CULTURAL CHANGES IN TURKISH SOCIETY:
A COMPARATIVE STUDY
THROUGH LITERATURE OF PAST AND TODAY

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SEPTEMBER 2018

CULTURAL CHANGES IN TURKISH SOCIETY:
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A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

ÖYKÜ YAMAN

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR
THE DEGREE OF MASTER OF SCIENCE
IN
THE DEPARTMENT OF PSYCHOLOGY

SEPTEMBER 2018

Approval of the Graduate School of Social Sciences

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ABSTRACT

CULTURAL CHANGES IN TURKISH SOCIETY:
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September 2018, 92 pages

This study aims to investigate cultural transformation of Turkish culture by using Turkish literature. According to Karpat (2011), social development can be observed through literature because authors express people's traditions and values both to glorify and to criticize. Schwartz (1994) also agrees that culture can be derived from various cultural products like folktales. To observe cultural difference, I formed two time periods: (1) was covering Abdülhamid II sultanate and pre-republic years and (2) began from 90's exceeded to 2010. My materials were Sinekli Bakkal and Sözde Kızlar; Yeşil Peri Gecesi and Zamanın Manzarası. I expected cultural differences between novel that belongs separated periods. To analyze cultural transformation, I used value types in Portrait Values Questionnaire (PVQ: Schwartz et al. 2001). I edited values in the questionnaire for coding and the coders analyzed the novels by using MAXQDA 18 (VERBI Software, 2017). After the analysis, I compared the volumes of the values. Time Period I novels had high volume on Conservation and

Self-Transcendence as expected. Time Period II novels had high volume of Self-Enhancement as expected. Conservation had higher volume and Self-Enhancement has lower volume in Time Period I novels than the other. Analyses of novel characters might result in diversity yet they gave understandable and explainable results. That I only used books as my sample made harder to interpret data. Further studies should focus on more novels and former data should be used for comparison.

Keywords: Pre-Republic, Late-Republic, Turkish Literature, Culture, Values

ÖZ

TÜRK TOPLUMUNDA KÜLTÜREL DEĞİŞİMLER:
GEÇMİŞİN VE GÜNÜMÜZÜN EDEBİYATIYLA
KARŞILAŞTIRMALI BİR ÇALIŞMA

Yaman, Öykü

Yüksek Lisans, Psikoloji Bölümü

Tez Yöneticisi: Prof. Dr. Türker Özkan

Eylül 2018, 92 sayfa

Bu çalışma, Türk kültürünün dönüşümünü Türk edebiyatını kullanılarak araştırma amacı gütmektedir. Karpat'a göre (2011), sosyal gelişimler edebiyat aracılığıyla gözlemlenebilir; çünkü yazarlar insanların geleneklerini ve değerlerini hem yücelterek hem de eleştirerek anlatmaktadırlar. Schwartz da kültürün halk masalları gibi çeşitli kültürel ürünlerden türeyebileceğine katılmaktadır. Bu çalışmada kültürel farklılıkları gözlemlemek için, iki zaman aralığı oluşturulmuştur: (1) ilki Abdülhamit'in saltanatını ve cumhuriyet öncesini kapsamakta ve (2) diğeri 90'lardan başlayarak 2010'a kadar uzanmaktadır. Araştırmada kullanılan mateyaller şunlardır: Sinekli Bakkal ve Sözde Kızlar; Yeşil Peri Gecesi ve Zamanın Manzarası. Farklı dönemlere ait romanlar arasında kültürel farklılıklar beklenmektedir. Kültürel dönüşümü analiz etmek için Portre Değerler Anketi'ndeki değer tiplerini kullanılmıştır (PDA: Schwartz ve ark., 2001). Kodlamak için ankedeki değerler, ifadeler olarak düzenlenmiş ve kodlayıcılar romanları MAXQDA 18 kullanarak

analiz etmiştir (VERBI Software, 2017). Analizden sonra, değerlerin yoğunluklarını karşılaştırılmıştır. İlk dönem romanları beklendiği gibi Muhafazacılık'ta ve Özaşkınlık'ta daha fazla yoğunluğa sahiptir. İkinci dönem romanları beklendiği gibi Özgenişletim'de daha fazla yoğunluğu sahiptir. İlk dönem romanları Muhafazacılık konusunda diğerlerinde daha fazla yoğunluğa ve Özgenişletim konusunda daha az yoğunluğa sahiptir. Roman karakterlerinin analizi çeşitliliğe sebep olmuş olabilir ama yine de anlaşılır ve açıklanabilir sonuçlar vermiştir. Sadece kitapları örneklem olarak kullanmak verilerin yorumlanmasını zorlaştırmıştır. Daha sonraki çalışmalar daha fazla romana odaklanmalı ve önceki veriler karşılaştırma amacıyla kullanılmalıdır.

Anahtar kelimeler: Cumhuriyet öncesi, Geç cumhuriyet, Türk Edebiyatı, Kültür, Değerler

To My Family

ACKNOWLEDGEMENTS

I want to express gratitude to my advisor Prof. Dr. Türker Özkan for encouraging me to work on this topic throughout my education. His precious attention to this study and his support through years provided this satisfying dissertation.

I am grateful that I have a chance to learn qualitative analysis from Prof. Dr. Bengi Öner-Özkan. With her classes and supportive approach, I gained the ability to conduct this research.

I am also thankful to Assist. Prof. Dr. Kürşad Demirutku and his comments on my dissertation. His broad perspective and extensive knowledge related with the field gave me an insight to improve this work.

I want to acknowledge the help of Ceren Ersöz for as being an assistant coder. Wtihout her contribution to my dissertation, it would not be reliable as it should be. I also want to thank to my friend Sarp Sök, who helped to me by providing reading suggestions related to my work.

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CHAPTER 1

INTRODUCTION

1.1. Understanding Culture in Turkish Literature

According to Seyhan (2014), Modern Turkish literature is a vast archive that yet not sufficiently studied and explored. The lack of knowledge related with cultural life and former languages, and insufficient translations lead gaps and absences of Modern Turkish literature even studying on Ottoman Literature. However, it is about to change. By interpreting the literature, it's possible to understand its associated values and culture who lives together. Karpat (2011) stated Turkish literature is not distinct from its geography because the term of Turk has the same meaning with Muslim, it consists Albanians, Laz people, Kurds, Tatars etc. who live there. However, the epochs and the songs though they were not told consciously to differentiate and to preserve their identities Turks from others i.e. Christians, they made themselves distinctive from others.

Moran (2015) discussed that the novel in Turkey is not like the narration type in Europe originated from social conditions, but to understand the form and the function of the novel that we exported from the West conveys, we should examine both traditional type of story and historical and social conditions. The first novelists like Ahmet Mithat, Namık Kemal, and Mizancı Murat dealt with political and social problems of their period. The fact that the upper class differentiates from public indicates a comprehensive alienation. To specify the extensity of the field, Şerif Mardin introduces this dichotomy as "major culture" and "minor culture" traditions. Accordingly, there was a disconnection between governing class and governed class. The only bounding, connecting and unifying aspect was the ideology. The religion of the government was Islam and although the people has their own understanding of the religion, Islam ideology was a general ideology of Ottoman Empire and it was common for both classes. This commonality was not merely in the level of abstract

but it comprehends widely the practice of ideology as a way of living. In other words, this practice was an act to help unifying governing class and the people with religious holidays, fasting, salah, mawlid, iftar, Sunnah. Apart from the beliefs shared by major and minor culture, one should not miss the commonality in the literature. Although the Divan- and the Folk-literature diverge quite significantly, at some points they share similarities. Because of these similarities, both two classes share general ideology, customs, traditions and literature topics and this situation limited the alienation in-between.

Karpat (2011) also agrees that the origin of Modern Turkish Literature in 19th century is related with social developments because long-established social structure transformations influence thoughts of people and society, as well as lead to pursue new expression forms and to create new tools by breeding new ideas. Literature, especially prose, is the result of these pursuing. It is clear that these developments result in various reactions. Some writers voiced lost yearning of family, tradition and values, but the others convicted same values. The reactions created by changes expressed Turkish Literature that originated after second half of 19th century as well. Some of the writers maintained a change, others criticized some life styles and values came with change. The portraits that explain the new Westernized identity of young nation and its struggle to adopt repressed but secular modernity in the shade of strong religious tradition described by a deep insight of Early Republican Era authors (1923-1950) who has an effect to shape our thoughts related with that period of time (Seyhan, 2014). These people were assigned for the purpose of constructing a new nation; succeeding educational and social reforms; idealizing scientific progress and equality of Illumination by avoiding myths and superstitious beliefs. On the other side they did not entirely support Westernized society structure to be replaced with new society boundlessly. Their purpose was not to portray themselves to the West but to express the transformation of their own society. The West was never an ontological other for them to postulate themselves as a different identity. To illustrate, Güntekin and his contemporaries were the origin of modernist tendency in Turkish novel because of their complex histories and their comprehensive analyses about their historical status at that time. Like their intellectual heirs, they fulfilled

their duties by interpreting ethnic, religious, and societal heritance left from Ottomans (Seyhan, 2014).

The literature of a nation is an accurate predictor to observe cultural changes of the country among years if the country has sufficient literate history. Although literature sometimes idealizes social structure such as family or work life, relationships between people; and it even dictates new and broad perspectives for the era that it's written about, it also criticizes and comprehends that time. Karpat recognizes that the novels we read gave information about problems of societies, but this information is rather than representing the truths as they are, the expression of how the writers saw and interpreted the events (2011). In addition to that, Seyhan thinks, the novels that are modern epics as well as critics of their antecedents are closely related with establishing myths and ideologies of nations (2014). The place, which symbolic trade of societal values occurred and the official history questioned by recreating alternative scenarios and repressed memory, is a textual space. These critics on the social life and the comprehensive narration of society include the features of that particular period and help us to gain insight into the societal processes during those times. Authors, who experienced the certain date, clearly illustrate the symbols, the rituals, the values, and eventually the culture that belongs the time they mention. Rituals are sequences of behaviors which are unintentionally repeated in daily life. In their research, Homer and Kahle (1988) found an evidence that values have various dimensions which play a great role on forming and developing attitudinal and behavioral trends. Values have a significant effect on attitudes. Followingly, attitudes influence the formation of behavior and these three appear as value-attitude-behavior hierarchy (Homer & Kahle, 1988). Because of novel's form and construction, it relates sub-culture and high culture, what sacred is and what banal is. This feature of the novel is the heteroglossia which means the plurality of voices, different speech forms, experiences, generation-specific expressions, the tongue of authority and bureaucracy, political mottos and professional jargons from diverse levels of societal environment (Seyhan, 2014). According to Karpat (2011), Victor Hugo, Honoré de Balzac, Charles Dickens or Russian writers like Nikolai Gogol, Ivan Turgenev, Tolstoy and so on mentioned

social, political, economic events of their time. For example, in Fathers and Sons, as Turgenev handled nihilist trends spread over Russia, he also expressed his own feelings and personal reactions against them. However, all these writers gave a permanent and artistic dimension to events and changes by personalizing these and draining these events and changes from their worlds and feelings. From this point of view, their narrations are composed of many cultural elements hidden in the story. By simply describing the clothing, the objects, the environment, their usage, and their position in the story, these figures without the help of interrelations of living beings provide vivid representation of the values of that period. When the story includes the people, their features, their values, and their relations with another, the text only becomes richer to interpret. The characters of a book strongly represent the values of the period. Their abilities, flaws, emotions, thoughts, and behaviors are basically sign of the distorted and hidden values during the decade. The cultural values arise within the characters interact and their true nature takes place. Interpretation of the culture through the interactions of characters is significant way to understand the prevalent society and its values. Since the time travel is not an option to decompose the cultural values of the past, the closest alternative is to use period novels to reveal the established culture.

1.2. Culture Theory in Social Psychology

Culture is a well-studied topic in social psychology. In this study, societal changes and culture are examined over the specified time of Turkish literature. As family structure and its dynamics, education systems, political construct and its sanctions, and legislation are results of cultural values of a particular society (Hofstede, 2001), a particular literature concerns on these issues is assumed results of culture. According to Hofstede (2001), cultural values are reflection of societal norms of major groups of the certain population. Societal norms are originated in the ecological factors which are the specific geography where the population settled in; its history and relationship with other major population groups i.e. other nations; demography of the particular population; its economy; its technology and the process

of adopting technologies; its urbanization; and the nutrition and the hygiene which is mainly related with its geography. Triandis (1994), defines ecology as the geography where people can make a living out of it and maintain their survival. According to Berry (as cited in Triandis, 1994), ecology forms the culture, and culture constructs certain kinds of behavior in turn. Culture allows people to control their environment. The norms, customs, myths, etc. are taught people to provide this control for many years and ease their lives and make it more predictable (Triandis, 1994). He illustrates the relationship of reinforcement between ecology, culture and behavior with a simple example:

> Ecologies here survival depends on hunting and fishing are different from ecologies where survival depends on successful farming. An analysis of what people do to survive in these two kinds of eceologies is useful. In hunting and fishing societies, people must be able to move around, to follow their prey. These cultures then acquire elements that encourage physical mobility. People who are resourceful, self-reliant, and independent do well in such environments. Thus, child-rearing practices emphasize these qualities. As a result, parents socialize their children by giving them much freedom and by encouraging independence. In agricultural cultures, cooperation is often required. For example, many farmers work together digging irrigation canals or constructing storage facilities. A person who is not dependable or does not conform would not be a good coworker. As a result, socialization in such cultures emphasizes dependability, responsibility, and conformity (Triandis, 1994, p. 23).

Thus, certain cultural, socialization and behavioral patterns emerge with the development of conditions originated in the environmental experiences (Triandis, 1994). These origins are also exposed outside influences which can be forces of nature like climate, spreading of diseases and natural disasters, and forces of men which are trades, conquests, political and economic dominations, scientific discoveries and technological breakthroughs (Hofstede, 2001). Throughout the nation's history is enhanced with these preceding factors and the long-acting cultural changes take place in decades. These cultural changes are visible as cultural consequences. As I mentioned above, cultural consequences can be seen in structure and functioning of institutions which are family patterns, role differentiation of population, social stratification, educational systems, religion, political systems, legislation, architecture and theory development. In the course of time, cultural

consequences reinforce their antecedents that are societal norms i.e. value systems and origins. Value systems solely cannot be studied without its components (see Figure 1). The reinforcement of the culture pattern enables me to explore value systems of the different periods of Turkish society by analyzing cultural consequences, in this case Turkish novels, the cultural products.

OUTSIDE INFLUENCES
- Forces of nature
- Forces of man:
  - Trade
  - Domination
  - Scientific Discovery

ORIGINS
Ecological factors:
- Geography
- History
- Demography
- Hygiene
- Nutrition
- Economy
- Technology
- Urbanization

SOCIETAL NORMS
Value systems
of major groups
of population

CONSEQUENCES
Structure and functioning of institutions:
- Family patterns
- Role differentiation
- Social stratification
- Socialization emphases
- Educational systems
- Religion
- Political systems
- Legislation
- Architecture
- Theory development

Figure 1. The Stabilizing of Culture Patterns (Hofstede, 2001).

Hofstede (2001) defines culture as mental programming of human beings which is universal, collective and individual. Universal programs are shared by all humankind as biological operating system of human body and fully inherited as genetic formation. Collective one is commonly shared by some people but not all like people who belong to a certain category or a group. Collective programming is

mostly learned after birth by living in the society. Shared language and commonly plasticized ceremonials gather these people into a particular group. Individual programs are diverse and no two people are programmed exactly and it depends on individual personality (Hofstede, 2001). People are intensively programmed by their social environment and this mostly originated in historical background. To measure mental programs, forms of behavior and outcomes of behavior can be studied. Collective programming of the mind is represented as symbols, heroes and rituals which all shares common practice in the particular society (Hofstede, 2001). These symbols, heroes and rituals, therefore are part of the narration. Oral narratives give place to written narratives over the time and this study concerns about written narratives that are easier to investigate.

In this study, values are defined by Schwartz's Value Theory (1992, 1996) but before its adaptation, it's prior to understand how Schwartz explains the values and value types. Schwartz (1992, 2012) defined values with six formal features that values (1) are beliefs, (2) refer to desirable goals, (3) transcend specific actions and situations, (4) serve as standards or criteria, (5) are ordered by importance, and (6) the relative importance of multiple values guides action. According to Schwartz and Bilsky (1987, 1990), important aspects of the values are type of its goal and motivational concern they express; and these aspects distinguishes value types form one to another. The needs of individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare need of groups are crucial requirements for all individuals and societies of human existence. Each value has its own psychological, practical and social consequences when intended actions are taken and these results may conflict with each other. Within these conflicts, it is clear that some values would be motivationally compatible by their nature and whereas some values might conflict with each other. In Schwartz's research (1992), these dynamics of conflicts and compatibilities are consistent across seven countries which helps to position these values accordingly.

In his earlier study, Schwartz (1992) explains eleven types of values: Self-Direction, Stimulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Spirituality, Benevolence, and Universalism. Self-Direction is a value type

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related with independent actions and thoughts of an individual to choose, to create and to explore. The need of arousal, stimulation and maintain activation are related with the value type Stimulation. Motivational goal of Hedonism is to satisfaction of pleasure or sensuous gratification for oneself. For Achievement, the goal is to meet standards of excellence and demonstrating competence and hence gaining social approval. The motivational goal of Power is attainment of social status and prestige, and control or dominance over people and resources. Security is related with maintaining individual and collective interests; safety, harmony and stability of society, of relationships, and of self are also important. The motivational goal of Conformity is behaving according to social desires of society, meeting social expectations and norms in order not to upset or harm the other members of society. Tradition is a value type associated with respect and commitment to the community, and acceptance of the customs and ideas that one's culture or religion impose on the individual. In his study, Schwartz (1992) discusses Spirituality as if it exists in all cultures but according to his opinion, it elicits two problems. Briefly, the first one is that most people may practice their need of spirituality by pursuing tradition, security, and conformity values unlike the theologians and philosophers pursue the meaning and coherence by engaging sophisticated and effortful thinking. The second one is that spirituality is most likely represented by different values for different groups. Because of cultural differences in development of spirituality, spirituality values have several types rather than a universal type. Benevolence focuses on motivational goal of maintaining and improving welfare of people whom close to the individual oneself. Universalism is formerly part of maturity and prosocial value types. Preserving, understanding, appreciating and tolerancing the welfare of all people and the nature are the motivational goal of Universalism.
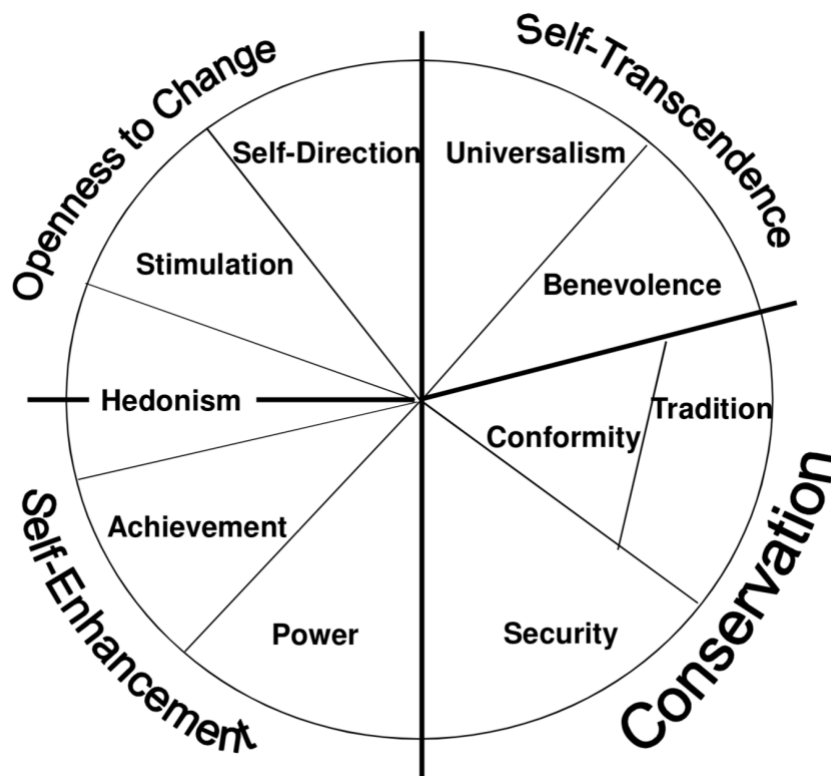
Figure 2. Value types of Schwartz (Schwartz, 1992).

Theoretical structure of this study proposes dynamic structure of relations among these value types. Value types that have closer positions indicate compatibility between them; therefore, increasing distance between value types implies conflicts (see Figure 2). The description of compatibilities among the values are stated followingly (Schwartz, 1992):

> (1) Power and Achievement – both emphasize social superiority and esteem; (2) Achievement and Hedonism – both are concerned with self-indulgence; (3) Hedonism and Stimulation – both entail a desire for affectively pleasant arousal; (4) Stimulation and Self-Direction – both involve intrinsic motivation for mastery and openness to change; (5) Self-Direction and Universalism – both express reliance on one's own judgment and comfort with the diversity of existence; (6) Universalism and Benevolence – both are concerned with enhancement of others and transcendence of selfish interests; (7) Tradition and Conformity – both stress self-restraint and submission; (8) Conformity and Security – both emphasize protection of order and harmony in relations; (9) Security and Power – both stress to avoid or

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to overcome the threat of uncertainties by controlling relationships and resources (p. 14-15).

Psychological and social conflicts among value types are explained consecutively (Schwartz, 1992):

> (1) Self-Direction and Stimulation versus Conformity, Tradition, and Security – emphasizing own independent thought and action and favoring change conflict with sub- missive self-restriction, preservation of traditional practices, and protection of stability; (2) Universalism and Benevolence versus Achievement and Power – acceptance of others as equals and concern for their welfare interferes with the pursuit of one's own relative success and dominance over others; (3) Hedonism versus Conformity and Tradition – indulgence of one's own desires contradicts restraint of one's own impulses and acceptance of externally imposed limits; (4) Spirituality versus Hedonism, Power, and Achievement – the search for meaning through the transcendence of everyday reality contradicts the pursuit of sensual and material rewards (p. 15).

As a result of the study of Schwartz in 1992, ten motivationally distinct types of basic human values are confirmed and supported in cross-cultural research. The ten value types are separated into two basic bipolar dimensions. First dimension contrasts Openness to Change (Self-Direction, Stimulation) with Conservation (Conformity, Tradition, Security) and second dimension contrasts Self-Transcendence (Universalism, Benevolence) with Self-Enhancement (Achievement, Power). Hedonism is both related with Openness to Change and Self-Enhancement (Schwartz, 1994).

