karşılamak zorunda kalmıştır. Doğası gereği temel ihtiyaç zorunlulukları birer davranış biçimlerine, kültürel bir tepkiye dönüşmüştür. İnsan davranış biçimlerinin tarihsel süreç içerisinde kültürel tepkiye dönüşmesi, farklı bölgelerde bir arada yaşayan bireylerin ortak geçmiş, inanç ve dil ile birlikte toplum yapısını meydana getirmesine olanak sağlamıştır. Toplumu oluşturan bireylerin nesilden nesle sahip olduğu kültürel birikimi aktarması ile toplumsallaşma süreci içerisinde kültürün sürekliliği gerçekleşmiştir. Malinowski'ye (2016) göre, temel ihtiyaçlara (üreme, barınma, beslenme vd.) bağlı sorunların çözülmesi yeni ve ikinci yapay bir çevrenin inşa edilmesiyle mümkündür. Devamlılık hususunda kalıcı biçimde üretilmesi, muhafaza edilmesi, yönetilmesi gereken bir çevredir ve toplumların sahip olduğu kültürel seviye, etkinlik ile ilişkili olarak yaşam standartları, aidiyet, pratikler üzerine bir tanımı meydana getirmektedir.

Birey, toplum-aidiyet ekseninde bilgi toplamak, geleneksel toplumların ve de her toplumun sahip olduğu kültürel mirası işlemek, korumak ve sahip çıkmak insanlığın geçmişi ve ilerleyişi ile tarihsellik içerisinde biçimlenmiş medeniyet düzeyine, zengin çeşitliliğe sahip çıkmaktır. Deneyim ve pratiklerin sürekliliğinin sağlanması belleği tanımlamaktadır. Bu anlamda, toplumsal bellek tarihsellikle birlikte edinilen tecrübe, oluşturulan pratikler, iletişim ve tüm bunlara bağlı meydana gelen kültürel tepkilerin ve yaşamsal süreçlerin nesilden nesle aktarılmasıyla birlikte korunan ve yaşatılan toplum hafızasıdır.

"Toplumsal bellek dediğimiz şeyin, en iyi biçimde tarihin yeniden kurulması (rekonstrüksiyon) olarak adlandırılabilecek, çok daha özgül bir pratikten farklı olduğunu belirtmemiz gerekir. Geçmişte gerçekleştirilen tüm insan etkinliklerinin bilgisi ancak onların bıraktığı izlerden yola çıkılarak edinilebilir. Bunlar, ister Roma siperleri içinde gömülü kemikler ister bir Norman kulesinin tek kalıntısı olan bir taş yığını ister bir Yunan yazıtında bulunup da kullanılışı ya da biçimiyle bir göreneği açığa vuran bir sözcük olsun; isterse bir sahnenin tanıklarınca yazılmış anlatısı biçiminde bulunsun, aslında tarihçinin değindiği izlerdir, yani bunlar, kendisine doğrudan ulaşma olanağı kalmamış bir olgunun, duyu organlarıyla algılanabilir imleridir. Bu tür imleri bir şeyin izi olarak almak, onun varlığına dair bir bulgu olarak görmek bile doğrudan doğruya söz konusu imler hakkında yargılarda bulunmaktan öteye geçilmiş olduğunu gösterir; bir şeyi bir başka şeyin bulgusu saymak, o başka şey hakkında yargıda bulunmaktır; yani bulgunun, varlığına işaret ettiği şey hakkında söz söylemektir" (Connerton, 2019:27-28).

Toplum aidiyetini ifade eden ve işlevsel olarak geleneksel tavır, tutum ve davranışları yansıtan kültür, müziği de içine alan birçok alt başlığa ayrılmaktadır. Müzik, sözlü kültür mirasının aktarımında ve yaşatılmasında yer bulmaktadır. Toplumun yaşam biçimi ve kimliğini yansıtması, bireyleri

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Cemalım Cemalım algın Cemalım   Cemalım Cemalım algın Cemalım

Al kanlar içinde kaldı cemâlim   Al kanların içinde kaldı cemâlim

SONUÇ

Türküler, Türk toplumunun duygu ve düşüncelerini, başından geçen olayları, süreçleri, buhranları yansıtan, yöreden yöreye zenginlik barındıran bir yapıya sahiptir. Sözlü kültürel aktarımın müzikal gelenek içerisindeki önemi, geçmişin aynası türkülerin hikayesi, sözel içeriği, kullanılan dil ve sembollerle tarihe, dolayısıyla süreçlere tanıklık edilmesini sağlamaktadır.

Ormana köyü, bir yerleşim yeri olarak köklü bir geçmişe sahiptir. Bağ bozumu, festivalleri ve düğmeli evleri, kültürel zenginliğiyle öne çıkmaktadır. Giyim-kuşamdan mimariye kadar sahip olduğu kültürel miras içerisinde müzikal pratikleri ve türküleri de yer almaktadır. Zilli tef ve kaşık ile gerçekleştirilen müzik icrasına, düğün ve şenliklerde Abdal müzisyenler eşlik etmektedir. Yörede çalgıcılık yaparak geçimini sağlayan Abdallar, yirminci yüzyılın başında yaşanmış, gerçek kişi adları ve yer adlarına sahip bu türkünün ortaya çıkmasında ve yaygınlaşmasında önemli rol oynamıştır. 1932 yılında gerçekleştiği ifade edilen olay üzerine ortaya çıkmış olan Karatay Türküsü, hikâyeli türkülere bir örnek teşkil etmektedir. Aynı zamanda, dönemin toplumsal yapısı ve sınıfına ışık tutmaktadır. Müzik-kimlik ilişkisi bağlamında soyut ve somut kültürel mirasa bir örnek olarak Karatay Konağı ve Karatay Türküsü Ormana'nın kültürel değerlerinden biri halini almıştır.

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IV. BÖLÜM
Tarihi Mekânlar ve Sanat

Serkan KILIÇ
Esra TAY
Özlem ATALAN
İpek GÖLÜKCÜ

ANTALYA-GAZİPAŞA'DAKİ ALTI KAPI HAN OLARAK BİLİNEN YAPI ÜZERİNE BİR DEĞERLENDİRME

Serkan KILIÇ[*]

GİRİŞ

Bu çalışmanın amacı, Antalya'nın Gazipaşa ilçesinin Yakacık Köyü'nde bulunan Altı Kapı Han olarak bilinen yapının mimari özelliklerini bütün yönleriyle ele almak; ayrıca eserin plan ve malzeme özelliklerine dair kaynaklara yansıyan benzer yapılarla karşılaştırması yapılarak işlevi ve tarihlendirmesi üzerinde bir değerlendirme sunmaktadır. Yapı ile ilgili bugüne kadar literatürde doğrudan veya dolaylı olarak bir kaynak bulunmamaktadır. Bu nedenle, yapının tarihlendirmesi ve işlevi hakkında bölgenin tarihi coğrafyası ve mevcut durumu dikkate alınarak farklı görüşler ileri sürülecektir.

Antalya, ismini kurucusu olan Attalos Philadelphos'tan almıştır.[1] Kuzeyden Toros dağları, batıdan Rodos adası ile doğudan Alanya'ya kadar olan Pamfilya bölgesi, tarihte birçok medeniyete ev sahipliği yapmıştır.[2] M.1203 yılında Selçuklu Sultanı III. Kılıçarslan Isparta'yı almasıyla Antalya'nın fethedilmesinin yolu açılmıştır.[3] I. Gıyaseddin Keyhusrev, Latin idaresinden memnun olmayan Rum'ların desteğiyle 5 Mart 1207 yılında Antalya'yı fethetmiştir.[4]

M.1221 yılında ise Alâeddin Keykubat, Alaiye'yi (Alanya) fethederek önemli inşaat faaliyetlerinde bulunmuştur.[5] Antalya ve Alaiye'nin de alınmasıyla Selçukluların Akdeniz'de bir deniz birliği kurmaları gerekmiştir. Antalya'da çalıştırılan tersane, ilk Türk deniz varlığının oluşmasını sağlamıştır. Hemen ardından Alaiye'de de bir tersane inşaatına girişilerek Akdeniz'deki Türk deniz varlığı güçlendirilmiştir. Antalya tersanesinin güvenliğini tam anlamıyla sağlamak için M.1225 tarihinde şehir içinde yeni bir düzenlemeye geçilmiştir. İlk başta şehrin deniz tarafındaki savunmasını güçlendirmiştir.[6] Antalya Selçuklular'ın eline geçtiği zaman, Türklerin birinci tersanesi olmuş ve şehirde imar faaliyetleri hız kazanmıştır.[7]

Selçuklu zamanında önemli bir merkez olan Antalya, Beylikler Dönemi'nde de bu önemini korumuş, Selçukluların yıkılmasından sonra Göller Bölgesi ile birlikte Teke Türklerinden olan Hamidoğulları'nın eline geçmiştir.[8] 1292 yılında Kerimüddin Karaman Bey'in oğlu Mecdüddin Mahmut Bey, Alaiyye'yi himayesine almıştır.[9]

[1]   Strabon, 2009, 249.
[2]   Konyalı, 2011, 15.
[3]   Moğol, 1991, 18.
[4]   Emecen, 1991, 233.
[5]   Uzunçarşılı, 2003, 5; Bostan, 1989, 339. Alanya Kalesi'nde yapılan kazı çalışmaları için bkz. Arık, 1987,365-378; Arık, Bilici, 2008, 15-24; Eravşar, 2010, 200-211.
[6]   Baykara, 2010, 106.
[7]   Texier, 2002, 443.
[8]   Moğol, 2010, 113.
[9]   Konyalı, 2011, 81.

Fot. 9: Anadolu İpek Yolu Haritası
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Görsel Kaynakçası

Çiz. 1: Altı Kapı Han olarak bilinen yapının planı (Çizim: Serkan KILIÇ)

Çiz. 2: Altı Kapı Han olarak bilinen yapının Restitüsyon (Serkan KILIÇ arşivi)

Fot. 1: Yapının genel görünümü (Serkan KILIÇ arşivi)

Fot. 2: Kemerli ön mekândan genel görünüm (Serkan KILIÇ arşivi)

Fot. 3: Kapalı bölüme açılan kapılardan genel görünüm (Serkan KILIÇ arşivi)

Fot. 4: Kapalı bölüm, birimler arası geçişi sağlayan kapılar (Serkan KILIÇ arşivi)

Fot. 5: Kapalı bölüm, kuzeyden üçüncü birim (Serkan KILIÇ arşivi)

Fot. 6: Kapalı bölüm, kuzeyden dördüncü birim (Serkan KILIÇ arşivi)

Fot. 7: Kapalı bölüm, kuzeyden beşinci birim batı duvarı (Serkan KILIÇ arşivi)

Fot. 8: *Anadolu İpek Yolu Haritası*: http://antalya.bel.tr/Content/UserFiles/Files/kultur_sanat/cekul_ipekyolu_harita_.pdf, (Erişim tarihi: 18.03.2020).

SERİK'TEKİ GEÇ OSMANLI DÖNEMİ TEK KUBBELİ CAMİLERİ

Esra TAY[*]

Bu çalışmada Antalya'nın Serik ilçesine bağlı Alacami, Aşağıoba (2), Kürüş ve Tekke köylerinde bulunan beş adet tek kubbeli Osmanlı Camisi incelenmiştir. Moloz taş malzemeden inşa edilmiş olan yapılar kare planlıdır. Kubbeye geçiş elemanı olarak Alacami ve Kürüş köylerinde bulunan yapılarda tromp kullanılmıştır. Aşağıoba (2) ve Tekke köylerinde bulunan üç camide ise geçiş elemanı olarak pandantif tercih edilmiştir. Alacami, Kürüş ve Tekke köydeki camilere sonradan minare eklenmiştir. Aşağıoba Köyü'nde bulunan camilerde ise minare bulunmamaktadır. Dışarıdan son derece sade bir görünüme sahip olan yapılardan Aşağıoba Köyü'nde bulunan Yıkık Cami ile Macar Camisi'nin harim bölümünde kalemişi süslemelere rastlanmaktadır. Alacami Köyü'nde bulunan yapıda da Yıkık Cami ile Macar Camisi'nde görülen süslemelere benzer kalemişi bezemeler görülürken, restorasyon sırasında üzerleri sıvanarak kapatılmıştır. Benzer inşa tekniği gösteren yapılar 19.yüzyılın ikinci yarısına tarihlendirilmektedir. Çalışmada yer alan yapılardan Alacami, Kürüş ve Tekke köylerinde bulunan yapılar daha önce başka yayınlarda yer almış olmalarına karşın, ilçe genelinde yer alan Geç Osmanlı dönemi tek kubbeli camiler ilk kez toplu bir şekilde ele alınmıştır.

GİRİŞ

Bu çalışmada, Antalya'ya 39 km. uzaklıktaki Serik İlçesindeki köylerde yer alan tarihi öneme sahip geç Osmanlı dönemine ait tek kubbeli camiler incelenmiştir. Kaynak taraması ve arazi çalışması sonucunda köylerde Alacami, Aşağıoba (2), Kürüş ve Tekke camileri olmak üzere beş adet tarihi özelliğe sahip tek kubbeli cami tespit edilmiştir (Harita-1). Bugüne kadar söz konusu camilerden Alacami, Kürüş ve Tekke köyü camileri yayınlara konu olmuş[1] diğer camiler ise herhangi bir yayına dâhil edilmemişlerdir.

Bu çalışmada Serik'te yer alan bir grup tek kubbeli caminin fotoğraf ve çizimlerle belgelenmesi ve sanat tarihi disiplini içerisinde derli toplu incelenip değerlendirilmesi ve söz konusu camilerin bilim dünyasına sunulması amaçlanmıştır. Ayrıca söz konusu bu camilerin gerek mimari ve malzeme, gerekse süsleme bakımından kendi içinde değerlendirilmesi ve de Türk cami mimarisi içerisindeki yerinin belirlenmesi hedeflenmektedir. Bu hedef doğrultusunda öncelikle kütüphane taraması yapılmış, daha sonra gerekli izinler alınarak arazi çalışması gerçekleştirilmiştir. Camilerin inşa tarihleri kesin olarak bilinmediği için anlatımda cami isimlerine göre alfabetik sıra esas alınmıştır.

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[1] Serkan, Kılıç, "Antalya'da Tek Kubbeli Cami ve Mescitler (Osmanlı Dönemi)", Antalya,2015; Cebe, Özer, "Serik Çevresinde Beş Cami", 1996,26-31.

yer alan her iki camide bugün kullanılmamaktadır. Hatta bu köyde yer alan camilerden birisi yarısına kadar yıkılmıştır. Ancak planı okunabilmektedir. Bununla birlikte yapıların tamamı kare planlı ve tek kubbelidir. Aşağıoba köyünde yer alan iki caminin içerisindeki duvar resimleri dışında yapılar oldukça sade tasarlanmışlardır. Alacami köyünde yer alan camide ise üzerleri bugün kapatılmış olan duvar resimleri mevcutmuş.

Sonuç olarak, Serik'te yer alan kare planlı, tek kubbeli bu camilerin sade mimari anlayışları ve içerisinde bulunan duvar resimleri bakımından Geç Dönem Osmanlı sanatının bir uygulaması olarak görülmektedir. Aynı ilçe sınırları içerisinde birbirine oldukça yakın mesafelerde inşa edilmiş olan yapıların hepsi 19.yüzyılın ikinci yarısına tarihlendirilmektedir. Plan özellikleri, malzemeleri ve tekniklerinin benzer özellik göstermesi aynı ustanın eseri olabileceğini düşündürmektedir. Yapılacak daha kapsamlı araştırmalar sonucunda bu düşüncemiz netliğe kavuşacaktır. Osmanlı'nın son dönemine tanıklık eden bu halk mimarisi ürünü eserler ne yazık ki iyi niyetle yapılan bazı bilinçsiz müdahaleler sonucu asli özelliklerini büyük oranda kaybetmişlerdir. Bu çalışma ile hem söz konusu eserlerin sanat tarihi açısından ele alınması sağlamış hem de yapılan bu yanlış müdahalelere dikkat çekilmek istenmiştir. Böylece kültürümüzün bu önemli mekânlarını gelecek kuşaklara daha sağlıklı bir şekilde aktarabiliriz.

