

5th International Conference "Ohrid- Vodici 2017"

**"RUNAWAY WORLD, LIQUID MODERNITY  
AND RESHAPING OF CULTURAL IDENTITIES,  
HERITAGE, ECONOMY, TOURISM AND  
MEDIA"**

-Conference Proceedings-



5-та Меѓународна конференција „Охрид- Водици 2017“

**„СВЕТОТ ШТО НИ БЕГА, ТЕЧНАТА  
МОДЕРНОСТ И ОСТРЕЊЕТО НА  
КУЛТУРНИТЕ ИДЕНТИТЕТИ, НАСЛЕДСТВО,  
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Editor

**Rubin Zemon**

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# Preface

This a 5th conference proceedings as an output of the international conference devoted to the Cultural Heritage, Economic Development, Tourism and Media, which now became traditional practice to be organize few days before the holly Christian holiday “Vodici” (Baptism) that in a city of Ohrid is a cultural and touristic attraction.

In this conference proceedings are published 57 papers of 68 authors, which are coming from 11 states, on a thematic topic devoted to the World that is running and to the Late or Liquid Modernity

A famous British and sociologist Anthony Giddens says “We are the first generation to live in global society, whose contours we can as yet only dimly see. It is shaking up our existing ways of life, no matter where we happen to be. This is.... emerging in an anarchic, haphazard, fashion... it is not settled or secure, but fraught with anxieties, as well as scarred by deep divisions. Many of us feel in the grip of forces over which we have no control”. We are living in Runaway World.

One aspect of globalization is the emergence of ‘manufactured risks’ which are man-made, having arisen as a result of new technologies developed through advances in scientific knowledge. Many of these new technologies, such as nuclear and biotechnologies bring about risks which are truly global in scope. The Chernobyl nuclear disaster in 1986, for example, resulted in nuclear fallout spreading thousands of miles to several countries, while the burning of fossil fuels in the United States may lead to flooding in Bangladesh.

According to Giddens, we have little experience of how to deal with these new threats as they have only been in existence for the last half a century. He argues that there is a “new riskiness to risk” in that these new technologies could have catastrophic consequences for humanity, yet we do not yet know all of the consequences associated with them. We cannot be certain, for example, of the possible effects that modifying the genetic structure of our basic food stuffs will have, and we do not know exactly how much of global warming is due to human influence.

So what are the consequences of this situation for self -identity? On the one hand, we have identity politics and on the other, we have apolitical apathy. Those who are concerned about the global problems mentioned above and who perceive the government as being ill equipped to deal with these new global risks, have gravitated towards New Social Movements such as the green movement. At the more radical end of these movements, one’s whole lifestyle, one’s whole being and identity is oriented towards addressing global problems, at the local and international level, through protesting globally and acting locally.

For someone following a traditional practice, questions don’t have to be asked about alternatives. Tradition provides a framework for action that can go largely unquestioned... tradition gives stability, and the ability to construct a self-identity against a stable background.

Globalisation brings this to an end as local cultures and traditions are exposed to new cultures and ideas, which often means that traditional ways of acting come to be questioned. As a result of globalisation, societies and cultures go through a process of detraditionalisation, where day to day life becomes less and less informed by 'tradition for the sake of tradition'.

Many contemporary critics, argue that Giddens' view of contemporary societies is too optimistic.

Zygmunt Bauman essentially agrees with the fact that uncertainty in society requires most individuals to constantly engage in 'identity construction', but he also points out that the wealthy and powerful are the ones both creating and benefiting from an unstable, rapidly changing world, and that these people are much more able to defend themselves against the negative consequences of living in a runaway world.

Frank Furedi, who draws on Bauman, argues that the expert systems that have emerged to assist us in the construction of our identities are not neutral institutions. He argues, amongst other things, that far from allowing individuals to be more autonomous actors, they actually encourage individuals to be dependent on expert advice.

Zygmunt Bauman, who introduced the idea of liquid modernity, wrote that its characteristics are about the individual, namely increasing feelings of uncertainty and the privatization of ambivalence. It is a kind of chaotic continuation of modernity, where a person can shift from one social position to another in a fluid manner. Nomadism becomes a general trait of the 'liquid modern' man as he flows through his own life like a tourist, changing places, jobs, spouses, values and sometimes more—such as political or sexual orientation—excluding himself from traditional networks of support, while also freeing himself from the restrictions or requirements those networks impose.

Bauman stressed the new burden of responsibility that fluid modernism placed on the individual—traditional patterns would be replaced by self-chosen ones. Entry into the globalized society was open to anyone with their own stance and the ability to fund it, in a similar way as was the reception of travellers at the old-fashioned caravanserai. The result is a normative mindset with emphasis on shifting rather than on staying—on provisional in lieu of permanent (or 'solid') commitment—which (the new style) can lead a person astray towards a prison of their own existential creation.

In this context of Runway World and Liquide Modernity, reshaping of cultural identity, economic development, tourism and media have unpredictable and many challenges, obstacles, new phenomenon and knowledges that have to be research, study and exchange. With that aim we hope that this International conference will give a small contribution on those achievements.

Thank you for your attention and I wish you a pleasant stay in an ancient city of Ohrid.

Prof. Rubin Zemon  
Ph.D.

Chair of the Conference Program Committee

## **“US” and “THEM” in a Runaway World and Liquid Modernity**

Abstract. - The Globalization accelerated an intensive increasing of trans-global and supra-territorial connection in a last fifty years. From a perspective of social continuity and social changes, a last half-century of intensive globalization represent itself with important reconfiguration of geography, economy, state configuration, identity and knowledge, even that territoriality, older forms of capital, state, nation and modern rationality greatly are still present in contemporary world.

Indeed, in contrast to global economic interdependency and modernization, political, ethnic and religious trends often move in opposite direction. Ethnic separatist movements often divide people, making the promotion of national goals difficult. Religious fundamentalist movements often result from the rapid modernization processes that are perceived as eroding traditional cultural and religious beliefs, sometimes resulting in terrorism.

Issues of cultural diversity recognition and managing, intercultural communication have become more and more prominent in the public life, but until relatively recently, little had been researched and written on these issues, and even now, many states, institution, organizational managers etc., have no strategy or plan how to deal with managing of racial, ethnic, religious, or cultural diversity, with communication problems, even though most living places and workplaces are inhabited and staffed by people of diverse cultures and identities.

The paper proposes that issues of Otherness are a vital and often missing component in understanding the contra-verses of a contemporary time. . In doing so, it argues that the construction of ‘polarised collective identities’ which accentuate perceived (cultural) differences play an integral role in shaping how we identify and respond to emerging threats. Furthermore, it is suggested that the construction and maintenance of these identities not only has a tendency to homogenise populations, but also creates antagonistic and conflict-orientated relationships resistant to resolution.

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The term “otherness” simply means a quality of being not alike; being distinct or different from that which is otherwise experienced or known. Most of the time, otherness is interpreted by referring to two or more different groups’ distinct features or by referring to special qualities of each group that makes them different or unique in relation to another. This experience of being other can be expressed in many ways. Usually age, ethnicity, sex, physical ability, race, sexual orientation, social-economic class, and other demographic factors are the most common factors for an individual or a society to be leveled or identified as being of a certain kind.

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The idea of '*otherness*' is central to sociological analyses of how majority and minority identities are constructed. This is because the representation of different groups within any given society is controlled by groups that have greater political power. In order to understand the notion of The Other, sociologists first seek to put a critical spotlight on the ways in which social identities are constructed. Identities are often thought as being natural or innate – something that we are born with – but sociologists highlight that this taken-for-granted view is not true.

Otherness is in many ways, a slippery and difficult term. A contradiction is apparent whereby the very process of naming the other, whether in specific or generalized terms, is bound by the simultaneous disappearance of the concept. More than just simply a result of a linguistic deferral of 'meaning', this situation is an effect of the fact that the very nature of alterity is impossible without the idea of sameness. Other and self are inherently joined and so when we 'speak' of otherness, we inevitably 'speak' of its other: selfhood. In spite of this, otherness is generally conceived of as that which is not 'self'. We feign that there must be a dividing line somewhere between and not outside the two and as such the relationship between other and self is inevitably problematic and complex. It is this relationship and its cultural representations that we engage with in our research. We seek to pose questions and problems that relate this relationship to otherness with similar questions and problems in the areas of philosophy, literature, cultural theory, theology, linguistics, art, psychology, and the political sciences.

Whether a relationship defined by fear, hostility and struggles for domination, or by independence, representation and hospitality, polarity in the lexis of otherness consistently arises. 'Sameness' and 'difference' belong to a long standing process of social, cultural and political 'othering', that has been pivotal to the development of the arts. As a timeless concept and a traditional point of intersection between theoretical discourses including post-colonialism, deconstruction, Marxism, feminism and many more besides, it now extends to connect such areas to contemporary discussions of socio-politics and the problems faced in our rapidly changing and increasingly globalized, yet localized, world. In this context, important questions must be framed: how can we find a way to co-exist with and relate to the other? How can we negotiate cultural identity? How are we to ethically conceive of the other at all? And, how can the encounter with otherness be accurately represented?

In a past, especially after the industrial revolution and the developing of the colonialism in 18th century, a binary composition of understanding of "us" and the "other" generally was reflected through dichotomies like: cultural vs. naturals, rationalistic vs. irrationality (emotional), western vs. non-western, man vs. woman, civilized vs. primitive and many other cases. Today in a contemporary time of a runaway world and a liquid modernity,

besides the mentioned heritage binary composition on a stage we have new trends and patterns of understanding of “We” and the “Others”.

Of course in a time of globalization, Runaway World and Liquid modernity in the context of theory of the “Otherness” a main question is: who are “we” and who are “the others”? Is a reliable a theory of Samuel Huntington who is saying that the World is divided in 7 or 8 major cultural civilizations or we are living any other paradigm of fragmentation on global identities? Do our identities and culture are changeable, or they are metaphysic and well fragmented? Do we have hybridization of cultures? Do and what kind of different processes of globalization, protectionism, nationalism, transnationalism, localization, isolationism, internationalism we are experienced and how those processes are effecting our paradigm on “we” and “the others”.

A famous Swedish scholar and researcher on identities, especially of ethnic identities and boundaries Frederic Barth had a position that What by the time is transferred is not the cultural arsenal, but the boundary of a particular group: the inner content is changing and boundaries survive. Ethnic boundaries imply inter-ethnic relations: ethnic identity is formed and survive right through to the contacts with other ethnic groups. Differences between ethnic categories are not rely on the absent of movements, contacts and information, but understanding social processes of excluding and including.

In many discourses in contemporary politics is expressed a need, and sometimes a request for recognition. We may say that a need for recognition is one of drivers of nationalistic movements in a politic. From other side, a request for recognition in contemporary politics is appearing on many ways, in a name of minorities and “disadvantaged” groups, as well as in a so-called politic of “multiculturalism”. Usually, a request for recognition has a sign of “urgent case”, because of presumed relation between recognition and identity. This thesis claims that our identity partially is forming with recognition, or with its absent, and very often with false recognition form “others”, which to the individuals or group of people may to applied a real damage and distortion, in cases when people or societies are reflecting limited, humiliated and contemptuously figures. Not recognition and false recognition may to applied damage, to give a form of submission and to close a human been in a fake, distorted and reduced form of existing. (Taylor Ch, 1995: 25)

At the beginning multiculturalism, usually, was perceived as contained element of traditional political framework of public life of state, especially in USA. A complex historical context- presence of indigenous people, importing of slaves from Western Africa, diversity of religious groups, Anglo-Saxony origin of economic and political elite etc.-gave the idea of “**melting pot**”, a common denominator for compression diverse ethnical background and experiences of American continent. A term “melting pot” becomes a synonym

of gradual and quiet assimilation of “small” communities into the dominant or massive culture/ethnic group in a nation-state.

The **salad bowl** concept suggests that the integration of the many different cultures of United States residents combine like a salad, as opposed to the more traditional notion of a cultural melting pot. In Canada this concept is more commonly known as the “cultural mosaic”. In the salad bowl model, various American cultures are juxtaposed — like salad ingredients — but do not merge into a single homogeneous culture. Each culture keeps its own distinct qualities. This idea proposes a society of many individual, “pure” cultures in addition to the mixed culture that is modern American culture, and the term has become more politically correct than *melting pot*, since the latter suggests that ethnic groups may be unable to preserve their cultures due to assimilation. Scholars such as Yale University’s Amy Chua argue for a different version of multiculturalism: the salad bowl. In her book “Day of Empire: How Hyper-powers Rise to Global Dominance and Why They Fall”, she emphasizes the “tolerance” of “hyper-powers” in the course of history, while evaluating that the United States is on the verge of losing that very ideal characteristic in recent years and stresses that she wishes for America to remain as a tolerant nation in the context of globalization and multiculturalism. Scholars like Amy Chua call for a coexistence of different race, ethnic groups, and cultures with their own unique forms, like in a salad bowl, rather than requiring them to assimilate into the one created by the dominating majority. [www.4]

Indeed, problem is not that different nation-states with liberal-democracy social system have different approaches to the issue of managing of ethno-cultural heterogeneity, but in social, political and other scientific theories, where a realm of ethno-cultural relations was neglected, until the middle of 80s years of XX century, when few political philosophers started to deal with issue of managing of cultural and ethnic diversity. One of reasons for such late interest of scholars and politicians in ethno-cultural diversity we may find on their occupation with so-called myth of “*ethno-cultural neutrality*”! (Kymlicka W., 1999:3)

Some theorists argue that this is precisely what distinguishes liberal ‘civic nations’ from illiberal ‘ethnic nations’. Ethnic nations take the reproduction of a particular ethno-national culture and identity as one of their most important goals. Civic nations, by contrast, are ‘neutral’ with respect to the ethno-cultural identities of their citizens, and define national membership purely in terms of adherence to certain principles of democracy and justice. For minorities to seek special rights, on this view, is a radical departure from the traditional operation of the liberal state. Therefore, the burden of proof lies on anyone who would wish to endorse such minority rights. (Kymlicka W., 1999: 8). This is the burden of proof which liberal culturists try to meet with their account of the role of cultural membership in securing freedom and

self-respect. They try to show that minority rights supplement, rather than diminish, individual freedom and equality, and help to meet needs which would otherwise go unmet in a state that clung rigidly to ethno-cultural neutrality.

One of the biggest global stereotypes of the modern time is that one related to the orient people as well as the dichotomy western vs. orient, a phenomenon identified by Edward Said. He said that “Orientalism” is a way of seeing that imagines, emphasizes, exaggerates and distorts differences of Arab peoples and cultures as compared to that of Europe and the U.S. It often involves seeing Arab culture as exotic, backward, uncivilized, and at times dangerous. Edward W. Said, in his groundbreaking book, *Orientalism*, defined it as the acceptance in the West of “the basic distinction between East and West as the starting point for elaborate theories, epics, novels, social descriptions, and political accounts concerning the Orient, its people, customs, ‘mind,’ destiny and so on.” According to Said, Orientalism dates from the period of European Enlightenment and colonization of the Arab World. Orientalism provided a rationalization for European colonialism based on a self-serving history in which “the West” constructed “the East” as extremely different and inferior, and therefore in need of Western intervention or “rescue”. Examples of early Orientalism can be seen in European paintings and photographs and also in images from the World’s Fair in the U.S. in the 19th and early 20th centuries. The paintings, created by European artists of the 19th and early 20th centuries, depict the Arab World as an exotic and mysterious place of sand, harems and belly dancers, reflecting a long history of Orientalist fantasies which have continued to permeate our contemporary popular culture. France colonized Algeria from 1830 to 1962. From roughly 1900 to 1930, French entrepreneurs produced postcards of Algerian women that were circulated in France. While Algerian women are portrayed in these photographs as if the camera is capturing a real moment in their everyday lives, the women are actually set up in the photographer’s studio. As demonstrated in Malek Alloula’s book, *The Colonial Harem*, these photographs were circulated as evidence of the exotic, backwards and strange customs of Algerians, when, in fact, they reveal more about the French colonial perspective than about Algerian life in the early 1900s. This is an example of how Arab women have been exoticized and eroticized for the pleasure of the European male voyeur, as these photographs make visible French colonial fantasies of penetrating the harem and gaining access to Arab women’s private spaces. The World’s Fairs in Chicago (1893) and St. Louis (1904) helped to reinforce Orientalist imagery in the United States. The crossover from European to U.S. Orientalism can be seen in the images from James Buel’s photographic book that catalogued the 1893 World’s Fair in Chicago. This publication includes photographs of recreated Arab streets, accompanied by captions that capture the Orientalist thinking of the time. For example, the caption



that accompanies the image “Egyptian Girl in Street of Cairo” refers to the “peculiar manners of the Egyptians,” and her “unsightly disguise.” In addition to being written about as an object on display, her characteristics are described as belonging to a backwards culture.

In the context of the perceptions of the Western people to the “others” we may mention also the phenomenon called “Balkanization”. In 1997 a Bulgarian historian and philosopher Maria Todorova, professor at the University of Illinois in USA, published her study “Imaging the Balkans” which causes so many debates among academic, political, journalist and other circles. Indeed, her study deals with the region’s inconsistent (but usually negative) image inside Western culture, as well as with the paradoxes of cultural reference and its assumptions. In it, she develops a theory of *Balkanism* or *Nesting Balkanisms*, similar to Edward Said’s “Orientalism” and Milica Bakić-Hayden’s “Nesting Orientalism”. In one occasion Maria Todorova has said of the book that “*The central idea of “Imagining the Balkans” is that there is a discourse, which I term Balkanism, that creates a stereotype of the Balkans, and politics is significantly and organically intertwined with this discourse. When confronted with this idea, people may feel somewhat uneasy, especially on the political scene...*” [www.1]. One of prejudices and stereotypes related with Balkans and Balkanisms, is the relativism of innocence of Western Europe and switching the responsibility to the Ottoman Empire ( heritage) and Turkey as “duty culprits” for all accidents and mistakes (Todorova M. 1997: 276) that were happened in Balkans in 20<sup>th</sup> century.

Indeed the most important term that derived from the word “Balkan” is “balkanization”. This term that very often is using for description of a process of national fragmentation of former geographical and political units into new problematic national states, is not created in “the longest century of Empire”<sup>2</sup> when Balkan nations step-by-step were separating from the Ottoman Empire. The term “balkanization” was coined, by the end of World War One, when just one Balkan nation, Albania, was added on already existed map of Balkan nations that were created in 19<sup>th</sup> century (Todorova M., 1997:46). Different scholars and politicians used a term “Balkanization” after the World War One as a process of fragmentation into small states with disrupted political relations, as is a case with the Balkans during the Balkan wars. But a deeper analyze of the “balkanization” was happen in 1921, by Paul Scoot Mowrer, the European correspondent of *Chicago Daily News*. Analyzing the political situation in Austria, Hungary, Bulgaria, Czechoslovakia, Poland, Romania, Yugoslavia and Greece, he concluded that this region “now is Balkanized”.

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2 “The longest century of the Empire” is book of Turkish historian İlber Ortaylı, devoted to “Tanzimat”, term that indicate the period of reforms implemented in Ottoman Empire in all spheres of social-political life, which started with proclamation of The Hatt-i Sharif (Hatt-i Şerif) of the Gülhane in 1839. With this Hatt-I Sharif legally were equalized all people of the Empire. Tanzimat reforms were implemented several decades after they were proclaimed (1839–1876).

His justification of term “balkanization” is that “*in region of hopeless mixed races, creation of connections of small states with more or less backward population, economically and financially weak, envious, with conspirator behaviors, scared, constant victims of manipulations by the great powers, as well as of violent outburst of their own passions.*” The element of foreign involvements in internal affairs of small states is so aggressive that motivated Michael Foucher in 1994 to define “*the balkanization in a literal sense of a word as constantly involvement of foreign powers (Russia, Austro-Hungary, Germany, France and Great Britain) directed on protection or establishment of their spheres of interests*” (Todorova M., 1997: 49).

Notions ascribed to “the Balkan” reveal the process of making the image of Europe by defining the “Other” as Oriental, unpredictable, dangerous, chaotic, dirty, lazy, primitive, cruel, selfish, uncooperative etc. (Mursic R. & Jezernik B., 2007: 7). On other hand historical evidence attests the presence of tolerance, cooperation, hard work, ancient culture, civilizations, urbanization, classical philosophy, pre-industrial economic efficiency etc. For centuries Balkan Peninsula was almost the only part of Europe with a tradition of tolerance toward people of different religions, ethnic origins and cultures. The Balkan peoples lived in a multicultural milieu long before it became fashionable in the West. In 1492 when Sephardi Jews were exiled from Iberian Peninsula by the Catholic Church, Balkan Peninsula which in that time was under the Ottoman Empire was the most tolerate place where Jews found the new land for living.

### **Instead of Conclusions**

Even that the Globalization accelerated an intensive increasing of trans-global and supra-territorial connections, matrixes of prejudices and stereotypes for “the Others” from the past centuries are remains with a same or new forms.

Development of different ethnic, national, gender, transnational, political and global processes cause appearing of new figures and stereotypes for the “Others” on local, national, regional, international and global level.

Education as one of the major agents for constructing and/or deconstructing “otherness” in diversified societies and has a significant position in the social, historical, cultural, developments, and the past experiences, has to be a main pillar for overcoming of prejudices but and Hate speech and Hate crime in contemporary time. Education (formal or non-formal) have to be in different forms by using the contemporary technological achievements, media and new media.

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## Religion and politics in the modern world - main trends

**Abstract.** - The report analyzes some key trends in the religiousness of the population in the contemporary world - in the former “socialist” countries, in the developed European countries, in countries, where there is intensive development of the Islamic fundamentalism. There is a renaissance of the religiosity in the former “socialist” countries, development of Islamic and Christian fundamentalism, increase of the influence of Buddhism, of some sects, etc. Object of analysis are the changes in the relationship between religion and the ruling elites, the different mechanisms for usage of the management resource of religions.

**Key words:** religiousness, tendencies, management

There is some renaissance of religious beliefs. The renaissance is due to the emergence of new reasons or updating of old drivers of religiosity. Most of the reasons that lead to a strengthening of religious beliefs have temporary effect, but some of them will have a lasting impact. Some of those who undermine religiosity have a permanent and lasting impact.

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The modernization remains undermining religiosity factor. The development of industrial production, of science, the raising of the educational level of the population in a natural and logical way over time keeps away people from the church and religion<sup>2</sup>. The states, like a fundamental subject of social policy in modern countries, recapture their main social functions.

The level of well-being is a key factor for religiosity of people. The higher level of socio-economic prosperity is a factor in reducing religiosity and on the contrary the lower or reducing level of prosperity increase the need from faith in alien forces and the hope that they will bring or restore justice in this regard. In Bulgaria “people with middle and high income less than 50 percent say they are religious and those with low, medium low and middle-income the rate of trust in the Lord is 70%”<sup>3</sup>.

The upturn in the religious belief is growing in the former “socialist” countries where there is a huge drop in the welfare of large masses of people. It’s growing in Western countries again among classes that have degradation in the socio-economic situation under the influence of the trend of increasing social stratification and injustice inherent in globalization.

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2 Българите без образование или само с основно са най-религиозни, 80% от тях са вярващи – Вж: 52 % от българите вярват в бог, в. „24 часа“, 9 юни 2015

3 52 % от българите вярват в бог, в. „24 часа“, 9 юни 2015

The religiosity is growing among groups, who feel themselves more discriminated against than they were. It's growing among various strata in countries that run late modernization, but they do not get it expected changes in social status. Many authors analyze the causes that feed Islamic fundamentalism. And generally they find them in there difficult and overdue modernization. The Islamist movements fueled themselves by the presence of a demographic boom in their communities too. When modernization has led to extinction of this boom, to reduce of the birth rate, to decrease of the unnecessary in this line people and their economy develop and increase the supply of jobs, so they can find their place under the sun, it will take the power of religion.

Factor returning some people to religion is the emigration. This is also more or less temporary factor, but sometimes for certain groups of people, is quite long-lasting. Immigrants come in new, too often rather hostile environment and need protection mechanisms. One of them is religion and respective churches, and other institutions associated with them. They create at least psychological and linguistic comfort and sometimes social. As far as in a globalizing world there are active migration processes on this line will boost the religiosity of various immigrant stratum of people. The duration and extent of their religiosity will depend on the success of their integration into the countries where they are going.

Such is the example of devotion to Chinese Evangelical Church of immigrant-Chinese in Sofia. "A lot of Chinese immigrants in Bulgaria come from rural areas, so that along with migration from one country to another, they carry out migration from village to town too. That is in Christianity in the conservative form they find a safe harbor after the great change due to immigration. Moreover, between the Protestant ethic and moral values of Confucianism, could be found interfaces, including the importance of family, the hard work, the thrift and the modesty, the traditionalism"<sup>4</sup>. Staff Sunday Chinese church visit unbelieving people too. If one of the family members to join the church, the others follow it, even if only as observers. The Church does not offer them tangible benefits, especially socio-psychological, networking opportunities, conditions for communication.

Factor that will stimulate lasting religious and will prevent anti-religious influence of other factors such as science and education is the growing of the global problems of the humanity, of the problems in his dealings with the natural environment. These problems become another factor for trust in gods. Fear of nature is expressed, albeit in a special way, in the growth of religious sentiment too.

Once, when people have been illiterate, could not with the tools of science to explain many natural phenomena, when they have been treated with

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4 Манолева, Елисавета, Ролята на китайската евангелска църква за адаптацията на общността в България. - в: *Религия и политика, Благоевград, 2005*, стр. 145-146

phlebotomy, it was logical to fear from nature and to spiritualize nature in the face of God. Today, when we know that the prayers for rain do not play any role, we're not less afraid. The science and the reality offer enough evidence that we are sinners against nature and that it would take revenge on us. And some people again are thrown into the clutches of religion as an attempt to "curry favor" of nature, which is stronger than us and which we fear. The fear of the end of the world due to human activity acquires a religious form of fear from the wrath of God. Confession of the sins to priests and requests before God are actually requests to nature – to have mercy on us sinners<sup>5</sup>.

The crisis, the transitional periods lead to increasing of the demand for use of the religion as an identification factor. In some of the former "socialist" countries it's observed the effect of this factor - in the need to create a national identity of peoples, freed from custody of the federal states - the Soviet Union and Yugoslavia. Part of that identity is ensured by returning to the dominant religion in the country - for example, in the Central Asian former Soviet republics - Kazakhstan, Uzbekistan, etc. Religion tries to solve not only the existential questions of personality, but also issues related to the self-consciousness of nations - with their national identity<sup>6</sup>.

The search for identity through Islam in many Muslim countries, and from many Muslims in Western countries, is one of the important factors for the development of Islam. It is a means of defense against age-old pressures of the Christian world, a means of raising the self-esteem of those nations. According to Huntington the revival of non-Western religions is the most powerful manifestation of anti-Western attitudes of non-Western societies. This is not a rejection of the modernization but the rejection of the West, declaration of cultural independence from the West<sup>7</sup>.

The power of the new religious movements, of the fundamentalism is an alternative to the weakness of the leftist movements. The collapse of the "socialist" camp and the delegitimation of the communist ideology contributed to a reorientation of some of the opposition sentiments to religion - in Christian and in Muslim countries. The ruling elites enjoy this reorientation. They tolerate it as opposed to there critical and repressive behavior towards the leftist attitudes and practices.

The globalization and the new technologies create additional opportunities for transmission of religious beliefs, for intensification of the fight for religious "electorate", for more direct confrontation between different

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5 Пачкова, П., Безсилието на съвременния човек. – в: Екология и хуманизъм. Хуманитарни измерения и аспекти на екологическите проблеми, С., Авангард Прима, С., 2013

6 Серафимова, Мария, Нови измерения на религиозността в България. - в: *Религия и политика, Благоевград, 2005, стр. 215*

7 Хънтингтън, С., Сблъсъкът на цивилизацияте и преобразуването на световния ред, 2006

religions, churches and sects. The leverage changes, the role of digital technology facilitates access to a new “electorate”, there are no longer necessity from the previous type of Crusades.

The new technologies and the opening of borders facilitate the new missionary strategies and tactics of the various churches. The Catholic Church has eminently new technologies and uses them fully in its attempts to expand its influence in the world. Buddhism also easier break it way in Europe and worldwide. The various forums organized in Bulgaria and around the world use new technologies to enlighten the Buddhists by the Buddhist speakers. The open borders facilitate attending these gatherings from the people of many different countries.

The opening of borders, free movement of persons will naturally lead to greater conflicts between different religious denominations. It will reduce the role of what we call traditional or dominant religion. This type of religion will be attacked by new religious entities and will undermine the basis of their domination. It will happen despite the efforts by the countries to describe this dominant position in constitutions, laws and other rules. These conflicts will complicate the lives of the ruling elites due to the complexity of their regulation, but on the other hand, will give them new resources to manage the masses, for their diversion from the more important their problems and the real culprits for them. By escalating religious conflict ruling elites, transnational corporations and Golden billion will attempt to take advantage.

On the one hand, new technologies can assist the influence of fundamentalist leaders – videos, cartridges enable enhancement of their influence - of speech and gesture. It's happen especially when it comes to influencing the less educated people from charismatic leaders.

But on the other hand, fundamentalist movements can also suffer from new technologies. “The development of satellite television and increasing internet access ends information monopolies, which are very important to fundamentalists and other authoritarian movements”<sup>8</sup>.

Political pluralism, democratic mechanisms, the idea of popular sovereignty, the practice of free elections, etc. predetermine the increasing difficulty for the people to believe in the theory of Heads of State chosen by God because they are witnesses of the mechanism of selection of such persons and their participation in this process. Religious vision of society is based on the idea that the power of the political elite is given by God, democracy is based on the view of the people as sovereign.

Still more difficult it becomes for more and more women to believe the thesis of inequalities of women and that their main mission is to bear children and take care of the household. More difficult it becomes to be guided in their daily behavior of such a maxim. More women are tempted to taste the forbidden fruit of “men works”, including in Muslim countries. More

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8 Рутвен, Мализ, Фундаментализмът, Изд. Захарий Стоянов, С., 2006 г., стр. 259

and more men are convinced of the professionalism and effectiveness of women.

Globalization, the existence of transitional and crisis periods also encourages a return to religion, but the rise of protest potential of the population. The danger of uncontrolled activity of masses and its claims to the government increases. The ruling classes and their elites are interested to mitigate to mitigate the negative effects of these processes, to slow the growth rate of the protest potential of citizens, to reduce inconvenient for them civil solidarity. The elite is interested to use in maximum the potential of religion and the church to manipulate public consciousness, to reorient the discontent and demands of the masses and their expectations from the elite and ruling class to the God and his deputies on the ground. So the behavior of the ruling classes is an additional factor to stimulate religiosity in the unfavorable historical periods. But in modern secular societies ruling elites are able to use not only religion, but many other, not less powerful tools to control the masses - the media, popular culture, political ideologies. They use such means to achieve objectives previously been achieved in a much greater extent mainly using religion - the formation of specific values, stimulation of one or another behavior. So their efforts to stimulate religious are parallel with their efforts to spread mass culture for example.

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This relative revival of religiosity is associated with certain regions and certain classes of people. But the main trend, covering more regions and people is to drop interest in religion. But it is associated with complicated movements back and forth. Yet the trend towards ever greater independence between government and religion exists. This process is developing in the Islamic countries too.

There is a constant tendency to increase the number of unbelieving people. Even highly religious countries such as Italy, Spain /home of the Inquisition/, Greece are experiencing rapid decline of the religiousness. In Spain the "extended - and tragic - resistance of the Catholic Church against the modern forms of economic and political life had profoundly negative consequences for the religious life; Spanish church only now is beginning to shake off its ties with the past and adapts to modern democratic regime ... What has taken a century in most parts of Europe, in Spain's happened in a generation. The statistics tell the same story: the decline in religious activity between studies of European values of 1981 and 1990 in Spain was greater than anywhere else, and that has its echo in the reduced number of interveners in the priesthood"<sup>9</sup>. In Austria, there is growing distrust of the Catholic Church - increases the number of Austrians who said that they leave it. "This

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<sup>9</sup> Дейви, Грейс, Европа: изключението, което доказва правилото. - Бъргър, П. (Съст.), Десекуларизацията на света, 2004, стр. 114



once again confirms the trend towards the transformation of Christianity in Europe in a symbol of a certain cultural code whose markers are Christmas trees, crucifixes, religious occasions, holidays and some countries (UK and Belgium) tend gradually to "refuse voluntarily them"<sup>10</sup>.

According to Huntington<sup>11</sup> in the late 20th century, the biggest change is the increase in the number of people who consider themselves believers. They increased by 0.2 percent in 1900 to about 20 percent at the end of the century.

According to the study of "Gallup International" conducted in 65 countries, 63% of respondents worldwide said they believe in God<sup>12</sup>. In some countries, the percentage of non-believers is higher - for example, 30 percent of Czechs are declared non-believers, even in Spain a quarter of the population is in favor of unbelievers. 36% of Bulgarians say they are not religious, and 52% say they are. But others wonder whether they are believers or not. Given conformist point in the respondents' answers probably rates the unbelieving people are much higher. At least religious country is China. There not believers are around 60%<sup>13</sup>.

According to Gallup's survey in 32 European countries only 21% of Europeans say that religion plays a major role in their lives. Americans this percentage is 59<sup>14</sup>.

According to Daniel Pipes "Europe is "post-Christian society", in which the relationship between its traditions and historical values weakened. In the last two generations the number of Christian believers who follow the precepts of the religion has dropped dramatically - to the point that some observers define Europe as a "new dark continent"<sup>15</sup>.

No less important is the trend towards a reduction in the quality of religiosity, level of knowledge of the religion and the degree of authenticity of faith is quite different. Today is a much larger percentage of people who declare themselves to be believers, but do not really know the basic religious dogmas and symbols, do not practice basic religious rituals, do not comply with basic religious messages. I.e. it comes to the surface, largely conformist religiosity. Increasingly it's about religiosity as a tool for cultural and historical identification with a particular country, region, history, and not the

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10 Чукова, Р., Ролята на ислямския ренесанс в националната и държавно-политическата легитимация на бившите съветски републики от Централна Азия.- в: Религия и политика, Благоевград, 2005, стр. 85-86

11 Хънтингтън, С., Сблъсъкът на цивилизациите, Обсидиан, С., 1999

12 52 % от българитевярват в бог, в. „24 часа“, 9 юни 2015

13 52 % от българитевярват в бог, в. „24 часа“, 9 юни 2015

14 Тодорова, Б. (2006). Религията днес и европейските страхове. – Понеделник, 9-10, стр. 67

15 Евстатиєв, Симеон, Религия и политика в арабския свят: ислямът в обществото, Изд. „Изток-Запад“, С., 2011, стр. 35

regulator of personal conduct. And this applies more and more Muslims.

Thus, according to studies of French sociologists, only 5% of Muslims in France regularly visit mosques, between 12% and 30% did not enter them, about 1/3 pray at least once daily, 68 % support secular model ... Such are the indicators and European Christians. The trend towards weight loss, or at least to change the power of religiosity in Islam raises an interesting phenomenon in European political thought - conceptual "modernization" of Islam, trying to combine European public stand with Muslim norms<sup>16</sup>.

In a study of religious behavior of Muslims in Bulgaria 28.5% are classified as deeply religious, 41% do not attend mosque and nearly 60 percent never pray<sup>17</sup>.

"The former" Christian "countries cease to be such on the basis of population, and are called "Christian" only in heritage and past. For example, the provision of such definitions as "Orthodox" Russia, "Catholic" Italy, "Lutheran" Denmark, and so today has nothing to do with reality, since neither Russia has "Orthodox", nor Italy "Catholic" or Denmark "Lutheran": all the surveys on the number of real Christianity professed believers in the daily and Sunday worship service of the church speak of a very low percentage of actual Christians. Yes, there are Orthodox in Russia, Catholics there are in Italy, and so on, but these countries are no longer "Christian" in the sense that is incorporated in this concept until only three or four decades"<sup>18</sup>.

Renaissance is at another quantifiable and meaningful level. The degree of religiosity of the population of the time before capitalism can not repeat. The trend to reduce the percentage of truly religious people in different countries acts - slower or faster. The gulf between the claims of people that are religious and their real religiosity is increasing. In this sense must distinguish the amount of religious people and the quality of their religiosity.

Modern societies continue to erode traditional forms of religious life, individualism banished community based on religious faith and the development of rationality indicates the invalidity of the main religious dogmas. The development of science and technology, of education continues to undercut the foundations of religion. It is hardly a coincidence that in countries - first on the path of modernization, the degree of the secularism of population is higher - France, Belgium, Holland, England. Their scientists have a greater contribution to the justification of the secularization of society.

Furthermore different religions more and more accepted ideas and

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16 Цуркан, Ана, Битката между радикалния и «европейския» ислям.- Геополитика, 2014, бр. 6, стр. 111-112

17 Без забравки в училище искат 80% от мюсюлманите.- в. „24 часа“, 10 декември 2011

18 Взаимоотношенията между светска власт и църква: минало и настояще (източноправославна християнска гледна точка), Брой 28: Християнското свидетелство и сблъсъкът на идеологии. Избрани доклади от конференцията Бог и Цезар 2011, Електронно издание Свобода за всеки, <http://svobodazavseki.com/broj-28/280-28-article-5.html>

principles that are characteristic of modern secular times and mores. But adaptation is only partial insofar as it is possible for one religious system to adapt to the modern world.

In India, Hinduism slowly transform into line with the new social processes and trends<sup>19</sup>. So on his behalf evolve Sikhism - a more tolerant attitude towards the emancipation of women and other features of secular societies. In Europe, the Catholic religion in recent years made a number of concessions on abortion and attitude toward homosexuality, to the particularities of religious rituals. In modern Muslim countries there is a trend to reduce the role of religion, to increase the differentiation of religion from political power. The process is very controversial, complex, is full with conflicts, steps forward and steps back. In different countries degrees and forms vary. In Turkey began with the revolution of Kemal Ataturk. In Asian Muslim countries this process more actively develops from the late 20th and early 21st century.

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We can hardly talk about a real revival of religions. Their successes are partial and temporary, but ultimately never return to their widespread influence of the past. In the modern world attitude to religion, religiosity has more splits, deprived of unity. Like going back in time various aspects of religiosity were much greater in uniform and consistent whole. Today this whole looks like a bundle of increasing in intensity and complexity contradictions.

There is an increasing distance, contradictions, mismatch between the elements of religiosity - religious knowledge, faith in religious dogma and use them as a guide for daily activities.

More and more people declaring for religious do not know enough about religious norms, rituals, principles. Part of them has knowledge but find it hard to believe in more and more religious dogma. More believers did not really believe in religious explanations of natural and social reality, social relationships, political power, gender relations, etc. Along this line continues the decline of religious influence because enters the enormous contradiction with the suggestions of modern education and social practice. As if the most massive and lasting faith to religious explanations for the afterlife and the future of man after death. This aspect of religious ideologies lot more people are willing to continue to trust, seeking security for the future, extension of there earthly time. This phenomenon exists even among those who do not share the religious explanations of natural and social phenomena.

Increasingly becomes the gap between knowledge and faith. on the one hand and the pursuit of religious postulates in actual human behavior - on the other.

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19 Айкелман, Дейл, Джеймс Пискатори, Мюсюлманската политика, ПРАКСИС, В. Търново, 2002

On the other hand, it's about respect to the capabilities of different religions to be subject to social activities. The more a religious system offers social services to people in need of such, the more it maintains the interest to itself. But the most active in this respect religions and churches are rivals to social activities of the modern state.

It is hardly to talk about the approaching death of religions. On the contrary, the presence of thorny or unsolvable problems in human existence will nurture the desire of people to rely not on reason but of faith. Fear of death will probably continue to be a breeding ground for belief in a future afterlife, continuation for earthly journey of man.

Besides the search for a solution to this existential problem that is specific to the individual, it remains a very substantial and lasting reason for the future life of religions. And this is the interest of the ruling classes in society from this life of religions, from targeting human suffering, grievances and expectations not to them, but to other convenient unattainable entity. It must be clear that the presentation of religious faith only as an autonomous decision of the individual is just one of the modern manipulation. Crucial for the formation of this "voluntary choice" is growing and constant propaganda of the government.

## THE ROLE OF WOMEN IN RURAL LIFESTYLE DEVELOPMENT

**Abstract.** - In 2016 MIRAS Social Organization in Support of Studying of Cultural Heritage was carried out the project of “Role of Women in Rural Lifestyle Development” in Gagali, Bijoy and Gashad villages of Agsu region. The project was funded by The Council of State Support to Non-Governmental Organizations under the President of the Republic of Azerbaijan. Project manager was Dr. Fariz Khalilli, expert Prof.Dr. Kubra Aliyeva and trainer Aida Malikova. The members of MIRAS Organization was participated in the project as volunteers.

Project purpose was improvement of social welfare of grown-ups, lonely and poor people, particularly women living in Azerbaijan and provision of their productive leisure. The project was directed to study of knowledge and practice of women with different ages and social status on local craftsmanship in Gagali, Bijoy and Gashad Villages of Agsu region; teaching specification of local rugs and carpets weaving as well as cheshnis belonging to Shirvan carpet school, the development of ownership and tourism potential in the region.

**Key words:** women, rural lifestyle, carpet, Agsu, tourism

**Introduction.** The events on the restoration, protection and promotion of tangible and intangible cultural heritage of ours and considerable support to NGOs by the government have increased in our country for last years. However, despite all these efforts, carpet weaving and tissue art, considered our history, national and cultural heritage are mostly forgotten among the youth and growing generations, especially, those who created them. The reason for that is insufficient knowledge of the local population, forgotten local varieties, the lack of promotion and awareness in this direction, and in particular, no existence of it. The fact of girls' unawareness of nicety of this art and the local people's non- engagement in this work can be considered a serious problem. It consequently can cause the art to be forgotten.

The purpose of the project “Role of Women in Rural Lifestyle Development” is improvement of social welfare of grown-ups, lonely and poor people, particularly women living in Azerbaijan and provision of their productive leisure. The way passed by women in the rural lifestyle development in Gagali, Bijoy and Gashad Villages of Agsu region with different ages and social status; implementation of the research of traditional economic areas, especially, local craftsmanship, generalization of the outcomes, preparation of proposals and recommendations, promotion of practice work, bringing

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novelties to the villages and other issues which were paid attention, were the project's main subject.

The development of non-oil sector having importance in economy of our country and creation of new work places in the regions and turning of forgotten art types lately to widespread cultural production fields among economy fields in the world are especially significant.

The key responsibility for protecting our material, historical and cultural heritage lays also on the NGOs. To this end, we need to establish business associations with specialized experts involved in the study of our cultural heritage and history, as well as hold trainings, seminars, etc. Economic associations should be established.

All of these ultimately lead to the increase of employment in the regions, the creation of new economic entities, the revival of the types of folk applied art, and also the flow of tourists to the regions. It is possible to improve the social status of women in the socially vulnerable, lonely and underprivileged families and to organize their leisure time effectively.

Thus, the project of "Role of Women in Rural Lifestyle Development" funded by the Council of State Support to Non-Governmental Organizations under the President of the Republic of Azerbaijan was carried out by MIRAS Social Organization in Support of Studying of Cultural Heritage on 10<sup>th</sup> May-10<sup>th</sup> November, 2016.

**Survey and research.** The knowledge and experience of women with different age categories and social status, on domestic craftsmanship in Gagali, Bijo and Gashad villages of Aghsu region were monitored during the research phase of the project "Role of Women in Rural Lifestyle Development". The peculiarity of the varieties inherent both local palaz and carpet weaving, as well as Shirvan carpet school was studied, and the prospects of entrepreneurship and tourism potential development were studied.

The project started in Gagali village, built on the remains of ancient Nargizava Monument of Aghsu region by Akhtachi tribes. The researchers visited the villagers' houses and addressed questions to them. 35 women took part in a survey conducted in Gagali Village. There were taken notes and photos of the palaz ware, preserved in the houses. The respondents answered the questions specifically addressed to them. They said carpet weaving, especially, palaz weaving, was earlier widespread in the village. However, they noted the decline of this art sphere and that the tradition has gradually been forgotten over the past 20 years. The women have found as main problem lack of water, mosques and hospitals in the village, adding that women's engagement in carpet-making, cotton-breeding, viticulture and livestock can be useful for social welfare and well-being of their family. They linked tourists' interest in the village to the Tarakama Charshanba Folklore Festival, initiated and organized by MIRAS Social Organization for several

last years. The village's executive representative, Hasrat Guliyev informed that, interest was grown in cotton-growing in Gagali and cotton grew in the area up to 100 hectares and emphasized that, women are inclined to work in cotton fields as a traditional sphere. Garlic-growing is one of the traditional areas in the village. Dry-farmed garlic is developed in all yard areas and Gagali garlic finds its vendors in the market.

The project continued in Bijo Village settled by pechoy-pecheneg tribes and built on the ruins of the ancient Nargizava monument of Agsu region. The researchers first met rural women at the Bijo village secondary school. School principal Yashar Garayev, PhD in history Fariz Khalilli and Prof.Dr. Kubra Aliyeva talked about the project and its importance. 34 women participated in the surveys. The women were particularly concerned about water problem, the unemployment and the school's hard situation in the village. Bijo women said they are specialized in pile carpets, they have been wove carpets, which they call lily, dwarf, lilac, butane, taygol, pearl, star and khan. Numerous carpet samples were documented and photographed at the famous carpet-makers' houses. Bijo carpet-makers also recalled their meetings with famous Azerbaijani carpet-maker, Latif Karimov. The researchers had an effective talk with Sudaba Mikayilova, who lately wove several carpets at Bijo Village Art House. Project manager, Fariz Khalilli stressed that; the Bijo Wedding Wrestling Folklore Festival would help involving tourists to the village. The research group members met with the family of our April martyr in Karabakh, Toghrul Farajzade during the research in Bijo village. The martyr family expressed their wish on opening and popularization of Bijo Hero Park for immortalization of their son name.

The project research continued in Gashad Village, known as Ashug Bilal's motherland. Women's survey was conducted at Gashad Village full secondary school and the houses of some local residents. School principal, Bahruz Nuriyev expressed his wish on the development of Gashad carpet-weaving among adolescents on study group level. In total, 26 women participated in the surveys. Carpet-maker Rahila Muradova said that, she did not have a carpet, and all middle-aged women could weave the carpet in Gashad, whereas this art has been gradually forgotten since the lack of market. New generation could no longer weave a carpet. A large number of carpet-weaving samples have been documented and photographed at the famous carpet-maker women's houses in Gashad. In addition to traditional farming, the goat farm has expanded in Gashad. Entrepreneur, Ingilab Karimov noted during the meeting with him that, though goat farms created recently, there is a great demand for dairy products and women's involvement in milk production. Prof.Dr. Kubra Aliyeva under scored the possibility of use of the goat's wool to develop the felt art in the village of Gashad. She also dealt with the development prospects of natural dyeing in Gashad. The women related the move of people mainly to water problems in

rural areas. Shahbaba Ganbarov, the chairman of the municipality, said that water lines will be laid in the village from nearby springs in 2017.

**Trainings.** Trainings were held in Gagali, Bijo and Gashad villages of Agsu region within the framework of the project “Role of Women in Rural Lifestyle Development” on 29 August-3 September, 2016. The trainers were PhD of history Fariz Khalilli, Prof.Dr. Kubra Aliyeva, ecologist, Gulshan Huseynova and tourism expert, Aida Malikova.

The trainings were held in Doctor Fazil Jalilov Cultural Center, Bijo village full secondary school and Gashad village full secondary school. Municipal members, teachers, housewives, especially women with carpet and palaz weaving skill attended the training.

In accordance with the training program, the manager of the project, PhD in history, Fariz Khalilli informed about the project’s progress. He said that there was held a survey among 100 women in all three villages during the project research phase and noted were made and photos were taken of the carpet and palaz wares kept in the houses. The respondents answered questions specifically addressed to them.

Professor Kubra Aliyeva noted the role of rural women in the revival and the development of folk art and urged them to start work on tissue and embroidery. She added that, the works shown in the exhibitions and fairs will boost mass production in the future. Ecologist-expert Gulshan Huseynova made a presentation on the management and marketing of cultural products and noted making garments with use of carpetwares, various original package products and carpet elements, and that the art spheres would bring income to the villagers.

Tourism expert, Aida Malikova spoke about rural women’s contribution to rural tourism and noted that the products woven and sewn by them are important from the aspect of showing rich art of Azerbaijani people to tourists. Young lawyer Khayal Asadzadeh spoke about women’s rights and their role in rural life, drawing attention to girls’ study, early marriages, active participation of women in government and public affairs. Elmira Abasova spoke about the impact of handicraft work on the formation of moral-aesthetic culture in her report. An exhibition of works by build-up master, Sabira Garayeva was demonstrated in Gagali village. Presenting her handicrafts, Sabira Garayeva informed rural women on their technique.

Professor Kubra Aliyeva has shown some natural dyeing techniques in Bijo and Gashad villages. Woolen and cotton yarns were painted with pomegranate and onion peel and madder root for the example.

Fariz Khalilli noted the implementation of new, self-employment program in Azerbaijan and trainings covering the entire country, to this end. He called on the villagers to be active, to take advantage of employment programs and to establish family business. He added that, they plan to hold a Carpet and Rug Wares Fair in Agsu on October 23 and called all artists to actively



participate there. It should be noted that, some of the participants of the project might take part both in the Agsu Carpet and Rug Wares Fair and the self-employment program. He even gave a palaz weaving loom, dye pots and ropes to one of the participants, Antiga Hasanova on the account of the state.

**Offers and recommendations.** The book with suggestions and recommendations was prepared and published at the end of the project. Basically, the following proposals have been made:

- Organization of courses consisted of theoretical and practical exercises on carpet weaving, technology and ornamentation, involving local carpet masters for the restoration of carpet weaving;

- Organization of computer courses in the village and teaching the principles of electronic sales;

- Conducting the monitoring of the plant cover for the involvement of the biologist- expert and natural dyeing of ropes with the purpose of studying the local raw material base;

- Establishment of material and technical base for carpet weaving in the light of the development of livestock;

- Organizing an informational seminar about carpet sale on global scale and obtained income to stimulate youth in carpet-making;

- Holding management and marketing trainings for the production and sale of cultural products;

- Raising the issue of the problems before the organizations in order to increase the tourism potential of villages, first of all, for the solution of water and road problems;

- The opening of teaching and production workshops of carpet-making, sweets, hairdressing, artistic embroidery and tailoring, and organization of “master classes” there, for promotion of craftsmanship in the villages;

- The promotion of artists’ handworks in local and international exhibitions; extensive use of social networks for promotion of their products;

- Raising the issue before the Ministry of Education of the Republic of Azerbaijan regarding teaching of labor lessons at the secondary school on art fields developed in the village;

- Elaboration of an action plan on the development of beekeeping in the villages by applying to the Ministry of Agriculture;

- Establishing an electronic catalog of carpets and their hand-made products and conduct of scientific attribution of carpets;

- Most respondents were unable to distinguish the names of pile and unladen carpets upon answering the questions, as well as carpet wares and embroidery, all of which show the necessity of leading informative training with them. This meeting, to be held in the format of a workshop or a ‘roundtable’ can also be of ethnographic importance. So, the scientific names adopted here and their adaptation to local dialects will be a good analytical material for future research;

- Establishment of days respectively for each one of art festivals including carpet (for instance, November 19 – Azerbaijani Carpet Day), sweets, embroidery once a year in order to raise interest in art fields and artists, and to organize the sale of cultural products.

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## PHOTOS













**Photos by Farid Aghalarov.**

## **The impact of armed conflict on building a multiethnic state administration in the Republic of Macedonia**

**Abstract.** - Development-oriented countries are caught up in a process of drastic and rapid changes, which cause imbalance between realization and development plan. In these situations, armed conflict is the factor that has a destructive influence on achieving state of development. The conflict has a direct impact on basic functions of a country, and disables the state administration to perform the legal rights and obligations, to implement administrative acts and to do other professional activities.

The subject of this paper is the state administration in the Republic of Macedonia and the reforms in administrative system that emerged after armed conflict in 2001. The aim of this paper is to realize the effects of post-conflict reforms in building multiethnic state administration. The countries that arising from armed conflict are going through series of reforms. The focal point of this paper is the result of the reforms of state administration derived from the Ohrid Framework Agreement. The research is also focused on the legal framework for building a multiethnic state administration.

The emphasis is on using languages of other ethnic groups and their representation in the state institutions.

For the purposes of this paper, relevant research methods are used. Of the qualitative methods are used case study and evaluation. Relevant statistical methods are used for empirical data.

**Keywords:** armed conflict, public/state administration reform, multiethnic administration, minority language, inclusion, fair representation.

Процесот на моделирање на државната администрација во држави кои претрпеле вооружен конфликт е динамичен и доста фрагилен. Државните институции по завршувањето на конфликтот треба да следат стратегијасо која политичкиот систем ќе се стабилизира и ќе се постигне социо-економски прогрес. По конфликтот, државата се соочува со сериозни безбедносни проблеми, економски и социјални пореметувања, а институционалните капацитети, за да се решат тие, најчесто се слаби. Земјите кои претрпеле интра-државен конфликт, по запирањето на огнот, се принудени да создадат административен систем во кој ќе учествуваат непријателските страни, или територијално да се расцепат.

Поради големиот број на насилни конфликти, меѓународните и регионалните организации како Обединетите нации, НАТО и Европската унија, го насочија фокусот кон проблемите за создавање на мир и стабилност во државите. Реставрацијата на државата за да се врати мирот,

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преку зајакнување на владините институции произлезе како главна стратегија<sup>2</sup>. Според истражувањата на меѓународните организации, посебно Обединетите нации, за асистенција во пост-конфликтни подрачја, вниманието главно треба да се насочи кон фундаменталните прашања за пост-конфликтно управување и градење на државата<sup>3</sup>.

Вооружениот конфликт ги слабее управувањето и институциите на управата, системот, структурите и капацитетите. Во државите во развој, кои претрпеле интра-државен конфликт тоа се одразува со поголем интензитет, па често е неопходна директна меѓународна интервенција во системот. Дополнително, градењето на управата по конфликтот добива на значење кога ќе се земе предвид опстанокот на државата по меѓународната интервенција, односно кога факторот на доверба ќе го заврши својот мандат и кога системот ќе треба самостојно да функционира.

Единствен модел на реформи во државната управа, во пост-конфликтните држави не постои, бидејќи конфликтите се разликуваат по својата природа и зависно од минатото и сегашноста на управните системи, степенот на редизајнирање на институциите значително варира. По вооружен конфликт институциите на државите се соочуваат и со опаднат легитимитет. Со цел управата да се стабилизира и да ги извршува своите функции, потребно е да се направат реформи и системот да се модернизира.

Случувањата во Република Македонија, која претрпе вооружен конфликт во 2001 година, за разлика од соседството, имаа послаб интензитет, па самото опоравување на државата се одвиваше побрзо. Иако постојат различни теории за тоа дали конфликтот е предизвикан само од внатрешни или и од надворешни фактори, генерално целта на Народната ослободителна армија била Албанците да добијат поголеми етнички права во Македонија. Непријателствата завршија со потпишување на Охридскиот рамковен договор на 13 август 2001 година.

Улогата на меѓународната заедница, која се јавува како гарант на мировниот договор, во Македонија се покажа како поефикасна од регионот. Прво поради континуираниот политички консензус во државата за приклучување кон Европската унија и НАТО, второ поради подобрата организација на ангажманите на меѓународната заедница. Факторот доверба во овој случај не ги презеде институциите, туку одигра активна улога во спроведувањето на Охридскиот рамковен договор, преку мониторинг.

Во Република Македонија, по вооружениот конфликт не се креирал целосно нов административен систем, туку согласно договореното,

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2 Reconstructing Public Administration after Conflict: Challenges, Practices and Lessons Learned World Public Sector Report 2010, United Nations, New York 2010, стр. 6

3 Reconstructing Governance and Public Administration for Peaceful, Sustainable Development, United Nations New York, 2003, стр. 3

извршени се реформи на постоечкиот. Со Охридскиот рамковен договор (ОРД), се зачува унитарноста на државата, се сопре насилството, се обезбеди дополнителна заштита на етничките права, поврзани со јазик, култура, симболи и образование и се гарантира развој на децентрализирана власт. Освен тоа со договорот се уредува и застапеноста на етничките малцинства во јавната администрација. Во него стои дека принципот за недискриминација ќе се „применува во однос на вработувањата во јавната администрација и јавните претпријатија“. Нејасно е зошто во договорот јавните претпријатија се одвоени од јавната администрација, а се дел од неа. ОРД исто така ја регулира и застапеноста на заедниците на сите нивоа на вработување во администрацијата, истовремено почитувајќи го мерит системот. Овие измени не доведоа до реконструкција на институциите, но затоа реформите претставуваа предизвик кој уште еднаш го стави на тест прагот на толеранција меѓу етничките групи.

Согласно договореното, на почетокот се направија уставни и законски измени. Во овој труд ќе се објаснат само тие кои се поврзани со државната администрација. Уставот на Република Македонија, по конфликтот го регулира прашањето за употреба на јазиците, па така покрај македонскиот, кој е службен јазик, друг јазик што го зборуваат најмалку 20% од граѓаните, е исто така службен јазик. Во комуникацијата со управата, граѓаните можат да користат и јазик кој го зборуваат најмалку 20 проценти од населението, во случајот тоа е албанскиот јазик. Подетално ова прашање е регулирано со Законот за употреба на јазик што го зборуваат најмалку 20% од граѓаните во Република Македонија и во единиците на локалната самоуправа<sup>68</sup>. Според член два од тој закон, јазикот што го зборуваат најмалку 20% од граѓаните, се употребува во Собранието, при комуникација со министерствата, во судските постапки, во управната постапка, при водење на матична евиденција, при издавање на лични документи и во други области.

Со измените во Уставот, како темелна вредност на уставниот поредок, е додадена и соодветната и правична застапеност на граѓаните, кои припаѓаат на сите заедници, во органите на државната власт и другите јавни институции на сите нивоа. Со ОРД се предвидоа и измени во законите кои се однесуваат на државните службеници и јавната администрација. Организацијата на државната управа во Македонија е утврдена со Законот за организација и работа на органите на државната управа од 2002 година. Овој закон, по конфликтот, во 2002 година, претрпе многу мала измена која се однесува за развој и унапредување на културата на заедниците. Всушност измената не беше суштинска, туку во законскиот текст зборот националности, се замени со зборот припадници на заедниците. Со цел да се рефлектира мултиетничкиот карактер на општеството во органите на управата, се направија измени

во Законот за државни службеници од 2000 година. При вработување, согласно измените од 2002 година, се применува начелото на соодветна и правична застапеност на граѓаните кои припаѓаат на сите заедници, во сите звања, почитувајќи ги критериумите за стручност и компетентност. Со измената на овој закон од 2003 година, раководителите на управните органи се обврзуваат да носат годишни планови за соодветна и правична застапеност на заедниците во нивните органи.

За соодветна примена на ова начело, Владата на Македонија, во февруари 2003 година, ги усвои Основите на подготовка на програмата за подобрување на соодветната и правична застапеност на заедниците во јавната администрација и јавните претпријатија. Подоцна во 2007 година, Секретаријатот за спроведување на Охридскиот рамковен договор, донесе Стратегија за соодветна и правична застапеност на припадниците на заедниците кои не се мнозинство во Република Македонија. Со Стратегијата се предлагаат мерки и активности кои треба да се преземат со цел подобрување на соодветната и правичната застапеност на сите заедници државата. Покрај тоа, во 2006 г. беше формиран Комитет на министри за следење и координација на активностите кои се однесуваат на подобрување на соодветната и правичната застапеност на припадниците на заедниците во органите на државната управа и јавните претпријатија.

Главната цел на Стратегијата за соодветна и правична застапеност на припадниците кои не се мнозинство во Република Македонија, од 2007 година, е развивање и унапредување на соодветната и правичната застапеност во јавната администрација, на припадниците на заедниците кои не се мнозинство. Тоа значи дека етничките заедници кои живеат на територијата на Македонија, со преземање на мерки за вработување, да бидат застапени на сите нивоа, пропорционално. При вработување на малцинствата се дозволува примена на позитивна дискриминација. Така, во Стратегијата во однос на правичната застапеност во државната служба се предвидоа неколку мерки и активности:

- Отварање на двојазични работни места за кои како посебен услов, покрај македонскиот јазик и неговото кирилско писмо, ќе се предвиди и познавање на еден од јазиците на припадниците на заедниците, чии описи содржат непосредно давање на услуги на граѓаните;

- Усогласување на актите за систематизација на работните места;

- Министерствата и другите државни органи, при вработување, да изберат кандидат од мнозинската заедница, доколку кандидатот од мнозинската заедница и тој од мнозинската се еднакво квалификувани;

- Да се развијат мерки за обука за државните службеници и за нивните претпоставени, со цел да се промовира целосна интеграција на припадниците на заедниците во соодветниот орган и прифаќање од страна на вработените.

Со цел да се постигне прогрес во вработувањето на малцинствата се спроведуваа две процедури. Прво, со дополнувањето на Законот за државни службеници во 2004 година, се промовирала интеграцијата на припадниците на немнозинските заедници, преку учество во специјализирани обуки за кандидати за државни службеници. Законот предвидувал посебна постапка за вработување:

- Кандидатите за обука на државни службеници од припадниците на заедниците што не се мнозинство, се селектираат преку отворен конкурс за учество во обуката;

- Обуката се фокусира на подготвување на стручно-административни и стручни државни службеници;

- Успешните кандидати на обуката се вработуваат и потоа се распоредуваат во министерствата и другите органи, со одлука на Владата.

Оваа постапка за вработување, престанала да важи до крајот на 2007 година. Во меѓувреме, процедурата за вработување на малцинствата се променила, па Владата во 2004 година, со заклучок ја вовеле следната процедура:

- Буџетските средства за слободните работни места во државната администрација, се пренесуваат на Генералниот секретаријат (програма K5), по што Генералниот секретаријат ќе започне постапка за вработување во врска со соодветната и правичната застапеност;

- Селектираните кандидати потоа се префрлуваат од Генералниот секретаријат во министерствата;

Во реалноста оваа постапка не функционираше според планираното. Често се случувало лица да се вработат преку Секретаријатот за спроведување на Охридскиот рамковен договор, но да не се распределат на работно место. Од друга страна, институциите кои имаа потреба од нови службеници, распишуваа огласи за нови вработувања, а не ги преземаа од Секретаријатот. За ова прашање Омбудсманот неколку пати јавно реагираше, но ништо конкретно не било преземено. Согласно препораките од Европската Комисија, донесена е Национална програма за усвојување на правото на Европската Унија, во која Секретаријатот за спроведување на рамковниот договор, дополнително ќе се заложат за распоредување на административните службеници. Процедурата за вработување на немнозинските заедници се измени со донесувањето на законот за административни службеници. Согласно новиот закон, Секретаријатот за спроведување на рамковниот договор, е надлежен да дава согласност на годишните планови на органите на државната управа за вработување на административни службеници, како и да учествува во комисиите за селекција на административни службеници во тие органи. Со ова се обезбедува надзор при вработувањето на припадници на немнозинските заедници. Комисијата за селекција, при вработување ги избира најдобро рангираните кандидати, со припадност на заедницата

за која согласно годишниот план на институцијата се предвидени нови вработувања. Доколку на ранг-листата нема доволно кандидати со припадност на заедницата, огласот за вработување се повторува. Ако и по второто повторување на јавниот оглас, нема доволно кандидати припадници на бараната заедница, се вработуваат најдобро рангираните на листата, без разлика на припадноста на заедницата.

Завојуваните страни во Република Македонија по конфликтот покажаа висок степен на соработка. Во оваа држава не постоеа паралелни институции, а и односот кон меѓународната заедница подеднакво беше на високо ниво. Третиот фактор во случајот на Македонија одигра значителна арбитрерна улога и во понатамошниот процес на спроведување на реформите. Всушност за реформите во јавната администрација најзначајна улога има ЕУ. Главно реформите се иницирани од страна на унијата, а и често се јавува како финансиер на проекти од таа област.

Што се однесува до ефективностa според податоците од Светска банка, може да се забележи дека во Република Македонија ефективностa на владата се подобрува. Од 1996 до 2014 година, забележано е подобрување на оцената за 0.77. Најмала била ефективностa во 2000 година, кога Македонија е оценета со -0,78. Доколку податоците ги поделиме на пред и пост конфликтен период, може да се заклучи дека по конфликтот во 2001 години, ефективностa на владата континуирано се подобрува, а најдобар резултат е постигнат во 2014 година.

Непосредно пред вооружениот конфликт, ефективностa на владата во Македонија била најниска. Во 2000 година рангот изнесува 22 перценти, од можни 100. По насилството, со имплементацијата на реформите кои се однесуваат на работењето на јавната администрација, се забележува континуиран раст на ефективностa.

Ефективностa влијае врз довербата на граѓаните во институциите. Степенот на доверба во владата кај етничките Албанци и етничките Македонци се менува зависно од промените во ефективностa.

Кога ефективностa изнесувала 54,85 перценти, довербата на етничките Македонци изнесувала 56,20%, а на етничките Албанци 38,50. Со намалувањето на ефективностa, се намалува и довербата во институциите. Така кога во 2013 год. ефективностa на владата изнесувала 53,11 перценти, довербата кај етничките Македонци паднала на 48,70%, а кај етничките Албанци на 30,80%.

Ефективностa на владата ќе се анализира и во однос на други индикатори кои влијаат врз реформите кои се преземаат за воспоставување на стабилна држава. Во табелата се изразени податоци од Светска банка за контрола врз корупцијата, политичка стабилност и отсуство на насилство и владеење на правото.

Европската комисија континуирано го следи процесот за реформа на јавната администрација во Република Македонија. Иако се

забележуваат подобрувања, сепак системот сеуште не е целосно подготвен да одговори на барањата на унијата. На почетокот на мониторинг процесот Македонија се соочувала со недоволно професионализам и одговорност во јавната администрација и се очекувало дополнително да се преземат мерки за зголемување на гаранциите за политичка неутралност и независност. Отстапувањето од мерит системот за вработување и унапредување во службата, според извештаите на ЕК, се забележува константно секоја година. Критериумите кои законски се утврдени и се согласно системот за вработување според заслугите, се применуваат селективно при регрутирање и унапредување. Во 2007 год. е утврдено дека јавната администрација е слаба и неефикасна. Во извештајот за 2009 год. е ставена забелешка за порастот на привременото вработување на лица, кои не потпаѓаат под Законот за државни службеници и со тоа се нарушува вработувањето врз основа на мерит системот. Многу од привремено вработените имаа пониско звање, немаат соодветен работен простор и немаат јасен опис на работните места. Оваа практика најчесто се јавувала во органите на државната управа. Што се однесува до вработувањето на лица од мнозинските заедници, во извештајот од 2011 год. стои дека околу 1600 државни службеници од мнозинските групи, биле вработени согласно начелото за правична застапеност. Сепак овој тренд на вработување на лица од мнозинските заедници продолжува, без да се земат предвид реалните потреби на институциите и се одвива под политички влијанија. Квантитативното вработување на припадници од мнозинските групи продолжува и во наредните години, повторно без да се земат предвид реалните потреби на институциите. Исто така се става акцент на тоа дека повеќето од вработените не се распределени на соодветни работни места иако примаат надоместок од Секретаријатот за спроведување на рамковниот договор. За вработување на мнозинските групи во државната управа, како што е веќе објаснато, постоеше посебна постапка, која не беше усогласена со општата постапка за вработување во службата и се одвиваше под политички влијанија. Овој тренд престана да функционира со донесувањето на Законот за вработените во јавниот сектор и Законот за административни службеници во 2014 год, со што се создадоа процедури за униформно вработување во службата. Сепак и покрај постоењето на посебни постапки, малцинствата сеуште не се доволно застапени во администрацијата. Квантитативно бројот на припадници на најголемата мнозинска заедница продолжува да расте, но помалите заедници остануваат помалку застапени.

По конфликтот, со цел мултиетничкиот карактер на општеството да се рефлектира во јавната администрација, било потребно да се преземат мерки за вработување на мнозинските заедници. Доколку се направи споредба меѓу податоците од пописот од 2002 год. и вкупниот број на

вработени етнички Албанци во администрацијата непосредно пред конфликтот, може да се заклучи дека не биле соодветно застапени. Според пописот вкупниот број на Македонци изнесувал 64,2% од населението, а на Албанци 25,2%. Останатиот дел се припадници на други етнички заедници (Табела 7). Точниот број на етнички Албанци, вработени во институциите пред конфликтот не се знае, но постои некој податок приближно утврден. Според него, во 2000 год. непосредно пред конфликтот, етничките Албанци во јавната администрација биле застапени со 10,19%. Како што претходно е објаснето, со Охридскиот рамковен договор, со кој се стави крај на конфликтот, е утврдено етничките заедници во државата да се застапени правично и соодветно во јавната администрација.

Со адаптирањето на Стратегијата за соодветна и правична застапеност во 2007 год., состојбата на мнозинските заедници во јавната администрација се подобри. Од 2010 год. Министерството за информатичко општество и администрација започна да води регистар на државни службеници, а од 2011 год. и на јавни службеници. Иако според Европската комисија овој регистар не ја дава целосно состојбата за бројот на вработени, сепак е единствен извор на квантитативни податоци.

Според податоците од Регистарот на државни службеници, од година во година, бројот на вработени од мнозинските заедници се подобрува.

Бројот на мнозински заедници во државната служба по нивоа се зголемува. Сепак на раководно ниво малцинствата сеуште се недоволно застапени. На раководно ниво во 2010 год. мнозинските заедници биле застапени со 16,49%. Со мерките за правична и соодветна застапеност, во 2014 год. процентот се зголемил на 19. Согласно пописот од 2002 год. застапеноста во администрацијата општо и по нивоа, треба да изнесува околу 30%. Тоа значи дека на раководно ниво, сеуште е потребно да се преземат активности за зголемување на припадниците од мнозинските групи.

Припадниците на мнозинските заедници во стручното ниво се доволно застапени. Албанците се застапени со 33%, а останатите групи со 7%.

На стручно-административно ниво застапеноста на малцинствата е задоволителна.

Овие податоци се согласно претходните закони за државни и за јавни службеници. Во 2014 год. донесени се законите за вработените во јавниот сектор и за административни службеници. Според Законот за јавен сектор, вработените се делат во четири групи: административни службеници (во зависност од институцијата во која се вработени се делат на државни и на јавни службеници), службени лица со посебни овластувања, даватели на јавни услуги и помошно-технички лица.

Според новиот закон, административните службеници се поделени во четири категории: секретари, раководни административни службеници, стручни административни службеници и помошно-стучни административни службеници (А, Б, В и Г). Првата категорија е составена од пет нивоа, а останатите од по четири. Според Законот за вработени во јавниот сектор, на ниво на јавен сектор, се воспоставува Регистар на вработени, кој го води Министерството за информатичко општество и администрација. Овој регистар дава податоци за вкупниот број на вработени во јавниот сектор, но не посебно по групи, па така не може да се дојде до податоци за вкупниот број на административни службеници.

Со начелото за правична и соодветна застапеност на немнозинските заедници делумно се задоволи желбата на претходно непријателските страни, јавната администрација да го претставува мултиетничкиот карактер на општеството. Квантитативно застапеноста на немнозинските заедници се подобри, но квалитетот остана слаб. Според извештаите, Косово и Македонија, селективно го применуваат мерит системот за вработување и унапредување во службите. Како што претходно беше потенцирано системот на заслуги може да постои паралелно со начелото за правична и соодветна застапеност. Сепак законите не се имплементираат целосно. Косово и Македонија настојуваат квантитативно да го постигнат процентот на вработени немнозински заедници во службите, без притоа да ги земат предвид реалните потреби на институциите. Покрај тоа, постапките за вработување и унапредување во службата се спроведуваат со политички притисоци, со што се намалува квалитетот на службата и се зголемува партизацијата. Оваа негативна практика се применува во сите институции и за сите заедници.

Во Република Македонија, по конфликтот во 2001 год., државната управа претрпе реформи кои се однесуваа на правичната и соодветна застапеност на немнозинските заедници. Овие реформи дадоа некаков позитивен ефект, но нивната имплементација ги поткопа демократските стандарди. Немнозинските заедници се речиси задоволително застапени во органите на управата, што значи бараниот квантитет од страна на Охридскиот рамковен договор е исполнет. Сепак овие вработувања на припадници на немнозинските заедници се спроведуваа под политички влијанија и спротивно од стандардите на системот на заслуги. За ваквото вработување постоеа процедури кои не даваа гаранција дека се регрутираат најдобрите. Всушност мерит системот се применува селективно за сите вработувања и унапредувања во службата. Поради политичките притисоци, професионалноста на службата опаѓа и се отвора можност за корупција. Ваквата состојба нема да создаде услови за враќање на конфликтот, но постепено ги слабеа функциите на управата.



## *19th Century a Central Asian Turkmen Fabric*

Abstract. - Today, the textile industry continues to show incredible pace of change and development. Based on past production it decreased made crafts.

Official or private museums and fabrics with antique and ethnographic features found in private collections of modern production bears the distinction of being a source of inspiration.

Twill type fabric produced by a weaving technique of the 19th century and has been chosen as the subject of the technical report in terms of patterns.

Key words: Textile, fabric, craft, weaving.

## INTRODUCTION

Hand-woven products have been irreplaceable as of the creation of humankind. The needs to cover and to be covered have been of vital importance. These needs created the textile industry, which is a quite large sector today. Textile ornamentation art is based on weave art<sup>2</sup>. As well known, textile has always been one of the most important requirements of humankind as of their creation. It has become a very important sector in the present century.

Shuttle loom, which can be defined as weaving done by picking the weft yarn with the shuttle in the shedding formed by moving the warp yarn, which is created by lining the yarns folded and stranded more than ones, in groups up and down with the help of frames, has a great importance in textile history.

The development of weaving started on reed looms with moving the warp yarn up with a kind of comber made of thin wood boards with holes and heddles, with a method developed in accordance with the type of wood, and picking of weft yarn through the shedding formed in between. However, since this method allowed only the plain weave technique, in the late Bronze Age, frame system was developed, which allowed the controlling of warp groups separately, and therefore different techniques started to be used in weaving<sup>3</sup>.

Linen fabrics were woven in the Old Kingdom period in Egypt (BC 2278-2413), and in Mesopotamia, Sumerians and Sasanians made great progress in weaving, both of which are very important in the course of history. In India, the oldest cotton-weaving sample was found in Mohenjo-Daro, which

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1 Selçuk University, Konya-Turkey

2 AYTAÇ, Ahmet ve ark., *Başbakanlık Osmanlı Arşiv'lerinde El Dokumalarına Dair Önemli Kayıtlar*, İstanbul Büyükşehir Belediyesi Yayınları, İstanbul, 2014, s. 11.

3 AYTAÇ, Çetin, *El Dokumacılığı*, Ankara, M.E.B. Yayınları, 1982, s. 146.

dates back to BC 3000. And it is known for certain that silk was first discovered and developed in China<sup>4</sup>.

In Iran, weaving came into prominence in AD 6-12<sup>th</sup> centuries and later periods. 16<sup>th</sup> century Persian velvet and rugs are very important. Pieces of fabric found in Central Asia in Noin Ula (Mongolia), Chang'an, and Pazyryk kurgans are the indicators of the deep-rooted history of weaving in this area<sup>5</sup>. Additionally, woven fabric pieces found in Catalhoyuk excavations (BC 6000), and the weaving loom place found in Yumuktepe excavations (BC 2800) in Mersin document the old history of weaving in Anatolia<sup>6</sup>.

What forced old Turkic people, who had large cattle herds, to live a nomad life was the economic conditions of animal husbandry. For this reason, nomadic life style of the Turkic people was primarily a result of their economic system based on animal husbandry, because this life style was closely related with the economic activity and its level<sup>7</sup>.

### A FABRIC FROM BEKIR YAMAN'S COLLECTION



Image: 1.

The woven fabric of cotton warp and weft is sized 45x80 cm. It was woven with plain weaving technique. The patterns weren't woven, but printed on the plain weave. The plain weave is in the smallest repeat weaving. The weave repeat has two warp and two weft threads. It was woven with the simplest plain weaving. Through the length of the fabric, each weft thread crosses the warp threads going over one, under next, creating a criss-cross pattern.

4 AYTAÇ, AGE., s. 148-154.

5 YAĞAN, Şahin Yüksel, *Türk El Dokumacılığı*, İstanbul, İş Bankası Yayınları, 1978, s. 46-47.

6 YAĞAN, age., s. 54-55.

7 KUTLU, M. Muhtar, *Savaklı Türkmenlerde Göçer Hayvancılık*, Ankara, 1987, s. 2.

	X		X		X
X		X		X	
	X		X		X
X		X		X	
	X		X		X
X		X		X	

**Figure No: 42,** Plain weave repeat.  $B \frac{1}{1}$



Image: 2.

This piece of fabric has been a piece of Bekir Yaman's collection for almost a year. Taken its technique, style and pattern features, it is considered to be a 150 year-old Central Asian Turkmen weave.



Image: 3.



Image: 4.

The pattern threads are roughly 1 mm thick. The motif in the medallions in repeats is found in Turkic rugs frequently. The motifs are lined on the red background fabric in different colours.

### CONCLUSION

There isn't certain information about the actual size of this 45 cm wide, and 80 cm high fabric. On the red coloured plain weave fabric, the same motif is placed in white, green and navy coloured round medallions and presented on the background in repeats.

This hand woven piece of fabric, which is not complex in terms of pattern structure, but a product of very simple design, is a very important sample considering the estimated production date.

This piece of fabric, which is no longer produced today, is of utmost importance for the transferring of this kind of weaving to next generation and setting an example for the potential new productions.

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## **PROF. DR. RIFKI SALİM BURÇA K'IN DEMOKRAT PARTİ DÖNEMİNDE ÜNİVERSİTELERİ SİYASETEN UZAK TUTMA ÇALIŞMALARI**

**Abstract.** - Demokrat Parti döneminde Türkiye hızlı bir gelişmeye girmiştir. Bu gelişme bilim alanında da kendini göstermiştir. Üniversitelerin sayısı 1955 yılından itibaren artmasıyla birlikte hızlı bir şekilde bilim âlemi ve bilim adamları ülke yönetiminde de yer almaya başlamıştır. Ancak bu durum asıl işlevleri olan bilim üretmek yerine bilim adamlarını siyasete itmeye başlamıştır. Dünya konjonktüründe iki başlık bir siyasi dalgalanmayla beraber kutuplaşan dünya kendini Türkiye’de de göstermiştir. Üniversitelerde bulunan bilim adamları da siyasetle uğraşmaya bu iki başlılığa doğru gitmeye başlamışlardır

Demokrat Parti iktidarı döneminde Milli Eğitim Bakanlığı bir bilim adamı olan Prof. Dr. Rıfki Salim BURÇAK başkanlığı döneminde üniversiteleri siyasetten uzak tutmaya çalışmıştır. Bu çalışmada BURÇAK’ın Üniversiteleri siyasetten uzak tutma çalışmaları üzerinde durulmuştur.

Anahtar Kelimeler: Prof. Dr. Rıfki Salim BURÇAK, Üniversiteler.

Demokratik rejimlerin temellerinden biri olan üniversitelerin bağımsızlığı, günlük siyasi çekişmelerden uzak olması bir zorunluluktur. Türkiye Cumhuriyetinin ilk yıllarından beri üniversiteler siyasi otoritenin elinde bulunmaktaydı. Bir nevi mevcut hükümetle beraber çalışıp, onun sözcülüğünü propagandasını yapmaktaydılar.

Demokrat Parti kurulduğunda, bu duruma dikkat çekerek parti programının 39. Maddesinde bu konuya yer vermiştir. Buna göre; “Üniversiteler ilmi ve idari muhtariyetlerine kavuşturulacaktır<sup>2</sup>” Denilmiştir.

Yaklaşan seçimler öncesi iktidar partisi Cumhuriyet Halk Partisi muhalefetteki Demokrat Parti’nin elinden bu kozu almak için 18 Haziran 1946 da 4936 Sayılı Kanunla üniversitelere özerklik verilmiştir.<sup>3</sup> Bu muhtariyetliği veren iktidar partisi üniversitelerde ki öğretim üyelerinin bazılarının günlük siyasi olaylara fazla müdahale etmesinde bu kez yakınmaya başlamıştır. Öyle ki bu yakınmalar İsmet İnönü’nün 1950 seçim kampanyası sırasında İstanbul’daki mitinginde bu konudan şikâyet ederek; öğrencilerin, bu siyasetle uğraşan öğretim üyelerinin elinde daha fazla heba olmasına izin vermeyeceği şeklindeki sözleriyle; durumdan ne kadar şikâyetçi olduğunu belirtmiştir.<sup>4</sup>

1950 seçimlerinden sonra Cumhuriyet Halk Partisi saflarında

1 Ağrı İbrahim Çeçen Üniversitesi, Eğitim Fakültesi, Ağrı

2 M. Albayrak, Türk Siyasi Tarihinde Demokrat Parti, s. 65, 72.

3 T.B.M.M Kavanin Mecmuası, Dönem VII, Toplantı 3, s.789.

4 R. S. Burçak, On Yılın Anıları, s. 157

meclise giremeyen eski profesörler olan milletvekilleri, görevlerine dönmek istemişlerdir. Bunun en bariz örneği Ankara Üniversitesi'ndeydi. Üniversite yönetimi bu geri dönüşe sıcak bakmıyordu. Neticede Üniversite Senatosu, 3 Ekim 1950'de toplanarak; siyasetle meşgul olmamaları şartıyla geri gelmelerini kabul etmiştir.<sup>5</sup>

Bu durum hiçte sanıldığı ve şartın gerektirdiği gibi kalmamıştır. Özellikle Prof. Dr. Nihat Erim ve Prof. Dr. Şükrü Baban'ın siyasi yazıları ve günlük politika ile uğraşmaları bu durumu tetikler nitelikte olmuştur..

1950 seçimleri öncesi üniversitelerdeki siyasete şiddetle karşı çıkan İsmet İnönü, şimdi tam tersi bir siyaset belirlemiştir. Karşı çıkmak yerine desteklemiştir de. Hatta Cumhuriyet Halk Partisi üniversitelerde ocak kurmaya çalışmış bunu da 9 Mart 1953 tarihinde ilk ocağını açarak başarmıştır.<sup>6</sup>

Rıfki Salim Burçak Milli Eğitim Bakanı olduktan sonra, Ankara Üniversitesi'ne kısa bir süre önce rektör olan Prof. Dr. Hüseyin Cahit Oğuzoğlu ile bir görüşme yapmıştır. Bu görüşmede üniversitelerde ki siyaset gündeme gelmiştir. Rektör Oğuzoğlu'na, Rıfki Salim Burçak: “*Üniversite Senatosunun aldığı kararlar neden işlemiyor,*” diye sorduğunda, Rektör, Nihat Erim'i birkaç defa uyardığını söyleyerek, Erim'in: “*Senatonun kararı kanuni müeyyideden mahrum olduğu cihetle beni bağlamaz, günlük politika ile uğraşmak hakkım*”diyerek cevap verdiğini söylemiştir.<sup>7</sup> Rıfki Salim Burçak sorusuna aldığı bu cevap karşısında şoka uğramıştır.

Bu konuşmanın ardından Rıfki Salim Burçak, rektöre; çıkarılacak kanunla bu boşluğu giderileceğini ve üniversitenin özerkliğine dokunulmayacak şekilde yapılacağı hususunda teminat vermiştir.

Konuyla ilgili taslağı hazırladıktan sonra, Bakanlar Kurulu'nda görüşmeye açan Rıfki Salim Burçak, Hükümetin hiçbir şekilde Üniversitelere karışabilinecek bir yetki istememesini sevinçle karşılamıştır. Hükümetin elinde olan birkaç yetkiyi üniversitelerin kendi icra organlarına bırakacak bir kanun tasarısıydı.

Üniversitelerle ilgili 4936 sayılı kanunun, D Bendindeki değişiklikle ilgili kanun tasarısı, 21 Temmuz 1953'te gündeme gelmiştir. Cumhuriyet Halk Partisi gurubu adına söz alan Sivas Milletvekili ve Milli Eğitim eski Bakanı Reşat Şemsettin Sirer: “*Üniversite muhtariyetini zedelendiğini, bu kanunun çıkması neticesinde üniversitelerin artık özerk değil de tamamen belli grupların egemenliğinde olacağını savunmuştur.*”<sup>8</sup> Kanun aleyhtarlığına yapılan birçok konuşmadan sonra; kürsüye Milli Eğitim Bakanı Rıfki Salim Burçak gelerek T.B.M.M Genel Kurulu'na hitap ederek kanun hakkında çeşitli konuşmacıların: “*... Üniversite muhtariyetinin zedelendiğini, ilim adamlarımızın tefekkür hürriyetine engel olunduğunu ileri sürdüler. Hatta*

5 R. S. Burçak, On Yılın Anıları, s. 158.

6 Ayın Tarihi Dergisi, S.232, (Nisan 1955), s.9.

7 R. S. Burçak, On Yılın Anıları, s.159.

8 T.B.M.M Zabıt Cerideleri, Dönem IX, Toplantı.3, 24, s.963.

*toptan demokrasinin tehlikeye girdi diye ifadede bulunanlar da oldu.”<sup>9</sup> di-yerek serzenişte bulunmuştur.*

Üniversite muhtariyetliğinin; Meclis mensupları tarafından yanlış yorumlandığını ve bu konunun muhatapları, yani üniversite öğretim üyelerinin de bu grup içerisinde bulunduğunu görürsek; bu muhtariyetin özgürlük sınırlarını aşacak şekilde kullanıldığını ifade edebiliriz. Bu konuyu Rıfki Salim Burçak, hitabı sırasında: “... *Üniversite muhtariyeti deyince, bir taraftan üniversite mensuplarının, Profesörlerin fikri hürriyeti, diğer taraftan üniversite organlarının kendi faaliyetlerinin, kendi meselelerini diledikleri gibi tanzim ve idare etmek hürriyeti anlaşılır.*

*... Üniversite, akademik kariyerin muhtelif merhalelerinde bulunan arkadaşları, öğretim üyelerini tayin ve terfi ettirmede veya tecziye etmekte tamamıyla muhtardır. İşte üniversitenin muhtariyeti bu iki cepheden mevzuu bahis olur. Hususi veya idari herhangi bir makamın üniversite hocaları üzerinde veya üniversite organları üzerinde baskı ve tesir yapmaları tecviz edilemez.”<sup>10</sup> ifade ederek konunun daha iyi bir şekilde anlaşılmasının gerekliliğini anlatmaya çalışmıştır.*

Rıfki Salim Burçak, konuşması esnasında dünyada ki her üniversitenin aynı sistemde olamayacağını, rejimlerin bunda rol oynamadığını aksine o ülke insanların yapılarına bağlı olarak fiiliyat gösterdiğini şu sözlerle anlatmaktadır:

*“Üniversitelerin, muhtariyet bakımından dünyada tek tip sistem mevcut değildir. Bu, her memleketin hususiyetlerine, üniversitelerin menşelerine, o memleketin tarihi ve içtimai şartlarına göre çeşitli şekiller arz eder. Fakat totaliter idareler bir tarafa bırakılacak olursa, demokratik prensiplerle idare edilen memleketlerin, kâffesinde üniversitelerin muhtariyetlikleri kabul edilmiştir.*

*Şimdi böyle olmakla beraber, yani üniversitelerin muhtar olması üniversitelerin devletten tamamıyla koptuğu manasına gelmez. Çünkü üniversite tamamıyla bir amme müessesesi gibi, devletin murakabesi altındadır. Bilhadda bütçesinin büyük bir kısmını devletin verdiği üniversite, hükümetin, millete karşı mesuliyeti prensibinin bir icabı olarak, hükümet murakabesi altında bulunması lazımdır.*

*Bizim üniversiteler kanunu da bütün demokratik memleketlerde cari olan bir sistemi, muhtariyet sistemini kabul etmiştir. Yüksek Meclisiniz ilim mensuplarına karşı daima çok derin bir muhabbet göstermiş ve bütçe müzakereleri sırasında bunu daima izah etmiştir. 1950 yılında 25 milyon olan üniversite bütçeleri 1953 yılında 41 milyona çıkarılmıştır. Yüksek Meclisinizi ilim müesseselerimize karşı beslediği itimadı bu suretle en belîğ bir şekilde ortaya koymuştur...”<sup>11</sup>*

9 T.B.M.M Zabıt Cerideleri, Dönem IX, Toplantı.3, 24, s.963.

10 T.B.M.M Zabıt Cerideleri, Dönem IX, Toplantı.3, 24, s.964.

11 T.B.M.M Zabıt Cerideleri, Dönem IX, Toplantı.3, 24, s.964.

Konuşmasının devamında Bakanlık olarak kanun tasarısının getirilme amacını ve yapılacak kanunla ilgili olacak gelişmeleri şu şekilde devam ettirmiştir:

“... Arkadaşlar, üniversite kanununun 3. Maddesi öğretim üyelerinin vazifelerini saymıştır. Bu arada E bendi içerisinde profesörlere şu vazife de verilmiştir. Türk topluluğunun genel seviyesini yükseltecek bilim verilerini söz ve yazı ile halka yaymak. Üniversite profesörlerinin, mensuplarının halkı tenvir için neşriyatta bulunmaları, halkı tenvir etmeleri lüzumuna şiddetle kani buluyoruz. Çünkü bir profesörün faaliyeti sadece üniversite duvarları arasında kalmamalıdır. Daha geniş bir kitleyi bütün memleketi üniversite profesörü kendi bilgisinden ve feyzinden istifade ettirmeli ve bütün millet bundan istifade etmelidir. Her hoca kendi ihtisas alanındaki meseleler hakkında halk efkârına fırsat düştükçe tenvir etmelidir. Bu aydınlatmanın her türlü ihtisas sahalarında yapılması caizdir, hatta elzemdir. Bir tıp profesörü, v, r veteriner profesörü, bir yüksek mimar profesörü nasıl kendi ihtisas sahalarında halka faydalı olabilirse, bir hukuk profesörü de günün mevzuatlarını teşkil eden siyasi meseleler üzerinde fikir serdedebilir. Bu hususta Milli Eğitim encümeninde zikrettiğim bir iki misali yüksek huzurunuzda zikretmek isterim.

Mesela, seçim kanununun tadili mevzu bahis ise, Türkiye majoriter sistem kabul edilmiş olmasına rağmen bir profesör nisbi seçim esasının bizim siyasi bünyemize çok daha uygun olduğunu iddia edebilir. Anayasa tadili mevzu bahis ise, Türkiye'nin içtimai bünyesine hangi anayasanın, ne tür anayasanın uygun olduğunu bir mütalaa olarak ileri sürebilir, yazabilir. Ama bunların hepsi ilmin objektivitesi ve tarafsızlığı içerisinde yapılmalıdır. Hele bir üniversite mensubu, profesörlüğünden beklenmeyecek bir tarzda, ilmi, demagogik bir surette günün politikasına alet etmemelidir. Bizim üniversiteler kanunu ruhu itibarıyla buna manidir. Çünkü muhtariyet hocaların ilim hürriyetini teminat altına almıştır; demagogik bir tarzda politika yapmak hürriyetini değil.

Avrupa ve Amerika üniversitelerinden mesele bu zaviyeden acaba nasıl manzara arz ediyor? Zannedirim ki, bu noktanın aydınlatılması şimdi üzerinde durduğumuz mevzu ile doğrudan doğruya alakalıdır...

... batı memleketlerinin üniversite profesörlerinin günlük siyasetle demagogik bir surette meşgul oldukları görülmemiştir.

Bizim memleketimize gelince; şunu şükranla ifade edeyim ki, üç üniversitemizde günlük politikaya yakalarını kaptıranlar parmakla sayılacak kadar mahduttur. Bu gibilerin gidişinden bizzat üniversite mensupları müştekidir. Bunun bir delili olarak Ankara Üniversitesi Senatosunun 3 Ekim 1950 tarihinde hocaların aktif politika ile meşgul olmamaları hakkında bir karar aldığını zikr edebilirim. Kararı aynen okuyorum:

“Üniversite profesörlerinin siyasetle meşgul olmaları karşısında üniversite durumunun aydınlatılması hususu zaruri görülmüş ve neticede üniversite öğretim üyelerinin siyasi teşekküllerde fiili vazife almamalarına ve



üniversiteler kanununun 3. Maddesinin E bendi hükmünün cevaz vermediği siyasi yayınlarda bulunmamalarına ittifakla karar verildi.”

Bu, Ankara Üniversitesi senatosunun itti haz etmiş olduğu bir karardır ki, biraz sonra arz edeceğim gibi, yüksek huzuru nuz a sevk etmiş olduğumuz kanun bunun aynıdır. Yani senato kararı kanun haline getirilmektedir.

Bizim memleketimizde profesörlerin günlük politika hadiseleri içerisinde birer partizan gibi gayret sarf etmeleri, bizim üniversiteler kanununun ruh ve maksadına külli yen müna fidir arkadaşlar. Üniversiteler kanunu hazırlanmadan evvel hükümet tarafından İstanbul Üniversitesinden bir rapor istenmişti. İstanbul Üniversitesi namına rapor Ord. Prof. Sıddık Sami Onar hazırlamıştır. İşaret etmek isterim ki, üniversite namına hazırlanmış rapordur...

... muhterem arkadaşlarım, şimdi de huzuru nuz a getirmiş olduğumuz kanun tasarısının kısaca karakteristik noktalarını belirteceğim.

Evvela şunu ifade edeyim ki bu ihtiyacı bizzat üniversite hissetmiş ve üniversite senatosu tarafından bu hususta bir karar alınmıştır. Yüksek Meclisiniz bu kararı kanunlaştırmak mevkiindedir. Kanun tasarısının birinci karakteristiği budur. Bu noktaya hükümetimiz o derece itina göstermiştir ki, hatta üniversite senatosu tarafından itti haz edilen kararın kelimeleri aynen kanuna geçirilmiştir. Kelimelerde dahi hassas ve titiz davrandık. Bu bakımdan muhtariyetin zedelendiği yolundaki iddialar külli yen asılsızdır; katiyen varit değildir. Çünkü hükümet bu kanun tasarısıyla kendi üzerine herhangi bir yetki almamaktadır. Fıkra ya eklediğimiz fiil ve hareketlerde bulunan profesörler hakkında karar almak yetkisi doğrudan doğruya üniversite organlarının takdirine bırakılmıştır...

... son söz olarak şunu ifade edeyim ki, üniversitemize maalesef girmeye başlamış olan bir huzursuzluğu bu kanunla bertaraf edeceksiniz ve bu ilim müesseselerimizin asıl vazifeleri olan araştırma, ilim uğrunda çalışmalarını daha da kolaylaştıracaksınız.”<sup>12</sup>

Konuşmacıların bu konuşmalarından sonra kanun tasarısı; 21 Temmuz 1953'te Türkiye Büyük Millet Meclisi'nde görüşülerek kabul edilmiştir.<sup>13</sup>

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### **Professor Rıfki Salim Burçak's Remote Retention Studies of Universities Politics in the Period of Ministry of National Education**

Scientific activities are among the most important indicators of advanced societies. These scientific activities are produced from universities. Universities, however, can produce so much science that they are far from politics. Rıfki Salim Burçak, the Minister of National Education of the Democratic Party, who is trying to move within this framework, has been particularly focused on this issue because of his university background during his ministry.