Hofstede (1980) investigated national culture among several countries in the culture-level dimension. His analysis was based on nation means but Schwartz acquired his results from analyses of the scores of individual persons. Although individual-level value dimensions can be observed via the psychological dynamics of conflict and compatibility of seeking various values of everyday life, culture-level dimensions cannot be monitored in the society directly. But they are derived from various cultural products (e.g. folktales). These cultural products represent the desirable which are structured into societal institutions and they are carried on through socialization (Schwartz, 1994). In his study, he adopted an approach that individual values are partly a product of shared culture and partly a product of unique individual experience. Shared intentional and unintentional value socialization

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supports and preserves social, economic and political system of the society. Average values of societal norms can lead to cultural values as in folktales and textbooks and next to this, individual differences around this average represents unique personality and experience.

My first thought of this study was to explore values in culture-level dimensions; however, after thinking through my research question, I realized that novel characters were representative of a value type individually. The characters in novels appear by promoting one or two value types and give impressions of the society by themselves. With these features, they are evidences of within culture variability, and hence within culture variability is exceeding between culture variability. Schwartz (1994) states that culture-level and individual-level value dimensions are not distinctive from each other. Psychological dynamics and universal aspects of social interaction of individuals must be evaluated when setting the institutional priorities. This helps individuals to function effectively in these institutions. Then, the members of a society are socialized to adopt values that will encourage them to benefit the interests and conform to the necessities of cultural institutions. Afterwards, cultural priorities lead to social reinforcement incidents that help to understand whether conflict or compatibility is occurred when the members of society follow specific values. Thus, value dimension at the two levels can meet from time to time.

1.3. The Periods and The Novels

1.3.1. Time Period I (1876-1922)

To understand and to interpret the novels I have studied, it is essential to be informed of the periods that the writers illustrate. Sinekli Bakkal and Sözde Kızlar took place in Abdülhamid II regime.

According to Mantran (2007), between 1875 and 1878, Ottoman Empire has lost major scale of land and approximately 5,5 million population which is around one fifth of the total population. After Treaty of Berlin in 1878, Ottoman Empire has

lost most of the land in Balkans, three provinces in East Anatolia and important financial sources. In 1881, Tunisia has been under protection of France and Egypt was occupied by British. Same year, Europeans established Ottoman Public Debt Administration (Düyun-u Umumiye) to collect their debts. It was a great sign of independence loss.

Abdülhamid II regime was a police government. When the state organization grew, the monitoring of people and ideas became necessary. In 1880, Zaptiah Ministry established. In addition to that, denouncement system was developed and also encouraged. Ottoman Empire and Russia together organized first passport system; thus, all the journeys were under surveillance. Fear is the most distinctive feature of Abdülhamid II. He lived his entire life with the fear of an attack or a conspiracy. Russian armies were close to Istanbul. Ottoman Empire was surrounded by other states. Palace was suspicious about Westernization politics and pondered on Tanzimat. In this period, Abdülhamid excused serious difficulties about Constitutional administration and banished Midhat Pasha, who wrote the constitutional draft. When in 1878, Russian army forces came to Thrace, terminated the Parliament. He does not assemble the Parliament in 30 years. The constitution was not abolished but suspended. Midhat Pasha was assassinated and spokesman of freedom, Namik Kemal was banished to an island and his works were subjected to censorship. He changed 16 grand viziers in his first six years. According to Abdul Hamid, liberalism and constitution brought the empire under risk and when examining this issue in terms of culture theory, it causes conflict of Security and Self-Direction. Public was not mature enough for parliamentary administration and Parliament is a dangerous place for a multi-nation empire in that separatists can raise their voices and consequently it results conflict between Power and Universalism. Censorship in broadcast tightened and some terms and some words were banned such as freedom, constitution, revolution, anarchy, strike. Since 18th century, there were foreign post offices in the country. But in 1884, reforms were made in Ottoman post system and foreign posts became useless. Because of opposition of Young Turks, French post assisted them to secretly distribute banned publication and brochures. There were about 57 foreign post offices.

The awakening nationalism thought were also not helping Ottoman Empire to keep the country together. At first, the idea of Ottomanism, which provides all people equal rights and embodies all citizens, failed and Islam became a solidarity element. Thus, use of caliphate made this institution similar to papacy. Nationalism presented a danger for non-Turk but Muslim folks such as Arabs, Kurds, Albanians. Abdülhamid took precautions to prevent the danger. However Arab nationalism were rising because British argued that the caliphate belongs to Arabs. To preserve their loyalty, Abdülhamid established Imperial Tribal School (Mekteb-I Aşiret-I Humayun) in 1892. This school promoted the integration of tribes into the Ottoman Empire. This situation is also an example of conflict between Power and Universalism.

During Abdülhamid II period, population census was conducted for the first time (Mantran, 2007). According to the results, population was 17,4 million in 1883 and 20,8 million in 1906. However, in Ottoman Empire, population increase was associated with migration events. After Treaty of Berlin, Muslim population in Balkans were in difficult situation. Fear of maltreatment led people to migrate to Istanbul. At the end of 18th century, Russian invasion of Black Sea, Caucasia and Central Asia resulted in asylum of many people to Ottoman Empire. Especially during Crimean War, dense migration took place. Between 1876 and 1879, there was major migration wave from Balkans. Therefore, Commission of Refugees (Muhacirin Komisyonu) was built in 1878. Between 1876 and 1906, population doubled. After 1878, refugees entitled to settle in urban areas. Ottoman Empire was an agricultural state until the end of 19. century. According to Mantran (2007) and Findley (2011) agricultural population was between 75% and 85% of total population. In the same period, while industry was 17% of national income, 56 percent of national income composed of agriculture. Except large cities like Thessaloniki, Istanbul and Izmir, there were no industries in other cities. Only in these cities, proletariat emerged. Labors worked mostly in weaving mills, tobacco manufacturing, and food industry.

Society probably has changed faster than economy (Findley, 2011). After land loss due to Treaty of Berlin, population decreased critically and later was

stabilized but emerged migrations changed the composition of population. But meanwhile, individual subjectivity, class formation, and developments related with societal activities led to changes quality of life especially for middle-class Muslim population (Findley, 2011).

This period was also cradle of dilemmas. According to Findley (2011), while censorship and oppression were dominating the traditional regime of Ottoman Empire, modernity was also gaining speed and it creates conflict between Conformity, Tradition and Stimulation. Modern inventions such as photography, press, steam engines, trains and steamships were used and besides, except these *materials,* social and cultural technologies were also born. Although Islamic traditions have had strict provisions related to women and men relations, this ongoing social revolution, modernity was influencing both women and men. During this period, many Muslim women were not bothered to appear in pictures without headscarf (Findley, 2011).

Another socio-cultural change emerged after boarding schools which they raise literate citizens (Findley, 2011). According to sociologists, this situation formed difference between "community" and "society." Earlier, neighborhood was the typical environment. In the neighborhood, there were different people from all age groups and different classes and these people had responsibilities to each other. Limits of the life were drawn according to salah times and religious holidays. There were conservative oppressions and community solidarity and moral understanding was based on tradition and religiousness. Any child could play games on the street as long as respect elders who pass through the street. However, in especially military boarding schools, elements such as drill, inspection, order and chain of command were quite different from street. Military students had to leave games behind and learn marching here. Students came from different areas got separated from community bonds and in return learned a new kind of solidarity (Findley, 2011).

After Abdul Hamid's sultanate ended in 1908, mass movements gained speed. Next to the riots caused by ethnic, religious, political issues, significant labor movements and strike waves were also happened in this period (Uslu & Aytekin, 2015). The values of Power and Security conflicted with Self-Direction and

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Universalism during this period. Following years of 1908 provided to attempt multi-party system despite of limitations and problems. In this period, in 1908, 1912, and 1914, elections were held and according to the results of elections, in these three parliament periods, legislation in various fields and political discussions were performed. Throughout three parliament, most of the debuties were member of Committee of Union and Progress (İTC; İttihat ve Terakki Cemiyeti), however, there was a very colorful opposition to İTC that showed diverse political and societal problems of the era (Uslu & Aytekin, 2015). Moreover, İTC was not a homogenous structure: It included unusual wings such as conservatives or people who were pro-Westernization and many non-Muslim parties cooperated with İTC. The revolution of Young Turks which brought İTC into power was a bourgeoise revolution (Uslu & Aytekin, 2015). Revolution of 1908 was seen as the final step of reform movements comes from Tanzimat and completion of it. İTC regime led up the accumulation of capital and tried to complete legal infrastructure of capitalist economy. With the constitutional amendments in 1909, it provided to establish constitutional monarchy in real terms (Uslu & Aytekin, 2015).

World War I was different than the wars before. It caused to disappear difference between civilian-soldier and front line-hinterland and consequently it resulted in massive deaths. Many governments fell down and in Russia, socialism took the place of tsarism. Ottoman Empire was in active war continuously during 1911 and 1922. It lost most of the European land after Balkan Wars. It was destroyed after WWI de facto, after War of Independence de jure. Mass migration, deportation and major massacres were experienced. What happened changed the ethnic form of Anatolia completely. After population exchange between Turks and Greeks in 1923, Anatolia has become more homogenous and non-Muslim ratio decreased than before (Uslu & Aytekin, 2015).

WWI ended in 1918 for other states but it continued till 1922 in Anatolia. Ottoman Empire were trying to preserve existing land without opposing Allies. However, local congresses were filling the current authority gap and following local independence strategies (Uslu & Aytekin, 2015). At first, War of Independence was multi-actor and multi-centered. Then Mustafa Kemal, who supported national

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independence strategy, became a leader and fight against occupation were centered in Ankara (Uslu & Aytekin, 2015). During this period, although Mustafa Kemal's and his environment's strict approach to left, Ankara government prevented to grow away from Moscow and thus Soviet Union aided War of Independence financially and militarily (Uslu & Aytekin, 2015).

The short time course between Abdülhamid II Sultanate and Armistice Period was mentioned above and following paragraphs were focused on situation of Ottoman Empire during Armistice Period.

This period starts with Armistice of Mudros and ends with Armistice of Mudanya. According to Zürcher (2012), Armistice of Mudros meant surrender of Ottoman Empire. After a short time of Armistice of Mudanya, occupation forces located to Istanbul. When the occupation began, most of İTC leaders flight from the state but lower and middle level administrators were in Istanbul (Uslu & Aytekin, 2015). Resistance started in the meantime occupation began. Though the Anatolia struggled with occupation forces, Istanbul has already occupied with British, French and Italian forces and these troops were responsible from public order (Uslu & Aytekin, 2015).

The first novel I am going to mention is Sinekli Bakkal by Halide Edip Adıvar. According to Moran (2015), in her book, Halide Edip illustrates Istanbul of Abdülhamid II period by referring various people from all social classes. Poor outskirts, wealthy mansions and palace environment. Storyline of Sinekli Bakkal expands to society and develops with political, societal, spiritual issues (Moran, 2015).

Here is the brief summary of Sinekli Bakkal below:

Sinekli Bakkal consists of two books. In the first book, Emine, the daughter of the İlhami the Imam, marries to Tevfik who is an owner of a grocery and a clown although her father disagrees. Emine leaves Tevfik because of conflicts that they have. Tevfik is exiled to Gelibolu because he mocked his wife in publicly and Emine comes back to her father house. In this house, she gives birth to her daughter Rabia. After Imam realizes that Rabia has an extraordinary voice, he decides to raise her as hafiz. Her splendid voice attracts attention and Zaptiah minister Selim Pasha and his

wife start to be interested in her. She goes their home to perform mawlid (a ceremony in that a poem about prophet Muhammed's life is read). They decide that her voice should be trained and mevlevi sheik Vehbi Dede begins to train her. She meets Peregrini who is an ex priest comes from Spain in this mansion, meantime Rabia's father returns from the exile. She decides to live with her father and his dwarf friend Rakım and leaves her grandfather and her mother. However, their happiness does not take long and Tevfik is arrested while picking up mischievous documents from post office sent by Selim Pasha's son Hilmi Bey and his friends called Young Turks. Yet again, Tevfik is exiled, this time to Damascus.

In the second book, Rabia is now a well-known mawlid performer. She visits the Palace every week to tutor odalisques of the prince. She gets married with Peregrini and convert him to a Muslim, to Osman. He leaves his luxurious life and moves into Rabia's home. They have a child together. After his son Hilmi is exiled to Damascus like Tevfik, Selim Pasha gives up all privileges comes from working for the Padishah and adopts a humble life in his mansion's one part. After Constitutional Monarchy is declared, Tevfik comes from exile as a freedom hero and gathers with his family.

The second novel is Sözde Kızlar by Peyami Safa. This novel took place right after Greek occupation to Izmir region. The main character Mebrure runs away from Izmir to Istanbul. She is in search of her father that she could not reach during the occupation. This novel portrays the era of Istanbul which is far from the idea of war. The summary of Sözde Kızlar is below:

Mebrure is a daughter of İhsan Efendi who is a shop owner in Manisa. After İhsan Efendi runs away from Greek forces, Mebrure leaves Manisa to find her father and comes to Istanbul. She finds her father's milk-brother Nafi Bey's house. However, after Nafi Bey's death, his widowed wife Nazmiye Hanım, his daughter Nevin and his son Behiç live in this house with their social environment. Because of their history, Nafi Bey's family offers Mebrure to stay with them until she finds her father. The life in this mansion is an imitation of Europe. In the mansion continuously, parties are organized with particular people like Naciye Hanım, her daughter Güzide, Sıyret a friend of Behiç, Belma (Hatice) the girlfriend of Behiç and

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Salih the brother of Belma. Although Mebrure does not like this environment, she has to tolerate because she wants to find her father. After Behiç develops an interest in Mebrure, Belma is jealous of her. She was his long-dated girlfriend and she expects him to marry herself. However, to attract Mebrure's attention, Behiç acts like as if he is going to marry her and they will move to Anatolia together. Meanwhile, Mebrure is always in search of her father and Nadir and his friend Fahri are helping her. Mebrure sees Fahri as good person and their friendship develops. Fahri starts to like her and wants to marry her, too. Behiç was jealous and tries to eliminate Fahri. However, Belma takes the stage and warns Mebrure about Behiç. She explains that they had a baby together and after the baby is born, they discovered that it is infected with syphilis because Behiç was infected in Austria. She wanted to cure but Behiç did not want the kid at all. He buried the baby alive and left Belma infected with disease. Mebrure is already suspicious about Behiç and she learns everything from Belma. But Belma cannot stand what she has been through and commits suicide. Mebrure and Nadir try to save her but they fail. Fortunately, Belma left a letter that explains what Behiç has done. Nadir gives it to police forces and Behiç gets arrested. After this horrible event, İhsan Efendi sends her a letter that he is alive and starts a new life in Amasya. He asks her to come to his home and gives her some money. She decides to go there but because of Winter, asks Fahri to join her and they take the road together (Safa, 2016).

1.3.2. Time Period II (1990-2010)

The time of other two novels is more tentative than the first ones, since it's clearly recent history. However, I am going to try to introduce time period from 90s to 2010. Although time periods were not explicitly highlighted by this period's writers, there are some clues help us to understand. The novel characters are using cell phones, it means that it's definitely after 94 (Genç, 2014). And Tunç (2014) strongly mentions millennium parties as past events. Considering their first publication dates, these books took place between 1990 and 2010. Following paragraphs are going to describe general features of this period.

In April of 1989, some reforms were announced by the government: The number of congressmen were increased; president would be elected directly; voting age decreased to 18; an amendment related to human rights were conveyed; the usage of Kurdish language was allowed; the restraining law associated to class- and religion-based politics was removed. As the new anti-terror law had a broad definition, in the later years many unionist, jurist, human right activist, journalist and write were prosecuted according to that law (Zürcher, 2012).

After 1991 elections, True Path Party (DYP) was elected and Süleyman Demirel became prime minister. Before the elections Turgut Özal was president and after he kept his position. The parties that forms the new cabinet gathered together to put an end to patrimony of 1980's coupe d'etat (Zürcher, 2012; Saraçoğlu, 2015). New government program was liberal. Constitutional amendment was suggesting academic freedom, freedom of the press, democratization and respect to human rights. 6 months later, because of right wing opposition, liberalization package was not brought into question. Özal was also trying to prevent legislation of the government. During this time, fractions were happened. A Turk-Islam synthesis group left the Nationalist Movement Party (MHP) and established Great Unity Party (BBP). Deniz Baykal could not defeat Erdal İnönü and left Social Democratic Populist Party (SHP). Then, he established again Republican People's Party (CHP) (Zürcher, 2012; Saraçoğlu, 2015). This period also illustrates conflict of Self-Direction and Security; and Universalism and Power. Although progressive steps were tried to be taken, there was always opposing views to prevent these improvements.

In 1993, Turgut Özal died from heart attack. After his death Süleyman Demirel became president and Tansu Çiller was elected as the leader of his party. Erdal İnönü retreated from politics. Çiller government was occupied with three issues: Economy, Kurdish problem (human rights problem) and relations with European Union (Zürcher, 2012; Saraçoğlu, 2015).

In 1994 during local elections, Welfare Party (RP) won in Ankara, İstanbul and six similar metropoleis out of fifteen. Three left wing parties CHP, SHP and Democratic Left Party (DSP) shared 25 percent of the votes. CHP and SHP were

merged under the CHP. In the general elections in 1995, RP was the biggest party with 21 percent of votes. However, when no other party did not form a coalition with RP, Motherland Party (ANAP) and DYP formed a coalisiton and it took only 4 months. Then, RP and DYP formed a coalition. The business world supported the coalition but media was always criticizing. In 1996 mid-term election, RP received more than 30 percent of the votes (Zürcher 2012; Saraçoğlu, 2015).

In 1997, first postmodern coup occurred. On February 28th, government was presented a memorandum. Cabinet council approved the memorandum immediately. After that, Necmettin Erbakan was forced to resignate. In 1998, RP was banned and Erbakan was banned from politics for five years. Meanwhile, former congressmen of RP established Virtue Party (FP) (Zürcher, 2012; Saraçoğlu, 2015).

In 1998, elections were held. The party of Ecevit, DSP, received 22% of the votes, MHP gained 18% and FP, 15%. With the death of Alparslan Türkeş, Devlet Bahçeli replaced in MHP. DSP, MHP and ANAP coalition was formed. New government concerned with recovering the economy (Zürcher, 2012; Saraçoğlu, 2015).

On 17th August in 1999, there was an İzmit earthquake of magnitude 7.4. The event lasted 35 seconds and killed around 15.000 people. There was no helping organization except AKUT Search and Rescue Association. The failure of the government made people angry (Zürcher, 2012).

Meanwhile government was dealing with the problems resulted from earthquake and economy, Vural Savaş sued FP with the accusation that FP was the continuum of RP. After two years, in 2001, FP was banned. This sitation brought up the problems between modernist right wings and Islamists. Modernists established Justice and Development Party (AKP) and the rest continued their way with Felicity Party (SP) (Zürcher, 2012; Saraçoğlu, 2015).

In 2000, Ahmet Necdet Sezer was elected as tenth president. According to his opinion, he did not approve regulations against supremacy of law. In 2001, during National Security Council, Sezer accused Ecevit not to pay attention to government related corruptions. Their conflict resulted in a massive economic crisis because investors lost their trust to stability of cabinet council who signed agreements with

IMF. In 2001 and 2002, Kemal Derviş from World Bank was brought in to put an end to economic and financial crisis. But credibility of the coalition was lost in people's eyes (Zürcher, 2012; Saraçoğlu, 2015).

In 2002, an election was held. People found coalition parties responsible from financial downfall. AKP received 34% of the votes and CHP followed with 19%. Traditional party affiliation was lost and voters were ready to give up whoever gives hope. Tayyip Erdoğan was a charismatic leader and demonstrated himself as a successful mayor. People voted him because they believed that he will prevent poverty and corruption (Zürcher, 2012).

Between 2002 and 2007, in the first period of AKP, AKP was seeking legitimation both inside and outside. On the inside, it was tried to be limited by government institutions that it could not establish dominance; and tested by international capital and imperialist countries. AKP formed a relationship with inside restrictive forces by pursueing establishing principles and following legitimation. On the inside, instead of opposing directly to ones who question its authority and legitimation, it used universal liberal notions like *democracy* and "national will" and tried to establish (Saraçoğlu & Yeşilbağ, 2015).

After general elections of 2007, AKP overcame power struggle that it started with judgment bureaucracy and military. It also nullified public's opposition based on Kemalist sentiments; therefore, its room of maneuver expanded. It started to liquidate gradually restrictive institutions, regulations and power centers. It also included transformation of political processes, ideologies and societal life around the Islamist-conservative perspective (Saraçoğlu & Yeşilbağ, 2015).

Özal's most important objective was to restructure economy. IMF, World Bank and OECD and the business environment they represent were trusting Turkey and loans started again. Debts which were 13.5 billion in 1980, became 70 billion dollars in 1994. Economic program includes three parts: Improving balance of payments; fighting against inflation; forming a free market economy directed at export. In a decade, the ones who got the best of this situation was the family holdings. Recent consumer goods of Europe and America were available in Turkey.

Luxurious goods were imported freely. Everyone was shopping with the help of installments and credit system (Zürcher, 2012; Saraçoğlu, 2015).

Foreign investors were promoted. Around Izmir, Mersin and Adana, free trade areas were established. Around mid 90s, Turkey attracted 7 million tourists per year (Zürcher, 2012).

In 1996, inflation was over 80%. When Erbakan came into power, salaries of 1.8 million public officer were increased 50% and retireds got 13% raise in their salaries. It was not a realistic economical policy. In 1998, the country was exposed a strong economic recession. In 1999, Ecevit government started an extensive economic program with the help came from IMF and World Bank. The inflation decreased to 10% in 2002. The program operated a while. However, foreign banks stopped giving loans to Turkish banks. In 2001, because of the conflict between Sezer and Ecevit, the system collapsed (Zürcher, 2012).

The relationship between government and organized crime revealed in 1996 with the car accident in Susurluk. Opposition and public opinion demanded a Mani Pulite (clean hands) Operation. There were also extrajudicial executions and unidentified murders (Zürcher, 2012; Saraçoğlu, 2015).

According to Saraçoğlu (2015), Istanbul was the home of cultural complexity because it allowed immigrant around the country and they continued to practice their rituals. However, this affect the conservative and nationlist segments, government approached this situation as a natural result of cosmopolite culture.

During 90's, both cinema and literature abandoned the socialist realism and focused mostly on depression of the individual and used politics as a side factor (Saraçoğlu, 2015).