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ANADOLU'DAKİ ZAVİYE VE MEVLEVİHANELER; ANTALYA MEVLEVİHANESİ'NİN İŞLEVLENDİRİLMESİ ÖRNEĞİ

Özlem ATALAN* - İpek GÖLÜKCÜ**

GİRİŞ

Tarihi kentlerde yer alan anıtsal ve sivil kültür varlıklarının korunması ve sürdürülebilmesi gerekmektedir. Anıtsal ve sivil kültür varlıklarının bir arada yer almaları kentlerin kimliklerinin vurgulanmasında önemi vardır. Geleneksel doku içinde görebileceğimiz camiler, mevlevihaneler, kiliseler, çeşmeler, hamamlar, vb. gibi anıtsal yapılar bu kente kimlik katar ve dokuyu zenginleştirirler.

Antalya Kaleiçi sit alanı özellikle 19. yüzyılda yapılmış geleneksel mimari eserlerle ve 13. yüzyıldan itibaren tarihlenebilen anıtsal eserleriyle günümüze ulaşabilmiş önemli bir yerleşimdir. Antalya Kaleiçi, günümüzde ticaret merkezinin ortasında yer almış ve yaklaşık 42 hektarlık bir alana yayılmıştır. Limanın etrafında yer alan Kaleiçi dokusu, iç ve dış surlar arasında yer alan yerleşim yeridir. Bu bölgede var olan toplam 664 yapının, 447 tanesi tarihi kültür varlığıdır. Ayrıca Hükümet Caddesi ve Atatürk Bulvarı ile çevrelenmektedir. Bu alan içerisinde cami, hamam, medrese gibi 47 adet tarihi eser yer almaktadır. Bunlardan bazıları Yivli Minare, Kesik Minare, Saat Kulesi gibi önemli anıtsal yapılardır.

Kaleiçi'nde dokusunda görülen evler geleneksel Türk Evi mimarisi çizgisinde planlanmıştır. Yapılar doğayla uyum içinde kurgulanmıştır. Günümüzde, Kaleiçi'nin 42 hektarlık alanında yer alan sokak ve geleneksel doku korunarak yeni işlevlerle kullanılmaktadır. Doku, restoranlar, kafeler, konaklama tesisleri, alışveriş mekânları ve yat limanı ile turizme dönük yaşantı sergilemektedir.

Çalışma kapsamında, müze olarak yeniden işlevlendirilen Mevlevihane örnekleri incelenmiştir. Aşağıdaki araştırma ve değerlendirmeler yapılmıştır.

• Zaviye ve Mevlevihanelerin mimari karakterleri ve değişim süreci araştırılmıştır.

•Antalya Mevlevihanesi'nin tarihsel geçmişi ve mimari karakterleri incelenmiştir.

• Antalya Mevlevihanesi'nin yeniden işlevlendirilmesi ve yeniden kullanımı, koruma ilkeleri bağlamında incelenmiştir.

Yapılan çalışmada, bilgi toplama aşamasında geniş bir literatür çalışması ve daha sonra alan araştırmaları yapılmıştır. Son aşamada, sentez ve karşılaştırma yapılarak, Mevlevihanelerin korunması ve yeniden işlevlendirilmesi tartışılmıştır (Şekil 1).

Bilgi Toplama	Analiz	Sentez ve Karşılaştırma
Literatür araştırması	Zaviye ve Mevlevihaneler	
Alan çalışması	Antalya Mevlevihanesi Mimari özellikleri	

Şekil 1. Sistematik Analiz Yaklaşımı

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Bu netliğin, ancak detaylı kazı çalışmaları ile temelin araştırılması sonucu nihai sona erebileceği kanaatindeyiz.

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V. BÖLÜM
Doğa ve Edebiyat

Bedia KOÇAKOĞLU
Meral DEMİRYÜREK
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DOĞAYLA YAPILAN DENİZLE SÖKÜLEN
"Penceremden Antalya" Şiirini Yapısöküm Denemesi

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GİRİŞ

Görünenin gerisindekini anlamlandırma isteğinden yola çıkan modern felsefe söylemek istediklerini metin yoluyla aktarmaktadır. Sözün arkasında duran somut ya da soyut alanı ortaya çıkarmak için çeşitli kuramlar geliştirilmiştir. Özellikle okuru pasiflikten aktif bir konuma sokan bu anlam arayışı sınırsız bir çerçevede metni incelemeyi gerekli kılacaktır.

Buradan hareketle 1960'lı yıllarda Roland Barthes, Claude Bremond, Gérard Genette, A. J. Greimas, Tzvetan Todorov gibi eleştirmen ve edebiyat bilimciler tarafından kabul gören yapısalcılık Fransa'da ortaya çıkacaktır. Dil mekânizmasını dış ve iç gerçeklikten bağımsız eşzamanlı bir bakışla ele alan Saussure, yapısalcılığı gösteren ile gösterilen arasındaki bağıntı üzerinden hareketle ele alır. Barındırdığı yeni yaklaşımlarla dilbilim alanında bir çığır açan Saussure'ün yapısalcılığı edebiyatın yanı sıra pek çok bilimde de kendisine yer bulur (Moran, 2016: 185-186).

Saussure'ün dilin mevcudiyetini sadece "topluluk arasında yapılmış bir tür sözleşmeye borçlu" oluşu düşüncesi beraberinde "eşsüremli/artsüremli" zıtlığını getirmiştir (Keskin, 2019: 276). Dilin eşsüremli olarak ele alınması tarihin, sosyolojinin, ideolojinin ve psikolojinin dışarıda bırakılması; edebiyat yapıtlarının da kendi içerisinde kapalı bir sistem biçiminde değerlendirilmesi anlamına gelmektedir (Güngör, 2015: 131). Saussure'ün "dil" ve "söz" tanımları da bu minvalde dikkate değerdir.

Zira dil "bir dil sistemine verilen ad" iken "söz"ü ise "dilin somut kullanımı"na karşılık gelmektedir. "Söz" somut ve bireyselken "dil" soyut ve toplumsal bir sitemdir. Bu açıdan dilbilimin amacı ise arkada bulunan yapıyı ortaya çıkarmaktır (Moran, 2016: 188). Gösteren ve göstergeler sisteminden oluşan dil, dış dünyadan bağımsız ve kendi içindeki kurallara göre işleyen bir yapıdır.

Saussure'ün dilbilimsel metoduna karşı çıkan Derrida ise dilin kapalı değil açık örüntüler sistemi olduğunu ve anlamın sonsuz kere üretildiğini ortaya atmıştır. Derrida bu husustaki görüşleriyle yeni bir eleştirinin kapılarını aralar.

"Deconstruction", "Yapısöküm", "Yapı-bozum" gibi adlarla anılan bu yönteme, Paul de Man, J. Hillis Miller ve Geoffrey Hartman katılmıştır (Moran, 2016: 204). "Metin dışında hiçbir şey yoktur" diyen Derrida, Batı düşüncesinde Platondan bu yana gelen "keyfiliği ve temelsizliği" ortaya çıkarmayı amaçlamıştır. Terim, ilk kez *Ses ve Fenomen* adını taşıyan eserde 1967 yılında kullanılmıştır (Rutli, 2016: 52).

Yapısöküm tekniğinin bir diğer yönü ise Batı metafiziğinde mutlak doğru olarak kabul edilenlere farklı açılardan bakılmasının gerektiğini çünkü kesin bir doğrunun olmadığını söylemesidir. Derrida'ya göre bir "kriz" yaşanmaktadır. Hermeneutiğin de dâhil olduğu bu "kriz" dolayısıyla edebiyatta hatta Batı geleneğinde bir sorun olduğunu işaret etmektedir. Buradan hareket eden Derrida, Batı tefekküründeki mutlak doğruları yapısöküme uğratacaktır (Yanık, 91-92).

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tabiat unsurları; hâkim duygunun da karamsarlık olduğu intibaını güçlendirmektedir. Şairin çocuk dünyasında zihninde kalan imaj, işgal altında bunalan bir Antalya algısıdır. Ancak bütün bu karamsarlığın içinde çıkış yine doğadadır, kaçış yine onadır.

Bununla birlikte an, geçmiş ve mitolojik evre olmak üzere üç ayrı zaman katmanının tek bir evrede bütünleştiği şiir, şairin izlenimci dünyasının metne dökülmesi olarak okunabilir. Sanatçı genel olarak herhangi bir insanda olumlu intibalar bırakabilecek unsurları olumsuz anıların içine sıkıştırırken aynı zamanda anı da yakalamaya çalışarak kendince doğanın hüzünlü poetikasını çizer gibidir. Onun penceresi dışa açılan, özgürlüğü işaret eden bir yapıda değil tam aksine dıştan içe kapanan, kıstırılmışlığı ve içe dönmeyi vurgulayan bir görünümdedir. Denilebilir ki Sabri Esat Siyavuşgil, çocukluğunun işgal altındaki Antalya'sında dıştan içe kapanan pencerelerini, içten dışa şiiri üzerinden açma yoluna gitmiştir.

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GİRİŞ

Türkçenin uzun soluklu, aylık, dil ve edebiyat dergilerinden biri olan *Türk Dili Dil ve Edebiyat Dergisi* (kısa adıyla *Türk Dili*), Türk Dil Kurumu (TDK) himayesinde Ekim 1951 tarihinden itibaren yayın hayatına başlar ve günümüze değin gelir. Derginin veri tabanında "Antalya" başlığıyla bir tarama yapıldığında 1950'li yıllardan 2000'li yıllara kadar Antalya şehriyle ilgili sekiz şiir ve bir makalenin yayımlandığı görülür. Ancak İsmail Ünver'in 1984 yılında çıkan makalesinde, 16. yüzyıl şairlerinden Ahmed-i Rıdvan'a ait Antalya hakkındaki iki şiir ele alınıp incelendiğinden, *Türk Dili* dergisinde geçen Antalya konulu şiirlerin sayısı toplam on olarak kabul edilmelidir. Bütün bu şiirler, farklı zamanlarda farklı şairler -ve büyük olasılıkla birbirinden tamamen habersiz kişiler- tarafından kaleme alındığından, şehre dair genelgeçer izlenimleri edebî zemin vasıtasıyla anlamak için önemli imkanlar sunarlar. Şiirlerin en eskisi Ahmed-i Rıdvan'ın *Divan*'ındaki mesnevi ve kaside nazım şekilleriyle yazılmış olanlardır. En yeni tarihli şiir, 2004 yılında yayımlanan Can Şen'in "Antalya" şiiridir. Bunlara ilaveten iki şiir 1955, bir şiir 1956, bir şiir 1962, bir şiir 1973, iki şiir 1990 ve 1999 yıllarında yayımlanmıştır. Geniş bir zaman kesiti içinde ele alınan Antalya'nın tarihî, coğrafî ve doğal özelliklerinin anlatımında kimi ortak yönler dikkat çeker. Bununla birlikte, şiirlerin yazanına ve zamanına bağlı olarak bazı hususiyetler daha çok öne çıkar. Deniz, dağ, iklim, bitki örtüsü ve Selçuklulara uzanan tarihî dokunun lirik ve pastoral bir dille mısralara dönüştüğü eserlerde hiç değişmeyen yön ise Antalya sevgisidir. Bu çalışmanın amacı, söz konusu şiirler aracılığıyla Türk edebiyatına yansıyan Antalya'nın doğa ve medeniyet unsurlarını tespit ederek değerlendirmektir.

ŞEHİR VE EDEBİYAT İLİŞKİSİ

Şehirlerin edebiyata konu teşkil etmesi edebiyat kadar eskiye dayanır. Kurguya dayalı metinlerin olmazsa olmazı mekândır ve bu bağlamda olay örgüsünün aslî unsurlarından birini çevreye dair ayrıntılar meydana getirir. Masal, efsane, destan ve benzeri halk anlatı ürünlerinde mekânsal kısımlar hayalî veya çokça hayalden beslenen yarı gerçekçi yerler olarak ortaya çıkar. Rönesans'la birlikte başlayan süreç içinde roman, hikâye, anı, günlük gibi tamamen veya kısmen gündelik hayatın realitesinden beslenen türlerin ortaya çıkışıyla mekâna dair anlatılar büyük bir önem kazanır. Artık kişi, zaman, dil ve anlatımla beraber devrin yerleşim birimleri de edebî metinlerin demirbaşları içinde yer alır. Hatta kimi eserlerde mekân diğer bütün unsurların önüne geçerek başlı başına odak noktasını oluşturur. Ayrıca şair ve yazarların kendilerine merkez seçtikleri ve eserlerinde ısrarla, tekrar tekrar anlattıkları kentlerle karşılaşılır. Bu durum bazı ediplerin bazı şehirlerle özdeşleşmesine yol açar. Mesela; Franz Kafka Prag, James Joyce Dublin, Yahya Kemal İstanbul, Dostoyevski St. Petersburg, Baudelaire Paris ile beraber anılır. Thomas Mann'ın *Venedik'te Ölüm* romanı İtalya ve Venedik'e ilgiyi artırır. Aynı şekilde romanlar sayesinde dikkat çekici hâle gelen Victor Hugo'nun *Notre Dame'ın Kamburu* romanının işaret ettiği Paris'teki Notre Dame Kilisesi gibi anıtlar da vardır. Türk edebiya-

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ve millî kültüre son derece bağlı olan sanatçıda Antalya sevgisi önemli bir yer tutar (Ayrıntılı bilgi için bk. Fatih Küçükyavuz, "Hâmit Macit Selekler'in Hayatı-Sanatı-Eserleri" başlıklı tez.).

SONUÇ

Şiir en eski ifade araçlarının başında gelmesi hasebiyle insanlık tarihi boyunca varlık gösteren olay, olgu, kişi, yer ve benzerini mısralarına taşır. Bunlar arasında medeniyetin yansımalarını somut ve soyut kültürel miras üzerinden gelecek nesillere aktaran ve insana özgü yapı taşlarını içinde barındıran şehirlere ait olanlar özel bir öneme haizdir. Şehir şiirleri edebî eser olmanın yanında edebî birer kılavuzdurlar. Konu edindikleri şehrin coğrafî, tarihî, sosyal, ekonomik ve kültürel yönlerine ışık tutarlar. Antalya için yazılan şiirler de bu kapsamda değerlendirilebilir. Nitekim *Türk Dili* dergisindeki en eskisi 1955, en yenisi 2004 yılına ait toplam sekiz şiir, hem Türkiye'nin hem Antalya'nın yaklaşık elli yıllık şehirleşme algısına dair ipuçları içerirler. Birbirinden bağımsız şairlerce yazılan bu şiirlerde ortak yönlerin çokluğu Antalya'ya bakışın yıllar geçse de değişmediğini gözler önüne serer. Antalya doğa ve medeniyet şehridir. Denizlerinden dağlarına uzanan bir genişliği bünyesinde barındırırken su, mavi, güneş, ağaç, toprak ile adeta özdeşleşir. İlaveten Selçuklulardan Cumhuriyet'e tarihsel dokusuyla da Türkiye'nin göz bebeği olan şehrin Mustafa Kemal Atatürk ile güçlü bağlarını Fazıl Hüsnü Dağlarca, Cumhuriyet'in 50. Yılı vesilesiyle yazdığı şiirlerden birini Antalya'ya ayırarak belirtir.

Türk Dili dergisindeki Antalya şiirlerini yazanların büyük bir çoğunlukla Antalya'ya Antalya dışından gelen ve gören kişiler olmaları şehre dair ulusal algının tespiti açısından değerlidir. Farklı yıllarda farklı yaş gruplarından farklı sebeplerle aynı şehri mısralara döken şairlerin aynı duygu, aynı algı ve aynı odaklanmalarla yazmaları Antalya'nın değişmez ve tartışmasız taraflarının ortaya çıkmasını sağlar. Böylece Antalya şehrinin doğa ve medeniyet gözdesi bir yer olduğu bir kez de edebiyat aracılığıyla ispatlanır.

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AKDENİZ DOĞASININ ŞÜKRÜ ERBAŞ'IN ŞİİRİNE İZDÜŞÜMÜ

Nesrin ESEN[*]

GİRİŞ

Doğa ve insan, yaşamın var olmaya başladığı günden bu yana değişik formlara bürünerek birlikteliğini sürdürmüştür. Ayrılmaz bir bütün olarak da nitelendirilebilecek bu ilişkinin kökleri, ilkel zamanlarda, doğanın insan için hem vazgeçilmez bir yaşam kaynağı olmasına hem de korkuyla karışık saygı duyulan bir kutsallığın atfedilmesine dayanır (İlboğa ve Aygül, 2015: 66). İlerleyen çağlarda ise bu durum doğanın aleyhinde değişmeye başlamıştır. Özellikle Aydınlanma Çağı ve Antik Yunan Felsefesi, insan ve doğa ilişkisi hakkında ilk görüşleri barındırmaktadır. Bacon'a kadar "insan doğanın bir yardımcısı yorumlayıcısı" (İlboğa ve Aygül, 2015: 67) pozisyonundayken modernleşmeye kadar geçen zamanda insan, doğanın mutlak hâkimi olmuş ve tabiatı tahrip etmeye başlamıştır.