During the Democratic Party, Turkey has developed rapidly. This development has also manifested itself in the field of science. With the increase in the number of universities since 1955, the scientific community and scholars began to take place rapidly in the country administration. However, this situation began to push scientists to politics instead of producing their main functions. The world that has become polarized with a political turbulence in the world conjuncture has also shown itself in Turkey. Scientists at universities have also begun to pursue politics with these two titles

Archival sources, interviews, periodicals and parliamentary minutes were examined during the study. After the completion of the study, the relationship between university and politics in Turkey in the 1950-60 period was evaluated.

**Key Words:** Democratic party, Rıfki Salim Burçak, University, Politics.

## ***DENİZLİ'DE YAŞAYAN GELENEKSEL MESLEKLER*** **TRADITIONAL OCCUPATIONS LIVING IN DENİZLİ**

**ABSTRACT:** The arrangements which have sustainable attributes that preserve the differences, integrity and presence of nations and that meet the requirements of nations in every sense are described as traditions. Changes and transformations started back in the last century, moving forward rapidly, have created changes in the needs, preferences and occupations of individuals. These changes caused a lot of traditional occupations either to disappear completely or to be carried out with different aspects. However, there are also some occupations that withstand all these changes and that try to maintain their presence in traditional manner. Most of these occupations which were carried out by all of the family members in the past, nowadays try to maintain their continuity through one craftsman. Traditional occupations which have been passed down as a cultural inheritance from past to present are in fact the most significant indicators of the lifestyle of the society that they belong to. The history of the traditional occupations begins with the history of mankind. Because, traditions are all the things that mankind created together with himself. Wherever mankind exists, traditions exist as well. Traditions develop, mature, get weakened (lose strength), fade away and may be revived back to life. Nowadays, many traditions and traditional occupations have slowly entered into the path of extinction. Traditional occupations which struggle to survive in the hands of few craftsmen are now fighting against the conditions of our time. Denizli has got an established background in terms of both its history and its culture. Therefore, it incorporates many traditional occupations carried out in the city centre and in rural areas within.

The purpose of this study was determined as identifying and introducing the traditional occupations that are living in Denizli and drawing attention to the last craftsmen and identifying the problems that they are facing. In order to conduct this study, field study, observation and interview techniques have been used as required means to achieve our objective within the light of our methodological approach. Besides, having conducted literature scanning, it was ensured that the study is based on scientific grounds and traditional occupations which still have production have been documented with photographs.

**Key Words:** Denizli, Culture, Art, Traditional Occupations, Master-Apprentice

### **GİRİŞ**

Milletlerin varlıklarını, bütünlüklerini ve farklılıklarını koruyan, ihtiyaçlarını her anlamda karşılayan, süreklilik vasfına sahip düzenlemeler, gelenek olarak nitelendirilmektedir. Geçtiğimiz yüzyıldan itibaren başlayan,

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hızla yol alan değişim ve dönüşümler bireylerin ihtiyaçlarında, tercihlerinde ve mesleklerinde değişiklikler meydana getirmiştir. Artan nüfus oranına göre isteklere cevap veremez hale gelen daha seri, kolay ve ucuz şekilde üretim birçok kişinin tercihi olmuştur. Bu durumu aslında bilim, sanayi, ticaret ve iletişim teknolojilerindeki yenilikler mecbur kılmıştır. Yerli üretimin yeterince destek almaması, yoğun emek harcanan mesleklerde çırakların yetişmemesi, ithal ürünlerin yerli ürünlere oranla daha fazla imtiyazlara sahip olması ve moda kavramındaki hızlı değişim geleneksel meslekleri de olumsuz yönde etkilemiştir (Koyuncu Okca, 2016: 202). Genellikle babadan-oğula ve anadan-kıza, usta-çırak ilişkisi içerisinde aktarılan bu mesleklerden bazıları günümüzde son ustalar tarafından icra edilmektedir. Geçmişte tüm ailenin geçimini sağlayan bu meslekler artık gerekli kazancı sağlayamadıkları için yok olma tehlikesi altındadır (Koyuncu, 2007: 32). Son yüzyılda yaşanan değişiklikler birçok geleneksel mesleğin ortadan kalkmasına ya da farklı bir boyutta icra edilmesine neden olmuştur. Ancak tüm bu değişikliklere direnen ve varlığını geleneksel olarak sürdürmeye çabalayan meslekler de bulunmaktadır. Geçmişte tüm aile fertlerinin ortaklaşa yürüttükleri bu mesleklerin çoğu günümüzde sadece bir usta ile sürekliliklerini sağlamaya çalışmaktadır. Geçmişten günümüze kültürel miras olarak aktarılan geleneksel meslekler aslında ait olduğu toplumun yaşam biçiminin en önemli göstergeleri arasında yer almaktadır. Denizli gerek tarihi, gerekse kültürü ile köklü bir geçmişe sahiptir. Bu yüzden kent merkezinde ve kırsal kesimde faaliyet gösteren birçok geleneksel mesleği de bünyesinde barındırmaktadır.

Bu çalışmanın amacı, Denizli’de yaşayan geleneksel mesleklerin tespit edilmesi, tanıtılması, son ustalarına dikkat çekilmesi ve yaşadıkları sorunların ortaya çıkartılması şeklinde belirlenmiştir. Bu çalışmanın gerçekleşmesi için yöntem anlayışımız ışığında amaca ulaşmada gerekli araçlar olan alan araştırması, gözlem ve söyleşi teknikleri kullanılmıştır. Ayrıca literatür taraması yapılarak çalışmanın bilimsel bir tabana oturtulması sağlanmış ve halen üretimi devam eden geleneksel meslekler fotoğraflanarak belgelenmiştir.

## **DENİZLİ’DE YAŞAYAN GELENEKSEL MESLEKLER**

Geleneksel mesleklerin tarihi, özünde insanlık tarihini incelemek ile başlar. Çünkü gelenek, insanın kendisi ile birlikte var ettiği her şeydir. İnsanın olduğu her yerde gelenek de hayat bulur. Gelenekler zaman içinde gelişir, olgunlaşır, zayıflar (güçsüzleşir), ölür ve yeniden canlanabilir. Günümüzde birçok gelenek ve geleneksel meslek, yavaş yavaş yok olma sürecine girmiştir. İcra eden ustaların ellerinde yaşam savaşı veren geleneksel meslekler ölmek için zamanın şartlarına direnmektedir. Emek yoğun olarak üretim yapılan geleneksel mesleklerin ilk olarak kimin tarafından icra edildiğini tespit etmek oldukça zordur (Koyuncu, 2016: 204). Geleneksel mesleklerin usta ve erbablarının sayılarının gittikçe azalması, bazı geleneksel

mesleklerin ve becerilerin yok olması, geleneksel sanatların da geleceğini ciddi anlamda tehdit etmektedir (Öter, 2010: 177-178). Denizli; köklü ve zengin alt yapısı ile her alanda adını duyurmayı başarmış bir yer olarak kültürel ve sanatsal değerdeki meslekleri ile de önemli bir konuma sahiptir. Geleneksel meslekleri doğru bir şekilde aktarmak için sınıflandırmak gerekmektedir. Bu sınıflandırma oldukça farklı açılardan yapılabilir. Kullanılan hammaddeye göre, yapım amacına göre, ustalarına göre vb. şekilde çeşitlendirmek mümkündür. Bu çalışma Denizli’de yaşayan tüm geleneksel meslekleri içermemektedir. İçlerinden kültürel ve sanatsal değerde olan mesleklerden bazıları seçilerek gerekli açıklamalar ile tanıtılmaya çalışılmıştır.

Hammaddesi elyafa dayalı olarak üretimi yapılan geleneksel bez dokumacılığı gerek Denizli il merkezinde gerekse Babadağ, Buldan, Tavas-Kızılcabölük ve Nikfer, Sarayköy ve Kale’de antik dönemden günümüze kesintisiz olarak yapımı devam etmektedir. Adını dokunduğu yerden bezler her türlü giyim ve ev aksesuarı olarak kullanılmaya devam edilmektedir. Özellikle genç kız ve kadınların sürdürdüğü bu meslek günümüzde teknoloji ve yenilikler ile birleşmiştir (Bkz. Fotoğraf: 1). Halı, kilim, cicim, zili, tülü dokumacılığı ise Çal-Süller, Güney-Eziler, Çivril-Gürpınar ve Özdemirci, Bekilli, Baklan, Acıpayam-Serinhisar ve Tavas’da geçmişte ıstar ağaçlarında kişisel kullanımlar için yoğun olarak yapılmaktaydı. Bu dokumaların günümüzde yeniden eski günlerdeki gibi canlandırılması amacı ile çeşitli projeler hayata geçirilmektedir. Çivril-Gümüşsuyu, Çardak-Beylerli, Buldan-Süleymanlı’da geçmişte yoğun olarak yapılan hasır dokumacılığının üretimi ise durmuştur. Urgan yapımı olarak bilinen urgancılık mesleği ise Serinhisar’da kadınlar tarafından sürdürülen bir diğer meslekti. Keten, kenevir ve pamuk gibi liflerin bükülmesi ile ortaya çıkan urgan, halat ve sicimler gerek hayvanlar için gerekse ticari olarak üretilirdi. Günümüzde yeni teknolojiler ile halat ve urgan üretildiği için bu ihtiyaçlar yeni ürünler ile karşılanmaktadır. Denizli kent merkezinde ve kırsal kesimde ev içi üretim ve küçük esnafılık olarak sürdürülen yorgancılık artık son birkaç usta tarafından yapılmaktadır. Hallaçlık yorgancılığın giderek azalmasına ve teknolojik gelişmelere bağlı olarak gerilemiş, geçmişte özellikle düğün sezonlarında olan yoğunluk ortadan kalkmıştır. Keçecilik ise özellikle kişisel kullanım etrafında oluşan bir meslek olduğu için geçmişteki önemini kaybetmiş durumdadır.

Hammaddesi toprağa bağlı olarak gelişim gösteren çömlekçilik mesleği, Çivril-İğdir, Serinhisar, Sarayköy, Tavas-Medet’de geçmişten günümüze yapımı devam etse de bazı duraksamalar yaşamıştır. Ustaların yaşlanmış olması, yetiyecek çırak bulunamaması ve maddi imkânsızlıklar bu meslekleri zora sokmuştur. Günümüzde Çivril Belediyesi ve Türkiye İş Kurumu (İşkur) Denizli şubesi ortaklığında açılan kurslar ile yaşatılmaya çalışılan bu mesleğin usta öğreticiliğini geleneksel bir ustanın kızı yapmaktadır. Babasından öğrenmiş olduğu bilgileri kursiyerlere aktarmaya çalışmaktadır.

Çivril-İğdir dağlarında bulunan kırmızı toprağın testi, bardak yapımına çok uygun yapıda olması bu mesleğin o bölgede şekillenmesinde en büyük etken olmuştur (Koyuncu Okca, 2016, 207). Bu yüzden yöreye özgü olan bu mesleğin kaybolmaması için yapılan çalışmaların amacına ulaşacağı düşünülmektedir. Tavas-Medet’de faaliyet gösteren terra cotta atölyesi ise Türkiye’nin tek sırsız seramik üretimi yapan atölyesidir. Baba mesleğini devam ettiren genç bir usta ve ailesi tarafından bu meslek icra edilmektedir. Çok çeşitli formların üretildiği atölyede ulusal ve uluslararası pazara hitap eden hediyelik eşyalar büyük beğeni toplamaktadır (Koyuncu Okca, 2016, 207).

Türk camcılık tarihinin en önemli izlerini taşıyan Beykoz işi Çeşm-i Bülbüller, biçim, form ve üzerlerine işlenmiş motifler incelendiğinde geleneksel Osmanlı biçimlerinde yapılmış ve Osmanlı üslubuna göre bezenmiş oldukları görülmektedir. Çeşm-i Bülbül olarak adlandırılan bu filigranlı camlar Osmanlı beğenisini ve sanat anlayışını gösteren simgesel örnekler olarak değerlendirilebilir (Yazar ve Aslan, 2013: 831). Denizli Cam Sanayii, Şişecam’ın Denizli üretim merkezidir. El imalatı cam ev eşyası ve çeşm-i bülbül üretimi konusunda adından sıkça bahsettirmektedir. Özel şekil verilen camlar zengin ürün çeşitliliği ve kaliteli işçilik ile gelenekselden moderne çeşitli tasarımlar ile buluşmaktadır (Koyuncu Okca, 2016, 207). İstanbul’da İncirköy’deki fabrikada üretilen ve 19. Yüzyıl Türk camcılığında özel bir yeri olan camlara çeşm-i bülbül adının verilmesinin nedeni, fabrikanın İncirköy’ün Çeşm-i Bülbül denilen mahallesinde kurulmuş olması veya camın içindeki paralel çizgilerin bülbül gözündeki harelere benzetilmesidir (Küçükermen, 1985, s. 98). Denizli’de bu konuda çalışma yapan, özveri ile bu mesleği sürdüren ustaların gayretleri ile halen üretim devam etse de çeşm-i bülbül üretim geleneğinde de bir takım sıkıntılar yaşanmaktadır.

Hammadesi deri olan tabaklık mesleği Denizli-Merkez, Honaz, Acıpayam-Yeşilyuva, Güney, Buldan-Narlidere’de geçmişte oldukça yoğun olarak icra edilmiştir. Günümüzde ise geleneksel teknikler teknoloji ile harmanlanmıştır. Tabakhanelerin şehir içinde kalması, organize sanayi bölgesi oluşumunu da beraberinde getirmiştir. Günümüzde faaliyetlerini Denizli Deri İhtisas Organize Sanayi Bölgesinde sürdüren firmalar kösele, sahtiyan ve meşin gibi deriler üretmeye devam etmektedirler (Bkz. Fotoğraf: 2). Denizli’deki tabaklık mesleğine paralel olarak gelişim gösteren ve hammadde olarak derinin kullanıldığı bir diğer meslek türü olan ayakkabıcılık, Acıpayam-Yeşilyuva ve Tavas’da halen geçmişteki önemini koruyarak devam etmektedir. Geçmişten günümüze ayakkabı üretiminde Yeşilyuva hep önemli bir merkez olmuştur. Geçmişte Yeşilyuva nüfusunun % 95’inin geçim kaynağı ayakkabıcılığa dayanmaktaydı (Türktaş, 2014: 180). Günümüzde bu oran bu kadar yüksek olmasa da halen büyük bir çoğunluk ayakkabıcılık mesleği ile geçimini sağlamaktadır. Tavas’da halen faaliyet gösteren körüklü çizme ustası da ayakkabıcılık mesleğinden körüklü çizme üretimine

geçmiştir. Özel ilgi ve merakı sonucu körüklü çizme yapımını öğrenmiştir. Kişiyi özel ve kişinin ayak ölçüsüne göre üretimi yapılan körüklü çizme, efeliğin ve Yörüklüğün simgesi olarak yerel bazda düzenlenen törenlerde oldukça fazla kullanılmaktadır.

Yatağan'da hammaddesi maden olan bıçakçılık mesleği ile uğraşan nüfus oldukça fazladır. Kara çelik ve paslanmaz çelik külçelerinin yüksek ateşte dövülmek sureti ile ortaya çıkan bıçak ve türevleri arasında adını yörenen mi aldığı yoksa yöreye mi adını verdiği kesin olmayan “Yatağan” olarak bilinen palalar en ünlüsüdür. Kemik ve boynuzdan üretilen bıçaklar ve Yatağan palası yörenin adını dünyaya duyurmuştur. Günümüzde makineleşme bu meslekte de gözlenmektedir. Geleneksel tekniklerde üretim yapan birkaç usta kalmıştır (Bkz. Fotoğraf: 3). Bu yörede ayrıca camız ve koç kemikleri ile boynuzlarından tarak üretimi de yapılmıştır. Tarım ve hayvancılık faaliyetlerinin azalması ile hayvan yetiştiriciliği ve ona bağlı olarak gelişim gösteren hayvansal atıkların temin edilmesinde de sıkıntılar başlamıştır. Camız ve koça ilaveten artık dağ keçisi, öküz ve inek kemiklerinden, boynuzlarından da tarak yapılmaktadır. Ucuz maliyet ile kolaylıkla elde edilen ve insan bünyesi ile uyum gösteren kemik ve boynuzlardan üretilmiş taraklar, plastik ve elektrikli taraklara nazaran sağlık açısından daha uygun olduğu için tercih sebebi olmaktadır. Elektriklenme dökülme ve kepeklenme gibi sorunları ortadan kaldırdığı söylenen tarakların stresi de önlediği iddia edilmektedir. Günümüzde tarakçılık ile uğraşan son birkaç ustanın kalması bu mesleğin de yok olup gideceğinin sinyallerini vermektedir (Koyuncu Okca, 2016: 214).

Hammaddesi madene dayalı olan bakırcılık ve kalaycılık mesleklerinin tarihi hakkında kesin bir bilgi yoktur. Ancak 1950’li yıllardaki usta sayısına bakıldığında Denizli’de bu mesleğin ne kadar çok benimsendiği ve kökeninin ne kadar eski olduğu fark edilmektedir. Denizli-Merkez Kaleiçi Çarşısında geçmişten günümüze varlığını sürdüren bu meslekte (Türktaş, 2004: 26) kazan, güğüm, ibrik, bakır, bakraç, kepçe, kaşık, sini, leğen, çanak vb. eşyaların üretimini yapan son birkaç usta kalmıştır (Bkz. Fotoğraf: 4). Tarım ve hayvancılığın giderek gerilemesine bağlı olarak demir ustalarının ürettikleri el aletlerinin de azalması ile birlikte ve çırak bulamadıkları için



demircilik mesleği de yok olma aşamasına gelmiştir. Çivril-Beyköy’de kendilerini muhacir olarak tanımlayan ve dede mesleği olarak devam ettirilen takı yapıcılığı birkaç ailenin küçük ev atölyelerinde çeşitli madenleri kullanması ile gerçekleşmektedir.



**Fotoğraf 1-2-3-4: Denizli’de Yaşayan Geleneksel Meslekler**

## SONUÇ

Geleneksel meslekler ve üretimleri geçmişten geleceğe atılmış bir kültürel köprü niteliğindedir (Sarioğlu, 2005: 72). Günümüzde her alanda olduğu gibi küreselleşme geleneksel meslekleri de etkisi altına almıştır. Kültürel, sosyal, sanatsal ve ekonomik değerdeki birçok mesleğin ya yok olmasına ya da yeni bir hal almasını gerekli kılmıştır. Tüm bunların yanı sıra yeni mesleklerin de ortaya çıktığı unutulmamalıdır. Denizli’de faaliyet göstermiş kültürel ve sanatsal açıdan değeri olan geleneksel mesleklerin zor şartlar altında varlıklarını sürdürmeye çalıştıkları muhakkaktır. Binlerce yıllık kültürel ve sanatsal birikimleri, uğraştıkları sanat-zanaat dalına işleyen ve kuşaktan kuşağa aktararak günümüze taşıyan ustaların artık büyük bir hızla azaldığı görülmektedir. Geleneksel bir sanat dalını günümüzde sürdürmeye çalışan bu insanlar tanınmayı ve her açıdan desteklenmeyi fazlasıyla hak etmektedirler(Sipahioğlu ve Kavcı Özdemir, 2012: 75-76).

Geçmişte at, eşek, deve ve katır ile yapılan tarım, ulaşım ve taşımacılık yerini motorlu araçlara bırakması ile saraç-koşumcu, semerci ve nalbantlık gibi meslekleri bitirme noktansa getirmiştir (Çelikel 2011: 28-31). Semercilik mesleğinin son temsilcisi Buldan’da yaşlılık nedeni ile artık semer yapamaz duruma gelmiştir. Baklan, Çameli, Tavas, Acıpayam-Yeşilyuva, Bozkurt-Avdan’da kapı, yüklük ve tavan süslemelerinde oldukça fazla görülen ahşap işlemeciliği günümüzde bu işi yapacak ustaların kalmamasından dolayı artık yapılmamaktadır.

Günümüzde de bir milletin kültür seviyesini, sosyal hayatını, zevk ve yaşam tarzını yansıtan geleneksel el sanatları ürünlerini sahiplenmek sergilemek ve gelecek kuşaklara birer kültürel miras olarak bırakmak gerekmektedir (Çoşkun, 2016: 882). Bu yüzden gün geçtikçe bu mesleklerin yok olup gitmesini önlemek için gerekli belgeleme çalışmalarının biran önce yapılması



gerekmektedir. Bu yüzden bu çalışma konuyu ayrıca önemi kılmaktadır. İzmir-Tire Kent Müzesi örneğinde çok başarılı bir uygulama olarak görülen bu tür geleneksel mesleklerin gelecek kuşaklara tanıtılması ve ekonomiye katkısının artırılması amacı ile müzelerde yaşatılmaya çalışılması, geçmişini geleceğe bağlamak isteyen tüm toplumlarda olduğu gibi Denizli’de biran önce yapılması gerekmektedir.

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## THE WINDOW OPENING FROM GÖRECE (İZMİR) TO THE WORLD: EVIL'S EYE AND THE SITUATION TO DAY

Kültür mensubu olduğu toplumun bilgi, görgü, gelenek ve yaşam biçimlerindeki birikimlerinden oluşmaktadır. Bu özellikleri ile tanınır, anılır ve diğer toplumlardan ayrılır. Bu yüzden her topluma ait kültürel birikimlerin gelecek nesillere doğru bir şekilde aktarımı ve sürdürülebilirliği son zamanlarda ön plana çıkan önemli bir kavram olmuştur. Günümüzde toplumlara ait kültürel mirasların sürdürülebilirliği ve aynı zamanda geleceğe taşınması, korunması ve yaşatılması amaçlanmaktadır. Bu işlemleri gerçekleştirecek olan kişilerin geleneksel ustalar tarafından usta-çırak ilişkisi içerisinde şekillenerek eğitilmesi gerekliliği ön plana çıkmaktadır. Bu yüzden geleneksel ustaların yaşayan kültürel miras kavramı çerçevesinde onurlandırılmaları, ekonomik şartlarının iyileştirilmesi ve sosyal güvencelerinin sağlanması büyük önem arz etmektedir. Görece (İzmir) nazar boncuğu üretimi ile adını duyurmuş küçük bir yerleşim yeridir. Bu yerleşim yerinden dünyaya nazar boncuğunu tanıtan, yaşatan ve yaygınlaştıran ustaların yavaş yavaş bu mesleği bıraktıkları saptanmıştır. Bu şartlar altında geleneksel nazar boncuğunun, gelecek nesillere, geleneği ile aktarımı konusunda kaygılar oluşmaktadır. Bu yüzden bu ustalar hayattayken tecrübe ve bilgi birikimlerinin kayıt altına alınması büyük önem taşımaktadır.

Görece'de (İzmir) yapılan alan araştırmaları sonucunda, geleneksel nazar boncuğu üretimi yapan, bir tane cam ocağı kaldığı gözlemlenmiştir. Geçmişten günümüze ulaşan geleneksel nazar boncuğu üretiminin serüveninin, gelecek nesillere aktarılması konusunda durma noktasına gelmiş olduğu tespit edilmiştir. Bu çalışmada geleneksel nazar boncuğu üretiminin günümüzdeki durumu üzerinde durularak gelecek nesillere aktarımını sağlamak için alınması gereken tedbirlerden bahsedilecektir. Böylelikle geleneksel nazar boncuğunu gelecek nesillere tanıtmak ve kültürel mirasın sürdürülebilirliğine katkı sağlamak amaçlanmıştır. Bu çalışmanın gerçekleşmesi için yöntem anlayışımız ışığında amaca ulaşmada gerekli araçlar olan alan araştırması, gözlem, kaynak kişi görüşmesi ve literatür taraması kullanılmıştır.

Key Words: İzmir-Görece, Culture, Evil Eye, Amulet, Zekai Erdal.

### GİRİŞ

Kültür, uygarlık tarihi boyunca, insanoğlunun gelişme süreci içinde ihtiyaçları nispetinde yarattığı tüm değerlerin birikimi ile oluşmuştur. Toplamların yaşamı boyunca doğaya, bilinmeze, kendini var etme amacı ile ortaya koyduğu kurallar ve değerler bütünü, o toplumun kültürüdür. Toplamlar bu özellikleri ile tanınır, anılır ve diğer toplumlardan ayrılır. Dünyaya gelirken tanışılan kültürel değerler ile yaşamın sonuna kadar bir

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arada yaşanır. Hatta yaşamın sona ermesinden sonra bile kültürel değerler ile olan ilişki devam eder. Gündelik hayatta kullanılan bir kültür ürününü daha güzel, daha göz alıcı hale getirmek demek ona estetik bir boyut eklemek anlamına gelmektedir (Kuban, 1995: 254). Bireyler kültürel değerlerini kullanırken, gelecek nesillere maddi ve manevi katkılar yaparak aktarırlar. Günümüzde toplumlara ait kültürel mirasların sürdürülebilirliği ve aynı zamanda geleceğe taşınması, korunması ve yaşatılması amaçlanmaktadır. Kültürel mirasın sürdürülebilirliği insanların ihtiyaçları ve ilgi odakları oluşması sonucunda mümkündür.

Kültürel miras; Birleşmiş Milletler Eğitim, Bilim ve Kültür Kurumu olan UNESCO'ya (United Nations Educational, Scientific and Cultural Organization) göre aynı zamanda yaşayan miras olarak da tanımlanır (Oğuz, 2009: 167). Geleneksel olarak üretim yapan ve yoğun emek harcayan ustaların yaşamın içinde var olma çabaları, yapmış oldukları meslek ve üretimlerinin sürdürülebilirliği kültürel mirasın geleceğe aktarımında önemli bir yer tutmaktadır. Somut olmayan kültürel mirasın taşıdığı değeri geleceğe aktarmak UNESCO'nun öncelikleri arasında yer almaktadır. Bu yüzden geleneğin, geçmişten günümüze ve geleceğe aktarımında UNESCO'nun yaşayan insan hazineleri (ustalar) önemli bir faktördür. Geleneksel mesleğini en az 10 yıl boyunca sürdüren, üstün yetenekli olan usta kişinin, bilgi ve becerilerini birçok çırağa sunması, başarı ile aktarması halinde, kayda değer bir anlam içeren, maddi olarak desteklenmesi önemlidir (Oğuz, 2008: 9). Bu konuda özellikle el sanatları geleneğinde usta niteliği taşıyan kişilerin, yaşayan insan hazinesi listesine alınması gerek ustalar açısından gerekse o alandaki kültürel aktarım açısından büyük önem taşımaktadır.

Genel kanı olarak, taşınmaz eserlerin değerini bilmek, onları yaşatmak ve onarmakla kültürü tek yönlü bir koruma çabası yeterli görülmiştir. Ancak 1993 yılından UNESCO tarafından geliştirilen kültürel mirası yaratan usta kişilere dikkat çekilmekle birlikte, usta insan unsuru ön plana çıkarılmaktadır (Oğuz, 2008: 6). Binlerce yıllık kültürel ve sanatsal birikimlerini, uğraştıkları sanat dalına işleyen ve kuşaktan kuşağa aktararak günümüze taşıyan ustaların, artık büyük bir hızla azaldığı görülmektedir. Geleneksel bir sanat dalını günümüzde sürdürmeye çalışan bu insanlar tanınmayı ve her açıdan desteklenmeyi fazlası ile hak etmektedirler (Sipahioğlu ve Kavcı Özdemir, 2012: 75-76). Korumak için somut olmayan kültürel mirasın sürdürülebilirliğini sağlamak önemlidir. 17 Ekim 2003 tarihli (Paris) Somut Olmayan Kültürel Mirasın Korunması Sözleşmesinde bu konu birçok madde ile açıklığa kavuşmuştur. Unesco'nun yaşayan insan hazineleri; *“somut olmayan kültürel mirasın spesifik elemanlarını yeniden yaratmak veya yorumlamak açısından gerekli bilgi ve becerilere yüksek düzeyde sahip kişilerdir”* şeklinde tanımlanır ve üye her ülkenin kendine özgü bir sistemi bulunmaktadır (Oğuz, 2008: 7).

Nazar kavramı çerçevesinde oluşmuş geleneksel nazar boncuğunun üretimi, çeşitleri, kullanım alanları ve pazarlanması birçok çalışmaya

konu olmuştur. Ancak bu geleneksel üretimin sürdürülebilirliği konusunda yapılan girişimler sonuçsuz kalmıştır. Mustafa Aslier'in dediği gibi var olanı korurken, geliştirmeli aynı zamanda geleneksel üretim ile endüstriyel üretim arasında insana keyif veren çözümler bulunmalıdır (Aslier, 1984: 55). Bu işlemleri gerçekleştirecek olan kişilerin geleneksel ustalar tarafından usta-çırak ilişkisi içerisinde şekillenerek eğitilmesi gerekliliği ön plana çıkmaktadır. Bu yüzden geleneksel ustaların yaşayan kültürel miras kavramı çerçevesinde onurlandırılmaları, ekonomik şartlarının iyileştirilmesi ve sosyal güvencelerinin sağlanması büyük önem arz etmektedir. Görece nazar boncuğu üretimi ile adını duyurmuş küçük bir yerleşim yeridir. Bu yerleşim yerinde, dünyaya nazar boncuğunu tanıtan, yaşatan ve yaygınlaştıran ustaların yavaş yavaş bu mesleği bıraktıkları saptanmıştır. Bu şartlar altında geleneksel nazar boncuğunun, gelecek nesillere, geleneği ile aktarımı konusunda kaygılar oluşmaktadır. Bu yüzden bu ustalar hayattayken tecrübe ve bilgi birikimlerinin kayıt altına alınması büyük önem taşımaktadır.

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## **NAZAR VE NAZAR BONCUĞU**

Kem göz manasına gelmekle birlikte nazar kelimesi daha çok “gelme, uğrama, değme ve etme” fiilleri ile birlikte kullanılmaktadır. Anadolu'nun çeşitli yörelerinde “nazara gelme, nazara uğrama, nazar değmesi, nazar etme, kötü göz, göze gelme, göz değmesi” şeklinde çeşitli kullanımları vardır (Örneke, 1995: 167). Nazar, uygarlık tarihi boyunca geçmişten günümüze tüm toplumlarda bilinçli ya da bilinçsiz olarak kullanılmıştır. Nazar boncuğu ve göz sembolü birçok kültürde bakışın uğursuzluğundan, olumsuzluğundan kaçınmak amacı ile güçlü bir sihir gibi betimlenmiştir. Çoğunlukla mavi renkte tasarlanmış ve kullananın karşısındaki kem gözlerden korunması amacını gütmüştür. Temelinde kıskançlık ve çekememezlik duyguları bulunan bu inanışta zararlı güçlere karşı koyma onun çarpıcı ve öldürücü gücünden korunma ön plandadır. Bir başka inanca göre renkli gözlü kişilerin (özellikle mavi) bakışları, karşısındakine daha fazla zarar vermektedir. İnanişe göre kötü gözlü kimselerin gözleri daha çukur, kaşları daha bitişik ve ten renkleri açık olur (Boratav, 1978: 126). Bu çarpıcı gücün Anadolu'daki yaygın

kullanımları ise “nazar, göz, göz değmesi, göze gelme, pis göz, kötü göz ve kem göz” şeklindedir (Örnek, 2000: 167). Eski Yunan ve Roma’da, Yahudi, İslam, Buda ve Hindu geleneklerinde ve hatta yazısız toplumlarda da görülen nazar, bakışlardan fırlayan, çarpıcı ve öldürücü bir güç olarak kabul edilir. Türk inanışlarına göre ise olumsuz duygulardan kaynaklanabileceği gibi bir kişi ya da şeye gösterilen aşırı sevgi ve düşkünlükten de ileri gelmektedir. Bu durumdan en çok korumasız olan çocukların etkilendiği düşünülmektedir(Kahraman, 1999: 523-524).

Kötü etkilerden koruyan, şans getiren nazarlık, aslında tılsımlı bir mesaj sembolüdür. Birçok inanç sistemi içerisinde insanlar, aralarındaki ilişkileri, hayvanları, eşyaları, vasıtaları, bitkileri, mekânları ve değerli buldukları her türlü objeleri nazar boncuğu ile nazardan koruduklarına inanırlar. Nazarı uzaklaştıran ve etkisiz kılan, kötü gözlerden, kıskançlık duygularından, hastalıklardan, sakatlıklardan koruyan özellikle mavi renkli, göz şeklindeki ve tercihen cam olan tüm objeler nazar boncuğu olarak kullanılmaktadır. Göz şeklindeki boncuk, göz ile nazar arasındaki bağı görmeden, gören gözden etkilenmeyi ifade eder (Koşay, 1956: 89). İnsanların korunma inancına göre, göz boncuğunun çatlaması halinde de nazar değiştiği ve nazarın etkisinin ortadan kalktığı düşünülmektedir (Çıblak, 2004: 6-7). Arkeolojik kazılardan elde edilen belge, bilgi ve verilere göre insanoğlunun ilk çağlardan bu yana süslenme, beğeni kazanma ya da kötü gözden, bilinmeyenden korunma içgüdüğü ile yaygın bir şekilde nazar boncuğunun kullandığı görülmüştür. Nazar inancının, Neolitik Çağlara kadar uzandığı çeşitli çalışmalarda yer almaktadır (Çıblak, 2004: 103, Koşay, 1956: 86). Camın geleneksel ocaklarda eritilerek, göz şeklinde biçimlendirilmiş, nazar değmesine karşı kullanılan nazar boncuğunun Türk el sanatı ürünü olarak tarif edilmesi ve kabul görmesi, dünya çapında tanınması için binlerce yıllık kültürel mirasın aktarımındaki sorumluluğunu da Türk toplumuna yüklemektedir.

### **Görece’den (İzmir) Dünyaya Açılan Pencere: Nazar Boncuğu ve Günümüzdeki Durumu**

Camın belirli bir ısıda eritilip geometrik biçimde şekil verilmesi ile oluşturulan ortası delik olan objeye “cam boncuk” adı verilmektedir. Boncuk kelimesi 9. yüzyılda Mahmut Kasgari tarafından doğu Türk ağzına göre, “moncuk” şeklinde saptanarak “atın boynuna takılan değerli taş”, “aslan tırnağı”, “moska”, “tılsım” şeklinde açıklamıştır. Bu kelime çeşitli Türk lehçelerinde “boncuk, moncuk, monsak, moyinsak” şekillerinde kullanılmaktadır. Şüphesiz ki bu kelime “boyun” kelimesi ile ilgilidir. Yani boyuna takılan, asılan nesne anlamına gelmektedir (Demir, 2009: 58). İnanca göre Türkler arasında az rastlanan mavi gözlü kişilerin nazarı değmektedir. Koruyucu boncuğun mavi olmasının nedeni de mavi maviyi yansıtır düşüncesinden kaynaklanmaktadır. Bu özellik ile mavi gözlü kişinin nazarı, mavi boncuk sayesinde, nazar değmesi olası olan kişiden uzaklaştırılacaktır.

Cam boncuk günlük hayatta hemen her yerde karsımıza çıkmaktadır (Ayhan, 1981: 57). Cam boncuk yapımının, bilinen cam biçimlendirme yöntemlerinden farklı bir yanı vardır. O da boncuk biçimlendirmede herhangi bir kalıbın kullanılmamasıdır (Küçükerman, 1998: 23). Cam alanında, endüstrileşmeye başlayan Anadolu'da, nazar boncuğu yapımı geleneksel bir sanat olmuştur (Bkz. Fotoğraf: 1-2-3-4). Cam üretiminde gelişen teknolojilerin kullanılmasına rağmen nazar boncuğu üretimine geleneksel yöntemler ile devam edilmektedir (Karşlıoğlu, 2007: 19).





**Fotoğraf 1-2-3-4: Geleneksel Nazar Boncuğu ve Üretimi**

Görece’de halen varlığını sürdürmeye çalışan nazar boncuğu, üretimi hammaddesi, yapım tekniği ve ortasında yer alan deliğe bağlı olarak Doğu Akdeniz camcılık geleneğinin izlerini taşımaktadır (Küçükerman, 2010: 20-42). İlk başlarda Kemeraltı Çarşısında meşhur Araphanı ve etrafındaki cam ocaklarını Suriye’den Kadifekale’ye gelen cam ustaları çalıştırmışlardır. Zamanla ocaklarda kullanılan çam ağacının çıkardığı isli dumanlar nedeni ile İzmir dışına çıkmaları söz konusu olmuştur. Bu nedenle sadece çam odunları ile 800-900 dereceye ulaştığından, çam ağaçlarının bolca bulunduğu Görece tercih edilmiştir (Ayhan, 1984: 63, Akçora, 2013: 21). İlk olarak Mustafa ve Halil isimli Suriye’li cam ustaları Görece’ye gelmiştir. Bu ustaların ölmesinden sonra Görece’li cam boncuk ustaları (Mehmet Azar, Hayati Küçük, Ahmet Çamur, Zekai Erdal, Osman Sağlam) bu mesleği devam ettirmişler ve geçimlerini at boncuğu ve nazar boncuğu üreterek sağlamaya çalışmışlardır (Karslıoğlu, 2007: 19). Görece’de 1939 yılında doğan Zekai Erdal usta cam boncuk ile babası Mehmet ustayı izlerken tanışmıştır. 1944 yılında babasını kaybedince, başka bir ustanın yanında çırak olarak devam etmiştir. 53 yıl süren nazar boncuğu serüveni İzmir Nato üssüdeki görevli bir Amerikan subay eşinin kendisini keşfetmesi sonucu nazar boncuğunu dünyaya tanıtması ile taçlanmıştır. Zekai Erdal usta askerliğini bitirdikten sonra sadece at boncuğu yapımı ile bir yere varamayacağını düşünerek farklı arayışlara girişmiş; köydeki diğer ustalardan değişik olarak nazar boncuğu üzerine yaptığı noktalamalar ile bir yenilik ortaya koymuştur (Bkz. Fotoğraf: 5-6-7). Bu sayede hem kalıcılığını sağlamak, hem de kültürel aktarım olarak nesilden nesile geçmesi için çabalamıştır. Zekai Erdal ustayı diğer ustalardan ayıran özelliği bu işi sadece zanaat değil aynı zamanda sanat olarak görmesidir. Zekai Erdal usta boncuğun yanında farklı figürler de (küçük heykeller) yaparak bir müddet daha cam ocağının hayatta kalmasını sağlamıştır. Geçmişten günümüze nazar boncuğu üreticisinin sorunları her dönem aynı olmuştur Üretimden ziyade pazarlama aşamasında büyük sorunlar yaşanmaktadır. Nazar boncuğunun dünyaya tanıtılması sonucu Zekai

Erdal usta önderliğinde tüm köy başta Amerika olmak üzere birçok ülkeye göz boncuğu ihraç etmeye başlamıştır. Ünü git gide yayılan Zekai Erdal Usta çeşitli projeleri hayata geçirerek nazar boncuğunun tanıtılmasında büyük katkılar sağlamıştır. Bu projeler gerek yurt içinde gerekse yurt dışında büyük beğeniler toplamıştır. Dünya toplumları arasında kültür alış-verişini sağlayan ve ödüle layık bulunan bir projeden bahsetmek gerekirse; her biri yaklaşık 2 metre boyunda olan Coca-Cola şişelerinin Türkiye'nin 7 bölgesinin yerel motiflerini taşıyarak üretilmesi projesi en çok akıllarda kalanlardan birisidir. 8 aylık bir çalışma sonucu ortaya çıkan bu proje kapsamında üretilen ve Coca-Cola orijinal şişesinin formuna sadık kalarak yaratılan eserler, malzeme ve tasarımları ile Zekai Erdal Ustayı ve Ege Bölgesini temsil etmiştir. Bu proje 200 farklı ülkede sergilenerek gerek Türkiye'yi gerekse geleneksel Türk sanatlarını tanıtmada büyük roller üstlenmiştir (Koyuncu Okca ve Özar, 2006: 6-8).



**Fotoğraf 5-6-7: Zekai Erdal Usta ve Arşivinde Yer Alan Boncuklar**



Tüm bu çalışmalara, nazar boncuğunun dünyaya tanıtılması için verdiği tüm emeklere, yetiştirdiği çıraqlara rağmen, UNESCO tarafından Yaşayan İnsan Hazinesi listesine girememek Zekai Erdal ustayı kırmış ve köşesine itmiştir. Boncuk ustalarının gözlerinde belli bir süre sonra katarakt oluşması, gözlerinden defalarca ameliyat olmaları ve buna rağmen çalışmaya devam eden ustaların olması bu meslekte çalışan tüm ustaları kıymetli kılmaktadır. Bu yüzden geleneksel ustaların değerlerini yaşarken vermek için bu kişilerin de onurlandırılmaları büyük önem taşımaktadır.

## SONUÇ

Her kültürde var olan boncuk, bazen dinsel bir anlam taşır bazen de süslenme ile zenginliği, gücü dolayısı ile de sosyal statüyü veya belli bir sosyal gruba aidiyeti göstermek için kullanılır. Nazar boncuğu ise nazar ve kem gözden korunma ihtiyacını gideren mistik, aynı zamanda geleneksel amaçlı kullanılan bir üründür. Tek geçim kaynağı olan geleneksel boncuk üretimi teknolojik gelişmeler karşısında ayakta kalamamıştır. Görece’de geleneksel olarak çalışan ocak sayısı önce 7’den 4’e düşmüş, günümüzde ise tek ocak kalmıştır (Koyuncu Okca ve Özar, 2006: 12). Kalan son ocakta her an kapanma riski altındadır. Geleneksel olarak üretimin devam ettiği ocak, usta-çırak ilişkisi ile günümüze kadar gelebilmiştir. Bu yüzden gelecek kuşaklara da aktarımı ancak usta-çırak ilişkisi ile olacağı da muhakkaktır. Kültürel mirasın korunmasının, sadece müzelerdeki uygun koruma koşulları altına alınmış kültürel objeler ile olacağı düşünülmemelidir. Aynı zamanda korunmak istenen somut olmayan kültürel mirası meydana getiren, bilgi, yetenek ve deneyimlerin sürdürülmesi gereklidir. Gelenegın sürdürülebilirliğı tamamen ustadan-çırağı aktararak gelecek kuşaklara iletilen bilgi, yetenek ve deneyimler sayesinde gerçekleşecektir. Kültürü geleceğı taşıyacak olan ustaların çalışmalarını daha iyi şartlarda yapabilmelerini sağlamak ve genç kuşağın ilgisini çekmek için gerekli şartların oluşturulması gerekmektedir.

Görece’den adını nazar boncuğı sayesinde dünyaya duyuran nazar boncuğı ustaları olmasına rağmen, maddi ve manevi kaygılara yenik düşerek ocaklarını kapattıkları tespit edilmiştir. Sosyal güvencelerini dahi karşılayamayan ocak ustaları umutsuzluğı düşmüşlerdir. Geleneksel olarak kültürel mirasın sürdürülebilmesi için devlet desteğıne ihtiyaç duyulmaktadır. UNESCO’nun yaşayan insan hazinesi listesine girmek, geleneksel olarak çalışmalarını devam ettiren ve hayatını bu mesleklerle adanmış kişiler için bu nokta da hayati önem taşımaktadır. Geleneksel çalışmalarını sürdüren tüm ustaların bu listeye girmesi ve maddi olarak yurt dışındaki örneklerde olduğu gibi desteklenmesi bu mesleklerin devamlılığını sağlamada önemli bir faktör olmaktadır. Ülkemizde UNESCO’nun önemine dikkat çektiğı ve yönergelerle formüle ettiğı yaşayan insan hazineleri konusu daha çok gündeme getirilmeli ve toplumda duyarlılık oluşturulmalıdır.

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## Turkish Culture Traces in Afghanistan

**Abstract:** Afghanistan has been a Turkish dormant since ancient times. Most of the states represented by stars in the Presidential Flag of the Republic of Turkey have been established in Afghanistan, or a part of Afghanistan's geography. Especially the Babur Turkish Empire and the Ghazni Turkish Empire are the ones that left the most traces of them. After Muslim religion came to the region, Muslims were mixed with Turkish culture.

Turks live intensively in northern Afghanistan and north Afghanistan is still called "South Turkistan". Along with the elements that are still missing in Afghanistan, a considerable Turkish population is living, and Turkish culture has an important place in the Afghan mosaic. The Turkish leader, Rashid Dostum, who has struck Afghanistan's thirty-year mark, is now the deputy head of state and has been very influential when Turkish was regarded as the third official language of Afghanistan. Abdul Rauf Ibrahimi from the Uzbek Turks was elected president of parliament on 27 February 2011 in Afghanistan.

Afghanistan Turkish relations started at the time of Ottoman Empire, especially Mustafa Kemal Atatürk period has reached the highest level. After Atatürk's death, relations slowed down. Even if it was stopped during the Russian invasion, it continued to have a special status. Afghanistan and Turkey still have a very close relationship going on.

In Afghanistan, Turkish culture carries a genetic trait that has spread to every part of the society. Turkish words in Dari language, which is widely used in Afghanistan and based on Persian language, take place very effectively and are easily understood after a while. In our work, traces of Turkish cultures, which are seen to be intense even in languages spoken in Afghanistan, will be tried to be taken with examples from every branch of life.

### INTRODUCTION

Afghanistan has been a Turkish dormant since ancient times. Most of the states represented by stars in the Presidential Flag of the Republic of Turkey have been established in Afghanistan, or a part of Afghanistan's geography. Especially the Babur Turkish empire the Ghazni Turkish empire and Seljuk empire are the ones that left the most traces of them. After Muslim religion came to the region, Muslims were mixed with Turkish culture. In 2003, the Turkish language was accepted as the third official language in the Afghan constitution.

Turks live intensively in northern Afghanistan and north Afghanistan is still called "South Turkistan". Along with the elements that are still missing

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It is said in Afghanistan "no Afghan was ever killed by a Turkish bullet" and "no Afghan trained by Turks has ever betrayed his country".

Afghanistan was also the second nation to recognise the Republic of Turkey, after the Soviet Union, on 1 March 1923.

A recent survey in Kabul of 1,259 people shows that Afghanistan rely mostly on Turkey, and consider Turkey to be Afghanistan's one and only true, best friend (as of July 2012). It is also stated how "Afghan people love Turkish soldiers in Afghanistan like their sons". Afghanistan are also constantly referred to 'brothers' in Turkey. Generally it is said that "Turkey is Afghanistan's closest neighbor without common borders". Afghans respect and trust the Turkish Army. It would not be an exaggeration if I say they don't see the Turks as foreigners.

## 1. HISTORY OF TURKS IN AFGHANISTAN

Afghanistan is one of the countries where Turks spread throughout history and the states they founded, until the middle of the century, they dominated this country and its political and social structure.

All nations and religions living in Afghanistan, which is dominated by Turks for about 2000 years, have protected their assets.

The first Turkish state established in Afghanistan was Sakas (Iskits) in the II. century B.C. The Sakas were destroyed between 140 and 130 BC by the Yue-chi dynasty, which ruled northern Afghanistan.

The Kushans ( a branch of the Yue-chi dynasty) have managed to capture all of Afghanistan and even the Indian lands. The sovereignty of the Kushans was destroyed in AD 425 with the emergence of Akhuns (Eftalites), another

Turkish tribe. Akhuns from A.D. 480 onwards, they established the vast Afghanistan Akhun (Eftalit) state, which includes Belh, Taharistan, Kabul, Gazni, Zabul and Kandahar. Akhunlar state In the middle of the VI. century (in 552) it was abandoned by the Gokturks. The Akhuns who disintegrated their states did not leave the lands of Afghanistan and they continued to live there as Halachars. Between 560 and 650 A.D., the north-eastern regions of Afghanistan were under the rule of the Turgishes (Western Turks).

Towards the end of the VII. century, the Afghanistan lands were invaded by Arab armies, spreading Islam, and Islam spread quickly in Afghanistan, although Arabs remained in Afghanistan for a short time. After this date Afghan Turks were influenced by Islam.

In the second half of the IX. century, the Samanites, which were established in Iran, invaded the large part of Afghanistan. The majority of the Samani armies were also Turks. Towards the end of the X. century, the Turks, who were in the Samani armies left them upon the beginning of the weakening of the Samani State and established the Gazne State on April 20, 977 as the center of Gazne in Afghanistan under the leadership of Sebük Tekin.

In 1040, Turkish domination in Afghanistan passed to the Seljuks, another Turkish state. After 1220, the Mongols invaded Afghanistan and dominated the country for nearly 150 years.

Mongol domination, by the end of the XIV. century, was destroyed by Timur, who established a strong state in which he gave his name by bringing together the Turkish tribes left in Central Asia. Timur's grandson, Mohamad Babur, established a new Turkish state in Afghanistan in 1505, which will continue Turkish domination in Afghanistan for a longer time.

Nadir Shah, another Turk, dominated Afghanistan from 1734 to 1747. After the death of Nadir Shah, Ahmet Khan Abdali, the leader of the Afghan Abdali tribe, who served as commander in his army, passed the administration. Then in the Afghanistan it was the end of the Turkish rule. Ahmet Han Abdali gave the name to Afghanistan for the first time in this new state. Afghan Empire in the second half of the XVIII. century, became the second largest Islamic state after the Ottoman Empire.

## 2. TURKS SERVED IN AFGHANISTAN:

Afghan king Ahmet Han Abdali wanted to fight against the Iranian danger with the Ottoman State but he did not get any results from his attempts.

During the Ottoman - Russian War 1877 - 1878 Sultan II. Abdulhamit sent an embassy delegation to gain the support of Afghanistan. Afghan King Şir Ali Khan has received a very cold offer and has not accepted to help.

During the period of King Habibullah Khan (1901-1919), it appears that Turkish education began to show its effect in the cultural environment of Afghanistan. Turkish experts have begun to be invited to work in Afghanistan during Habibullah Khan. Mahmut Tarzi was the one who started this

business. Many Turkish intellectuals went to Afghanistan and served. One of them was Mehmet Fazli. The first state hospital in Afghanistan was established in Kabul in 1913 by Turkish doctors who went there.

At the beginning of World War I, two separate delegations of Turks and Germans were sent to convince Afghanistan to fight against the Ottoman Empire and Germany, but no results were obtained.

Mustafa Kemal Pasha talked about the events in Egypt, India, Afghanistan, Syria - Iraq, Russia, North Caucasus, Azerbaijan and Georgia, speaking on 23 July 1919 when he opened the Erzurum Congress. In this talk, he said: "The Afghan army is also fighting against the British nationality destruction policy. The British newspapers admit that the border tribes they rely on joined to Afghanistan and that British soldiers have to retreat."

The former Commander of the Fourth Army of the Ottoman Empire and Minister of the Navy Cemal Pasha played a major role in the development of friendship between Turks and Afghans while on the run. Cemal Pasha was active in Afghanistan from 1920 to 1921. Cemal Pasha was respected by King Amanullah Khan in Afghanistan, made many military arrangements, and wrote several reciprocal letters to coordinate with Mustafa Kemal Pasha. After a while, Cemal Pasha was killed on 23 July 1922 in Tbilisi after two assassinations of Armenians.

Afghanistan was also the second nation to recognise the Republic of Turkey, after the Soviet Union. The first treaty between the young Turkish Republic and Afghanistan was signed on 1 March 1921 in Moscow. According to this treaty, Turkey was recognizing the independency of Afghanistan. Moreover if one side would be under attack, other side would also consider itself was treated in the same negative way. In terms of this treaty Turkey would send teachers, technical experts and army officers to Afghanistan in the framework of cultural aid.

On 18 August 1920 Abdurrahman Samadani Bey was appointed Turkey's representative to Afghanistan. Abdurrahman Samadani Bey originally is an Afghan. He participated in the Turkish army during the Balkan War. It is one of the Afghans fighting voluntarily in the Turkish army during the Balkan War, the First World War and Turkish National War. He has been an officer in Turkish army for years and has gained the trust of Mustafa Kemal Pasha. Sultan Ahmet Han was appointed as the Ankara ambassador of Afghanistan. At the opening ceremony of Afghanistan's Ankara embassy, Mustafa Kemal Pasha pulled the Afghan flag personally. The people of Ankara liked the Afghan ambassador very much, and the people who came out mosque on the religious holidays first visited the Afghan embassy.

For the first time as the Turkish ambassador to Afghanistan, the Medina Hero Lieutenant General Ömer Fahrettin (TURKKAN) Pasha was appointed. After a three-month journey, he reached Kabul on June 25, 1922, where he was welcomed with extraordinary performances and ceremonies.

The Turkish victory against the Greece, Britain, France, Italy and Armenians was celebrated with great joy in Afghanistan as if it was a national holiday. The wave of Afghans came to greet the Turkish embassy. Likewise, the Indian, Buharian and Turkestan citizens in Kabul also celebrated the Turkish embassy. On Friday, September 15, 1922, prayers and speeches were made in Afghanistan for the Turkish victory.

The Turkish Military Experts Panel was sent to Afghanistan on 21 October 1928. Lieutenant General Kâzım (ORBAY) was brought to the head of Afghanistan General Staff as chief by Amanullah Han.

Priority has been given to education and teaching in Turkey's assistance to Afghanistan. Afghan youth have been trained by Turkish teachers in both Turkey and Afghanistan. Turkey has given scholarships to many Afghans, and has taught them in Turkish high schools and faculties. On the other hand, Turkey, supported education in Afghanistan by establishing educational institutions and sending teachers and professors to teach Afghan youth in their own country. In short, Turkey has made considerable contributions to the preparation and development of Afghanistan's new staff during the period of Atatürk.

### 3. TURKISH LANGUAGE IN AFGHANİSTAN:

Turkish is spoken by Uzbeks and Turkmens in Afghanistan. In the 2003 Constitution, Turkish has become one of the official languages. Raşit Dostum's influence was too much in the acceptance of this. The Dari and Pashto languages used as official language in Afghanistan also contain a very large number of Turkish words.

### 4. IMPORTANT TURKISH CULTURE FIGURES IN AFGHANISTAN:

Nasrettin Hodja is one of the common figures of Turkish Culture. Known as Nasrettin Hodja in Turkey, it is known as Molla Nasreddin in Afghanistan and some Asian countries. Hodja is a common figure in Turkish and Afghan culture.

Ali Şir Nevai is a Turkish expatriate who is the vizier and advisor of the famous Turkish ruler Hüseyin Baykara and accepted as one of the greatest poets of Turkish. He was a Central Asian poet, writer, politician, linguist, mystic, and painter. He was the greatest representative of Chagatai (Turkish dialect) literature. Nava'i believed that the Turkish language was superior to Persian for literary purposes, and defended this belief in his work called *Muhakamat al-Lughatayn*. He emphasized his belief in the richness, precision, and malleability of Turkic vocabulary as opposed to Persian. Because of his distinguished Chagatai language poetry, Nava'i is considered by many throughout the Turkish-speaking world to be the founder of early Turkish literature. Many places and institutions in Central Asia are named after him.



The so-called “Afghan Carpets” also carry traces of Turkish culture and the majority of them are produced by Afghan Turks in northern Afghanistan.

Buzkasi (Grey goat- Oğlak Tutmaç- Goat capture), (a very popular game in Afghanistan), is a Turkish game played in Turkish satates of Central Asia since ancient times.

Today Afghan cuisine is very similar to Turkish cuisine and carries traces from Turkish culture. Turks who go down to Afghanistan are not strangers to food because they have a typical middle asian cuisine, very similar to the Turkish cuisine with their meaty rice( etli pırnç pilavı), pudding (muhallebi) and ravioli (manti) etc.

## 5.MAVLANA JALAL AD-DIN RUMI

Mawlana Celaddin Rumi is a cultural bridge between the cities of Balkh in Afghanistan and Konya in Turkey. Konya and Balkh are Sister cities. He is most commonly called Rumi in English. Rumi was born to native Persian-speaking parents, Mawlana was born on September 30, 1207 in the town of Vahş in the Balkh region of Horasan, within the borders of todays Afghanistan. Mother was the daughter of Balkh Emir Rukneddin; Father’s grandmother was the Princess of Fars from the Harezmshahs dynasty, Melîke-i Cihan Emetullah Sultan. Bahaeddin Veled left Balkh in 1212-1213 and after a long journey he came to konya and settled.

Originally from the Balkh, in present-day Afghanistan. Rumi’s influence transcends national borders and ethnic divisions: Iranians, Tajiks, Turks, Greeks, Pashtuns, other Central Asian Muslims, and the Muslims of South Asia have greatly appreciated his spiritual legacy for the past seven centuries. His poems have been widely translated into many of the world’s languages and transposed into various formats. Rumi has been described as the “most popular poet” and the “best selling poet” in the United States. [12] [13] Rumi’s works are written mostly in Persian, but occasionally he also used Turkish, Arabic, and Greek, in his verse. His Mathnawî, composed in Konya, is considered one of the greatest poems of the Persian language. [19] [20] About his Ethnicty he said Although I am speaking Persian, my original language is Turkish.(“Aslem Türk-est egerci hinduguyem” Her ne kadar Farsça söylüyorsam da, aslım Türk’tür.)

Today, the Turkish Republic carries out the landscaping works of Balkh city with the project of the restoration of the house of Mevlana and his father Sultan Veled’s medrese (school).

## CONCLUSION

Turkish culture has a very important place in the Afghan mosaic. When we examine the history, culture, literature, language, customs and daily life of Afghanistan and daily life, in short, traces of Turkish culture are found in every area. Turkish friendship is seen intensely not only in Turks living in

Afghanistan but also in other ethnic backgrounds. The Turkish military staff and citizens who go to Afghanistan are not seen as foreigners and the citizens of the Republic of Turkey do not feel alienated there. The Republic of Turkey continues to intensively help Afghanistan. Our greatest asset is that the our sister country Afghanistan has the peace as soon as possible.

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## ***Reshaping of Religious Identity among the Believers of R. Macedonia in the Global Age***

**Abstract:** The identification of the believer with a certain confession can lead to harsh polarizations in the family (when the family members belong to different religions). Sometimes, the brotherhood based on religion or other spiritual tie might be even stronger than the blood ties. The identity is not fixed; it changes when the individual undertakes new roles, communicates with new people, becomes older etc. The identity changes along with the change of the roles during the life. In each period of transferring from one position towards another the religion provides legitimacy of the transferring since by means of the transferring one undertakes new responsibilities, duties and values. By transferring from one position towards another the believer gets a new identity as a replacement of the previous one. In case there are rapid changes in the life of the believer then they can cause uncertainty in everything even in the identity. Living very fast, the individual loses the feeling that he is the same person i.e. that remains the same during the time. Since everything changes he is searching for his identity but cannot always manage to find himself in the world that changes. It means that the changes destroy the identity i.e. the identity and the changes do not fit together. Prior to the creation of the nation, the religion in the modern societies was the one that determined the individuals and the community of who and what they were; what was their place in the world; and how did they differ from the other individuals and communities. If someone changed his religion it means that he automatically lost his identity. And, this used to be considered the same as the condition of death. If one does not have his own identity then he can't be considered to be alive.

### **INTRODUCTION**

Even religion and nation are two powerful forms of belonging and identifying: in order to strengthen national feeling, religious one has to be weakened. On the question "Who are you?" none young people would answer I'm Orthodox, Catholic, Muslim or Protestant. Almost everybody of the youth would answer "I'm Macedonian, Serbian, Bulgarian, and Albanian". It leads us to the fact that during last several centuries situation has been changed in its root. But, basic characteristic of modern time is the following rather paradox act. 20 years ago when religion came back in social and every-day life, everybody expected that young people would find themselves as subjects of their own faith. But, opposite had happened: necessity for belonging and identifying with the nation appeared to be much

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stronger than religious identification and participation. (Šušnjic, 1998)

In the context of this topic we'll make a short discussion about the relation between religion and nation. At the beginning we'll emphasize doubtless fact that religion and nation are two powerful forms of identification. These are strong mechanisms through which each young person seeks for its identity. Sense of identity is very important for both, Macedonian and Albanian ethnic groups in Republic of Macedonia. But these two forms of identity cannot have same intensity in same time. In order to intensify national sense, religious one is to be weakened and vice versa. In certain period religious sense is stronger, while in other periods the national one, no matter whether we talk about members of Macedonian or Albanian ethnic community in Republic of Macedonia.

Religion is classical saint, while nation is modern saint. Those who prefer religious filling are lead through life by the following idea: "Love all nations as you love your own nation". Those who prefer national filling is lead by the following thought: "Love your own nation, before and above all". I agree with the constellation that youth in the Republic of Macedonia turn themselves more towards their historical past than towards their future. But, nation does not live only with its memory of its own past, but also with a high level of approximation about its future. Determination of its own future gathers the will of the members of certain ethnic community and makes them deeply united. Usually consciousness about mutual past is made complete with the wish for mutual future.

Great numbers of sociological examinations, which refer to this subject, indicate an interesting data. Believe it or not, they show that religion and nation do not have logical connection. Additionally, here is the fact that religion is supranational and universal category. But, besides these strong facts, these social phenomena are in an unbreakable psychological connection and secret union! Only in period of national conflicts religious impatience is strengthened. Only in such cases, certain identification of nation and religion that is difficult to understand appears. That's not the case in the rest of "peaceful" times.

Best soil for introducing religious and ethnic tolerance is civic society. It is supra-national society in which basic measure is the citizenship. In the frames of this type of society basic human values become more general. Generalization of the values and norms goes towards the level of creation of universal human rights and values. With this, inherited ethnic rights and linked habits, moral and legal norms fall. Universal values and norms followed by human rights and freedoms, are wider than the values of the special ethnic community. However, the system of norms and values has to be risen on universal level. As well as there is separation of the state from the church, also it is possible to separate citizenship from national feature.

## **SURVEY**

In this research we have turned our attention to the religiousness over the high school students in the Municipality of Struga. The subject of interest was the religiousness at one segment of the population. The environment where the research took place represents a religious heterogeneous region. Inside there is an influence of the two most important religious organizations: Macedonian Orthodox Church and the Islamic faith community. So, their activity makes this environment interesting for this kind of research. The survey was the basic source for data accumulation for this research. In the research a questionnaire was used for both confessions. One part of the questionnaire is identical for both confessions, while the other part is constructed separately, for each of the confessions. In the first part of the questionnaire there is a string of *independent variables*, which refer to the socio – demographic features of the respondents, such as *age, sex, place of living, level of education, educational achievement, social status etc.* In the second part of the questionnaire the key aspects of *practising*, believing and behaviour were determined for each confession. The research of the religiousness was conducted on a sample of 314 respondents from the total number of the high school youth in Struga.

For the sample to be valid the structure of the sample had to reflect the structure of the targeted group both in *socio-demographic* features as well in the *confessional affiliation*. For this purpose the data from the State Statistical Office from the census, as well as the data from the Pedagogical records in schools were used. Through comparison of this data it can be easily seen that the structure of the sample matches the structure of the targeted group, which is necessary for a study.

Religiosity as a multi-dimensional phenomenon should be studied with more indicators. The most efficient way to be researched the religiosity is with the indicators that belong to 2 groups. The first group of indicators refer to *verbal statements* of the respondents about religiosity (believing in God, believing in afterlife). The second group of indicators refer to the *religious behaviour* of the respondents (going to church or mosque, performing religious rituals such as fasting, prayer etc). In this research the religiousness was operationalised, i.e. was viewed in *four segments*. The indicators, related to the four aspects of the religiosity: believing in the sacred; behaviour of the respondents in society that rises from their own moral aspects of the religion; the religious practice; knowledge of the theological doctrine of their own religion.

## **RESULTS OF THE RESEARCH**

### **Dissemination and forms of the religiosity**

With a help from the received results of the questions used in the questionnaire that are mutual for the affiliate of both religion affiliations,

we will try to show the general image of the religiosity of the high school youth in the Municipality of Struga, that actually is imposed as first task in the moment of the interpretation of the results received in the research. The questions and the answers will be ordered in a way that will cover all the segments of the religiosity, starting from the believe in the sacred, practising of the religious rituals, moral patterns of the behaviour in the society, that results from the religious teachings and the system of knowledge that every religion offers.

**TABLE 1**(Башкими, 2009)

**Forms of manifesting the religiosity**

**(Belief in the sacred and moral patterns of behaviour in society)**

	I don't agree	I don't know	I agree
Should you believe in God?	0,7 %	0,7%	95,7%
God is creator of everything that exists?	2,2%	5,4%	91,1%
God created the human?	2,2%	7,0%	88,8%
After the passing life on Earth, with God's appreciation, awaits eternal life?	2,5%	32,2%	<b>61,8%</b>
The trust in God helps the human to devise the life on Earth and to secure eternal life and peace?	1,9%	7,6%	88,5%
God sees and knows it all?	3,5%	12,1%	83,5%
The biggest justice, truth and kindness are in God?	0,6%	4,8%	93,6%
The man will answer in front of God for his own moral actions?	1,6%	19,1%	76,1%
Everyone who believes in God mustn't lie and embezzle for material benefit?	6,7%	8,0%	82,2%
People who do adultery do sin against God's will?	4,5%	17,2%	76,1%



. According the answers that applies to the believe in the sacred and in the moral patterns of behaviour in the society, it can be seen that the biggest part of the young (above 80%) believe in God and the truths proclaimed by Him, and morally they are in accordance with the ethical principles of the Orthodoxy and Islam. Lower percent (61, 8%) is for those who believe in the life after death. This can be explained with the fact that over the youth population the idea of living “well” the life on Earth is important, and for the life after death is something that is early to believe in.

**TABLE 2(Башкими, 2009)**  
**Forms of manifesting the religiosity**  
**(Practising of religious rituals)**

	Never	Rarely	Regularly
How often do you visit a religious temple?	6,2%	<b>59,1%</b>	34,0%
Do you pray during a day?	16,7%	<b>51,0%</b>	25,8%
Do you fast?	7,2%	28,8%	60,8%

From the Table 2 it can be seen that the participation in the religious rituals in the religious temples is on a much lower level in relation to the belief in sacred. Approximately 1/3 of the young population goes regularly to church or mosque. Young people in the Republic of Macedonia go to church on average 3 times a year (for Easter, Christmas and for Saints Day). The percent of one who regularly prays to God is lower (1/4). Usually, a young person prays to God whenever they have a “need”, usually when they fall in some health, emotional or school problems.

**TABLE 3**  
**Forms of manifesting the religiosity**  
**(Knowledge of the theological doctrine of own religion)**

	Correct answer	Wrong answer	No answer
Which of the mentioned statements define “The Holy secret”?	7,1%	<b>52,5%</b>	40,4%
What is “The Holy Kingdom”?	47,5%	33,7%	18,8%

Which of the mentioned statements define one of five daily prayers?	32,5%	<b>60,7%</b>	6,7%
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Which is the fifth Islamic shart (condition)	66,0%	21,4%	12,6%
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This table show us the fact that the young people are not enough theologically educated. This is based on the data that the number of those who had read the Bible or the Quran is very small. A crucial characteristic for the Orthodox believers is that they do not know the meaning of the secret of the Holy Communion, with which every liturgy ends. So this means that it is an example for believers of the type “belonging without believing”.

From the received results of the survey, as well as the results gained through the method of observation and informal conversations, it is evident that all the segments of the religiosity are not equally represented over the high school youth in the Municipality of Struga. For example, the belief in the sacred and the models of behaviour in the society from which they arise from the moral aspect of religion, are those segments that are represented, i.e. almost fully accepted from the respondents, in comparison with the religious practise and the knowledge of the theological doctrine of the own religion. In percents, those who stated that they believe in the sacred and accepted the models of behaviour in the society that arises from the moral aspect of the religion is 83,7% from total number of the respondents, compared with those who stated that they regularly practice religion (40,2%), and those who are theologically educated (38,3%).

### **Religiosity and confessional affiliation**

In the research, the starting point was the assumption that the religiousness over the young people is in a dependant relation from the belonging of their own confession, i.e. religious affiliation. As we already said, the attitudes of the members of the Orthodox and Islam religion were examined in the survey. We will try to make a comparative analysis of the members of the Orthodox and the Islamic religion in the frames of the general image of the religiosity of the youth in the researched area and how it will impact on their moral/value system.

**TABLE 3** (Башкими, 2009)

**The religious affiliation and forms of the religious manifesting**

Religiousness affiliation	Should you believe in God?			After the passing life on Earth, while appreciating God, awaits eternal life?			The man will answer in front of God for his own moral actions?		
	I don't agree	I don't know	I agree	I don't agree	I don't know	I agree	I don't agree	I don't know	I agree
Orthodox	1,9%	1,0%	96,2%	4,9%	<b>48,0%</b>	47,0%	4,0%	<b>31,7%</b>	64,4%
Islam	0,0%	0,5%	95,2%	1,4%	25,0%	69,7%	0,5%	13,4%	82,8%

Here it's interesting that the young people from the Orthodox creed are more focused on the earthly life, than the life after death. This is a result of theirs poor knowledge of the eschatological issues (The Last appearance of Christ, Judgment Day etc.).

**TABLE 4** (Башкими, 2009)

**The religious affiliation and forms of religious manifesting**

	Do you pray during day?			How often do you visit a religious temple?			Do you fast?		
	Never	Sometimes	Regularly	Never	Sometimes	Regularly	Never	Sometimes	Regularly
Orthodox	10,7%	42,8%	<b>39,8%</b>	0,0%	49,6%	<b>49,5%</b>	21,6%	58,8%	<b>4,9%</b>
Islam	19,2%	53,4%	<b>18,3%</b>	9,1%	61,7%	<b>25,4%</b>	0,0%	13,3%	<b>85,7%</b>

The difference in the attendance in the religious temples between the Islam and Orthodox members is based among other things, on the fact that females of the Islam affiliations very rarely or never attend the religious temples (mosques), as a result of the traditional norms. This difference between the members of the two religions regarding whether they fast, as we already said, firstly it is due to the differences in the meaning of the fast in one or another religion. From the data that we have received, with the help of instruments for data compilation, for example observation, standardized depth interview, and also from the informal conversations, it can be easily seen that the fast from most of the Islamic believers is a crucial part of Muslim tradition.

## **The religiosity and the level of integration**

In this research we have started from the assumption that religiosity influences the level of integration of the youth in the Macedonian multicultural society, with a special accent on the level of integration of the high school youth, in the researched area. Struga is characteristic as a multicultural, i.e., multi ethnic and multi confessional Municipality. The area with this types of characteristics is constantly under some integrative, i.e., disintegrative influences, that religion, i.e., the religiosity has an important role in those processes.

To get results for the influence of the religiosity over the integration of the youth in society were used the following indicators: the influence of the religiosity over the frequency of the contacts with the affiliates of other confessions; the influence of the religiosity over the We can see that the affiliates of the Orthodox creed have propensity towards the religious tolerance (30 % of them don't comply with the second opinion and 50% don't agree with the first opinion of the table).

## **Summary**

From everything that was previously said we can come to these conclusions:

- Regarding the forms of manifesting of religiosity we can conclude that there are a high percentage of positive answers among the respondents when asked whether they believe in God as well as whether they practice moral behaviour which is in accordance with the prescribed ethical norms in Christianity and Islam. The youth in Struga declare themselves as people who believe in God and God's truths which are found in the Bible and the Quran. Consequently to that they believe that they should act in accordance to the religious norms and values.
- Despite this, almost 60% of them stated that they rarely go to worship in the religious temples. This is due to the fact that young Christians go to church only during the biggest Christian holidays (Easter, Christmas, the Epiphany and their family feast). Furthermore the percentage of female members of Islam who regularly go to mosques is very low.
- Most of the examinees know very little about the foundation of their religion. From this we can clearly see that the youth of a multi-confessional area (such as Struga) the most important thing for them is to identify themselves with their own faith (Christianity or Islam), because that way they reinforce their own ethnic identification (Macedonian or Albanian). This study once again proves that religious belonging is a crucial factor in building their ethnic identity.
- In terms of religious tolerance, the results show that the youth with an Orthodox confession are much more tolerant compared to those with an

Islamic confession. Among other things this is due to the fact that in the ranks of IFC there are priests which are close to radical Islam. Nowadays most of the teachers of religion who teach catechism (ethics and religion) in the mosques (and even in public schools) finished theological education in Saudi Arabia. Wahhabism and other currents of radical Islam are the foundation of their teaching and preaching.

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## **July 15 Coup Attempt and Defense of Democracy in Turkey An Analysis through Sociology of Security and Media Studies**

**Abstract:** July 15, 2016 coup attempt and the struggle of Turkish people from different ethnical, political, religious, ideological backgrounds to stop it and to defend democratic institutions have been a new beginning for democracy in Turkey. Media representation of all these events showed that this is very different from all previous military coups in Turkey: first time, people were the major actor on streets and stopped successfully the coup attempt. The failed coup of FETO (Fetullah Terrorist Organization) provided us the danger of a 21st century terrorist organization which is going beyond all previous terrorist groups of the World. This organization appeared as a big threat against democratic life, peace and harmony of the nation. As a transnational terrorist network they are not threatening only Turkey, also a real danger for any country where they are organized including the Balkans region as well. In this paper, on the one hand we are going to discuss the democracy movement after the coup attempt in Turkey, as a global model; how Turkish people together, unified and in solidarity struggled against the coup attempt. Mostly our analysis will continue through the perspective of media studies. On the other hand, the case of FETO and its failed coup will be analyzed with the concepts and theories of sociology of security. All these discussions are, not only in scientific level, also in a practical dimension relevant regarding how to defend democracies under any kind of local or global risks.

**Keywords:** July 15 coup attempt, Turkish democracy, transnational terrorism, FETO, military coup, sociology of security, media studies.

### **1. Introduction**

July 15, 2016 coup attempt in Turkey<sup>2</sup> has been an important breakpoint for the country from several aspects. First of all and most important than anything else, as the first time in the history of coups in Turkey the nation stood up against the coup, united regardless political identities and defended democracy altogether. This is also an example to world democracies to show how a united nation can stop a coup attempt with a dynamic struggle against the plotters using every kind of tools including social media and other ways of contemporary communication. In this paper we are going to discuss this topic through some concepts of sociology of security and media studies.

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<sup>2</sup> All archive of core issues related to July 15 can be found in the following link: <http://15.07.gov.tr>

## 2. Coup attempt and Response

In Turkey, as soon as people learned what was happening in Istanbul and other cities on July 15, 2016 the majority of society went to streets without any political, ideological, religious or ethnical limitation. This reaction was not expected by the terrorist organization (FETO) and its supporters: “This coup attempt was defeated by the citizens of Turkey, regardless of their political affiliation.”<sup>3</sup> Istanbul was the most critical part of the coup attempt, on July 15, “Bridges over the Bosphorus strait in Istanbul were blocked by troops late evening local time on Friday. Fighter jets and helicopters were seen flying over the Turkish capital, Ankara, and gunshots heard. Soon after, Prime Minister Binali Yildirim announced that an attempt to overthrow the government was under way”.<sup>4</sup> That night was a struggle between actors of democracy and coup, legitimacy and terrorism; not only on streets, also in media.

The coup-plotters of FETÖ occupied that night the national TV and forced employees there to announce their coup attempt declaration. In media studies McLuhan “was merely trying to put content in its place, a secondary role in relation to the medium. Whatever the consequences of the messages we send, it is the media we use that play the leading role in human affairs; it is our technologies that shape us individually and collectively”.<sup>5</sup> FETÖ’s coup-plotters based their action on this “old school” media theory as thinking that “the media technology (TV, especially official state channel TRT 1, would shape “individual and collective behavior”. This is a tactic used by all coup-plotters during the modern history of Turkey.



3 <http://www.aljazeera.com/indepth/opinion/2016/07/turkey-coup-attempt-happened-night-160721132018415.html>

4 <http://www.bbc.com/news/world-europe-36816045>

5 Lance Strate, “Studying Media as Media: McLuhan and the Media Ecology Approach”, *MediaTropes eJournal*, Vol I (2008), p. 132

Image-1 when the employee of TRT was forced by armed coup-plotters to read declaration

However, despite the occupation and exploitation of national TV studio people of Turkey moved in opposite direction, they all defended democracy very actively. Here, social media was more powerful than conventional mass media. When transformation of media and communication is analyzed considering “democratic practice, the ethos of the ‘new politics’ springs from the idea that everyone (or nearly everyone) now has the possibility of interacting online. Citizens are able to participate in decentralised public debates as new media producers, whether as bloggers, producers of short message texts, or email messages. The citizen is understood in this context to be empowered”.<sup>6</sup> So, in resistance and movement against the coup attempt “online interaction” took a crucial role. According to contemporary approaches in media studies contribution of “new media” activities and also “new forms of political empowerment are associated with digital communicative practices and with aspirations for distributed forms of organisation as a result of time and space compression and the invocation of enhanced equality between the hubs and spokes of networks, foreshadowing cooperative and collective modes of information production and circulation”.<sup>7</sup> At the evening of July 15 coup attempt and following processes of protests against coup, rallies to defend democracy, collective actions and democratic participation of citizens have been mobilized with active usage of new media.



Image-2 President Erdoğan connected to a TV program at the night of coup-attempt

After the national TV occupied by coup-plotters who organized in armed forces, President Recep Tayyip Erdoğan joined to a live TV program via

<sup>6</sup> Robin Mansell, Power, *Media Culture and New Media*, LSE Research Online: August 2009, <http://eprints.lse.ac.uk/24991/>, p. 4

<sup>7</sup> ibid. p.4



social media using mobile phone, then he talked to a big crowd of citizens in Istanbul Airport and clearly called this attempt as “treason” and said that who responsible will pay a very “heavy price”. He stated “Those who stain the military’s reputation must leave. The process has started today and it will continue just as we fight other terrorist groups”.<sup>8</sup> In the following periods the state and nation started a big struggle against terrorism which continues today as well.

What is important in terms of media studies, when the conventional technology of media (a TV channel, especially the national one) used by coup-plotters, social media (before and after the talk of the President, by all society) overwhelmed this attempt though democratic sensitivities of majority of citizens regardless their political, ethnic and religious identities (Turks, Kurds, Circassians, Arabs, Leftists, Liberals, Conservatives, Sunnis, Alevis, Etc.); this participation gave the biggest power to the democratic movement.

When we are looking “to new social media, differences in individualistic and collectivistic cultures are apparent in users’ communication and behavioral styles”.<sup>9</sup> From this perspective, a collectivistic way of using social media, national solidarity for a democratic movement can be very effective and powerful. This point was seen clearly during July 15 and following days. All major GSM operators of the country gave free connection opportunities to their clients for talk, internet, SMS as “emergency situation package”. So, the necessity for solidarity to defend democracy went beyond profit desires of corporate sector.

### **3. Securing Democracy**

On July 15, 248 people, mostly civilians but also soldiers and polices, martyred while defending democracy.<sup>10</sup> First time in Turkey people on the street with a big energy and high motivation stopped a coup. Almost all previous big coup attempts in Turkey were successful and democracy was interrupted several times with serious social traumas. This movement for defending democracy is not only important in terms of media studies, political sociology and sociology of social movements also provides us plenty of issues to discuss in the field of sociology of security.

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<sup>8</sup><https://www.theguardian.com/world/2016/jul/15/turkey-coup-attempt-military-ankara-istanbul>

<sup>9</sup> Rebecca Sawyer, "The Impact of New Social Media on Intercultural Adaptation" (2011). Senior Honors Projects. <http://digitalcommons.uri.edu/srhonorsprog/242> p. 3

<sup>10</sup> <https://www.yenisafak.com/15temmuz/infografikler>



Image-3 Unarmed civilian people are resisting against coup-plotters

Sociology of security is a sub-field of sociology which has not been yet established “fully”. We may ask to ourselves why and how relevant to study security sociologically and what can be its contribution to our general discipline (sociology)? Mostly sociologists focused on “insecurity”, however there is a potential to study security as well. By this way we can see the institutional aspects of crises, insecurity and maintaining security. With this perception it can be analyzed and researched that “in the name of security, how certain phenomena but not others are classified as security problems, and the processes by which practices of “security” travel from one social field to others”.<sup>11</sup> When are looking at historical and sociological incidents via sociology of security we can see societal dimensions and roles of social actors much more properly.



Image-4 Citizens are in Taksim, Istanbul to defend democracy

<sup>11</sup> Lisa Stampnitzky and Greggor Mattson, Sociologies of (In)security, <https://lisastampnitzky.files.wordpress.com/2014/06/stampnitzkyandmattsonsociologiesofinsecurity.pdf>

Security is a key function in society which guarantees continuation of regular social activities, society's order and prosperity, normal functions and working of democracy in general. Threats against security can be ranged from minor street crimes to a globally organized coup attempt as we saw on July 15, 2016.

If there is not security or safety in society democracy cannot live under normal conditions. However, as Nelson Mandela said "Safety and security don't just happen; they are the result of collective consensus and public investment. We owe our children, the most vulnerable citizens in our society, a life free of violence and fear."<sup>12</sup> So, when security and safety are understood as a fruit of "collective consensus and public investment" it is becoming a societal matter beyond official state actions, professional security measures and countermeasures. All society needs to improve consciousness and responsibility in terms of security. The experience in Turkey has proven that people can do it.

#### **4. Conclusion**

Military interventions to democracy, coups, terrorist attacks, Etc. are all handicaps for progress of democracy not only in our region, around the World. People's consciousness has key function to stop this kind of problems. July 15 national awakening in Turkey against the coup-attempt, people's unification for democracy and very active representation of the social movement in social media, streets, squares and every level of social-political life have proven that it is possible: organized, united and motivated people can protect their land, democracy and freedom.

What we have experienced during and after July 15 need to be analyzed in an interdisciplinary way. In this paper we discussed some points related to media and security issues with some reference to media studies and sociology of security. However, this topic should be researched through other sub-fields of sociology (political sociology, criminal sociology, sociology of social movements, Etc.), political sciences, psychology, public administration and security studies as well. Lessons learnt from July 15 and Turkish nation's struggle for democracy and freedom can be very helpful as a model for all nations' defending democratic order in similar incidents.

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12 <http://www.repssi.org/we-have-the-right-to-protection/>

## **Gender Based Violence: a social issue of public impact**

**Abstract.** - The article provides a comprehensive contextualization of gender-based violence, a major social issue. Due to the unequal power relations between the two sexes, women are reported to be more violated either in family, in the community or in the State. Gender-based violence takes different forms like physical, sexual or psychological or emotional violence. The causes of gender-based violence are multidimensional including social, economic, cultural, political and religious. As GBVs remain one of the most rigorous challenges of human's health and well-being, it is one of the indispensable issues of equity and social justice. To develop a gender-based violence free environment, a lot of work has to be done. Hence, it is suggested to provide assistance to the victims of violence developing the mechanisms of support and tickets of recommendations to help them gaining a social integrity.

### **Introduction.**

Understanding Gender Based Violence is surely not a simple task for every researcher. It generally begins with a deep exploration of all the affiliated fields and ends with a whole consideration of the steps to be taken ahead. The first definition relates the formation of a *gender identity and gender role*.

Both sociologists and psychologists define *gender identity* as the differing cultural and social roles that men and women inhabit and the ways in which individuals experience those roles, both internally and in terms they present themselves to the world through their manner of dress, behavior, physical comportment, and so forth. The researchers distinguish between a person's biological sex (male or female) and gender identity (masculine or feminine). Therefore, biology is in some sense prior to gender identity and has a historical immutability that the latter concept lacks. Some feminist biologists, however, have challenged even this distinction, arguing that anatomical differences between the sexes are the result of historically specific conceptualizations of the body, such that something as apparently "objective" or "neutral" biologically must be recognized as the product of cultural, social, and historical factors. In other words, biological approaches the body with certain assumptions about gender, that the sexes constitute complementary opposites and the designation of a reality of human variation.

Focusing on cultural and social institutions, sociologists examine either the strategies individuals who feel a lack of congruency between their gender identity and their biological sex develop to negotiate a world often hostile

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<sup>1</sup><https://www.theguardian.com/world/2016/jul/15/turkey-coup-attempt-military-ankara-istanbul>

to those who display “inappropriately” gendered behaviors, as well as the ways in which societies are more or less tolerant of gender identity variation and deviance. The implication is that culture offers subjects a limited number of gendered positions from which they might choose. In their emphasis on choice and self-creation, sociological analyses do not always provide a way to account for the fact that the relationship of individual subjects to gendered identities is often complicated and contradictory. For example, some subjects are read as inappropriately gendered by their society despite their own often desperate attempts to “pass” as sufficiently “male” or “female.” Psychology and sociology traditionally focuses on the family’s role in the production of gender norms. With its pretensions to being a medical science, it typically argues that there is some biological component to gender identity, and it pathologizes gender nonconformity to a certain degree. The problem with sociological and psychological accounts of gender is that they often ignore the role subjugation plays in the developing of human subjectivity. If being a subject requires one to submit to—rather than simply select from—preexisting cultural categories and norms, gender identity is not something that a person simply chooses. Rather, as subjects, humans are always already gendered through a process that began even before birth and continues even after death. In different cultures, different forms of gender empowerment have been described. In the West, at least since the late nineteenth century, gender has been intertwined with sexuality such that men who exhibit stereotypically feminine traits are in some contexts assumed to be gay, and woman who exhibit masculine traits, lesbian. This exchange of gender identification with object choice served capitalism in a number of different ways, shoring up the family as a reproductive unit at a time when capitalism itself threatened to free sexuality from the obligations of procreation. A number of different factors such as the increase in the demand for wage labor and the dissolution of the family as an independent economic unit that this demand produced; the transformation of the family from an economic unit to what John D’Emilio has called “the place where our need for stable, intimate human relationships is satisfied” (1992, pp. 11); the increased productive capacities of capitalism; the demand for new markets that this increase required, and its accompanying pursuit of women as consumers—all threatened to unleash a genderless sexual desire that, taken to its logical conclusion, would interrupt the reproduction of the next generation of workers, the devaluing of women’s labor, and the production of semiproletarian households. Because if households, anchored to the ideology of the family yet freed from the obligations of procreation and it could be composed of any combination of desiring males and females, there is no longer any justifiable link between gender and other positions in the division of labor, biological imperative and social integration.

### **The link between Gender Identity and Gender Roles.**

Gender roles are sets of culturally defined behaviors such as masculinity and femininity. In most cultures this binary division of gender is roughly associated with biological sex—male or female. There is much variation within the categories of the masculine and the feminine, both in terms of the possible presentations of gender and the tasks deemed appropriate to each gender. There is also great variation in the degree of relation between gender and sex within and among cultures. Some cultures understand gender as only loosely linked to biology, while others assume gender is an effect of and flows naturally from biological sex. In our country, gender is generally associated to the biological inheritance and social influence. Gender roles seem to reflect, thus, not only the biological roles of reproduction but also the degrees of relative physical strength and other perceived qualities such as the ability to nurture, intelligence, and aggression. In the context of reproduction, gender roles seem both natural and essential; i.e., the qualities attributed to appropriate gender presentations are understood as an effect of a person's biological sex. The essential character of gender roles as well as their binary division unfortunately has the effect of reducing human capabilities to artificial sets of complementary traits in which some, generally belonging to masculinity, are valued, and others, usually belonging to femininity, are devalued. The structural binarism of gender roles produces an artificial opposition in the qualities imagined to belong to each gender. If males are smart, females must be less smart. If males are strong, females are weak. This binary system sustains the oppression of women as an inferior class of beings and keeps most people from realizing their full potential. Gender roles neither represent the way most people combine traits from both genders nor provide a realistic picture of the capabilities of males and females in cultures no longer dependent on physical strength or divisions of domestic labor. The qualities and behaviors considered appropriate to each gender change through history and from culture to culture. What is permitted in modern Western cultures seems comparatively more different than the range of behaviors that were permitted to males and females in Eastern cultures. More liberal cultures in general permit a broader range of deviation from gender norms, whereas more conservative cultures restrict and police gender behaviors. Attention to gender roles as an object of study began at the end of the nineteenth century, as sexologists such as Havelock Ellis (1859–1939) became interested in sex and particularly in individuals whose desires seemed to deviate from normative gender roles. As it became evident that sexual desires were not always heterosexual, researchers questioned the ways individuals positioned themselves in relation to gender. Breaking apart what had seemed to be a natural alignment among sex, body, gender role, and sexual desires brought each of these categories into question. Sociology, psychology, biology and philosophy have all been disciplines that bear on the questions of where gender

comes from, how individuals adopt their gender and what gender normally might mean in a species with wide variation. In addition feminists have also raised the social and economic disadvantage based on gender as well as how inevitable gender traits really are. The number of different disciplines involved in studying gender roles has produced a complex and sometimes confusing set of terms for the number of slightly different phenomena that constitute gender and gender roles. A sex role is sometimes a synonym for a gender role or it may refer specifically to a reproductive role such as maternity. It may also refer to which biological sex someone has chosen to be. That choice usually, but not always, correlates with genital morphology. The term sexual identity refers to how individuals understand themselves as biological males or females, but it is also sometimes used to describe how individuals understand their sexual desires as heterosexual, homosexual, bisexual, autosexual, or celibate. Sexual preference and sexual orientation are other terms for the direction of sexual desires. Gender presentation refers to how people choose to present themselves despite what category of sex they have determined they belong to. Gender or sex role stereotypes refer to the models of behavior considered to be right and normative in the context of a given society. From the 1960s onward, the rise of feminism and feminist scholarship initiated investigations into the histories of women whose living conditions and experiences were overwhelmingly disregarded in mainstream histories that emphasized prominent male figures and government politics. Charting the changes in women's domestic roles and working conditions, these primarily women-focused studies attempted to understand how social institutions of the past led to contemporary social, political, and economic inequalities between the sexes. In the late 1950s, sexologist John Money (1921–2006) coined the term gender roles to mark a distinction between behaviors related to one's biological sex and those related to social practices and individual gender identity. The notion that masculine roles and feminine roles, while related to biological sex, are not determined by the differences in male and female genitalia had a significant impact both on the historical interpretation of social orderings and on understandings of traditional gender roles. In the 1970s feminist scholars such as Gayle Rubin (b. 1949) drew connections between economic, familial, and psychic forces that culturally construct gender based on notions of sexual difference. Calling attention to the ways gender has acquired a false appearance of fixity through social institutions, historian Joan Wallach Scott argued in the 1980s that discourses of power such as those of fundamentalist religious groups have "forcibly linked their practice to a restoration of women's supposedly more authentic 'traditional' role, when in fact there is little historical precedent for the unquestioned performance of such a role" (1998, p. 43). Late twentieth century historical studies of gender have demonstrated that over time the social institutions and discourses, which define gender roles, change and gender roles

may vary greatly across cultures and even within a society's socioeconomic and multiethnic strata.

Religious and philosophical institutions have also played a significant role in delineating gender roles and establishing social orders. Western cultural traditions based on biblical and Greek, particularly Aristotelian, thought pronounced women to be categorically inferior to men (Wiesner-Hanks 2001). Likewise, in South and East Asia, Hinduism, Buddhism, Confucianism, and Islam (to varying degrees) maintained the subordination of women to men for ordering familial and social structures. It is important to note, however, that most researchers view the "development of social integration as a complicated process, involving everything that is normally considered part of 'civilization': property ownership, plow agriculture, the bureaucratic state, writing, hereditary aristocracies" alongside the development of organized religions and philosophies (WiesnerHanks 2001, pp. 17). People are taught gender roles through socialization from infancy. In early years children learn through the gender role divisions they see in their own family circle. Later other institutions, such as school, the judicial system, and the media, influence individuals' perceptions of gender roles and work to encourage the internalization of what are considered appropriate roles. Some examples of the means by which individuals are socialized toward traditional roles are the toys they are encouraged to play with (dolls or trucks), the clothes that they are dressed in (pink or blue; dresses or shorts), the kinds of behavior for which they are praised or reprimanded (sharing or taking initiative; playing rough or being timid), and the kind of careers they are counseled to consider. Influences such as textbooks and advertising introduce people to gender role models that are often engaged in particular gendered activities.

Many cultures are similar in terms of what roles are expected. The most prevalent assumption about gender roles is that femininity is linked with motherhood and nurturing, highlighting the link to biology. It is widely assumed that women have a "maternal instinct," which makes it natural for them to want children and want to be primary in caring for them. This becomes expanded to caring in general, so that many jobs traditionally associated with the feminine role are in areas such as education, health care, and social work, as well as homemaking. Men's roles traditionally take them outside the home. Masculine work, in accordance with masculine roles, is expected to support the family and carry responsibility and is more likely to involve physically demanding labor. Examples in the past have been technical work, management, and the military. Such divisions are often damaging to individuals, as they restrict the choices of women and men both by prescribing attitudes regarding social relations toward being a parent and choices in one's professional life. Women continue to be expected to find their central fulfillment as mothers and wives and are subordinated to men by social, economic, legal, and religious institutions" (p. x). As Xiaoling Shu



(2004) argues, legislation, education, and control for women over their own fertility are all instrumental to positive change with regard to gender roles for women. However, advances in these areas are no guarantee of equality: in numerous nations where laws exist to protect women against various forms of discrimination in the workplace or politics, practice shows a continuation of adherence to traditional gender roles.

### **The contemporary approaches to the Gender Based Roles and Violence(GBR and GBV)**

Gender aspects constitute a subclass within a grammatical class (noun, pronoun, adjective, or verb) of a language that is partly arbitrary but also partly based on distinguishable characteristics (shape, social rank, manner of existence, or sex) and that determines agreement with and selection of other words or grammatical forms.

Most twenty-first-century dictionaries define gender as the condition of being female or male (or sex), but also include the behavioral, cultural, or psychological traits typically associated with one sex into its meanings. To further confound the various uses to which the term can be put, gender may additionally refer to an individual's sexual identity, especially in relation to society or culture. The confusion about its specific reference, and the occasional convergence or sliding into one another of its various meanings, cannot merely be reduced to linguistic issues. The multiplicity of meaning embodied by the notion of gender also points up the complex interrelations among its variously constitutive components, that is, those of sex, gender, and sexuality, as lived phenomena and as analytical concepts. It furthermore reflects the divergent ways in which these interrelated concepts have been diversely, and often contradictorily, theorized both in and outside feminist discourse. Types of GBV can vary across cultures, countries and regions, but some of the more common forms include: sexual violence, sexual exploitation and/or abuse (SEA), domestic violence, trafficking, forced and/or early marriage and other traditional practices that cause harm, such as female genital mutilation, honour killings, widow inheritance.

The term 'gender-based violence' can be interpreted in different ways and can therefore cause confusion amongst those working to address it. Terminology can also be confusing because different actors may use the terms 'sexual and genderbased violence' (SGBV) or 'violence against women' (VAW). Any coordination efforts should seek to establish some common understanding so that all action-planning, advocacy, training, fieldwork—and any other activities undertaken by GBV coordinating partners—is consistent in terminology, theory and practice

According to the European Council for Human Rights (2014),GBV can be both direct and indirect against its victims.

As the direct violence includes physical, sexual, psychological, and

economic violence, indirect violence can be understood as a type of structural violence, characterised by norms, attitudes and stereotypes around gender in general and violence against women in particular. Indirect violence operates within a larger societal context; institutions, and the individuals within and outside these institutions, are all engaged in the production and reproduction of attitudes which normalise violence against women (United Nations 1992).

### **Conclusions:**

As a concluding remark, all GBV involved partners should make every effort to include all actors in addressing violence against women and men and coordination efforts should also engage any actors working on broader gender issues, such as gender theme groups and social inclusion institutions.

The foundation of a humanitarian reform process is very significant and the successful implementation of the cluster approach depends on all humanitarian actors working as equal partners in all areas of response. In an effort to facilitate partnership, the Global Humanitarian Platform (GHP) was established in 2006 to offer a forum for the humanitarian community to come together to share responsibility for improving humanitarian action.