Until 90's, many changes occurred in the culture. Society transformed with political, economical, historical processes. To reveal these cultural differences between two periods, it's essential to be informed about next two novels. The story what Tunç tells took shape in Istanbul after millennium. Below is the brief summary of the novel Yeşil Peri Gecesi:

Yeşil Peri Gecesi tells the story of a cover girl (Tunç, 2014). The novel jumps from one time to another time. The time does not proceed as linear. However, it

strengthens the narration and reveals features of the main character accordingly. One thing worth to mention: Although in this novel of Ayfer Tunç, the narrator and the main character appears as nameless, she is mentioned as Şebnem in Kapak Kızı, previous novel of Tunç (1991). Because there are relatable stories between two novels, audience can understand that these are the same person. Consequently, in my study, I will mention the narrator as Şebnem. Şebnem's life starts as ordinary and she lives happily with her father and mother. Her father has a tragic accident in a construction site working as a civil engineer. He loses his one arm and his face is destroyed. They spend a lot of money for his operations. While her father is in the hospital, one day, Şebnem accidentally figures out that her mother sleeps with her uncle. Her heart is broken and her happy family falls apart. She could not say anything to her father and she starts to hate her mother. Then, her mother leaves their home. Her mother divorces her father and gets married with another man. Because her uncle feels guilt, he starts to help Şebnem and her father. She takes care of her father. She cleans up and cooks for him and helps him a lot. Her father gets depressed and most of the time does not leave the house. He becomes an alcoholic. After her leave of her mother, Şebnem starts to stay with new family of her mother but eventually her step father beats her and kicks her out because he heard rumors around that she lost her virginity. Then, her mother leaves this man, too. She finds another man and starts living with him. Şebnem starts a boarding school when she is in high school and her uncle pays for it. She gets sexually harassed one of her teachers at school but the teacher blames her. After the incident, she finds a way to being kicked out from school, too. She returns to father's home. At the age of 17, she is called for a photoshoot to a magazine, Phoenix. She meets with Gün and Kubilay. Kubilay shoots her photos and she poses naked. After the magazine is published, she sends it to her uncle meaning to offend him. She tries to find acting jobs afterwards and she first meets with Ali around these times. They sit together on a table and start a conversation. With Ali's words, he fell in love with her immediately and wanted to look at her constantly. At their first day, Ali reads poem to her but she is concentrated on the sea. They leave each other to meet next time. She falls in love with him for real this time. However, their relationship does not last long. Ali leaves

her and the country to live in France with another woman. After he left, she is again in search of love and meets with Osman this time. While Osman is her life, she also hangs out with Gün and her boyfriend Kubilay. Şebnem and Gün become best friends and they spend most of their time together. Gün gets cancer after a while. While Kubilay is working, Şebnem cares her, takes her to hospital for chemotherapy and wait her to survive from cancer. At the last day of Gün, Osman and Şebnem take her to seaside and she dies in their hands. After Gün's death, Şebnem also loses her father and becomes more lonely every day. By this time, she got married with Osman and they live a luxurious life. Although Osman comes wealthy family, he constantly fails in his business plans and takes loans from his brother Teoman. Gradually, Teoman takes everything from Osman even Şebnem. Teoman is about to marry a girl called Leyla and Leyla is the niece of police commissioner of Istanbul, Uluç Müdür. He plans his every step to gain more money and he needs to get married with Leyla according to his plan. However, Uluç Müdür figures out that Şebnem was once a cover girl and he thinks that he has a right to be with her. Uluç Müdür threatens Teoman to get Şebnem and Teoman forces her to be with Uluç Müdür. She is raped by Uluç Müdür and she makes a plan to reveal his actions. When Osman is absent, Şebnem calls Uluç Müdür to their home. Uluç Müdür comes and she tape records everything. She distributes 20 copies of this record to dignitaries and waits for her end. She finds Ali and goes his home, explains everything. Ali says that if she is going to die, they will die together and decides to protect her. Şebnem reaches out childhood acquaintance Selda that Şebnem remembers that she is a journalist. Selda helps her to let the country know her situation and Şebnem finally gets away with her deadly action.

Second novel took place between 1998 and 2002 and the author gives the clear time schedule of the events in the book. He examined both individual and social problems of this period. Below, there is a brief summary of Zamanın Manzarası by Mehmet Eroğlu:

Zamanın Manzarası tells the story of love, war and writer's block. The narrator and the main character of the book is Barış Utkan and he is a writer. After he got back from military service, he wrote a strong book related with his days spent on

mountains. After his first book was published, he met with Sevgi, one and maybe only of his admirers. They started a relationship afterwards. While they were together, Barış lost his ability to write and started to drink. His frustration towards his writer's block converted him into alcoholic. Then, Sevgi ended their relationship. Meanwhile his friend from army Talat got divorced his wife and he was also depressed. They are really close friends because Talat owes his life to Barış. He started to see a psychiatrist Neşe Berkmen and to support him, Barış started to see her, too. Both visited her for a while. Talat overcame his problems and continued his life, however according to Barış, he did not benefit from the sessions. Their sessions were over and they continued their lives. Talat helps Barış to earn some money by giving him some small jobs and tries to support him. At one day, a woman knocks his door and he meets with Elif Heper. Elif learned that she might have died last year because of a node on her chest. Because of her traumatic experience, she decided to live her life differently. She heard about Barış Utkan from her psychiatrist Neşe Berkmen and she shows up at his door. First, she wants him to write a book about her grandmother but later, she explains that she actually wants her life to be told by him. She offers a lot of money to him and although he has doubts about writing the book, he accepts to write eventually. Meanwhile, Elif and her husband get divorced because of shady business of her husband. Barış falls in love with Elif, however Elif does not show strong affection to him but they continue to spend their time together. On the other side, Barış thinks that he has responsibilities over his childhood friend and distant relative Semra and her son. Because Semra's husband is in jail, Barış usually gives the money that he earned to her and tries to support her. He also keeps an eye on his neighbors Seniha Hanım and her daughter Feride. Feride works as a teacher in a primary school and witnessed one of her pupil's suicide. After that incident, she obsessed the death of little kid and got traumatized. Barış tries to keep her mind busy but at one point he cannot help her anymore and she commits suicide. When it comes to relationship with Elif, he learns that she got sick again. Although he wanted to be away from her, he changes his mind and goes to see her. She lives in a seaside house and he figured out that she fell in love with another man who lives

there. Both know that her love will not be reciprocated. He promises to finish the book about her and keeps his promise after her death.

1.4. Expectations

In the light of these information about four novels and the cultural structure of two periods, this study aims to find differences between periods in terms of several value types.

Firstly, years of oppression during Abdülhamid II period emphasize Security, Conformity, Tradition and Power. Therefore, Time Period I novels are expected to have high volume on Conservation and low volume on Openness to Change. During this era, there is an active state of war during Armistice period. Urban and rural areas of the country are almost equally allocated, so that urbanization is not yet widespread. I expected that characters of Time Period I novels have high volume on Benevolence and thus on Self-Transcendence and low volume on Self-Enhancement.

Secondly, late Republican period emphasizes globalization. Wide range of technology and broadcast tools help people to transmit every possible message to every possible destination. It's easier for people to reach the information. With the transmission of information, there is an increase in cultural interactions. Cultural changes are adapted through the time. Hence, people's decisions, freedoms, and pleasures gain importance. I expected that Time Period II novels have high volume on Openness to Change and low volume on Conservation. Furthermore, I expected that Time Period II novels have high volume on Self-Enhancement and low volume on Self-Transcendence.

According to statements above, Time Period I novels are expected to have higher volume on Conservation and Self-Transcendence than Time Period II novels. Consequently, I expected that Time Period II novels have higher volume on Openness to Change and Self-Enhancement than Time Period I novels. To summarize my hypotheses:

1. Time Period I novels have high volume on Conservation and low volume on Openness to Change.

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2. Time Period I novels have high volume on Self-Transcendence and low volume on Self-Enhancement.

3. Time Period II novels have high volume on Self-Enhancement and low volume on Self-Transcendence.

4. Time Period II novels have high volume on Openness to Change and low volume on Conservation.

5. Time Period I novels have higher volume on (a) Conservation and (b) Self-Transcendence dimensions than Time Period II novels.

6. Time Period II novels have higher volume on (a) Openness to Change and (b) Self-Enhancement dimensions than Time Period I novels.

CHAPTER 2

METHOD

Four novels of Turkish authors were the prior materials of this study. The selection criteria of these novels focused on topics which societal processes and especially cultural consequences emphasized throughout the stories. The works belong to Republican Turkish Literature (1920s – present). To obtain evident cultural changes, I designated the time interval between the novels as approximately hundred years. The novels were selected according not to the time they were written but to the time they express. Consequently, the first cluster of novels was telling stories in the period of Abdülhamid II and the second cluster of novels was illustrating Late Republican Period (90s). From now on, the former will be called as Time Period I and the latter as Time Period II. Time Period I novels are Sözde Kızlar by Peyami Safa; and Sinekli Bakkal by Halide Edip Adıvar. Time Period II novels are Zamanın Manzarası by Mehmet Eroğlu; and Yeşil Peri Gecesi by Ayfer Tunç.

Time Period I novels focused on Westernization, its consequences and its difference from Illumination Era of Turkish Society (Seyhan, 2014; Karpat, 2011; Moran, 2015).

Time Period II novels emphasized the individual and the societal processes surrounds that individual (Şahin, 2016). These authors usually explain society by centering on the individual. According to Belge (2016), both periods focus on Westernization and its insufficient applications.

In order to analyse the contents of these novels, Portrait Values Questionnaire (Schwartz et al., 2001) was used in the form of statements rather than its original form as survey. These statements helped to evaluate the story flow; behaviors, attitudes, thoughts, and feelings of characters. While reading these novels coders assessed these statement items as they are mentioned in the sequence of the story. After first analysis period, to test my findings, another coder has read the all four

books. Her findings and the interrater reliability were also discussed in Results section. Because the data measure volumes, it was appropriate to use Krippendorff's alpha, rather than Cohen's kappa (Krippendorff, 2004). While coding the novels, I used Turkish translation of the survey as a compass (Demirutku & Sümer, 2010). After coding, I evaluated results in English. To analyze these novels, I used MAXQDA 18 (VERBI Software, 2017).

I'd like to illustrate how I coded the content in the novels. Firstly, I composed the main value codes and sub-codes from the items of Schwartz's Portrait Values Questionnaire. For example, an item from value of Conformity states that "He believes he should always show respect to his parents and to older people. It is important to him to be obedient," I divided this item into two sub-codes like "being respectful to his parents and elderly" and "being obedient." Another example item is from value of Power which is "It is important to him to be rich. He wants to have a lot of money and expensive things." I divided this item into three sub-codes which are "being rich," "having a lot of money," and "owning expensive things." This process covered all PVQ and consequently my sub-codes were created. The main value codes were the same as PVQ which are in dimension of Self-Transcendence, values of Benevolence and Universalism; in dimension of Self-Enhancement, values of Power and Achievement; in Openness to Change dimension, values of Self-Direction and Stimulation; in Conservation dimension, values of Security, Conformity and Tradition; and in Self-Enhancement and Openness to Change dimensions, value of Hedonism. To have more information about codes and sub-codes, see Appendix A.

It is important to recognize that one thematic unit may be coded more than one codes. A simple sentence may include more than one value type. Another significant aspect is the result of the study was evaluated and calculated according to volume of the value types. Volume of the value types were computed for each novel as sum of codes of particular value type divided into sum of all codes in that novel and multiplying one hundred to get its percentage.

To understand coding through these books, there are some samples below. This passage is from Yeşil Peri Gecesi by Ayfer Tunç. This section is coded as "supporting ones he knows:"

> Ali's eyes filled with terror, compassion, and love. Although he doesn't know what I am going through, I can see that he feels sorry about me.
> Ali'nin gözleri dehşetle, merhametle, sevgiyle doluydu. Neler yaşadığımı bilmediği halde, benim için üzüldüğünü görebiliyordum. (Tunç, 2014, p. 55)

Because Ali emphasizes with Şebnem when she approaches him even though he doesn't know what she has lived. He can figure out that something bad happened and therefore, he is there to help her.

Another coding example is from Sözde Kızlar by Peyami Safa. This section is coded as "devoting herself to people close to her:"

> I admit that that girl, that poor girl, Belma saved me. Otherwise I was being deceived unavoidably, knowingly deceived. Moreover… The decision of our wedding with Behiç in the mansion was shown as a fait accompli. If couple of days would have passed, if couple of days would have passed, I was over, wasted.
> İtiraf ederim ki beni o kız, o zavallı kız, Belma kurtardı. Yoksa aldanıyordum, ister istemez, bile bile aldanıyordum. Hatta... Köşkte, Behiç'le izdivacımızın kararı emrivaki gibi gösterildi. Birkaç gün daha geçseydi, birkaç gün daha geçseydi, bitmiş, bitmiş bir kızdım. (Safa, 2016, p. 226)

Belma understood that she made a horrible decision to be with Behiç and she wants to protect Mebrure to make the same mistake. Although she is terminally ill, she calls Mebrure and explains what happens between her and Behiç to save Mebrure.

This section is coded "people admire what he does" from Zamanın Manzarası by Mehmet Eroğlu:

> She was my first reader. It is a true, loyal reader who admires everything I tell her without asking a lot of questions. I said you that I don't have a slave; I have to accept that I was wrong. I think she was a slave I was getting while I was turning seventeen…
> O benim ilk okurumdu. Çok soru sormayan anlattığım her şeye hayran olan, gerçek, sadık bir okur. Size kölem yok demiştim; yanıldığımı kabul etmeliyim. Sanırım o benim daha on yedime girerken edindiğim bir köleydi… (Eroğlu, 2014, p. 405)

Barış is telling to his psychiatrist about a prostitute he was sleeping with when he was seventeen. This prostitute likes to sleep with him because he shares his dreams with her. She was curious about dreams because she wasn't able to remember her dreams or didn't see at all. After a while, Barış started to make up new and interesting dreams to keep seeing her. She became his first reader and he enjoyed being admired by her.

As a final example, this passage is coded as "being respectful to her parents and elderly" from Sinekli Bakkal by Halide Edip Adıvar:

> She gave the answer that Imam made her memorized:
> — My father was an awful man, ma'am, he never went to Mosque…
> When he dies… He will go to hell…
> İmam'ın ezberlettiği cevabı tekrar etti:
> — Babam fenâ bir adamdı Hanımefendi, hiç camiye gitmezdi…
> Ölünce… Cehenneme gidecek… (Adıvar, 2015, p. 41)

When Selim Pasha's wife asks Rabia about her father when she was a child, she gave the answer she should give. Because she lives in grandfather's home, she has to obey his rules and she needs to be respectful his opinions even if she disagrees.

CHAPTER 3

RESULTS AND DISCUSSION

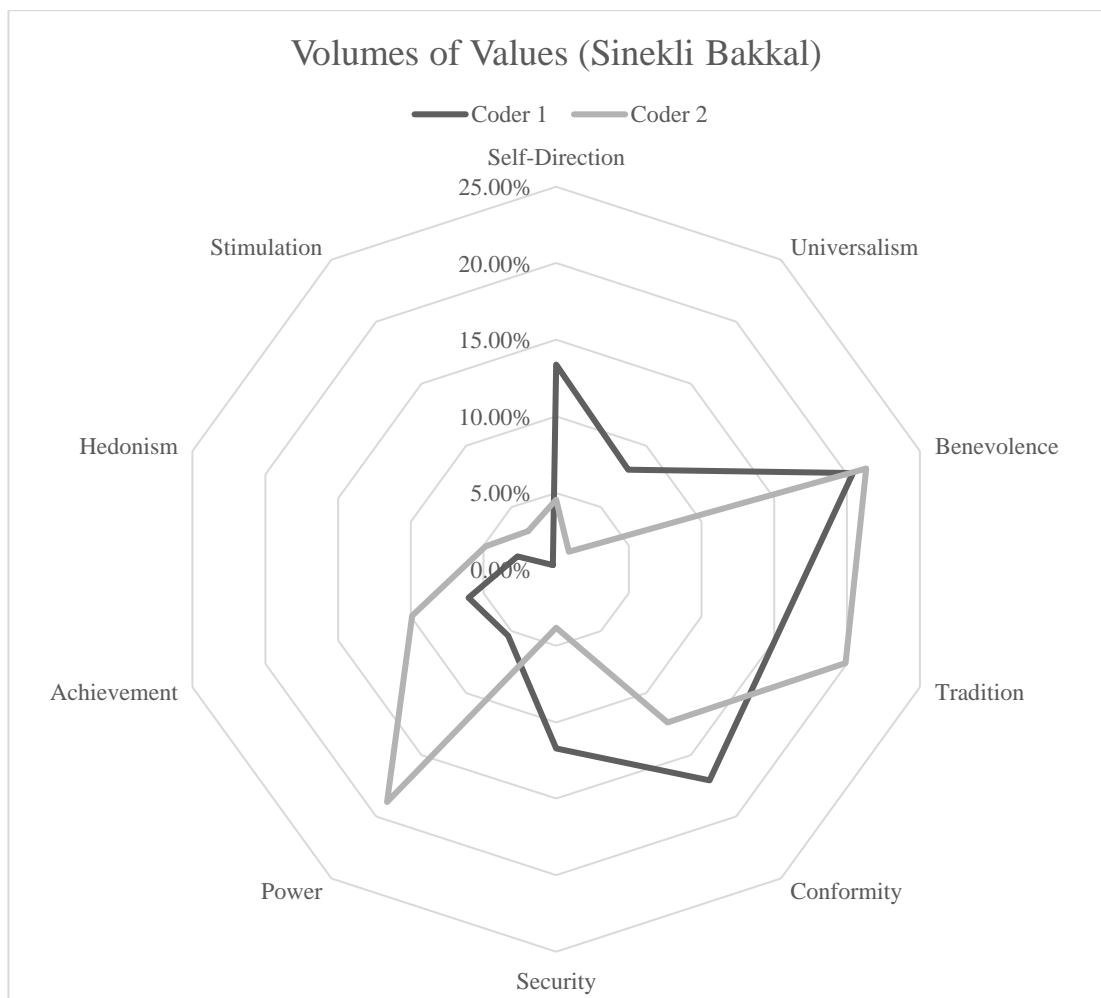## 3.1. Sinekli Bakkal

3.1.1. Results

Figure 3. Volumes of Values of Sinekli Bakkal by two coders.

The novel has been coded by two coders. The Figure 3 shows the distribution of value types in Sinekli Bakkal according to both coders' percentages. I preferred to present percentages rather than frequencies because to understand the dominating value types, it's essential to observe the volume. According to the Figure below, volume of Benevolence value appears almost equal with 20 to 21%. It's also the most dominant and consistent value of the novel. Volume of Hedonism value seems close with 3 to 5%. Volume of Stimulation looks like close with 0 to 3%. Achievement value appears also close with 6 to 10%. Furthermore, Tradition and Conformity values seem closer with the difference of 5%. The second dominant value of Sinekli Bakkal is Tradition and the third dominant value is Conformity.

The interrater reliability of this novel is $\alpha = .138$. There is a positive correlation between two coder $r = .515$, $n = 10$, $p < .05$.

The volume table of the novel of both coders in terms of value types can be found in Appendix B.

3.1.2. Discussion

Sinekli Bakkal is a novel that portraits panorama of Turkish society in Istanbul during Abdülhamid II era (Moran 2015; Mutluay, 1973). It was a worthy choice because it covers nearly all aspects of Turkish society by focusing on a small community called Sinekli Bakkal neighborhood. The lives and way of living of Sinekli Bakkal community is not apart from the political and societal processes of the era. It focuses not only dynamics of common people but also the rich and the royals. Halide Edip uses this novel to explain the thoughts of various people about the era and to confront them to criticize it. As a main character, Rabia can access all layers of society by being a well-known respected hafiz. The layers are shown as common people who maintain traditions and established culture; Hilmi and friends who are reformists and revolutionists; and royals who are corrupted rulers.

Sinekli Bakkal differs from other period novels because it was written in English and then translated in Turkish. While it was published in London, English media was excited about the book. The comments on The Times were supportive and

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praising Halide Edip to have a style in English (Burian, 2004). Burian stated that this novel was written to inform foreigners about Turkish society: Sinekli Bakkal illustrates a world rather than telling a story (2004). That's why Mutluay found the Sinekli Bakkal neighborhood as a scene which is lifeless, dry and missing (1964). Moran (2015) thinks that the neighborhood is idealized. It doesn't reflect the all aspects of a neighborhood as it is in the books of Gürpınar. However, Adıvar doesn't aim to reflect daily life of neighborhood but tries to show to the audience existence of commitment to the traditions and human values (Moran, 2015). According to Burian (2004), Sinekli Bakkal neighborhood is the protagonist of this novel and like Tevfik's Karagöz play, the characters like Rabia, Vehbi Dede and Peregrini are just the reflection of this neighborhood and as long as they exist, Sinekli Bakkal exists too. Tanpınar (2007) agreed them and according to him, Sinekli Bakkal is a Bildungsroman that portraits the particular style of living and traditions of Abdülhamid's era.

Some characters are strong in several aspects of values. Rabia is a strong independent woman who earns her own money by working as both hafiz and grocer. Because her strong affiliation of her financial independence, she represents people live up to Self-Direction values in this novel.

Exhibit 1.1	
Excerpt from Sinekli Bakkal	**Values**
She gave her an envelope. Rabia opened this in the car. There were ten liras inside. She was pleased what it means to her rather than money itself. Though this could afford many things that will to be sent to Tevfik, but at the same time, didn't Rakım say to her that they would pay to Mawlid performer at most five liras? Suddenly, her childish proud of the times of her first hafiz performance was awakened. (Adıvar, 2015, p. 298)	Self-Direction

As an early Turkish novel, it is a surprising finding however it is definitely related with the writer's her own worldview. Halide Edip is, like her own woman characters in novels, an educated and intellectual woman according to her era (Kurdakul, 1994; Belge, 2016). She doesn't allow Rabia to become a woman who serves her husband. Rabia is a person who gains her life even if she is pregnant, she

continues to teach her pupils. She was aware of that she didn't marry Peregrini for his money but the love she felt.

Exhibit 1.2	
Excerpt from Sinekli Bakkal	**Values**
During these preparations, <u>Rabia continues her classes like nothing happened. She is going to take care of her exiled father, even though she can't afford all expenses of the home, she is going to take care of Penbe and Rakım. She is not going to marry Osman because he is wealthy.</u> She can preserve her honor, dignity, selfness solely through working, however, all these practical ideas are thought in days, endless dreams exist in nights. (Adıvar, 2015, p. 346)	Self-Direction

She believes that she can retain her honor, self and dignity as long as she was working (Adıvar, 2015). According to Mutluay, Halide Edip and Rabia has common birth years, way of living, families and memories (1964). However, they are not the same person, because Halide Edip gave Rabia wisdom when she was just a child although Halide Edip herself reached this wisdom in her fifties (Mutluay, 1964)

Other important aspects of Rabia are actually controversial. She is also strong in Conformity and Tradition. Mutluay says that she is an unreal character because she is both tender and vindictive; both conservative and open-minded; both obedient and stubborn; and bedecked by many controversies (1964). I think, Halide Edip thought that considering background of Rabia, which she raised by a heartless grandfather who always speaks about evil and hell and all people of Sinekli Bakkal are belonged there, she may compensate this controversy. Her grandfather taught her to follow rules and respect elderly which are common values of Conformity.

