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Address

MUSIAD- Sutluce Mah. Imrahor Cad. No:28 34445 Beyoglu Istanbul-

Turkey, Phone: +90 – 212 – 395 0000 Fax: +90 – 212 – 395 0001

e-posta: editor@afroeurasianstudies.org /afroeurasianstudies@gmail.com

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Editor

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

The Afro Eurasian Studies has been established in summer 2011 to offer a respected peer-reviewed outlet for the scholarly research in social and administrative sciences, which would shed light on the history and the current state of economic, political and social dynamics of Africa, Europe and Asia. The journal welcomes original manuscripts in English on a range of subject matters including economics, finance, management, political science, public policy and international relations with particular focus on the Afro Eurasian region.

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Kindly

Editor

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Factors Affecting Economic Literacy

Serkan DİLEK

Doç. Dr., Kastamonu Üniversitesi İİBF İktisat

Associate Prof. Dr., Department of Economics, Faculty of Economics and Administrative Sciences, Kastamonu University, serkan.dilek@gmail.com, [Orcid Id:](#) 0000-0002-0393-4509

Hayrettin KESGİNGÖZ

Doç.Dr., Karabük Üniversitesi İİBF İktisat

Associate Prof. Dr., Department of Economics, Faculty of Economics and Administrative Sciences, Karabuk University, hayrettinkeskingoz@gmail.com, [Orcid Id:](#) 0000-0002-5143-4891

Ali KONAK

Dr. Öğr. Üyesi Karabük Üniversitesi İİBF İktisat

PhD, Lecturer, Department of Economics, Faculty of Economics and Administrative Sciences, Karabuk University, doktor_dr77@hotmail.com, [Orcid Id:](#) 0000-0003-1804-8339

Suha HALICIOĞLU

Yüksek Lisans, Kastamonu Üniversitesi SBE İktisat

MSc, Department of Economics, Institute of Social Sciences, Kastamonu University
suhahalicioglu@gmail.com

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34445 Beyoglu Istanbul- Turkey Phone: +90 – 212 – 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aestudies@musiad.org.tr

Factors Affecting Economic Literacy¹

Abstract

It is generally accepted that economic literacy facilitates rational decision making and provides more accurate economic decisions. In this case, improving literacy in the economy will lead to an increase in economic efficiency and the welfare of both individuals and society. The aim of the economy is, in fact, to maximize the welfare of society and to provide economic efficiency. Therefore, it is possible to achieve economic objectives by increasing economic literacy. The objective of this search is to reveal the factors affecting economic literacy, and thus, investigate the ways of increasing economic efficiency. To reach this aim, a questionnaire was conducted to 481 people in Kastamonu and Tosya, Turkey. According to the results of the questionnaire, we found a statistically significant positive

¹ This research is the revised version of presentation which was presented in 4th SCF International Conference on Social and Economic Impacts of Globalization and Future of Turkey-EU Relations.

correlation between economic education and the interest in economics with economic literacy. However, we did not find any significant correlation between the belief in the usefulness of economic knowledge and economic literacy. Surprisingly, a statistically significant correlation between economic literacy and economic wealth could not be found.

Keywords: *Economic Literacy, Education of Economics, Affecting, Economy.*

1. Introduction

Many scholars acknowledged that economic literacy is an important factor which helps individuals in making rational economic decisions. In the relevant literature, economic literacy is defined as “the ability to identify economic problems, alternatives, costs, and benefits; analyze the incentives at work in economic situations; examine the consequences of changes in economic conditions and public policies; collect and organize economic evidence; and weigh costs against benefits” (Yıldırım and Öztürk, 2017: 3).

In this context, economic literacy is about knowing and applying the main economic theories in making rational economic decisions. Money and individual finance dimension of economics is an issue that is always on the people’s agenda to maximize their benefits. Notwithstanding, the rational and

right decisions of individual rely on consciousness and awareness of economics and its reflections. The economy affects everything in daily life, where people are looking for answers to many questions about economics. Economic preferences and decisions affect us as consumers, producers, investors, savers, and voters. For that matter, every member of society should have a certain level of knowledge, skill, and understanding of the economy.

Preferences and decisions of individuals have an impact on the whole economy. To achieve macroeconomic goals and to maximize social welfare, all citizens should have the necessary proficiency in basic economic skills.

In this study, it is aimed to search whether economic literacy affects individual income or not and reveal the factors which affect economic literacy. To this aim, a questionnaire is conducted in Kastamonu province, Turkey. By considering this survey the conclusion the more economic literacy the more income is reached. Factors such as economic education, interest in economics, and belief in the benefits of economic literacy affect economic literacy. Firstly, the literature about economic literacy is reviewed and the factors affecting economic literacy and the benefits of economic literacy is investigated. Secondly, the results of the questionnaire are discussed.

2. Economic Literacy

In the literature, there are many definitions of economic literacy (Şantaş and Demirgil, 2015:47-48). According to the North Central Regional Educational Laboratory (NCREL), economic literacy is the ability to revise the alternatives for interpreting economic problems and finding solutions to these problems, to define cost and profits, to investigate the effects of changes in economic conditions and in public policies, to gather and organize economy-related data, and to balance the profits and costs (NCREL, 2006; Gerek and Kurt, 2008). Rivlin (1999) defines economic literacy as the “rudimentary working knowledge of the concepts and language of economic activity and economic policy...”. Another definition of economic literacy is evaluability to developments on the economy and its effects (Şantaş and Demirgil, 2015). Economic literacy can also be defined as the ability to use related knowledge and skills to manage financial sources effectively (Unal et al., 2015: 34). In summary, in the literature, we can witness many definitions of economic literacy. Economic literacy is generally concerned with scarcity, trade-offs, markets, and prices.

Economic literacy is important because it simplifies understanding the world and economic system, helps to make the right decisions, and directs individuals being more rational. Gerek and Kurt (2008) evaluate economic literacy as a part of economic proficiency which is necessary for

individuals to carry on their lives in a healthy and productive way. With the help of economic literacy, individuals improve their abilities to act as rational economic agents in society (Yayar and Karaca, 2017: 50). One of the main functions of economic literacy is to give people the habit of cooperating with others by providing development in economic knowledge and skill. The role of economics on individual life and the necessity of economic education is accepted by citizens. Economic education aims to develop thinking skills necessary to be an effective individual as well as to gain economic knowledge and provide social wealth. Well informed economic agents make economic decisions that enhance resource allocation and rise economic efficiency (Dutkowski et al., 2008: 2; Burke and Manz, 2011; Lusardi and Mitchell, 2010). If an individual is economically literate they should understand and discuss market forces, the creation of prices, and the results of economic policies, and omit irreversible mistakes (Burke and Manz, 2011). Though economic literacy helps individuals in making right economic decisions, it should not be seen as an ability which solves every economic problem. To increase the wealth of individual or to struggle against poverty, in addition to the increase in economic literacy, governments should regulate markets effectively, provide sufficient economic sources, and apply social and economic policies (Engelbrecht, 2008). Empirical

studies confirm that individuals see economic literacy as a valuable situation (Yıldırım and Öztürk, 2017: 7).

Rapidly changing economic and sociological conditions increase the importance of economic literacy, because today, making economic decisions are more complex and risky than past. Complexity, risks, and uncertainty have an impact on every field of life including consumption, saving, and investment preferences (Şantaş and Demirgil, 2015; Çömlekçi, 2017). The financial system and products have become extremely complex (Japelli, 2010) in the globalized world and it seems that it will be even more complicated and risky in the future. Poor economic literacy causes inefficient portfolio management, wrong choice of financial intermediaries, irreversible mistakes, and low levels of savings. For instance, Lusardi and Tufano (2009) determined that individuals who have low literacy are more likely to carry high-cost debt and live financial difficulty. For that reason, the lack of economic literacy will further income inequality (Prete, 2013). A better understanding of economic issues helps individuals increase their welfare and make the right choices. Akhan (2013) emphasized the importance of economic literacy training for individuals. Additionally, academic literature supports the importance of economic education in schools (Gratton-Lavoie and Gill, 2009; Parkison and Sorgman, 1998; Gleason and Scyoc, 1995).

Another benefit of economic literacy is the contribution to the efficient working of markets. Thanks to economic literacy, individuals prefer efficient investment opportunities, markets, etc., and set up more accurate inflations (Burke and Manz, 2011). Lusardi and Mitchell (2010) observed that individuals who have more advanced literacy are more likely to be ready for retirement. Kahya and İmamoğlu (2015) emphasized a strong relationship between economic literacy and intentions of entrepreneurship. Bayar et al. (2017: 16) explored that literacy has the potential to contribute savings. In short, increasing economic literacy should be a main public policy objective to improve welfare through better decision-making.

Empirical studies commonly found that economic literacy is at a low degree in many countries (Lusardi and Mitchell, 2010) and because of that reason, governments cannot find support from the society for their economic policies (Şantaş and Demirgil, 2015: 48; Hansen et al., 2002). Furthermore, the lower degree of economic literacy causes wrong and irreversible economic decisions of individuals, and finally, negative financial results. For example, Lusardi and Mitchel (2010) reveal that because of the lack of financial knowledge, individuals make poor retirement planning and benefit less from financial opportunities. Accordingly, individuals whose economic literacy level is low generally experience economic

difficulties in older ages. Economic education needs to be widespread to reduce income inequality, to reach macro- and microeconomic targets such as efficient allocation (Dilek et al., 2016).

3. Economic Literacy Levels and Factors Affecting Economic Literacy

Since 1985, high school students are taking economics classes which includes basics of microeconomic and macroeconomic analyses in the United States of America (USA) (Gratton-Lavoie and Gill, 2009). Besides, the Test of Economic Literacy (TEL), which is a standardized test, is used to measure economics understanding of USA High School students and monitor the effectiveness of this teaching (Walstad et al., 2013; Whitehead and Halil, 1991; Nelson and Sheffrin, 1991) while the Council for Economic Education (CEE) is working to enhance the economic literacy of American citizens (Grimes et al., 2010: 5). In primary and secondary schools of USA, economics is placed under social sciences courses. Economic education is generally considered as a part of citizenship education (Yıldırım and Öztürk, 2017). Japelli (2010) explore that human capital is highly correlated with economic literacy and individuals who live in countries with more generous social security systems are less economically literate. Generally, academic researches report a low degree of

economic literacy in the world (Lusardi and Mitchell, 2010; Hansen et al., 2002; Şantaş and Demirgil, 2015).

Some empirical researches reveal that economic literacy is necessary for society and the wealth of nations (Yıldırım and Öztürk, 2017: 3). Still, economic literacy is at a low level in Turkey (Yıldırım and Öztürk, 2017: 3) and other countries such as the USA (Lusardi and Mitchell, 2010). Despite this importance, usually, individuals evaluate economics as a strange and unintelligible area that concerns with money and finance. Some individuals can make their decisions without having sufficient economic and financial knowledge (Lusardi and Mitchell, 2010). Yıldırım and Öztürk (2017) conducted a survey on experts who had a PhD degree. According to their results, participants believed that economic education is insufficient in Turkey. Yet, economics is related to the daily decisions of individuals to meet their needs and maximize their benefits.

There are two ways of increasing economic literacy. First one is economic education which includes common and widespread population. The second one is focusing on daily life events (Şantaş and Demirgil, 2015: 49). Though, the effectivity of economics courses is another question. In some surveys, it is revealed that the difference in the scores of individuals who take economic courses and who did not take is very little (Hansen et al, 2002: 463). Wood and Doyle (2002)

find out that employees who had taken at least one economic course have better economic literacy test performances than employees who had not taken economic courses at all. Other researches like Wood and Doyle (2010), as well as Gleason and Scyoc (1995), confirm that the level of education is positively correlated with economic literacy.

Researches show that there exist many factors affecting economic literacy. Gerek and Kurt (2011) applied factor analysis and revealed four sub-dimensions which are economic knowledge, economic rationality, social economic reflections, and individual economy planning. Merwe (2012) states that human capital, economic education, training, experience and age, income and investment, and gender and race are factors which affect economic literacy.

Education and Skills: As it is stated before, education is one of the main factors that have an impact on economic literacy. Mathematical and quantitative skills and literacy lead to a higher performance on economic education (Schuhman et al., 2005). According to Japelli (2010), there is a positive relationship among one's economic competency with their knowledge and skills. The economic education level of a teacher is linked to economic literacy (Walstad and Soper, 1988). Dilek et al. (2016) spots that economic education is strongly linked with economic literacy and emphasized that economic courses should be given in all departments of

universities because of benefits to society. Although economic literacy occupies an important place in the whole economy, necessary attention is not granted to economic education except administrative and economics faculties in Turkey (Gerek and Kurt, 2011: 62). According to Lusardi and Mitchell (2005), Most of Blacks and Hispanics had difficulty in answering questions and this is due to low schooling rates of Blacks and Hispanics. Gümüş et al. (2017) state that education of entrepreneurship strengthens entrepreneurship intentions and cause growth in the economy.

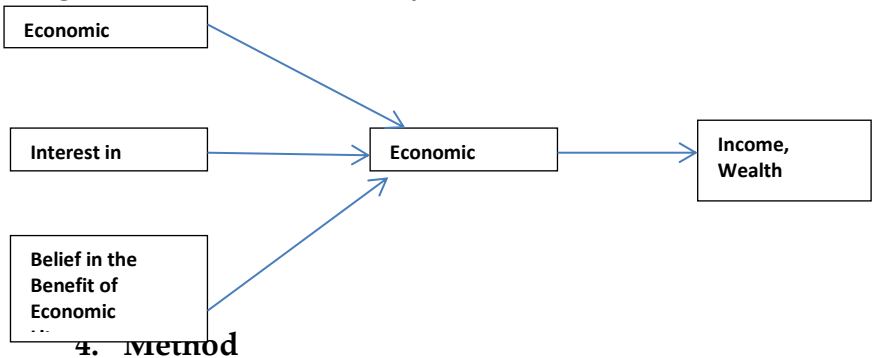
Institutional Factors: Institutional factors such as social security systems are important factors for economic literacy (Japelli, 2010). According to the researches, individuals obtained larger social security services have a lower level of economic literacy.

Belief in the Benefit of Economic Literacy: If individuals believe that economic literacy will help them in making money they will be more willing to be economically literate. Generally, adults are aware that economic literacy will help them in making profits. Hence, age and experience will affect economic literacy levels. Chen and Volpe (1998) found that individuals who are under the age of 30 and have little work experience have lower scores in their tests. Lusardi and Mitchell (2011) state that as individuals get older their scores in tests increase.

Interest in Economics: Some people may have a great interest in some research areas. Frequently, males are more likely to have an interest in issues like economics (Chen and Volpe, 1998), football, etc. This can be a reason for higher economic literacy of males. Besides, generally, males have greater working experience and schooling rates. This inequality can cause higher economic literacy in males. Probably as working experience and schooling rates increase in females, their economic literacy level will increase too. Wood and Doyle (2002), as well as Barış and Şeker (2017), reveal that males are more successful in economic literacy, while Dilek et al. (2016) found no difference in economic literacy between males and females. These differences between genders are also valid for financial literacy (Lusardi and Mitchell, 2011).

These factors and economic literacy can be modeled as in Figure 1.

Figure 1. Economic Literacy and Factors



A survey is conducted to reveal the relationship between economic literacy with economic education, interest in economics, and belief in the benefit of economic literacy. It is determined that 384 samples are enough to represent a population of 1,000,000 (Küçük, 2016: 95). Our samples consist of 481 people in Tosya which is a town with a population of 280,908 in Turkey (tuik.gov.tr). In the first part of the questionnaire, demographic questions which include age, gender, education, marital status, and job were asked to the participants. In the second part, Likert-type (1 = Strongly disagree, 2 = Disagree, 3 = Neither agree nor disagree, 4 = Agree, 5 = Strongly agree) four scales (economic situation, economic education, interest in economics, and belief in the benefit of economic literacy) were used. In the last part of the survey, questions to measure economic literacy level of participants were directed. This part includes questions about microeconomics, macroeconomics, and real economics. These questions are prepared by authors.

5. Findings

Demographic results (Part A of the scale) are given in Table 1. Most of the participants are male (66.7%), married (67.6%), and graduated from secondary schools (32.4%) or faculties (29.5%). It is interesting that 34.7% of participants are not working in anywhere. It is known that participation in the labor force is low in Turkey (approximately 50-55%). People

generally prefer to work in the private sector (28.7%) rather than the public sector (19.8%). Lastly, most participants are in the age of 26-35 groups (28.7%) and 36-45 groups (29.7%).

Table 1. Demographic Properties

Gender	Frequen cy	%	Marital Status	Frequen cy	%
Male	321	66. 7	Single/Divorce d	156	32. 4
Female	160	33. 3	Married	325	67. 6
Total	481	100	Total		100
	Frequen cy	%	Job	Frequen cy	%
Primary School	99	20. 6	Public Sector	95	19. 8
Secondar y School	156	32. 4	Private Sector	138	28. 7
Vocation al School	76	15. 8	Entrepreneurs hip	81	16. 8
Bachelor Degree	142	29. 5	Not Working	167	34. 7
MBA, Post- graduate, Doctorat e	8	1.7	Total		100

Total		100			
AGE	Frequen cy	%			
18-25 Age	66	13. 7			
26-35 Age	138	28. 7			
36-45 Age	143	29. 7			
46-55 Age	93	19. 3			
56-65 Age	33	6.9			
66+ Age	8	1.7			
Total A		100			

Secondly, in Part B, questions were asked to reveal whether participants feel wealthy or not. The results of these questions are given in Table 2. It can be seen that mean values are changing 2.89 and 3.07, so, the mean of the total is 2.95. According to Küçük (2016: 239) scores between 2.33 and 3.67 can be evaluated as average. Skewness and kurtosis values are between -1 and -1.5. Morgan et al. (2004) stated that the distribution can be evaluated as normal if skewness and kurtosis values are between 0 and 1. Even more, Pallant (2001) claims that if skewness and kurtosis values are between 0 and 2, the distribution can be accepted as normal (Pallant, 2001;

Yıldırım et al., 2012). Kolmogorov- Smirnov and Shapiro Wilks tests used to check normality. Both tests revealed that they are not distributed normally. Whether economic wealth differs according to age or not was examined by Kruskal Wallis test and found no difference according to results (Sig: 0.197). Also, there is no difference according to education level (Sig: 0.266) and marital status (0.303). Nonetheless, the results of the Kruskal Wallis test shows that the wealth of entrepreneurs is better than other groups (Sig: 0.000). Thus, the difference between male and females were investigated with Mann Whitney test and found no statistically significant difference (Sig: 0.105). To test reliability, Cronbach Alpha test was utilized and found a coefficient of 0.864. According to Küçük (2016: 232), if Cronbach Alpha coefficient is between 0.80 and 1, the scale is accepted as highly reliable.

Table 2. Economic Wealth

	Mea n	Skewne ss	Kurtosi s	Kolmogoro v-Smirnov	Shapiro Wilks
B1. Monthly income of my family satisfies me and my family.	2.89	0.041	-1.329	Sig: 0.000	Sig: 0.000

B2. Real estates (flats, houses, areas, etc.) which are owned by my family satisfy me and my family.	2.84	0.001	-1.129	Sig: 0.000	Sig: 0.000
B3. Assets (automobiles , gold, bonds etc.) which are owned by my family satisfy me and my family	3.07	-0.227	-1.059	Sig: 0.000	Sig: 0.000
B4. Life standard of my family satisfy me and my family	2.99	-0.157	-1.232	Sig: 0.000	Sig: 0.000
Total B	2.95	-0.042	-1.012	Sig: 0.000	Sig: 0.000

Moreover, questions were asked to find out economic education of participants with Part C of the survey. Questions

and descriptive statistics are given in Table 3. Means are smaller than 2.33, thus, it is determined that participants had not received sufficient economic education in universities or other schools. Therefore, most skewness and kurtosis values are bigger than 1 and both sig values of Kolmogorov-Smirnov and Shapiro Wilks tests are 0.000. These results indicate that the distribution is not normal. The result of the Kruskal Wallis test shows that 18-25 age and 26-35 age groups saw sufficient economy lessons (Sig: 0.000) while other groups did not. A surprising result was obtained by conducting the Kruskal Wallis test again which revealed that singles had sufficient economy lessons compared to married and divorced people. In Turkey, people should enter a central examination (KPSS) to start a job in the public sector, so, they have to study some lessons which include economics. Because of this reason, it is revealed by the help of Kruskal Wallis test (Sig: 0.000) that a person who works in the public sector had seen sufficient economy lessons according to a person who does not work. It is observed that males had sufficient economy lessons rather than females with the help of the Mann-Whitney test (Sig: 0.001). To test reliability, Cronbach Alpha test was applied. The Cronbach Alpha coefficient was found as 0.865. Again, according to Küçük (2016: 232), this score means a highly reliable scale.

Table 3. Economic Education

	Mean	Skewness	Kurtosis	Kolmogorov-Smirnov	Shapiro Wilks
C1. I have taken enough lesson to evaluate the economy	1.98	1.061	0.016	Sig: 0.000	Sig: 0.000
C2. My grades in economy lessons were high	1.76	1.467	1.010	Sig: 0.000	Sig: 0.000
C3. I participated in congresses, conferences, symposiums about economics	1.64	1.885	2.952	Sig: 0.000	Sig: 0.000
Total C	1.79	1.450	1.399	Sig: 0.000	Sig: 0.000

Questions to explore the interest of participants in the economy were asked in Part D. Questions and descriptive statistics belong to this part are given in Table 4. Means are below 2.33 except D3 questions. This shows that some

participants follow economy news on TV or radio, but they are not interested in reading economy newspapers. Though some skewness and kurtosis values are below 1, Kolmogorov-Smirnov and Shapiro Wilks test results confirm that the distribution is not normal. According to Kruskal Wallis tests, interest in economics does not differ according to age groups (Sig: 0.312). As education level increases the interest in economy increases. Participants with at least higher education have more interest in economics as Kruskal Wallis test says (Sig: 0.000). Also, the interests of singles are higher than married or divorced people (Kruskal Wallis Sig: 0.006). Males have more interest in economics rather than females (Mann-Whitney Sig: 0.027). Cronbach Alpha test was used to measure the reliability of scale and the Cronbach Alpha coefficient was found as 0.797. Küçük (2016: 232) states that if the coefficient is above 0.80, the scale is highly reliable. This score is likely to be reliable at a high level.

Table 4. Interest in Economics

	Me an	Skewn ess	Kurtos is	Kolmogo rov- Smirnov	Shapir o Wilks
D1. I usually read books about the economy	1.99	1.125	0.408	Sig: 0.000	Sig: 0.000

D2. I usually read economy parts of newspapers or follow economy newspapers	2.25	0.618	-0.712	Sig: 0.000	Sig: 0.000
D3. I usually follow economics on TV or radio.	2.51	0.358	-1.128	Sig: 0.000	Sig: 0.000
Total D	2.25	0.729	-0.311	Sig: 0.000	Sig: 0.000

Then, in part E, questions were posed to see whether participants believe in the utility of economic information or not. These questions and descriptive statistics are presented in Table 5. Means belongs to questions in Part D are between 3.05 and 3.68. Question E1 is above 3.66, which means a high proportion of the participants thinks that people with economic knowledge evaluate their investments successfully. Scores of other questions are below 3.66 but close to it. Nearly most of the participants believe in the benefit of economic

knowledge. All skewness and kurtosis values are below 1 though sig. results of Kolmogorov-Smirnov and Shapiro Wilks tests are equal to 0.000. The distribution is not normal by considering Kolmogorov-Smirnov and Shapiro Wilks. Beliefs of participants who aged between 56 and 65 are higher than other age groups. Belief in the benefit of economic literacy does not differ according to gender (Mann Whitney, Sig: 0.148), marital status (Kruskal Wallis, Sig: 0.140), and job (Kruskal Wallis, Sig: 0.099). Participants who have higher education are more likely to believe in the benefit of economic literacy (Kruskal Wallis, Sig: 0.001). Cronbach Alpha coefficient of this scale is equal to 0.736. Küçük (2016: 232) mentions that if it is between 0.60 and 0.80, it is reliable enough.

Table 5. Belief in the Benefit of Economic Literacy

	Mean	Skewness	Kurtosis	Kolmogorov-Smirnov	Shapiro Wilks
E1. People who know about economics can evaluate their investments successfully.	3.68	-0.598	0.553	Sig: 0.000	Sig: 0.000
E2. People who know about	3.05	-0.036	0.916	Sig: 0.000	Sig: 0.000

economy earn more money					
E3. People who know economy get more success in his job.	3.41	-0.369	0.850	Sig: 0.000	Sig: 0.000
Total E	3.38	-0.249	0.656	Sig: 0.001	Sig: 0.001

A total of 12 questions were asked to investigate the economic literacy of the participants. Questions are about three groups which include microeconomics, macroeconomics, and real economics. Questions are prepared by authors. Participants generally have low scores in the test. Though questions were very easy, microeconomics scores of participants are below 50% except Question Micro 2. The lowest scores are from Micro 1 (30.4%) and Micro 3 (25.4%) questions. Scores of macroeconomics questions are between 40 and 50%. Nevertheless, scores of real economics questions are better, in which all are above 50% except Question Real 2. The best score (78%) is from Question Real 3. Total average is below 50%, which is 46.74% to be precise. Therefore, it can be said that participants fail from the economic test. There should be done something to increase economic literacy level.

Table 6. Economic Literacy Questions

	True	False	Ratio
<p>Micro 1. What is Economics?</p> <p>a) Demands of government due to services provided by the government from people</p> <p>b) The decrease in the value of money in markets</p> <p>c) Investigation of how scarce sources will meet unlimited needs</p> <p>d) Investigation of profit and losses of firms.</p>	146	335	30.4
<p>Micro 2. Which branch of economics study behavior of small units such as firms, consumers, and markets?</p> <p>a) Macroeconomics</p> <p>b) Microeconomics</p> <p>c) International Economics</p> <p>d) Industrial Organization</p>	322	159	66.9
<p>Micro 3. Which goods are an example of rival goods?</p> <p>a) Gold-Oil</p> <p>b) Government bond-area</p> <p>c) Ayran-Orange juice</p> <p>d) Water-Pizza</p>	121	360	25.2
<p>Micro 4. Which one is not a production factor?</p> <p>a) Natural Sources</p> <p>b) Capital</p> <p>c) Labor</p> <p>d) Elasticity</p>	220	261	45.7

Macro 1. What is inflation? a) Price fluctuations in the market b) Expectation level in the market c) Increase in the price level d) The policy of Central Bank	208	273	43.2
Macro 2. What is the reason for the 2008 global financial crisis? a) False policies of the Bush government b) Kyoto Protocol c) Harvey Flood d) Crisis in the USA real estate market	207	274	43
Macro 3. What is GDP? a) Taxes received in a country in one year b) Total goods and services produced in an economy in one year c) National income of a person in a country d) Total investments in a country in one year	171	310	35.6
Macro 4. If the import [of a country] is bigger than the export what is the name of this situation? a) Budget surplus b) Foreign trade deficit c) Budget deficit d) Recession	213	268	44.3
Real 1. Who is the president of the Central Bank of Turkey?	241	240	50.1

a) Süreyya Serdengeçti b) Gazi Erçel c) Murat Çetinkaya d) Mehmet Şimşek			
Real 2. What is the official name of the stock exchange market in Turkey? a) Turkish Republic Central Market b) Turkish Republic Assets Market c) Istanbul Assets Market d) Borsa İstanbul	192	289	39.9
Real 3. What is the abbreviation for the International Monetary Fund? a) IFC b) IMB c) IMF d) IBRD	375	106	78
Real 4. What is the inflation rate of Turkey for 2017? a) Approximately 1-2% b) Approximately 3-4% c) Approximately 8-10% d) Approximately 20%	282	199	58.6

Furthermore, the relationship between economic wealth (EcoWealth), economic education (EcoEduca), interest in economics (IntEco), and belief in the benefit of economic literacy (BelEco), with economic literacy scores of microeconomics (Micro), macroeconomics (Macro), and real economics (Real) is also explored by correlation analysis. Results are given in Table 7.

Table 7. Correlation Analysis Results

	Micro	Macro	Real	EcoW ealth	EcoEd uca	IntEco	BelEc o
Micro	1 0.000	0.481** 0.000	0.506* * 0.000	0.051 0.269	0.499** 0.000	0.310* * 0.000	0.137* * 0.000
Macro	0.481* * 0.000	1	0.362* * 0.000	0.135* * 0.003	0.439** 0.000	0.289* * 0.000	0.126* * 0.006
Real	0.506* * 0.000	0.362** 0.000	1	0.022 0.632	0.415** 0.000	0.334* * 0.000	0.166* * 0.000
EcoW ealth	0.051 0.269	0.135** 0.003	0.022 0.632	1	0.165** 0.000	0.169* * 0.000	0.187* * 0.000
EcoEd uca	0.499* * 0.000	0.439** 0.000	0.415* * 0.000	0.165* * 0.000	1	0.555* * 0.000	0.192* * 0.000
IntEco	0.310* * 0.000	0.289** 0.000	0.334* * 0.000	0.169* * 0.000	0.555** 0.000	1	0.298* * 0.000
BelEc o	0.137* * 0.000	0.126** 0.006	0.166* * 0.000	0.187* * 0.000	0.192** 0.000	0.298* * 0.000	1

** Correlations are significant at the 0.01 level

These results can be reached from correlation analysis.

a) Micro and EcoEduca, as well as Micro and IntEco, are positively correlated at 1% level. Consequently, the increase in economic education and interest in economics will cause an increase in economic literacy about microeconomics. The

correlation coefficient between Micro and EcoEduca is higher than other correlation coefficients (0.499). Küçük (2016: 250) mentions that if the correlation coefficient is between 0.40 and 0.60 there is a relationship between two variables. We can say that economic education helps individuals in being economically literate. The correlation coefficient between InteEco and Micro literacy is 0.310. Küçük (2016: 250) states that if these scores are between 0.20 and 0.40, it shows a weak relationship between them. As interest in the economy increases their macroeconomic literacy increases, too. But this time relationship is weaker than the relationship between economic education and microeconomic literacy. The correlation coefficient between Micro and BelEco is only 0.137, which shows that their relationship is too weak. Küçük (2016: 250) states that if the Pearson correlation coefficient is smaller than 0.20, then there exists no relationship between the two variables. Though sig value is equal to 0.000, still the relationship between belief in the benefit of economic literacy and microeconomic literacy cannot be accepted existing. This shows that even though an individual has believed in the benefit of economic literacy, it, alone, is not enough to be economically literate. The individual also should study to be economic literate by reading economic books or watching TV programs about economics or else.

b) Macro and EcoEduca, as well as Macro and IntEco, are positively correlated at 1% level. Hence, the increase in economic education and interest in economics or beliefs will cause the increase in economic literacy about macroeconomics. The correlation coefficient between Macro and EcoEduca is higher than others but still is lower than 0.50. The score of 0.439 shows a relationship between economic education and macroeconomic literacy (Küçük, 2016: 250). If individuals had education about economics, their macroeconomic literacy level will increase. The Pearson correlation coefficient is equal to 0.289, thus, there is a weak relationship between macroeconomic literacy and interest in economics (Küçük, 2016: 250). As individuals are interested in economics more, their macroeconomic literacy will increase. Also, the correlation coefficient between beliefs and macroeconomic literacy is too low (0.126). This score is below 0.20 and Küçük (2016: 250) mentions that if the correlation coefficient is below 0.20, there is no relationship between the two variables. Though sig value is smaller than 0.05, a relationship between beliefs and macroeconomic literacy is not accepted to exist due to the very low coefficient. This shows that individuals can believe the benefit of economic literacy but if they want to be economically literate they should try to learn it.

c) Real and EcoEduca, as well as Real and IntEco, are positively correlated at 1% level. Accordingly, the increase in economic education and interest in economics will cause an increase in economic literacy about actual economics. Real economic literacy and economic education have the Pearson correlation coefficient between 0.40 and 0.60 (0.415), thus, the relationship can be accepted. Individuals who had economy education have more information about actual economics. Further, interest in economics affected actual economic literacy level, too. The coefficient is above 0.20 with a score of 0.334, thus, there is a weak relationship between Real and IntEco. The interest of individuals makes them learn more about actual economics and this increase economic literacy. Although the sig value is below 0.05, it is seen that the correlation coefficient is lower than 0.20. Consequently, a relationship between them according to Küçük cannot be accepted (2016: 250).

d) It is surprising that EcoWealth is not correlated with micro- and real economics significantly. It is only correlated with macroeconomics with a sig value lower than 0.05. However, the coefficient is 0.135, and thus, a relationship between economic wealth and macroeconomic literacy is rejected by considering Küçük's standards (2016: 250). Economic wealth is not related to microeconomic, macroeconomic, and real economic literacy. It means that individuals, who are

economically literate, should do something more to earn more money. Individuals can be successful in economic life without economic literacy for being hardworking or clever, etc. In addition, we should not think the individual alone. Often, economic decisions are made with households. For example, in Turkey, if unemployment of male increased females would start to join the labor force (Talaş and Çakmak, 2013). Individuals can be wealthier also due to the effort of other family members.

Briefly, economic education and economic literacy levels are positively correlated and their correlation coefficients are between 0.40 and 0.50 (Micro: 0.499, Macro: 0.439, and Real: 0.415). This shows that if it is wanted to increase economic literacy levels, then, economics should be taught. Additionally, interest in economics and economic literacy levels are positively correlated but this time correlation coefficients are lower, approximately 0.30 (Micro: 0.310, Macro: 0.289, and Real: 0.334). Subsequently, the effects of interest in economics are smaller. As people's interest in economics increases, their economic literacy level increases as well. The correlation coefficients between belief in the benefit and economic literacy are too low (Micro: 0.137, Macro: 0.126, and Real: 0.166). Because of low correlation scores, the relationship is rejected. Beliefs are not enough to be economically literate alone. If people believe in the benefit of

economic literacy their literacy level will increase but the effect is limited.

Results of the regression models that are set up to present the relationships between Micro, Macro, EcoEduca, IntEco, and BelEco are given in Table 8.

As it is seen in Table 8, scores of Adjusted R^2 are too low. Consequently, models can explain only a small part of changes on dependent variables. Scores of R^2 values are changing from 0.126 to 0.499 while adjusted R^2 are between 0.016 and 0.247. Nevertheless, economic education, interest in economics can only explain the small ratio of changes in economic literacy, which include microeconomics, macroeconomics, and real economics. Regression models, in which belief in the benefit of economic literacy (BelEco) is the independent variable, have too low R^2 values. Hence, these regression models can only explain a very small ratio of changes in the dependent variables such as microeconomic, macroeconomic, and real economic literacy.

Table 8. Regression Models

Model	R^2 , (Adjusted R^2)	Durbin Watson	Anova (F), (Sig.)	β_0 , (t), (sig)	B_1 , (t), (sig)
Micro= $\beta_0 + \beta_1$ Ecoedu ca	0.499 (0.247)	1.696	158.65 5 (0.000)	0.634 (6.656) (0.000)	0.195 (12.596)

					(0.000)
Macro= $\beta_0 + \beta_1 \text{Ecoeduca}$	0.439 (0.191)	1.743	114,46 4 (0.000)	0.840 (9.562) (0.000)	0.153 (10.699) (0.000)
Actual= $\beta_0 + \beta_1 \text{Ecoeduca}$	0.415 (0.171)	1.864	99.899 (0.000)	1.468 (16.084) (0.000)	0.148 (9.995) (0.000)
Micro= $\beta_0 + \beta_1 \text{Inteco}$	0.310 (0.094)	1.700	50.817 (0.000)	0.876 (7.074) (0.000)	0.119 (7.129) (0.000)
Macro= $\beta_0 + \beta_1 \text{Inteco}$	0.289 (0.083)	1.791	43.623 (0.000)	0.992 (8.941) (0.000)	0.099 (6.605) (0.000)
Actual= $\beta_0 + \beta_1 \text{Inteco}$	0.334 (0.110)	1.888	60.138 (0.000)	1.472 (13.122) (0.000)	0.118 (7.755) (0.000)
Micro= $\beta_0 + \beta_1 \text{Beleco}$	0.137 (0.017)	1.611	9.199 (0.003)	1.108 (5.640) (0.000)	0.057 (3.033) (0.003)
Macro= $\beta_0 + \beta_1 \text{Beleco}$	0.126 (0.016)	1.697	7.668 (0.006)	1.194 (6.819) (0.000)	0.046 (2.769) (0.006)

Actual= $\beta_0 + \beta_1 \text{Beleco}$	0.166 (0.028)	1.791	13.654 (0.000)	1.630 (9.122) (0.000)	0.063 (3.695) (0.000)
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6. Discussion and Conclusion

Economic literacy is an important issue because it is thought to help people for making more effective decisions. Therefore, economic targets can be reached easily. This research aimed to investigate whether economic education, interest in the economy, and belief in the benefit of economic literacy impact economic literacy or not. The second aim was to search if economic literacy affects the economic wealth of people or not. Research is realized with the help of a survey conducted on 481 persons. Results showed that economic education and interests in economy help increasing economic literacy. Yet, dependent variables (economic education and interest in the economy) explains the small ratio of changes in economic literacy. In further studies, other factors that might be effective in economic literacy can be studied. Another interesting result is that the relationship between economic literacy and economic wealth is not statistically significant. In other words, knowing economy is not enough to be successful in economic life. Individuals who are not aware of economics can earn more money by studying or managing their investments effectively. Many rich people who are not familiar with economics in society is an example of this. This result should

be investigated more in further studies because generally it is accepted that people who know the economy well should be more successful in economic life and manage their investments effectively. In the future, it is hoped that the relationship between economic literacy and wealth could be revealed successfully. Besides, believing the importance of economic literacy is not enough to be economically literate. Individuals can believe that economic literacy is important for being successful in economic life, but if they do not read, try, or study, eventually, they will not be economically literate.

