

## Abstracts (İngilizce özetler)

### **Texts that authors forgot: Dissertations completed in the field of new Turkish literature between 2000-2016 and what they tell**

**ERKAN IRMAK, ABDURRAHİM KARABAŞOĞLU, MEHMET ŞAMİL DAYANÇ**

Regardless of which area of academic production is concerned, doctoral dissertations point to an extremely critical process for scientific progress. Literary criticism as an academic discipline is also very decisive in terms of the formation and innovation of the critical literature and theory on texts, and the determination of the tendencies in the tradition of criticism. This article attempts to examine doctoral theses written in the field of modern Turkish literature in Turkish universities between the years 2000-2016 with the help of statistical data. To this end, it uses the distant reading method to look at the issue from a broader perspective. The dissertations used during the research were evaluated through a variety of tables and graphs, which enable to analyze the subject both quantitatively and qualitatively. Therefore, the aim of the study is to determine the tendencies of criticism in the field of modern Turkish literature through PhD theses completed after 2000 and to interpret the tradition of criticism shaped in universities through statistical data with a new perspective.

**Keywords:** modern Turkish literature, doctoral theses, 2000-2016, literary criticism.



## Delaying future: Asım Bezirci's critical heritage

YALÇIN ARMAĞAN

Asım Bezirci, a prominent figure of Marxist literary criticism in Turkey, advocated "scientific" or "objective" criticism approach in 1950s, then he tried to synthesise "scientific" criticism and Marxism in the late 1960s. In terms of literary theory, Bezirci's "scientific" criticism is a text-oriented approach which focuses on the autonomy of the literary text, and thus, it is in controversy with Marxist literary criticism. In 1970's, with his increasing emphasis on Marxism, Bezirci distanced himself from "objective" criticism which he called "scientific" and tried to re-define the term. However, he did not explain his method theoretically neither in his first nor in the following period, and he preferred polemics instead of theoretical discussions in his writings in which he uses Marxist terminology. He asserted that "literature which can be understood by people" and "being pro-good, beautiful and true" were the parameters of Marxist literary criticism after the 1970s onwards. Although he indicated the oft-quoted concepts of Marxist literary criticism such as ideology and class, he never worked through Marxist terms. Instead of this, he started a war for defending socialist poets in Turkey who, he thought, had been put aside by the hegemonic powers. However the method of this war was a text-oriented one, even though it originated from a Marxist starting point.

**Keywords:** Marxist literary criticism, text-oriented approaches, aesthetic autonomy, New Criticism.



## Tested by power: The problem of tyranny in sophocles

ÖZGÜR EMRAH GÜREL

This essay proposes to read Sophocles' *Antigone* on the axis of opposition between tyranny and democracy. By making this tension as the pivotal theme of the work, it also reminds the importance of the discussion of tyranny and its never-ending topicality. It can be argued that in the last two centuries there has been an "Antigone awakening" beginning with the German Romanticism and extending to today's Feminist Studies. In this regard, it will be more than enough to remember the groundbreaking interpretations of Hegel, Heidegger and Lacan in particular. This article does not aim to offer a comprehensive reading of these interpretations, yet it intends to draw attention on a particular silence suggested by Leo Strauss; namely a remarkable absence among all three readings of *Antigone* on the question of tyranny. In other words, what I would call Creon's desire for absolute power was completely ignored and missing in modern readings of Sophocles. I believe that such an investigation on the subject of tyranny will help us to understand how the long tradition of Greek tragedies strongly influenced the political philosophy of Plato, Aristotle and Xenophon, as well as to comprehend the ongoing discussion

between leadership and tyranny in democratic Athens. From such a perspective, reading Sophocles' *Antigone* in detail and thinking on his tragedies can enable us to re-consider the problem of tyranny, which has been neglected in contemporary political philosophy for a long time, and to underline the political and moral significance of the gentile relationship between democratic statesman and tyranny.

**Keywords:** Sophocles, Creon, tyranny, Plato, political power, tragedy, the problem of Callicles, democratic deliberation.



## Tanpınar

**MURAT BELGE**

This article focuses on Ahmet Hamdi Tanpınar's relation to "art" in general and "literature" in particular. Although Tanpınar grasps "art" as a "space of experience", he argues that one must have a certain level of knowledge in order to make sense of the artistic experience. In Tanpınar's intellectual universe, a deep knowledge in literary history and a high level of aesthetic taste are the two sides of the same coin. Tanpınar's distinctive feature as a literary historian is principally based on this approach to the general idea of aesthetics. Emblematic of all these characteristics, *On Dokuzuncu Asır Türk Edebiyatı Tarihi* is still a vital work in Tanpınar's oeuvre.