Exhibit 1.3	
Excerpt from Sinekli Bakkal	**Values**
When Şükriye Hanım said to her <u>"Kiss your Hodja's hand,"</u> and said to Vehbi Dede "Your new pupil, master," and she left, the girl stood still in the middle of the room. <u>Rabia's cheeks are burning like a fire, she is asking herself "Where is his hands?" but she couldn't dare to move one step further.</u> (Adıvar, 2015, p. 74)	Conformity

Conformity |

Being a strong devout does not help either. As a woman lives in that period, she covers her head in public but at first time in Palace, she was terrified that she learned women in Palace don't cover their heads:

Exhibit 1.4	
Excerpt from Sinekli Bakkal	**Values**
To undress her, they bring her to a room. <u>They explained that there is no tradition of using headscarf at the Palace. She started to say "Effendi…" and the women laughed at her.</u> Nobody ever runs away from sultans and princes since the world began. (Adıvar, 2015, p. 298-299)	Tradition

When it comes to sentiments, Rabia is always a dilemma. Her relationship with her father is loving, caring and she is compassionate, it resembles most of the time value of Benevolence. However, with Peregrini, the husband that she chose, she is stubborn, assertive, sometimes spiteful rather than loving.

Exhibit 1.5	
Excerpt from Sinekli Bakkal	**Values**
<u>"Didn't I tell you that you can't caress in public?"</u> Here she is, the narrow headed, hafiz girl from Sinekli Bakkal! She was about to getting used to me in Boğaziçi! (Adıvar, 2015, p. 400)	Conformity

According to Tanpınar, their marriage was not merry (2007). Although Peregrini left his foreign identity to become Muslim for Rabia and changed his name to Osman, Rabia doesn't deem him worthy of her equal. And eventually, Peregrini doesn't find this young girl his equal when it comes to sharing intellectual conversations (Tanpınar, 2007). It is impossible to believe at one point that she actually loved him and accepted as husband. Enginün (1978) says that when these two, who are positive representations of their culture, get married, the East and the West is united. But Moran (2015) believes that rather than unifying values, the East outrivals the West and as Belge (2016) put it in his book, Christianity surrenders to Islam; the West to the East; the logic to the sensation; and the man to the woman.

She also ran away from her grandfather's home and turned her back to them. Although her grandfather and mother are tough parents to her, I don't think that they did horrible things to be eliminated from her life. Another example of her grudge is led to Selim Pasha.

Even though Selim Pasha tried hard to save Kız Tevfik from severe penalty of the government, Kız Tevfik was very selfless not to inform against Hilmi Bey and as a result of his being reticent, he has been exiled to Damascus.

Other vividly relatable character is Zaptiah Minister Selim Pasha. In the first book of the novel, he works as a minister in military police force of Ottoman Empire. Because of the dedication to his work, anyone who threaten the security of the government should be identified and punished. Even if his son Hilmi Bey does the same, he should be captured and punished for the sake of government. His ideas and the environment that he works resembles the value of Security.

Exhibit 1.5	
Excerpt from Sinekli Bakkal	**Values**
"Whoever betrays the state, I beat them up, so that their flesh tears to shreds. I wouldn't hesitate from sending the dearest prince of the majesty, who is a traitor, off to Fezzan on foot, even if he is my son." (Adıvar, 2015, p. 199)	Security Power

However, at the second book, after his son is exiled to Damascus with Tevfik, he started to question his duties as a police force (Kurdakul, 1994). He believes that he was a slave who is narrow minded, idiot and half-machine (Adıvar, 2015) when he was working as a minister. He left all his privileges came from working for the Palace and starts a new modest life supporting value of Universalism later on the book. Moreover, he emphasized with Hilmi Bey later in the book.

Exhibit 1.6	
Excerpt from Sinekli Bakkal	**Values**
… My mind is a little confused. Once upon a time, I would believe one thing in the world: the power and the state order represents the power. However, now it seems to me that many other forces dominate the fortune of people. Even though the poorest man, who is seen as weaker than an ant in the hands of rulers and governments,	Power

has the hidden powers never crushed and never died. (Adıvar, 2015, p. 394)	Universalism

The grandfather of Rabia, İlhami the Imam, is a deficient representation of a religious person but strong representation of greediness. For a long time, he educated Rabia to become hafiz and after she started to earn money, he considered that the money she earns belongs to him because of his effort to raise her. In the novel, he represents Power and Achievement in slightly strong sense. Imam also tries to preserve his earnings from Rabia, when she wanted to stay with her father.

Exhibit 1.6

Excerpt from Sinekli Bakkal	Values
"… The child reads mukabele during Ramadan, sometimes she called for Mawlids. <u>I am earning a living for a family with her income.</u> If…"	Power
Pasha stood up: "I will tell housekeeper. No harm will be caused because of her education."	Achievement
Imam was satisfied. <u>Not because of the money but thanks to Rabia, he would gain position among respectable men.</u> (Adıvar, 2015, p. 68)	

Value of Benevolence is about Rabia and her well-being provided by her relatives and loved ones. After Kız Tevfik left for exile, Rakım and Penbe is trying to keep her safe and happy. Vehbi Dede became a father figure for her and she consults him in condition of indecisiveness.

Exhibit 1.7

Excerpt from Sinekli Bakkal	Values
Why doesn't Vehbi Dede say something? Minutes like years. She says from inside <u>"Whatever he says, I'll marry with Osman."</u>	Self-Direction
However, <u>if she marries without Vehbi Dede's absolute consent, one side of her happiness would be crippled, a poison would stay inside.</u>	Conformity
Although she doesn't want anything from him, <u>she feels intensely that</u>	Benevolence
<u>how much she needs this embracing compassionate and this</u>	Security
<u>protection.</u> If Vehbi Dede would be withdrawn from her life and leave, her life would turn into a ship destined not to see any harbor and wander in open seas where the time of storms cannot be predicted. (Adıvar, 2015, p. 331)	

Peregrini always tries hard to make her happy and mostly he gives in to his choices. After her pregnancy, whole neighborhood looks out for her to be in peace and happy. She and her happiness are the main focus of the whole members of this society. Community serves to her and her well-being and it makes the aura of novel benevolent. According to Mutluay (1973), being in spotlight, being loved from many men around, being dedicated to their job were also features of Halide Edip herself and she always portraits such characters in her novels.

Vehbi Dede is a Mevlevi dervish who believes the world people live in is a nothing but a shadow of the god. His pantheist world view strongly supports the value of Universalism. His companion along the book is Hilmi Bey. They both want to understand the people who thinks differently and to bring them together to live peacefully. However, Hilmi Bey's approach to the issue is somewhat critical than understanding. He challenges the common ideas, and therefore criticizes the dominant ideology.

Exhibit 1.8	
Excerpt from Sinekli Bakkal	**Values**
However, Hilmi on the other side, reads his mother odd things. He mentions about Young Turks, in fact talks against the padishah. (Adıvar, 2015, p. 45)	Universalism
"I wish my father beats me every day… I wish that our house wouldn't be a mansion but would be a cabin… There is a pageantry, pomposity, but I am ashamed of my father, mom, don't you see, I am ashamed. He is a cruel tool of a bloody murderer padishah. When I think of it, I feel small!" (Adıvar, 2015, p. 62)	Universalism Tradition

Additionally, Vehbi Dede believes that the nature, the people, the feelings and everything on this world is part of a god and because of it, they are valuable. His belief can be exemplified with this brief sentence told by a Persian Sufi Molla Cami (Adıvar, 2015).

Exhibit 1.9	
Excerpt from Sinekli Bakkal	**Values**
Whatever is in the universe is all the illusion and imagination, that is, the echoes, or the shadows (of god). (Adıvar, 2015, p. 13)	Universalism

And consequently, the influence of Vehbi Dede affects Hilmi Bey firstly. Hilmi Bey blames himself because of what happened to Tevfik. He immediately hates all violent act and his opinions changes accordingly (Moran, 2015).

Exhibit 1.9	
Excerpt from Sinekli Bakkal	**Values**
He felt more than ever rebellious and anger against to violence, difficulty, persecution and suffering. Even now these unpleasant things -even if used to destroy a tyranny- were also detriment and hated. The world looked like an unpleasant struggle to him. The ones who rise against the Padishah, government, the ones who want to revolt were all same unpleasant kneaded people and beings, only the individual was innocent, only the individual was pathetic and sometimes good… He was telling himself on the way that "There is only a peaceful way for the individual which is to accept like Vehbi Dede that this world is a dream of god comes and goes." (Adıvar, 2015, p. 224-225)	Universalism Universalism

3.2. Sözde Kızlar

3.2.1. Results

Two coders coded the novel separately. Figure 4 shows the volume of the value types of Sözde Kızlar accordingly. The volume of Self-Direction is close with 6 to 4%. Tradition value seems also close with 12 to 10 percent and it's the third dominant value of Sözde Kızlar. The volume of Security appears similar with 6 to 4 percent. Furthermore, Benevolence is the most dominant value in the novel and its volume looks like familiar with 22 to 25 percent. Conformity value also follows it and placed as second dominant value with 20 to 23 percent. Finally, Achievement also resembles proximity with 7 to 4 percent.
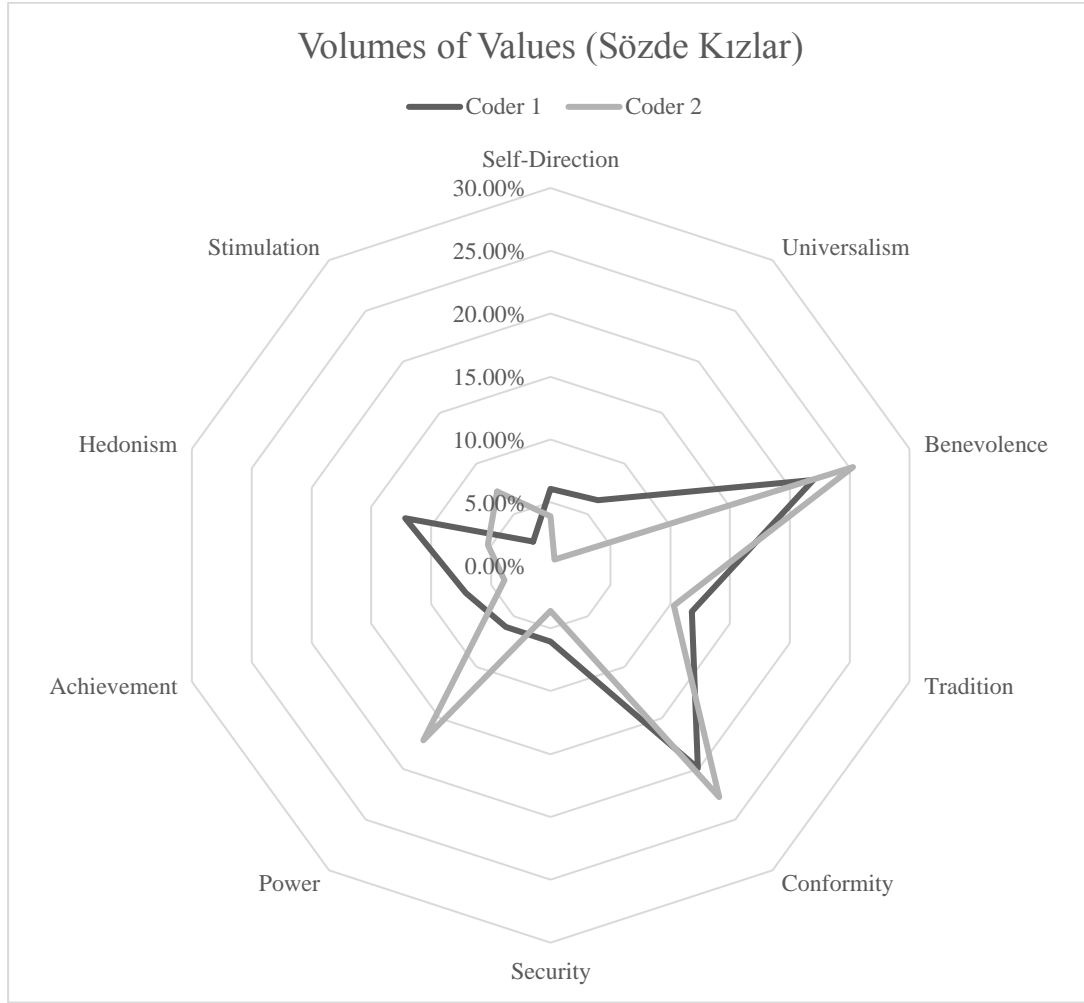
Figure 4. Volumes of Values of Sinekli Bakkal by two coders.

The interrater reliability is α = .352 for this novel. There is a positive correlation between two coders r = .771, n = 10, p < .05. There is also high positive correlation between two novels when two coders' data are collapsed r = .81, n = 10, p < .05.

The volume table of the novel of both coders in terms of value types can be found in Appendix B.

3.2.2. Discussion

Sözde Kızlar illustrates the life of Armistice Period. People are depressed because of ongoing war and Safa explains this period by natural characters and

sincere dialogues (Kurdakul, 1994). The novel attracts public attention because of its curious name and its story of high society's corrupted morality (Kudret, 2009). Safa himself explains in his preface that this novel is written to satirize deviated morality, life and amusement of the era. According to Tecim (2015), in Safa's novels like Matmazel Noraliya'nın Koltuğu, Yalnızız and Sözde Kızlar, the characters are defined as social types. These characters are imitating the West and they are not caring about traditional values. They are immoral and materialist and living the day. Putting these characters in his novel, Safa aims to satirize the hedonist, immoral, anti-traditionalist, luxurious and liar characters like Nazmiye Hanım, Behiç, Sıyret and Nevin and means to present the alternative characters who are dignified, respectful, traditionalist, rationalist and thinking like Nadir, Fahri and Mebrure (Tecim, 2015).

In Safa's works, there is always a discussion of civilization (Tecim, 2015). One of the biggest problems of Ottoman and Turkish society is Westernization since two hundred years. Authors of the era, like Safa and Adıvar in this sense, emphasize the misleading and negative aspects of Westernization. They gather their story telling within this issue and create characters and environments accordingly (Tecim, 2015). Durakoğlu and Altıparmak (2016) state that Safa presents the tradition and the modernity by explaining the characters. Eastern characters promote past values and peaceful life. They overcome environmental and personal hardships in brief time by using own spiritualism. On the other hand, Western characters endorse body related pleasures and live a bohemian life. As a result of it, they drag themselves in misfortunes and have crises (Durakoğlu and Altıparmak, 2016).

Character of Mebrure usually represents the expression of Conformity, Tradition and Benevolence values. She is an educated young lady but Self-Direction is not as strong as Rabia. She carries only positive features of the West and stick to her traditional life (Durakoğlu and Altıparmak, 2016). Her relationship with Behiç is illustrated with borders. She knows that Behiç is unconventional young man who tries to trick young women around to be together. However sometimes Mebrure is so benevolent that she forgets Behiç is a master of deception. She tries hard to stay

away from Behiç to preserve her dignity and honor which features Conformity and Tradition.

Exhibit 2.1	
Excerpt from Sözde Kızlar	**Values**
Behiç is not someone who is a fool, an unexperienced person, on the contrary, <u>he could know everyone's weaknesses, spot everyone amusing and insignificant.</u> (Safa, 2016, p. 77)	Power
"This idea increases her resilience against me. <u>I need to change the plan, I need to look for a way to be wise.</u>" (Safa, 2016, p. 100)	Power Achievement

But because she stays with the family, she also knows that she should maintain good relationship with them and should be respectful to this family who opens up their home to her.

According to Kudret (2009), her fight against Behiç and the search of her father emphasize the belonging to Anatolia. People who work in Administration of Refugees (Muhacirin İdaresi) help Mebrure to find her father. Because all government officers in this institution are interested in her search, they resemble Benevolence intensely in the novel. Nadir and Fahri are also helpful to her in order to find her father and hence they strengthen the representation of Benevolence.

Exhibit 2.2	
Excerpt from Sözde Kızlar	**Values**
General Manager interested in Mebrure's problem. <u>This person, who listened her story with his genuine attention, asked many questions to her, took notes and with the intense assurance of promises given in unpleasant moments, he spoke.</u> (Safa, 2016, p. 86)	Benevolence
"<u>If my guts are telling the truth, I feel that your father is alive, he will embrace you, you will live peacefully…</u>" (Safa, 2016, p. 168)	Benevolence
"<u>I agree to Fahri, your father is alive, hopefully soon we will hear from him, you need to escape from this shameful family.</u>" (Safa, 2016, p. 135)	Benevolence

Because the mansion of Nafi Bey is a home to celebrations, parties and games, it portrays the value of Stimulation. Although Stimulation is not an expected

value for the era, Safa puts it in the novel to criticize it. He implies that all unpleasant events come from their desire to enjoy life. According to Tecim (2015), these characters act immoral because the society changes quickly and it leads to erosion of values of society.

Exhibit 2.3	
Excerpt from Sözde Kızlar	**Values**
The end of this life is uncertain, when or how is it going to end, she didn't guess, she must either be a nice friend of Nevin by mingling giddy, crazy and little distusting life of this mansion, thus not cutting a swathe in mansion by escaping from a handmaid cat situation, or after staying one or two days, she needs to go off. (Safa, 2016, p. 76)	Stimulation Self-Direction

Siblings Nevin and Behiç are illustrations of Achievement. Nevin shows off by playing piano and tries to attract all attention to herself. As a master of deception, Behiç does anything to get what he wants. He is not bonded with any moral rules and he only looks out for his personal pleasure and benefit (Kudret, 2009). He also wants help of her sister Nevin to convince Mebrure to marry himself.

Exhibit 2.4	
Excerpt from Sözde Kızlar	**Values**
"Mebrure should believe that I am into her and ready to make sacrifices. You need to inseminate this idea to her." (Safa, 2016, p. 123)	Power Achievement

Nevin approachs to Mebrure as her friend and she said that she wants her to be happy. Brother and sister tell lies about Behiç to deceive her.

Exhibit 2.5	
Excerpt from Sözde Kızlar	**Values**
"Mebrure Hanım, you know us incorrectly, you think that we are heartless and giddy men of Istanbul, you are wrong. Like every other man, the aim for us to form a family." (Safa, 2016, p. 118)	Hedonism
"You don't compare yourself with Belma. She is different than you… Belma… Belma is counted as a cocotte, she deserved Behiç's	Power

behavior. And… <u>Behiç of yesterday is different than today's… You feel the difference.</u>" (Safa, 2016, p. 159)	Achievement
"Hah, merci. Give me the credit. <u>One of the two people I wanted to favor is Behiç. I want to save Behiç completely. I want him to keep away from women, gambling, liquor, debauchery.</u> Don't be surprised, this serious duty is mine. He wants it too, so much. The second friend I wanted to favor is you." (Safa, 2016, p. 156)	Benevolence Power

He goes after Mebrure to make her fall for him, and reports Salih to police forces to hide what happened with Belma. Safa criticizes love relationships when degraded only to sexuality (Tecim, 2015). Having an extramarital affair, nudity, and sexuality evaluated as immoral by Safa and relationships between two should be based on love and it should be praised.

The value of Security takes place in search of İhsan Efendi mostly. But at one point, Nadir informs the people of the mansion that there is a war going on: Greek troops are attacking to Bursa. Then, they talk about the security of the country and its maintenance.

When it comes to Belma and Salih, their position changes in the novel later. Belma and Salih come from traditional and conformist neighborhood. Their father wants them to conform the societal norms. However, being a guest in the mansion, they aim higher places in society. In spite of they both try to overcome their financial problems, they still imitate Western characters (Durakoğlu and Altıparmak, 2016). Belma is the girlfriend of Behiç for a long time but they don't let community to know them. She is an example of Self-Direction when she first appears in the novel. She wants to be an actress and takes lessons for it. She wants to realize her dream which resembles the value of Achievement.

Exhibit 2.6	
Excerpt from Sözde Kızlar	**Values**
"I thought myself a fancy future: <u>To be an actress! To be an actress!</u> Huu… Amazing! An actress, <u>how free she is, how nice, easy, fun life she lives!</u>" (Safa, 2016, p. 188)	Achievement Hedonism

However, after seeing Mebrure with Behiç, Belma pities to her and decides to explain what happened with Behiç. She calls Mebrure with help of Nadir and

mentions the illness of Behiç. According to Durakoğlu and Altıparmak (2016), it is interesting that Behiç has syphilis as disease because around that era, people believe that the syphilis comes from Europe. Moreover, Behiç was infected from it when he was in Austria. When Belma meets with Mebrure, she tells her how he infects herself and the baby they had once and how he left their baby to death. Her behavior and regret save Mebrure and she finds out what she is suspected. Belma, when dying Hatice a Muslim girl, represents the value of Benevolence by saving Mebrure from this sinister wedding. Although at the beginning of the novel, Belma is a Western character tries to achieve being actress, she gets depressed after loss of her child and become who she is before (Durakoğlu and Altıparmak, 2016; Ulutaş, 2010).