The GHP that developed “Principles of Partnership” has identified five key components of effective partnership:

1. **Equality** or the mutual respect between members of the partnership irrespective of size and power. The participants must respect each other’s mandates, obligations, independence and brand identity and recognize each other’s constraints and commitments. Mutual respect must not preclude organizations from engaging in constructive dissent
2. **Complementary** or the whole diversity of the humanitarian community that constitute an asset to our comparative advantages and complement each participant contributions. Local capacity is one of the main assets to enhance and build on. It must be made an integral part in emergency response. Language and cultural barriers must be overcome.
3. **Transparency**, which is a process achieved through mutual dialogue with an emphasis on early consultations and early sharing of information. Communication and transparency, including financial transparency, increase the level of trust among organizations.
4. **Result-oriented** that employs a reality-based and action-oriented community approach. This requires result-oriented coordination based on effective capabilities and concrete operational capacities.
5. **Responsibility**, or the obligation that community organizations have to each other to accomplish their duties, with integrity, a relevant and appropriate responsible way. They must make sure they commit to activities only when they have the means, competencies, skills and capacity to deliver on their commitments. Decisive and robust prevention of abuses committed by humanitarians must also be a constant effort.

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## **L.N. Gumilyov on the Migrational Phenomenon**

**Abstract.** - This article presents the main ideas of one of the most creative but also unfamiliar conceptions of the nature, the causes and the role of the migration phenomenon - a phenomenon that has been widely discussed in recent years. This is the conception of the Russian scholar Lev Nikolayevich Gumilyov (1912-1992).

His conception has for a starting point the determination of the “X factor” which is the “engine” that drives the emergence of ethnic groups and regulates the dynamics of their existence and disappearance. Such an “X factor” is the “passionarity” (lat. *passionis*– passion). Passionarity is the ability of certain individuals to “absorb in extreme quantities” the cosmic energy which makes them excessively energetic and volitional, that is, “passioners”.

One of the main manifestations of passionarity is the “migration” activity of ethnic groups and individuals. The biggest migration processes in human history have been effected by ethnic groups which were in a period of “passionary” boom and which were led by leaders with remarkable personal passionarity. Thus ethnic groups that were comparatively small in number were able to effectuate large-scale displacements, to conquer vast lands and to establish control over peoples that by far outnumbered them.

When applied to the contemporary realities, Gumilyov’s ideas demonstrate that those who migrate nowadays are the passioners of today. They are loaded with a big charge of life energy that drives them to embrace as their own the slogan of all passioners - “I do not like my life so I must change it”. And when this desire may not be realized in the place where the passioners were born, they embark on a journey and migrate to other “worlds” where they hope to achieve their objectives despite the difficulties that they expect to encounter.

The conclusion reached in this article is that the conception of the Russian scholar offers considerable explanatory and prognostic tools that should be used in the theoretical analysis of the migration phenomenon. These ideas might prove useful in the elaboration of politics aimed at resolving the migration issue that our world is faced with today.

**Key words:** migration, “passionarnost”, Gumilev

### **1. INTRODUCTION**

Lev Nikolaevich Gumilyov (1912-1992) has a complex, controversial life and creative path - subjected systematically, not only during Stalin leadership but also later - during 60-80 years of the twentieth-century, intellectual, political, civic and physical repression and isolation from mid 30s to late 80s. However it creates a rich and multifaceted work, which is not very known

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outside the former Soviet Union. Its main feature “sense” and “main task”, as Gumilyov himself defines them (Gumilev 2003: 24) is the “task” to unite science and humanities, to conduct “scientific method” in humanitarian and specifically - in historical knowledge so in that way to become closer to truth of the positive science such as ethnology. For this reason, the overall theoretical concept of Gumilyov unfolds as ethno-historical, the basic methodological position in which the “objectivity” ( “naturalness”) is positioned of the ethnic processes and their deterministic role in the social processes and historical development of society (Gumilev 1993).

## **2. THE DOCTRINE OF ETHNOGENESIS, MIGRATION AND PASSION**

The starting point in the creation of Ethnology is the view that the basis for the existence and development of human society lies within “ethnogenesis”.

Ethnogenesis is a process of active adaptation of human communities in the current climate - ethnic and natural. It is the result of the impact of the two main elements of ethnosphere - energy landscape and the influences of the biosphere and space. These factors act on the subjects of ethnogenesis – ethno group (historically formed in biosocial communities, perceiving themselves as “we” and opposed to all the surrounding communities who are defined as “they”) - they are forced and therefore, in their change defined ethnicity must disappear, or to devise new forms of adaptation - changing the stereotype of its conduct or to seek a new place of residence, i.e. to migrate (Gumilev 1972: 44-52; 2003: 189; 1993).

Migration, therefore, is one of the factors and manifestations of ethnogenesis. It is the result, that forces different historical periods and different geographical areas the ethnic groups to leave the occupied territories to make larger or smaller displacements, and eventually return to the Initial populated areas. Therefore migration processes are irrevocable and “objective” necessarily inherent in the existence of the species “Homo sapiens” and its “collectives” - ethnic characteristic - from the birth of man to his end into the indefinite future.

The link between ethnicity, landscape, energy impacts and migration explains a lot, but did not disclose the most important cause - “X factor” that is “engine” of ethnogenesis giving impetus of the ethnic groups and determining the dynamics of their existence and their disappearance . This “X-factor” according to Lev Gumilyov was “passion” (lat. *Passionis* - passion) and his discovery is called the most important contributions to the theory of ethnogenesis. Passion is manifested in the ability of individuals to “learn in extreme quantities” biochemical and cosmic energy, which makes them “super” energetic and strong-willed, ie “With drive.”

The formation and development of new ethnicity “is always associated with the presence of internal desire for purposeful activity in some

individuals and it is always linked to the change in the society and the natural ambient environment” in which the achievement of the desired purpose, which usually is either illusory or even can lose the subject itself, “it seems more valuable than even the life itself.” In fact, Gumilyov wrote, the change of the passion “creates historical events” and so create and the history itself. There is no story at all, of history of specific ethnic groups having its own supply of passion and its own impulse and dynamics.

On equal terms since the “impulse of drive (appearance of the first drives in a relaxed population)” to return to the new state of equilibrium (“homeostasis”) passes around 1200-1500 years. At the beginning passion increases - then new ethnicity is created, then reaches a peak ( “acmatics”) phase of ethnogenesis when the arise of “super ethnos “ occurs a reverse process is happening and a decrease of drive and destruction of ethnicity is seen(Gumilev 1993; 1970: 42).

One of the main manifestations of drive is the “migration” of ethnic activity and personalities. The higher the impulse momentum, the more likely the members of the ethnic groups to migrate. Gumilyov shows that the largest migration in human history were carried out by ethnic groups who are in a period of impulse of revival led by guides with bright prominent personal with drive qualities (people accumulated in themselves “blown up” and “crowded “energy - biochemical and cosmological - potential (Gumilev 2003: 506, 510, etc.).)- altruism, self-sacrifice, Leadership talent ,creativity (scientific, technical, in art and morality), consistency and hardness etc. and the pursuit of goals, county build up and intolerance to the enemies of ethnicity, nation and state (Gumilev 2003: 371 etc.),where relatively few ethnic groups carry out large-scale displacements conquered vast areas and establish dominance over many superior nations. Among the most impressive historic “trips” undertaken by with drive of the ethnicities and led with drive personalities are those of Jews and Moses, the Macedonians and Alexander, the first Christians and the apostles, the Huns and Attila, Arabs and Muslims Mohammed, Mongols and Chinggis khan, Napoleon and the French.

The most common form of influence of the passion for the realization of migration activities, operational, although with variable intensity in all stages of the existence of an ethnic group is the presence of the passions in the ethnic groups that, unlike “sub-passions” representing the majority of ethnicity that prefer to have what is available, to have a family, not to create “trouble”, i.e. to “live their lives”, or in other words - to “live” are “loaded” with more biochemical energy, the existing itself does not satisfy them, they don’t like the world as it is, without any visible reason they take actions to “change things” and too often - to seek a new “better” world where they can build a better life and where they can develop their potential to “create something new” and “become “great” “(Gumilev 2003: 400, etc.). So thanks to these constant “mini” migrations of the passion people they constantly

acquire new land area, and new countries establish new cities that are becoming allowing “unlimited” opportunities for participation in all areas of public life mega polices [1]

### **3. CONTEMPORARY MIGRATION AND PASSION**

Are the ideas of L.N. Gumilyov applicable to the contemporary migration situation? Do they give an answer to the question of who migrates and who does not? And what is the role of migration for the fate of modern Europe?

The answer to the first question is unambiguously positive. Yes – current passion people migrate

Who are they?

Above all, they are the ones that are loaded with great energy that urges them to adopt his personal slogan to all people with drive - “I don’t like my life and I have to change it” (Gumilev 2003: 400). They are ambitious, aspiring to education, to work, to change the world around them for better living conditions and opportunities for expression and development. And when this aspiration and usually frustration comes from the particular conditions of the surrounding world and it can not be implemented at the birth place of these people they hit the road - migrate to other “worlds” where you expect it, despite the possible difficulties they will achieve the goals they set for themselves.

Migrate the people with drive. Irreconcilable, risk lovers, creators [2], the moving human progress personalities. They are the “subjects” to “natural”, “internal” motivated migration, which is the “core” of understanding L.N. Gumilyov for migration, not “forcibly” displaced people, as is largely the case with eg “Migrants” or “refugees” during the crisis of 2014-2016 years [3]. From this perspective, even not all “refugees” only those who do not want to “persuade head” and have internal charge will fully to take the risk to go the way of pilgrimage in the world - the others remain! “Fleeing” are those people who have something “impulse” in itself!

So designed “impulse” nature of migration largely answer the second question - the fate of the European Union and European nations. And this answer, though, contrary to the prevailing views in the public domain, is unambiguous - migrants do not jeopardize the future of European nations. On the contrary - they are one of the most powerful means by which could ensure their better future. This is because they migrate with drive - bearing genetic, emotional and intellectual potential of introducing ‘fresh’ jet in ‘aging’ Europe. Fresh jet, which is due to its “passion” will contribute to the demographic, economic, scientific, social and cultural future of the European peoples, without which they are doomed to faster or slower death, and Europe - of marginalization and conversion into third-rate centre in today’s global world [4].

## 4. CONCLUSION

Introduced concept of the relationship between passion and migration, although it is clearly in conflict with the ruling in the modern “scientific” and political space position shows that migration is objective, inevitable and in general - ensuring the advancement of society manifestation of human history, and therefore, it should be studied to reveal its characteristics and its mechanisms, and on the basis of this - to establish and apply science-based policies for managing contemporary migration processes.

## NOTES

1. These ideas about the relationship between passion and migration, and the whole teaching of the Gumilyov are not accepted unequivocally in the scientific literature as there are the views that openly reject the concept of the Russian ethnologist. A typical example of the latter is the position of C. Tan, who in a series of publications “pulpit” Gumilyov, as, according to him, the main character of “ethnogenetics theory” is that it is “eclectic mix of biology and rough socialism.” A passion interpret, not by removed it from passionis = passion rather than pass = a move, pass, and on this basis concluded that it is not some “special” ability, but is inherent in all people and ethnicities, because everyone at some point and , at one time or another take a trip in the near or distant socio-geographical space. See .: Tan, C., Blesk and poverty L. Gumileva. viktorten. ru/blesk-i-nishheta-l-gumileva/.
2. The view that history is “doing” creative people ( “people with drive,” according to L.Gumilyov) is supported by a number of authors, including Englishman Arnold Toynbee. In his capital work “The study of history,” he displayed the role of creative personalities as the central, in this case, it is particularly important examines them as peculiar “with drive” as it characterizes them as trump the table, they are “above humans literally and not just in a metaphorical sense “and are therefore able to create miracles and draw away to” become “neighbours from ordinary into” artists “of history. See .: Toynbee, A., Investigation of history. Items 13, Sofia, Publishing “Hristo Botev”, 1995, S.1, the emergence and development of civilizations.
3. The situation of migration from Syria and Iraq, for example, that the vast majority is as a result of forced “chase” of large ethnic groups carried out by Islamic country or “bribery” with money coming from different sources ( public space spread allegations that the most active “sponsor” are countries like Qatar, Saudy Arabia and even the US; see. sites like: www.dunavmost.bg; www.blitz.bg) of “organized” “refugees” to Europe in order to strike her.



4. Issues of the impact of migration on the demographic situation in modern Bulgaria and Europe See .: Manov, B. Reading over Spengler: Do sets modern West? Q: Dialogue East-West: Bidirectional reading IM “Neofit Rilski”, Blagoevgrad, 2015, p. 189-198.

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## Religion and level of religiosity

**Abstract.** - Unlike religiosity, religion is a broad concept. The concept of religion is a comprehensive system of ideas, beliefs and values, while the concept of religiosity implies a subjective personal attitude. This attitude is usually created with the adoption of specific religious beliefs, whereby these beliefs do not necessarily have to be related to a single religion. When it comes to religiosity, we can say that it is a subjective system of attitudes which include personal forms of belief, an opinion, thus we can say that it is a subjective system of internal, permanent dispositions which are manifested in a verbal or non-verbal manner in the behavior of the believers. The religious affiliation is realized at three levels: individual, group and external level. The religious affiliation is an individual attitude, a personal rank which has three components: cognitive, affective and action component, three levels: individual, group and external level, and two mechanisms that identification and participation are based on. An individual can be religious, without being related to some religious institution. An individual can be unreligious or indifferent to religion, however related to religion to some level.

**Key words:** religion, religious self-identification, level of religiosity

### Introduction

Religion is a historical category, which continues its existence in the modern society. Religion is one of the most complex social phenomena, it is present in people's lives ever since the birth of humanity, which gives the sense to the human existence, it is a characteristic of all human communities. The complexity of multiple layers of religion as a social phenomenon is reflected in the difficulties of its definition. The definition of religion should be extensive in order to cover all diversities, without covering the phenomena which are not religion (Haralambos and Holborn, 2005:502). There are two approaches which determine religion: structural and functional approach. The structural approach implies study of the structural elements of religion, and the functional approach directs its focus of interest on finding the answers to the questions about what religion does for the individual and the society, what its function is.

Religion is a complex, dynamic occurrence, however at the same time it is multifunctional, individual and collective phenomenon, rational and irrational. Its value is on the functions it realizes in specific time and space. Through the functions which religion realizes, it meets the human needs.

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Religion satisfies the human need of cognition, it offers a perspective to the world, it enables it to communicate at different levels, it meets the need of conviviality, sociality, and of course all of these needs are an imperative which belongs only to the human.

The power and the strength of religion are also observable in what integrates the social community, what arranges social life, what strengthens the collective spirit in people, thereby enabling more stable social system. The regulatory function of religion comprises in the fact that a believer identifies with "the saint", he accepts the rules imposed by "the saint" as personal rules.

In literature there are two sociological approaches in the definition of the term religion: structural and functional. The structural approach implies a study of the structural elements of religion. It directs towards study of the common elements, and the different religious elements within different religious systems. In regard to the structural analysis of religion, Šušnjič points out that its basic task is not to display only the anatomy of the religious life, rather to learn the organization of the specific parts of religion which make the entirety of religion, that is, to present the overall organization of the religious life. The sociology of religion cannot understand religion without an explanation and understanding of its components. The explanation and understanding of an individual part of religion independent from the entirety of the religious life, provides a completely different sense than the one this part of religious life would have if it was explained and understood within the entirety. (Đ. Šušnjič, 1998:203)

Religiosity is examined with indicators which belong to two fields, as follows: the first group of indicators refers to the verbal expressions of the respondents on religiosity, and the second group of indicators refers to the religious behavior of the respondents (Glisic, 1982:66)

Furthermore, let us mention that the ritual is considered an indicator of religiosity, that is, one considers the participation in specific forms of the ritual, such as participation in daily prayers, attendance at religious services, etc.

The level of religiosity is higher if the believer realizes more of the indicators. The weakening of any indicator implies reduction of the level of religiosity.

A specific problem emerges in the research:

- To examine the level of religiosity in the Albanian population and to determine the religious self-identification, as well as some usual forms of religious behavior (prayers, participation in religious prayers, monitoring of religious literature, knowledge of one's own religion, events in religious communities)

Data about a variable of religiosity have been elaborated, as follows:

- Affiliation to a religious community
- Self-assessment of religiosity

- Participation in different religious rituals
- Participation in payers
- Monitoring of developments in the religious communities

The sample in this paper refers to 100 citizens of Albanian nationality in the Municipality of Cair in Skopje. The research is conducted with a survey of 48 questions.

The multidimensional approach proposed by Glock and Stark is the approach which is generally accepted for the researchers. Five indicators of religiosity can be distinguished:

1. *The ideological dimension of religion* it is a matter of common religious beliefs of the members of some religion
2. *Ritual dimension of practice* – this refers to performance of rituals such as a divine service, a prayer, etc.
3. *Dimension of religious experience* – it is a matter of an emotional relationship with forces
4. *Intellectual dimension of the religious actions* – the aim is to determine how much people know about the theoretical content of their own religion
5. *The ethical dimension of the religious belief* – with this dimension it is determined how much the religious communities affect the religious tolerance and the moral life of believers, that is, on the norms and values which arise from religion (Knoblauch, 2004:113).

It is not enough only to declare with religiosity, thereby elements of study will be less adopted, here it is necessary to live in accordance with the religious rituals, to perform the rituals in a prescribed way, and to regularly pass the threshold of a religious community.

Classical religiosity in sociological research is divided into two constitutive elements:

1. *religious awareness* – it is a matter of indicators which refer to identification with a specific religion, a belief in God, and in other dogmatic postulates of religion
2. *religious behavior* – this refers to visiting a mosque, fasting, a prayer, as well as numerous indicators which refer to religious behavior.

In the conceptual framework it is important to point out that in the research there are important basic sub-concepts, concepts of multidimensional character. The concept refers to religiosity which is determined as an individual aspect of religion. The dimensions of religiosity which will be researched include confessional affiliation, accepted religious beliefs and religious practice. The religious engagement implies all of these dimensions, however also the dimension of action in the religious community which is not essentially related to the religious content. Indicators of religious self-identification will be used, as well as group and individual religious practice and religious beliefs. In order to assess the religious practice, indicators are used which

measure the frequency in Islamic communities, indicators which measure participation in rituals.

The first dimension refers to the level according to which the person is socially integrated in a specific religious community. Affiliation to your religious community, and a sense of an important role in the life of the religious community. The other two dimensions refer to the social support where the respondents assess whether they have support from the religious community, and to what extent the support from the Islamic religious community is available.

### **Islam**

Islam is one of the most important, largest and most widely spread world religions, a third of monotheistic form. Islam means submission, surrender, obedience to God (Allah Jalla Shanuhu). Islam is based on the holy book Koran, which was created as a message-revelation from God through the Prophet Muhammad a.s. The Koran is a source of the Islamic religion, morality and law, which depicts the basic God's aspirations, intentions and wills, as well as the assignments of the people towards God and in life. According to the Islamic scientists, Islam is defined as a system of laws and a layout for facilitation of the human life and acceptance of God (Allah Jalla Shanuhu) as a creator. Islam is a monotheistic religion which is part of the Abrahamic religions, and it is the second religion according to its prevalence worldwide. The followers of this religion are called Muslims. Muslims believe that God (Allah Jalla Shanuhu) gave his divine word in a form of revelation through different prophets, and that Muhammad a.s was the last messenger of God.

### **Methodological approach of research**

The research was performed on the basis of a random sample of 100 citizens of Albanian nationality. The research was performed with a method of a questionnaire comprised of 48 questions which refer to the level of religiosity.

The average age of the respondents is within the score from 25 to 50 years. The place of residence is the city of Skopje, settlement Cair and Topansko Pole.

Of the total number of respondents, male participated with 55%, and 45% were women.

### **Variables of research**

- Independent variable: religious self-determination
- Dependent variable: Level of religiosity

### **Indicators:**

In this research which is multidimensional due to the basic data on the respondents of Muslim religion, including religious identification and personal

relationship to religion, indicators with many variables are included.

- Indicators which refer to the belief in God (Allah Jalla Sha-nuhu) i.e. the religious awareness
- Indicators which refer to self-assessment of religiousness
- Indicators which refer to the religious practice (traditional and inherent nature)
- Indicators which refer to the intellectual dimension i.e. the theological knowledge of the believers of the doctrine of faith which belongs to the level of tolerance towards other religions

In this manner, we've identified four main indicators of religiosity, thereby we can conclude that religiosity implies a belief in God, knowledge of the theological doctrine, practice of rituals which are prescribed by religion and models of behavior (moral) which are imposed by religion.

In the research for collection of required empirical data, a close-ended questionnaire is constructed. The processing of data is performed with the application of SPSS (statistical package for social science).

### **Analysis of the obtained results**

In regard to the first group of questions which refers to a belief in God, 98% responded that they believe in God, while 2% answered that they do not believe in God. That means that men believe in God - 52%, and women 46%. And the men who stated that they do not believe in God are 1%, and women who do not believe in God are 1%.

In regard to the question, do you agree that God is the creator of everything that exists, 97% answered, that is, the women answered positively with 52%, while the men answered with 45%, while 3% did not agree with this conclusion. 2% of the men did not agree, and 1% of the women answered that they do not agree that God is the creator of everything that exists.

Do you agree that God created the human. To this question, 99% answered that they agree, that is, 55% of the men agree, and 44% of the women answered that they agree with this conclusion. 1% stated that they do not agree with this conclusion.

In regard to the question whether God sees and knows everything, 95% answered positively, while 5% do not agree with this question. Of 95% in total who answered positively, 55% are men, while 40% are women. Of total 5% who do not agree with this question, 3% of the men do not agree, and 2% of the women do not agree with the thesis that God sees and knows everything.

Do you agree that the human destiny is in the hands of God, 90% agree, while 10% disagree. More precisely, 55% men agree and 35% women agree, and 6% men and 4% women do not agree with this.

In regard to the question, do you believe in life after death, 98% answered

positively, while 2% disagreed. Of total 98% who agreed, 55% were women, and 43% were men. Of total 2% who disagreed, 0% were men, and 2% were women.

The second indicator refers to question about the extent of development of the model of behavior in the society in relation to the moral aspects of the respondents.

In regard to the question, if you believe in God, who had the most influence on you, 60% of the women answered that the influence comes from the family, while 40% of the men answered that it is friends who have the most influence.

To the question whether religious life helps the human to be a better person, 70% answered that they agree, that is 40% of the women answered positively, and also 30% of the men share the same opinion with women, while 30% partially agreed, that is, 15% of the women stated that in some situations, religiousness helps to make someone a better person, while 15% of the men hesitate about this conclusion.

To the question do you agree that the commandments of religion should be breached for material benefit, 80% disagree, that is, 50% of the men disagree, while 30% of the women share the same opinion. 20% partially agree, that is 10% of the women and 10% of the men think that in specific situations, the commandment of religion on personal interest should be breached.

In regard to the question whether young people should become familiar with God's laws on morality, 85% completely agreed, that is, 45% of the women positively agree while 40% of the men share the opinion that young people should become familiar with God's laws on morality. 15% completely disagree with this conclusion, that is, 10% of the men disagreed, and 5% of the women share this opinion.

When it comes to the question do you behave in accordance with God's laws on morality, 75% answered positively, that is, 50% of the women had positive statements, and 25% of the men had positive statements. 25% answered negatively, that is, 20% are men and 5% are women of the respondents who answered negatively to this question.

The question whether the persons who cheated their spouse, actually make a sin according to the God's laws, was negatively answered by 30%, that is 20% of the men and 10% of the women disagreed, while 70% completely agreed, or more precisely 35% men and 35% women answered positively to this question.

In regard to the question do you help other people if they need help, 90% answered that they agree completely, that is 45% men and 45% women help in difficult situations that other people experience, while 10% disagree, or more precisely 5% men and 5% women. We can notice that both genders had identical statements, both positive and negative.

The question do you avoid music, books, magazines which offend your religion, was positively answered by 70%, that is, 50% men and 20% women, while 30% are not disturbed by such music, books and magazines, whereby 10% of them are men and 20% are women.

In regard to the question what is the characteristics of your partner you considered the most before marriage, 89% answered that they considered that the partner should be of the same religion, that is 45% of the women stated that their life partner should be of the same religion, and 44% of men said that the woman should be of the same religion, while in total 11%, that is, 6% of the men disagreed, and 5% of the women indicated that the partner should have a social origin.

The group of questions in terms of the traditional and inherent religious practice included answers to 15 questions.

In regard to the question asked to the male population, did you have circumcision, 98% answered yes, while 2% answered negatively.

When it comes to the question do you agree that circumcision should be performed in children, 99% answered positively, that is, 49% women agree, and 50% men also answered positively, only 1% answered that they completely disagree with the need to perform a circumcision.

The question do you believe that Muhammad a.s. is God's messenger (peygamber) was positively answered by 98%, that is, 50% women and 48% men, and 2% do not believe so i.e. 1% men and 1% women.

In regard to the question do you go to the mosque, 70% answered that they do go, that is 55% of the men and 15% of the women, while 30% do not go to the mosque, that is, 10% men and 20% women.

The question, if you go to a mosque, what is the reason that you do this, 55% answered that the family expects this, that is, 30% women and 25% men, while, 25% answered that this ritual gives them peace, tranquility and hope for better life, that is, 25% women and 20% men.

The question do you respect non-consumption of alcoholic drinks was positively answered by 75%, that is, 50% women and 25% men, while 25% answered that they temporarily use alcohol, that is, 20% men and 5% women.

The question should holidays imposed by religion be celebrated was positively answered by 85%, that is, 45% are men and 40% are women, while 15% partially agree, that is, 10% are women and 5% are men.

The question do you fast for Ramazan was positively answered by 80%, that is, 50% women and 30% men, while 20% answered that sometimes they fast, that is, 20% were women, and no men had such a statement.

The question do you read religious literature, was negatively answered by 70%, that is, 50% men and 20% women, while 30% answered that they rarely read such literature, that is, 15% are women and 15% are men.

The question is a prayer performed and when is this mostly done was positively answered by 40% and they stated that this was done in the morning,



that is, 40% are men, and no women had statements on the prayer, while 60% answered only when there is an occasion for this, that is, all 60% are men, and women did not answer this question.

The question do you talk about religion within the family was positively answered by 75%, that is, 40% women and 35% men, while 25% answered temporarily, that is, 15% women and 10% men.

The question do you voluntarily help in the mosque was positively answered by 35%, that is, 20% men, and 10% women, while 70% answered that they help only temporarily if necessary, that is, 60% men and 10% women.

The group of questions from theological-doctrinaire knowledge of one's own religion included answers of seven questions.

In regard to the question how many imam pillars are there, 15% answered 5, of which 10% are women, and 5% are men, and 85% answered that there are six imam pillars, of which 45% were men, and 40% were women.

When it comes to the question which of the indicated claims refers to an imam pillar, 80% answered that they believe in Allah's kitabs, that is, 50% are men and 30% are women, and 20% are not certain about the real answer, that is, 20% are men while women did not have answers to this question.

In regard to the question, which of the indicated terms denotes one of the fifth daily prayers, 95% of the surveyed answered Jacija, that is, 60% men, and 35% women, while 5% are not certain about the answers they gave, that is, 5% men and women did not answer to this question.

The question when will the Judgment Day come when the Islamic believers will take responsibility was answered by 90%, saying that they are responsible before (Allah Jalla Shanuhu), of which 60% are men, and 30% are women, while 10% stated that they are not sure about the answer, that is 5% are women, and 5% are men.

In regard to the question which of the indicated concepts denotes a book of God, 25% stated that they are not sure about the real answer, that is, 10% women, and 15% men, and 75% answered that it is the Book of Psalms (Zebur), of which 40% are men, and 35% are women.

In regard to the question what is the basic religious thought in Islam, 30% answered that a person should not steal, 40% answered in (Allah Jalla Shanuhu), and 30% answered that they are not sure about the real answer, that is, 10% women and 20% men who answered that a person should not steal, 20% are men and 20% are women, while 30% are men who stated that they are not sure about the answer.

When it comes to the question, what is the fifth pillar of Islam, 90% answered that it is Hajj, 60% men answered positively, and 30% women, while 10% answered that it is the fast, that is, all 10% of them are women.

## Conclusion

From a random sample of 100 respondents of Albanian nationality, results were obtained on self-assessment of their own religiosity, participation in important religious rituals, participation in prayers, monitoring of the events in the religious communities. All respondents belong to the same confession. The level of religiosity is determined according to four indicators of religiosity:

- Belief in God
- Model of behavior in the society compared to the moral aspects
- Traditional and inherent religious practice
- Theological-doctrinaire knowledge of the personal religion

On the basis of the determined indicators about the level of religiosity, a high level of religiosity is confirmed in both genders of the respondents.

The results from the conducted research are confirmed by the high level of religious self-identification, that is, the high level of declarative religiosity, which is not accompanied by equally frequent monitoring of the events in the religious communities.

These results confirm the importance of the variable for a multidimensional concept of religious behavior. The comparison of the two conducted discriminatory analyses of a sample of the two genders of men and women, indicates general religiosity of the two genders. In addition, the results show higher expression of some indicators of religiosity in women unlike in men, and this confirms the analysis that the importance and the understanding of religiosity in men and women does not have to be equal, as well as that religiosity is not the only occurrence.

In the first group of questions which refers to believe in God (Allah Jalla Shanuhu) we can notice that both men and women answered positively. That is, 98% believe in God including both genders of respondents. The level of religiosity is high both in men and women, whereby it confirms the thesis that the level of religiosity is high in both genders.

In the second group of indicators which refer to the model of behavior in the society in regard to the moral aspects, there is a same opinion in regard to the given answers of the two genders of respondents.

When it comes to the third group of questions in terms of the traditional and inherent religious practice, men visit religious facilities i.e. a mosque more than women. In addition, in regard to this group of questions, higher percentage of women answered that the family is the main factor for visit of the religious facilities unlike men who rather indicated the fact that going to the mosque represents peace, tranquility and hope for better life.

There is a higher percentage difference which refers to a visit of a mosque where more positive answers were given by men, while women's answers had lower intensity.

In addition, there is a small percentage difference in regard to the announcement of the fasting for Ramazan, of which 50% of the women said that they agree, while 30% of the men stated for the fast.

In regard to the fourth group of questions in terms of theological-doctrinaire knowledge of their own religion, 50% of the men stated that they know their own religion better, unlike women whose percentage of familiarity with their own religion was lower.

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## **Politics and fundamentalist Islam in West Balkans and R. Macedonia**

### **Abstract**

Today Muslims are settled in more than 120 countries worldwide. In 35 countries they are a majority and in 28 countries Islam was declared the official state religion. This influenced many Muslim countries to legalize Islam by constitution or to make it part of the constitution, and the majority of legal and political documents precisely defined the role of Islam. Most often it basically means that no legislation can be passed if it is contrary to the provisions of containing Islam, or Sharia. When we are talking about Islam and politics, we can not avoid the issue related to the Islamic understanding of sovereignty. Broad acceptance of the concept of national sovereignty in Islam is rejected as a whole, because only God has the right to adopt laws so that every involvement of human being is considered blasphemy. Here, we have to point out that any idea of Islamic teachings about God as a legislator, and sovereign existed in the Jewish and in the Christian past, but in Islam this theory remains in effect, while in Christianity has long been lost in the process of secularization. According to this opinion, all societies today that are based on Islam are more or less theocratic, and this tendency of strengthening of theocracy is more visible each day.

### **Политиката и Исламот со фундаменталистички елементи во Западен Балкан и Р. Македонија**

При проучување на религијата врз целокупните општествени односи повеќе се третира влијанието на исламот од влијанието на христијанството. Причината за тоа е што во огромен број на земји со христијанска традиција процесот на секуларизација е многу појак па во тие земји верата е приватна работа на поединецот. За разлика од тоа, во поголем дел од исламскиот свет, со уставни норми или со праксата исламот е одреден како државна религија или уште попрецизно како основен извор на законите.

Денес муслиманите се населени во повеќе од 120 земји во светот. Во 35 држави тие го сочинуваат мнозинството од населението, а во 28 држави исламот е прогласен како службена државна вера. Тоа влијаело во голем број на муслимански земји во уставот да биде вграден исламот. Најчесто тоа го правеле со истакнување дека исламот е државна вера, но и многу од правнополитичките акти попрецизно ја дефинирале улогата на исламот како извор на сите закони. Тоа во основа значи дека ниеден пропис неможе да биде донесен доколку е во спротивност со одредбите кои ги содржи исламот, односно шеријатот.

Бидејќи според исламското учење ова вера е наменета за целиот свет, должност на секоја исламска држава во текот на целокупното нејзино постоење да ја врши исламската мисија-дава.<sup>1</sup> Главната цел на исламската мисија е исламот да се проповеда се додека целиот свет не стане единствена држава. Во класична смисла тоа значело дека муслиманите треба постојано да војуваат бидејќи прифаќањето на исламот преставува во крајна истанца и престанување на независноста на немуслиманските држави, но во денешни услови неможе да се реализира една таква идеја, па исламските властодржци се приморани ваквата цел да ја реализираат на поинаков начин (Јевтиќ, 2009: 170-179).

Кога зборуваме за исламот и политиката неможеме а да не го начнеме прашањето поврзано со исламското сфаќање на суверенитетот. Широко прифатената концепција за народниот суверенитет, во исламот во потполност се отфрла бидејќи се смета дека само Бог има право да донесува закони и дека секоја човечка акција во таа насока би било богохулење. Овде мораме да истакнеме дека идејата во исламското учење за Бог како законодавец и суверен постоеше и во еврејското и христијанското минато, но во исламот оваа теорија и денес е на сила за разлика од христијанството, каде оваа идеја е надмината во текот на процесот на секуларизација.

Според тоа, сите општества кои денес се базираат на исламот се помалку или повеќе теократски а оваа тенденција за јакнење на теократијата е се повеќе видлива од ден на ден. Како што рековме во минатото и во рамките на христијанството постоеше концепција дека секоја власт е дадена од Бога со што помалку или повеќе била изразена теократската организација на општеството. За христијанскиот свет одвојувањето на државата од религијата преставувало неопходен услов за развој. Затоа и се зацврстува идејата за народот како носител на суверенитетот. Но исламот останал врзан за средновековната традиција според која Бог директно владее со исламската држава преку законите кои ги објавил во Куранот и оваа света книга преставува и Устав и основен извор на правото во муслиманските држави.

Според познатиот политиколог на религија Мирољуб Јевтиќ, исламските земји можат да се поделат на три групи според анализата на уставните текстови и праксата врз база на нив. Во првата група спаѓаат оние исламски земји во чијшто Устав јасно е одредено дека Бог, односно Алах, е носител на суверената власт. Втората група се земјите во кои како суверен се одредени или народот или државата, било како самостојни носители на суверенитетот, било во заедница со поглаварот. Но и овде во Уставот е нагласено дека дека своите суверени права народот може да ги врши само во согласност со законите кои ги дал

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<sup>1</sup> Da'wah значи преобратувањеили проповедањена исламот.Da'wahбуквално значи "издавање на покана" или "правење на повик".

единствениот вистински носител на суверенитетот, Бог. И третата група на држави се оние кои суверенитето и неговиот носител се одредува на начин кој е најблизок до сваќањата за суверенитетот во Европа и САД, но сепак, со уставната одредба за исламот како државна религија може да се заклучат многу нешта во однос на суверенитетот на народот и рамките во кои тој може да се движи (Јевтић, 2009: 177- 205).

Модерната цивилизација почива на секуларистички идеи, според кои религијата е преместена во приватната сфера на поединецот. Не можеме да зборуваме за елементи на религиски фундаментализам во некоја религија се дотогаш додека изразувањето на религиските чувства кај поединците остануваат во сферата на приватното и не го попречува нормалниот живот и истата таква слобода на припадниците на другите религии.

Одредена религија се трансформира во фундаменталистичка во оној момент кога според интерпретацијата на едно верско учење се бара воспоставување на такви општествени односи во кои се кршат правата загарантирани со „Општата декларација за правата на човеко“.

Со ревитализацијата на религијата во Западен Балкан по падот на комунизмот, а особено со ревитализацијата на исламот, се менува и самата концепција за сваќањето и проповедање на исламот. За разлика од порано кога исламот на овие подрачја давал слика дека ги прифаќа современите погледи на свет (особено во однос на секуларизацијата), сега го менува својот став. Ваквите изменети ставови за прв пат ги пропагираше поглаварот на најсилна исламска заедница на Балканот-Исламска верска заедница во СФРЈ, Реи ул улема, Јакуб Селимовски во списанието на ИВЗ на БиХ од 15.11.1991 година каде што јасно истакнува: „Гледано од верски аспект никој не треба да го иритира тоа што таму, каде што муслиманите сочинуваат големо мнозинство или сто проценти од населението, нивната религиска обврска е да се вратат на организирање на сите општествени односи на база на исламот. Бидејќи исламот има свои ставови за општествено-политичкиот, економскиот, социјалниот па дури и на финансискиот систем (Јевтић, 2009: 262).

Овој став јасно покажува за заложбата на поглаварот на сите муслимани во Југославија, онаму каде што преставуваат мнозинство, да создадат држава уредена на муслимански принципи во која немуслиманите би биле ограничени во нивните права. Имајќи го во предвид фактот дека најголемиот број на Албанци кои живеат на територија на поранешна Југославија се муслимани (повеќе од 90%) според голем број на теоретичари на територија на Западен Балкан наместо исламизација би се одвивал процесот на албанизација. Стручњаците кои се бават со демографија сметаат дека доколку се задржат постоечките стапки на наталитет за 70 години во државите од поранешна Југославија ќе бидат

60% Албанци. Тоа значи дека Србија, Црна Гора и Македонија практично ќе бидат нова Албанија (Јевтић, 2009: 264).

Тенденцијата на проповедање на ислам со фундаменталистички елементи е присутна и во македонското општество и таквиот ислам во голема мера се прифаќа од страна на албанската популација. Според изворите со кои располагаме околу 80 етнички Албанци од Р. Македонија теолошки се едуцирале на факултетите во земји кои го практикуваат изворниот, односно радикалниот ислам. За разлика од 2010 година кога во исламскиот корпус се водеше своевидна борба за превласт и поголемо влијание во однос на тоа какво исламско учење ќе се проповеда и практикува во Р. Македонија и кој ќе раководи со ИВЗ, денес сите теолози кои беа етикетирани од страна на ИВЗ како радикални исламисти или вахабисти се интегрирани во рамките на оваа религиска институција. Денес сите теолози кои се едуцирале на исламските факултети во Саудиска Арабија и Турција се ангажирани од страна на ИВЗ како свештеници, хатиби, библиотекари и наставници во основните јавни училишта по предметот Религија и Етика кој во основа преставува изучување на веронаука. За ваквите активности ИВЗ добива финансиска поддршка од исламски невладини организации кои ги има голем број во Р. Македонија и кои диктираат во која насока ќе се движи настава и проповедите во верските објекти но и во јавните училишта (Matevska, Matevski, 2013).

Проповедањето на тој вид на ислам кој што во себе содржи голема доза на политички примеси кај албанските верници може да го разгори национализмот, да се убедат верниците дека се маргинализирани во рамките на македонското општество и да ги мобилизира на одредена општествена акција. Таквиот национализам со одредени шовинистички елементи од страна на албанската етничка група е веќе забележлив во Р. Македонија. Нетолеранцијата во однос на етничката и религиската припадност кулминира со чести тепачки на етничка основа помеѓу помладата популација.

Во средините кадешто албанската етничка група е во мнозинство (Северозападна и Западна Македонија) е забележливо непочитување на правната држава, непочитување на државните симболи (палење на македонското знаме, истакнување само на албанското знаме пред државните институции), „заборавање“, на градоначалниците Албанци да ги постават државните знамиња за време на државни празници, „етничко чистење“, на Македонците кои се вработени во локалната власт итн. Ако на ова се додаде и демографскиот раст на Албанците кој е најголем во однос на другите етнички групи во Европа и сличните проблеми со кои се соочуваа Србите во Косово во текот на 70-тите години на минатиот век, може да се заклучи дека ваквите настани не се случајни туку се поврзани со добро утврдена агенда и стратегија.

Интенцијата е да се создаде етнички чиста територија во градовите во кои доминира албанската популација (Тетово, Гостивар, Кичево, Струга, Дебар) а кои веќе имаат градоначалници Албанци а преку погоре опишаните активности тенденцијата е да се зголеми чувството на небезбедност и несигурност кај македонското малцинство во овие средини за да ги принудат да ги напуштат своите вековни огништа. Оваа стратегија се покажа како успешна во случајот со Косово па не постои никаква причина да не се спроведе и во Р. Македонија. Во прилог на оваа теза е и изјавата на поглаварот на ИВЗ во пресрет на прославата на 100 годишнината од независноста на Албанија и албанското знаме, во ноември 2012 година. Во интервју за весникот на албански јазик „Журнал плус“, поглаварот на ИВЗ Сулејман Реџеџи изјави: „Обединувањето на албанските земји е Божја волја, и затоа ние имаме обврска да ги вратиме така како што биле порано. Обединувањето на силите на албанскиот народ на сите нивоа, ќе стане реалност, а Албанија ќе има единствена граница, таа која ја создал Бог. ИВЗ со сите свои капацитети е подготвена да придонесе за националната кауза и да одговори на секој вид повик во насока на обединување на сите Албанци. Не можеме да живееме во 5 држави. Неприфатливо е вие да живеете овде, таткото да живее во матичната земја, а браќата да живеат надвор од границите,,.

Според аналитичарите, ваквата изјава на верски лидер е непримерна и неодговорна и претставува класичен обид за манипулација со верските чувства. Оваа реторика е особено опасна и води кон продлабочување на јазот помеѓу Македонците и Албанците во македонското општество но и разгорување на етничкиот екстремизам и сепаратизам кој и онака во голема мера беше засилен кај албанската популација во Р. Македонија по одвојувањето на Косово и негово самопрогласувањето на независна држава.

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## Historical Identity Analysis of Sharkoy (Pirot) Kilims

**Abstract:** Woven rugs and carpets are defined with regard to their place of discovery (Konya Karapınar Kilims, Ghordes carpets), or with regard to the tribes of their weavers (Karakeçili, Karakoyunlu kilims), or with regard to the artists who depicted them in their paintings (Holbein, Lotto Carpets) or with regard to the commercial centers which they were bought and sold (Smyrna, Rhodos Carpets).

Subject matter of this paper, the Sharkoy Kilims, have been produced for nearly 500 years within a broad region in the Balkans under the influence of Turkish culture and art disseminated by military expeditions and resettlement policies of Ottoman Empire. In 15th century Bayezid II terminated the Turkish Beylik of Karaman and displaced the entire population, the main part is resettled in newly conquered territories in the Balkans. Karamanids maintained their cultural identity and contributed to the kilim weaving tradition of the Balkans.

The warp of Pirot and Manastır kilims, which are commercially marketed as Şarköy or Thracian kilims, is usually natural brown wool. Pirot kilims are generally small as prayer rugs, yellow and white being the dominant colors of the weft-face contrasted with deep tones of red, green and blue. Natural motifs like birds, flowers, tree of life with vine leaves are used as well as medallions, diamond shapes. Very fine examples of traditional Anatolian slit weave technique is employed as well as interlocking eccentric (curvy) weft technique which can be seen in İran kilims providing a cloth-like appearance with elaborate designs

Balkan kilims, commercially known as Şarköy, Pirot, Manastır or Thracian kilims are still woven in Northern Greece, Macedonia, Bulgaria and Serbia. Pirot kilims of Serbia with some 122 ornaments and 96 different types have been protected by geographical indication since 2002.

Key words: Pirot, Sharkoy Kilims, Karamanogulları

## GİRİŞ

İnsanlık tarihi boyunca süregelen coğrafi, ekonomik ve politik nedenlere dayalı toplumsal göç hareketliliği, tektonik tabakalar gibi sert kenarlı ve yekpare uygarlıkları fay hatları gibi çarpıştırıp, öğütürerek yeni ortak (küresel) kültürlerin ortaya çıkmasına zemin oluşturmuştur.

Anadolu ve Balkanlar Asya'dan-Avrupa'ya, Avrupa'dan-Asya'ya yürüy-en İskender ordularının, Moğol istilalarının, Haçlı seferlerinin güzergâhı olmuştur. Savaşlardan, talanlardan, işgallerden kaçarak gönüllü veya zorunlu olarak göçe zorlanan toplulukların yolculukları yüzyıllardan günümüze hız kesmeden devam etmektedir.

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Asya'dan Anadolu'ya Oğuz ve Türkmen boylarının yoğun göçü 1071'de Selçuklular önderliğinde başlamış, 1230 tarihinde Moğolların Azarbaycan'daki zengin otlakları istila etmesiyle hız kazanmıştır. Anadolu topraklarında başlayan bu demografik devrim sonucu "13.yüzyılda Anadolu, bir Türk yurdu görünüşü almıştır. 1279'da Doğu Anadolu'dan geçen Marco Polo, Anadolu'yu Turkmenia diye anar." (İnalcık,2009:4) Göçlerle gelen ve 1261-1300 yılları arasında Anadolu'da varolan beylikler arasından öne çıkan Osmanlı beyliği, Selçuklu Sultanlığı ve Bizans İmparatorluğu arasında, sınır boyuna yerleşmiştir. Kuruluş aşamasından sonra, Osmanlılar yönlerini Çanakkale Boğazı'nın ötesine, Balkanlara, Avrupa topraklarına çevirerek Türkmen Beyliğinden İmparatorluğa uzanan bir süreci başlatmıştır. Avrupalılar için kıtanın eteği (varoşu) sayılarak küçümsenen Balkan coğrafyası, İstanbul ve Çanakkale boğazlarını aks alarak doğuya ve batıya yönelerek genişleme politikası yürüten Osmanlılar için, Avrupa'ya ilerleme yolunda stratejik bir önem kazanmıştır. Balkanlar Osmanlıların can damarı, öz yurdu olmuştur.

"Osmanlılar 1352'de Balkanlarda bir köprübaşı elde ettiklerinde, Türkmenlerin kitle halinde batıya göçü hız kazandı. Türkmenlerin denizaşırı akınlarının 1348'de İzmir'de batılı Haçlılarca önü kesildiğinde Türkmen göçleri yön değiştirdi ve bu sefer Denizli-Aydın-Saruhan bölgesi önce Çanakkale Boğazı'na, oradan da ilk Osmanlı fetihleri süresince Trakya'ya ve Doğu Balkanlara doğru boşalmaya başladı... Osmanlıların yeni fethettilikleri alanları Türkleştirmek ve güvenli kılmak amacıyla düzensiz göçer gruplarını Balkanlara kaydırma politikalarının yanı sıra, on dördüncü yüzyılda aynı bölgelere hatırı sayılır bir gönüllü göçü de yaşıyordu." (İnalcık, 2000:72-73)

Anadolu'dan Batı Trakya ve Balkanlara devlet denetiminde, politik yaptırımlar sonucu insanların göçlere zorlandığı durumlar da yaşıyordu. Sistematik olarak uygulanan en büyük göç hareketi Konya Karamanoğlu Beyliği için uygulanmıştır. M.S 11.yüzyılda Anadolu'ya göç eden ilk Oğuz boyu olan Karamanlılar'ın 1071 Malazgirt savaşı sonrası başlayan sürgünleri 15. Yüzyıl ortalarında II. Beyazıt yönetimindeki Osmanlı Devleti ile sürdürdükleri hanedan savaşlarını kaybetmeleri ile hız kazanmıştır. Karamanoğulları Beyliğine bağlı, iktidarın diliyle konuşmayan,entelektüel Heterodoks (Alevi, Kızılbaş, Türkmen) aşiretleri Sırbistan ve Makedonya gibi anayurttan uzak, Hristiyan nüfusun yaşadığı bölgelere iskâna zorlanmıştır.

Çeşitli kabile, göçer ve etnik gruplarınveya malların politik olarak engellenemeyen yer değiştirmeleri zaten karışık olan Balkan coğrafyasında demografik yapıyı daha da karmaşık hale getirmiştir ve bağlı olarak sanatsal ürünlerin coğrafi ya da tarihsel sınıflandırılmasında ciddi sorunlar ortaya çıkmıştır. Toplumlar arasındaki kültürel ve ticari ilişkiler geleneksel olarak üretilen kilimlerin desen, renk ve kompozisyonlarını zenginleştirmiştir. Bu

bağlamda Pirot veya Şarköy kilimleri yerelle göçerin zevk ve geleneğinin sentezi olarak bölgenin sosyal, kültürel ve tarihsel yapısına tanıklık etmektedir.

Pirot, Şarköy veya Trakya adıyla bilinen, ve ticari olarak markalaşan kilimler, bir zamanlar Osmanlı İmparatorluğu’nun Avrupa’da sahip olduğu topraklarda, bugünse Kuzey Yunanistan, Makedonya, Bulgaristan ve Sırbistan sınırları içinde kalan bölgelerde üretilmiştir ve üretilmektedir.

Bölge kilimlerinin ismi olarak literatüre geçen ve ticari olarak kullanılan Şarköy markası için iki farklı teori öne sürülebilir: Birinci teori Trakya bölgesinde Tekirdağ il sınırları içinde bulunan Şarköyü işaret etmektedir. “Şarköy’ün bugünkü yerinde Antik ve Bizans devri haritalarında Tristatis, Agora gibi oturma yerlerine rastlanmaktadır. Rumeli’yi fetheden Orhan Bey’in en büyük oğlu Süleyman Paşa zamanında ŞEHİRKÖY diye anılan adı, buraya Anadolu’dan göç eden Yörük Türklerin ağzında, şehirden Şar’a dönüştürülmüş ve Şarköy diye söylenmiştir”. (Anonim, 1) Ancak Şarköy kasabasında kilim dokunduğuna ait yazılı belge veya etnografik bir örnek bulunmamaktadır.

İkinci teoriye göre Sırbistan sınırları içinde yer alan Pirot kasabası “Osmanlı kaynaklarında Şarköy olarak da geçer. Belgrad-Sofya-İstanbul kara ve demiryolu üzerinde önemli bir bağlantı noktasıdır... Ortaçağ’dan kalma ufak bir kalenin çevresinde gelişmiş ve Osmanlı devrinde paşa livasında uzun süre kadılık merkezi olmuştur... Osmanlılar’ın hakimiyetinde bulunduğu devirde şehirle ilgili en eski bilgi 932 (1525-26) yılına ait Tahrir Defterine dayanmaktadır. (BA,TD, nr.130,s 112-114). Şehir o dönemde çok küçüktü ve bu durum adını muhtemelen Türkçe adını da (Şehir-köy) belirlemişti... 18. Yüzyıl boyunca kasabaya Yunan ve Ermeni tüccarları da yerleşti. 18. ve 19. Yüzyıllarda Hristiyan nüfus ağırlık kazandı. Şehirköy giderek önemli bir ticaret ve zanaat merkezi haline geldi. Sırbistan’ın en zengin bölgelerinden biri olan Şehirköy koyun yetiştiriciliği, peyniri ve özellikle Şarköy kilimleriyle meşhurdur. Kilimlerde Batı Anadolu (Uşak) motifleri göze çarpar. Bu motifler şehrin ilk yerleşenlerinin kökenleri hakkında bir ipucu verir. Kilim dokumacılığında kullanılan terimlerin Türkçe olduğunu da belirtmek gerekir”.(Atasoy, 2010:455)

Teorilerin ortak noktası olan ŞARKÖY adı, Avrupalı müşterilerin orijinal Türk kökenli ürün taleplerine güvence vermek için seçilmiş, Balkanlar ve Trakya’da üretilen halı ve kilimlerin pazarlanmasında alıcıların tercih ettiği bir marka olmuştur.

“18. Yüzyılın ikinci yarısında ve özellikle 19. Yüzyılda Şehirköy hızlı bir gelişmeye sahne oldu.” (Atasoy,2010:455) Osmanlı bankacılık sisteminin temelleride Pirot (Şehirköylü) Kasabasında atılmıştır.“ 1863 yılında çiftçilerin oluşturduğu kaynakla, Mithat Paşa öncülüğünde devlet eliyle ve devlet himayesinde kurulan ve adına “Memleket Sandıkları” denilen organizasyon; milli bankacılığın ilk örneği olarak tarihe geçmiş ve bu girişim bugünkü Ziraat Bankası’nın temelini atmıştır.” (Anonim, 2)

Osmanlı İmparatorluğu için önemli bir ticaret noktası olan ve Konya Karamanoğulları Beyliği konfederasyonunun bir kısmının yerleştirildiği Sırbistan'ın "Pirot bölgesinde halıcılık Ortaçağ'a dayanmaktadır. Pirot kilimleriyle ilgili ilk yazılı kaynak 1565 yılına aittir; bu dönemde Tuna nehrinde gezen teknelerin Pirot kilimleriyle kaplı olduğu söylenir." (Anonim, 3)

Son iki yüzyılda Manastır kilimleri adıyla öne çıkan Pirot-Şarköy kilimlerinin başlıca özelliği kök boyayla boyanmış canlı renkleridir. Yaratıcı renk kombinasyonlarında sarı ve beyaz renklere kontrast olarak özellikle Kırmızı, mavi ve yeşilin değişik ve derin tonları kullanılmıştır. Atkı ve çözgü iplerinde Balkan bölgesi koyunlarının doğal koyu renkli yünleri veya açık renkle karıştırılarak elde edilen kahverengi iplikler kullanılmıştır. Geç örneklerde görülen pamuk çözgü kullanımı Batı Anadolu kilimlerini anımsatsa da pamuk çözgü kilimlerin Bulgaristan'da yerleşik Türk nüfus tarafından dokundukları düşünülmektedir. Kilimler genellikle küçük boyda, seccade ölçülerindedir. Doğadan seçilen motifler, çiçek, hayat ağacı, sarmaşık ve asma yaprakları, stilize ağaç ve kuşlar kullanılmıştır. Seccadelerde baklava formundaki madalyonlu örneklerle de rastlanılmaktadır. "Manastır kilimlerinde yer alan basit ama göze çarpan naif tasvirler onları özellikle etkileyici kılar. Geniş vadilerden, uzak dağlardan, hava durumlarından ve kurak ovalardan bahsederler – Avrupa değil Asya'yı betimler, uzakta kalmış basit bir hayata özenirler. Kilimlerin baş kısmı Likya mozolelerini andırır. Manastır kilimlerine bakmak insanı uzak diyarlara, geçmiş zamanlara taşır." (Anonim, 4)



(Mihraplı kilimler, Davut Mizrahi koleksiyonu)

Pirot veya Şarköy kilimlerinde Anadolu, İran, Türkistan ve Kafkas kilimlerinde çoğunlukla kullanılan ilikli kilim tekniğinin yanısıra, desen ve renk geçişlerinin ustalıkla çözümlendiği, aynı atkı üzerinde iliklerin tek kenetlenmeyle yok edildiği iliksiz kilim teknikleri de kullanılmıştır. "Ayrıca

teknik bakımdan da ilikli kilim yerine, zor bir tekniği gerektiren, iliklerin kenetlenme yoluyla yok edildiği, farklı bir teknik uygulanmıştır.” (Deniz, 2000)



Şarköy-Pirot Kilimleri (detay)

Özellikle Balkanlar ve Trakya’da kullanılan alışılmamış, eğri atkılı kilimlerde “desenler sınır çizgileri iç içe giren çok karışık geçme motiflerden oluşur. Becerikli bir dokumacı bu yöntemi kullanarak mükemmel bir daire oluşturabileceği gibi, herhangi kıvrımlı bir şekil de meydana getirebilir. Dokudaki potluklardan kaçınmak, atkı gerilimlerinin yarattığı çeşitli sonuçlara karşın düzgün bir doku elde etmek, yüksek düzeyde bir sanat ustalığı gerektirir”. (Petsopoulos,1979) Bu kilimler Osmanlı Saray kilimleri veya Çadır kilimleri olarak isimlendirilen kilimlerle benzerlik gösterir. Kilimler “16.Yüzyıl çini, kumaş, saray halıları ile çok yakınlık göstermektedir... Dokuma deseni olmadan dokunmalarına imkan yoktur. Bu yüzden saray için, saray atelyelerinde dokunmuş olmaları gerekmektedir. Atkılar desene göre bastırılarak eğri hatlarla dokunmakta, bazı yerlerde ise tek kenetlenme ile ilikler yok edilmektedir. (Acar, 1975:17)

Yaklaşık 500 yıl Osmanlı egemenliği ve etkisinde yaşayan, çok toplumlu, çok kültürlü Balkan coğrafyasında 19. yüzyılda başlayan siyasi gelişmeler, savaşlar, yenilgiler Türklerin toprak ve iktidar kayıplarına neden oldu. I. ve II. Dünya Savaşları sonunda Balkanlarda belirlenen yeni sınırlar, kurulan yeni devletler, yeni göç dalgalarının yaşanmasına neden olmuştur. Geçmişte

zorunlu göçle Anadolu'dan Balkanlara göçen aşiretlerin çocukları, torunları, tersine göçle muhacir olarak Balkanlar'dan ana vatanlarına geri dönmek zorunda kaldılar.

### SONUÇ

Konya Karamanlıları'nın Balkanlarda bıraktığı sanatsal ve kültürel mirasın izleri Sırbistan'da yeniden üretilen Şarköy, Pirot kilimleri ile devam etmektedir. “Şehirde 1960’larda kilim dokumacılığı ile uğraşan 1800 kişi bulunmaktaydı. Yeni açılan kilim müzesi bu zenaatın önemini göstermektedir.”(Atasoy, 2010:456) 2002 yılında Sırbistan hükümeti kilim dokumacılığını yeniden canlandırmak için, bölgeye ait 122 ayrı özgün desen ve 96 tip kilimi kayıt altına alarak, dünya kilim üretimi ve ticaretinde Sırp kilimlerine tanınırlık kazandırmıştır. Bildiri konusu olan Şarköy, Pirot kilimlerinin yanı sıra geçmişte Balkanlar'da Osmanlı İmparatorluk sınırları içinde üretilen ve izleri silinmeye çalışılan taşınabilir kültür varlıklarının tarihsel kökenlerinin araştırılması, incelenmesi, belgelenmesi ve yayımlanması gerekmektedir.

Yok edilen veya yeni kimliklerle, yeniden üretilen kültürel mirasın korunması ve geleceğe aktarılması için ülkeler arası kültür işbirliklerinin artması ve akademik olarak ortak çalışmalar yapılması yararlı olacaktır.

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## **Social Researches From Sociology of Regulation to Sociology of Radical Change**

**Abstract:** This study attempt to discuss the impact of the critical realism and its main methodology (critical discourse analysis) on the organizational analysis. Indeed, organizational analysis has gone many paradigm shifts throughout its history. These redirections have been linked to the shifts in the philosophy of social science and social theory.

Philosophy of social science has necessitated the redefinition of its problematic many times. Since the 1970s and onwards three ruptures and redirections have emerged in the philosophy of social science such as linguistic turn, realist turn and pragmatic turn. By the impact of these shift, organizational analysis has undergone series of redirections and this has been given rise the proliferation on research paradigm and plurality of research methodologies and visible diversification on research subjects.

The critical realism is the most prominent one within these series of intellectual re-orientations and it is the one has gathered most intellectual momentum around. Yet studies in this approach not really meet the criteria of the qualitative and critical research, many of them have malformations and mismatch its methodology with its research topic. Some researchers invested significant endeavour and energy to show what the critical research means, what are the differences in betweenand how to design enduring researches within this tradition.

Paper questioned the issues respectively such as; how the paradigm shift and theoretical diversity related with realist turn affected the research methodology and research topics in organizational analysis, and how to overcome some emerged malformation of critical research design.

**Keywords:** Methodological proliferation, critical discourse analysis, critical realist, paradigm shift

### **Introduction**

The principle of methodological unity, which has dominated the tradition of science making for many years, has caused researches in the social sciences for about 100 years as Kuhn (1996) called” normal science”. These studies, which are disconnected from the social context and social theory, according to Kuhn do not offer solutions to social problems.

These studies, made from within the sociology of order, have led to the birth of a giant epistemic community that has served for years to legitimize and maintain the status quo, has produced information for order, approved the work with magazines, boards and funds.

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The philosophy of social sciences has repeatedly redefined its purpose and problematic in its epistemic break periods which are called “linguistic turn”, “return to reality” and “return to pragmatism” since 1970s, this had led to significant methodological and ontological transformations and paradigm shifts in social research and organizational analysis. Moreover, it is not so ancient that social sciences have to meet competent critical methodologies (Fay, 2001).

The aim of this work is to discuss the critical realistic view that criticizes the previous traditional/realistic and social constructivist tradition and raises over the shortcomings of both. In this context, it will focus on the methodology and the richness of the subject that the critical realistic approach provides to the analysis of the organization and its usefulness to investigate the areas where quantitative researches are avoided or neglected.

This work is a conceptual study. Documents to be examined in the study were gathered by compiling the publications of critical researchers via EB-SCHOT, Business Source Premier, JSTOR, Ulakbim, ASOS index databases and Google Scholar with relevant keywords (critical discourse analysis, critical realism, paradigm shift, realistic return, .

When documents are being compiled, it is enough that one or more of the keywords are in the title, abstract, key words or text of the research. Since the goal of the research is not a detailed analysis of the literature, the data were collected in a non-systematic way and the screening was stopped when it was concluded that as much data as possible was obtained.

### **1. The New Problematic the Social Philosophy**

The rigorously applied methodological unity principle is caused the philosophy of social sciences has been to turn around the question of whether “social sciences are scientific or not?” almost throughout all its history. And the success of social sciences had been measured by whether it follows the ways and methods of positive sciences (Fay, 2001: 11-12). According to Keat, Urry (2001: 10), the way this discussion is conducted is misleading because there are other understandings in science. The most appropriate framework for social sciences can not be said to be positivism. As a matter of fact, in the late 1970s this Orthodox unity broke down and the intellectual crisis began to emerge by failing to respond to the accumulated problems of social sciences’ current research programs and orthodox organization theory.

The newly emerging relativistic understanding has led to the loss of popularism in the question of methodological unity in social sciences and in the question of the scientific nature of social research. The new social science philosophy has argued that only a certain perspective can be seen because each cognitive act takes place within a certain perspective (Fay, 2001: 12-13). The basic question of the new philosophy of social science is not whether social studies are scientific, but how, if possible, to understand the different

ones - others. This shift in the center of the philosophy of social sciences has led to a shift in the social sciences to the re-opening of the old debate topics (reason-justification, objectivity, universalism, dualism etc) and requires new emerging questions (social nature, interpretation, relativism, dialectivism, interactivity, rationality, etc.) (Fay, 2001: 17-20).

## **2. Paradigmatic Differences in Social Sciences**

### **2.1. Linguistic Turn**

In the late 1970s and 1980s, theoretical positions emerged which emphasized cultural and symbolic processes and criticized methodological unity, suggesting that organizations were social constructs (Reed, 1992: 249-250). Realist ontology has left its place to the constructive ontology along with the movement, which is called as “linguistic turn”, and there has been considerable enrichment in the methodologies and theories of organization (Allvesson and Karremann, 2000). These developments, which can be evaluated in the interpretive paradigm, have led to a shift in paradigm from the structure to the actor, from the object to the subject in social studies.

The interpretative / constructivist tradition has shown that the facts posited by positivist science are actually social constructs that are built mostly for the benefit of power centers (Altinal, 2010). The constructivist tradition, which enabled to question all the pre-suppositions of positivist science by showing that it was a narrative, was then heavily criticized. The social constructivist were accused of refusing social reality as an ontological entity besides the text and removing the ground of political struggle and serving the sociology of regulation with the argument that no reality is superior to the other (Neuman, 2006:70-81, 95). Opponents of relativism have accused relativists of escaping their moral responsibilities by silencing the bad events that have taken place in the world (Altinal, 2010). It is stated that the constructive analysis forms used by this tradition are not interested in the power relations at macro level (Potter & Hepburn, 2008, Altinal, 2010).

### **2.2. Realist Turn**

Social scientists have proposed critical social sciences and a critical realistic understanding of Bhaskar and his colleagues as a way of reconciliation in order to find a middle ground for the dilemmas of these two concepts of science (Neuman, 2006: 94-103; Parker, 1999). The basic assumption of critical realism is that reality consists of layers and the language, together with other elements, constitutes the social reality (Fairclough, 1989: 37; Fairclough, 1992, Chouliaraki and Fairclough, 1999: 4). According to critical realism, language constructs social reality only within the constraints and possibilities of material conditions; material practices have an ontological meaning independent of discursive practices; but we know them by language (Willig, 2007).

Critical tradition has argued that values influence research and that social reality is contextual and multi-layered (Neuman, 2006: 96) and argues that social reality is the distinction between “empirical”, “real” and “actual” (Sayer, 2000: 11-12, 27). Critical realists’ conceptualization of “material conditions can not be reduced to language” has created a theoretical opportunity to open the door to change (Willig, 2007). Even the discourse and practice is determined by the social structure, the discourse has the power to influence or change the continuity of the social structure. The way maintaining the power of institutional or social power holders is the control over the discourse (Fairclough, 1989:37).

### **3. The Difference of Critical Realistic Research Programs**

Critical Theory distinguishes itself through a critical epistemology from both functionalist/objective and interpretive practical sciences. Critical epistemology rejects the truth as accepted without questioned and takes into account the different ways in which the truth is distorted (Clegg ve diğ., 2006:274 cited by Dikili, 2014). Critical studies do not want the interests of the organization to be shown as common interests and tries to find more humanitarian forms of government (Yıldırım, 2007: 398)

Critical realists often use critical discourse analysis (CDA) as a method in their research. CDA is not an ongoing investigation due to a single methodology. Various researchers, different methods of analysis and different discourse types have led to the emergence of research groups called as schools (Büyükkantarcıoğlu, 2006). Critical schools which have although different epistemological stances and methodologies, they have coalesced in several fundamental principles, such as the reveal hidden power structures, the fight against discrimination and inequality, and to determine the researcher’s own stance to begin with (Wodak ve Meyer, 2009; Büyükkantarcıoğlu, 2006).

The objective of the CDA is to systematically investigate the explicit or implicit relationships between discursive practices and social structure, process and relations. How such practices, events and texts emerge, ideologically shaped by power relations and power struggles. It is important to understand how non-transparent relations between discourse and society function as a factor in maintaining power and hegemony (Fairclough, 1993: 135). The CDA demonstrates how the dominant ideology sees and re-constructs the language interpretation and tries to increase and enhance the audibility of alternative discourses that the dominant system of interpretation silences under pressure (Arkonaç, 2014).

Two major themes have emerged as important research areas in critical discourse research: one is organizational power and the other is organizational meaning construction. Discourse analysis has played a complementary role both in other methods and has brought an alternative viewpoint to the

usual aspects of management. Critical realism, which emphasizes stratified and variable social reality, does not provide ready-to-follow templates for research, allowing it to use much more diverse research methods than positivist and interpretive / constructive social sciences (Sayer, 2000: 19).

CDA most discussed topics are (Blommaert and Bulcaen, 2000): Ideology and political discourse, racism and nationalism, migration, economic discourse, globalization, neoliberalism, transition economies and information society, media and advertising language, gender and women's media presentation, , self-help, work environment, social work, bureaucracy, education, anthropological and socio-linguistic analysis, literature, language of the judicial authorities, police investigations and aggressive language, identity construction, institution building, power relations relations, political and ideological orientations, regulation of equipment, parliamentary speeches.

Critical investigations question what is inherently accepted by traditional research and take into account two-way causal relationships between management and organizational studies and those who conduct them because of the anticipation of reflexivity (Grey and Willmott, 2005: 5-6).

#### **4. Management and Organization Field**

According to the studies on the management / organization literature in Turkey, it is stated that there is a diversity of institutional logic in the Turkish management / organization literature, in which both managerialist and scientific forms are present (Üsdiken and Erden, 2001). Three different institutional rationales dominating the field have caused the diversity of these rational traces in the field of scientific production. First of all, the most important effect of the European tradition on the publishing habits in the area is to give priority to writing "books" rather than to write "articles" and to make generalist publications that do not fall into the subfields of business (Üsdiken and Pasadeos, 1993). The second, the tradition of universal principles / functions, has led to practical publications aimed at increasing organizational effectiveness and productivity. The third is studies based on critical, theory-based, empirical research with anxiety about producing scientific knowledge (Wasti and Üsdiken, 2004).

Turkish higher education, which operates according to the principles of "Continental European Model" from the establishment of the first university in Western sense (1773), was based on the "Anglo-Saxon Model" principles with the Higher Education Law No. 2547 issued in 1981 (Gürüz 2001). scientific production have been reshaped in accordance with this new conception. When it came to the end of the 1990s, the work according to the new logic (scientific) increased relatively (Wasti and Üsdiken, 2005). Özen (2000, 2002) has evaluated these developments in his work and noted that these studies on apparently adopted scientific logic but maintained the habit of the managerialist mentality. He has drawn attention to the results

of emptied work and reducing the content of scientific approach to method fetishism. Özen has argued that, since the 1980s, the scientific policies of YÖK, which quantify the academic evaluation criteria, have led to the emergence of hollow researches. With the concern of completing numerical scores, it has led to the proliferation of research that does not say anything beyond measuring and graphing everything that collects and finds data from the questionnaire in each subject.

These variations and changes in the logic of science making in the field of management / organization are, in essence, not a paradigmatic change. All three science-making ratios fall into the functional paradigm that will be evaluated by Burrell and Morgan (1979: 22) categorization, and methodological unity is dominant in the analyzes made. Positivism is the understanding of science that strikes the whole of these researches made from functionalist paradigm (Hayek, 1979: 24).

### **5. Reasons for Lack of Critical Work**

It is argued that there are various reasons why social scientists insistently ignore the analysis carried out on critical management studies and discourses (Ozcan, 2012; Alakavuklar, Çakar, 2011; Alakavuklar, Parker, 2011; Yıldırım, 2007, 2002). Some of those; questioning the legitimacy of discourse analyzes as a problematic issue, always assessing the impartiality of the administration as a sensitive subject, as a political, cultural and ideological phenomenon (Alvesson and Willmott, 2003); complex, non-concrete and non-sequential structure of discourse analysis; generalizable feature; (Oswick, Keenoy, Grant, 1997). Other reasons for the lack of preference of discourse analysis are the fact that the social scientists are reluctant to abandon the methodological unity principle of the positivist tradition in order to preserve their self-justification and legitimacy, and prefer the research style that focuses on the results rather than the process (Cooper and Burrell, 1988).

According to Alakavuklar and Çakar (Wicks, 2004'den akt.date unidentified) the classification of the academicians according to the journal ranks they are publishing means that they have limited academic independence and a way of establishing a kind of power that prevents them from going to critical studies. In this case an alternative and radical view that can transform the field it is not possible to find places in high prestige journals (Gray, 2010, Willmott, 2011'cited by Alakavuklar and Çakar date unidentified). In these journals, it is argued that intellectual depth has been concentrated on many numerical methods for publishing purposes and academic knowledge production has been standardized (Gray, 2010: 691 cited by Alakavuklar and Çakar date unidentified). Depending on all this, the place where studies is printed becomes more important than the content of the produced study (Baum, 2011: 450 cited by Alakavuklar and Çakar date unidentified).

Finally, the notion of criticism, which is used in an attempt to bring about an alternative to what is criticized in the forerunners of Critical Theory, does not aim at rejection of the system, but rather as a constructive criticism for its reconstruction (Dikili, 2013 cited from Hızıroğlu et al., 2009: 867). In this sense, Üsdiken and Leblebici argue that critical works are increasingly gaining a managerial tone (Sargut ve Özen, 2007: 17, 28-29)

### **As a result**

Two paradigmatic changes called “linguistic turn” and “realistic turn” in the philosophy of social sciences have caused qualitative researches in social sciences / organizations analysis to gain importance as a different legitimacy domain and researches with different paradigms and different methodologies have started to gain visibility in the field. Accordingly, there has been substantial enrichment in the methodologies and topics of organizational theory. Many topics that have not been researched previously have begun to be included in research programs.

With the effect of realist transformation, there has been a shift in sociology from sociology of regulation to the sociology of change in research programs. This has led to the redefinition of the basic problem of organizational research, to establish a more humane order which had previously provided output for the managers. Although not generalized, at the very least, many of the organizational theorists have led to the development of the need to critically look at issues in their problems and research purposes.

In addition to these developments, the presence of an important segment that continues to investigate old habits in the field by adapting them to new methodologies can not be denied. Using this discourse analysis as a type of analytical technique, independent of the underlying problematic of the research rather than as a method, shows that the fake research habit for numerical scaling, which has grown since 1980s in quantitative research, has also repeated itself in qualitative research.

It can be said that one of the responsibilities of this environment is the scientific policy of YÖK which quantifies the academic evaluation criteria. It can be argued that this habit originated from the lack of research knowledge and the observation of inadequate models with more naive motives in many researchers, as well as researchers who have tried unethical ways to score.

All these developments demonstrate that we need to work critically in social sciences and we need to look critical at the work we do. In this sense, it can be said that there is a need to work more with critical methodologies and to use these methods correctly and effectively.

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## **Ushak Medallion Carpets in two Paintings of Vermeer and Analysis of Their Visual Indicators**

**Abstract:** This study examines two paintings, i.e. “The Music Lesson” and “The Procuress”, of Vermeer, a Dutch artist of Baroque period, which are elements of Northern European life in 16<sup>th</sup>/17<sup>th</sup> century. The study focuses on analysis through sign, signifier and signified relations of these carpets in Vermeer paintings as decorative elements of European painting arts, and as artistic carpets of East.

The study consists of two parts. The first part discusses all connections related to human within the scope of Semiotics, which studies everything constituting a meaningful whole without being limited only to linguistic signs. Each sign used by human, which is a communicative creature, may be read as signifiers representing something. This part presents various opinions suggesting that Semiotics studies must include not only the linguistic signs but also extra-linguistic ones as well. This part deals with studies on Semiotics and visual signs in the 20<sup>th</sup> century.

The second part of the study presents an analysis, in the context of sign, signified and signifier, of two paintings by Vermeer, who was born in 1632 in Delft and died there in 1675 without leaving it in his lifetime.

The study focuses on two paintings, i.e. “The Music Lesson” and “The Procuress”, which features Ushak-Medallion Carpets painted in details as an item of small-size paintings realistically depicting the daily life and reflecting the interior of bourgeoisie houses of the 16<sup>th</sup>/17<sup>th</sup> century.

Although he has few paintings in his short life, he became one of the prominent artists of arts history with his ability to use light and mastery in painting. The study deals with the semiotic analysis in visual context of two of Ushak-Medallion paintings by Vermeer, which are parts of Northern Europe’ daily life and painting arts of 16<sup>th</sup>/17<sup>th</sup> centuries, and are selected in the world’s prestigious museums and private collections.

**Key words:** 1. Vermeer Paintings, 2. Ushak Medallion Carpets , 3. Sign 4. Signified, 5. Signifier.

### **GİRİŞ**

İnsanoğlunun varolduğundan günümüze bilincini oluşturarak düşüncesini omutlaştırmasını ve çevresi ile iletişim kurmasını sağlayan dili, varlık nedeni olmuştur. Varlığa kavramlarla bakar, varlığı kavramlarla algılar, kavramlarla görürüz. Gerçekte gören, dille oluşmuş olan bilinçtir. Göz bilincin görebildiğini görür (Timuçin, 2011: 59-12).

Canlı varlıklar içinde düşünme eylemine sahip tek varlık olan insan yaşamsal her tür iletişimini dil bağlamında oluşturur, dil aracılığı ile dışa

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vurur. Varlığın dil yoluyla dilde görünmesi, onun dilde açığa çıkması, dilde dile gelmesi anlamına gelir (Gündoğan, 2002: 18-22). Görme sadece biyolojik bir süre değil daha çok zihin ve düşünce süreçleriyle ilgili bir meseledir. Düşünmeye başladığım anda görmenin karmaşıklığı artar. Çünkü bu noktada denklemin içine dili de dâhil etmiş olurum (Leppert, 2009: 18). Dil yalnızca işitimi imgesi ve harflerden oluşan bir şey değildir. XX. yüzyılın son çeyreğinde yapılan göstergebilim araştırmalarının kapsam alanına dilsel göstergelerin yanı sıra dil dışı göstergeler de girer. Görsel alandan seçilmiş göstergeler olarak sanat yapıtları da incelemeye alınır. İnsanla ilişkili tüm bağlantıları yalnızca dilsel göstergeleri değil anlamlı bir bütün oluşturan her şeyi ele alıp inceler. İnsanın iletişimsel bir araç olarak kullandığı düşünce içeren her işaret, bir şeylerin temsilcisi göstergeleridir belli bir tür dili oluştururlar. Ele aldıkları, temsil ettikleri alan doğrultusunda bilim dili, tıp dili, felsefe dili ve sanat dili gibi türlere ayrılırlar. Sanat dili var olan materyali yeniden biçimlendirirken, olguları metaforlar yoluyla kendine nesne yapan, yeni kalıplar içinde sunan öznel bir yapıdadır. (Poyraz, 2011: 17-25)

### Göstergebilim Üzerine Çalışmalar

Çağdaş “Göstergebilim”in temelleri 20.yüzyılda Amerika’lı Charles Sanders Peirce ve İsviçre’li dilbilimci Ferdinand de Saussure tarafından atılmıştır. Saussure, “*Genel Dilbilim Dersleri*” adlı eserinde göstergebilimi (semiology) göstergelerin toplum yaşamı içindeki durumunu inceleyen bir bilim dalı olarak belirtmiştir (Saussure, 1985: 18). Saussure’e göre “at” göstergesi, hem “a-t” işitimi imgesi göstereninden hem de “at” kavramı gösterileninden oluşur ve bu ikisi göstergeyi oluştururlar (Saussure, 1985: 72).

Charles Sanders Peirce, bütün olguları kapsayan, mantıkla yakından ilişkili bir göstergeler kuramı tasarlamış ve bu alanı semiyotik olarak adlandırmıştır.

Saussure göstergeleri ikili karşıtlıklar üzerine kurmuş, Charles Sanders Peirce’da göstergeleri üçlülükler şeklinde tanımlamıştır. En önemli üçlüğü gösterge, yorumlayan ve nesne üçlüğüdür. Bir diğeri ise görüntüsel gösterge, belirti ve simge üçlüğüdür (Rifat, 2009: 30-34). Roland Barthes’da nerede anlam varsa orada dizge vardır sözüyle göstergebilimin alanını genişletmiştir. Mythologies’de bir demet gülü örnek olarak ele alan Barthes toplumsal söylemin hangi yollarla bir şey gösterdiğini inceler. Gülün toplumsal olarak tutkuyu işaret ettiği, tutkunun sembolü olduğu düşüncesi ile, “tutku” “gösterilen”, “güller” “gösteren” durumundadır. Gösteren ile gösterilenin oluşturduğu çağrışımsal bütün, üçüncü terimi oluşturur ki, bu da “gösterge olarak kabul edilen güllerdir. Güller bir “gösteren” olarak yalnızca varlıkları söz konusu olan boş çiçeklerdir. “Gösteren” ve “gösterilen”in iki bağlantısal ögenin söz konusu olduğu bir “gösterge” olduğunda ise güller, toplumsal amaca hizmet eden yüklü anlamlar ile doludur.

Göstergebilimin dil üzerine yaptığı araştırmalar ve yapıt çözümlemeleri ile ilgili yöntem çalışmaları, görsel alanlardaki çözümleme çalışmalarının da yapılmasında önemli bir rol oynamıştır. Görsel gösterge, kavram ve veriler sınıflandırılarak, ilişkileri, işleyiş ve kullanımları göstergebilim içinde yerini almıştır. Göstergebilim Roland Barthes'ın çalışmaları ile göstergeye yüklenen anlamı ve anlamın sınırlarının gelişmesini sağlamıştır. Barthes'a göre herşey dilin aracılığı ile yaşam bulur. Göstergebilim İlkelerinin amacı dilbilime dayalı çözümsel kavramlar ortaya koymaktır (Barthes, 1979: 1). Barthes “*Göstergebilimin ilkeleri*” adlı kitabında, ilkeleri yapısal dil bilimden kaynaklanan dört başlıkta ele alır. Bunlar 1. Dil ve Söz, 2. Gösteren ve Gösterilen, 3. Dizge ve Dizim ve 4. Düzanlam ve Yananlamdır. Barthes, Saussure'ün kavramına karşılık olarak *biçim*, işitimi imgesine karşılık olarak da *içerik* isimlendirmesini yapmıştır. Gösterge, gösteren ile gösterilen arasındaki ilişkidir ve bu ilişkinin kurulmasından da anlamlama ortaya çıkar.

Ayşe Kıran'a göre figüratif bir resim başta toplumsal kültür olmak üzere yaratıcılık, çalışma, deneyim, biçim ve daha sayılamayacak pek çok veriyle anlatım biçimleri oluşturur. Bir resim, bir tek veya sonsuz sayıda göstergeyi içerir. Görsel gösterge zorunlu olarak görmeyle ya da ikinci derecede, dokunma duygusuyla anlatılır ve algılanır. Görsel gösterenin somutluluğundan söz edildiğinde malzeme (boya, tuval, çerçeve, v.b.) resimdeki betimlemeye dayanan somut nesneler (ağaç, köpek, ayna, v.b.) geometrik biçimler (kare, piramit, daire, v.b.) anlaşılır.

Göstergebilim 1960'lardan sonra bağımsız bir bilim dalı haline gelmiştir. Louis Hjelmslev, Roland Barthes, Claude Levi-Strauss, Julia Kristeva, Christian Metz, Algirdas J. Greimas ve Jean Baudrillard gibi araştırmacılar Saussure'e dayanan Avrupa geleneğini; Charles W. Morris, Ivor A. Richards, Charles K. Ogden, Umberto Eco ve Thomas Sebeok gibi araştırmacılar ise Peirce'e dayanan Amerika geleneğini benimsemiştir (Rifat, 2009: 41-69).

## 2. Vermeer ve Madalyonlu Uşak Halısının Yer Aldığı İki Resminin Gösterge Çözümlemeleri

Barthes'a göre; “*Gösterge*”, gösteren ile gösterilen arasındaki ilişkidir ve bu ilişkinin kurulmasından da anlamlama ortaya çıkar. Sanat yapıtları imgelerden ve nesnelerden anlam üretme ve iletme özellikleriyle bir gösterge olarak dünyaya ait belli bir bilincin görsel görünümüleri, görsel iletkenleridir. Bir sanat yapıtı olarak her gösterge, yapıtı oluşturan biçimler, anlamlardır ve okuyucu-izleyicinin hem sanat yapıtına hem de işaret ettiği dünyaya yönelik kavrayış ve yorumlamalarında etkin rol oynarlar.

Demek ki, gösterge, bir gösteren ve bir gösterilenden kuruludur. Gösterenler düzlemi anlatım düzlemini, gösterilenler düzlemiyse içerik düzlemini oluşturur ((Barthes, 2016: 50). 1- İnsanı çevreleyen dünyadaki her şeyin bir gösterge, bu göstergelerden oluşan her dizge bir dil, bu gösterge dizgelerden

oluşan her kendilik bir metindir. 2- Her göstergenin bir izler oyunu olduğu savı (Aysever, 2004: 91-94). Saussure'ün “gösterge” kavramına göre göstergeler, gösteren (biçim) ve gösterilenden (anlam) oluşur. Gösteren ve gösterilen arasında bir temsil bağı vardır. Bu yaklaşım şeklinin sanat eleştirisi ve sanat pratiğinde etkilerini görmekteyiz. Her göstergenin bir izler oyunu olduğu kavramına yönelik araştırmalar Jacques Derrida, Jacques Lacan, Michel Foucault gibi düşünürler tarafından ele alınır.

Göstergelerin ya da işaretlerin işaret ettiği gösteren ile ve gösterilen ikili karşıtlığının, tıpkı batı metafizik tarihinde yer bulan diğer tüm ikili karşıtlıklar gibi birbirini şiddet yoluyla dışlayan bir ötekilik mantığı içerisinde var olurlar. Çünkü gösterge anlamlandırması, kendi anlamı içinde, daima “-ın” göstergesi, bir gösterilene göndermede bulunan gösteren, gösterileninden farklı gösteren olarak kavranmış ve belirlenmiştir. (Derrida, 1999: 168). Her gösteren, başka bir göstereni gösterir ve anlama kaynaklık eden gösterge zincirleri oluşur. Böylece anlam bitimsiz bir oyuna dönüşür. Göstergelerin dile getirilmiş olan anlamla ayrılmaz bir bağıntısı vardır. Buradan da anlaşılacağı gibi bir göstergenin yapısı her zaman için iletmek zorunda olduğu anlamın yapısıyla belirlenmektedir. Anlamdaki en ufak bir değişiklik göstergede bir değişiklik ortaya çıkaracağı gibi, göstergedeki en ufak bir değişiklik de anlamda bir değişikliğe yol açabilmektedir (Kagan, 1993: 292 294).



Resim1:Satıcı

Resim 2: Müzik Dersi

Hollanda resim sanatının XVII. yüzyıl büyük ustalarından Vermeer'in gösterge dizgelerinden oluşan “*Satıcı*” (Resim 1) ve “*Müzik Dersi*” (Resim 2) adlı yapıtları; gösterenleri ve gösterilenleri ile kurulu bir göstergedir. Gösterenler düzlemi ile biçimsel anlatımı, gösterilenler düzlemi ile içeriğe vurgu yaparken zorunlu olarak iki bağlantısal öge arasındaki ilişkiyi belirtirler. Vermeerin özgürce seçtiği her bir imgenin, biçimin gönderme yaptığı kavramları çağırıştırır. Altın çağ resim sanatının oluşturmuş olduğu kalıplar içinde dönem Hollanda'sının zengin burjuva evleri ve bireylerin konumlarıyla ilintili toplumsal mesajlar sunan, gösteren ve gösterilen konumunda öznel yapıda birer göstergedirler. Sanatçınıyaşadığı dünyaya ve zamana ait oluşmuş kültürel bilincin görsel iletişimi sağlayan iletenleri durumundadırlar. Yapıtların dış biçimi iki boyutlu maddi bir yapı olmakla beraber sanatsal içeriğe cisim verirler. Biçimin maddi varlığını duyurması

yanısıra okuyucuyla kurduğu iletişim işlevi gösterge temelli bir göstergeler dizgesini oluşturur. Bir gösterge olan sanat yapıtlarının da gösterilenler (anlam, kavram) dünyası dilin dünyasından başka bir şey değildir (Barthes, 2005: 28).

Zenginliğe vurgu yapan dönemin modası masa üzerindeki ötekinin sanatı madalyonlu Uşak halısı gösterileni, detaycı ve yetkin bir teknik ile nesneleştirilen gösteren madalyonlu Uşak halısı ile ilişkilendirilerek resmin okuyucusuna ileten bir göstergedir. Flamanca dilinin insanlar arasındaki iletişimsel sınırlarını aşarak yüzyıllar ötesinden günümüze ulaşır. Sanatsal biçim, birbirinden farklı ama diyalektik olarak birbiriyle bağımlı iki işi görmek zorundadır: birincisi, sanatsal bir içeriğe cisim verme; ikincisi, başlı başına bu içeriği iletme. Demek, sanatın iletişimsel bir işlevi oluşu, sanat biçiminin yalnızca kuruluşsal-estetik bir özellik değil ama aynı zamanda, bir gösterge özelliği de taşıdığını ortaya koymaktadır. Buna göre sanatın içeriği, onu dile getiren ve onu ileten gösterge sistemi açısından ele alındığında, sanatsal bildiririm olarak tanımlanabilir (Kagan, 1993: 293).

Vermeer'in madalyonlu Uşak halılarına yer verdiği "*Müzik Dersi*" ve "*Satıcı*" adlı yapıtları; hem doğu coğrafyasına ait yörük kökenli göçer toplumun kendi üretimlerine yüklediği anlamları ile, hem de ticari - dekoratif bir nesne konumuna taşındığı batı coğrafyasındaki yerleşik toplum tarafından yüklenen anlamları ile gösterilenleri işaret ederler. Birer sanat yapıtı olarak bu resimlerde aracı konumunda yer alan gösteren, biçimleri ile ve bu iki kavram arasındaki ilişkisel durumları dolayısıyla birer göstergedirler. Bu yapıtlar gösteren ve gösterilenleri ile bitimsiz bir ilişki ve oyunun iletenleri durumunda sanat tarihi içinde, başyapıtlar arasındaki yerlerini alırlar.

## **2.1. Vermeer ve Uşak Madalyonlu Halısının Yer Aldığı İki Resminin Gösterilen Çözümlemeleri**

Gösterge olarak bir sanat yapıtının, "*Gösterilen*" i yani içeriği, anlamı, kavramsal bağlamda doğrudan dille ilişkilidir. Sanat yapıtı gösterge ve dil daima birlikte gösterilenler üretir ve iletir. Gösterilen göstergenin iki bağlantısal ögesinden biridir. Onu gösterenin karşıtı yapan tek ayırım, gösterenin bir aracı niteliği taşımasıdır. (Barthes, 2016: 50). Bir sanat yapıtı olarak göstergenin gösterileni yani anlamı, anlamın kavramla ilişkisi daima dil üzerindendir. Sanat yapıtlarının anlamlar üretme ve ürettiği anlamları ileyicisine iletme durumu dil ile gerçekleşir.

Sanatın sonsuz alanı içinde, Vermeer resimlerinin algılanma ve anlamlandırma sürecinde, izleyenin imgelem gücünün ve kültürel ön bilgilerinin önemi büyüktür. Okuyucunun yorumladığı resimlerdeki imgelerin algılanması bir takım kültürel birikimlerin oluşması ile gerçekleşir. E. H. Gombrich ele aldığı resimleri; yapıtın hangi sanatçı tarafından gerçekleştirildiğini, dönemin toplumsal yapısını ve tarihsel koşullarını göz önüne alarak, ikonografik yöntemlerle çözümler.

Göçer durumda doğu kültür yapısının ürünü halı, çağlar boyunca örtünme, ticari, estetik amaçlı bir tekstil ürünüdür. Zamanla çok çeşitlenen ve büyük boyutlara ulaşan halılar, Osmanlı imparatorluğunun yükselme devrinde kalite ve estetik nesne olma durumunun doruğuna ulaşırlar. Bu halılara en iyi örneklerden olan madalyonlu Uşak halıları, Osmanlı saray ve saraya yakın büyük mekanlar, camiler için siparişler verilerek büyük tezgahlarda dokunurlar. Zamanla saray tarafından hediye edilecek denli rağbet görürler, ünlenirler. Batı coğrafyasında soylulara ve zengin burjuvalara ait iç mekanlar için hediye ya da statü göstergesi olarak sipariş verilirler hatta siparişi veren ailenin arması ile de üretilirler. Desen tasarımlarının saray nakkaşhanesinde yapıldığı çeşitli kaynaklarda belgeli olduğu bilinen bir gerçektir. Buna karşın batı toplum yapısında doğunun göçer toplum yapısına, kültürüne ait ürünler olarak kodlanırlar. Batı coğrafyasının kültürel ve toplumsal yapısında “oryantalist” halılar olarak sınıflandırılan doğu kaynaklı tekstil ürünleri içinde yer alan madalyonlu Uşak halıları sonuç olarak “öteki”nin malıdır. Dilden dile, kültürden kültüre bir çok anlamlar barındırır ve resim sanatı üzerinden iletirler, gösterilenler oluştururlar.

Bugün Britanya’ya Kraliçesi II. Elizabeth’in özel koleksiyonunda yer alan “*Müzik Dersi*” adlı yapıt; XVII. yüzyıl sanatçısı Vermeer’in imgeler ve nesneler üzerinden anlamlar üreterek oluşturduğu dünyayı yüzyıllardır izleyenine iletir. Resmin okuyucusu, zaman tüneline geçerek salonun bir köşesinden sessizce, gerçekleşen müzik dersine, tarihe, ana ve müziğe tanık olurken her bir gösterge bir çok gösterileni açığa çıkarır. “*Müzik Dersi*” ve “*Satıcı*”nın gösterilenleri her izleyicinin, XVII. yüzyıl iç mekan ve olaylarına yeni anlamlar yükleyeceği tanıklığında, sesiz bir anın dramatik yansımalarıdır. Vermeer yapıtlarının gösterilenleri yapıtların gerçekleştirildikleri çağın toplumsal kültür anlayışına da bağlıdır. Resimlerin okuyucuları, yapıtların içinde yer alan nesnelerin, yaşadığı dönem figürlerinin statüsel bilgilerinin ve Delft’in mekanlarının anlamlarını; resim sanatı dışında var olan o dönem Hollanda’sının kültürel şifrelerinden ve o şifrelerin anahtarlarından anlar. Geniş salonun sonunda genç bir kadın, büyük olasılıkla müzik hocası genç bir adamın yanında virginal çalarken resimlenir. Enstrüman üzerinde ise “*Müzik mutluluğun yoldaşı, hüznün ilacı*” yazmakta. Olası şarkı söyler durumda dudakları hafifçe ayrılmış olarak resmedilmiş, erkek figürü ve sırtı izleyiciye dönük olarak gösterilen genç kadın arasındaki ilişki her izleyenin farklı gösterilenler yükleyeceği türden, belirsiz. Sanatçı duvarda asılı duran aynadan da izleyiciye bir ipucu vermiyor. Görsel göstergelerden, bir viyola da gamba yerde sandalyenin yanı başında duruyor. Sahnenin ön planında; gösterilen konumunda yerlere kadar uzanan, oldukça büyük, genel olarak belgelere oryantal olarak sınıflandırılmış ötekinin ürünü madalyonlu bir Uşak halısı yer alıyor.

Sanatçının toplumsal ipuçları vererek boyadığı “*Müzik Dersi*” ve “*Satıcı*” adlı yapıtlarının, gösterilenleri her resim okuyucusu tarafından her defasında

yeniden ve yeniden üretilirler. Barthes’a göre metni yazan yazar değil okurdur, özgünlük, okuyucunun, izleyicinin anlamlama sürecinde ortaya çıkar. Sanat yapıtları kendi özünde üretici durumundadır. Sözcüklerin ötesinde üretirler ve içerdikleri anlamları, izleyicisine iletirler.

## 2.2. Vermeer ve Uşak Madalyonlu Halısının Yer Aldığı İki Resminin Gösteren Çözümlemeleri

Sanatlar, gerçekliği betimgeleme yöntemleridir; güzel duyusal (estetik) gösterenler de, duyularla kavranabilir nesnelerdir (Guiraud, 1994: 86). “*Satıcı*” ve “*Müzik Dersi*” yapıtlarınınön planda yer alan madalyonlu Uşak halıları ile kurguladığı resimleri, gerçekleştirildikleri çağın değer ölçütlerinin en iyi göstergeleri arasındadır. Delft dışına hiç çıkmamış sanatçının bu yapıtları evrensel boyuta ulaşır. Her iki yapıtın gösterge ile olan bağlantısı gösterilen boyutu ile sınırlı değildir ve mutlak bir göstereni vardır.

B biçimin yapısını oluşturan nitelikleri belli bir içeriğe uygun olarak yansıtan ise üsluptur. (Tansuğ, 1993: 45 48).