**Keywords:** Ahmet Hamdi Tanpınar, space of experience, aesthetics, literary history, art, tradition.



## "A Kafkaesque political thought": Tracing Kafka in Giorgio Agamben's thought

**H. BAHADIR TÜRK**

The relationship between literature and political philosophy is both comprehensive and instructive. It can be contended that literature is a fruitful field for the examination of the fundamental issues and key themes within political philosophy. Accordingly, this article aims at analyzing Franz Kafka's traces in the political thought of Giorgio Agamben. To accomplish this goal, the paper presents two major arguments. It is argued that Kafka himself functions as one of the dispositifs that characterizes Agamben's political thought. Furthermore, Kafka's traces in Agamben's thought can be best understood through the problem of sovereignty and law.

**Keywords:** Franz Kafka, Giorgio Agamben, Sovereignty, Law, Indistinction.



## **Doesn't the cruel foreign land let you by? A glance at foreign lands through the eyes of left-behind Orthodox women:**

**GÜLEN GÖKTÜRK**

In the nineteenth century, many males among the Orthodox Christians of Greater Cappadocia region, immigrated to important coastal areas, financial centers and overseas countries in a much intenser way compared to previous epochs. Amongst the Cappadocians who had been living in big port cities like Istanbul and Izmir, there were both traders and manual workers such as laborers and porters. In the first phase of immigration, men immigrated without women and families; and they tried to keep the bonds with their homelands by occasionally visiting them. The left-behind women, on the other hand, took the responsibilities of children, elderly people and properties, and protected the village. Some poor ones had to work for the foreigners to earn money. During that time, these Orthodox women started get in contact with their Turkish neighbors more often compared to previous times, and some in fact got married to Turkish men. Thus, immigration changed the lives of women as much as those of men. The Turkish speaking Anatolian Orthodox expressed their feelings through Turkish songs, stories and even prayers. In relation to this, the left-behind Orthodox women, who had been coming through physical and emotional hardships of male immigration, voiced their anger, sadness and jealousy through their songs. These anonymous songs, which have been sung by Muslims and Christians alike since those times, were the products of collective consciousness all Anatolians. In accordance with all these information, this study has two main objectives: firstly, it aims to show impacts of male immigration on left-behind women through female testimonies and songs and thus, make women visible in historiography; and secondly, it targets to indicate how Anatolian songs of foreign lands are universal cultural products that cross-cut between different cultures. In order to reach its objectives, this study has benefited from Cappadocia folders of Oral Tradition Archive at the Centre For Asia Minor Studies in Athens and collected interviews and songs from these folders and perused them carefully.

**Keywords:** left-behind women, songs of foreign lands, women's songs, Anatolian Christians, Cappadocia.



## **The process of local administrations after 2000 in Turkey**

**OSMAN SAVAŞKAN**

This article examines the reconfiguration process of the power relations between the central and local governments during the Justice and Development Party era (*Adalet ve Kalkınma Partisi*, AKP) and attempts to contribute to the intense de-

bate on the increasing significance of the local governments. The discussions around the concept of neoliberalism have drawn attention to this development and evaluates the re-organization of the new administrative system as a response of the changes in the capital interest in search for new spatial fix. Other studies have in general argued that Turkey has witnessed the devolution of power to the lower levels of government during the first years of the AKP. According to these studies, especially after 2007, the AKP has changed its strategy and attempted to centralize power. Decreasing leverage of the European Union (EU) in Turkey's democratization process, the resistance of bureaucracy including Constitutional Court, and the Turkish political culture, which has a "strong state tradition" and mentality, have appeared as the main exogenous explanatory determining factors behind centralizing trends. However, both literatures ignore the political concerns of the ruling party in shaping the local government reform process.

This article argues that local government reforms in Turkey have led to increase in the power of the central rather than that of local governments. Since it came into power in 2002, the AKP has attempted to transfer some responsibilities of the central governments to the local level but it has never have a more comprehensive local government reform agenda, which includes fiscal and political decentralization. Administrative decentralization does not lead to increase in the revenues of local governments. Under these conditions, local government continues to depend on the central government for financial funds and political decisions. Moreover, the political and the fiscal tutelage role of the central government on local governments have continued. The reform process, which is shaped by the political motives of ruling government rather than the objectives of good governance, efficiency, is, therefore, neither an inevitable development of neoliberalism nor one with unambiguous relationship to decentralization. Strengthening the local governments does not conform to the interest of ruling party in a context in which other political parties that were represented in local governments and have some influence on the local decision-making processes. Thus, the article questions the arguments, which evaluate local government reform process as an inevitable consequence of neoliberal policies and focus on ruptures on the AKP's policies by dividing its rule into different distinct sub-periods.