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A Research on the Role of Municipalities in Tourism Development of Rural Areas: The Case of Turkey

Yüksel ÖZTÜRK

Prof. Dr., Faculty of Tourism, Hacı Bayram Veli University

yukselozturk66@gmail.com

Orcid ID: 0000-0002-4320-5626

Nurettin AYAZ

Assoc. Prof. Dr., Safranbolu Faculty of Tourism, Karabük University

0000-0003-2117-2015

Orcid ID: 0000-0003-2117-2015

Rana ALLAHYARI SANI

rana_allahyari@hotmail.com

Orcid ID: 0000-0003-3884-7277

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A Research on the Role of Municipalities in Tourism Development of Rural Areas: The Case of Turkey**

Abstract

The local community in the process of association sees the municipalities as leader, strategist, mentor, coordinator, sponsor, and the closest stakeholder institutions to themselves. However, municipalities do not engage enough in organizations that have tourism purposes. Hence, the main purpose of the research is to determine the main reasons for the lack of municipalities' interest in tourism. To that end, the interview method was used in the collection of data in this research as a qualitative study. Between the regions that are in priority for tourism development, research sample has formed by 11 county municipalities in the province of Tokat, Turkey. Research findings are limited to the

* This study was presented as an oral presentation in MAGScholar Global Business, Marketing, and Tourism Conference, Győr, Hungary.

opinions of mayors. The results have shown that the studies of rural county authorities towards the development of tourism are formed due to the individual, short-term, and quick income expectations as well as political concerns for the future. Municipalities want tourism development just for their own areas and stay away from cooperation and partnerships for the creation of a regional tourism destination. Local community stakeholders are slightly included in tourism activities. Inadequacies of financial resources have been shown as a main obstructive reason in participation in tourism activities

Keywords: *Rural Development, Rural Tourism, Municipalities, Turkey.*

Introduction

It is believed that tourism might evolve over a compromise period in rural areas. Furthermore, it has been considered that different perception, requirements, and values of local social actors will closely affect the development of tourism (Verbole, 2000: 479). In this context, many governments around the world are searching for solutions to develop sustainable tourism at the national, provincial, or regional level. They work in a local actor-oriented and stakeholder-

participated way for sustainable tourism and for the encouragement of tourism development (Sautter and Leisen, 1999; Briedenhann, 2007; Tao and Fuying, 2009).

The public sector is seen as a leader, strategist, mentor, coordinator, supporter, and partner in the efforts to create and boost rural tourism (Briedenhann, 2007: 584). Rural tourism that is associated with outdoor activities such as farm life, agriculture industry, and individual services is expected to be controlled by local authorities due to their small-scale sub-structure (Komppula, 2004: 115). It is estimated that local authorities will become more effective in combating problems related to the tourism industry. Particularly, recognition of region's strengths and weaknesses, the creation of local employment opportunities, and intervening in time to the local people's problems are believed to be important factors (Bertucci, 2002: 4). It is expected from local governments to be a pioneer in policy creation and implementation rather than providing financial resources to the development of tourism (Ishikawa and Fukushige, 2007: 461).

Local governments are important institutions in providing funds for rural tourism development, removal of needs to necessary infrastructure for tourism, reconstruction and maintenance of the places that appear attractive to tourists, the employees of tourism sector, vocational support, and

education to entrepreneurs and local public (Wilson et al., 2001: 134). Nonetheless, local governments that have a significant role in the development of tourism do not pay attention to tourism policy and planning. At the local level with many responsibilities, among the priorities of local governments, tourism is in the last ranking (Hall, 1994: 152). Yet, it is an undisputed fact that local governments are the best institutions which can determine the benefit of tourism policies applied to their regions (Jeffries, 2001: 47). In fact, in recent years, more local governments have taken decisions to encourage tourism development as a way to revive the local economy and increase revenues. For successful and useful decisions related to tourism, paying attention to local people's feelings and being sensitive to the environment are necessary. It is recommended to gain the support of local people for implementation of policies developed at the local level. The management expected from public administrators is one that aimed at the region's economic and social development and minimized the negative effects of tourism. Additionally, education and knowledge of local politicians and people related to tourism issues, which include the plans of national tourism management and the advantages and disadvantages of tourism development, are shown among the important responsibilities of local managers (Elliot, 1997: 137).

This research aimed at providing academic support to rural regional local authorities, who have important roles and responsibilities in tourism, on tourism development and sustainable tourism. These following sub-objectives have been adopted besides this main object:

- Contributing the development of tourism with employment increase by geographical expansion at the remote and rural areas, income creation, and cooperation with other sectors,
- To develop perspectives towards how a rural community can carry out tourism activities and how they can be sustainable,
- To contribute to the implemented policies related to tourism in rural areas,
- To provide recommendations to local governments in Turkey in dimensions such as economic development, social networking, cultural pluralism, and political participation, and
- To determine the share of local governments' contribution to the tourism planning process.

Rural Tourism

In the literature, rural tourism is simply defined as “all tourism activities in a rural area” (Lesley, 2001: 15). In the context of the enrichment of rural tourism, from a new perspective, it can be defined as the participation of families

living in rural areas into tourism by providing an additional income. For the rural areas, tourism is viewed as a second activity following the agriculture, thus, it is expected to create new business opportunities for agricultural businesses from the perspective of supply by diversification of tourism demand. Prerequisite for the development of tourism in rural areas is considered as providing a wide well-attended public support (Wilson et al., 2001: 132). Governments, for stopping the declining population in rural areas, in accordance with the demand of the rural environment, are guiding as mentors and conducting incentive policies in tourism (Díaz-Pérez et al., 2008: 175).

In the globalized world, to develop competitive tourism in rural areas, activities due to cultural differences as a result of rural social, political, and economic forces as well as protection of the rural attractions are very important (Goerge et al., 2009: 4). In this process, the creation of community-based tourism is recommended for a sustainable tourism industry (Prentice, 1993; Tosun, 2000; Boyd and Singh, 2003; Tosun, 2006). In terms of community-based tourism, the people living in the destination, governments, tourist organizations, and environmental groups that have quite similar interests of tourism like business organizations are regarded as important stakeholders from sustainable

tourism principles and balanced regional development aspect (Tosun, 2006: 493).

Municipalities

The expected behavior from sustainable tourism in a global world is defined as “the management of cultural integrity, essential ecological processes, biological diversity, and to meet economic, social, and aesthetic requirements of life support systems” (WTO, 1998: 21). In this process, the local government within the local actors can profoundly affect the success of local tourism industry and plays a role in the protection of the values, on which the future of the destination is depending. Particularly, by considering the effects of factors on tourism sector such as land use planning and environmental regulation, the intervention of local governments has played a critical role. The interaction between the environment and the host society as well as a significant communication between visitors and tourism businesses can provide the opportunity for the local government to contribute to sustainable tourism (South Australian Tourism Commission and Local Government Association, 2006: 7). Vaughan and colleagues (1999: 118) have pointed out the importance of the local governments’ involvement in the following critical tasks in the tourism industry:

- To act as the basic uniting structure at the strategic planning of the local tourism industry,
- To have their own tourism resources and infrastructure, to introduce and operate them,
- To introduce their own regions as a destination and to indirectly promote tourism products and services of the private sector.

The model of LA-21 shaped around the concept of governance based on criteria such as transparency, accountability, participation, working in harmony, timeliness, and efficiency has been shown as the path to realizing the development of rural tourism (Emrealp, 2005: 13).

Turkey

In Turkey's economy, tourism is an essential sector (Ünlüönen et al., 2007: 236). Due to the continuing trend of tourism development in the future, the objectives of this sector are aimed at putting forward the types of tourism appropriate to competition, implementing policies towards improving the services quality, and giving an active role to strategies for sustainable development (DPT, 2007). In this process, the Tourism Strategy of Turkey-2023 is considered an important planning study for tourism. Through the action plan of Tourism Strategy of Turkey-2023, by putting a roadmap in front of the tourism sector in the production,

management, and implementation processes, its leadership has been accepted as the main purpose. In the framework of the protection-usage balance of Turkey's natural, cultural, and historical values, as an alternative to the coastal tourism, it is aimed to increase the share of Turkey's tourism by developing alternatives such as thermal tourism, winter sports, mountain and nature tourism, world tourism, rural and ecotourism, congress and fair tourism, cruise and yacht tourism, and golf tourism.

In this context, it is expected Turkey to fulfill the goal of 63 million tourists in 2023, \$86 billion tourism income, and \$1,350 expenditure per tourist (The Ministry of Culture and Tourism, 2007). According to the general economic analysis, the tourism sector in Turkey has developed rapidly, but it is concentrated in urban areas and centers of tourist attraction. Each region has its own tourism wealth in rural areas of Turkey, which is thought in their development they do not benefit enough from the tourism sector. It has been believed that rural and developing regions have not shown the success of tourism development and the increase in the number of tourists in the coastal regions of Turkey (Ministry of Agriculture and Rural Affairs, 2008; Tosun et al., 2003). In this process, rural local governments are expected to support the development of tourism.

The main stakeholders who can support the tourism development in rural areas in Turkey are governorates, municipalities, and provincial units of central government. These authorities involved in tourism activities by their bureaucracy, coordination, local support, infrastructure support, and financial support aspects (Semerciöz et al., 2008: 95). The municipalities constitute the largest share within these institutions. According to the data of 2010, there are 2,950 municipalities (16 metropolitan municipalities, 65 provinces, municipalities, 892 counties, and 1977 town municipality) in Turkey. 61,571,332 people live under the administration of these municipalities (<http://www.tuik.gov.tr>).

Research Method

In this research, it has planned to reveal deficiencies in the interest of the municipalities which are seen as an important factor in the development process of rural areas by the local community towards tourism. With this general purpose in mind, this study has sought answers to the following sub-research questions:

- What are the municipalities' opinions related to rural tourism?
- From the perspective of the municipality, what are the challenges in developing rural tourism?

At the municipal level research, in terms of the development of perspective toward rural tourism, this work explores its topic through a case study. This study is important in terms of providing clues through setting forward the perspectives related to the development of tourism at rural areas in Turkey. One of the major problems in the tourism sector is the inadequacy of cooperation at community-based tourism activities. The present research is also meaningful in the determination of the municipalities' perspectives towards rural tourism and identifying municipalities' position in activities related to developing alternative tourism. With regards to the realization of creative ideas and activities, results of the study are expected to be as a guide intended for the development of tourism in rural areas.

Between the regions that are in priority for tourism development, research sample has formed by 11 county municipalities, which are located in the province of Tokat, Turkey. Brief information about municipalities that comprise the sample of study (municipality name, population, and political parties represented) is shown in Table 1.

Table 1 Brief Information of Research Sample

Municipality	Population (2010)	Political Party of the Municipality
Artova	3,086	Opposition Party
Almus	4,820	Government Party
Başçiftlik	13,321	Opposition Party

Erbaa	59,901	Opposition Party
Niksar	33,490	Opposition Party
Pazar	4,975	Opposition Party
Reşadiye	8,673	Opposition Party
Sulusaray	3,408	Opposition Party
Turhal	64,139	Government Party
Yeşilyurt	5,557	Government Party
Zile	35,717	Government Party

The study used the interview method, based on the interview scale of tourism development which is developed by Wilson et al. (2001) and the Negiz and Yıldız (2009), by adding new questions on these scales. A survey is developed which consisted of five questions. Interview scale was done in four-step processes including pre-preparation, coding of qualitative data, interpretation, and reporting of qualitative findings. The survey was applied to the mayors of 11 municipalities in November 2011.

Assessments have been made in accordance with answers of mayors to the survey questions. The criteria such as width, depth, credibility, contrast, and eligibility were considered in preparation of the report.

Research Findings

Assessments and findings that emerged during the research interview were determined as follows:

1) Do you see tourism as a development tool in the process of local development in your region?

All municipalities in the research sample regard tourism as an important tool in local development. They indicated that tourism will revive and diversify the local economy, will increase income and employment at the region, and will protect the local culture and natural attractions.

2) What sort of negativity do you think will cause the development of tourism in your area?

Only 5 mayors (%45) opined about the negativity created by tourism. Other mayors stated that they believe tourism does not have any negative impact. Negative impacts of tourism were listed like social and cultural degeneration, increasing the prices of local goods and services, and increasing the real estate price of the local properties.

3) As a local government, what kind of activities do you do related to the tourism development in your region?

Within the context of local development activities, 8 municipalities (72%) stated that they do not have any activities toward tourism. Meanwhile, 3 municipalities (28%) stated that they restored historic house buildings, prepared the prospectus of the region, and offered information services for the tourist's groups visiting there. None of the municipalities have done a SWOT analysis of tourism towards their areas, they have neither prepared a

development plan nor created community-based tourism-oriented public and private partnerships.

4) What are the barriers that make local participation difficult in tourism as an important development tool?

The insufficiency of financial resources was proclaimed as the first obstacle for the participation, by all municipalities. They believed that revenues of the municipality do not meet the additional costs created by the tourism activities. Among them, 7 municipalities (63%) stated that central government will not provide support to them in tourism development, while 4 municipalities (37%) stated that there is a lack of qualified personnel and sufficient knowledge of tourism development.

5) What are your expectations from the central government and other institutions to increase your participation in tourism activities?

All municipalities have proclaimed that there is an inadequate accumulation of information about the development of tourism. They believed that they do not have qualified employees to lead their tourism activities, and central government departments and universities do not provide a strong contribution to them. It is expected from central governments to be a pioneer in the creation of a model for accommodation or recreational facilities in rural areas related to tourism. It has been thought that the facilities

built as a concrete output can encourage the participation of local people in tourism activities. Moreover, municipalities expect academic support from universities in issues such as tourism planning, tourism education, and tourism management. Municipalities do not believe in close cooperation with other municipalities related to the subject of tourism. Differences in opinions arising from the political parties they represented is perceived as the most important reason to lessen their cooperation.

Conclusions and Recommendations

Municipalities in Turkey are important institutions in the planning of the tourism development processes, in the budgeting of tourism, in the mobilization of financial resources, and in ensuring the coordination in the central and local level. The mayor's leadership skills, attitudes, and behaviors formed the participation of these organizations in tourism activities (Öztürk and Ayaz, 2010).

According to the results gained from qualitative analysis of the data, municipalities in Turkey are inadequate firstly, in financial resources, then, in relevant knowledge and tourism activities. Centralized structure of public administration, the status quo, and work habits can cause slowing down of the tourism activities. Interest and pressure groups, as well as short-term and quick profit expectations, reduce the effectiveness and efficiency of the works.

Based on the results obtained from the study, recommendations related to providing greater participation of rural area municipalities to tourism in Turkey are presented as follows.

- A department that is directly related to tourism should be established within the structure of municipalities.
- Under the leadership of the union of municipalities, their personnel in rural areas should be informed about tourism by short-term training activities and trips related to the tourism sector.
- Central government departments should build sample tourism facilities and transfer the operations of these facilities to municipalities to encourage the development of tourism in rural areas.
- Cooperation between universities and municipalities should be increased. During this cooperation processes, joint activities such as SWOT analysis, tourism planning, tourism education, and tourism management should be arranged.
- The importance of destination creation should be told to municipalities, and from the geographical aspect, common tourism destinations covering different municipalities should be developed.

- Financial income should be created from taxes under the name of the accommodation tax taken from tourists staying in accommodation establishments located within the municipal boundaries. The European Union-supported projects should be viewed as important tools in providing financial resources, and municipalities should lead these projects.

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The Impact of The OECD On the Turkish Foreign Trade

Hayrettin KESGİNGÖZ

Associate Prof. Dr., Department of Economics, Faculty of Economics and
Administrative Sciences, Karabuk University,

hayrettinkeskingoz@gmail.com

Orcid Id: 0000-0002-5143-4891

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The Impact of The OECD On the Turkish Foreign Trade

Abstract

Turkey started to be a member of international economic organizations by participating the IMF and the World Bank in 1947. Then, it continued this process with the Organization for Economic Cooperation and Development (OECD), the Organization of Islamic Cooperation (OIC), the Economic Cooperation Organization (ECO), the Organization of the Black Sea Economic Cooperation (BSEC), the World Trade Organization (WTO), the Customs Union (CU), the D-8 and the G20. In the changing world, the foreign trade held by multinational corporations has given its place to the foreign trade held by multinational economic organizations. Turkey has started to behave as a world country “first world country” with an increasing number of memberships to economic organizations, the increased foreign trade opportunities and volumes. The OECD has occupied the second place in the

*Turkish foreign trade. In this research, we examined the performance of the Turkish foreign trade with the OECD by analyzing the total exports and the export growth rate of the trade between Turkey and the OECD. Then, the total imports and the import growth rate were taken into account. Finally, the research was completed with the analysis of the rate of exports meeting imports. **Keywords:** International Trade, International Economic Organizations, OECD, Export, Import.*

Introduction

Turkey has accepted the importance of being a member of the international economic organizations to have a right to speak in the world trade and increase its foreign trade revenues. For this reason, the foreign trade between the international economic organizations and Turkey has become more important. Foreign trade transactions have become more profitable due to the income obtained through the realization of foreign trade and the exemptions applied from custom taxes. The cost minimization approach in logistics made international trade more profitable (Dilek and Kesgingöz, 2017). It can be observed that the foreign trade that was held by the international economic organizations provided added value and contribution to the Turkish

economy. So, the contribution of foreign trade through the OECD has gained importance.

In this research, the economic organizations and the OECD members are examined first to analyze the Turkish foreign trade. Later on, the total exports, the total imports, the export growth rate, the import growth rate, the rate of exports/imports meeting imports/exports between Turkey and the OECD were taken into account.

1-) International Economic Organizations and the OECD

Countries cannot meet their needs only thanks to their productions. This is the main reason of foreign trade. Foreign trade is a useful tool for enhancing economic growth, decreasing unemployment and reaching economic goals (Kesgingöz and Dilek, 2016). Turkey, which is a bridge between Asia and Europe, should attach importance to foreign trade and logistics (Dilek and Kesgingöz, 2017). By this way, Turkey can overcome the middle income trap, and reach its economic goals (Kesgingöz and Dilek, 2016).

In general, international economic organizations have economic goals. The global economy needs international economic organizations, because these structures put forward what will best meet the common needs of countries (Bozkurt et.al. 2004).

After the Second World War, the number of economic organizations has increased day by day so as to provide

regional peace and stability and reach the economic goals (Astaneh, 2000). Thus, countries can meet their needs with the help of economic organizations by maintaining the peace. By the help of the membership to economic organizations, countries meet their needs with minimum costs because of the privileges in the customs tariffs.

Turkey has participated in many international economic organizations. These are the Organization for Economic Cooperation and Development (OECD), the Organization of Islamic Cooperation (OIC), the Economic Cooperation Organization (ECO), the Organization of the Black Sea Economic Cooperation (BSEC), the World Trade Organization (WTO), the Customs Union (CU), the D-8 and G20.

The Organization for Economic Cooperation and Development (OECD) is the continuation of the European Economic Cooperation Organization (OECC) that was established to ensure the coordination of the Marshall plan by the US for the development of Europe. Turkey is one of the founding countries of the OECD, which was established in 1961. The OECD has 34 members USA, Germany, Australia, Austria, Belgium, Czech Republic, Denmark, Estonia, Finland, France, Ireland, Israel, Italy, Netherlands, Norway, Spain, Sweden, Switzerland, Japan, Canada, Iceland, Luxembourg, Norway, Poland, Portugal, Slovakia,

Slovenia, Chile, Turkey, New Zealand, and Greece. Most of members are developed countries. The OECD provides wealth by cooperation in the fields, such as economic growth, financial stability, trade and investment, technology, entrepreneurship and development. Also, the OECD helps the undeveloped countries struggle against poverty. The aim of OECD is to provide financial stability, economic growth, and increase in employment. However, the main purpose is to contribute to the increase in the World Trade (www.oecd.org).

2-) Literature Review

In this study, the articles prepared in the literature about the OECD countries are briefly given in Table 1. In the literature review, the OECD countries usually focus on energy, research and development expenditures, and energy consumption. But, there is a limited number of detailed comparisons and researches, which were studied in the OECD countries and were in relation to their roles on the Turkish foreign trade. This study contributes to the literature in terms of the shortcomings in the literature.

Table 1: Articles in the Literature About the OECD

Author(s)-Year	Sample / Method	Result
Aslan and Ersungur (2018)	1970-2002 Least Squares Method	The Marshall-Lerner condition applies according to the least squares method. There

		is a short and long-term relationship between exports and imports.
Polat (2018)	2000-2016 Causality	The exchange rate has been determined to have a positive effect on stocks.
Öztürk and Kılıç (2018)	1987-2015 Panel Data Analysis	Two-way causality from oil prices to economic growth has been identified.
Özaytürk and Alper (2017)	2000-2013 Panel Data Analysis	The dependence on petroleum products will deepen and advance. In order to find a solution, alternative means of production and consumption are required for that.
Bal et. al (2017)	1990-2015 VAR-ARDL Analysis	The effects of short-term foreign exchange rates on prices were found meaningful, but not very effective.
Kangallı et. al (2014)	2011 Clustering Analysis	For the OECD countries, three sets of economic freedoms have emerged.

Kesikoğlu et. al (2013)	1999-2009 Panel-VAR Analysis	Growth, interest rate, budget deficit, variables were observed, and it was seen that they had medium-term low impact on the current account deficit.
Güneş et. al (2013)	1995-2010 VAR Analysis	A shock experienced in terms of foreign trade effects the real exchange rate in the same way, but it continuously decreases.
Gülmez and Yardımcıoğlu (2012)	Using the data of 21 OECD countries in the 1990-2010 period Panel Data Analysis	It can be stated that there is a mutually significant relationship between R & D expenditures and economic growth variables in the long run.
Güloğlu and Tekin (2012)	1991-2007 period and 13 OECD countries Panel Causality	Between R & D expenditure and innovation, and between technological innovation and economic growth bi-directional causality.

Ersoy (2012)	For the OECD countries in the period 1987-2007 Cointegration	The relationship between growth and energy consumption is confirmed.
An and Wang (2011)	OECD Countries (9 countries selected) 1980-2007 VAR Analysis;	The effect of the exchange rate on the prices is reflected, and the effect of reflection decreases over time.
Özer and Çiftçi (2009)	1990-2005 Panel Data Analysis	For the OECD countries, a positive and high relationship was found between R & D and exports.
Miller and Ratti (2009)	1971: 1 and 2008: 3 Co-ordinated Vector Error Correction Model 6 OECD Countries	It was the result of a positive relationship between crude oil prices and international stock markets.
Saraç (2009)	1983-2004 period and 10 OECD countries Panel Data Analysis	R & D spending has reached the level that it started to affect the economic growth positively.
Chontanawat et.al. (2008)	For the OECD country and 78 non-OECD countries Granger Causality Test	The relationship between energy and growth; in 28 out of 30 OECD countries, 60 out of 78 non-OECD

		countries had an integration relationship.
Yılgör (2008)	1990-2005 CADF Test CIPS Test	Foreign trade deficits and budget deficits do not have a unit root. Canada, Finland, Germany, Korea, Greece, Italy, Norway, United Kingdom.
Kök and Şimşek (2006)	1995-2001 FMOLS Analysis	Technological expansion has effected foreign trade, and helped countries add new partners.
Lardic and Mignon (2006)	1970-2003 Asymmetric cointegration approach 12 European Countries	It is concluded that oil prices and GDP have asymmetric cointegration relations.
Gül and Ekinçi (2006)	1990-2006 Granger Causality	There is a relationship between real exchange rates and foreign trade.
Zachariadis (2004)	1971-1995, 10 OECD countries Panel Data Analysis	The increase in the R & D spending has reached a level that the growth rate of productivity and the

		increase in the output was positively affected.
Ülkü (2004)	20 OECD countries and 10 non-OECD countries 1981-1997 Panel Data Analysis	It is concluded that there is a positive relationship between the number of patents and the per capita GDP.
Cunado and Gracia (2003)	15 European countries 1960-1999 Granger Causality test	It has been found that there was no long-term cointegration between oil price and economic activity.
Campa and Goldberg (2002)	OECD countries (25 countries selected); 1975-1999 VAR Analysis;	GDP reach almost all countries live in the short term, but at a much lower level than the long run.
Freire and Serén (1999)	Covering the period 1965-1990 and 21 OECD countries, Panel Data Analysis	It is concluded that there is a very strong positive relationship between R & D expenditures and growth.
Park (1995)	1970-1987 and 10 OECD countries, Panel Data Analysis	Local private sector R & D investments have been the result of an increase in both local and foreign factor

		productivity as an important determinant.
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3-) The Analysis of the Foreign Trade with the OECD Countries.

When we look at the foreign trade volumes with the OECD, it can be observed that the OECD has occupied an important place in the Turkey's foreign trade. To analyze the foreign trade between the OECD countries and Turkey, the following steps will be followed; firstly, the total exports and the export growth rate, then the total imports and the import growth rate will be searched. The changes in such variables will be analyzed. The total exports and the export growth rate are given in Table 2.

Table 2: Total Exports, Export Growth Rate, Total Imports and Import Growth Rate.

Years	OECD Countries' Exports	Export Growth Rate	OECD Countries' Imports	Import Growth Rate
1996	14 711 886		31 318 168	
1997	16 012 940	8,12501766	35 097 423	10,76789893
1998	17 506 279	8,53030542	33 803 784	-3,826905619
1999	18 674 191	6,25414830	28 690 325	-17,82293852
2000	19 672 362	5,07397939	36 279 739	20,91915241
2001	21 441 156	8,24952665	26 614 284	-36,31679631
2002	24 432 472	12,24319670	33 608 374	20,81055891

2003	31 523 268	22,49384776	44 519 419	24,50850685
2004	41 858 309	24,69053798	60 533 047	26,45435639
2005	45 846 867	8,69973900	67 237 823	9,971732444
2006	52 114 370	12,02643831	74 690 230	9,977753484
2007	61 662 675	15,48474125	88 191 315	15,30886009
2008	66 407 376	7,14484059	98 891 370	10,82000914
2009	52 243 683	-27,11082613	72 965 024	-35,53256784
2010	57 394 215	8,97395679	94 162 761	22,51180491
2011	67 113 921	14,48240017	121 327 626	22,38967832
2012	66 289 740	-1,24330093	113 723 573	-6,686435489
2013	68 683 836	3,48567588	124 206 736	8,440092692
2014	76 674 897	10,42200376	116 518 208	-6,598563495
2015	75 368 261	-1,73366868	101 502 395	-14,79355599
2016	63 944 160	-17,86574523	82 372 649	-23,22341982

Source: The Table is created by the help of TURKSTAT data.

It can be understood that the total exports have increased, except in the years of 2009, 2012, 2015 and 2016. The decreases in these years are because of the Global Financial crisis in 2009 (Dilek, 2013) and the economic shrinkages in the World after 2012. Especially in 2016, the terrorist coup attempt (FETÖ) on July 15, the dropping of a Russian plane and the Russian embargo all negatively effected the export level of Turkey. On the other side, the imports decreased in the years of crises. The crisis in 1998, the earthquake in 1999, the crises in November, 2000 and February, 2001 are the main reasons for such decreases in the imports. From this point of view, it can be understood that the Turkish import is

very sensitive to the economic and financial crises. We continue our analysis by looking at Graph 1, which is drawn to see the total export and imports.

Graph 1: Total Exports and Total Imports



(OECD Countries' Exports, OECD Countries' Imports)

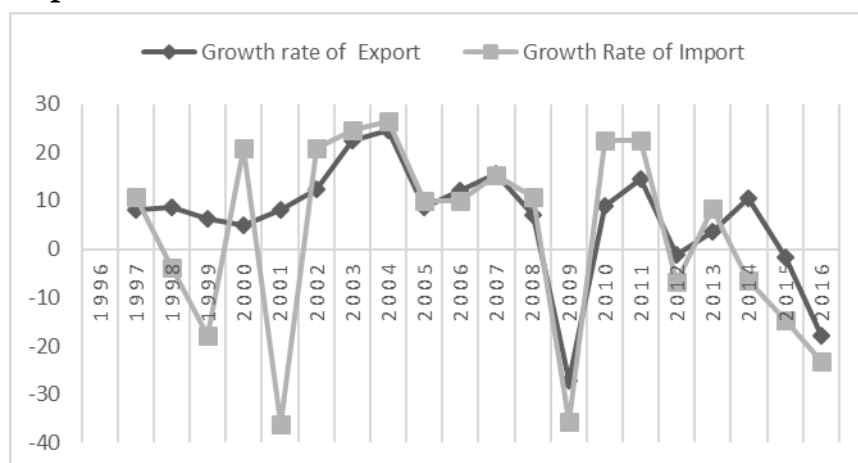
Source: The Graph is created by the help of TURKSTAT data.

According to Graph 1, the exports increased between the years of 1996 and 2016. The increase in the exports is slower than the increase in the imports while the imports are bigger than the exports. The imports slowly increased until 2001, but since then, it has accelerated due to the strength of the Turkish economy. From 2001 to 2008, the exports and imports enlarged approximately 3 and 4 times, respectively.

The global financial crisis in 2009 negatively effected the Turkish economy as well as many countries in the World (Dilek, 2013). After 2010, the fluctuations in the exchange rates caused to an increase in the difference between the exports and the imports. However, after 2013, the shrinkages in the imports decreased this difference.

We continue our analysis by looking at the growth rates of the total exports and the total imports that are shown in Graph 2.

Graph 2: Growth rates of the Total Exports and Total Imports



(Export Growth Rate, Import Growth Rate

Source: The Graph is created by the help of TURKSTAT data.

Because of the economic crises between 1996 and 2002, the export growth rate was higher than the import growth rate

as it can be seen in Graph 2. After 2002, both the export and import growth rates followed a similar path thanks to the successful economic policies and preventions. This process shows that the production depended on the imported inputs. The global financial crisis in 2009 negatively effected the Turkish economy as it did to the other countries, so both the export and import growth rates were negative in 2009. In the recovery years (2010 and 2011) the import growth rate was higher. After 2013, both variables took negative values while the export growth was higher than the import growth. To better understand the contributions of international economic organizations on the Turkish foreign trade, we should analyze the foreign trade volumes, the foreign trade balances and the rate of exports/imports meeting imports/exports.

Table 3: Foreign Trade Balances - Foreign Trade Volumes – Rate of Exports/Imports Meeting Imports/Exports

Years	Foreign Trade Balances	Foreign Trade Volumes	Rate of Exports/Imports Meeting Imports/Exports
1996	- 16 606 282	46 030 054	46,9755633
1997	- 19 084 483	51 110 363	45,62426142
1998	- 16 297 505	51 310 063	51,7879272
1999	- 10 016 134	47 364 516	65,08880822
2000	- 16 607 377	55 952 101	54,22410093
2001	- 5 173 128	48 055 440	80,5625895

2002	- 9 175 903	58 040 846	72,69757096
2003	- 12 996 152	76 042 687	70,80790391
2004	- 18 674 738	102 391 356	69,14951623
2005	- 21 390 956	113 084 690	68,18612652
2006	- 22 575 860	126 804 600	69,77401134
2007	- 26 528 640	149 853 990	69,91921512
2008	- 32 483 994	165 298 747	67,1518417
2009	- 20 721 341	125 208 706	71,60099432
2010	- 36 768 546	151 556 975	60,95213656
2011	- 54 213 705	188 441 547	55,31627332
2012	- 47 433 832	180 013 313	58,29023719
2013	- 55 522 900	192 890 572	55,29799605
2014	- 39 843 312	193 193 105	65,80507703
2015	- 26 134 134	176 870 656	74,25269228
2016	- 18 428 489	146 316 809	77,62790329

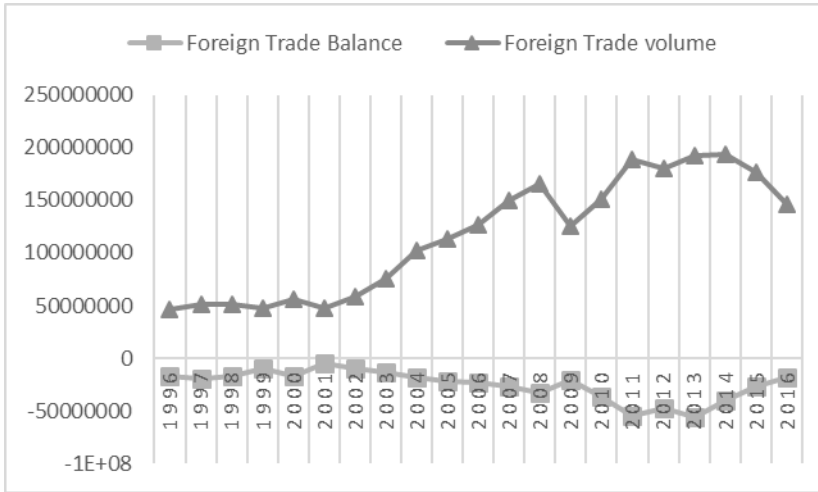
Source: The Table is created by the help of TURKSTAT data.

As it can be seen in Table 3, the foreign trade balances are the highest in 2011, 2012 and 2013. However, the foreign trade balance in the crisis year of 2001 is the lowest. This shows that the production depended on the imports in Turkey. A record was realized in the foreign trade volumes in 2014, which was a year providing stability in the exchange rates. The stability collapsed in 2015 and 2016, so the foreign trade volumes decreased. The rate of exports/imports meeting imports/exports is the lowest in 1996 and 1997. This can be expected, because Turkey participated in the customs union, thus, the new position needs time. The rate of

exports/imports meeting imports/exports is the highest in the crisis year of 2001. General speaking, the rates of exports/imports meeting imports/exports are higher in the crisis year and lower in the growth years of economy.

In Graph 3, the foreign trade balances and volumes are given.

Graph 3: Foreign Trade Balance and Volume



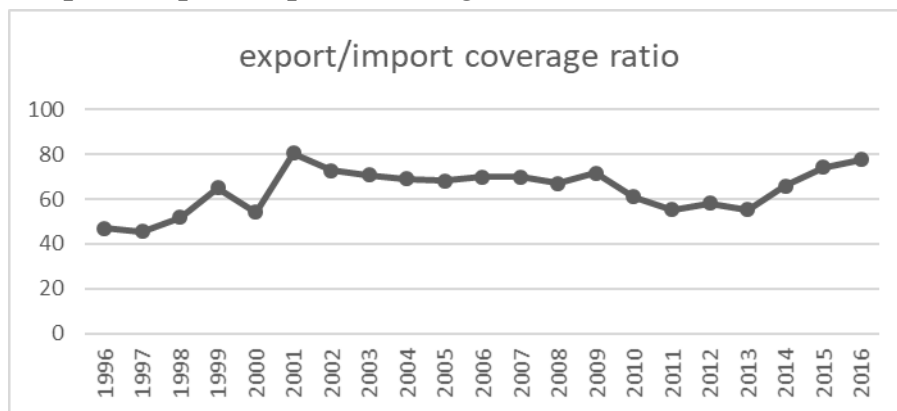
Source: The graph is created by the help of TURKSTAT data.

As it can be seen in Graph 3, the foreign trade has increased from 1996 to 2016. However, the foreign trade balances have not been recovered. So, an increase in the foreign trade volumes does not cause a decrease in the foreign trade balances. The foreign trade volumes decreased in 2009 due to the global financial crisis. Also, the foreign trade volumes decreased in 2015 and 2016 because of the reasons, such as

the terrorist coup attempt (FETÖ) on July 15, the dropping of a Russian plane and the Russian embargo.

In Graph 4, export/import coverage ratio is given.

Graph 4: Export/import Coverage Ratio %



Source: The graph is created by the help of TURKSTAT data. As it can be seen in Graph 4, the rate of exports/imports meeting imports/exports is the highest in 2001, 2009, 2015 and 2016, which are the crisis years.