Vermeer resimlerinde; dönemin zevkli mobilyalarıyla döşenmiş zarif iç mekan göstergeleri arasında resmin ön planında yer alan madalyonlu Uşak halıları, sanat yapıtının bir göstereni olarak sanatçının ustalıklı tarzı ve tekniği ile boyanırlar. Hollanda resim sanatında yer alan halılar kabaca ikiye ayrılır birincisinde, görünüşte güzel dokuma yapısı ve zengin desenleri ile görünürler, ikincisinde; daha kaba örnekli desenlileri ile erken modellerin kavisli tasarımları bozulmuştur. Birinci gruba ait madalyonlu Uşak Halılarının en ünlü çalışmalarından biri; Vermeer’in yapımı 1656 yılına tarihlenen “*Satıcı*” resminde yer alanıdır. Hollanda resmindeki Vermeer tarafından boyanmış olan ünlü örneklerden biridir (Ydema, 1991: 43). Masa üstünde yatay olarak yerleştirilmiş büyük halı, resmin üçte birini kaplar. Resmin sol yanında, zarif bir biçimde cam kadehi elinde tutan, açık tonlu sarı renkli giysisi ile yer alan genç kadının elinin altında, özel tasarımı ile karakteristik Uşak madalyonlu halı bir gösteren olarak yer alır. Halının ortasında dikey eksende yıldız benzer bir yapı ortaya koyan sarı çiçeklerle doldurulmuş ana madalyonun bir parçası ve bordüre dayalı ikincil köşe madalyonlar üst ve alt uçlarında olmak üzere iki grup göze çarpar. Ana madalyona doğru kaydırılan köşe madalyonlar bordür tarafından ikiye bölünmüş olarak görülür. Toprak sarısı ya da beyaz dallar, çiçekler ve yapraklar koyu lacivert zemin içinde dekore edilmiştir. “*Satıcı*” kırmızı bordürlü ikinci madalyonun deseninden güzel bir bölümü izleyiciye sunar. Madalyonun süsleri ve madde illüzyonu büyük bir özenle sanatçı tarafından boyanmıştır. Sağ tarafta görülen halının açık kırmızıya boyanmış ışıklı kenarları alışılmış madalyonlu Uşak halısı özelliklerindendir. Ne yazık ki, halının mavi bölümü bugün gri mavi-gri yeşil gibidir. Özel analizler Vermeer’in bu resminin renklerinin ışığın etkisi altında karardığını gösterir ([www.essentialvermeer.nl](http://www.essentialvermeer.nl)). Halı, zemini Berlin’de Thyssen-Bornemisza koleksiyonunda bulunan madalyonlu Uşak halısı



parçasında görüldüğü gibi koyu mavidir. Sıradışı eski bordür tasarımıyla XVII. yüzyılın ilk yarısını işaret eden bu halının resmin yapım tarihi (1656) ile uyumluluk gösterir.

Hollanda resim sanatında yer alan Uşak halılarının betimlenen en büyük kısmı ikinci gruba aittir. Bu grubun özelliği kaba bir dokuma yapısı ve daha büyük geometrik desenlerin bozulmuş görünümde olmasıdır. Vermeer'in "*Müzik Dersi*" adlı yapıtında yer alan halı, bu büyük boyutlu halı grubuna iyi bir örnek ve iyi bilinen bir betimlemesidir. Hiç şüphesiz tasarım Vermeer tarafından titizlikle kopyalanır hatta resim yüzeyinde düğüm yığınları tek tek seçilebilir (Ydema, O.1991, p.44). Bu resimde sanatçı madalyonlu Uşak halısının iyi bilinen tasarımlarından birinikendi ustalığını ortaya çıkaran tarzı ve tekniğini, gösteren konumunda bütün insanlığa açık bir biçimde iletir. Bir göstergenin iki yapıtaşından diğeri olan gösteren, görsel bağlamda gerçek bir varlığın, nesnenin biçimsel göstergesidir. Altın çağın statü ve zenginlik göstergesi doğunun el sanatı halı, Vermeer resimlerinin göstereni olarak sanatçı tarafından biçimlenir, metaforlar yoluyla "*Müzik Dersi*" ve "*Satıcı*" resimlerinin nesnesi olur.

## SONUÇ

Doğu ile Batı Antik çağlardan günümüze coğrafi, ticari, siyasi, ekonomik ve kültürel ilişkilerini daima sürdürürler. Osmanlı imparatorluğunun XVI. ve XVII. yüzyıllar genişleme siyasası dönemidir. Kültürler arası etkileşim her dönem her alanda olduğu üzere sanat alanında varlığını hissettirir. Doğu coğrafyasının kültürü ile oluşan halı, büyük bir çeşitlilik ve tasarım zenginliği ile batı coğrafyasında soyluların saraylarında ve kiliselerinde zengin burjuva evlerinde bir varsılık ve statü göstergesi olarak yer alır. Anadolu halılarının zengin tasarım çeşitliliği ile Hollanda'da ki varlığı büyük sayılara ulaşır. Bu tasarımların içinde en dikkat çekenlerden biri madalyonlu Uşak halısıdır. Avrupa'nın diğer bölgelerine kıyasla daha öne çıkan halının resimlerde var olması durumu Altın Çağ Hollandası'nda doruğa ulaşmıştır. Hollanda günlük yaşamını betimleyen Jan Vermeer, Gerard Terbourche, Gerard Hon Horst, Jan Steen, Nicolas Verkolje, gibi dönemin ünlü sanatçıların resimlerinde ve natürmortlarında dekoratif bir eleman; göstergebilimsel bir yaklaşımla gösteren ve gösterilen ilişkileri içerisinde boyanmaları da bu durumu açıklar. Vermeer fırçasından çıkan "*Müzik Dersi*" ve "*Satıcı*" göstergelerini resimsel dilde okuyan bir kişi, her iki göstergede de yer alan masa ve konsol üzerinde gösteren madalyonlu Uşak halılarının neyi gösterilen konumunda anlattığını, resim sanatı dışında var olan kültürel şifrelerin anahtarlarından edindiği bilgilerin ışığında bilir. Her iki resimde göstergeler olarak gösterilenleri ve okuyucusuyla algıya ve yoruma açık konumdaki yapısından kaynaklı her izlenme durumunda yeniden kurulur, inşa edilir, yeniden iletir. Zamanın sınırsız boyutlarında sonsuz sayıda sanatsal okumalar yapmaya, anlamlar üretmeye devam eder.

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## **Today Changing Past to Amasya Region Beginning Traditional Jewelry “Hilly” Samples**

**Abstract:** Present conditions in a changing world, the development of technology, war and immigration are a lot of ways açmıştır.takı to changes in our traditional culture as it affects the very old times in history has had an important place in the life of mankind ever since. Jewelry used for many purposes from yesterday to today. Sometimes tangible assets indicator is sometimes a talisman protecting the owner from evil, sometimes showing a symbol of social status is sometimes used for decoration. Each region has its own characteristics and traditional clothes. A rich clothing of Amasya region is known to have the finery culture. The traditional bride from head to date from the 19th century in the region that have made the region an important role in how the research team will also be shown. . Research literature screening, research, resource persons will be evaluated and synthesized information and photographs. The boundaries of research in Amasya museum 19. Y.y. and of its seven hills and the insert is limited to 3 per ornament Examining from today.

Research in raw material examined samples of extant, located in hilly head decorations, evaluated in terms of form and decorative features, the data will be detected and recorded. In the past hilly used as the point per head compared with today's jewelry is also used in jewelry, it will be included in the result compared to the important reasons for change. Regions in the absence of a written survey conducted previously on this issue is important in terms of the subject consists of the original.

### **GİRİŞ**

Değişen ve gelişen dünya da birçok şey bizler için olumlu ya da olumsuz sonuçlara yol açmaktadır. Teknolojinin gelişimi, jeolojik olaylar, savaş ve göçler bu konuda oldukça etkili olmaktadır. Yaşanan bu değişimler birçok kültürel kayıplara da yol açmaktadır. Örneğin gelişen teknoloji, yeni icatlar makinalar, seri üretimler birçok el sanatımızın yok olmasına sebep olmaktadır. Geçmişte var olup günümüzde yok olmaya başlayan sadece el sanatlarımız değil aynı zamanda geleneklerimizde değişmeye başlamıştır. Anadolu da gelenek dediğimiz zaman ilk aklımıza gelen düğün törenleri, yöresel yemekler ve ölüm törenleridir. Gelenekler geçmişten günümüze kadar devam eden örf ve adetlerdir. Gelenekler geçmişimize ışık tutar. Yöreden yöreye değişerek yörenin adeta kimliğini oluştururlar. Amasya ili gelenek ve görenekleri açısından zengin bir ilimizdir. Amasya karatenizin güneyinde iç Anadolu sınırları içerisine doğru yer almış bir ilimizdir. Amasya da

birçok geleneğin devam etmesine rağmen bazı gelenekler kaybolmaya yüz tutmuştur. Amasya düğün geleneklerinde gelin kıyafetleri oldukça süslü ve özgündür. Kadın kıyafetleri insanoğlunun yaradılışından itibaren süslü ve gösterişli olmuştur. Neolitik dönem kadınla araştırma sınırlarında bile taş boncuklardan yapılmış takılar göze çarpmaktadır. Takılar, renkler kadınların hayatında çok önemli bir yer tutmuştur. Takı dünden günümüze kadar pek çok amaç için kullanılır. Bazen somut varlıklar göstergesi bazen kötülüğün sahibini koruyan bir tılsımdır, bazen dekorasyon için bazen sosyal statü sembolü olarak gösterilmektedir. Her bölgenin kendi özellikleri ve geleneksel giysileri vardır. Amasya bölgesinin zengin kıyafetleriyle kıyı kültürü olarak bilinmektedir. Bölgedeki 19. yüzyıldan günümüze gelen geleneksel gelin baş takıları, geleneksel yaşam açısından önemli bir rol üstlenmiştir.

**Materyal Ve Metot:** Araştırmamız literatür taraması, kaynak kişi görüşmeleri, alan araştırması ve elde edilen bulguların değerlendirilerek sentezlenmesi gibi bir yöntem izlemiştir. Bilgiler fotoğraflar ile desteklenerek anlatılmıştır.

**Araştırma Sınırları:** Amasya müzesinde bulunan 19. Yüzyıl ile tarihlendirilen gelin baş süslemesinde kullanılan tepelikler ile sınırlandırılmıştır. Takılar envanter kayıtları, ham madde ve süsleme teknikleri açısından değerlendirilmiştir. Amasya müzesinde toplam 10 adet gelin baş süslemesi tepelik bulunmaktadır. Amasya Hazeranlar konağında da bulunan 10 adet tepelik bulunmaktadır. Fakat bu tepeliklerin 10 tanesi etnografya müzesinde sergilenmekte olup diğerleri depolarda bulunmaktadır. Toplamda teşhirde bulunan 10 adet tepelik araştırmamızın sınırlarını oluşturmaktadır. Amasya müzesi ilk defa 1925 yılında Beyazıt külliyesinin bir bölümü olarak muma ve arkeolojik müze olarak kullanılmıştır. Daha sonra 1977 de günümüz içerisinde bulunan modern binasına taşınmıştır. 1980 tarihinde ilk defa ziyarete açılmıştır. Amasya müzesi 13 medeniyette ait arkeolojik, etnografik, sikke, mühür, el yazması ve mumyalar olmak üzere yaklaşık 25 bin eserle bölgenin en zengin müzelerinden biri olmaktadır. Müze 3 katlı bir binadır. Birinci kat depolar 2.kat arkeolojik eserler sikke ve mühürlerin teşhir edildiği birim. 3.kat ise etnografik eserlerin bulunduğu birimden oluşmaktadır. Konumuzun içeriği olan tepelikler müzenin üçüncü katında bulunan etnografik eserler arasında teşhir edilmektedir. Amasya geleneksel kadın kıyafetleri oldukça detaylı, renkli ve süslüdür. Amasya geleneksel kadın giysisi on bölümden oluşmaktadır. Baş, içlik, üçetek, şalvar, kuşak, cepken, yelek, çorap, çarık ve takılardan oluşmaktadır.

Tepelik: fesin tam tepesinde, boncukların bir araya toplandığı yeri kapatan yarıçapı 1,5-2 cm olan, gümüş den ya da metalden kesilmiş yuvarlak bir plaka şeklindedir. Plakanın kenarlarından pullar ya da zincirler sallanmaktadır. Bu zincirler takıldığında şakak üzerinden aşağıya doğru inmektedir.

**Araştırma Bulguları:** Amasya müzesinde etnografya bölümünde teşhir edilen Osmanlı dönemi 17.18.19.yüzyıla ait 7 adet tepelik ve Amasya

Hazaranlar konağında Osmanlı dönemi 18,19.yüzyıla ait teşhirde bulunan 3 adet tepelik incelenmiştir. Tepeliklerin ham maddeleri gümüş ve bafum olarak ikiye ayrılmaktadır. Tepeliklerin üzerinde bitkisel motifler ve geometrik motiflere rastlanmıştır. Süslemelerde ise gümüş telkâri, doğal taşlar, boncuklar, zincirler ve pullar bulunmaktadır.

**Eserlerin Ayrıntılı İncelenmesi:** Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi bafum 'dur. Müze kayıtlarında envanter numarası: f-75.32.37 dir.19.06.1975 tarihinde müze tarafından satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin ölçüleri çapı:11,5 cm olarak görülmektedir. Görünüş olarak daire şeklindedir. Üst yüzey çevresinde telkâri süslemeleri görülmektedir. Süslemelerin ortasında bombe üzerinde yeşil bir taş, taşın iki tarafında 1 er adet toplamda iki kırmızı taş görülmektedir.(Fotoğraf:1)



FOTOĞRAF:1



FOTOĞRAF:2

Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi bafum 'dur. Bafum'un üzeri gümüş kaplamadır. Müze kayıtlarında envanter numarası: f-72,55,18 dir.19.10.1972 tarihinde Arif Türkevut'dan satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Osmanlı dönemi 18.yy.olarak tarihlendirilen bu eserin ölçüleri Tepeliğin cidar kalınlığı: ağır:275 gr. olarak tespit edilmiştir. Görünüş olarak daire şeklindedir. Üst yüzey çevresinde telkâri tekniğiyle yapılmış süslemeler görülmektedir.

Süslemelerin içi muhtelif renkli taşlarla doldurulmuştur. Üzerinde 7 sıra helezon şeklinde bordür görülmektedir. Merkezde minyatür kopuklar mevcut olup, üst kısmında yükselen taçlık bulunmaktadır. İki kenarından sarkan başa tutturmak amacıyla yapılmış zincirler bulunmaktadır. (Fotoğraf:2)

Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi gümüştür. Müze kayıtlarında envanter numarası: f-75.23.3 dir.29.05.1975 tarihinde Selahattin demir' den satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin ölçüleri çapı:13 cm olarak görülmektedir. Görünüş olarak daire şeklindedir. Üst yüzey çevresinde telkâri tekniği ile bitkisel (çiçek şeklinde) motifler, motiflerin ortasında yeşil taş süsleme görülmektedir. Yeşil taşın etrafında 5 adet tümsek, tümseğin etrafında gümüş kaplama telkâri tekniği ile yapılmış bitkisel (çiçek) motifler bulunmaktadır. Çiçeklerin arasında toplamda 5 adet penezler görülmektedir. Tepeliğin etrafında gümüş zincirlerle bağlı 2 cm uzunluğunda sevkler sallanmaktadır. (Fotoğraf:3)



FOTOĞRAF:3



FOTOĞRAF:4



FOTOĞRAF:5

Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi gümüştür. Müze kayıtlarında envanter numarası: f-75.26.2 dir.12.06.1975 tarihinde müze tarafından satın alınarak getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin ölçüleri çapı:12 cm olarak görülmektedir. Görünüş olarak yarımküre şeklindedir. Ortasında telkâri tekniği ile yapılmış bitkisel (yaprak) motiflerinden bombelik yer alır. Etrafında 5 adet bitkisel (gül) motifli bulunmaktadır. Tepeliğin kenarlarında gümüş zincirler ile 15 adet penezler sarmaktadır.(Fotoğraf:4)

Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi bafum 'dur. Müze kayıtlarında envanter numarası: f-72.7.4 dır.11.2.1972 tarihinde Selahattin Çalışkan'dan satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin ölçüleri çapı:11 cm olarak

görülmektedir. Osmanlı dönemi etrafında gümüş zincirli 16 pullu bir sarkaç mevcuttur. Üzeri dairevi motiflerle bezenmiş olup, uç noktalarında birer akik taşı mevcuttur.(Fotoğraf:5)

Amasya etnografya müzesinde teşhir edilen tepeliğin ham maddesi bafum 'dur. Müze kayıtlarında envanter numarası: f-72.7.5 dir.11.2.1972 tarihinde Selahattin Çalışkan'dan satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin ölçüleri çapı:11,5 cm olarak görülmektedir. Görünüş olarak daire şeklindedir. Osmanlı dönemine ait olup etrafı 20 adet gümüş zincirli pullarla bezenmiştir. Üst yüzeyi dairevi motiflerle bezenmiş, motiflerin ortasında birer akik taşı ile süslenmiştir.(Fotoğraf:6)



FOTOĞRAF:6



FOTOĞRAF:7

Amasya etnografya müzesin de teşhir edilen tepeliğin ham maddesi gümüş 'tür. Müze kayıtlarında envanter numarası: f-75.31.1 dir.19.06.1975 tarihinde çorumdan satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin çapı:12 cm olarak görülmektedir. Görünüş olarak daire şeklindedir. Üst kısma doğru bombelidir. Ortasında telkârî tekniği ile yapılmış bitkisel(gül)motif bulunmaktadır. Motifin ortasında boncuk görülmektedir. Orta motifin etrafında 5 adet kırmızı taş bulunmaktadır. Tepeliğin kenarlarında gümüş zincirlerle sarkıtılmış pullar yer almaktadır. Zincirlerin bağlanti kısımlarında bir sıra boncuk dolanmaktadır. (Fotoğraf:7)

Amasya Hazeranlar Konağı'nda teşhir edilen tepeliğin ham maddesi gümüştür. Müze kayıtlarında envanter numarası: f-75.23.3 dir.3.6.1975 tarihinde Mehmet Yunbul'dan satın alınmıştır. Genel durumu sağlam olarak görülmektedir. Tepeliğin çapı:13 cm olarak görülmektedir. Görünüş olarak daire şeklindedir. Üzerinde (geometrik)6 kollu bir yıldız motifi ile çevresinde telkâri süslemeler yer almaktadır. Süslemelerin ortasında bir bombe bulunur. Tepeliğin kenarlarından üç cm uzunlukta zincirler ve zincirlerin uçlarında pullar görülmektedir(Fotoğraf:8)



Fotoğraf:8



Fotoğraf:9

Fotoğraf:10

Amasya Hazeranlar Konağı'nda teşhir edilen tepeliğin ham maddesi gümüştür. Müze kayıtlarında envanter numarası: f-75.18.8 dir.22.5.1975 tarihinde yekvard platinden satın alınarak müzeye getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin çapı:11 cm' dir. Görünüş olarak daire şeklindedir. Üzerinde (geometrik)6 kollu bir yıldız motifi ile çerçevelenmiş telkâri süslemeler yer almaktadır. Süslemelerin ortasında bir bombe bulunur. Mavi ve yeşil taşlar ile süslenmiştir. Tepeliğin kenarlarından gümüş zincirler ve zincirlerin uçlarında penez şeklinde pullar görülmektedir(Fotoğraf:9)

Amasya Hazeranlar Konağı'nda teşhir edilen tepeliğin ham maddesi gümüştür. Müze kayıtlarında envanter numarası: f-76.5.4 dür.13.2.1976 tarihinde müze tarafından satın alınarak getirilmiştir. Genel durumu sağlam olarak görülmektedir. Tepeliğin çapı:13,5 cm olarak görülmektedir. Görünüş



olarak daire şeklindedir. Üzerinde telkâri süslemeler yer almaktadır. Süslemelerin ortasında bir etrafında 5 adet kabartma çiçek motifleri bulunmaktadır. Kenarlardaki motiflerin arasında telkâri tekniği ile yapılmış bitkisel (çiçek) motifler bulunmaktadır. Tepeliğin kenarlarından üç cm uzunlukta zincirlerin sarktığı görülmektedir(Fotoğraf:10)

## SONUÇ

Günümüz dünyasında teknolojinin gelişmesi, göçler, savaşlar, ekonomik şartlar sebebi ile toplumsal yaşantılar değişmektedir. Toplumun değişmesi geleneksel yaşantılarda da değişikliğe yol açmaktadır. Geleneksel yaşantımızın özünü oluşturan düğün, cenaze, törenler, bayramlar, kutlamalar, geleneksel yemekler, geleneksel el sanatları ve giysilerde de değişime yol açmıştır. Birçok kültürel gelenek yok olmuş ya da azalarak unutulmaya başlamıştır. Amasya yöresi Osmanlı dönemi geleneksel kadın kıyafetlerinde de değişimler olmuştur. Osmanlı döneminde gelin kıyafetlerinde bulunan ve önemini koruyan baş takı süsleri arasında yer alan tepelikler günümüz şartları içerisinde artık tamamen yok olmuş kullanılmamaktadır. Amasya müzesi eserleri arasında yer alan tepelikler kullanımdan kalkmasıyla birlikte sergilenme açısından önem kazanmıştır. Amasya el sanatları arasında yer alan gümüş işlemeciliği ve takıların ortaya çıkmasına sebep olan tepelikler 17.18. yüzyılda Amasya il merkezinde Osmanlı kadınları için üretilmiştir. Amasya etnografya müzesi ve Hazeranlar konağında toplam 20 adet tepelik bulunmaktadır. Bu tepeliklerin yalnız 10 tanesi teşhir salonlarında sergilenmektedir. Tepeliklerin ham maddesi gümüş ve bafum olarak tespit edilmiştir. Tepelikler yarım küre şeklinde çapı:11,12,13 cm olarak görülmüştür. Tepeliklerde yüzey süsleme telkâri tekniği ile bitkisel motifler ve geometrik motifler olarak izlenmiştir. Tepeliklerin uçlarında ve üzerlerindeki süsleme malzemeleri doğal taşlar,(akik,)gümüş zincirler, gümüş penez şeklinde pulların kullanıldığı görülmektedir. Müzede bulunan tepelikler müze tarafından çeşitli zamanlarda satın alınarak müzeye getirilmiştir. Müzede teşhir edilen tepeliklerin bir tanesi Çorum 'dan ,diğerleri Amasya il merkezinde yaşayan kişilerden satın alınmıştır. Osmanlı dönemi Amasya yöresi takıları arasında yer alan bu eserler günümüz içerisinde kullanımını yitirmiş olması nedeni ile yöre için geçmişin tanığı olarak önem taşımaktadır. Daha önce böyle bir çalışmanın yapılmamış olması çalışmanın orijinallliğini önemli kılmakta ve yapılan bu araştırmanın daha sonra yapılacak çalışmalar için örneklem oluşturacağı düşünülmektedir. Müzede 10 adet ürünün teşhir edildiği, diğer 10 adet ürünün depolarda saklandığı tespit edilmiştir. Depolarda saklanan ürünlerin müzeye gelen ziyaretçiler için önemli olduğu ve teşhir edilmesinin daha iyi olacağı düşünülmektedir. Ziyaretçilerin bir çoğu müzedeki eserlerin gerçek adetlerinden habersiz olmaktadırlar. Müzede bu konuyla ilgili resim ya da yazılı metinlerin ziyaretçiler tarafından görülecek bir yerde olmasının önemli olduğu tespit edilmiştir. Müzede bulunan eserler

arasında sadece zarar görmüş ve onarıma ihtiyaç duyulan eserlerin depolarda saklanması gerektiği düşünülmektedir. Müzede bulunan tepeliklerden hepsinin satın alınarak müzeye kazandırıldığı elde edilen veriler arasındadır. Bu da milli değerlerin korunmasının para ile ilgili olduğunu göstermektedir. Tespit edilen bu durum ülkemiz adına üzücü bir sorun olarak görülmektedir.

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## *Examples from the Kandırık Photography from the Ottoman Period in the Kocaflı Museum*

**Abstract:** Traditional handicrafts the unique treasures of our cultural heritage, which shed light on the history of the main fleet and are transferred from the local to the local, are the unique treasures of the Ottoman period. Protecting these disappearing works is important in terms of transferring them to future generations. This is an example in the case of ottoman period cloth woven fabrics in Kocaflı ethnography. The subject of the research is the examination of the fleece cloths in the Kocaflı ethnographic museum in terms of technical, raw material and historical findings. Our research covers five ottoman period raw materials of linen cloth which is linen which belongs to the Ottoman period. The production of the banana cloths which have an important place among the cloth weaving in Anatolia has decreased and it has begun to disappear. Today, this work is going to be done. The method of the research is field study.

### **GİRİŞ**

Geleneksel el sanatları geçmişi aydınlatılan ve bölgeden bölgeye değişerek aktarılan kültürel mirasımızın eşsiz hazineleridir. Osmanlı dönemi ülkemizde dokumaların geliştiği sanayileştiği ve çok sayıda dokuma örneklerine rastladığımız bir dönemi kapsamaktadır. Gelişmeler halıdan kilime, kilimden dokuma kumaşlara, giysilerimize mutfağıma ve geleneksel yaşantımıza kadar işlemiştir. Günümüz içerisinde azalarak kaybolmaya başlamış bu dokumaların rastlanan orijinallerinin kayıt altına alınması, korunması ve gelecek kuşaklara aktarılması gelenekselliğin sürdürülmesi açısından önem taşımaktadır. Kocaflı etnografya müzesinde bulunan Osmanlı dönemi bez dokuma kumaşlarından kandıra bezleri bu dokumalara birer örnek teşkil etmektedir. Ancak bu dokumalar üzerinde istenilen düzeyde bilimsel çalışma ve dokümantasyon işlemi yapılamamıştır.

Araştırmanın amacı; Kocaflı etnografya müzesinde bulunan Osmanlı dönemine ait kandıra bez dokumalarının kullanılan gereç, uygulanan Teknik, üzerinde bulunan işlemelerdeki motif ve kompozisyon özellikleri açısından incelenmesidir. Kocaflı Müzesi'nde bulunan envanter bilgilerine ve müze yetkililerinin sözlü ifadelerine bağlı olarak toplam beş adet Osmanlı dönemine ait kandıra bezi örneği olduğu belirlenmiştir. Müze yetkililerin dâhilinde teşhirde bulunan dokumaların arşiv kayıtları incelenmiş, çalışmada tespit edilen bulgular incelenen eserler ile sınırlı kalmıştır.

Marmara Bölgesi'nde yer alan Kocaflı, doğu ve güneydoğuda Sakarya; güneyde Bursa, batıda Yalova, İzmit Körfezi, Marmara Denizi ve İstanbul ili; kuzeyde de Karadeniz ile çevrilidir. Asya ile Avrupa'yı birleştiren önemli bir

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yol kavşağında yer almaktadır. İlin ekonomisi sanayii ağırlıklı olup, tarım ve hayvancılık ve balıkçılık da yapılmaktadır. Ancak bunlar sanayii kuruluşlarından ötürü oldukça gerilemiştir. Kocaeli, İstanbul'u Anadolu'ya bağlayan kara ve demiryolunun üzerinde yer alması ve körfezinden dolayı İstanbul'dan sonra Türkiye'nin ikinci büyük sanayii merkezidir. Kocaeli'nin sanayileşmesi 1870'lerde Haydarpaşa-İzmit demiryolunun açılması ile başlamış, saray ve ordunun gereksinimini karşılayan İzmit'te çuha, Hereke'de Halı fabrikası kurulmuştur. Cumhuriyetin ilanından sonra 1930'larda İzmit'te kâğıt fabrikası kurulmuştur. Darıca ve Hareke'deki çimento fabrikalarının birleşmesi ile ilde sanayi ağırlık kazanmıştır. 1950lerden sonra iki kâğıt fabrikasına üç yeni kâğıt fabrikası eklenmiş, Sümerbank Boru Endüstrisi yanı sıra yabancı sermaye yatırımları burada yoğunlaşmış, petrol, kimya, gübre, plastik, lastik, tarım ilaçları, ilaç hammaddesi, sitrik asit, sıvılaştırılmış petrol gazı, demir, çelik, bakır, valf ve alüminyum ürünleri ile elektrik motorları, taşıt araçları, yedek parçalar, çeşitli makineler, kablo, cam, kireç, seramik, yünlü dokuma, deri, glikoz tesisleri onlara eklenmiştir.<sup>27</sup> Haziran 1921'de Yunan işgalinden kurtarılmıştır. Cumhuriyetin ilanından sonra il konumuna getirilmiş ve İzmit çevresinin Osmanlı topraklarına katılmasında payı olan Akçakoca'dan ötürü de buraya Kocaeli ismi verilmiştir.

Geleneksel Türk el sanatının birçok güzel örneğini barındıran birçok müzede olduğu gibi Kocaeli etnografya müzesinde Osmanlı dönemine ait birçok eser bulunmaktadır. Kocaeli müzesinin bulunduğu yer Eski Gar ve Ambar Binaları bir bütün halinde değerlendirilmiş, yenileme çalışmaları tamamlanarak Eski Gar Binası Kocaeli Kültür ve Tabiat Varlıklarını Koruma Bölge Kurulu, kompleks içinde kalan Ambar Binası ise Restoran olarak hizmet vermektedir. Arkeoloji ve Etnografya Müzesi olarak hizmet veren alan içinde Tamir Atölyesi, Su Deposu, Lojman Binası yer almaktadır. İki adet Tekel Deposu birleştirilerek (Arkeolojik ve Etnografik eserler için) teşhir salonları oluşturulmuştur. Arkeoloji ve Etnografya Müzesinde Paleolitik, Helenistik, Roma, Bizans ve Osmanlı dönemlerine ait eserler sergilenmektedir.

Osmanlı döneminden kalma kandıra bezleri de Kocaeli müzesinin etnografya seksiyonunda cam vitrinlerde teşhir edilmektedir. Dayanıklılığı ile bilinen Kandıra bezinin ilk olarak Romalılar döneminde dokunmaya başlandığı, Kandıra bezini yelkenlerde kullandığı, bir rivayete göre nem çekici özelliği nedeniyle Mısır'da mumyalama işlemlerinde de Kandıra bezi kullanıldığı bilinmektedir. Kandıra'da geçmişte köy evlerinde tezgâhlarda dokunup, dikilerek kadın ve erkekler tarafından giyilen keten bez dokumalar, diğer bir ifadeyle bugünkü Şile Bezinin atası kabul edilmektedir. Kandıra bezi Osmanlı döneminde uçkur olarak da kullanılmaktadır. Uçkur: giyimi süslemek, elbise ve şalvarların belini tutmak amacıyla hazırlanmış, 25-125 cm boyutlarında, iki dar kenarları işlemelerle bezenmiş. Uzun ve dikdörtgen bağ olarak tanımlanmaktadır.(BARIŞTA,1999:231) Selçuklu dönemi, beylikler dönemi ve Osmanlı imparatorluğu döneminin XV. Olan Süreçlere Ait Günümüze

Gelen Uçkur Örneklerine Rastlanılmaktadır. Araştırmanın kapsamına dâhil olan kandıra bezlerinin ham maddesi keten lifi olarak gözlenmiştir. Kandıra bezleri Kocaeli'nin kandıra yöresinde dokunduğu için yöre adı ile anılmaktadır. Günümüz içerisinde kandıra dokumaları tükenmiş tekrardan yaşatılmaya başlanmıştır. Yöreye yakın merkezlerde bu çalışmalar azda olsa görülebilmektedir. Kandıra bezleri üretim amacına göre farklı kullanımlarda görülmektedir. Kundak bezinden, kefen bezine kadar birçok alanda kullanılmıştır. Kocaeli müzesin ”de bulunan kandıra bezlerinde tespit edilen özellikler:

Osmanlı dönemi yıllarına ait bu kandıra bezi dokuması, Ham maddesi keten olarak dokunmuştur. Bez ayağı dokuma tekniği kullanılmıştır. Dokumanın rengi lacivert-beyaz enine çizgili olup kenarları 3cm uzunluğunda püsküllüdür. Kenar püskülünden itibaren 17 cm alan renkli iplikler ve simlerle işlenmiştir.(hesap işi)Dokumanın ölçüleri Eni:42cm, Boyu: 91cm.aralığındadır. Peşkir olarak kullanılma amacıyla dokunmuştur. 9.01.1967 tarihinde Mehmet Kiraz'dan 30 liraya alınarak müze koleksiyonuna girmiştir. Üzerinde geometrik motifler ve motiflerin dış hattında küçük bitkisel motiflere rastlanılmaktadır. Dokuma üzerinde görülen işlemlerin sonradan üzerine işleme teknikleri ile uygulandığı gözlenmiştir.(fotoğraf:1)

Osmanlı dönemine ait bu dokumanın hammaddesi keten, dokuma yüzeyinin renginin doğal keten renginde olduğu tespit edilmiştir. dokumanın ölçüleri eni;43,5cm.,boyu;113 cm.dir.09.01.1967 tarihinde Mehmet kiraz adlı kişiden 30 lira karşılığında satın alınıp müze koleksiyonuna dahil edilmiştir. Dokumanın iki uç kenarında stilize bitkisel motifler görülmektedir. İşlemler dokuma sonrasında üzerine uygulanmıştır. Bu kandıra bezi örneğinin kullanım amacı peşkir olarak kayıtlara geçmiştir. müzeye (Fotoğraf:2)

Osmanlı dönemine ait bu dokuma, düz renk keten lifinden, bez ayağı tekniği ile dokunmuştur. Dokumanın iki ucunda yelkenliyi temsil eden stilize nesnel motifler görülmektedir. Motifler dokuma sonrası dokuma üzerine sim ve beyaz kırma tel ile hesap işi tekniği ile işlenmiştir. Kullanım amacı peşkir olan dokuma Kocaeli müzesine 09.01.1967 tarihlerinde Mehmet kiraz adlı kişiden (30tl.) ye satın alınarak getirilmiştir.(Fotoğraf:3)

Osmanlı dönemine ait kandıra ham keten renginde dokunmuştur. Dokumanın iki ucunda stilize figürlü motifler görülmektedir. Motifler işleme teknikleri ile sonradan dokuma üzerine işlenmiştir. Dokuma müze kayıtlarına peşkir dokuma olarak geçmiş müzeye geliş tarihi 09.01.1967olarak belirtilmiştir.(Fotoğraf:4)

Osmanlı dönemine ait kandıra bezi dokuması ham maddesi keten lifi olarak görülmektedir. Tek renk zemin olarak dokunmuştur. dokumanın ölçüleri en:33,5cm.,boy:64,5 cm. Olarak tespit edilmiş. İki ucunda stilize edilmiş bitkisel motifler olarak görülmektedir. İşlemler dokuma sonrası kandıra bezi üzerine hesap işi işleme teknikleri ile uygulanmıştır. Kandıra bezinin kullanım amacı peşkir olarak kayıtlara geçmiş 09.01.1967 tarihlerinde müzeye gelmiştir.(fotoğraf:5)

## SONUÇ

Geleneksel dokumalarımızın başında gelen bez dokumaların tarihi yıllar öncesine kadar inmektedir. Romalılardan Mısır'a kadar uzanan kandıra bezinin Osmanlı örneklerinin günümüz içerisinde orijinal özelliklerini kaybetmeden korunmuş olması geleneksel sanatımızın aktarılması açısından önem taşımaktadır. Geleneksel ürünlerin korunmasında müzeler büyük görevler üstlenmektedirler. Kocaeli'nin merkezinde bulunan Kocaeli müzesi "de bu anlamda zengin bir müzemiz olarak görülmektedir. Kocaeli müzesinde bulunan tarihi Osmanlı dönemi 17ve 18 yüzyılını kapsayan kandıra dokumaları günümüz şartlarında kaybolmaya yüz tutmuş dokumalara ışık tutmaktadır. Kandıra dokumaları adını dokunduğu yöreden almaktadır. Günümüz içerisinde dokuma çalışmaları tamamen bitmiş olduğu bir anda şehir içerisinde tekrar yaşatılmaya başlanmıştır. Kocaeli müzesinde bulunan 5 adet kandıra dokuması gerçek özelliklerini koruyarak günümüze kadar gelmiştir. Bu dokumaları incelediğimizde dokumalarının ortak özelliğinin ham maddelerinde keten lifinin kullanıldığını görmekteyiz. Bu dokumalar çeşitli amaçlarla üretilerek kullanılmıştır. müzede bulunan dokumaların ölçül-eri en küçüğü en:33,5cm.,boy:64cm. ve en büyüğü en:43,5cm. Boy:113cm. arasında görülmektedir. Dokumalar genellikle düz renk zemin rengi ham keten olarak görülmektedir. Dokumaların iki uçları çeşitli motiflerle sonradan dokuma üzerine işlenmiş olduğu müze kayıtlarında belirtilmektedir. Dokumaların üzerinde görülen işlemlerin hesap işi tekniği işlemler olduğu envanter kayıtlarında belirtilmiştir. Dokumaların müzeye geliş tarihleri 09.01.1967 dir. Dokumalar Mehmet kiraz adlı kişiden 30 TL. Karşılığın da satın alınarak müze koleksiyonuna dâhil edilmiştir. Dokumalar üzerinde bulunan işlemler de bitkisel, nesnel ve figürlü motiflere rastlanmaktadır. Çok az olsa da geometrik işlemler görülmektedir. Yapılan bu çalışmanın amacı neticesinde müzede bulunan bu dokumaların günümüz içerisinde yapılan dokumalara ışık tutacağı düşünülmektedir. Günümüz içerisinde yapılan dokumalar ham madde açısından farklılık gösterse de teknik ve ölçüler açısından benzer nitelikte olmaktadır.

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Fotoğraf:1



Fotoğraf:2



Fotoğraf:3



Fotoğraf:4



Fotoğraf:5

## **The male ritual procession “bamburci” from Ratevo between the tradition and the modernity**

**Апстракт:** Машката обредна поворка „бамбурци“ претставува еден мошне интересен настан што се организира во малешевското село Ратево (Општина Берово) на 20-ти јануари, т.е. денот после Водици (Богојавление), односно денот по завршувањето на т.н. „некрстени денови“. Карактеристичната обредна облека изработена од животински (овчи) кожи, како и прилично големите зооморфни маски со рогови што ги носат учесниците во обредната поворка, заедно со останатите обредни реквизити (свонци, клопотарци итн.) даваат впечаток дека станува збор за мошне архаичен ритуал. „Бамбурците“ со нивната процесија низ ратевските улици и обредната бучава што ја создаваат со клопотарците, како впрочем и сличните на нив обредни поворки со маскирани учесници, имаат за цел да ги избркаат злите сили вон селото. Составен дел на обредот е и исцрпувањето на лицето на секој од минувачите на коишто ќе наидат „бамбурците“. Но со текот на времето и одговорајќи на предизвиците што ги носи современото, ратевските „бамбурци“ попримија и некои новитети што се вон традициските норми (придружба со трубачи и други музичари од блех-оркестар, транспаренти со политичка конотација, употреба и на современи маски и сл.). Како круна на современите предизвици претставува организирањето на културната манифестација „Ратевски бамбурци“ што ја организира Општината Берово, а која всушност претставува манифестација со натпреварувачки и забавен карактер, со оглед на тоа што на оваа манифестација учество земаат обредни поворки и од други места во државава, како и од странство.

Машката обредна поворка „бамбурци“ од малешевското (беровско) село Ратево е специфична обредна поворка, која, иако по многу нешта е доста слична со останатите машки обредни поворки што се одржуваат во период на т.н. „некрстени денови“, ширум Македонија и Балканот, таа си има и свои специфики. Како најпрво, тоа е специфичното име „бамбурци“, кое на некој начин може да се доведе во корелација со некои од називите за машките обредни поворки што се одржуваат во некои делови од македонскиот етнографски простор, како што се на пример „бабугери“ во делови од Пиринска Македонија, т.е. југозападниот дел од Република Бугарија – Горноџумајско (Благоевградско), Петричко и Неврокопско (Гоцелелчевско) или „бабари“ во Битолско и Демирхисарско (Железник), во западниот дел од Република Македонија. Втората важна специфика на ратевските бамбурци претставува самиот датум

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на одржувањето на обредната поворка – 20-ти јануари, според грегоријанскиот календар, кој е во граѓанска употреба, односно 7-ми јануари според јулијанскиот календар, кој е во црковна употреба, што значи дека се одржува во денот по завршувањето на периодот на т.н. „некрстени денови“, кој ги опфаќа деновите од Божиќ (25.XII/7.I) до Богојавление/Водици (6.I/19.I). Имено, во црковниот календар овој празник следува по денот посветен на крштевањето на Исус Христос во водите на реката Јордан од страна на Свети Јован Крстител (Претеча) и се прославува како *Собор на Свети Јован Крстител*. Во народниот календар овој празник може да се сретне под различни имиња, како што се на пример, *Свети Јован зимски*, *Јовановден*, *Ивановден* или *Јованден*, како што е случајот и во с. Ратево.

Што се однесува до самата обредна поворка, како специфика може да се издвои и обредната облека изработена од животински, воглавно овчи кожи, како и маскирањето со мошне високи зооморфни маски со рогови, што не се толку вообичаени кај останатите машки обредни игри со маскирани учесници во Македонија. Како и кај другите слични машки обредни поворки и овде се среќаваат обредни реквизити за создавање бучава – разни клопотарци и свонци, кои вообичаено се прицврстуваат околу половината. Стаповите, како обредни реквизити што ги користеле бамбурците во првите децении од минатиот век, според записот на српскиот етнограф Јеремија Павловиќ (Павловић Ј., 1928: 330), кој бил учител во 20-тите години во пределот Малешево, во обредните поворки што се организираат во последниве неколку децении веќе не суштествуваат, односно се изоставени.

Учесниците во обредната поворка бамбурци се собираат пред изгрејсонце во неколку куќи во селото Ратево, каде што и се преоблекуваат во своите обредни облеку од животински кожи, на коишто ги прицврстуваат свонците и клопотарците, како и за да се маскираат со однапред подготвените маски со рогови. Така подготвените ратевски бамбурци излегуваат уште рано изутрина по селските сокаци и улици, создавајќи невообичаена бучава што произлегува од свонците и клопотарците (Боцев В., видео-материјали). Денешните бамбурци не влегуваат во селските куќи, за благословување и собирање разни намирници и пари, како што тоа се прави во некои средини и како што впрочем се правело и во Ратево, според записот на споменатиот Ј. Павловиќ. Според записот на етнографот Павловиќ за бамбурците во Ратево, во минатото имало и обредна травестија, односно некои мажи се облекувале во женска носија (Павловић Ј., 1928: 330), додека овој обичај во обредните поворки што се организираат во последниве децении не е регистриран. Со оглед на тоа што записот на Павловиќ е прилично оскуден со детални информации за ратевските бамбурци, од информацијата за обредната травестија не може да се добие целосен впечаток за тоа, дали во минатото имало и

елементи на харикирана селска свадба, како што тоа е случај во многу средини во Македонија, со обредните улоги - невеста, младоженец/зет, кум, поп и сл., како што е во цамаларските, василичарските и сличните на нив обредни игри со маскирани учесници (Светиева А., 1998: 58-68).

Од обредната пракса што ја спроведувале ратевските бамбурци, а којашто непроменета се задржала и во денешно време, треба да го споменеме и обичајот на исцрнување на лицето на луѓето што ќе ги сретнат на улиците во селото. Имено, овој обичај со исцрнување на лицето на минувачите е задржан и денес и е составен дел на обредноста поврзана со ратевските бамбурци (Малинов З., 2006: 121). Сепак, обичајот со исцрнување најмногу се практикува кај помладата популација, односно ги исцрнуваат лицата воглавно на момчињата и девојчињата, а поретко и на некои постари лица.

За обичаите што ги извршуваат ратевските бамбурци, првиот човек на локалната заедница во с. Ратев, Претседателот на Месната Заедница, г-динот Атанас Валмарски, во една изјава дадена за јавноста во 2015 год. ни соопштува: „...Ратевските бамбурци во раните утрински часови се прават во кожи и трчаат по селските улици, ги будат граѓаните, ги будат девојчињата особено... Така да ги канат на средсело и со зурли, со тапани го играат првото ратевско опро...“ (<https://www.youtube.com/watch?v=9QzzRvSGrqo>).

Како новитет во обредната поворка на ратевските бамбурци можеме да го сметаме и воведувањето на трубачи и други музичари од блех-оркестар кои ги придружуваат бамбурците додека се движат по ратевските сокаци и улици, наместо зурли и тапани, како што било во минатото. Маскираните учесници во поворките – бамбурците, околу пладне се собираат на средсело при што се играат разни ора и се приредува општоселска веселба. На крајот обредната поворка на ратевските бамбурци завршува на средсело со симнувањето на маските, што се случува некаде околу пладневните часови од денот (Боцев В., видео-материјали).

Во последниве десетина години, поточно од 2008 година, во организација на Општината Берово и локалната селска заедница претставувана преку Месната Заедница во селото и здружението на граѓани „Ратевски бамбурци“, се одржува и културната манифестација со назив „Ратевски бамбурци“. Оваа манифестација постепено прерасна во своевиден фестивал со настапи на групи со маскирани учесници од разни места во државава, но и од странство, воглавно од Бугарија и Србија. Тоа секако во суштина ја менува првичната форма и содржина на ратевските бамбурци како машка обредна поворка, која имала за цел да ја штити селската заедница од разните зли сили и од секако зло, па така оваа некогашна обредна поворка постепено се здобива и со забавен карактер. Со оглед на тоа што на манифестацијата „Ратевски бамбурци“ има и посебна жири-комисијата која доделува награди за најуспешни поединечни и

групни маски, овој настан, покрај забавен има и натпреварувачки карактер (<https://www.youtube.com/watch?v=sm5OcPjQEHw&t=68s>).

За културната манифестација што се организира во последниве десетина години, г-динот Валмарски, како прв човек на месната заедница во Ратеву, истакнува: „Овој фестивал прерасна во последниве години во карневал со меѓународен карактер каде што имаме повеќе екипи од Бугарија, Србија и Македонија во овој момент, но во иднина имаме преговори со Хрватска и со Црна Гора, како и со Корча од Албанија. Бројот на учесниците е околу 100 учесници, имаме 200 гости, имаме екипи со нокевање, коишто престојуваат во хотелите во Малешевијата... Ратевскиот карневал доби интернационална награда... Бевме ние во Грција, гостувавме во Бугарија, одиме во Вевчани, во Струмица, во Прилеп, во Мокриево, значи и ние одиме каде што не канат, и ние одиме... Еве сега имаме покана ќе гостуваме во Лесковац... (<https://www.youtube.com/watch?v=sm5OcPjQEHw&t=68s>).

Еден од учесниците во ратевските бамбурци, како гостин во емисијата „Македонија наутро“ што се емитуваше на Македонската Телевизија (МТВ) по повод организирањето на ратевските бамбурци во 2015 год., г-динот Андреј Палиски, споменува и поголем број на учесници и посетители на манифестацијата и дава свое видување на овој настан: „... Имавме над 3000 гости, имавме 500 учесници во карневалот, после тоа сето тоа го продолживме во нашиот Дом на културата со ратевски боб (грав – з.м.)... Имаше забава, имаше трубачи и сето тоа во најдобар ред... Се надевам дека наредната година ќе дојдат многу гости и сè ќе помине во најдобар ред...“.

Ванчо Тасевски, пак, како учесник во ратевските бамбурци и во истата ТВ-емисија, ќе истакне: „...Па ние за нив (за ратевските бамбурци – з.м.) можеме да кажеме дека кај нас тоа е традиција... Ние се правиме бамбурци уште од вечерта од Водици, кога ќе помине 12 часот, после 12 излегуваме, одиме по старите куќи, таму ги припремаме нашите костими, нашите маски и во нив се облекуваме, излегуваме по улиците, трчаме по улиците наврзани со свонци околу нашите половици... одиме кајшто има девојчиња по куќите да ги црниме... Знаете, бевте и самите сведоци на тоа дека црнилото кај нас го правиме за здравје... и можам уште да споменам дека тоа е традиција... Имаме некои луѓе што живеат по сто и над сто години и тие ни велат дека на нив им кажувале нивните прадедовци како тоа траело неколку години пред сè тоа... што значи тоа е најмалку 500-600 години... ние што знаеме, а можеби и пред тоа било сето тоа...“.

Дека организирањето на бамбурците е длабоко вкоренето кај ратевци и е составен дел на нивната локална традиција ни кажуваат и некои од постарите жители на селото, како на пример Маноил Мишовски: „... Тешко е да го опишеш това... Това е многу убава работа... И таа традиција

треба да ја чуваме и да не ја изгубиме... оти ја е изгубиме – нашето село пропада... (<https://www.youtube.com/watch?v=9QzzRvSGrqo>). Друг, пак, постар жител на Ратево (Н.Н.), за некогашните активности на бамбурците и денешната организирана културна манифестација коментира: „... Само сега се прават помодерни, тогај само сиромаштија беше... И тогај немаше такви собири како сега... Низ селото ги гонееме (девојките и др. – з.м.)... Нацрни рацете и го тушка... бегаа они од црнилото...“ (<https://www.youtube.com/watch?v=9QzzRvSGrqo>).

Како што може да се забележи од презентираниот материјал за одржувањето на ратевските бамбурци во минатото, пред повеќе децении, како и во последнава деценија, настанати се драстични промени во самата структура на одржувањето на овој важен настан од обредниот календар на селската заедница. Имено, од првичното организирање на машка обредна поворка која имала за цел да го заштити селото од секако зло во новиот годишен циклус, денес организирањето на обредната поворка на ратевските бамбурци претставува еден вид придружна манифестација на главниот културен настан што се одржува во селото Ратево на празникот Св. Јован Крстител (Јановден). Културната манифестација „Ратеvски бамбурци“ која за првпат се одржа во 2008 година, постепено се наметна на мапата на карневалски манифестации, не само во Република Македонија, заедно со Вевчанскиот карневал на Василица, Струмичкиот карневал на Тримери, Прилепскиот карневал Мечкари на Прочка и др., туку со приемот на оваа манифестација во Федерацијата на европски карневалски градови (FECC) задобива и меѓународен карактер. На тој начин, едно културно богатство од сферата на нематеријалното културно наследство со локален селски карактер се претвора во културна манифестација која ги надминува не само локалните селски и општински, односно пределски граници,<sup>□</sup> туку таа ги надминува и националните граници и се задобива и со меѓународни димензии, со гости-учесници од некои од соседните, но и подалечни држави.

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Видео-материјали:

Видео-запис за ратевските бамбурци на етнологот и кустос-советник во Музејот на Македонија, д-р Владимир Боцев, снимен во 2008 година

## **The influence of the family on religious identity building among the youth**

**Abstract:** In this text we will try to answer the question which factor influence the building of religious identity. It is a known fact that argumentation and proof isn't necessary for true faith, but what is crucial to someone becoming religious? Is it family or tradition, school or the means of mass communication? Who influences religious identity building? How is religious identity formed? Is religiosity something inherited by tradition or gained with experience. The term religious identity, like any other identity, contains an association to something, as well as disassociation to something else. Religious identity is a specific form of identity concerning religion and the religious. It is characterized with a belonging to a certain group, which finds its contents in religion.

One of the main factors influencing religious identity building and its maintenance is the process of socialization, while family stays a primary factor and source of religious beliefs and values. Parents who are members of a religious community raise their kids to become members of said community. This is why many sociologists agree that among the many sources of socialization, family is one of the most important, because it affects people at their youngest, where family has almost exclusive control on these most important years of human development.

Овде ќе се обидеме да дадеме одговор на прашањето кои фактори влијаат врз градењето на религискиот идентитет. Факт е дека за вистинска вера не е потребна аргументација и докажување, но што е пресудно за тоа некој да одлучи да биде религиозен? Дали заслуга за тоа треба да се препише на семејството или традицијата, училиштето или средствата за масовна комуникација? Кој влијае врз градењето на религискиот идентитет кај младите? Како се формира? Дали религиозноста е нешто што е наследено со традицијата или стекнато со искуството? Поимот религиски идентитет, како и секој вид на идентитет во себе содржи припадност на нешто, истозначност со нешто но во исто време неприпадност и различност од нешто. Религискиот идентитет е специфичен вид на идентитет кој своите основи ги пронаоѓа во религијата и религиозното. Го обележуваат чувства на посебна припадност кон одредена група која своите содржини ги пронаоѓа во религијата.

Религијата претставува важна врска помеѓу индивидуата и поголемата општествена група. Индивидуата и поголемата општествена група се поврзани во заедница на споделени значења. Можноста на религијата

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да овозможува значење за човековото искуство била главна тема во социологијата на религијата. Значењето се однесува на интерпретација на ситуации и настани во услови на некоја поширока референтна рамка. Многу историски религии се комплексни системи на значење кои го интерпретираат целокупното искуство на индивидуата и општествената група во единствен општ експликативен консензус. Ваквиот комплексен систем на значење се нарекува поглед на свет. Во современото општество религиските системи на значење се натпреваруваат со многу други погледи на светот.

Питер Бергер смета дека обезбедувањето значење е особено важно за разбирањето на религијата, заради начините преку кои значењето ја поврзува индивидуата со поголемата општествена група. Системите на значење го интерпретираат целокупното групно постоење. Така на начините на кои групата прави нешта и на самото нејзино постоење и се доделува значење. Групата може да ги објасни своите морални норми како институирани од нејзиниот Бог; и нејзиниот образец на семеен живот може да се интерпретира како копирање на семејството на боговите; и нејзината историја може да стане значајна како приказна за односите на боговите со нивните луѓе. Затоа, ќе истакне Бергер, системот на значење е и објаснувачки и нормативен; односно, објаснува зошто работите се такви какви што се и одредува какви треба да бидат работите.<sup>2</sup>

Системот на значење на индивидуата е научен, во поголем дел, за време на процесот на социјализацијата. Интерпретациите кои делуваат особено прифатливи за личноста се најчесто оние кои се познати и кои се подржани од другите. Според тоа личниот систем на значења на индивидуата е под големо влијание на семејството, пријателите, образовните институции, масмедиумите и поширокото општество и не преставува директен продукт на социјализацијата. Индивидуата може да отфрли или да модифицира некои системи на значење во комуникација со другите, особено кога се презентирани како алтернативи повеќе системи на значење, што е многу честа појава во современите општества. Сепак сите лични системи на значење добиваат ефективност преку нивната врска со некои заедници, во кои тие се споделуваат.

Човековата личност не се раѓа готова, туку се формира преку процесот на општествена интеракција. Преку општествената интеракција индивидуата учи за религиските значења и станува свесна за личниот идентитет на групата. Процесот на социјализација започнува од самото раѓање на детето а први посредници помеѓу општеството и детето се родителите. Детето ќе се развие во личност во сложениот контекст на културата и на општествениот живот кој најпрво го запознава во сопственото семејство, преку прозорите на својот дом, гледајќи на надворешниот и се уште непознат свет со очите на своите родители или постарите браќа и сестри.

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2 Peter Berger, *The sacred Canopy: Elements of Sociological Theory of Religion*. Garden City, Doubleday, New York, 1967, pp. 12-33

Како ќе изгледа за него тој свет надвор, зависи од тоа што му пренесуваат родителите и возрасните членови на семејството, како тие го гледаат и доживуваат, колку во него учествуваат и дали го прифаќаат или отфрлаат. Затоа за развој на религијата е особено критичен периодот на раното детство. Детето почнува да учи што значи да се биде „еден од нас„ (нашето семејство, нашата религија, нашата етничка група). Особено во социјализацијата, индивидуата ги вградува моралните норми на групата и темелните вредности. Социјализацијата е исто така причина за развој на ставовите и вредностите на индивидуата, како што се ставовите поврзани со авторитетот или вредноста поврзана со стекнување на материјални богатства. Овие ставови и вредности се блиско поврзани со религиските учења и тие варираат според типот на религиозноста која индивидуата ја постигнува преку нејзината група.

Семејството е првиот извор на припадност на индивидуата. Детето во најрана возраст не е дел од општеството, но е дел од семејството и на тој начин индиректно учествува во општеството. При подоцнежното вклучување во општеството за индивидуата многу важни се вредностите, мотивациите и ставовите кои се здобиени во детството. Една студија на религиска социјализација упатува на фактот дека: „најзапаметените аспекти на религиското растење се појавуваат во семејствата, особено преку секојдневните рутина и свети објекти, празниците и интимните врски како составен дел на семејствата“.<sup>3</sup>

Преку ритуалите и симболите, уште во најраниот период од детството се гради религискиот идентитет. Ритуалот претставува симболичка активност поврзана со религијата, тоа е драматизација на самата намена на религијата. Ритуалот го изразува психичкиот, општествениот и религискиот свет на своите учесници. Намената и смислата на ритуалот се изразува преку низа на постапки кои често претставуваат премин од една состојба на постоење во друга. Скоро сите општества имаат неколку различни статуси поврзани со возраста и го обележуваат преминот од еден во друг со одредени религиски ритуали. На тој начин се обележува раѓањето, преминот помеѓу возрасните, бракот и смртта. Заедничките ритуали се засновани на заедницата на верници и служат како средство за потврдување на заедништвото. Тие се обавуваат јавно, со организирана богослужба, на посебно одредени и осветени места во утврдено време. Во Православната христијанска црква литургијата за време на Големите христијански празници и неделните литургии се примери за заедничко богослужење во кои централно место зазема обредот причестување. Втора група на ритуали се вршат во домот и можат да се наречат домашни ритуали или семејни ритуали. Верниците од христијанска провиниенција обично во домот чуваат икона на некој светителски лик што служи како семеен олтар пред кој се изведуваат

3 Robert Wuthnow, *Growing Up Religious: Christians and Jews and Their Journeys of Faith*, Beacon, Boston, 1999, pp. 69



молитвите. Во целите на домашните ритуали спаѓа и воспитувањето на децата и вклучување на децата во традицијата која на семејството му го одредува религискиот идентитет.

Друг главен извор на идентитет е базиран на индивидуалното чувство на припадност на одредена група – племе, нација етничка група. Процесот во кој детето се социјализира во семејството и етничко - религиската група е постепен. Започнува како едноставно детско искуство за членство на групата како дел од животот, земен здраво за готово (на пример: јас сум Македонец, Албанец, Турчин, односно, јас сум православен христијанин, муслиман). Во мултикултурен контекст, овие групни идентитети се често поврзани со чувството на „нас,, во споредба со другите „тие,,. Детското чувство за „нас,, не е неопходно опозиционно, како што тие учат да разликуваат семејство од не – семејство, децата исто така учат како да разликуваат други етнички и религиски групи од групите со кои тие се идентификуваат.

Процесот на социјализација е најважен во градење и одржување на религискиот идентитет, а семејството останува примарен фактор и извор на религиските верувања и вредности. Родителите кои и самите се припадници на одредена верска заедница со својот начин на воспитување настојуваат и нивните деца да останат членови на истата конфесија. Најголем број на социолози се сложуваат со ставот дека помеѓу бројните извори на социјализација, семејството претставува еден од најважните бидејќи го опфаќа периодот на најраното детство. Семејството има скоро ексклузивна контрола над детето во неговите најрани и најважни години на обликувањето. Пред се во семејството се наоѓаат темелите за разбирање на смислата и првите искуства со религиозноста. Прославата на Божиќ, Велигден и други христијански празници како и посетата на црква за време на овие празници со родителите или со членови на поширокото семејство претставуваат првите контакти на детето со религијата.

Религиското воспитување започнува и се одвива во рамките на семејството. Во рамките на семејството не само што се формира системот на вредности, туку и од она што се случува во семејството зависи како младите ќе се однесуваат кон другите фактори на социјализацијата. Религиското воспитување се состои во усвојување на религискиот поглед на свет, развивање на довербата во Бог, верување во спасение и вечен живот но и развивање на навики како што се молитвата, постот и други религиски ритуали кои се негуваат во семејството и црквата. Најважната работа во формирањето на здрава и стабилна личност е доследноста, односно консеквентноста, и тоа логичката (консеквентност во мислењето) така и практичната (консеквентност во дејствувањето). Доследноста е особено важна за религиското воспитување во рамките на семејството бидејќи ако се знае вистината тогаш мора да се дејствува

во согласност со неа. Религиското воспитување во семејството може да се одвива намерно и директно но и ненамерно односно индиректно. Родителите можат во топла родителска атмосфера да развиваат позитивни религиски ставови и однесување. Со природниот живот, со сопствената религиозност во вербалната и невербалната комуникација децата ги усвојуваат пораките. Децата можат да живеат во ригидно семејство во кое постојат строги правила и кои според религиските норми се сосема исправни но поради недостатокот на љубов и милост можат да имаат спротивен ефект на децата и тие да ја отфрлат таквата религија. Религиозните семејства, во трансмисијата на религиските вредности ако ја забораваат емотивната компонента на личноста на детето и не го поврзат религиското со пријатното и она што ги задоволува неговите потреби било посредно или непосредно, го трасираат патот кон отфрлање на религијата.

Ронеровата теорија<sup>4</sup> за родителското прифаќање и отфрлање има големо влијание во религиското воспитување. Оваа теорија за социјализацијата се обидува да ги објасни и предвиди последиците на родителското однесување во две крајности: на едниот крај се наоѓа прифаќањето на детето а на другиот крај отфрлањето на детето.

Родителите кои ги прифаќаат своите деца се опишани како оние кои ја покажуваат својата љубов и чувства кон децата физички и, или вербално. Физичката љубов може да се покаже со прегрнување, бакнување, милување итн. а вербално со пофалба, комплимент, давање на позитивни искази за детето итн. Сите овие различни начини на покажување на љубов, прават детето да се чувствува сакано и прифатено.

Родителите кои ги отфрлаат своите деца се опишани како оние кои не го одобруваат однесувањето на детето, даваат често отпор спрема децата, на многу работи им замеруваат на децата и се огорчени. Во многу случаи тие го гледаат своето дете како оптоварување и во споредба со другите деца го доживуваат како бескорисно и неспособно. Отфрлањето според Ронеровата теорија се манифестира на два основни начини: во облик на родителско непријателство и агресивност од една страна и занемарување и рамнодушност од друга страна. Агресивните родители своето непријателство го изразуваат физички, на пример со удирање на детето, со буткање, штипење, гребење; и вербално, со изразување на бесмислени, нељубезни и сурови поединости на своите деца или за своите деца. Индиферентните родители не обрнуваат внимание на потребите на децата, физички или психички се оддалечени од децата, недостапни се, ги игнорираат повиците на децата за внимание, склони се да бидат

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4 Види поопширно кај: Ronald P. Rohner, Handbook for the Study of Parental Acceptance and Rejection, Measurement of Paternal Acceptance-Rejection and Its Social-Emotional Consequences, Center for the Study of Parental Acceptance and Rejection, The University of Connecticut Storrs, USA, 1984

неодговорни спрема физичките и емотивните потреби од децата. Инфериорните родители им обрнуваат многу малку внимание на децата и минимум од своето слободно време го поминуваат со нив. Таквите родители често ги забораваат своите ветувања кои ги дале на своите деца. Според Ронер и двата облика на однесување на родителите, и непријателство – агресивност и инфериорност – занемарување, можеме да ги третираме како отворени изрази на отфрлање, бидејќи и двата случаја ги поттикнуваат децата да се чувствуваат несакани и отфрлени.

Една од можните причини за одбивното однесување на родителите, според Кубуриќ може да биде и религијата.<sup>5</sup> Семејната атмосфера може да биде ладна под дејство на строгите религиски побарувања. Религијата има додатни барања спрема членовите на семејството, а должност на родителите е тие барања да ги пренесат на своите деца. Според истражувањето на Кубуриќ, воспитувањето во адвентистичкото семејство е премногу шаблонизирано, а основната цел на родителите е детето да остане во верата. Можеби поголема веројатност за тоа е кога на детето би му се дала поголема слобода, а родителите со својот пример да ја даваат вистинската слика. Најголемиот проблем во воспитувањето е всушност расчекорот помеѓу реалноста и побарувањата. Родителите не се во состојба со свој пример да му ја дадат на детето вистинската слика за она што од него го бараат. Лицемерното однесување и двојниот морал се она што највеќе ги збунува децата. Заради недостаток на примери во личниот живот, родителите не можат да бидат опуштени и сигурни во обавувањето на својата родителска функција. Сепак спремни се од децата да го бараат онаа што на нив самите не им успеало во животот. Затоа воспитните постапки се насочени кон моќ и кон контрола.<sup>6</sup>

Религиозноста се развива во процесот на социјализација врз база на влијанието на општествената средина која се реализира првенствено преку семејството кое селективно го пренесува усвоениот систем на вредности на своите потомци. Овде треба да истакнеме дека религиозноста и не религиозноста како што не се секогаш личен избор, односно, резултат на внатрешната мотивација на поединецот, не се ни пасивно потчинување на влијанијата на средината во која живее. Религиозноста е пред сè фактор на семејниот избор кој тежнее да се репродуцира од генерација во генерација. Но неуспехот на семејствата да го пренесат својот усвоен религиски систем започнува од една страна со незадоволувањето на потребите на детето со тој усвоен систем. Воспитните постапки кои се насочени кон моќ и контрола го трасираат патот кон отфрлање на религијата. Но постојат и ситуации кога родителите не се религиозни и не ги задоволуваат емотивните потреби на детето за

5 Zorica Kuburić, Porodica i psihičko zdravlje dece, Teološki institut za za obrazovanje informacije i statistiku, Beograd, 1994

6 Zorica Kuburić, Religija Porodica & mladi, Beograd, 1996, pp. 194-199

љубов, да го трасираат патот на детето кон религијата каде што тоа се обидува да најде емотивно засолниште и сигурност.

Периодот на транзиција кој изврши длабоки структурни промени во македонското општество, ја ревитализира и религијата. Потребата за припаѓање на некоја група и идентификација со истата македонските граѓани ја најдоа во религијата. Досега направените истражувања покажуваат дека после осамостојувањето бројот верници во македонското општество е драстично зголемен. Слични резултати добиваат и социолозите од просторите на поранешна Југославија, па овој тренд после падот на комунизмот голем број на социолози на религија го нарекоа ревитализација на религијата. Но овде мораме да истакнеме дека процесот на враќање на религијата во јавната и политичката сфера во бившите југословенски простори бил многу посилен од процесот на враќање на луѓето на религијата. Но дури и да се работи за враќање на луѓето кон религијата пак во прв план излегуваат мотивите: дали тие првенствено се од религиска природа или тоа е само желба за општествена промоција преку религијата и црквата кои во денешно време претставуваат афирмативни и пожелни културни обрасци. Истражувањата покажуваат дека најголем број од оние кои се декларираат како верници само номинално и припаѓаат на црквата, а во религиската пракса се инволвирани само во оној дел кој е директно поврзан со македонските вредности, обичаи и традиција. Верниците својот религиски идентитет го определуваат врз база на припадност на одредена религија а не врз база на вистинска религиозност. Живееме во општество со искривени вредности. Базичните христијански вредности како што се љубовта па дури и спрема својот непријател, скромноста, праведноста и спременоста да се помогне се помалку се присутни во нашето општество и покрај големата бројка на само декларирани верници. Се наметнува прашањето дали религискиот идентитет или она што навистина сум се трансформира само во имиџ или во што треба да сум односно она што одговара на постоечките стандарди. Слабото познавање на религиските текстови особено на Светото писмо и минималната религиска партиципација, доведува до погрешни сфаќања, површност и незаинтересираност.

### **Заклучок**

Христијанството во својата суштина е религија на љубовта. Дека преку љубовта се препознаваат вистинските христијани сведочат Христовите зборови во Евангелието според Јован (13:34) „Нова заповед ви давам: сакајте се еден со друг! Како што јас ве засакав, така и вие да се сакате еден со друг. (13:35) Ако се сакате еден со друг, луѓето ќе знаат дека сте мои ученици., Затоа љубовта, почитта и взаемното разбирање помеѓу сопружниците, внатре во семејството се од особена

важност во правилно пренесување на христијанските верувања и вредности. Но и љубовта спрема детето треба да биде на адекватен начин изразена. Доколку детето во процесот на примарна социјализација не ја почувствуваат таа љубов во рамките на семејството, тогаш тешко е да се очекува дека тоа дете ќе биде способно да даде или да прими љубов. Ако религиските пораки се пренесуваат и наметнуваат со награди и казни тогаш не можеме да зборуваме за вистинска љубов и за вистинска религиозност. Вистинската љубов спрема Бог или спрема човек, брачен другар, пријател, не може да биде резултат на стравот од Бог, туку тоа е љубов откриена од човековата слобода. На крај би завршила со размислувањата на познатиот социолог на религија Ѓуро Шушњиќ кој вели дека кога луѓето во взаемно разбирање и љубов го наоѓаат сето она што им е потребно за полн живот, тогаш тие го сретнуваат Бог и не треба да го бараат надвор или над нив, туку помеѓу себе. Бог не е надвор од нас, туку помеѓу нас. Кога човечките суштества се заедно во љубов, помеѓу нив е Бог. Тој таму се открива. Љубовта е психолошки доказ за Божјото постоење. Кога љубовта не би била појака од омразата, светот одамна би се распаднал. Верата која не е љубов, не е вистинска вера. Верниците се оддалечуваат од Бога во онаа мера во која се оддалечуваат еден од друг и од другите кои што не се верници.<sup>7</sup>

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## **Светските глобални процеси и идентитетот на градот**

**Апстракт:** Градот секогаш го доживуваме како место кое секогаш ја нуди перспективност за подобар живот, препознатлива во можноста на индивидуалните креативни можности, за задоволување како на индивидуалните така и на колективните пред се социјални потреби. Но при тоа секогаш треба да се има во вид, како што вели и Пушиќ дека економскиот просперитет на една урбана средина секогаш не подразбира и амбиент кој поединецот го прави среќен. Говорејќи за градот како урбана средина треба да имаме во вид дека токму хетерогеноста што ни ја носат различните национални, културни и верски идентитети, ја креира не само сликата туку и идентитетот на градот. Во таа смисла доаѓаме до становиште дека хетерогеноста претставува природна состојба на мнозинските градски заедници. Оттука ваквите градови треба да се препознатливи како по толеранцијата така и по интеркултурното и мултикултурно живеење кое би можело да претставува не само мост на меѓусебно поврзување, туку и начин за успешна економска и културна соработка на урбаниот простор. Историјата знае за примери како културите кои на одреден простор доаѓаат „од страна“ по извесно време знаат, и може да постанат доминантни. Со еден збор во трудот правиме обид да го поврзиме идентитетот на градот низ поврзувањето на сет од препознатливи обележја, а пред се етницитетот, религијата, јазикот и културата. Факт е дека она што припаѓа на поединците, припаѓа и на градот, и токму затоа секоја индивидуа низ својот живот дава свој придонес не само во градење на својот туку и во градење на идентитетот на градот. Градењето на градскиот идентитет е еднакво сложено, како и градењето на сите останати индивидуални и колективни идентитети. Со еден збор сосема се во право сите оние автори кои зад себе ја имаат дефиницијата дека градско е она што се живее а не она што се гледа. Нашата основна замисла се заснова на тврдењето дека самиот развој на градскиот, но и граѓанскиот идентитет, зависи пред се од социокултурните модернизациjsки процеси во рамки на одредени општества, незамерувајќи го при тоа и процесот на глобализација и регионализација.

Клучни зборови: глобализација, урбан простор, град, колективен идентитет, култура.

### **Вовед**

Посмодерното општество бара сериозни анализи како на општеството така и на неговите феномени. Фокусот на вниманието го насочуваме кон анализата на урбаниот простор и прашањето за идентитет во еден постмодернистички концепт. Кога се говори за урбаниот простор идентитетското прашање претставува спој на сегашноста и минатото на градот. Под влијанието на последната еволутивна форма на процесот

на глобализација урбаниот простор односно градот стана една од клучните социолошки пардигми. Истата го реактуелизира прашањето на идентитетот кој повторно го привлекува научното внимание. Во епохата на мрежното општество повторно говориме за идентитетот како и за повеќе прашања блиско поврзани со него. Идентитетот на градот претставува спој помеѓу старото и новото, традиционалното и постмодерното, локалното и глобалното. Перцепцијата на урбаниот простор нуди вистинска ризница од содржини, а секоја од нив поединечно дава белег во идентитетот на градот. Идентитетот е и систем од вредности, достигнувања и начин на живеење, архитектурата, културата и уметноста, етничките обележја, плоштадите, уличната уметност, зелените површини како и начин на живеење. Тука се и локалитетите кои сами за себе говорат за својот идентитет. Колку е подолга историјата на еден град, толку повеќе говориме за одрживоста или причините за промени на неговиот идентитет. Градот го поистоветувам со еден жив организам, личност која гради свој имиџ, свој бренд и свој идентитет. Градот крие безброј лабиринти на кои се бележани трагите од минатото и сегашноста, но на кои има простор и за иднината. Идентитетот на градот се гради и опстојува низ времето и просторот. Тој претставува составен дел од колективната меморија не само на неговите жители, туку е и составен дел од помнењето на оние кои го посетиле и извесно време престојувале минале во него. Тој е препознатлив по плоштадите, пешачките зони, парковите, спортските арени, уметничките галерии, театрите, споменичната архитектура и останати објекти кои се доживуваат низ секојдневното битисување на поединците и групите.

### **Прашањето на идентитетот во современото општество**

Општествената пардигма наречена глобализација оствари сериозно влијание во секоја општествена сфера поттикнувајќи еволуција на секој општествен сегмент, а во тој контекст и на прашањето на идентитетот. Говорејќи за идентитетското прашање, процесот поттикнува своја модификација почнувајќи од личниот, етничкиот, културниот, тангирајќи ги притоа и сите останати идентитетите на глобалното рамниште. И тука се наметна прашањето дали трасираниот пат на глобализација всушност не води кон своевидна хомогенизација и униформност на глобално ниво. Присутниот „страв“ од евентуалната хомогенизација делумно е елиминиран со условно кажано јакнење на националните, етнички и регионални идентитети, од што не се заобиколени ни идентитетите на градовите.

Кога зборуваме за идентитетот неизбежно е да се понуди соодветна негова концептуализација во општеството. За таа цел ќе се повикам на неколку позначајни социолошки концепти и дефиниции за истиот. Така Кастелс под идентитет го подразбира: „ процесот со кој општествениот

актер се реорганизира и ја гради смислата првенствено врз база на даден културен атрибут или збир од атрибути, при што се исклучува од поширокото поврзување со други општествени структури“ (Кастелс, 2005:24). Придржувајќи се на целите на овој труд би се повикал и на дефиниција на етничкиот идентитет, а се со цел полесно да се доловат глобалните влијанија на идентитетот особено во прашањата поврзани со, и за урбаниот простор.

„Етничкиот идентитет (односно верување во етничко животно заедништво) се изградува на основа на разлики. Привлечноста меѓу оние кои себе се доживуваат како припадници на истиот вид нераздвојно од одбивноста кон оние кои се доживуваат како странци“ (Putinja & Stref-Fener, 1997:41).

Покрај етничкиот идентитет во оваа студија значаен е и терминот културен идентитет кој е тесно поврзан во системот на идентитети кој се наоѓаат под глобално влијание а кој е значаен и за севкупниот идентитет на урбаниот простор поради несомненото значаење на културата во општеството и урбаниот начин на живот.

„Културен идентитет е поврзаност на поединецот и неговиот идентитет со културата на општеството. Од ова следи дека културниот идентитет се изградува во одредени општествено-историски услови под кои настанува и се развива самата култура“ (Коковић, 1997:267).

Прашањето на идентитетот е тесно поврзано со симболите во просторот кои претставуваат составен дел од одредена култура од одреден временски период, со јасна просторна локација на која истата се одвива и егзистира. Глобалното влијание може да се забележи преку прифаќањето на вредностите на глобалната урбана култура. Треба да се има во вид дека глобалната култура интегрирана преку мрежното општество и информациската технологија со светлосна брзина се шири во секој општествен сегмент, а од друга страна дека самите глобални процеси секогаш не се во „непријателски однос“ како со локалните култури така и со националните и културни идентитети.

„Факт е, сепак, поедини типови на идентитет пронаоѓаат свои типични рамки во градовите низ целот свет-од ексклузивни деловни зони, трговски, стамбено/хотелски и ВИП зони по наем од слојот на деловни луѓе, до етнички обоени урбани амбиенти кои придонесуваат за креирање на друг вид на активности“ (Stupar, 2009:65).

Се почесто процесот на глобализација придонесе за формирање на универзални делови на градовите во светот не само во глобалните градови туку и во градовите кои не се заобиколени од наведениов процес. Прифаќањето на одредени глобални вредности ја поттикна потрошувачката култура како начин на живеење. Воедно градовите се соочуваат и со феноменот на формирање на резиденционални зони, што само по себе води и кон резиденционална сегрегација.



## **Градот во услови на глобализација**

Веќе не можеме да размислуваме како социолози и да го проучуваме и анализираме општеството, ако општествените феномени не ги согледуваме низ призма на севкупните глобални збиднувања. Почетокот на осумдесетите години е период на гигантската еволуција во информатичката технологија која го овозможува функционирањето на современото општество, такво какво што денес го препознаваме. Градот е суштинскиот елемент на секое општество во кој живее мнозинството од светската популација. Процесот на глобализација го создаде глобалниот град преку еволуција на дел од светските меганополиси. Истиот направи промена и во останатите градови во светот кои се изложени на светските процеси. Во овој контекст најголемите промени се направени во деловниот сектор, еконимијата, урбаниот начин на живеење како и потрошувачкиот модел на култура. Разбирливо е дека главни индикатори препознатливи за глобалните влијанија претставуваат: промени во централното урбано јадро; забрзаното темпо на изградба на современи шопинг молови; зголемниот тренд на потрошувачката култура, отворање на претставништва на мултинационални корпорации, како и зголемениот интензитет на настани од уличната уметност што претставуваат декор на централното јадро и шопинг моловите. Детектирањето на промените во градот се најзабележителни во урбаниот простор. Се почесто сведоци сме на тенденција на градење на гигантски објекти и облакодери, не само во поголемите градови, туку и во места кои до пред дваесетина години беа вистинска реткост. Збор е и за други станбени и пред се деловни објекти што претставуваа препознатливост за високо развиените Западно европски земји. Глобалните влијание се препознатливи и по изградбата на луксузни шопинг молови, во кој се лоцирани светски познатите брендови, со што се поттикнува и „буди“ потрошувачката култура и популарноста кон светски брендираните производи. Промените во урбаниот начин на живеење, како и енормното користење на социјалните мрежи и интернет за забавни цели, социјалните мрежи и најразличните месинџери преку своите паметни телефони пред се од младата популација, како и видливата модификацијата на системот на вредности под глобални влијанија, ја формира перцепцијата за градот кој широко ги има отворено вратите на процесот на глобализација до секој поединец.

### **Глобалниот град и прашањето на идентитетот**

Често поставувано прашање, особено во научната јавност е колкав е уделот на глобализацијата во потребата и во самото креирање и формирање на глобалниот град. Забрзаната еволуција на

информациско-информатичката технологија ја овозможи логистиката за креирањето и формирањето на глобалното општество, а во тој контекст и на глобалниот град односно глобалната урбана култура. Егзистенцијата на глобалното општество подразбира виреење на глобалниот идентитет. Читањето на урбаниот простор овозможува да ја детектираме особноста на глобалниот град како и да го спознаеме и препознаеме неговиот идентитет. Глобалниот град не настанува сам за себе, туку поради реалната потреба на современото општество, политика и секако глобалната светска економија, а „жртвата“ од ваквата урбана еволуција, поодделни градови да прераснат во глобални, ја положија дел од веќе посточките светски меганополиси. Секој од нив се интегрира во системот за класификација на глобалните градови според степенот на постоечката развиеност, заземајќи соодветен ранг во мрежата на глобални градови.

### Глобални градови

Глобалните градови во суштина се класифицираат според неколку сегменти и тоа: статусот на финансиски, производствен и сообраќаен центар; бројот на седишта на транснационални корпорации; меѓународни институции; стапката на раст на деловни услуги, бројот на жители. Во мрежата на глобални градови се разликуваат алфа светски градови (Њујорк, Лондон, Париз, Амстердам...) Бета светски градови (во кој се групирани поголемиот дел од европските градови, како и Торонто и Сиднеј); и Гама светски градови од рангот на (Токио, Сигнапур, Буенос Ајрес, Сао Пауло...). Ова ја претставува базичната мрежа на глобалните градови кои се меѓусебно мрежно поврзани што им овозможува симплифицирано функционирањето на мрежата на глобалните градови а на тој начин и нивно нормално функционирањето. Во овој контекст цитирам интересно запазување на Сасен:

„Кога првпат го употребив терминот глобален град го направив тоа намерно во обид да ја именувам разликата: специфичноста на глобалниот град е во тоа дека тој се формира во современиот период. Не ја одбрав очигледната алтернатива, светски град бидејќи тој има спротивни атрибути: тоа е тип на град кој постои со векови“ (Sassen, 2005: 28).

Во фокусот на овој труд, вниманието е насочено кон две појави: идентитетот и урбаниот простор на градот. Така читајќи ја идентитетската историја, ја читаме самата историја на урбаноста, на идентитетот. Истиот навидум претставува сложено урбано социолошко прашање при чие читање се детектираат високи облакодери, екстремно добра инфраструктура, идеална мрежна поврзаност препознатлива во секојдневните авио-врски со останатите глобални градови, високо развиената економија, и одличната сообраќајна инфраструктура, во урбанот простор

исполнет со светските берзи, мултинационалните и транснационални корпорации, меѓународните организации и здруженија, но и место на добро рангирани светски универзитети. Токму во нив се раѓа глобаната урбана култура која со светлосна брзина се пренесува на останатите делови од светот.

Глобалниот град не претставува само урбан простор кој е локација во која се одвива глобалната економија и финансиските трансакции, туку тој претставува и атрактивна локација за домување на новиот постиндустриски висок општествен слој, и атрактивна дестинација за туристи на глобално ниво.

Градот може да е голем, или мал но тоа веднаш не говори и за неговата привлечност. За тоа треба да бидат исполнети спектар од параметри во кој приоритетот е ставен на можноста за квалитетно вработување, домување, разумен превоз, добра поставеност и систем на образование, добри можности за креативно исполнување на слободното време, видено и низ можноста од културни атракции, но и добра клима. Во овој контекст би спомнал дека повеќе научници кои се бават со идентитетот на градот сметаат дека идентитетот на градот не може да се базира на надворешната препознатливост видена во културната и уметничка оставштина, природните убавини и слично, туку и постојните идентитети на жителите на градот.

### **Градот Скопје и неговиот идентитет**

Пост социјалистичките земји на почетокот на 90-тите години на минатиот век беа соочени со транзициониот процес препознатлив во промената не само на политичкиот туку и на економскиот систем, кој доведе до вистинска лавина од реформи во сите сфери на општествено-то живеење. Разбирливо фокусот на научната јавност разбирливо беше насочен на промените во политичкиот и економскиот систем, како и на сомнителниот процес на приватизација. Секоја општествена еволуција со себе носи промени, пред се во нивниот животен стил и нивните потреби предизвикани од самата транзиција. Со човекот се менува градот, а промените во градот го менуваат и човекот. Еден со друг се поврзани и живеат низ времето. Секако идентитетот на еден град низ времето доживува осцилации односно еволуира и се прилагодува на настанатата ситуација, но посебно воочливи се промените токму на градовите кои го доживеале постсоцијалистичкиот период и „неподготвени“ се соочиле со широката лепеза од глобални процеси.

Идентитетот на еден град е поврзан со националниот идентитет, културата, јазикот, религијата, уметноста и населението кое што живее во истиот. Влијанието е заемно, такашто урбаниот простор, односно идентитетот на градот станува составен фрагмент од идентитетот на секој

негов поединец. Идентитетот на урбаниот простор е вистинска ризница на фрагменти во кои како најекспонирани се: човечката, културната, уметничката, архитектонската, урбанистичката компонента. Идентитетот на градот го сочинуваат и меѓусебните различности кои не треба да го раздвојуваат, туку да му даваат дополнителна убавина. Како што нема две идентични личности, така нема ни два исти града. Идентитетот го сочинува архитектурата на еден град, но и споменичната уметност, зелените појаси, парковите, природните обележја кои се присутни во просторот и го конституираат физичкиот идентитет на градот, но истиот поседува и своевидна хумана компонента на урбаниот идентитет кој ја даваат граѓаните преку својот личен идентитет: етничкиот, националниот како и културниот. Идентитетот на градот го претставува спојот помеѓу физичкиот идентитет во просторот со неговата хумана компонента односно идентитетот на населението кое живее во него конституирајќи го така системот на самиот идентитет на градот. Во таа смисла градскиот идентитет го сочинува архитектонскиот израз во просторот како и мислењето и емоциите кои одреден објект го буди кај населението. Со еден збор во урбаниот простор се отсликува и актуелната општествено-политичката ситуација.

Скопската сторија е една од постарите урбани приказни на Балканот. Нејзиното читање е сложено и ќе биде насочено кон временски период малку поголем од столетие, период можеби најзначаен за овој инспиративен град со длабока историја. Урбана приказна преполна со среќни но и тажни моменти. И секогаш поставуваното прашање како да се направи тој спој помеѓу носталгијата за старото, оставено во културната меморија, и тежнењето кон современата форма и идентитет на градот во кој денес живееме. Често метафорично за градот знаеме да говориме за театар во кој главните актери сме ние, кои живееме во него. Но такви градови имало, можеби и има, а се оживуваат и спомените за нив. Во овој контекст го доживувам Скопје како отворена претстава, но урбаниот простор на која се прикажува животот на градот во три идентитетски чина. Првиот, Скопје и неговиот идентитет од почетокот на XX-век до јули 1963 година, соц-реалистичкиот период кој трае предолго, и последниот тред чин од 2000-тите кој сеуште трае. Оваа претстава не води низ градењето, но и менувањето на идентитетот со кој се соочува секој град. Симболите претставуваат една перцепција на реалноста и вид на комуникација во просторот која може да биде како меѓугенерациска комуникација на луѓе од ист временски период така и меѓугенерациска комуникација помеѓу симболите, помеѓу луѓето кои живеат во истиот урбан простор но во различни временски периоди. Креирањето на перцепцијата и формирањето на нејзината слика за урбаниот простор односно градот се формира преку видливите објекти во истиот, како и преку општественото значење на дел од градот, функцијата која истиот ја има, како и неговата историја.

Идентитетот на градот од тој прв чин се поврзува со старите скопски маала од левата страна на реката Вардар препознатливи во: Пајко маало, еврејско маало, Топхана, како и маалата од десната страна на реката Вардар, Гази Ментиш, Влашко, Ново маало, Мадир маало, Кисела Вода, Дебар маало, Тавталиџе и други. Во овој период, централното градско јадро е препознатливо по Ристичевата палата, Официрскиот дом, Стариот театар, старата скопска чаршија, камениот мост, Старата железничка станица, хотелите Бристол и Москва, но и познатата градска плажа. Урбаниот живот пред се се одвива во централното градско јадро. Токму наведеново го претставува идентитет на старо Скопје, за кое говорат и фотографиите подолу.



Старо Скопје централно





Старата железничка станица/Музеј на град Скопје

Градот и урбаниот простор претрпе вистински шок со земјотресот од јули 1963 година, кој битно го измени дотогаш препознатливиот идентитет. Земјотресот беше вистинска гробница на дотогашната урбана историја. Скопје го загуби сопствениот урбан шарм, но воедно се соочи со предизвикот на реизградба на урбаниот простор, и одново градење на својот идентитет. Низ децениската пост-земјотреска изградба и енормниот демографски раст градот постапно ги губи препознатливите маала на чие место никнуваат станбени и деловни зданија. Типичен пример е губењето на дебар маало и маџер маало од централното градско подрачје. Следниот период е опфатен со обнова на градот со урбанистички решенија и изградба на објекти и архитектура дотогаш не карактеристична за градот, во кој се креира урбана приказна, нов чин, простор во кој се гради и создава новиот идентитет. Во овој контекст се издвојува универзалната сала, воената болница, низа училишта и студенски домови Градскиот трговски центар, Соборниот храм како и кампусот на УКИМ.



Објект МНТ

Слики од стар театар обновен, слики од ск 2014 , и останати карактеристични објекти

Градскиот идентитет го сочинуваат архитектонскиот израз во просторот како и мислењето и емоциите кои одреден објект ги будат кај населението во градот. Во урбаниот простор се отсликува и општествено-политичката ситуација. Тој како физичка и просторна категорија се согледува и како урбано-социолошка и политичко идеолошка категорија. Природна е еволуцијата на урбаниот простор како и неговото прилагодување што е резултат на општествените промени и индивидуални потреби на населението во градот. По падот на комунизмот, градовите во овој дел на Европа беа соочени со видлива еволуција на урбаниот простор, особено во централните градски јадра. Се појавија содржини со уличната споменична архитектура во која е препознатлива националната култура и идентитет.

Периодот од 2000-дита до денес е своевиден спој на идентитетот на градот Скопје пред земјотресот, со идентитетот на современо постмодерно Скопје. Современиот идентитет на градот го сочинуваат повеќе карактеристични објекти. Анализирајќи го централното урбано подрачје, паѓаат во очи повторната изградба на стариот театар на МНТ, музејот на македонска револуционерна борба, музејот на холокаустот, камениот мост, спомениците на Александар Македонски и Филип втори, Методија Андонов Ченто, Ристикевата Палата, Хотелот Бристол, Старата железничка станица (Музеј на град Скопје), милениумскиот крст на Водно, објектот на собранието на Република Македонија, портата Македонија, Скопското кале, старата скопска чаршија, како и Арената Вилип Втори. Секако во идентитетот на градот се интегрирани и неговите природни обележја како реката Вардар, планината Водно, а особено кањонот Матка.





Плоштадот Македонија во трите периоди од идентитетската анализа на урбаниот простор

Плоштадот е дневната соба на градот или срцето на урбаниот простор, локацијата од каде започнува читањето на идентитетот на градот. Од анализата на градот и начинот на неговото уредување и планирање, лесно се детектира и општествената ситуација а во конкретниот случај и политичкото уредување во одреден временски период како и политиките кои се водени од политичките структури кои се наоѓале на власт. По осамостојувањето, плоштадот станува пешачка зона, која парцијално се урбанизира. Плоштадот Македонија, со проектот Скопје 2014 година го добива неговиот денешен лик исполнет со бројни содржини поврзани со македонската подалечна и поблиска историја, и нејзини значајни личности преку споменичката уметност на плоштадот. Градот добива плоштад, во функција на граѓаните, со убава пешачка зона, која видно ги привлекува и странските туристи.





Милениумскиот крст на Водно, симболот на христијанството една од карактеристиките на идентитетот на градот Скопје.



Црквата СВ.Спас на скопско Кале е симбол на градот Скопје, таа е еден од постарите верски храмови, во истата е и гробот на македонскиот револуционер Гоце Делчев.

Повторната изградба на објектот на МНТ идентичен како стариот објект, не само што врати дел од идентитетот и духот на старо Скопје туку обезбеди достоин дом на драмската –театарската уметност, како за актерите, така и за скопската публика. Остатоците од старата железничка станица денес музеј на град Скопје, хотелот Бристол, Ристиковата палата, Старо/новиот МНТ, Камениот мост, Скопското Кале, Црквата СВ Спас на Кале, плоштадот Македонија и спомениците на Аександр Трети Македонски , Филип Втори и останатите историски личности, говорат за релативно успешен спој на старото и новото, говорат за идентитетот на градот Скопје.

### Заклучок

Пандорината кутија на прашањето на идентитетот ја отвори процесот на глобализација, во современото постмодерно општество. Невозможно е општествените прашања од една социолошка перспектива да се анализираат без општествениот феномен да не биде согледан и од една глобална перспектива. Идентитетот на секој град претставува или би требало да претставува спој помеѓу старото и новото, конекција помеѓу традиционалното и постмодерното, локалното и глобалното. Тоа

е сложен систем од вредности, архитектура, култура и уметноста, но и етничките обележја, плоштадите, уличната уметност како и природните обележја на градот, неговите локалитети кои сами за себе ги раскажуваат сториите на урбаното живеење. Секапак глобализација предизвика формирање на универзални делови од градот кои придонесуваат за своевидна хомогенизација на просторот, со таканаречените ексклузивни деловни зони, трговски и шопинг молови, стамбено/хотелски и резиденционални зони, неисклучувајќи ги притоа гетата и сламови препознатливи во речиси сите градови потпаднати под глобалните влијанија. Од друга страна централното урбано јадро е подредено на економските активности, при што видливи се и промените во урбаното живеење, и енормното користење на социјалните мрежи во секојдневниот реален живот. Глобалниот град ги диктира светските трендови во културата и уметноста, трасирајќи го современиот начин на живеење. Навраќајќи се кон идентитетската сторија, ретки се градовите со поинспиративна сторија од Скопската. Истата буди носталгија за старото, но и тежнеење кон современите урбани форми. Симболите во градот знаат да „комуницираат“ со скопјани, претставуваат перцепција на реалноста, и уште еден вид на комуникација во просторот ко се доживува како меѓугенерациска од ист временски период, но и комуникација помеѓу симболите, помеѓу луѓето кои живееле на истиот урбан простор но во различни временски периоди.

Консултирајќи низа трудови на тема на градот, препознатливо е дека градскиот центар неминовно мора да конструира препознатлив идентитет, како би бил исполнет предусловот за истиот да постане место во кое луѓето би сакале да борават. Воедно ракатката од сегментот на трговија, култура, забава и рекреацијата видно придонесуваат за позитивниот имиџ на градот. Во овој контекст маркетингот како и различните слушавања и фестивали со успешност го промовираат централното јадро.

Некогаш градскиот идентитет се сврзуваше со старите скопски маала и малскиот живот, за денес да говориме за Скопје, не само како град на солидарноста, туку и за мултиетничко и мултиконфесионално Скопје, постмодерно Скопје, кое е нашата реалност.

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## ***Greece-Croatia: (re)branding urban policies and cultural identity***

**Abstract:** This paper concentrates on contemporary urban policies that are related to cultural planning of a country, shaping its image. Specific reference areas are the countries of Greece and Croatia, with strong cultural assets in history, heritage and architecture.

Nowadays, it is obvious that the term ‘sustainability’ is directly related to the triptych: environment-economy-culture. The role of culture and recreation activities in contemporary urban policies and urban regeneration strategies is crucial for the promotion of a city’s/country’s image, its attractiveness towards investors, visitors and residents, the strengthening of its local economy and its direct employment growth. Place marketing is a strategic planning procedure, with a multifaceted character, referring to areas (countries, regions, cities), with particular characteristics, values, traditions and historical past though with different aspects of goals regarding their development and competitiveness. On theoretical level are analyzed theories and practices concerning urban planning, cultural policies and place branding, their relation to a country’s/ area’s profile and their impact on its image. Socio-economic conditions, quality of life, historical tradition, aesthetic values and technological development directly affect the urban space, with an extent to cultural and natural environment of a country/region. In practice, it is attempted an exploration of the selected countries’ profiles, Greece and Croatia, in terms of policies and programs concerning their urban and cultural planning. Greece and Croatia are countries in the Balkans, sharing the same characteristics in terms of geographical position, history, culture and touristic interest.

The implementation and evaluation of actions and practices, through the reference examples is a key objective that triggers questions for further research concerning the effectiveness of the policies, fostering perspectives of cooperation among regions in the Balkans.