Yaşamı, toplumu ve insanı çeşitli biçimlerle yansıtan edebiyat da doğadan ayrı düşünülemez. Türk edebiyatında, destanlardan halk anlatmalarına kadar her alan ve türde kendisini gösteren tabiat, bazen kahramanların sığındıkları, bazen onlara yol gösteren, bazen iyileştiren, bazen de âşıkları kavuşturan bir ünsiyettedir. Halk edebiyatına ait ürünlerde tabiat, olağanca coşkunluğuyla kendini gösterirken tasavvufi halk şiirinde bir arka plan olarak kullanılmıştır (Yıldız, 2002: 12). Divan edebiyatında ise "tabiat unsurları" estetik birer araç olarak kalıplaştırılmış ve hayali bir perspektifle eserlere girmiştir. Bu sebepledir ki "Divan edebiyatında belirli bir doğa algısından söz etmek zordur." (Akdik, 2018: 9).

18. ve 19. yüzyılda Avrupa'da pek çok alanda yaşanan değişim ve dönüşümler, Avrupa'nın doğaya bakışını değiştirmiştir. Dolayısıyla Batı'yı örnek alan Tanzimat aydınlarında da aynı durum söz konusudur. Recaizade Mahmut Ekrem ve Abdülhak Hamit Tahran'a kadar bu etki, doğanın "soyut ve felsefi plan" çerçevesinde işlenmesine sebebiyet vermiştir. Bu hususa ek olarak doğa, Tanzimat dönemi yazarlarının halkı eğitme ve toplumun gidişatındaki aksaklıklara getirdiği eleştirilerin, mekânsal arka planları olarak eserlerdeki yerini almıştır denilebilir. Tanzimat'ın ikinci döneminden itibaren romantizmin de etkisiyle doğa, duygularla iç içe geçmiştir. Serveti Fünun döneminde doğa, tam anlamıyla "hayali ve psikolojik bir unsur" haline gelir. Zira bu durum, dönem sanatçılarının yine romantizm etkisiyle ortaya çıkan "doğaya kaçma" eğilimlerinin de bir neticesidir (Akdik, 2018: 49). Özetle günümüz yazınına gelene kadar tabiatın pek çok farklı amaç ve yöntemle sanat eserlerine dâhil edildiği görülmektedir.

Edebiyatımızda Akdeniz ve Akdeniz kültürü ise İslami Türk edebiyatı döneminde Türk aydınlarınca çeviriler yoluyla kendini hissettirmeye başlamıştır. Nitekim Türk yazınında Akdeniz'e olan alaka ağırlıklı olarak Yunan ve Latin kültürü üzerine yoğunlaşmıştır. Tanzimat döneminde ilk çeviri roman olan *Télémaque*, bu ilginin bir nüvesidir. Dönemin önde gelen sanatçıları Namık Kemal, Ziya Paşa, Ali Suavi, Ahmet Mithat, Şemseddin Sami, Münif Paşa ve Nabizâde Nazım, Yunan ve Latin mitolojisine eğilmiştir (Kefeli, 1998: 183-184). 1912 yılından itibaren Yahya Kemal tarafından ortaya atılan Yakup Kadri ve Salih Zeki Aktay'ın da temsilciliğini yaptığı Nev-Yunanilik/ Havza Edebiyatı diye anılan akım, Antik Yunan ve Latin edebiyatına olan ilgiyi başka bir boyuta taşımıştır. Av-

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bir varoluş biçimiyle algıladığı, bitki ve çiçeklere dair derin bilgisini Antalya'nın zaman ve mekân düzlemlerine oturtarak işlediği, duygularını aktarmada bir vesile olarak kullandığı söylenebilir.

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VI. BÖLÜM
Şehir, İklim ve Değişim

Sibel MANSUROĞLU

Veysel DAĞ

Ebru MANAVOĞLU

Birtan BOZLU

Sevinç GÜÇLÜ

İhsan BULUT

Bayram TUNCER

Berna ÖZOĞUL

Raziye TANRIVERDİ

ANTALYA HALKININ İKLİM DEĞİŞİKLİĞİ İLE İLGİLİ GÖRÜŞLERİNİN BELİRLENMESİ

Sibel MANSUROĞLU[*] - Veysel DAĞ[**]

GİRİŞ

Dünya nüfusunun yaklaşık %35'i 1960 yılında kentsel alanlarda yaşarken, bu oran 2019 yılında %55'e kadar yükselmiştir (Ballew ve ark., 2019). Dünya genelinde kentsel alanın 2000 yılından 2030 yılına kadar yaklaşık üç kat artması beklenmektedir (SCBD, 2013; Anguluri ve Narayanan, 2017). Bununla birlikte son on yılda turizm, sürekli bir genişleme yaşayarak dünya çapında en büyük ekonomik faaliyetlerden biri haline gelmiştir (Rodríguez-Algeciras ve ark., 2020). Dünya çapında uluslararası düzeyde 2019 yılında 1,46 milyar turist hareketliliğinin yaşandığı belirtilmiştir (UNWTO, 2020). Tüm bunlar kentsel alanların önümüzdeki yıllarda artmaya devam edeceğini, kentlerin boyut ve yoğunluk bakımından hızlı bir şekilde büyüyeceğini, dolayısıyla kentlerin doğal yapısı üzerinde önemli bir baskı oluşturacağını göstermektedir (Nor ve ark., 2017). Bu baskı bugün dünyanın karşı karşıya olduğu en karmaşık ve zorlu sorunlardan biri kabul edilen iklim değişikliği sorununu doğurmuştur (IPCC, 2013; IPCC, 2014). Çoğunlukla fosil yakıtların yanmasından kaynaklanan sera gazı emisyonlarından kaynaklanan iklim değişikliği, çevre ve toplum üzerinde giderek artan zararlı bir etkiye sahiptir (IPCC, 2014).

Günümüzde kentsel alanlar çoğunlukla, sağlıksız yaşam koşulları ve rahatsız edici bir ortam yaratan ve aynı zamanda iklim değişikliğinin etkilerinin hızlanmasına yol açan özelliklere sahiptir. Özellikle yüksek nüfus yoğunluğu, açık ve yeşil alan yetersizliği, hava kirliliği, gürültü, ısı adası etkisi, trafik yükü ve çevreye zararlı günlük insan aktiviteleri şehirlerin bozulmasına neden olan sorunlardan bazılarıdır. Bu özellikler kent iklimini etkilerken, kentsel dokuda önemli bir mikro iklim ihtiyacının sağlanması için organize ve ciddi müdahaleler gerektiğinin de göstergeleridir (Teli ve Axarli, 2008).

Kentleşme, kişilerin arazi kullanımı, ulaşım, endüstriyel ve tarımsal üretim, tüketim ve sosyal faaliyet biçimlerini değiştirdiğinden doğal kaynakları olumsuz etkilemektedir. Verimli tarım alanları, ormanlar, deniz kıyıları ve akarsu kaynakları çevresinde yoğunlaşan plansız kentler, bu alanlarda ekolojik açıdan geri dönüşü zor kayıplara yol açmaktadır. Doğal kaynaklarımızın korunması ve özelliklerine uygun kullanılması açısından da önem taşıyan peyzaj planlamanın ülkemiz planlama sürecinde özellikle de kent planlamada yer bulması kaçınılmazdır (Mansuroğlu ve Dağ, 2019).

Küresel boyutta hava sıcaklığının artması yoğun ve aşırı iklim olaylarının ortaya çıkmasına neden olabilmektedir (Seneviratne ve ark., 2014; Fischer ve Knutti, 2015; Matthews, 2018). Bu durumun bir sonucu olarak, iklim değişikliği çağı olarak kabul edilen günümüzde siyasetten halk sağlığına kadar her alanda iklim değişikliği ve etkileri ile ilgili konulara büyük ilgi gösterilmektedir (Frohlich ve Matzarakis, 2018). Çünkü iklim değişikliği toplumun tümünü ilgilendiren farklı sosyal ve ekonomik sektörler (eğitim, sağlık, tarım, ulaşım, inşaat ve turizm) üzerinde ciddi etkilere yol açmakta ve faaliyetlerini olumsuz etkileyebilmektedir (Radinovic ve Curic, 2014).

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törün iklim değişikliğinden doğrudan zarar görmesi halkın bu konudaki görüşleri üzerinde etkili olabilir. Bununla beraber çevre konularındaki eğitimin yetersizliğine bağlı, çevre sorunlarının doğuracağı sonuçlar konusundaki bilgi ve tecrübe eksikliğinin toplumsal tepki gösterilmesini engellediği düşünülmektedir. Bu çalışmadan elde edilen veriler ışığında,

- Antalya'nın kentsel gelişiminde iklim değişikliği ile mücadelede karbon yutak alanı olması itibariyle önem taşıyan doğal alanları korunmalı,
- Ekolojik yapıyı baz alan ve kent gelişimini ekosistem çerçevesinde yönlendiren, biyolojik çeşitliliği koruyan imar planları hazırlanmalı,
- Kentsel yeşil alanlarda sulama ve diğer bakım işlemlerini azaltan ve doğal bitki türlerinin kullanıldığı kurakçıl peyzaj gibi doğa dostu uygulamalar kullanılmalı,
- Kentiçi ulaşımda motorlu taşıt trafiğini azaltıcı toplu ulaşım ve bisikletli ulaşım olanakları geliştirilmeli,
- İklim değişikliği ile mücadelede küresel, ulusal, bölgesel ve yerel boyutta önlemler uygulanmalı,
- İlgili kurum ve kuruluşların desteği ile halka iklim değişikliği ve etkileri konusunda eğitim çalışmaları verilmeli,
- Yerel yönetimler başta olmak üzere hemen her konuda halkın görüşlerinden yararlanılarak, insanların çevresi ile bütünleşmesi ve sürdürülebilir yaşam hakkında yeterli bilgi edinmesi sağlanmalıdır.

Sonuç olarak, iklim değişikliğinin dünyanın her yerindeki insanlar ve diğer canlılar için çeşitli etkileri söz konusu olabilmektedir. Yöneticilerin ve bireylerin bu zorlu konuyu birlikte değerlendirmede, anlamlı adımlar atması için halkın görüşlerini ortaya koyan ve aynı zamanda halkı düşünmeye sevk eden anket çalışmalarının düzenli aralıklarla yapılması ve iklim değişikliği ile mücadelede buna uygun stratejilerin geliştirilmesi önem taşımaktadır.

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ANTALYA'DA İKLİM DEĞİŞİKLİĞİNE DUYARLI PLANLAMA STRATEJİLERİNİN OLUŞTURULMASI

Ebru MANAVOĞLU[*]

GİRİŞ

Kent, belirli bir alanda belirli bir nüfus büyüklüğüne ve yoğunluğuna ulaşmış olan, insanların barınma, çalışma, ulaşım ve dinlenme fonksiyonlarına cevap veren, çevresine oranla bir merkez oluşturan, toplama ve dağıtım merkezi olarak tarımsal ve tarımsal olmayan (sanayi-hizmet) faaliyetlerin tümünün kontrol yeri olan yasal bir yerleşim birimidir. Kentler, Avrupa Birliği Kentsel Çevre Tematik Stratejisinde belirtildiği üzere, çevresel, ekonomik ve sosyal konuların en güçlü şekilde buluştuğu alanlardır. Kentsel alanlar ülkelerin sürdürülebilir gelişme hedeflerinin gerçekleşmesinde önemli bir rol oynamaktadır.

Günümüzde dünyadaki insanların yarısından fazlası şehirlerde yaşamaktadır. Kentler günümüzde de gelecekte de insanların çoğunun yaşadığı ve yaşayacağı yerler olacaktır. Dünyadaki günümüzde yaklaşık 7,9 milyar olan insan sayısı 2050 yılında 9,7 milyara ulaşacağı tahmin edilmektedir. Artan nüfusla birlikte tüketim talebi de artmakta ve insanlığın ayak izi, hem ekolojik sistemler hem de sosyo-ekonomik sistemler üzerinde kat be kat büyümektedir. Enerji talebi, Su kullanımı, şehirleşme ve ulaşım artışı; iklim değişikliğine neden olan insan faaliyetleri sonucu oluşan sera gazlarının artışı, orman ve arazi kaybı, küresel biyosfer azalması üzerinde etkileri her geçen gün daha da dikkat çekmekte ve dünya gündemini oluşturmaktadır. Bulunduğumuz dönemin en kritik konusu küresel ısınmanın bu yüzyıl içerisinde 1,5 °c içerisinde tutulabilmesidir. Bunun için de 2030 yılına kadar gerekli sistemsel düzenlemeleri yaparak dünyamızı 1,5 derece ısınma içerisinde tutabilme şansımız vardır. Bu sebeple artık iklim değişikliği demiyoruz, iklim krizi diyoruz... Çevre ve toplum dengelerinin ekonomik modellerin içerisine katılması, dünyanın sürdürülebilirliği için bir zorunluluktur. Enerji, materyal, gıda ve su tüketiminin durmadan arttığı dünyada kent sistemleri daha sürdürülebilir çözümleri uygulaması gerekmektedir (Yücel, Kurnaz 2021).

Hükümetler arası İklim Değişikliği Paneli, insan faaliyetlerinin atmosferde yarattığı etkinin sonucunda küresel ortalama sıcaklıklarda artış yaşandığını ortaya koymuştur. Atmosferdeki sera gazlarının oranı, 1750'li yıllarda başlayan sanayi devrimi sonrasında artmaya başlamış, karbondioksit oranı %40'lık bir artış göstererek 280 ppm'den 394 ppm'e ulaşmıştır. Hükümetlerarası İklim Değişikliği Paneli'ne (IPCC) göre karbondioksit oranındaki artış öncelikle fosil yakıt kullanımından kaynaklanmaktadır. Kayda değer ikinci etken, başta ormansızlaşma olmak üzere arazi kullanımındaki değişimdir. İklim değişikliğinin etkisi sıcaklıklardaki artıştan ibaret değil. Kuraklık, seller, şiddetli kasırgalar gibi aşırı hava olaylarının sıklığı ve etkisinde artış, okyanus ve deniz suyu seviyelerinde yükselme, okyanusların asit oranlarında artış, buzulların erimesi gibi etkenler sonucunda bitkiler, hayvanlar ve ekosistemlerin yanı sıra insan toplulukları da ciddi risk altındadır.

Bilim dünyası, iklim değişikliğinin yıkıcı etkilerini en aza indirmek için ortalama sıcaklıklardaki artışın azami 2°C ile sınırlanması gerektiğini belirtiyor. Bu hedefin tutturulması için atmosferdeki CO_2 oranının 450 ppm seviyesini aşmaması gerekmektedir (www.wwf.org.tr). Kentlerin hızlı bü-

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ğu kadar imajına da önemli katkı sağlamakta olup, bunların devamlılığı, kentin sağlıklı bir çevreye sahip olması bakımından önem taşımaktadır.

Antalya kent genelinde yer alan doğal ve kültürel değerler incelendiğinde bunların bir ekolojik planlamaya imkan verdiği görülmektedir. Ayrıca kenti kuzeyde çevreleyen orman alanları, doğusunda yer alan tarım alanları batısında yer alan orman ve tarım alanları ve güneyde yer alan Akdeniz kıyı şeridi kent içi yeşil alanların bağlanması ve bir ekolojik ağ oluşturmak için imkan sunmaktadır.

Antalya kentinin Yeşil Mutabakat doğrultusunda belirlenen stratejiler doğrultusunda planlama stratejilerini yeniden oluşturmalı ve planlama kararlarına aktarmalıdır.