Conclusion

When looking at the foreign trade between Turkey and the OECD countries, it can be easily witnessed that the foreign trade has increased since 1996. The participation to the OECD positively effected the Turkish foreign trade. In general, the OECD countries occupy an important share in the Turkish foreign trade. This situation arises from the weight of the OECD countries on the World production and consumption. Although the foreign trade with the OECD

countries increased till 2012, thereafter, the foreign trade volumes with the OECD has started to decrease. Therefore, Turkey has started to look for alternatives to the OECD, and for this reason, other economic organizations has started to gain importance in the Turkish foreign trade. In the 21th century, a new world order was established. Turkey has mostly experienced a decrease in the export and import difference whenever an economic crisis occurred, and experienced an increase in this difference whenever there was no economic crisis. Turkey should live away from this table in new world order. In order to realize this goal, Turkey should not live with crises due to the fluctuations in the exchange rates of Euro or Dollar, but should only live with those crises originated from the internal dynamics, if necessary. This is because of the fact that controlling internal dynamics is easier for policy makers. In addition, Turkey should not only care about being a member of international economic organizations, but also look for ways to realize an effective foreign trade with other economic organizations.

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Legal-Economic Analysis of the Inability to Give Alms to the Family of Muhammad Because of Being the Relatives of the President

Recep ÖZDİREK

Asst. Prof. Dr., Department of Islamic Law, Faculty of

Theology Kastamonu University,

rozdirek@kastamonu.edu.tr

Orcid Id: 0000-0003-4335-9745

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Legal-Economic Analysis of the Inability to Give Alms to the Family of Muhammad Because of Being the Relatives of the President

Abstract

Alms/zakat is the financial worship of where it can be given fixed by the verses [of Qur'an]. The need of the poor, needy, stranded, mujahid, debtor who cannot pay their debt, and the alms officer are fulfilled from this item. Among those who cannot be given alms include the relatives of the Prophet. They cannot receive alms even if they cannot meet their basic needs. For them, allowances are allocated from the [war] booty and prize items of state income. In this article, which relatives of the Prophet are prohibited to take alms, the reasons behind it, and the justifications in the fiqh (Islamic law) books for that are going to be identified. The religious and legal grounds explained by the Fukaha

(Islamic jurists) that Prophet accepted alms goods as “dirty” to those outside the allowed list will be determined and an attempt to make a new explanation will be made.

Keywords: *Muhammad Family, Alms/Zakat, Prophet, Economic, Analysis.*

Introduction

Alms is the worship, of which the income sources and places can be given designated by Allah. Alms has the characteristics that require it to be considered as tax and it has features that distinguish it from taxes. It is one of the most important issues of the Islamic economy. One of the characteristics of alms is preventing the wealth and fortune to “cycle within the rich” that is forming an economic monopoly.

The Prophet Muhammad stated that alms-receiving, a kind of social security for the needy and poor in Islamic society, is haram (forbidden) for his relatives. He had been very careful not to eat the alms properties goods in his life, even prevented his grandson Hasan eating a date found in the ground and had taken with a childhood reflex. He tried to solve the situation of the poor and needy of his relatives who could not meet the basic needs from sources other than alms.

The issue of the president of the state providing economic privileges for their relatives is an issue that has been continuously discussed in different aspects throughout history. It has been studied in various fields of science such as history, law, politics, and economics. Here, the matter of “Family of Muhammad: the relatives of the Prophet” prohibited to receive alms that has special importance in terms of Islamic history and law will be discussed in terms legal aspect and will be tried to analyzed with regards to economics.

Alms is one of the basic worship of Islam. Worship is one of the basic pillars of our spiritual world. Therefore, the religion is likened to a building in the hadith “Islam is founded on five pillars” (Bukhari, Iman: 1). Basic worship was accepted as columns and beams that keep this building standing. One of these basic worship is alms. Alms contributes many things both individually and socially. Almighty Lord by addressing to the Prophet, “Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase” (at-Tawbah, 9: 103), clearly stated that giving alms will clean and purify a Muslim. While the places that can be given alms were revealed in the verses, the people who were supposed to give it and the proportions they need to give were taught by the Sunnah of the Prophet. One of the groups who cannot be given alms were dealt in the hadiths and based on these

in the books of fiqh under the title “Muhammad’s family” and Hashemites.

In Islam, a special importance given to the family, close relatives, and descendants of the Prophet, and to show the necessary respect, love, and courtesy to them is considered to be a religious obligation (ash-Shuraa, 42: 23) (Buzpınar, 2006, 324) In spite of their values and importance, the prophet family was banned from taking alms by the Prophet himself even if they possessed the property of being poor, which is the necessary requirement to take alms. In this study, the issues such as the reasons and wisdom of the prohibition, who is covered by the ban, the conditions, whether the prohibition is temporary or permanent, and whether it changes with the change of the time, place, and conditions, will be discussed.

The subject is given under the title “those of whom receiving alms are not halal” in fiqh books. Along with the scholars dealing with the issue broadly, there have also been a number of investigators who have examined the case separately and literature has been formed and the different aspects of the issue have been addressed. These works will be identified and briefly introduced starting from the last one below.

- 1- Yüksel Macit, “On Ahl al-Bayt not Taking Charity or Alms”, *Marife* magazine, Year: 4, Number: 3, Winter 2004.

Marife magazine has prepared this number as a Special Ahl al-Bayt issue. Various issues related to Ahl al-Bayt are discussed in this issue and the matter of them not being allowed to receive alms is also explored in this article.

- 2- Seyyid Feyzullah (Erzen) (1932-2002): *Zekatü'l-mâl tahillü li'l-âl*: This booklet, which was completed in 1998, has not been published yet. Seyyid Feyzullah is a valuable mudarris and Sufi, who has been a mudarris and imam for many years, stayed in Iraq and Syria and has contact with the scholars around there. He saw the sayyids and the sharifs in the poor and difficult states suffering for not receiving alms and tried to prove that they could receive alms through various evidence. In this booklet, he has used lots of classic and modern works as the sources such as the relevant section of the Yusuf el-Karadavi, "Fıkhu'z-Zekat" (Law of Alms).
- 3- Seyyid Ali Fındıkî (Erzen) (1893-1968): "el-İnsaf fi cevazi'z-zekat ile'l-eşrâf" in *Mecmuatu'r-resâil*. Said Erzen, Istanbul, 2010, Print: Ravza Publishing, sh. 131-160. Various masterpieces of Seyyid Ali Fındıkî, one of the prominent mudarris, Sufis, and poets of Şırnak region in the Republican period, were brought together and published by his student and nephew Said Erzen. In this booklet, it is dealt in accordance with the Shafi'i school sources with the proofs that the sayyids and the sharifs

who have economic difficulties due to poverty can get alms and some proofs are put forward in terms of methodology as well

These two booklets are efforts to find solutions for the sayyids and the sharifs in Turkey in need of alms due to their poverty. The uncle and the nephew, Seyyid Ali Fındıkî (Erzen) and Seyyid Feyzullah Erzen, two valuable mudarris who themselves were Ahl al-Bayt, are the famous figures of eastern madrasahs. They concluded that it would be possible to give alms to the Ahl al-Bayt in their booklets. The fatwa in these two booklets provides a solution for the members of Ahl al-Bayt who are poor and in need as well as are the sayyids and the sharifs mudarrises who does not have any income for their living but the alms provided by the villagers.

The eastern madrasahs are teacher (hodja/master)-centered madrasahs. If a madrasa is desired to be opened in a place, a scholar is invited there as imam and a mudarris, so that they perform their imam duties and give madrasa education to the students. All kinds of needs of this teacher and students were covered by the public. Therefore, the number of students studying at the madrasa was determined by the financial means of the village or settlement. The financial support provided by the villagers to the teacher and the students was largely

alms. As such, the issue of sayyid mudarrises, who have no income other than alms, receiving alms was discussed from time to time. Those who have continued this duty as civil servants, especially those who are sayyid are careful about not taking alms, yet, for those who have this opportunity, alms is the only source of income.

- 4- Yusuf el-Karadavi: "Fıkhuz-Zekat", *Dâru müesseseti'risâle*, Beirut, 1973, pp. 728-739. Yusuf el-Karadâvî spared an independent section on those who were forbidden to receive alms, and he concluded that Ahl al-Bayt can be given alms with considering the "conclusions/clauses change according to time" principle and a number of other evidences on the question whether the Prophet's family can be given alms or not.
- 5- Tahâvî (v.321): Şerhu maâni'l-âsâr, *Âlemü'l-kütub*, 1994 v.II, pp. 3-13. In this work, Tahâvî, in the beginning of Zakat book, opened an independent title called "Section of Charity to the Banu Hashim", and explained here who is accepted as Banu Hashim and whether they can be given alms or not with the hadith and works on the subject by specifying their criticism as together. This work of Tahâvî, which can be considered as a separate booklet, is of particular importance in terms of its width, its ability to address different aspects of the issue and to examine the different opinions on it one by one in terms of its content.

People who can be given zakat are listed in the Qur'an as follows: "Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise" (at-Tawbah, 9: 60).

The Prophet, related to the people who will be given alms in this verse, defined some limitations. If a person is poor and needy, or an alms officer, but also a member of Hashemites, alms will not be halal to them. There may be other limitations to those who will be given these alms. Just like the fact that one giving alms to their poor wife, son, daughter, and parents is not halal. It is not permissible for these people to receive alms, and the person who gave the alms goods to them is not considered to have performed this worship. Due to the importance of the issue, Islamic jurists attached special importance to deciding the people who cannot be given alms as well as those who can be given. The issue of whether Hashemites can or cannot be given alms is counted under a separate point as "being Hashemites", as well as discussed while the points of being poor, alms officers were being dealt.

I. Prophet's Relatives (Hashemites/Muhammed's Family/Ahl al-Bayt)

While those who cannot be given alms in fiqh books are counted as items in relatives of the Prophet counted as a separate group. The scholars in different sects preferred different words for the terminology of this group such as "Hashemite", "Banu Hashim", "ademi bunuvvetin li Hashim" "ahl al-bayt", "el-â", "alu'l-beyt", ahl al-bayt-u Rasulullah, al-bayt-u Muhammad, ahl al-Muhammad, ahl al-nabi". Despite different nomenclature, there is a great deal of alliance on who is implied with those terms.

Various scientific studies have been done to determine the meanings of these concepts used in religious literature. Because the issue has importance for the disciplines outside the fiqh such as akaid (doctrine), tafsir (interpretation), hadith, sectarian history, affiliation, Islamic history. These concepts are discussed in sections such as prize, booty, salaah, and inheritance, apart from the zakat. We have compiled the information on the subject mainly by scanning sections related to zakat and prize (booty). Accordingly, those who cannot be given alms is mentioned in the hadiths as follows:

1- Hashemites: The Islamic jurists agree the fact that they cannot be given alms. Although the term "Hashemite" is used for those who are not allowed to receive alms in the

hadiths, various criticisms have been made about the [chains] of narrations (riwayah) (Zeylâî 1997: II/487). Scholars determined that it is the "Hashemites" being referred to as those cannot be given alms because of the use of "al-" prefix. Al- refers to relatives of a person through their grandfather. These are Abdullah, Abd al-Muttalib (Shayba), and Hashim. Accordingly, close relatives of the Prophet are the lineage of Prophet Muhammad who is included directly or through their father up to the Hashim. Among the four sons of Hashim, only Abd al-Muttalib (Shayba)'s lineage continued (Taberî 1968: III/1082). Hashim had four sons and five daughters. His offspring only continued through his son Shayba (Abd al-Muttalib), among the sons. These descendants are called as Hashemites (Banu Hashim). Of the ten sons of Abd al-Muttalib, his offspring did not continue through Hamza, Zubeyr, Hajel, Dirar, and Mukavvim. Abdullah's lineage continued through the Prophet's daughter Fatima. The kinship of Abû Lahab (honor and other rights to be obtained by his kinship) was canceled with the hadith. Abd al-Muttalib's offspring continued through his sons Abbas, Al-Harith, and Abû Tâlib children continued. Abu Tâlib's lineage continued through his sons Aqeel, Ja'fer, and Ali. Those who are close to Ali were called as the "Alevi", and among his children from Fatima, Hasan's descendants are called sharifs and Husayn's

descendants are called sayyid. Ali has children apart from these two, Muhammad ibn al-Hanafiyyah, of which his lineage continued (Özel, 1989: II/305-306; Öz 1994: X/409-502).

There is an agreement between the Hanafi, Maliki, Shafi'i, and Hanbali schools about the fact that Hashemites cannot be given alms (Kâsânî, 1986: II/49).

2- Prophet's Wives: There are narrations that the women of the Prophet will be evaluated within the "al-" concept. On the subject of the concept of "ahl", there is some evidence from the Qur'an and the Sunnah that the wife of the person is included in this concept (Öz 1994: X / 498-501). İbn Kudâme (1998: IV / 112) shown Aisha's following report as evidence to that the women of the Prophet should be counted as "al-":

Khalid ibn Sa'd ibn al-'As send some of his alms goods to Aisha. Aishe rejected saying "We are al-Muhammad, alms are not halal for us." (Müslim, Zakat: 168).

While Ibn Battal in his Bukhari commentary, conveying his opinion on this subject stating Prophet's wives are out of this concept, the opinion of Ibn Qudama in al-Muqni indicates that there are those who think differently about it. Ibn Hajar pointed out that this hadith's referral to the Aisha is hasan (good but not sahih [authentic]), Ibn Munîr participating in

the opinion of Ibn Battal also pointed out that giving alms to them was not haram (Tehanevi, 2001: IX/94).

3- Abû Lahab's lineage: The Prophet's uncle Abû Lahab, although he is a relative of Prophet Muhammad in terms of kinship, due to its hostile attitude towards Muslims, especially Prophet, juristically he was not accepted as "al-Muhammad" because of his inappropriate attitude in terms of kinship. He has forfeited of dignity, honor, and some other rights they had. The vast majority of Islamic jurists agreed that Abû Lahab and his descendants could not be considered in the al-Muhammad (İbn Hümam, 2003: IV/2008). There is a narration that it is not halal to give alms to descendants of Abû Lahab either, from one of the Hanafi scholars, İsbîcâbî. (Aynî 1990: III/471) Hanbali scholar Ibn Qasim al-Asim has stated that there are two views on this issue and there is a dispute over Abû Lahab. He says that with being Prophet Muhammad's uncle his kinship is very close to the Prophet so that the descendants of him cannot take alms. As a second view, states that he had fought against the Prophet Muhammad, so the Surah al-Massad was revealed [condemning him], yet, the relatives of the Prophet cannot be given alms due to honoring and respecting, and so this is not a matter of Abû Lahab. It is reported that Abu Leheb had two sons, Utaybah and Muattab, that they were converted to Islam in the conquest

of Mecca and participated in the battles of Hunayn and Taif, but they did not migrate to Medina and remained in Mecca (İbn Kâsım 1397: II / 99). It is also said that Abû Lahab's daughter Durrah converted to Islam and settled in Medina and that some in Medina insulted her because of his father, thereupon, the Prophet warned those with declaring her as his relative (İbn Sa'd, III/45; Yardım, 1994: X/31).

4- Muttalibis: There are two opinions about whether or not the descendants of Muttalib can be counted from al-Muhammad, and thus, can take alms or not.

a) Those who accept Muttalibis as al-Muhammad: The scholars of Shafi'i school and Ibn Hazm, accepted the lineage of Muttalib, brother of the great-grandfather of the Prophet Muhammad, Hashim (İbn Kudâme, 1998: IV/111) There is an opinion in this direction in the Hanbali school as well. Ahmed ibn Hanbal's son Abdullah stated that the lineage of Muttalib getting alms are not halal either, as the lineage of Hashim and Muttalib are at the level of two branches in the same tree (Yıldırım, 1986: III/478).

Imam Shafi is descended of Muttalib. There is an agreement between the Shafi'i that giving alms to Muttalib's lineage is nor halal. Imam of Zahiri school, Dawud al-Zahiri is also in the opinion that Muttalib's descendants cannot be given alms. Following reports are given as evidence on the subject

in the Islamic school books, primarily Imam Shafi'i's book *al-Umm*:

Imam Shafi, about the issue of being haram for Muttalib's lineage to receive alms, says the following: "Rasulullah (PBUH) accepted Muttalibis the same with Hashemites on the issue of dividing the booty. No other Quraish clans were given from this share. Rasulullah gave this to the Hashemites and the Muttalibis in exchange for the alms-share that he accepted haram for them" (Şâfii, 2001: II/88).

When Prophet distributed the shares of the close relatives to the Hashemites and the Muttalibis, Uthman and Jubayr ibn Mut'im came and asked Prophet "Oh Rasulullah! Our closeness to you Hashemites is the same with the Muttalibis to you. You gave them a share, but why did not you give it to us?" Then, the Prophet Muhammad said, "Us and Banu Muttalib are one like this" and joined his fingers together (Şafi, 2001: II/88). Besides, the Prophet, to express their support and help to him, said: "They (Muttalibis) did not leave us in both Jahiliyyah and Islam" (Serahsi, 1989: X/12).

b) Those who do not accept Muttalibis as al-Muhammad: according to the majority of Hanafi, Maliki, and Hanbali scholars *al-Muhammad* only covers the Hashemites (İbn Nüceym 1997: II/429).

The proofs of them are as follows: In the 60th verse of Surah at-Tawbah concerning alms, there is a common expression as

“Zakat is for poor and rich”. Poor in the Muttalibis enters the scope of this verse. Hashemites excluded from this general provision with this hadith: “Alms are not required for al-Muhammad” (Ahmed b. Hanbel: I / 200). It is necessary to limit this ban only to the Hashemites. Comparing Muttalibis to Hashemites is not right. Because Hashemites are the Prophet’s relatives and closer to him and more honorable. Muttalibis also get one-fifth of the booty are due to the abstract kinship (because they are relatives). Indeed, the lineages of Nawfal and Abdu Shams have the same affinity, but no booty was given to them. Muttalibis are given the right to partner with Hashemites in taking share from the booty because they helped Islam. This partnership in nusret (helping to Islam) does not require a similar provision in the case of not taking alms (İbn Kudâme, 1998: IV/111).

5- Mawali of the Hâsimoğullari: There are two approaches to whether the slaves who are released (mawali) by the Hashemites can be given zakat or not.

a- Hashemites’ mawali cannot be given alms. Some scholars, especially Hanafis, are of this opinion. In the hadith, the word “**sadaka**” (charities) includes both the fard (compulsory) alms and supererogatory/voluntary charities. Some hadiths about this have been brought as evidence. The Hanafis stated that the Hashemites’ mawali were to be

accepted as Hashemites only in the case of the prohibition of alms (Kâsânî, 1986: II/483).

Abu Rafi (r.a.), one of the (former) slaves of Rasulullah (PBUH), assigned a man from the Banu Mahzun tribe (Erkam ibn Erkâm) to collect alms. The man made a suggestion to Abu Rafi: "I will give you some (share) from the charities if you accompany me (for collecting alms)". Abu Rafi answered him, "without going to Rasulullah and getting permission I cannot come with you"; and he went to Rasulullah (PBUH), asking about it. The Prophet said to him: "Certainly, charities (alms) is not halal to us, and a mawali (former slaves) of a tribe is counted from them (Tirmizi, Zekat: 25; Nesâî, Zekat: 97).

b- Hashemites' mawali can be given alms: The majority of scholars said that the Hashemites' mawali could be given alms. Because they are not the relatives of the Prophet. Like other people, they cannot be avoided. Because they do not receive from one-fifth of the booty for not receiving alms. They are not given shares from booty. Like other people, it is not lawful to make it haram for them (İbn Kudâme, 1998: IV/110) It is a matter Hanafi people also accept that legally Hashemites' mawali is not same as Hashemites. However, this is an exception because there is special evidence on alms (Kasani, 1986: 483)

Hanbali Ibn Qayma gives an intellectual argument to the above objection that the Hashemites' mawali is not from the Hashemites so that it is not right to prohibit those who are in need from alms: Hashemites can be an inheritor to their mawali through the asebe way. Therefore, giving them alms like Hashemites should not be halal. (İbn Kudâme, 1998: IV/110). This justification is not reasonable. After the alms is given to a person its qualification changes. The person with this property can give it to those who are not allowed to receive alms. Indeed, as a charity, Barira, who was the freed concubine of Aisha, was given a piece of meat. When the Prophet came home, there was nothing other than this meat as food. Aisha did not want to offer this meat to Prophet by thinking that it would not be halal because of being a charity. The Prophet thereupon said, "That meat is alms for Barira, but for us, it is a present" (Buhari, Talak: 14).

There are several reasons for the misappropriation of alms and charity to the al-Muhammad. One of them is to prevent gossip and political propaganda as the Prophet is giving goods unjustly to his relatives and favoring them because of the bad faith people among the public who are in need. Indeed, Uthman's opposition disseminated propaganda about him favoring his relatives and giving them goods unjustly. There is also a concern that in the prohibition of receiving alms for the relatives of the Prophet, which is they

may be offended by the comments “they receive even if they do not have right to do so” in the society and the respect for them may be shaken.

There are explanations in the fiqh books and hadith commentaries with an analogy to the principle the water used in the ablution becomes dirty after fulfilling a fard, in this manner, accepting dirty goods for the relatives of the Prophet is not an appropriate behavior for their position and would decrease the nobility, honor, and value they have.

The fact that the heads of states favored their relatives and benefited them from the facilities of the state and enriched them and collected the economic opportunities of the country in certain hands has been seen throughout history. Islam religion has not seen the collection of goods as a monopoly in certain hands as lawful (Habergetiren, 2015: 194). The situation together with its rationale is clearly stated in the verse on the subject (al-Hashr, 59/7). The fact that the Prophet prohibited alms to his own relatives can be regarded as a result of similar sensitivity.

II. The justification of the prohibition of zakat and charities to the Prophet’s relatives

There are four different juristic reasons for the prohibition of giving alms to the relatives of the Prophet:

1-Giving a certain share of the booty (one-fifth of the booty)

The reason alms has been forbidden to al-Muhammad is that they have been given a certain share from the booty to them as a price/ivaz. When this price (ivaz) is not given it is halal for them to receive alms. The Maliki school advocates this view. There are also those who defend this view from the Shafi'i and the Hanafi school (Karadâvî, 1973: 732) Ibn Humam, one of the Hanafi scholars, did not accept this view. He stated that these two were different (İbn Hümam, 2003: II/277).

The verse that counts the consumables of the booty is as follows: "...And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it and for the Messenger and for [his] near relatives and the orphans, the needy, and the [stranded] traveler" (al-Anfal, 8:41) Among those given to them are people such as the poor and the traveler, who is also given alms. They are not mentioned in those who are given prices (ivaz) instead of alms. There are common places between the places where the income of the booty will be spent and the places where the alms revenues will be spent. The relatives of the Prophet are among those who will be given this item while are not among those who will be given alms. Therefore, the share given from the booty cannot be called as a price (ivaz).

In a hadith narrated from the Prophet on the subject is as follows:

"O Hashemites, instead of this (zakat) Allahû Teâla (cc) has given you one-fifth of the booty as a price" he declared (Taberanî, 1994: XI-217). This hadith is mentioned in the authentic jurisprudence books of Hanafi. Zeylai, in his exposition and commentary study on the hadiths of famous jurisprudence book of Hanafis, el-Hidâye, says the narration with wording "price:ivaz" does not appear in the hadith books, but there are other hadiths in this regard (Zeylai, 1997: II / 403).

According to the Hanafi people, Ibn al-Abidin believes if no shares are given from the booty, al-Muhammad can be given alms as well. «It is absolute not to give alms to the Hashemite.» So this provision is valid at all times. Similarly, there is no difference between giving alms to each other and receiving from others for them. According to Abu Isme, Abu Hanifa said in his time that to giving alms to the Hashemites was permissible. Because the reason for not to be given alms, booty, was not received by Hashemites because of the negligence of people in the booty handling. When they do not receive the price, (the Hashemites instead) return to the never (receive the share of alms provision) (İbn Abidin, 1994: III / 299).

Those advocated Ahl al-Bayt should be given a share from alms suggested two reasons:

a- Not giving alms is because of giving them a share in the booty as a price. They can fulfill their needs with their share of the booty. When the share of the booty decreases, it is permissible to give alms to the people in need from the Ahl al-Bayt. (Zeylâî 1997: II/487)

b- In the state of necessity, the haram becomes halal. If the people of Ahl al-Bayt are in a position not to meet their needs due to poverty, it is halal to receive alms in the amount that they can have a relief from the hard situation they are in. In the state of necessity, if the person cannot meet the basic needs, they can meet the needs with the things counted as haram. In this case, there are two types of haram. The first is al-haram li-datihi and the other is al-haram li-gayrihi. As alms haram corresponds to the al-haram li-gayrihi group, one can meet their needs with that. In this case, necessities turn the things haram into mubah (permissible).

It would be reasonable to think juristically that Prophet's relatives cannot be given alms is giving a share of the booty to them. We can say that this is also reasonable in political, social, and economic terms. One of the Prophet's relatives must be from the head of state for them to be subjected to an accusation that they are taking alms although they do not

have the rights to do so. However, when the administration of the state is in someone other than the Ahl al-Bayt, such an accusation for al-Muhammad will have disappeared.

2-The rationale for the taabudi (above criticism) (the reason not being known)

If a provision is taabudi that means its rationale cannot be determined, therefore, it means that the provision must be accepted as it was to the Day of Judgment. Scholars then say that this is a general provision after counting Hashemite among those who cannot be given alms. This approach evokes the idea that not giving alms to the al-Muhammad has a known cause that can be rationally explained. Although there are many explanations about the wisdom of this prohibition, still not being able to mention a rationale, means this provision cannot differentiate in different situations.

As a matter of fact, when a provision is referred to as absolute, it requires the continuity of that provision, which implies that the prohibition of alms on the Ahl al-Bayt would continue until the Day of Judgment (Erzen, 1998: 8)

3- Being close to the prophet: Honor, nobility, and superiority: Juridical rationale aspect

Those who believe that the provisions can be given not only by means of reason but by wisdom mention several wisdoms

about the justification for the prohibition of alms and charity to the Prophet and his family.

The reasons for the prohibition of charity and alms to the Prophet was given as:

The Prophet is the most honorary people of all. He has shares (right of the president to elect a share of booty goods) from booty. So, fard and supererogatory charity is haram to him (İbn Kudâme, 1998: IV/116).

All kinds of alms and charity are haram to the Prophet. His staying away from this is a sign of his prophethood. As a matter of fact, the acceptance of the gift by the Prophet, but refusing the charity, was influential for Salman the Persian's conversion to Islam. Salman identifying his prophethood was possible with seeing this feature. Likewise, when a meal was brought to the Prophet, he would ask if it was charity or gift. If it was a charity, he would hand it to his friends, if it was a present he would eat it as well (Buhârî, Hibe:5; Müslim, Zekât:175).

The reason for the prohibition of alms for Prophet's relatives just like himself is to show the respect and reverence to our Prophet against his relatives as well (Kasani, 1986: 483). Just like Prophet was careful about the alms and charity of the people, his relatives should also be careful about it.

The fact that the relatives of the Prophet are not in need of the charity and alms of the Muslims and that those who are

in a position to receive alms charity are accepted in socially low levels. However, the fact that some of the companions [of the Prophet] are appointed as alms officers and that their wages are paid from the alms fund shows that it was not bad and undesirable to receive alms at the time. Besides, the fact that Abu Bakr has declared war on those who refuse to pay the alms implies the importance of the alms itself as well as taking the alms and giving them to the needy. It would not be reasonable to wage war for that if alms was a nasty and bad thing and if there was something bad and undesirable in getting alms.

Prohibition of receiving alms for the Prophet's relatives may be considered as a precautionary measure in order to prevent their dignity in the society being harmed by the allegations and accusations that they gather and collect goods from people and embezzle them, and exploit the people.

4- Because it is accepted as the dirt of the people

Describing alms as the dirt of people's hands (goods) is based on hadiths. The Prophet (PBUH), when forbidding taking alms to the Ahl al-Bayt, states that it is the dirt of the people. The expression of the dirt of the goods is understood not as genuine dirt but as spiritual dirt. For spiritual dirt, ablution water is given in fiqh books as the example. There are three different views in the Hanafi school regarding the

legal status of the ablution water. Abu Hanifa calls it as the strong dirt (necaset-i galiza), Abu Yusuf as light dirt (necaset-i hafife), Imam Muhammad as clean but not cleaning water. The question of it is the dirt of people/their property is our research subject and we will convey the explanations in the history of jurisprudence and try to reveal our different opinion.

a. a. The reason for the accepting the alms goods to be given to the Ahl al-Bayt as dirty

As mentioned, it is based on hadiths that the alms goods are counted dirty. The Prophet while forbidding alms to the Hashemites he showed the reasons as it is dirty. There are two possibilities for it is [counted] to be dirty.

Firstly, this issue is taabudi, so the rationale cannot be known intellectually. So, it is accepted as it is. If alms goods being dirty is accepted as a taabudi issue, the reasons cannot be determined. However, some explanations can be made from the wisdom perspective.

Secondly, it has a reason to be counted as dirty. If the reasons are determined, the situations with the same reasons exist can be located and judged accordingly.

In the fiqh books, the explanations are made for the alms given to Ahl al-Bayt counted as dirty as following.

b. The opinion of the fiqh jurists about the reason of the counting alms goods as dirt

In the books of fiqh, the alms is compared to the ablution on being dirty (Ibn Mâze, 2000: III/214).

Something that is made worship with would be contaminated because of this worship. The water becomes dirty water after ablution is taken with it. The amount a person pays his alms becomes a dirty commodity.

The Prophet's family cannot take these dirty goods. They are superior in honor and nobility.

From the verse "Take, [O, Muhammad], from their wealth a charity by which you purify them..." (Tevbe, 9: 103) it is understood that the alms cleans a person. The goods that are made cleaning with itself becomes dirty. Al-Muhammed is exempt to take this kind of dirty thing with respect to the honor and their position. Indeed, the hadith also referred to it as "the dirt of people" (İbn Kâsım, 1397: II /99).

Ibn Humam stated that the prohibited property for the Ahl al-Bayt was the fard (compulsory) alms because with it the fard is fulfilled. Therefore, the supererogatory/voluntary charities in which a fard is not fulfilled is not dirty and it is not haram to take it. This situation has been compared to taking ablution for cooling purposes (İbn Hümam, 2003: II/277; İbn Mâze, 2000: II/495). Ibn Hümam says that this comparison is not right: he explains it at length. Here is the

matter in the comparison, is the issue that has the judgment on, which is alms good being dirty for the Ahl al-Bayt in this case. There is no evidence that the ablution water is dirty. For this reason, the issue of used “water becoming dirty” in the used waters section, is compared with the “goods given as alms becoming dirty”. Here, too, there is a difference (kıyas maal fârik). The provision has the requirement of taking a fard or supererogatory ablution for a water to be polluted. Therefore, the water taken in supererogatory ablution is also dirty according to Hanafis and cannot be used again for ablution (İbn Hümam, 2003: II/279).

Again, in the famous hadith when Hasan took an alms date to his mouth, the Prophet said to him that “kih, kih, throw it, that is neither halal to Muhammad nor to his family” (Buhari, Zekât:60, Cihad:188). In fact we behave similarly to prevent children from swallowing it when they take something should not be eaten in their mouth. There are different narrations about the hadith by different people. Considering all of this, the sensitivity of the Prophet about not allowing his family to eat/use/take alms is understood more clearly.

c. Evaluation of the counting the alms good as dirt

The following can be argued about the rationale for the alms goods to be considered as dirt:

1- The al-haram li-gayrihi concept: The al-haram li-gayrihi concept in Hanafi school gives us important clues about the explaining the hadith “alms is the dirt of the goods”.

Islamic jurists have also counted the things they considered as haram as dirty/nasty/unclean. The basic principle of this subject is revealed in the following verse.

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan...” (Maide, 5: 90).

Things that are haram are examined in two parts. Al-haram li-datihi is the things that are originally haram such as wine and pork. Al-haram li-gayrihi things are halal things, but it is haram when it is found with something that makes it become haram. This can be explained by the following example:

It is permissible to eat apples. Yet, eating the apple owned by another person is forbidden (haram) without their permission. Because a person can get the apple which belongs to someone else without their permission or by robbing them. These two behaviors are also prohibited. The reason why the apple is haram is not the origin of the apple, but it is due to eating it without taking it from someone else with a legitimate reason.

Allah declares “And from their properties was [given] the **right** of the [needy] petitioner and the deprived” in Qur’an (Zâriyat, 51/19). This right lies in one’s property must be given to the owner. Where this should be given as alms is given in the following verses: “Zakat expenditures are only for the poor and for the needy and for those employed to collect [zakat] and for bringing hearts together [for Islam] and for freeing captives [or slaves] and for those in debt and for the cause of Allah and for the [stranded] traveler - an obligation [imposed] by Allah. And Allah is Knowing and Wise” (Tevbe, 9/60). When the alms that in fact belongs to others is not given to their place, it is haram to use them because of the usage without the owner’s permission.

From the verse “Take, [O, Muhammad], from their wealth a charity by which you purify them...”, it is understood the alms given away clears the remaining property, and thus, the removed part is dirty. Even, in this respect, the water used in the ablution is not clean was likened to the alms [good] given is not clean. It is explained as cleaning was carried out with both of them and they were contaminated. However, Ibn Humam found this explanation to be wrong in terms of both narration and the wisdom (İbn Hümam, 2003: II / 279). The goods given as alms by a person cannot be haram and dirty in itself. Because Almighty Allah in many verses orders giving alms as a prayer together with salah. It

is unreasonable that Allah Almighty has ordered a dirty and haram thing to be given as a form of worship. Likewise, it is not reasonable for Muslims in need take this dirty property, which is their right, and use it. The use and exploitation of such prohibited/haram and dirty things shall be permitted only in the state of necessity. However, alms is basic worship and the alms is in a basic and central place in the Islamic fiscal law. Therefore, the alms good being dirty and haram is about the people that cannot be given alms. According to this, it is forbidden for people who are rich in religion to take alms, because in this case, they get what take what belongs to the needy, even though they are not in need of that. To get someone else's right illegitimately is haram, hence, taking the alms even though they are not entitled to it makes the alms good haram for them.

Since these people cannot be given alms, it will be al-haram li-gayrihi for them to receive alms. In other words, they are taking dirty property. The thing that is halal for those who are permissible to take alms is haram for them. Those who give alms to them do not fulfill their alms obligation.

This part with the amount of alms in one's commodity is not halal for that person from the moment the alms accrued. This part of the commodity becomes "vesih=dirty" for its owner. Therefore, it is expressed as "alms is the dirt of the goods".

This part is halal and mubah (permissible) for those who are allowed to receive alms. It does not carry any dirt either.

2- Prophet forbidding giving alms to his own family, it is being dirty due to this ban: It is Prophet himself declared the alms goods is haram for his family. Since haram goods are also dirty, al-Muhammad cannot benefit from it. Alms good for the prophet's relatives, even if they are poor and in need, becomes non-halal/haram because of this prohibition. There may be people who are unable to meet their basic needs from Prophet's relatives. These people would meet their needs with alms if they were not relatives of the Prophet. The Prophet has forbidden this, but he stated that those who need would take the share from "hums (booty)" and "this will satisfy your needs", he said. Therefore, the needs of the poor people of the Ahl al-Bayt will be from the state's hums (booty) item.

The Prophet forbade alms good to the Ahl al-Bayt and showed at "hums" as the source for those in need. If they took the alms despite this, they would have taken the "dirt of people's property", he expressed. We can explain this in the following way.

The good given by the wealthy as alms is dirty. In this case, a dirty good can be used by only a desperate person. It is not permissible for anyone else to eat alms good. None of the Islamist jurists has understood the alms in this way. This

understanding is not either true. In fact, people who are responsible for collecting alms are not desperate, but they get a share of the alms. There are many companions who are not Ahl al-Bayt take alms and satisfy their needs. It is not reasonable/logical to think that these people who are very meticulous about haram and dirt will condescend to alms that is dirty.

To his relatives who wanted to be alms officer and collect the alms, so that they can have a share and use it for themselves, The Prophet said it is forbidden to the Ahl al-Bayt to take the dirty good. In this case, for the situation of the people in need from the Ahl al-Bayt, he said, "you have a share on one-fifth of the booty and this is sufficient for you". Many things can be said in the context of the wisdom of the prohibition of alms to the Ahl al-Bayt. But, what would be the situation if the share allocated from the booty to the needy of the Ahl al-Bayt is not given? This issue has been discussed in the research of the scholars since the period of the Islamic school imams.

Conclusion:

Alms is one of the institutions of social solidarity in Islam. It is a religious duty to find the people who are in need and to meet their needs. For this reason, both the people who give and take the alms should meet a few conditions. Since this is not only a social issue but also a religious obligation, it is

necessary to the research and determine whether the person who will receive the alms has the right to receive it or not.

There are features that should not be present next to the characteristics that must be found in the alms receivers. One of these conditions is that even if they are in need they should not be a relative of the Prophet. The religion, apart from the alms, has allocated a fund for them from the booty and fortune income and provided for them to fulfill their needs. It has been thoroughly examined by the jurists that the ban on taking alms for those in need in the situations where there are no such sources of income. In this case, there are some scholars saying they cannot take alms, some saying they can receive supererogatory charities, as well as some saying they can receive alms and charities whether it is fard or supererogatory to fulfill their needs.