### **Introduction**

The Balkan Peninsula has always been an area in transition, due to continuous conflicts, ongoing population migrations and institutional reformations. The identity of the Balkans and thus its cultural image is a key element of a unified space, despite the fact that is an area in the midst of various cultures and a geopolitical crossroad. This homogenous element

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now offers a series of transnational cooperation opportunities in research-analysis, reformation and reestablishment of cultural identity, as a significant wealth factor in terms of economic, environmental and social development.

Already in the last decades, the transition to a market economy as well as the pre-accession process for most of the Balkan countries offers a range of corresponding possibilities to exploit the cultural inventory, especially architectural, through public and private investments and programs mainly from transnational cooperation.

Towards this direction, urban planning and cultural policies could be strategic tools in rebranding the image of the Balkans. Nowadays, urban planning is no longer seen as a set of firm principles and policies applied to countries, cities and regions. Contemporary practices require for sustainable and flexible scenarios that adapt to local and regional specificities. As specified in ESPON (2006), the conditions for local and regional development do not depend upon hard infrastructures but on soft infrastructures, among which culture is considered a key factor in mobilizing local structures and building up social consensus. The promotion of culture by cities, regions and whole countries has become a public policy serving both social and economic assets targets. Therefore, cultural planning is the way of linking development with culture.

The identity of a place relates to the historical/heritage background and to the particularities of a region. It is important to identify and build on distinctive local cultural resources for successful place branding and marketing, in order for cultural planning to contribute to the sense of place (Murray, 2001).

Place branding is a complex course of actions, need to be taken, in order to reform and enhance the identity of a place with the use of cultural assets, resulting in an integrated urban planning strategy. Place marketing is a strategic planning process, with a multifaceted character, that refers to areas (countries, regions, cities) with special characteristics, values, traditions and historical past but with a different approach to goals and interests for development and competitiveness. Moreover, is a procedure that involves the application of branding practices to different countries, regions and cities (Metaxas, 2010).

When applying the concept of a brand to a country, the cooperation and involvement of representatives of government, business, the arts, education and the media is of major importance. As Brymer notices (2003), several aspects should be taken into account, such as the extent to which the country is perceived internally and by people abroad, the different organizations and departments that can be part of the brand and the way that the brand idea will be communicated, through the appropriate strategy model.

As a result of globalization, countries compete with each other to attract the attention, respect and trust of investors, tourists, consumers, donors,

immigrants, media and the governments of other nations. The application of branding techniques to countries it encompasses multiple disciplines with an aim to fulfill three major objectives: to attract tourists, to stimulate inward investment and to boost exports. In such a context, a powerful and positive country brand provides crucial competitive advantage in achieving a competitive brand image (Dinnie, 2010).

Regarding the countries of the Balkans, the need of branding their image is essential given the global competition market. Their strong historic, cultural and geopolitical assets are reflected in their image making it even difficult for reestablishing and promoting their specialty identity, towards the direction of European integration.

### **Countries' profiles**

The area of SE Europe, as a meeting point of different cultures and civilizations, includes cities and regions with a strong multicultural character due to different historical influences, social conditions and architectural heritage. The accumulation of different ethnic and national minorities and the lack of continuity between the historical past and the modern present affected the image of the urban centers of SE Europe and their identification. Specifically, the transition processes in SE Europe countries influenced the economic, political and social space, with effects to spatial planning and urban programming.

#### **a/ Greece**

Greece is a Balkan country with strong historical and cultural heritage throughout centuries. As a nation emerged in the early 19<sup>th</sup> century endowed with classical heritage and religious traditions. In the cultural sector Greece follows a mixed policy as a result of a complex system of economic, social and political relations. Besides the state and civil society, the public and private actors, there is also a set of external factors, related with the history and the geographical position of Greece in the Balkan peninsula, that affect country's image (Tsoulouvis, 2001).

In Greece cultural heritage is now considered one of the most economical resources and a key factor in cultural, social and economic development. In addition to that, the promotion and protection of cultural resources, is an investment fund in conjunction with the tourism sector, crucial for the country's development (Parpairis, 2004).

The particular importance given to the protection of cultural heritage is demonstrated by the fact of its inclusion in the text of the Constitution, expanding the content of the ancient monuments in the surrounding area, the residential complexes and historic landscapes up to intangible cultural goods (Voudouri, 1992·Trova, 2003).

Cultural policy objectives include:

- equal access and participation in cultural life
- promotion of cultural identity
- enhancement of diversity
- respect of cultural rights and property
- support for creativity and pluralism.

Cultural programs cover a range of activities concerning arts and contemporary cultural education with a provision for various and vulnerable groups. The development and implementation of specific programs is a responsibility of sectoral or local organizations, and funding has gradually shifted from central to regional and local government.

Regarding legislative instruments, since 2009 a joint Ministry of Culture and Tourism was established, having responsibility for policies for both fields together with sport. The government has been intervening in policy priorities in the field of culture, supporting creativity, access and financial exploitation of culture. On constitutional level, the Greek Parliament has a key role in cultural affairs, which are introduced by the Minister of Culture; where a complex web of relationships between different Ministries shapes the cultural policy landscape in Greece.

The urban development policy guidelines for the protection of cultural assets in areas with a strong local identity and characteristic features mainly relate to the establishment of new social economic operators, the creation of new organizational structures and feasible local planning through urban and architectural design. The aim is to institutionalize planning mechanisms and development agencies for the proper management and enhancement of cultural identity and evaluation of cultural heritage (Gavra and Kambouri, 1998). The specific way in which heritage protection and conservation policies relate with spatial planning, have strongly influenced the policies implemented within the country (Tsoulouvis, 2001). The Greek Constitution makes, also, direct reference to the importance of protection and preservation of the environment, through urban and cultural policies.

However, systematic survey and registration of cultural and natural monuments, the expansion of the legislative framework in management and protection of cultural and natural heritage, as well as the active role of local authorities remain issues to be addressed (Theodosiou-Drandaki, 2007).

In terms of cooperation, Greece seeks through organizations and institutions interconnection with other European and international actors, aiming to promote Greek language and history, art and culture. The strengthening of cultural relations and ties is a key issue for both public and private cultural institutions in an effort to reformulate the tourism sector, as a powerful national economy product. Moreover, the cultural and educational content programs for the mobility of young people in Europe and abroad are a powerful factor in this direction (Compendium of Cultural Policies and Trends in Europe: Greece, 2013).

## **b/ Croatia**

Croatia is a Central European country, bearing the image of a Mediterranean region, with exceptional natural and cultural heritage and tradition, and several powerful political, economic and civilizational centers that developed through the ages. Croatia was formed through a long period of history, during which the Croatian nation, whether independent or incorporated in various state communities, has been present on the contemporary international geopolitical stage. Therefore, the country's image is determined by the convergence and influence of different ethnic, religious, economic and political factors. Since 2013, Croatia has been a member of the EU and has participated in its numerous activities and projects. Cultural policy has undergone several changes towards the direction of decentralization and pluralism of culture.

The most important documents concerning country's cultural policies are the 'Cultural Policy in Croatia: Policy Report' (1998) and the more recent 'Croatia in the 21st Century. Strategy of Cultural Development' (Cvjetičanin and Katunarić, 2003).

Cultural policy priorities and goals involve among others:

- protection of cultural heritage
- development and strengthening of cultural industries
- autonomy of decision making towards pluralism in cultural creativity
- cultural networking in terms of promoting intercultural dialogue
- enhancement of social cohesion within the context of bringing cultural programs and projects closer to vulnerable groups (Compendium of Cultural Policies and Trends in Europe: Croatia, 2011).

There is a number of programs in different areas that are focusing on cultural supply, more specific on investment in public infrastructure and venues for cultural activities. In order to ensure even distribution of cultural institutions across the country the official cultural policy has put an emphasis on mobility schemes at national level and regional level, through financing cultural actions. There is a network of independent and private organizations catering for the development and promotion of new cultural practices. Moreover, selected institutions and organizations have been involved in a number of EU projects, under the financial assistance of EU pre-accession instruments, with a view to Europe's Council activities and initiatives in the field of culture.

The key actors concerning the cultural sector include:

the Ministry of Culture, local and regional authorities, the agencies, councils and foundations, the cultural institutions, the Council for Electronic Media, public radio and television, the network of community cultural centers, independent sector, associations, etc. Specifically, the Ministry of Culture, the government and the Parliament are responsible for decision making and implementation of the cultural policy, while consultative cultural councils, local government and self-government, cultural institutions, NGOs,



and individual artists and their associations are involved on a second basis. Regarding international cooperation, the Ministry of Culture on national level and larger cities on regional level are major operators in cultural relations, bilateral agreements and programs, aimed at cultural development.

Other important sectors, with direct linkage to cultural policies in the field of participation and access, are regional development, urban planning and the protection of environment. There are examples of urban planning and designing of opening new spaces in several Croatian cities (e.g. Pula, Rijeka, Zagreb) for arts and culture particularly through restoration of industrial heritage sites via public investment as well as public/private partnerships. The Ministry of Construction and Physical Planning, responsible for legislation of urban planning, refers to the need of respect towards cultural heritage, in the context of development projects, as a key challenge among urban policies. Moreover, environmental preservation is achieved by the integration of environmental protection and sustainability policies to cultural heritage protection actions (Access to Culture - Policy Analysis - Country Report: Croatia, 2014).

As the reports show, the most ambitious long term achievement for the Croatian cultural development strategy is the decentralization of culture, intended to increase active participation in culture. The process of democratization of culture is based on the development of cultural and artistic creativity and production on the one side, and on the protection of cultural heritage on the other. Within this context, the cultural model is reinforced through financing, infrastructure, decision-making and planning based on polycentric development corresponding with Croatian cultural and historical regions. Access to culture for all the inhabitants of the country is a major priority in reforming urban and cultural policies.

### **3. Perspectives**

The general principles and policy objectives for culture in the Balkans are consistent with the existing international and EU policies such as environmental policy aimed at sustainable development and environmental protection and nature conservation, economic and social cohesion of the region by improving competitiveness of tourism, spatial development through balanced cultural development and equal opportunities for access to cultural goods (Gavra, 2004).

Regarding reference examples, it occurs that both countries have developed a context of cultural policies that is being variously reformed in order to adapt to specific cultural and urban issues of identity. Despite the differences in legislation and constitutional matters, both of them are willing to be part of a wider cultural and urban network, through programs of international co-operation. The protection and enhancement of cultural heritage, equal access to cultural activities, and promotion of intercultural

dialogue, social cohesion and environmental protection through appropriate urban regeneration are common priorities for Greece and Croatia. However, the complexity of the cultural and urban policy system in both countries, due to the particular historical, cultural and geopolitical assets, is an obstacle in the implementation of practices and the evolution into new innovative projects.

As mentioned in the Commission's cohesion policy (2014-2020), the cultivation of integrated urban policies would strengthen sustainable urban development and the adaptability of cities to ensure synergies from the European structural and investment funds (GRNET). Therefore, measures relating to the natural regeneration of the urban environment should be combined with measures for promoting culture, education, economic development, social inclusion and environmental protection. Developing strong partnerships where local citizens are involved, civil society, the local economy and the various levels of government, are a prerequisite. The combination of skills and local knowledge is essential for identifying common solutions and ensuring sustainable and generally acceptable results (Cohesion Policy 2014-2020).

In the above context, the promotion of cultural reserve combined with innovative urban design is necessary in order for the Balkan countries to be competitive. Specifically, the use of new technology systems in the cultural sector, the strategic planning of research and development of legislative and constitutional framework, the social participation in urban and cultural synergies could be significant tools in rebranding urban policy and cultural identity. Last but not least, the international co-operation should be reinforced among cultural and urban development priorities, in terms of cultivating inter-dialogue.

The objective is the planning, the implementation and evaluation of contemporary urban and cultural policies of European and international conventions to be incorporated in the framework of each country and region of the Balkans, always taking into account the place identity. Besides, the needs and particularities of each country are crucial elements towards the competitive process of European spatial integration.

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## Chalgia music as cultural space and “meeting point” of different ethnicities

**Abstract:** As it's already known, the music represents a bridge between all cultures. The music connects them, passing through all cultural and language differences. In that sense, would be logical to say that the music is a universal language understandable for every soul, no matter of geo location or ethnicity. This paper aims to present the old urban music so called Chalgia, as media or cultural space, through which the members of the different ethnicities are connected between each other. Still, the old urban music so called Chalgia, owns specific sound characteristics for the urban centers in Republic of Macedonia.

### ЧАЛГИСКАТА МУЗИКА КАКО КУЛТУРЕН ПРОСТОР КАДЕ СЕ СРЕЌАВААТ ПРИПАДНИЦИ ОД РАЗЛИЧНИТЕ ЕТНИЧКИ ГРУПИ

Дали може да се каже дека музиката е најмоќното оружје против поделеноста и конфликтноста помеѓу луѓето, помеѓу припадниците на различни култури, припадниците на различните етнички групи?

Ако најголемите конфликти помеѓу луѓето настануваат поради различната етничка или верска припадност, поради спротивставените политички убедувања, или поради жедта за моќ, власт и пари, тогаш музиката е пунктот каде се спушта „оружјето“, каде престанува вечната борба за превласт, каде се смируваат духовите. Таа е културен простор каде се отвора душата на секој човек, простор каде се наведнуваат главите и на најгорделивите, простор каде владее емоцијата. Таа е и медиум преку кој индивидуалецот се изразува, себеси се осознава, медиум преку којшто се обидува да допре до внатрешноста на другиот.

Чалгиската музика како еден мал дел од широкиот спектар на музички стилови, во себе обединува музички специфики од Ориентот, од Западот и од поднебјето во кое се негува како музичка традиција. Матичната средина каде се појавува и негува, всушност се градските средини во Р. Македонија. Чалгијата претставува еден специфичен музички израз обликуван од музички инструментариум, којшто вклучува: виолина (нарекувана и кѐмане), кларинет (нарекуван и грнета), канон, ут, лаута (која денес не е веќе во употреба), дајре, деф, а подоцна и тарабука. Според Цимревски, чалгиската музика на овие простори се појавила за време на османлиското владеење, поточно, кон крајот на XVIII век, а најголемиот развој и расцут го доживеала во XIX и XX век (Цимревски 1985, 12).

Освен специфичниот музички инструментариум, за оформување на овој чалгиски староградски звук, придонесува и заедничкиот соживот на богатата етничка разновидност на населението во македонските урбани средини во минатото и денес. Таа разновидност влијае на сите полиња во начинот на живот и функционирањето на луѓето од градските средини при што природно доаѓа до меѓусебна соработка, вклучително и во музиката. Се формираат чалгиски музички состави во коишто се вградени спецификите на свирењето на поединците кои се припадници од различни етнички заедници. Сите на некој начин придонесуваат кон заедничкиот звук, кој како краен продукт е нешто што служи за разонода, развеселување на луѓето, за искажување на сопствените маки и радости, за пренесување на сите тогашни случувања од секојдневниот живот на градскиот човек. Сите негови веселби, куќни слави, вечеринки, панаѓури и еснафски патрони празници биле збогатени со звуците на многу чалгиски состави што оставиле траен белег во македонската музичка култура.

Ако се земат за пример главните урбани центри каде што се зачнала чалгиската музика и се развила како традиција, како што се: Велес, Битола, Охрид, Скопје и Штип, во самите чалгиски состави се чувствува таа разновидност од различни етникуми, нешто што навистина можеби придонесува кон племенитоста на чалгискиот мекамлиски звук. Имињата што се спомнуваат како познати чалгации во тоа време се припадници на речиси сите националности кои живеат во овие градови.

Како еден од најзначајните, што претставувал јадро и лулка на богатата чалгиска традиција, се смета градот Велес. Од повеќето тајфи кои биле активни, како пример може да се земе тајфата во која свиреле: Ало Тончов (виолина), неговиот татко Јован Тончов (кларинет), Ристо Трпчев (лаута), Ванчо Бочвар (канон), Муто Кара (дајре) (Џимревски 1985, 17); како и еден од активните музички состави кои ја негуваат оваа традиција денес во овој град: Тасо Павловски (дајре), Шукри Алиев (кларинет), С’тки Мачев (виолина), Демир Асанов (џумбуш и ут).<sup>1</sup>

И во познатата битолска чалгиска група има присуство на различни етнички заедници: Методија Мецано (ут и бенџо), Ејуб Мефаилов – Ибче (кларинет), Рефик Ибраимов (виолина), Омер Јакуб (виолина) и Демир Шакировски (тапанче).<sup>2</sup>

Една од најпознатите охридски тајфи била тајфата на Климе Садило: Климе Садило (виолина), Наум Курте (виолина), Паско Пепелко (лаута), Кирил Кузманов – Катил (виолина), Димче Карче (ут), Ѓорѓи

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1 Податоците се користени од интервју со информаторите Тасо Павловски и С’тки Мачев. Регистрирала: Александра Кузман на 06.10.2017, Велес (личен запис).

2 Користени се податоци од интервју со битолската чалгиска тајфа, снимено на магнетофонска лента бр. 2314, од страна на Боровоје Џимревски на 17.11.1976 во Битола.

Чочеговски (дајре), а подоцна „во тајфата на Садиловци, покрај Македонците, свирел на лаута и Турчинот Мехмед Утчи. Немаше верски разлики и се живееше во хармонија со сите луѓе“ – напоменува Милка Садило (ќерката на Климе Садило);<sup>3</sup> исто така, постоел и чалгиски состав при Културно Уметничкото Друштво „Кардашлик Бирлик“, што свирел турски румелиски песни од Охрид (Џимревски 1985, 26).

Кога станува збор за Скопје, како интересен податок Џимревски го дава тоа дека во групата на познатиот виолинист Реџеп Саид, покрај: Хаџикуне на ут, Устрев Саид на канон и Наџе Манев на дајре, дејствувале и 3-4 жени, професионални танчерки, наречени чочеци. Потоа се спомнува танчерката по име Стела Ашкенази (Еврејка од Солун), која се истакнувала со својот вонреден глас и интерпретација на турски народни песни. Чочеците по име Роза, Ида, Лала и Пепина, исто така со еврејско потекло, покрај игрите, во кафеаните исполнувале и еврејски народни песни. Исто така, во минатото на овој град, доста познати биле женските чалгии, составени од три жени од ромската етничка заедница, од кои едната свирела на виолина, а другите две чукале на дајриња. Во народот биле познати како ченгии, кои претежно свиреле на турски женски свадби (Џимревски 1985, 36-37).

Во Македонската радио-телевизија свирел чалгискиот оркестар составен од: Илми Баки (виолина), Муамет Чун (кларинет), Устрев Саид (канон), Раим Баки (ут), Трајил Ибраимовиќ (тарабука) (Симан 2012, 298), а меѓу активните музички состави што дејствуваат денес во овој град е „Ориент чалгија“: Раим Баки (ут и вокал), Устрев Саид (канон) и Насер Мустафа (тарабука).

Според Џимревски, хетерогениот демографски состав на населението со различни вероисповести и национално-социјални структури (поголемиот дел составен од Македонци и Турци, а како помалкубројни ги наведува: Евреите, Власите, Ромите и Албанците), во Скопје (но всушност тоа важи и за другите македонски градови, з.м.), во периодот меѓу двете светски војни, значајно влијаел врз обликувањето на духовната и материјалната култура (Џимревски 1985, 35).

Во другата негова книга, каде се говори за градската инструментална музичка традиција, Боривоје Џимревски наведува неколку чалгиски состави како дел од штипската чалгија. Првата чалгиска група била составена од: Петар Сиврев (виолина), Мите Каракерез (кларинет), Тане Дрваро (канон), Мише Камбура (лаута), Кабакчија (дајре); другата чалгиска група била составена од: Мите Каракерез (кларинет), Тоде Чолаков (виолина), Мишо Камбуров (ут), Мите Симеонов – Ушко (виолина) и Азис Мачев (дајре). Третата група чалгации ја сочинувале: Доне

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3 Податоците се преземени од интервју со Милка Садило, снимено во кратката документарна емисија за охридската чалгија „Климе Садило со тајфата чалгации“: <https://www.youtube.com/watch?v=MBmk7mMB3Sc>

Нетков (кларинет), Мите Симеонов – Ушко (ут), Петре Сиврев (канон) и Бајрам Табакчиев (дајре). Потоа се спомнуваат две ромски чалгиски групи. Првата е составена од: Сејфедин Османов (виолина), Хусеин Османов (ут), Раим Јајов (кларинет) и Азис Мачев (дајре); а втората: Сејфедин Османов (бенџо), Касафедин (кларинет), Омер Мачев (виолина), Шефки Алија (кларинет) и Бајрам Табакчиев (дајре) (Џимревски 2005, 364).

Во своите истражувања, Џимревски доаѓа до заклучок дека во тогашната статистика на „националната состојба на чалгиските состави, изразена процентуално, во минатото во Македонија бил следниот сооднос: 65% од чалгациите биле Роми, 30% Македонци, а само 5% биле Турци. Не постоеле или сосема ретки биле изразито ромски или македонски чалгии; тие често заедно настапувале“ (Џимревски 1985, 59). Така што, зборувајќи за македонската чалгија слободно може да се каже дека таа претставува збир, односно лепеза на најразлични национални идентитети. На ова може да се додаде и тврдењето на Соња Симан, кое произлегува од нејзините истражувања за чалгиската музика што ги направила за време на својот престој во периодот од 1985 до 1999 година во повеќе градови во Р. Македонија. Таа тврди дека чалгијата како симбол на отоманската култура, како ансамбл и репертоар е присвоена, односно прифатена од страна на припадниците на различните етнички заедници кои живеат во градските средини: Православните христијани (Македонци, з.м.), Турците, Албанците, Евреите, Ромите, Власите и Македонците муслимани (Торбешите), но дека во поголем процент се застапени припадници на ромската етничка заедница, вклучително и Роми (Еѓупци – Еѓипќани, з.м.) кои како мајчин јазик го сметаат албанскиот јазик (Симан 2012, 297).

Се разбира дека, освен што е изразена индивидуалноста на секој поединец / изведувач, присутноста на различните етничности како носители на оваа традиција, влијае и врз изборот на репертоарот. Еден од позначајните настани каде што најчесто можела да се слушне чалгијата, била свадбата. Во периодот кога најмногу била развиена чалгијата, свадбата не можела да се замисли без чалгии. Бидејќи чалгациите свиреле на секакви веселби, пред сè на македонски, потоа на турски, влашки, грчки, албански, ромски, еврејски итн, тоа значело и прилагодување на желбите на оние кои биле присутни на тие веселби, во однос на репертоарот. Како пример може да се наведе тоа дека во Скопје, чалгациите своите вечерни настапи ги започнувале со свирење на инструментални турски маршеви, а потоа, пееле турски, македонски и еврејски песни (Џимревски 1985, 36). Исто така, групата на Садило со иста љубов приоѓала и свирела на македонски, турски, влашки, грчки и албански веселби... тој со својата тајфа на Албанците им свирел албански ора, додека на Грците грчки. Истиот случај бил и во Битола,

бидејќи таа во минатото претставувала културен крстопат, каде се судрувале разни национални влијанија и стилови, кои во извесна мера се одразиле и во музиката (Џимревски 1985, 24-26).

Сите спомнати чалгации (припадници на различни етнички заедници) сведочат за посебноста на музиката, за нејзината моќ на обединување и меѓусебно почитување. Тие го направиле својот избор да се изразат преку музиката и да се поврзат меѓу себе преку сопственото музичко доживување и искуство. Ја одбрале градската песна како медиум преку којшто ќе ги изразат своите емоции и каде ќе ги опеат, како што вели Бошале, тесните градски сокаци со занаетчиски дуќани, пред коишто седеле млади трговци и мајстори, кои се восхитувале на убавината на градските моми (Бошале 2004, 44). Оваа градска песна била „пришиена“ на секојдневието на градскиот човек и е израз на музичката култура од градските средини во Р. Македонија, каде живеат многу етнички разновидности.

Она што може да се заклучи е дека, музиката навистина ги крши оковите што често ги поставуваат различните политички и верски убедувања, а чалгиската музика слободно може да се каже дека е културен медиум каде се спојуваат, соработуваат и споделуваат музичко доживување носителите на чалгиската традиција кои се припадници на различни етнички заедници.

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## On some issues of Azerbaijan ethnography of (on the bases of the materials of Shirvan region)

**Abstract:** The Shirvan region being one of the cultural centers of Azerbaijan with its rich and centuries– old culture, has not lost the role and importance in cultural life not only in Azerbaijan but also in the ancient East. Shirvan had been one of the science, culture, crafts and trade centers of the time. The weaving and silkworm breeding, carpet weaving, as well as the art of metal– working – the blacksmith, copper – smith, goldsmith, stone – work, gunsmith, pottery had been highly developed in the region. A.Mustafayev called Nagorno – Shirvan as an open – air museum of architectural and memorial stone works. The glass production was also very widespread in the IX-XII centuries Shamakhy. The Lahij settlement became famous mainly for the production of copper ware. The Shirvan carpets are up to 25 types. According to the variety of design carpets differ from each other: “Shirvan”, “Shamakhy”, “Archiman”, “Mereze”, “Shilyan”, “Bendirumi”, “Namazlig” Prayer). The embroidery with its centuries old traditions has become one of the main professions of Shamakhy women. Gold and silver thread, pilek, zerenduz, tekelduz, khanduz, oturtma and embroidery with beads and other types of embroidery distinguished for its originality were the main decoration of clothing and household covers of Shirvan people. Shirvan silk distinguished by its high quality and firmness. Shamakhy, the capital of Shirvanshahs’ state had also been one of the centers of the international silk trade. Along with material culture the spiritual culture had also been developed in the region. Badr Shirvani, Khagani Shirvani, Seyyid Azim Shirvani, Mirza Alakbar Sabir, Hasan bey Zardabi, Said Unsizadeh, Mohammad Hadi and other great writer and poets were born in Shirvan. “Shur”, “Rast”, “Mahur”, “Chahargah”, “Bayati Shiraz” sang by the region’s world – famous mugham singers have brought honor to our people and have gained popularity not only in our country but all over the world. The tradition of hospitality always had an important and traditional character in the life and spiritual world of Shirvan population. Shamakhy, one of the important towns of Shirvan, since the ancient times until the present day has been visited by travelers, merchants and scientists from Europe, Russia, East, Central Asia and Kazakhstan. The holiday of Nowruz that has reached up today from olden times has an important place in the system of moral values of Azerbaijani people, who has an ancient history and rich culture. Shirvan region, an area of spiritual culture and entertainment of the game. “Papaqaldaqach”, “Diredoyme”, “Mere – Mere”, “Qachaq–qachaq”, “Chilingagaj”, “Papaqatdi”, “Sumaqeder” “Ekil Bekil” and so on were the most played games by children and adolescents in Shirvan. Primary religious beliefs manifest itself in the mountain, rock, wood, water, and partially in ancestor rituals.

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*About some Azerbaijan ethnography problems at the beginning of the XIX-XX centuries (on the basis of Shirvan region materials)*

Azerbaijan is located on the border of Europe and Asia and has good natural geographical conditions – a mild climate, fertile lands, natural underground and over ground resources. It is famous for its climate, in the world because there are 9 from 11 climatic zones there. This land is recognized to be one of the most ancient centers of civilizations. Two million years ago there were necessary conditions on these lands for the primitive man's living, creation, evolution and progress. From immemorial times Azerbaijan people lived on the Caucasus, developed economy and unique trades, created material culture and recognized to be one of the most ancient civilized peoples in the whole world (1, 537).

The Shirvan region being one of the cultural centers of Azerbaijan with its rich and centuries old culture has not lost the role and importance in cultural life not only in Azerbaijan but also in the ancient East.

Important information about ethnography of Shirvan region can be found in Russian researcher's descriptions. S.M. Bronevsky noted that the media in the entire region in the wider province of Shirvan (2, 349).

S.M. Bronevsky in his work "Description of Baku" has shown that the Shirvanians lived in Baku (2, 401).

In addition, the works of A.A. Ganic, S.G. Gmelin, T.G. Mamaladze and other authors published at different times in the magazines of "Caucasian calendar" reflected the various issues of history and ethnography of Shirvan region. In the article also was reflected the religious and cultural influence of Sufism, which is typical for the Shirvan region. Under the influence of Islam madrassas became the centers of education. The silk worm breeding turned Shirvan into a center of sericulture.

According to the records of P.G. Butkov, Shirvan actually was called the Shamakhy khanate. According to the data of the researchers related to nineteenth century Shamakhy is mentioned as old and the new Shamakhy (3, 130).

Along with these issues, S. Pakhilevich gave information about nature – fauna and flora and ethnography of Altiaghaj which from the administrative aspect included to Shamakhy gubernia (administrative territorial unit) (4, 94).

I.P. Petrushevski wrote that there are not powerful nomadic tribes in Shirvan region. It becomes clear from his writings that Salyan and Mahmudabad were depending mahals (administrative – territorial unit) of Shirvan region (5, 192).

The historians of the middle century had written too that the population of Azerbaijan and especially Shirvan province had been busy with silkworm breeding. In the Middle Ages were considered highly Shirvan city industrial

and commercial centers. The abundance of silk cocoon turned out Shamakhi to the important silk breeding center. Shamakhi which is named by the arab sources "The main city of Shirvan" had been one of the international market center. Then the silk had been as a mean and the main index of country import which is connected Azerbaijan with the "Great Silk Way". The Azerbaijan cities... Shamakhi is situated in way of international trade which connected Northern and Eastern parts of caliphate (6, 43).

The remnants belonging to the earlier period of the first century which are found in Azerbaijan area in Shamakhi and in the grave in big earthenware pot by archeologists.

The tradition of hospitality has important and specific influence in the spiritual world of the population of Shamakhy, and in their way of life. In Shamakhy the people paid much attention to the things for guests, that is to say, eating, bedding, special room and etc. The guests were welcomed on high level and saw off respectfully. "The guest is the charm of the house", "The house to which guest came food may be abundant" and other sayings reflect the richness of spiritual world of the population of Shamakhy. During that period the religion of Islam was the ruling religion in the region, and had great influential power. In Shamakhy Historical Ethnography Museum there are different exhibits characteristic to religion, all these are the obvious showing of above mentioned notes. In that museum there is Koran case decorated with golden and silver threads, III volume of interpretation of Koran by Mohammad Bakuvi, published by H.Z. Taghiyev., including copper forty keys on which there are written prayers, the shirmayi on which there is prayer is kept in this museum.

It isn't accidental that in the education system alongside with worldly schools, there were religious schools too. According to the information, in Shamakhy except "Muqeddes Nina School" there were Mohammad school, one belonged to Shiite, the other belonged to Sunnite.

The primary religious rites having thinking manner were under the influence of the religion of Islam and most of them were Islamized. The beliefs related with stone, water, and tree and partially ancestor rites had great influence to the way of life of the people of the region of Shirvan. In Shamakhy, the old religious rites, mainly stone, water, tree and partially ancestor rites that attained great interest, are widely spread. In Shamakhy worshipping to stone displayed itself in the form of worshipping to rocky places, mountains and river stones. In the region of Shirvan there are some mountains and rocky places which are worshipped, among them Dada Gunesh (Sun) (sacred place) has religious importance connected with stone worshipping. The mujavir of the pir cured the ill persons with a stone. So, the mujavir takes gravel from the grave and touches it to the right and left shoulders of the patients, and as if in this way they make the disease of the patient pass to the stone. According to the belief the stone removes all illness from the body

of the ill person. Among the nature powers to which the population of Shamakhy worshipped since the old times is water. Our ancestors always considered springs and sources of water to be sacred. These beliefs existed in the region of Shirvan in old times and at present time too. The people of Shamakhy think of water as clearness, lucidity and the symbol of life.

In Shamakhy the tree rites and the faith connected with the forests haven't spread widely, it was spread in some parts. Through the ethnographic materials it becomes clear that the elmy trees, oak trees were considered to be holy, but nut trees were thought of the object under which the evil powers gathered. In Shamakhy the people tied different colored shawls, a part of cloth and threads around the trees in the pir. In the village of Khinisli they discovered earthenware crockery, on earthenware there are the descriptions of a tree, mainly bird. It is known that in most regions of Azerbaijan ancestor rites existed. As a result of investigation it became clear that in Shamakhy the people respected to the spirits of the people that passed away, this rite exists up present time too. So, on holidays the people of the villages go to the graveyards, and pay a visit the graves of their native people, make their spirits become glad, and read a sure from Koran. Shirvan had been one of the science, culture, crafts and trade centers of the time. The weaving and silkworm breeding, carpet weaving, as well as the art of metal-working – the blacksmith, copper-smith, goldsmith, stone-work, gunsmith, pottery had been highly developed in the region. A. Mustafayev called Nagorno – Shirvan as an open – air museum of architectural and memorial stone works (7, 4).

The glass production was also very widespread in the IX-XII centuries Shamakhy. The Lahij settlement became famous mainly for the production of copper ware.

Carpet making art in Azerbaijan which has more than three thousand years of history is famous all over the world together with has more than three thousand years of history is famous all over the world together with its “mugams” and “ashig musics”. Best patterns of different colored carpets made of wools, cotton and silk by our masters concerned to Tebriz, Garabakh, Gazakh, Shirvan, Guba schools of weaving decorate many famous museums of the world. Interesting information about carpets with pile and without it, cilima, mafrash, chuval, khurgjun is given in this research work. Tools and weaving – looms used in weaving are described there (1, 540).

The Shirvan carpets are up to 25 types. According to the variety of design carpets differ from each other:

“*Shirvan*”, “*Shamakhy*”, “*Archiman*”, “*Mereze*”, “*Shilyan*”, “*Bendirum*”, “*Namazlig*” (*Prayer*). The embroidery with its centuries old traditions has become one of the main professions of Shamakhy women. Gold and silver thread, *pilek*, *zerenduz*, *tekelduz*, *khanduz*, *oturtma* and embroidery with beads and other types of embroidery distinguished for its originality were the main decoration of clothing and household covers of Shirvan people.

Shirvan silk distinguished by its high quality and firmness. Shamakhy, the capital of Shirvanshahs' state had also been one of the centers of the international silk trade. Along with material culture the spiritual culture had also been developed in the region. Badr Shirvani, Khagani Shirvani, Seyyid Azim Shirvani, Mirza Alakbar Sabir, Hasan bey Zardabi, Said Unsizadeh, Mohammad Hadi and other great writer and poets were born in Shirvan. "*Shur*", "*Rast*", "*Mahur*", "*Chahargah*", "*Bayati Shiraz*" sang by the region's world – famous mugham singers have brought honour to our people and have gained popularity not only in our country but all over the world. The tradition of hospitality always had an important and traditional character in the life and spiritual world of Shirvan population. Shamakhy, one of the important towns of Shirvan, since the ancient times until the present day has been visited by travelers, merchants and scientists from Europe, Russia, East, Central Asia and Kazakhstan. The holiday of Nowruz that has reached up today from olden times has an important place in the system of moral values of Azerbaijani people, who has an ancient history and rich culture.

Shirvan region, an area of spiritual culture and entertainment of the game. "*Papaqaldiqach*", "*Diredoyme*", "*Mere – Mere*", "*Qacha-qacha*", "*Chilingagaj*", "*Papaqatdi*", "*Sumaqeder*", "*Ekil Bekil*" and so on were the most played games by children and adolescents in Shirvan. Primary religious beliefs manifest itself in the mountain, rock, wood, water, and partially in ancestor rituals. In the article is given information on the indicated period characteristic for Shirvan to which suffism made religious cultural influence. Interesting information about feasts which are esteemed since ancient period by these regions are given in this work. Specific differentiation of worship to stone, water, and ceremonies calling rain and sun which are characteristic for this zone are presented in the article. At the same time Islamic religion has a great influence to education and culture, so far as medresse has definite place in education in this regions is shown here.

Folk beliefs Shirvantsev, preserved to a certain extent to the present, is a complex system, many elements of which are rooted in ancient religious concepts. These views, as studies of historians, anthropologists, archaeologists, linguists and folklorists, often date back to the Neolithic or even the Paleolithic era. Many of the old features of the national outlook remained until the XIX and to a certain extent to the XX century. Some of them in a modified form, and stored in our time. Primitive religion and beliefs were influenced by Islam, and thus were exposed to Islamization. The result of the study, it was determined that the study area folk beliefs took place at the beginning of the XIX-XX centuries and continues to exist to this day here.

As archaeological and ethnographic materials reflect the fact that people's beliefs are manifested in several forms: agricultural, horse, fire, the sun and the moon, testing, divination, etc. In the area of Shirvan belief the moon and the sun had not spread over the whole territory and in certain areas.

The article also provides information about the specified period, typical of the Shirvan region, which folk beliefs provided religious –cultural impact.

Novruz holiday has a special place in the moral values system of Azerbaijan people which was brought from ancient time and which had oldest and rich culture. All the people of Shirvan region meet Novruz – New Year with the same hope – to perform miracles, success, happiness, desire and waiting to greet holiday by their own tradition. Novruz which is seasonal holiday of Azerbaijan people is a very rich cultural heritage as well. Every year Shirvan's people celebrate this holiday from the 21<sup>st</sup> till the 23<sup>rd</sup> of March. The malt which is table decoration was grown as a symbol of spring. The people of this region decorated their trays with shakarbura, pakhlava, qogal, fasali, and died eggs and different sweets.

According to the believes this holiday night in Shirvan is considered as a happy night, this night when all the food –stuffs of the next year are spreaded, everybody must not sleep till the morning. It is known that four Tuesdays (charshanba) at the end of the year which reflects the rich and interesting ceremonies which take place on the eve of Novruz holiday are carried out in Shirvan region too. In Shirvan the people celebrate 4 Tuesdays (ilasxire charshanba) a month before Novruz. In these days mainly the boys throw “shamal” torch to the sky. It is clear from the ethnographic materials which are investigated in Shamaxi, Kurdamir, Agsu, Goychay, Ismailli and Agdash regions one must not forget the interesting “Gulaq falı” (to listen through the door) rituals among the others.

In the Ilaxir charshanba which is rich with ceremonies and rituals the “Vasfi hal” ceremony is very famous in Shirvan region and spread widely. The ceremony “Danatma” which is described in the Novruz holiday encyclopaedia and rituals dealing with this holiday carried out the same character in Shirvan region of Azerbaijan republic.

The ritual putting the ring on the finger carried out not only in Shamakhi but also in Kurdamir, Goychay, Ismailli, Agdash and in other regions. Carried out ceremonies, jumping people over the bonfire, children's gathering the holiday share from the different doors, the performance of public, amusing spectacles are nearly close by the folklore and the field of spiritual culture of general Azerbaijan ethnography.

One of the holidays which is spread widely among the people in the region is Xidir Ilyas or Xidir Nabi ceremony. Every year in the mid of the winter between Little Chilla (period of twenty days of winter and Big Chilla( period of forty cold days of winter from the beginning) the people were celebrated Xidir holiday in Shirvan region.

In Shamakhy one of the widely spread ceremonies is the ceremony that is called Khidir Ilyas or Khidir Nabi. In the region of Shirvan, when half part of winter was left behind, that is to say, between Great Chille and Small Chille, the Khidir ceremony was celebrated. This ceremony was mostly known

either as Khizir Nabi or Khidir Ilyas. This ceremony used to be celebrated bombastically. According to the information given by the old people, at the beginning of Small Chille, approximately on the first ten days of February, towards evening the ceremony began at homes, then the children, mainly the young ones gathered together, made groups and sang Xhidir song cheerfully, and walked to each house in the village and got gifts on behalf of Xhidir's name.

The other part of the holidays consists of the religious holidays related with Islam, in XIX century and at the beginning XX' s in the spiritual cultural sphere of the people of Shamaky, religious holidays and the ceremonies related with those holidays took an important place. The people celebrated the religious holidays, specially, Feast of Sacrifice and Fasting holidays.

The other parts of the holidays consist of religious holidays dealing with Islam. The religious holidays and rituals dealing with them take an important place in the moral – cultural system of people of Shirvan region in XIX and at the beginning of XX centuries.

The people of the region carried out religious holidays as Qurban (Moslem Festival of sacrifice) and Ramazan (the ninth month of the Moslem year) holidays with great confidence.

One of leading directions of our spiritual culture is the centuries – old Shirvan literature. In the work special attention is paid to a rich literary world of Shirvan and it is quite naturally that the literature which in natural creat nation reflects its original culture. The formations of development of the Shirvan literature, creating of its prominent representatives (S.A. Shirvani, M.A. Sabir, G. Zardabi, A. Sahhat, M. Hadi, S.M. Ganizade, S. Unsizade and D. Unsizade) are briefly reviewed, in the article into account considerable place of a cultural life of Azerbaijan. These writers – intellectuals have played the important role in development of a public and cultural life of Shirvan. The literature, theatre, education, the press, science and education, library as one of the knowledge form, are system of the knowledge necessary for development of thinking and studying of the nature of a society, for formation of scientific outlook of the person, for education of comprehensively developed, nature person. In this article there are laconic data on the literature, seal, education, science and education of Shirvan.

The region of Shirvan is one of the ancient cultural centres of Azerbaijan, and the art of music of this region has its old roots and is an cultural example reflecting national color in itself. Shirvan ashugh school is considered ashugh school having original and traditional performing manners. Shirvan ashugh school attains specific features, and one of the criterions of this is creating special performing manner by synthesis of melodies of saz and mugham. In XIX century and at the beginning of XX century in Shirvan (Shamakhy) the main subject of ashug poetry was ethnographic colors, love motives, the praise of beauty, complaints from the time, willfulness of the tsar officials

and local officials. The ashugs of Shirvan – Shamakhy played saz, singed songs alongside by dancing and telling eposes.

One of the skilful art – men of Shirvan was famous mugham singer Mirza Mohammad Hasan Ismayil oghlu Falakzade. He was born in Shamakhy in the middle of XIX century, and lived and created in this city. Mirza Mohammadhasan became skillful in the mugham parties organized in the palace of mecenat Mahmud agha of Shamakhy, and was known as one of the well – known mugham singers of his time.

The tradition of hospitality in Shirvan region as one of the traditions rooted in national and moral values has evolved into modern times. All the things intended for the guests – table, meals, bedding, housing etc. were given a special attention in the region, they were welcomed and seen off very warmly. These progressive traditions still remain in the region. People of these places having rich spiritual values and unique material culture approach the traditions of hospitality with great respect and always honour the guest.

To care, respect and to treat the guest warmly are the features typical for the Azerbaijani hospitality. These meaningful proverbs such as “Home with guests is fortunate”, “Guest is the beauty of the house” reflect the richness of the spiritual world of the region’s people.

To visit ill persons, to pray for healing are the widely spread traditions in the region. In this case, a person who goes to visit the patient had to take something as “pay” – an eatable dish. In Agsu and Shamakhy districts the traditions of hospitality and paying a visit have come from the past to the present. Paying a visit or receiving guests not only in ordinary days, but in national and religious holidays in Shirvan embodies the spiritual moral mentality of region’s population (in XIX - early XX centuries). In particular, people pay visits and receive guests with pleasant mood, good feelings in the Nowruz holiday, on Tuesdays, the Moslem Festivals of Sacrifice and Ramadan. This tradition has reached to our day.

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## **Ecomuseums as a Tool for Tourism Development**

**Abstract:** The main purpose of this paper is the presentation of material related to ecotourism and ecomuseums as part of the tourist offer. The paper covers the historical development of the ecomuseums, the definition and types of ecomuseums, their management and role in preserving the natural and cultural heritage in certain regions through practical examples. The attention has been given to the organization of ecomuseums and benefits to the local community. At the end of the paper concluding observations and recommendations are given on locations for potential development of an ecomuseums in the Republic of Macedonia.

**Key words:** ecotourism, ecomuseums, natural and cultural heritage, Republic of Macedonia

### **Characteristics of ecotourism**

In order to be able to explain the core meaning of ecotourism, we first need to explain the etymological meaning of this term. The term ecotourism is combination of the prefix “eco” and the word “tourism”<sup>3</sup>. The prefix “eco” is a shortcut from ecology or environmental. The term ecotourism is first mentioned by the Mexican ecologist Hetzer, who defined its four basic components in 1965. According to Hetzer, ecotourism should have (1) a minimal impact to the nature, (2) minimal impact and maximal profit for the culture of the local community accepted by tourists, (3) maximum economic benefit for the local community, and (4) maximum satisfaction and relaxation for tourists<sup>4</sup>. Twenty years later, in the summer of 1983, the term ecotourism (ecoturismo - in Spanish) was popularized by yet another Mexican, an architect and ecotourism expert Hector Ceballos Lascrain. During that period, Hector worked in nonprofit organization Pronatura in Mexico as a forest and natural heritage conservation expert.

Starting from the eighties of the last century onwards, ecotourism has attracted the attention of the academic society and large number of authors around the world are beginning to study this type of tourism.

Ecotourism is a kind of tourism that incorporates and is interesting for many sciences and experts from different fields, such as ecologists, conservators, experts in the field of tourism and hospitality, interpreters of natural and

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3 Metodievski, D., Akkowska, M., Petkovska-Angeleska, N., Filiposki, O., "Ecoturism", Longurov, 2017

4 Fennell, D., „Ecotourism: an introduction“, Routledge, 2003

cultural heritage, etc. It is a relatively new type of tourism, modern, with great perspective and represents an important division in the tourism industry. It is created and is rapidly developing as an alternative to mass tourism<sup>5</sup>. It is based on responsible use of nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. Ecotourism provides significant economic benefits for many countries, regions and communities. These are important to mention: Galapagos, Costa Rica, Tanzania, Kenya, United States and other. If we look at the existing literature in the field of ecotourism, we can list the following destinations that are good examples<sup>6</sup> of ecotourism development:

- In Africa: South Africa, Tanzania, Botswana, Zambia, Zimbabwe, Seychelles, Uganda, Kenya, Madagascar, Senegal, Namibia, Ghana;
- In Asia and the Pacific: Solomon Islands, the Philippines, Fiji, Nepal, Indonesia, Samoa, China, Thailand, Malaysia, Mongolia, Vietnam, Sri Lanka;
- Australia and New Zealand;
- South and Central America: Costa Rica, Brazil, Belize, Panama, Bolivia, Peru, Mexico, Chile, Guatemala, Ecuador, Honduras;
- North America: Canada, Alaska, USA;
- Europe: Russia, Greece, Germany;
- Scandinavian countries<sup>7</sup>: Denmark, Sweden, Norway, Iceland.

All these countries are characterized by untouched regions, with many natural beauties, rich biodiversity and cultural and historical heritage. Activities that tourists are interested doing during their stay in ecotourism destinations are numerous and diverse, they vary depending on the place tourists are visiting and the natural conditions that surround them. For example, according to experts, whale watching has turned into a million-dollar business around the world. The migration of the largest animals on the planet is a really interesting experience. For tourists, observing the whales is an unusual experience and depends on where these animals are being observed<sup>8</sup>.

Ecotourism means visiting natural sites in order to enjoy the view, which usually includes the flora and fauna. Ecotourism can be<sup>9</sup>:

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5 <http://money.mnogoo.mk/mk/articles/Destinacii/ekoturizam-sovremen-turizam>

6 Buckley, R., ed., „Case studies in ecotourism“, CAB International, 2003

7 Gössling, S., Hultman, J., eds., „Ecotourism in Scandinavia: Lessons in theory and practice“, CAB International, 2006

8 Garrod, B., Wilson, J., eds., „Marine ecotourism: Issues and experiences“, Channel View Publications, 2003

9 Taleska, M., "Rural Tourism", Library Studiorum, Skopje, 2009

- passive, when tourists are required to be only viewers of the nature, and
- active, (more popular in recent years), where participants participate in recreational activities or adventurous trips.

Key criteria for defining the ecotourism product are the following<sup>10</sup>:

- attractiveness of the region;
- educational interaction and
- preserving the quality of the environment and socio-cultural sustainability.

The increased interest in tourism and environmental protection in the last 30 years has contributed to the merging of these influences and emerging ecotourism<sup>11</sup> as a product of this synergy. Ecotourism is one of the fastest growing segments of the tourism industry, and eco-tourist trips are becoming more and more popular<sup>12</sup>. Ecotourism is created and is rapidly developing as an alternative to mass tourism. It is based on responsible use of nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. In 1990, the International Ecotourism Society formulated the first definition of ecotourism, as follows: “Ecotourism is a responsible travel in the areas of nature, which preserves the environment and maintains the well-being of the local population<sup>13</sup>.” Internationally, the United Nations has supported the World Tourism Organization<sup>14</sup> to be responsible for the International Year of Ecotourism (2002).

Encyclopedia of Tourism<sup>15</sup> defines ecotourism as a responsible travel to nature and a visit to relatively untouched natural communities, with the intention of enjoying and appreciating the nature and all cultural values (past and present) that promote protection, have a low negative impact on visitors and allow useful active socio-economic involvement of the local population.

Ecotourism most often incorporates environmentally sustainable trips and visits to enjoy nature, which promotes conservation, has a low negative impact from visitors and involves participation by the local population. It usually

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10 Maksin, M., Pucar, M., Korac, M., Miljic, S., „Management of natural and cultural resources in tourism“, Singidunum, 2009

11 Ballantyne, R., Packer, J., eds., „International Handbook on Ecotourism“, Edward Elgar Publishing Limited, 2013

12 Hill, J., Gale, T., eds., „Ecotourism and environmental sustainability: principles and practice“, Ashgate Publishing Limited, 2009

13 <https://www.ecotourism.org/>

14 <http://www2.unwto.org/en>

15 Jafari, J., ed., „Encyclopedia of tourism“, Routledge, 2000

focuses on small-scale activities in well-defined areas, often in some protected areas, as well as retaining the local traditional economy as a major employer. The eco-tourist is a responsible tourist who consumes local food, uses local transport, lives in the way the locals live, respects the culture, and does nothing at all that can harm the local environment and the local community<sup>16</sup>.

The Law on Tourism determines “ecological” tourism as a stay in an area with special natural characteristics, as well as in protected areas for rest, recreation and viewing of natural beauties<sup>17</sup>. Service in ecological tourism is offering hospitality services in an area with special natural characteristics, as well as in protected areas for guest’s rest, recreation and viewing of natural beauties in a manner defined by law. Under the tourist services, the Law defines renting vehicles for viewing the natural beauties, selling natural products, giving explanation of the natural beauties, photo safari and other services that do not damage the nature in a way determined by a special law.

### **Historical development of eco-museums**

Eco-museums are museums that focus on the identity of a particular place and are based on the participation of the local community. First they appear in France, and the very concept of the eco-museum as a concept was first presented by Georges Henri Rivi re and Hugues de Varine in 1971<sup>18</sup> at the ninth General Assembly of the International Council for Museums. A year later, this International Council of Museums and UNESCO organized a joint round table and conference in the city of Santiago in Chile, where they gave the definition of the eco-museum according to Rivi re: the eco-museum is a tool that originates from common vision, cooperation and management by the public sector and local residents. It is a mirror for locals to take care of themselves and through which they recognize their image, and also a mirror through which visitors will become familiar with local traditions, customs and characteristics<sup>19</sup>. Four basic connotations for eco-museums can be found from this definition:

- They are public institutions that are based on the principle of participation of the local population;
- They are a mirror for local residents, their image and a tool for familiarizing visitors with local features;
- They are a protected area for the environment and traditions and the opportunity to educate visitors

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16 Metodievski, D., Golakov, K., "Dictionary of terms and names in the field of tourism (English-Russian-Macedonian)", Contemporary, 2013

17 Tourism Law ", Official Gazette of the Republic of Macedonia, 62/2004

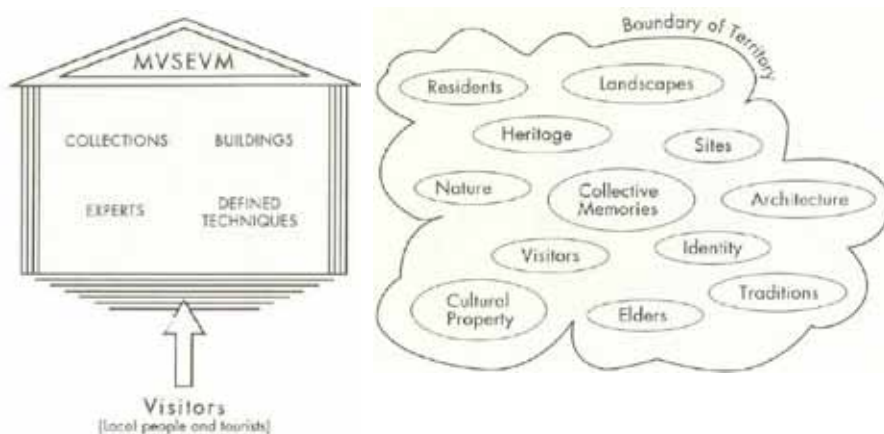
18 Davis, P., „Ecomuseums: A Sense of Place“, Continuum International Publishing Group, 2011

19Yin, P., He, Y., Wang, H., „Cultural Presentation, Ethnic Tourism and Eco-museum: a Case Study in Hulunber“, Journal of System and Management Sciences, Vol.5, No.1, 2015

- They contribute to the protection and preservation of the natural and cultural heritage.

The eco-museums represent a relatively new division in the museology. In the world today, there are more than 400 ecomuseums spread across all continents, out of which about 350 are in Europe. The first ecomuseums were established in industrial cities in Europe, mostly in France, but also in Germany and Italy<sup>20</sup>. France is the first country to institutionalize eco-museums through its Ministry of Culture and Communications in 1981. There are three stages of development of eco-museums in this country: the first up to 1971, the second from 1971 to 1980 and the third from 1980 onwards<sup>21</sup>. Eco-museums exist in many European countries, and the European eco-network was established in 2004 in Italy. The network defines ecomuseums as a dynamic way through which local communities protect, interpret and manage their heritage through sustainable development<sup>22</sup>.

In Asia, one of the countries that is very committed to the eco-tourism movement is Japan, where in 1995 the Japanese Ecotourism Society was formed. The Chinese and Norwegian governments have developed a joint project for eco-museums in 1997.



**Picture no.1** - Comparison of traditional museum and ecomuseum

20 Graybeal, L., „The Blending of Place and Voice in Ecomuseums: Educating Communities and Visitors in the New Museum“, International journal of education for democracy, Vol 3, No. 2, 2010

21Babić, D., "Experiences and (hidden) values of ecomuseums", Ethnological Research, Ethnographic Museum, 2009

22 Liu, ZH., Lee, JY., „A Method for Development of Ecomuseums in Taiwan“, Sustainability, 7, 2015

From the pictures above, we can notice the differences between traditional museums and ecomuseums. The traditional museum includes facilities, collections, experts, defined techniques and visitors. On the other hand, ecomuseums include certain territories on which they are located, cultural heritage, visitors, architecture, landscapes, local community, nature, traditions, etc.

The difference between traditional and ecomuseums can be determined according to several criteria such as: exhibition space, artifacts, preservation of artifacts, method of visit and management. These differences are presented in the following table<sup>23</sup>.

**Table No.1 - Differences between traditional museums and ecomuseums**

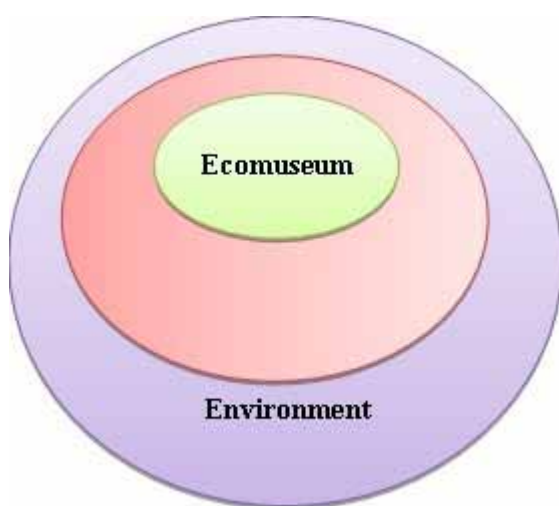
	<b>Traditional museum</b>	<b>Ecomuseum</b>
<b>Exhibit Space</b>	Mainly indoors	Outdoors
<b>Artifacts</b>	Tangible, collections	Apart from tangible involves intangible (culture, traditions, technologies)
<b>Preservation of artifacts</b>	The artifacts are brought to the museum and exposed	Artifacts are exposed and stored in their original position
<b>Method of visit</b>	Viewing	Viewing, experience, opportunity to participate
<b>Management</b>	Employees in the museum	Local population

### **Definition and divisions of ecomuseums**

Ecomuseums are providing sense of place, and for this reason they are different from other museums.<sup>24</sup> They are inseparably linked to the local community and the environment (natural and anthropogenic resources), as shown in the picture below.

23 Lee, JH., Yoon, WK., „Conservation of Korean Rural Heritage through the use of Ecomuseums“, Journal of Resources and Ecology, 7(3), 2016

24 Corsane, G., ed., „Heritage, Museums and Galleries: An Introductory Reader“, Routledge, 2005



**Picture no.2 - Location of the ecomuseums**

Ecomuseums are some sort of outdoor museums that focus on the identity of the site, generally based on the participation of the local population and aim to contribute to the sustainable development of the local community<sup>25</sup>. They can be large according to the geographical territory that they cover or small in isolated territories. From the aspect of the participation of the local population, it may include a large number of residents involved in eco-touristic activities (local crafts, events, shops, gastronomy, agriculture, archaeological and historical objects, etc.), or a small number of participants of the local population.

In order to preserve and demonstrate the resources that are available in the surrounding, ecomuseums conduct research and catalog all information and objects that are related to the cultural and historical identity of the local community, taking into account the current problems and needs. The main tasks of the ecomuseums are as follows<sup>26</sup>:

- Presentation of the image of the local community among themselves and to each visitor;
- Research and information leading to decisions related to the future development of the local community and the environment;

25 Terzić, A., Bjeljic, Ž, Jovičić, A., Penjišević, I., „Cultural Route and Ecomuseum Concepts as a Synergy of Nature, Heritage and Community Oriented Sustainable Development, Ecomuseum „Ibar Valley“ in Serbia“, European Journal of Sustainable Development, 3, 2, 2014

26 Terzić, A., Bjeljic, Ž, Jovičić, A., Penjišević, I., „Cultural Route and Ecomuseum Concepts as a Synergy of Nature, Heritage and Community Oriented Sustainable Development, Ecomuseum „Ibar Valley“ in Serbia“, European Journal of Sustainable Development, 3, 2, 2014



- Increasing the awareness of the local community about the new elements, and the cultural identity of emigrant groups that have settled in the community; and

- Establishment of an educational network based on the current situation in the environment, facilities, places and people participants (trainers and trainees).

According to Zapletal, the relevant literature and the authors dealing with the issue of ecomuseums there are 21 identified indicators which are based on three criteria for defining ecomuseums<sup>27</sup>:

- The level of participation and involvement of the local population;

- Protection and interpretation of the heritage and resources available to the territory and

- Strategy and management for local sustainable development.

When establishing ecomuseums, a study conducted in Iran also took into account tourism as one of the factors in the proposed conceptual framework for eco-plants, which contains the following<sup>28</sup>:

- Social participation, management of traditions and relations in the local community;

- Sustainable development, balance between demand and resources;

- Compatibility with the surrounding and the environment

- Tourism, directing tourism towards sustainable forms in accordance with preservation of the heritage.

Bae and Lee<sup>29</sup>, on the other hand, point to the importance of information technologies in the development of ecomuseums in their research. They develop a smart ecomuseum application that would serve to efficiently use local resources such as places, landscapes, nature, traditions, cultural heritage, etc.

### **Potentials for the development of ecomuseums in Macedonia**

The legislation in our country defines the museum as an institution open to the public, which has an educational role to attract a wider audience from all levels of society and to develop interactive communication with visitors, to popularize the mobile cultural heritage<sup>30</sup>. Museums perform research, collection, arrangement, professional and scientific research and study, protection, preservation, publishing and presenting of museum artifacts. The

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27 Magliacani, M., „Managing Cultural Heritage: Ecomuseums, Community Governance, Social Accountability“, Palgrave Macmillan, 2015

28 Zapletal, M., „Ecomuseum as a tool for preservation of traditional ecological knowledge and practices for sustainable development of landscape“, Proceedings of the 1st International conference on ecomuseums, community museums and living communities, 2012

29 Bae, ES., Lee, SY., „Smart Ecomuseum App for Efficient Management of Local Resources“, International journal of multimedia and ubiquitous engineering, Vol.9, No.3, 2014

30 “Law of Museums”, Official Gazette of RM, 66/2004

division of museums is done according to several criteria, such as:

- According to the founder can be public (national and local) and private.
- According to the subject of their work are general and specialized.
- According to the type of museum artefacts, museums can be archaeological, historical, ethnological, artistic, architectural, technical, natural-scientific as well as museums of crafts, theater, movie, postage, military, rail, church and other.

In the Republic of Macedonia, the recommended locations for establishing ecomuseums from the aspect of ecotourism would be the following: v. Janche, v. Dihovo, v. Malovishte, v. Magarevo, v. Brajcino, v. Lesново, Zrnovci, Smolare and Bogomila.

### **Conclusion**

Starting from the eighties of the last century onwards, ecotourism has attracted the attention of the academic society and a large number of authors around the world are beginning to study this type of tourism. Ecotourism is a kind of tourism that incorporates and is interesting for many sciences and experts from different fields, such as ecologists, conservators, experts in the field of catering and tourism, interpreters of natural and cultural heritage, etc. It is a relatively new type of tourism, contemporary, with great perspective and an important division in the tourism industry. It is created and is rapidly developing as an alternative to mass tourism. It is based on responsible use of the nature and is used as an instrument for achieving sustainable development. It always takes care of guiding and accommodating small groups of tourists in natural areas with integrated education programs and close cooperation with the local population. Ecomuseums are outdoor museums that focus on the identity of the region, largely based on the participation of the local population and aim to contribute to the sustainable development of the local community. They can be large according to the geographical territory that they cover or small in isolated territories. From the aspect of the participation of the local population, they may include a large number of residents involved in eco-tourism activities (local crafts, events, shops, gastronomy, agriculture, archaeological and historical objects, etc.), or a small number of participants of the local population. In the Republic of Macedonia, the recommended locations for establishing ecomuseums from the aspect of ecotourism would be the following: v. Janche, v. Dihovo, v. Malovishte, v. Magarevo, v. Brajcino, v. Lesново, Zrnovci, Smolare and Bogomila.

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## The Onomastic-semantic Space in Azerbaijani Eposes

**Abstract:** The onomastic system of folklore language, folklore texts was the focus of attention of researchers. As a part of ethnic–moral culture the names have mythological and folklore character. In folklore texts the name of the hero (personage) models his acts, behaviors, completely his fortune. For example, in an ancient literature in contrast to the fatalism the hero of Scandinavian heroism poetry doesn't bow to fate, opposes him, how to say, the hero forms his own fate. The death of the hero deals with the spontaneous volition.

Each name is a short, laconically text in itself: their interpretation encryption is not possible without learning the ethnic cultural reality of concrete language bearer. While observing the function of personal names the determining of distance between be expressed and expressing, sign and meaning can be one of the methods of investigation of development of traditional ethnic culture. There is not a single unit (person's name) in Azerbaijani eposes that the name of the hero can't be related with the beliefs, mythological-religious views and history of the nation. Turkish heroism epos "The Book of Dada Gorgud" preserves the elements of mythological imaginations dealing with world, environment and the elements of ancient ideology of our ancestors, fathers. The epos is a perfect text where the archaic rituals, beliefs are expressed.

The name predicts the actions and behaviors, "the text of fortune" of the hero and so it provokes some reaction in listeners (lodging). In this sense, it is possible to look through the epic names as a predictive semiotic system.

Oghuz heroes are presented with the epithets that expresses personal qualities and grand titles which reflects the social position in a society in addition to the original names. The titles such as bey, khan, khatun, sultan, hero, old, alpine take a special place in the onomastic-semantic space of part of a poem.

**Introduction.** The investigation of the proper names in Azerbaijan folk eposes – the poetical onomastics is one of the branches studied in folklore-study lately. The onomastic system of folklore language, folklore texts was in the focus of attention of researchers. As a part of ethnic–moral culture the names have mythological and folklore character. In folklore texts the name of the hero (personage) models his acts, behaviors, completely his fortune. Each name is a short, laconically text in itself: their interpretation encryption is not possible without learning the ethnic cultural reality of concrete language bearer. While observing the function of personal names the determining of distance between be expressed and expressing, sign and meaning can be one of the methods of investigation of development of traditional ethnic culture.

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There is not a single unit (person's name) in Azerbaijani eposes that the name of the hero can't be related with the beliefs, mythological-religious views and history of the nation.

The structural analyses of the epos anthroponymy show the mutual relation of the onomastical units with the plot semantics in the epic text. The influence to the epos onomastics of the characteristic methods of the epic poetry is being observed and it gives information about the metaphoric thinking of the people creating the names. In the ancient Turkic monuments, in the epic folklore texts the much information about the reason of the person getting the concrete name is not given, only the heroic essence of the name is mentioned, in general the names have been connected closely with the beliefs – the ethnic thinking traditions [Blagova, 1984:182].

In folklore onomastics either in the lexical level, it means the onomastical unit is looked through as the definite code. In Turkic eposes there is not any onomastical unit (the personal name) that the hero's name is not connected with any qualities or with the belief world of the nation, the mythological-religious thought and the history. In some cases the hero's name is so transparent that it doesn't demand the special explanation and the additional commentary.

For example, in the epos "*The Book of Dede Gorgud*" Basat has not gained the name with the traditional way – "*to cut off the head, to revenge*" in Oghuz. Dede Gorgud names Basat according to his "*talking to the animals*". According to the Yakut eposes the second authentic name was given during the period of beginning to bend the bow and shoot the arrow. In the Sakha Olonkho it is said about not having the name, including the oppressions and pangs.

In Azerbaijan philology many different investigations about the names in the epos "*The Book of Dede Gorgud*", the ceremony of naming have been carried out, especially there are many interesting investigations about the rituals of naming in the eposes. In order to solve this theme theoretically it is important to approach complexly to some humanitarian sciences (ethnography, history, socio-linguistics, etc.), especially the ritual aspect of this problem has been left aside from the investigations.

There is not a single unit (person's name) in Azerbaijani eposes that the name of the hero can't be related with the beliefs, mythological-religious views and history of the nation. Turkish heroism epos "*The Book of Dada Gorgud*" preserves the elements of mythological imaginations dealing with world, environment and the elements of ancient ideology of our ancestors, fathers. The epos is a perfect text where the archaic rituals, beliefs are expressed. The investigating of semantic, lexical-morphological features of personal names in "*The Book of Dada Gorgud*" shows that the personal names in the epos were a part of Azerbaijan, Turkic onomastic space of 11-15<sup>th</sup> centuries.

In this magnificent epos by Oghuzs the ritual elements about the naming, gaining the name take the important place in the plot system of the text. Giving name in the epic text as the plot motif is in the straight or transformation form. *"...In the eposes having the ritual-mythological typical character the naming is connected with the initiation ceremony very thickly. In the epic tradition such initiation ceremony is presented as the transition from the childhood to the teenage period. But it is equal to cut off the head and to revenge. In the epos "The Book of Dede Gorgud" this age limit is fifteen. From the Orkhon-Yenisey scripts it is known that this age limit in Goy Turks was ten. In the naming ceremonies one can meet the transition period in the age limit of seven and seventeen. In some scientific literatures it is also said about the traditions of immortalizing the name or enlivening the name which have spread widely among the Turks. That is why repeating the names in some historical documents and the epic traditions is connected about the tradition of name enlivening mentioned above"* [Bayat, 1993:20-21].

The Islamic thoughts taken part in the substrate of the epic text have not destroyed the archaic Turkic name system. The statistical, etymological analysis of the onomastical system of the epos *"The Book of Dede Gorgud"* shows that the Islam reflection of the middle Ages has not oppressed the epic onomastica with Turkic origin. It is possible to connect the archaic names being still actual in the ethnic-cultural system with being powerful of the ethnic-cultural self-cognition feeling. In Oghuz Turkic monuments the names given to the boys in their childhood are differed from the name gained according to his bravery. It is known that in the nations living far from one another the name is connected with the age. There was a tradition in the ancient Turkic society. L.N.Gumilyov writes about it so: *"The Turk's name is always connected with his position in the society. In his childhood he gains the sobriquet, but in his teenage period he gains the fame, if he was poor – he had title, but if he was a king, then his title was changed in the social stage system"* [Gumilyov, 1967: 90].

Oghuz heroes are presented with the epithets that expresses personal qualities and grand titles which reflects the social position in a society in addition to the original names. The titles such as bey, khan, khatun, sultan, hero, old, alpine take a special place in the onomastic-semantic space of part of a poem.

Turkish heroism epos *"The Book of Dada Gorgud"* preserves the elements of mythological imaginations dealing with world, environment and the elements of ancient ideology of our ancestors, fathers. The epos is a perfect text where the archaic rituals, beliefs are expressed. The investigating of semantic, lexical-morphological features of personal names in *"The Book of Dada Gorgud"* shows that the personal names in the epos were a part of Azerbaijan, Turkic onomastic space of 11-15<sup>th</sup> centuries.

Having the high position in the Turkic epos tradition the name Koroglu is one of the onomastic units. As the epos “*Koroglu*” being the magnificent monument according to the richness of the historical, mythological information it differs from the other monuments. The epos reflects the heroic spirit of the past, the ethnic-cultural archetypes and the aesthetic experience. Having the mythological-genetically substrate Koroglu has the matchless place in the epic art of the Turkic nations. According to the richness of the described events, the poetical character-motif structure, the expression means the Azerbaijan variant of the epos “*Koroglu*” carries the special importance among the different texts of the epos “*Koroglu*”. The definite variants of the epos – Paris copy, Tbilisi copy, Tabriz variant must be drawn into the research according to the semantics of the names.

The first observations on the different variants or the versions of the epos “*Koroglu*” show that not depending on the content differences among them they have formed from the only source – from the Azerbaijan variant of the epos “*Koroglu*”; according to the typological view this variant is more perfect, historical and realistic.

The name of the epic hero comes from the language of the nation and the mythological thinking, it is generalized, symbolized and finds its personification in the artistic character. Koroglu the hero of the epos “*Koroglu*” is just one of from such characters-names; he is one of the magnificent heroic symbols of the Turkic world. Koroglu is the important name-symbol in “*alplig-erenlik-igidlik*” (“*childhood-teenage-bravery*”) culture.

In the Uzbek variant of the epos the hero is born in the grave and it is characterized as his mother. But in the Turkmen variant Koroglu is the son of the grave-tomb. Here the main point is that the eyes of the hero’s father are not pulled out because of the horse. As it is seen this motif is different from the Azerbaijan and Small Asia variants of the epos. In Azerbaijan – Small Asia eposes “*Koroglu*” the hero Koroglu is the son of the blind man whose eyes were pulled out because of the horse. It is known that after deciding to revenge on his father’s enemies Rovshan was called as Koroglu. In the Azerbaijan variant of the epos “*Koroglu*” the fathers’ punishment was just connected with the horse problem. Such conformities have shown themselves in many other points, too.

In the variant of Turkmen when the name was given to the child who was born in the grave the following words were told to the nation: “*Let this child be the brave son of the Turkmen nation, Turkmen country. When one of the people told “Name this child”, the other one of the people told name him as Rovshan, as he came from the dark grave to the light, but the other was called as Goroglu (Grave’s son), because he came with his name*”[ Ekiji, 2004:146].

If in the Azerbaijan variant Koroglu’s name is Rovshan, then his father’s name is Ali. But in the Turkey variant of the epos Koroglu’s father



is Rovshan, his son is Ali. One can connect the name Ali/Eli with the wide spreading of the Alevism thinking in Anatolia.

The Turkish investigator Jahid Oztelli also cleared up these problems: *"... according to the reading of the ancient spelling about the poet's name(Koroglu) the investigators didn't pay attention to the name Koroglu or Guroglu. The word Guroglu has no meaning. But the name Koroglu has the meaning. As it is known the word "qor" means "bright", "fire". That is why we think that it is more agreeable to accept as Koroglu"* [Oztelli, 1969:5277-5279].

Being as the alp type of the Turkic nation protecting and justifying the personal spirit the existence of Koroglu is informed in the Uzbek variant with the help of Shahdarkhan's dream. In the Turkmen and Uzbek variants the hero being born in the grave embraces the extraordinary peculiarities of the epos volume in itself and is presented as the fighter protecting the community values. Some Turkmen urugs connect their root with the name Koroglu.

There is a mythological layer in Koroglu onomastic unit. In Middle Asia variants of the epos *"Koroglu"*, for example, in the Dagestan publication it is shown that the name *"Rovshan"* was given by the religious advocates. If one of the investigators explains that the hero's birth was in the grave (Goroglu (Grave's son)), vice versa, the second tells that the hero (Rovshan) came from the dark world to the light, the third explains that the hero's father was made deaf (Karoglu (Deaf man's son)) and was blinded (Koroglu (Blind man's son) by Khunkar shah.

In the names of the mythological tale heroes the thoughts about the spirit's going to the underground (the deaths) world and the events have found its reflection. In the epos Koroglu is associated with the underground world and the sky. In the Turkmen version he is born in the grave. But Gashabu is confronted with the stars. Mentioning the Tatar version of the tale *"Yer Toshtuk"* V.V.Radlov wrote: *"In Mongol Tatars the hero carries the name "Yer Tushluk" (the hero of the underground world), he has gained this name according to his visits to the underground world"* [Urmancheev, 1986:27]. Basing on the information of the Uzbek bakhshis (poet-singer) T. Mirzayev writes that in the epos *"Er oglu"* Koroglu's getting old and disappearance is mentioned. According to the epic tradition Koroglu is given 120 years life and after this period he doesn't die, he disappears in the legendary Sulduz Mountain [Karriev, 4]. Koroglu is the myth phenomena of the Turkic nations. *"The motifs such as the grave in the birth, the cave in the death or in the disappearance show it clearly that Koroglu phenomenology is connected with that world, it means the myth of the setting Moon and the rising Sun symbolically"* [Ekiji, 2004:69]. In the mythological thinking tradition the cave is symbolized as the mother's womb. *"As the cave, the mother's womb are the birth symbol, at the same time being known as the grave of the first*

*people or the great heroes have kept the confrontation of the birth and the deathtogether*”[Oztelli, 1969: 37]. Koroglu’s connection with the archetype motif of die-relive gives an opportunity to characterize him as the mythical hero.

As it is seen Koroglu is also a carrier of the ancestor archetype as Dede Gorgud, he has the naming function and as the head of the initiation ceremony the role of Dede Gorgud and Koroglu are connected with the cultural hero type.

The name predicts the actions and behaviors, “the text of fortune” of the hero and so it provokes some reaction in listeners (lodging). In this sense, it is possible to look through the epic names as a predictive semiotic system.

In Azerbaijan (Turkic) epos tradition the explanation of the proper names – anthroponymy shows once more that these names are connected with the mythic-poetical thinking, the belief world and the historical memory very thickly. Indeed, *“the work of art’s hero is affirmed in the readers’ consciousness with his outward appearance, character signs, actions, thoughts, speech. If the writer can achieve to create this or the other character, then his all peculiarities will be connected in the readers’ imaginations with one word – the hero’s name”*[ Shetinin, 1996:119].

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## Controversy over Human Freedom in a Globalized World

**Abstract:** The Universal Declaration of Human Rights simultaneously grants and restricts human freedom in the globalized world. Rights give freedom. Humans are obliged to respect each other's rights. Obligations take freedom away. The concept of free will is controversial. There are opposite beliefs about the free will among Christians, though the source of Christianity is the same for all. In a globalized world, people are connected through Internet. Internet is being promoted as free, but users pay for access to it and face security and privacy threats. Controversy over human freedom in a globalized world reminds us that speaking about human rights must not serve the purpose of avoiding responsibility.

**Keywords:** *freedom, controversy, global*

### Introduction

This paper briefly analyzes the controversy over human freedom in three phenomena of the global society: universal human rights and responsibilities, freedom of the will in Christianity, and peer-to-peer file sharing over the Internet. United Nations recognized universal human rights, but their recognition requires taking responsibilities. There are limitations to the exercise of human rights. Humans define rights and responsibilities. Laws protect human rights. Freedom is limited by laws. One of the fundamental freedoms recognized in the Universal Declaration of Human Rights is the freedom to change religion. Religious conversion contributed to the growth of Christianity into the largest religion in the world. The problem of free will is one of the greatest problems in Christianity. Christians ask how can human will be free if everything happens according to God's will. There are opposite beliefs about the freedom of the will among Christians around the globe. Opposite opinions can be found on the global computer network known as Internet. Declaration of Internet Freedom has been signed by organizations and individuals with a purpose to promote Internet as free. Freedom on the Internet can be easily misused. Peer-to-peer file sharing applications are being used for online piracy. Their usage in the Republic of Macedonia was in the focus of my survey research conducted in 2013.

### Universal Human Rights and Responsibilities

The Universal Declaration of Human Rights was adopted by the United Nations General Assembly in Paris in 1948 (United Nations, 2017). It

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proclaimed the universal rights of people throughout the world, but that was not enough. Despite their recognition on a global scale, human rights were continually violated by individuals, groups, and countries all over the globe. That led to creation of the Universal Declaration of Human Responsibilities by the Committee of the United Nations Educational, Scientific, Cultural Organization in Paris in 1997, as well as the Universal Declaration of Human Responsibilities by the InterAction Council the same year (Anton & Shelton, 2011, p. 220). In 1998, the United Nations General Assembly adopted the Declaration on the Right and Responsibility of Individuals, Groups and Organs of Society to Promote and Protect Universally Recognized Human Rights and Fundamental Freedoms (Office of the United Nations High Commissioner for Human Rights, 2016). Even the creators of the Universal Declaration of Human Rights recognized the importance of responsibilities. In article 29 they affirmed the limitations of exercising rights, which existed for the purpose of securing respect for the rights of others (United Nations, 2017). Article 29 declares that the rights may not be exercised contrary to the principles of the United Nations, and article 30 states that nothing in the Declaration may be interpreted as a right to perform an act aimed at a destruction of any declared right (United Nations, 2017). Article 22 entitles everyone to realization of his rights and free development of his personality, but in accordance with the organization and resources of the society (United Nations, 2017). According to article 29, everyone has duties to the society in which he freely develops his personality (United Nations, 2017).

Human rights are the rights that one has because of being a human (Donnelly, 2013, p. 10). Recognition of natural rights would mean accepting all the people the way they naturally are. People by nature could do either bad or good things. Speaking about natural rights would not change anything in society. The problems of humankind would not be solved. Natural rights do not have to be written because they are automatically derived from nature. Written rights are results of social contract. They are accepted by the majority of society. The form of government in a society where people rule is called democracy. Article 29 of the Universal Declaration of Human Rights explicitly shows that in time of its creation, governments were determined to establish democracy (United Nations, 2017). Human rights are individual rights (Donnelly, 2013, p. 29). Every individual has an impact on society. Societies affect individuals. Social freedom is one of the core values of the anarchists (Curran, 2007, p. 48). Both individual and social anarchists promote individual freedom, though individual anarchists believe that the freedom of the individual is endangered in the community, while social anarchists believe that individual freedom is more expressed in a community (Curran, 2007, p. 23). According to the anarchists, hierarchy derails freedom and subjectivity (Curran, 2007, p. 27). Anarchists do not recognize authorities. In a state of anarchy nobody has an obligation to submit to anyone. There could be no

order in society without government. There has to be a system of control to preserve the societal order.

Article 1 of the Universal Declaration of Human Rights says that all human beings are free and equal in rights (United Nations, 2017). Jan Narveson argues for the incompatibility of liberty and equality, while James P. Sterba argues for their compatibility (Narveson & Sterba, 2010). Article 17 recognizes the private property right (United Nations, 2017). Natural resources are not evenly distributed around the globe. Properties that humans own are not equivalent. Hans-Hermann Hoppe claims that private property is incompatible with egalitarianism because it implies exclusivity, inequality, and difference (Hoppe, 2007, p. 217). According to him, it is also incompatible with democracy because democratic societies impose restrictions to property owners (Hoppe, 2007, p. 105). Article 23 recognizes the right to free choice of employment, while article 25 recognizes the right to security in the event of unemployment or other lack of livelihood in circumstances beyond human control (United Nations, 2017). People should be qualified for the job they apply for. Individuals can gain qualifications through education, but according to their own capacities. Education proves that people do not have the same capacity. All the students do not get the same grades for every subject. Article 26 recognizes the right to free education in fundamental stages and equal access to higher education on the basis of merit (United Nations, 2017). In a global society it is more appropriate to speak about unequal than equal opportunities in education (Georgievski, 1999, p. 147). In a world with so many differences, people do not have the same opportunities. Genetic material and social stratification are main sources of inequality (Georgievski, 1999, p. 147).

The source of human rights is human moral nature, which is a social construction (Donnelly, 2013, p. 15). What is right and wrong can differ considerably among societies. Societies at different times have different moral norms. Human rights are considered inherent, but there are no absolute moral criteria across societies and over time. Moral relativism could lead to denial of all moral values (Baghranian, 2004, p. 211). Globalization simultaneously promotes universal cultural values and cultural differences. The 2001 Universal Declaration on Cultural Diversity of the United Nations Educational, Scientific and Cultural Organization designated cultural diversity as a human right (French, 2007, p. 106). Article 15 of the Universal Declaration of Human Rights entitles everyone the right to a nationality and to change his nationality (United Nations, 2017). In the process of globalization, people are aware of growing interdependence, but they fight for independence. Despite the freedom of movement entitled in article 13 (United Nations, 2017), state borders continually change. Article 19 entitles everyone the freedom to hold opinions without interference (United Nations, 2017). The Republic of Macedonia has been continuously under pressure to change its name in a democratic world. Article 18 entitles everyone the freedom of thought,

conscience, and religion (United Nations, 2017). People may believe whatever they want. Religious organizations gain or lose members by conversion. Without the freedom to change religion, Christianity would not have become the largest religion in the world.

### **Freedom of the Will in Christianity**

The problem of free will has divided Christians since the early period of Christianity. Augustine opposed Pelagius and his followers in the fifth century (Lutzer, 1998, pp. 153-154). Pelagians believed that humans had ability to choose between right and wrong (Lutzer 1998, p. 159). Augustine believed that human will was bound in sin and only God's grace could liberate it (Lutzer, 1998, p. 158). Pelagians diminished the need for God's grace, but Augustine magnified the need for God's sovereign grace (Lutzer, 1998, p. 160). Church councils condemned Pelagianism, but the Pelagian-Augustinian controversy erupted in the era of Protestant Reformation (Lutzer, 1998, pp. 163-164). Erasmus defended the belief in freedom of the human will, while Luther defended the belief that human will was enslaved to sin. Erasmus believed that humans could contribute to their eternal salvation, but Luther believed that salvation was a sovereign work of God (Lutzer, 1998, p. 165). According to Erasmus, humans have power to initiate their relationship with God (Lutzer, 1998, p. 165). They choose God and cooperate with him in the salvation process. According to Luther, humans are totally depraved (Lutzer, 1998, p. 174). Their will is captive to their evil desires and to Satan (Lutzer, 1998, p. 172). God chooses humans and works in their hearts to bring them to salvation. Calvin believed that human will was in bondage and could be rescued from the slavery by God, who elected some to eternal life and others to reprobation (Lutzer, 1998, p. 177). Arminius believed that God's grace was universal and salvation depended on the human will (Lutzer, 1998, pp. 178-179). Arminians defended free will in opposition to Calvinists who defended predestination. Both Whitefield and Wesley were Methodists, but Whitefield agreed with Calvin, whereas Wesley agreed with Arminius (Lutzer, 1998, pp. 201-202). Arminians believe that God works in the human heart, but does not determine human decision (Lutzer, 1998, p. 207). God permits evil because he does not violate the freedom of the human will (Lutzer, 1998, p. 208). Calvinists believe that God elects people and the salvation of the elected is certain (Lutzer, 1998, p. 213). Otherwise, he does not have a perfect control over his creation and he is forced to adjust himself to it (Lutzer, 1998, p. 220). God ordains what he permits (Lutzer, 1998, p. 210). People would have more freedom if Satan were not allowed to work in them (Lutzer, 1998, p. 214). God has the power to save all, but chose to show his attributes through the punishment of the iniquities and giving love and mercy to the elected (Lutzer, 1998, p. 221). The opposition within Christianity concerning the problem of free will persists. Both sides of the issue

cite verses from the Bible. They both recognize the Bible as God's word, but understand it differently.

The Scientific American website survey conducted in 2015 confirmed there were opposite beliefs on the free will issue among Internet users (Stix, 2015). Out of 4,552 respondents, 58.9% voted in favor of free will and 41.1% voted against it (Stix, 2015). The global computer network enables users to share their opinions about free will.

### **Peer-to-Peer File Sharing Over the Internet**

Internet is a global computer network because it connects people from all around the world. Organizations and individuals have signed the Declaration of Internet Freedom in order to promote Internet freedom (Mikulewicz, 2013). Though Internet is being promoted as free, its users pay for access to it and are continually exposed to security and privacy threats. In every country in the world there are individuals who are not connected to Internet (World Bank Group, 2016). My survey research conducted in 2013 confirmed the popularity of peer-to-peer file sharing applications among Macedonian Internet users (Cvetkovski, 2013, p. 90). The advantage of peer-to-peer file sharing applications the users liked the most (35.3%) was that they were free of charge (Cvetkovski, 2013, p. 100). Security and privacy threats are among the biggest challenges that Internet users face. Most of the Internet users in the Republic of Macedonia (36%) considered security threats the biggest disadvantage of the peer-to-peer file sharing applications (Cvetkovski, 2013, p. 93). Although downloading files with these applications is anonymous and uploading files is inevitable, most of the Internet users in the Republic of Macedonia (49%) did not want unfamiliar users to download files from their computers (Cvetkovski, 2013, p. 98). In order to protect their privacy (22%) and to avoid security risks (13%), Macedonian Internet users did not accept others to download files from their computers (Cvetkovski, 2013, p. 98).

Freedom is often misused by the users of peer-to-peer file sharing applications. In 2010, Envisional analysed bandwidth usage across the Internet and estimated that 23.76% of the Internet bandwidth was used to transfer non-pornographic infringing contents (as cited in Cvetkovski, 2013, p. 35). It was found that 63.68% of the most popular torrents managed by the largest BitTorrent tracker offered non-pornographic infringing contents, which made BitTorrent protocol responsible for 11.39% of all non-pornographic infringing Internet traffic (as cited in Cvetkovski, 2013, p. 35). Swiss anti-piracy tracking company Logistep collected Internet Protocol addresses of alleged infringers of intellectual property laws who used peer-to-peer file sharing applications (as cited in Cvetkovski, 2013, p. 73). Swiss data protection authority filed a lawsuit against the activities of Logistep, which was finally resolved in a ruling of the Swiss Federal Supreme Court in 2010, when it was declared that Internet Protocol addresses were private data and activities of Logistep were breaches of privacy (as cited in Cvetkovski, 2013, p. 74).

On January 18, 2012, websites and users joined in online protest against the bills that were introduced against online piracy (Mikulewicz, 2013). The day of the protest is celebrated as Internet Freedom Day because the enactment of the bills was postponed and the Internet freedom was preserved. It was the misuse of the proposed legal measures that websites and users were afraid of. Internet freedom must not mean acceptance of illegal activities on the Internet. Producers of the Declaration of Internet Freedom ask for recognition of five basic principles of free and open Internet: freedom of expression, universal access, openness of the network, freedom of innovation, and protection of privacy (Mikulewicz, 2013). These basic principles were proposed to guide the Internet policymakers. Macedonian Internet users are aware of the necessity of Internet legislation. Though 73% of the users were at least partially familiar with the intellectual property laws, about 75% considered there should be laws against misbehavior on the Internet (Cvetkovski, 2013, pp. 100-101).

### **Conclusion**

We live in a runaway world and liquid modernity. In a period of globalization, there are trends that move in opposite directions. Research on these trends improves the understanding of global processes. This paper contributes to the understanding of the controversy over human freedom in the globalized world. The controversy is analyzed through the universal human rights and responsibilities, freedom of the will in Christianity, and peer-to-peer file sharing over the Internet. Controversies over human freedom become part of the global society, but they must not undermine its foundations. We should build a global society that will not be based on making excuses. We ought to speak more about human responsibilities. Speaking about human rights and freedoms must not serve the purpose of avoiding responsibilities.

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## Ethic ground for new *Jus Commune*, possibility or illusion

**Abstract:** Although there is great achievement in EU law approximation, still the questions are open about the possibilities for transition from national to European private law and possibly converging the European legal systems. Two rival blocks are presenting their arguments for and against, listing the theoretical as well practical challenges. In that debate the legal historians are raising the issue about the re-europeisation instead the widely known Europeisation, pointing that not such long time ago, the European *Jus commune* as common law for all continental Europe was one and only learned and in some places the main applied law. The tradition is going even backwards to the Justinian's *Corpus Juris Civilis* and its paramount legal importance as the first written and comprehensive legal codex enforced to the whole Roman Empire. This paper is based on the research about the options to detect the common ethical norms on which the future EU supranational private law can be based and if they are strong enough to act as cohesive elements that can cope with national and cultural differences. The main research questions will be: Can we draw lessons from the past and create a unique common legal system or the new *jus commune* is just and illusion? What are base ethical norms that can support it and what is their role? Are those ethical norms have enough cohesive power and if not where else we can find the unifying factors? Certainly, the ethic can provide solid ground but the process requires as well determining political will that can enforce the common legal system. It is on the scientist to prepare the road for possible legal unification of Europe, detecting the legal and cultural similarities that has potential to increase the general wellbeing

Етичка база за ново *Jus commune*, можност или илузија?

### I Вовед

Средновековното *Jus commune* било единствено право што се извучувало, а на некои места и единствено право што се применувало низ целата континентална Европа. Оваа заедничка правна традиција влече корени од Јустинијановата правна збирка *Corpus Juris Civilis* и неговата ненадмината правна важност како прв пишан и сеопфатен кодекс врз чија основа правно се регулирале односите во Римската империја.<sup>3</sup>

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3 A. Borkowski and P. du Plessis, Roman Law and European *Jus Commune*, Roman Law, Oxford University Press, 1994

Многу векови подоцна, идеата за создавање ново *Jus commune*, односно ново европско приватно право е повторно актуелна. Секако, кога се зборува за хармонизација на правото, не може да не се потенцира важноста на *Acquis Communautaire* и правните достигнувања во врска со неговата примена, но новото европско приватно право би се постигнало со дополнително усогласување на различните правни системи. Сето ова е мошне оптимистички потфат, оти многу прашања се отворени пред реалната можност за транзиција - од национално кон европско приватно право односно за евентуална конвергенција на европските правни системи.

За појасно согледување на иднината и трасирање на патот за овој значаен проект, мораме да се вратиме наназад и да разгледаме некои од главните традиции што довеле до создавање на средновековното *Jus commune*, иако прашањето до која мера тоа навистина претставувало единствен и заеднички правен поредок - не е до крај одговорено. Несомнено е дека иако историски идеализирано, *Jus commune* пред сè било право што се изучувало, а ефектот што го имало врз правната практика не бил многу значаен, односно неговото влијание било пред сè академско.<sup>4</sup> Оттаму, иако името укажува на нешто спротивно - *Jus commune* сепак имало плуралистичка природа, односно следело одредена правна традиција, но во различни делови во Европа тоа било различно.

Анализирајќи ги теоретските насоки и согледувања, нашиов документ прикажува етичка база што евентуално би послужила за развој на нов *Jus commune*, лоцирајќи ги можните етички премиси врз кои тоа би се градело, потенцирајќи ја нивната кохезивна сила и поставувајќи ги како базичен, обединувачки фактор. Документот се знова врз теоретска, правна и врз етичка анализа на можностите и на евентуалните предизвици за создавање ново европско приватно право. Предвид ја земаме историската перспектива во развојот на *Jus Commune* но, едновременно, се анализираат и тековните достигнувања и аргументи што го поддржуваат или го оспоруваат овој правен проект.

## II Теоретски дилеми

Во тековните расправи историската аналогича се користи за да се објасни и за да се промовира процесот на европската правна интеграција

4 Во 11-от век, отец Иринеј и неговата школа на глосаторите при универзитетот во Болоња, започнале да ги интерпретираат и да ги систематизираат старите римски правни материјали. Оваа значајна работа понатаму ја дополниле пост - глосаторите т.н. “коментатори” интерпретирајќи ја римската традиција и правејќи ја применлива за новите општествени услови. Работата на средновековите научници за создавање на овој правен проект била исклучително значајна. Таа била основа за правната наука изучувана на универзитетите, како и основен извор на правото во Европа. За оваа повторна е “рецепција” (прифаќање и оживување) на римското право, види повеќе Borkowski and P. du Plessis, *Roman Law and European Jus Commune*, Roman Law, Oxford University Press, 1994

во однос на усогласувањето на приватното право. Постои надеж дека новиот *Jus commune* ќе ја замени современата ситуација, во која европскиот правен универзум е поделен на повеќе национални правни системи. Теоретичарите антиципираат дека со сè поголемата глобализација и омекнувањето на цврстата позиција на нацијата - држава во однос на создавањето на правото, овие модерни национални правни поредоци, природно, ќе бидат заменети со нешто сообразно или со нешто слично на обичајното право на пред - модерна Европа.<sup>5</sup>

Околу можноста за содавање европско приватно право, чија улога би била пред сè практична и обединувачка, се конфронтираат два ривалски блока што презентираат теоретски и суштински предизвици. Во таа дебата свое место заземаат и правните историчари истакнувајќи дека пред не толку долго време правото се засновало и се градело врз заеднички карактеристики.<sup>6</sup>

Теоретски, постои значајна поделба меѓу аргументите “за” и “против” ново европско приватно право, и во таа насока и “оптимистички” и “песимистички” блокови теоретичари. Според теоретичарите од оптимистичкиот блок, создавањето нов *Jus commune* би било процес на реевропеизација, а не нова европеизација, но коренот и основата за неа не треба да се бараат во историјата. Во постојните закони, договори и судска практика постојат аргументи што го поддржуваат создавањето иден заеднички правен систем, а не во историскиот *Jus commune*.<sup>7</sup> Тоа секако е обемен процес, па оттаму, јасно е дека во различни правни области, постигнато е различно ниво на хармонизација (на пример, нивото е високо во однос на регулирањето на правната материја поврзана со трговските друштва, но ниско е во однос на институтите поврзани со сопственоста). Основата за развој на единствено европско приватно законодавство треба да се бара во секојдневната работа на судовите, во работата на Европската комисија и на различните политички органи, а не во историските сознанија.<sup>8</sup>

За теоретичарите што имаат песимистички став, сепопфатна европеизација можеби е можна, но тоа сè уште е далечна иднина. Иако постои

5 Види *J. Tontti*, *European legal pluralism as a rebirth of Jus commune*, *Retfaerd* 94(2001). Според нив, адвокати од Шпанија до Шведска биле дел од иста традиција и се користеле со истиот правен корпус и концепции, а со тоа меѓусебно се разбрале. Оваа хармонична ситуација била дезинтегрирана од страна на модерната нација-држава со воведување на кодифицирано и чисто национално право

6 R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

7 Walter Van Gerven, *Naar een Europees gemeen recht van algemene rechtbeginselen?* RMT, no.10, 1995, kaj R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

8 R. De Groot, *European private law between Utopia and early reality*, *Maastricht Journal of European and Comparative Law* 4, 1997 kaj R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

напредок во облигационите односи или пак во граѓанската постапка, пречките се сериозни и тешко надминливи.<sup>9</sup> Суштински пречки постојат во дихтомијата на *common law/civil law* и во нивните фундаментални разлики,<sup>10</sup> а секако не треба да се забораваат и јазичните бариери што имаат разединувачка функција.<sup>11</sup> Оттаму, за многумина теоретичари, европските правни системи ни од далеку не се конвергентни. Ова посебно затоа што, според теоретичарите, различно е разбирањето за даменешните јустинијанови институти, а правната наука нема капацитет за справување со разликите што произлегуваат од менталитетот и од културата. Освен тоа, не треба да се занемарат и практичните проблеми, односно, дека новото право би било шок за оние што него секојдневно го применуваат. За теоретичарите што припаѓаат на т.н. песимистички блок новото *Jus commune* е само илузија, проект што се базира врз поедноставување на историјата и на селективна реконструкција на минатото. Според нив *Jus commune* бил фрагментиран и плуралистички систем, па оттаму, правната историја не треба да им слугува на современите потфати, туку таа единствено треба да обезбеди извори, а не идеи и аргументи “за” и “против” интеграцијата.<sup>12</sup>

На оваа тема, интересни се гледиштата и на правните историчари. Според нив, од минатото можат да се извлечат три лекции: 1) Големите политички формации имаат тенденција да создадат сопствени правни системи (на пример Римската империја почивала на заедничко римско право, или пак Римокатоличката црква, пак ,врз канонското право); 2) Правната наука секогаш игра подготвителна, пионерска улога на патот кон обединување; 3) Науката сама по себе не е доволна, потребни се политичка волја и политичка моќ, што се од суштинско значење за да

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9 O. Remien, *Illusion und Realität eines europäischen Privatrechts*, JZ 47, 1992 kaj R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

10 E. Bucher, *Recht, Geschichtlichkeit, Europa*, 1994 kaj R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004. *Common law* е систем на правото кој се базира и се гради врз случаи. Карактеристичен за Велика Британија, САД, Австралија и останати земји дел од таа правна традиција развиена врз основа на прецеденти. Овој систем на правото не се заснова врз кодификации. За разлика од него, системот на *civil law* се применува во поголемиот дел од континентална Европа како и во останати делови во светот што ја следат таа правна традиција, а се базира врз пишано кодификувано право. Суштински разлики постојат и во однос на правните процедури пред правосудните органи како и во однос на улогата на различни сегменти на правната професија во однос на креирање на правото.