Gelecekte Antalya için Sürdürülebilir bir şehri oluşturma çabası içinde olunmalıdır. Antalya Sürdürülebilir bir kent olmak istiyorsa bu isteğini açık bir şekilde ifade eden kentin geleceğini tasvir eden vizyonunun hazırlanması ve yayınlanması gerekmektedir. Böylece katılımcılıkla hazırlanan kent vizyonu kentin hemen hemen her sektörüne dokunan uzun dönemli kentsel bir değişim için hedeflerini belirlemeli ve stratejilerini eylem programlarını oluşturmalıdır. Bu süreçte halk desteğini sağlamalı ve sivil enerjiyi harekete geçirmelidir. Farklı bakış açılarını bir araya getirmek, akademi, iş dünyası, sivil toplum, kamu kurumlarının birlikte düşünmesi gerekmektedir.

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KENTLEŞME SÜRECİNDE ANTALYA-FABRİKALAR MAHALLESİ'NİN DEĞİŞİMİ

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GİRİŞ

Sanayileşmeyle birlikte kentlerin önemi günden güne artmıştır. Kent merkezlerinin çeperlerine inşa edilen endüstri mekânları, kaçınılmaz olarak iş gücüne ihtiyaç duymakta ve emeklerini satacak işçi talep etmektedir. Makineleşmeyle birlikte kırsal alanın azalan cazibesi de kitleleri endüstri mekânlarının çevrelediği kentsel bölgelere yöneltmiştir. Kentsel bölgelere ekonomik gayelerle yapılan ve iç göç adını verdiğimiz bu hareketlilik sonucunda, özellikle kent çeperlerinde yer alan endüstri mekânlarının etrafında gecekondulaşmayı da beraberinde getirmiştir.

Çalışma sahalarına yakın olması, benzer sosyo-kültürel pozisyonda yer alan bireylerin toplanmasından dolayı paralel bir sosyal yörüngeye sahip insanların birlikte yaşaması, kırsal yerleşimlere olan fiziki ve toplumsal benzerlikler gibi sebeplerden dolayı göç eden kesim tarafından tercih edilen gecekondu mahalleleri 1990'lı yıllardan itibaren kentleştirilmeye başlanmış ve kentlileşmeye dayanan bir adaptasyon sürecine tabi olmuştur. Kentleşme olarak ifade ettiğimiz bu süreç Türkiye'nin hemen her bölgesinde deneyimlenen bir toplumsal olay olarak karşımıza çıkmaktadır.

Bu çalışmada da Antalya'nın Kepez ilçesinde yer alan Fabrikalar Mahallesi'nin kentlileşme, apartmanlaşma sürecini ve mahalle sakinlerinin gecekondulardan apartmanlaşmaya geçiş süreçlerinde kentsel dokuyu, kentliliği, endüstriyel mekânları ve bu mekânların dönüşümünü anlamlandırma biçimlerine odaklanmaktadır. Mahallenin tarihsel süreç içerisinde gelişen kent yaşamı göz önüne alınarak, bu çalışma kentleşme, kent kimliği, kentsel mekân ve uyum kavramları üzerinden değerlendirilmiş ve nitel bir araştırma olarak tasarlanmıştır.

Araştırmanın hedefleri doğrultusunda ilk olarak kent ve göç kavramları birbiriyle ilişkili olarak açıklanmış, Türkiye'de kent, kentleşme ve iç göç süreçleri açıklanmıştır. Ardından, kentlileşme ve kent aidiyeti açısından bireyin toplumsal yaşamında önem arz eden kentsel bellek, mekânsa hafıza ve endüstri mekânları üzerinde durulmuştur. Sonrasında, araştırmamızın hedef bölesi olan Antalya kenti, kepez ilçesi ve fabrikalar mahallesinin tarihsel süreci, sanayileşme faaliyetleri ve coğrafidemografik yapısı hakkında bilgiler verilmiştir. Son olarak, derinlemesine görüşmelerden elde edilmiş verilerin araştırmanın sorunsalları doğrultusunda analizi, alt başlıklar halinde ortaya koyulmuştur.

KENT VE GÖÇ KAVRAMLARININ BİRLİKTELİĞİ

Kent ve kentleşme süreci toplumsal gelişmelerle birlikte yakın tarihin hemen her döneminde ve her coğrafi bölgede deneyimlenen, toplumsal yaşamda devamlı olarak gelişim gösteren ve sosyoloji alanını da her daim meşgul eden kavramlar olarak karşımıza çıkmaktadır. Kentler toplumsal yaşamda bireylerin ortak ihtiyaçlarını verimli bir şekilde karşılayabilmek adına belirli bir bölgede etkileşim halinde bulundukları ve yaşamlarını idame ettirdikleri sosyal, kültürel ve fiziki yaşam alanları şeklinde ifade edilebilir (Alver, 2019: 11). Kentsel alanlarda bireyler ekonomik, siyasi, sos-

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rinde ve toplumsal yaşamlarının pek çok noktasında birer belirleyici ve hatırlatıcı hale gelmiştir. Fabrikadaki işçilerin emekli edilmesinin ardından, fabrikaların 2000'li yıllara doğru tek tek yıkılması ve yerlerine yeni kentsel mekânların inşa edilmesi fabrikaların mahalle sakinleri için anlamını belirli ölçüde değiştirse de önemini kaybettirmemiştir.

Fabrikalar mahallesi sakinlerinin kente bakış açısını ve kenti anlamlandırma biçimlerini kökten değiştiren olay apartmanlaşma süreci olmuştur. 2000'li yılların başında kat karşılığı satışların ardından, gecekondulardan apartman dairelerine geçen ve mekânik dayanışma halini terk etmek zorunda olan mahalle sakinleri kentlileşme sürecine hızlı bir şekilde adapte olmak durumunda kalmıştır. Fabrikaların yerini yeni kentsel mekânların alması ve apartmanlaşma ile mahallenin kısa bir süre içinde hızlı bir şekilde değişen fiziki dokusu, doğal bir sonuç olarak mahalle sakinlerinin kolektif-kentsel belleğini de dönüştürmüş, bulundukları toplumsal yaşam alanını anlamlandırma biçimlerini değiştirmiş ve kentli olmaya yöneltmiştir.

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KIRSAL KONUT EKOLOJİSİ AÇISINDAN GELENEKSEL İBRADI (ANTALYA) EVLERİ

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GİRİŞ

Kırsal yerleşmelerde üzerinde durulması gereken en özel şekillerden ve konulardan biri de meskenlerdir. Mesken esasen insanın yaşadığı sosyal ekonomik unsurları içinde barındıran konutu ifade eder. Halk(kırsal) mimarisi, genel etmenler altında gelenekselleşen, anonim bir tasarım sürecinde oluşan bir mimari olarak tanımlanmaktadır. Bu mimari, söz konusu toplumun değer yargılarını, dünya görüşlerini, gelenek-görenek ve inanç sistemlerini, aile ve akrabalık bağlarını, komşuluk ilişkilerini anlamada ve anlatmada kaynaklık eden en önemli verilerden biridir (Baran, 2006:142). Ayrıca meskenler, insanların temel ihtiyaç hiyerarşisinde barınma ihtiyacını gidermeye yönelik olarak oluşturulmuş doğal veya yapay ortamlardır. Toplayıcılık evresinde mağara ve ağaç kovuklarıyla başlayan mesken serüveni, günümüzde yükseklikleri onlarca katla ifade edilen binaların yapılmasıyla devam etmektedir. Günümüzde, şehirsel mekânlarda temel barınma ihtiyacının ötesinde işlevler yüklenmekte olan binalar söz konusu olmakla birlikte, kırsal alanda halen belirtilen temel ihtiyacı sağlamaya yönelik meskenler varlığını sürdürmeye çalışmaktadır (Bakırcı, 2016).

Kırsal meskenler, barındırdıkları özellikler ile toplumun ihtiyaçlarına göre nasıl şekillendirildiğini, aile yapısına göre nasıl inşa edildiğini ve buna bağlı olarak yapılan eklentilerin özelliklerini, dini hayatın etkisini, kadının toplum içerisindeki yerini, sosyal ilişkilere göre nasıl plânlandığını gösterir (Bulut vd., 2017,1705). Aynı zamanda fiziki çevrenin etkisinin insan tarafından olumlu şekilde nasıl kullanıldığını göstermesi bakımından maddi kültürün güzel bir yansıtıcısıdır. Fiziki çevrenin etkileri veya doğal koşullar yerleşme yerinin seçiminde uygun olan veya uygun olmayan etkileri ilk belirleyici etkenler olmaktadır. Bunu yapı malzemesi ve iklim şartlarının etkisi takip etmektedir. Ancak fiziki coğrafya şatları ile birlikte belirleyici diğer etkenler kültürler ve inançlardır (Suher, 1966; Gök ve Kayserili, 2010). Başka bir anlatımla meskenler, sadece doğal çevrenin şekillendirdiği eserler değillerdir. Bunların yapılış ve şekillenmelerinde, ailelerinin gelenek ve görenekleri, sosyal, ekonomik ve kültürel düzeyleri ile uğraşılan ekonomik faaliyetler gibi, beşerî faktörler de etkili olmaktadır. Nitekim insanın günlük temel ihtiyaçları yanında, geçimini sağlamak üzere sürdürmek zorunda olduğu ekonomik faaliyetler ve bu faaliyetin çeşidi, ev ve eklentilerinin şekillenmesinde, doğal ve sosyal faktörler ile birlikte önemli bir boyutu oluşturmaktadır (Bulut vd., 2016: 300). Eski tip meskenlerinin inşasında çevreden temin edilen malzemelerin etkileri görülürken, planlarında gelenek ve göreneklerin yanı sıra kültürel ve ekonomik faaliyetlerin de önemli rolü olmuştur. Gerçekten de, evin kimin için yapıldığı, kimlerin yaşadığı, ev içinde nasıl bir nizamın hüküm sürdüğü ve bu nizamın eve nasıl bir görünüm kazandırdığı, ev halkının kendi yaşantıları ile ev yapısı arasındaki ilişkilerin önemi ve derecesi gibi özellikler, evin beşerî çevresini meydana getirir (Tunçdilek, 1967: 66- 67).

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BALON BALIĞI ZEHİRLENME VAKALARI İLE POPÜLASYON VE STOKLARININ AZALTILMASINA YÖNELİK DEVLET DESTEKLİ ÇALIŞMALAR

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GİRİŞ

Süveyş Kanalı'nın açılmasının ardından Akdeniz, uzun süredir yoğun bir şekilde Hint-Pasifik türlerine maruz kalmaktadır (Zenetos vd., 2012; Katsanevakis vd., 2014; Ayas vd., 2018). İklim değişikliğinin etkisiyle Akdeniz'de sürekli artan deniz suyu sıcaklığı, tropikal deniz türlerinin Akdeniz'e geçişine, popülasyonların oluşmasına ve dağılımlarının genişlemesine neden olmaktadır (Lejeusne vd., 2010; Kletou & Hall-Spencer, 2012; Ayas vd., 2018). Son yıllarda Akdeniz'de sayıları artan yabancı türlerin Akdeniz üzerine etkileri ekonomik ve ekolojik alanlarda sınırlı kalmayarak, insan sağlığı üzerine de olumsuz etkileri gözlenebilmektedir (Bilecenoğlu, 2010; Köşker vd., 2015). İnsan sağlığı üzerine olumsuz etkileri olan türlerden biride Akdeniz'de yaşayan balon balıklarının çoğunluğunu içeren Tetraodontidae familyası üyesi balon balıklarıdır (Bilecenoğlu, 2010). Balon balıkları Akdeniz'de hızla yayılmakta, çoğalmakta ve diğer türlerle ile rekabet etmektedir (Aydın, 2011). Balon balığı türlerinin hızla yayılmasının nedenleri arasında yüksek doğurganlık bulgusu dikkate alınmalıdır (Farrag, 2019).

Balon balıkları tetrodotoksin (TTX) adı verilen bir nörotoksin içerir. TTX bilinen en güçlü deniz kökenli organik zehirdir. Protein yapıda olmamasından dolayı ısı değişimlerine karşı duyarsızdır. TTX siyanüre oranla 1200 kat, morfine oranla 3000 kat daha etkilidir. (Nader vd., 2012; Köşker vd., 2015).

Bu çalışmada insan sağlığına tehdit oluşturan balon balıklarına ait zehirlenme vakaları ile Türkiye'de balon balıklarının popülasyon ve stoklarının azaltılmasına yönelik devlet destekli çalışmaları ortaya koymak amaçlanmıştır.

MATERYAL VE YÖNTEM

Türkiye ve dünyada insan sağlığına tehdit oluşturan balon balıklarına ait zehirlenme vakaları ile Türkiye'de balon balıklarının popülasyon ve stoklarının azaltılması yönelik devlet destekli çalışmaları ortaya koymak için balon balığında bulunan tetrodotoksinin özellikleri, zehirlenme semptomları ve tedavisi, Türkiye ve dünyadaki balon balığı zehirlenme vakaları, Türkiye'de balon balıklarının popülasyon ve stoklarının azaltılması yönelik devlet destekli çalışmalar ve ulusal mevzuat incelenmiştir.

BULGULAR

Türkiye Denizlerinde Bulunan Balon Balığı Türleri ve Toksiteleri

Türkiye denizlerinde Tetraodontidae familyasına ait 8 tür (Bilecenoğlu vd., 2014; Ergüden vd. 2017) ve Diodontidae familyasından 1 tür (Ergüden vd. 2012) balon balığı bulunmaktadır. Türkiye denizlerinde balon balığı türlerinin yayılımı devam etmektedir. Tetraodontidae familyasına ait türlerden *Lagocephalus sceleratus* Karadeniz'de Sinop İli Türkeli sahilinden (Bilecenoğlu & Öztürk;

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spinosissimus, T. flavimaculosus)'nin avcılığının izne tabi olduğu, avcılığına ilişkin usul ve esasların Tarım ve Orman Bakanlığınca belirleneceği düzenlenmiştir (GTHB, 2016; TOB, 2020). Amatör balıkçılıkta ise balon balıklarının karaya çıkartılmaması hususunda herhangi bir kısıtlama bulunmamaktadır (TOB, 2020).

Türkiye'de Balon Balıklarının Popülasyon ve Stoklarının Azaltılması Yönelik Devlet Destekli Çalışmalar

Türkiye'de Balon Balığı Avcılığının Desteklenmesine Dair Tebliğ (Tebliğ no: 2020/37) 02 Aralık 2020 tarihinde 31322 sayılı Resmi Gazete'de yayımlanmıştır. Söz konusu Tebliğ ile *L. sceleratus* türü balon balığının kuyruğunun her bir adetine 5 TL olacak şekilde 1 milyon kuyruğa kadar destek verileceği ve kuyruk alımının 31.12.2020 tarihi mesai bitimine kadar yapılacağı düzenlenmiştir.

Destek çevirme ve sürütme ağları dışında avcılık faaliyetinde bulunan, geçerli bir balıkçı gemisi ruhsat tezkeresine sahip olan ve istilacı balon balığı türünün (*L. sceleratus*) Akdeniz ve Ege Denizine kıyısı olan illerde avcılığını yapan balıkçıları kapsamıştır (TOB, 2020b). Balon balığı avcılığı yapacak balıkçı gemilerinde ihtiyaç duyulacak koruyucu eldiven, sızdırmaz poşet ve benzeri malzemelerin bulundurulması zorunlu tutulmuştur (TOB, 2020b). Avlanılan balon balıkları, etik kurallar çerçevesinde balığın kafasına tek seferde sertçe vurularak öldürüleceği, balon balığının kuyruğu dışındaki kısmı karın bölümü yarılarak denize atılacağı ve sadece kuyruğunun belirlenen noktalardan karaya çıkartılacağı yasal düzenlenmiştir (TOB, 2020b). Balon balıklarının kıyıya bir deniz mili mesafeden daha yakın noktalarda, koylarda, liman ve barınak içlerinde kesinlikle denize atılamayacağı yasal olarak zorunlu tutulmuştur (TOB, 2020b).

Devlet destekli Aralık 2020 tarihinde yapılan balon balığı avcılığında, bir aylık sürede 36 bin civarında Antalya ve ilçelerinden ve az sayıda da Ege Denizi'nden toplam 46 bin 192 adet balon balığı avlanmıştır (İH, 2021). Balon balıkları bütün olarak karaya çıkartılamayacağından (TOB, 2020b), teknede avlanan balon balıkları bilimsel olarak da kabul edilen bir yöntemle kafasına sertçe vurularak tek seferde öldürülerek, kuyrukları kesilmiştir. Kesilen kuyruklar sızdırmaz bir torbalara konulmuştur. Gövdesi de karnı yarılarak karadan en az 1 mil açıkta denize bırakılmıştır (İH, 2021). Kuyruklar da Atık Yönetimi Yönetmeliği kapsamında hayvan dokusu bertarafına uygun olarak yetkili kuruluşlar tarafından usulüne uygun şekilde bertaraf edilmiştir (İH, 2021). Devlet destekli balon balığı avcılığı Aralık 2020 tarihinde belirlenen kurallar kapsamında gerçekleştirilmiş olup, balıkçılar tarafından büyük bir talep görmüştür (Diken, 2020; HTC, 2020; TRTH, 2021b).