The good given away as alms being dirty is based on the hadiths of the Prophets and is one of the issues that fiqh works put emphasis on. While the dirtiness of the alms good must cause an unfavorable view against alms, it is generally perceived as a threat and warning for those who do not deserve to receive alms in practice. For the relatives of the Prophet, alms was considered a spiritual dirty commodity that should be avoided and it was stated that taking alms would harm their dignity.

In the books of Islamic schools, it is mentioned that one is performing worship with giving alms away, thus cleansing their sins, the good given away dirtied. Kemaleddin Ibn Hümmam rejected and stated that this approach would not be correct with a number of reasons and explanations. However, he did not come up with a convincing solution either.

We believe that the concept of al-haram li-gayrihi is an appropriate methodological basis in explaining the contamination of the goods. Accordingly, the alms was accepted as dirty and haram for those who are not allowed to receive alms, since it is illegally obtaining the right of someone else whose alms receiving is halal. For those who are capable of taking alms, this property is their legitimate right and is clean and is halal.

The fact that the Prophet's relatives cannot be given alms is about the respectable position they are in socially and politically, and to protect their position without gossips and accusations that they are living based on alms. Some argued that since after the Prophet the administration went out from this family forever, such an accusation and claim had no grounds, and so the needy ones [of the relatives] can receive zakat. Despite the fact that there were no special allowances allocated to them, it was expressed by many scholars that

this prohibition would continue as they were continued to be the relatives of the Prophet.

In addition to being meticulous, the introduction of a legal set of regulations and restrictions is one of the fundamental principles that are important in terms of Islamic law and Islamic economics in order to ensure that the heads of state or close relatives of the officials who hold economic opportunities, politically and socially, are not subject to accusations that they are unfairly using the means of the state.

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Fahri ÖZSUNGUR

Lawyer, Adana Chamber of Commerce/

ticaretsicili@gmail.com

Orcid ID: 0000-0001-6567-766X

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Adaptation Approach to Technology Transfer Strategy

Abstract

Technology transfer is an important way for enterprises to gain competitive advantage. For the customer satisfaction and profitability, the process after the decision is as important as the transfer itself. In technology transfer, which brings significant costs and risks for enterprises, these processes must be carried out in an adaptive manner and an appropriate strategy should be developed. Sustainable company strategies should be determined in terms of sustainability, profitability, adaptation to developing technology, and technology to be transferred to maintain competitiveness with regards to strategic management. Developed strategies to be open to change and improvement and assigning them to the enterprise and its environment are important for sustainability. In this study, the approach of adaptation to technology transfer strategy is discussed with the content analysis method and the

theoretical and strategic approaches related to the research subject are examined. The basic information and suggestions for developing adaptive strategies on the basis of production strategies in technology transfer have been introduced. With this study, it is aimed to contribute to the literature about the importance of adaptation in the transfer process, strategy formation, and in-house information flow in technology transfer. The fact that the adaptation issue is not included in the technology transfer strategy literature reveals the importance of the study.

Keywords: *Technology Transfer, Adaptation Approach, Technology Transfer Strategy, Technology Transfer Stages. Muhammad Family, Alms/Zakat, Prophet, Economic, Analysis.*

Introduction

The need to determine the elements that add value to an enterprise requires developing different strategies with technological developments, customer needs, differences in customer perception in many aspects, business profitability, the needs of the enterprise, the acquisition of sustainable competitive advantage, the business analysis, and the value

chain. These strategies will be possible with the adaptation to the internal and external environment of the business. Technology transfer is an area where these strategies need to be developed.

The existence of new technologies that have achieved success brings the efforts of enterprises to transfer them to gain a competitive advantage. However, the fact that the environment of the enterprise differs from the environment in which new technology is applied constitutes a risk factor for enterprises in developing countries. For the minimization of risk, specific strategies should be developed and the transfer process should be carried out in adaptation.

1. Technology Transfer

Technology transfer is the transmission of knowledge and skills (Kumar, 1995; Tsang, 1997). In other words, technology transfer is the process of providing knowledge and skills from one side to the other. Production technology transfer is the process of transferring the system including the knowledge and skills necessary for the production of a specific product and the provision of related services.

Transferring technology with all the details together can cause some problems. The technology designed according to the climatic conditions of the transferred country or region may not adapt to the characteristics of the country, region,

and business being transferred. Auxiliary machines and spare parts must be provided where the transfer takes place.

1.1. Reasons for Technology Transfer

There are several reasons for technology transfer. Technology can be transferred for acquiring efficiency and market share (Caves, 1974; Xu, 2000; Yin and Bao, 2006) as well as a competitive advantage (Liao and Hu, 2007; Rodriguez and Rodriguez, 2005). Business and transactor efficiency are among the reasons for this transfer. In particular, product quality and customer satisfaction (Lane et al., 2001; Tsang et al., 2004), increasing technological competencies are the reasons for an enterprise to transfer technology (Kumar et al., 1999). Technology transfer can provide the company with negative features in terms of adaptation as well as its ability to benefit from innovations. Mismatches that may occur in technology transfer may cause great harm to the company.

There are four basic stages of technology transfer: research and selection, measurement and acquisition, adaptation, and implementation. The technology to be transferred is first investigated. A detailed study is carried out on technologies especially in developed countries or global companies. This research is carried out by considering the product, the geography and climate characteristics of the production, the situation of the market, the target customer environment and

characteristics, the financial data and economic capabilities of the enterprise. The acquisition of technology without considering these factors may result in an inability of the desired in the adaptation of the enterprise and in the efficiency of the outputs (Rodriguez and Rodriguez, 2005). The selection is made for the transfer of the closest technology which complies with the needs obtained as a result of the studies and the factorial comparisons. The technology transferred by this selection is passed through a final measurement process. This measurement will be carried out at operation, product, and cost dimensions. Legal obligations are also measured in this context. Finally, the technology to be transferred is put into operation. Nevertheless, the benefit and adaptation process to be achieved after this acquisition is also important. The adaptation process goes through the assimilation and diffusion process. Technology introduced to the business must be appropriately transferred (assimilation) and this technology must be spread, i.e. distributed, to all units (diffusion). Efficiency should be measured after in-house compliant acquisition and distribution to all units and development practices should be initiated according to the findings (Kumar et al., 1999).

The competitive advantage and technological competence in technology transfer depend on the networking and

cooperation strength between agents of the national system of innovation. The national system of innovation refers to the corporate competence of an enterprise and the competitiveness of suppliers, customers, and information institutions (Freeman, 1987). This systemic process can take place through technological and institutional infrastructure interaction, networking, and collaboration between companies and institutions (Filippetti and Archibugi, 2011). This network and collaboration may lead to unsuccessful outputs as well as can improve the adaptation process of an enterprise in technology transfer. However, an enterprise's network being national only indicates the strength of its network. In this context, the wideness of the international cooperation network can be effective in choosing the right transfer of the enterprise. Especially multinational companies are advantageous in this regard. Tax benefits, regional competitiveness, and easy and accurate access to information about the technology to be transferred will ensure that decisions are made in the right direction.

2. Strategy in Technology Transfer

Technology transfer is an important process in which a specific strategy must be developed in the acquisition of knowledge and skills and in converting it into a production output benefit. Maidique and Patch (1988) point to six important factors in developing this strategy:

- a) Selection, specialization, and concretization,
- b) Competition level,
- c) The source of technology,
- d) R & D investment level,
- e) Competitive timing,
- f) R & D policies of the organization.

In long-term business strategies, these four factors are important in terms of predicting the risks that may occur due to technology transfer. Meanwhile, Porter (1985) describes this strategy-building situation as the transformation of technology into a competitive instrument and states that this strategy will take place in six steps:

- Identify different technologies and their place in the value chain.
- Identify related technologies under scientific development or in other industrial enterprises. Identify ways to change key technologies.
- Identify what technologies are important and necessary for the competitive advantage and industrial structure.
- Investigate capacities and improvement costs related to businesses in terms of key technologies.
- Choose a technology strategy that will strengthen the company's competitive strategy.

- Strengthen business unit technology strategy at the corporate level.

It is necessary to pay attention to the above steps when creating a technology strategy. Burgelman and Rosenbloom (1989) considered the technology strategy approach as an evolutionary process. Strategies arise from the capacity and competencies of the organizations, the productive and effective strategic behavioral forces of the enterprise, the change of the technological environment, and the environment in the field of management. The strategy should mainly be formed by the plans to be established as a result of the measurement of technical qualifications with feedbacks. Burgelman and Rosenbloom's (1989) technology strategy is a framework approach for production, retail, banking, and administrative systems.

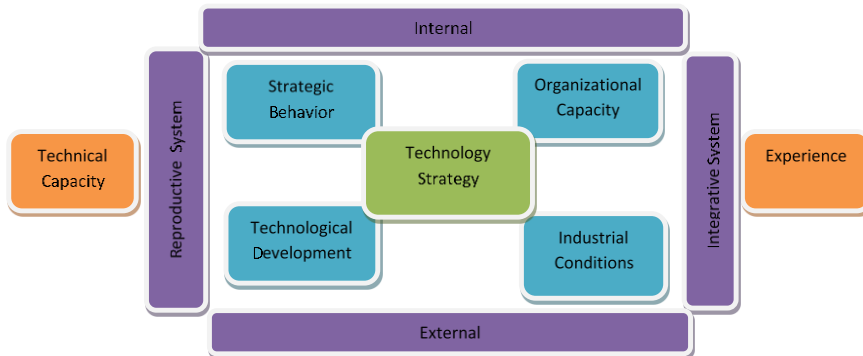


Figure 1. Evolutionary Process Framework for Technology Strategy

Source: Burgelman, R. A., Rosenbloom, R. S. (1989). *Technology Strategy: An Evolutionary Process Perspective. Research on Technological Innovation. Management and Policy*, 4, JAI Press Inc., Greenwich, Conn.



Figure 2. The Scope of Technology Strategy

Source: Hampson, K., Tatum C. B. (1997). Technology strategy and competitive performance in bridge construction. *Journal of Construction Engineering and Management*, 123 (2): 154.

In Figure 1, there are factors to be considered in the strategies to be developed for technology transfer. These factors are effective on the decisions of the managers and the enterprise in the formation of strategies. The scope of the technology strategy is shown in Figure 2. In particular, the technology transfer of the enterprise should be established by taking into account a sustainable strategy (factors in

Figure 1) and should be developed within the framework of Figure 2. In developing these strategies, differences in sectoral characteristics, adaptation of the product with the technology to be transferred, and the customer environment and preferences should be taken into consideration.

3. Type of Information in Technology Transfer

Information in technology transfer is important to gain competitive advantage, to develop a good strategy, to ensure that the transfer takes place in a correct way and that this situation is reflected in the final production outputs is important for customer satisfaction. In this context, it is necessary to know the types of information and to draw a path according to these types in practice.

3.1. Formal Information

Formal information is a kind of information that provides clear and understandable ideas to users with explicit symbols and explanations (Kogut and Zander, 1992). Formal information provides an understanding of the effects of transfer and the degree of adaptation in technology transfer. However, systematic and clear information may not always be descriptive. Formal information being complex can cause misperceptions about the technology to be transferred. For this reason, formal information should be created by considering the country or regions to be transferred.

3.2. Indirect Information

Indirect information is a type of information that does not provide an idea to users in a clear and systematic manner. This type of information is obtained through methods such as intuitive, experience, and researching the similar (Zander, 1991). The source of indirect information, accuracy, and degree of complexity are important in the assimilation and diffusion stages of technology. Indirect information based on inaccurate and pure experience may not comply with the business to be transferred.

Technology transfer takes place in three main streams:

- * Transfer of fixed assets and technological, technical, and administrative services,
- * Transfer of art, technical knowledge to implement and sustain new production technologies,
- * Transfer of knowledge and expertise to implement technical changes (Bell, 1987, p. 14).

Technological competencies can be divided into four main types of competence: competence to purchase the technology, management, expansion, and innovation (Desai, 1984). Investment, management, and dynamic learning competence are also among these types (Bell, 1987; Desai, 1984; Lall, 1982). Investment competence includes identifying appropriate investment projects, spending and placement on appropriate technologies, and engineering and design of the structure. The system setup and the mode of

management of the realizing in the enterprise are related to the investment competence. Management competence is the knowledge and skills required to carry out activities. Increasing production and competence depends on the adaptation to new technology and the realization of some corrections, i.e., management competency. Work, staff exchange, and administrative and technical support by suppliers can be brought by transfer to the enterprise (Bell, 1987). Dynamic learning competence consists of the knowledge and skills needed for dynamic, technical, and organizational changes and change management (Bell, 1987; Wei, 1995). Dynamic learning competence is formed by internal and external mechanisms. Learning with internal mechanisms is an in-house learning form. R & D studies, quality control, and recommendation groups can be given as examples of internal learning. For external mechanisms, universities, country or regional R & D studies, and technical and scientific studies can be given as examples (Derakshani, 1984). Cohen and Levinthal (1990) observed that the adaptability of enterprise in technology transfer depends on R & D investment and knowledge and skills, and these skills are especially important in terms of the changes to be made in new products and processes. Technological competence is the functions of access, adaptation, and management capabilities. Providing sufficient technical infrastructure to

gain new customers and gaining competitive advantage as well as training of managers and engineers depend on gaining technological competence.

4. Technology Transfer Stages

Gilbert (1992) proposed three stages of technology transfer: acquisition, mutual adaptation, and initiatives. Baark and Heeks (1999) reported on the existence of five stages in the research carried out on Chinese technology transfer projects: technology selection, purchasing and installation, assimilation and use, and innovation. Nahar (2001) evaluated this process in eight stages as international market research for technology, promotion/advertisement, selection of technology buyer, selection and determination of technology transfer, discussion/negotiation and agreement, providing technical and technological support in financial matters, commissioning and implementing the transfer project, and evaluation.

There are two main sides in technology transfer. One of these parties is the supplier/provider of technology and the other is the buyer who acquires the technology. They should not be considered simply as buyers or sellers. Because, although their relationship includes an economic exchange, in fact, the situation provides the transfer of the culture, information, technological infrastructure, and technical characteristics of the enterprise and the region of the transferred technology.

Thus, more than a normal purchase could be obtained. Nonetheless, this may not always result in over-earning. The operation of the adaptation process in the other way during the process of technology transfer may damage the transfer operation and/or the region. The wide range of domains takes this far beyond a normal trading relationship.

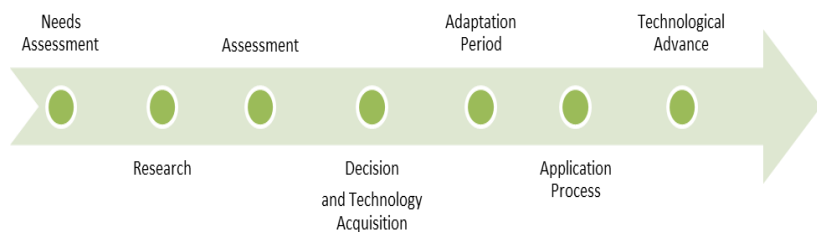


Figure 3. Stages of Technology Transfer

4.1. The Emergence of Need/Problem

In order to realize a technology transfer, it is necessary for a company to need this technology and make an organizational decision to meet this need. The fact that the firm makes this decision for investment is also essentially an organizational need. Many reasons such as taking place in a market that does not meet the expectations of customers, increasing and maintaining a competitive position, insufficient technological infrastructure for product and/or diversification, and taking place in national or international markets. In addition, brand creation and brand familiarity

activities, efforts to create awareness, being new in the market, strategies for the future, cooperation with other enterprises, and legal obligations may trigger the transfer as well. In such cases, the company management must adjust the business and related production strategies according to this need.

4.2. Research

At this stage, new technologies are explored in order to obtain information about the geography and enterprises where technology is used. In the research stage, the technologies that are suitable for the needs that have emerged earlier are examined in the light of certain criteria. In particular, the institutions, enterprises, and countries where the needed technology is utilized are taken under a focus. The aim is to determine the final outputs such as the problem and success that arise with the application and to learn about the problems that have been experienced (Hay, 2003; Cohen 2004). Especially with R & D, approximate information is available for the correct destination. At this stage, goals and targets are determined and the relation between the outputs and technology is examined. Technical research should be carried out to determine the adaptation of the necessary technological system infrastructure with the enterprise. However, it is important to note that the technology to be transferred is not clear yet. Research is not

conducted on a specific technology. All technologies close to the needs are filtered.

4.3. Evaluation

As a result of the researches, the right technology features that will meet the needs of the enterprise are determined in this process. Companies, countries, and institutions that can transfer the technology with these characteristics are investigated and subjected to an evaluation. The aim is to select the technology to be transferred in the most appropriate way for the business. All options are filtered according to cost, technical competence, and suitability criteria. Making the evaluation correctly is important for not missing the opportunities.

4.4. Selection and Acquiring Technology

In this process, the enterprise selects the technology to be transferred according to the criteria it has determined. This stage is essentially an important decision phase. Often the return from this process can cause serious damage. The selection is made and the technology is introduced. The top executives of government and business have a great role in making this choice right. The enterprises should be guided by these people in determining the sectoral needs and the technologies appropriate to these needs. It is necessary to carry out the necessary research to determine the benefits and losses of acquiring the technology selected and whether

it will be a strategic element in the enterprise investment incentives to be created in the national strategies.

4.5. Adaptation Process (Absorption/Adaptation)

In this process, called adaptation, the technology transfer project is managed. The process of adaptation is a process after acquiring, but at the same time, it is the outcome of the technology transfer output to adapt to the conditions (Hampson, 1993). Adaptation period includes processes like the commencement of the operation of the transferred technological system, capacity development, risk assessment, system regulation, implementation, inspection, and final evaluation. Therefore, it is possible to say that the adaptation process of the technology covers all processes after the acquisition of technology and that the whole process of technology transfer is the key process.

4.6. Assimilation and Diffusion

These two processes involved in the adaptation process help to demonstrate the success of the transfer. The assimilation process serves to see the capacity of the transferred technology in the context of the benefit achieved. The degree of adoption of technology by business is determined by assimilation. The technology transferred in this has an impact as well. For this reason, both the technology and the enterprise (the receiver) must show adaptation. For assimilation to take place:

- The business must be suitable for the technology. This means that the technology is compatible with the technical structure of the company, the product, and the geographical conditions in which the enterprise is located.
- Management strategies and legal status should be compatible with the technology. The environment, management structure, and strategy of the enterprise as well as the laws of the region where the company is located should enable the technology to function correctly.
- Technology must be accepted by the enterprise and its employees. Cultural differences, personal thoughts, brand and image, business culture should not contain elements that would hinder the transfer of technology (Cohen, 2004).

Furthermore, diffusion is related to the use and time dimensions of transfer. Over time, the use of assimilated technology begins to affect the entire society, government policies, industry, and service sector by diffusion. The technology transfer, which continues its effects in an expansive manner, exceeds the effects in the company. The spread of applications can disperse quickly through communication channels. The spread through diffusion of the technology becoming evident to be compatible with

assimilation in developing countries provides experienced information about technology for many businesses. This helps to sustain sustainable systems and prevents the loss of financial and manpower losses in large R & D activities.

4.7. Application

With the implementation of the best technology transferred to the needs of the business, a process of gain or loss starts. In this process, problems such as the lack of experience and knowledge of the people managing the technology transfer process, the lack of confidence in those transferring the technology, the lack of quality targets, the delay in the acquisition of complementary materials from the local environment for rapid adaptation, the high fee and low quality of the materials resulting from the application of technology transfer, inadequate follow-up during the application, and causing harm due to bad applications (Ramanathan, 2008).

In fact, the application requires good management and information flow. Most of the time, incomplete sharing of the information and the experience by the company to transfer the technology to the receiving business will bring problems in the transfer process. Making the transfer project in accordance with the business functions requires working with the right manager and employees. The adaptation of production planning and control with the transfer process

can provide a successful implementation. Providing training programs through in-house or via the transferor can bring success in practice.

Five basic operations must be carried out in strategy transfer applications:

- The local environmental conditions in which technology transfer will be applied should be determined, necessary measures should be taken to ensure adaptation to these conditions. In most cases, these measures can be taken by the correct positioning of the physical location taking into consideration the adaptation of the factory and its environment with the technology, and the replacement of the parts that do not comply with the local environment with those that do comply.
- The personnel who are adequate for the technical specifications of the transferred technology must be selected, recruited, and trained.
- Business strategy, customer, environment, product or service characteristics, production strategies, the internal and external environment of the enterprise should be compared with the technology to be transferred in terms of adaptation. Possible mismatches and costs and damages that may occur as a result of mismatches should be identified.

- It is necessary to develop strategies with the suppliers related to materials, parts, and services that the technology transfer may need especially for this technology.
- It is necessary to closely follow the legal regulations and rules of the local environment/country that encompass the relevant technology and to take measures that adapt to changing rules. Technology should be implemented in the light of the developed strategies of the enterprise and potential errors should be recorded as a risk by investigating the experiences in the places where this technology was applied before. Risk elements should be known by the personnel involved in technology and these issues should be considered when developing strategies. (Ramanathan, 2008).

4.8. Technology Improvement/Development

The final process in technology transfer is improvement/development. With the acquisition and implementation of technology, a projection is created against the technology in the enterprise. The assimilation, diffusion, and application stages of technology play a guiding role in the measurement of benefits. Problems arising from the application, recorded risks, and errors provide information on whether the technology is suitable for the enterprise,

customers, and consumers. In addition, the positive feedback from the customer contributes to the enterprise in terms of profitability, strategic management, and sustainable competition. Problems arising from the implementation can be addressed through improvement or development activities. Yet, sometimes the costs and losses associated with the elimination of the problems may be above the expected benefit with improvement. In such cases, the existing system may need to be replaced instead of improvement. This situation should be determined through assessments made through certain operational criteria that are specific to the enterprise such as earnings, benefits, losses, costs, and profitability. The positive and negative consequences of the technology transfer and the possible results from the change of this system should be evaluated together and a decision should be made.

5. The Relationship between Technology Strategy and Technology Transfer

Grosse (1996) focuses on why technology transfer processes and methods differ according to business, industry, and country. Indeed, each country, business, or industry has a different phase of technology transfer and the methods they apply in these phases are different. The main reason for this is the degree of alienation and adaptation of the technology to be transferred to the country, enterprise or industry where

it will be transferred. Many factors such as geography, economic and social conditions, customer expectations, culture levels, climatic conditions, spare parts, and time constraints of the countries are the main reasons for these differences.

6. Appropriate/Intermediate Technology

The suitability and compliance processes of the countries that will transfer the technology according to the countries to be transferred are explained by appropriate technology. The adaptability of technology to the environment of underdeveloped countries may require research and development activities. Most of the time, the facilities where these activities will be carried out are established by multinational companies. Technology transfer operations of multinational companies should be closely monitored in technology transfer.

7. The Relationship between Technology Strategies and Production Strategies

The operation of the design and management of the production function depends on the establishment of a business and production strategy. As competitiveness can be achieved through production opportunities, these opportunities should be focused on. First, the objectives should be determined to establish the business and production strategies. Because the objectives determine the

direction of the plans (Kobu, 1993, p. 45; Raia, 1963, p. 30). To achieve business objectives the enterprise should be successful in quality, cost, delivery, flexibility, customer-orientation, and technical knowledge issues (Phusavat and Kanchana, 2007). This clearly demonstrates the effects of the adaptation in the transfer process and the success of the transfer. Six factors must be taken into account before and after transfer. If the technology obtained as a result of the transfer affects the six factors of the business and the product, i.e., quality, costs, delivery time, flexibility, customers, technical information equipment, then, an important economic bottleneck will be unavoidable. In particular, a technology transfer that could lead to stock accumulation, which would reduce the flow of benefit, could bring losses to the enterprise.

It is necessary to consider the customer-oriented approach and not to think about this approach towards the customers of the business only. Current and prospective customer environments should be considered together when developing production and technology strategies. In this context, considering customer orientation as a consumer orientation can provide positive value to the enterprise.

8. Strategy in Technology Transfer

Technology is an important factor in competitive advantage. Activities to reduce costs can be realized with the technology

development. Activities such as research and development, specialization, methods, and process management are among the technology development activities. Especially in the process of improvement, product based development activities are affected by technology development. Technology development activities are used in accessing information sources, information management and information confidentiality in service delivery or product production (Porter, 1985).

Technology strategy is also called technology application or positioning (Friar and Horwitch, 1986). Competitive advantage is the determinant of industrial structure (Porter, 1985). Benefiting from the capacity, timing, positioning, and technological innovations for the company depend on the creation of an appropriate technology strategy in the transfer (Freeman, 1976; Teece, 1986). The strategy is created for the development of products and services. Factors such as products and services, customer environment, internal and external environment, technological and institutional infrastructure, strengths and weaknesses, and goals of the business are effective in developing transfer strategy. The strategies to be developed vary for each enterprise. When developing a strategy, it is necessary to make sure that it is compatible with other strategies of the business. Because an enterprise's realization of its objectives depends on its

systemic harmony. A balanced strategy should be followed with regards to production technology, management, and existing competencies. The development of a balanced and harmonious strategy in technology transfer also depends on the correct operation of the accounting information system. The correct feedback of the cost, profit and loss data along with its sources will ensure the adaptive orientation of the management strategy. In fact, transfer of the systematic information flow with the correct data to the related unit should be among the priority objectives. Any errors and data obtained should be reported to the relevant department along with the sources.

8.1. Kaizen Approach to Problem Solving and Six Sigma

The Kaizen approach is a lifestyle and management philosophy consisting of the Japanese words “Kai” and “Zen”, which express the continuous improvement process. Not wasting the time, on-time delivery, the production of the product load balance according to the type and amount, and the existence of standardized work with the right equipment are important in the problem solving (Takahashi et al., 2007, p. 1; Imai, 2012, p. 59). With this philosophy and management technique, the enterprise adapts its activities to a continuous improvement process in a way that adapts to development and change. Inspired by William Edwards

Deming's 14 management principles in the process of improvement, the following 15 principles can be applied when creating a technology transfer strategy:

- Create continuity to ensure business continuity and provide work to create competitiveness and improve the product and service depending on technology transfer.
- Accept and implement the new philosophy and be open to change.
- Stop adhering to the audit to achieve quality.
- Continuously and permanently improve the production and service system to improve quality and productivity, and thus, reduce costs. Make the necessary changes so that the transferred technology can be adapted to the organizational climate.
- Create training programs related to technology transfer.
- Build leadership to people for helping tools and machines to operate well and the work is done properly.
- Move away from fears for effective and efficient operation.
- Remove the barriers between departments. To determine the problems in production or service delivery depending on the technology transfer,

research, design, sales, and production people should work as a team.

- Leave slogans, advice, and goals aside for labor. Slogans create oppositional relations. Focus on your business so that the transferred technology is worthwhile.
- Think of numbers, numerical objectives, quotas with customer environment and customer perceptions.
- Make employees proud of their mastery and eliminate barriers to their rights. Provide motivation for your employees with appropriate incentives.
- Create a dynamic self-development and training program. Ensure the continuity of this training.
- Record all necessary information (experienced, acquired from the environment, etc.) for the development of technology transfer. Compare the information you have recorded in terms of periods.
- Organize everyone to achieve the transformation. In fact, the transformation is everyone's work (Deming, 2000, p. 24).
- Focus on the source of every problem in technology transfer and identify the problem by observation. Because, even if the problems are the same, the reasons may be different. (Monden et al., 2013, p. 32).

On the other hand Six Sigma is a strategy to fulfill the mission and objectives of the business (Harry and Schroeder, 2000), a flexible system about the improved leadership and performance (Pande et al., 2000, p. 3), and a thought to achieve commercial success on the basis of customer needs (Harry and Schroeder, 2000). Determining and identifying a problem occurred, measuring the performance, analyzing the process, performing the necessary remedial actions, and ensuring the sustainability of the existing improvement through control constitute the main process of Six Sigma (Schroeder et al., 2008, p. 540). The common point of Kaizen and the Six Sigma is that the processes of both approaches are curative and adaptive.

8.2. Proportional Focus in Organization

The focus in the organization is the concentration of the strategy on a particular factor. High quality, low cost, flexibility, and ability to respond to customer needs in technology transfer should be introduced as factor analysis prior to transfer (Nieto-Rodriguez, 2012, p. 9). These factors which may be considered for pre-transfer will also be needed in technology development. In the focusing, horizontal and vertical organizational structure should be carefully examined (Gardner, 2004, p. 43). The management and information network structure of the organization should be transparent (Cochran, 2006, p. 36). The focusing is

advantageous but also risky. With unconscious focus, the enterprise faces risk factors. Organizational structuring, horizontal and vertical formation are the elements that should be paid attention in the focus. In particular, it should be considered that problems in the information network may cause problems in focusing. In the development of technology transfer strategies, it is necessary to ensure the focus is proportional.

8.3. External Environment Analysis

The environment is an important factor affecting the activities and structuring of organizations. The business must be able to monitor the external environment correctly to identify opportunities and threats offered by the business environment and other external environments. The economic and social environment in the market should be examined by the enterprise and the interaction between and within social classes should be considered. Especially social, cultural, and class expectations are important to perceive the environment correctly at the stage of production and delivery. One of the basic rules for having an advantage compared to the competitors in a competitive market is the correct analysis of the external environment. Opportunities and threats can be demonstrated by the analysis of the external environment.

The environment is an important element in technology transfer. Recognition of the environment provides managers

with information about the adaptation process of the technology to be transferred. The external environment, as well as the internal environment determined by business and production strategies, should be identified. The external environment can be divided into three as the real, the perceived, and the application environment (Albanese, 1988, p. 144). This distinction is necessary in terms of identifying the elements to be considered in strategy development. Being familiar in the environment is important for achieving the goals in line with the objectives. The process that begins with recognition is used to achieve the result with the activity and the desired positive outputs.

8.4. Real External Environment

The real external environment is the sum of the elements that are related to the enterprise but are located in the external environment of the enterprise. Competitive enterprises, legal regulations, and consumers are some of the elements of the real external environment. The real external environment affects the realization of the business plans. The technologies that the competitors have acquired in the transfer and the strategies they develop, the legal regulations to which the business is subject, and consumers are the elements that should be foreseen in the strategy to be created by.

8.5. Perceived External Environment

Each manager perceives the environment differently. Because, each manager may have different opinions about culture, language, religion, race, political, social, and other aspects. Therefore, each manager's perspective on events may not be the same. The events happening in the external environment can be perceived as a threat to some managers as an opportunity to others. How the external environment is perceived as well as the differences between perceived and existing reality affect the enterprise and production strategy. Before the transfer of technology, the perspectives of whether there is a need to make a purchase decision or not and whether the technology is suitable for business or not will vary according to the perceptions of the managers. In this context, developing a strategy with the idea that the perceived external environment carries risks due to considering the perceived external environment by a single manager may not have appropriate results for the enterprise.

8.6. Application Environment

Business managers determine which environmental area will be impacted by their business and manufacturing strategies. The decision is essentially a choice between alternatives. Executives apply duties, objectives, and strategies to the chosen environment. Sometimes the environment chosen with the desired environment may be different from each other. The administrator can determine whether the

environment they desire to choose from their window is not suitable for the enterprise as a result of researches or the nature of the business can direct them to this behavior. The strategy to be developed with the application environment can lead to parallel results. Since the strategies associated with the transfer will be carried out with the application environment in mind, technology may have harmful consequences for the environment and/or business, and environment may have damages to the business due to the selected technology. Therefore, it should be paid attention that the environment of application is not the desired or wanted, but the correct environment. When determining this, the objectives and goals of the business should be reviewed.

8.7. Determination of Basic Competencies

The enterprise should be able to identify its exclusive and distinctive strengths in determining its strategy (Ferrell and Hartline, 2012, p. 85). Competencies such as the internal business operation, the speed of being aware of the events happening in and around the internal and external environment, ensuring that the customer and supplier feedbacks are transferred to the business correctly, the flow of information in the right units, and the answers to the feedbacks are met are the competencies that constitute the skeleton of the basic competencies of the enterprise which

add value to the enterprise. A business should be able to identify its strengths and weaknesses both in determining its management strategy and through its environmental analysis. Opportunities and threats arising from environmental analysis should be correctly analyzed by the company, they should be evaluated in the right units, and the necessary measures should be taken or the way for the initiatives should be cleared (Böhm, 2008, p. 6). Determination of basic competencies is simply reflecting a mirror to the business. In this sense, the business seeing itself will enable it to take the right steps towards success and competition. Its use in the development of strategies gives the company an advantage. However, it is necessary not to consider the determination of the strengths alone, but, should be considered together with all other factors related to the enterprise such as the abovementioned environmental factors, the current situation of the enterprise, threats, alternative opportunities, production line, and customer environment. Thus, it is possible to say that the strategy is the plans to make decisions that try to see the objective and realistic situation. Particularly, the fact that the production line or all or part of the production system will be changed by the technology to be transferred reveals the justification of such a strategy. Similarly, this is situation centers in the turnkey factory import as well. Avoiding realism and

objectivity will bring with it the disadvantages that will be experienced during the transfer process and the irreparable damages. To disregard other elements by relying on the core competencies of the enterprise is to drag the enterprise to the edge of the abyss. The strategic approach will benefit when it is handled with all aspects.

Conclusion

The adaptation approach to the technology transfer strategy is based on the consideration of the business as a whole. The fact that the stages of technology transfer are often long, costly, and risky make it difficult to decide. All of the features of the business that will do the transfer, as well as the business that the technology will be transferred, should be considered together. In this context, a benchmarking can be considered. However, the comparison of data and situation with the benchmarking alone may not provide real data in terms of the benefit or loss of transfer technology. In this regard, handling the enterprise that the technology will be transferred as a whole with its environment and to develop a harmonious strategy with its existing strategies will be more beneficial for the enterprise. The characteristics of the transferor and its environment should also be considered as a risk factor.

It should not be forgotten that the decision on technology transfer can be made by an occurrence of a need, research,

evaluation, and selection. In the face of the fact that technology transfer is a process, compliance of the enterprise with the production or service system should be considered. Furthermore, it should not be overlooked before the transfer of technology that the most appropriate technology choice is not sufficient, but the implementation and adaptation process and the development process are important for technology to supply benefits to the enterprise. Therefore, the correct analysis of the technology transfer process and the development of a strategy in line with this process will be able to maximize the expected benefit. It is important to follow up the transfer process in harmony (along with other strategies of the enterprise) in terms of the flow benefit of the enterprise and to get rid of the bottlenecks. In the flow of information, it is necessary to evaluate the formal and indirect information together, to evaluate the inconsistencies between the information, and to gain knowledge in accordance with the strategy developed. Adaptation in the implementation and development of technology transfer depends on developing the right strategy with the right information. This requires a certain adaptation in each process of transfer.

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Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

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Kindly

Editor

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Inventory of the Islamic Economics and Finance Studies Carried Out in Turkey and Its Evaluation

Abdulkadir ATAR, PhD

Faculty Member, Department of Economics, Faculty of Economics and
Administrative Sciences, Karabuk University

a.kadir83@gmail.com

Orcid ID: <https://orcid.org/0000-0002-5721-9826>

Rıdvan OK

Graduated from MA Program, Department of Economics, Karabuk University

rok7474@gmail.com / 0000-0001-5103-177X

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34445 Beyoglu Istanbul- Turkey Phone: +90 – 212 – 395 0000 Fax: +90 –
212 – 395 0001 E-mail: aestudies@musiad.org.tr

Inventory of the Islamic Economics and Finance Studies Carried Out in Turkey and Its Evaluation*

Abstract

The beginning of economics as a modern discipline corresponds to the period of the industrial revolution in the late 18th century. This Western originated discipline or the capitalist economic ideology has since impacted the world and become the global system in the 20th century. On the other hand, reactions against modern economic thought have emerged both within the capitalist paradigm and from outsiders as a holistic rejection to it. It is observed that today, the ideas put forward on the criticism of modern economic discipline and the written works are at the center of attention. In this context, the term “Islamic Economics” has begun to

* This article is adapted based on master’s thesis of Ridvan Ok accepted in 2018 titled as “Islamic Economics and Finance Studies in Turkey from past to today”.

be put forward in a wide range as an alternative system with its scientific foundations.

In this paper, as a literature review of the Islamic economics and finance studies in Turkey, the causes and the process of emergence of Islamic economics, the approaches towards it, and conceptual discussions of Islamic economics were discussed. In addition, people, foundations, associations, and universities in Turkey studying about Islamic economics and finance, as well as works, seminars, and conferences in this field were examined.

This article is intended to put forward the course of works in Turkey towards Islamic economics and finance, which has increasing importance from the mid-twentieth century to the present day. In this context, the studies in the literature were examined, the source screening method was used, the inventory of the studies was established, and an evaluation is made. As a result of the study, it has been revealed that Islamic economics is open to development, development potential is high, and the interest in the subject is in an increasing trend.