11 Tony Weir, *Die Sprachen des europäischen Rechts: Eine skeptische Betrachtung*, ZEuP 3, 1995, kaj R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

12 Види повеќе kaj H. J. Berman and C. J. Reid Jr., *The transformation of English legal science: from Hale to Blackstone*, Emory Law Journal, 45, 1996; P. Legrand, *European legal systems are not converging*, International and Comparative Law Quarterly 45, 1996

сесплотат овие напори.<sup>13</sup> Не е безначајно ни тоа што не правниците во Европа, не толку одамна работеле со прилично напредното *Jus commune* пред модерната и суверена држава ја прекине правната, академската, но и политичката соработка. Не постои вистинска пречка зошто правниците повторно да не се придвижат во таа главна насока, посебно поради тоа што сè поголемата економска соработка и растечката сличност во општествената средина го направи светот во кој живееме едновременно помал, а неговите различни делови меѓусебно зависни.<sup>14</sup>

### III Можна етичка база

Дали можеме да извлечеме поуки од минатото и да пронајдеме единствена основа за правно обединување? Ако правото се сфати како „дискурс“ низ кој се рефлектираат вредностите и интересите на општеството во целина,<sup>15</sup> тогаш правните норми и обврските имаат етичка основа, односно имаат за цел да воспостават и да одржуваат т.н. „нормативи стандарди“, однесување што е општествено прифатливо и очекувано. Правото, на фундаментално ниво, настојува да ги рефлектира и да ги зајакне моралните стандарди.

Од друга страна, сите човечки суштества поседуваат одредени права, со самиот факт дека се луѓе.<sup>16</sup> Овие права се дел од сите современи правни системи и се базираат врз почитувањето на индивидуалната автономија. Нивното уживање е поврзано со уживањето на широки слободи, освен во случаите кога правата можат да бидат ограничени во полза на остварувањето на повисоко добро, односно кога индивидуалните слободи се во колизија со општествениот интерес или со остварувањето на правдата.

Идејата за креирање нов европски *Jus commune* не може да не почива врз безвременските етички вредности. Основните принципи на човековиот живот се во апсолутна корелација со верувањето дека секое човечко суштество има право на слобода и еднаквост, пристап до еднакви можности за остварување на личните потенцијали, достоинство и благосостојба. Сите овие вредности постојат во етичките текстови и

13 Види повеќе кај R.C. van Caenegem, *European Law in the Past and in the Future*, Cambridge University Press, 2004

14B. S. Markesinis, ed., *The Gradual Convergence*, foreign ideas, foreign influences, and English law on the eve of the 21st century, Clarendon Press Oxford, 1994

15 Всушност, сите правни системи во основа се втемелени на одреден вредносен систем, иако сепак ова тврдење не е секогаш во целост разбрано, ниту пак прифатено

16 Тие човекови права, во различни форми, се дел од општеството и историјата, уште од почетокот на политичката мисла во Европа, или уште попрецизно, од времето на античка Грција и нејзините славни мислители, како што се Платон и Аристотел. Во истата смисла, овие права се споменувани и во времето на Римската империја од страна на Кикерон, како и подоцна, во седумнаесеттиот век во писанијата на Гроциус, Лок и на Кант

кодекси, но и во националното и меѓународното право. Историските извори на оваа идеја ги вклучуваат Magna Carta (1215), Британскиот корпус на човекови права (1689), Француската Декларација за правата на човекот и граѓанинот (1789), како и корпусот на права содржани во Уставот на САД (1791) и Универзалната декларација за човековите права на Обединетите нации (1948). Оттаму, етичката база врз која би се градело новото европско приватно право, неизбежно би ги отелотворувала следниве вредности:

Живот - во етичка смисла терминот Живот подразбира прогрес, траење, квалитет, креација. Ова е дел од секој аспект на егзистенцијата - социјален и артистички, и е принцип на борба против уништувањето и разорувањето. Вредносниот стандард Живот, претставува предморален чин, и е нешто што не може да биде квалификувано како добро или зло. Улогата на моралноста е да го оспособи човекот да живее најдобар можен живот со она што му е дадено на располагање, а луѓето мораат да прифатат одредени вредности за да живеат квалитетен живот.<sup>17</sup>

Автономија – автономијата се поистоветува со способноста за себепределување и себераководење, и е во врска со индивидуалната слобода на личноста да донесува одлуки по сопствено убедување и без влијание на надворешни фактори. Всушност, се работи за специфични социјални, политички и етички принципи, кои на личноста ѝ даваат право да донесува одлуки што ги смета за правилни и за целисходни врз основа на здравиот разум и на воспоставените правила за општественото живеење. Така, моралната автономија е капацитет на личноста да го применува моралниот закон и претставува основа за целокупниот принцип на моралноста.<sup>18</sup> Сепак, личната и индивидуалната автономија не треба да биде поистоветена со слободата, затоа што автономијата ја претставува независноста и автентичноста на желбите на поединецот (вредности, емоции итн.) што се одлучувачки мотиви за дејствување.<sup>19</sup> Во смисла на морална вредност, идејата за автономија се однесува на минималната способност на личноста да биде одговорна, независна и способна да зборува во свое име. Автономијата е идеал. Таа е тесно поврзана со моралната и со правната одговорност како услов за еднаков политички пристап, односно, уште попрецизно, како основа за индивидуалните права и слободи, еднаквост пред законот, како и различните привилегии или заштита на граѓанската автономија преку принципите на праведноста. Така,

17 Види повеќе кај Ž. Fransa, Logika živog, Nolit, Beograd, 1978

18 Види повеќе кај T. Hill, ed., The Kantian Conception of Autonomy, Christman, 1989

19 Но, кога се зборува за автономијата, секогаш треба да се има предвид дека таа има двојно значење, односно автономијата може да биде сфатена како генерална состојба (автономна личност) или пак во потесна смисла (автономија што се однесува на специфичен случај, мотив, вредност или на општествена состојба)

политичката автономија значи дека нечија одлука ќе биде почитувана, уважувана и одржувана во политички контекст.

Мир – денес, идејата за мирот, заедно со вредностите слобода, еднаквост и прогрес се сметаат за клучни вредности на современото живеење. Овие вредности ги детерминираат постапките и однесувањето на луѓето и нивното остварување е востановено како врвна етичка цел. Во етичка смисла, мирот не значи просто отсуство на војна и на насилство, туку се однесува на состојбата на спокој, заснована врз длабокото чувство на сигурност што потекнува од меѓусебното разбирање, толеранцијата кон другите и почитувањето на нивните права. Во овој контекст, правдата според Емануел Левинас не почнува со Индивидуалноста, туку таа започнува со Другиот. Нашата одговорност кон Другиот доаѓа пред нашата слобода, пред се заедницата или пред нашето постоење. Ова не значи дека „индивидуалните потреби треба да бидат субординирани на општествените“,<sup>20</sup> туку човекот е одговорно суштество што води грижа за другите луѓе во смисла на способност да се чува и да се негува суштинската вредност на личната слобода. Човековиот стремеж кон среќа, индивидуално или како заедница, никогаш не треба да биде на сметка на останатите луѓе. Етиката на праведноста лежи токму на постулатите на вредноста на мирот и е во неизбежна корелација со вредностите на љубовта и на ненасилството. Однесувањето на луѓето во кое Другиот се препознава во својата „неповторлива вредност и човечко достоинство“ е единствениот пат кон мирот.

Толеранција – Идејата за толеранцијата е сосема спротивна концепција и практика од конфликтот и од непријателството. Смеслата на толеранцијата е афирмација на животот, и ги рефлектира трпеливоста, почитувањето на туѓото мислење, верувањето или ставовите. Вредноста – толеранција, е основа на заедничкото живеење, меѓусебното разбирање и соработката, без оглед на различностите што постојат меѓу луѓето. Всушност, се работи за свеста за прифаќање на „правото на различност“<sup>21</sup> како прерогатив за креирање на општество базирано на слични потреби, интереси и принципи. Во таа смисла, Толеранцијата е дефинирана и во Декларацијата на УНЕСКО за принципите на толеранцијата, каде што оваа вредност се афирмира како почитување,

20 Според филозофот Емануел Левинас- никој нема праводајанегира „другоста“ на „другиот“, или аконетоа, покрај на линија да ја присвои „другоста“, што дијалектично води кон потчинување на „другиот/-те“, односно кон негова/нивна деструкција. Види повеќе кај E. Levinas, *Humanism of the Other*, University of Illinois Press; Reprint edition, 2005

21 Повеќе за оваа концепција може да се најде во филозофските текстови на Џон Лок „Писма за толеранцијата“ и кај Франсоа Волтер во неговите писма (Волтер има напишано и огромен број приватни писма, сè на сè преку 20 000. Изданието од Собрани писма од Теодор Бестерман, комплетирано дури во 1964 година, содржи 102 тома)



прифаќање и ценење на богатата различност на културите низ светот, како и различните форми на експресија и различните начини на живеење на луѓето.<sup>22</sup>

Солидарност – солидарноста е етичка вредност што извира од безусловната вредност на човечкиот живот, правото да се живее и правото автономно да се избере каков живот ќе се живее, сè додека тој избор не ги загрозува правата на другите луѓе. Солидарноста има три манифестации: Прво - солидарноста на интерперсонално ниво, апликативно - на ниво на личност, подразбира волја да му се помогне на другиот кон кој личноста чувствува некаква сличност од барем еден релевантен аспект; втората манифестација на солидарноста е состојбата кога поединечната солидарна практика од интерперсонално ниво се издигнува на ниво на „добро однесување“ во дадена ситуација, односно се однесува на колективната заложба да се грижime и да им помагаме на другите. Така, кога овие два типа на солидарност се манифестирани не само во општествените норми, туку и во договорните и во останатите правни норми, тогаш можеме да зборуваме за третата или за највисоката форма на солидарноста, манифестирана како - општествено добро или социјална држава. Сепак, важно е да се истакне дека солидарноста не треба да биде поистоветена со еднаквоста. Еднаквоста меѓу луѓето како етичка основа за *Jus cogens* може да се разгледува во корелација со друго фундаментално човеково право, а тоа е правото на еднаков третман пред институциите на системот, како и во корелација со правото на фер судење. Солидарноста е заснована врз добрата волја и се издигнува на ниво на карактеристика што имплицира човечко достоинство.

Одговорност – секоја човекова постапка има персонална и универзална димензија. Во ерата на глобализацијата и сеопштото поврзување на светот, нашите постапки имаат директно или посредно влијание врз секоја клетка од системите на Земјата. Токму затоа вредноста Одговорност се поставува високо на пиедесталот на денешното живеење. Одговорноста се однесува на човековата должност како индивидуа, но и како дел од заедница, да се антиципираат последиците од сопствените постапки и поведение, да се предвидат можните негативни влијанија, но воедно и да се покаже добра волја за обезбедување подобри услови за живот за сите. Секој човек има право да живее среќен, исполнет живот, и да го избегне страдањето. Идејата за универзалната одговорност е тесно поврзана со концепцијата за Хуманоста. Одговорноста е клуч за хармонична егзистенција и единствено преку неа луѓето можат да го воспостават етичкиот стандард како фундаментален принцип на единство на светот, насочено кон заштита на дигнитетот и одржување на базичните хумани вредности.

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22 [http://www.unesco.org/webworld/peace\\_library/UNESCO/HRIGHTS/124-129.HTM](http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM)

Овие фундаменталните етички вредности, проникнуваат во сите аспекти од човечкиот живот, и токму врз овие основи би требало да се гради новиот *Jus commune*.

#### IV Заклучок

За помалку од педесет години Европската унија од креација со петнаесет земји-членки прерасна во здружение со 28 субјекти. Земјите членки на ЕУ, иако теоретски се уште суверени, најважните делови на својата законодавна моќ ги префрлија врз наднационалната организација. Во географска смисла, уште поголема правна интеграција е промовирана од страна на Советот на Европа, кој се концентрира врз заштитата на човековите права преку Европската конвенција за човекови права и Европскиот суд за човекови права.

Во таа насока се развива и идеата за ново европско наднационално приватно право, што е, како и средновековното *Jus commune*, сè уште само научен проект.<sup>23</sup> Содржината на новата европската правна култура што се состои во дијалектичка игра на влијанија од различни национални правни култури, треба да се заснова врз фундаменталните етички вредности што проникнуваат во сите аспекти од човечкиот живот. Иако практично оспоруван, овој потфат е прифатен од правни професионалци од различни делови на Европа, кои преку бавно толкување и седиментација на заедничките правни карактеристики, се на добар пат кон можни правни иновации.

Од ова множество идеи, несомнено нараснува нешто заедничко, а нацијата-држава веќе не е центар на неговиот развој. Сепак, иако неспорните етички вредности обезбедуваат солидна основа за новото право, во оваа фаза од развојот на државата и на правото, несомнено е потребна и посветена политичка волја која што би можела да го стави во сила евентуалниот заедничкиот правен систем. Правото не може да функционира единствено преку остварување на нормите. За да биде системот ефективен, потребно е да биде поддржан од соодветна правна култура, а таа не може да се создаде само преку легислативен процес, туку потребна е поширока општествена рамка,<sup>24</sup> во која несомнено останува улогата на научните дисциплини како етиката и правото, да го подготват патот за можното правно обединување на Европа, врз основа на правните и на културните сличности.<sup>25</sup>

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23 J. Tontti, European legal pluralism as a rebirth of *Jus commune*, Retfaerd 94, 2001

24 ibid

25 Како на пример Европската комисија за европско договорно право (таканаречената “Ландо Комисија” (Lando Commission) сочинета главно од академици, што ги објави принципите на Европското договорно право; а слични проекти веќе се во фаза на реализација - види повеќе на [http://ec.europa.eu/justice/contract/files/european-private-law\\_en.pdf](http://ec.europa.eu/justice/contract/files/european-private-law_en.pdf)

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## HUMAN TRAFFICKING FOR LABOR EXPLOATATION

**Abstract.** - The term human trafficking is present in society throughout the whole history. In the past the term “white slavery” was used, which exists throughout the history of class society but depending on the evolution and nature of social and economic relations it alters its phenomenological shapes and forms of appearance. The paper analyzes the genesis of illegal migration and human trafficking. It can be said that most of the victims of human trafficking are women and children that by fraud or force are taken away or sold to work for the purpose of forced prostitution. There are numerous factors that affect the development of this kind of trafficking such as the growth of the sex industry, which in some countries has become an important component of the economy, especially regarding the emergence of sex tourism. Other important factor is the globalization that raised people, capital and work mobility. Poverty and inequality in the wealth distribution forcing the workers to migrate and take jobs with poor conditions and to be exploited. Special analysis will be made on the women, children and men trafficking, or on the recruitment method, “transit” phase and “destination” phase. The characteristics and nature of the human trafficking phenomenon expressed through: most brutal violation of fundamental human rights and freedoms, the organization, the huge profits, the international dimension, define the emergence as a particularly severe form of organized crime and includes it in the major international issues. The purpose of this paper is to determine the framework for defining the policies that affect the creation of an environment in which human trafficking for labor exploitation will be prevented.

**Keywords:** *human trafficking, exploitation, migration, workforce.*

### Introduction

Human trafficking is a complex phenomenon of safety endangering based on (historical) institutions of slavery and exploitation, or conduct towards man as being goods or object, with purpose of exploitation of its labor, knowledge, skill, physical and sexual integrity and identity for satisfying personal or someone else drives, health or emotional needs, or gaining of direct or indirect material benefits for himself or another (Mijalkoviš, S. 2005, p. 172-192).

It is interesting that certain forms of human slavery and exploitation that are known from a long time ago can today be perceived in identical form (public sale of victims, work exploitation in the agricultural sector, sexual exploitation, forced participation in armed conflicts) or modified (working

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exploitation in the industrial sector, illegal adoption), and there are completely new forms (trafficking in human organs or body parts, performing medical experiments, forced pregnancy, etc.) (Mijalković S. 2004, p. 6).

Today, human trafficking is one of the forms of hardest and multiple violation of wide range of human rights of children, women and men. One of the most prevalent and profitable activities of the international organized crime, with negative implications for national - foreign policy and internal security of the state, citizens' and individual security.

Despite longstanding efforts to combat human trafficking it can be said that it survives and further expanded. Applicable legislation and mechanisms developed to combat human trafficking have proved that are insufficient either to prevent and suppress the problem, or in the protection of human rights of victims of trafficking. Aggravating circumstance is that in many countries certain institutions that are responsible for combating this type of crime ignore, facilitate or even profit from it. Major obstacle is that national governments often does not consider the human trafficking as a treat or as a serious violation of human rights. In most countries that are destination, to the human trafficking is primarily approached as a problem of illegal migration or prostitution. Strategies against human trafficking often have negative consequences to the victims, not to the criminal networks that trade with them. The victims are those who are arrested and deported while retailers still stay impunity. Few victims - in the countries of destination or after arrival in their country - receive any kind of assistance.

The characteristics and nature of the phenomenon of human trafficking expressed by: the cruelest violation of fundamental human rights and freedoms (putting in slavery and establishing the kind of ownership of a human being), the organized execution of individual behavior, the huge profits, the international dimension and the tendency of its steadily increasing in the recent decades, define the appearance as a particularly severe form of organized crime and includes it in the major international issues.

Actualization of the human trafficking in the nineties of the 20th century dues to the changes in political, economic and social nature that have occurred, especially in certain countries across Europe. These changes, or part of the consequences that have caused, are defined as factors that determine the appearance - human trafficking.

The term human trafficking means luring, transportation or otherwise transfer, reception or holding others by the threat of force or use of other forms of coercion, abduction, fraud, abuse of power or a difficult situation to the person, or the person giving or receiving money or other benefit of a person having control over another person with the purpose of its sexual, labor or other exploitation (Vesna Nikolić-Ristanović; Čopić, S., Milivojević, C Simeunović- Patić, B; Mihić, B. 2004, p. 41).

Exploitation includes at least the following: the exploitation of others into prostitution or other forms of sexual exploitation, forced labor and services, slavery or behavior similar to slavery.

The elements of the human trafficking crime are:

1. *Activities*: recruitment, transport, transfer, accommodation and receiving entities;

2. *Means*: threat or use of force or other forms of coercion, fraud, kidnapping, abuse of power or vulnerable position or giving or receiving of payments or benefits to achieve the consent of a person having control over another person.

3. *Objective*: Harnessing. Exploitation includes “at least exploitation of prostitution or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude or the removal of organs.”

([www.unodc.org/UNODC/trafficking\\_protocol.html](http://www.unodc.org/UNODC/trafficking_protocol.html))

It is estimated that there are about 4000000 victims of human trafficking worldwide. The profit from human trafficking is 32 billion dollars a year. The human trafficking and illegal immigration today accomplishes the same profit as drugs trafficking.

Human trafficking can be divided into:

1. *Trafficking of adults*:

- Women for the purpose of sexual exploitation, exploitation in order to work and designed marriage (mail order brides) and

- Men: exploitation in order to work

2. *Trafficking of children* (under 18 years) in order to: trafficking for sexual exploitation; trafficking for exploitation at work; Trade with the aim of committing crimes, begging, drug dealing and other forms of antisocial behavior; Trade of the unborn child or the infant but for adoption

- trafficking for participation in armed conflicts; trafficking for use in the pornographic industry; trafficking for selling organs; trafficking of children for marriage.

## **1. Characteristics of the human trafficking**

Human trafficking normally comprises three main stages: enticement, transport / transfer and other forms of exploitation.

### **1.1. The method of requirement**

The analysis of data on women trafficking from Eastern and Central Europe shows that there are several ways of recruiting women victims of trafficking. That are work offers (ostensibly legal), kidnapping, false arrangements for the trip abroad and recruiting to provide services within the domestic prostitution. These offers are made through advertisements in news but very often through quite informal way (Nikolić-Ristanović, V. 2002 p. 6-7).

More often than we think in role of executor at this stage of trade occurring friends and family members of the victim's family. Also, women take significant proportion of offenders in this phase of the trade. It is not uncommon former prostitutes to start to work as lurers and actively participate in the women trafficking (Vintileanu, I., Babović, B. 2001. p. 76).

While the cases of enticement with false promises to work for women and girls who love, even for a while, to go abroad, in the cases of abduction we talk about work for women who have no such intention. Abductions of girls were recorded in Bulgaria and Macedonia, and are especially prevalent in Kosovo during the NATO bombing. Also, Albanian and Roma women who managed to escape from Serb forces and NATO bombs, and who have found refuge in Macedonia are often greeted by the Albanian mafia brutally tortured and exploited (Bachanovik, O. 2001, p. 106) .

## 1.2 “Transit” Phase

After recruitment, the victims are transported to the place where they will be exploited. The place of their destination may be in the country or abroad. The transportation can be realized by criminal groups (merchants of people or criminal groups from abroad specialized in illegal transfer of persons across the territory of their country) or in “private arrangement” of the victims, which is obliged at a certain time to come to the agreed place to meet an alleged “contractual obligation” of the story on the basis of which is recruited.

One of the biggest and most serious barriers to international trade in people is the state border. Crossing the state border may be legal, illegal and combined.

## 1.3 “Destination” phase

The destination phase takes place on the ultimate location of the victim, and consists of accepting the victims, establishing slavery, control and maintain the subordination and exploitation.

The exploitation of victims is a key element of the destination phase and the whole process of human trafficking. It is the primary means for achieving of illegal profits, which is the main reason for these crimes.

It manifests itself in different types and shapes (Mijalkovic, S., 2003, p. 143), such as:

- **Sexual exploitation**, which can be **noncommercial** (for personal purposes of the traffickers, which does not generate any earnings) and **commercial** (where the traffickers confers material benefits and covers prostitution, pornography and “sex tourism”);

- **Operating exploitation** in the family, agriculture, industrial and service sector;
- **Illegal adoption**, which is established over a child, which in the future can but not necessarily be exploited in other forms of exploitation;
- **Forced marriage**, in which the victim is exploited to the role of a spouse in a marriage that is folded under duress. The most frequent victims are women and children;
- **Revocation of human organs or body parts**, voluntarily or forcibly, from alive, “fresh dead” or long deceased, to meet the health needs of persons or research purposes;
- **Coercion to perform crimes**, mostly theft, begging and so on.
- **Forced participation in armed conflicts** directly in combat or medical services, to perform physical activities, transport equipment, etc.;
- Human trafficking in the narrow sense, that is (re) sale of victims to third interested persons, without other forms of exploitation, and
- Non-specific forms of exploitation that are rare and manifest as forced pregnancy, conducting medical experiments, exploitation in sport shooting brutal scenes in movies, etc. (Mijalković, S. 2006, pp. 109-130, 2006).

Given that it is often very cruel means of exploitation, that the victims can not reconcile, traffickers are forced to maintain a subjection using different methods: establishment of debt bondage or economic obligation of the victims to work for their bosses until they pay all alleged (fictitious) debt; restriction of freedom of movement; permanent physical or video surveillance; confiscation of identity documents; constant physical abuse, starvation; constant threats to the victim and family members, blackmail that they will reveal to the public that the victim had been involved in prostitution or report her/him to the police that she/he is paying an illegally in the country; killing disobedient; creating confidence in state authorities by bringing associates from police, judges and prosecutors to exploited as well as other ways (Mijalković, S. 2006, pp. 109-130).

## 2. Characteristics of labor exploitation

Despite movement of goods and capital the globalization cause mass movements of labor.

Human trafficking although is actual, is not a new phenomenon. All throughout history people are sold into slavery, they are forced to work for



which they were not paid or were not paid enough, in other ways been exploited. Although in modern times human trafficking occurs in many forms, it appears with different goals. The purpose of this socially negative phenomenon may initially be sexual exploitation, forced labor, arranged marriages, adoption of children, and even transplantation of human organs. Victims of this modern slavery are often women and children. Human trafficking is often a cross-border activity and therefore a form of forced migration. Victims of human trafficking are mostly taken to other countries against their will and are often exposed to various forms of violence. They are generally below the complete physical control of their traffickers or those who bought them and who take advantage. If they managed to escape from them, victims may face great difficulties in trying to regulate their status and receive adequate assistance and protection in the country of origin as well as in the country in which they are trafficked and exploited.

Poverty and inequality as the main causes of trafficking, leading many people in dead end and desperate situations and make them to accept the things that can be exposed to exploitation, forced labor and trafficking in conditions of slavery. A number of people even when they are exposed to these circumstances agree to stay and work for their exploiters and traders, since they have no other choice to feed themselves and their family.

Among those dealing with the fight against human trafficking, more people believe that the current focus of the sexual exploitation of women and girls is too small and that it is necessary to provide additional resources to investigate other forms of human trafficking, as the labor exploitation is.

Research and practice show that trafficking for labor exploitation occurs mainly in economic sectors that are work intensive, unregulated or poorly regulated. These economic sectors employ seasonal, temporary labor, or as it is also called 3D workforce (Dutch National Rapporteur, 2007). The demand for cheap labor in these sectors become chronic. Additionally, such a demand is amplified by labor supply arranged by criminal organizations with minimized operating cost. Such procedures are already deeply infiltrated in various economic sectors such as agriculture, construction, mining, textiles, hospitality, tourism and various services (OSCE, 2011).

A second important aspect is related to the fact that workers in these sectors are mainly economic migrants, often with irregular status and thus not able to accede to the legal labor market and mechanisms of worker protection. The decision to migrate affects a wide range of factors such as the international economic situation, social and economic conditions and local institutional structures in place of origin. The migrants are mostly employed through intermediaries or intermediary agencies with false promises, and most are employed based on informal contacts, oral agreements and often unfavorable and sided changing conditions. These workers often work in isolated places, do not speak the official language of the state in which they

work, lack information about their rights or about the places where they can turn for help. Their working hours are longer, living in intolerable conditions, often without access to electricity and water. The salaries of these workers are very low (Rizwan S. Mujanović, E. 2014. pp. 39-58).

The main objective of the perpetrators of the human trafficking crime is to earn money with long-term exploitation of their victims. To succeed in it, they are doing everything to protect their investments i.e. provide the victim to longitudinal work as instructed and not trying to escape. Therefore, traffickers are doing everything to provide constant supervision over victims. The victim's consent to exploitation is irrelevant when some form of coercion is present. In many cases the level of mental and physical damage is so serious permanently that there is not possibility the physical and mental health of the victim to completely medically be repaired. Mostly victims of human trafficking are women and children, although lately a growing number of men are becoming victims as well.

Labor exploitation (working slavery); labor exploitation - slavery is a form of slavery of the victims of human trafficking, where the victim was working exploited to carry out all sorts of things with the loss of privileges, compensation etc. Millions of women and children as well as men, are forced into prostitution, serving in the houses, begging, work on plantations, in factories, on construction sites, as well as other forms of forced labor. They are traded transnational - between countries and internally - within the borders of one country. Moreover, in the world there is no country where some form of human trafficking is not present including this form.

Freedom from slavery, forced or compulsory labor are making the area of classical right to freedom and independence of man. Universal Declaration of Human Rights places this right between the rights of life, liberty and security of persons, on the one hand and freedom from torture and other inhuman or degrading treatment, on the other side. The definition of forced labor in the literature is often undertaken by the International Labour Organization (ILO), in particular the Convention no. 29 on forced or compulsory labor (1930). For the purposes of the Convention, the term "forced or compulsory labor" means any work or service required of a person under threat of a penalty or coercion, and for which that person has not signed up voluntarily (Art. 2, para. 1). The definition of forced labor involves two basic degradable elements: work or service required under threat of a penalty or coercion and that work is performed voluntarily (Grujić, M., 2014, p. 240-253).

For the existence of forced labor there is not necessarily the punishment to have the form of criminal sanction, but it is enough to specify a loss of rights or privileges. The threat of punishment can have many different shapes. Most drastic forms include psychological violence or pressure, or even the threat of death of the victim or a close person (MOP, 2005, p. 5). Forced labor may be carried out under the threat of punishment that is not of a financial nature,

including economic penalties related to debt, non-payment of earnings or loss of earnings associated with the threat of dismissal if the employee refuses to work overtime beyond what is set out in the employment contract or national legislation. Also, employers sometimes require workers to hand over personal documents, allowing them, under threat of confiscation of those documents, to require forced labor. Slavery as opposed to forced labor, is defined as “full control over the person with the purpose of economic exploitation by violence or threat of violence.”

Based on the certain data in the world currently there are affected more than 12 million people with a forced labor. Of that number, about 9.8 million are exploited by private agents, including over 2.4 million victims of human trafficking. Women and children are particularly vulnerable categories, and men, especially in the sectors of construction and mining. Forced labor exists in developed and in developing countries. It is a global phenomenon, with smaller or larger scale. However, most people are caught up in forced labor in the region of Asia and the Pacific (approximately 9.5 million), followed by South America and the Caribbean (about 1 300,000) (ILO, 2008, p. 13).

This type of human trafficking has several forms: exploitation in the agricultural sector, exploitation in the industrial sector, exploitation in the service sector, exploitation household and combined exploitation (Grujić, M., 2014, p. 240-253).

The characteristics of persons who are victims of trafficking in order labor exploitation are that they:

- Live in groups in the same place where they work and rarely, or almost never, leave the premises,
- Live in degraded, unsuitable areas, such as agricultural or industrial buildings,
- Are not adequately dressed for the job they work, for example, may lack protective equipment or warm clothing.
- Do not have access to their own building,
- Do not have a work contract.
- Work for many hours.
- Depend on the employer in respect of a number of services including work, shipping and accommodation.
- Can not choose accommodation.
- Never leave the work premises without their employer.
- Can not move freely.
- Are exposed to the security measures that are set to keep inside the working premises.
- Are disciplined with fines,
- Are exposed to the insults, harassment, threats of violence,
- Do not have basic training and professional licenses (Biljana Simeunović-Patić. 2008 pp. 69-86).

## Conclusion

Human trafficking can be called universal problem of the humanity. No country, not even highly developed, are immune to the consequences of this phenomenon. Specifically, states can not divide those who have this security problem and those who have not - in terms of human trafficking all countries we can divide only on countries of origin of victims, countries of transit and countries of destination of the victims. The central element of trafficking is exploitation, and the main feature is multi-layered. It is a developed form of organized criminal activity occurring in different types, on the internal as well as international level, with many interlocking interests. All this speaks in favor that this occurrence is a complex phenomenon that is subject to the definition of different standpoints - security, international victim-based, sociological. That for which there is universal consensus on the phenomenon is that it is one of the most difficult forms of violation of fundamental human rights.

The most important and the biggest problem that occurs at every step in exploring this phenomenon is the lack of consistent, reliable and publicly available data in cases of human trafficking, especially in terms of labor exploitation. Inconsistency and unavailability occurs in all countries of the Western Balkans.

The identification of victims is a common problem in countries with good practice, and in the Western Balkans. However, from the cases reported in Belgium and the Netherlands on the one hand, and in Croatia, Bosnia, Macedonia and Serbia on the other, it can be concluded that the first nations are more successful in identifying cases of human trafficking. Many studies have noted that it is because of their extremely developed local access. In the Western Balkans, the problem of identification is crucial and requires urgent attention. The statistics of reported cases of human trafficking provides such low figures that puts in doubt the existence of established mechanisms to combat human trafficking. Here special emphasis should be given on the cases of human trafficking with aim of labor exploitation that are almost invisible to the system, which is an obstacle for testing the efficiency of the institutional structures and further progress.

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## **Charity for educational causes in Bulgarian conditions: motivation and practices**

**Abstract.** - Charity has different dimensions - it can be seen as an activity and material practice, but at the same time as spiritual principles, values, goal that people pursue and follow. Therefore, it is important to rationalize its various aspects as they suggest expressions, characteristics and meanings. It is also important that charity is the result of continuous education practices and socialization, both in family and school, and the overall social environment of the individual.

To devote resources work, help people who do not know, it is really noble.

This essentially selfless and free of interests nature of charity has evolved over time. Today many donor gestures are made for advertising purposes of idea, as well as of company or organization or of an individual. Furthermore, it is important to say that philanthropy is the result, but it is also a stimulus for promoting individual value of the person, it is a source of self-esteem and satisfaction.

The comprehension of these issues was the focus of the conducted a nationally representative survey of persons aged 18-65 years in 2015. The aim of the study was to track the opinions, assessments and positions of working age population for donation and its manifestations.

The present article presents different aspects of shared beliefs, attitudes, thinking and practices in the field of philanthropy in general and especially in education.

There is justified the thesis that the donation as a practice in the field of education is underdeveloped. Bulgarians tend rather to donate to social causes significantly less for educational purposes.

### **1. Objectives**

The charity has different dimensions - it can be seen as an activity and material practice, but at the same time as a spiritual principle, a value and goal that people pursue and follow. Therefore, it is important to rationalize its different aspects as they suggest various expressions, characteristics and meanings. It is also important to note that charity is the result of continuous education and socialization, both in family and school, and the overall social environment of the individual.

In this sense, awareness of the need to support the “others” or the ideas, and to help people is inherent not only for societies developed in material terms but also of those which are spiritually grown (Bremner, 1988). To devote resources work, help people who do not know, it is in the highest degree profoundly endeavor (Adloff, 2006). This essentially selfless and free of interest nature of charity has evolved over time. Today many donor gestures are made for advertising purposes of idea, as well as of company or organization or of an individual. Furthermore, it is important to say that philanthropy is

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the result, but it is also a stimulus for promoting individual value of the person, it is a source of self-esteem and satisfaction (Boyadjieva, 2012).

The comprehension of these issues was the focus of the conducted a nationally representative survey of persons aged 18-65 years in 2015 under the project "Culture of giving in the sphere of education: social, institutional and personality dimensions", team leader prof. P.Boyadjieva. The aim of the study was to track the opinions, assessments and positions of working age population for donation and its manifestations.

This article presents different aspects of shared beliefs, attitudes, thinking and practices in the field of philanthropy in general and particularly in education.

There is a justified thesis that donation as a practice in the field of education is underdeveloped. Bulgarians tend to donate significantly less for educational purposes than for social causes. The line of culture in charity, which was an important part of the Bulgarian state in the past, has been broken.(EncyclopediaDonation, 2011).

I start my analysis with the reconstructing of the idea regarding the effect and impact of philanthropy on a personal level; or in other words: what does it 'bring' to the person who hasperformed it?

Respondents were asked the following question: Will donations contribute to the achievement of different things in life?<sup>2</sup>

The donation will contribute      Agree (%) / Strongly Agree (%) / Neutral (%)

To live in a society governed by educated people	24,2	28,4	27,5
Beingusefultosociety	<b>36,9</b>	<b>31,3</b>	<b>21,7</b>
To act morally	<b>35,7</b>	<b>42,8</b>	<b>13,7</b>
To bring up your children well	<b>29,0</b>	<b>49,3</b>	<b>11,3</b>
Respect the principles of religion	29,2	24,3	24,7
To communicate with cultured people	27,0	26,9	25,8
To feel part of a community	27,0	25,7	26,5
Helpingpeopleindifficulty	38,0	34,5	19,3
To respect yourself	<b>34,0</b>	<b>47,6</b>	<b>12,1</b>
Being accepted by others because of your qualities	27,4	32,1	19,6
Feelingsatisfied	<b>33,4</b>	<b>48,9</b>	<b>11,3</b>
Peoplehavehigheducation	25,9	36,4	24,5

It is noteworthy that according to respondents donation has the largest contribution and impact on a personal level and in the nearby family circle

<sup>2</sup>The table shows only the grades with the three biggest accumulations. With bold marked options in which both positive degrees ("Agree" and " Strongly Agree ") the shares are the highest.

connected with the proper education of children with self-esteem, a sense of satisfaction, thinking that a person proceed morally.

It is noted that charity is not valued explicitly as a factor to "communicate with cultured people," "respect the principles of religion," "to feel part of a community"; approximately equally distributed in all three degrees of the scale (see table) percents of respondents; neutral level means that the respondents do not have a clear position and strong opinion on the matter.

This probably reflects the fact that the community or the environment from which individuals are part still not perceived as giving significant value; although people personally believe that charity is important, they do not think it is particularly valuable for the communities of which they form part.

This in a sense means that philanthropy is not yet popular in our society.

In this regard are the data that in 2014 among 135 surveyed countries, Bulgaria is 126th place under the Index of philanthropy. The index examines three forms of charity - donating money, volunteering and help strangers.

People who have donated money were 14% out of those surveyed, or 4% more than in 2011. 37% have given help to strangers and the lowest share amongst the people who were surveyed was of those who had engaged in voluntary activities - 7% (<http://www.segabg.com/article.php?id=731453>).

78.3% of the respondents from the representative survey carried out in 2015 said that philanthropy is important because it helps for the good upbringing of children, which raises the topic of the "significant others" in the life of the individual. In his actions the individual shall be guided by the views of the people who are important to him - parents, partners, friends, colleagues.

As part of the concept regarding the role of the significant others, the respondents in the survey were given a list of important people on a personal level in order for them to identify whether they do have influence and how strong it is on their donation activities.

It turned out that shares are distributed almost evenly across the whole scale which considers all possible options of support or lack of one.

As a result of this we can draw a number of conclusions:

1. The most common among the three largest accumulations is the neutral response for making a donation from respondent.

2. In their answers respondents said that significant others "does not expect" or "to a small extent expected" donor engagement action from the respondent.

From this it can be concluded that "significant others": parents, partners, children, friends, colleagues, certainly can not be defined as a motivator of donation behavior for modern Bulgarians.



## 2. The Intention of the people to donate

An essential point in the attitude and actions of individual donations represent different circumstances relating to the implementation of donor practices.

I will focus on the circumstances, as they have a definite influence on predispositions and charitable activities of people; in the table are given three grades of the scale in which the shares of respondents are greatest. The intention for donation is determined by:

Amount of money

<b>Very Important</b>	<b>52,7 %</b>
More important	34,3 %
As important as it is not	7,9 %

Trust in organizations that lead donor campaigns

<b>Very Important</b>	<b>59,0 %</b>
More important	28,7 %
As important as it is not	7,4 %

The way money for donation was spend

<b>Very Important</b>	<b>43,3 %</b>
More important	30,7 %
As important as it is not	16,1 %

Confidence in people who achieved donation campaign

<b>Very Important</b>	<b>60,3 %</b>
More important	29,5 %
As important as it is not	6,4 %

The ability to understand the financial status of donors

<b>Very Important</b>	<b>26,9 %</b>
More important	26,0 %
As important as it is not	26,0 %

The time and effort necessary to make a donation

Very Important	24,7 %
<b>Moreimportant</b>	<b>28,1 %</b>
As important as it is not	26,8%

The lack of significant tax incentives for donation

<b>Very Important</b>	<b>31,0 %</b>
Moreimportant	26,1 %
As important as it is not	18,4 %

Insufficient public control and accounting of funds spent

<b>Very Important</b>	<b>54,3 %</b>
Moreimportant	28,2 %
As important as it is not	9,8 %

Doubt that donations will be used as intended

<b>Very Important</b>	<b>63,0 %</b>
Moreimportant	28,4 %
As important as it is not	5,7 %

From presented data it was noted that the intention of the people to make donations most affected by:

- Doubt that donations will be used as intended
- Confidence in people who achieved donation campaign.
- Trust in organizations that lead donor campaigns
- Insufficient public control and accounting of funds spent

In fact, all four answers relate to the credibility of the organizations and individuals who organize charity campaigns.

Significantly less intention of giving influenced by

- The lack of significant tax incentives for donation
- The time and effort necessary to make a donation
- The ability to understand the financial status of donors

All this means that predispositions for donation depends mostly on transparency, the way to organize and use the funds, because obviously the experience of the various campaigns conducted for help and support in Bulgarian conditions have created a negative experience for fraudulent consuming the collected funds.

When donating refers personally to the respondent, designed by question: “Over the next six months, you personally would you make a donation to education, regardless of its shape and size” is obtained the following picture

Frequency / Number of persons      Relative share (%)

Will surely do	76	6,4
Would rather do	257	21,6
Rather, I will not do	265	22,4
Certainly will not do	<b>333</b>	<b>28,0</b>
Do not know	256	21,5

It is striking that only about 1/3 of respondents said they "definitely" (6.4 percent) and "somewhat" (21.6%) will make a donation Half of the sample (50.4%) expressed a lesser or greater degree position that will make a donation. This negative position is played and answers the question "What would approximate amount donated for education":

- 36.0% answer - "no";
- 24.5% would donate "to 20 lev"
- 11.3% of people would donate "21 to 49 lev"

In the following intervals of donations "from 50 to 99 lev" and "100 to 499 lev" and up, the shares of respondents are below 10%.

In the survey, except that it does a differentiation of the possible contribution amount, with a series of questions aims to specify the type of the supposed donations to education that respondents can do.

The aim is to follow is there any particular direction of donations; moreover, the likelihood of donation appears on two levels:

- a) at education as a whole; b) at the school in which the respondent has learned.

Likelihood of personal donation:

Scholarships for gifted children    Frequency / Number of persons    Relative share(%)

Not at all likely to do	214	18,0
2	152	12,8
3	289	24,3
4	301	25,3
It is likely to do	155	13,1
IDonotknow	78	6,6

Scholarships for gifted children    Frequency / Number of persons    Relative share (%) for the school that you have studied

Not at all likely to do	207	14,4
2	172	14,5
3	269	22,6
4	306	25,7
It is likely to do	156	13,1
IDonotknow	80	6,7

In summary, of such probability charitable activities in education can say these things:

1. Shares of those who will make donations to scholarships and those who perhaps will make are close.

2. There is no difference between giving scholarships in general and scholarships for the school in which the respondent has studied.

The next projective situation is related to the donation of scholarships to students in difficult material circumstances.

Scholarships for students from vulnerable groups    Frequency / Number of persons    Relative share (%)

Not at all likely to do	185	15,6
2	132	11,1
3	236	19,8
4	355	29,8
It is likely to do	210	17,6
IDonotknow	72	6,1

Scholarships for students from vulnerable groups    Frequency / Number of persons    Relative share (%) for the school that you have studied

Not at all likely to do	203	17,1
2	141	11,8
3	250	21,0
4	327	27,5
It is likely to do	193	16,2
I Donot know	75	6,3

The likelihood respondents to make a donation for scholarships for students from vulnerable groups can be summarized as follows:

1. There is almost no difference in the summary share of respondents who are likely to make donations for scholarships for students from vulnerable groups compared with donation for scholarships for gifted children.

2. There is no difference between giving scholarships in general and scholarships for the school in which the respondent has studied.

Another donor practice is purchasing technology and equipment; the question to respondents is: Would you make a donation to such a cause?

Purchasing technology and equipment    Frequency / Number of persons    Relative share (%)

Not at all likely to do	234	<b>19,7</b>
2	244	<b>20,5</b>
3	302	25,4
4	232	<b>19,5</b>
It is likely to do	97	<b>8,1</b>
IDonotknow	81	6,8

Purchasing technology and equipment    Frequency / Number of persons    Relative share (%)  
for the school that you have studied

Not at all likely to do	240	<b>20,2</b>
2	233	<b>19,6</b>
3	304	25,6
4	238	<b>20,0</b>
It is likely to do	98	<b>8,3</b>
IDonotknow	76	6,4

Probability making a donation for the purchase of technology and equipment has the following conclusions:

1. The pooled share of the respondents who are likely not to make donations for technology and equipment is significantly higher than the percentage of those who would make a donation to this. It could say also that people are more willing to donate for scholarships than for technique.

2. There is no difference between donations for equipment in general and equipment for the school in which the respondent has studied.

Another direction in which it can be donated is in school repairs. Respondents estimated the probability to make a donation to:

Repair of school    Frequency / Number of persons    Relative share (%)

Not at all likely to do	257	<b>21,6</b>
2	234	<b>19,7</b>
3	300	25,3
4	219	<b>18,4</b>
It is likely to do	106	<b>8,9</b>
IDonotknow	73	6,2

Repair of school    Frequency / Number of persons    Relative share (%) that you have studied

Not at all likely to do	265	<b>22,2</b>
2	210	<b>17,6</b>
3	303	25,5
4	235	<b>19,8</b>
It is likely to do	107	<b>9,0</b>
IDonotknow	70	5,9

In summary, regarding the probability to make a donation to repair the school could say:

1. The summarized proportion of respondents who are likely to not make donations to repair the school is greater than the percentage of those who

would make a donation to this. Generally people are more willing to donate to scholarships for students than for repairs

2. There is no difference between giving to repair the school in general and repair of the school in which the respondent studied.

Another option evaluated by respondents likely to donate in the form of voluntary work

Voluntary work Frequency / Number of persons Relative share (%)

Not at all likely to do	224	<b>18,8</b>
2	168	<b>14,1</b>
3	228	19,2
4	259	<b>21,8</b>
It is likely to do	225	<b>18,9</b>
IDonotknow	85	7,2

Voluntary work for the school Frequency / Number of persons Relative share (%) that you have studied

Not at all likely to do	228	<b>19,1</b>
2	173	<b>14,5</b>
3	215	18,1
4	270	<b>22,7</b>
It is likely to do	220	<b>18,5</b>
IDonotknow	85	7,1

Regarding the likelihood of voluntary work in education can draw the following conclusions:

1. Shares of those who will not donate volunteer work and those who might commit are close.

2. There is no difference between voluntary work for the school in general and for the school in which the respondent has studied

In summary, building on a series of probable actions donation to the school, can be said that:

- Respondents are most inclined to make donations to scholarships for talented children and for students from poor families.

- Significantly less are predispositions for donations of carrying out repairs or purchase of machinery and equipment.

- In practice no difference in the likelihood to make a donation to any school and the school in which the respondent studied. So the hypothesis that "his native" school will be an incentive for donation is not confirmed. However, this result can be seen as a necessity to intensify the activities of educational institutions - schools and universities in the direction of its graduates to develop charitable activities.

### 3. The real donation actions

In retrospect, 50.0% of respondents say they have made a donation for the past five years. The type of donation and the proportion of persons are the following:

- for social causes – adults, orphans, disadvantaged people: 48,7%;
- for health causes - treatment of patients, buying medical equipment: 36,4%;
- for education: 13,7%;
- for culture and art: 12,8%;
- for religious purposes: 12,5%;
- for animals: 9,9%;
- for ecology: 8,8%;
- for sport: 8,1%;
- to overcome the effects of disasters :34,0%

There is a an expected picture in which most donations are made for social causes, followed by donations to health issues and natural disasters.

It can definitely say that the share of donors is not great, but at the same time it is negligible

That which is an incentive for donation is the desire for support and assistance to people in need, those who are experiencing distress and irreparable losses

In other cases - education, culture, sports, ecology - as a whole the society is concerned with their problems and insufficient authorization, but donations are less.

The respondents have a clear positive attitude toward donations to educational causes:

- Fully positive: 34,9 %
- Rather positive 29,7%
- As positive as it is not 17,5%

Based on this declared positive position, one of the priorities in creating a culture donation is the awakening of civil consciousness and responsibility towards the charity to more initiatives and causes, with a clear focus on education and its dimensions.

What are the ways to make donations today? They are varied and advanced by the capabilities of modern technology

Ways to donate	Frequency / Number of persons	Relative share (%)
Sending text messages (sms)	530	49,5
Material donations	234	21,9
Individualdonation	303	28,3
Voluntary work	157	14,7

At cash donations:

- 72.4% prefer to make that trough a bank transfer
- 23.7% prefer via sms
- 59% say that the most important is the cause for which the donation is made

In addition, more than half of respondents (53.8%) believe that is best "donors to make direct donations to the school or university" instead of using intermediary organizations.

#### 4. Reasons for donations in education

An important topic related to charity refers to the reasoning of the organizations or companies for donations in education according to the respondents respondents<sup>3</sup>.

Reasons to donate	Frequency / Number of persons	Relative share (%)
<b>Advertisement</b>	<b>596</b>	<b>54,7</b>
Improving internal company relations	88	8,2
To show that the organization is socially responsible	471	43,5
Creating new contacts and partnerships	186	17,5
More active involvement in social life of the community	249	23,3
Public importance of the cause	334	30,8
Tax relief	438	40,8

It is noted that more than half of the respondents cited advertising as a key driver of corporate donations to education. But also an important motive is displaying socially responsible image of companies that donate to education and this particular socially responsible image makes them real partners in various educational causes.

In addition to the motivation of companies and organizations is the motivation of people when making donations to education

Reasons to donate	Frequency / Number of persons	Relative share (%)
<b>The ability to help society</b>	<b>561</b>	<b>49,4</b>
Moral obligation	256	23,5
Personal responsibility to family	245	22,9
The possibility of investment for a better future	363	33,8
Tax relief	264	24,8

3 In bold are the answers with biggest accumulations



Sense of duty to others	327	29,6
Theneedforasenseofworth	455	41,3

It is noteworthy that most personally individuals are motivated by helping society and be useful. At the same time sustainable rate of those who donate for education remains low; therefore raised the question: "Why do not people donate?"

The idea is - to trace the explanation that respondents give to this question, as the reasons could serve organizations dealing with donation.

Respondents offered several reasons explaining the low donation activity and they are measured at four-level scale from "most important" to "least important".

The first reason is: because "people do not have sufficient resources"

People do not have sufficient resources      Frequency / Number of persons      Relative share (%)

Most important	<b>706</b>	<b>60,8</b>
2	216	18,6
3	124	10,7
Least important	58	5,0

It is noted that more than half of the respondents cited as reason small donation - low income

Overall, Bulgaria is one of the poorest countries in Europe. Unemployment and bad living standards put many Bulgarians in particularly difficult situation.

According to the European Social Survey (Wave 2013), only 1% of Bulgarian citizens live comfortably, while in Slovenia the share is 35%, 13% they are in the Czech Republic and Slovakia, 8% in Poland.

In early 2013 began another wave of disembarkation to the social bottom, the proportion of people in poor state reaches 7%. 43% of Bulgarians say they live miserably ([www.ess-bulgaria.org/ESS6](http://www.ess-bulgaria.org/ESS6)).

Another reason is lack of confidence that money will be spent on what they are given.

This reason also is reasonable, though not as strongly as compared to the lack of funds

No trust for spending donations      Frequency / Number of persons      Relative share (%)

Most important	262	22,6
2	498	42,9
3	239	210,6
Least important	105	9,0

In the following reasons given: "People are not well informed about the possibilities of donation" and "It is believed that education is a concern of the

state" respondents indicate that these are the least important reasons for the low donor activity of the Bulgarians:

People are not well informed Frequency / Number of persons Relative share (%)

Most important	54	4,7
2	161	13,8
3	373	32,1
Least important	<b>514</b>	<b>44,3</b>

Education is a concern of the state Frequency / Number of persons Relative share (%)

Most important	179	15,4
2	205	17,7
3	327	28,2
<b>Least important</b>	<b>400</b>	<b>34,5</b>

In summary it can be said that:

- **79,4%** of respondents believe that lack of resources is very important („most important” and „important”) reason for the low degree of charity activity.

- **76,4%** of respondents say that information is inessential (least important and minor) reason for weak donor activity.

## 5. Conclusion

Giving unfortunately is not among the priorities of the Bulgarians; this is one of the main findings, which have the results of the survey.

In particular, I can say a few things:

- Donation is assessed as having a strong impact on a personal level and in the family; it is connected with the good education of children, with self-esteem, a sense of satisfaction, and with thinking that a person enters morally.

- The intention of the people to make donations most strongly influenced by:

- o A doubt that donations will be used appropriately
- o Insufficient public control and reporting of spending

- Significantly less intention of giving influenced by

- o Lack of substantial tax breaks for donations
- o Time and effort necessary to make a donation
- o Possibility to understand the financial status of donors

- People are most likely to make donations for scholarships - for talented and needy children

- Significantly fewer people inclined to donate to perform repairs or to purchase technique and equipment.

- People have clearly expressed a positive attitude towards donations for educational causes.

- The main reason for the lack of donations by the Bulgarians lies in the

difficult financial situation, low incomes and poverty of the people here.

In this context, could be said that developing a culture of giving is one of the most sustainable ways of developing donor behavior

As active participants in this process are the family and school and government institutions, NGOs and media.

An important emphasis in forming a culture of philanthropy has experience of countries that have a high donor index, with massive donations practices and active attitude of the whole society. Of course there has to be stressed and socio-economic situation of the Bulgarian society associated with low income and lack of financial stability, which undoubtedly affect the actual donation practices in Bulgaria. It is obvious that Bulgarian society is gradually going into charitable causes and actions; and is needed extended time and effort in this direction.

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## **The role of the Press of 1920-1940 in raising the cultural level of youth**

**Abstract:** Since the beginning of Soviet rule, the party organizations used media as the primary means in order to spread socialist ideology among masses, especially among the youth. In addition to being an ideological weapon in the hands of the party press, media played an important role in the development of literature, art, and in informing the public of the work done in this area. New created Soviet press served in increasing the cultural level of masses of people including the younger generation in Azerbaijan. In these years the media has become a means of socialist building, economic, political and educational body for implementing the “true people” of the turbine. Media tried to keep in touch with people and increased its strength trying to defend the initiative and experience of the younger generation. Press was a true indicator of the development of the culture of Azerbaijan. But the media of these years operated in accordance with the dictates of the party and ideology socialist ideology, has been subject to an administrative-command methods. As a result of the measures taken for the development of the press, the publication of newspapers and magazines began to develop. In 1928, in the country produced 23 newspapers, 194 thousand copies of circulation of 35 journals and other publications. In order to inform readers of newspapers starting in 1924-1925 book stores opened in Nakhchivan, Ganja, Nuha, Agdam, Aghdash, Salyan. In 1927, the book store or kiosk opened in regions of Azerbaijan.

Party officials were working more to involve the young people who promote the achievements of the socialist revolution. Publication of the relevant newspapers and magazines have an important role in the socio-political and cultural life of Azerbaijan.

In 1928, “Derrick,” in 1930 “Caspian bolshevik” and the magazine “Help to teacher” began to publish. In 1939 more than 80 newspapers was published in Azerbaijani.

Despite the bureaucratic obstacles, and totalitarian regime, the Azerbaijan press of 1920-40s played a great role in the development of literature, in the expansion of the creative activity of the people and especially in the development of youth culture. The foundation was laid in the early years of the building of the socialist achievements of today’s media.

The party organizations used the press as the main tool for dissemination of the socialist ideology in the mass and especially among the youth beginning from the first years of the Soviet power. The press by being an ideological weapon in the hand of party has played an important role in delivery of literature, arts, development and the works done in this field to the public.

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The newly established soviet press has provided a great service to rise of cultural level of the public mass and as well as young generation. In these years, the press has been the tool for building socialism and economic political educational authority and the “real public” tribune for implementation of all of these. The press tried to keep contact with the public, and increased its power by trying to defend the initiative of the young generation and its experience. Azerbaijan has been the real indication of development of culture. But the press of these years acted based on the socialist ideology and dictation of the party, obeyed the administrative-dominion methods. V.I.Lenin wanted the press to make influence to the daily life and reflect the real life scenes in its pages. He wrote: “we pay less attention to the points of life within factory, village and regiment, while the new building (construction) is there, more attention should be paid to there, the life of there should be clarified, unfit points should be condemned and the good ones should be learnt” (8, p. 148). In the stated period, V.I.Lenin achieved his wishes through the above stated. Unfortunately, all of these were implemented in order to strengthen the achievements of the socialist revolution and to ensure the hegemony of the party in the society. N.Narimanov also highly appreciated the role of the press and stubbornly fought for organization and development of the press. He knew that the press was the most powerful weapon in the fight for the knowledge, socialist culture, enlargement of creative activities of the youth and rise of cultural level. N.Narimanov was approaching to the role of the press from the point of Marxist view. Even, he wrote in the article titled “Several words about the writer Muslim intellectuals” on February 1, 1896: “first of all, it is doubtless that the press can make positive influence to some society in such case that it approaches to the issues put into discussion and belonged to the whole society impartially and the views set forth in the newspapers be clear for the mass of society” (7, p.31).

It was stated in the order number 103 given by Azerbaijan on behalf of the Soviet government of Azerbaijan with the purpose of detecting the printing equipment of Public Enlightenment Commissariat and handling over to the soviet state in order to establish base for development of press by the party, soviet authorities: “All hectographs, shapographs, mimeographs and other multiplication equipments are announced to be the state property”. (2, s. 19). After this order, the first press authorities of the party and soviet of Azerbaijan SSR began to be published in the confiscated printing houses. From the very beginning of the nationalization, amalgamation of publishing houses, establishment of strong polygraphia base was one of the major issues being in the center of attention of the party and soviet organizations of the Republic. In the second half of 1920, 24 small printing houses were united and turned to seven publishing houses and one zincography.

In respect to transit to new economic activities, on April of 1922, the Administration of Polygraphia Industry of the Council of National Economy of

the Republic turned to “Azpolygraphrest” – independent Azerbaijan Polygraphia Trust attached to the CPC of Azerbaijan SSR. (9, p. 112-113).

The import duty was assigned on the press authorities of the party. The first steps were made in the field of organization of short term schools, courses for preparation of typesetters and typewriters along with the implemented works. The polygraphia department of the Council of National Economy of Azerbaijan has opened short term courses preparing typewriters in Azerbaijan language. At the end of 1920, 50 young persons were studying in the courses. In July of 1921, the management board of the typewriters union has opened the technical vocational school of six months. Azerbaijan press needed the young journalists able to manage the editorial office of the newspapers and magazines. Only the employees of the party began to be appointed the managerial positions in the press of the Republic. These measures were raising the idea level of Azerbaijan press and strengthening its relations with the public. In fact, they aimed to achieve dissemination and strengthening of the reputation of the party. And that confirms that the newspapers launched in the first years of the soviet power were led by the party and state figures such as A.H.Garayev, S.M.Afandiyev and R.A.Akhundov. Not only well known literature and art workers were provided opportunities but also their activities were kept under regular control. To deliver speech in the pages of press was assigned to the workers of party, council and economy. Delivery of speech by S.M.Kirov, N.N.Narimanov, S.M.Afandiyev, A.H.Garayev, R.A.Akhundov, A.P.Serebrovski, S.A.Agamalioglu, D.K.Bunyadzada and others in the pages of press was given as rise of reputation of press authorities in historic literature. But in fact, all of these were serving to rise of the reputation of the party and strengthening in the masses. But it limited the activities of creative youth and did not allow their expansion.

In order to meet the needs for the young journalist staff, on November 1, 1920, the courses organized under the sample of Moscow were opened. In 1921, the number of those involved in these courses reached to 105 persons. (9, p. 115). The specialists of newspapers and experienced journalists included in the Council of Publicists were involved to the courses as teachers. U.Hajibayov, A.Hagverdiyev and others were among them.

In the result of the measures taken for development of the press, the publication of newspapers and magazines was expanded. In 1928, 23 newspapers, 35 magazines and other publications in 194 thousand of printed copies were published in the Republic. (14, p. 130). In order to deliver these newspapers to the readers, book stores began to be opened in Nakhchivan, Ganja, Nukha, Agdam, Agdash, Salyan cities beginning from 1924-25. In 1927, book stores or kiosks were already opened in most regions of Azerbaijan. In June of 1921, by the decree of the CPC of Azerbaijan, the publishing department was organized attached to the Public Enlightenment Commissariat. Azerbaijan Revolution Committee gave the decree on establishment

of “Azerbaijan press Center” in the press and state publishing department by the signature of N.Narimanov on July 9, 1920. About 77 thousand copies of book in 8 titles were printed in Russian and Azerbaijan languages by the “Azermerkezhmetbuat”. There were the literature textbook of A.Shaig, “the Stories” book of L.N.Tolstoy and books dedicated to social-political subject among the printed books. (9, p. 116). The engagement of the party, soviet and trade union organizations, military organizations in the publication of books in these years required the centralized supervision on the publication issues. For this purpose, the CPC of Azerbaijan announced the decree on “assignment of publication affairs within the military, civil and trade union organizations to the authority of the CPC” on July 4, 1921 by the signature of N.Narimanov. That decree allowed conducting book edition issues on the single plan.

In 1923, Azerbaijan State Publishing House was established. The works of classics of Marxism and Leninism were delivered to Azerbaijan readers. In 1923-1925, the works of Lenin were mainly printed by Azerbaijan Publishing House (AzerNeshr).

After the decree given by Azerbaijan Revolution Committee on “organization and improvement of printing issues” dated August 18, 1920 (13, p. 66), the newspapers “the Communist”, “Bakinskiy Rabochiy”, “Molodoy Rabochiy” and etc published secretly until the victory of the soviet power continued the legal publication. At the end of 1920, the publication of weekly “Kand Fugarasi” newspaper of Baku Party Committee was started by the editorship pf R.Akhundov and the publication of “Azerbaijan Fugarasi” newspaper was started at the beginning of 1921 (15, p 370). From the beginning of the victory of Soviet power, the newspapers “the Communist”, “Azerbaydjanskaya bednost”, “Yeni yol”, “Ganj ishchi” and etc began to be published in Russian and Armenian languages. The publication of press authorities of the party was started in gazas. At that time, the newspaper “Yeni Ganja” was published in Ganja, “Shargin gapisi” newspaper in Nakhchivan, “the voice of Garabagh” in Shushaa and other newspapers were published. In 1922, the publication of “Akhbar” newspaper was started in Guba.

During the above stated period, the magazines “Yeni Maktab”, “Maarif ve Medeniyet”, “Tabligatchi”, “Neftyanoye Khozyaystvo” and others were published in Azerbaijan and Russian languages in the Republic. In 1922, the publication of “Molla Nasraddin” was restored in Baku, the first woman magazine – “Sharg gadini” was started to be published in the east in 1923. The party authorities tried much to ensure that the young people propagating the achievements of the socialist revolution be involved in the press editorials acting in the republic. Publication of relevant newspapers and magazines played important role in the social and political and cultural life of Azerbaijan. The “Sharg gadini” magazine being the body of the Central Committee of Azerbaijan Communist Party (the present “Azerbaijan gadini”) has its

unique place in the history of press of the republic. The active participation of Azerbaijan women in involvement in the social and cultural life is its great service. Nevertheless, the magazine was more engaged in propaganda of the privileges given to them by the October Revolution from the very first publication. Besides, it attracted the women to cultural creativity, indicated the role of women in growing of new young generation and substantiated the necessity of their participation in building of economy.

Azerbaijan teachers were publishing the magazine “Yeni maktab” in Baku in 1923 after the victory of socialist revolution. Now, that magazine is called “Azerbaijan maktabi (school)”. The magazine “Maarif va madaniyyat” the publication of which was started by the CPC and the Unions of Proletarian Writers of Azerbaijan has fiction, language history and theory, arts, history and society, technique, bibliography departments in 1923 (9, 119). The new works of the writers of the Republic were published in this magazine. The Azerbaijan literature was widely described on the pages of the magazine. “Maarif va madaniyyat” magazine introduced to its readers the well known representatives of the literature of native language, Russian and other soviet people and as well as world literature and gave wide places on its pages to literary critics, scientific-research, political essays and art materials.

The role of network of wide press authorities being under supervision of Trade Union Organizations was great in rise of cultural level of young generation in the Republic. In the beginning of 20s, the editorial-publication department was established in the central apparatus of the Council of Azerbaijan Trade Unions, all publications affairs of trade unions were centralized in this department. The weekly magazine “Hamkarlar harakati xabarlari” (in Russian language) being the body of the Council of Azerbaijan Trade Unions was published in June of 1920. The presidium of the Council of Azerbaijan Trade Unions has adopted decision on publication of the newspapers “Zahmat” and “Trud” (in Russian language) in November of 1920 (16, p. 103). The newspaper “Zahmat” could not survive for a long time and at the end of June of 1922, it was amalgamated with the newspaper “the Communist” (3, p. 31-34). The decision adopted by the presidium of the Council of Azerbaijan Trade Unions on “protection of proletarian press” on June 5, 1923 stated mobilization of all trade union organizations and their local cores for dissemination of trade union press (10).

The newspaper “Trud” has the special section titled “the life of trade union” along with the other fields. The newspaper especially gave more place to the affairs of cultural-enlightenment institutions of trade unions. Popular articles, essays and notes were printed on various issues of science and technique, history literature and arts on its pages (6, p. 260). The newspaper was conducting works for cultural education of workers, especially growing writers and poets among the young workers. The circle of worker writers and poets (young – S.G) was organized within the editorial of the newspaper.



The works of the members of the circle were printed on the literature page opened in the newspaper. On June 15, 1923, the amateur worker writers and poets delivered speeches in the meeting of the members of the circle.

On April of 1927, the magazine "Trud" (in Russian language) being the body of the Council of Azerbaijan Trade Unions and published once in two weeks was launched. At the same time, the opinions and discretions of the readers on separate books were published (18, p. 29, 37). The competitions on the best book endings were published in the magazine "Trud" (19, p. 22). The readers were often informed about the technical books, and recommended to read the books on separate production fields (20, p. 37). And also the opinions of the readers on technical books were published on the pages of the magazine. The articles touching to the religious feelings of the local population and being tendentious and of propaganda character in relation to the Islamic religion were printed on the pages of the magazine. As this was compliant with the requirements of that period, it was serving to the goals of people being loyal to socialist ideals and with atheist spirits. On the pages of the magazines "Trud" and "Hamkarlar Ittifaqi", the special section titled "Allahsizin sehifesi" (the page of the Godless) was organized. On that page, the articles titled "the origin of the religion", "has the Christos lived?" (21, p. 24, 27), "Who needs fasting?" (4, p. 20-21) being against the religion were printed. The "Trud" newspaper being the body of the Council of Azerbaijan Trade Unions had the section "Allahsizin gushesi" (the corner of Godless) (23). The opened corner and sections aimed to grow up the youth in the spirit of Godless and to separate from religious ties.

After 1927, the trade unions suspended the publication of newspapers in respect to the material difficulties. Only the weekly newspaper "Socialism competition" was printed in Azerbaijan and Russian languages from May – October of 1929.

The publication of live club newspapers in the first half of 20s was a considerable work in rise of cultural level and expansion of creativity activities. Though this work was of campaign character, it played an important role in propaganda of important political, economic and cultural measures among the young workers taken by the public organizations.

The publication of "Gayka" live club newspapers was started in January of 1923, and the live club newspaper "Damga" started in December of 1924. Though the materials published on the pages of these live newspapers were compliant with the requirements of the period, they played efficient role in development of knowledge level and outlook of the young workers.

Besides, the magazine "Maarif ishchisi" began to be published in May of 1925 and "Madanchilar gurulushunda" magazine published once in two weeks began to be published in 1929 (in Azerbaijan and Russian languages). Though the magazine "Madanchilar gurulushunda" began to be published under the name "Neft gurulushunda" in 1931, the publication of both

magazines was suspended in 1932 (6, p. 364). We can show that while 250 wall newspapers were published only in Baku in 1924 and 297 in Azerbaijan in 1926 (11, s. 4), in 1931 their number reached to 2.500 (5, p. 82). In 1928, 9 large circulation newspapers were published in Baku and 33 with total circulation of 66 thousand were published in 1933. In the middle of 30s, the number of factory newspapers was reduced in respect to improvement of their structure. At the end of 1935, 17 factory newspapers were published in Baku and in 1938 total 14 factory newspapers were published (12, p. 106, 114; 116-117).

The party controlled the press and publication affairs in the process of intensification of administrative dominion policy and politicization beginning from 30s. the Azerbaijan publishing house was mainly publishing the works of V.I.Lenin during these years. The publication of selected works of V.I.Lenin consisting of 6 volumes was completed by the edition of R.Akhundov. in 1933-1940, 23 works of Marx and Engels and 77 works of V.I.Lenin were published in Azerbaijan language with great circulation. During that period, the newspapers were strong party weapon for dissemination of “Marxist-leninist ideas” of official state policy, formation of “new men – builders of socialism” and formation of young generation in this spirits. The new magazine titled “Vishka” began to be published in 1928, “Khazar bol-shevik” and “Muellime Komek” in 1930. In 1939, more than 80 newspapers were published in Azerbaijan language (1, p. 322) and all of these served to the above stated goal.

Notwithstanding the bureaucratic obstacles and survival of totalitarian regime, the Azerbaijan press of 1920-1940 had great services in development of literature, expansion of creativity activities, rise of cultural level of people and the young generation being the initiator portion of it. The basis of today’s achievements of our press was laid from the very years of socialism system.

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## **За Аристотеловиот фронеzis и за соларната држава со финско образование**

Апстракт: Во овој труд, низ кратка анализа на дел од Аристотеловата филозофија ќе се обидеме да објасниме што е тоа фронеzis, односно што е тоа практична филозофија. Ќе се обидеме да укажеме дека вредноста на практичната филозофија е во нејзината партикуларност, односно дека вредноста на практичната филозофија е во нејзините конкретни предлози коишто би помогнале да се решат конкретни проблеми.

И така низ еден фронеzis, т.е. низ една практична филозофија, ќе се обидеме да дадеме два практични предлози коишто би можеле да и помогнат на македонската држава.

Првиот наш практично филозофски предлог упатува кон многу поактивна промоција на обновливите извори на енергија во нашата држава, особено кон поактивната промоција на соларната енергија, односно кон поактивна промоција на соларните панели, односно кон општа државна промоција на таканаречените соларни фарми. Конкретниот наслов на овој наш предлог-проект од областа на енергетиката би бил SolarState. Проектот SolarState има за цел низ конкретна изградба на една или две поголеми соларни фарми да помогне во енергетското осамостојување на нашата држава. А вториот наш практично-филозофски предлог упатува кон потемелна и посуштинска реформа на нашиот образовен систем по примерот на финскиот образовен систем којшто е еден од најдобрите образовни системи во светот. Конкретниот наслов на овој наш предлог од областа на образованието би бил RealEducationForAll. Проектот RealEducationForAll има за цел низ темелна реформа на образовниот систем, да го зголеми квалитетот на образованието, но и да го насочи образованието кон поголема иновативност, а и кон достапноста за сите.

Според тоа, со овој труд, даваме два конкретни предлози коишто се и стратегиски и иновативни и функционални, а и реални предлози, и тоа во облик на предлог-проекти, едниот од областа на енергетиката, а другиот од областа на образованието и на тој начин, се обидуваме, низ фронеzis, односно низ една конкретна практична филозофија да и помогнеме на нашата заедничка држава.

Клучни зборови: Практична филозофија, соларна енергија, финско образование.

### **Вовед**

И овој стручен труд е создаден токму онака како што Мајлс Дејвис ја создаде музиката за својот албум Kind of Blue. Почнуваме. Не можеме, а да не спомнеме дека кога ќе помислиме на низата: Сократ, Платон и

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Аристотел; пред очи ни излегува токму низата: Кант, Хегел и, се разбира - Маркс. Тие се толку многу слични. Прво, слични се по едноподругоста, поточно по хронолошката едноподругост, значи: од една страна, прв е Сократ, па Платон, па Аристотел, а од друга страна, прв е Кант, па Хегел, па Маркс. И, следствено, и уште поинтересно, Сократ е сличен баш со Кант, а не толку со Хегел и Маркс. Платон е сличен баш со Хегел, а не толку со Кант и Маркс, а Аристотел е сличен баш со Маркс, а не толку со Кант и Хегел. Навистина интересно. Во средиштето на филозофијата на Сократ (кој еднаш славно рече дека"... филозофијата е најголемата музика..."), за првпат во сета дотогашна историја на филозофијата, е поставен - човекот. Всушност, се смета "... дека Сократ веќе во своите дваесетти години тежнееел кон тоа од космолошките спекулации на Јонците да се сврти кон самиот човек..." Клучно, пак, и најсуштинско филозофско прашање за (нему сличниот антрополошки револуционер во модерната филозофија) Кант е токму: Што е човекот?

За Платон (кој на прочуената фреска од голем форматна ренесансниот сликар Рафаел, Атинската школа - на којашто се насликани речиси сите позначајни антички филозофи; и на којашто, во средината, во движење, се насликани, токму Платон, и Аристотел, кои како да разговараат за нешто - покажува со показалецот кон небото) основа на сè е: светот на идеите, т.е. за Платон"... вистинската стварност се наоѓа во идеите, т.е. во иматеријалната стварност..." Потоа, Платон, меѓудругото, акцентот го става и на Државата. Кај Хегел е слично: сè што е стварно е облик на идеја(та) која дијалектички се развива низ трите етапи: идеја по себе, идеја надвор од себе и идеја по себе и за себе. И Хегел, меѓудругото, акцентот го става на Државата.

Аристотел го критикува идеализмот на Платон. И, како да сака да ја "приземји ситуацијата" (како што тоа го прави на фреската на Рафаел, застанат до Платон, т.е. хоризонтално држејќи ја десната рака, смилено испружена, со дланката свртена кон земјата,... укажувајќи на потребата од емпирија, факти и практика...). Аристотел го афирмира научното во филозофијата. "Аристотел е... еден од најбогатите и најобемните (најдлабоките) научни гении кои некогаш се појавиле...". Аристотел е татко и на науката и на логиката. Аристотел го определува човекот како зоон политикон (но, може да се каже и како суштество на комуната), т.е. како суштество на заедницата, т.е. како суштество кое најдобро се развива во заедница, во опште(ствува)ње, т.е. во друштво, во дружење, во друштвување. И со Маркс е слично. Маркс го критикува идеализмот на Хегел. И, како да сака, "да ја приземји ситуацијата." Маркс го афирмира историско-економското и дијалектичко-материјалистичкото во филозофијата. Маркс е татко на филозофијата на промената, и, со него почнува"... менувањето на филозофијата во филозофија на менување на светот." Исто така, Маркс

укажува дека човек на човека треба да му е не волк, туку социус, т.е. другар, т.е. може да се каже брат во едно - како што истакнуваат некои теоретичари - “хумано братство”. (Во моментот, на радио, Бранимир Штулиќ ја пее Балкан.) Тоа беа само неколку точки на интересна сличност помеѓу (низата) Сократ, Платон и Аристотел; и; (низата) Кант, Хегел и Маркс. Само неколку точки.

Споредбата можеби (понекогаш) е некоја слабост на умот, којашто не може да ја согледа оригиналноста во поединечното. Но, од друга страна, можеби (понекогаш) и не е слабост, туку квалитет на умот. Квалитет во смисла на способност за пронаоѓање на сличности (помеѓу две или повеќе нешта, т.е. во случајов: помеѓу двајца филозофи и две низи од филозофи) и обид за нивно зближување. Оти, ако речеме дека Кант личи на Сократ, т.е. ако речеме дека Кант е модерен Сократ, можеби не сме коректни ниту кон Сократ, ниту кон Кант. Следствено, ако речеме дека Хегел личи на Платон, т.е. ако речеме дека Хегел е модерен Платон, исто така, можеби не сме коректни ниту кон Платон, ниту кон Хегел. Истото важи и за Аристотел и Маркс. Но, сепак, (во овој случај) не е толку важна таа мала именувачка некоректност, ако воопшто е некоректност, туку (токму во овој случај) важно е пронаоѓањето на сличностите (помеѓу две или повеќе нешта, т.е. помеѓу двајца филозофи и две низи од филозофи) и обидот за нивното зближување, особено ако зближувањето е направено помеѓу низата: Сократ, Платон, Аристотел и низата: Кант, Хегел, Маркс. Се разбира, има огромни разлики помеѓу спомнатите: Сократ и Кант, и помеѓу Платон и Хегел, и помеѓу Аристотел и Маркс, но има и големи сличности, на пример, помеѓу Платон и Маркс, а и помеѓу Аристотел и Хегел итн.

Целта ни беше “само” взаемно да зближиме. За полесно да разбереме. А и сакавме да споделиме нешто што не сме го прочитале во ниту еден учебник, а, освен тоа, е и убаво. И така на крајот од овој цезерско-сликарски, а и асоцијативен и поучен вовед, ќе укажеме и дека на претходно спомнатата Рафаелова фреска, Аристотел во левата рака држи едно свое дело. Тоа дело носи наслов Никомахова етика.

За Аристотеловиот фронеизис

Со Никомахова етика полесно влегуваме во расветлување на идеите на нашиот стручен труд наречен За Аристотеловиот фронеизис и за соларната држава со финско образование. Имено, таму, во Никомахова етика (книга VI); Аристотел, меѓу другото, зборува и за два типа мудрост. Едниот е теоретската мудрост или софија, т.е. софија; а другиот е практичната мудрост или фронеизис, т.е. фронеизис. Аристотел приоритет е дава на теоретската мудрост, т.е. на софија; но укажува дека многу е важна и практичната мудрост, т.е. фронеизис. Теоретската мудрост, според Аристотел, е универзална, а нејзината задача, на некој начин, е решавање на универзални прашања и проблеми; додека практичната

мудрост е партикуларна, а нејзината задача, на некој начин, е решавање на партикуларни прашања и проблеми, т.е. нејзината задача е решавање на одредени конкретни, а и практични прашања и проблеми коишто се поврзани со секојдневниот живот. Значи, според Аристотел, многу е важна теоретската (универзалната) филозофија, т.е. софија, но важна е и практичната (партикуларната) филозофија, т.е. фронеzis.

Поучени од Аристотел, со огромна почит кон теоретската мудрост, ќе се обидеме овој стручен труд да е и една практична филозофија, т.е. еден фронеzis, т.е. еден мал и скром обид за практично решавање на конкретни проблеми од секојдневниот живот. И така низ еден фронеzis, т.е. низ една практична филозофија, ќе се обидеме да дадеме два практични предлози коишто би можеле да   помогнат на македонската држава.

### За соларната држава

Оној кој има почит кон она што го пишува, тој малку зборува, а многу кажува. Оној кој нема почит кон она што го пишува, тој многу зборува, а ништо не кажува. Ние имаме почит кон она што го пишуваме.

Постојат многу работи коишто можеме да ги направиме. Во овој момент, ќе се насочиме кон две работи. Така не учи фронеzisот, т.е. практичната филозофија. Значи, не учи да сме прецизни и конкретни, но и да сме кратки и ефикасни.

Првиот наш практично-филозофски предлог упатува кон многу поактивна промоција на обновливите извори на енергија во нашата држава, особено кон поактивната промоција на соларната енергија, односно кон поактивна промоција на соларните панели, односно кон општо-државна промоција на таканаречените соларни фарми. Конкретниот наслов на овој наш предлог-проект од областа на енергетиката би бил насловен како SolarState. Накратко, како што спомнавме и претходно, проектот SolarState има за цел низ конкретна изградба на една или две поголеми соларни фарми да помогне во енергетското осамостојување на нашата држава. Значи, предлог-проектот SolarState сака да упати кон што побрза промоција, но и имплементација на сончевата енергија (низ соларни, т.е. фотоволтаички панели, т.е. фотонапонски панели) на државен план (т.е. од страна на државата) низ изградба на една или две соларни фарми (познати и како соларни паркови). Во иднина тој број на соларни фарми би растел. Што повеќе соларни фарми, тоа подобро за енергетската самостојност и независност, тоа подобро и за економијата, но и за екологијата. Крајната цел на предлог-проектот е целосна енергетска независност и самостојност на нашата држава низ што поголемо, што поиновативно и што поефикасно искористување на сончевата енергија. Значи, за целосна енергетска независност на нашата држава, многу е

важно да се насочиме кон креирање “државна соларна политика” за изградба на државни<sup>2</sup> соларни<sup>3</sup> фарми.

Што е тоа соларна фарма (т.е. соларен парк)? На пример, *Topaz Solar Farm* (Калифорнија) е 550MW фотоволтаичка соларна централа којашто се простира (на 3500 акри т.е.) на 1416 хектари земјиште. Почна да се гради 2011г., а завршена е за неполни четири години. Оваа соларна фарма ќе генерира електрична енергија за околу “...160000 домаќинства...” Проектот чини околку 2.5 милијарди долари, а вклучува 9 милиони фотоволтаички модули.

Според пописот од 2002г., во Македонија имаме околу 564296 домаќинства, а 698143 станови. Значи, потребни ни се три до четири соларни фарми како Соларната Фарма Топаз (Топаз Солар Фарм) за целосно енергетско снабдување на сите домаќинства во Македонија.

А токму Македонија е многу погодно тло за соларна искористливост оти имаме околу 270-300 сончеви денови во годината. Според тоа, нашиот предлог-проект *SolarState* е предлог за што побрзаизградба (од страна на државата) на една до две соларни фарми (а потребни ни се, како што спомнавме, три до четири соларни фарми за целосно енергетско снабдување на сите домаќинства) коишто би биле многу слични како Соларната Фарма Топаз (*Topaz Solar Farm*), а со коишто нашата држава вистински ќе се насочи кон целосна енергетсканезависност и самостојност. Се разбира, тоа, како што укажавме, би било многу скапо, но би било и многу исплатливо, а и многу иновативно и многу креативно. Всушност, тоа е конкретна и вистинска грижа за иднината на нашата држава. Исто така, во наш прилог е и тоа што компонентите за соларните фарми стануваат се поевтини поради нивната сè поголема популарност, а и поради сè побрзиот технолошки развој. Ете, многу едноставно, тоа е суштината на нашиот предлог-фронезис-проект: што побрза изградба барем на една до две соларни фарми во Македонија. Другото се детали, кредити, контакти итн. И уште нешто: што побргу да стапиме во контакт со генијалниот Илон Маск и да го поканиме во Македонија.

### За финското образование

Оној кој има почит кон она што го пишува, (како што спомнавме и претходно) тој малку зборува, а многу кажува. Оној кој нема почит кон она што го пишува, тој многу зборува, а ништо не кажува. Ние имаме почит кон она што го пишуваме.

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2 Изградбата на државните соларни фарми, вистински ќе го поттикне користењето на соларните фотоволтаички панели и на индивидуален план.

3 Се разбира, многу е важно да се насочиме и кон поголема енергетска искористливост и на сите останати извори на обновлива енергија (ветер, вода итн.).



Откако го образлижуваме првиот-предлог-проект, ќе се насочиме кон вториот-предлог-проект, којшто го именувавме како *RealEducationForAll*. Нашиот втор-предлог-проект (т.е. практично-филозофски-предлог) упатува кон потемелна и посуштинско пре-обликување на нашиот образовен систем по примерот на финскиот образовен систем, којшто е еден од најдобрите образовни системи во светот. Значи, конкретниот наслов на овој наш предлог од областа на образованието би бил *RealEducationForAll*. Проектот *RealEducationForAll* има за цел низ темелно, како што спомнавме, преобликување на образовниот систем, да го зголеми квалитетот на образованието, но и да го насочи образованието кон поголема иновативност, а и кон достапност за сите.

Накратко, образовниот систем во нашата држава во овој момент е катастрофален образовен систем. Тоа е систем којшто одвнатре се распаѓа, а се распаѓа поради неетичноста, суетата и незнаењето на неталентираниите-и-партиски-наместените-наставници кои (како лош вирус масовно се проширија и) ги зазедоа речиси сите позначајни наставнички и управителски позиции на сите нивоа во нашиот образовен систем. Токму овие неталентирани-и-партиски-наместени-наставници, се главните “дупки” на нашиот-едукативен-Титаник-систем, којшто нагло почнува да тоне. Тоа е систем во којшто мнозинството од наставниците се полни со незнаење, со неетичност, со суета, со некултура...И токму затоа тоа е систем којшто (како лош вирус) продуцира незнаење, неетичност, суета, некултура... Тоа е систем на сурова бесчувствителност и на сурова конкуритивност. Тоа е панаѓур-на-суети-систем. Тоа е грд систем. Тоа е систем на неталентирана, паразитска и самобендисана “професорска” елита. Тоа е систем на празни информации и на тестови без душа. Тоа е систем којшто продуцира стрес и несреќа, а стресот и несреќата ги разболуваат нашите деца. Тоа е систем којшто треба целосно да се отфрли и целосно да се заборави.

Се разбира, и најпопуларната глобална едукативна парадигма кон којашто се стремиме е лоша, т.е. и таа е парадигма којашто продуцира несреќа, стрес и сурова конкуритивност базирана на бездушни тестови, но... сепак, за катастрофалната состојба на нашиот едукативен систем сме виновни самите ние и никој друг.

Нас ни треба сосема нов едукативен систем. Нас ни треба сосема нова едукативна парадигма. Нас ни треба систем во којшто најлигавите и најлошите нема да можат никогаш да станат ниту учители, ниту наставници, ниту професори, ниту управители, ниту лидери. Нас ни треба систем во којшто добрите, скромните, праведните лесно ќе можат да станат и учители и наставници и професори и управители и лидери. Нас ни треба систем којшто ќе има голема почит кон Светите Кирил и Методиј и кон Светите Климент и Наум. Нас ни треба систем којшто целосно ќе биде изграден според иновативните параметри на финскиот едукативен

систем (се разбира, сето тоа вистински прилагодено на нашето поднебје). Нас ни треба едукативен систем којшто нема да продуцира несреќа, туку ќе продуцира среќа. Нас ни треба едукативен систем којшто нема да продуцира компетитивност, туку ќе продуцира солидарност. Нас ни треба едукативен систем во којшто нашите деца нема да се чувствуваат лошо и стресно, туку ќе се чувствуваат добро и смилено. Нас не ни треба систем којшто е базиран на празни информации и бездушни тестови, туку ни треба систем којшто е базиран на добрина и мудрост, а којшто е наменет за сите. Нас не ни треба систем во којшто лошите студенти лесно стануваат професори, туку ни треба систем во којшто добрите студенти лесно стануваат професори. А таков образовен систем е токму финскиот образовен систем. Токму во финскиот образовен систем добрите студенти лесно стануваат професори и токму суштинската цел на финскиот образовен систем е учениците да се чувствуваат среќни. Многу едноставно. Многу мудро.

Сé може да се каже со едноставен речник. Всушност, најважните работи се кажуваат на едноставен начин и со малку зборови. А и славниот план на генералот Бернард Монтгомери за Денот-Д (познат и како план за инвазијата на Нормандија -започната на 6-ти јуни 1944г., а којашто трае до средината на јули 1944г. - и којашто се смета за една од најкомплексите битки воопшто) бил напишан на еден лист хартија, т.е. бил напишан само насамо една страна! А долу-десно од страната, како резиме, е нагласено “дека клучната поентата на сé, треба да биде едноставноста”, а токму зборот ЕДНОСТАВНОСТА е напишан со големи букви и три пати е подвлечен .

Според тоа, целта на нашиот едноставен предлог-проект којшто е насловен како РеалЕдукационФорАлл, е целосно преобликување на нашиот образовен систем по примерот на финскиот образовен систем којшто е базиран на среќа и солидарност, а во којшто нема тестови, во којшто нема оценки (дури во подоцнежните одделенија, после 6-то, има само по некое лесно и ненаметливо оценување), во којшто нема домашни задачи (или има многу малку). Исто така, финскиот образовен систем е систем каде што “... децата не започнуваат да одат на училиште сé додека не наполнат 7 години.” Тоа е систем којшто промовира што помалку останување во училиштата. Тоа е опуштен и ненаметлив систем којшто постојано дава врвни резултати на сите меѓународни рангирања. Тоа е систем којшто се труди на учениците да им претстави и многу корисни и суштински вештини како што се, на пример, готвењето, плетењето, свирењето итн. Тоа е систем којшто промовира што поголемо другарство и што поголемо фамилијарно дружење. Тоа е систем којшто промовира мир и здравје за децата. Тоа е систем во којшто има најстрога селекција на наставниот кадар. Тоа е систем во којшто добрите, скромните, праведните лесно стануваат наставници. Тоа е систем

во којшто и наставникот од првоодделение мора да е магистер. Тоа е систем во којшто наставникот од прво одделение е еднакво почитуван како и универзитетскиот професор или како лекарот. Тоа е систем во којшто се почитува добрината и скромноста, и на наставниците и на учениците. Тоа е систем во којшто се почитува добрината и скромноста, и од наставниците и од учениците. Многу едноставно и многу мудро.

Потребни се 40-тина години за целосна имплементација на финскиот модел во нашиот едукативен систем. Но, важно е токму сега - да почнеме. Сега! И да бидеме едноставни. И уште нешто, што побргу да стапиме во контакт со генијалниот Паси Салберг, (којшто 2011г. го објави прочуеното дело Фински лекции) и да го поканиме во Македонија.

#### Заклучок

Со овој стручен труд, даваме два многу конкретни предлози, коишто се и стратегиски и иновативни и функционални, а и реални предлози, и тоа во облик на предлог-фронеzis-проекти, едниот од областа на енергетиката, а другиот од областа на образованието; и на тој начин, се обидуваме, низ фронеzis, односно низ една конкретна пректична филозофија вистински да ѝ помогнеме на нашата држава, а и вистински да ѝ помогнеме и на иднината на нашата држава.

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## **The idea of Universal Ethics in context of globalization in contemporary epoch**

**Abstract:** The major progress in the field of technology had determined the ways and direction of the development of the civilization, but also had significant effects on the modus of thinking all over the world in the last couple of decades, creating the illusions that all the problems in the world can be easily solved. But, after a period of time it was perfectly clear that technological development couldn't accomplish all the dreams of the humanity, even more, it was a cause for creating a numerous problems and complications. In such specific situation, facing the challenges of contemporary living, the humanity have raised the question about the fundamental principles of human life which could provide welfare and benefit for all.

The current goals of humanity are creating and implementing of contemporary human values and ethical principles. Today, the scope of human identity is beyond national and other artificial borders, and the human identity and dignity are ultimate values. Serving for the precious human needs and necessities should be leading rule in the economic and political decisions in order to promote and enrich the values of unity, cooperation and solidarity in interpersonal relations. In the context of global challenges, needs and objectives of humanity in the contemporary world, the idea of Universal ethics was born. Universal ethics is idea of global humanism like no other option for the life on Earth. The main aim of Universal ethics to change, improve and reintegrate the modern institutions and science, through the awareness of the individuals, in order to be mainstay for all, and not only in the function of privileged minority.

**Key words:** ethics, globalization, values, challenges, ideas

### **Вовед**

Во современата епоха сме сведоци на огромниот напредок во материјалната и технолошката сфера, чии ефекти го олеснија човековиот живот. Но, истовремено сме сведоци дека овој развој не може да ги исполни сите соншта на човештвото, туку напротив, може да предизвика различни компликации и проблеми. Во една таква ситуација, кога човештвото е соочено со предизвиците од современото живеење, се поставува прашањето за начелата на човековиот живот кои би требало да обезбедат благосостојба и добробит за сите луѓе.

Денес светот е поинаков од оној во минатото. Во минатото, заедниците и општествата биле повеќе или помалку независни едните од другите, одвоени поради дистанцата, неможноста за лесна и брза комуникација,

ограничениот транспорт или културните и цивилизациските разлики. Денес, ваквата состојба е потполно променета врз основа на влијанието на одредени фактори, како што се врските помеѓу државите, комуникациската и информациската револуција, новите медиуми, леснотијата на патувањето и меѓународната политика, како основни карактеристики на глобализацијата или универзализацијата<sup>1</sup>. Во современата епоха, информацијата станува константа, а не исклучок. Денес, постојани категории на животот се брзината, промената и динамиката, додека целиот живот е поврзан во единствена целина.

Глобализацијата е процес на сеопшто поврзување на светоти на луѓето во сите сфери на нивното живеење. Единственото во техничка смисла е исто во целиот свет, па на тој начин брзо и лесно се шират сознанијата и дејствијата. Во светот насекаде постои кохеренција на силите, знаењата и на творештвото. Но, процесот на глобализацијата ги зафаќа и другите видови и сфери на човечкото постоење. Се повеќе се создава сличен поглед на светот, уметноста е речиси еднаква во целите и во изразот, низ целиот свет новата култура е мондијална. И во филозофијата се забележуваат истите процеси на универзализација на ставовите и на духовната комуникација.

#### Подготовките за појавата на идејата за Универзална етика во контекст на глобализацијата

Огромниот напредок на човештвото на економски, технолошки, комуникациски и културен план во процесот на глобализацијата донесува и соодветни проблеми и негативности. За прв пат во историјата на човештвото, проблемите со кои тоа се соочува се резултат на неконтролираниот и пребрз растеж и развикот. Всушност, најголемите проблеми на современото живеење произлегуваат од неадекватната употреба на модерните придобивки и неспособноста на луѓето да се соочат и справат со негативностите кои произлегуваат од технолошкиот напредок на човештвото, како што се нуклеарното оружје и новите средства за масовно уништување, загадувањето на природата и проблемите поврзани со демографската експлозија. Најтешките четири проблеми на современото живеење сега се претвораат во четири основни барања, и тоа: мир без национални воени арсенали, економска благосостојба за сите жители на земјата, универзални човекови права и социјална правда, и здравје и еколошка рамнотежа.

Соочен со овие бројни и силни проблеми на современото живеење, дури и со заканата за личната опстојба и опстанокот на човештвото,

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<sup>1</sup> Во англиското говорно подрачје повеќе се користи терминот глобализација (Globe = земјина топка), додека во француското говорно подрачје се користи терминот мондијализација или универзализација (Monde = свет; Universe = цел свет, универзум).

човекот се повеќе станува свесен за важноста на етиката во сите сфери на животот, како и за неопходноста од заемно синхронизирано дејствување на сите луѓе во светот со цел да се подобри сеопштата состојба на живеењето. Се спроведуваат различни акции за согледба и решавање на глобалните проблеми, кои имаат нагласен универзален етички карактер. Некои од најзначајните иницијативи и акции кои ја промовираат идејата за создавање на една, заедничка универзална етика на човештвото се:

- Римскиот клуб<sup>2</sup>

Римскиот клуб, една од најзначајните нови иницијативи за Универзалната етика е создаден како организација која својата основна мисија ја пронаоѓа во задачата да ги истражува „глобалните проблеми на нашата планета“<sup>3</sup>, да организира разменување на мислења за меѓусебно поврзаните економски, политички, природни и општествени компоненти и да го сврти вниманието на оние кои ги донесуваат решенијата.