Exhibit 2.7	
Excerpt from Sözde Kızlar	**Values**
"I was saying that she is a Turkish girl, <u>she looks like a good-hearted young girl, how come does she friends with people in this mansion.</u>	Benevolence
Poor Hatice… But what happened to her… a… a lot of things happened… It's hard not to surprise… Strange… very strange… I think… Blame is on her, but that Behiç, that Behiç… Should catch him, should punish him! <u>Hatice… she killed herself… But she acted nobly, she did it… She revealed Behiç's true nature.</u>" (Safa, 2016, p. 230)	Benevolence

3.3. Yeşil Peri Gecesi

3.3.1. Results

Two coders coded frequencies of the value types of Yeşil Peri Gecesi (see Figure 5). I think the most interesting comparison was presented by this novel. Except Benevolence and Achievement, the volumes of other values of two coders were quite similar to each other. The reason of difference between two values can be explained by a little shift. There is approximately 9% of shift occurred from Achievement to Benevolence according to second Coder's coding. The rest can be detailed followingly: Volume of Conformity appears quite similar with 12 to 11%. Universalism also appears alike with 2 to 1 percent. Hedonism value seems close

with 11 to 7 percent. Security is similar with percentage of 6 to 3. Volume of Tradition looks like close with 1 to 4%. The volume of Self-Direction, Stimulation, and Power seem closer with difference of 3%. The most dominant and consistent value of the novel is Power. Conformity located in the second place and Hedonism in the third place. However, if consistency is not required as a qualification, Benevolence and Achievement are also dominant values of the novel.
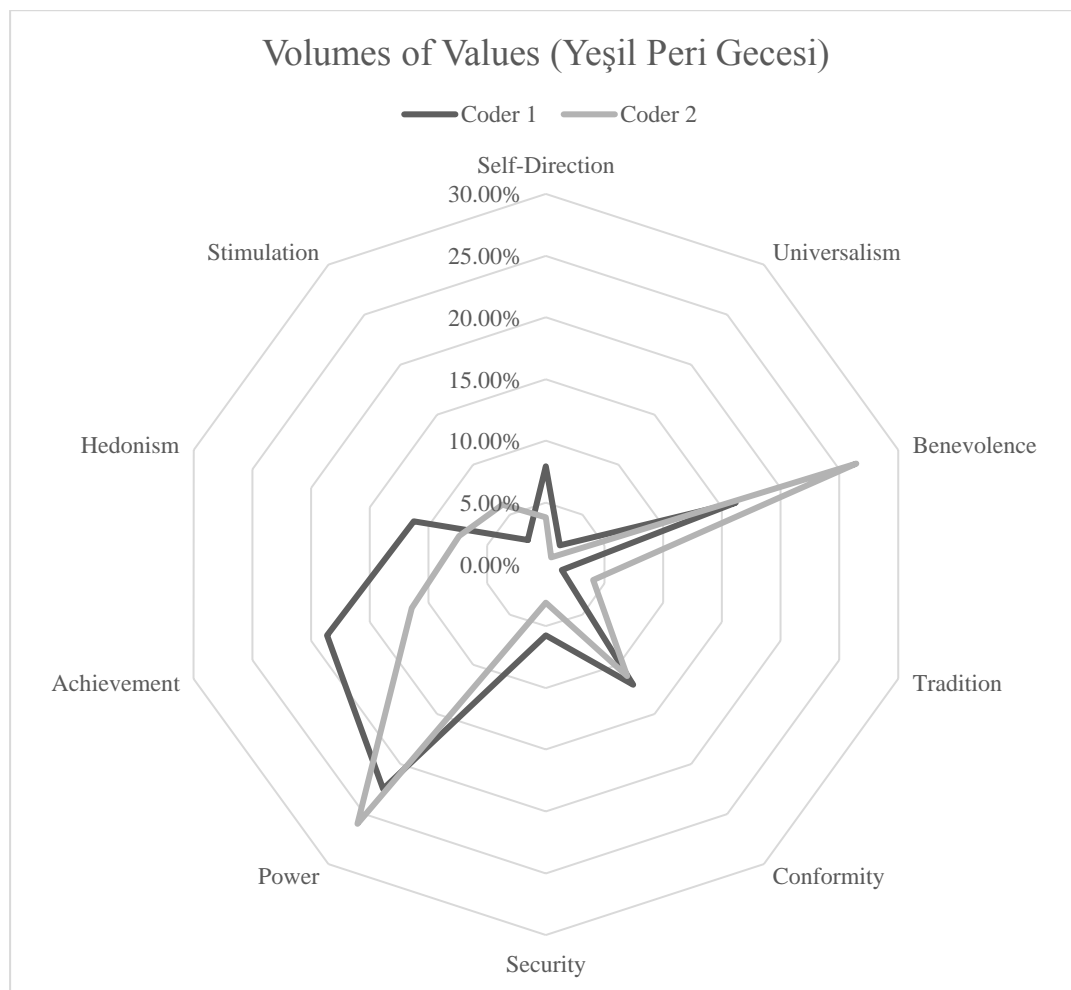

Figure 5. Volumes of Values of Yeşil Peri Gecesi by two coders.

The interrater reliability of this novel is α = .62. There is a positive correlation between two coders for Yeşil Peri Gecesi r = .834, n = 10, p < .05.

The frequencies table and the volume table of the novel of both coders in terms of value types can be found in Appendix A. The frequencies figure of the novel can be found in Appendix B.

3.3.2. Discussion

The story of Şebnem takes place from 80s to 2000s. Apart from her character development, the effects of society are implied with the story (Türkeş, 2010). The liberal economy, the consumption culture, the passion of wealth, and hitting the jackpot took place in these times created by inequality due to 1980 Turkish coup d'état. Tunç does not specifically explain these issues in her novel but their representations are inferred. Because of the literary approaches change in years, she focuses characters rather than the society.

Şebnem is a woman lives her early forties in 2000s. Although her opportunity to get educated were higher than Rabia and Mebrure, because of the anger towards her parents, she dropped off after high school. She is described as pretty and attractive woman by Tunç and she attracts all attention from men when she enters a new environment. She isn't accepted as an individual but a woman. She is objectified to her body as already being a cover girl (Şahin, 2016). Her intense beauty is making her precious prize that all men would like to have for himself (Türkeş, 2010). Even though every man is after her, she only wants to be loved genuinely especially by Ali. She cannot avoid her loveless and traumatic past and her aim is to love and to be loved properly (Türkeş, 2010).

In her life and the rest of the novel, hedonism is clearly higher than past term novels. People of the era often come together and have parties for no particular reason. It resembles Sözde Kızlar a little, however Tunç put these amusing events as a life style now. Şebnem doesn't mean to enjoy life but her environment continuously brings her into social events.

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Exhibit 3.1	
Excerpt from Yeşil Peri Gecesi	**Values**
We went three parties at New Year's Eve. At first one, <u>we wildly wined and dined.</u> At second one, we counted down from ten. When it comes to zero, we shouted out like "Welcome New Year!" (Tunç, 2014, p. 124)	Hedonism
<u>He was meeting with layabout friends like himself or young musicians that he hangs out, making fun of them, having fun with them, becoming dead drunk and coming back to home.</u> (Tunç, 2014, p. 21)	Hedonism

She starts her twenties by being a cover girl of a magazine called Phoenix. She posed naked in the cover at age of 17. The anger towards her parents and relatives causes her to make bold and assertive decisions in her life. She likes to be the center of attention and this shows that she is one of the reasons why Achievement is high in the novel. She is frustrated to lose her happy family after the accident of her father and the divorce of her parents. Therefore, she wants to take revenge from everyone who put her in this situation. Şebnem's relationship with Gün mostly reveals Benevolence. Because of Gün's cancer, she tries hard to comfort her. She spends all her time with Gün before she dies.

Exhibit 3.2	
Excerpt from Yeşil Peri Gecesi	**Values**
Gün didn't show me (the pictures). We weren't friends while taking photos. Later, we became friends. <u>When we became friends, became more than friends, Gün destroyed all of them. She wished she has never taken them. She suffered instead of me.</u> But she ran in circles. Because the past, whatever you do, didn't disappear. (Tunç, 2014, p. 113)	Benevolence
Gün came and gave me a bear hug. I warmed up immediately. Gün! My God, <u>Gün is my only friend. My elder sister, my mother, my father, my lifeguard, my soul-bond!</u> (Tunç, 2014, p. 316)	Benevolence

Another example of value Benevolence comes into place when she is with her father. Because her father is in need of care, she always takes care of him even she doesn't feel like to do it.

Exhibit 3.3	
Excerpt from Yeşil Peri Gecesi	**Values**
My father needed this. <u>To take him home, to console him, to love him, to put him into bed.</u> We stand hand in hand and looked behind Süleyman Amca's white Ford going away. Then we walked to bus stop, we took the bus, I asked him at Eminönü "Do we buy fish?" "Let's buy" he said with a childlike voice, very sad. (Tunç, 2014, p. 408)	Benevolence

Her relationship with Ali and Osman also shows Benevolence. Moreover, towards end of the novel, Ali's compassionate behaviors, his dedication to Şebnem represents Benevolence, too.

Exhibit 3.4	
Excerpt from Yeşil Peri Gecesi	**Values**
I heard Ali is saying that <u>"If something happens to her, I don't let you live."</u> His voice is full of threat and belief. We were in such an odd moment; one can say anything at this moment. I felt that Selda got angry. She got angry and felt a lot of pain. <u>"What do you think? Am I going to inform against her? She is my sister!"</u> (Tunç, 2014, p. 520)	Benevolence Benevolence

There are two strong figures of values in this novel. First one is Teoman. Since his childhood, Teoman built skills with ambition, assertiveness and competition. His Machiavellian approach to life represents him as the value of Achievement. He doesn't care to step on people to get higher achievements, to get more money and business opportunities. He constantly lends Osman and takes him money with its interest. His greed for succession leads him to get marry with Leyla whose nephew of Uluç Müdür.

Exhibit 3.5	
Excerpt from Yeşil Peri Gecesi	**Values**
Teoman plays for keeps. <u>Teoman was cruel to burn anyone who tries to threaten his future without blinking an eye.</u> (Tunç, 2014, p. 427)	Power Achievement
Teoman is alert, evil, Teoman is nobody's fool! <u>To get a great wealth from this CD, to become more powerful, to twist his plumpy fiancee's uncle Uluç Müdür around his little finger by not harming a bit of himself, he thinks, he plans, he blows his brains out. He would</u>	Power Achievement

succeed too, Teoman was intelligent, he was the professor of scam, he was the right hand of devil. (Tunç, 2014, p. 244)

It brings us the second figure who is Uluç Müdür. He is the Police Commissioner of Istanbul. He illustrated the value of Power because he dictates and others have to obey. If not, he is able to cut the ground out from under. With his competency and money, he can do whatever he wants including raping Şebnem. Although Şebnem tries to fight back to him, Uluç Müdür threatens Teoman with photos of Şebnem in Phoenix. Teoman loses his temper and beats Şebnem because his carrier depends on support of Uluç Müdür. Then Şebnem finds herself in bed with Uluç Müdür. As a powerful man, he gets what he needs.

Exhibit 3.6	
Excerpt from Yeşil Peri Gecesi	**Values**
My Uluç Müdür got used to take. He didn't get used to be denied. He was a total abler. Everything is licit to get what he wants. There is no escape. In this country, all roads lead to potency. (Tunç, 2014, p. 363)	Power
I drank half of the glass at first in one gulp. I crossed my legs. I eyed him from head to foot. Impertinently. I thought, surprising, he doesn't have a belly, he is fit. Is he swimming, wrestling? Or playing tennis? He wore canvas pants and Lacoste sweater. Not a suit. It means that he doesn't count this night as work. But he should. If you use the power coming from your profession and your position during an act, it is included your work. (Tunç, 2014, p. 429)	Power
With the aim of giving pain, subdueing, oppressing, torturing long-lasting rape finally finished. (Tunç, 2014, p. 435)	Power
He was mad about me. He was so mad that he didn't mind at all that his giant black jeep (Wrangler Rubicon) parked in front of our arrogant palace impertinently by his chauffeur ties traffic up. Why would he? Traffic branch was in his hands, like public security branch and criminal branch and narcotic, organized crimes, anti-terror, intelligence, riot squad, special action branches and others in his competent hands. Every breath Istanbul take was in his hands. If he wants, he could leave Istanbul breathless, he would suffocate it. (Tunç, 2014, p. 424)	Power Power Power
We were looking each other with terrible glances. He was looking at me as he makes me remember Phoenix, as he makes me remember an immoral tail knitted with many adventures following me, as he says 'your husband and you need me!', as he says 'I will make you pay!' (Tunç, 2014, p. 173)	Power

Value of Conformity occurs in traditional ways in the novel. It is mostly being respectful to elderly and conform their thoughts for sake of respect. It can be explained briefly as following social norms. These behaviors take place frequently even though the characters of the novel don't want to act accordingly. Their way of behaving is only desired actions in society and they are behaving cynically.

Exhibit 3.7	
Excerpt from Yeşil Peri Gecesi	**Values**
We wouldn't make fun of family explicitly. We wouldn't exchange glances. We shouldn't be full of ourselves. They were smarter than we think, they would understand that we are teasing. We wouldn't speak too much. (Tunç, 2014, p. 131)	Conformity
There is still a possibility. Though I would go through menopause in five-six years but medicine was very advanced. After forty, one could be a mother. There is a lot of tube babies. Ah, is there any amazing feeling better than mothership? One who doesn't experience wouldn't know. No way without children, my dear. Nobody shouldn't say I am over forty, I should certainly have one. (Tunç, 2014, p. 348)	Conformity

3.4. Zamanın Manzarası

3.4.1. Results

This novel was also coded by two coders (see Figure 6). Both coders coded the volume of Achievement value similarly with the percentage of 7. Volume of Tradition appears close with 2 to 3 percent. Volume of Stimulation looks like similar with 2 to 4 percent. Self-Direction is one of the dominant values of the novel and the coding appears similarly with 13 to 11 percent. Power is the second dominant value and its volume seems close with 21 to 25 percent. The most dominant value of the novel is Benevolence. Volume of Benevolence was coded similarly with 32 to 28 percent.

The interrater reliability of this novel is $\alpha = .625$. There is a positive correlation between two coders with $r = .887$, $n = 10$, $p < .05$. There is also positive correlation between two novels $r = .848$, $n = 10$, $p < .05$. Consequently, there is a

positive but relatively low correlation between two periods with the value of r = .596, n = 10, p < .05.
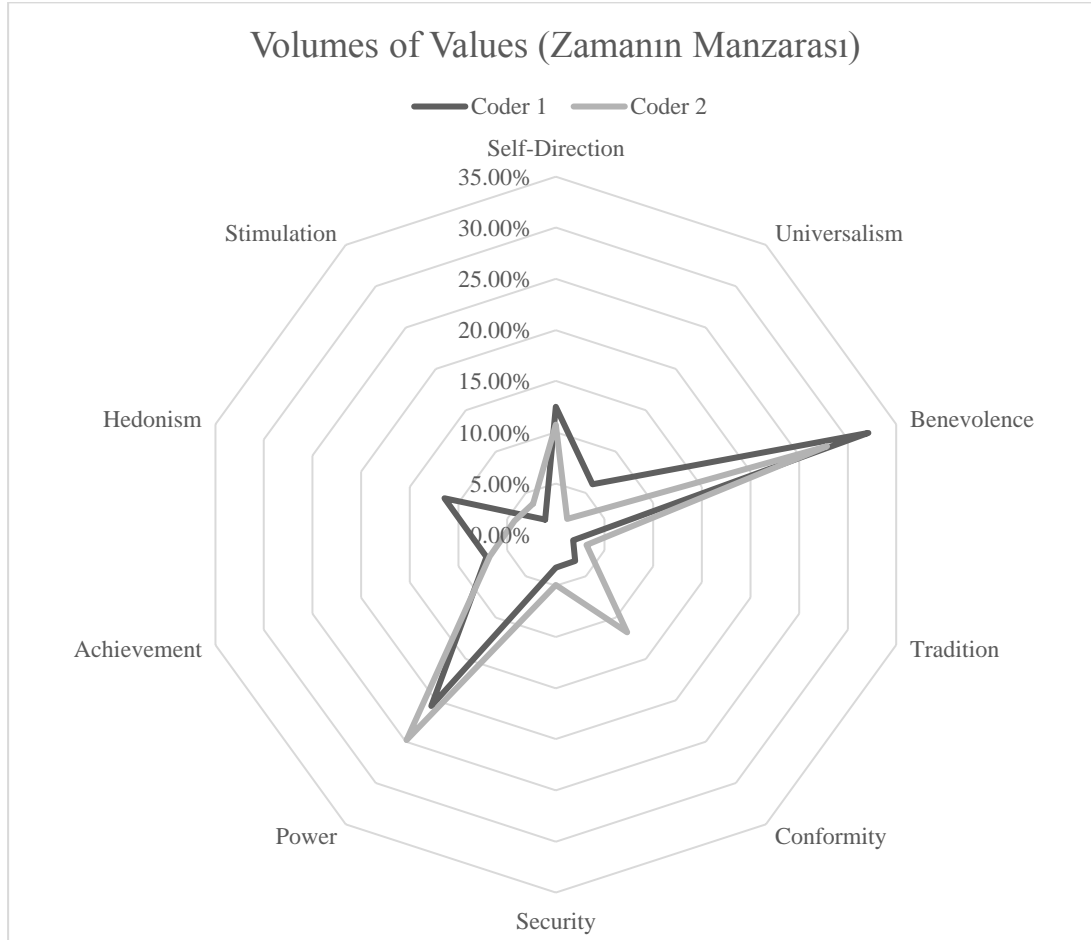
Figure 6 Volumes of Values of Zamanın Manzarası by two coders.

The volume table of the novel of both coders in terms of value types can be found in Appendix B.

3.4.2. Discussion

Barış is a very benevolent character in the novel. Although he seems to struggle with life, he always tries hard for ones who are close to him. As a sister and mother idol, Semra and her well-being is very important for him. He gives much of his hard-earned money to Semra from time to time because her husband is in jail and

she takes care a son, Murat. Semra is not happy to share his money but he puts great importance to her and her son's living. Feride and her mother Seniha Hanım are also important for Barış. When Feride was depressed after her student's suicide, he took her to Neşe Berkmen to adjust her to life. When Seniha Hanım worries about Feride's condition, Barış was always there to comfort them both. After Nihat's death, he meets with the woman that they were writing each other for a while and gives Nihat's photo to her to make his last will happen.

Exhibit 4.1	
Excerpt from Zamanın Manzarası	**Values**
I reached out to her. <u>The most real woman in my life was crying.</u> <u>Tuncer? He cried, too. If she keeps going, I would cry, too.</u> When she opens her bag to take out a handkerchief, <u>I gave her the envelope. She</u> <u>stopped for a moment. I know that she doesn't want the money.</u> But as always, she will resist, then, she will take it for Tuncer. When she is taking, she asked "Why do you do this? You know that I am not spending for only Murat." (Eroğlu, 2014, p. 63)	Benevolence Benevolence
… I wasn't considering to kill myself; Talat the one who talks about dying. After ten years of marriage, his wife, who he is in love with since he was fifteen, left him, then again, she started to live with a younger man. <u>I couldn't leave him alone in this situation. I supported</u> <u>him as a father gives his son a helping hand. This was the only reason</u> <u>that I agreed to go to a psychiatrist.</u> (Eroğlu, 2014, p. 33)	Benevolence
The beauty of Hasan brings back to screams of Feride. <u>I waited first,</u> <u>when her sobbing became crying out loud, I hugged her tightly. I</u> <u>wasn't only hugging: I was paying my debts.</u> In the night when Sevgi left me, because she was afraid of shooting myself, she was hugged me until the morning. (Eroğlu, 2014, p.123)	Benevolence

His relationship with Elif is somewhat different than others. Although his close friends are also benevolent to him, Elif wasn't like others at first. Because she knows to own people rather than be friends with them, their primary "friendship" doesn't last long. Barış leaves her because he doesn't like the idea of being owned. He loves her but he feels like a pet when he is with her. But after a year, when she needs him because of her disease, he was there to help her. He promises her to write about her and fulfills his duty before she dies. Although he was in love with her and she doesn't love him, he supported her loving another man. Their friendship truly evolves after she got cancer. She is no longer an owner to him.

Exhibit 4.2	
Excerpt from Zamanın Manzarası	**Values**
I would love to call her my love. I couldn't say because she preferred not be my lover but to be my owner. (Eroğlu, 2014, p. 328)	Benevolence Power
I came... When the woman, I wrote about for months -without seeing her, as long as told me that she needs me, I gave up on everything and I ran to her… Everything! What I called everything is a meaningless life, a one hundred fifty pages long novel draft, short journeys, -when I was staying at home, every night I pay a visit during her illness- Mevhibe Hanım and deaths of people commiting themselves to starvation contuniosly that I cannot escape… (Eroğlu, 2014, p. 96)	Benevolence

Benevolence |

Elif bonds two other worlds. Her ex-husband Sedat and his social environment is built on values of Achievement and Power. Sedat has enough money to control everything around him. He first tries to use Barış against Elif with his money but Barış gives up from money and doesn't give him any information about Elif. Sedat craves for more money so that he divorces Elif without her consent and gives her all his properties to save them. However, Elif gets upset and tries to manage with all new properties without accusation. After their divorce, they separate properties this time accurately and Elif cuts her bonds with him. Later in his life, it appears that he was involved a scandal but Elif wasn't relevant with his actions.

Exhibit 4.3	
Excerpt from Zamanın Manzarası	**Values**
"She went to England as Elif last January, she came as totally different person." He didn't know what happened actually to his wife. It means that he didn't see her breasts for a year… Don't know why, I enjoyed my little discovery. I smiled. Since he wasn't looking at my face, he broached the subject without lingering. "What we expect from you is to find out the reason why Elif has changed." Now, he talks with a voice that you didn't want to be enemies. Like a typical bastard. But even his attitude doesn't hide his handsomeness. "It's very important for me." (Eroğlu, 2014, p. 157)	Power
Because Sedat is a partner of bank that is going to bankrupt, he wanted to take precautions against the danger of to be seized his properties. That's why he made his all assets over to his wife, then he got divorced. "Nowadays, it's a frequently used method." That fool defensed him with these words. (Eroğlu, 2014, p. 161)	Power

Power |

Another value of Power is represented by Talat. He has friends who works in higher ranks. He appears as a businessman and needs to bribe the significant person what he wants to get in business world.

Excerpt from Zamanın Manzarası	Values
Exhibit 4.4	
Talat started to explain without asking: He got the job; he can call it now; just a signature… He was saying that you need to know how to carry on business. What about the fraud consultant? Laughed. He	Power
didn't see him much; after couple of girls, since he liked the girl from Izmir, whenever he comes to Istanbul, he got little home of girlfriend in no time flat and spent all his time until he got back. As I am not surprised that Talat gives up from the girls so quickly, I asked him	Hedonism
that if he going to make her appear in the campaign. "She is untalented," he said. "Every year, many of them get into the market. A small role is enough for her."	Power
"You are a bastard," I said. (Eroğlu, 2014, p. 287)	
They were both drinking. I was keeping my promise. The man was both a hypocrite and a fraud; as he forgets that he is going to be	Hedonism
bribed at the end of the job, he was constantly talking about moral principles and repeating that he is following the rules no matter what. In fact, if someone says that "You need to get a passport to go the hereafter," he would get one. (Eroğlu, 2014, p. 168)	Power
I wouldn't mind Talat's little uppishness obtained later and related with mostly money. They were bearable flaws for me, someone who	Power
isn't interested in showing off. Right after his military service, after earning a lot of money, possessing everything, he bought a new inner conscience. (Eroğlu, 2014, p. 32)	Power

His sessions with Neşe Berkmen in book are usually the time that his creative and critical thinking processes. He argues everything in his mind when he is talking to her. He is very critical and query his sessions with her. He constantly mentions his genuine ideas when he was in sessions with her. He also wants independent life apart from aids of Talat. After their friendship with Elif was finished, he tries to get back on the rails and starts working as tourist guide.

Excerpt from Zamanın Manzarası	Values
Exhibit 4.5	
"Men's great innovation is neither writing nor God; it's soul; yes, simply soul. In fact, what is the soul more than an effort of adding immortality to our body that will decompose and disappear? Even if	Self-Direction

we die, trying to keep alive that one part of us still lives… In a word, it is a vain hope; sheer deception, it's a fraud that veiled with holiness." (Eroğlu, 2014, p. 46)	
"I am on Greek Gods' side: Immoral, trickster, more human like… Not because I believed: It's just there is no meaning of this world and it would be simplier without gods. If it makes easier you can assume that I am believing not in God but in the concept of God," I said. (Eroğlu, 2014, p. 47)	Self-Direction

The hedonist approaches appear as love making scenes. Barış sleeps with a woman called Piraye. Their intimate moments are described but it doesn't indicate that Barış enjoys these moments as much as her.