Keywords: *Islamic Economy, Islamic Finance, Turkish Studies on Islamic Economy, Turkish*

*Studies on Islamic Finance, Academic Studies on
Islamic Economy and Finance.*

Introduction

The Emergence of Islamic Economics

Islamic economics has begun to be considered as a modern concept in the twentieth century and the interest and studies towards Islamic economics and finance have increased until today.

On the one hand, Islamic economics is observed to use some data of modern economics; on the other hand, in a way it has a reactive approach to modern economics. Furthermore, it comes to the fore as an alternative to the mainstream economics. Therefore, firstly, it is necessary to briefly talk about the emergence of economics as a modern discipline and other disciplines emerging as a reaction to modern economic thought.

The beginning of economics as a modern discipline coincides in the late 18th century. This has emerged during the industrial revolution in the West. Adam Smith's 1776 book *The Wealth of Nations* is considered to be the first major work of this new branch of science (Tabakoğlu, 2010, p. 14). The theoretical foundations of economics have begun with the establishment and expansion of industrial capitalism in Western Europe. In this context, the "liberal economic

thought” gathered around three economics schools, namely, the Physiocrats, the Classical School, and the Neoclassical School. The “market economy” and the “capitalist-entrepreneurial class” began to form (Kazgan, 2014, pp. 43-54). Capitalism has taken its present form today due to the economic and political developments in Western Europe since the sixteenth century (Ersoy, 2008, p. 147).

Although modern economic thought has survived to the present day, it has been exposed to criticism and reaction in many ways as well. For example, the “National Economy” movement expressed that classical economics neglected national boundaries and values, and advocated the application of nationalist protectionist policies (Ersoy, 2008, p. 389). The German Historical School and the Institutionalism of United States (US) have criticized the methods of deduction, abstraction, and rationalism in Liberal economic teaching (Kazgan, 2014, p. 179). In fact, “History of Economics” is expressed as a historian revolt that emerged by criticizing the methods and results of classical economics (Kurmuş, 2009, pp. 49-59). Neoclassical School and some economists have been reacted to the model of perfect competition that is an assumption of Liberal Economics. The theories based on the economy coming to the full employment balance spontaneously were criticized by J. M. Keynes (Kazgan, 2014, pp. 196-263). Behavioral Economics,

which is a reactionary approach towards modern economic discipline, emphasized the need to examine the economic behaviors of people with psychological elements and criticized the “rational human” assumption (Can, 2012, pp. 91-97).

The fact that Robert W. Fogel and Douglass C. North received the Nobel Prize for Economics in 1993 for renewing research on the economic history and Richard H. Thaler received the 2017 Nobel Prize in Economics for his contributions to behavioral economics shows that criticisms of mainstream economics are gaining importance. Besides, the high interest in the works with some reactions to the capitalist paradigm and the mainstream economy supports this view. Douglass C. North's *Institutions, Organizational Change and Economic Performance*, which analytically examines the institutional factors that led to economic stagnation and collapse, Thomas Piketty's *Capital in the Twenty-First Century* about the phases of income and capital distribution and reveals the fundamental contradiction in the private property-based market economy, and Daron Acemoğlu and James A. Robinson's *Why Nations Fail: The Origins of Power, Prosperity, and Poverty* that highlights the reasons for differences in income and living standards among rich and poor countries and the inequality in today's world can be given as examples in this regard.

Martin L. Weitzman, who did an analysis on profit sharing, concluded that the profit sharing economy had some natural tendencies to provide a permanent solution to the problem of stagflation. Meanwhile, he also conducted researches that show the wage economy tends to be exposed to unemployment and inflation (Weitzman, 1985, p. 935).

Reactive approaches to modern economic discipline as outlined above have been directed towards a part of the system or to regulate the deficiencies and problems of the system. Nonetheless, socialist economic thinking has adopted a rejectionist approach to the system itself and has not accepted the ideologies of capitalism and liberalism. But the way socialist thought has survived to the present day has been a matter of discussion in terms of the question of how much it has remained uninfluenced from the capitalist system.

The global financial crisis that emerged in the US in 2008, the shocks of large-capital banks, and the attempts to rescue these large-capital corporations with the state budgets have reawakened capitalism-centered debates, making the free market economy once more controversial. While the critique of capitalism was made in the context of Marxist literature, another alternative to mainstream economics was “Islamic economics” (Atar, 2017a, p. 1030).

Islamic economics studies began to be seen from the beginning of the 20th century. The spread and settlement of the expression of Islamic economics were in the aftermath of the Second World War with the work of the Indian Muslims (Tabakoglu, 2004, p. 1147). During the Islamic Youth Congress held in Libya in the 1970s, the subjects of Islamic economics were discussed by scholars. In 1976, "First World Congress of Islamic Economics" was held in the holy city of Mecca. The mentioned Islamic economics congress, another one in the same year on the subject of science and technology, and again one more one year later on education, were organized under the leadership of King Faisal, but could only be realized after his passing. In these three congresses, it was aimed to determine how the principles of Islam would be applied in social life, to examine its theoretical analyzes, and to provide a fusion of ideas between Islamic countries (Zaim, 2014, p. 17).

Indian scholar Muhammad Hamidullah's lectures at Istanbul University's Islamic Research Institute and Sabahaddin Zaim continuing his studies on the same subject have been effective in the increasing importance of the concept of Islamic economics in Turkey. These lectures and studies are published under the name of *Modern Economics and Islam* (Zaim, 2014, p. 156).

The works written by Ahmed Nazmi (*The Place of Wealth from Islamic Perspective*, 1924), M. Cemal (*Islamic Can Explain Socialist Economics, Socialism, and Capitalism*, 1924), and Ahmed Hamdi Akseki (*The Importance of Economics in Islam*, 1932) may be counted among the first works written about Islamic economics in the Republican Era (Tabakoğlu, 2004, p. 1148). Moreover, important researches of Namık Zeki Aral (1888-1972) on the existence of a system of Islam in the economic field can be evaluated among the first studies (Eskicioğlu, 2010a, p. 17). In later periods, scholars like Sabri F. Ülgener, Sabahattin Zaim, and Ahmet Tabakoğlu have made pioneering works in the field of Islamic economics (Büyüker, 2010).

The Causes of the Emergence of Islamic Economics

There are various opinions about why Islamic economics is needed and what are the reasons for the high interest in Islamic economics today. Here are some of the reasons for the tendencies towards Islamic economics and finance:

- The desire to gain economic independence with the beginning of political independence in Islamic states,
- The search for an appropriate economic system to Islam with questioning the relevance of economic systems applied in Islamic societies to Islam,
- Seeking a just economic system with the tremors of capitalism,

- Reaction to Western economics,
- The dominance of economic issues in every field to find solutions to the problems of society today, and the superiority of the West in scientific and technical developments that are attributed to the economy,
- Emphasis on Islamic economics has a unique and original system,
- Intellectual curiosity,
- Increasing Muslim people's need for financing and banking transactions in the economic sphere, and consumers turning to Islamic finance and participation banking,
- Fund surpluses due to the fact that Islamic countries are rich in natural resources,
- Increasing consumer demands for areas such as halal tourism and hotel management,
- The tendency of consumers to issues such as halal food and marketing of halal products

Sabahattin Zaim who said that in the twentieth century, Islamic countries have an economic structure under the influence of three different views, including the capitalist, socialist, and mixed system, also stated that the ideas about Islamic economics began to emerge in this century. Zaim pointed that after World War II, the desire to gain economic independence after achieving political independence by the

Islamic states was effective in the emergence of Islamic economics. In addition, Zaim claimed the fact that the implementation of the capitalist, socialist, and mixed economic systems did not fully help to these countries to achieve their desired goals, the Islamic world has pushed into the search for a system of its own (Zaim, 2004, pp. 1176-1177). Socialism is a reaction towards the results of the capitalist system such as both consumption and distribution imbalance and causing injustice competition due to the monopolization, stated Zaim, who indicated that a reunification occurred after separation as the East and the West. After these troubles of capitalism, he concluded that the concept of a “social market economy” came to the fore as a search for a just economic system. In the light of all these developments, he stated that the relationship of the economic systems applied in Islamic societies with Islam has begun to be questioned by the intellectuals and the search for an economic system suitable to the principles of Islam has been started (Zaim, 2014, pp. 15-18). Umar Chapra and Tevhit Ayengin stated that the fact after World War II, Islamic countries started to gain their independence; they felt the need to develop their economies in order to realize the Islamic vision and desires for the future, and this has accelerated the emergence of Islamic economy discipline (Chapra & Ayengin, 2003, p. 185).

Another point that has been pointed to increase the interest in the studies of Islamic economics is the financial aspect of the issue. In this respect, the reason for the increasing attention is shown to be the increase in the Muslim people's need for finance and banking transactions and the richness of the Islamic countries in terms of natural resources due to the surplus of funds as well as the intellectual curiosity (Atar, 2017b, p. 191).

In terms of Islamic economics studies, consumer tendencies towards the halal tourism and marketing of halal products is also an important part of the issue. In this context, the "First International Halal Tourism Congress" was held in 2017, and 128 proceedings were made. Halal hotel management has been on the agenda, halal tourism certified hotels have started to be opened. Increasing demand for halal food by consumers also required the establishment of a market for this area.

Ahmet Tabakoğlu stated that today the concept of Islamic economics can be expressed as a reaction against Western economics. He attributed his view to the idea that the economy, which is highly sought after in Europe, has also been linked to the important role in the progress and domination of Europe along with the technology. In this context, he stated that Islamic economics, which is based on a solid accumulation, has a unique and original system.

However, he continued, this reactionary approach does not mean that Islam puts its economic approach in a very narrow framework; a system can be put forward with the interpretation and application of the principles of the Islamic religion on economic life (Tabakoğlu, 1996, p. 5).

Osman Eskicioğlu who stated that economic issues dominate every field today just like how poetry and literature were popular in the Arabian Peninsula when the Qur'an was revealed, said Economics still maintains its importance since its emergence in the 17th century in the West. Therefore, according to him those who seek to find solutions to the problems of society have to turn to economic issues. Eskicioğlu emphasized that it is a necessity nowadays to find and implement the right principles from an economic point of view. In this context, he argued that theoretically, it would be enough to put forward the economic model of Islam based on Qur'an and Sunnah (Eskicioğlu, 1999, pp. 1-4).

In the question of whether there is a need for a new discipline in economic science or not, Umar Chapra responded by evaluating the course of Islamic economics in terms of the current period of time and the recent changes in traditional economics and stressed the rapprochement between them (Chapra, 2017).

Chapra's conclusions about Europe's traditional economics and Islamic economics can be summarized as follows: For

the welfare and goodness of the people, every society has to follow a certain path in order to use its resources in the most effective way. The way that it will follow is affected by the worldview that prevails in that society. In general, we can distinguish world views as “materialist” and “religious”. Chapra evaluated traditional economics first as follows. Traditional economics was influenced by the religious life in the 17th and 18th centuries. The secular and materialist worldview has played a decisive role in traditional economics with the Enlightenment movement and has developed for more than a century. Today, it is observed that traditional economics is in a movement of return to its pre-enlightenment roots. Islamic economics has never accepted the materialist worldview and has been separated from traditional economics in many ways. From the 8th century to the mid-12th century, science developed in the Islamic world and then declined dramatically. Islamic economics has brought many things to economic theory. Along with the Renaissance and Enlightenment movement, science was developed by the West. Nowadays, as the Islamic world has begun to get rid of its foreign influence, there is a re-mobilization in Islamic economics. As a result, in the light of recent developments both in Islamic economics and traditional economics, Chapra suggest that both economic disciplines are converging and that unification (can also be

called as globalization) is being prepared (Chapra, 2017, pp. 97-131).

Considering the studies on the emergence of Islamic economics, it was emphasized that Islamic economy, on the one side, is a reaction to Western economics and under the influence of Western economics, on the other side, has its own special characteristics and can embody the whole Islamic world and even all humanity.

Approaches to Islamic Economics and Conceptual Debates of Islamic Economics

Various views have been put forward on the context in which Islamic economics was dealt with and the ways in which Islamic economics was approached. Various ideas have been suggested about whether Islamic economics should be taken as a separate discipline or not and the difficulties encountered in considering Islamic economics as a separate science were also counted. Even more, in the current century in which the studies in the field of Islamic economics began and became widespread, various opinions were discussed to conceptually express the subject in the best way.

Tabakoğlu evaluates his approach to Islamic economics from the beginning to the present day in four categories:

1. Islamic Economics
2. [Islamic] Law of Economics

3. Studies of Islamic Economic History
4. Studies of History of Islamic Economic Thought
(Tabakoglu, 2010, p. 13)

From the lenses of the capitalist system to Islamic economics, he stated that an approach which uses capitalist economics models can be utilized under the title of the “Islamic economics”. He pointed out that such studies evoke terms such as interest-free and alms-capitalism as well as Islamic capitalism (Tabakoğlu, 2010, p. 13). Zaim stated that the Islamic economy started to be used as the “Islamic economics” as a result of the search for a system of their own by the Islamic world and that almost all of the papers in the First International Islamic Economics Conference were given in English made the term popular (Zaim, 2004, pp. 1176-1177).

Tabakoglu, who used [Islamic] law of economics as a second approach to Islamic economics, which focused on Islamic Law, stated that the approach of Islamic law scholars to Islamic economics was more like this. A third approach, according to Tabakoglu, is the approach that deals with Islamic economics within the framework of Islamic economic history studies. The fourth approach is the approach of the history of Islamic economic thought which includes topics such as land, trade, and price politics (Tabakoglu, 2010, p. 13).

Tabakoğlu stated that the concept of Islamic Economics was quite popular between 1970-1980 with the aim of the recovering Turkey or even the world, and in later periods, he noted that the attraction has decreased and the studies of Islamic economics under the influence of capitalist economics are in majority (Tabakoğlu, 2008, p. 5). Tabakoğlu said that the number of economists familiar with the history of Islamic law and history can analyze the primary sources of Islam increased in the present day and their studies will determine the identity of Islamic economics.

In addition to the opinions that indicate the necessity of exiting from the influence of the current modern economy, there are also opinions that draw attention to the necessity of the utilization of useful works and tools of the Western economics.

Chapra and Ayengin pointed out that the Islamic countries had begun to feel their need to develop their economies after World War II and that they were not pushed to refuse to take advantage of the good and valuable studies and the analysis tools of the dominant Western economics (Chapra & Ayengin, 2003, p. 185).

In the present century, when the studies in the field of Islamic economics started and spread, various opinions are put forward by the thinkers in terms of the conceptual expression of the issue in the best way. In this context, what

the concept of Islamic economics means and the suitability of the use of concepts such as “Islamic economics”, “economics of Islam”, “an Islamic view to economic issues”, “Islamic economics of transition period”, and “ideal Islamic economics” is discussed.

Another point that needs to be mentioned in relation to the emergence of Islamic economics is whether Islamic economics can be considered as a science or not

Expressing that Islamic economics is a name like the term “Islamic law”, Eskicioğlu emphasized that just like Islam has a legal aspect and it put forward an Islamic law, Islam has and should have an economic aspect. Eskicioğlu defined Islamic economics as Islam’s economic aspect, that is, the name of all the orders, prohibitions, and recommendations that Islam has expressed about the economy (Eskicioğlu, 1999, p. 8).

Tabakoğlu stated that the existence of a science called “Islamic Economics” is a matter of debate and argued that since there is no science under the name of “Islamic Economics” in the classification of Islamic sciences, it may be put under the class of sciences included later on (Tabakoğlu, 2008, pp. 21-23). Tabakoğlu drawing attention to the point that economics was accepted as a science after a long period of time and considering that Islamic economics is reactive in many ways to the science of western-based economics, it

would be possible to emerge as a new science (Tabakoğlu, 2004, p. 1144).

Saying that the expression of Islamic economics is the name of a new field that has emerged as a new science in our century, Eskicioğlu stated that various ideas have been put forward and many studies are done in this field so far, yet, the theory of Islamic economics has not been fully established. Eskicioğlu pointed out that in order Islamic economics to become a separate branch of science, especially the Qur'an, Hadith books and commentaries, interpretations [of Qur'an] should be examined with the economic perspective. According to him, with the help of the Islamic law, the provisions of the Islam on the economy will be uncovered from the verses and hadiths, only then the economic model of Islam will emerge theoretically (Eskicioğlu, 1999, p. 8).

Tabakoglu claimed that the science of economics, which is a social science, was influenced by belief, culture, philosophy, thoughts, and ideology, and that economic issues can vary according to societies. He stated that capitalist and socialist theories of economics were formed as a result of applied and intellectual developments in order to meet the needs of society and that accepting economics as a science in the Western sense was the result of a long time. Thus, Tabakoğlu argued that Islamic economics is also possible to emerge as a

new science that conforms to the needs of the Islamic society with the dimensions of the Islamic faith, jurisprudence, and history. The science of economics can have characteristics exclusive to each culture, continued Tabakoğlu drawing attention to the necessity of the Islamic world to develop its own economic systems since it is based on its own relative facts (Tabakoğlu, 2008, pp. 21-23).

Eskicioğlu stated that the words and terms Economics has produced since its emergence as science have been mentioned in verses in terms of wording or meaning. He stated that the principles regarding many subjects including the basics of economics such as labor, capital, goods, the use of money and its circulation in society, wage, shopping, alms, interest, credit loan, need, profit, benefit, and loss are put forward by Islam. Hence, it is stated that Islam brings an economic system, of which the general principles and framework have been determined in the Qur'an (Eskicioğlu, 2010b, pp. 41-42).

Mustafa Acar, in his article on the four major problems of Islamic economics, also mentions the obstacles to the emergence of Islamic economics as a science:

1. The absence of the practice of Islamic economics:
There is no country in which a socio-economic order totally based on Islamic principles has been completely applied. Since Islam does not have

economic practice, it will be difficult to talk about the science or theory of Islamic economics.

2. Disputes about the interest and capital in Islam: The scope of the interest prohibited in the Islamic religion, the return of capital accepted among the factors of production, and which instruments used by classical banks are going to be used by the interest-free banks are not fully resolved.
3. Intellectual infrastructure problem: To date, Islamic economics has been examined as a sub-branch of Islamic law, and solutions to the economic issues have been sought in [Islamic] law and catechism books. However, the Islamic scholars who were familiar with Islamic law and jurisprudence did not know the economics, and those who knew about economics were not familiar to the Islamic law.
4. The problem of preference falsification: In societies where freedom cannot be ensured due to the social and political pressures people are hiding their real preferences. If the concept introduced by the Timur Kuran to the literature examined in terms of Islamic economics it could be said that because of the dominance and support of secular economics in Islamic societies as well, studies in the field of Islamic economics are underestimated, so there is a lack in

these studies. The conditions of lending and profit share practices of private financial institutions and classic banks, and fully rejection of the delay interests, make it possible to preference falsification situation (Acar, 2003, pp. 540-546).

As Tabakoğlu suggested, the factors affecting Islamic economics to be dealt with as science are as follows;

1. There will be no theory as there is no state-wide practice,
2. The minority of those who combine the science of [Islamic] law and economics,
3. The contradiction between [Islamic] law and economic issues (such as interest),
4. Psychological barriers and preference distortions (such as sharia-secularism debates) (Tabakoğlu, 2004, p. 1143).

Islamic Economics in Terms of Universalism of Islamic Civilization

Sabahattin Zaim emphasized that the solutions posed by Islamic economics as a possible alternative system to the capitalist system would be beneficial for all humanity with saying “If we learn about Islamic economics, if we know it, and can show to the world, it does not only help ourselves but the whole world. Essentially Islam has come for all

humanity; we cannot just restrict it to ourselves” (Zaim, 2014, p. 18).

In the words of Sezai Karakoç; humanity has given the struggle of between the civilizations relied upon the divine inspiration and secular civilization. He says that there is only one civilization, the civilization of truth, as the Islamic civilization (Gürdoğan, 2004, p. 1248).

Ömer Karaoğlu states economics that defines Islam and human correctly, in fact, expresses Islamic economics, with saying “something natural is enough for it to be counted as Islamic” and “something Islamic is the one something good” (Karaoğlu, 2017).

According to Tabakoğlu who claims that the works to convey Islam based on Qur'an and faith principles to the people of our century will be the heralds of a world of peace, underlines the importance of the Islamic economics studies in this regard.

Umar Chapra who argued that the contribution of the Islamic economy such as the welfare of all people, brotherhood, and socio-economic justice is in the best interest of all humanity, said that in the light of recent developments in both Islamic economics and traditional economics, both economic disciplines are converging and the ground of a unification is prepared. Chapra stated that the peace and prosperity of all humankind could be ensured by

supporting this unity with justice and mutual understanding. (Chapra, 2017, pp. 97-131).

Studies in Islamic Economics and Finance Areas in Turkey

In this study, developments towards Islamic economics and finance in Turkey are discussed in terms of people, institutions, works, and organizations.

Table 1. Classification of Major Studies in Islamic Economics and Finance

People	Ahmet Tabakoğlu (1952-) Sabahattin Zaim (1926-2007) Arif Ersoy (1948-) Osman Eskicioğlu (1945-) Sabri F. Ülgener (1911-1983) Celal Yeniçeri (1943-) Hamdi Döndüren (1943-) Murat Çizakça (1946-) Sabri Orman (1948-) Cengiz Kallek (1960-) Servet Bayındır (1965-)
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Institutions and Organizations (Foundations- Associations- Centers)	Foundation for Islamic Sciences Research Association of Science Studies Entrepreneurship and Business Ethics Association ILKE Science Culture Education Association Research Center for Islamic Economics Maruf Foundation Participation Banks Association of Turkey Borsa Istanbul Sabahattin Zaim Research Center University Application and Research Centers Some Other Centers and Associations (TASAM-PESA-FESA)
Universities	Marmara University Sabahattin Zaim University Sakarya University İstanbul University KTO Karatay University Bingöl University Ardahan University Hitit University Kastamonu University Social Sciences University of Ankara Karabük University
Written Works	Books Theses Articles Leaflets Reports Journals

Conventions	<p>Foundation for Islamic Sciences Research Meetings (1978-2015)</p> <p>International Islamic Finance and Economics Conference -IIFEC (2014-2015)</p> <p>Symposium on Orientations in Islamic Economics (1994)</p> <p>Sabahattin Zaim Islam and Economics Symposiums (2008-2017)</p> <p>International Conference on Business Ethics and Corporate Social Responsibility: Ideals vs. Realities (2012)</p> <p>Islamic Economics Workshops (2013-2017)</p> <p>International Islamic Economics and Finance Conference -IIEFC (2014- 2017)</p> <p>Islamic Economy and Finance 2015 Symposium</p> <p>International Congress on Islamic Economics and Finance-ICISEF (2015)</p> <p>International Joint Conference on Islamic Economics and Finance-IJCIEF (2016)</p> <p>International Congress of Islamic Economy, Finance, and Ethics-ISEFE (2017)</p> <p>Legal Framework to Interest-Free Financial Sector in Turkey Symposium (2017)</p> <p>GPAS Istanbul (2017)</p> <p>International Islam and Economics Symposium (2018)</p> <p>1. International Insurance, Banking, and Finance (IIBF) Symposium: Economy Politics of Participatory Finance (2018)</p> <p>1. International Congress on Islamic Economy and Finance: The Past and the Present-ICOIEF (2018)</p>
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Major People

Sabahattin Zaim, one of the first names studied on Islamic economics in Turkey, has found the opportunity to review developments in the world and literature in the field of Islamic economics, and gradually focused on this area. He participated the First International Islamic Economic Conference held in Mecca in 1976 and produced the first translation and original works on the relation of Islam and economics, which are the first of their kind in Turkey (Çakır, 2013, p. 105). Zaim has published articles on Islamic economics and finance under the title of *Fundamentals of Islamic Economy and New Developments in the Interest-free Finance System*. These articles were published as books under the title of *Foundations of Islamic Economy* after his passing.

Ahmed Tabakoğlu, one of the leading academics in the field of Islamic economics and finance, published numerous works on the Islamic economy and economic history of the Ottoman Empire and Turkey. Tabakoğlu began to write about Islamic economics in 1972, published by Movement Magazine by Nurettin Topçu. He has written many works such as books like *Introduction to Islamic Economics* and *Islamic and Economic Life* as well as articles like *Islamic Economy as a Science*.

Arif Ersoy, who has published works on the history of economic theories and ideas, has put forward many new studies on Islamic economics and proposed a new economic model. "Silm Social Structuring Model" and "Islamic Economics and Economic Structure: Human-Centered Natural Economics and Economic Structure" are some of his studies.

Salih Tuğ, who has been working on the subject of constitutional movements in Islamic countries in his academic life, has contributed to the studies of Islamic economics with many of his works. Salih Tuğ has taken lectures from Muhammad Hamidullah, who is very significant in the emergence of Islamic economics studies in Turkey, and translated many works of Hamidullah into Turkish.

Osman Eskicioğlu, who suggested ideas that the economic model of Islam can be put forward based on Qur'an and Sunnah, has produced works in the field of Islamic economics. *Islam and Economy, Income Distribution in Islamic Economy, Islamic Order and Economic Principles according to the Qur'an, Economic Interpretation of the Qur'an, Inflation and Its Solutions according to Islam, Islamic Law in Terms of Free Market Economics* are some of his studies.

Sabri Fehmi Ülgener, a key figure of the Turkish world of thought, has developed an original method of analysis with

benefiting the models of Max Weber and Wener Sombart to resolve socio-economic problems of Turkey encountered since Ottomans till today. Ülgener studied Turkish economic modernization from the Ottoman Empire to the present and made some observations about the reasons why they were left behind the West and why they could not pass to the capitalist production structure (Özkiraz, 2017).

Celal Yenigeri made studies related to Islamic economics as well. *Fundamentals of Islamic Economics, State Budget in Islam, Islamic State Budget Law and Related Institutions, Consumption from the Perspective of Islam, Consumer Protection, and Home Administration, Islamic Solidarity-Sharing Civilization, All Relevant Institutions, and Its Transfer to Today, and Alms in Destruction of Poverty* are some of his studies. Hamdi Döndüren, who works on trade issues in terms of Islamic law, has also written on issues such as money, credit, interest, inflation, and employee and employer relations. He also has studies on interest-free banking and Islamic finance. Murat Çizakça, an Ottoman economics historian, wrote articles and books on Islamic economy and the Ottoman foundation system. With the recommendation of the Egyptian researcher Ahmet En-Neccar, whom he met in 1982, Çizakça taught Islamic Banking at the Islamic Institute of Banking and Economics founded in Cyprus. He has done research on the history of Islamic banking and published his

work as a book entitled *History of Business Partnerships in the Islamic World and in the West*. Sabri Orman, who works on the history of Islamic economic thought, focused on the inclusion of the history of thought in Islamic economics studies. Cengiz Kallek published many works related to Islamic economics, and he conducted research on the relationship between state and market in Islam. Servet Armagan has made researches and published works on the subjects such as money and capital market transactions in terms of Islamic law, futures contracts, Islamic finance, and interest-free banking.

Institutions and Organizations (Foundations-Associations-Centers)

In Turkey, there are institutions and organizations working on Islamic economics and finance such as Foundation for Islamic Sciences Research, Maruf Foundation, Association of Science Studies, Entrepreneurship and Business Ethics Association, ILKE Science Culture Education Association, Participation Banks Association of Turkey, and Borsa İstanbul. In addition, there are also Islamic economics and financial centers, which are established directly to work on Islamic economics such as Research Center for Islamic Economics and Sabahattin Zaim Research Center as well as centers in Istanbul Sabahattin Zaim University, Sakarya University, and Istanbul University.

Universities

There are bachelors, masters, and doctoral degree programs and Islamic economics centers in some universities. Training programs on Islamic economics and finance are carried out within the universities and various organizations are pioneered. Training programs include courses, summer and winter schools, workshops, panels, seminars, and Islamic economy readings. Under the leadership of some universities and the Islamic economy centers established within the university with the collaboration of some institutions, congresses and symposiums on Islamic economics and finance are organized with the participation of various sector representatives and academicians from local and abroad institutions.

The programs conducted by some universities related to Islamic Economics and Finance are listed in Table 2.

Table 2. Programs in the Field of Islamic Economics and Finance Opened in the Universities

University	Program	Year
Marmara University	The Middle East and Islamic Studies Research Institute	1997
	Islamic Banking and Finance / MSc and PhD Program	2017
	Marmara University Islamic Economics and Finance Research and Application Center	2018

Istanbul Sabahattin Zaim University	International Research Center of Islamic Economics and Finance (IRCIEF)	2012
Istanbul Sabahattin Zaim University Sakarya University	Islamic Economics and International Finance / MSc and PhD Program	
	Islamic Economics and Law / MSc and PhD Program	
	Islamic Economics and Finance / BSc Program	
	International Research Center of Islamic Economics and Finance (IRCIEF)	2014
Sakarya University Istanbul University	Islamic Economics and Finance / MSc and PhD Program	2013
	International Research Center of Islamic Economics and Finance (IRCIEF)	
Istanbul University Konya TO Karatay University	Islamic Economics and Finance / MSc and PhD Program	
	Department of Islamic Economics and Finance / BSc Program	2016
Bingol University	Islamic Economics and Law / MSc Program	2016
Ardahan University	International Research Center of Islamic Economics and Finance	2018
Hitit University	International Research Center of Islamic Economics and Finance	2018
Kastamonu University	International Research Center of Islamic Economics and Finance	2018

Social Sciences University of Ankara	International Center for Economics and Finance (ULİFAM)	2018
Social Sciences University of Ankara	Islamic Economics and Finance / MSc Program	2018
Karabuk University	Finance and Participation Banking / MSc Program	2018

Written Works

The works written on Islamic economics in Turkey can be counted under various headings such as original and translated books, master and doctoral dissertations, articles, papers, reports, and journals.

Both translation and original books on Islamic economics have only begun to be published in Turkey since 1950. First works were in the form of a book, and majorly translation works from foreign sources were published. After the 1980s, books, dissertations, and articles gradually increased, and in the 1990s, unlike the articles, there was a considerable increase in the number of books and dissertations. In the 2000s, interest in articles about Islamic economics increased to a great extent, and academic articles matched up with books and dissertations. Therefore, in terms of books and thesis and articles in the 2000s, both quantitatively high and proportionally close studies were conducted. In the 2010s, while the works written in the field of Islamic economics continued to increase with a high acceleration, the intensity

began to shift from books to the articles and dissertations. Until the year 2018, there are two thousand works written on Islamic economics in Turkey as book, article, and dissertation.

Table 3. Main Book, Dissertation, and Article Numbers in the Field of Islamic Economics and Finance

Period	Book	Dissertation	Article	Total
1950-1960	5	-	2	7
1960-1970	30	-	8	38
1970-1980	38	2	4	44
1980-1990	58	21	14	93
1990-2000	108	107	11	226
2000-2010	115	118	97	330
2010-2017	198	353	374	925
Total	552	601	510	1663

The table shows the approximate number of books, dissertations, and articles in the field of Islamic economics and finance. The first printing years were taken into consideration in the distribution of the works by years. Although the figures do not represent a certainty, they will contribute to a general idea of the course of the studies in the field of Islamic economics over the years.

The dissertations on Islamic economics and finance started to gain importance in the 1970s and continued with an increasing momentum after the 1990s. From 1970 until now, more than six hundred graduate studies have been conducted on topics related to Islamic economics and finance.

Approximately 75 master and doctoral theses were written between 1979-2017 under “Islamic economics” title. These theses are mainly master’s degree dissertations. Since 1986, there are about 305 dissertations on Islamic financial institutions. More than 250 of these studies are master’s thesis. Dissertations on the topic of alms in terms of Islamic economics are around 35. Dissertations on interest are about the same level. The number of dissertations on sukuk is 30. There are also 10 dissertations about Islamic leasing, 7 about Islamic insurance (takaful), 5 about the partnership, 3 on advance payments and work agreement. There are about 15 master and doctorate thesis studies on other Islamic finance products.

The articles written in the field of Islamic economics and finance were mostly related to property issues and foundation institutions in the 1950s. After the 1970s, issues such as Islamic banks and employee-employer relations were also included. More than five hundred articles have been researched from the 1950s until today. More than 100 articles

on Islamic economics and finance have been written in 2017 alone. During this year in which Islamic finance systems and Islamic financial products were researched mostly, many topics were taken from the perspective of Islamic Economics. There are also many papers presented in the activities held in Turkey in the field of Islamic economics and finance. The national and international papers are continuing with an increasing trend since 2010.

Table 4. Proceeding Numbers in the Field of Islamic Economics and Finance.

Congress and Symposiums	Date	Approximate Paper Numbers
International Conference on Business Ethics and Corporate Social Responsibility: Ideals vs. Realities	2012	27
1. Islamic Economics Workshop (Basic Concepts and Ideas in Islamic Economics Studies)	2013	9
2. Islamic Economics Workshop (Islamic Economics and Market)	2014	6
1. International Islamic Economics and Finance Conference (IIEFC)	2014	5
1. International Islamic Finance and Economics Conference (History, Theory, and Practice of the Islamic Economics and Finance: The Case of Turkey) (IIFEC)	2014	9

3. Islamic Economics Workshop (Islamic Economics and Labor)	2015	11
2. International Islamic Economics and Finance Conference (IIEFC)	2015	110
Islamic Economy and Finance 2015 Symposium	2015	15
International Congress on Islamic Economics and Finance (ICISEF)	2015	108
2. International Islamic Finance and Economics Conference (IIFEC)	2015	9
International Joint Conference on Islamic Economics and Finance (IJCIEF) (3. International Islamic Economics and Finance Conference, 3. IIEFC)	2016	80
4. Islamic Economics Workshop (Social Justice from the Perspective of Islamic Economics)	2016	9
5. Islamic Economics Workshop (Interest from the Perspective of Islamic Economics)	2017	12
International Congress of Islamic Economy, Finance, and Ethics (ISEFE)	2017	109
4. International Islamic Economics and Finance Conference (IIEFC)	2017	14
Legal Framework to Interest-Free Financial Sector in Turkey	2017	17
GPAS Istanbul (Global Participation Finance Summit)	2017	200
International Islam and Economics Symposium	2018	20

1. International Insurance, Banking, and Finance (IIBF) Symposium: Economy Politics of Participatory Finance	2018	57
1. International Congress on Islamic Economy and Finance: The Past and the Present (ICOIEF)	2018	50
Total		877

In addition to this table, dozens of meetings were held under the name of “Scientific Debate Meetings” related to Islamic economics by the Foundation for Islamic Sciences from 1978 until now and presentations were made in these meetings. In addition, there are also presentations being made in the annual Sabahattin Zaim Islam and Economics Symposium since 2008 on the themes decided each year.

Reports and research notes are published by several institutions for various purposes such as examining the researches and results of Islamic economics and finance and sharing them with the public. Banking Regulation and Supervision Agency, Participation Banks Association of Turkey, Turkey Capital Markets Board of Turkey, Capital Markets Research Center, Political, Economic, and Social Research Center, Islamic Economics Research Center, Islamic Economics and Finance Department of Institute of Social Sciences at Sakarya University, and Political Economy and Society Research Foundation publish from these kinds of studies from time to time.

Journals on Islamic economics and finance are also published in Turkey by universities and various organizations. In addition, some Islamic journals or economic journals occasionally include articles on Islamic economics and publish special issues on the subject. The *Journal of Islamic Economics and Finance* (JIEF), published by Sabahattin Zaim University since 2015, and the *Journal of Islamic Economics and Finance* (JIEF), published by the Research Center for Islamic Economics since 2014 are published in Islamic economics and finance areas.

There are also publications on the subject in the journals not directly related to Islamic economics and finance in some of their issues. The fourth issue of the *Journal of Islamic Studies* published in 2003 was published under the title of "Islam and Economics I" and the fourth issue published in 2005 under "Islam and Economics II". The 16th issue of the *Journal of Islamic Law Studies*, which was published in October 2010, was arranged as a special issue of Islamic economics. It is a quite comprehensive and rich study as published as 533 pages where topics related to Islamic economics and finance are discussed under 27 headings. The theme of "Business Ethics" in the 10th issue of the *Journal of Religion and Life* was published in 2010. The third issue of the *International Human Research Katre Magazine* published in 2017 was published as "economics" issue, and opinions on Islamic economics were

discussed. The Birlik Foundation's Economics and Finance Journal publishes articles on Islamic economics and finance from time to time.

From the 1930s until the 1990s, Islamic magazines in Turkey also published articles on Islam and economics. Especially the *First Order of Islam: Read* (1961-1979), *Movement* (1939-1982), *Islamic Civilization* (1967-1982), *Islam* (1956-1976), *Crescent* (1958-1993), *Seed* (1963-1979), *Fountain* (1976-1992), *Revival* (1960-1992) magazines have given a great deal of attention to Islam and economics.

With the "Islamist Journals Project" carried out by the Association of Science Studies, studies on the digitalization, cataloging, and examination of the Islamist journals from late Ottoman Empire to the present day provided easy access to the writings related to Islamic economics.