**Keywords:** local government reforms, neoliberalism, central-local governments relationship, financial and political tutelage, centralization, Justice and Development Partyb



## **Prisoners' families as a social movement in the aftermath of 1980: Encounters and witnessing**

**BAŞAK CAN**

This article examines how prisoners' families' formed a social movement through witnessing violence in the aftermath of 1980 coup d'état. The main question raised in this article is: "How does an ordinary person become a founder of a social movement?" To answer this question, this article uses memoirs of prisoners' families, books based on interviews with these families, and newspaper articles on prisoners' families between 1980 and 1990 and argues that the politicization of prisoners' families in Istanbul and Ankara can be examined through three main types encounters: encounters with inmates' clothes, encounters with the male state and encounters with other prisoners' families in front of prison gates. Through the analysis of these encounters, the article shows that protests against violence or repression most often do not arise from ideological conviction, persuasion or political awareness, rather witnessing violence plays a constitutive role in the emergence of social movements. In this case of prisoners' families, this witnessing is mediated through everyday encounters with the places, objects and people surrounding the prison

**Keywords:** 1980 coup d'état, prisoners' families, political violence, witnessing.



## **Routes into prostitution of undocumented migrant Women**

**E MEL COŞKUN**

This paper explores the dynamics of migrant women's involvement in prostitution from different dimensions. Based on interviews with Ugandan women –one of the most noticeable groups of migrant women in prostitution– this paper explores the mechanisms of migrant women's involvement in prostitution. It argues that gender plays a central role in Ugandan women's migration processes and their journey is shaped by their lack of documentation created by Turkey's restrictions on migrations. The work options left for Ugandan women are limited to informal, low-waged, gendered work in sweatshops or prostitution. As their choices are constrained by their undocumented position, Ugandan women often face labour exploitation, discrimination and sexual harassment in these workplaces. When these difficulties are combined with the economic pressures from home and indebtedness to money lenders, some women are pushed into prostitution.

**Keywords:** Migration, gender, prostitution, undocumented migrant women, Uganda, Turkey.



## **Sand niggers: Turkish image in cyber-racist discourse and historical revisionism (the case of *stormfront.org*)**

**TEVFIK ORKUN DEVELI**

In this study it is evaluated that racism, interpreted in the context of benefit-oriented group competition, has made larger impact area via the expansion of digital mass media and hate speech which encourages racial violence has gained a new dimension through online activities.

As racial social networks become global publishing centers of digital hatred, virtual communities that define themselves with social identities such as white supremacist, white nationalist, or neo-Nazi have emerged. These communities express the allegation of eternal superiority over the others whom they regard as subordinate by means of biocultural classifications.

Stormfront.org, which hosts the cyber-racist ideological rhetoric is one of the earliest and the most extensive social networks that throws many racists together who are principally and methodically divergent on occasion.

It is understood that Turks, like many different ethnic and religious groups, are intensely subjected to racial hatred on account of the fact that they are not white on Stormfront. The Turks, whose racial characteristics, historical background and cultural accumulation are alienated by the members of the forum are the bearers of an utterly negative image supported by historical revisionism. In this context, Turks, who are portrayed as racially Mongoloids, culturally Arabic and politically Jewish by the forum members became a popular subject of hate speech by means of positioning against a supranational identity called European.

**Keywords:** Racism, Turcophobia, Islamophobia, White supremacy, White nationalism, Historical revisionism

## Yazarlara not

*Toplum ve Bilim*'e gönderilen yazıların başka bir yerde yayınlanmamış ya da yayınlanması amacıyla başka bir yere iletilmemiş olması gereklidir. Yazarlar, yazıları ile birlikte bir sayfayı geçmeyen İngilizce-Türkçe birer özet, açıklayıcı nitelikte anahtar sözcükler/keywords iletmelidirler. Ayrıca yazarlar, isimlerinin başına bir asteriks koyarak makalenin ilk sayfasının altında kendilerini ünvanlarıyla tanıtmalıdır.