Exhibit 4.6

Excerpt from Zamanın Manzarası	**Values**
Piraye answered the question; I was still surprised. "Don't you see, we're eating." She gave her a sarcastic look, then looked back to Talat, she said "Then, we are going to have sex." (Eroğlu, 2014, p. 116)	Hedonism

3.5. General Results and Discussion

When it comes to expectations of the study, the results are not homogenous as I think before. It is mostly possible that culture is not a concept that transforms rapidly. Although the time course between two periods were approximately 75 years, yet there are so many practices in society that are not changed at least in literature which is a representation of the society in my case. In their research, Schwartz and Bardi (2001) found out that when focusing on similarities rather than differences while studying values, there is a significant degree of consensus across individuals and societies. According to their study, some values are especially important and others are ranged much less important (Schwartz & Bardi, 2001). Benevolence is the value that rated as most important. Self-Direction and Universalism tied for the second and third place; Security is the forth most important value; and Conformity placed in fifth place in importance. Self-Direction, Security and Universalism did not differ significantly in terms of importance (Schwartz & Bardi, 2001). Knowing that importance of values is shared and rated similarly by 63 nations in this study, it

brings the understanding that if some values are rated similarly in terms of importance across different nations, it is possible that it could be remain stable over the time.
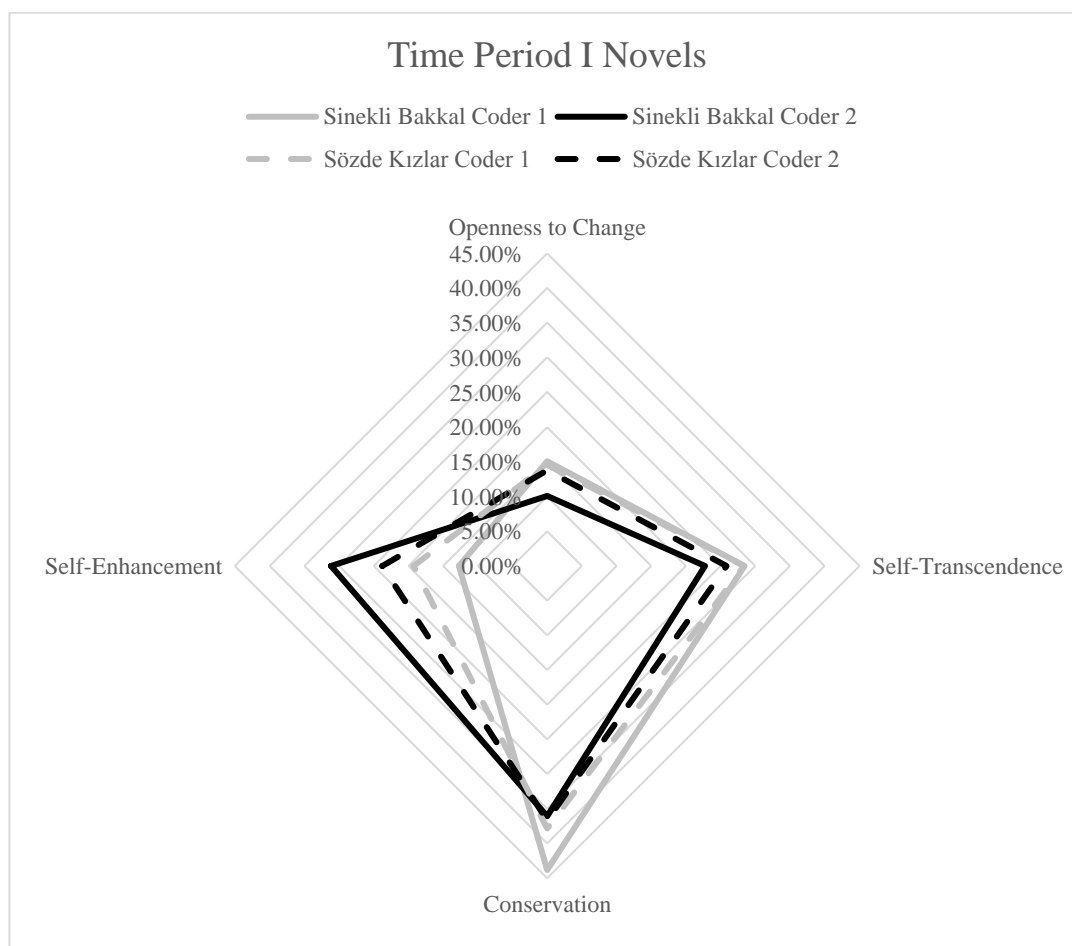

Figure 7. The Volume of Bipolar Dimension of Time Period I Novels.

First, I'd like to compare my expectations with the results. When I was forming my expectations, I benefitted the idea of bipolar dimensions of values. However, this idea was way too comprehensive and therefore not quite useful. The Figure 7 below was formed by summing up volumes of value types of Time Period I novels according to their dimensions. I was expecting high volume on Conservation and Self-Transcendence and low volume on Self-Enhancement and Openness to Change. As one can see on the figure, Self-Transcendence and Conservation volumes look like high and Openness to Change appears quite low when compared

to Conservation and Self-Transcendence, but Self-Enhancement appears more complex than the three dimensions. Although Coder 1 evaluated both novels low volume on dimension of Self-Enhancement, Coder 2 assessed them high volume on the dimension.
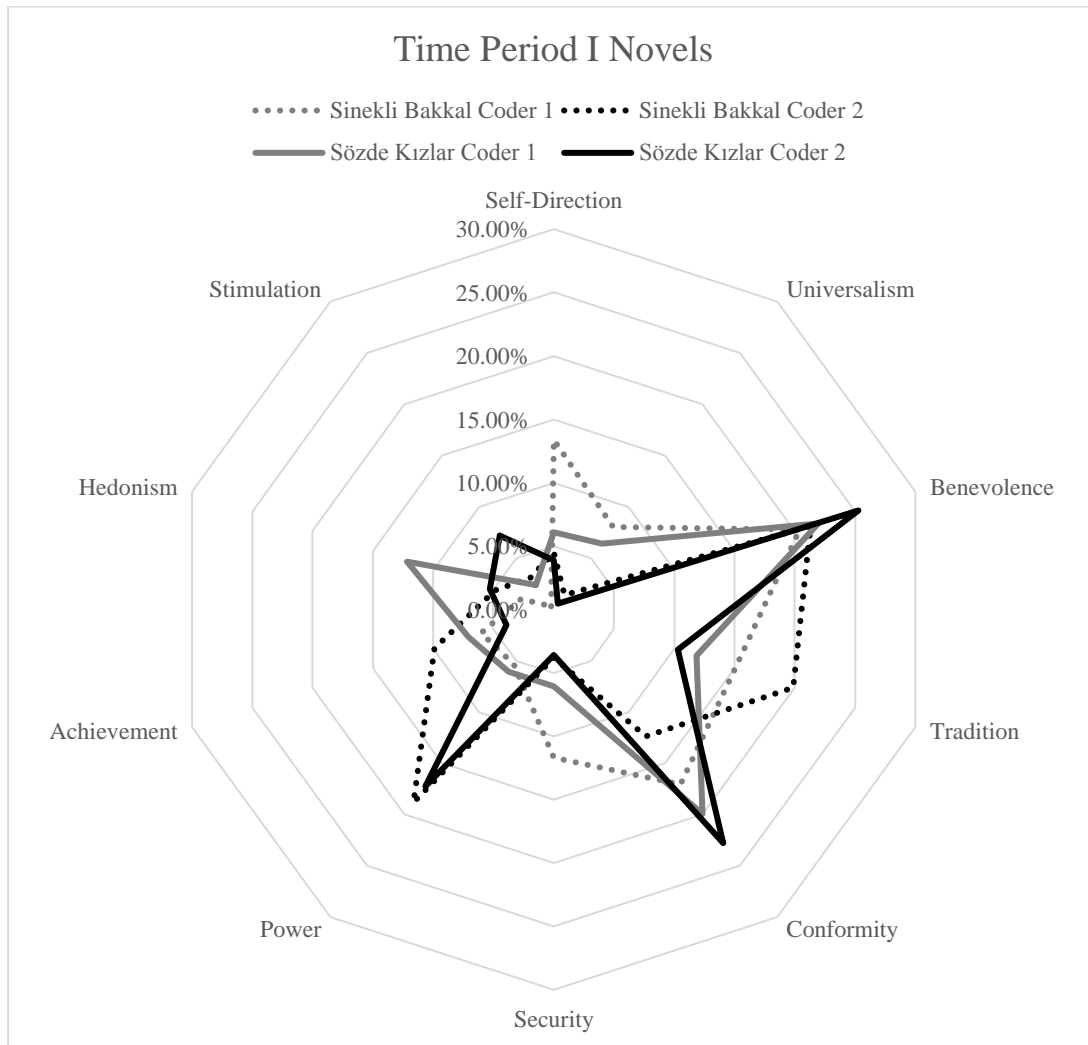
Figure 8. Volumes of Value Types of Time Period I Novels.

Even though dimensional perspective gives a clear look on the novels, I think it does not catch the details I would like to discuss. Figure 8 expresses the complexity of this research. Only volume of Benevolence is very dominant for both coders in both novels. Sözde Kızlar was dominant in volume of Conformity whereas Sinekli Bakkal was dominant in Tradition. Coder 2 evaluated both novels high

volume of Power while Coder 1 did not agree. It is very useful data to compare the books and the coders.

It is more interesting to look at Figure 9 because it withstands my expectations. It was not surprising after reading all the books and coding them but I feel like a fool that I once thought that Self-Transcendence, especially Benevolence would change through time. Apparently, because of the pan-cultural norms of values Benevolence and its importance were not affected by the passing time (Schwartz & Bardi, 2001). And interestingly again, although Time Period I novels were more reliant to my expectations, these results appeared as rebels. Self-Enhancement was high on volume and meet one of my expectations. However, Openness to Change and Conservation look like tied when considering their volumes. And as I mentioned before, Self-Transcendence is not low as expected but appears as high as volume of Self-Enhancement.
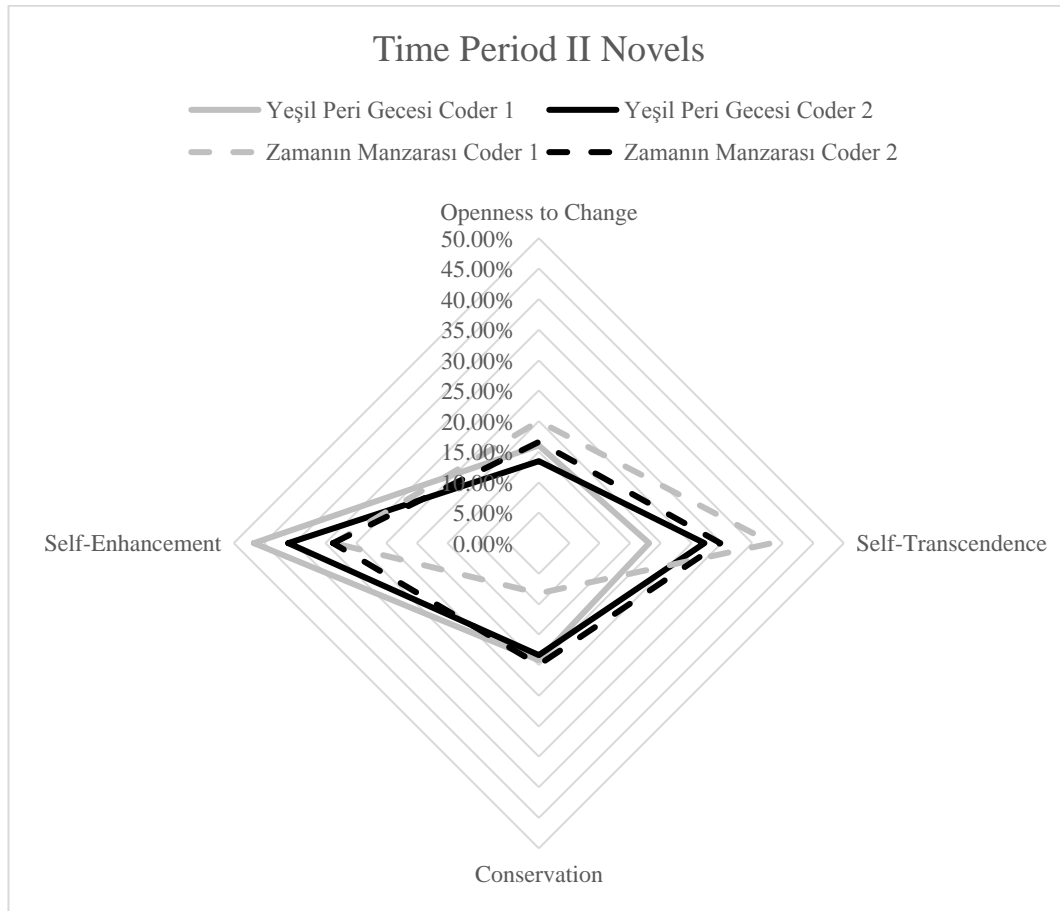
Figure 9. The Volume of Bipolar Dimension of Time Period II Novels.

As Time Period I, Time Period II novels also agreed on high volume of Benevolence (see Figure 10). However, some other value types seem like also consistent even though Time Period I novels could not show this consistency as much as Yeşil Peri Gecesi and Zamanın Manzarası. Consistency can be seen when looking at Tradition, Conformity, Security and Power and Self-Direction, Universalism and Stimulation are slightly consistent than Hedonism and Achievement. When comparing with volume of value types of Time Period I novels, this one illustrates more clear consistencies.

Figure 10. Volumes of Value Types of Time Period II Novels.

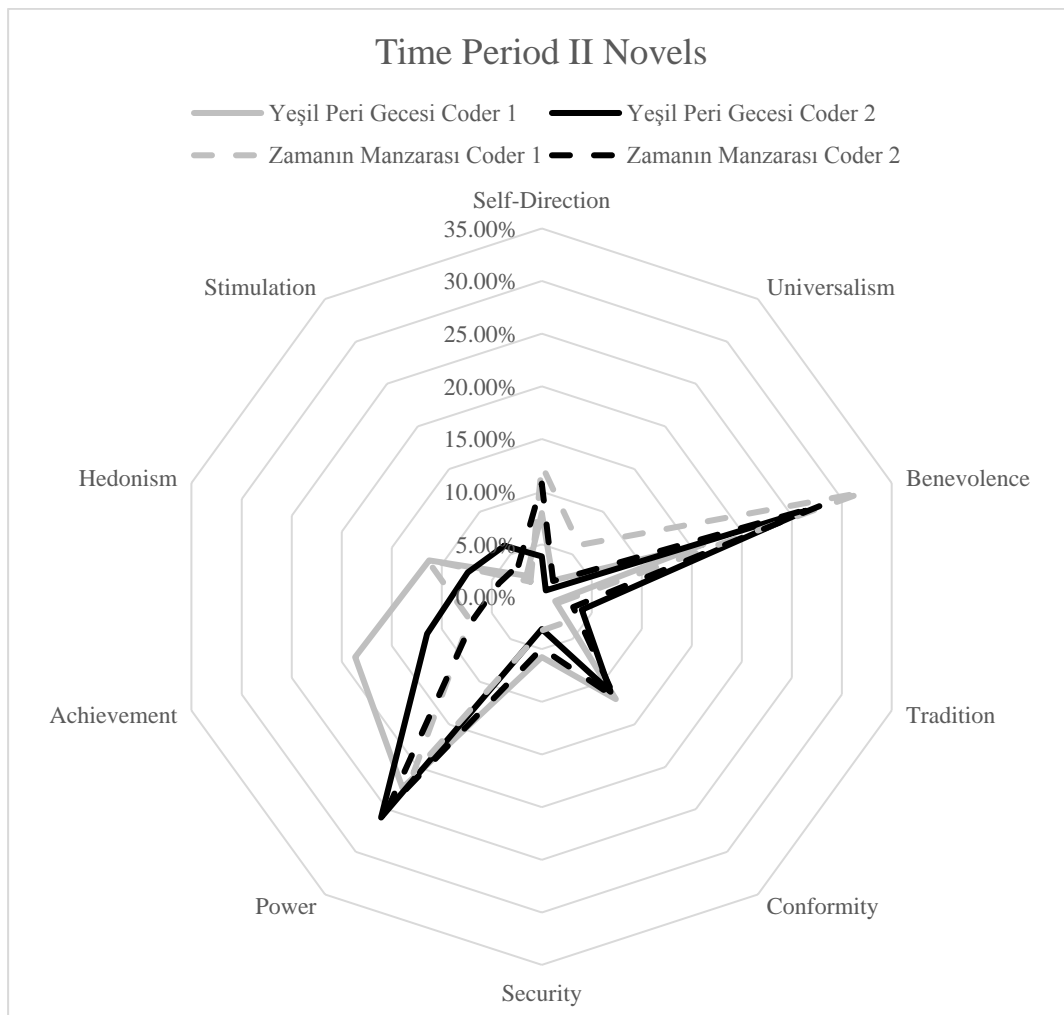Figure 11 shows comparison between two periods. The clearest shift can be seen in Conservation and Self-Enhancement dimensions. As expected, Time Period I novels have high volume on Conservation dimension than Time Period II novels; and as I expected before, volume of Self-Enhancement of Time Period II Novels are higher than volume of Time Period I novels.
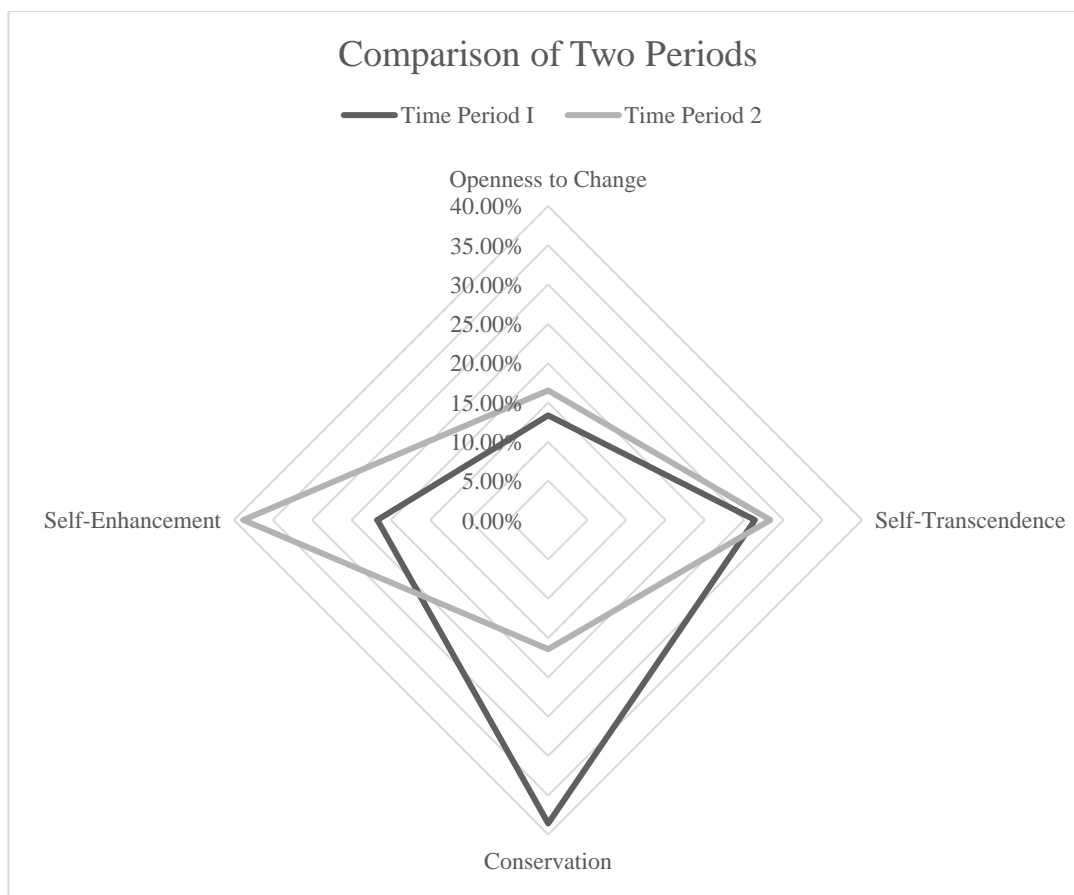
Figure 11. Comparison of Two Periods.

According to Çileli (2000), changes occur rapidly in the present world. Because of modernization process, in particular regions of Turkey are about to change economically, technologically, and demographically (Çileli, 2000). The changes that comes from modernization process should be analized by focusing on values as well as the above-mentioned factors. In her study Çileli (2000), studied changes in value orientations of Turkish youth from 1989 to 1995 by using Rokeach Value Survey. According to the results, as living in a changing society, the value

priorities of Turkish youth had changed from 1989 to 1995. For example, although stimulation was in the four least important terminal values in 1989, in 1995, it moved up to the four most important terminal values; and interestingly, freedom dropped from the four most important terminal values in 1989 to the four least important values in 1992 and 1995 (Çileli, 2000). In 1989, value of self-realization was part of the four most important instrumental values and the same tendency appeared in 1992 and 1995 with the addition of a competitive value of ambition. Although honesty -a value of self-direction- reported as most unchanging of all 36 values, it is ranked among the four least important instrumental values in 1992 and 1995 (Çileli, 2000). It is clear that under the condition of broad change during these years, it is hard to maintain stable and effective values; therefore, new priorities replace with others and values change accordingly (Çileli, 2000).

Marcus, Ceylan and Ergin (2017) investigated changing values from 1998 to 2009 and according to their research, self-transcendence (harmony) and conservation (collectivism) declined over time and self-enhancement (mastery) increased. According to Hofstede (1980) and Schwartz (1994), Turkish society is thought to be collectivistic, high on power distance, high on uncertainty avoidance and low on masculinity; and high on self-transcendence, low on self-enchancenment, high on conservation and low on openness to change. As changes happened economic progress and societal urbanization during past years, it is likely to expect cultural shifts (Marcus et al., 2017). This shift to individualistic and self-enhancing values could be considered as a global tendency, since there is a homogenizing effect of globalization (Marcus et al., 2017).

Imamoğlu and Karakitapoğlu (1999) studied value differences with Rokeach Value Survey of university students and their parents of 1970s and university students of 1990s. According to their findings, instrumental values like honesty, independence, broad-mindedness and logic were most important; terminal values like freedom, equality, a sense of accomplishment self-respect and true friendship were most important for youth of 1970s. The least important values for youth of 1970s were as instrumental values, obedience, cheerfulness and ambition; and as terminal values, salvation, an exciting life and pleasure. Their parents put importance on

honesty, responsible, intellect and love as instrumental values; family security, inner harmony, a world at peace and happiness as terminal values, whereas instrumental values like imagination, ambition and cheerfulness and terminal values like an exciting life, pleasure, salvation and mature love were least important for them (Imamoğlu & Karakitapoğlu, 1999). The youth of 1990s put most importance on instrumental values like independence, honesty, logic and intellect and terminal values like self-rescpet, freedom, true friendship whereas like the generation of 1970s, they considered instrumental values like obedience, ambition and cheerfulness and terminal values like salvation, pleasure and an exciting life least important (Imamoğlu & Karakitapoğlu, 1999). From 1970s to 1990s, the importance on instrumental values like intellect, independence, capability, imagination and terminal values like self-respect and salvation increased, while the importance on instrumental values like obedience, honesty, politeness, broad-mindedness, helpfulness and terminal values like a world at peace and equality decreased (Imamoğlu & Karakitapoğlu, 1999). According to their results, the continuity of values like independence, honesty and logic through time was reliable because they might be general trends. However, their order of importance changed slightly as the time passed. For illustration, youth of 1970s put emphasis equality and freedom whereas youth of 1990s found freedom and self-respect important. It might be considered that there was a shift from concept of socieatal freedom to concept of individual freedom (Imamoğlu & Karakitapoğlu, 1999).