Congresses and Proceedings on Islamic Economics and Finance Fields in Turkey

Major conferences, seminars, and meetings held in Turkey with regard to Islamic economics and finance were held within the framework of many subjects and topics. These activities are very popular at both national and international levels, especially in the 2010s. Topics such as Islamic Banking -Islamic Finance Institutions, Islamic Indexes, Islamic Microfinance, Partnership, etc. - Other Sources of Islamic Finance, Sukuk, Islamic Insurance-Takaful, Islamic

Economics and Alms, Islamic Economics and Interest, Foundations, Islamic Law-Fiqh, Basic Concepts in Islamic Economics-Ideas-Methodology, Development-Poverty-Growth-Income Justice-Social Justice, Islamic Labor System and Work Ethics-Islamic Entrepreneurship are discussed in these activities.

Table 5. Congresses and Symposiums in the Field of Islamic Economics and Finance

	Congresses and Symposiums	Date
1	Foundation for Islamic Sciences Meetings	1978 and following years
2	Symposium on Orientations in Islamic Economics	1994
3	Sabahattin Zaim Islam and Economics Symposiums	2008 and following years
4	International Conference on Business Ethics and Corporate Social Responsibility: Ideals vs. Realities	2012
5	Islamic Economics Workshops	2013 and following years
6	I. International Islamic Economics and Finance Conference (IIEFC)	2014
7	International History, Theory, and Practice of the Islamic Economics and Finance: The Case of Turkey Conference (IIFEC)	2014
9	II. International Islamic Economics and Finance Conference (IIEFC)	2015

10	Islamic Economy and Finance 2015 Symposium	2015
11	International Congress on Islamic Economics and Finance (ICISEF)	2015
12	Second International Islamic Finance and Economics Conference (IIFEC)	2015
13	III. International Islamic Economics and Finance Conference (3.IIEFC) (IJCIEF)	2016
14	International Congress of Islamic Economy, Finance, and Ethics (ISEFE)	2017
15	IV. International Islamic Economics and Finance Conference (IIEFC)	2017
16	Legal Framework to Interest-Free Financial Sector in Turkey	2017
16	GPAS Istanbul (Global Participation Finance Summit)	2017
17	International Islam and Economics Symposium	2018
18	Islamic Economics and Finance Workshop Program (KTO Karatay U.)	2018
19	1. International Congress on Islamic Economy and Finance: The Past and the Present (ICOIEF)	2018
20	Islamic Political Economy Fall Workshop (Boğaziçi University Reunion Association)	2018
21	1. International Insurance, Banking, and Finance (IIBF) Symposium: Economy Politics of Participatory Finance	2018

Conclusion

The most general conclusion to be reached considering the development of the Islamic economics in Turkey during the last sixty-year period is that works in the Islamic economics and finance field has been continued to increase and

prospective interest in the subject is also in a trend of advancement. In this context, theoretical issues are discussed in depth both in the written works and in the educational processes carried out, as well as activities are held for the practical applications of it. Yet, it is not possible to say that these tendencies towards Islamic economics and finance are at the desired level. Perhaps we can say that we are at the beginning of the issue from many points. Moreover, in the face of an economic system dominated the last few centuries, time will tell how the formation and the spreading process of an economic system in the framework of Islamic principles will be.

The number of works (books, dissertations, articles, proceedings) penned in Turkey on Islamic economics and finance is over two thousand. From the 1950s on, the first studies of Islamic economics were mostly original and translation books. After the 1990s, it is seen that the dissertations on the subject are given importance. In the 2000s, there were more tendencies towards academic articles, and after 2010, studies in this direction have increased even more. In addition, most of the national and international congresses and symposiums related to Islamic economics were realized after 2010 and more than 800 proceedings were made.

Around 10 undergraduate and graduate programs regarding Islamic economics and finance were opened in the universities in Turkey. Also, there are 8 application and research centers on Islamic economics and finance in the universities and they have been established in the last 7 years. The number of economic institutions and organizations that include the principles of Islamic economics in its “vision and mission” is about ten. Some of these are the institutions and centers established exclusively for the study of Islamic economics and finance. The first activities for participation banking started in 1985. Currently, there are five participation banks in Turkey. Two of them are public and three of them are private capital initiatives.

It can be said that all these developments in the field of Islamic economics are promising for both the Islamic world and humanity. Islam has the regulations to ensure the activities of humanity both in economic life and social life. In the last centuries, under the influence of the Western-originated global economic system, it is a desirable outcome that the barriers to the creation and implementation of an economic system based on the truth of Islam are well identified and their solutions are presented in accordance with the needs of our century in this context.

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Economic and Commercial Relations of the Prophet Muhammad with the Jews

Mustafa YİĞİTOĞLU

Dr. Öğr. Üyesi, Karabük Üniversitesi İlahiyat Fakültesi
PhD, Lecturer Karabuk University, Faculty of Theology
mustafayigitoglu@karabuk.edu.tr

Orcid ID: 0000-0001-6308-1475

Mustafa GÖREGEN

Dr. Öğr. Üyesi, Karabük Üniversitesi İlahiyat Fakültesi
PhD, Lecturer, Karabuk University, Faculty of Theology
mustafagoregen@karabuk.edu.tr

Orcid ID: 0000-0003-2546-2810

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Economic and Commercial Relations of the Prophet Muhammad with the Jews*

Abstract

Prophet Muhammad's relations with the Jews began with Muslims' migration to Medina (Hijra). The Prophet firstly signed the Constitution of Medina with all parties to establish social peace and the basis for living together. After the provision of social peace, the Prophet made many arrangements and activities to balance the economic conditions favoring the Jews against the Muslims and other Arab tribes. The social economy, which has been reshaped and balanced in line with the Prophet's encouragement and recommendations, has been brought into an international nature with the inclusion of the other elements of the society in

* This study is the expanded version of the presentation titled "Trade Relations of the Prophet (PBUH) with Jews in the Medina Period" in the symposium "1. International Islamic Economy and Finance Congress: Past and Present" held by Karabuk University on 27-29 September 2018.

economic and commercial activities from being a closed Jewish monopoly.

The economic and trade relations of the Prophet with the Jews have occurred in two ways, both individual and social. In the individual sense, he has directly engaged in trading and two-way loaning activities personally; in the social sense, he has made commercial, and agricultural arrangements with the Jews on behalf of the Muslims and the community. In this study, the economic and commercial relations that the Prophet had carried out with the Jews, especially during the Medina period, and the principles he introduced will be examined.

Keywords: *The Period of the Prophet, Commercial Relations, Jewish, Islamic Economics, Market Place.*

Introduction

The Arabian Peninsula, where the Prophet Muhammad (PBUH) lived, is a very important geostrategic location in the world. These lands at the intersection of Africa and Asia were also very important in terms of commercial activities. The Quraysh tribe that the Prophet was a member of had an active role in the trade activities of the region. The Prophet (PBUH) was engaged in trade in order to maintain his life, indeed during his youth, he had participated in caravans with his uncles and made commercial trips to Syria and

Yemen. The first commercial travel of the Prophet is with his uncle Abu Talib ibn Abd al-Muttalib to Damascus. Muhammad (PBUH) who had gained trust in the community has been to Yemen for trade activities twice later on behalf of Khadijah bint Khuwaylid. Furthermore, it is known that the Prophet Muhammad traveled to Abyssinia (Hamidullah, İslam Peygamberi, 1990) and Bahrain in addition to Yemen for this purpose.

It is seen that the Prophet made many economic attempts in his life, founded partnerships, bought and sold goods in advance or in debt, made various contracts in this regard and offered job opportunities to many people (Yüksel, 2018). In his commercial life, Prophet Muhammad (PBUH) has become a beautiful model to humanity and he has expressed his sensitivity about this subject by saying that “no one ever eats a better livelihood than their own earnings” (el-Buhârî, 2001). He also encouraged people to earn their livelihood in this way by expressing the broadness of sustenance by saying “nine-tenths of the livelihood is in trade”. In addition, the Prophet said that the trader, who will be engaged in trade, should be reliable and have their heat on their sleeve. Prophet who stated the importance of trade for the society wanted women, disabled, etc., from all parts of society to be in commercial life. Women traders such as Kayle el-Enmâriyye, Muleyke, Esmâ bint Muharribe, and Havle bint Tuveyt are examples of them (Yüksel, 2018).

Mecca Period

The Prophet (PBUH), after the call to prophethood, started inviting people to Islam from his closest surroundings in

Mecca. There were few people who responded to this call. Yet, the majority's view of the new religion was reactive and critical. Over time, this response to Muslims was extended to cynicism, boycott, and violence. Muslims who were trying to resist all difficulties were not the size of an economic structure in Mecca. It is natural for these people (believers) who are trying to survive and live their religion cannot obtain an economic presence because of all the obstacles put in front of them. In addition, the existence of almost no Jewish population in Mecca can be considered as the reason why no commercial activity has taken place with them either. After migrating to Medina, Muslims had the opportunity to continue their existence and to live their religion comfortably. Muslims, who have become part of the community of Medina, have acquired new opportunities with their acceptance in society. For this reason, the Medina period weighs heavy in this study. It is a milestone that lay the foundations of a new era for Muslims and the issues that concern all humanity in the future.

Jewish Presence on the Peninsula

The arrival of the Jews in Medina and the surrounding regions and settling in these areas rests much longer than the Prophet's migration. There are even some saying their inhabiting goes back until Moses era, but the general opinion is that it started with the Babylonians besieging and routing Jerusalem (586/7 BC). During the exile of the Israelites to Babylon those who are able to escape settled in Arabia (Kesir, 1994). Jews who escaped from the diaspora settled in the regions of Kura Valley, Medina, Khaybar, and Tayma (Taberi). The Jews after settling on this land formed their

own areas by establishing various dwellings. The influence of the Jews dealing with agriculture and craft in the development of Medina, Khaybar, and Fadak as a settlement is especially great. Although the relations of the Prophet with the Jews began with the birth of Islam, these relations were limited in the first period in Mecca due to the lack of Jewish population (Hamidullah, 1990). The increase of the relations of the Prophet with the Jews, the establishment of many relationships in many areas such as commercial and economic have started with the Hijra.

Medina Period Relations

When Muhammad (PBUH) came to this city, he did not exclude the Jews from the society to establish the political stability, establish the social order and provide economic life as the first job and he chose to win them (Sourdell, 1995). He has signed the Constitution of Madina with the Jewish tribes that are not happy with Muslim immigration such as Banu Qurayza, Banu Nadir, and Banu Qaynuka (Hamidullah, İslam Peygamberi, 2011). This agreement has special importance in terms of initial relations with Jews. According to the provisions of this agreement that forms the basis of coexistence Jews shall not collaborate with the enemies of the Muslims (Sirma, 1994). Moreover, the decisions taken in articles 37, 38, and 24 of this agreement to cover the costs of war and to defend the city together against external threats and attacks indicate that the Prophet did not ignore the issues related to the economy while creating the basis for coexistence. After signing the Constitution of Medina, the Prophet showed a tolerant attitude towards the Jews. Situations like marrying their chaste women (Sa'd, 1960),

eating the animals they slaughtered, and letting them enter the masjid, etc., show that a moderate policy towards them was conducted.

Market Places

During the years of Islam, Jews in the Arabian Peninsula, especially in Medina, were active in the economy (Emin, 1950). Although there were people from the Jewish race such as Banu Qurayza, Banu Nadir, and Banu Qaynuka, there were those who adopted Judaism from the Arab tribes.

In addition to the market area of the Jewish Banu Qaynuka, where trade was carried out in Yasrib (Madina's old name) before the emergence of Islam, there were a few more (Zubala, Buthan Valley Bridge, es-Safasif and Muzahim) market places (es-Semhûdî, 1326). These markets are located to the west of Yesrib and are listed as Zubala, Qaynuka, Muzahim, and es-Safasif from north to south. The most important ones Qaynuka and Zubala were under the control of Jews, and Muzahim was under the leader of the munafiqs (hypocrites) in the Islamic period, Abd-Allah ibn Ubayy (Lecker).

With the Prophet's migration to Medina, Muslims began to trade in the existing Qaynuka market. 'Abd al-Rahman ibn 'Awf was selling butter, Uthman was selling dates (Buhari, Sahih, ts, p. 722).

In order to establish economic formation by providing all kinds of political and social infrastructure, the Prophet established a tent alongside the Banu Qaynuka market according to one narration, in an area called Baki ez-Zubayr

according to another narration, and declared this area as the trade ring. Ka'b ibn al-Ashraf, the leader of the Banu Nadir tribe, cut the strings of the market tent that the Prophet established. After that, the Prophet moved the market to the region of Medina Market (es-Semhûdî, 1326). Again, at that time Zubala, Qaynuka, Prophet, al-Musalla, ez-Zevra markets were located. In the following times, the Messenger gave the Banu Qaynuka market as a fief to the Az-Zubayr ibn Al-Awam (Lecker). The Prophet (PBUH) encouraged Muslims to establish new places alternative to the Jewish markets and said, "This is your market, nobody will prevent anyone and no one will be taxed" showing the market he established (İbn Mace, p. 751).

Since the long-standing wars between the Aws and Khazraj tribes in Medina and the education level of these tribes were lower compared to the Jews, the Arabs did not show an important presence in trade, agriculture, and art in Medina (Hasan, 1987). Therefore, Jews have always had a say in these areas. Besides, the Jews have worked in the field of agriculture and have made significant progress in cultivating many crops, especially wheat, barley, and date. Banu Nadir was generally engaged in agriculture, while Banu Qurayza with leather in addition to that, and Banu Qaynuka with trade and jewelry (Hişam, 1955). The Banu Qaynuka, who were so active in trade, had the mentioned market under their name. This shows how much the Jews are active in trade in Medina. Indeed, the Jews, who became very rich in trade and greatly increased their wealth, built fortresses and walls to protect their property from other tribes (Sönmez, 1984).

Economic Relations

As it is understood from one of the reasons for Banu Qaynuka Battle that is the incident about Jews treating badly on the chastity of a Muslim lady who was shopping there, Muslims were doing trade with them. The Prophet (PBUH) going to the homeland of Banu Nadir, who was a partner in the Constitution of Medina, because Amr bin Umayyah al-Damri killed two people from the Banu 'Amir tribe while coming back to Medina after surviving in the Expedition of Bir Maona, is important in terms of the topic (Vakıdi, 1984). Because it is observed here that the Prophet prioritizes relations in economic terms while making agreements. After the conquest of Khaybar, the Jews asked the Prophet to stay there, and he let them stay there so that the agriculture could be continued. The Prophet's tolerant behavior to Jews even after the war against them points to his indulgence and the importance he attaches to the continuity of economic life.

Medina's economy prior to the Hijra was based on agriculture and on small-scale handicraft. In Medina, tailoring, tannery, winemaking, butchery, veterinary, poetry, jewelry, carpentry, brickmaking, cereals, animals, perfumery sales, as well as brokerage were being made. Banking and usury were in the hands of the Jews (Tabakoğlu, 2013). There was a change in the economic structure of Medina along with the period of the Prophet. After the agriculture and animal husbandry, the economy depended on trade, crafts, as well as the booty obtained from the wars (Safa, 2015). The prophet removed the restrictions and taxes in trade and abolished the monopoly of the Jews in Medina to free the trade (Tabakoğlu, 2013). What is more, the Prophet (PBUH)

encouraged the purchase of the water well from the Jews to ensure that the water resources under the control of the Jews also benefited the Muslims. As a result of the negotiation, Uthman has purchased the half-time of the daily run time of the water well to 12.000 dirhams. The Jewish merchant, the owner of the other half, was weakened at the operating point because of the economic policy followed, and transferred his share to Uthman in exchange for 8.000 dirhams (Ahmed b. Hanbel, ts, p. 59; Buhari, ts, p. 59; Tirmizi, 1978, p. 625). Yasrib Arab community, which has lost its ability to be an economic power by fighting for years against each other due to animosity, has gained new momentum with the participation of immigrants in this structure together with the Hijra. Particularly the Muslims of Mecca, who left their wealth behind, became the supporter of the locals (Ansar) in many jobs and contributed to the supply of all kinds of goods. Everlasting wars caused great economic damage to the people of Yasrib. Therefore, the Jews have increased their effectiveness in many areas day by day. Together with the Hijra and the displacement of the elements in the socio-economic structure in the city, the Jews, who had the power in many areas, lost their effectiveness over time. For example, Aws and Khazraj tribes and Muslims living in Medina were selling the grape harvest from their crops to the Jews. As a result of the wine being haram (religiously forbidden), the prophet forbade them to sell the grapes (Tabarani, h. 1425, p. 294). This situation has weakened the Jews for being an economic power in this field.

There were also bilateral loaning relations between the Prophet (PBUH) and the Jews. It is narrated that The Prophet

(PBUH) bought barley from a Jew with a pledge (Buhari, Sahih, ts, p. 729), and wanted two clothes from a Jewish fabric trader, but the merchant rejected the request by saying "This wants to take my property and my dirhams" (Tirmizi, 1978, p. 518; Nesai, 1991, p. 91). It is also known that there are bilateral trade relations between Muslims and Jews. It is reported that Ali sold a plant called izhır, which is used for the polishing of the gold, to the Jews of Banu Qaynuka (Hanbel, ts, p. 142; Buhari, Sahih, ts, p. 736), and again worked in a Jewish-operated well for 17 buckets a day to get 1 date per bucket (Ibn Mace, p. 818) (Tirmidhi, 1978, p. 45), and that Jabir ibn Abdullah also borrowed some to pay after the date harvest (Buhari, Sahih, ts, p. 2074).

The Prophet wanted to keep the trade route to Damascus when he learned that the goods of the Muslims who had immigrated from Mecca were detained by the pagans and that they were on their way with caravans for sale. After the war permit, the caravans were confiscated. Thus, despite the changing balances, the spoils of war made a contribution to the economy at least in the first place. Not long after, booty obtained from the Battle of Badr and the small battles of the aftermath, have benefited the economic life of Medina. Particularly, the booty obtained in the Battle of Banu Mustaliq contributed to the growing population and the increasing daily needs. Because the spoils obtained sometimes used for preparing for a new jihad, supporting martyr orphans and poor families, as a means of living and support for the Mujahideen who migrated, and sometimes for helping each other. Despite this, the spoils of war and soldiers were not the main elements of the economy.

However, it should not be overlooked that it has a significant effect.

Tribes that did not comply with the Constitution which was signed immediately after the Hijra, Banu Qaynuka and Banu Nadir were expelled from Medina in 624 and 625, respectively. The tribe of Banu Qurayza, who tried to attack the Muslims from behind in the Battle of the Trench, was also punished in 627 and completely expelled from this city (Bozkurt & Küçükaşcı, 2003). When the Jewish tribe Banu Qurayza was expelled from Medina, their property was shared with the Muhajirs (immigrants) who left their home in Mecca. Because the Banu Nadir was taken without war, their goods were transferred to the treasury. But the large share of it is divided among the Muhajirs as well. Also, who are poor among the Ansar, Sahl ibn Hunaif and Abu Dujana were also given shares (Bal, 2015; Brockelmann, 1992). Especially when the Jews who were active in economic life were dispatched from their lands, there was an economic revival in the society by distributing the remaining goods and the spoils to the believers. Muslims who have various agricultural fields and learned craft have had more influence in this field.

In later times, when Khaybar, Fadak, and Kura Valley, were conquered, the Jews resided in these settlements were allowed to live until a certain period of time, based on usufructuary tenancy (Apak, 2012). However, Muslims also learned about agricultural work from the Jews who were experienced in agriculture.

The income of the Islamic State of Medina is divided into two as specific and incidental. Specific revenues were alms, tribute, and jizya (poll tax). Incidental revenues were aids and charities form voluntary donations together with the spoils of wars. The tax had a flexible structure and it was a tithe of 10% and tribute for agricultural products. The tithe was usually taken from the Muslims and the tribute from the non-Muslims. The upper limit of the tribute in the application is 50% while the lower limit is 10% (Tabakoğlu, 2013). The example of this is seen in the practice on the Jews in Khaybar and Fadak. Here, Jews accept the obedience and giving half of the crops they produce (booty) to the state. In the Islamic State, non-Muslims are responsible for paying tribute and jizya. This tax is provided for their safety. Plus, the jizya is the tax for non-Muslims to be exempted from the defense and military service.

All of these are the taxes that are necessary for the continuity of the new state established by the Prophet. They are applications aimed at the Muslim and non-Muslim living in this state, i.e., all segments of society. This shows that the prophet has a balanced policy in economic terms to all parties in the society.

Conclusion

In the period of Mecca, it is strange for Muslims to be economically incapacitated for the reasons such as the new spread of Islam, the failure to achieve an independent structure, the troubles and suffering, the relocation, and the struggle for survival. Because in this period, Muslims were subjected to a boycott, their property was seized, even the

right to live was not given. It is not possible to have a commercial concern in such an environment. It is seen that the Jews did not have a significant commercial activity during this period in Mecca. With the Hijra to Medina, Muslims were able to be in commercial and economic activities as they achieved an association. At the same time, the Arab tribes living in Medina began to be more active in the economic life through the arrangements made by the Prophet. These economic activities, which were continued under Jewish monopoly earlier, were opened to the outside with the inclusion of Arab tribes and Muslims. In addition to this, the Jews tried to be integrated to the society with the Constitution of Medina signed by the Prophet, and it has been agreed to meet the economic burden of social cohesion in any case. The Prophet (PBUH), after arriving in Medina, created a market place and asked Muslims to participate in trade and contribute to the economy. As a result of sharing all the assets and opportunities that existed between the Muhajirs who had faced up to many difficulties and the Ansar who had supported them with hosting, and as a result of the distribution of work between them in a short time, Muslims in Medina has gained a tight association. Thus, they made progress in both agriculture and craft. The Prophet (PBUH) has forbidden the usury to prevent unfair profit and creation of a monopoly, as well as to break the power of Jews in trade activities. The Messenger, who frequently inspected the markets, has warned those who do not follow the rules. There were advancements in the economic relations due to the permissions that the animals slaughtered by the Jews can be eaten as a result of the idea of bringing vitality to trade

and including Jews into the society. Over time, not staying true to the covenant they have made by Jews, and negative attitudes and behaviors against Muslims, breaks in commercial relations as well as in other relations has occurred as a result. Especially the Jews of Medina, who could not digest the development of Muslims in many ways, took part in the enemy lines who had fought against Muslims. Hence, the Jews who draw Prophet's reaction were sent from Medina and their property was confiscated. Because the conquests were realized in these lands where the Jews lived as well, such as Khaybar and Fadak, the goods of the Jews were passed on to Muslims as the right of conquest. However, in accordance with the demands of the people in these places, they were given the right to stay in their places and to take half of the work they did in agricultural activities. It is seen that the Prophet did not exclude the Jews because of their religion from both the social and economic point of view. As a result of this policy which was followed by the Prophet to the Jews who had the economic and commercial power of the period, the Prophet laid the foundations for the coexistence of all the elements of society and balanced the social economy.

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Cross-Cultural Examination of Emotional Expressivity, Beliefs About Emotions, and Depression of University Students

Zihniye OKRAY

Doç. Dr., Lefke Avrupa Üniversitesi, Fen Adebıyat Fakültesi Psikoloji Bölümü
Assoc. Prof. Dr., Psychology Department, Arts and Science Faculty, European University of
Lefke, zokray@eul.edu.tr, Orcid ID: 0000-0002-9117-4991

Sultan OKUMUŞOĞLU

Yrd. Doç. Dr., Lefke Avrupa Üniversitesi, Fen Adebıyat Fakültesi Psikoloji Bölümü
Asst. Prof. Dr., Psychology Department, Arts and Science Faculty, European University of
Lefke ssehitoglu@eul.edu.tr, Orcid ID: 0000-0001-6155-2325

Cemaliye DIREKTÖR

Dr., Lefke Avrupa Üniversitesi, Fen Adebıyat Fakültesi Psikoloji Bölümü /
Dr., Psychology Department, Arts and Science Faculty, European University of Lefke
cdirektor@eul.edu.tr, Orcid ID: 0000-0002-6055-2224

Angelika Hüseyinzade ŞİMŞEK

Y.L., Çağ Üniversitesi, Fen Edebıyat Fakültesi, Psikoloji Bölümü
MSc., Psychology Department, Arts and Science Faculty, Çağ University
anjelikasimsek@cag.edu.tr, Orcid ID: 0000-0003-4297-1780

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Beyoglu Istanbul- Turkey Phone: +90 – 212 – 395 0000 Fax: +90 – 212 – 395 0001 E-
mail: aestudies@musiad.org.tr

Cross-Cultural Examination of Emotional Expressivity, Beliefs About Emotions, and Depression of University Students

Abstract

This study investigates the cross-cultural differences between emotional expressivity, beliefs about emotions, and depression levels among university students from different continents, namely, Africa and Asia. Participants (n=114; n=88, Africa and n=26, Asia) were English speaking students of European University of Lefke studying at different faculties (Social Sciences, Engineering, Health, and Agriculture). They completed Beliefs about Emotions Scale (BES), Berkeley Expressivity Questionnaire (BEQ), and The Center for Epidemiologic Studies Depression Scale (CESD-R). Findings suggested that Asian students' CESD-R sadness and suicidal ideation subscale scores, as well as BEQ positive expressivity scores, have been found higher than the scores of African students. Female

students differed with significantly higher scores than males of CESD-R guilt subscale and BEQ impulse strength subscale score. Further, a significant difference between CESD-R scores according to class was obtained as well, junior students had higher scores than senior students. CESD-R total scores indicate that Health Faculty students' scores are higher than the scores of Engineering Faculty students. As a result, Asian students found to be more prone to sadness than African students.

Keywords: *African, Asian, Depression, Emotional Expressivity, Beliefs About Emotions, University Students.*

Introduction

The core difference between human beings and other species is the ability to express emotions. Expressing emotions is an important factor that affects individuals' psychological well-being because it is again the central part of interpersonal relations and communication (Johnson, 1997). Individual's disparate in terms of emotion expression degree is conceptualized as emotional expressivity (Kring, Smith, & Neale, 1994). Despite some suggestions pointing out contradictory results (Leising, Grande, & Faber, 2010) regarding the relationship of emotional experience and

expressivity with psychopathology, i.e., revealing a change in psychopathological symptoms and no change in emotional expressivity following psychotherapy, the general claim is different. According to plenty of health professionals, emotional experience and expressivity are related to psychopathology (Greenberg, & Pascual-Leone, 2006; McCullough, 2001). The same association was also pointed out by many theoreticians with different perspectives (Ainsworth, Bell, & Stayton, 1974; Freud, 1957; Jenkins and Oatley, 1996; Mann, 1996). Therefore, many psychotherapists target improvement of their clients' emotional expressivity (Leising, Müller, & Hahn, 2007).

Emotional Expressivity

Studies which relates emotional expressivity with well-being suggest that emotional expressivity has an important role not only in psychopathologies like depression (Sloan, Strauss, & Wisner, 2001) but also in interpersonal interactions (King, 1993) through possible misunderstandings or lack of communication.

Theoretical contributions to the recognition of emotions can be summarized as follows. From the behavioral approach, emotional expressivity is based on learning, learning emotions, in particular, influenced by early life experiences. To establish a relationship with others, it is necessary for

infants to learn to recognize emotions and express them (Karabuschenko, Ivashchenko, Sungurova & Mihailovna Hovorova, 2016, Russell, Bacharowski & Fernandez-Dols, 2003).

Cognitive Theory proposes that individuals' cognitions, automatic thoughts, assumptions, and beliefs are important with regards to the development and maintenance of psychopathologies (Beck, 1967; Beck, Emery, & Greenberg, 1985). Therefore, having dysfunctional acceptability beliefs in respect of emotional experience and expressivity would have an important association with the development and maintenance of various psychopathologies such as depression (Ferster, 1973), social anxiety (Clark & Wells, 1995), and eating disorders (Corstorphine, 2006).

People who have dysfunctional beliefs about the possible negative consequences of emotional experience and expressivity get benefits from the restructuring of these dysfunctional cognitions. Hence, it is obvious that individuals' beliefs about possible negative consequences of emotional expressivity have a strong impact on the way of emotion regulation used by them (Juretić & Zivčić-Bećirević, 2013), therefore, have an impact on their mood. Dysfunctional beliefs would lead to the engagement in safety behaviors, and safety behaviors would promote disapproval from others (Rachman, Grüter-Andrew, & Shafran, 2000; Wells et al.,

1995), which will cause other negative consequences as depressive mood or maintenance of pathologies.

Cross-cultural studies show that especially emotions of happiness, sadness, surprise, disgust, anger, and fear are universally recognized emotions but there are always some variations in their expression and recognition that are dependent on individual's culture which they grow in (Ekman et al., 1987; Shioiri et al., 1999). The recognition of emotion across cultures is similar, while the way in which emotions might be represented or labeled appears to be more culture-specific (DeKlerk, Dada & Alant, 2014). In that matter, effects of culture, thus, cross-cultural differences concerning the emotional expressions and symptoms were emphasized in some studies (Lehti, Johansson, Bengs, Danielsson, Hammarstrom, 2010). Effects of ethnicity in terms of emotional expressivity and mood (Lu & Wang, 2012) were also pointed out in the literature. Iwata and Buka (2002) conducted a survey to investigate cross-cultural/ethnic comparison among university students from East Asia as well as North and South America and found out that East Asian students have low positive affect and high depressive scores, Native Americans have negative symptoms and low positive affect, and South Americans appear to have low depressive symptoms. Young, Fang, and Zisook (2010) studied depression among Asian-American and Caucasian

undergraduate students and discovered that Asian-Americans showed higher levels of depression and Korean-American students are at risk. Although Burgin et al. (2012), Khan et al. (2008), and Gross et al. (2000) used university students in their researches they did not mention and cross-cultural results about emotional expressivity in their papers. Akin (2012) studied the relationship between emotional expressivity and loneliness of university students and unearthed that loneliness was predicted negatively by positive expressivity, negative expressivity, and impulse strength. In another research, Akin et al. (2012) investigated the relationship between emotional expressivity and submissive behavior, and the results showed that submissive behavior is negatively associated with emotional expressivity.

The sample of this study consists of volunteer students from two different continents, Africa and Asia. The aim of this study is to examine the differences between emotional expressivity, beliefs about emotions, and depression levels of university students who were born in different continents. The secondary aim of this study is to examine the differences in emotional expressivity, beliefs about emotions, and depression levels of students with regards to their gender, relationship status, class, and faculty.

Research Method

Participants

The data was collected in the European University of Lefke among English speaking students who were enrolled in compulsory courses -History and Foreign Language. In this frame, questionnaires were distributed and collected from these target classes. After the elimination of incomplete surveys, the final sample consisted of 114 students. The mean age of the sample was calculated as 21.26 ± 3.23 with the range of 16 to 36. The distributions of the socio-demographical variables of the sample were shown in Table 1.

Table1. Distribution of sociodemographic variables (N=114)

Variable	n	%
Gender		
Female	44	38.6
Male	70	61.4
Faculty		
Social Sciences	40	35.1
Engineering	56	49.1
Health	11	9.6
Agriculture	7	6.1
Class		

Junior	81	71
Senior	33	29
Relationship Status		
Single	103	90.4
Living with Partner	3	2.6
Married	5	4.4
Separated	3	2.6
Birth Continent		
Africa	88	77.2
Asia	26	22.8

Data Collection Tools

Socio-Demographic Information Form

Demographic information form was generated by researchers to get information from the participants about their age, gender, birth continent, faculty, class, and relationship status.

The Beliefs about Emotions Scale (BES)

BES was developed by Rimes and Chalder (2010) to measure beliefs about experiencing and expressing negative thoughts and feelings. Each item is answered on a 0-6 scale, in which 0 indicates 'totally disagree' and 6 indicates 'totally agree'. All items are phrased in a positive direction. Scores can range

from 0 to 72. Internal consistency of the scale was found to be 0.91. The principal component analysis of BES was calculated and only one factor was extracted, which accounted for the 50.1% of the variance (Rimes and Chalder, 2010).

Berkeley Expressivity Questionnaire (BEQ)

BEQ was developed by Gross and John (1997) to evaluate three facets of emotional expressivity, i.e., negative expressivity, positive expressivity, and impulse strength. Internal consistency scores were calculated as 0.86 for the total BEQ, and 0.70, 0.70, and 0.80 for the three subscales negative expressivity, positive expressivity, and impulse strength, respectively. Each item is answered on a 1-7 scale, in which 1 indicates 'strongly disagree' and 7 indicates 'strongly agree'. Items 3, 8, and 9 were reverse coded. From the scale, either a total score can be calculated to measure emotional expressivity or 3 different scores can be calculated to measure negative emotionality, positive emotionality, and impulse strength (Gross and John, 1997).

The Center for Epidemiologic Studies Depression Scale (CESD-R)

The Center for Epidemiological Studies Depression Scale (CES-D) developed by Radloff (1977) is a short self-report scale for screening purposes and used in scientific studies for the assessment of depressive symptoms in the general

population. CESD-R is the revised version of it in 2004 by Eaton and others (2004). The 20 items in CESD-R scale measure symptoms of depression in nine different groups as defined by the American Psychiatric Association Diagnostic and Statistical Manual, fifth edition (Eaton, Muntaner, Smith, Tien, Ybarra, 2004).

Findings

1. Findings related to the differences between emotional expressivity, beliefs about emotions, and depression according to the continent of birth.

Statistically significant mean differences were found between Asian and African students from subscales of CESD-R sadness and suicidal ideation scores as well as BEQ positive expressivity subscale scores ($p < 0.05$). Inspection of the two group means indicates that average CESD-R sadness and suicidal ideation subscale scores, as well as BEQ positive expressivity score of Asian students are higher than the scores of African students.

No statistically significant mean differences were found between Asian and African students in CESD-R total score and its subscales, BES total score, BEQ negative expressivity, and BEQ impulse strength scores ($p > 0.05$).

2. Findings related to the differences between emotional expressivity, beliefs about emotions, and depression according to gender.

Statistically significant mean differences were found between female and male students from CESD-R guilt score and BEQ impulse strength score ($p<0.05$). Inspection of the two group means shows that average CESD-R guilt score and BEQ impulse strength score of female students are higher than that of male students.

No statistically significant mean differences of female and male students on CESD-R total score and its subscales, BES total score, BEQ negative expressivity, and BEQ positive expressivity scores were found ($p>0.05$).

3. Findings related to the differences between emotional expressivity, beliefs about emotions, and depression according to class.

Statistically significant mean differences were found between junior and senior students from of CESD-R total score as well as sadness, appetite, sleep, thinking, tiredness, and agitation subscale scores ($p<0.05$). Inspection of the two group means indicates that average CESD-R scores of junior students are higher than the scores of senior students.

No statistically significant mean differences were found between junior and senior students on BES total score and BEQ subscale scores ($p>0.05$).

4. Findings related to the correlation between emotional expressivity, beliefs about emotions, and depression with relationship status.

According to ANOVA results, statistically significant differences were found among BEQ negative expressivity ($F(3,110) = 3.242, p=0.025, p<0.05$) and BEQ positive expressivity ($F(3,110) = 3.220, p=0.026, p<0.05$). Inspection of the two group means of BEQ negative expressivity scores shows that the mean scores of single students are higher than the scores of separated students. Furthermore, the BEQ positive expressivity scores indicate that the students who are living with their partners have higher scores than married students.

According to ANOVA results, no statistically significant differences were found among the four groups of marital status, i.e., single, separated, married, and living with the partner in CESD-R total score and subscales, BES and BEQ impulse strength subscale ($p>0.05$).

5. Findings related to the correlation between emotional expressivity, beliefs about emotions, and depression with faculty.

According to ANOVA results, statistically significant differences were found among CESD-R total score ($F(3,110) = 3.613, p=0.016, p<0.05$) as well as sleep ($F(3,110) = 3.583, p=0.016, p<0.05$), thinking ($F(3,110) = 2.915, p=0.038, p<0.05$), and agitation ($F(3,110) = 4.358, p=0.006, p<0.05$) subscales and BES total score ($F(3,110) = 3.314, p=0.023, p<0.05$). Inspection of the two group means of CESD-R total scores indicates that the mean scores of Health Faculty students are higher than that of

Engineering Faculty students. Also, inspection of sleep and thinking subscales showed similar results as Health Faculty students sleep and thinking subscale scores are higher than Engineering Faculty students'. Agitation subscale scores of CESD-R showed that Social Science Faculty students' scores are higher than Engineering Faculty students' scores. Moreover, the BES total scores indicate that the students who are in Social Sciences Faculty have higher scores than Health Faculty students.

According to ANOVA results, no statistically significant differences were found among the four faculty groups, namely Social Sciences Faculty, Engineering Faculty, Health Faculty, and Agriculture Faculty in BEQ subscales and some of the CESD-R subscales ($p>0.05$).