Yine devlet desteği 3942 sayılı Cumhurbaşkanı Kararı ile "Balon Balığı Avcılığının Desteklenmesi Hakkında Karar" başlığı ile 03 Mayıs 2021 tarihli 31474 sayılı Resmi Gazetede yayımlanmıştır. 3942 sayılı Cumhurbaşkanı Kararı ile *L. sceleratus* türü balon balığının her bir adetine 5 TL (500.000 adete kadar) ve diğer balon balığı türlerinin de her bir adetine 0,50 TL (5.000.000 adete kadar) olacak şekilde destek verileceği düzenlenmiş olup, balon balığı avcılığının desteklemesinin 2021, 2022 ve 2023 yıllarını kapsayacağı da açıklanmıştır. İkinci kez devlet destekli balon balığı avcılığı 2021 yılı Temmuz ayında geçerli ruhsat tezkeresine sahip balıkçı gemileri tarafından gerçekleştirilmiş olup, büyük ilgi görmüştür (Takvim, 2021; TRTH, 2021b).

TARTIŞMA

Türkiye denizlerinde Tetraodontidae familyasına ait 8 tür, Diodontidae familyasından 1 tür balon balığı bulunmaktadır. Türkiye denizlerinde balon balığı türlerinin yayılımı devam etmektedir. Bilecenoğlu & Öztürk (2018) tarafından *L. sceleratus* türü balon balığı Karadeniz'de Sinop İli Türkeli sahilinden bildirilmiştir.

Balon balıkları TTX adı verilen bir nörotoksin içerir. TTX bilinen en güçlü deniz kökenli organik zehirdir. TTX yıkama, ısıtma, dondurma gibi işlemlerle balık etinden uzaklaştırılamamaktadır. Bu nedenle TTX içeren balon balığı türlerinin yayılımı insan sağlığı ve gıda güvenliği açısından üzerinde dikkatle durulması gereken bir husustur. Aynı husus Köşker vd. (2015) tarafından da dile getirilmiştir.

Balon balıklarının tüketilmesi sonucu Japonya, Malezya, Tayland, Bangladeş, Brezilya, Avustralya, Amerika Birleşik Devletleri, Çin ve Singapur'da 1886-2021 tarihleri arasında yaklaşık toplam 4.324 kişinin ölümü kayıtlara geçmiştir. Türkiye'de ise 2016-2021 tarihleri arasında balon balıklarına ait 3 kişinin ölümü medyada haber yapılmıştır. Medyada haber yapılan Türkiye'deki zehirlenme vakaları incelendiğinde vakaların bilgi eksikliğinden olduğu gözlenmiştir. Bu durum Türkiye'de balon balıkları hakkındaki bilinçlendirme ve bilgilendirme çalışmalarına ve su ürünlerinin karaya çıkarıldığı ve satışının yapıldığı noktalardaki denetimlere ağırlık verilmesi gerektiğine işaret etmektedir.

Avrupa Birliği Tetraodontidae ve Diodontidae familyalarında yer alan balon balıklarının satışını yasaklamıştır. Türkiye'de de balon balığı türlerinin popülasyon ve stoklarının azaltılması amaçlandığından ticari olarak balon balığı türlerinin avcılığının Tarım ve Orman Bakanlığı'nca belirlenecek usul ve esaslar kapsamında izne tabi olduğu yasal olarak düzenlenmiştir. Ancak amatör balıkçılık tarafından avlanan balon balığı türlerinin karaya çıkarılmaması hususunda herhangi bir düzenleme yoktur.

Devlet destekli balon balığı avcılığı 2020 ve 2021 yıllarında birer defa gerçekleştirilmiş olup, balıkçılar tarafından büyük bir talep görmüştür. Devlet destekli balon balığı avcılığının 2022 ve 2023 yıllarında da düzenleneceği yasada belirtilmiştir.

SONUÇ

İnsan sağlığını tehdit eden balon balığı türlerinin tüketiminden kaynaklı TTX zehirlenmelerine yönelik kamuoyunu bilinçlendirme çalışmalarına ve su ürünlerinin karaya çıkarıldığı ve satışının yapıldığı noktalardaki denetimlere ağırlık verilmesinin önemli olduğu düşünülmektedir. Balon balığı türlerinin hızla yayılmasının nedenleri arasında yüksek doğurganlık bulgusu dikkate alındığında, devlet destekli balon balığı avcılığının devam ettirilmesinin balon balığı stoklarının baskılanması ve popülasyonun azaltılması açısından faydalı olacağı değerlendirilmektedir. Amatör balıkçılık tarafından avlanan balon balığı türlerinin karaya çıkarılmaması hususunda da yasal olarak bir düzenlemese getirilmesi kıymetlendirilmektedir.

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Mehmed Muizzüddîn Celvetî'nin

VÂKIÂT-I ÜFTÂDE

SEÇKİSİ

METİN TRANSKRİBE VE TAHLİLİ

SAMİ BAYRAKCI

MEHMED MUİZZÜDDÎN CELVETÎ'NİN
VÂKIÂT-I ÜFTÂDE
SEÇKİSİ

[METİN TRANSKRİBE VE TAHLİLİ]

SAMİ BAYRAKCI

MEHMED MUİZZÜDDÎN CELVETÎ'NİN VÂKIÂT-I ÜFTÂDE SEÇKİSİ
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MEHMED MUİZZÜDDÎN CELVETÎ'NİN
VÂKIÂT-ı ÜFTÂDE
SEÇKİSİ

[METİN TRANSKRİBE VE TAHLİLİ]

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İÇİNDEKİLER

ULUSLARARASI İLETİŞİM, HABER AJANSI VE HABER

Bünyamin AYHAN[1]

Giriş

Bu çalışma haber ajansları odağında uluslararası iletişim, iletişim düzeni ve bu sistem içerisinde haber olgusunu ele almaktadır. Haber olgusu, tarihsel süreçte insan ve toplum ilişkileri ile oluşmaya başlasa da çalışmada haber ajansları çerçevesinde ele alınacaktır. Özellikle küresel sistemin bir parçası olan haber ve habercilik olgusu öne çıkartılacaktır. Böylece haberin içinde bulunduğu piyasa şartları ve uluslararası iletişim sistemindeki emperyalist yapılar üzerinde durulacaktır. Doğal olarak bu yapının ana taşıyıcısı haber ajanslarıdır. Ajans kurma, kurumsallaşma ve sürekliliği sağlama, birey veya toplumların yaptığı ticari bir işten öte devletlerin ve uluslararası şirketlerin merkezde olduğu bir yapıya işaret etmektedir. Örneğin modern anlamda kurulan ilk haber ajansı Havas'ın faaliyetleri ve geçirmiş olduğu aşamalar, ticari, siyasi ve örgütlenme açısından sistemin görünenden farklı ardıllarının olduğunu göstermektedir. Bunlara ilave olarak günümüzde dijital teknoloji ve teknik araçların neticesi olan yapılar ve bunların bilgi ve haber olgusuna yaptıkları etki ve katkı, ajansların işlevlerinde değişime neden olmuştur.

Uluslararası iletişim birçok olguyu aynı anda bünyesinde taşıyan toplumların benzerlik ve farklılıklarını ortaya çıkaran bir olgudur. Bu açıdan iletişim olgusunun uluslararası hale

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BÜYÜK VERİ VE VERİ GAZETECİLİĞİ

Selahattin ÇAVUŞ[1]

Giriş

Bilgisayar teknolojileri, gazetecilikte işleri kolaylaştırmak ve haber üretiminde doğruluğu arttırmak amacıyla 1952 yılından bu yana artan yoğunlukta kullanılmaktadır. Bilgisayar Destekli Habercilik (Computer Assisted Reporting/CAR) adı verilen ilk gazetecilik biçiminde, haberin hammaddesi olan verinin sayısal ortamda en doğru şekilde analiz edilmesi ve habere dönüştürülmesi amacına uygun olarak bilgisayar ve çeşitli yazılımların kullanımına yönelim olmuştur. Böylece bilgisayar teknolojileri, haberciliğin temel ilkelerinden olan doğruluğun tesisinde, haber üretim sürecinin bir parçası haline gelmiştir. Ne var ki bilgisayar destekli gazetecilik, 1990'lı yıllara gelindiğinde bilgi ve iletişim teknolojilerinin gelişimiyle gözden düşmüş, diğer yandan kavramın isim babası Philip Meyer, ağ ve yazılım altyapısının ulaştığı seviye karşısında terimin artık yetersiz kaldığını itiraf etmiştir. Yeni dönemde veri tabanlarının büyümesi ve haber merkezlerinin dijital altyapısının gelişmesi ile daha çok Büyük Veri (Big Data) ve Veri Gazeteciliği (Data Journalism), araştırmacı ve uygulayıcıların ilgisini çekmeye başlamıştır.

Büyük veri, ilk kez 1997 yılında kullanıldığından bu yana farklı disiplinlerin ilgi alanına giren bir kavramdır. II. Dünya Savaşı'ndan sonra yaşanan teknolojik gelişimin tüm insanlık tarihiyle eşit olduğu varsayımıyla birlikte düşünüldüğünde,

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İNTERNETLE BİRLİKTE DÖNÜŞEN HABERCİLİK: TIK HABERCİLİĞİ

Cihan ÇAKIR[1]
Mihrali KÖSELİÖREN[2]

Giriş

Kitle medyasının ortaya çıkışıyla birlikte enformasyona yönelim artmış ve bu durum haberleşmeyi önemli hale getirmiştir. Gazeteyle başlayan geleneksel habercilik anlayışı daha sonra radyo ve televizyonun icadıyla birlikte gelişimini devam ettirmiştir. Ancak tek yönlü enformasyon aktarımının öncüsü olan kitle iletişim araçları (KİA) arasına bilgisayar ve internetin eklenmesi, internet gazeteciliğinin doğmasını mümkün kılmıştır. Böylelikle mecranın özelliklerine göre şekillenen gazetecilik pratikleri birtakım değişikliklere neden olmuştur. Bu durum haberin biçimi, içeriği, maddi gelirleri, eşik bekçiliği ve hedef kitleyle olan etkileşimi gibi birçok unsurda önemli değişiklikler yaratmış ve yeni gazetecilik türlerini ortaya çıkarmıştır.

İnternetle birlikte zemin bulan yeni gazetecilik türlerinin temelinde etkileşim, hız, multimedya, arşivleme, kesintisizlik ve ilgi çekicilik gibi pek çok unsur bulunmaktadır. Bu özellikler, hedef kitlenin haber üretim sürecinde aktif bir rol almasını sağlayarak haberin içeriğini demokratikleştirirken diğer yandan haber kurumları arasında rekabetin artmasına da neden olmuştur. Haberin hızlı üretim ve tüketiminin gerçekleştiği bu

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ALTERNATİF SES: YURTTAŞ GAZETECİLİĞİ

Enes BALOĞLU[1]

Giriş

Yurttaş gazeteciliği kavramının tarihi çok eski zamanlara dayanmasa da toplumsal sorunların incelenmesi 'yurttaş' kavramı adı altında, bireyi konu alarak İlk Çağlarda karşımıza çıkar. Yurttaşlık kavramının ilkçıktığı dönemde bugünkünden çok farklı anlama geldiği, farklı bir kesime atıf yaptığı ve siyaset literatüründe 'seçkinlik'manasında kullanıldığı bilinmektedir. Yurttaşlık, günümüzde ise coğrafi, etnik topluluk ve hukuksal anlamda her bireyin içinde yer alabildiği bir tanımla karşımıza çıkmaktadır. Yurttaşlık, toplum içinde yer alan her bireye söz hakkı vererek kendini ifade etme özgürlüğü sağlamakta ve kamusal alanda toplum içindeki her bireyi düşüncesini belirtmek konusunda özgürleştirmektedir. Kitle iletişim araçları bu süreçte yurttaşlık kavramını destekleyen ve bireylerin sesi olan temel araçlardır. Zamanla gelişen ve değişen araçlar içinde yurttaş gazeteciliği hayata geçerek, bireylerin kamusal alandaki katılımı ve kendilerini ifade etme alanı da değişim göstermiştir (Ayhan ve Baloğlu, 2018, s. 81).

Yurttaş gazeteliği, mesleği gazeteci olmayan bireylerin hazırladığı içerikleri aktarma sürecine işaret eder. Bu anlamda yurttaş gazeteciliği, profesyonel gazetecilik eğitimi almamış kişiler tarafından yapılmaktadır. Profesyonel gazetecilik eğitimi aldığı halde bir kuruma bağlı olmadan habercilik yapan kişiler ile karıştırılmamalıdır. Bu tür habercilik faaliyeti yürü-

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YENİ HABERCİLİK PRATİKLERİNDE HABER YAYIN SÜREÇLERİ VE PROFESYONEL GAZETECİLİĞİN TEMEL İLKELERİ

Bünyamin AYHAN[1]
Osman ARASLI[2]

Giriş

Yeni medya ortamı ve teknolojileriyle birlikte haber üretim veya yayın aşamaları, profesyonel gazeteciliğin demokratik sistem gereği kamusal misyonu ve pratiklerine yön verebilen nesnellik/objektiflik, tarafsızlık/yansızlık, mesafelilik, olay-yorum ayrımı, doğruluk, dengelilik-hakkaniyetlilik, kesinlik, dürüstlük, güvenilirlik şeklindeki çeşitli ilke/kodlarına aykırı boyutlara ulaşmaktadır. Yeni habercilik pratiklerinde haberin bu özellikleri taşıması için profesyonel haber üreticilerine mesleki 'yetkinlik' ve yasal 'sorumluluk' atfedilişi çözümsüz kalır.

Çalışmanın amacı, yeni habercilik pratiklerinde haber yayın aşamalarını profesyonel gazetecilik ilkeleri/kodları yönünden irdelemektir. Bu yüzden yeni haber yayın süreçleri profesyonel haber kuruluşlarının çevrimiçi faaliyetleri bakımından genel boyutları açısından betimlenmiştir. Profesyonel gazetecilik dışı diğer unsurlara (örneğin kullanıcı türevli içerikler vs.) haber üretimine etkisi dâhilinde değinilmiş ve yeni habercilik denemeleri ayrı incelemelere tabi tutulmamıştır. Bunun yerine

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DİJİTAL ÇAĞDA HABER DOĞRULAMA VE GÜVENİLİRLİK

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Giriş

Dünyada ve Türkiye'de her gün milyonlarca birey haberlere erişim sağlamaktadır. Bu erişim internet ve mobil cihazlar sayesinde geçmişe göre oldukça kolay bir şekilde yapılabilmektedir. Erişim kolaylaşırken diğer yandan dezenformatif ve manipülatif haberlere sıkça rastlanmaktadır. Bu durum belki de tarihte hiç olmadığı kadar yaygın bir hale gelmektedir. Ancak vatandaşların da internet ve mobil cihazlar vasıtasıyla haber üzerindeki etkisi hiç olmadığı kadar artmaktadır. Tüm bu gelişmeler ışığında günümüz koşullarında 'enformasyon bombardımanı' ve 'propaganda savaşlarının' süreklilik hale gelmesi sonucu doğru haber içeriklerine ve bilgiye olan ihtiyaç hayati derecede önem kazanmıştır.