There were also differences between youth of 1970s and their parents (Imamoğlu & Karakitapoğlu, 1999). While youth put emphasis on a sense of accomplishment, freedom, equality and self-respect and true friendship, their parents aim to family security, inner harmony, a world at peace, happiness and a comfortable life during their life course. Accordingly, parents focused on their family life and a comfortable life in their future than their children and their children focused on themselves in terms of freedom, equality, achievement, friendship, love, excitement and self-respect (Imamoğlu & Karakitapoğlu, 1999).

Previous studies show that values have a tendency to change when their importance is considered. This study is an evident to demonstrate the importance of

values alter through time as they mentioned in these novels. Some values like benevolence is considered most important across all cultures and in this case throughout the time. Some values like Power and Achievement gained importance and mentioned more in Time Period II Novels since the perpective of writers are shaped by the world they live in. And values like Traditon, Conformity and Security lost their importance with the cultural synthesis due to globalization.

3.6. Limitations

The limitations of the study taught me a lot. I was very impatient to write critics of my study. To identify them was crucial for me because the improvements are related to these restraints.

My first is the measurement. Because in this study, I had a chance to investigate four novels to interpret cultural differences. Further studies require larger sample size i.e. more novels. With the help of an assistant coder, the reliability was established but with the vast number of novels, a better statistical analysis would be performed.

Another limitation is little related the one mentioned above. I wanted to measure frequencies of the value types but one can simply realize that I actually introduced volumes of values. The reason I did that is my coding and the assisstant coder's coding were not identical in terms of frequencies. After comparing both frequencies, I am advised to compare similar volumes rather than deviant frequencies. Unfortunately, it makes sense because although coders have a manual to code the text, they code subjectively and it distorts the frequencies. In my defense, the novels were usually written based on a thesis, i.e. a theme. Because of the ongoing theme of the novel, frequencies may change but the main thesis never changes and therefore it does not create a large fluctuation.

Abnormalities related with periods were also worth to mention. Although Safa was criticizing the hedonist life in the mansion, according to Mantran (2007) it was the panorama of this period. Pera's large avenue, i.e. İstiklal Avenue was home to luxurious shops, brasseries, coffee shops, and patisseries. It was the time of

theater, clubs and elegant diners. French was spoken everywhere. French were imitade when it comes to traditions, entertainments, fashion. Everyone was charmed by luxury, comfort, freedom of behavior, independency of women, variety of entertainment, places that gives people pleasure (Mantran, 2007). There is no doubt that this criticized life existed alongside with traditional practices and therefore, it explains periodical deviations.

Another limitation is that every novel took shape in Istanbul. Although Safa referred Anatolia very briefly in his novel, all event happened in Istanbul. It took many years for writers to write Anatolia. According to Belge (2016), the novels illustrates the country had couple of samples till 1950s. After Mahmut Makal's book Bizim Köy, writers remembered that there is also a rural life and started to write. However, before Makal, written books were after the establishment of republic and I couldn't add them to my analysis. In my analysis, I sometimes feelt like I actually compare the transforming culture of Istanbul. They don't clearly resemble the whole culture of the nation but narrawed into Istanbul. Further studies should focus on more diverse novels. In fact, cultural differences between urban and rural areas sound also interesting research idea.

Other limitation related with the novels is that the storylines of the novels are not parallel to each other. Further studies should focus on the plot at least with an event. This especially works for novels from different literatures to strengthen the comparison.

While this study is progressing, there is a question of positive and negative evaluation of values. According to Gold and Russ (1977), attitudes examined by values they enhance were reacted faster that attitudes examined by unrelated values. Hence, when a value anticipates an attitude with an enhancing relationship, value location is primed. Thus, memory systems may emphasize positive instances (Gold & Russ, 1977). According to their research, hierarchical storage may hold only positive instances to affirm the broader value categories whereas negative instances may be stored somewhere different. In 1979, Gold and Robbins concluded that positively retained values were responded faster than negatively retained values. Because of the rankings and ratings of values, positive values are more central and

simply more accessible (Gold & Robbins, 1979). According to these studies, there are positive and negative values to be examined. In this study, this aspect was excluded, however it is possible to see distinction between positive and negative values while reading the novels. For example, in Yeşil Peri Gecesi, the narrator mentions Teoman as an assertive, competitive, achievement-oriented person in a bad way. She does not praise his features but criticizes them. Or Safa criticizes the life in the mansion and their hunger for entertainment. However, the coders evaluated these novels apart from the author's or the characters' value judgments. Further studies may focus on positive and negative aspects of the novels and their comparison. The values criticized may change the dominant values and their conflicts with each other.

One might realize that there is a significant consistency in figures between coders in the interpretation of Time Period II novels. The most plausible explanation of this situation is that both coders were born right before the prevalent time and live in this period. Their value perceptions are emerged according to the environment and the time they live; therefore, they appeared mostly consistent.

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Appendix A: System of Codes and Sub-Codes

Self-Transcendence	
Benevolence	Universalism
helping people around	people should be treated equally
caring for others' well-being	people should have equal opportunities
being loyal to his friends	listening people who are different from him
devoting himself to people close to him	even disagreeing with people wanting to understand them
responding to the needs of others	caring for nature
supporting ones he knows	looking after the environment
forgiving people who have hurt him	people should live in harmony
not holding a grudge	promoting peace among all groups
seeing what is good in people	people should be treated justly
	protecting the weak in society
	adapting the nature
	fitting into nature
	preserving nature

Self-Enhancement	
Power	Achievement
being rich	showing his abilities
having a lot of money	people admire what he does
owning expensive things	being very successful
charging others	impressing others
telling others what to do	being ambitious
people doing what he says	showing how capable he is
being the one who makes the decisions	getting ahead in life
being the leader	striving to do better than others

Openness to Change		Self-Enhancement
Self-Direction	Stimulation	Hedonism
thinking up new ideas	looking for new things to try	seeking every chance to have fun
being creative	taking risks	doing things that give pleasure
doing things in own original way	looking for adventures	enjoying life's pleasures
making own decisions	liking surprises	liking to 'spoil' himself
being free to plan and choose his activities	having an exciting life	enjoying life
being interested in things		having good time
being curious		
trying to understand all sort of things		
being independent		
relying on himself		

Conservation		
Conformity	Tradition	Security
following rules even no one is watching	not asking for more than what you have	living in secure surroundings
people should do what they're told	being satisfied with what they have	avoiding anything that might endanger safety
behaving properly	believing religion	the country being safe
avoiding doing anything people would say wrong	trying to do what religion requires	the state must be on watch against threats from within and without
respecting his parents and elderly	doing things in traditional ways	things being organized and clean
being obedient	keeping up with the customs	not liking thing to be a mess
being polite all the time	being humble	avoiding getting sick
never disturbing and irritating others	being modest	staying healthy
	not drawing attention to himself	having a stable government
		the social order being protected

	CODER 1	CODER 2
SELF-DIRECTION	13,38%	4,52%
UNIVERSALISM	8,03%	1,43%
BENEVOLENCE	20,40%	21,31%
TRADITION	15,05%	19,88%
CONFORMITY	17,06%	12,38%
SECURITY	11,71%	3,81%
POWER	5,35%	18,81%
ACHIEVEMENT	6,02%	9,88%
HEDONISM	2,68%	4,88%
STIMULATION	0,33%	3,10%

Table 1. Volume of Both Coders in terms of Values of Sinekli Bakkal.

VALUES/CODERS	CODER 1	CODER 2
SELF-DIRECTION	6,08%	3,89%
UNIVERSALISM	6,42%	0,56%
BENEVOLENCE	21,96%	25,28%
TRADITION	11,82%	10,28%
CONFORMITY	19,93%	22,78%
SECURITY	6,08%	3,61%
POWER	6,08%	17,22%
ACHIEVEMENT	7,09%	3,89%
HEDONISM	12,16%	5,28%
STIMULATION	2,36%	7,22%

Table 2. Volume of Both Coders in terms of Values of Sözde Kızlar.

VALUES/CODERS	CODER 1	CODER 2
SELF-DIRECTION	7,95%	3,81%
UNIVERSALISM	1,92%	0,71%
BENEVOLENCE	16,16%	26,43%
TRADITION	1,37%	4,05%
CONFORMITY	12,05%	11,19%
SECURITY	5,75%	3,10%
POWER	22,47%	25,95%
ACHIEVEMENT	18,63%	11,43%
HEDONISM	11,23%	7,38%
STIMULATION	2,47%	5,95%

Table 3. Volume of Both Coders in terms of Values of Yeşil Peri Gecesi.

VALUES/CODERS	CODER 1	CODER 2
SELF-DIRECTION	12,50%	10,76%
UNIVERSALISM	6,07%	1,86%
BENEVOLENCE	32,14%	27,89%
TRADITION	1,79%	3,19%
CONFORMITY	3,21%	11,82%
SECURITY	3,21%	4,91%
POWER	20,71%	24,83%
ACHIEVEMENT	7,14%	6,77%
HEDONISM	11,43%	4,25%
STIMULATION	1,79%	3,72%

Table 4. Volume of Both Coders in terms of Values of Zamanın Manzarası.

1. GİRİŞ

1.1. Türk Edebiyatında Kültürü Anlamak

Seyhan'a göre (2014), Modern Türk Edebiyatı henüz tamamıyla çalışılmamış ve keşfedilmemiş bir arşivdir ve Osmanlı Edebiyatını çalışırken dahi, kültürel hayata, önceki dillere ve yetersiz çevirilere dair eksik bilgiler boşluklara sebep olmaktadır. Fakat bu değişmek üzeredir. Edebiyatı yorumlayarak ve açıklayarak bu dönemlere dair değerleri ve kültürü anlamamız mümkündür.

Bir ulusun edebiyatı eğer bir ülke yeteri kadar edebi bir geçmişe sahipse, o ülkenin yıllar süren kültürel değişimlerini gözlemlemek için doğru bir yordayıcıdır. Her ne kadar edebiyat zaman zaman aile ve çalışma yaşamları, kişiler arası ilişkiler gibi sosyal yapıları idealize etse ve o dönem için yeni ve geniş perspektifleri anlatsa da içinde bulunduğu dönemi eleştirir ve açıklar. Toplumsal değerlerin sembolik olarak takas edildiği ve resmi tarihin ve baskılanmış hafızaların alternative senaryolar üreterek sorgulandığı yer metinsel alandır. Sosyal hayata dair yapılan bu eleştiriler ve toplumun kapsamlı anlatımı belirli bir dönemin özelliklerini barındırmakta ve dönemin toplumsal süreçlerine dair anlayış kazanmamıza yardımcı olmaktadır. Roman biçimi ve yapısı gereği alt-kültür ve üst-kültürle ilişkilidir. Romanın özelliği olan çokdillilik (heteroglossia) çeşitli toplumsal çevrelerin seslerinin çokluğu, farklı konuşma biçimleri, kuşağa özgü anlatımları, otorite ve bürokrasinin dili, deneyimleri, politik sloganları ve mesleki jargonları anlamına gelmektedir (Seyhan, 2014). Tüm ünlü yazarlar, olaylara ve değişimlere kalıcı ve sanatsal bir boyut vermiştir. Bu açıdan bakınca, anlatımları birçok kültürel unsuru hikayenin içinde saklanmış bir şekilde barındırmaktadır. En basit haliyle hikayede anlatılan kıyafetler, nesneler, çevre, bunların kullanımı ve hikayedeki yerleri tanımlanarak kişilerin birbirleriyle etkileşimi olmadan da o dönemin değerlerinin

canlı bir temsilini sağlamaktadır. Hikaye kişileri içerdiği zaman, onların özellikleri, değerleri ve birbirleriyle olan ilişkileri sayesinde metin yorumlanmak için daha zengin bir hale gelmektedir. Bir romanın karakterleri o dönemin değerlerini başarılı bir şekilde temsil etmektedir. Karakterlerin becerileri, kusurları, duyguları, düşünceleri ve davranışları içinde bulundukları on yıllık süreye ait saklı ve çarpıtılmış değerleri işaret etmektedir. Karakterler birbirleriyle etkileşime girdikçe ve gerçek doğaları ortaya çıktıkça kültürel değerler oluşmaktadır. Karakterlerin etkileşimi sayesinde kültürün yorumlanması bahsi geçen toplumu ve değerlerini anlamak için ciddi bir yöntemdir. Geçmişin kültürel değerlerini ortaya çıkarmak için zaman yolculuğundan yararlanmak mümkün olmadığı için, buna en yakın yöntem dönem romanlarını kullanarak o dönemin kültürünü açığa çıkarmaktır.

1.2. Sosyal Psikolojide Kültür Teorisi

Kültür sosyal psikolojide çokça çalışılmış bir konudur. Bu çalışmada toplumsal değişimler ve kültür Aile yapısı ve dinamikleri, eğitim sistemi, politik yapılar ve yaptırımları ve yönetmelikler belli bir toplumun kültürel değerlerin sonucu olduğuna göre (Hofstede, 2001), bu konularla ilgilenen belirli bir edebiyat da aynı kültürün sonucu olarak düşünülebilir. Hofstede'ye göre (2001) kültürel değerler bir popülasyondaki büyük grupların toplumsal normlarının yansımasıdır. Toplumsal normlar nüfusun yerleştiği belirli bir coğrafyanın ekolojik faktörlerine bağlı olarak gelişmektedir. Bunu dışında, doğa ve insanlık etkenleri gibi bazı dış güçler de vardır (Hofstede, 2001). Bir ulusun tarihi boyunca bunun gibi önceleyen faktörler uzun süreli kültürel değişimlere sebep olmaktadır. Bu kültürel değişimler kültürel sonuçlar olarak görünür hale gelmektedir. Zaman süresince kültürel sonuçlar kültürel normlar yani değerler sistemi gibi ve orijinleri önceleyenleri pekiştirmektedir. Kültürel desenlerin pekiştirilmesi, Türk toplumunun farklı dönemlerininin değer sistemlerini, bu durumda Türk romanlarını yani kültürel ürünleri kullarak analiz etmeye olanak sağlamaktadır.

Bu çalışmada Schwartz'ın Değer Teorisi (1992, 1996) değerleri tanımlamakta kullanılmıştır. Uygulanmasından önce Schwartz'ın değerleri ve değer tiplerini nasıl

açıkladığını anlamak önemlidir. Schwartz (1992, 2012) değerlerin altı resmi özelliğini tanımlamıştır; değerler (1) inançlardır; (2) arzulanan hedeflerdir; (3) belirli hareketlerin ve durumların ötesine geçmektedirler; (4) standartlar ya da kriterler olarak hizmet etmektedirler; (5) öneme göre sıralanmışlardır; ve (6) birtakım değerlerin göreceli önemlerine göre hareketi yönetmektedirler. Schwartz'a ve Bilsky'ye göre (1987, 1990) değerlerin önemli bir yönü, açıkladığı hedefin türü ve güdüsel ilgisidir; değerlerin bu yönü değer türlerini birbirinden ayrıştırmaktadır. İstenilen davranışlar hayata geçirilirken, her değer kendi psikolojik, pratik ve sosyal sonuçlara sahiptir ve bunlar zaman zaman birbiriyle çelişebilmektedir. Bu çelişkiler içinde bazı değerler güdüsel anlamda doğası gereği birbirleriyle uyumlu ya da birbiriyle zıtlaşır durumda olabilmektedir. Schwartz'ın çalışmasında (1992), bu çelişkilerin ve uyumların dinamikleri yedi ülkede tutarlı çıkmış ve bu sayede değerler buna göre konumlandırılmıştır. Bu çalışmanın sonucunda, güdüsel olarak on ayrı temel insan değeri türü saptanmış ve kültürlerarası çalışma sayesinde desteklenmiştir (Schwartz, 1992). İlk boyut Yeniliğe Açıklık (Özyönelim, Uyarılma) ve Muhafazacılık (Uyma, Geleneksellik, Güvenlik); ikinci boyut da Özaşkınlık (Evrenselcilik, İyilikseverlik) ve Özgenişletim (Başarı, Güç) arasında karşıtlık oluşturmaktadır. Hazcılık hem Yeniliğe Açıklık hem de Özgenişletim'le özdeşletirilmektedir (Schwartz, 1994).

Bu çalışmayı oluşturan ilk fikir, değerleri kültür düzeyindeki boyutlarda incelemekti; fakat araştırma sorusu üzerine daha fazla düşünüldüğünde, roman karakterlerinin değer türlerinin bireysel temsilcileri olduğu fark edilmektedir. Roman karakterleri birkaç değer türünü temsil ederek toplumun izlenimini göstermektedir. Bu özellikleriyle kültür-içi değişkenliğin bir kanıtıdırlar ve bu da kültürler-arası değişkenliği kapsamaktadır. Schwartz'a göre (1994), kültür seviyesindeki ve bireysel seviyedeki değer boyutları birbirinden çok da farklı değildir. Değer boyutları çeşitli zamanlarda farklı düzeylerde olsa da birleşebilmektedirler.

1.3. Dönemler ve Romanlar

1.3.1. Zaman Dönemi I (1876-1922)

Romanları anlayabilmek ve yorumlayabilmek için yazarların tablosunu çizdiği dönemler hakkında bilgilenmek gerekmektedir. Sinekli Bakkal ve Sözde Kızlar romanları II. Abdülhamit rejiminde geçmektedir.

II. Abdülhamit dönemi, hükümet baskısının yoğun bir şekilde hissedildiği, yavaşça parçalanan ve aktif savaş içerisinde olan bir devletin tablosunu çizmektedir. Savaştan kaçan muhacirlerin Anadolu'ya toplu göçü sebebiyle, Osmanlı Devleti'nin toprakları azalırken nüfusu artmaktadır. Hükümet tarafından yüceltilen Güç, Güvenlik gibi değerler, çoklu parti sistemi denemeleri yüzünden Evrenselcilik ve Özyönelim gibi değerlerle çatışmaktadır. Kadın ve erkeklerin modernleşmesi ise Uyma ve Gelenekselcilik değerlerinin Uyarılma ile çatışmasına sebep olmaktadır.

Sinekli Bakkal, İstibdat döneminde İstanbul'da geçer. Kitabın kahramanlarından biri Rabia, yoksul mahallede yaşayan, soylular ve saray için çalışan bir hafızdır; bu sebeple yazar o dönemin çevresi hakkında çok fazla bilgi vermektedir.

Sözde Kızlar ise Yunan işgalinden kaçan Mebrure adlı genç bir kadının, babasını bulmak için İstanbul'a gelişini, burada sefahate düşkün bir aileyle birlikte yaşayıp onlarla olan çatışmasını konu edinmiştir.

1.3.2. Zaman Dönemi II (1990-2010)

Zaman Dönemi II daha yakın bir dönemi anlattığı için ilki kadar kesin çizgilere sahip değildir. Tunç cep telefonu kullanımından bahsettiği için, olayların 1994 sonrasında geçtiği anlaşılmaktadır; Eroğlu ise romanın 1998 ve 2001 arasında geçtiğini belirtmiştir.

Türkiye, bu dönemde oldukça karmaşa içindedir. Ülkede ekonomik ve politik bir istikrar bulunmamaktadır. Birkaç senede bir seçimler düzenlenmektedir. 1996'da devlet ve organize suçlar arasındaki ilişki açığa çıkmış; 1997 yılında post-modern bir

darbe gerçekleşmiş; 1999'da binlerce insanın hayatını kaybettiği yüksek ölçekli bir deprem olmuş; ardından 2000'de ise ekonomik kriz ortaya çıkmış; 2002'den sonra da AKP dönemi başlamıştır.

İstanbul Türkiye'nin her köşesinden göç aldığı için kültürel olarak daha kompleks hale gelmiş; sanatta toplumcu gerçeklik terk edilerek bireyin bunalımına odaklanılmıştır.

Yeşil Peri Gecesi, adı romanda verilmeyen bir kadın karakterin, bir dergide kapak kızı olmasından sonra, güzelliğinden ötürü tüm erkeklerin arzu nesnesi olması sebebiyle başına gelen olayları ve onun bunlarla başa çıkma biçimini anlatmaktadır.

Zamanın Manzarası ise Barış adlı karakterin askerliğini yaptıktan sonra bir roman yazmasını, ardından yazarlığı ile etkilediği Elif'le olan kendine göre aşkını, ona göre arkadaşlığını anlatmaktadır.

1.4. Beklentiler

Bu dört romana dair bilgilerin ve iki dönemin kültürel yapısı sayesinde bu çalışma iki dönem arasındaki değer tipleri arasındaki farkları bulmak amacındadır.

Abdülhamit döneminde Güvenlik, Uyma, Geleneksellik ve Güç vurgulandığı için Zaman Dönemi I romanlarının Muhafazacılık'ta yüksek ve Yeniliğe Açıklık boyutunda düşük yoğunluğa sahip olması beklenmektedir. Bu dönemdeki karakterlerin İyilikseverlik değerinin fazla olacağı göz önünde bulundurulursa, Özaşkınlık'ta yüksek ve Özgenişletim'de düşük yoğunluğa sahip olması beklenmektedir.

İkinci olarak, globalleşme ile gelen kültürel değişimler göz önüne alındığında insanların kendi özgürlüklerine, gelişimlerine, kararlarına ve zevklerine verdikleri önem artmış; bunun sonucunda Zaman Dönemi II romanlarının Yeniliğe Açıklık'ta yüksek, Muhafazacılık'ta düşük yoğunluğa; ve Özgenişletim'de yüksek ve Özaşkınlık'ta düşük yoğunluklara sahip olması beklenmektedir.

Buna göre, Zaman Dönemi I romanlarının, Zaman Dönemi II romanlarına göre Muhafazacılık ve Özaşkınlık'ta daha yüksek yoğunluğa; Yeniliğe Açıklık ve Özgenişletim boyutlarında daha düşük yoğunluğa sahip olması beklenmektedir.

2. YÖNTEM

Türk yazarlarına ait dört roman bu çalışmanın ana materyalleridir. Romanların seçimi, romanların toplumsal süreçleri ve kültürel sonuçları ne kadar iyi vurguladıklarına dayanarak seçilmiştir. Romanlar Cumhuriyet Dönemi Türk Edebiyatı'na aittir (1920'lerden günümüze). Kültürel değişimlerin gözlemlenebilmesi için romanlarda anlatılan zamanlar arasındaki süre yüz seneye yakın tutulmuştur. Zaman Dönemi I romanları, Halide Edip Adıvar'ın Sinekli Bakkal ve Peyami Safa'nın Sözde Kızlar kitaplarıyken; Zaman Dönemi II romanları Ayfer Tunç'un Yeşil Peri Gecesi ve Mehmet Eroğlu'nun Zamanın Manzarası yapıtlarıdır.