6. Findings related to the correlation between emotional expressivity, beliefs about emotions, and depression.

The relationship between BES, BEQ, and CESD-R was calculated with the Pearson product-moment correlation coefficient. According to the results, CESD-R total score was positively correlated with BEQ positive expressivity ($r=0.231$, $p=0.013$, $p<0.05$) and BEQ impulse strength ($r=0.200$, $p=0.032$, $p<0.05$). In addition, BES total score was positively correlated with BEQ negative expressivity ($r=0.235$, $p=0.012$, $p<0.05$).

Discussion

As can be seen in results no differences have been found between Asian and African students regarding CESD-R total score and its subscales, BES total score, BEQ negative expressivity, and BEQ impulse strength scores. Asian students' CESD-R sadness and suicidal ideation subscale scores, as well as BEQ positive expressivity scores, have been found higher than the scores of African students. On the other hand, correlational analyses revealed that CESD-R total score was positively correlated with BEQ positive expressivity and BEQ impulse strength. Also, BES total scores were positively correlated with BEQ negative expressivity. It seems that dysfunctional beliefs regarding the expression of emotions tended to rise together with the expression of emotions including anger and nervousness more frequently and depressive tendencies tended to rise together with positive expressivity and impulse strength. This means dysfunctional beliefs regarding the expression of emotions tended to rise together with depressive mood. It was pointed out in the literature since inter- and intra-personal processes are influenced by emotional tendencies, individual differences with respect to these tendencies are important (Gross & John, 1995) and mentioned results are consistent with this claim. Effects of ethnicity concerning emotional expressivity and mood (Lu & Wang, 2012) were also presented in the literature.

Some suggest that since culture could be related with the expressions and symptoms of some psychopathologies like depression, a probable misdiagnosis in cross-cultural assessment should be taken into consideration (Lehti, Johansson, Bengs, Danielsson, Hammarstrom, 2010).

Female students differed with significantly higher means than males regarding the scores of CESD-R guilt subscale and BEQ impulse strength subscale. This finding can be accepted as parallel with the literature (Kring, Smith, & Neale, 1994) which points out that women are emotionally more expressive than men. According to Kring et al. (1994), women are more emotionally expressive regarding the expression of emotions such as shame, sadness, and fear. Despite the claim that more emotional expressivity is related to less anxiety and guilt feelings and more happiness, it is obvious that the nature of the expressed feelings is crucial. For example, if the expressed feeling is impulsive anger expression, it will probably deteriorate the individual's social relationships, physical health, and psychological well-being (Kring, Smith, & Neale, 1994). This finding is also consistent with the other result of the present study, which underlines that depressive tendencies were tended to arise together with impulse strength.

Average CESD-R scores as well as sadness, appetite, sleep, thinking, tiredness, and agitation subscale scores of junior

students are found higher than the scores of senior students. It makes sense since junior students are still in the orientation period to their new environment and this points out the need to provide support for junior students in their adaptation during the orientation period.

Regarding the BEQ negative expressivity mean scores, single students are found to have higher scores than the scores of separated students. Additionally, analyses regarding the BEQ positive expressivity scores indicate that the students who are living with their partners have higher scores than the married ones. The way of emotional expressivity of individuals seems different between single and separated students. Frequent expression of anger or nervousness is included in BEQ positive expressivity subscale. It was found that depression tended to rise together with BEQ positive expressivity, which reminds that emotional expressivity not only has an important role with respect to psychopathologies like depression (Sloan, Strauss, & Wisner, 2001) but also in interpersonal interactions (King, 1993) through probable misunderstandings or lack of communication.

Health Faculty students' CESD-R total mean scores as well as sleep and thinking subscale scores are found higher than the scores of Engineering Faculty students. Social Science Faculty students' agitation subscale scores of CESD-R and BES total score are found higher than Engineering Faculty students'

scores. Future studies regarding other differences among faculties could be helpful to understand related factors as having their different subcultures with different display rules or even perhaps as having different curriculums.

Conclusion

Studies which relates emotional expressivity with well-being suggest that emotional expressivity not only has an important role in psychopathologies like depression (Sloan, Strauss, & Wisner, 2001) but also in interpersonal interactions (King, 1993) through probable misunderstandings or lack of communication.

People who have dysfunctional beliefs about possible negative consequences for emotional experience and expressivity get benefits from the restructuring of these dysfunctional cognitions.

Cross-cultural researches showed that especially emotions of happiness, sadness, surprise, disgust, anger, and fear are universally recognized emotions but there are always some differences in terms expression and recognition that are dependent on individual's culture which they grow in (Ekman et al., 1987; Shioiri et al., 1999).

The aim of this study was to examine the cross-cultural differences between emotional expressivity, beliefs about emotions, and depression levels of university students.

Relationship of culture –which is important in terms of assessment and treatment too- regarding the expression of emotions and mood as well as the relationship of cognition with psychological well-being were pointed out by results. Besides, the necessity to provide support for international junior students during the orientation period has been emphasized.

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Asylum Seeker and Refugee Crisis as a Humanitarian Tragedy in the Contemporary World

Rıdvan ŞİMŞEK

Dr. Öğretim Üyesi, Bartın Üniversitesi Sosyoloji Bölümü

Asst. Prof., Bartın University, Department of Sociology

rsimsek@bartin.edu.tr

Orcid ID: 0000-0003-4744-3717

Mehmet ANIK

Assoc. Prof., Bingöl University, Department of Sociology

anik@bingol.edu.tr

Orcid ID: 0000-0002-6560-2470

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Asylum Seeker and Refugee Crisis as a Humanitarian Tragedy in the Contemporary World

Abstract

In the contemporary world, the increase in the number of people, who have become asylum seekers and refugees involves many humanitarian tragedies. The escape from a life in the shade of oppression and violence with the only hope of having a better life may sometimes result in a fatal end. Even though one of the target destinations of this type of migration is the Western countries, asylum seekers and refugees are seen as persona non grata in these countries. In this respect, the asylum seeker and refugee crisis, which constitutes the general scope of this paper, will be discussed and analyzed from a humanitarian perspective by considering the reactions of the Western countries to this problem. Today, this problem causes many political debates and crises in the Western countries. The rise of extreme right in the Western

world is one of the biggest obstacles to adopt a humanitarian approach to this problem. At this point, the main argument of this paper is that the reactions towards the asylum seekers and refugees in the Western countries have a neo-racist, xenophobic and Islamophobic tendency, and that the current socio-political conjuncture seriously threatens the hopes of those people with different cultural, religious, linguistic or ethnic origin, who seek a peaceful coexistence in the world.

Keywords: *Refugee Crisis, Asylum Seeker Crisis, Refugee Migration, Asylum, International Migration.*

Introduction

It is quite often witnessed, either in Turkey or the international community, that the concepts, such as refugee, asylum seeker, (international) immigrant are interchangeably used as such that they have the same meaning. For example, asylum seeker or refugee crisis is often described as an immigrant crisis. Nonetheless, it is necessary to indicate that there are some differences between these concepts either in terms of terminology or legal arrangements. Even though its scope is broad, the word “immigrant” is generally used in the international context to define those people, who emigrate from their country of

residence to another country for living more than one year without being subject to any external coercion for the purpose of, such as, having a better economic and educational opportunities, or family reunion. Despite the fact that asylum seekers are also international immigrants as they emigrate from their country of residence to another country and maintain their lives in a foreign country, not every immigrant is an asylum seeker. While immigration holds the possibility of returning to the country of origin when requested, being a refugee indicates the non-existence of the opportunity of returning unless the humane living conditions are provided or the adverse conditions causing to be a refugee are removed. For this reason, refugees and asylum seekers are included in the forced immigrant category.

Asylum seeker means such an individual, who is directly exposed to oppression or violence because of his/her race, religious belief, nationality or political belief, or who faces a high risk in that regard despite not being directly exposed to both, and therefore tries to get a refuge status for having an international protection. Domestic or international wars, ethnic or religious conflicts, military coups and despotic regimes come to the fore as the primary reasons of refugee migrations. Each refugee is an asylum seeker at the beginning, since he/she makes an asylum application for

acquiring this status, however, not every asylum seeker is able to acquire a refugee status. For the reasons mentioned above, only those people among the ones making an asylum application, whose asylum applications are granted, are accepted as a refugee.¹ While the United Nations High Commission For Refugees (UNHCR) accords some legal rights to refugees with the Geneva Convention in 1951, the asylum seekers, who are not granted with a refugee status, are deprived of these rights.²

Nowadays, one of the frequent destinations of those people, who are in search of asylum for the purpose of acquiring a refugee status due to the fact that they are deprived of the humane living conditions in their own countries, is the Western countries. In this respect, the asylum seeker and refugee crisis, which constitutes the general scope of this paper, will be examined by considering the reactions of Western countries to this problem, and these reactions will be discussed and commented within the context of its relationship with the humanitarian dimension of the

¹ Also, see Kneebone (2009a and 2009b) and Whittaker (2006) for detailed information on this matter.

² The United Nations Convention on the Status of Refugees was signed by the 140 UN member states in 1951, and the protocol related to this convention (Protocol Related to the Status of Refugees) was signed by the same states in 1967 as well. The signatory states declared that they would protect refugees, and that they would abide by the principle of not sending them to a country, where they would suffer from oppression.

problem experienced. At this point, the main argument of this paper is the fact that the reactions in the Western countries involve a racist, xenophobic and Islamophobic tendency far from taking into consideration the humanitarian concerns.

Never-Ending Tragedy: Search for a Humane Life and the Reactions in the West Towards Asylum Seekers and Refugees

It is mentioned in the first paragraph of the article 14 of the Universal Declaration of Human Rights that anyone under oppression has the right to seek asylum in other countries and enjoy the opportunity of asylum in such countries, and in the second paragraph, that this right may not be enjoyed in the event of the prosecutions that arise from non-political crimes or the prosecution conditions that are contrary to the purposes and principles of the United Nations.³ Despite the definition of right in this article, it is a fact that not everybody can enjoy this right given the events and developments experienced.

There are some people asserting that asylum seekers are not the real victims of violence or oppression, rather, they are those immigrants, who seek for economical expectations by playing the role of asylum seekers. In other words, there are

³ On this matter, see <http://www.un.org/en/universal-declaration-human-rights/>.

also some evaluations suggesting that excessive economic deprivation conditions in such regions, in which poverty is prevalent, give rise to the emergence of the masses seeking to acquire an international refugee status. Finalization of asylum applications, which are made for acquiring a refugee status, sometimes last long years with the effect of such approaches. Refusal decision is given for more than 90% of the asylum applications across the World (Castles and Miller, 2008: 145-146; Faist, 2003: 49). Even if the asylum applications are refused, a significant portion of the asylum seekers does not (cannot) return to their countries of origin, and has to maintain an illegal life in a way to have been deprived of a citizenship right.

It is also required to mention that searching for asylum and refuge is not something specific to the modern times. Faist (2003: 101-102) asserts that first refugee influxes were resulted from the developments in the transition process from colonialism to becoming a nation-state. In fact, it is necessary to indicate that such migrations were one of the frequently observed facts even in those periods long before the emergence of the nation-states, and that the subjects of these migrations were mostly those people being exposed to oppression because of their religious preferences that were different than the ones of the dominant class. Even though it is not included in the texts written on this matter, the asylum

of the Muslims from Mecca, who suffered from oppression due to their religious preferences, to Ethiopia in 615, and their hejira to Madinah for the same reason can be shown as one of the major examples of such migrations. The Jews, who often faced the danger of being killed all together or lynched by the Christians either in the Medieval Europe or the New Age as they were considered as the murderer of Jesus, immigrated to the Iberian Peninsula after the establishment of the Andalusia State due to the concerns about their religious freedom and life safety. However, when they were again exposed to oppression and persecution after the Andalusia came under the domination of the Christians in 1492, this time, they took shelter in the Ottoman Empire during the rulership of the Sultan Bayezid II. The migration of the Protestants to America, who suffered from the oppression by the Catholics when they emerged as a separate religious sect in Europe, can be shown as an example to such kind of migrations. In the period after the emergence of nation-states, the internal and external conflicts resulting from national identities and ethnic, political or cultural differences constituted the various reasons of refugee migrations as much as the religious pressures. The problems resulting from the adverse conditions of the World War I and II, the conditions emerging after colonialism and the national borders redrawn or the pressures suffered in the

Nazi period of Germany increased the volume of this kind of migrations. This kind of migrations has been increasingly continuing from 1980s until today. The conditions in Iran after the regime shift, the instability and conflicts in Afghanistan, the totalitarian regimes in Latin America, the developments after the end of the Cold War, the war broken out after the collapse of Yugoslavia, and the conflicts in the Middle East and Africa have given rise to an increase in such migrations.

The annual asylum applications in the Western Europe, Australia, Canada and the United States of America increased from 90.400 to 323.000 between the years of 1983 and 1988, and this number reached 828.645 with a rapid increase in 1992 after the end of the Cold War. The asylum applications decreased to 480.000 in 1995, but it tended to increase again in 2000, and reached 534.000 (Castles and Miller, 2008: 146). According to the current data announced by the United Nations Refugees Unit, there are about 68,5 million people, who were forced to internal or international migration by being displaced. In every two seconds, one person is forcibly displaced in the world, and more than half of this population is consisted of women and children.⁴ And the refugees constitute approximately 25,4 millions of this

⁴ The data in the UN 2017 report on this matter is in the same direction (See UNHCR (2017)).

population.⁵ The ones under 18 years old constitutes more than half of this number. It is seen that nearly 10 million people are not able to enjoy the rights, such as education, health, employment and freedom of movement due to the fact that they are not affiliated with any state through a citizenship bond. It has been evident thanks to the statistical data that 57% of the current refugees throughout the world is originated from Syria (6,3 million), Afghanistan (2,6 million) and South Sudan (2,4 million). Among the host countries, while Turkey takes the first place in the world by hosting about 3,5 million people, it is followed by Uganda (1,4 million), Pakistan (1,4 million), Lebanon (1 million) and Iran (979.400).⁶ When all of the asylum seeker and refugee population throughout the world is taken into consideration, it is seen that only a small number of refugees has been accepted to the developed Western countries, but most of them has been living in the developing countries, like Turkey, or the underdeveloped countries.

Despite the fact that the New York Declaration for Refugees and Migrants accepted in the General Assembly of the United Nations on September 19, 2016 contains a

⁵ When considering that the total number of refugees throughout the world was announced as 16.533.413 in the data of January 2017 of the United Nations (UNHCR, 2018: 34), it is seen that there has been a significant increase in that number within the elapsed time.

⁶ See <http://www.unhcr.org/figures-at-a-glance.html> for statistical data.

comprehensive regulation and political commitment for filling the gap in the international protection system and sharing the responsibility for refugees, it is a fact that the problems on this matter are not solved, and the dimensions of the humanitarian tragedy have increased except that it decreased.⁷ It is emphasized in the said declaration that the host countries must be supported as well as fulling respecting the human rights of refugees and migrants and fulfilling the responsibilities in that regard. Considering the reactions and practices in the Western countries to the immigrants coming from Syria and Myanmar featured with refugee migrations nowadays, it is seen beyond the political rhetoric occasionally used about human rights that the emphasises and concerns come to the fore in that asylum seekers and refugees politically, socially, culturally and economically disturb the public order, and cause security problems. The unwillingness of the Western countries, who are so willing to control energy sources in Syria or test their new weapons there, for hosting the Syrian victims, who cannot maintain their lives in this country due to the continuing war, and the reactions on this matter reaching the level of racism stand as a crucial issue in front of us in terms of humanity.

⁷ See <http://www.unhcr.org/new-york-declaration-for-refugees-and-migrants.html> on this matter.

Beyon the international legal arrangements on asylum and refugees. it is the political approach in those countries, where this kind of migrations tends to, that becomes a determinant factor. Therefore, such cases are frequently witnessed that the applications of those, who do not have a proper application pursuant to the international arrangements on this matter, are accepted, and the applications of the victims, who really need to be taken under protection, are refused, and then they are repatriated.⁸ Again, beyond the legal arrangements, the political tendencies become a determinant in the obstacles created in respect of asylum. The manner adopted by the EU countries for the Syrian refugees is one of the obvious indicators of this situation. Despite the willingness and initiatives of the leading Western countries, which are also NATO members, in providing asylum to those people among the ones living in the Eastern Block countries under the rulership of USSR during the Cold War period, who are not supporting the regime, the current unwillingness indicated by the same countries for the refugee migrations coming from Muslim countries or Africa at the present time and, beyond that, the reactions reaching the level of racism can be shown as an

⁸ The acceptance of the asylum application of the soldiers, who actually participated in the coup attempt in Turkey on July 15, 2016 and took refuge in Greece when the coup attempt failed, can be shown as an example to this situation.

example of how the political attitudes are determinant on this matter. Once the migration wave started due to the civil war in Syria with the mobility of people to the foreign countries in search of asylum, the reactions in the European countries had been to enforce stricter border controls in order to prevent the war victims from entering their countries. Even though an emphasis is sometimes laid on the humanitarian tragedy, as seen in the example of the baby Aylan, the tragedy of hundreds of those war or internal conflict victims is ignored, who lost their lives in sea travels at the Aegean or Mediterranean Sea with the hope of acquiring a refugee status, and most death of which the world is unaware of.

Among those people, who are displaced due to the civil war and internal conflicts or other reasons, and therefore, are in search of asylum, especially women and children suffer from far greater difficulties. The end of over ten thousand refugee children, who are lost in Europe and most of whom were consisted of asylum seekers, is still unknown.⁹ There are some concerns as to the fact that these children were abducted by the organ mafia or within the scope of an organized crime for sexual misconduct.

⁹ See <https://www.theguardian.com/world/2016/jan/30/fears-for-missing-child-refugees> for the announcement of Europol, the EU Law Enforcement Agency, in January, 2016 with regard to 2015.

According to the data of the United Nations, the number of the refugees needing to be domiciled in another country in 2018 is announced as 1.2 million (UNHCR, 2018: 179). A big portion of this number is consisted of the Syrian refugees, and this is followed by Kongo, Central African Republic, South Sudan and Afghanistan. It is remarkable that the Muslims in Myanmar, who were the victims of Buddhist genocide and subject to forced migration because of their religious preferences, are not given a place in this report published by the United Nations.

The political and social examples of ever-increasing intolerance in the Western countries towards asylum seekers and refugees often take place in the press. The racist, xenophobic and Islamophobic discourses towards the asylum seekers, refugees and immigrants come to the fore in the slogans of extreme rightest protesters just like the countries' policies on this matter, the legal regulations violating human rights or the example of Pegida. Having been trying to keep the humanitarian tragedy asylum seekers come up against out of their national borders so that it does not cause political, economical and social problems, the Western countries abstain from granting them such human rights that they accepted thanks to the international conventions. It is observed that the EU and the USA have been exercising political and economic pressure over transit

countries and using the humanitarian values as a matter of negotiation so as to keep asylums and refugees out of their borders.

Right and left populist policies rising over xenophobia, racism and Islamophobia lie behind the attitude of the West towards asylum seekers and refugees. Having been on the rise particularly since 1980s, the extreme right started to influence the other political structures with its discourses and actions (Vural, 2005). The West heads towards a new extremism age at a fast pace. The extreme right ideas rising in the political stage of the Western countries and becoming a partner at governments started to make their influence felt even in the EU Parliament. The extreme right parties in Germany, France, Italy, Netherlands, Denmark, Sweden, Hungary, Poland, Greece and England reached a position to produce a strong effect on the political process in their country particularly after 2000, and fed populism in political arena. And the common point of the extreme right rising in the West is the consensus that the asylum seekers, refugees and immigrants at the country borders must be deported.

Today, the image of West as 'the follower of human rights and freedoms', which was featured after the two world wars, faces a new crisis. The West having rising on crises hides such crises with a prosperous life it provides in the field of economy. However, in any tiniest trauma experienced in the

field of economy, the hidden social and political crises make their effects felt deeply. As long as the economic crisis deepens in the West, the humanitarian crisis caused by this situation within the West and the non-Western world in the political and social fields becomes widespread. The rise of extreme right populism complicates the solution of asylum seeker and refugee problem at a humanitarian dimension. Asylum seekers and refugees are continued to be considered as a threat in terms of national unity, integration, economic development and national security. As a matter of fact, hate speeches found voice in the Western countries towards asylum seekers and refugees are often given a place in the social media and the visual and printed media.

Even though Germany comes to the fore as being one of the countries accepting the largest number of refugees in Europe, hate speeches and actions towards refugees are often witnessed there. The extreme rightest politic movement being anti-Muslim and anti-immigrant, which begun in Dresden on October 20, 2014 for the first time with nearly 300 supporters, started to make demonstrations with its supporters reaching ten thousand people by getting increased every year. The German Pegida movement, meaning of which is "Patriotic Europeans Against the Islamization of the West", started to expand to the other European countries. Despite the decline in the Christian

Democrats led by the (FORMER) Chancellor A. Merkel and the other parties taking part in the coalition government, the rise of the extreme rightist party 'Alternative for Germany' (AfD) draws attention. The fact that the racist parties in Europe have risen and become a government partner plays an important role in the rise of hate speeches towards Islam, foreigners, immigrants and refugees, and in that it turns partly into aggressive actions.

In spite of not being in power, the Front National (FN), one of the extreme rightist parties in France, which is led by Marine Le Pen, feeds populism that is determinant in the political arena by means of its ideas. Hateful speeches were often spoken out towards the immigrants and refugees during the Presidency period of N. Sarkozy (2007-2012), and in case they were involved in a criminal, some threatening statements were used as such that their punishment would not be limited with the current laws, plus they would be denationalized and deported even though they acquired a French citizenship (Anık, 2012: 167 - 168). Although the current President E. Macron uses some positive statements towards the immigrants before the election, he tends to harshen his country's laws of refugee acceptance.

The 'Freedom Party' (PVV), which is racist, extreme rightist and anti-Islam and was established in Netherlands in 2006 under the leadership of Geert Wilders, reached the main

opposition level in the parliament in a very short period of time with its main discourse built on Islamophobia. The Freedom Party led by Wilders defining the refugee influx to Europe and Netherlands as an invasion of Islam and calling people to uprising against refugees and, has been fighting for closing the borders to asylum seekers and refugees, and increasing his public support day by day. It has been found out in the survey made by the Jean Jaures Foundation in seven countries in Europe that, among the European countries, anti-refugeeism is most common in Netherlands. The Netherlands declare that they do not want Muslim asylum seekers, and also that they want the already existing ones to be sent back to their countries as soon as possible. According to this survey, it is seen that most of the Netherlands do not lean to help asylum seekers and shelter them in their countries. Two out of every three Netherlands state that they are against refugees, and nine of every ten Netherlands state that the asylum seekers have to be sent back to their countries as soon as possible. Another reflection of this extreme rightist attitude in becoming a dominant factor on this matter is that a limited number of those politicians, who argue for the protection of refugees, are exposed to threats and violence.¹⁰

¹⁰ See https://www.bbc.com/turkce/haberler/2015/10/151028_yusuf_multeci for detailed information on this matter.

Another European country indicating an apparent negative approach towards asylum seekers and refugees is Hungary. The FIDESZ, a conservative, nationalist and right populist party in Hungary under the leadership of V. Orban, who had wire fences built at the borders to prevent asylum seekers from entering the country, has been in power since 2010. In the country, where reactions against asylum seekers are often spoken out in recent years, the Hungarian camerawoman Petra László, who was working for the television channel N1TV known with its close ties to an extreme rightist Hungarian Jobbik Party, was taped while causing a Syrian father and daughter to fall down, who were trying to enter Hungary from the Serbian border, by tripping up them and kicking an asylum girl begging for help. This went down in history as a symbol of the wide-spreading hate and violence against refugees as such that even a press member, who was there for making news and has to be impartial as a part of her job, was involved in such a disgraceful act.

The fact that Z. Kovacs, spokesman of the Hungarian government, said that they would be electrifying the wire fences built at the borders to prevent the asylum seekers from border crossing demonstrates how dramatic the problem became in a humanistic manner. Coming to the forefront in Europe with its harsh measures against asylum

seekers, Hungary sent extra security personnel to the border area with by means of the supports from Poland, Czechia and Slovakia. Serbia and Croatia resorted to increasing the punishments for illegal border crossings as well as announcing a state of emergency in these regions by building barbed wires in their border regions. One of the legal regulations adopted on this matter is the requirement for keeping the asylum seekers, including the children, in the camps to be built in the border regions while their applications are being evaluated so as to be accepted as a refugee. Thanks to the new tax law, it was decided to levy a special refugee tax of 25% over the revenues and properties of such institutions organizing campaigns for refugees, and stated that the wire fences were electrified. It was also brought forward by many non-governmental organizations that the security forces in Hungary committed violence against asylum seekers trying to enter from the country's borders, and forced them to go back to Serbia. Hungary did not back down from its attitude about the asylum seekers, and refused to comply with the quota system suggested by the EU for solving the asylum seekers crisis.¹¹ Except Hungary, Poland and Czechia stood against the plans of the EU about asylum seekers, and declared that they would not

¹¹ See <http://www.haber7.com/dunya/haber/2662610-abye-resti-cekti-kabul-etmeyecegiz> for detailed information on this matter.

accept any asylum seeker. The UK, another country coming to the fore on this matter, did not accept the application of fifteen thousand refugees waiting in the Calais camp of France for entering the UK, and started to build walls on its borders to prevent their crossings. The UK refused the proposal of the EU for accepting three thousand children.

Italy is brought to agenda with human rights violations against asylum seekers and refugees. The 5 Star Movement, which was born in 2009 as a reaction to the corruption, the political system and the refugee influxes in Italy, has become the largest party of the parliament thanks to either its anti-immigrant or anti-refugee populist discourses, and formed the government with the extreme rightist Lig party, voters of which consider immigration as the biggest problem. When the rescue vessel named Aquarius carrying 629 asylum seekers was not accepted by Italy and Malta, one of the humanitarian tragedies occurred in the Mediterranean in June, 2018, which had been a death place of numerous people in search of asylum. The crisis that the people on-board encountered starvation was overcome when Spain opened its doors to Aquarius.

Other crises similar to Aquarius continue to be experienced too often. In the period when the said crisis was encountered, the rescue vessel named MV Lifeline was also refused by Malta and Italy again. This vessel carrying 226

asylum seekers caused a crisis among the EU countries. Following the decision of Matteo Salvini, Interior Minister of Italy, who is an extreme rightist and anti-immigration, as to fact that the rescue ships would not be accepted to the Italian ports, Italy's announcement that it would not accept the vessel named "Sea Watch 3" carrying about 800 people saved in the Mediterranean brought the crisis within the EU to the light. Having said that Germany, Netherlands, Malta and France were indifferent in relation to the acceptance of immigrants carried with such vessels, and that they canalized these immigrants to Italy, and that this was not acceptable, Salvini revealed the crisis experienced in the West about asylum seekers and refugees by stating that they would not allow Europe to be transformed into a refugee camp.¹² These practices clearly show that the Western countries tend to the restrictive security policies and value their economic and social interests above everything by leaving the refugee law and human rights aside.

The fact that more than 300 people died off the coast of Lampedusa in the southern part of Italy in October, 2013 subsequent to the sink of a boat carrying 500 asylum seekers made the strict refugee policies of the EU countries more controversial. After the events occurred in the North African

¹² See <https://www.bbc.com/turkce/haberler-dunya-44437881> for the details of developments on this matter.

countries and the military intervention in Egypt, the number of asylum seekers, who wanted to reach Europe over Lampedusa has increased. When considering the statements made by the EU authorities, more than 20 thousand people have died between Africa and Lampedusa since 1990.¹³ All these experiences show that the responsibilities, and particularly the Human Rights mentality, imposed by the international law towards asylum seekers and refugees are not implemented at the level of national states and regional unions.

The Austrian Freedom Party (FPÖ), a populist extreme rightist party in Austria, started to rise by adopting the slogan of "First Austria" with its anti-refugee, anti-immigrant and anti-foreigner discourses, and came to power by forming an alliance with the Conservative Peoples Party (ÖVP). It is also seen that the governments that are against accepting asylum seekers and refugees in Poland, Slovenia and Czechia are in power. The extreme rightist Golden Dawn Party, which draws attention with its anti-immigrant activities in Greece, entered in the Parliament. It is seen that some of the refugee boats trying to reach the Aegean Islands were sunk by the Greek security forces, and that some of them were turned back with their unsafe boats and sent to

¹³ See <https://www.amerikaninsesi.com/a/lampedusa-faciati-abs-karistirdi/1765375.html> on this matter.

death, and that the asylum seekers in camps were badly treated so that they would return to their countries, and that the asylum seekers were forced to live in starvation, misery and sickness under the inhuman conditions of camps.

Not creating humanistic solutions about asylum seekers gives rise to countless humanitarian tragedies in this process. The death of 71 people with Syrian, Iraqi and Afghan origin in a truck haulage because of airlessness, which was left on roadside on the Neusiedl highway in Austria, was one of those tragedies. Humanitarian tragedies occurring in the Mediterranean are quite a lot. The tragic news reflected in the media, for instance, 48 asylum seekers lost their lives as a result of a boat overturn off the eastern coasts of Tunisia, 34 people died as a result of a wooden boat overturn in the Mediterranean carrying the asylum seekers, and the aftermath of hundreds of people on the boat is unknown, a boat carrying about 150 asylum seekers off the coasts of Northern Cyprus sank, 19 people died, and 25 people are missing, are only some of them.

Despite being exposed to a refugee influx, it is seen among the EU countries that Spain has been trying to consider the humanitarian dimension of the problem. Pedro Sanchez, Prime Minister of Spain, draws attention first to the fact that it is required that the problem's dimension out of the EU be discussed, and that the source and transit countries be

socially, economically and democratically restored, in other words, the problem be solved at the source. Sanchez states that it is required that the border controls be strengthened, and that the problems about immigrants within the EU be solved and dealt with as a secondary problem. F. Grande-Marlaska, Ministry of Interior of Spain, drew attention to the fact that the EU countries must find a humanitarian solution to this problem about asylum seekers and immigrants while trying to protect their own citizens. Grande said "We have to make a choice between humanity and security. We should not lose our humanity while implementing restrictive security policies", and criticized the dominant approach to the problem within the EU.¹⁴ The humanitarian approach that Spain indicated towards asylum seekers and refugees sets an exceptional example in the West. However, it is a subject of study behind this approach required to be worked on whether there is an interest relationship resulting from the population decrease in Spain.

The attitude of Europe against asylum seekers and refugees ignoring the international law and human rights is also indicated by the USA under the administration of D. Trump. "Zero tolerance", "zero tolerance at border" policies cause not only irregular immigrants, but also asylum seekers and

¹⁴ See <https://bianet.org/bianet/goc/198363-ab-ortak-gocmen-politikasi-uretemiyor> on this matter.

refugees to be exposed to inhumane treatments. The request of the USA for building a wall on the Mexican border and charging its cost to Mexico, and otherwise, the warning that the military troops will be sent to the border, is an indicator of a restrictive security attitude assumed against asylum seekers and refugees. The political instability and conflicts occurred after the coup in Honduras caused many people to become a refugee. These refugees head out to America over Guatemala and Mexico. The USA administration put pressure on Mexico, and asked that these refugees be stopped, and offered an economic aid in return for that. This attitude of the USA provides a basis for the fact that asylum seekers and refugees are overlooked to live under inhumane conditions in Guatemala and Mexico, and that those asylum seekers being exposed to violence at borders die or fall into the hands of human traffickers while they look for an illegal entrance to the country.

The US administration indicates that whoever arrives at their borders will find the military in front of them, and this situation reminds of a one-sided war. One practice that was put into effect by the USA in 2018 about asylum seekers has been a unique example in terms of human rights violations. Approximately 2.000 children, who were pulled apart from their families were put in the wire cages in Texas. Pulling the children apart from their parents and putting them in the

unhealthy camps hundred of kilometers away had not only resulted in family breakdowns, but also led to trauma both on the children and their parents. The reflection of this event in the press and the reactions coming from national and international arena partially enabled the USA to take a step back from this application to a certain extent. It has been observed that the US administration, which enters into the election process, defines the refugee influx coming from the Central America as a threat, and tries to manipulate the public opinion on this matter. Instead of producing solutions for refugees and the conditions creating refugees, asylum seekers and refugees are shown as a threat, and are made a domestic policy material.

When considered as a whole, it is possible to see the most striking examples of the problematic attitude of the West towards asylum seekers and refugees in their reactions to the Palestinian and Arakanian refugees. The first Crusade embarked on the Palestinian lands under the rulership of Muslims in 1099 resulted in that thousands of Muslims were killed, and also that thousands of them were obliged to leave their lands. One of the milestones in the Palestine problem is the alteration of the political and social fabric of the region with unnatural methods as a result of the occupation that occurred once the Ottomans withdrew from the region in 1918. The Jewish migrations to the Palestine region started to

gain momentum as from the first quarter of the 20th century, and these migrations had not only changed the demographic structure of the region, but also the fact that some Jewish terrorist organizations came into play and started a systematical genocide when this demographic change was not found sufficient (Dağ, 2016: 17). Subsequent to the declaration of Israel as a state on May 1, 1948, almost $\frac{3}{4}$ of the Palestinian lands were included within the Israel borders, and more than half of the Palestinians were displaced. This situation is one of the milestones concerning the issue of Palestinian refugees, and there has been no progress with regard to the solution of this 70-year-old problem along with the ever-growing Jewish settlements. The Palestinians, who were first left landless in their own countries, were also left stateless after the Arab-Israel war, and had to spread over to different points of the world as refugees.

It is seen that the attitude of the West towards the Palestinian refugees is not independently shaped from the Israeli policies putting them in a refugee position. The aids made through international organizations are only useful for stopping the Palestinian refugees to be a problem for Israel. As the West does not provide financial aids on such a scale that will enable the Palestinian refugees to live under humane living conditions, it also does not make any attempt

that will enable them to return to their homelands. The UN states that the conflicts and wars occurred in Palestine in the last 70 years put more than 5 million Palestinians in a refugee position.¹⁵ Even though it is stated in the instruments of international law applying to refugees that the people with the refugee status have the right to return to their homelands, the West does not have any attempt in that regard.

The Muslims in Rohingya in the coastal area of Arakan live a similar version of the tragedy that the Palestinians have been exposed to. The Muslims in Rohingya were exposed to the destruction of their settlements, the demolition and burning of their prayer rooms, and gang rapes and massacres. It was indicated in the statement made by the UN in August, 2018 that the Myanmarese generals have to be put on trial with the charge of attempted genocide.¹⁶ The Arakanian Muslims were denationalized in 1982 in Myanmar, where 135 ethnic groups live, and 500 thousand Muslims were killed in the last 35 years, and more than 2 million of them were expatriated. Despite the fact that more than half of the 2.5 million Arakanian Muslims on the world are put in a refugee

¹⁵ See <https://www.aa.com.tr/tr/dunya/filistin-nufusunun-yaklasik-yarisi-multeci-durumunda/1179855> and <http://arsiv.ntv.com.tr/news/143477.asp> on this matter.

¹⁶ See <https://www.reuters.com/article/us-myanmar-rohingya-un/u-n-calls-for-myanmar-generals-to-be-tried-for-genocide-blames-facebook-for-incitement-idUSKCN1LC0KN> on this matter.

position, no intervention has been made except some of the reactions shown at the level of statements. When the genocide process was carried out in 2017, this tragedy was ignored, and no international intervention was made, and some political statements were made stating that what happened there was a genocide for soothing the international criticism coming after this humanitarian tragedy and as an attempt to ease their conscience.¹⁷ Lastly, the House of Representatives of the USA adopted a bill as to what happened there in 2017 was a genocide. Even though some of the statements made against the criticism increasing in the international arena and the adopted genocide bills are late positive developments on this matter, not taking back the Nobel peace price granted to the Myanmar President, who was the responsible one for the genocide experienced, even as a symbolic reaction is an indicator of the disingenuity on this matter.

Upon the fact that tens of thousands of people were killed, and that millions of people were displaced and put in a position of asylum seekers and refugees, the Independent International Fact-Finding Mission on Myanmar established on March 23, 2017 by the UN published a report following an 18-month examination suggesting that the Myanmar

¹⁷ See <https://medium.com/oradaydik/dunyanin-en-hizli-buyuyen-multeci-krizi-bangladesteki-rohingyalar-f6dd209cb096> on this matter.

army (Tatmadaw) carried out the genocide on the Arakanian Muslims, and that the responsible people had to be put on trial before the International Criminal Court (ICC) with the charge of genocide. This violence, to which the Arakanian Muslims were exposed, is called as "ethnic cleansing" and "genocide". Even though it was revealed out with this report that the Myanmar military and the fanatic Buddhists violated the human rights with the attacks mostly in the form of arbitrary detentions, tortures, rapes and murders of the Arakanian Muslims, there has been taken no serious step by the West for preventing this problem.¹⁸¹⁹ It is also seen that the Arakanian Muslims are not accepted by the Western countries as asylum seekers or refugees. This is a clear indication that the human rights stay at the level of statements when the individuals and societies defined as "others" for the developed countries are at stake. When those individuals, administrators and states that the Western countries are in a relationship with, are at stake, it can be seen in this example how they stay blind, deaf and mute against the violation of the international law or the human rights. The fact that the West does not take any steps despite all the experiences shows that the human rights discourses

¹⁸ See <https://www.haberturk.com/avrupa-rohingya-konseyi-nden-adalet-cagrisi-1910571> on this matter.