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**Biçim:** Makalede diğer kaynaklara yapılacak göndermeler, ana metin içinde uygun yerlere parantez içinde yazarın soyadı, yayın tarihi ve sayfa no belirtilerek yapılmalıdır. Metin içinde aynı kaynaklara tekrar gönderme yapıldığında da aynı yöntem izlenmeli ve "age.", "agm." gibi kısaltmalar kullanılmamalıdır. Eğer yazarın adı metnin içinde geçiyorsa, yalnızca yayın yılını parantez içinde vermek yeterlidir; örneğin, "... İnalçık'ın (1985) belirttiği gibi...". Eğer yazarın adı metin içinde geçmiyorsa, hem yazarın adı, hem de atıfta bulunulan kaynağın yayın tarihi parantez içinde verilmelidir; örneğin, (İnalçık, 1985). Eğer sayfa numarası vermek gerekiyorsa, yazar adı ve yayın tarihinden sonra iki nokta üstüste konulmalı ve sayfa numaraları yazılmalıdır; örneğin, (İnalçık, 1985: 23-27). Eğer atıfta bulunulan kaynak iki yazar tarafından kaleme alınmışsa, her ikisinin de soyadları kullanılmalıdır; örneğin, (Lash ve Urry, 1987; 125-128). Eğer yazarlar ikiden fazlaysa, ilk yazarın soyadından sonra "vd." ibaresi kullanılmalıdır; örneğin, (İnalçık vd. 1985: 23-27). Eğer gönderme yapılan kaynaklar birden fazlaysa, aynı parantez içinde yazarların soyadları ve yayın tarihleri, aralarında noktalı virgül olacak şekilde sıralanmalıdır; örneğin, (İnalçık, 1985; Mardin, 1989; Poulantzas, 1979). Buradaki sırlama yazarların soyad-



larına göre alfabetik olmalıdır. Metin içinde kaynak göstermek için dipnot kullanılmamalı, dipnotlar sadece ana metin içinde yer alması uygun görülmeyen notlar için kullanılmalıdır. Dipnotlarda yapılacak göndermelerde de yine ana metin içinde kullanılan yöntem izlenmelidir. Ana metinde ve dipnotlarda atıfta bulunulan tüm kaynaklar, yazının sonuna eklenecek "Kaynakça" içerisinde yer almalıdır.

**Kaynakça:** Kaynakçada sadece yazıda atıfta bulunulan eserler yer almalı ve bu eserler, yazarların soyadına göre alfabetik olarak sıralanmalıdır. Bir yazarın birden fazla eserinin kaynakçada yer alması halinde, her seferinde yazarın soyadı ve adının baş harfi tekrarlanacak ve sıralama, yazarın en son yayınlanmış çalışması en üstte gelecek şekilde yapılacaktır. Yazarın aynı yıl içinde yayınlanmış birden fazla çalışması kaynakçada yer alacaksa, yayın tarihinden sonra "a, b, c" gibi ibareler kullanılmalı ve metin içinde de bu şekilde atıfta bulunulmalıdır. Kaynakçada yer alabilecek örnekler aşağıda belirtilmektedir:

**Kitaplar:**

Harvey, D. (1989) *The Condition of Postmodernity*, Blackwell, Oxford.

Harvey, D. (1985a) *The Urbanization of Capital*, Blackwell, Oxford.

Harvey, D. (1985b) *Consciousness and Urban Experience*, Blackwell, Oxford.

**Derleme kitaplar:**

Gregory, D. ve Urry, J. der. (1985) *Social Relations and Spatial Structures*, Macmillan, Londra.

**Dergilerdeki makaleler:**

Johnson, L.C. (1994) "What future for feminist geography", *Gender, Place and Culture*, 1(1): 103-113.

Peet, R. (1985) "The social origins of environmental determinism", *Annals of the Association of American Geographers*, 75(2): 309-333.

**Derleme kitaplar içindeki makaleler:**

Massey, D. (1993) "Politics and space/time" Keith, M. ve Pile, S. (der.) *Place and the Politics of Identity* içinde, Routledge, Londra, 141-161.

Urry, J. (1989) "Sociology and geography" Peet, R. ve Thrift, N. (der.) *New Models in Geography* içinde, Unwin, Londra, 795-317.

**Tezler, yayınlanmamış çalışmalar:**

Şen, M. (1992) *Development of the Big Bourgeoisie in Turkey*, Yayınlanmamış yüksek lisans tezi, ODTÜ Sosyoloji Bölümü, Ankara.

Ayrıca kaynakçada yer alan çalışmalar Türkçe yayınlanmış ise, parantez içinde mutlaka belirtilmelidir.