Günümüz yeni iletişim teknolojilerinin getirdiği en önemli olanaklardan biri olarak sosyal paylaşım ağları hızlı, yüksek etkileşime olanak veren ve kolay kullanım özelliği sunan yapılarıyla bireylerin günlük hayatlarında kullandığı en önemli iletişim araçları içerisinde yer almaktadır. Bireylerin sadece birbirleriyle etkileşime geçmeleri veya oluşturdukları gruplar arasında iletişim halinde olmalarıyla değil, aynı zamanda politikadan ekonomiye, sağlıktan spora kadar çeşitli haberlere

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HIZ VE ANINDALIK ÇAĞINDA GAZETECİLİĞİ YENİDEN DÜŞÜNMEK: YAVAŞ GAZETECİLİK

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*"Hız, gökçekimli ölüme en
yakın tutkusudur insanın."*
Özdemir Asaf

Giriş

Sayısallaşmanın tüm boyutlarıyla gündelik yaşamı kuşattığı varsayımından hareketle, gazetecilik uygulamalarının hem okur hem de gazeteci düzleminde derinlemesine etkilendiği bir dönem yaşanıyor. Dijital dünyada hızın yeri ve önemi her geçen gün daha belirgin hale geliyor. Bu durumda çağa ayak uydurmanın yanı sıra hızın insanlardan alıp götürdüklerini yeniden düşünmek gerekiyor. Dijitalleşme insanlık için anındalık seviyesinde yoğun bilgi akışını, enformasyon bolluğunu getirirken bunun yanında bilgi kirliliğini, dezonformasyonu ve bilginin özünden uzaklaşmış bir sürümünü de dolaşıma sokmaktadır. Sayısallaşma olgusu ekseninde gazetecilik pratiklerinin dönüşümüne bakıldığında bu sorunun, tık tuzaklarını, teyide muhtaç haberleri ve gazeteciliğin temel ilkeleri ile örtüşmeyen bildirimleri karşımıza çıkardığı görülmektedir. Bu durum, gazeteciliğin geleceğini ve okurun haber alma edimini

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BİLİM HABERCİLİĞİ

Salih TİRYAKİ[1]

Giriş

Bilim ve bilimi haberleştirmek toplumun da gelişimi ve değişimi de kayıt altına almak olarak okunabilir. Bu açıdan bilim ve bilimle ilgili haberler, bilimin kendi topluluğundan öte sıradan bireylerin dünyasına bir yolculuktur. Bu yolculuk bilimin popülerleşmesinin de anahtarıdır. Bilimi popülerleştirmenin başka bir amacı ise, bilimin bir bilgi dağı olmaktan başka, bir düşünme şekli olduğunun ifade edilmesidir (Sagan, 1999: 26). Bu sebeple, bilim haberleri görünenden daha fazla biçimde insanların düşünüş tarzlarına dokunuşlarda bulunarak, toplumun mevcut toplumsal olay ve konulara bilimsel biçimde yaklaşmalarını ve sebep- sonuç bağlamında çıkarımlarda bulunmalarını sağlamaktadır. Bu açıdan bilimin haberleştirilmesi amaç açısından günümüzde geçmişte hiç olmadığı kadar önem taşımaktadır.

Bilim ve teknoloji aynı zamanda geleceğin toplumunu oluşturmada temel yapı taşlarını temsil etmektedir. Bilimsel bilginin yeni iletişim araçlarıyla topluma iletilmesi bilim dünyası ile haber medyasının daha içe içe girmesine olanak sağlamaktadır. Özellikle bilim üzerine yoğunlaşan gazeteciler, toplum ile bilim dünyası arasındaki iletişim boşluğunu kapatmak gibi bir görev üstlenmektedir. Gazete, televizyon, sosyal medya gibi iletişim araçlarında yer alan içeriklerin çözümlenmesine yönelik anahtar rolü ise yine iletişimciler

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İLETİŞİMDE GÜNCEL ÇALIŞMALAR
II

EDİTÖRLER
DR. SALİH TİRYAKİ
DR. EMRE VADİ BALCI

İLETİŞİMDE GÜNCEL ÇALIŞMALAR-2

EDİTÖRLER
DR. SALİH TİRYAKİ
DR. EMRE VADİ BALCI

**İLETİŞİMDE GÜNCEL
ÇALIŞMALAR-2**

EDİTÖRLER
DR. SALİH TİRYAKİ
DR. EMRE VADİ BALCI

İLETİŞİMDE GÜNCEL ÇALIŞMALAR-2

EDİTÖRLER
DR. SALİH TİRYAKİ
DR. EMRE VADİ BALCI

İÇİNDEKİLER

POSTMODERN DÖNEMDE TÜKETİCİ VE ARKETİP İLİŞKİSİ: EN DEĞERLİ MARKALARIN YOUTUBE REKLAMLARI

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Giriş

Aydınlanma sonrasında gelişim gösteren Modernizm akımı, özerkliği ve bilginin evrenselliği ilkelerini benimseyen yeni bir dünya görüşünü ve kültürel bir gelişmeyi beraberinde getirmiş, bununla birlikte pozitivizm ve akılcılık yükselişe geçmiş; Ortaçağ'ın düşünüş tarzına, karşı bir yerde konumlanmıştır. Ardından 20. yüzyılın sonlarına doğru modernizm düşüncesine karşı postmodernizm kavramı ortaya çıkmaya başlamıştır (Yıldırım, 2009: 381). Özellikle ikinci dünya savaşından sonra yaygınlaşmaya başlayan postmodernizm kavramı için ortak bir tanıma ulaşılamamıştır. Birçok farklı düşünür ve konu ile ilgilenen bilim insanı, postmodernizm kavramına ilişkin olarak farklı tanımlar getirmişlerdir (Odabaşı, 2019: 212). Postmodernizm temel anlamda, hakikatin önemsizleştirildiği, belirsizliğin ve düzensizliğin hâkim olduğu ve her şeyin göreceli olduğu bir ortamı işaret etmektedir. Bu noktada ortaya atılan ve sunulan imgeler ön plana çıkarak içeriğin önemsizleştiği bir dönemin varlığını olağan kılmaktadır (Alpay, 2020: 36-38).

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GÖZETİM, MAHREMİYET VE SOSYAL MEDYA[1]

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"Sosyal medyanın varlığı, kullanıcıların izlenmesine ve edinilen bilgilerin diğerlerine satılması olayıdır"
Bauman & Lyon

Giriş

Gözetim ve mahremiyet, gündelik hayatın bir parçası olarak özellikle sosyal medya pratiklerinin ayrılmaz bir unsurudur. İnsanlar farklı amaçlar için sosyal medyada paylaşımlar yapmaktadır. Yapılan bu paylaşımlar devletler, şirketler ve kişiler tarafından gözetim nesneleri olarak kişisel, ticari ve siyasi sebeplerle kullanılmaktadır. Gelişen teknoloji ve bağlantılı araçlar insanların eskiye oranla daha fazla gözetlenmesine sebep olmaktadır. Sosyal medya da bu araçlardan birini oluşturmaktadır. Bu gözetim, çağımızda bireylerin kendi arzularıyla gerçekleşmektedir.

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REKLAMLARDA ETİK VE KADINLARIN SUNUMU

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Giriş

Cinsellik hem kadınların hem de erkeklerin dikkatini çekmek için çok popüler bir reklam tekniği olarak kullanılmaktadır. Cinselliğin bir ürünün satın alınmasında önemli bir etkisi olduğu kanıtlanmıştır. Ürün insanların işine yaramasa bile reklamın cazibesine kapılıp aldıkları test edilmiştir. Bunu bilen reklam verenler cinsel çekiciliği kullanarak tüketicileri etkilemekte ve ürünün satın alınma ihtimalini arttırmaktadırlar. Özellikle son yıllarda kadınları cinsel olarak nesneleştiren reklamlarda bir artış olduğu gözlemlenmektedir. Reklamlarda kadın sunumu karşı cinsin ilgisini çekecek şekilde yapılmakta ve böylece sözü edilen ürünü satın alma dürtüsü harekete geçirilmektedir. Kadınlar çoğu reklamda insan yerine cinsel obje olarak görülmektedirler. Reklamlarda kadınların cinsel bir nesne olarak tasvir edilmesi ticarete, eğlenceye ve sömürüye dönüştürülmüştür.

Cinsellik reklamcılıkta neden bu kadar sık kullanılmaktadır? Kadınların reklamlarda cinsel çekiciliklerinin kullanılması ve nesneleştirilmesi alışılmadık bir durum olmaktan çıkmıştır. Kadınların reklamlarda güzel, çekici ve seksi imajlarının sıklıkla kullanılmasının sonucu, kadınların nesneler ve cinsel uyarı aracı olarak nesneleştirilmesidir. Cinsellik içeren reklamların

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MAGAZİN HABERCİLİĞİ: SOSYAL MEDYA PAYLAŞIMLARININ HABERLEŞTİRİLMESİ

Bünyamin UZUN[1]
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Giriş

İletişim teknolojilerinin gelişmesiyle birlikte birçok meslek grubunun etkilendiği gibi gazetecilik alanı da etkilenerek değişim ve dönüşüm yaşamaktadır. Bu anlamda magazin haberciliği de değişim ve dönüşüm sürecindedir. Ana akım medya karşısında alternatif olma özelliği gösteren sosyal medya ağları profesyonel gazeteciler için de alternatif haber kaynağı olarak karşımıza çıkmaktadır. Geçmişte ünlü isimlerin evlerinin önünde ya da gittikleri mekânların kapısında bekleyen gazeteciler günümüzde sosyal medya ağlarını aktif olarak takip ederek kendilerine yeni haber kaynakları sağlamaktadır.

Magazin sözcüğünün etimolojik olarak Arapçaya dayandığı bilinmektedir. "Arapça 'mahazin' yani 'mahzen'in çoğulu, içinde eşya depolanan yer anlamına geliyor (dolayısıyla 'hazine' ile aynı kökten)." Magazin sözcüğü günümüzün İspanya topraklarında yaşamış olan Endülüs Emevileri aracılığıyla Fransızcaya geçmiştir. Magazin sözcüğü Fransızcada zaman içerisinde dönüşerek 'dükkân' anlamını kazanmıştır. Birçok emtianın satıldığı yer olan dükkân Türkçedeki 'mağaza' sözcüğüyle de aynı kökü paylaşmaktadır. Bu anlamda magazin haberciliğinin öne çıkan en belirgin özelliği de bireyleri günde-

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ALTERNATİF MEDYANIN MEDYA ATMOSFERİNDEKİ KONUMU: BİR ELEŞTİREL DERLEME

Halil ŞEKER[1]
Bünyamin UZUN[2]

GİRİŞ

Alternatif medyaya, son yıllarda iletişim alanında ilginin arttığı ve çeşitli çalışmalara konu olduğu gözlemlenmektedir. Bu anlamda yapılan çalışmalarda günümüz kapitalizminin şemsiyesi altında kaldığı düşünülen alternatiflere karşı olarak radikal düşünce söylemini ortaya koyabilecek gerçek bir alternatifin nasıl var olabileceği sorgulanmaktadır. Bu açıdan, çağın kapitalist politikaları içerisinde özellikle medya bağlamında alternatifin nasıl tarif edildiği, alternatif medyanın nasıl kavramsallaştırıldığı ve alternatif medyaya yönelik nasıl bir yaklaşım getirilebileceği tartışma konusudur. Dolayısıyla, kamu yayıncılığı ve ticari yayıncılığa bir karşıt söylem oluşturabilecek bir alternatif medyanın kendini nerede konumlandırması gerektiği, alternatif medyanın hangi yayın ilkeleriyle yayın yapması gerektiği, alternatif medyanın ne yönde yararlar sağladığı, alternatif medyanın nasıl bir organizasyonla örgütlenmesi gerektiği soruları sorulmalıdır.

Bu soruların yanıtları arandığında, herhangi bir alternatif olmadığı gözlemlenmektedir. Siyasal yaşamda, ekonomi ala-

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YENİ KAMUSAL ALANLAR VE SİBER ZORBALIK

Yavuz DEMİR[1]

Giriş

Sosyal medya, günümüzde insanların farkında veya farkında olmadan ilişkilerini etkileyen, yaşamın önemli bir parçası haline gelmiştir. Sosyal medya ağları, insanların olduğu gibi kurumların üzerinde de önemli değişikliklere yol açmıştır. Bu durumdan en çok etkilenen kurumlardan biri de kuşkusuz gazeteciliktir. Özellikle son yıllarda sosyal medya ağları geleneksel gazetecilik üzerinde önemli değişiklere yol açmış hem bir haber kaynağı hem de habercilik yapılan bir alan haline gelmiştir. Gazetecilerin en çok kullandığı sosyal medya ağlarının başında ise Twitter gelmektedir.

Twitter, We Are Social'ın 2020 raporuna göre Dünyada 326 milyon aktif kullanıcısı olan ve en çok kullanılan sosyal medya ağlarından biridir. Twitter'da, 280 karakterlik sınırlamasıyla görüşler aktarılmakta, yorumlar görsel öğelerle desteklenmektedir. Twitter'ın kendine has özelliklerinin yarattığı dünyada, insanlar fikirlerini dile getirmekten çekinmemekte, Twitter herkese "ifade özgürlüğü" sunmaktadır.

Twitter'ın habercilik için olanak tanıması, gazetecilerin yaptıkları işi sosyal medyadan destekleme Girişimi, Twitter'ın aynı zamanda bir haber kaynağı görevi görmesi gibi sebeplerden dolayı gazeteciler Twitter'ı yoğun olarak kullanmaktadır. Gazeteciler Twitter'da her zaman olumlu eleştirilere maruz kalmamaktadır. Özellikle kendi görüşüne yakın olmayan gaze-

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TÜRKİYE'DE ÇEKİLMİŞ ORYANTALİST FİLMLER ÜZERİNE BİR İNCELEME[1]

Alparslan KARLIOĞLU[2]

Giriş

"Batı'nın Doğu hakkındaki tanımlamaları için pek çok alanda aktif bir şekilde kendini gösteren oryantalizm; Doğu coğrafyasını analiz eden, onun adına değerlendirmelerde bulunan, Batı temelli faaliyetlerdir. Bu temel, ötekileştirme ve Avrupa-merkezcilik kavramlarıyla oluşturulmuş ve on dördüncü yüzyıldan itibaren ihtisasi olarak çalışılmaya başlanmıştır (Bulut, 2007: 428). Bu tarihten sonra oryantalizm bilimsel bir alışkanlığa evrilerek; Doğu'nun kültürü, yaşam düsturu, inançları, alışkanlıkları ve sanatsal üretimleri hakkında kayda değer bilgi birikimi edinmiş ve onun hakkında çarptırılmış ve doğru olmayan bir hayal dünyasını ortaya çıkarmıştır (Metin, 2013: 17). Çalışmanın kurumsal sınırlarını belirleyen araştırmacılar arasında olan Edward Said ve onun *Şarkiyatçılık (1978)* adlı eserinden itibaren gündeme gelen yönüyle, 'Oryantalizm', Garp'ın Şark hakkındaki ötekileştirici faaliyetlerinin yansımaları ve Garp'ın Şark'ı sömürgeleştirmek adına yürüttüğü her türlü eylem olarak tanımlanabilir. *Şarkiyatçılık* kitabından yola çıkıldığı takdirde Garp'ın himayesinde, onun istediği biçimde ilerleyen oryantalizm; bütün Şark medeniyetleri adına onlar

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II. MEŞRUTİYET DÖNEMİ
AYDIN VİLAYETİ
SUÇ İSTATİSTİKLERİ

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II. MEŞRUTİYET DÖNEMİ AYDIN VİLAYETİ SUÇ İSTATİSTİKLERİ
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        1223/91692; 1223/91695; 1224/91750; 2468/185093; 2480/185971;
        2787/21; 3145/235814; 3146/235883; 3159/236917; 3186/238914;
        3286/246417; 3292/246893; 3306/247882; 3307/248008; 3308/248079;
        3312/248337; 3320/248997; 3322/250839; 3346/258421; 3353/251449;
        3355/251618; 3405/255346; 3419/256362; 3472/260364; 3485/261303;
        3516/263656; 3522/264084; 3522/264108; 3525/264326; 3525/264375;
        3538/265316; 3562/267150; 3565/267307; 3622/271618; 3659/274362;
        3693/276963; 3722/279121; 3762/282106; 3865/289859; 3897/292213;
        3979/298401; 3979/298423; 3985/298809; 4034/302502; 4037/302763;
        4038/302847; 4040/302931; 4041/303013; 4061/304559; 4066/304923;
        4112/308357; 4113/308471; 4181/313507; 4182/31360; 4195/314598;
        4293/321915.
Dahiliye Nezareti Emniyet Şubesi Takibat-ı Adliye Kalemi: 7/29; 10/34; 44/63.
Dahiliye Nezareti Emniyet-i Umumiye Muhaberat ve Tensikat Müdüriyeti: 3/17;
        4/43; 6/38; 8/56; 12/54; 16/37; 18/8; 20/25; 34/9; 35/8; 36/6; 42/7;
        43/19; 45/13; 54/14; 55/12; 58/1; 58/2; 58/8; 61/14; 68/29; 71/20;
        73/44; 74/10; 76/30; 77/10; 82/59.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü 1. Şube: 4/31.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü 2. Şube: 7/57.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü 3. Şube: 4/34; 8/29; 9/52;
        13/74; 14/63; 29/5; 29/34.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü 5. Şube: 4/39; 18/17; 32/23;
        80/47.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü Asayiş Kalemi: 13/70; 31/99.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü Emniyet Kalemi: 19/12; 24/3;
        26/29; 40/6; 54/3; 57/13; 58/26; 65/22; 99/1; 102/1; 109/32; 115/43;
        116/33.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü Kısm-ı Adli: 15/13; 19/12;
        13/16.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü Tahrirat Kalemi: 12/56; 13/13-
        A; 88/75; 88/77; 94/58; 106/17.
Dahiliye Nezareti Emniyet-i Umumiye Müdürlüğü: 80/79.
Dahiliye Nezareti Hukuk Kısmı: 9/32; 13/31; 13/44; 14-1/20; 14/2-03; 14-2/32;
        14/16; 14/20; 25/36; 25/65; 69/10; 69/14.
Dahiliye Nezareti Hukuk Müşavirliği: 21/106.
Dahiliye Nezareti İdari Kısım: 28-2/31; 61-2/17; 61-2/37; 75-1/42; 75/7; 94-2/47;
        94/47; 112-1/20; 118/2; 201-2/1.