¹⁹ See <http://www.hurriyet.com.tr/dunya/son-dakika-bmden-soykirim-aciklamasi-40938099> on this matter.

do not lead to any kind of actions for those defined as “far” and “others” or such people and geographies who/that are not beneficial to the West.²⁰

Another example of the desensitization of the Western countries about asylum seekers and refugees is the introduction of limitations for relief activities. Despite the increasing international reactions subsequent to the US' decision for recognizing Jerusalem as the capital of Israel and carrying its embassy from Tel Aviv to here, the USA took a decision to stop all the financial aids to the UNRWA-"United Nations Relief and Works Agency for Palestine Refugees", which was established in 1949, as a new initiative for punishing the Palestinians, and caused over 5 million Palestinian refugees to stuck in a difficult situation in the camps located in the countries, such as Jordan, Lebanon and Syria, and this humanitarian tragedy was totally ignored.²¹ And the fact that the USA and Hungary are not included in the "Global Compact On Refugees", which was tried to build up at the UN, assuming that all the states share the burden of refugees and displaced people and that they all share the responsibilities, shows how far they are away from a

²⁰ See also Grover, S. C. (2018) for assessments on this matter.

²¹ See <https://tr.euronews.com/2018/09/03/urdun-abd-nin-unrwa-kararina-tepkili> on this matter.

humanitarian attitude against the asylum seeker and refugee problems.

Conclusion

The legal acquis of the West on the human rights and freedoms have broken down in the face of irregular immigrants and refugees. While, at the beginning, asylum applications of individuals or those coming from non-Muslim geographies could be solved somehow, once the asylum seekers reached a collective dimension and especially when they had a Muslim identity, they were started to be considered people as a threat by the Western. It is seen that the Western countries adopt policy, economy and security-centered approaches by moving away from the human rights perspective about asylum seekers and refugees, who are massified by getting out of individual scale. The criminalization of asylum seekers as irregular immigrants or undocumented immigrants gives rise to the negligence of this problem's human dimension.

As the Western countries do not position asylum seekers and refugees within the framework of the human rights, and do not offer them the humane living conditions, they also do not take any initiative for ending the events putting them in a position of asylum seekers or refugees or finding a solution to these problems by going beyond the rhetoric. The political

and economic problems producing asylum seekers or refugees in Africa, Middle East, Far East and South America are ignored unless they produce problems in the political and economic sphere of influence of the West, and such problems are deepened as long as they consolidate the dependency relations. The cultural, political and economic biases and interests at the national and regional level bring about the negligence of the basic human rights of individuals and the responsibilities of the states within this framework.

The violent actions against asylum seekers and refugees in or out of the country, the quotas applied in the acceptance of refugees, or the policies for stopping the refugees in the first countries all show that the problem is not handled with a universal human rights dimension, but the economic concerns. The criteria used by the Western countries accepting a limited number of refugees in the acceptance of asylum seekers or refugees show that socio-cultural and economic-political expectations are the determinants rather than the human rights.

It is seen that the principle suggesting that refugees cannot be sent to such a country, where their lives and freedoms will be under threat, is overcome on the grounds, such as secured third country and first asylum country, and that refugees are tried to be kept out of the West. The agreements made by the USA with Mexico and by the EU with Turkey

and Libya came to existence within this framework. "The Global Compact On Refugees" of the UN, which aims at fair sharing of the responsibilities and liabilities about refugees, can be regarded as the product of such an effort that keeps refugees away from the West.

Having been evaluating individual asylum requests within the framework of immigration, the West defines collective asylum requests as an irregular migration based on economic reasons. Those refugees, who can be absorbed by the system at an individual scale, lead to crises when it reaches a collective scale. Coups or wars disrupting the political and social order all of a sudden cause the sudden collapse of social order and result in the occurrence of mass refugee influx. The role of the Western countries in the destabilization of the non-western societies is never brought to agenda. The West, which advocates for the rights of asylum seekers and refugees when they can be integrated to the system, started to look at the problem not from a humanitarian perspective, but a social, political, economic and security one when this problem gets massified or the mass refugee influxes start.

Defining asylum seekers and refugees as illegal immigrants and criminalizing them, and considering them as a threat within the national and regional borders gives rise to tightening of the practices and the legislative regulations

against refugees and making the national reactions widespread. Those administrators seeing and showing the refugees, and particularly asylum seekers, as a threat to the national unity tend to the persuasive deterrent policies, and as a result of these policies, oblige asylum seekers to the inhumane living conditions in camps, and light the fuse of xenophobia in the society. The Western countries put forward the policy of "setting up camps in neighboring countries" instead of providing a minimum life standard to asylum seekers and refugees within the framework of human rights. And they ignore the inhumane conditions and the tragedies experienced at camps. The refugee crisis showed us again how fast the humanitarian values advocated by the West are left behind once the economic welfare is in the shade of crises. The West revealed with its inhumane treatments against asylum seekers and refugees that its humanitarian values are eroded. As a solution to this problem, the international human rights law must be firstly taken as a basis, and then the international conventions on asylum seekers and refugees must be considered within this scope. Unless this problem is handled from a humanitarian dimension, it will continue to produce new humanitarian tragedies, and leave disgraces in the history of humanity.

Sometimes, tension runs high among the member states of the EU concerning the acceptance of asylum seekers and

refugees. Adopting legislative regulations is planned in order to prevent the free movement of immigrants, asylum seekers and refugees within the EU. It is seen that the countries being exposed to a direct refugee influx tightened their refugee policies, and the other ones abstained from sharing the responsibility. Xenophobia, which started to arouse inside the masses that could not find what they expected within the EU, and the statements of right-wing politicians, which are fed from this hostility and also growing it, gives rise to the increase of anger and reactions against immigrants and asylum seekers. Two people urinating on a refugee woman, who were begging around on the Sant'Angelo Bridge in Rome, and the humiliation of beggars by throwing coins and goading them into doing push-ups in Madrid can be seen as a reflection of this anger.

The attitude of tightening the EU border security as a reflection of its restrictive security policies brings the approach of stopping asylum seekers in transit countries and considering their applications in these countries, as is in the way of those agreements signed with Libya and Turkey, into the forefront. It is observed in this approach that a selective, elitist and pragmatist attitude is indicated in the acceptance of asylum applications. While the applications of the individuals with good economic opportunities or high educational levels are accepted, the ones of others are not

accepted and continued to be kept at camps with a limited aid. And this situation is an indication that the humanitarian dimension of this problem is neglected in this approach.

As asylum is grounded not as a human right that an individual owns, but such a right that is granted by a state, the international decisions hang in the air. This problem will continue unless asylum is recognized as a human right, and the refusal of asylum right is accepted as a violation of human rights by the states. The fact that asylum seekers and refugees are considered within the context of the human rights will put the states under some obligations and responsibilities. However, as long as it continues to be considered within the context of sovereignty understanding of states, it will be continued to witness many human rights violations and humanitarian tragedies as encountered today.

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Death of The Subject In The Modern World And Manifestation Without Truth As A Struggle For Existence; Exhibition

Ensar ÇETİN

Assistant Professor , Faculty of Arts and Sciences
Assoc.Dr., N.H.B. Univ. Faculty of Arts and Sciences
e-mail: ensarcetin@yahoo.com
Orcid ID: 0000-0002-5668-4988

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Death of The Subject In The Modern World And Manifestation Without Truth As A Struggle For Existence; Exhibition¹

Abstract

At the beginning of the modern period in the West, positive aspects of modernity, such as freedom, welfare, industrialization, scientific progress and technological advancements, were underlined, while the potential side effects of the contemporary modernity were overlooked. When the side effects of modernity started to emerge in the nineties, the Enlightenment thinkers suggested that modernity could have no side effects and, even if it did, those side effects could be eliminated through the means provided by modern life.

In the nineties, the restrictive, standardizing and binding side effects of modernity, which consequently caused the alienation of men, began to

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make their presence felt to an unignorable extent. The extreme standardization imposed on people by capitalism, the production method of modern life, resulted in the disappearance of individual differences by time and the appearance of highly resembling individuals, which led to a kind of alienation in the sense of growing distant from the varietal characteristics of human. Such a self-alienated individual, the subject of whom is dead, has embarked on a struggle for existence. However, the self-alienated individual struggles by using the tools of capitalism and by remaining within the modern life, which turns the struggle into a show, rather than a true struggle. In brief, the individual's reaction to the "as if" life imposed by the modern life appears as an "as if" reaction.

This study focuses on the modern life's process that involves creating resembling individuals and killing the subject, and the consequential "as if" life of the individual as a struggle for existence at the end of that process; false appearance (exhibition).

Keywords: *Modern, Modernity, Modernization, Alienation, Becoming Common, Death Of The Subject, Manifestation Without Truth, Exhibition.*

Introduction

Modernity and Modernization

In general, modernity is a term used to define major changes occurring particularly in art and literature in the period starting from the end of the nineteenth century until the start of the World War II. However, modernism does not have a clearly determined starting and ending date. Even though the term “modernity” is used to define the changes occurring since the World War II, some thinkers claim that modernism continues, and some others claim that the death of modernism had already taken place long before the said date.

There are two commonly used meanings of the term “modern”. Modernity is used in the meaning of “contemporary” in the first of them. In this sense, modernity is derived from the Latin word “modernus”, which means that the contemporary forms take the place of traditional forms. Secondly, it is modernism that is used in such a meaning that includes progress and development. Having said that, we can talk about three definitions of modernization sociologically. The first definition is analytical. According to this definition, modernization and modern represent the quite abstract characteristics of the social structure and social process. Societies are defined as “modern” as long as they bear these characteristics. According to the second definition, modernization is a

characteristic of history, and represents the progress in the meaning of emergence of those structures enriching and empowering the social structure. As per this definition, modernity and modernization are used to define specific periods of time deviating from their premises with their new characteristics. And according to the third definition, modernization is a name that is given to a series of politics followed by the power elites of the developing countries. The power elites, who initiated the change in their countries and maintain it, are defined as modernist, and modernization gains meaning according to the perceptions of this class (Smith, 2011: 95-97).

Modernity is a tradition against the tradition. However, as opposed to the arguments, it is an order where the certainty of rational information cannot take the place of the certainty provided by traditions and habits. Suspicion, which is a common characteristic of critical mind, also penetrates into the daily life as much as the philosophical consciousness, and constitutes the general existential dimension of the modern social world (Giddens, 2014b: 13). At the same time, this characteristic feature of modernity is not only the acceptance of the existence of the widespread skepticism for the absolute trust on mind, but also the fact that science and technology are double-faced, in other words, whereas they

offer opportunities for the benefit of people, they also create risks and dangers (Giddens. 2014b: 45).

Even though there is little consensus regarding when the modernity started or what its characteristics exactly are, modernism is formalistically and mostly defined as deepening, stylism, introversion, technical show off, a behavior for being internally skeptical about oneself, and a reaction to the Victorian age reality (Marshall, 1999: 508). However, perceptions and understandings, which are quite different than each other, were put forth as regards modernism. Despite all the opinions developed and the information produced, there are still critical uncertainties concerning what modernity is, where it starts and ends, and how its borders are determined. In this regard, there are still significant interpretation differences on how modern people and modern society can be distinguished from unmodern people and unmodern society, and which definitional contents and meanings the terms, such as modernization, modernism and modernity, have.

Even though it is accepted that modernity has several dimensions, it can be said that two of them come to the fore. One of these dimensions is industrialization in the meaning of intensive use of machine power, instead of muscle force, in the production process; and the second is capitalism in the meaning of commodification of both the output market and

the workforce. The modern life, which emerged in this manner, has produced significant gains firstly and particularly for the Western Society. And the classical founders of sociology mostly emphasized such positive sides of modernity.

However, Karl Marx, Emile Durkheim and Max Weber drew attention to the problematical sides of the modern age for the first time. Especially, Weber perceived the modern world paradoxically that the financial progress is achieved at the cost of developing a bureaucracy that represses the individual creativity and autonomy. According to Weber, who saw the importance of specialization in the modern social development in the most clear way, daily experience maintains its color and spontaneity only in the "steely-strong" cage of bureaucracy (Giddens, 2014a: 15- 136).

Marks and his followers consider modernity as a monster. Compared to its contemporaries, Marx more clearly asserted how destructive modernity is and what irrecoverable effect modernity has. According to Marx, modernity is 'an unaccomplished project' thanks to the expression of Habermas. According to him, this monster can be domesticated, because humans can always get its creatures under control. Capitalism is just an irrational way of managing the modern world.

Giddens, who defines modernity as "juggernaut" and says that as humans, we can lead this juggernaut to a certain extent, also drew attention to the danger of this juggernaut to get out of our control and break into pieces. According to him, juggernaut walk over those, who stand out against it, and while sometimes it seems to be following a true path, it may sometimes unexpectedly stray away to unpredictable ways (Giddens, 2014a: 137).

Modernity is also based on practices of disciplining societies along with the discourses, such as change, freedom, and human rights. That is to say, modernity has both liberating and disciplining functions. However, "Sociologists, who work on the term "modernity", usually highlight its disciplinary, limiting and negative aspects. In the world of thought, there many sociologists, who present critical identification about the destructive effects, pathological sides, problems and limitations of modernity, and propose wide and systematic theories for it" (Kızılçelik, 2004: 10). It can be said that the most effective one, therefore the most known one, among these critical approaches is the "critical theory" also known as "Frankfurt School". A large number of the sociologists, who are included in the Frankfurt School, drew attention to the side effects of modern life, such as over standardization, uniformity, over consumption, mass culture, loss of trust, and cultural alienation.

According to the "Frankfurt School" thinkers, secondary relations took the place of personal and face-to-face relations by means of modernization, and the feelings of trust and solidarity provided by the traditional society started to weaken. Thanks to modernity, uniformity increased, and everybody was equalized at a moderate level, and people were uniformed, and everything was standardized, and mind became nonfunctional, and people were prepared to their new slaveries. People became the prisoners of the dependent culture (Erdoğan & Alemdar, 2002: 410). Individuals' consciousnesses levels were systematically diminished by being suppressed and brought under control. Within this context, two members of the Frankfurt School, Marcuse and Adorno, who come to fore with respect to the criticism of modernity, state that modern industrial societies carry out a great control over their members' inner world, however, such individuals do not even realize their own unhappiness and miserableness (Kızılçelik, 2004: 16). In the process of modernism, societies were uniformed so much so that they come to a point where they are to lose their own cultures. Modernization thinkers and critics put culture in an important part of their discussions. Mass culture phenomenon is at the center in the culture analysis especially made by the Frankfurt School thinkers. According to them, while the modernization process destroys traditional cultural

values, it puts culture industry, which is an artificial cultural production type, into their places (Güngör, 2001: 230).

Culture Industry

Two important representative of the Frankfurt School, Adorno and Horkheimer, used the term "culture industry" for the first time in their article named "The Culture Industry: Enlightenment as Mass Deception" in order to explain the objectification of culture by the rational capitalism. According to them, culture industry and mass culture are such a culture that is enforced from and managed by the top (ruling class) as a brain washing and social control tool. In the culture industry, which is an ideological domination form, there is no humanization and liberation (Kellner, 2005: 102-105). Consumer is not a subject as defended by the culture industry, on the contrary, it is an object of the culture industry (Adorno, 2003: 76).

The products of culture industry are not the products commodifying later, but the ones that were produced for the market from the very beginning. The core dynamic setting the culture industry into motion is a market. Therefore, the basic motive leaving its mark on culture is to achieve maximum sales and make maximum profit in a short period of time. The structuring of the cultural production in the developed capitalism created a uniformity problem leaving

its mark on everything. By the own words of Adorno and Horkheimer, "Today, the culture industry makes everything resemble each other. Films, radios and magazines create a system. Each area creates a system within itself and with others." In short, the entire world is forced to be filtered by the culture industry now (Adorno & Horkheimer, 2014: 7). What lies behind Adorno and Horkheimer's quite pessimistic and negative approach towards mass culture, namely the conceptualization of mass society, a society consisted of those people, who are isolated, alienated and passivized as a result of the fact that mass communication tools developed with increasing industrialization and urbanization loosened the traditional ties, plays an important role (Swingwood, 1996: 33).

The culture industry adds similarity to everything in these days. Televisions, cinemas, radios, magazines and newspapers create a system. Each field is in unanimity of thought within itself and all together. Today, cinemas, radios and televisions do not have to show themselves as an art. They use the reality of not being a different work than any other work as an ideology legitimizing what they produce (Adorno & Horkheimer, 2014: 162 -163). Regardless of the selected storyline, all the films are to commit the absolute power of the capital to the hearts of those dispossessed people, who look for a job (Adorno & Horkheimer, 2014:

167). The culture industry puts the copied one into the place of the absolute reality. The capitalist system surrounded the people's bodies and souls to such an extent that they are carried away by anything that is put in front of them without showing any resistance. Just like the fact that the dominated people take the moral values more seriously than the dominating ones, from whom they take such values, today's deceived masses are carried away by the myth of success quite more than the actually successful ones (Adorno & Horkheimer, 2014: 179). The culture industry always deceives its consumers by means of those things it promises. The maturity of such a pleasure note that is given with story lines and packaging never arrives. This show consisted of only a promise ungratefully never comes true (Adorno & Horkheimer, 2014: 186).

The determinant principle in the culture industry is not to give away the stores of the consumers within the system, and not to give the consumers, even for a moment, such an impression that resistance is possible. On the one hand, this principle imposes that all the consumer needs be satisfied by the culture industry, on the other hand, it is organized in such a way that a person always experiences these needs as a consumer and only as an object of the culture industry. The culture industry not only presents this deception to the consumer as satisfaction, it also drums into the brain of the

consumer that he/she is required to content himself/herself with whatever is presented to him/her (Adorno & Horkheimer, 2014: 189). A bewildered herd is a problem for the modern life. Therefore, they must be prevented from raising their voices and going against the system. They must be messing around with other things. They must watch the super league matches, television shows or violent movies. If they become aware of what is happening around, it would not be sufficient to make them watch super league matches and televisions shows. At that time, the fear of enemy must be blown (Chomsky, 2013: 11-12 - 24).

In the culture industry, every person exists with the possibility of taking another person's place. Every person is a substitute, or is just an ordinary sample of its kind. As an individual, anyone is absolutely replaceable. Human is an absolute nothingness, and starts to feel it well enough over time once he/she loses that similarity. Thus, the content of the "religion of success", to which people are strictly attached, will have changed. While people, on the one hand, are convinced that they do not have to be someone else than who they really are, and that they can be successful without doing the things they are incapable of, on the other hand, it is implied to people that their efforts will not make any difference. Because, there has left no connection between the

calculable effect of the effort spent and the bourgeois luck (Adorno & Horkheimer, 2014: 19-195).

The fact that the specialized knowledge is contingent upon a rule-based mindset in professional development, especially in independent professions, it creates an illusion that specialized knowledge is solely enough for success. As a matter of the fact, only the lives of those, who are loyal to the system, are reproduced to some extent as a part of irrational planning of this society. Life standard's steps correspond to different classes' and individuals' internal loyalty levels they feel for the system. This attitude imposed on everyone for making them comply with the moral values at each time reminds the society of those boys, who draw a circle smiling around while being slapped by the priest during the initiation ceremony to tribe. Existing in the culture industry is a never-ending rite of passage. Everybody has to show that he/she is identified, from tip to toe, with the power slapping in his/her face. As long as he/she surrenders his/her body and soul, and gives up his/her request for happiness, everybody can be like the society that is capable of doing anything, and find happiness. The society recognizes its own power in the weakness of individual, and gives a part of its power back to him/her. However, the individual, on whom the society relies, contains the defect of the society within himself/herself. Because, even though the individual is

apparently free, he/she is essentially a product of the economic and social instruments of the society (Adorno & Horkheimer, 2014: 200- 206).

The culture industry brings such orchestras to homes free of charge that are characterized as the world's best orchestras, even though they are not at all. The symphony all by itself becomes the reward of listening to a radio or watching a television. The world is scoffingly presented as a paradise full of entertainment. Each film is a trailer of the next one. Watching the tv show Z broadcasted in the television channel Y is a must as is being subscribed to the magazine X. Everything is valuable, not because it is something of a value, but as long as it is purchased and sold (Adorno & Horkheimer, 2014: 208 - 218).

Advertisement is the elixir of the culture industry. Since the culture industry continuously degrades the pleasure it promised as a commodity just to a promise, it needs advertisement in the end due to not being able to give pleasure. The system's domination is hidden behind advertisement, and it further strengthens the ties chaining the consumers to the large industrial associations. Each product, which is not advertised or does not carry the stamp of advertisement, is economically considered as questionable (Adorno & Horkheimer, 2014: 215-216). Along with its function to sell products or promote services, the text of

advertisement makes people have a dream. The image of advertisement creates an illusion. It always indicates new, unknown and mysterious lives. It produces new objects of desire with the promise of reaching such kind of satisfactions, whose meanings are unknown to us as they are not included in our dictionary (Dayı, 2013: 28).

The culture industry is in a position to have taken over the civilizing inheritance of entrepreneurial democracy not considered very sensitive about mental deviations at present. Everybody is free to dance and have fun. However, it is seen that this freedom concerning the selection of the ideology, which continuously reflects the economic coercion, is the freedom of selecting the same in all fields. Even people's most confidential reactions become so reified even for themselves that the idea of being unique maintains its existence only in an abstractness at the extremes. Personality has become to mean nothing else than having brilliant white teeth and getting rid of armpit sweat. This is the victory of advertisement in the culture industry; the mandatory copying of the cultural merchandises by the consumers in spite of seeing what they really are (Adorno & Horkheimer, 2014: 221 - 222). Those advertising models appear, who tightly snuggle and hug the promoted product, and madly adore it, and even act as if they worship it. There are portraits of happiness in thousands of the commercials,

where such advertising models appear. However, what is important here is not their happiness. The important thing is to acquire their source of happiness. That is to say, it is a conditional happiness (Turgul, 2013: 65-66). Removing even the most serious social events from the form of "being required to be thought" and putting them into a form of "being entertaining" is the main strategy of today's media (Postman, 2010: 12).

The Culture Industry and Its Area of Value

Religious symbols, prayers and values exceedingly had their shares from the culture industry as well. For example, Apple company has launched a new iPhone to the market, which is specific to Muslims and has "Shahada" written as three-dimensional in Arabic calligraphy on the lower part of the device carrying the main symbols of Islam and the image of "Al-Masjid an-Nabawi" within the crescent and star on its upper part. These phones gilded in white and fine gold, which are specially produced for Muslims, are sold at such a price that is four or five times more than the regular prices for the same model phones of the same company. In another example, hijab meaning "covering", "veiling" or "hiding" and having a religious meaning turns into an exhibition. Nike company, which is accepted as one of the most effective players of the culture industry and is one of the important symbols of capitalism and takes its name from the victory

goddess Nike in the Greek mythology, produces hijab for Muslim sportswomen. Hijab fashion magazines are published, and hijab fashion shows are organized with the most famous models of the country. Hijab commercials which take place every day on televisions, magazines, newspapers, public transport vehicles, and billboards have no boundaries in exhibition. Thereby, hijab is commodified with fashion, fashion shows, advertisement and branding, which are among the most important tools of the culture industry, and moves away from its real meaning and function. So, hijab turns into an exhibition with fashion and branding in hijab. It is possible to see many examples of it in Turkey.

The first hijab fashion show in Turkey was made by a company, which chose one of the important concepts of Islam as its name, in 1992. The word hijab, which means covering, veiling and hiding, comes together with the word "fashion show", which means presenting, exhibiting and displaying, and a fashion show of hijab was held, and it was called a hijab fashion show. Even though hijab fashion show was discussed at the beginning as to whether it is possible to have a fashion show of hijab, this situation seems to be inured at this point. A magazine, which started to be published in 2011 and had a significant impact on the institutionalization of hijab fashion, was printed in forty

thousand copies in its third month after having started to be published.

Show World

Indicator is such a means that provides us information by putting itself into the thing even though it is not that thing. For example, fuel gauge showing the fuel in the fuel tank of an automobile, a heat meter, traffic signs, a picture, a photo, a word, a sound recording are all an indicator (Erkman, 1987: 9 - 10). People use various tools and means, particularly images and sounds, in order to overcome the difficulties and hurdles that they experience in person. Among them, pictures, photos, images, tapes and sound recordings are more commonly used, since they are easy to be stored and carried. It has been accepted for long years that the information conveyed by such means has been reflecting the reality in the best possible way. For example, visual and auditory means was considered as the evidence of reality as to whether an event has actually occurred. The fact that something was written on a newspaper or shown on a television was regarded as the evidence about the reality of that thing.

However, in today's world, the manipulation of sounds and images used as the means of conveying information about the reality to us has become possible by replacing the reality.

At the present time, sounds and images can be produced for a particular purpose more than reflecting the reality. The difference between the sound and display reflecting the truth and the sound and display building a reality has almost vanished. Nowadays, a person or an event can be shown completely different than what they really is by using multimedia facilities. In fact, it can produce those images making an event never happened look like it happened, and making a person never existed look like he/she exists. This comes to mean the “manipulation” of such sounds and images that are accepted as the reflection of a reality.

At the current point, it is acted with the acceptance that the perception of the natural by the conscious is not different than the perception of the unnatural (Tekcan, 2013: 33). The whole lives of the modern societies are seen as the endless accumulation of shows. Anything directly experienced in the traditional world left its place to a representation in the modern world. The images coming from each aspect of life blend in a common course, where it is impossible to re-establish the unity of this life anymore. As being partially taken into account, the reality is displayed in its own general unity as a separate fake world and an object of absolute course. The specialization in worldly images finds itself completed in the image world gained autonomy, in which people lie to themselves. In general terms, the show is the

non-livings' autonomous motion as the concrete life's inversion (Debord, 2017: 34).

The show, which we discussed within its entirety, is modernity's both result and design. The show is not an attachment to the real world or an ornament added to it. It is the crucial point of the real society's delusiveness. In all of its special forms, the show constitutes the existing model of life being socially dominant either in the form of information or advertisement or entertainment consumption (Debord, 2017: 35).

The show culture has significantly progressed in today's world. The show has become widespread in any kind of culture and many fields of social life by means of its specific logic. Films have increased with the special effects produced by high technology to such an extent that has never been witnessed before, and become dazzling, and expanded the area of cinematographic show. The media culture continues to rule on the social and political matters by determining what is real, what is important, and what is vital (Kellner, 2013: 8 - 10).

The spectacular fashion shows meticulously prepared are organized for new seasons in today's fashion world, which is basically a consumer, with the laser demonstrations, the participation of star rock and pop singers and the famous

models and the endless theatrical advertisements, and each of them is promoted in this way. In this manner, people are informed on how to appear (Kellner, 2013: 8 - 10).

The show presents itself as an enormous positiveness, which is indisputable and inaccessible. It just tells us "Whatever is apparent is good, and whatever is good is apparent", but nothing else. In a place, where the real world turns into simple images, simple images become real beings and an effective motivation of a hypnotic behavior. The thing losing its value in the speculative universe is everyone's concrete life. The show is the "dream" of the modern society shackled into a chain, which implies nothing else than a desire to sleep. The show is the gatekeeper of this sleep. The show is the product of itself, and sets up its own rules. It is a fake-sacred (Debord, 2017: 37 - 41).

When all the words "deceptive, misleading, fake, tempting, tricky, intriguing" are combined, a color palette is created that can be used in portraying today's show society (Debord, 2017: 195). When the show does not mention something for three days, it looks like it never happened. This is probably because of the fact that the show talks about something else, and in conclusion, the one existing from now on is that thing (Debord, 2017: 177). The domination usually protects itself thanks to fake attacks, and the handling style of such attacks in media will cover up the main operation (Debord, 2017:

204). The event of the September 11 is the first example of this coming to mind first. Most of the people believe that the event of the September 11 was not a real attack, but that the US organized this attack to constitute a reason for the occupation of Iraq. Another example is that a news broadcasted in the channel American ABC before the occupation of Iraq was based on the testimony of a Kuwaiti refugee in the Congressional meeting, who talked about the inhumane violence, and therein, the Kuwaiti witness stated in tears that the Iraqi troops took the babies out of their incubators in the Kuwaiti hospitals, and left them on a concrete floor to die, and took the incubators they removed to Iraq. However, it was found out later on that the witness girl, who talked in tears about what the Iraqi soldiers did to babies, was the daughter of the Kuwaiti Ambassador in the US.

Another relevant example is that Woodrow Wilson was elected as the president of the US with the slogan of "Peace Without Victory" in the middle of the World War I. The American people, who were extremely passive, did not find any reason for involving in a World war. However, having already signed for going to war, the Wilson government had to convince its people for that war. The propaganda commission established by the government for this purpose had shown its effect within six months, and transformed the

peaceful American people into a hysterical warmonger. Those American people, who did not want to go to war a short period of time ago, as short as six months, were transformed into such people wishing to vandalize anything being German, ripping away all the Germans, and saving the world by going to war (Chomsky, 2013: 1). Whatever function a baton performs in a totalitarian society is performed by media in democracies. This is wise and good, because the bewildered society has no idea what good is for itself (Chomsky, 2013: 7).

The messages provided through media are neither the life itself, in which we live, nor the occurred events themselves. We are in a position to face with a fictional story. By this way, the codes imbedded in the dominant ideology transforms the "things" into such meanings that they like by building each event they have given a meaning and also putting on the masks of objectivity and impartiality in a presentation mode as such that they are found appropriate by the dominant ideology (Yağlı, 2006: 13). In communicating any kind of meaning, whether political or educational or cultural, the main objective of media is to hegemonize individuals by creating loss of meaning at its best interest (Baudrillard, 1991: 24).

The idea of "if a news is given by television, it is important and accurate" is common. That is not the real case. The

primary and most important function of television is to effect the audience throughout the newscasting. It makes this by transforming the news into an effective language. When a television shows a beautiful image and interprets the image with an arrogant lie, fools believe that everything is crystal clear. Half-elite person contents himself/herself with knowing that almost everything is left in the dark, and that it has two sides, and that it is "created" by unknown codes. And a more exceptional elite will want to learn the truth, which is difficult to be clearly distinguished in each special condition, despite all the confidential information and secrets he/she accessed. Even though this eagerness to learn will be unreciprocated, he/she will enjoy learning the method of truth (Debord, 2017: 208).

Alienation (Death of the Subject)

The concept "modern" is commonly used in the meaning of "contemporary". Modernity takes its name from the word "modernus", which means caring and glorifying the present time, and is used in the meaning that the contemporary forms take the place of the traditional ones. Modernity have had many positive impacts, such as freedom, equality, supremacy of law, democracy, human rights, health, education, industrialization, communication, increase in the transportation means, and improvement in the life conditions, on the Western World, which developed its

modernization by means of its own dynamics. However, the characteristic feature of modernity is that the technology is double-faced along with absolute trust to mind. That is to say, it is the acceptance of the fact that science and technology contain risks and dangers for humans within itself as much as it provides opportunities for the benefit of humanity (Giddens: 2014b: 45).

Along with its many positive impacts, modernity have had many negative impacts on the Western social life as well. The numerous side effects, such as excessive standardization, excessive consumption, mass culture, loss of trust, and cultural alienation, of modern life organized under the influence of positivism, scientism and rational capitalism had particularly arisen at the end of the nineties. These side effects of modernity were not paid attention, or were ignored at the beginning of the modern period, or the problems caused by modernity were claimed to be solved with the opportunities of modernity. And those societies, which could not realize modernity with their own internal dynamics, and therefore tried to modernize themselves by taking the West as an example or copying it, had been exposed to the side effects of modernity rather than its blessings. And this made the non-western societies' fight against the side effects of modernity more difficult.

The capitalist system has made people banalized and alienated with the tools, such as newspapers, magazines, radios, televisions, cinemas etc., and thanks to the methods, such as fashion and advertisement etc., and as a result, the subject of people died, and transformed them into "consumption mankurts". However, the capitalist system develops various tools and methods for the people, who were self-alienated, not to completely die or for preventing them from searching other things else than capitalism. The new tool developed for this purpose is Internet and social media, and the method is false appearance; exhibition. The modern people, whose subject died with the invention of Internet first and the social media later on, are provided with an opportunity to create an artificial subject and spread and expose it unlimitedly.

Exhibition (False Appearance)

The concept "exhibition" is generally used in the meaning of, such as, showing, displaying and publicizing a thing that is existent in the daily life, and getting an event talked about, and showing a convict to public as a punishment, and promoting a commercial product. When it is looked at the usages of the concept in these forms, it is seen that it is mostly used in the meaning of disclosing a reality that is existent, but kept confidential, in the daily life. However, the developments occurred in many fields of the modern world,

particularly in media, social media, aesthetic surgery and cosmetics, enabled the manipulation of sounds and images, which are the main exhibition tools. Thereby, the ability to manipulate sounds and images, which are the exhibition of reality, has weakened, and even broken, the connection between the exhibition tools and the reality. This is the "false appearance" in the meaning of showing and presenting something different than what it really is, or showing and presenting a non-existent thing as if it exists.

Having been self-alienated as a result of the impositions of the modern life, the person in the modern period tries to get rid of this self-alienation situation. However, the person in the modern period tries to get rid of this alienation situation, which happened because of the impositions of the modern life, again by staying in the modern life and using the tools provided by the modern life. Thus, while trying to do so, the person in the modern period maintains this paradoxical situation in person, in which he/she finds himself/herself. On the one hand, he/she tries to look like the ideal human type of the culture industry, which is the imposition of the modern life, by using cosmetics and undergoing plastic surgeries, namely trying to banalize himself/herself, on the other hand he/she tries to give the message 'I am different and I am here' by posting the contents he/she created by using the multi-media tools on the social media.

Facebook announced that the number of its users reached up to 2 billions in June, 2017. This number means that almost one out of every three people uses the social media in the World, even if we do not consider the other social media accounts. According to the "Digital in 2017 Global Overview" report, the number of active social media users in Turkey is 48 millions as of 2017. The Universal MccanWave 9 research made in 62 countries with 41.738 Internet users in 2017 revealed that the social media is intensely used all over the world (Universal Mccan Wave 9, 2017).

Having his/her subject being killed by the capitalist system, the modern person is in a struggle to keep his/her subject alive or bring it back to life. However, the modern person tries to carry on this struggle by staying within the capitalist system that kills his/her own subject and also with the opportunities provided by the modern life. In the modern period, the modern person uniformed and alienated, whose subject is dead, exposes the contents that he/she created with the developed multimedia tools. In the modern world, the understanding of 'even if the pot is empty, whatever is requested to be leaked out, it leaks out' has taken the place of the traditional period's understanding of 'whatever the pot has in itself, it leaks out'. And this is basically the false appearance; exhibition. At the present time, the basic production of culture is appearance. Almost everything

about life is created with images. The happiness portraits posted on the social media are the clearest examples of the false appearance. And we know that we created these posted images, therefore, these images are false.

For example, even a selfie posted on the social media is taken and shared after being tested for three times on average. Most of the time, people share the happiness poses of their fictionalized happiness moments in their lives that last less than a second. Shortly after sharing these false images, people go back to their ordinary lives, and start to struggle with the troubles of life. However, those people seeing such sharings think that everybody else around is happy, and that they are not happy. Afterwards, either they sink into desperation by becoming introverted, or put in an effort for being happy or being like those happy person images that they see in the sharings.

Conclusion

The modern life has yielded significant returns, especially when it is considered specific to the West. It is possible to count them as human rights, supremacy of law understanding, freedom, rationalization, democracy, comfortable life style provided by industrialization etc., and extend this list some more. These returns have been acquired as a result of a long and challenging period in the West that

was put up against Aristocracy and Catholicism, and this new period was named as modern for differentiating it from the scholastic period, in which Aristocracy and church had absolute dominance, and praising it. The above-mentioned achievements came to the fore mostly at the beginning of the modern period. However, many negative side effects, such as excessive standardization, becoming banalized, uniformity and excessive consumption, have become evident along with the various positive impacts provided by the modern life to the social life. Consequently, the emerged side effects killed the subject of person, and estranged him/her from his/her varietal features, and caused the modern person to be self-alienated.

The uniformed, banalized and alienated person having a dead subject started an existential struggle as a reaction within the period. However, the self-alienated modern person having a dead subject preferred to put up this fight with the tools of capitalism and by staying within the modern life. And this transforms this fight into a show rather than a real fight. And this mode of fight does not change the reality, on the contrary, it covers the reality. In the show world, where even hijab was transformed into an exhibition, this false exhibition functions as, kind of, hijab for hiding the truth.

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Publication Principles & Representation of Footnotes and Reference

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

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