Римскиот клуб се стреми да создаде нова одговорна свест, иницијатива и правично дејствување. Ова здружение ги актуализира во широки рамки суштинските прашања од глобален интерес, и за нив публикува редовни извештаи со цел да влијае врз подигнувањето на јавната свест за проблемите на современото живеење, но и истовремено да поттикне широко етичко и политичко дејствување врз тие темели. Римскиот клуб испраќа апел за еден далекусежен поглед кон иднината, за препознавање на проблемите пред тие да ја достигнат критичната точка – за, со поддршка на навремено информираната јавност, свесно и одговорно да се искористи шансата за обликување на подобро општество. Членовите на Римскиот клуб немаат намера да изградат некое ново, особено идеолошко, политичко или национално стојалиште, туку се занимаваат со крупните и сложени проблеми со кои се соочува човештвото денес и кои веќе денес се тешки, а утре ќе бидат уште потешки или ќе водат кон катастрофални последици.

Римскиот клуб ја истакнува загриженоста од состојбата во која се наоѓа нашата планета и настојува да го сврти вниманието особено кон ефектите произлезени од развојот и поврзувањето на светот, како што се: зголемување на јазот помеѓу богатите и сиромашните, исцрпување на природните ресурси, енормо загадување на природата, борба за енергетските извори, губење на вербата во институциите, отуѓување на луѓето едни од други, отфрлање на традиционалните вредности,

2 Во 1968 година група од 30-тина загрижени личности од 10 земји во светот (научници, професори, економисти, хуманисти, индустријалци) на иницијатива и под покровителство на менаџерот и економист Аурелио Печи, се собраа во Академијата Личеи во Рим за да расправаат за сегашните и идните дилеми на човештвото. Така е формиран Римскиот клуб. Оваа прочуена научна институција, во која членувал и галилео Галилеј оттогаш станува центар за една нова, значајна етичка иницијатива.

3 Adam Schaff, *Kamo vodi taj put?*, str. 149.

трка за вооружување, неконтролирана урбанизација, монетарни и економски пореметувања и многу други. Римскиот клуб истакнува дека на случувањата во современата реалност не треба да се гледа како на одделни проблеми, затоа што тие се меѓусебно поврзани, меѓузависни, па поради тоа треба да се разгледуваат како „глобална проблематика“. Римскиот клуб ги разгледува современите проблеми во глобален контекст, го отвора сознанието за негативностите на современото живеење и се обидува да предложи да се изгради долгорочна политика во интерес на целото човештво.

- Екуменизам<sup>4</sup>

Екуменизмот со својата идеја за духовно обединување и единство, всушност претставува тенденција за подобро запознавање на другиот, за надминување на предрасудите и на стереотипите предизвикани поради различјето во традициите, и тоа без страв од губење на сопствениот идентитет. Ова движење го започнаа религиите како своевидни универзалистички духовни тенденции, кога кај нив се појави појасна согледба за сличноста на религиозниот дух и идеи кај сите луѓе, без оглед на тоа од кој крај на светот потекнуваат и кои се доминантни карактеристики на верата која ја исповедуваат.

Идејата за екуменизмот, во контекст на глобализацијата, започна кон крајот на 19-тиот век, кога се зародија и поголемите процеси на глобализација на светот (иско во христијанството изразот „екуменски“ се користи од почетоците на неговата универзализација – екуменски собир и сл.). Се роди идејата дека религиите треба да водат дијалог, за да нема повеќе судири меѓу нив или во нивните рамки, кои се катастрофални, најчесто мошне насилнички. Се создаваа разни верски сојузи и заеднички активности, кои треба да го покажат единството на различните цркви во рамките на христијанството, а потоа и на разните религии во светот.

Развивањето на екуменската дејност не се однесува само на религиозната комуникација, но исто така и на практичната дејност на верниците од разни религии. Тие треба да соработуваат во решавањето на актуелните животни и светски проблеми. Религиозните идеали на љубовта, човековата одговорност, социјална правдина, разбирањето, простувањето, се основа врз која се развиваат идеалот, вредностите и методите на Универзалната етика.

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<sup>4</sup> Старогрчкиот збор „екумен (oikomenikos)“ го означува живеењето во „населена земја“ или во „суреден свет“, како и грижата за животот во неговата целост и во разните негови форми. Понмот „екуменски“ се користи како ознака за сесветски, универзален (собир или патријарх). Во модерната култура и терминологија зборот екуменизам се користи за да се изрази идејата за обединување на сите светски религии, а со тоа и на сите луѓе во светот без разлика на нивната верска припадност или духовни стремежи.

- Пагвашките конференции за наука и светски прашања<sup>5</sup>

Пагваш движењето кое го добило своето име по локацијата на нивниот прв состанок и денес претставува една од најсилните и најпознатите иницијативи за борба против војната и нуклеарното оружје. Причина за формирањето на движењето и одржувањето на нивниот прв состанок бил расел-Ајнштајновиот манифест од 1955 година кој е потпишан и од Макс Бор, Песи Бригман, Леополд Инфилд, Фредрик Жоли-Кирри, Херман Милер, Линус Паулинг, Сесил Пауел, Џозеф Ротблат и Хидеки Јакава<sup>6</sup>. На состанокот биле поканети научници од сите политички провиниенции за да учествуваат во дискусијата за заканите по цивилизацијата предизвикани од пронаоѓањето на термо-нуклеарното оружје. На овој состанок, како примарни цели на движењето Пагваш се воспоставени превенцијата од нуклеарна војна и напорите за разоружување. Преку овие чекори научниците сметале дека ќе успеат да ја забават трката по нуклеарното вооружување преку повикот за прекин на атомските тестирања, преземањето на мерки за запирање на ширењето на нуклеарното вооружување во нови земји и менаџирање на постоечките кризи во светот за да се превенира нивната евентуална ескалација во нуклеарен конфликт. Со време, мирот и прашањата поврзани со безбедноста на светот станаа примарни теми на Пагвашките дискусии и агенда, која го прошири своето внимание од нуклеарното и на хемиското и биолошкото оружје, конвенционалните сили, нелегалниот трансфер на оружје, регионалните безбедносни проблеми, економскиот јаз помеѓу развиените и помалку развиените земји и грижата за животната средина. Овие дискусии, како и идеите и иницијативите кои произлегуваа од Пагвашките конференции влијаа во значителна мера на градењето на концепцијата за Универзалната етика.

### Идејата и проектите за Универзална етика

Човештвото откри дека растежот има свои граници и дека е нужно да се воспостави еколошка и економска стабилност, која би била одржлива и во подалечна иднина. Мора да се создаде општа, глобална рамнотежа, во која потребите на секој човек ќе бидат задоволени така што секој ќе има еднакви можности за остварување на своите индивидуални човечки потенцијали. Основаната идеја за ваков свет е содржана во Декларацијата за независноста на САД од 1776 година од Томас Џеферсон и Бенџамин Френклин: „Сметаме дека сите луѓе се создадени

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<sup>5</sup> Пагваш движењето за глобално разоружување е всушност здружение на научници кое го добило името по малото селце Пагваш во Нова Шкотска, Канада, каде е одржана првата конференција на здружението под понзорство на канадскиот милионер Сајрус Итон.

<sup>6</sup> [www.pugwash.org](http://www.pugwash.org)



рамноправни, дека нивниот Создавач ги обдари со одредени неутуѓиви права, а во тие права спаѓаат правото на живот, на слобода и на постигнување на среќа, па луѓето се здружуваат за да ги осигураат овие права.<sup>47</sup> Колку побрзо човештвото се насочи кон остварување на овие цели, токму има поголеми шанси за успех.

Се верува дека глобалниот хуманизам треба да биде промовиран како единствено орудие за понатамошно одржување и функционирање на светот. Вредностите на глобалниот хуманизам во себе ги содржат целите и стратегиите на човековиот интерес, кој се однесува на напредокот и благосостојбата. Светот треба да се пресврти од материјалистичката и профитерска насоченост кон вложувањето на универзалниот човеков идентитет, кон сеопштото чувство на човечка солидарност. Вие цели, кои комбинирани со ефективни социјални норми и институции, треба да придонесат за постигнување на живот достоин за живеење за сите луѓе на Земјата. Сите луѓе треба да имаат еднакви можности и пристап до средствата и изворите за живот.

Во овој контекст, за прв пат во историјата, етиката е поттикната од универзалните деструктивни и негативни постапки на луѓето. Денес етиката е резултат на огромната загриженост и согледби за сегашноста и за иднината на човештвото. Сега од етиката зависи целокупната слика на светот, како и смислата и квалитетот на човековото опстојување. Етиката во ерата на глобализацијата, веќе не се поима како предимно лична морална ориентација на поединецот или негова добра волја кон другите и кон природата, туку како единствен одговорен начин и пат за преживување и напредување на човештвото. Етиката не е повеќе, како во класичната филозофија, израз на визијата за идеална личност или за совршено однесување, туку мошне конкретен одговор на лошата ситуација, која е закана за опстанокот на луѓето на Земјата и заради која е нужна итна промена на човечкото однесување.

Под влијание на свеста за негативностите од глобализацијата се јавува Универзалната етика како нова појава во човештвото, исто како и информатичкото општество, масовното производство, широка политичка и животна демократија и биоетиката и еколошката етика. Според светското значење што го има, Универзалната етика е еднакво важна како и глобализацијата на економски план, општата комуникација на социјален план и поврзаното дејствување на политички план. Меѓутоа, за нејзиното настанување најголемо значење и влијание има усвојувањето на универзалната декларација за човековите права, која се смета за најзначаен етичко-политички документ на новото човештво.

Оваа етика се стреми да ги обедини најдобрите етички погледи во историјата и најдобрите етички начела на сите заеници, посебно на светските религиозни системи. Тие треба да придонесат за подигање

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7 Robert Ayres, *Nesigurna sutrašnjica*, str. 66.

на моралната свест на луѓето и да го поттикнат етичкото дејствување според единствените вредности<sup>8</sup>.

- Проектот „Универзална етика“ на Одделот за филозофија и етика на УНЕСКО

Светската организација за образование, наука, култура и информации УНЕСКО повикува на разбирање и поврзување на луѓето, меѓу што спаѓа и градењето на Универзалната етика. Универзалната етика е единствена етика во сите сфери од животот, етика како општ морален систем, кој ги опфаќа сите заедници и сите разумни и одговорни поединци. Овој проект има за задача за подобрување на свеста на жителите на нашата планета за на тој начин да дојде до решавање на проблемите кои го загрозуваат нашиот опстанок. Со тоа Обединетите Нации и УНЕСКО ги вложуваат своите средства и напори кон актуелизирање и реализација на Универзалната етика како пат кон сигурна и подобра иднина.

На иницијатива на УНЕСКО, во пролетта 1997 година, проминентни филозофи, теолози и етичари (меѓу кои и Ханс Кинг, Карл-Ото Апел, Миахаел Валзер и Сесила Бок) ги разгледаа можните концептуални основи за градење на меѓукултурна, Универзална етика. Тие заклучија дека моралните вредности и етичките принципи кои се јадрото на Универзалната етика треба да се востановат преку идентификација и одраз на оние вредности и принципи кои се широко познати или неопходни за човештвото да може да преживее.

Во есента 1997 година, Италијанскиот институт за филозофија беше домаќин на 30-тина професори кои се фокусираа на денешните етички предизвици врз основа на формите на универзалноста и врз филозофското оправдување на моралните универзалии кои се над културните разлики.

Во пролетта 1998 година за прв пат од страна на УНЕСКО е објавен извештај кој се однесува на универзалните етички вредности и принципи, изработен врз основа на филозофските оправдувања и мултидисциплинарните истражувања во таа област<sup>9</sup>.

Во изградбата на Универзалната етика значајна улога имаат религиите и културните традиции, па затоа како дел од проектот Универзална етика, УНЕСКО го развива и проектот „Дијалог меѓу цивилизациите“. Илјадници години луѓето токму од религијата и културните традиции изведувале високо усовршени етички стандарди, морални водилки, како и цврста волја за да ги спроведуваат. Религиозните и културните традиции поседуваат богата разноликост на пристапи кон етичките норми, без разлика дали се фундирани како добродетели, вредности, должности, обичаи или свет закон. Токму затоа УНЕСКО проектот за

8 Kiril Temkov, People, Ethics and Civilisation, Ohrid, 2003.

9 Ibid.

Универзалната етика го гради на софистицирано ниво на интер-културен и интер-религиски дијалог кој постојано напредува.

Промовирањето на дијалог и на разбирање меѓу културите и цивилизациите е постојана мисија на ОН и на УНЕСКО, која датира од нивното создавање. Тогаш е кажано: „Војната започнува во умот на човекот; од умот на луѓето треба да дојде и мислата за создавање систем за одбрана на мирот“<sup>10</sup>.

- Проектот на Ханс Кинг за Глобална етика

Делото „Глобална етика“ (1990) на светски познатиот етичар и теолог ханс Кинг е најпознат труд во врска со Универзалната етика. Ова дело не е настанато како развивање на одредено теоретско прашање, туку од потребата за одговарање на реалниот проблем на загрозениот опстанок на планетата Земја, како резултат на непромисленото однесување на човекот кон другиот човек и кон природата. Делото е предупредување за алармантната ситуација во која се наоѓаат човештвото и планетата денес. Соочени сме со меѓусебни војни, корупција, искористување на слабите, дискриминација, сиромаштија, неморалност и со неодговорност во бизнисот и во политиката, со верска нетрпеливост, со сериозни еколошки проблеми и со тероризам во светски размери, кои ни се закануваат со истребување.

Целта на проектот на Кинг е постигнување мир помеѓу сите луѓе во светот, помеѓу верниците и неверниците, помеѓу пропадниците на една и на друга религија, помеѓу човекот и природата – преку воспоставување на една заедничка етика која се заснова на хуманизмот. Само преку хуманизмот како израз на единствената човечка природа, сите луѓе во светот можат да се сложуваат, без да направат промена во сопствените верувања и убедувања.

Основниот став на Кинг е дека „не е возможно да преживееме без глобална етика“<sup>11</sup>, етика заснована врз дијалогот меѓу луѓето и меѓу религиите, етика која ќе донесе мир во светот. Делото истовремено поставува барање, упатено до целиот човечки род, за тоа дека меѓурелигискиот дијалог не смее веќе да се третира како проблем на одредена група на стручни лица, туку треба да се води во сите сфери. Сите светски религии, во интерес на мирот, треба да ги нагласуваат оние нешта кои им се заеднички, кои ги спојуваат, а не оние кои ги делат и разликуваат. Човештвото, според Кинг, веќе не може да си дозволи религиите да поттикнуваат војни и фанатизам, туку тие треба да создаваат мир и дијалог меѓу луѓето. Светскиот мир секако не зависи единствено од дијалогот меѓу религиите, туку и од политичките комбинаторики, социјалните активности, економските интереси и слично, но ханс Кинг

10 Preamble of the Constitution of UN (1945), <http://www.un.org/dialogue>

11 Hans Küng, Projekt svjetski etos, str. 17.

смета дека само во религиите можат да се најдат непроменливи етички основи и стандарди кои важат за сите луѓе без разлика на нивната лична определба. Според него на овој начин човештвото ќе излезе од елементарната криза во која се наоѓа, а во која самото се доведе.

Етиката е можна и без религијата, но Кинг истакнува дека низ историјата религиите биле оние кои го создавале темелот за одреден морал. Сепак, за која било етика потребно е меѓусебно почитување и уважување помеѓу верниците и неверниците, затоа што секој има право на слобода на мислите, совеста и на верата и за нивно манифестирање.

- Декларацијата за Глобална етика на Собранието на светските религии

Декларацијата за Универзалната (Глобална) етика (1993) изготвена од страна на Собранието на светските религии, а чиј нацрт го создаде д-р ханс Кинг, е поддржана од фондацијата „Глобална етика“, чии основни цели се: да ги промовира и охрабри меѓукултурните и меѓурелигиските истражувања, да го стимулира етичкото образование и да ја интензивира соработката помеѓу различните религии и културни традиции. Декларацијата за Глобална етика е документ кој има за цел да ги повика и заинтригира сите добри луѓе, без разлика дали се верници или не се, да ги пронајдат заедничките вредности во светските религии кои на човештвото ќе му обезбедат иднина и ќе поттикнат работење за доброто на сите жители на Земјата.

Принципите на Глобалната етика се насочени кон перманентна борба против кризата која ја доживува човештвото (економска, еколошка и политичка) и против недостигот од визија за решавање на проблемите. Авторите на Декларацијата за Глобалната етика укажуваат на противречноста, која се состои во тоа што во учењата на светските религии е содржана етичката поткрепа и основа за подобар индивидуален и глобален поредок, визијата која може да ги извлече луѓето од очајот, а општеството од хаосот. Овие вредности треба единствено да заживеат. Основната идеја на Декларацијата е: „Не е можен глобален систем и ред без глобална етика“<sup>12</sup>. „Но, Глобалната етика не е глобална идеологија, ниту пак единствена, унифицирана религија, која е над сите постоечки религии, туку е фундаментален консензус врз основа на заемните вредности, непроменливите стандарди и личен однос кон другите и кон светот“<sup>13</sup>.

Декларацијата за Глобална етика им се обраќа на сите жители на планетата, повикувајќи ги да се обврзат дека ќе работат во корист на трансформацијата на индивидуалната и на колективната свест, на подобро заедно разбирање, трајниот мир и на пријателството.

<sup>12</sup> Ibid., p. 5.

<sup>13</sup> Ibid., p. 6.

- Универзалната декларација за човековите права и декларациите за Универзална етика

Заложбите и декларациите за Универзална етика се составени од фундаменталниот, општ однос кон доброто и злото и основните и придружните принципи и норми кои треба да бидат спроведени во практиката. Декларациите за Универзалната етика се однесуваат на афирмација на човековите позитивни цели и права и почитувањето на личноста, на животот и на природата. Тие се блиски со најзначајниот етичко-правен документ на нашата епоха – Универзалната декларација за правата на човекот на ОН од 1948 година, која ги афирмира и поддржува основните права и должности на секој човек.

Универзалната етика се базира врз неколку основни принципи кои се блиски со начелата и определбите на Универзалната декларација за правата на човекот, и тоа:

1. Слободата е суштина на човекот, секој човек е слободен да ги испробува и развива своите способности се додека не ги прекршува правата на другиот човек или покажува непочитување кон луѓето и другите живи суштества и кон светот и природата воопшто.
2. Поради својственото еднакво достоинство, сите луѓе секогаш треба да бидат третирали како цел, а никогаш како средство.
3. Луѓето и сите други суштества и ентитети пседуваат суштинска вредност со самото свое постоење.
4. За сите луѓе нужно треба да се обезбеди повеќе знаење и вистина, но истовремено тие треба да се обединат преку она што го сметаат за основно добро – љубовта. Љубовта автентично и конечно треба да стане сеопшта, севклучителна. Оваа експанзивна и инклузивна природа на љубовта треба да биде активен принцип на индивидуалната и на глобалната интеракција.
5. Оние кои имаат одговорност за другите се обврзани да помагаат на оние кои се помалку моќни, но не само на оние за кои се одговорни, туку и за сите суштества.
6. Сите луѓе ги застапуваат својата религија и верувања, убедувања како вистинити, секоја човекова религија или верување го има правото на слобода и на почитување.
7. Како неопходна конверзација, чија примарна цел е да научиме нешто од другиот, дијалогот треба да се востанови како единствен метод врз основа на кој ќе го продлабочиме разбирањето на луѓето и на светот, ќе ја разбереме смислата и ќе развиеме поширок консензус за да можеме да живееме заедно на автентичен начин.

Етичкото образование како потпора на идејата за Универзалната етика

Еден од начините за промовирање на идејата за Универзалната етика е подигнувањето на свеста за важноста на етичкото образование кое може да придонесе за промени во однесувањето и за мобилизација на луѓето во реализација на посакуваните вредности. Оваа генерална стратегија се однесува на: создавање и почитување на глобалните човечки вредности; светски мир; економска и социјална еднаквост; баланс помеѓу човековата активност и еколошките и енергетските капацитети; почитување на човековиот дигнитет и на човековите права; хуман однос спрема растот преку почитување на природата и на човековите потреби.

Во овие рамки денес се развиваат нови сознанија за местото на овој вид на образование, а особено за потребата од етичкото образование, неговата суштина и содржина. Овој вид на образование е нова форма на етичка и педагошка дејност, преку кое се реализираат вредностите кои се круцијални за функционирањето на едно општество. Составен дел на етичката едукација е моралното воспитување кое подразбира организирано водење на личноста во процес на морална изградба и преод од морална хетерономија (фаза во која личноста нема сопствени морални ставови туку ги следи ставовите на другите), кон фаза на морална автономија (личност со капацитет самостојно да носи етички решенија и да креира правилни и ефективни морални норми). Етичката едукација и моралната изградба претпоставува прифаќање на единствениот систем на етички ставови и морални вредности на глобално ниво.

Универзалната етика може преку свеста на поединецот да ги преориентира и реинтегрира денешните институции и науката да им служат на потребите на сите луѓе, а не само на привилегираното малцинство. Оваа етика ги промовира како најзначајни за современото живеење основните човекови вредности кои се глобално прифатени и присутни во сите култури, кај сите народи и во сите времиња.

### Заклучок

Базичниот проблем со кој е соочено денес модерното општество не е ниту политички, ниту социјален, ниту економски, туку етички. На човештвото денес му е потребна етичка револуција во смисла на хуманизам и општа одговорност.

Модерните средства за комуникација и транспорт го претворија светот во „големо глобално село“. Во денешниот свет веќе не можеме да очекуваме одредени радикални активности или промени во некоја држава да останат лимитирани во нејзините граници без влијание на остатокот од светот. Денес сите релации во светот се интерактивни. Нациите и луѓето бараат блискост во меѓусебните односи затоа што во

нјаголема мера си се потребни едните на другите и се зависни едните од другите.

Денес е јасна потребата од учеството на секоја човек во барањето на решенијата за комплексните глобални проблеми. Сите сме одговорни за светот во кој живееме и треба да сме свесни за резултатите и ефектите од нашето однесување. Од нив во крајна линија зависи нашиот опстанок, како и состојбата на светот кој го оставаме на следните генерации. Денес е нужно да го смениме начинот на размислување и поведење за да можеме да го разбереме светот и неговите конкретни проблеми. Општествената свест не може да биде позитивна и ефективна доколку индивидуите не го препознаваат карактерот на проблемите и да даваат залог за решавање на истите.

Токму затоа Универзалната етика му се обраќа на секој човек. Уневерзализацијата во себе ја носи надежта и намерата за создавање на поредок, универзален ред врз основа на една позитивна глобална скала. Според неа сите луѓе ќе бидат рамноправни и ќе ги имаат истите можности и услови за живот и развој. Луѓето поседуваат многу повеќе нешта кои меѓусебно ги поврзуваат, спојуваат. Одошто ги разделуваат и во разликите ги прават спротивни. Во таа смисла Универзалната етика е концепција која нуди цврста основа за градење на таквиот поредок.

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## **Ethnography of the speech and the Canon of the Albanian mountains (Socio-linguistic considerations from data of the Canon of Lekë Dukagjini)**

**Abstract:** The Albanian people through the centuries had a specific culture based mainly on the customary Albanian law<sup>2</sup>, also called jus albanica in the political context called the “Republic of the Canon”<sup>3</sup>, or just the Albanian customary law<sup>4</sup>. This “*republic*” through the centuries might become the connecting bridge among the Albanians, in spite of differences in religion that would become one of their components. The Canons (The Canon of the Mountains, The Canon of Lekë Dukagjini, The Canon of Scanderbeg, The Canon of Labëria), would give deeply human virtues and protective identity to this people. The Canon as a norm, law, tradition, Constitution or whatever it might be called or defined, contains in itself some elements considered as exaggerated or primitive.

In this article we focus on the two greatest Canons of the Albanian society: *The Canon of Lekë Dukagjini and the Canon of Labëria*. What do Albanian canons bring? What is their value in the ethnography of the speech, as part of the cultural legacy? The importance of the Canon in the history of the Albanian people can be a bit overestimated, but its rules and norms still have a considerable effect on the Albanians that leave in Albania and Kosovo, and in other countries they have emigrated.

**Keywords:** Canon, ethnography of speech, custom, norm, tradition, cultural tradition.

The language also reflects the positive side of life, aspirations, tensed efforts, the continuous need to achieve a goal. This is the reason for the existence of another feature of the spontaneous speech, of the active character, i.e. of the tendency that makes the word serve the movement or the action. So the language becomes a weapon to impose one's thoughts on the others, and the human being obeys, begs, orders, gets protective. It happens that the word or the speech withdraws and tolerates, treats the interlocutor with respect, avoids their attacks, tries to benefit from them or shows them respect and admiration. Because this character is essentially social, the emerging issue is the clarification of the role of the language (speech) in the social life.

From this point of view we will analyse some aspects of the reflection of the ethnography of speech on the Albanian Canons, through customs and

1 Universiteti” A.Xhuvani”, Elbasan

2 Schmidt-Neke, Constitutions of Albanian, With an appendix: The Constitution of the Republic of Kosovo of year 1990, Wiesbaden 2008

3 A. Luarasi, Family relations, On the Albanian customary law, Tirana, 2001

4 Schmidt- the same place

traditions, as values of the cultural legacy in Albanian territories.<sup>5</sup>

One of the rituals that people perform to respect relatives and loved ones at the end of the cycle of life, is the burial which in Albania features rules and norms with an impact and experience that rarely happens in other countries.

Residents of the southern Albania, practice the ritual of “crying with screams (bote)” when a death occurs, which is a type of collective tragic wailing of women, or in group or the choir of wailing.

The Academic Vasil Tole through a wide and detailed analysis explains that the ritual and practices of wailing by the residents of Southern Albania are performed with multi-voice crying and wailing, i.e. iso-polyphony which appears in two main types: in Labëria as the iso-polyphony of Labria, and in the Tosk region as the Tosk iso-polyphony.

The funeral rules and procedures and the wailing rituals are included in the Canon of Labëria, the canon of Papa Zhuli, the Sharts of Idriz Suli, the canon of the Tosk Region and the Canon of Chamëria.

The ritual of wailing is complex, with multi-form expressions and escalation of the wailing, with “crying with screams”. Roots of the wonderful southern iso-polyphony are found in it, sang in all Southern Albania.

In the cry with screaming you can see the archaic core of the thinking and of the multi-voice musical practice, and the artistic material that created the first artistic ensemble in the world: the choir. The wailing in choir is described in many old Hellenic tragedies, and was known in the history of literature and music as the Hellenic Choir. But while the Greeks abandoned this ritual very early, the Illyrians preserved it and transmitted it into the Albanian tradition in spite of its archaic character - as Faik Konica wrote in 1895, and it is still preserved nowadays.<sup>6</sup>

Crying with screams is the origin of the Albanian folk iso-polyphony, practised wherever Arbëresh-Albanians live. This fact is scientifically proved by Vasil Tole in his study where he has focused his research in the detailed examination of the “*crying with screams*” and its archaic origin. Crying with screams is performed with many voices, closely connected to and supplemented by the iso in choir, and includes all participants in the wailing with verses. The emotion caused by the crying with screams is so strong that in Gjirokastra they say “*the room is pouring with tears*”.

Prof. Eqerem Çabej explains that the word “bote” means an amphora, so in a metaphoric meaning it means “pouring with tears”, as the water from the amphora.

The “gjama”, wailing with verses, crying with screams, as a tragic human wailing with groups of men and groups of women, express sadness, pain, emotional suffering, but they also express the reaction of life after death, the painful call for the continuance of life, the apology of life.

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5 Sh. Bali , Language and life, p.18

6 Konica,F. (1895). “*Albania*” Magazine. Brussels

During the wailing, the wailers mention the contributions and the merits of the dead person during his/her life, honouring his/her deeds and giving the message of strength and continuance of life, and life also triumphs artistically against death.

These aspects are expressed in the words used in death rituals, e.g. “gja-ma” (the fatal news of someone’s death), crying with screams (shedding tears for the loss of an individual), wailing with verses (signing to the life of the individual and crying for the departure from life).

The wailing ritual is a complex phenomenon and summarizes what the person has achieved in life, the contributions and merits, the pain for the permanent separation from family, relatives and community, and it also expresses the concept of the “afterlife”, mysteries of the dark, the dark side of the world, the mysteries of the unknown, *kësodhin – kësollin*, the cult of the sun, the massive wailing, the symbolic of the red and black colours of the Albanian flag. These elements are more clearly expressed in the iso-polyphony - in this ethno-musical Albanian folk phenomenon, which is widely found from the Middle Albania to the Southern Albania and in *çamëria*.

The collective crying in *Chamëria* (*Thesprotia*) coincides with the location of Hades - the kingdom of death, the afterlife, which could be accessed through the river of death - Acheron. It is now known that the Hades and the Acheron river are in the mountainous region of Sul in today’s *Chamëria*, where the famous Temple of Dodona was. Through the Acheron river, *Karronte* sailed to the depth of Hades. *Vasil Tole* considers this historic-geographic aspect as a connection between the multi-voice wailing (wailing in verses in choir) and the location of Hades. From arguments and facts that *Vasil Tole* brings, it can be said that *Thesprotia* - today’s *Chamëria* can be the place where the crying in groups, crying with screams, crying in verses in choir, and iso-polyphony were born.

“Crying with screams” is part of a mystic dark wailing, a funeral solo and group wailing, a declaiming and musical cry, so a wailing in verses.

The “Crying with screams” of the iso-polyphony is the spiritual culture against the pain caused by the death of the family member or the acquaintance. Both men and women perform the wailing, and according to the death customs in different regions of the Southern Albania, it is mainly practised in villages - the ideal place of preservation of these thousand years old relics.

The common element during wailing is the honouring of the dead person, who during the ritual of wailing is placed in the best part of the home. The text of the wailing speeches is often genuine poetry and full of artistic figures. The lines are 5-7-9-11 in total, with 6 or 8 syllables, and the rhyme is regular.

There are cases in the iso-polyphonic wailing when the pain is too strong, that the mountains, the towers and the walls, the shepherds and horses, even livestock are invited to wail together with the wailers, as *Çajupi* writes in one of his elegies:

*Mountains cry for forests,  
Fields cry for flowers.*

All the Canons of the Albanian Mountains contain the institution of *kë-sodhi* – *kësolli*, which includes some procedures and acts that start with the announcement of the death of the person, continue with the wailing, the “*gjama*”, wailing with verses, gestures and movements during wailing until the wailing ends, the mourning, end of mourning and breaking of mourning.

When the person has died away from the family, the tragic news has to be given to the family. This task is given to people close to the family.

The Turkish chronicler E. Çelebia in 1660-1664 narrates: “*People of Gjirokastra have a strange custom... They wail for the people that have died 70 or 80 years ago. Every Sunday, all relatives of a dead person gather in a home and cry and wail in loud and touching voice, shedding a lot of tears.*”<sup>7</sup>

The Canon of Lekë Dukagjini and the Canons of the other Northern regions, and the Canons of the Tosk region, Labëria and Chamëria, sanction that in deaths of the braves and heroes killed in war, the wailing, the “crying with screams” was performed by men, usually in groups of up to 40 or more, and not rarely with songs.

The wailing - the “*gjama*” in the Northern regions and the “crying with screams” in the Southern regions, as defined in the canon of the Mountains, resembles a one act drama which includes many elements and rituals and a uniform scenography: family members and the wailers dress in black and even the home was painted in black by some families, men of the highlands tied a black armband as a mourning sign, women of the South put on headscarves called “*Jemenia*”.

The word “*Jemeni*” has a precise meaning and started to be used by Arbëresh wives and mothers at the beginning of Century XVII as a mourning sign, to express the pain and the sadness for the death of their sons enlisted as soldiers (*nizam*) by the Ottoman Empire and sent to fight in Yemen. I must recall the famous iso-polyphony “*the song of the nizam - I was left behind friends, I was left behind*”, a diamond of the Arbëresh-Albanian music, for which Ismail Kadare says: “*This whole encyclopaedia of pains sadly mixes with the song of the Bridge of Qabe, undoubtedly the most beautiful song of the nizams and one of the rare jewels not only of our poetry, but of the world poetry in general. Its simple text is the words of a soldier dying somewhere in Yemen, in the Arab sands, near the Bridge of Qabe, as the beginning of the poem shortly tells.*”<sup>8</sup>

*I was left behind friends, I was left behind  
Beyond the Bridge of Qabe.*

<sup>7</sup> Çelebia, E. (1670). *Notes on Albania*

<sup>8</sup> Kadare, I. (1980) *The last April* "Onufri" Publishers

(Isn't it beyond life, in the zone of death, this "beyond the Bridge of Qabe"?)

*Send regards to my mother,*

*Tell her to sell the black ox.*

In the second part of the poem the pain pours in the open:

*If my mother asks for me,*

*Tell her I got married.*

*If she asks about the woman I married,*

*Tell her three bullets on the chest.*

This song talks about death, but death is not mentioned. On the contrary, it mainly talks about marriage, wife, horse, partygoers. Wedding and death join in a double plan. And strangely enough the macabre wedding triumphs over the "black humour". The anonymous folk poet ingeniously lightens the mourning, not to make it easier, but sadder. From the light and the whiteness, the pain has multiplied and everything becomes more real.

### **Engagement, marriage, wedding, and the related ethnography of speech.**

Until 1929, like other family relations, engagement and marriage in Albania were not regulated by a specific Civil Code. Until the time when the Civil Code of Zog entered into force, people used various forms to connect two families, for example as per the Canon based traditions in the North, two families were connected by the same religion and traditions. If two families with different religions or even traditions decided to create friendship, they were despised by the rest of the society. Engagement is the first stage of the creation of a new friendship, and it involves many visits. First the matchmaker visits the family of the girl to propose the potential groom, then the girl and the potential groom see each-other, and in the end rings are exchanged. It used to work like this and it still does in some regions. The times have somehow changed, but this remains the traditional way in which two families create friendship. The role of the matchmaker was important, and they were called differently in different areas, for example, in the North they were called: *shkuos-i/ shkues-i/ shkus-i/ shkes-i/ apo msit-i*. In the South: *mblešës, mbles, ndërmjetës, lajmës, etc.* In some Northern regions: *shkuesia/shkusia*, and *shkuosia*. The Arbëresh diaspora in Calabria has preserved the old forms "*shkulqi*" "*shkuesi*". Some Southern regions use the word *mblešëri-a*.<sup>9</sup> Usually the matchmaker is someone connected to both families, and their purpose is to unite a boy and a girl.

The matchmaker, after undertaking to "take the girl of X out of home", goes to X's home and after drinking the coffee says to him:

*Ti s'po m'dvet pse kam ardh?* (You are not asking me what I've come for?)

The standard answer is: *Good that God brought you or hozhgjeden*

9 See: Gj.Shkurtaj, *Ethnography of the spoken Albanian*, Tirana, 2004, p.54.

*t'kjoft. It's not our custom to ask the guest what they've come for. But we can chat to them and welcome them with what God has granted us. (It's not our custom to ask the guest what they've come for, but we chat to them and welcome them with what we have).*

*No, insists the matchmaker: I've come for something.*

*- God wish it's for good!*

The matchmaker then goes to the point and tells who he is asking the girl for, speaking about the boy's qualities, his family, and what they possess (the oratory of the matchmaker is very important).

The host listens attentively and then says: *May you be honoured, and the person who sent you, but I don't have a daughter for him. I'd be honoured to be his friend, but my daughter is still young and I don't intend to get her engaged at the moment!* (May you be honoured, and the person who sent you, but I don't have a daughter for him. I'd be honoured to be his friend, but my daughter is still young and I don't intend to get her engaged at the moment!)<sup>10</sup>

It rarely happens that the family of the girls agrees at the first meeting. This only happened when the families knew each-other and had agreed in advance, and the matchmaker just performed a habit without which a girl couldn't be "taken". The approval could also be given immediately if the matchmaker was the uncle or another close relative of the girl, whose good intentions were not questioned. In such cases the father of the girl said to the matchmaker: *May it be done! I'm trusting you with my daughter! In your hand! If this does not end well, it's not good for you either! If this honours us, honour and goodness may follow you and your people.*

But in most cases the approval was not given immediately. Although the head of the household had absolute rights on the children, as the custom dictated he asked the men of the household, his brothers and relatives, and all of them "investigated" on the family of the boy. The first they asked was the uncle from the mother's side. This was practised in all regions of the country, with some regional differences. After everybody had their results, they met the matchmaker to give the answer. If they refused, they didn't give the real reasons, in order not to insult the family of the boy. When the answer was positive, a day was set for both parties to meet.

As far as the age was related in different regions, the girl could be "taken" in different periods of her life. In the North the girl could be taken since she was in the cradle, or once she turned 3-4 years old. There were cases when the matchmaker, for profit purposes, tried to get engaged two people with a big age difference. In such cases people satirised the situation by saying: *Girl friends told me last night to take the old man / the old man's feet as a pipe/ the back of the old man as knut/ the old man's belly as a flowerpot/ the old man's lip as liver/ cuckoo what do I want the old man for/ Why are*

10 See: Gj.Shkurtaj, *Ethnography of the spoken Albanian*, Tirana, 2004, p.54.

*you girl crying?! /I'm crying because they married me with an old man/ ç'i rashn ngjat gdhina large/ He smelled like...*

The taking of the girl was an agreement between the heads of the households for the future marriage. The words used in the past for the engagement of two young people were: Taken, cover, vlesë (engagement). For the girl it was said *taken* (*e zënë, e nxonë, e zanë*), *engaged* (*vluar*), *covered*, and for the boy *taken* (*i zënë, i nxonë, i zanë*), *engaged* (*vluar*).

### **Greetings and wishes in the Albanian language**

Since the beginning of its social existence, mankind felt the need to define rules that needed to be respected by all members of a community, so that the life in community would be as acceptable as possible. Paradoxically, these codified and accepted rules did not limit the freedom of the individual - on the contrary, they enhanced it. Knowing exactly how to behave in any situation in the daily life, the educated man felt safer from complexes, accepted and respected by all, freer. Pleasant behaviour was coined in the royal courts and was adapted by the aristocracy, the only caste at the time that could decide if a certain custom had to be embraced by the people. For this reason, during Centuries XV-XVI, the pleasant behaviour or manners, represented a specific lifestyle. Along with the emergence of the bourgeoisie, the pleasant behaviour or manners were generalised and accepted to this day. The linguistic manners have existed in every country and language, because they were and remained an expression of cultural traditions and are closely connected to the political and social organisation and the customs and traditions of every country and nation.<sup>11</sup>

The language of a nation is closely connected to the character of the people or of the relevant social community that is its cradle, and it is even true that just as the language indicates the character of a nation, the ethnography of the nation's speech indicated the qualities and virtues of a people. The expression of respect is called differently in the relevant ethno-linguistic terminology "linguistic courtesy" (in Albanian: "linguistic manners"). It can be said that in no other area is the following Fishmanian principle more relevant: "*Who speaks, to whom, when, where, about what, and in which linguistic variety*". Each nation has its specifics in the ways of showing respect and manners, so the ethnography of speech distinguishes it from the other nations. The ethnologists and anthropologists have discovered that there are ways of behaviour, gestures and words and expressions that are characteristics of certain social statuses and castes, such as family, friendship, professional, school, religious etc. Our way of speaking differs depending on the person we have in front, their social status, our relation to them, close to intimate relations, our current situation, the surrounding social environment etc.

In every country of the world since the antiquity until today, people have had to establish relations with the other people in their communities. From

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<sup>11</sup> Shkurtaj, Gj. *The Culture of Language*, 2006, p. 47.

when they get up in the morning until they go to bed in the evening and close all the activities, people are involved in a community of communication exchange, but everything starts with a greeting and can be followed by wishes. The greeting is the linguistic expression for any cultural interaction, and it reflects a tradition as old as the mankind itself. It leads by words the start of communication between two persons, it is a starting point for communication, and it has an important linguistic function. Researchers think that the first greetings between people were gestures, they were later accompanied by words and they have developed and enriched during the centuries. They've changed so much that there are countless greetings and wishes today in every language, reflecting not only the dialectic or regional aspect of the community, but also its cultural, social and ethnographic side.

As in every other language, the greeting in our language has had and it still has its importance and values. In some regions in the North and South the greetings are very diverse and closely connected to the agricultural and livestock activity, different practices and spiritual life.

The function of the greeting has been studied in the past, when the custom when two persons met was to show the other person the peaceful spirit and the purpose to avoid conflicts. So, in the past, before the shaking of hands became the norm - as it is today in the civilised world, they used to extend the right hand with open fingers showing that they weren't carrying weapons. Today, shaking the right hands has become a mechanic action, as long as the person who agrees to greet accepts all the social signs and gets used to them. So, the greeting becomes an act of connection and creation of relations between people. By using it people express their acceptance of rules and relations, so the greeting forms regulate social relations between interlocutors.

E.g.: The kissing of the hand when a man first met a woman in environments like ours where the "social kiss was unknown until recently, was considered an oddity. The phrase *kiss the hand* and the noun *hand-kisser* in Albanian had defined meanings, sometimes carrying negative connotation to show humility and servility. But this was not completely unknown as a social act in Albania, because in the religious aspect, for example in the Orthodox communities in the Tosk region believers used to kiss the hand of the priest saying: "*May we have your blessing*"

The hand shaking is followed by touching heads and asking about the personal and family health: *u falmë e u perfalmë* "we greeted each-other, we shook hands and touched heads", *u dvetmë* "we asked each-other about health". Shaking or not shaking hands in the Northern Albanian was an indicator of a man's values. "*I won't shake hands with him as a man*" means that a person has stooped so low that he's not worth having to do with. The same is encountered in the South but it is expressed in another way "*I won't talk to him again*".



In many countries it is always the inferior person that greets the superior person. This was also the case in most of the Albanian society. This existed in the period of the Ottoman invasion but in later times the greeting used often was “*temenà*” meaning “respectfully greet with the head”. Those who had a hat had to remove it to show respect. After the half of Century XX this was replaced with the word *tungjatjeta* /*tug-jatjeta*, shortly “*njatjeta*, *tytjeta*, *tjeta* or *tung*” - meaning “may you have a long life”. In the Great Highlands and in the North-West, the greeting *tytjeta* (may you have a long life) during the first years after the Liberation was usually given by people with power. It later spread as non-official formula in the usual communication. *Good day!* , *A je burrë!* (*How are you man!*) / *A ini burra!* (*How are you men!*)

The diversity of the greetings has mainly derived by the relations between people that represented different statuses and institutions. In Albania as in every other country, the church and politics have changed the greetings as their interests required. In the Great Highlands and everywhere in the Catholic part of the Northern Albania, when the priest met his flock, the used greetings were: *Glory on Jesus Christ!* and the answer: *Always and during the whole life!*

The greeting and standing to honour the visiting man was a sign of manners and nobility of the highlanders. In the past, in all Albanian regions including the cities, people in the street greeted not only people they knew, but also strangers if they were from other places. Men were given a greeting in accordance with the time of the day (morning, noon, evening, night) followed the word “man”: *Nadja e mir burra* (*Good morning men!*) *Mramja mir burra* (*Good evening men!*) *A ini burra!* (*How are you men!*) Women and girls were given a greeting accompanied by the word “*burrneshë*” = strong and brave woman, or “*fisnike*” = noble woman: *A je burrneshë!* (*How are you burrneshë!*) *A je fisnike!* (*How are you fisnike!*). After honouring and respecting man, God and saints, the greeting was extended to people with power “*The weak greets, the powerful mainly thanks*”. This differentiation of honouring in accordance with the social status was not as strong in the Albanian regions. E.g.: In the region of Mirdita, when the *Kapidan* (chief) and the most distinguished men of the region convened, the first to be greeted was the *Kapidan*: “*Njatjeta Kapidan, njatjeta you all*” Such a behaviour in which the greeting aims towards equality, is present in almost all Albanian regions. So, when someone greets with “*Tungjatjeta*”, the other person returns the greeting with: “*Tungjatjeta and all the best*” or “*T’u ngjatt and may you be honoured*”. Even in modern times, when one greets “*Tungjatjeta*”, the other person must return the greeting, even shortly, otherwise the Albanian tradition of politeness is lost. In the region of Dukagjin and Drenica, they use beautiful and meaningful greetings as a result of the very rich spiritual life they have there: For example:

A- “*Nadja e mir, fisnike*” (*Good morning noble woman*)

B- “*Mirse po tbjen nadja, burri i Malsis*” (*Good that the morning brings you here, man of the Highlands*).

The tradition in the Highlands was that the man greets first, and the woman returns the greeting shortly, sometimes with longer and different phrases that reflect the status, age, degree of acquaintance etc. Younger women are more restricted in returning the greeting and in using phrases. When a woman sees a man in the street that greets her, whether she knows him or not, she stops and keeps the characteristic attitude of the Highlands bride - hands on the sides and eyes down and moving the lips; while the elderly women are more relaxed when greeting.

### **Typology and geography of the Albanian greeting**

The greeting can be considered the opener and the closer of the conversation between two persons. If the contact was en passant, for example an incidental meeting in the street, the greeting can be just gestures and no words at all. Goffman accepts that the opening or primary greetings aim to verify the effectiveness and status quo of the previous relations between the two people talking and refers to the last time they met, and the closing or the final greetings summarise the effects of the meeting on the personal relations and the expectancies of the interlocutors for the next time they meet.<sup>12</sup> The opening or closing greetings, apart from the desire to express sympathy towards the other person, have another function: defining a hierarchy of relations between the two parties. Combination of these versions creates a variety of ways of showing respect, e.g. formal and informal, for example the difference between *buongiorno* and *ciao* or between *arrivederela* and *arrivederci* in Italian; and also in Albanian there is difference between forms that are synonymic in meaning, but not identical in function and style: *mirëmëngjesi* / *mgjesi* / *mjesi* / *gjesi* (all forms of “Good morning”). The greeting varies depending on some socio-linguistic factors<sup>13</sup>:

- number of persons conversing, that dictates addressing with verbs in singular and plural,
- the venue (village, region, city, out doors, street, mountain, office, yard),
- age, sex, social relations and the role or the status of interlocutors.
- type of greeting (coming or going, incidental greeting, wishes at a feast),
- the transmission channel (eye to eye, hand by hand, by mouth, phone etc.),
- use of different registers: official, regional, dialectic,

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<sup>12</sup> Erving Goffman, 1971b, *Modelli di interazione*, a cura di P.P. Giglioli, Bologna, Il Mulino, p. 46.

<sup>13</sup> Gjovalin Shkurtaj, *Onomastics and ethno-linguistics*, SHBLU, Tiranë, 2001, p. 207.

- time of day or night when they greet.

Ethnographic and cultural differences between regions and cities, however small, can make a difference in the relevant greetings.

For example, the Catholics in Shkodra, maybe under the influence of the Italian language and civilisation, after the noon time greet with the words evening and night: *Good evening! Good night!* In the Highlands, from 13:00 until dusk, they greeted with: *Good that I met you!* (When someone comes) and the answer: *Welcome!*; when someone leaves: *Kyt koh t mir!* (this good time); and the answer was: *Tmir e bash* (may it be good for you) or: *Tumir vosh!* (arrive safely)

The greeting is given at any time, day and night, early before dawn or late in the evening, during lunch or dinner etc. When the giver enters the home of the host or steps into the room or part of the home where he will be welcomed, he greets: *M kjoft mir* (May I find goodness here) ! or *Kjoft mir n 'konak* (May this household only know good) !

The greeting of the host is of the same typology, in the North and in the South: *mirsevjen/mirësevjen, mirsevini/mirësevini* (Welcome - singular & plural).

In the South the host returns the same greeting to the giver: *Good morning, good evening, good day*. When they leave a place they've been visiting, Albanians again greet in accordance with the time of the day, and this is mainly formed with **a noun in the definite form in accusative + the adjective "good"**: good day, good night, good lunch time, which are used in the same form in the North and in the South. Only in the spoken Albanian of the Arbëresh of Italy we find the phrase formed by the verb "stay" + preposition "well": Stay well! (in singular and plural) in which the present tense or the imperative of the verb are used to express a wish/desire: *të jeni mirë, të mbeteni mirë, mirë u pafshim* (may you be well, may you remain well, good bye). The wish *Mirëmbetsh* (May you remain well) ! is used a lot in many areas of the South, and in the Middle Albania they say *Mirardhshi* (May you return well)! In the Northern Albania, especially in the Great Highlands, Shalë, Shosh, Drenicë etc., apart from the above greetings, people also widely used other greetings: E.g. in the Great Highland, when the giver said: *Ditn e mir* (Good day)!, the receiver said: *tu mir vosh* (May you arrive well)! In the South and in other Albanian regions the answer is: *Good day!* and when the giver said: *Good night!*, the receiver said: *May it be good for you!* or: *May it be good and sweet for you.*

### **Greetings at different times of day and night**

When the giver gives a greeting to the receiver, whatever the time of day or night the communication takes place, the aim is to wish him something that will give him comfort and will be likeable to him. This is not specific to the Albanian language - it is found in all languages. The time division is an

important indicator for the greetings and is different from nation to nation, and from region to region within the same national social community.

In all Albanian territories, and in other countries and languages, the greeting can be said at every time of the day: *A je! A ini!, A je burr! A jini burra! A je malsore! A je burrnesh!* (in the Great Highland and in the North),

*Mirdita* (*Good day - (when meeting)*!) (after 9 o'clock until it starts getting dark), *Mirse t gjej! Mirse ju gjej!* (North, South, and Standard),

*Tungjatjeta!* (and its non-formal variations: *Pashim, Paçim, Pau*), *May you come back well!* (*singular and plural*) (Middle Albania and Standard),

*May I hear well for you! May I hear well for you! May I only hear well for you! May you be in good health!* (North)

*May you be in good health! May you remain well!, May I hear well of you!* (South and Standard), *May you have a good health!* (*Mirdita*), *Farewell!* (North and South).

### **The greeting of parting (farewell)**

Parting, for a short or long period, and also the permanent farewell have always been travelling companions of the human life, and in the Albanian social communities parting has been dedicated a great deal of participation, which is obvious because of the variety of greeting formulas in such cases. Anywhere in the Albanian territories, despite phonetic or structural differences, almost all formulas contain the word good and the verb see in subjunctive mood:

1. *Good bye (May we be well when we see again)!* (South and Standard), *Good bye!* (North), which can be translated in Italian *Ari-vederci!*, German *Auf wiedersehen!*, English *See you!*, although from the ethnographic point of view the Albanian language stands separate by presenting a structure that has the idea of the good in its root.

2. *May we be well when we see again!* Used by the leader of the wedding in the Great Highland when he took the bride by the arm and away from her family, saying it in loud and joyful voice.

3. *May I hear well of you!* (South and Standard), *May I hear well of you!* (North), *May I hear well of you!!* (Great Highland and other places in the North)

4. *Farewell!* (North and South). In the past, in the North and the South, this greeting was said by the person who left, and the answer from the receiver was: *Tumirvosh!* (arrive safely!) or *Tumirvosh e udha mar* (Arrive safely and have a good journey!) (in the North) and *Udha e mbarë* (Have a good journey!) (in the South). Nowadays, the farewell has taken the connotation of a permanent departure from someone *They gave him/her the last farewell!*

5. *May you come back well!* (Mainly in the Middle Albania before, now almost standard), is used when leaving at the end of a

visit or lunch with friends or relatives that see each-other often.

6. *Good day!* (South and Standard), *Ditn e mir (Good day)!* (North)

7. *Good night!* (South and Standard), *Natn e mir (Good night)!* (North)

8. *Ciao!* (mainly between youth, as an influence from the Italian language, maybe more because of a modernist snobbery)

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## **The ritual of death as part of the linguistic and cultural legacy in the Albanian territories**

**Abstract.** - Someone's death causes a spiritual, psychological and emotional shock to the immediate and extended family and to friends, who suffer disequilibrium and react by wailing to express the pain and grief for the departed.

This article will reflect one of the customary values related to one of the stages of human life - death. It is not easy to write about this topic, but talking and writing about its characteristics in the Albanian tradition it's like exalting an eternity.

Each nation has its own death rituals, dating from antiquity and transmitted and preserved from generation to generation until our days. Many nations have modified and simplified these rituals through the years, especially in the modern times, while Albanians still preserve them, even with archaic components as they were practised in the antiquity.

The death rituals of our people are practised according to the Illyrian-Arbëror customary law which defines the criteria and procedures of wailing (through meaningful words and verses and a rich folk lexicon), the collective wailing, the grave rules, rituals and procedures of burial, mourning, ritual of expressing the condolences, which are equal for all Albanians, except for minor differences.

**Keywords:** Ritual, death, custom, tradition, lexicon, ritual of condolences.

### **Death and its rituals**

Someone's death causes a spiritual, psychological and emotional shock to the immediate and extended family and to friends, who suffer disequilibrium and react by wailing to express the pain and grief for the departed.

Each nation has its own death rituals, dating from antiquity and transmitted and preserved from generation to generation until our days. Many nations have modified and simplified these rituals through the years, especially in the modern times, while Albanians still preserve them, even with archaic components as they were practised in the antiquity.

The death rituals of our people are practised according to the Illyrian-Arbëror customary law which defines the criteria and procedures of wailing, the collective wailing, the grave rules, rituals and procedures of burial, mourning, ritual of expressing the condolences, which are equal for all Albanians, except for minor differences.

### **The Funeral**

Wailing (wailing, screaming, crying with verses) is a very dramatic collective death ritual that expresses collective pain, suffering and sorrow

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for the death of a member of the family member, relative, or member of the community.

Wailing in itself is an ancient ritual closely related to the polytheism of Illyrians, as Herodotus wrote "*Illyrians wailed collectively for the dead*"<sup>2</sup>, so this ritual comes from the mythical times, preserved almost unchanged until today.

The wailing ritual among Albanians contains a mixture of some elements, such as: pathetic talking, calling, screaming, crying with verses, grieving songs, accompanied by rituals and that reflect the mourning.

Wailing or collecting wailing (in group) is a pan-Albanian ritual, practised from the North to the South, wherever Albanians live. Numerous ethnographic studies have evidenced the ancient origin of wailing back to the Illyrian times, and in earlier ages have shown similarities with some Hellenic death rituals.

To continue presenting the arguments for the Homeric and Hellenic culture influence on our Illyrian-Albanian population and the presence of these elements in the Canon of the Mountains, I am analysing some data obtained from "Iliad" and "Ulysses" and especially from the death rituals of Gortyna, whose laws and rules for the wailing, cemeteries and burial procedures are impressively similar to the ones in the Canon of Lekë Dukagjini.

The oldest death laws of funeral procedures, death laws and practices of burials and cemeteries, are included in the epigraphs of Gortyna. Some of the ancient laws of Gortyna are similar to those of the Canon of Lekë Dukagjini, and some of them are even practised nowadays.

Some laws that constitute the corpus of funeral rituals in Gortyna were identified through analysis of three epigraphic documents traditionally called "*leges ad funera spectantes*".

Epigraphs 46B and 76B on stones sanction the rituals of wailing of women who wail in group pulling their hair to express the grief for someone's death. Women pulling their hair is the highest form of expression of sadness and pain for the death of a family member, a relative, or a member of a community.

Women wailing and pulling their hair was also practised in the death ritual in Crete, which has been confirmed by the archaeological discoveries such as a Hydra of Century VII BC found in Skourasmenos. This hydra appears in a scene where three women are crying and pulling their hair.

The wailing scene has also been identified on the cover of the Hellenic urn in Afrat (Grave B - Century VII BC), where a woman is seen crying with hands into her hair, pulling it, as the Albanian women - the wailers, who cried and pulled the hair when a family member or a relative died.

The ritual of pulling the hair while wailing was also applied by the Illyrians. The Byzantine historian Mihail Apostoli in Century XV wrote that

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2 Herodotus, (479 p.e.s). *Book IV* 48



*“Taulant Illyrians wailed the dead in the same way as the Cretans did”*<sup>3</sup> which is proof that these death rituals were practised by the Illyrians and were later carried and practised by the Arbëresh-Albanians”.

Wailing for the dead, apart from being spontaneous expression of the pain for someone's death, has its own criteria and rules which are different for each people.

Ten paragraphs (1235 – 1245) of Nod 24 on Book XII of the Canon of Lekë Dukagjini define the rules for the wailing men and women (the wailers) sanctioning that women wail and pull their hair, and men in a half-circle wail and scratch their faces and chests, and rhythmically beat their chests.<sup>4</sup>

1.1235. Men wail, scratch and shake their chests.

2.1236. Women wail, but do not scratch.

3.1237. Once the guests set foot in the village of the dead person, they will put “jakzat e gjurdivavet” on their head.

4.1238. The Canon says that one must wail three times over the dead person, repeating the words “Poor me!” and moving the leg towards the dead person nine times.

5.1245. The wailers form a half-circle facing the dead person.

Our Canons describe that wailing for the dead person was also practised in the Arbëresh medieval antiquity. In the study “The Byzantine Woman” published in the book “The Byzantine people” (Rome-Bari: Laterza, 1992. - XXII, 428 f.), the author Alice-Mary Talbot, among others, brings interesting facts on the wailing rituals of the Arbëresh women, saying: “...their role was important when a family member died. They first prepared the body for the burial ritual, washed it, oiled and spiced it, and dressed it. In the next phase, before the burial and after the men had had their wail, women led the wailing expressing their pain by pulling their hair. Members of the family participated in the funeral, as well as paid wailers who sang funeral songs...”<sup>5</sup>

Alice-Mary Talbot does not tell the authors where she got this information from, but she has certainly used books and chronicles of the Byzantine Middle Ages. Talbot calls this ritual as typical Albanian, emphasizing that it was not practised by other people of the Byzantine Empire.

The wailing rituals in the Albanian Middle Ages are found in the second song of the Epos of the Heroes, in which Ajkuna wails for her murdered son Omer. Ajkuna was the wife of Muji, the chief leader of the Heads of Jutbina, distinguished for legendary feats against the Slavs. Our bards sing the elegy of Ajkuna playing the lute and have brought the pain of mother Ajkuna with many emotions:

... *Oh Omer of the mother;*

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3 Apostoli, M. (634). Illyrian Issues.

4 In the Canon of Lekë Dukagjini, Book XII, Nod 24, in ten paragraphs (1235 – 1245)

5 Talbot, A. M. (1992). The Byzantine Woman. The Byzantine People" Rome-Bari: Laterza, XXII, f. 428.

*Shall I bring your horse?  
Go out and play,  
Go to springs to freshen up,  
Wonder in the mountain tops with the fairies,  
And mother will keep an eye on your grave,  
Oh the good one of the mother!*

Ajkuna in this elegy wails for the death of Omer and asks him to get out of the grave - the myth of resurrection. Unlike the myth of Konstandin where he resurrected to keep the promise, the Ajkuna's wailing in the Epos of the Heroes calls for resurrection as a request to cope with the pain of the mother for the loss of her son, her scorching desire for him to return so that she can see him rejoice before her loving eyes.

Marin Barleti in his book "Historia de vita et rebus gestis Scanderbegi" - (Barleti, 1508) describes the wailing of the men, telling that after the death of Gjergj Kastrioti, prince Lekë Dukagjini announced the mourning, cried and scratched his face and beat his chest shouting three times: "Our Gjergj is dead".<sup>6</sup> This ritual described by Barleti is the same as the mourning in the Canon of Lekë Dukagjini, which sanctions in paragraph 1235: "Men wail, scratch and shake their chests".<sup>7</sup>

The death of the chief warrior Gjergj Kastrioti is also covered by Ernest Koliqi in the song of the wailer Lekë Dukagjini where he describes him wailing out loud and shouting: "*Skanderbeg is no more*".<sup>8</sup>

*It was Lekë Dukagjini  
hitting his forehead with one hand  
and pulling his hair with the other:  
Shake..move o Arbëri,  
come ladies, noblemen,  
you poor ones and soldiers,  
come and cry in grief...  
the parent, master of Arbëri,  
tonight passed away.  
Skanderbeg is no more!*

Information on the wailing of women pulling their hair and the wailing of the men is also treated by the following Renaissance authors: Pjetër Budi (1612), Pjetër Bogdani (1672), Frang Bardhi (in his writings of 1641), Evlia Çelebia (1660-1664), Vinçens Dorsa (1847), Dora D'Istria, Zef Jubani, Jeronim De Rada, Father Shtjefën Gjeçovi, Father Nikoll Ashta, Luigi

6 Barleti, M. (1508). *Historia de vita et rebus gestis Scanderbegi*.

7 Canon of Lekë Dukagjini, paragraph 1235.

8 Koliqi, E. (1924). *The Call to War of Skanderbeg*. p. 74.

Gurakuqi, Vinçens Prenushi, and many foreign researchers such as J. Georg von Hahn (1853-1854), Maksimilian Lambertz, A. Dumont etc.

In 1670, the Turkish chronicler E. Çelebia, while visiting Gjirokastra, was present in the wailing of the dead person before the burial and says:”  
... *all the relatives of the departed wailed, and there were also some professional women who cried with screams ... This is the city where they cry with verses*”.<sup>9</sup>

The Arbëresh custom to cry for the dead was preserved by the Arbëresh of Italy who until the first decades of Century XX, like in old ages, together with the language, culture and customs of their places of origin, carried over the death rituals which were completely different from those of the Italian population.

Not only the burial practices, but also the wailing rituals were completely Arbëresh - they wailed with songs, with verses, evoking individual, family and social values of the dead person, as in one wailing Arbëresh song about the dead father:

*Oh father, my father,  
ce kur m'u leve ti,  
m'u leve krienxat,  
bir i vetem e pjot bondat,  
E moj tatza im, e moj i miri im,  
E moj tatza im, e moj hajdhjari im,  
e moj i miri im.....etj, etj.*

The French researcher Albert Dumont travelled through Albanian and his curiosity to know our people made him climb the high Albanian mountains towards the unknown, towards what was hidden in the mountains, inside the imposing cold stone towers where the welcoming spirit lived and where the guest was considered divine and equal to God: “*The home of the Albanian belongs to God and the guest*” (Book VIII of the Canon of Lekë Dukagjini).<sup>10</sup>

In every place he stopped, Dumont saw traces of an ancient culture, discovered Homeric traces that in the Hellecic Greece and ancient Rome had disappeared for centuries but were still alive and active in the Albanian mountains. What impressed Dumont most was how the northern highlanders wailed for the dead, wailing with screams, whether it was for someone who was murdered for vendetta, in the battle defending the country against the Turks, as well as for someone who died of age or illness.

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<sup>9</sup> Çelebia, E. 1670. *Notes on Albania*

<sup>10</sup> The Canon of Lekë Dukagjini *Book VIII*. p. 532.

Dumont writes: "This way of wailing of the Albanian highlanders is related to the antiquity, as shown in the writing of Herodotus who talked about the collective wailing of the Illyrians."<sup>11</sup>

It is clear in the Canon of Lekë Dukagjini that: "*The Canon says to scream three times for the dead, repeating the words "Poor me..." and moving the leg towards the dead person nine times.*"<sup>12</sup>

In general, the wailing, screaming, and groans of the men are always combined with gestures which add to the drama through self-harming such as: "...punching the bare chest, scratching and scarring the temples with "cut nails...throwing blood to the dead person and lastly kneeling before the dead person and fondling the soil that will shelter and consume the cadaver..."

People of the old generation have lived these dramatic situations, and we, the new generations, have had the chance to read about them in the novel "The broken April" of Ismail Kadare. Ismail Kadare is the only author who included the Canon of the Mountains in his work, especially in the novel "The broken April", where with artistic mastery and Shakespearean spirit he described the drama of vendetta and the ritual of wailing.

The ritual of wailing of women, wailing with verses, sobbing and groaning, and screaming, according to the academic Vasil S. Tole is the beginning of the iso-polyphony, of the wonderful Arbëresh-Albanian song.

In a scientific study with the metaphoric and symbolic title: "Why do Achilles' horses weep",<sup>13</sup> Vasil S. Tole studies the Albanian ethno-musicology and through professional analysis concludes that the iso-polyphony has its beginning in the wailing - wailing with verses - wailing with screams.

Vasil Tole continues citing verses from Homer's "Iliad":

*"Outside the battle Achilles' horses wept,  
When they saw they lost the main horse,  
Thrown into the dust by Hector the murderer..."*

*.....  
And like the pole stands straight and motionless  
At the head of the grave of a man or woman,  
Paralysed they stood, harnessed  
In the beautiful cart; heads hanging down  
Weeping hot tears from the eyelashes  
And pouring down, such was the pain for the leader.  
The long manes out of the ropes  
Getting dirty on the soil."*<sup>14</sup>

11 Dumont, A. (1882) Les Balkans et l'Adriatique.

12 The Canon of Lekë Dukagjini Book VIII. paragraph 1425

13 Tole, V. S. (2014) Why do Achilles' horses cry: Wailing with screams and the origin of the Albanian folk Iso-polyphony. Createspace Independent Pub. F. 193.

14 (Homer: "Iliad", Tirana 2006, Book XVII, p.400. Translated by the great Pashko Gjeçi).

In this study of a high scientific level the academic Vasil Tole analyses the musical and historic aspects of the wailing, or of the death verse-wailing, and convincingly concludes that this is a pan-Albanian ritual.<sup>15</sup>

### **The wailing ritual in the Northern Albanian residents**

Resident of the northern territories of Albania performed the wailing and the crying in accordance with the rules defined in the the Canon of Lekë Dukagjini. This ritual was performed in groups of men screaming and women (called “the wailers”) wailing.

The wailing in groups by the men of the Northern Albania higlands is called “gjama” and men who performed this ritual were called “gjamëtarë”.

*“The talking, calling, screaming and the ululation, are musical pre-elements that prove the ancientness of the ritual of wailing, preserved as spiritual legacy through the millenniums”* - says Vasil Tole.

According to the well-known ethnograph Rrok Zojzi, a dead person is dedicated seven-eight “gjama”, or at least two’ while the the Canon of Lekë Dukagjini says “...to scream three times for the dead, repeating the words “Poor me... nine times”<sup>16</sup>

According to the the Canon of Lekë Dukagjini, the men perform the ritual of “gjama” in four stages at sunset. Rrok Zojzi describes this death ritual as below:

The group of men begin the “gjama” 300-500 metres away from the dead who has been placed in an open place.

- In the first stage the men take off their coats and other heavy clothing, place their hands on the sides, elbows opened sideways, kick the ground, and scream all at once “ooouuu ...o” calling the name of the dead.

- In the second stage, they all walk heavily towards the corps, stop at 50-100 metres away, wait for the signal of the foreman, and scream “ooooou”, ending with the words: “Poor me for your death!”, and

- beat their chests with fists, which expresses the pain of the “gjamëtarë” for the dead person.

- In the third phase the men walk another 50-100 more metres, stop, take their hands off the waist and scratch their faces with the nails, sprinkling the drops of blood towards the dead person.

- In the fourth stage men stay in silence for a few minutes and then run towards the dead person again, kneel, place the forehead on the ground and fondle the soil, as a request to shelter and consume the dead person.<sup>17</sup> The “gjamtarë” stay in this position until a man from the family of the dead

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15 Tole,V. (2001). *Once more on the origin of the Albanian polyphony, the folklore issue.* No.7, Tirana.

16 The Canon of Lekë Dukagjini *Book VIII*, paragraph 1649

17 Zojzi, Rr. *On the Canon law of the Albanian people.*

person tells them: “*We hope we visit you for joyful occasions!*” The ritual of the “gjama” of men lasts from 20 minutes to 1 hour. According to the Canon of Lekë Dukagjini, blood relatives (men) of the dead person stay in the first rows of the “gjamtarë”, and men from the family of the mother stay in the back rows.

Women also take part in the death ritual, and their crying, tragic continuous wailing, sobbing and singing in grief is a type of touching, impressing and chilling elegy.

Nod 24 of Book XII of the Canon of Lekë Dukagjini defines the rules for the wailing women (the wailers) (1236: Women wail, but do not scratch).<sup>18</sup> So, the women of the household and female relatives of the dead person express their pain by sobbing, moaning, with acute screaming (oooiiii) and pulling their hair, an action identical to the one performed by the Illyrian women and women in the Hellenic antiquity, which has been verified by archaeological artefacts and by historic data provided by authors in the antiquity.

The wailing of women is different in form from the “gjama” of the men, because women stay aside in group, not close to the corpse, and they start their wailing in verses only after the men’s ritual of “gjama” has ended. Women dress in black and place a black cloth on the head. The wailing is started by one of the women and then the others join, and repeat the same verses evoking the typical merits and characteristics of the dead person, so it is a kind of a singing necrology.

The wailing of the women is part of the massive wailing, sobbing and moaning, and each line of the song closes with an acute chilling “oooiiii”, so it is a dark mystic wailing, solo and in group, reciting and singing together, so it is a wailing in verses.

Researcher Vasil Tole says that a specific of the wailing in the Northern Albania and also of the traditional folk music not related to death rituals, is the existence of an untempered musical system sang in one voice. In fact the crying in group is also practised in the northern region, especially in the North-East, where after the first wailer begins the wailing, the group of women follow and the acute moan “oooiiii....” is added at the end of each line.

### **When the highlanders perform the “gjama”...**

In the highlands they say the man “*is doing the “gjama”, is calling a wail, is doing the scream, is screaming*”. Its equivalent in Latin must be searched at the term *gemitus* (or *gemere*) which carries some connotations such as: “gjama”, moaning, hard breathing, screams, noise, rattling sounds, grief, sorrow, sadness. In the lexical context of the Albanian language, E. Çabej identifies the word “gjëmë” with meanings like “fatality”; “news of death”;

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18 The Canon of Lekë Dukagjini, Book XII, Nod 24

“thunder, roaring”; “wail, wailing”<sup>19</sup>. Von Thallocszy shows that the word “gjemuem = roaring” includes to roar, the thunder, the thundering crack, moaning in pain, physical weakness and unbearable grief; crying, wailing.<sup>20</sup> It is clearly understood that to do the “gjama” means to roar, to explode, to wail loudly because of unbearable grief. In the first ethno-musical dictionary Ramadan Sokoli defines the “gjama” as “*a type of wailing with highlanders screaming in funerals while scratching the faces and beating the chests rhythmically with their fists*”<sup>21</sup>. So the “gjama” is a technique of screaming and gesturing which culturally models the natural suffering expressed in the funeral context. The screams of the “gjamtarëve” display as powerful reactions of the “primitive” surprise, the eternal protest, the de-historified pain and the self-blaming of man confronting death. Bledar Kondi, researcher in the Institute of the Folk Culture explains for “Shekulli-Kontakt” that “*...the codification of the screams accompanied with hitting the chest and scratching the face (for real or just simulations) following a model created by the culture and preserved by the tradition, serves for the show, channelling, and submission of the uncontrollable and aggressive emotions. They will remain mythical-ritual personification of the phenomenon in which the severity of the law of unconsciousness is contrary to the development of consciousness*”.

### **The “gjama” of milk and the “gjama” of blood...**

The community of the highlands of the North honours their dead with the “gjama” of the men and the wailing of the women. In many catholic villages such as Dukagjin, Nikaj-Mërtur, Pult, Shalë, Shosh, Nën-Mavriq, etc., the collective “gjama” is performed according to a ceremonial protocol under the direction of the pre-appointed speaker that starts with the extended family, social and regional circle. The brothers perform the first “gjama”, which is the first link of the procedural chain that comprises 8-10-12 “gjama” per person, later performed by various sets of brothers, other families or residents of distant areas, but they are not allowed, no matter how many members they have brought, to perform twice for a dead person. The number of the performed “gjama” varies based on the status of the person or the tragic circumstances of the death, but there cannot be less than 2 “gjama” for a dead male person. It has to be said that the “gjama:” is performed whether the person has died of natural causes, has been murdered or committed suicide. If the dead person is a woman, the Canon sanctions that ‘*a husband does not scream for the dead wife, but can scream for the dead sister, mother, or*

19 Çabej, E.(1958). *Introduction to the history of the Albanian language*. Part I. Tirana

20 Von Thallocszy. (2007) *The "Gjama"... when men of highlands wail with nails, screams and blood*. Citation from newspaper "Shekulli", Tirana.

21 Sokoli, R. (1982). *Folklore researches*. Tirana

*sister in law*'. Archival data from the Institute of Folk Culture show that until Century XIX in the highlands of Dukagjin they used to perform the "gjama" for a woman before she was buried, but this custom was later abandoned because *"there is nothing left to the husband"*. When the communist regime was imposed and new socio-cultural conditions were created under the ideological dictate, this custom was still preserved in the Malësia e Madhe (the Great Highland) under a moderated facade. *'a son can wail for the mother and a brother for the sister, but they cannot perform the "gjama" ' says F. Mehmeti. The ethnologist Kondi continues to tell that the "drama of death will be finalised at the cemetery with the performance of the blood "gjama" (by the relatives of the father's side), and the milk "gjama" (by the relatives of the mother's side). The milk "gjama" can be interpreted as a symbolic surviving piece of the matriarchal civilisation oppressed and transformed during the centuries by the patriarchal order: the mother wails for the son with men's screams."*

This symbolic act is more visible when expression of grief is shifted to the mythological creatures of the Gheg highlands, where according to the ancient tales *"the Mountain Fairies have been heard on the rocks evoking sometimes men's "gjama" and sometimes women's "gjama"*. It must be known that the norms for the performance of the collective "gjama" are rigorous and have been codified through the years. Not everyone from the social circle is allowed to "wail" - the ones who will perform have been selected in advance and they mainly have a certain status or really cared about the dead person, although, *"even not being related to the dead person, the blood moves you"*<sup>22</sup> – says Gjeçovi. The social circle appoints the leader of the "gjama" who will lead the group, and he is placed in the middle of the group. A formation of "gjamtarë" usually has 10-40 persons lined up in 1-4 straight lines or half-circles, but in a "very shocking death" the formation swells to 80-120-160 persons, even to an undefined number, thus transforming into a giant chorus that performs a "painful "gjama"".

### **The dead and the bride are walked off at sunset**

At times women are placed in a parallel line among the men keeping a distance of two-three steps maximum. The custom says that the "gjama" is called by the oldest people, but youth also are present and they line up in the back not to be seen. *'Unlike the women who generally can perform the wailing when they are adults, men can perform the "gjama" from the age of 15-16 years old, and they continue doing it until their powers are exhausted'*. The relation to the dead person is indicated by the form of addressing: the calling *"poor me, o brother"* belongs to the relatives and the village related by the milk line; *"poor me, o friend"* belongs to the community of the village

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22 Gjeçovi, Sh. (1907). *Norm and customs in funeral ceremonies Janjeve*



for their member, while “*poor me, o friend, o kraj, o chummy*” etc is articulated by the distant relatives, friends or villages. The “gjama” lasts 5, 10, 20 minutes up to 1 hour. Gjon Karma (author from Shkodra) tells that in the highlands of Shkodra the “gjama” *is called first in the border of the village of the dead person, the second time at his home, the third time in the yard of his home, and the fourth time when they drop themselves on the coffin.*” Until the 1960s, funeral in the Highlands of Dukagjin were held at night and this custom was sanctioned in the Canon: the dead and the bride are walked off at sunset.

### **The unfortunate cut their body and sprinkle the boold on the dead person**

As for the types of the “gjama”, the ethnologist Bledar Kondi says: one of the most dramatic and representative performance of the men’s “gjama” at night in the cemetery, is documented by the father of the Albanian ethnography, Rrok Zojzi, during his research expeditions in the Highlands of Dukagjin [1950-60]<sup>23</sup>. The “gjamtarë” line up in a straight line at distance 40-100 metres from the dead person, which allows them to perform the “choreography” of the ritual: running towards the corpse and making some stops. Under the direction of the leader, the group, as one body, “*bends on the knees with hands on the sides*” from the left to the right, which looks like a sling that will launch in extreme heights the exploding collective scream 30-40’ with the sounds ‘au’, ‘eu’, ‘heu’, ‘ou’, ‘hou’, which will “*gradually descend to lower tones until it fades away*”. After the echo of the initial calling fades away, they all straighten their bodies and “*with distorted faces*”, in a synchronised collective rhythm, perform the vigorous body arching right-down and left-up for the powerful launching of the next call, this time with the text: “*Poor me for you*”. It is clear in the Canon of Lekë Dukagjini that: “*The Canon says to scream three times for the dead, repeating the words “Poor me...” nine times and moving the leg towards the dead person .*” In general, the wailing and groans of the men are always combined with new gestures which add to the drama through self-harming such as: “*...rhythmical punching of the bare chest, scratching and scarring the temples with “cut nails... throwing blood to the dead person” and lastly kneeling before the dead person and fondling the soil that will shelter and consume the cadaver...*” The Canon also says that the “gjama” is called in three or more stops, depending on the distance from the dead person or on the purpose of expression”.

### **Pulling hair, punches, ripping of doublets**

Kondi has published a book on the “gjama”, talking about the collective and individual “gjama”. He says that “*apart from the collective “gjama”, the*

23 Kondi, B. (2007). *From the day of the bride to the stealing of the groom*. Newspaper "Shekulli", Tirana

individual “gjama” is performed as an oration to express grief, praise and commemoration of the dead person (mainly when they are distinct people). For the singer or the bard that starts with “scream o cuckoo alone” in the culminating moments of the funeral, the Canon of the Mountains has defined since early ages the rules of the aesthetic expressions, starting from the “clear, sweet, trembling painful voice”, to the charm of the scratching, the solemnity of the deep bending and the last kiss on the forehead of the dead person. Each specific poetic text is cried out by the wailers / “gjamëtarët” while standing motionless with hands on the waist or fists on the chests, one foot forward, eyes down, sad face, and the punching of the chest, scratching of the face with nails, pulling of the hair, breaking of the chains of waistcoats or doublets, the stylish moaning ‘ej, ej’, ‘ëj, ëj!’ ‘eh, eh!’, ‘uh uh!’ or the chorus ‘poor me poor me!’, are performed during the almost parallel walk of the wailers/ “gjamëtarët” towards the dead person to greet him/her as the custom requires, and standing there bleeding before the crowd until the burial is over. For a dead person they are not related by blood to, the “gjamëtar” bleeds without scratching, wails without tears, and greets by placing the hand on his chest. But in the decades after the end of WWII, the self-harming gestures (punching the chest, pulling the hair, scratching the face) faded out of “fashion” in the highlands on both sides of the northern border, thus taking away from the call to wail one of the most distinguished and identifying components in its syncretic entirety.

### **The “Gjama” of the Enemy, when the murderer wails for the victim**

One of the strongest scenes, loaded with extreme psychological and affectionate tension in the Albanian funeral traditions is the moment when the murderer has to fulfil the obligation towards the person he has killed. By Canon the murderer is obliged to ask the family of the victim for a one-day “promise/word/guarantee” so that he can “cry for the one he murdered”. After receiving the “promise/word/guarantee” from the “dead”, the murderer appears at the funeral of his victim, and performs a “gjama” on him together with the others. If the murderer refuses to participate in the funeral of his victim after being invited to do so by the “master of the matter” (master of the blood), this would be considered a “big shame” by the Canon, and the community would take harsh measures against him. So this “gjama” deserves to be specified as the “gjama” of the murderer”. But there are also cases of extreme metamorphosis in the spiritual condition of the community in the Highlands of Dukagjin when the murderer is executed on the same day as his victim: “when blood for blood has been taken, the dead person is forgotten”,<sup>24</sup> says Zojzi, and then “the mourning turns into celebration”.

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24 Zojzi, Rr. *On the Canon law of the Albanian people*.

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## **The most productive word-formation formants for the creation of new morpho-lexical units in Kadare's prose**

**Abstract:** The Albanian language is being enriched rapidly in quantity and quality, with various ways and means of enrichment and this refers mostly to word formation. No doubt a special merit in the creation of new Albanian lexemes is due to Kadare, who is a true ambassador of the Albanian cultural and spiritual development throughout the world, and an outstanding personality of Albanian letters.

He has given a valuable contribution not only as a writer but also as a genuine philologist, having a lexical-formation skill to be admired and even the ability to work with the word, to hewn and sculpt it to perfection, which is thanks to his erudition and general culture. In his work, mainly in prose, we have identified many new lexical units formed by the Albanian word formation monocacy, including not only neologisms, but many other words, which have already passed eventually to the Albanian lexical fund today.

The lexemes generated from him belong to different discourses, and a good part of them are formed by popular models, but with a significant literal coloration.

One of the salient features of Kadare's work in his prose, is the dense use of derived names, and it could be said with full conviction that he is the master of formation of abstract names, whether being these abstract actions or abstract senses of quality.

Key words: word-formation formant, neologism, stylistic-expressive coloration, casual creations.

In the work of Kadare, some wording tools come out very generously, especially some suffixes, thus creating new lexical-grammatical units, especially names, adjectives and verbs. But his vocabulary skills reached perfectity with the creation of neologisms by means of composition, thus enriching to a considerable extent the word fund created with this word type with new lexical units, many of which have become property of today's literary Albanian language, which has brought an enormous enrichment of the author's linguistic corpus. Generally, these compositions are created according to the existing cattle in Albanian language, but we have also noticed those that leave many of these cattle.

Part of these creations may be acceptable to the lexo-grammar system of Albanian, another part, not. We are pointing to these formants according to the denseness of the author's use.

Nowadays the productivity of **the suffix -im** and the large number of names of action units that are formed **by verbs with -o** are known today. We have noticed that the forms used by the author are not included in the

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Albanian Language Dictionary, such as:

*shkëndijim, lakuriqësim, yllëzim, hënëzim, dashurim, qartësim, tëhuajzim, tërthorëzim, mashkullim* ( gjithë meshkujt, mbarë mashkullimi), *zbrazëtim, zonjëzim*, (të bërit zonjë), *mugullim, shugullim, pikëlim*, etj.

With this suffix, the author has mainly formed verbal topics, male action names (nomina actionis), which name abstract actions, states, abstract notions or the outcome of an action. According to Pedersen, this suffix originally had a maternal meaning, from which it then passed in the noun sense, just as in Greek (Xhuvani, 1980: 491).

One of the prominent features of Kadare's discourse in his prose is the intense use of abstract derivative names, even we can say with conviction that he is the master of the formation of abstract names, be they abstract or abstract theories of quality.

During the word-formation with this suffix occurs a syntax of the name with the verb.

Thus, the formed unit appears with dominant dominance, verbal times. In fact, the expression of action by verb or name and quality by adjective or name is provided by the language system itself. And this opportunity was widely used by Kadare.

These formations, although they may sound unnatural, follow a certain pattern of word formation. For example: the word *dashurim* differs from the meaning of the name *dashuri*, because while the latter marks the feeling, the first name marks the action according to this feeling and is synonymous with the neutral name of *të dashuruarit*.

for example: *dashurimi* appeared in that angelic face through coldness.

In most cases, the models created by Kadare are accepted by the Albanian system, but there are also some forms that are outside the internal laws of the system, although the author has used certain word patterns.

\* As is well known, a very important way of enriching the Albanian language is the expansion of the lexical content of words with new meaning and very effective for Kadare, who puts the words in new lectures, extending the latter "the "network" of meaning and stylistic colors.

*perpëliti e dallandyshtë* qerpikësh, *kohë e trishtë*, *vështrim i shkretëtirë*, *sy të ujshëm*, *mjeroi sytë*, *erë kuitëse*, etc.

The main way of continuous enrichment of the lexicon is the formation of new words with the source of the language itself and the most productive cattle of the word system.

Kadare finds some very effective options for creating new units according to existing Albanian cattle. Thus, according to the heavenly-heavenly model, with the same word-forming formant he creates the skeletal from the skies (heavenly and infernal divine names of the eskolyan universe), according to the underlining creates diversification (this mythology is in the process of continuous diversification and continuation) and even goes further with the

expansion of lexical content with other word-forming swings, such as: *skëterroj, i skëterruar, larmoj, i larmuar*, etc.

The use of these different sources has greatly expanded the linguistic wealth of the author.

As a good connoisseur of the Albanian system, the author has continually polished his discourse in accordance with literary norms, high stylistic requirements, and language culture.

The author's linguistic creativity is multifaceted, whereas what is more apparent is the lexical creation, ie, the creation of new words or new meanings in the familiar words.

The abundant literary production is largely achieved by the most economical means of language with stylistic expression, thanks to the linguistic ease of speech.

For this purpose, we have collected a considerable number of his works and from a detailed examination we have found that the creation of neologisms has given priority to the two main ways, the origin, mainly the suffix and the composition, although the ancestral creations are also missing. These words are constructed according to the Albanian word-making cattle, using its most productive products.

We noted that suffixed neologisms are the largest number of terms in the author's writings. And indeed, in accordance with its linguistic character, Albanian is richer in suffixes than prefixes.

Thus, with **the suffix -tar** the author has composed mainly nominal neologisms topics and rare adjectival, such as: *borëtar, drekëtar, darkëtar, filimtar, ankimtar, rënkimtar, varrimtar, dëfrimtar, shkretimtar, ngazëllimtar, zymtar, vdekëtar, humbëtar*, (by the verbal theme *me vdek* and *me humb* ).

However, we can not fail to mention some hacked neologisms that best prove the author's constant efforts to clear the lexicon, replacing the foreign words that are in it, with Albanian words that are so constructed linguistically and some of them "sound" so cute in Albanian that it wonders how they have not survived the time.

But for the sake of truth it should be said that sometimes he falls into the positions of a linguistic fanatic purist, though proposing new words created according to the Albanian-speaking cattle. For example. Words: *qytetëror* (urban), *tymtar* (oxhak), *nënkresë* (jastëk), *arkëmort* (arkivol).

\* Formations with **the suffix -shëm**

With this prefix, the author has formed, from nouns, verbs and adjectives, some miraculous adventurous creations, as well as some adjectives that show a quality derived from the possessed by one thing or one by one (Çabej, 1976, 272).

- Neologisms formed mainly adverbs from nouns topics: *furtunshëm, bezdisshëm, frikshëm, kujdesshëm, mundimshëm, shkujdesshëm, ngutshëm, vështirshëm, ngadalshëm* (from adverbs),

as well as *dantealigershëm* neologisms (composing + suffixes), *thirravajshëm* apo *marramendshëm* (conjunction + suffix).

(Thus depicts Kadare the totalitarian Hell of the Dream Palace).

- Neologisms formed mainly adverbs from the participle *gege* by -ue part: *pikëllueshëm*, *rënkueshëm*, *shqetësueshëm*, *vetmueshëm*, *vajtueshëm*, *hetueshëm*, *humbshëm* (*me humb*), *trembshëm* (*me tremb*), etc.

- Neologisms formed mainly adjectives from nouns topics:

*të merimangshëm*, *i kuçedërshëm*, *i humnershëm*, *e mbijetshme*, *i zhdukshëm*, *i kobshëm*,

*i hapësirshëm*, *i paradoksshëm*, *e marrëzishme*, etc.

*i jashtëkohshëm*, *i gjithëgjendshëm*, *të fundbotshme* (composing + suffixes),

*i lagatershëm*, *i kotsëkotshëm*, (conjunction + suffix)

This kind of neologisms Kadare has used to give more dramatic tension to the event.

#### \* Formations with **the suffix - (i)sht**

With this suffix we have evidenced neologisms to the verb forms formed by nouns, first or not and rarely of the themes of adjectival.

*hipokrizisht*, *dëshpërimisht*, *gjakftohtësisht*, *katastrofikisht*, *monotonisht*, *tradhëtorisht*,

*turpërisht*, *kafshërisht*, *gomarërisht*, *zymtësisht*, *zbehtësisht*,

si edhe *kaotikisht*, *krenarisht*, *pastërtisht*, (from adjectival themes).

With the meaning of the suffix -ishtë, Kadare has used the suffix -najë to form the nominal topic summary type names: *shpendnajë*, *yllnajë*, *thashet-hemnajë*, by model *akullnajë*.

#### \* Formations with **the suffix -or**

With this suffix, the author has formed adulterous neologisms primarily on first-name topics: *përbindshor*, *parajzor*, *ylberor*, *tempullor*, , *kryqor*, *statujor*, *shtrigor*, *mënxyor*, *mesditor*, *nofullor*, *shahor*, *kështjellor*, *beqaror*, *çmenduror*, *etj*.

#### \* Formations **with suffixes - im and - je**

- the suffix -im

With this suffix the author has mainly formed by verbal topics, male names of action (*nomina actionnis*), which name abstract actions, states or notions such as: *tëhuqjim*, *shkëndijim*, *yllëzim*, *hënëzim*, *qartësim*, *mashkulim*, *zonjëzim*, (*të bërit zonjë*).

During the word formation with this suffix occurs a syntax of the name with the verb. Thus, the formed unit appears with dominant dominance, verbal times.



- the suffix **-je**

With this suffix are derived abstract derivative names, naming action names (female action names) such as: *tallazitje, zhbërje, baltisje, tejvdekje, stërvdekje, ëndërrparje* (composing + suffixes).

In almost all cases verbal base serves topics participle (Grammar of the Albanian Language 2002, f.140).

There is a well-known critical, biased approach to the use of abstract, especially inextricable, names in artistic literature. These formations are seen as a unit with hints and connotations of the technical-scientific-administrative style (Thomai, 1999, 270).

According to us, names derived abstract, in most of their uses in the author's prose, have artistic discourse sign and function as tools stylistic-emotional value.

\* Some neologisms adjectival **with suffix -të** *i mavijtë, i midistë, i statujtë, i shkretëtirtë, i dallandyshtë, etc.*

#### \* Formations **with the suffix - an**

With this suffix there are formed mostly adjectives, but also some names, from the noun or the adjective. The author has used to give meaning to the word largely pejorative meaning, contemptuous.

- neologisms adjective:

*njeri qelqan, shkurtan, humbaman, mjeran, inat shurdhan, natë zymtane, strukturë vjetërane, rrezëllime verdhame, natë bukureshtiane, etc.*

- nominal neologisms: *këta vogëlanë, ky shtrigan, qyqan, dy shkretanë, etc.*

#### \* Formations **with the suffix -adë**

Kadare has formed some neologjizma noun by first name themes or not. *skënderbejadë* (composing + suffix), *diferenciadë, korridoriadë, masakradë*, by analogy with the word *plejadë*.

#### \* Formations **with the suffixes -o , -(ë)ro, ë-(so), -(ë)zo, ë-(to)**

The most productive suffixes in the verbal system of Albanian. With them the author has formed very interesting verbal neologisms formed by themes, rarely adjectives or verbal as:

*thashethemohet* (conjunction + suffix), *bërrylon* (pengon), *ftohton, meshoj* ( të bërit meshë ), *humnerohet, vetmoj* (asketoj ), *krimbëron* (zvarritet),

*vdekëron* ( nga pjesorja me vdek ), *vajzërohem, baltëron, legjendarizohet, enigmatizohet,*

*shokëzohet, nazetohem* ( bëj naze ), etc.

After overwriting composing is the most productive way of forming new words. His vocabulary mastery succeeded in perfecting the creation of

neologisms by means of composition, enriching to a considerable extent the word fund created with this word type with new lexical units, many of which have become the property of the language today. Generally, these compositions are created according to the existing cattle in Albanian language, but we have also noticed those that leave many of these cattle.

The composite neologisms for study ease have been grouped into four groups:

1) composites adjective formed from the noun + noun

In this type have grouped some neologisms adjectives that indicate physical quality, or spiritual man, through which the authors expressed nuances of irony, hatred, scorn, mocking: *mustaqedhjamë, kokëkungull, mjekërcap, gojëbuall, leshrabaltë, kripëpiper, barkrrumbull, shpirtkatran, shpirtrobër, etc.*

We also have found some formations that belong to this group, but they are nominal composites, such as: *asnatëasdita* ( duke u gdhirë ), *fundvjeshtë, funddëshpërimi, krimbdëgjim, prillmort, ferexhekarvan, këmishënatat, gjuhëkrisht, karrocë-lavire, arkëmort, delegacion-kalë, kurrizdjalli*. ( Kadare names the bridge with three arches ).

2) composites adjective formed from the noun + adjective

*sylarmë, mjegullkaltëror, ballëkaltër* (for the Alps of Albania), *virtytomëdhenjtë, fjalënxehtë, mendjeprehtë, ndjesëhollë, mendjefisnik, mustaqe majëtatëpjetë, këngëkthiellë, mendjengushtë, veskeq, barkngushtë, mendjehollë, trushterp, etc.*

But Kadare often uses this composite tip using the feature, or clothing to the human name that carries this feature, although in these cases, we see a fine sense of irony.

said *fytyrëgjati*, he returned, *zëngjiruri*, spoke *flokëshpupurisuri, qafëtrashë, festezinjtë, fustanholla, binishgjati, futëkuqe, etc.*

3) composites adjective formed from the noun + participle

*zemërqëruar, fjalëkripur, mendjelëruar, luleveshur, syhapur, gojëmbyllur, buzëplasar, burrëvdekur* (widow), etc.

Neologisms of pejorative meaning, contemptuous in this composite type, continue.

*mjekërqelburë, hundëngritur, mendjepalarë, frelëshuar, shpirtshitur, barkzbratur, fustancjerrë, këmbëzbathur, kokëngjeshur, gjuhëlëshuar, etc.*

4) nominal composites formed by the action name + name (nomina agentis)

*ëndërrparësit, ëndërrshpjeguesit, kumtzbërthyesit, yjkuptuesit, ndryshkaheqësit, grambulues, garrëmbyes, fajshpërndarës, çpagimmarës, kartën xirës (pseudoshkrimtarët), brinjathyesit, luftënxitës, gjakhupës, rebelshypës, vakëflënës, etc.*

Although rare, in his writings we have identified some composites with three component parts as they Kristoforidhi or Lasgush Poradeci.

- composites with three component parts

*karrocë-flutur-arkivol, avionkalëbaladash, avionlejekofludur, kryemunxëdhënës, ndihmësmunxadhënës, e premteshunedielat, fl-amurleshprerë, solemnorozëbuzëqeshëse.*

We think that the author was influenced by Kristoforidhi in the construction of this composite type. Compare to Kristoforidhi the composite bishtfurkabukurë (bisht + furka + bukurë) (Kristoforidhi, 1882, 46). The type of composite composed of name + adjective, is very rare. This composite type constructed in three constituent parts is mainly referred to as euphemistically bishtfurkabukur-a emërton buklëzën ose nusen e lalës. It is difficult to find other examples of this type of compositions, except for a limited number of time adverbs such as: mbasnesërtjetri, pastjetridje, (Halimi, 1990, 64).

The diversity of compositional neologisms in Kadare's writings rejects the theses of some foreign albanologists, Weigand or Dozon, who think that Albanian is poor with compositions. Thus, according to Dozon (in his grammar, the formation of words in Albanian is reflected in more detail than in any other grammar of the XIX century), the formation of words in Albanian "is performed primarily through derivation, while for literal composition can not to speak at all "and that" it would be more meticulous to speak for words that are related or attached, because with no exception, the composite elements of composites are not topics but words that preserve their first form and do not are united by any binding letter "(Dozon, 1879, pp. 271, 275).

Rather, composing is a highly productive way in Albanian. In response to these theses, we presented with dozens of dozens of compositions, crafted neatly according to the Albanian word-formation cattle.