Dahiliye Nezareti Kalem-i Mahsus Müdüriyeti: 19/62; 19/73.

Dahiliye Nezareti Mektubi Kalemi: 587/19; 1200/93; 1209/42; 1236/5; 1244/55; 1248/60; 1261/22; 1284/85; 1286/19; 1286/75; 1496/65; 1573/68; 2392/89; 2614/20; 2619/24; 2623/56; 2628/65; 2628/85; 2631/61; 2653/84; 2658/85; 2714/10; 2749/8; 2816/26; 2821/19; 2821/71; 2843/6; 2843/89; 2852/93; 2853/87; 2859/97; 2877/62; 2879/1; 2883/93; 2910/43; 2913/78.

Dahiliye Nezareti Muhaberat-ı Umumiye İdaresi: 1-4/82; 2-3/17; 2-3/61; 2-75/15; 13-2/42; 40-1/33; 46/14; 63/43; 75/10; 89/204.

Dahiliye Nezareti Mütenevvia Kısmı: 41/11; 49-2/58; 53/29.

Dahiliye Nezareti Şifre Kalemi: 41/119; 41/136; 41/166; 41/167; 41/180; 41/206; 41/236; 41/260-1; 42/216; 42/222; 44/185; 54/416; 55/81; 62/169; 63/51; 63/299; 64/168; 65/138; 72/156; 75-2/7; 91/225; 93/71; 465/19; 473/65.

Dosya Usulü İradeler Tasnifi: 78/31; 79/10.

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Kâmil Paşa Evrakı, Yıldız Esas Evrakı'na Ek: 29/2817; 31/3052; 36/3538.

Maarif Nezareti Mektubi Kalemi: 93/113; 102/3; 103/23.

Meclis-i Valâ Riyâseti: 815/60.

Meşihat Şeriyye Sicil Defterleri: 8332, Tire Ekbelge 1; 8332 İzmir 41/2; 8333; 8060.

Mütenevvi Maruzat: 190/134; 301/131.

Sadaret Meclis-i Vâlâ Evrakı: 97/36.

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Yıldız Perakende, Arzuhâller ve Jurnaller: 46/19; 54/88.

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Zabtiye Nezareti: 312/40; 330/62; 330/98; 312/19; 405/54.

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Gönül Hanım

GÖNÜL HANIM

Ahmet Hikmet Müftüoğlu

PALET
YAYINLARI

GÖNÜL HANIM

Ahmet Hikmet Müftüoğlu

AHMET HİKMET MÜFTÜOĞLU
(1870-1927)

Hayatı

3 Haziran 1870'te İstanbul Süleymaniye semtinde doğan Ahmet Hikmet'in babası Sezai Bey'dir. Dedesi 1820 isyanında şehri isyancılara teslim etmek istemeyen ahaliye önderlik ettiği için Yunanlılar tarafından şehit edilen Mora Müftüsü Abdülhalim Efendi'dir. Dedesinin müftü olması sebebiyle Müftüoğlu adını almıştır. Kültürlü ve edebiyatla içli dışlı bir aileye mensup olan Ahmet Hikmet'in değişik vilâyet ve sancaklarda kapı kethüdalığı yapan babası Yahya Sezai Efendi divançe sahibidir. Halvetî şeyhinin kızı olan annesinin soyu ise Niyazî-i Mısrî'ye kadar uzanmaktadır. Yedi yaşındayken babasını kaybettiği için ağabeyi Refik Bey'in himayesinde büyüyen Ahmet Hikmet, sık sık hastalanması sebebiyle okula düzenli olarak devam edememişse de, Dökmecilerdeki Taş Mektebi ile Mahmudiye Vakıf ve Soğukçeşme Askeri Rüştiyesini bitirerek Mekteb-i Sultanîsine (Galatasaray) girmiştir.

1888'de Galatasaray'ı bitiren Ahmet Hikmet, Dışişleri Bakanlığı Konsolosluk Hizmetleri Kalemine memur tayin edilir. Bu dönemde vazifesinin haricinde Fransızcadan tercümeler yapar. Görevi gereği Marsilya, Pire ve Kafkasya'ya gönderilen Ahmet Hikmet, sefaretlerde çalıştıktan sonra 1896'da İstanbul'a dönerek Konsolosluk Hizmetleri Kalemi Başkâtipliğine getirilir. Meşrutiyet'e kadar Dışişleri Bakanlığının merkezinde bulunur. Bir yıla yakın Bayındırlık Bakanlığında, Ticaret Genel Müdürlüğünde görev alır.

1898-1908 yılları arasında bir yandan da Galatasaray'da imlâ, kıraat ve edebiyat dersleri veren Ahmet Hikmet, 1908 yılında Türk Derneği'nin ve 1911 yılında da Mehmet Emin (Yurdakul), Ağaoğlu Ahmet, Hüseyinzade Ali, Akçuraoğlu Yusuf gibi Türkçü isimlerle beraber Türk Yurdu'nun kurucu üyesi olmuş ve birkaç ay sonra çıkmaya başlayan *Türk Yurdu* dergisinde de yazılar yayımlamaya başlamıştır. Ahmet Haşim, Abdülhak Şinasi (Hisar) ve Hamdullah Suphi (Tanrıöver) gibi isimler Galatasaray'dan öğrencileridir. *Türk Ocağı*'nın (1912) kuruluş çalışmalarında da yer alan yazar, Dışişleri

Bakanlığına dönerek 1912'de Peşte Başkonsolosu olur. Aynı yılın Eylül ayında ise Mütareke'nin ilanı ve başkonsolosluğun lağvedilmesiyle İstanbul'a döner. İki yıl sonra, bir komisyonun başkanlığı göreviyle tekrar yurt dışına gider.

Ahmet Hikmet, Macaristan'da bulunduğu sıralarda önemli faaliyetlerde bulunmuştur. Bu dönemde Yunanistan'da düzenlenen XVI. Milletlerarası Şarkiyatçılar Kongresi'ne Türk Dili ve Edebiyatı üzerine Fransızca kaleme aldığı bir tebliğ sunan yazar, Türk-Macar dostluğunun gelişmesine katkıda bulunmuş, Budapeşte'de yeni bir cami yaptırılmasını sağlamış ve meşhur Gülbaba Türbesi'ni de tamir ettirmiştir.

1926'da Ankara'da önce Dışişleri Bakanlığının Konsolosluk Hizmetleri ve Ticaret Genel Müdürlüğüne, ardından bu vekâletin müsteşarlığına tayin edildi. Sağlık problemleri sebebiyle Ankara'dan ayrılmak zorunda kalınca Anadolu-Bağdat demiryolları ile Elektrik Şirketi Yönetim Kurulu üyeliklerine getirildi. Bu arada yayın faaliyetlerini de sürdürdü. 1924 yılında Cumhuriyet Hükûmeti tarafından Halife Abdülmecid Efendi'nin Başmabeyinciliğine, iki yıl sonra da Dışişleri Bakanlığı Müsteşarlığına getirildi. Anadolu-Bağdat Demiryolları İdare Meclisi Azalığı ve Elektrik Şirketi İdare Meclisi Azalığı görevlerini de üstlenen Ahmet Hikmet rahatsızlığı yüzünden istifa edip İstanbul'a döndü. 24 Mart 1927'de siroz teşhisiyle hastaneye kaldırılan yazar, 19 Mayıs 1927 günü vefat etti ve Maçka Şeyhler Mezarlığı'nda defnedildi.

Sanatı ve Eserleri

Ahmet Hikmet Müftüoğlu, aruz ve hece vezinleriyle şiirler yazdığı gibi mensur şiir, hikâye ve roman türünde de eserler vermiştir. Ayrıca devrinin pek çok yazarında görüldüğü üzere ilmî konularda da makaleler yazan Ahmet Hikmet Bey, çok yönlü bir edebiyatçıdır.

Ahmet Hikmet'in edebiyat merakı henüz Galatasaray Sultanisinde öğrenci iken başlamıştır. Buradaki hocalarından Rıfat Bey ve Muallim Naci'nin tesirinde kalan yazar, ilk hikâyesini lise yıllarında kaleme alır. *Leyla yahut Bir Mecnûnun İntikamı* adını taşıyan bu küçük hikâye tecrübesizliğin izlerini taşımakla beraber, Anadolu

köylüsünün hayatını, geleneklerini başarıyla tasvir eder. Hikâyesini oldukça sade bir dille kaleme alan Ahmet Hikmet, dörtlükler kullanmak suretiyle halk edebiyatı örneklerinden de faydalanmıştır. Bu eserini 1891'de yayınlamıştır.

1889'da Dışişleri Bakanlığında çalışmaya başlayan Ahmet Hikmet, bu görevi sırasında bazı tercüme çalışmaları yapar. Edebiyat sahasının dışında bazı kitapları da dilimize kazandırdığı görülür. Bunlardan ilki Antoine A. Parmentie'nin *Parmantiye yahut Patates* adlı ziraî eseridir (1890). Aynı yıl yine Fransızcadan Baron de Staff'ın *Tuvalet yahut Letâfet-i Âzâ* isimli bir muaşeret adabı kitabını ve daha sonra A. Dumas Fils'e ait *Bir Riyazînin Muâşakası yahut Kâmil* adlı romanı tercüme etmiştir.

Adı geçen kitaplar, Ahmet Hikmet'in edebiyata heves duyduğu ilk gençlik dönemi verimleridir ve başarılı oldukları söylenemez. Yazar, edebî olarak nitelendirilecek eserlerini Servet-i Fünun dönemiyle vermeye başlamıştır.

Bu dönemde önce *İkdam*, ardından da *Servet-i Fünun* dergilerinde hikâye ve nesirlerini yayımlamaya başlayan yazarın bu anlayış çerçevesinde kaleme aldığı hikâyelerinde genellikle aşk ve evlilik konularını işlediği görülür. Bununla birlikte Ahmet Hikmet eş seçimi, kültür farklılığı, doğu-batı çatışması, alafrangalığın eleştirisi gibi toplumsal ve millî konulara da yönelmiştir. Yazar, bu dönemdeki verimlerini 1901 yılında *Haristan ve Gülistan* adlı eserinde toplamıştır. Kitapta yer alan hikâyelerde monolog, hatıra, mektup gibi türlerden de faydalanan Ahmet Hikmet, devrin edebî anlayışına uygun olarak mübalağalı bir üslûp ve ağır bir dil kullanmıştır. Bununla birlikte Müftüoğlu'nun eserlerinde Servet-i Fünun edebiyatçılarında görülen, içinde bulunulan sıkıntılı durumdan kaçma arzusu gibi marazî yaklaşımlar görülmez.

1900'den itibaren hikâyelerinde toplumsal konulara daha fazla yer veren Ahmet Hikmet, ilerleyen yıllarda hikâyelerini Türkçülük akımının etkisiyle kaleme almıştır. Türkçü-Turancı edebiyat anlayışına bağlı olarak yazdığı hikâyelerin büyük kısmını 1922'de *Çağlayanlar* adlı eserinde toplamıştır. *Çağlayanlar*'daki hikâyelerinin konularını Türk tarihinden ve kültüründen alan yazarın heyecanlı üslûbu, idealist yaklaşımı dikkatlerden kaçmamıştır. Millî hassasiye-

tini dile getirmek için yer yer hitabet tekniğini de kullanan Ahmet Hikmet, destanlardan da büyük ölçüde faydalanmıştır. Trablusgarp, Balkan savaşları ve nihayet imparatorluğun sonunu getiren I. Dünya savaşının acılarını ve Millî Mücadelenin heyecanını hikâyelerinde özenle seçilmiş kelimler ve ahenkli ifadelerle işlemiştir.

Yazar, *Çağlayanlar*'da Servet-i Fünun devrinin estetik anlayışını sade bir dille yeniden kurmuş, sanatkârane ve millî bir üslûp oluşturmuştur. Teknik bakımdan bazı aksaklıklar içerse de *Çağlayanlar* isimli eserde yer alan hikâyeler, Ahmet Hikmet Müftüoğlu'nu Türk edebiyatı tarihinin unutulmazları arasına sokmuştur.

Ahmet Hikmet Bey'in *Gönül Hanım* adlı romanı ise *Tasvir-i Efkâr* gazetesinde tefrika edilmiş (14 Şubat 1920-26 Nisan 1920) ve yazarın vefatından yıllar sonra, 1971'de kitap olarak bastırılmıştır. Fethi Tevetoğlu'nun yayına hazırladığı ve I. Dünya savaşında esir düşerek Türkistan'daki bir kampa gönderilen bir Türk subayının burada tanıştığı bir Tatar kızının rehberliğinde eski Türk ülkelerini dolaşması ve bu ikilinin yaşadığı aşkı anlatan romanda yazar, hikâyelerinin aksine sade bir üslûp tercih etmiştir. *Gönül Hanım*'da Ahmet Hikmet, Orhun abideleri ile ilgili devrin en yeni bilgilerini vermiştir. Abidelerden bir bölümünün de içinde yer alması bu kitabı ilgi çekici kılmaktadır. O yıllarda abidelerden Türkçeye yapılan ilk tercüme *Gönül Hanım*'dakidir. Ahmet Hikmet, Macaristan'da görev yaptığı sıralarda Orhun abideleriyle alâkalı olarak Radloff ve Thomsen'in yayınlarını takip etmiş olmalıdır. Edebî niteliğinden ziyade belgesel özelliği bulunan bu eser, tarihî ve ilmî açıdan önemli bir değer taşımaktadır.

İlk edebî verimlerinin ardından giderek olgunlaşan bir üslûba erişen ve milliyetçi çizgide kaleme aldığı eserlerle her Türk gencinin kitaplığında yer alması gereken Ahmet Hikmet Müftüoğlu'nun eserlerini şöyle sıralamak mümkündür:

Leylâ yahut Bir Mecnûnun İntikamı, İstanbul 1891.

Bir Riyâzînin Muâşakası yahut Kâmil (Alexandre Dumas Fils'ten tercüme), İstanbul 1891.

Haristan ve Gülistan, İstanbul 1901.

Kadın Oyuncak Değildir, İstanbul 1917.

Çağlayanlar, İstanbul 1922.

Gönül Hanım, Tasvir-i Efkâr gazetesinde tefrikası: 1920.

Ahmet Hikmet Müftüoğlu'nun mektup, şiir ve günlükleri ise M. Kayahan Özgül tarafından bir araya getirilmiş ve **Bîgâne Durmayın Âşinânıza** adıyla yayımlanmıştır (Ankara 1996).

Gönül Hanım

Yeni Lisan hareketiyle ortaya çıktığı kabul edilen Millî Edebiyat döneminde Turancılık fikrini Ziya Gökalp, Ömer Seyfettin, Mehmet Emin Yurdakul gibi şair ve yazarlar, yeni kurulacak Cumhuriyet'in temelini oluşturacak bir anlayışla savunmuş ve bu ideali sık sık eserlerinde dile getirmişlerdir. Devrin önemli kalemlerinden olan Ahmet Hikmet Müftüoğlu da bu düşünceyi Orta Asya'dan bahseden ilk roman olma özelliği taşıyan *Gönül Hanım* ile ortaya koymuştur. Büyük Türk birliğini sağlamak ve Turan mefkûresini gerçekleştirmek için çıkılan seyahatin bir aşk hikâyesi ile birlikte anlatıldığı romanda yazar, öncelikle Türklerin büyük medeniyetler kurdukları topraklara ilmî seyahatler düzenlenmesi, bundan elde edilecek bilgi ve tecrübenin de ilerleme adına kullanılması gerektiğini savunmuştur.

Gönül Hanım, Türk dünyasının köklerini, ortak değerlerini keşfederek birliğinin sağlanması ve medeniyet bakımından yine yüksek yerlere çıkarılması idealiyle kaleme alınmıştır. Bu ideal uğruna bir yolculuğa çıkılan romanda nice zorluklar aşılarak Türklerin ata yurduna ulaşılması konu edilmiştir.

Üzerindeki nottan 3 Mart 1336 (16 Mart 1920) tarihinde tamamlandığı görülen *Gönül Hanım* romanı, Tasvir-i Efkâr gazetesinde 1 Şubat 1336 (14 Şubat 1920) tarihli 2974. sayısından itibaren tefrika edilmeye başlanmış, 13 Nisan 1336 (26 Nisan 1920) tarihli nüshasında (S. 3024) da tamamlanmıştır. Söz konusu tarihler arasında düzenli bir şekilde çıkmadığı anlaşılan gazetede otuz üç sayıda neşredilen roman 1951 yılında Fethi Tevetoğlu tarafından yayıma hazırlanmış, 1971 ve 1972'de ise kitaplaşmıştır.

Roman, milliyetçilik akımının etkisiyle Türklerin ata yurtlarına olan ilgi ve özlemlerinin anlatıldığı, bu topraklara ve özellikle de ilk edebî Türkçe metin durumundaki Orhun abidelerine dikkatlerin çekildiği "tezli" bir romandır. *Gönül Hanım* birçok yönden ilk olma

özelliği taşımaktadır. O zamana kadar şiirlerde ve makalelerde dile getirilen fikirler bir roman şeklinde kaleme alınmış; olay, zaman, yer ve şahıs kadrosu oluşturularak bir yapı meydana getirilmiştir.

Metni sadeleştirirken kendimize kaynak olarak aldığımız baskı, metnin Latin harfleriyle orijinal hâlinin ilk yayını olan ve Palet yayınlarınca yayımlanan "Gönül Hanım, Orijinal Metin" baskısıdır. Metinde yazara ait dipnotlar (*) ile gösterilmiş olup tarafımızca konulunan dipnotlara rakam verilmiştir.

Editör

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Çağlayanlar

ÇAĞLAYANLAR

Ahmet Hikmet Müftüoğlu

ÇAĞLAYANLAR

AHMET HİKMET MÜFTÜOĞLU
(1870-1927)

Hayatı

3 Haziran 1870'te İstanbul'da Süleymaniye semtinde doğan Ahmet Hikmet'in babası Sezai Bey'dir. Dedesi 1820 isyanında şehri isyancılara teslim etmek istemeyen ahaliye önderlik ettiği için Yunanlılar tarafından şehit edilen Mora Müftüsü Abdülhalim Efendi'dir. Dedesinin müftü olması sebebiyle Müftüoğlu adını almıştır. Kültürlü ve edebiyatla içli dışlı bir aileye mensup olan Ahmet Hikmet'in değişik vilâyet ve sancaklarda kapı kethüdalığı yapan babası Yahya Sezai Efendi divançe sahibidir. Halvetî şeyhinin kızı olan annesinin soyu ise Niyazî-i Mısrî'ye kadar uzanmaktadır. Yedi yaşındayken babasını kaybettiği için ağabeyi Refik Bey'in himayesinde büyüyen Ahmet Hikmet, sık sık hastalanması sebebiyle okula muntazaman devam edememişse de, Dökmecilerdeki Taş Mektebi ile Mahmudiye Vakıf ve Soğukçeşme Askeri Rüştiyesini bitirerek Mekteb-i Sultanîsine (Galatasaray) girmiştir.

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1922 yılında Cumhuriyet Hükûmeti tarafından Halife Abdülmecid Efendi'nin Başmabeyinciliğine, iki yıl sonra da Hariciye Vekâleti Müsteşarlığına getirildi. 1926'da Ankara'da önce Hariciye Vekâletinin Konsolosluk Hizmetleri ve Ticaret Umum Müdürlüğüne, ardından bu vekâletin müsteşarlığına tayin edildi. Sağlık problemleri sebebiyle Ankara'dan ayrılmak zorunda kalınca Anadolu-Bağdat demiryolları ile Elektrik Şirketi Yönetim Kurulu üyeliklerine getirildi. Bu arada yayın faaliyetlerini de sürdürdü. Anadolu-Bağdat Demiryolları İdare Meclisi Azalığı ve Elektrik Şirketi İdare Meclisi Azalığı görevlerini de üstlendi. 24 Mart 1927'de siroz teşhisiyle hastaneye kaldırılan yazar, 19 Mayıs 1927 günü vefat etti ve Maçka Şeyhler Mezarlığı'nda defnedildi.

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Bu dönemde önce *İkdam*, ardından da *Servet-i Fünun* dergilerinde hikâye ve nesirlerini yayımlamaya başlayan yazarın bu anlayış çerçevesinde kaleme aldığı hikâyelerinde genellikle aşk ve evlilik konularını işlediği görülür. Bununla birlikte Ahmet Hikmet eş seçimi, kültür farklılığı, doğu-batı çatışması, alafrangalığın eleştirisi gibi toplumsal ve millî konulara da yönelmiştir. Yazar, bu dönemdeki verimlerini 1901 yılında *Haristan ve Gülistan* adlı eserinde toplamıştır. Kitapta yer alan hikâyelerde monolog, hatıra, mektup gibi türlerden de faydalanan Ahmet Hikmet, devrin edebî anlayışına uygun olarak mübalağalı bir üslûp ve ağır bir dil kullanmıştır. Bununla birlikte Müftüoğlu'nun eserlerinde Servet-i Fünun edebiyatçılarında görülen, içinde bulunulan sıkıntılı durumdan kaçma arzusu gibi marazî yaklaşımlar görülmez.

1900'den itibaren hikâyelerinde toplumsal konulara daha fazla yer veren Ahmet Hikmet, ilerleyen yıllarda hikâyelerini

Türkçülük akımının etkisiyle kaleme almıştır. Türkçü-Turancı edebiyat anlayışına bağlı olarak yazdığı hikâyelerin büyük kısmını 1922'de *Çağlayanlar* adlı eserinde toplamıştır. *Çağlayanlar*'daki hikâyelerinin konularını Türk tarihinden ve kültüründen alan yazarın heyecanlı üslûbu, idealist yaklaşımı dikkatlerden kaçmamıştır. Millî hassasiyetini dile getirmek için yer yer hitabet tekniğini de kullanan Ahmet Hikmet, destanlardan da büyük ölçüde faydalanmıştır. Trablusgarp, Balkan savaşları ve nihayet imparatorluğun sonunu getiren I. Dünya savaşının acılarını, Millî Mücadelenin heyecanını hikâyelerinde özenle seçilmiş kelimler, ahenkli ifadelerle işlemiştir.

Yazar, *Çağlayanlar*'da Servet-i Fünun devrinin estetik anlayışını sade bir dille yeniden kurmuş, sanatkârane ve millî bir üslûp oluşturmuştur. Teknik bakımdan bazı aksaklıklar içerse de *Çağlayanlar* isimli eserde yer alan hikâyeler, Ahmet Hikmet Müftüoğlu'nu Türk edebiyatı tarihinin unutulmazları arasına aldırmıştır.

Ahmet Hikmet Bey'in *Gönül Hanım* adlı romanı ise *Tasvir-i Efkâr* gazetesinde tefrika edilmiş (14 Şubat 1920-26 Nisan 1920) ve yazarın vefatından yıllar sonra, 1971'de kitap olarak bastırılmıştır. Fethi Tevetoğlu'nun yayına hazırladığı ve I. Dünya savaşında esir düşerek Türkistan'daki bir kampa gönderilen bir Türk subayının burada tanıştığı bir Tatar kızının rehberliğinde eski Türk ülkelerini dolaşması ve bu ikilinin yaşadığı aşkı anlatan romanda yazar, hikâyelerinin aksine sade bir üslûp tercih etmiştir. *Gönül Hanım*'da Ahmet Hikmet, Orhun abideleri ile ilgili devrin en yeni bilgilerini vermiştir. Abidelerden bir bölümünün de içinde yer alması bu kitabı ilgi çekici kılmaktadır. O yıllarda abidelerden Türkçeye yapılan ilk tercüme *Gönül Hanım*'dakidir. Ahmet Hikmet, Macaristan'da görev yaptığı sıralarda Orhun abideleriyle alâkalı olarak Radloff ve Thomsen'in yayınlarını takip etmiş olmalıdır. Edebî niteliğinden ziyade belgesel özelliği bulunan bu eser, tarihî ve ilmî açıdan değer taşımaktadır.

İlk edebî verimlerinin ardından giderek olgunlaşan bir üslûba erişen ve milliyetçi çizgide kaleme aldığı eserlerle her

Türk gencinin kitaplığında yer alması gereken Ahmet Hikmet Müftüoğlu'nun eserlerini şöyle sıralamak mümkündür:

Leylâ yahut Bir Mecnûnun İntikamı, İstanbul 1891.

Bir Riyâzînin Muâşakası yahut Kâmil (Alexandre Dumas Fils'ten tercüme), İstanbul 1891.

Tuvalet yahud Letâfet-i Âzâ (Baronne de Staff'tan tercüme), İstanbul 1892.

Haristan ve Gülistan, İstanbul 1901.

Kadın Oyuncak Değildir, İstanbul 1917.

Çağlayanlar, İstanbul 1922.

Gönül Hanım, Tasvir-i Efkâr gazetesinde tefrikası: 1920.

Ahmet Hikmet Müftüoğlu'nun mektup, şiir ve günlükleri ise M. Kayahan Özgül tarafından bir araya getirilmiş ve **Bîgâne Durmayın Âşinânıza** adıyla yayımlanmıştır (Ankara 1996).

Çağlayanlar

1908'den sonra, dil, imlâ, vezin gibi konular üzerinde makaleler ile neşredilen bazı eserler hakkında tenkitler yazan Ahmet Hikmet'in asıl mesaisini bilhassa küçük hikâye sahasına hasrettiği görülmektedir. Bunlardan on sekizini, 1922'de *Çağlayanlar* adı ile bir kitap hâlinde neşretmiştir.

Çağlayanlar'da yer alan hikâyeler tamamen millî duygularla yazılmış metinlerdir. Trablusgarp savaşı dolayısıyla kaleme aldığı *"Padişahım Alınız Menekşelerimi Veriniz Gülümü"* adlı hikâyesi, Anadolu insanının mert ve heybetli yapısının dile getirildiği *"Üzümcü"* hikâyesi, Göç destanından alınan bir konu etrafında oluşturulmuş *"Altın Ordu"* hikâyesi gibi konusunu Türk destanlarından, Trablusgarp, Balkan, I. Dünya ve Millî Mücadelenin uyandırdığı derin duygu ve acılardan alan 18 hikâyelik *Çağlayanlar*, özellikle yetişme çağındaki gençlere millî bir şuur kazandırmak amacıyla kaleme alınmıştır.

21 Mart 1922'de kaleme aldığı "Türkeli Zeybeklerine", *Çağlayanlar*'ın ön sözü sayılabilir; "Bu kitabı sizi düşünerek, sizin için yazdım. Belâ gecelerinde yaşım sızar, yüreğim sızlayarak yazdım. Ey Türk! Bu satırlarda mâzinin destanlarım, hâlinin hicranlarını söylemek ve inlemek istedim, bir keman gibi... Bu

kemanı anavatanın sinesinden yonttum. Tellerini kalbinin damarlarından çıkardım, istedim ki bu sazın ahengini yalnız sen duyasın; bu acıklı iniltiler yalnız sana dokunsun" cümlelerinden anlaşıldığı gibi, *Çağlayanlar*'daki hikâyelerin hepsi vatanî hislerin, millî dertlerin birer ifadesidir.

Galip Erdem, *Çağlayanlar* için şu ifadeleri kullanmıştır:

"Çağlayanları bir kitap tanıtma yazısının bilinen ölçülerine göre inceleyip, değerlendiremem; elimden gelmez. Sırf aklının sağlamlığına güvenip yazanın noksanını bulmak güç değildir, yalnız öğrendiğini satanın yanlışını yakalamak daha da kolaydır. Ama, aşk ile coşan bir Çağlayanın sürükleyici gücüne karşı kim durabilir! Müftüoğlu Ahmet Hikmet, sanki bir kitap yazmamış da sayfalarının arasına yüreğini yerleştirmiş. Hâlâ diri bir yürek, hâlâ büyük bir yürek! Öyle bir yürek ki, katıksız bir imanın beslediği ölümsüz ve kocaman bir sevgi ile çarptığını hâlâ duyabilirsiniz; azıcık bir kabiliyetiniz kalmışsa, ıstırabı ile hâlâ tutuşabilirsiniz. Böyle bir kitap için ne yazılır, hele bencileyin bir garip ne yazabilir... Hiç!.. Sadece okunmasını isterim."

Dil ve üslûp bakımından yazarın yaşadığı dönemin bütün özelliklerini taşıyan *Çağlayanlar*, millî edebiyat anlayışının ürünüdür. Metinde yazara ait dipnotlar (*) ile gösterilmiş olup bunun dışındaki notlar tarafımızca verilmiştir.

Editör

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ELEŞTİREL BASIM

eylül

mehmet rauf

Hazırlayanlar:
Şenol Topcu – Hidayet Duyar

PALET
YAYINLARI

EYLÜL

MEHMET RAUF

EYLÜL
MEHMET RAUF

[ELEŞTİREL BASIM]

Yayına Hazırlayanlar
Şenol TOPCU – Hidayet DUYAR

EYLÜL

MEHMET RAUF

MEHMET RAUF

27 Ağustos 1875'te İstanbul'da doğdu. 12 yaşında annesi vefat etti. Balat Mahalle Mektebi'ni bitirdikten sonra sırayla Eyüp Rüştiyesi, Soğukçeşme Rüştiyesi'ne gitti. 1894 yılında Bahriye Mektebi'ni bitirdi. Bahriye Mektebi'nden mezun olan Mehmet Rauf meslekle ilişiği kesilene kadar ömrünü Bahriye Nezareti'ne bağlı bir asker olarak geçirdi. 1901 yılında Tevfik Fikret'in halası Ayşe Sermet Hanım'la evlendi ve ailenin Rumelihisarı'ndaki yalısında oturmaya başladı. Bu evlilikten Fatma Nihal ve Süheyla adında 2 kızı oldu. İkinci evliliğini İzmirli zengin bir aile kızı olan Besime Hanım'la yaptı. Bu evlilikten Cevval Rauf (Gülergün) adında bir oğlu oldu. 3. evliliğini 1926 yılında Muazzez Hanım'la yaptı. Mehmet Rauf'un yazarlığında Halit Ziya Uşaklıgil'in önemli bir yeri vardır. Halit Ziya'ya gönderdiği "Düşmüş" adlı hikâyesi *Hizmet* gazetesinde yayımlandı. Erken yaşlarda kendini gösteren tiyatro ve edebiyat merakı, memuriyet yıllarında Servet-i Fünun çevresine girmesini sağladı. *Garâm-ı Şebâb* isimli romanı *İkdam* gazetesinde tefrika edildi. Romanları, hikâyeleri ve özellikle mensur şiirleriyle kazandığı ünü 1910 yılında isimsiz olarak yayımladığı *Bir Zambağın Hikâyesi* adlı romanı yüzünden yara aldı. Eserin toplatılmasının dışında askerlikten atıldı ve bir süre hapis yattı. Mehmet Rauf'un kitaplaşan roman, hikâye ve mensur şiirlerinin haricinde süreli yayınlarda yayımlanmış tenkit ve eleştiri yazıları da vardır. Mehmet Rauf 1926'da felç geçirdi, 1931'de İstanbul'da vefat etti.

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