Neologisms prefixes are rare. We list some of the most interesting.

\* Formations **with the prefixe stër-**

With this prefix Kadare will show something done excessively or has extraordinary proportions, giving more expressivity speech as well as emotional nuance. It is used to create:

nominal neologisms: *stërshtet, stërmbret, stërqiell, stërvdekje, stërlërimë,*

*etj.* neologisms adjectives: *i stërkeq, i stërmoçëm, i stërlavdishëm, i stërgjatë, i stërrerrët,* etc, but *stërkeqet* (verb).

\* Formations **with the prefixe anti-**

Through this prefix the author has formed mainly names, but also an adjective, meaning the opposition.

nominal neologisms: *antiskënderbejadë, antiledimakbeth, antishekspir, antibethoven, antiroza,* and

the adjective neologism : *antiajnshtajnian.*

We noticed that neologisms Kadare have already become part of his style,

that frequently through them he describes the situation unreal and surreal images, such as:

*gërmërës, biojetë, çjetë, tejjetshmëri, përtejbota, tejvdekje, përtejj-etë, stërvdekje, gjakmarologji, shkohë, zhvend, zhbëhet, përsëdytem, përsëtretem, plotshmëri, boshëri, gurëri, zhurmëri, hënak* (changes shape every day as the moon), *nulguhë, nulkujtesë, baltak, mosgëzim, mosfjetje, krimbdëgjim, stërkeqet, stërshtet, vetmor, zymtor, vdekësor, zerokrejt, etc.*

All of these neologisms are highly striking and highly emotional expressions that have given the Albanian language a living asset, so we can rightly call this author unmatched stylist and genuine linguist. The neologisms used by him pose particular interest in studying, as they have not been left alone within the context of discovering his style, but have taken a wide spread by adapting to Albanian well and becoming part of his lexicon. It should be noted that Kadare is the first Albanian writer that has brought the largest number of neologisms in Albanian. They are alive, are easily absorbed by Albanian speakers and it is regrettable that they are not included in any Albanian language dictionary. Most of his neologisms are well adapted to Albanian, becoming more common in use, while others have acquired certain linguistic and stylistic values.

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## **Does the Gender Makes Any Difference in Career Choice and Expectations of the Future Physiotherapists: Considerations**

**Abstract:** The study focuses on gender differences and their effects on career and professional success, especially in women as the more suffering gender from these differences. The studies of this type, generally, are concentrated in gender differences after the period of study and not during it. The purpose of this study was to obtain some initial consideration if the students of physiotherapy manifest gender differences, starting from the moment of university program choosing, in the career expectations, the employment, and in their professional growth. Actually, in Albania, in terms of gender differences, under the thrust of EU integration, there are taking place continuous improvements in reducing the gender gap. We have distributed an anonymous questionnaire to the third year, graduating, students of Physiotherapy at the University Luigj Gurakuqi in Shkodra, in their last lesson of Occupational Medicine. In the lesson were present 25 students, all over 18 years old, out of 34 which is the total course student's number. The questionnaire was compiled by 19 female, and 6 male students. It turns out that in both genders all the students, except two of them, one for each gender, consider as right the choice made three years ago to study physiotherapy. There are some differences about the choice of the future place and sector of work, categories of patients, country were they would like to practice, their perceived preparedness to start working, regarding the knowledge obtained during their university studies, the future studies and specializations. But due to the limited number of the Physiotherapy Course and the reduced number of male students we feel our results just as initial considerations to be deepened in the future.

Keywords: gender, Albania, physiotherapy, career choice, career expectations.

### **Introduction**

Body for the physiotherapists constitutes the object of their work but also physiotherapists have their bodies, so, they have two different genders. This relationship is further complicated because the gender differences, naturally, exists in patients, too (Dahl-Michelsen, 2015; Johansson, 1999). The physiotherapy students are of two genders and, therefore, they could potentially present different attitudes towards a number of issues that commences at the period of study, at starting and even before the selection of university program, at their results, and subsequently in their career (Sheard, 2009).

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The purpose of this study was to obtain some initial consideration if the students of physiotherapy manifest gender differences, starting from the choosing of the university program and then in the expectations of career, from the employment to their professional growth.

Studies on the development of women's careers in the healthcare professions, in general, are focused on women who practice professions historically dominated by men, such as human and veterinary medicine (Irvine and Vermilya, 2010; Yasukawa and Nomura, 2014). We find gender differences in career development in occupations historically dominated by women, such as nursing and physiotherapy, too (Hammond, 2013). The data suggest that the gender differences are present in the employment status of physiotherapists, in medical specialties selection (Davis and Allison, 2013), and in income (Rozier, Hamilton and Hersh-Cochran, 1998).

However, in general, the studies are concentrated in gender differences after the period of study and not during it. It is possible that students of medical professions (Sanfey et al., 2006), in general, and in particular physiotherapy students, exhibit gender differences in the choice of career and in the expectations of it.

There are very few studies to show whether the physiotherapy students enters their programs of professional studies with gender differences in career expectations. Knowing the career expectancy of students at the beginning of their professional education will make us able to provide initial information if gender differences exist and, if so, whether these gender differences are reflected in differences in the career paths of the physiotherapists.

According to the data of World Economic Forum (WEF) for 2013, regarding gender equality in the country, Albania was placed at the 108 position, the penultimate country in the region (WEF, 2013). The social changes of the 90', the decline of socialism and the affirmation of a new social order in Albania, caused also a number of changes with regard to women's rights and gender equality. They have come to the surface "new" forms of inequality (Calloni, 2002; Muçollari, 2015), but the social changes, too, brought the promotion of women as active citizens in many areas of Albanian society (Çela, 2015) and a growing participation in all decision-making processes (Erbaş, 2014).

## Method

In the last lesson of Occupational Medicine we have distributed an anonymous questionnaire to the third year, graduating, of Physiotherapy students at the University Luigi Gurakuqi in Shkodra. In the lesson were present 25 students, all over 18 years old, out of 34 which is the total course number. To the students was made clear that participation was voluntary. All the students present in the lesson completed the questionnaire. We had a compiling percentage of 100% (25/25) and a participation rate of 73.5% (25/34).

The questionnaire is made in three parts. The demographics, made of 5 questions, and the research part made of 25 questions, some of them in a 6 point Likert, and 5 other questions all in 6 point Likert. In this paper are presented results from demographics and from the first part of research. In designing the questionnaire we are based and adapted questionnaires from previous works (Gotlib et al., 2010; Gotlib et al., 2012).

#### Data Collection

The processing of the questionnaires has begun from their numbering. For analyzing the data we used Excel software. There was build up a table in Excel. In each column were placed the questions and the response options while each row corresponds to a compiled questionnaire. In the cases when in the questionnaires there are unanswered questions it is reflected in the Excel table as "ABSENT". In data analyzing there are calculated percentages of *de facto* answers.

### Results

#### Demographics

The questionnaire was compiled by 19 (76%) female, with a mean age of 20.74 and 6 (24%) male students, with a mean age of 21.50. All the students declared that they completed the high school in 2013.

#### Research Data

We grouped the questions into several groups as: about the choosing of the university study program; regarding the work and all aspects related to it; concerning students' preparedness and how much they feel able to start the work; about the knowledge gained and how it comply with their wishes and ambitions; how they feel able to work in teams with other professionals; and what about the further studies.

Initially it turns out that all the students, male and female, except one for each gender, consider as right the choice made three years ago to study physiotherapy.

About the future employment results that male students, 22.2% of them, prefer to work in hospitals, in gyms 11.1%, 22.2% in the university, and 44.5% in private studios. But 30.8% of females prefer to work in hospitals, 19.2% in gyms, 11.5% in the university, and 38.5% in private studios.

Regarding the future projects of work activity 66.7% of the males and 88.2% of the female students think that they will have their own private practice after 5 years.

The men prefer the state sector for 57.2%, but the women the private sector for 52.4%.

100% of the male students prefer to work with adults, whereas 63.2% of the females choose the adults and 36.8% the children.

In their projects to seek for employment, 66.7% of males plan mainly for abroad, in the EU or elsewhere, as do the 84.2% of the female students.

For 83.3% of male students it is difficult for physiotherapists to find work in Albania, as well in EU for 100% of them; while 94.7% of the females think that it is difficult to find work in Albania, but for 68.4% of them it is not hard to find work in the EU.

Male students prefer to be employed in Italy for 40%, and then, in equal parts, in Germany, England and France; while out of EU in the first place it is the US with 43% of preferences. Female students prefer Germany, between the EU countries, for 45% of them, and Italy for 25%; among non-EU countries they prefer for 59% USA, and for 18% Canada.

About the preparedness to work we had some results. Male students estimate their preparation to communicate with the patient with 4.83 points, while females with 5.05 points. Males estimate their knowledge of professional English with 3.17 points, while females with 4.26 points. Male students estimate their ability to provide the first aid with 4.67 points, but females with 4.05 points. Their physical ability to work as a physiotherapist for male students is estimated with 4.67 points, but for the females with 4.11 points. Male students estimate their ability to organize their work efficiently with 4.50 points, while females with 4.53 points.

Regarding the knowledge gained during their university studies and how it comply with their wishes and ambitions for work the students perceive themselves prepared to work differently. Male students appreciate their preparedness for work with 4.33 points, while females with 3.79 points. Males appreciate the compliance of their knowledge acquired in university with their ambitions and desires for work with 3.33 points, and the female students with 3.58 points.

At the end of their studies male students perceive themselves more capable as follows: 36.4% in physical therapy, in kinesitherapy 18.2%, in massage 36.4%, and in manual techniques 9.0%; while females in the areas as follows: 40.7% in physical therapy, in kinesitherapy 7.4%, in massage 33.4%, and 18.5% in manual techniques.

Male students would prefer to work in sports medicine for 50% of them, and the other half is shared, in equal parts, between pediatrics, neurology and cardiology. Females prefer primarily pediatrics with 38.5%, then orthopedics and sports medicine with 15.4% each of them, 19.2% cardiology, and neurology 11.5%.

Male students estimate their ability for searching information regarding the new practices with 5.0 points, while the females with 4.37 points. Males estimate their competencies to be engaged in scientific research with 4.0 points, while females with 3.58 points. Male students estimate their level of knowledge in medical statistics at 4.17 points, but females with 3.74 points.



Male students estimate their ability to communicate with other members of a health team with 4.50 points, while females with 5.11 points.

Regarding the post-bachelor studies 100% of the male students want to continue their studies, but 89.5% of the females.

The male students' specialization preferences are: 17% in physical therapy, 34% in massages, 25% in kinesitherapy, and 25% in manual techniques; while 57.8% of the females choose the physical therapy, 19.2% in massages, kinesitherapy and manual techniques for 11.5% for each of them.

## Discussion

The choice of university study program constitutes one of the most important decisions in the life for every person. Our students have made the choice three years ago and now they are at the end of their studies. The majority of male and female students confirm their choice. We find similar results in studies made in other countries, as in Sweden, where it turns out that the students of first year in physiotherapy, in general, are satisfied with their choice of profession. But emerged clear distinctions about career prospects due to the gender diversity; men had chosen it more for their interest in sports and physical activity, but the women for several areas of practice (Öhman, Stenlund and Lars, 2001).

Regarding the future employment it turns out that the majority choice is that of private studios for female as well as for male students, 38.5% and 44.5%, respectively. The same choice is confirmed, from both genders, for the work in hospitals. Differences appear when we talk about the work in gyms, where females manifested about twice of the male preferences, but about the work on the university the situation is inverted, 11.5% females and 22.2% males.

In a review, on 52 studies published between 1985 and 2015, have resulted conflicting data, especially, about the engagement of women in academic research. In general, there is evidence regarding the fact that women lack role models (Edmunds et al., 2016). Regarding the employment at the university, in US studies, results that the majority of the physiotherapists and doctors, regardless of gender, are satisfied (Bunton, Corrice and Mallon, 2010; Harrison and Kelly, 1996). But an Indian study shows that male physiotherapists, in general, are more satisfied with their jobs than females (Gupta and Joshi, 2013).

Regarding the future work activity projects, 66.7% of male students and 88.2% of females think that they will have an own private practice after five years. But in a Swedish study it is shown that more men than women prefer to work in a private studio of their own (Öhman, Stenlund and Lars, 2001).

However, in our study results that 57.2% of the men prefer to work in the state sector, while 52.4% of the women prefer the private sector.

When asked about the category of patients that they would like to work it is relevant that 100% of the male students select to work with adults, while 63.2% of the females prefer to work with adults and 36.8% with children. These differences are seen even when women from medicine faculties plan for further studies and specializations; the first choice for women are pediatricians and obstetrics, while men prefer other specialties (Subba et al., 2012).

Male students plan to seek for employment, 33.3% in Albania, and 66.7% abroad, but the females just for 15.8% in Albania, and 84.2% in the EU and other countries. This difference is also reflected in the fact that males think that it's hard to find work in Albania as well as in the EU countries, while the majority of females think that it is difficult to find work in Albania but not in the EU. Preferences for EU countries, in general, are similar for both genders; they are mainly Germany, Italy, and England. In the countries outside the EU the first place belongs to US. In various studies are observed different choice tendencies with regard to the country's preference to work, but in general they are common to both genders (Gotlib et al., 2010; Gotlib et al., 2012; Huda and Yousuf, 2006).

Regarding their preparedness to start working the female students quoted their abilities to communicate with the patient and their level of knowledge of professional English higher than males. While concerning their ability to provide the first aid and to their physical ability to work as a physiotherapist the situation is inverted, males quote themselves higher than females.

About the skills to organize their work in an efficient manner both genders are virtually equal.

In relation to knowledge obtained during their university studies and how it comply with their wishes and ambitions for work the male students esteem themselves more prepared than females. In studies it is shown that nursery students doubt about their own competences (Reagor, 2010), but, in an Irish study, with nursery students, results that more than one half feels prepared to start the work (Doody, Tuohy and Deasy, 2012).

In estimating the compliance of their knowledge acquired in university with their ambitions and desires for work the differences between male and female students are small. In several studies it is shown that for the physiotherapists it is necessary to increase the compliance between theory and practice (Hunt, Adamson and Harris, 1998; Roskell, Hewison and Wildman, 1998).

At the end of their university study there is a general correspondence between the areas where students of both genders feel more able, physical therapy and massage, and the areas where they feel less able, kinesitherapy and manual techniques. In some studies it is showed that the female students present themselves better than males regarding the acquisition of knowledge and the clinical placement performance (Naylor, Norris and Williams, 2014; Thomson et al., 2016).

The field of medicine that males would like to work is, for 50%, sports medicine, but females prefer primarily pediatrics, for 38.5%. If we look at the phenomenon as related with the choice of specialization it appears that one of the areas where women choose to specialize it is pediatrics while men in other fields (Subba et al., 2012).

In assessing the student's competencies regarding the activities related to research, males esteem themselves better than females. We believe that the lower self-esteem of female students do not constitute a lack of competencies but a certain timidity about the future performance and for achieving the work expectations. In US studies is shown that the engagement in research of medical students during university strengthens the students' views of themselves as scientists (Linn et al., 2015).

Male students estimate their ability to communicate with other members of a health team with 4.50 points while females with 5.11 points. These data are generally confirmed by a Swedish study (Johansson, 1999). In an interprofessional training ward, results that male students of all faculties participating were slightly, but significantly, less positive than the females, so, "doing gender" at the educational practice (Lindh Falk, Hammar and Nysström, 2015).

Regarding the post-bachelor studies, 100% of the male students and 89.5% of females want to continue their studies; male students prefer primarily massages, while females the physical therapy. An Indian study shows that almost all the surveyed students after graduating in medicine want to continue their studies differing just in their third choice: women selected obstetrics but men orthopedics (Subba et al., 2012).

Gender is important in the choice of specialization, too. In studies results that gender is one of the factors that influence the choice of medical specialty and career preferences; females are clearer to make their choice than males (Huda and Yousuf, 2006; Rasool, 2015).

Some social and cultural barriers seem to hinder women in the choice of some specialties and guide them towards others. A master's thesis in the US shows that the choice of medical specialties is strongly influenced by gender; women themselves are often to decide to be "best mom" rather than "best doctor" (Lawson, 2013). Female medical students are less likely to enter prestigious medical specialties, because of lack of female role models and for their social decision; having a family (Davis and Allison, 2013; Sanfey et al., 2006).

## Conclusions

It is hard to make conclusions about gender differences of physiotherapists based just on this study. But we can say that, as it is reflected in more

advanced studies in the literature, in our study there are a number of similar trends and findings, too. There are, as well, observed different trends in choices made by different genders related to the conditions and the characteristics of the country they belong to. This study, according to us, the first of its kind in Albania, constitutes only a minimal contribution and serves to open the way not only to a discussion of these differences but, by noting them, towards improving the gap between the two genders, where the female certainly appears disadvantaged.

#### Limitations

The main limitation of our study is the very small number of students surveyed which is related to the number of students in Physiotherapy Course. Moreover the reduced number of male students in this course leads us to believe that the data should be considered more in regarding the feminine gender, so, making difficult the comparisons of results between two genders.

#### Acknowledgements

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## **The overuse of the Internet and video-games and some symptoms of mental health of children and adolescents**

**Abstract:** Everybody agree on that the development of technology nowadays, is leaving traces to the people and all of us are involved more and more in the powerful world of internet spending valuable time of our lives. Children and teenagers are the group most affected by this development, since they are not completely aware of the negative consequences that this development brings with it, if we abuse with the use of technology. Those being “hypnotized” by the diverse range of things, options and great entertainment opportunities offered by the Internet and video games, “are easy forgotten” after their. In this way children spend hours in digital devices by damaging their physical and mental health. This paper has as a focus to bring evidence from a number of studies regarding the effect of overuse of the Internet and video games on the mental health of children and adolescents. The review of scientific literature related to this problem, became for two main purposes: first goal is to presentation some of symptoms caused by overuse of the Internet and video games; while the second goal is to provide some practical solutions to combat these symptoms. Precisely, the study provides evidence of the creation of these symptoms: creation of Internet addiction, attention deficit disorder, experiencing anxiety and narcissism. We think that the recognition of these symptoms will serve not only the target group for whom we are talking, but especially parents and educators. The reason is to raise the awareness of the parents because they often do not have the knowledge required to the use of the internet and new technology. Their sensitization regarding mental health injuries of their children is very important, as they have to be attentive and intelligent to understand the symptoms and take action to reduce them.

**Key words:** the overuse of the Internet, symptoms of mental health, internet addiction, attention deficit disorder, children and adolescents.

### **INTRODUCTION**

Nowadays the use of technology has become a very important factor and inseparable from the life of each of us. Active stratum of the population or persons that their professional profile requires extensive use of communications technology, young people, adolescents and even children are getting involved more and more powerful in the world of internet spending valuable time from their lives. Children and teenagers are the group most affected by

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this development, since they are not completely aware of the negative consequences that this development brings with it, if we abuse with the use of technology. Those being “hypnotized” by the diverse range of things, options and great entertainment opportunities offered by the Internet and video games, “are easy forgotten” after their. In this way children spend hours in digital devices by damaging their physical and mental health. This paper has as a focus to bring evidence from a number of studies regarding the effect of overuse of the Internet and video games on the mental health of children and adolescents. The review of scientific literature related to this problem, became for two main purposes: first goal is to present some of symptoms caused by overuse of the Internet and video games; while the second goal is to provide some practical solutions to combat these symptoms. Precisely, the study provides evidence of the creation of these symptoms: creation of Internet addiction, attention deficit disorder, experiencing anxiety and narcissism. Let’s see the opinion of the researchers for these symptoms.

**INTERNET ADDICTION (IA)** is a term used to explain the excessive use of the Internet by its users. Although an Internet addiction is not an official diagnosis, signs of a potential problem include using the Internet so much for game playing or other purposes that it interferes with everyday life and decision-making ability (MacMillan, 2009). The diagnosis is being considered for the 2012 edition of the Diagnostic and Statistical Manual of Mental Disorders (DSM-V), the “bible” of mental ailments published by the American Psychiatric Association. Also the DSM-V has proposed “Internet Gaming Disorder” as the diagnosis for teens leading to psychosocial problems.

Researchers are of the opinion that children are dependent on Internet or computer if:

(1) they feel more comfortable with online friends than with their real friends;

(2) they cannot stop themselves from games on the computer, Smartphone, iPod, even though they know that the continuation of the game has negative consequences for their lives. These people have fixation the use of the Internet, and cannot function naturally without being connected to it (Zymeri & Musmurati, 2008). According to Ronald Pies (2009), IA may broadly defined as “...the inability of individuals to control their internet use, resulting in marked distress and/or functional impairment in daily life”. While Dr. Dimitri Christakis, who is the member of the Center for Child, Health, Behavior, and Development in Seattle, emphasizes that “... IA could easily become one of the most chronic childhood diseases in America” (Cited in MacMillan, 2009).

Internet addiction (IA) includes the computer addiction, social networks addiction, as well as online games addiction. All these dependencies have



one thing in common: spending long periods of time on the Internet, in order to feel satisfied; forgetting the main activities and commitments and do not control time. Problems that IA brings are not few. According to the researchers, (Zymeri & Musmurati, 2008), this dependence leads to:

1. *Family problems*: Deteriorating relations with parents and families; breach of relations with other relatives; ignoring or isolation from family and friends;
2. *Problems in school*: More time spent looking than performing the task; tasks unfinished or incomplete; inability to cope with real life; loss of classes being in chat;
3. *Problems with health and other physical effects*: insomnia and restlessness in bed; drying and eye fatigue; backaches neck and head; irregular nutrition; anorexia; significant weight gain or weight loss;
4. *Inability to stop the activity*;
5. *Increase the feeling of loneliness, depression and irritable* when they are not at the computer.

**ATTENTION DEFICIT DISORDER (ADD) or ADHD** is a behavioural scourge, making kids impatient, restless and impulsive and easily bored (Caitlin Dewey, 2015).

Some experts believe that *technology* has a role in the rising rates of *ADHD* — but whether it causes the disorder is still under debate. No one knows for sure to what degree these rising rates can be ascribed to technology, but some believe that combined media are having a noticeable effect. A recent study assessed the viewing habits of 1,323 children in third, fourth, and fifth grades over 13 months and found that children who spent more than two hours a day in front of a screen, either playing video games or watching TV, were 1.6 to 2.1 times more likely to have attention problems (Alderman, 2010).

Dr. Pietrus cautions “We are not saying that Internet technologies and social media are directly causing ADHD, but the Internet can impair functioning in a variety of ways ... that can mimic and in some cases exacerbate underlying attention problems.” (Dewey, 2015).

Dr. Elias Aboujaoude is worried about the future, saying that we’re heading down a dark path if our attention span decreases to a point where we can only take in 140 characters at a time (Parrish, 2009). Aboujaoude is director of Stanford University’s Impulse Control Disorders Clinic at Stanford University, and according to an article in the San Francisco Chronicle, he stressed that “The more we become used to just sound bites and tweets. The less patient we will be with more complex, more meaningful information. And I do think we might lose the ability to analyze things with any depth and nuance. Like any skill, if you don’t use it, you lose it.” (Cited in Parrish, 2009).

Adolescents who play more than one hour of console or Internet video games<sup>3</sup> may have more or more intense symptoms of ADHD or inattention than those who do not. These were the results of a survey of 72 adolescents (9<sup>th</sup> and 10<sup>th</sup> grade) and 72 parents was performed assessing daily time spent on the Internet, television, CVG, and IVG, and their association with academic and social functioning. Given the possible negative effects these conditions may have on scholastic performance, the added consequences of more time spent on video games may also place these individuals at increased risk for problems in school (Chan & Rabinowitz, 2006).

According to a study conducted in Taiwan from Kaohsiung Medical University Hospital, the researchers found that ADHD and hostility were linked to Internet addiction in children in general. They followed a group of young people for a period of two years and also found gender differences in terms of Internet addiction. The results showed that boys were at a higher risk of Internet addiction than girls, and those who used the Internet for more than 20 hours a week, every day, or for online gaming, were at higher risk as well. While for girls, they presented problems with depression and social phobia (Cited in MacMillan, 2009).

**ANXIETY.** There is a relationship between Internet Addiction and anxiety disorders in adolescents. With the increasing of IA, increase factors related to disorders of anxiety and panic, separation anxiety disorder, social phobia and school phobia. (Asl & Mashdadi, 2016). American Psychiatric Association emphasize that adolescents who suffer from "Internet Gaming Disorder", experiencing psychosocial problems as irritability, anxiety and sadness when access to online games we are denied. Children and teens who played more video games and who had lower social competence and greater impulsiveness were at higher risk of becoming pathological gamers.

The researchers in Singapore, who studied 3000 children in elementary and secondary schools, identified some symptoms which were caused by the staying of these children for hours on electronic games. They found that children have symptoms like depression, anxiety, social phobias and lower school performance as likely outcomes of problem gaming (American Academy of Paediatrics, 2011).

Problems associated with the anxiety of users who have Internet addiction, almost always were associated with depression problems. Such evidence provides a study conducted by researchers from Australia and

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3 The term "video games" does not always differentiate between console and Internet/computer video games but instead, suggests a loose clustering. Console video games include Nintendo, Sony Playstation, Microsoft Xbox, and others. Internet video games refer to computer games played online in a community setting with other players. Although similar in nature, several important differences exist. Console games can be played with other people, but most games are "single player" and are meant to be played alone. Internet games however, are designed for "multi-player" use and are played with others online, usually at distant sites (Chan & Rabinowitz, 2006).

China at teenagers in China (Hendrick, 2010). Researchers studied 1041 teenage students for pathological or uncontrolled internet use and later mental health problems. The students, at the start of study, were free from anxiety and depression. From 1041 teenagers, 62 of them were classified as being moderately pathological users of the Internet, and 2 were found to be severely at risk for uncontrollable urges to go online. The study lasted nine month and the teenage students were evaluated again for anxiety and depression. Researchers reported that eight of students had significant anxiety symptoms and eighty seven developed depression (Hendrick, 2010).

Dr. Larry Rosen, the author of the book “iDisorder”, has dedicated his career to understand how we use the technology (Berkowitz, 2016). In his book he writes for a number of signs and symptoms of one of many psychological disorders including: narcissism, obsessive-compulsive disorder, attention-deficit disorder, social phobia etc. According to him, our inability to access the internet often is accompanied with a state of anxiety. Dr. Rosen stressed that “... The evidence is all around us that people are attached to their devices and oftentimes driven to use them obsessively by fear and worry. Missing out on social information, work information, and our personal pursuits can put us in a state of anxiety and even cause panic attacks, sometimes with serious consequences.”

**NARCISSIM.** Internet is one of the best spreaders of narcissism epidemic. The fondness of narcissists to internet is due to their chance of presenting themselves as they desire via social network sites. Additionally, it is stated that these social network sites reinforce narcissism and the superficial sentimental relationships which narcissists are in need. The main characteristic of narcissism is a highly positive and exaggerated feeling about ego. Narcissists basically see themselves superior, special, rights-holder, and unique (Twenge and Campbell, 2010; cited in Eksi, 2012).

The study done by Choi and his colleagues (2011) compared a group of 27 male middle school students, who were identified as Addiction Tendency Group and covert narcissistic propensity, and 29 normal students. The results of this study suggested that adolescents with a tendency to be addicted to the Internet exhibited higher covert narcissistic propensities than normal adolescents and that the covert narcissistic tendencies were related with presence feeling in cyber games as well as with anonymity in cyberspace (Choi, Son, Kim, Lee, Shin, Kim, and Ju, 2011).

A study was conducted with 1471 online game users and explored the relationship between online game addiction and aggression, self-control, and narcissistic personality traits. The study conducted with no adolescents but with young people, where they average age was 21, indicated that aggression and narcissistic personality traits are positively correlated with online game addiction (Kim, Namkoong, Ku, & Kim, 2008).

## PRACTICAL SOLUTIONS TO COMBAT THESE SYMPTOMS

According to Rosen (2012), the phrase we often say to the others: “Just stop using your devices so frequently” – it is not appropriate. For many of us, our obsession with technology is firmly psychological - said Rosen. So to aid parents, we suggest some strategies and practices to reduce on somehow the dependence of children from Internet Addiction and Internet Gaming Disorders. Parents who have their children with these symptoms we recommend (from wikiHow):

- Setting the computer to the living room to control children;
- Limit the time of the use of computer and video games;
- Spend more time with your children;
- Think about how children’s emotional health relates to internet usage. People with internet addictions often suffer from loneliness, anxiety, and depression. If you think your child have an internet addiction, you must to understand how the addictive behaviour is tied to child’s emotional state. Understand why your child stays as much on the Internet.

For this:

- Ask your child to keep an addiction journal. When your child is using the internet, asked him/her to write down how he/she feels in the moment. When he/she is not using it, but are craving the internet, asked him/her to write down how he/she feels in that moment. An addiction journal will give you some insight into how your child’s addiction is affecting him/her emotional health.
  - Does he/she feel smarter, wittier, and more confident online than he/she does in real life?
  - Does he/she feel depressed, isolated, and anxious when he/she is not on the internet?
- Seek advice from a psychologist or an expert with experience in this area. If internet addiction is interfering with child’s quality of life, you should seek professional help to get to a better result.

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## Democracy and education in the country today

**Abstract:** This article originally got inspired by a saying of Gergj Fishta, “Albania did, now do Albanians”. This 100 years old statement sounds very current. These 23 years of democracy, revealed some of the most negative features of the Albanians; laziness, hearsay, corruption and “self” of the fittest, not the value. These features are fed so badly by our reality, as the generation born in the early 90s was formed with the idea that “you can earn without working”, that “politics is the best business”, “there is no need for knowledge”, “needs friends”, etc. Respect for the value, gradually is turned into respect for disvalues. The cult of evil, of degraded has turned into myth and the media, instead of being at the forefront of the model of the future, fell below the average level of society. Rumor that rises more against these values than the occurrences has snuggled up the right people that are formed with knowledge and culture. A good portion of those who have studied abroad, have found it difficult to “be integrated” in such a society, to or are “integrated” by following the example of the ruling majority, or are supposed to return from whence they came from.

So in this article I argue the idea that this reality must necessarily change. Albania will be done by Albanians! So it needs extraordinary philosophy of creating human capital change. This change should be based on education as well as organizational measures. Returning to work is the key to success of a nation. Children should be taught early on that the work depends on their education, the degree of training and professionalism everything. There are many models that exist “hidden” in our society, because society does not value. Volunteerism, solidarity, is features that should be fed and there is no room justification that these are signs of communism.

Albanian society has a great need to realize that not go to Europe with a friend, or corruption, but with knowledge and work. This philosophy should include all of our educational system, from the ground up and not from the branches.

**Keywords:** civic education, democratic citizenship, human capital, the amount of anti-values, Albania and Albanians, volunteerism, solidarity, etc.

### Albania’s difficult path towards democracy

After the fall of communism, Albania is going through very difficult moments in its path of democratization. Perhaps it is the only countries of the former communist east is facing so many difficulties with the route from dictatorship to democracy. It is almost 27 years since the overthrow of the communist regime, Albania has managed to meet only some criteria institutional formal democracy, making parts so that group of countries in political science called “proto democracy” or democracy with partially developed

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that not yet operating within the parameters of procedural democracy, but actually have a good chance to develop democracy.

Democracy is an ideal that has not ever reach perfection, to constantly, there is a danger of its breakup. This historical experience teaches us that there is always a need for improvement, regardless of the degree of development of democracy. It is axiomatic especially during the early stages of the development of democracy. Flour for democracy by Prof. KALTSOUNIS added: "The enemies of democracy are numerous and many of them have been ever" (1992:190). While Freeman Butts goes further by referring to the time of Socrates, to identify the enemies of democracy, such as individualism, corruption, despair, etc. (1999:59).

Democracies can not be shipped, they are produced and developed within a society through a serious commitment to educators and policymakers. Professor KALTSOUNIS believed that ordinary citizens should be equal partner in the democratization of their country. He wrote that people in a consolidated democracy must develop attitudes and habits that are contrary to the anti-democratic forces. Does not that sound more true today than ever? What does that mean for us? That each of us has a part in democracy, especially in the Albanian. Democratization is a process that continues and, more importantly, in the must attend all.

But Albania to further develop its democracy in the first place that all actors have the political scene to be convinced that democracy and democratic procedures are the only solution to any problem of political crisis. We not rarely are encountered over the years by the fact that to solve various problems in Albanian politics are totally anti-democratic forms used. Where often these types of forms have not only damaged the Albanian fragile democracy but have created and destabilize the country. Researchers democracy J.J. Linz and Alfred Stepan insist on the fact that the conviction of the leaders of a country towards democracy norms is vital to the development of democracy itself (1996:135).

Another obstacle to the development of democracy in our country seem and political parties. These parties are holding hostage any initiative for the country's progress. The role of political parties, says political scientist R. Dahl, is crucial for democracy, since they are the main actors on the political stage role (1989:222). If the political parties in Albania want to contribute to the real development of stabilizing the country, have of finding common ground between them, leaving aside personal conflicts because only in this way they can develop a positive role within the institution lawmaker who recently last, unlike what belongs, it has turned into an arena of contention.

Building a functioning democracy requires not only stability but also democratic standards. While our country is present stability but standards are incomplete and insufficient, however democratic they served. So it created the stalemate of this blizzard of prolonged (also called transition) not

only our society, but almost in most countries of the East, which left earlier than us, before 90-s, with such enthusiasm, communism. Parliamentary boycott in Albania and the crisis in Kosovo, where the parties held the mortgage company for months, while the state left without a government without institutions of ambition who would become prime minister, although there was stability, showed how flawed the how weak are the standards. And not only that, but also irresponsible as irresponsible are our leaders for the necessity of implementing the standards.

It is inexcusable that after 27 years people considering politically as “East” and “without enough culture democratic” - who hoped to benefit will enjoy fast and easy standards, not only economic, welfare, advertising that followed were so hungry through television, but also human rights enjoyed by the West - still see themselves with finger in mouth, almost as far from the standards, as they were in the early 90-s. Deepening moral crises, unemployment, unaffordable prices, increased social conflicts, killings and abuses, besides poverty, clearly illustrates this situation. During the post-communist period Albanians have proven not only what it means to not catch dreamed European standards, but the risk and even stability, as in '97-'98, as he fell into anarchy and less civil war if Europe had not intervened to establish stability with troops. And now, in 2017, after 20 years, the impunity for leaders, however iniquitous of mischief have done, it has distorted the devaluation of the vital importance of the standard democratic to the extent that citizens are beginning to lose confidence that “this country can become”. Nowadays we can say that we have some stability, and standards continue to be in dire straits as far as we stayed recently in the integration process.

Albania after the dictatorship is the most striking example to understand how feeble and pointless when democracy becomes lose perspective and hope to have democratic standards. Standard because without stability there can be only in a dictatorship. We have proven this, and in a democracy it should be called a mission impossible. The so-called nostalgic not born only from their genetic ties with the old system, but also by the disappointments that gives a free democracy standards. That is why the time has come to fight more to raise standards further strengthening internally, than the need of stability in the region.

Strong enforcement of the law is also one of the main criteria for the strengthening of Albanian democracy. In our country still it seems as citizens nor government officials have not understood what means the rule of law. Perhaps this should not only be a strict application of the law by the state, but also a further education of all Albanian society to a democratic culture, as our society still lacks a culture of rights and duties. That rights are respected, says political scientist Giovanni Sartori known, it is very important that citizens within them to develop a culture of democracy, to make it part of their character (1957:167).



But despite the positive results that can be achieved in the political arena, it is still difficult to imagine a genuine democracy in Albania without restructuring of the economy. '97 Crisis showed how fragile is democracy in Albania and the importance of the economic factor in the country's democracy. Safe to go in the path of democratization and to build a truly democratic culture of our country seems to have no immediate need for more leaders prepared to face the problems of democracy. Albanian political scene was dominated for years by the same characters, and not only that, but the politicians who are now on the scene, are the same people who in the past had shown their loyalty to the totalitarian regime. Even this best show themselves with the culture of intolerance and arrogance that have inherited from the old regime.

Education albanianism, in my opinion, is a sign of the maturity of our democracy. People and though the premise of individual "understood" that this individual can not win without becoming a matter of everyone, without becoming "cause". Therefore, I hope that in the future Albanians will be protesting to know everything to do with personal daily express in their universal.

### **Democracy Education**

Education can not be satisfied with just bringing people closer together, encouraging them to accept the common values of their past. He must also answer the question, why and for what coexist? Education should enable everyone throughout his life, to play an active role in building the future of society. For this reason, any education system has explicit and implicit duty to prepare each of us for this social role. In our complex society of today, to participate in a joint venture means more than a simple political observation. Indeed all members of a community should bear their own responsibility towards other life: at work, in cultural activities, associations or consumers. Building a true democracy and its vitality, says researcher Ylli Pango, rely on civic education and participation of its citizens in socio-political life of the country (1999:6).

Schools, by explaining to them about their rights and obligations, as well as their social competence developed through teamwork, prepare them for this role. The idea, according to which the school is obliged to prepare for participation in community life, with the spread of democratic principles in the whole world has become a place increasingly more people. From this point of view there are several levels of action, which in a democratic world should complement each other.

The first goal is minimal, to exercise that role, which requires a behavior according to social rules. It is the duty of a basic education in the form of a sociological case as "political literacy". But tolerance can not be taught as an isolated subject among many others. The aim is not that the moral principles taught as rigid rules, which will bring closer the indoctrination, but

that democratic practices be integrated into school. Students should learn to understand through practical cases, what are their rights and duties and how their freedom is limited by the rights of freedom of others. Lesson object of knowledge on democracy should relying on experience tutorials, such as the drafting of a Regulation, the school, the establishment of the parliaments of the school, the mind games of roles that show how institutions function democratically, the papers of students and exercises for solving the conflict peace. Since democracy education and knowledge on democracy par excellence are not limited to the time of formal education, it is equally important to be extended to include families and other community members.

For sociology and political education students are complex cases, in which they must learn how to accept tradition as to acquire knowledge and to participate in public life. Therefore the lessons can not be considered as ideologically neutral; conscience necessarily challenged students. To develop and strengthen an individual conscience should, that, since childhood, education and learning to shape a critical intellect, as a prerequisite for free thinking and acting independently. When students are training to become citizens to be a permanent companion in a difficult road. Then you will have to harmonize the exercise of individual rights, based on public freedoms, fulfillment of obligations and responsibilities toward others and the community.

For this reason, education and education should form and express the ability to judge. From here arises the problem of compensation to individual freedom and the principle of authority, that is a feature of all forms of learning. This conflict highlights the role of the teacher, who promotes the ability to make independent decisions, which are necessary for participation in public life. If you must have really a synergistic link between education and democratic practice, then it is necessary that everyone learns the exercise of rights and fulfillment of obligations. In addition, learning as a lifelong process should contribute to the creation of a common being. Such a being would be the connecting link between the individual and a distant political authority.

In this way, everyone should be allowed, to take his share of responsibility in the community to achieve the goal of true solidarity. For this reason, should that education to accompany the citizen throughout life and become a basic element of civic life and living democracy. Education and upbringing actually manage to become democratic only when all contribute their share in a responsible society and based on mutual aid, which guarantees the fundamental rights of everyone.

### **Albania will become when we become Albanians**

When nearly 100 years ago Gjergj Fishta said the same thing, his opponents left no stone throwing to denigrate. But the truth seems to have persisted. Today more than ever we are convinced that Albania can not be

done if we Albanians do not become citizens. With the most simple words; if Albanians do not understand ourselves and cultural standards of a civilized world, we could hardly have a different Albania.

Civilization does not make as a foreign language, neither the law nor the latest technology. Civilization makes the transformed culture in lifestyle. At this point we are still late Albanians history. Why do I say this:

Citizenship begins with simple gestures, to those who apparently did not raise the weight, but that in itself carries great significance. Try you walk the streets of the city and not in every ten meters encounter someone who spits in the street, in front of you, beside or behind you. Zogu was once written in Tirana pavement tiles "Do not spit on the ground". Current as it seems! Not only is it. We can add dozens of "phenomenon" associated with garbage Albanian, waste with urination, etc. over the place.

Citizenship means a right to freedom concept. Citizen is aware that his freedom is limited by the freedom of another. He knows how to move within its borders. While Albanians consider ourselves free in every direction. Free to yell, free to kill, steal free, free to admit nose at others. One can say that this error has justice, law. Of course, but also those who make or implement these laws are Albanians. Suffice it to see senior protecting teeth and nail "freedom" of illegal constructions that protect nails looted lands, to understand how wrong it is cheap feeling and concept upon us. Who has not happened to rebuke someone because of noise coming and to have received a standard reply: I'm in my house I do what pleases me! And mistaken concept of freedom knows no tolerance without boundaries, but recognizes submission and obedience to the fittest. For freedom without limit transforms the natural state. Albanian to keep silent when should discuss, lying when he must face the truth, afraid of the mighty and powerful subject. Historically this mistaken concept of freedom as physical freedom has led us to appreciate physical strength on the mental as physical strength bring natural freedom. We sing the mighty, but not our thinkers!

This misconceptual concept of unrestricted freedom has historically led to a completely non-citizen attitude toward the "public" we still do not have in our culture respect for the public. We always run personal. Under this primitive psychology we have destroyed forests, rivers and lakes have destroyed, we destroy our lives and generations to come. All because we do not conceive "public" as our part. Politics in 100 years has strengthened us even more so. The period of dictatorship, social property, not only did not subsequently annul this, but strengthened even more .. Albanians do not have on our culture, volunteering, even altruism. And when this happens that we do for "ostentatious" or because "owe". Our politicians have to find the "square of grits made" because we are all curled up in our selfishness, because we are afraid to confront them because we do not act, but ama talk. **In my opinion we are the most talkative people in Europe and the surface.** Once crack

a political scandal, the part of Albanian citizens tempted to make a public issue. Solidarity is extraordinary, but the words because are very low they do. Why so? This is because we are afraid. We will not disturb our peace, for something that is not associated directly with the individual, and even not directly related matters as may be lights or water, or money, again people will be justified tried not to act. We do not comprehend the psychology of citizens "public" but we see it as a "cow to be milked" by anyone who has the opportunity. No word as explained otherwise prevalent in public administration "will not flow is dripping", which is the basis of the mentality of young people to be employed in public administration. I can not find a public sector where not stolen even where not abused with both hands. The public is "no man's goods" and "issue" that belongs to whomsoever, but not me.

We Albanians have the wrong concept for equality. We do not see equality as an opportunity or as legal equality, but equality as natural. This explains the fact that the Albanians "give" remembered for anything on anyone. Give even remember things that either do not know or have never interested. Suffice it to feel "equal" to those who speak. Equality in the Albanian concept "though what it .. just like me "or" he was bo "without going far from the essence of change. This kind of perception of equality, stemming from misperceptions about, was strengthened even more by the time of the dictatorship, when equality was sold for freedom. This feels very concept of public administration. Friend or bribery enables a job and why the person does not meet any of the criteria set. The answer comes immediately: Why is he one else is!

We Albanians are to become Europeans in work relations. We are lazy and despite that no man is good, this is a feature of ours. We want more than any other people in Europe to gain sponging. Since the time of Ottoman rule we are lured to win without getting tired, but with courage and arm strength, but not the mind. We do not "tire mind" because we consider idle. Albanians "sponge off" has been a way of life without worrying. This has led to further bribe, and capitalism is even more tightly wrapped in what we call today "corruption"; Well "sponging" using post.

The postwar appearance, beyond the surface and no essence behind the core, has made us Albanians completely obsessed with "the latest technology or fashion" without first solving our vital problems. We buy the most luxurious cars, and we barely spend the money in the money, we buy the latest mobiles, when we can not cure ... Note politics. It's just simplistic, just out, the essence remains the same. Here I sifted just the tip of the iceberg of things that need to change our behavior. If we continue with the same indifferent culture, the same intolerant behavior, with the idea that he is powerful controls life and your destiny, if we wait just talking will change ourselves, we are wrong.

So it needs extraordinary philosophy of creating human capital change. This change should be based on education as well as organizational measures.

Return to work is the key to the success of a nation. Children should learn early that work is the source of their welfare and not their father's money. Young people should be taught early that the work depends on their education, the rate of formation and all of their professionalism.

There are many models that exist "hidden" in our society, because society does not appreciate it. Volunteering, solidarity, are traits that need to be fed and there is no place to justify that these are signs of communism! Albanian society has a lot of need to realize that it does not go to Europe with friends, or with corruption but with knowledge and work. This philosophy should include our entire educational system, from the foundation and not from the branches.

### **Educational importance of Civic Education**

Civic Education is important for every individual, because it enables them to think about the complexity of a changing society. This course helps students understand the rights and responsibilities in society as well as the nature and functioning of democracy, then acquire knowledge about European states, human rights, the rights of the child, democratic forms of organization of society, national and international democratic institutions, the environment, the family, the community, etc. In addition to knowledge, through this course they are enabled to participate actively in the life of school, community, institution, etc.

During the hour civics students obtain access to practice justice, rights and responsibilities, respect for others, cooperation, inter-ethnic and religious tolerance as well as social, active participation in social groups, etc. From practicing these values in the classroom it enables them to exercise and lifelong community. These affect their formation as a citizen of the country and in the future as European citizens, including social multiculturalism. Through the subject of Civic Education, it is possible for students to practice their cultures and respect for other cultures of society and enable them not to prejudice the cultures of others (2010:12), but to interact and analyze for their recognition, to equip them with habits and understanding the processes that students are able to see, judge, decide and act (2000:18).

Generation of adults through education of members of the younger generation carry life experience and work in the form of generalizations, as well as other fruits of civilization and culture that have been created over the millennia. Carrying cultural heritage among youth, realized the connection of the individual with social community. Crucial in civic education plays inheritance from generation to generation of new elderly. Education contains necessarily the component evolutionary development where young people through education acquainted with those that are already known and trained at the same time to discover the unknown, recognition arts, because without that component will not have sustainable development and continuous (1988:74).

Educating students should be driven by real human values. Given the fact that technology and technology is not telling the student automatically make them unhappy or have loan as a result of personality, the next question is whether they are used in a non-human and non-human in social relations. The importance of education is seen during the intelligentsia benefit students who are preparing for technological and scientific developments and use them in the same day. So, the overall goal is that through new generations to reach the population in general education.

Every society needs people to contribute in the most effective way possible in different ways to a healthy community, a better environment and a more sustainable development.

Acquisition of rights and social responsibilities, contributing directly to the development of a participatory and decision-making. It is in the interest of the individual and society to civic rights and responsibilities are well understood by both parties, as it is better for the young people of today to develop their skills of citizenship and have the opportunity to practice now and in modern society. Possibilities of civic education in schools and universities are an important contribution to civic education, but also plays an important role in the family, society and the practice of active citizenship (civic [www.projekti](http://www.projekti)).

### **The importance of teachers specialized in pre-university education Civic Education**

The education of the young generation is seen by all democratic societies as the main engine of development and the safest way to move forward on sustainable development and support developing societies. We can look to successful academic achievements outside the concept of behavior, morality, civic action capabilities. There is a valuable opportunity for the future of the young generation for the transmission of values, moral behavior better citizens through Social Education subject. Need study social studies and civics, it has always been great, but especially today, it is a necessity. The first and final goal of these courses focused on society is the formation of future citizens (1999:43). This course has never missed our university education, but we must be aware and accept the lack of specialized teachers in the most significant to give this subject. Many managers of educational institutions, competent institutions underestimate the cultural mission of education, cognitive and operational impact on civic education of the younger generation.

From the city of Manchester, the cradle of culture and education of cadres to convey the sacred mission of knowledge and the development of values, aptitudes citizens of the younger generation, from the University of well-known at home and abroad, from “Alexander Xhuvani” mostly faculty Science Education specialist teachers come to teaching this course, from the perspective of the first simple but essential in the formation of the individual, today’s student and citizen of tomorrow.

Education in the sense of patriotism, family, school, recognition rules and laws, rights, responsibilities, make it capable of becoming an active part in his future as citizens formed. Development of Social Education subject is a process that integrates children since the beginning of his personality. Especially in higher grades (grades 6-9) topics addressed in this course are precisely those topics that contribute to laying the groundwork for the formation of a civic education, continuing with the creation of democratic citizenship later. Students are educated to a higher recognition of organizational culture and civic behavior based on the best values of democracy. The mission aims to realize the case of Social Education generally agrees with the purpose of education and the school, according to which "today's students to acquire knowledge, values, skills to use today as students and as citizens tomorrow".

If education is seen as the mechanism at the next determination of citizenship Civic education is the right guide, the safest path of irreversible formation of personality. In this course students acquire knowledge, alternative habits, choices, skills to be active throughout life, the mold with the right faith, understanding, living together, which are essential in the formation of the citizen of tomorrow. But underestimation of the course by educational authorities, which reflected the determination of non-profiled teachers and makes the affected specialized in embryo formation of democratic citizenship and causes crisis of faith, values, virtues and responsibility. Such an underestimation of the teaching process violates the sacred mission of the school, the only institution which is entrusted the future of our society.

Factors already known, they are external (outside of school) and internal, voluntary, involuntary. Underestimating the object opens soon as a seasonal Viruses at school, family, community. Signs of infection are underestimation of universal human rights, lack of accountability, lack of motivation, students who finish school soon and lose track of their daily routine of traditionalism, indifferent citizen to common problems. Reality shows that underestimating the subject over the years has contributed to the current citizens, students of yesterday, the uncertainty and the inability to distinguish between rights and responsibilities, patriotism, nationalism, religion freedom of belief, the role of political parties from NGOs, living together from marginalization. I am sure that teachers of civics in years would encourage their pupils to yesterday, citizens today to learn better and practiced values and rules since childhood, (knowledge of the case) but also practice them in class, where opportunity.

Our general culture today would be more emancipated, conscious and responsive to the rights and obligations of everyone in society. Therefore teachers underestimating factor, seriously damages, formation of future citizenship in our democratic society. On behalf of fundamental democratic values, which are based on freedom and universal human rights I think this problem should be viewed with due seriousness by the teaching that teachers

specializing civic education to convey the values and principles of good citizens, to the younger generation by contributing to a civic education quality, real, concrete and in perspective, for preparing students today to be worthy citizens of the European society of tomorrow. If a company knows to appreciate and evaluate the education of education does not have to fear the future.

### **Recognizing the importance of civic education teachers**

Recognition of civic education teachers regardless of their field of study is one of the most important issues that require the teaching profession nowadays. Work with students requires transparency, equality, democracy, tolerance, respect, confidence, freedom, etc., concepts such civic education, which should be applied in various activities during the learning process in the classroom and school, with the aim of creating positive reports student-student, teacher-student and teacher-parent even.

The necessity of mastering the knowledge of teachers for civic education proves the framework of the curriculum, in which are defined the main directions of student learning that in addition to other powers such as the power of communication and expression, the power of thinking, competence learning, competence for life, competence and environmental work, personal power, and power is civil.

Civic competence in student learning achieved by nurturing relations interpersonal, intercultural and social students, cultivate understanding and respect for differences among people, cultivating tolerance, cultivation of liability issues and interests of the general public and participation of civic responsibilities, supporting and initiating useful changes to personal life for the whole society and the environment.

General goals civic education relating to the cultivation of personal identity and national students, to promote the values of general cultural and civic development of responsibility for themselves and others, with training for life and work, with the decision making and the use of technology, training for lifelong learning etc. Such a goal will help the students to be active and responsible citizens of a democratic and pluralistic society. Education-EDC should take into account the multiethnic and multicultural character of the Albanian society so that students understand their rights and to respect the rights of others. Relying on the Albanian education curricula, especially recently, it noted the common goal, namely the education of young people with the view of democratic citizenship.

The importance of teacher knowledge on civic education is supported by the Council of Europe publication "How can supported by all teachers education for citizenship and human rights" in which noted that education for democratic citizenship and education rights man greatly depends on the teacher's educators. This publication presents a framework for the



implementation of core competencies for all teachers in the school, regardless of their field of specialization in order to implement education for democratic citizenship and education for human rights in the classroom and school.

The importance and necessity of recognition of all teachers with civic education on the one hand is that the various subjects as Albanian language, history, geography, mathematics, etc., Are related to civic education, on the other hand the creation of a society sound and a good environment in which all students will enjoy the freedoms and rights during a learning activity, particularly the possession of knowledge citizens of the students during the learning process will depend on the knowledge that teachers for education for democratic citizenship and education for human rights.

Morality, humanism, citizenship and patriotism should be core subjects which will form the average Albanian, otherwise, our school can also create scientists and philosophers, politicians and artists, but most of them will be simply lying, rogue, rogue the criminals. The hero of children should be the one who does not lie, do not deceive, who loves and protects nature, who loves and protects animals, who loves and defends his country, will and sacrifice for friends, for parents, for teachers, not never use violence, that is not humble swashbuckler, and the like.

Our schools need to become a special recognition of the strong personalities of the world's moral activists because it is very important. People are born more or less equally. What will become, it depends on the education and culture they receive. Education and culture that distinguishes then take people from one another and they do not know the best of mankind, who do not take example from them, that they did not like the Polar Star, understood what made. Not recognize personalities such as Martin Luther King, Indira Gandhi, Nelson Mandela, who is the top end of an extraordinary moral influence on others, it means to miss a very important dimension of cultural beings.

### **XXI century and Albanian education**

“Unless we become people! This expression of discontent have on top of the tongue. In fact, whenever we face especially serious shortcomings basic civics values. In trifles of everyday life, in the way of our multiple contacts with the city and the people around. Our civic education that is of serious prejudice, it does not need to affirm more or questioned. The claim so much, a really overwhelming majority of citizens, the most vulnerable who suffer the effects of the pressure of the majority. The note also those who are self protagonist of such inappropriate behavior in public. Conversations, loud greeting, obscenities, spit on the ground, itching nose, mouth smelly, walking completely blocking the pavement and others, and others. Who can say that here an important role school plays. There are many educated who

politely that leaves much to be desired. Now there is enough to say: “Albania is not done!” That is what must fight to students today, and he noted that there are those who contribute to make Albania and responsibility, as well as tasks are large (1999:27).

Daily, experiencing phenomena of misconduct is of many people, every one of us, in the building where he lives, on the road where it crosses, in urban, in-store, at the stadium or in the offices of the “state”, each of us asks constantly ourselves: We are citizens or residents of cities? I say this with regret, that we are not a citizen. Citizenship is a set of relationships between people, related to rules of conduct, attitude toward the laws written and unwritten, and that led to all people in their daily activities. It consistently demonstrated through the way we dress and the way we walk, how we communicate with others and how the words we use quality.

Also, it summarizes and attitudes pronunciations our to various events that have occurred or occur, for activities that are developed or developed, which related to language, customs, traditions, origins, history, politics, state, government, economy, culture , and other sports. As can be called a citizen, who does not know to write and speak the language of its parent and when a case comes ardent patriot pretend in front of others? As can be called a citizen, who does not know and do not know to respect social rules and state? As it can be called a citizen who finds the most dishonest to live, or a citizen who is born, but I do not know to raise and educate their children? And examples of this are endless and have not, unfortunately end.

The issues that we have come up with are clear, now require an urgent solution. The question is very straightforward: We will continue to swear like these so far with these anti-citizenship and to «boast» with them, daring and saying “we can not become people”, or we will fight with all the ways we get fucked? Will we continue to be with the locked children who suffer the freaks of an outdated Kanun, or will we struggle to solve the many delicate and tedious problems that lead to blood feud? Will we continue to look indifferent to street children who today try to secure their mouth and tomorrow turn into a crime contingent? Or will we fight at any cost to put them, like their friends in school, to escape and they, by taking them off the road to crime, even in our society threatened today and tomorrow more, from criminality?

Citizenship is gained through work and more work. It’s a long journey for all of us, when we are born and continues throughout life, being built very carefully and with great sacrifices by increasing traditional prestige of our family. From family to anvil’s schools and from there, it takes the form of immutability of tradition, becoming one real example and benchmark for others. Having more confidence in the work of all to fight indifference, my appeal is uncompromising struggle against all anti-civic, for a society full of dignity, with high culture of citizenship. Disagree, anywhere and in any

case, with no anti-civic demonstration that may appear. Help most people who do not know and have nothing to blame for this, to learn and to befriend citizenship.

Discuss and talk frequently to regenerate the Albanian youth and the need to have individuals professionally and personally well-established and well-educated, who are a necessity for restoration, the political class, professional and human development of a society such as ours. For this we should give proper attention to this problem genetics, which is a quality education. It not for the fact that we have not educated individuals "institutionally", we are progressing toward knowledge and without limit, but the problems we face is at what price is it achieved?

With the price are graduating without borders student who just named have such as report learning are optional, they do not appreciate the uniqueness of being a university student and do not have any sort of determination in pursuing the objectives that they have set themselves . Currently in most of our universities, with few exceptions, no lessons were not necessary given the importance of student goals and they are not included in any sort of decision-making. Virtue found is that of not-minded in lectures, since they do not need to have a lucrative future and especially a famous future.

What is the solution then? The answer is quite easy. Step all through the cages, we all live in cages and behave like our ancestors, chimpanzees. It is strange, but true, as we achieved all development capabilities mental, social and physical, understand that it is easier not to use. According to this concept we need arises of a recall on the steps of evolution. But is this need being? I think they are, until we have people who instead of mental and physical development to make use of self and social development, made available to television offerings. But the main problem is: why do this myself here? Why do we feel the need of being in the spotlight no matter what price you pay and perform human sacrifice?

The answer to these questions already contains difficulties. Albanian society today perhaps not devote proper attention to new generations, or moral values and objectives belonging. I think the answer to all human defeats, such as the loss of moral and social values, a loss of hope for the future, the lack of a merit-based selection is the lack of quality education and formative. But What Does quality education? Often thought that education is associated only with the audience, that is, the explanation of relevant knowledge. This is a depressing fact, since education, like science, has surpassed this stage for decades.

Not only need to reform schools and universities, but also social conceptual mindsets about the educational process. The solution is not only the accreditation of educational institutions, but on all Rethinking goals and objectives that have the formal and informal educational institutions, such as schools and family. Education is to be understood as an indivisible concept,

that can not have a quality education without a human formation. Gjergj Fishta once spoke about this problem in his time. He emphasized: "How did he grow up, as the cause and duty demanded if his parents are not advanced civilized. Therefore, in order for the Albanian state to progress on the path of true civilization, before any other work, the education of the Albanian family must be taken into consideration, so that parents and their children may be civic". He puts so much importance to this problem. So learning and education remain an active process that takes place without interruption every day. Firstly we need to understand the function that each of us has in the current society, and as such is that of being human. Not because we have been so, thanks to evolution, but as such we must, and this should show through behavior, communication, language and personal and professional skills.

Consequently, young people must be raised hopes and be given confidence in themselves. The entire process should be important slip through education, but not as it was conceived so far, but a new concept based on the values of being human, and as such is superior to marketing lucrative television and that can not be defined simply as a chimpanzee trained with iPod.

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## **POSTERS**



## **ANADOLU YÖRÜK VE TÜRKMEN KİLİMLERİ İLE BAZI AVRUPA KİLİMLERİNİN DESEN BENZERLİKLERİ**

Anadolu Kilimleri, Türk Kültürünü yansıtan en önemli görsel belgelerdendir. Orta Asya Step Kültürü yaşamından günümüze kadar Türkler, kullandıkları motifleri hafızalarında tutmuşlar ve dokumalarında tekrar etmişlerdir.

Kolonizatör Türk Dervişleri ile Batı'ya hareket eden Yörük ve Türkmenler, gittikleri farklı coğrafyalara kültürlerini taşımışlar ve özellikle dokumalarına yansıtmışlardır.

Kilimler, Yörük ve Türkmenlerin kimliklerini yansıtan kültür varlıklarıdır. Ayrıca bu örnekler, farklı malzeme, renk ve sonsuz çeşitlilikte motiflerle kullanılmıştır. Özellikle bazı motif ve desenler, karakteristik yapıları ile Yörük ve Türkmenlerin birer kimlik belgesi niteliğini taşımaktadır.

Bu bildiride: Anadolu Kilimleri ile bazı Orta Avrupa ve Balkan ülkelerinin kilimlerinde kullanılan desenler incelenecek, kültürel bütünlük içinde benzer desenler görsel örneklerle açıklanacaktır.

### **GİRİŞ**

Türkler, Orta Asya Step Kültüründen Anadolu'ya dokumalarında hep aynı motifleri kullanmışlardır. Hatta bu motif zenginliği, Anadolu Kilimlerinde günümüze kadar tekrar edildiği için, bu kilimler, Türk kültürünün en önemli yapıtaşlarından.

Köken olarak Türkçe olan kilim kelimesi, 13. Yüzyıldan itibaren kullanılmaya başlamıştır. Kilim'e Lehçe, Bulgarca, Sırpça "kilim", Ukraynaca "kylım", Farsça "kilim-gilim", Romence "chilim" olarak isimlendirilmiştir. Kısaca Kilim kelimesi, genel bir ifadedir ve tüm coğrafyalarda bu isimle bilinmektedir.

Anadolu'nun birbirinden farklı coğrafi koşulları ile tarihsel süreç içerisinde, farklı kültürlerle olan etkileşim sayesinde, kilim dokumaları teknik ve desen açısından çeşitlilik göstermiştir. Kilim yüzeylerinde kullanılan eşkenar dörtgen, üçgen, koçbaşı, elibelinde, mihrap, geometrik formlu hayvan figürleri, bitkisel motifler, çengel

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gibi motifler ve onların kilim üzerinde düzenlenmeleri ve renkleri, kilimlerin, hangi boy ve oymak tarafından dokunduğunu gösterir. Kilimlerde kullanılan motiflerin yüklendikleri anlamları açıklamak için bu kilimleri dokuyanların etnik yapıları hakkında bilgi toparlanmaktadır. Bu kilimlerin en önemli fiziksel özellikleri; kaliteli yün, doğal boyalarla renklendirilmiş, düzgün eğrilmiş ve bükülmüş iplikler kullanılmasıdır.

Uzun yıllardır yapılan araştırmalarda, Anadolu kilimleri desenlerinde kullanılan motiflerin sembolik anlamları, malzeme, dokuma tekniği, renk, motif, desen kompozisyonu, bulundukları yerin yanı sıra dokundukları yerler, dokuyucuların aşiret, boy, oymak, cemaat, oba bilgileri ve bağlantıları araştırılmıştır.



Harita 1. Yörük ve Türkmenlerin Avrupa’da göç ettiği ve yerleştirildiği ülkeler

Kilimdeki desenler, atkı ile uygulanır. Anadolu Kilimlerinin temel dokuma örgüsü bezayağıdır ve genellikle atkı yüzü dokuma olarak dokunmuştur. Temel dokuma örgüsü için çözgü ve atkının olması gerekir. Kilimlerde desenleme iki temel yöntemle yapılmaktadır. Birinci yöntem ilikli kilim tekniğidir. Desene göre seçilen renkli atkı iplikleri kendi bölgesindeki çözgüler arasında hareket eder, zemin ve deseni oluşturur. İlikli kilimlerde desenleme daha kolay olmasına karşın, atkılar devamlı değiştirildiği için

dokuma süresi uzamaktadır. İkinci teknikte ise desen atkıları ve zemin atkısı birlikte dokunur. Cicim, Zili, Sumak gibi tekniklerle desen atkıları uygulanır.



Resim 1. Bardız  
kilimi

(Alastair Hull,  
Luczyc-Wyhowska,  
*Kilim The Complete  
Guide*, s. 127.)



Resim 2. Sivrihisar  
kilimi

(Alastair Hull,  
Luczyc-Wyhowska,  
*Kilim The Complete  
Guide*, s. 83.)



Resim 3. Manastır  
kilimi

(Alastair Hull,  
Luczyc-Wyhowska,  
*Kilim The Complete  
Guide*, s.131.)

Anadolu Kilimlerinde motif ve desen kompozisyonları, genellikle geometrik formlar kullanılmıştır. Bazı kilimlerde motif çevrelerine sarma tekniği uygulanarak kontur yapılmaktadır. Rengârenk konturlar motifleri, daha belirgin hale getirmekte, motif-zemin arasında renkli aralıklarda uyum oluşturmaya yardımcı olur.



Resim 4. Bulgaristan kilimi

(Nazan Ölçer, *Türk ve İslam Eserleri Müzesi Kilimler*, s. 205.)



Resim 5. Eşme kilimi

(Alastair Hull, Luczyc-Wyhowska, *Kilim The Complete Guide*, s.142.)



Resim 6. Eskişehir kilimi

(Güran Erbek, *Kilim Catalogue No:1*, no. 33.)

Kuşaktan kuşağa aktarılarak günümüze ulaşan Anadolu kilimlerinin dokuyan dokuyucuları, kilimin deseni kâğıda çizilmediği için akılda tutmak zorundadır. Bu yüzden motifin hareketleri sayılabilecek biçimdedir. Simetrik motiflerin dokumaya yerleştirilmeleri kolaylıkla sağlanır. Motifler, negatif-pozitif özelliklerle oluşturulduğu için kilim üzerinde tekrarlanması ile renk ve desen çeşitlemeleri yapılır.

Ayrıca Osmanlı Devletinin göç ve iskan politikası sonucunda; Anadolu Kilimlerinin benzerleri Avrupa’da görülür. Bazen de Avrupa’da geleneksel olarak dokunan bir kilimin aynı desende olanı Anadolu’da bir camide rastlanmaktadır. Bunun sebebi olarak ise dışarıdan göç eden kişinin orada ölmesinin ardından camiye hibe edilmiş olasılığını akla getirmektedir.

Türkler, Kolonizatör Türk Dervişlerinin önderliğinde ve kılavuzluğunda Türkmen ve Yörükler Anadolu’ya gelmişlerdir. Anadolu’daki uç beylikleri, medeni hayatın kaynağı olan Türk ve İslam camiasının her bir tarafından gelen her meslek ve sınıftan insanlarla doludur.<sup>2</sup>

Anadolu ve Bazı Avrupa ve Balkan ülkelerinde dokunmuş kilimlerde görülen motif benzerliği; Osmanlı Devletinin Avrupa’ya gönderdiği ve yerleşmelerini zorunlu kıldığı Yörük ve Türkmenler sayesinde olmuştur.

Bu Yörük ve Türkmenler, gittikleri topraklarda kendi kilimlerini dokumaya devam etmişlerdir.

2 Bkz. Ömer Lütfü BARKAN, *Kolonizatör Türk Dervişleri*, Hamle Yayınevi, İstanbul tarihsiz, s. 5-6.

*“Herhangi bir kilime baktığımızda, zemin desenleri ve renkler bir bölgenin özelliklerini yansıtırken, suyundaki motifler bir başka bölgenin özelliklerini taşıyabilir. Bir aşiretin kilimleri nerede dokunurlarsa dokunsun, kendi ana desen düzenlerini sürdürür.”*<sup>3</sup>

Anadolu’da Karakoyunlu gibi bazı aşiretlerin bünyesinde birden fazla kilim deseni dokunmaktadır.<sup>4</sup> Bazı Anadolu Kilimlerinde ise aynı motifler görülmesine karşın kilim desen kompozisyonu ve motiflerin yerleştirildikleri yerler farklıdır. Belkıs Balpınar, yaptığı çalışmalarda Anadolu’da Kilimlerinde görülen motif ve desenlerin beş farklı motif ve desen dağılım haritalarını hazırlamıştır.<sup>5</sup>

Anadolu Yörük ve Türkmen Kilimleri ile bazı Avrupa kilimleri karşılaştırıldığında benzerlikler görülmüştür. Bunlar:

1. Avrupa örneklerinde de Anadolu’daki gibi namazlık amacıyla dokunan kilimler vardır. Bunların bazıları tek, bazıları ise çift mihraplıdır.
2. Tek kişilik kilim namazlıkların yanı sıra saf seccade biçiminde tekke ve camilerde kullanılmak için dokunmuş namazlıklar görülür.
3. Bunların bazılarında ise mihraptan sarkan kandil, ibrik gibi dört temel unsuru çağrıştıran sembolik motifler bulunur.
4. Bulgaristan, Romanya, Besarabya gibi Balkan ülkelerinin taban kilimleri tek parçadır. İki kanatlı taban kilimleri de dokunmuştur.
5. Motifler geometrik temelli oluşturulmuşlardır. Bitkisel kökenli çiçek motifleri stilize edilerek geometrikleştirilmiştir.
6. Kilim kompozisyonlarında kenar ve orta zemin gibi ayrımlar Anadolu kilimlerine benzemektedir.
7. Hem Avrupa hem de Anadolu kilimlerinde tüm malzemeler yün ağırlıklıdır.
8. Balkan Ülkelerindeki örneklerde, cicim, zili, sumak teknikleri seyrek görülür.
9. Avrupa’daki kilim örneklerinde sentetik kökenli boyarmaddelerle renklendirme daha çok olmuştur.
10. Avrupa’daki güzel sanatlar akademilerinin çokluğu nedeniyle modern örneklerde yeni motif ve kompozisyon yenilikleri, Anadolu’dan çok daha önce başlamıştır.
11. Polonya, Moldova kilimleri ile Bardız Kilimleri motif ve desen kompozisyonları ile birbirlerine benzemektedir.

3 Şerife ATLIHAN, 18.-19. Yüzyıl Anadolu Kilimleri Gülgönen Koleksiyonu, Vehbi Koç Vakfı Yayınları, İstanbul 2011, s. 58; Josephine POWELL, “A Survey of A Group of Recent Anatolian Nomad Weaving”, OCTS, Volume V, Part 1, California 1999, s. 171-178.

4 Bkz. Şerife ATLIHAN, 18.-19. Yüzyıl Anadolu Kilimleri Gülgönen Koleksiyonu, Vehbi Koç Vakfı Yayınları, İstanbul 2011, s. 58.

5 Bkz. Belkıs BALPINAR, The Goddess from Anatolia, Anatolian Kilims Past and Present, Eskenazi, Volume IV, Milano 1989, s. 60-69.

12. Manastır Kilimleri ile Çanakkale ve Balıkesir'deki bazı kilimler birbirlerine çok benzemektedir.
13. Balkan Kilimlerinde Hayat Ağacı, çiçek, kuş gibi doğa motifleri çok görülür.
14. Her iki yerde de, hayvancılık temelinde geçim alışkanlığı sürdürülmektedir.
15. Kilimlerdeki iplik ve dokuma kaliteleri incelendiğinde, her ikisinde de ince ve kaba kalitede dokumaların olduğu görülür.

## SONUÇ

Anadolu'dan Avrupa'ya gönderilen ve yerleştirilen Yörük ve Türkmenler, geleneksel göçebe kültürüne bağlı dokuma özelliklerini, göçebelik döneminden kalma izlerini Avrupa'da da sürdürdükleri görülmektedir. Avrupa'daki örnekler ile Anadolu'daki örnekler incelendiğinde; malzeme, dokuma tekniği, renk, motif, desen kompozisyonu ve alışkanlıkların aynı doğrultuda devam ettiği görülür. Her iki bölgede de geometrik temelli benzer özellikli motiflerin kullanılmış olması, ortak bir kültür temelinden kaynaklandığının göstergesidir.

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## SYMBOLİSM AND ABSTRACTION IN THE EASTERN ANATOLIAN FLATWEAVES PATTERNS

### Doğu Anadolu Düz Dokumaları Motiflerinde Soyutlama ve Simgeleme

#### Özet

Doğu Anadolu bölgesi üç ülkenin arasında bulunan bir noktadır. Kürtler ve Türkler Doğu Anadolu'nun iki ana etniğidir. Her birisi kendine has bir inançları vardır ve dokumaları motiflerine yansımıştır. İki etnik bir bölgede oldukları için zaman geçtikçe onları bir araya getirmiştir. Doğu Anadolu halkı arasında düz dokumalar çok önemlidir. Doğu Anadolu düz dokuma motifleri tamamen geometriktir. Altıgenler, baklavalılar, koçboynuzları, çengeller, eşkenardörtgenler, değişik düzenlemelerle devamlı olarak kullanılan motiflerdir. Düz dokumaların bazıları saklama eşyası ve diğer bir grubu ise yaygı olarak bu bölgede kullanılmıştır. Ancak günümüzde daha çok yaygı biçiminde kullanılır. Bu bildiride öncelikle Doğu Anadolu düz dokumalarında görülen motifler sınıflandırılıp sonra farklı etniklerde sembolik anlamları üzerine tartışılacaktır.

Anahtar kelimeler: Doğu Anadolu, Düz Dokuma, Motif, Simge, Teknik

#### Giriş

Düz dokuma tekniği kilim, cicim, zili ve sumak (kayık, sarma, dolama) olarak sınıflanmaktadır. Düz dokumalar yaşam tarzına bağlı olarak hafif, kolay taşınabileceği ve hızlı dokunduğu için tercih edilir. Bu yüzden eskiden çeşitli saklama kapları ve yaygılar bu teknik ile dokunur. Doğu Anadolu bölgesinde Kars, Erzurum, Erzincan, Hakkari, Van, Malatya, Tunceli, Diyarbakir, Maraş birer düz dokuma merkezi olarak kendilerine özgü dokuma malzemesi, yöntemleri ve desenleri vardır. Doğu Anadolu'da dokumalar için genel olarak kahverengi, siyah ve beyaz yünler boyanmadan doğal haliyle kullanılır. Kırmızı, mavi, sarı ve yeşil kullanılan diğer renklerdir. Kültür açısından Doğu Anadolu bölgesinde, Kürtler ve Türkler bir araya gelip İran ve Azerbaycan halkı ile yakın bir benzerlik göstermektedir. Bu benzerliği, halk oyunlarında, düğünlerde, cenaze törenlerinde, yöresel kıyafetlerde, dokuma renklerinde özellikle birer dokuma motiflerinde görülmektedir. Aslında Doğu Anadolu kültürü Anadolu ve İran kültürünün ortak bir parçasıdır. Onların ortak kültürleri ve inançları zaman geldikçe geleneksel el sanatlarına yansımıştır.

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### **Sosyal Yapı:**

Doğu Anadolu'ya bakıldığında genel olarak yerleşen toplumlar üç grupta toplanabilir:

1. Malazgirt savaşı'ndan sonar gelen Türkmen boy ve oymakları: 1071 yılı Malazgirt savaş'ından sonra Türkmen boy ve oymakları, fetih heyecanı ve yeni yurtlar tutmak için Anadolu'ya gelmeye başladılar. Bu göç dalgasında, önce Azerbaycan ile Doğu Anadolu'nun uç bölgesi arasında sıkışma bir halde bulunmuşlardır. Sonra bu uç bölgesinden iç kesimlere hareket ettiler (Şahin 2006, 58). Azerbaycan ve Orta Asya'dan sürekli göç edenler, göçebe yaşayışını devam ettirenleri takviye ediyordu. Bunlar Selçuklu devletinin yükselmesinde önemli bir rol oynadılar. Bu dönemde, Doğu Anadolu ve Güneydoğu Anadolu bölgeleri Türk hanedanının hâkimiyetindeydi (Sümer 1980, 135-137).

Orta Asya'dan Anadolu'ya uzanan ve yüzyıllar boyunca süregelen Türk soylu göçebeler Anadolu'nun değişik bölgelerine yerleştiler. Yazılı kaynaklar, Doğudan Batı Anadolu'ya sürekli göç edildiğini belirtmektedir. 1596 – 1610 yıllar arasında Celali isyanlarının neticesiyle merkezi yönetimin kontrolü çökmüştü. Oldukça geniş bir Yörük göçünün merkeze ve oradan Batı Anadolu'ya neden olmuştur. 1602 tarihli bir kaynak Türkmenlerin Doğu Anadolu'dan Batı Anadolu'ya göç ettiklerini gösterir. Aynı yıllar Doğudan kopan etnikler; Balıkesir, Aydın, Saruhan, Menteşe, Muğla, Hamid, Teke, Hüdavendigâr, Isparta, Alaiye, Biga ve İçel, yanı sıra Ege adalarının bazıları da dâhil olmak üzere yerlere yerleşmişlerdir (İnalçik 1986, 48-49; Sümer 1949, 521). Bu göç hareketleri XIX. Yüzyılın başlarına kadar devam etmiştir (Sümer 1949, 521). Göçebelerin büyük çapta iskânı XIX. Yüzyılda olmuştur (Eröz 1991, 256).

2. Doğu Anadolu'nun kuzeydoğusuna özellikle Kars yöresine yerleşen Terekemeler: Kars civarında yaşayan Terekemeler ve Karapapaklıların ana yerleri Borçalı ve Kazak olarak XIX. yy. bu bölgeye göç etmişlerdir (Wertime1998, 212).
3. Kürtler: Türkiye'nin doğusunda yer alan Kürtler Van Gölü etrafından batıya doğru, Ankara'ya kadar uzanmışlardır. Kürtler de komşu ülkelerin önemli bir unsurunu oluşturmaktadır. İran'da Kürtler Kürdistan, İlam, Kirmanşah, Batı Azerbaycan bölgesine dağılmışlardır. Irak'ın dağlık bölgelerini, Ermenistan'ın güneybatısı, Suriye'nin kuzeydoğusunda Kürtlere rastlanır. Kirmanç, Zaza ve Sorani, Türkiye'de yaşayan Kürtlerin lehçeleridir. 1992'ye kadar Türk nüfusun yüzde 13 ile 12 kürtçe konuşanlara aittir (Gündüz-Hoşgör and Smit 2002, 418).

### **Doğu Anadolu Bölgesinde Düz Dokuma Motifleri**

Dokuma motiflerinin içeriği, onu dokuyan toplumun sosyo-kültürel yaşamının bir aynası-yansıması görünümündedir. Dokuma motifleri tesadüfi ve kendi kendine yaratılmamıştır. Sadece bir şahısa bağlı olarak değil, topluma bağlılık söz konusudur ve kuvvetli bir dokuma geleneğine bağlıdır. Bu arada çok desenli bir dokuma büyük bir gruba ait olduğunu gösterdiğini söylenebilir (Powell 1998, 642-646 ).

Düz dokumaların desenleri soyut, geometrik, simetrik ve asimetrik grubundan oluşmaktadır. Motifler oluşmak için dikey, yatay ve diagonal hatlarda gelişerek, geometrik biçimlerde şekillenir. Motiflerin geometrik olmasının nedenlerinden biri de teknik zorunluluklardır. Anadolu’da dokumalar genellikle kadınlar tarafından dokunur. Bu nedenle dokunan motiflerin adları kadınların hayatı, morali ve düşünceleriyle ilgilidir. Dokuma tekniğine bağlı olarak sadeleştirilen her motif aynı zamanda dokuyucunun inancı, üzüntüsü ve kederini de yansıtabilmektedir. Bunun yanında tanrı, ölüm, ölümsüzlük, temizlenme, günah, yeniden dirilme, üreme organları, geriye bir şey bırakma, kem göz, doğanın değişmeyen düzeni, sonsuzluk gibi olgulardan her zaman esinlenilmiş ve bu olgular sembolik anlamlar yüklenerek kullanılmıştır (Uğurlu 1991, 78).

Doğu Anadolu’da yaygın dışında saklama dokumaları da köylüler ve yarı yerleşikler toplumlar tarafından dokunmaktadır. Anadolu dokumaları arasında saklama dokumaları (tuz torbası, çuval, heybe, torba, vb.) ticari amaçtan uzak tutulmuş ve eski desen düzenlemesini bozmayıp devam etmişlerdir (Atlıhan 1997, 56). Bu tür dokumaların ön yüzleri renkli ve çeşitli desenlerle bezenir, arka yüzleri son derece sade yatay çizgilerle dokunur (Şekil 1,3). Bazı görüşlere göre saklama dokumaların arkasındaki çizgiler ön yüze göre daha önemlidir ve aşiretlerin kimliği sayılır (Bieber, Pinkwart and Steiner 2012, 25). Bu tür dokumalar hafif ve kolay taşınabileceği için düz dokuma tekniği ile dokunmaktadır.

Dokuyucular motifleri kolayca akıllarında tutabilecekleri biçimde şekillendirmişlerdir. Bu nedenle düz dokumalarda altıgenler, eşkenardörtgenler, baklavalılar, koçboynuzları, çengeller, değişik düzenlemelerle devamlı olarak kullanılan motiflerdir. Dokuyucular hayatlarında gördükleri nesne veya eşyayı soyut hale getirerek kullanmışlardır. Çoğunlukla dokumalarda kullanılan motifler bir şeyin simgesidir. Motifler sembolik oldukları için yöreden yöreye, toplumdan topluma isimleri değişilmektedir bu



nedenle literatürler ve Anadolu genelinde kullanılan isimler tercih edilmiştir. Motifler yöreye göre çeşitli biçimleri vardır. Örnek için her motiften bir adet çizilmiştir. Bu bildiride doğru sonuca ulaşabilmek için Doğu Anadolu düz dokumaları motifleri sınıflandırılmaya ihtiyaç duyulmuştur.



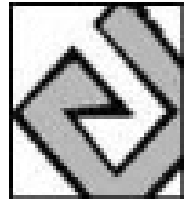
Şekil 1. Kürt Mafraşı, Doğu Anadolu  
(Böhmer 2008,248)



Şekil 2. Mihrabı Kilim, Doğu Anadolu  
(Bandsma and Brandt1995,150)

## 1. İnançlara bağlı motifler

**Aşk – Birleşim “Ying – Yang”:** Uzak Doğu kökenli olup düalizmi simgeleyen bu motif, Anadolu insanının özgür yorumlaması ile “Aşk ve Birleşim” veya “gece- gündüz”, “dolu-boş” olarak adlandırılmıştır. Motif genellikle birbirine zıt iki renkle anlatılır. Anadolu’da çift sayılar, özellikle de iki sayısı, üreme ve bereket simgesidir (Erbek 1996, 71).



Çizim 1. Aşk- Birleşim  
Motifi

**Muska ve Nazarlık Motifleri:** Nazar, belirli insanlarda bulunduğu inanılan ve bakışlardan zarar veren bir güçtür. Mavi boncuk, üzerlik otu, sarımsak, eski para, kurt dişi, kartal tırnağı, kurt tırnağı, kurşun bazı nazarlıklardandır. Muska ise onu taşıyan kişiyi tehlikeli dış etkenlerden koruyan, yazılı bir nesnedir. Muska genellikle üçgen biçiminde kılıflarda korunur (Erbek 1986, 22-24). Dokumalarda birçok farklı formda karşımıza çıkar.



Çizim 2. Muska ve Nazarlık Motifi

**Haç Motifi:** Nazara karşı kullanılan bir motiftir. Basit olarak yatay-dikey iki çizginin kesişmesinden meydana gelir. Anadolu’da eski çağlardan beri sürekli kullanılan bir motiftir (Erbek 1996, 73). El sanatlarının çeşitli dallarında hammaddeye göre farklı formda ortaya çıkar.



Çizim 3. Haç Motifi

## 2. Damgalar ve imgeler

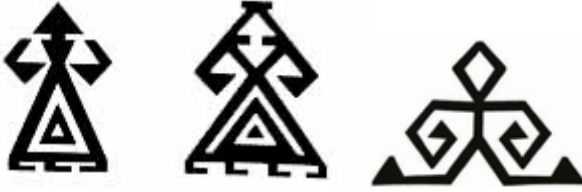
**İm:** İm veya Damga bir toplumun birliğini simgeleyen ve onları tanıtmaya çalışan bir semboldür. Her aşiretin dokumalarında kendilerine has motifleri vardır. Bu motifler, o dokumanın hangi gruba ait olduğunu anlamaya kolaylaştırır. Aynı zamanda ait olduğu birliğin unuttulmamasını sağlamış olur. Bu damgalar o kişi, aile, aşiret, toplum veya grubun varlığını ve adını sürdürmektedir. Oğuzların her 24 boyunun kendilerine özgü damgası varmış (Sümer 1980, 210-211).



Çizim 4. Türkmen Motifi

**Türkmen Aynası:** XI. yüzyıldan itibaren Anadolu dokumalarında görülen bir motiftir. Kafkas halılarında sık sık rastlanan “Türkmen aynası Malatya, Muş, Tunceli, Bitlis, Eskişehir, Sivrihisar, Nevşehir, Kayseri çevresindeki dokumalarında görülmüştür. Anadolu’nun çeşitli yerlerinde

dokunan bu motife, bölgelere göre isimler verilir. Kayseri’de “Devetabanı” veya “Gömürgengülü”, Kars çevresinde “Kıvrımlı göl” ve bazı bölgelerde “Türkmen aynası” olarak isimlendirilmiştir (Görgünay Kırızoğlu 1994, 42-43). “Türkmen aynası” motifi dokumalarda Anadolu’nun hemen her yerinde rastlanır. Bu motif birçok Türk kökenli toplumların dokumalarında görülmektedir. Orta Asya, Azerbaycan ve İran’da Türkmenlerin, Afşarlar, Kaşkaylar, Şahsevenler ve Bahtiyarilerin dokumalarında dikkat çekmektedir.



Çizim 5. Elibelinde Motifi

**Elibelinde:** Düz dokuma ve halılarda sık sık görülen bir motiftir. Bu motifin genel formu eli belinde şeklinde bir biçimdir. Elibelinde’nin adı şeklinden kaynaklanır. Anadolu’nun hemen her yerinde görülen bu motif farklı aşiretler ve yerlerde adı değişir. “Eliböğünde, Külahlı kız, kız, gelin, çocuklu kız” onlardandır (Balpınar 1989, 12). İran’ın Şahseven toplumunda ve Azerbaycan’da “eli göynünde” ismi verilir.



Çizim 6. Göz Motifi

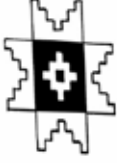
**Göz Motifi:** Diğer motiflerde gördüğümüz gibi, Anadolu’nun birçok bölgesinde yaygındır. Dokuma tekniğine bağlı olarak farklı biçimler almıştır. Farklı motiflerin ortasında yer alan noktaya, bazı yörelerde göz motifi denir.

**Su Yolu Motifi:** Bu motif Anadolu’nun farklı toplumlarında çeşitli isimlerde anılmıştır; “suyolu”, “sığır sidiği”, “eğri ala”, “öküz sidiği” (Pekin 1976, 136). Sade, ince ve desensiz dokunan bir dikey veya yatay bordüre “su” denilmektedir.



Çizim 7. Su Yolu Motifi

**Yıldız:** Altı ve sekiz kollu Yıldız motifi yaygın bir motif olarak farklı teknikle uygulanan dokumalarda rastlanır. Kullanıldığı malzeme ve dokuma tekniğine göre değişik biçimler alır. Yıldız motifi Azerbaycan ve Şahseven mafraşları, Anadolu düz dokuma ve daha çok zili teknikli dokumalarda rastlanır.



Çizim 8. Yıldız Motifi

**Parmak:** farklı renklerde atkılarla, zikzak şekilli, ilikli kilim tekniğinde yapılan dokumaya parmak denilir.



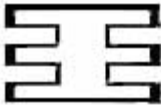
Çizim 9. Parmak Motifi

**Çengel:** “Halı ve kilimlerde kullanılan ve kaynaklarda “çengel” olarak adlandırılan motif, dokuyucular tarafından “kıvrım”, “keklikbaşı” veya “kuşbaşı” olarak isimlendirilmiştir” (Atlıhan 2002, 62).



Çizim 10. Çengel Motifi

**Sandıklı:** Anadolu’da kızların çeyizleri için aldıkları sandık şeklinin stilizesini kilimlerde kullanmışlardır.



Çizim 11. Sandık Motifi

4. Geometrik motifler (dikey, yatay, eğik, zikzak çizimlerden oluşan formlar; üçgen, dörtgen, dikdörtgen, eşkenar dörtgen)

5. Sadeleştirilmiş bitkisel motifler (yaprak, çiçek, meyve)

**Pıtrak:** Nohut büyüklüğünde olan, susuz sahalarda ilkbaharda yetişen, dikenleri ile insanlara ve hayvanların tüylerine yapışan bir ot türüdür. Orta Asya'dan Batı Anadolu'ya uzanan ve düz dokumalarda görülen bir motiftir.



Çizim 12. Pıtrak Motifi

**Kırkbudak:** Anadolu dokumalarının hemen her bölgesinde görülür. Bazı yörelerde “kırkayak” olarak söylenmektedir (Şekil 3). İran, Türkmenistan ve Azerbaycan dokumalarında sürekli bu motife rastlanır. Araştırmacı Opie'ye göre bu motifin kullanımı İran'ın Loristan bölgesindeki kazalarda bulunan M.Ö.1000- 500 ait bronz heykellerinin devamı olarak dokumalar yüzeyinde ortaya çıkmıştır (Şekil 4). Bu araştırmacı tüm çengelli motiflerin kaynağını bu heykeller bilir (Opie 1990, 121-135).



Şekil 3. Doğu Anadolu  
Çuvalı; İstanbul,  
Mehmet Çetinkaya  
Galerisi, Mart 2016



Şekil 4. Hayvan Kafaları Heykeli,  
M.Ö. VIII.-VI. y.y. İran, Loristan  
(Opie 1990, 113)



Çizim13.  
Kırkbudak-  
Kırkayak Motifi

## 6. Sadeleştirerek geometrik şekile getirilmiş hayvan figürleri

**Koç Boynuzu (Koçbaşı):** “Erzurum civarında evlerin kapılarındaki koyun figürleri, koyun ve koçbaşı mezar taşları, kilim ve halılardaki koçbaşları, bu motifin ne kadar büyük anlam taşıdığını göstermektedir” (Acar 1998, 27). Bu motif Doğu’dan Batı’ya yayılan bir motiftir. Anadolu’nun çeşitli yörelerinde, düz dokumalar üzerinde sık sık görülür. Bu motifte esas olan spiral şeklinde koçun boynuzunu simgeleyen ve birbirinin tersine çevrilen iki çengel veya çizgidir. Türklerin yaşadığı yerlerde, vefat eden kişiyi güçlü ve kuvvetli göstermek için mezar taşları heykel olarak gösterilmektedir. Tebriz’in açık taş müzesinde farklı dönemlere ait bu mezar taşları çok sayıda bulunmaktadır (Şekil 5). Bu tür inançlar İran’ın Batı ve Güney Batı’sında özellikle Bahtiyarilerde görülmektedir. Ancak koçbaşı değil vefat eden erkek kişilerin mezar taşları için aslan figürü kullanılmıştır (Şekil 6).



Şekil 5. Koç Heykeli  
(Mezar Taşı), İran

Tebriz, Açık Taş Müzesi,  
Temmuz 2014



Şekil 6. Aslan Heykeli  
(Mezar Taşı), İran

Çaharmahal  
Bölgesi, Ağustos 2014



Çizim 14.  
Koçboynuzu-  
Koçbaşı Motifi



Çizim 15. Kuş- Çengel Motifi

**Kurtağızı (Kurt izi, Canavar Ayağı, Aslanağızı) Motifleri:** Hayvancılıkla geçimini sağlayan göçebe insanların en büyük tehlikelerinden biri kurtlardır. Bu insanlar bu tehlikeye karşı korunmak ve canavarların ağzını bağlamak için kurtağızı ve kurt izi motiflerini dokumaya aktarmışlardır.



Çizim 16. Kurtağızı- Canavar Ayağı Motifi

**Yılan:** Anadolu'da birçok dokuma merkezinde eğri ismiyle tanınan benzer süsleme yine yılan veya ejder diye isimlendirilir. Anadolu'da halı ve düz dokuma yaygılarıyla, el sanatlarının başka alanlarında ve mimaride çok görülür. Anadolu, İran, Türkmenistan ve Azerbaycan dokumalarında özellikle bordür kısmında kullanılan bir motif türüdür.

Akrep, canavar, yengeç, balık, kelebek vb. Kullanılan diğer hayvansal motiflerdir.



Çizim 17. Yılan Motifi



Şekil 7. Doğu Anadolu Kilimi (Atlıhan 2011, 115)



Şekil 8. Tunceli veya  
Elazığ Çözüğü Yüzlü Cicimi  
(Powell 2007, 58)



Şekil 9. Doğu Anadolu, Van Kilimi  
(Çağdaş Tasarım)

### Sonuç

Doğu Anadolu çok zengin bir kültüre sahiptir. Bir tarftan Anadolu tarihinden miras olarak bu bölgeye kalmıştır, diğer yandan İran, Azerbaycan, Ermenistan kültüründen beslenmiştir. Bu kültür zenginliği kültürün bire bir öğelerinde özellikle dokuma tekniği, motifi ve renklerinde görebiliriz. Doğu Anadolu düz dokuma motifleri sembolik anlamları ile onu dokuyan kişinin duygusunu, huzurunu, düşüncesini, üzüntüsünü ve kültür kimliğini yansıtmaktadır. Bir dokuyucu gördüğü nesneyi görebileceği şekilde biçimlendirir, yani aynısını yapmayıp onun içeriğini alıp soyut bir şekilde gösterir. Bir motifin biçimine bakıldığında detayı yöreden yöreye değişmektedir ve bu farklılıklar onun kimliğidir. Bu zengin mirasa sahip çıkabilmek için herkes yapabileceği kadar geleneksel sanat ve kültürü korumalıdır.



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## **SYMBOLISM AND ABSTRACTION IN THE EASTERN ANATOLIAN FLATWEAVES PATTERNS**

### **Abstract**

Eastern Anatolia region is a point that located among the three countries. Kurd and Turk are two main ethnics in eastern Anatolia. Each of them has their own beliefs that reflected in their hand woven motifs, although the passage of time has brought them together. Flatweaves among the peoples of this region is very important. All used motifs in flatweaves of Eastern Anatolia are completely geometric and they are symmetric, asymmetric, abstract and symbolic. Hexagons, diamonds, ram's horn, hooks and lozenges are the motifs continuously used. In this region some of flatweaves are used as storage items and some of them are used as ground cloths. However, nowadays more flat weaves are used as ground cloths. In this paper, firstly flatweave motifs that seen in Eastern Anatolia will be classified, then it will be discussed about its symbolic meaning in different populations.

**Keywords:** Eastern Anatolia, Flatweave, Pattern, Symbol, Technique

## EXHIBITION

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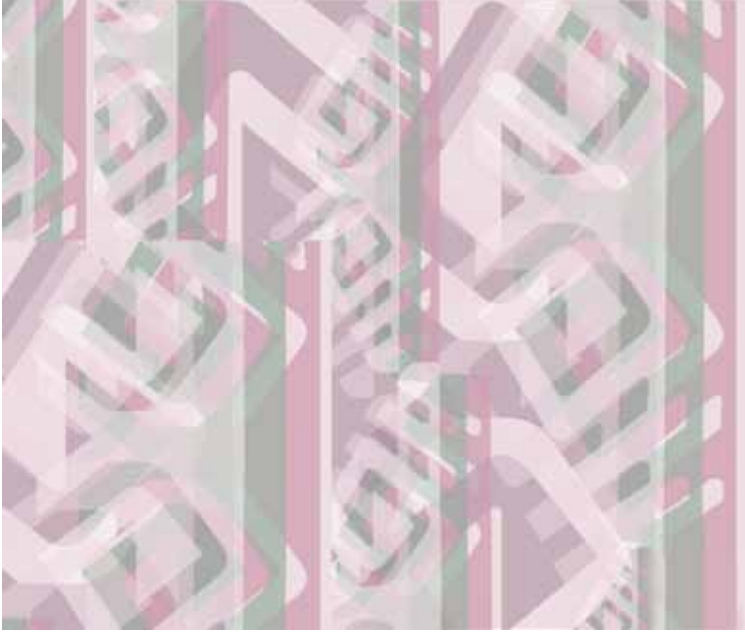
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