Romanların içeriklerini analiz etmek için Schwartz'ın Portre Değerler Anketi (Schwartz ve ark., 2001), anket yerine ifade biçimleri olarak kullanılmıştır. Bu ifadeler hikaye akışındaki karakterlerin davranışlarını, tutumlarını, düşüncelerini ve duygularını değerlendirmek amacıyla kullanılmıştır. Bu değerlendirmeyi iki ayrı kodlayıcı uygulamış ve kodlayıcılar arasındaki güvenilirlik ölçülmüştür. İçerik analizi MAXQDA 18 programıyla yapılmıştır (VERBI Software, 2017).

Romanlardaki içeriğin nasıl kodlandığı incelendiğinde, Schwartz'ın Portre Değerler Anket'indeki ana değerler, alt değerlere bölünmüştür. Örneğin, Uyma değer tipine ait bir ifadede şu yer almaktadır: "Ana-babasına ve yaşlı insanlara her zaman saygı göstermesi gerektiğine inanır. Onun için itaatkar olmak önemlidir." Bu ifade alt-kodlar olarak ikiye bölünmüştür: "ebeveynleri ve yaşlılara karşı saygılı olmak" ve "itaatkar olmak."

Bu çalışmaya dair önemli şeylerden biri de her tematik birimin birden fazla kodla kodlanmış olabileceğidir. Basit bir cümle birden fazla değer tipini içerebilmektedir. Çalışmanın sonuçları değer tiplerinin yoğunluklarına göre hesaplanmış ve değerlendirilmiştir. Değer tiplerinin yoğunluğu her roman için o romanda bulunan belirli bir değer türünün o kitapta bulunan toplam değerlere bölümü ve yüzle çarpılıp yüzdesini elde ederek bulunmaktadır.

3. SONUÇLAR VE TARTIŞMA

3.1. Sinekli Bakkal

3.1.1. Sonuçlar

Bu roman iki kodlayıcı tarafından kodlanmıştır. Kodlayıcılar İyilikseverlik değerinin yoğunluğunu neredeyse birbirlerine eşit bulmuş; Hazcılık, Uyarılma, Başarı gibi değerler kodlayıcılar tarafından birbirine yakın değerlendirilmiş; Geleneksellik ve Uyma gibi değerler de neredeyse birbirine yakın bulunmuştur. Romandaki en baskın değerler sırasıyla İyilikseverlik, Geleneksellik ve Uyma'dır. Bu roman için kodlayıcılar arası güvenilirlik .138 olarak bulunmuş; iki kodlayıcının arasında pozitif bir korelasyon bulunmaktadır, $r = .515$, $n = 10$, $p < .05$.

3.1.2. Tartışma

Moran'a (2015) ve Mutluay'a (1973) göre Sinekli Bakkal, II. Abdülhamit döneminin İstanbul'unun bir panoramasını çizmektedir. Ana karakter Rabia, tüm sosyal tabakalara erişebilen genç bir kadın olarak ortaya çıkmaktadır. Rabia hafız olarak kendi parasını kazanır ve bir yandan dinine çok bağlıdır. İkisi bir araya konduğunda Rabia'nın Özyönelim ve Uyma değerlerinin temsilcisi olduğu açıkça görülmektedir. Ayrıca toplumun gereklerini yerine getirme konusunda da çok katıdır; bu yüzden Geleneksellik değerini de ön plana çıkarmaktadır. Zaptiye Nazırı Selim Paşa ise devletine bağlı, bu hususta devlete zarar vermeye kalkacak kişi kim olursa olsun onu cezalandıracağına ant içen sadık bir hizmetkardır; bu şekilde romanda Güvenlik ve Güç gibi değerleri temsil etmektedir. Oğlu Hilmi Bey ise Jön Türkler'in fikirlerinden etkilenip hükümetin baskısına karşı farklı görüşlerle ilgilenen, Evrenselcilik değerini romanda yücelten bir karakterdir. Vehbi Dede de sahip olduğu inanç sebebiyle Evrenselcilik değerini temsil etmektedir. Sinekli Bakkal'daki mahalle ruhu, insanların birbirleri ile paylaştıkları şeyler düşünüldüğünde de İyilikseverlik değerinin fazlaca vurgulandığı görülmektedir.

3.2. Sözde Kızlar

3.2.1. Sonuçlar

Bu romanda kodlayıcılar Özyönelim, Güvenlik ve Geleneksellik gibi değerleri birbirine çok yakın yoğunluklarda kodlamışlardır. İyilikseverlik ve Uyma gibi değerler neredeyse yakın bir şekilde kodlanmıştır. Başarı ise yine bir nebze yakın yoğunluklarda kodlanmıştır. Romanın en baskın değerleri sırasıyla İyilikseverlik, Uyma ve Geleneksellik'tir. Kodlayıcılar arasındaki güvenilirlik .352'dir ve iki kodlayıcı arasında pozitif korelasyon bulunmaktadır, $r = .771$, $n = 10$, $p < .05$. Ayrıca kodlanan iki roman arasında da yüksek bir korelasyon elde edilmiştir, $r = .81$, $n = 10$, $p < .05$.

3.2.2. Tartışma

Sözde Kızlar romanı Mütareke Dönemi'ni ve o dönemin buhranlarını içten diyaloglarla anlatan bir eserdir (Kurdakul, 1994). Romandaki Nazmiye Hanım, Behiç, Sıyret ve Nebin gibi karakterler hedonist, ahlaksız, geleneksellik karşıtı, lükse düşkün bir şekilde çizilmiş ve karşıt karakterler olan Nadir, Fahri ve Mebruber gibi gerçekçi, iffetli, gelenekselci ve saygılı karakterlerle karşılaştırılarak eleştirilmiştir (Tecim, 2015). Kitabın baş kahramanı Mebrure, Uyma, Geleneksellik ve İyilikseverlik gibi değerleri ön plana çıkarmıştır. Behiç, Sıyret, Nazmiye Hanım ve Nevin gibi karakterler Güç, Başarı, Uyarılma ve Hazcılık gibi değerleri temsil etmektedirler. Belma, yani Hatice ve Salih ise konaktaki sefahate özenmiş, fakat yaptıkları yanlışların farkına vararak Geneleksellik, Uyma ve İyilikseverlik değerlerine yönelmişlerdir. Nadir ve Fahri ise Mebrure'ye babasını arayışta yardımcı olmuş, onun umudunu kaybetmemesi için ellerinden geleni yapmış ve İyilikseverlik değerini benimsemişlerdir.

3.3. Yeşil Peri Gecesi

3.3.1. Sonuçlar

İki kodlayıcı tarafından kodlanan romanda İyilikseverlik ve Başarı değerlerindeki sapmalar dışında yoğunluklar birbirlerine oldukça yakın bulunmuştur. Uyma ve Evrenselcilik değerlerindeki yoğunluk sapmaları en az düzeydedir. İkisini takiben Güvenlik, Geleneksellik, Özyönelim, Uyarılma ve Güç birbirlerine yakın yoğunluklara sahiptir. Hazcılık ise biraz daha büyük bir sapmayla diğer değerleri takip etmektedir. Romanın en baskın ve en tutarlı değeri Güç'tür. Geleneksellik ve Hazcılık tutarlılıkta Güç değerini takip eder. Güç dışındaki ikinci baskın değer İyilikseverlik, üçüncüsü ise Başarı'dır. Kodlayıcılar arasındaki güvenilirlik .62'dir ve iki kodlayıcı arasında pozitif korelasyon bulunmaktadır, $r = .834$, $n = 10$, $p < .05$.

3.3.2. Tartışma

Kitabın ana karakterinin gelişmesini etkileyen çevresinde gelişen olaylar toplumsal olayları yansıtmaktadır (Türkeş, 2010). Liberal ekonomi, tüketim kültürü, zenginleşme tutkusu 80'lerdeki darbeden sonra ülkede adaletsizlikler yaratarak gerçekleşmiştir. Her ne kadar edebiyatta toplumsal gerçekçilik terk edilmiş olsa da Tunç, karakterlerini kullanarak dönemin bir portresini çizmeyi başarmıştır. Kitabın ana karakterinin kapak kızlığı kariyerinden sonra zengin bir genç adamla evlenip onunla sürekli partilerde boy göstermesi kitapta Hazcılık değerinin sıkça ortaya çıkmasına sebep olmuştur. Ana karakterin arkadaşı Gün, eşi Osman, eski sevgilisi Ali, komşusu Vatuş ve babasıyla kurduğu ilişkiler, romanda İyilikseverlik değerini yüceltmiştir. Teoman ve Uluç Müdür gibi karakterlerse dönemin yozlaşmışlığını gözler önüne seren Güç ve Başarı değerleri çevresinde hayatlarını kuran kişilerdir. Romanda çokça rastlanan Uyma değeri ise karakterlerin aslında güç sahibi olan karaktere boyun eğerek alaycı bir şekilde gerçekleştirdiği davranışları tanımlamaktadır.

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3.4. Zamanın Manzarası

3.4.1. Sonuçlar

İki kodlayıcı tarafından değerlendirilen bu romanda Başarı değeri en yüksek tutarlılığa sahiptir. Gelenekselik, Uyarılma, Özyönelim gibi değerler yüksek sayılabilecek yakınlık göstermiştir. Güç ve İyilikseverlik değerleri birbirine yakın yoğunluklara sahip bir şekilde kodlanmıştır. Romanın en baskın değeri İyilikseverlik'tir. Bunu Güç ve Özyönelim değerleri takip etmektedir. Kodlayıcılar arasındaki güvenilirlik bu roman için .625'tir ve iki kodlayıcı arasında pozitif korelasyon bulunmaktadır, $r = .887$, $n = 10$, $p < .05$. Ayrıca bu dönem için, kodlanan iki roman arasında da yüksek bir korelasyon elde edilmiştir, $r = .848$, $n = 10$, $p < .05$. Bunların sonucunda, iki dönem arasındaki romanlar arasında dönem romanları arasında olduğundan daha düşük bir pozitif korelasyon bulunmuştur $r = .596$, $n = 10$, $p < .05$.

3.4.2. Tartışma

Kitabın ana karakteri Barış, yazdığı tek bir kitabın ardından başka kitaplar yazamamış arkadaşı Talat'ın ona sağladığı küçük işlerle hayatını geçindiren bir adamdır. Çevresinde gelişen olaylar, dönemim atmosferini anlamamıza yardımcı olmakta ve Barış'ın karakterini anlamamıza yardım etmektedir. Barış arkadaşlarının iyiliği için çoğu zaman kendisini onların yardımına koşarken bulmaktadır. Bu Barış'ın çocukluk arkadaşı Semra, komşunu Feride ve annesi Seniha Hanım'la, iş dünyasında bağlantılarıyla para kazanmaya çalışan arkadaşı Talat'la ve aşık olduğu kadın Elif'le olan ilişkilerinde İyilikseverlik değerini ön planda tuttuğunu göstermektedir. Elif her ne kadar her şeye sahip olan bir kadın olarak zaman zaman Güç değeriyle ortaya çıkarılsa da Barış'la olan ilişkileri İyilikseverlik değerini ortaya koymaktadır. Elif'in kocası Sedat ve iş arkadaşı Esin Başarı ve Güç'ü temsil etmektedirler. Talat da çoğunlukla iş yaparken Başarı ve Güç değerlerini ön plana çıkarmaktadır. Barış'ın psikiyatristi ile olan ilişkisi ise oldukça yaratıcı konuşmalarla

bezendiği için Özyönelim değerini gözler önüne koymaktadır. Barış'ın hayatına giren kadınlarla olan ilişkilerinde de Hazcılık ön plana çıkmaktadır.

3.5. Genel Sonuçlar ve Tartışma

Çalışmanın sonucu göz önünde bulundurulduğunda, daha önce düşünüldüğünden daha az homojen sonuçlar elde edilmiştir. Açıkça görülmektedir ki kültür tahmin edildiğinden daha yavaş değişmektedir. Her ne kadar romanlar arası süre çok uzun olsa da toplumdaki bazı temsillerin değişmesi için çok daha fazla zaman gerekmektedir. Schwartz ve Bardi'nin (2001) çalışmasına göre, farklılıklardan çok benzerliklere odaklanıldığında kültürler ve bireyler arası daha çok benzerliğe rastlamak mümkündür. Yaptıkları araştırma ortaya çıkarmıştır ki bazı değerler diğerlerinden her zaman daha önemlidir (Schwartz & Bardi, 2001). Farklı toplumlarca en önemli görülen değer İyilikseverlik'tir. Özyönelim ve Evrenselcilik ilk değeri ikinci ve üçüncü sırada takip etmekte, Güvenlik dördüncü ve Uyma ise beşinci sırada gelmektedir. Bu çalışma, bazı değerlerin farklı toplumlar tarafından aynı şekilde önemli atfedilmesinin toplumlar arasında değişmeyeceği gibi zamanla da değişemeyeceğini göstermektedir. Bu yüzden tüm romanlarda İyilikseverlik en baskın değerlerden biri olmuş olabilir.

Öncelikle, beklentilerle sonuçlar karşılaştırıldığında, iki yönlü değer boyutlarından yararlanmak çalışmayı çok kapsamlı yapmış; bu yüzden de farklılıklar anlaşılamayacak kadar darlaştırmış olabilir. Fakat sonuçlara göre Zaman Dönemi I romanları beklendiği gibi Muhafazacılık ve Özaşkınlık boyutlarında tutarlı ve yüksek yoğunluklara sahipken; Özgenişletim ve Yeniliğe Açıklık boyutlarında daha düşük yoğunluğa sahiptirler. Sonuçlar, değer tipleri bakımından değerlendirildiğinde en baskın ve tutarlı değer İyilikseverlik olmuştur. Bunu Geleneksellik ve Uyma baskın değerler olarak takip ederken kodlayıcılar arasında Güç değerindeki gibi sapmalar da olmuştur.

Zaman Dönemi II romanları ele alındığında, değerlerin pan-kültürel normlarından ötürü İyilikseverlik oldukça yüksek bir şekilde temsil edilmiş; bu da beklentilerde Özgenişletim ve Özaşkınlık'ta yüksek yoğunluk gözlemlenmesine

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sebep olmuştur. Buna rağmen Muhafazacalık ve Yeniliğe Açıklık boyutları beklendiği gibi kutuplaşmamıştır. Bunun dışında, değer tipleri kendi başlarına incelendiğinde birçok değerin kodlayıcılar tarafından tutarlı bir şekilde kodlandığı görülmektedir. İyilikseverlik, Geleneksellik, Uyma, Güvenlik ve Güç gibi değerler iki kodlayıcı tarafından da aynı yoğunluklara sahip bir biçimde gözlemlenmektedir. Uyarılma, Özyönelim ve Evrenselcilik gibi değerler de birbirine yakın yoğunluklarda kodlanmış; son olarak Başarı ve Hazcılık da birtakım sapmalarla, yine de Zaman Dönemi I romanlarına kıyasla çok yüksek bir şekilde benzer şekilde kodlanmıştır.

İki dönem arası karşılaştırma yapıldığında ve kodlayıcıların değerleri birleştirildiğinde beklendiği gibi Zaman Dönemi I romanlarının Muhafazacılık ve Özaşkınlık'ta yüksek ve Zaman Dönemi II romanlarınınsa Özgenişletim ve Yeniliğe Açıklık boyutlarında yüksek yoğunluğa sahip olduğu görülmektedir.

Çileli'ye göre (2000), günümüz dünyasında değişimler daha hızlı gerçekleşmektedir. Türkiye'nin çeşitli bölgelerindeki ekonomik, teknolojil ve demografik değişimler modernleşme süreciyle gözlemlenebilir haldedir (Çileli, 2000). Çileli, Türk gençliğinin 1989 ve 1995 arası değer değişimlerini Rokeach'ın Değer Anketi'ni kullanarak karşılaştırmıştır (2000). Buna göre zevk değeri 1989'da en az önemli dört değer arasındayken, 1995 gençliği için en çok önemli dört değer arasına girmiştir; ya da özgürlük en çok önemli dört değer içindeyken, en az önemli değerin arasına düşmüştür. Dürüstlük en kararlı değerlerden biriyken, 1992 ve 1995 gençliği için en az önemliler arasında yer almaktadır. Yıllarca süren değişim sebebiyle kararlı ve etkili değerleri sürdürmek zor olabilmekte; bu yüzden yeni önceliklerle değerler bir diğerinin yerini kısa sürede alabilmektedir (Çileli, 2000).

Başka bir çalışmada da Marcus, Ceylan ve Ergin (2017), 1998'ten 2009'a değişen değerleri araştırmışlardır. Buna göre ülkede, özaşkınlık ve muhafazacılık zaman içerisinde azalmış ve özgenişletim yükselmiştir (Marcus ve ark., 2017). Türkiye'de yaşanan ekonomik süreç ve toplumsal şehirleşme sebebiyle birtakım kültürel değişimlerin beklenmesi normaldir. Ayrıca özgenişletim değerleri global yönelimin bir parçasıdır, globalleşmenin homojenleştirme etkisi göz önünce bulundurulmalıdır (Marcus ve ark., 2017).

İmamoğlu ve Karakitapoğlu (1999) Rokeach Değer Anketi'ni kullanarak 1970'li yılların üniversite öğrencileri ve ebeveynleri ve de 1990'lı yılların üniversite öğrencileri üstünde değerlerin değişimini çalışmıştır.1970'li gençlerin anketlerine göre amaç değerlerde bireysel değerlere önem verirken, ebeveynlerinin daha sosyo-kültürel-normatif değerlere önem verdiği gözlemlenmiştir. 1970'li yılların gençleriyle 1990'lı yılların gençliğinin amaç değerler açısından benzeştiği ve bireysel değerlere verdikleri önemin arttığı bulunmuştur. Bu da toplumsal değerlerden bireysel değerlere doğru bir kayma olduğunun göstergesidir.

Önceki çalışmalara bakıldığında değerlerin öncem sırasına göre temsillerinin değiştiği gözlemlenmektedir. Bu çalışma ise romanlarda bahsedilen değerlerin de zaman içerisinde önemi gereğince değiştiğine işaret etmektedir. İyilikseverlik gibi değerler zaman içerisinde önemini koruyup sabit kalırken Güç ve Başarı gibi değerler Zaman Dönemi II romanlarında gözlemlendiği gibi yazarlar tarafından da benimsenerek daha fazla temsil edilmiştir. Geleneksellik, Uyma ve Güvenlik gibi değerler de yıllar geçtikçe önemini kaybederek romanlardaki temsilleri azalmaya başlamıştır.

3.6. Sınırlamalar

Bu çalışmadaki sınırlamalardan çok fazla şey öğrenmek mümkündür. Bu sınırlamalar sayesinde daha sonraki çalışmaları birçok açıdan geliştirmek kolaylaşacaktır.

Bu çalışmanın ilk sınırlaması tahmin edilebildiği gibi ölçümlerle alakalıdır. Bu çalışmada her ne kadar dört roman kültürel farklılıklar açısından incelenmiş olsa da daha fazla romanla daha çok kültürel farklılığı açığa çıkarma şansı mevcuttur. Yardımcı kodlayıcı ve kodlayıcılar arası güvenilirlik sayesinde bu romanlar üzerinde analiz yapmak mümkündür; fakat ek kitaplar ve kodlayıcılarla güvenilirlik güçlendirilebilir.

Başka bir sınırlama ise Yöntem kısmında ele alınmıştır. Her ne kadar romanlarda analiz edilen değerler frekansları açısından değerlendirilmek istense de yoğunluklarının değerlendirilmesi çalışma açısından daha uygun görülmüştür. İki

kodlayıcının frekansları uyuşmadığı fakat değerlerin yoğunluğu daha geçerli olduğu tespit edilmiş, sonuçlar değerlerin yoğunluğuna göre değerlendirilmiştir. Basit bir şekilde açıklamak gerekirse, romanlar genelde bir tema üzerine yazılmaktadır; bu temaya göre de ölçülen değerler frekansları açısından değişse de yoğunlukları açısından değerlendirildiğinde romanın teması değişmeyeceği için birbirlerine daha yakın sonuçların elde edilmesi mümkündür.

Dönemlere ait anormallikler göz önünde bulundurulursa bu da bir sınırlamaya işaret etmektedir. Mantran'a göre (2007), Safa'nın eleştirdiği konak yaşantısı aslında dönemin çelişkilerini yansıtan bir panoramadır. Pera'nın en büyük caddesi İstiklal, lüks dükkanlara, birahanelere, kafelere ve pastanelere ev sahipliği yapmaktadır. Devir tiyatroların, zarif restoranların ve kulüplerin devridir. Her yerde Fransızca konuşulmakta, Fransız modası, gelenekleri ve eğlenceleri yakından takip edilmektedir. Herkes lüks yaşam, rahatlık, davranış özgürlüğü, kadınların bağımsızlığı gibi konularla büyülenmiş, bu yüzden kendilerine zevk veren şeyleri yapmaya çaba göstermektedir. Safa'nın eleştirdiği bu hayat aslında dönemin bir parçası olarak geleneksel yaşamın yanında devam etmektedir.

Bir diğer sınırlama ise tüm romanların İstanbul'da geçmesinden kaynaklanmaktadır. Zaman zaman Anadolu kısaca romanlarda geçse de bütün olaylar İstanbul'da yaşanır. Türk yazarlar için Anadolu'yu anlatmak çok uzun sürmüştür. Bu çalışma aslında bir şekilde Türkiye'nin genel kültüründen ziyade İstanbul'un kültür dönüşümü daha canlı bir şekilde yansıtmıştır. Maalesef Anadolu'da geçen romanlar incelenen dönemler dışında kaldığı için bu çalışmanın materyali olamamış, fakat Anadolu romanlarının çalışılması ve onların incelenmesi açısından önünü açmıştır. Gelecekte yayınlanacak olan çalışmalar Türkiye'nin farklı yerlerini anlatan romanlara odaklanırsa literatüre katkısı olacaktır.

Romanlara dair başka bir sınırlama ise romanların hikaye akışı açısından birbirine paralel gitmemesinden kaynaklanmaktadır. Daha sonraki çalışmalar belli bir hikaye akışına odaklanıp yazılırsa akademik yazına katkısı olacaktır. Özellikle kültürler arası karşılaştırma yapılırken bu sınırlama gözetilirse karşılaştırma güçlenecektir.

Bu çalışma sırasında sıkça akla gelen başka bir sınırlama ise değerlerin pozitif ya da negatif değerlendirilmesidir. Gold ve Russ'a göre (1977), alakasız değerler tarafından incelenen tutumlardan ziyade, pekiştirilen değerler tarafından incelenen tutumlara daha çabuk tepki verilmektedir. Eğer bir değer, bir tutumu pekişitren bir ilişkiyle öngörüyorsa, değer konumunu tetiklemektedir. Böylece hafıza sistemleri pozitif oluşumları vurgulamaktadır (Gold & Russ, 1977). Bu çalışmaya göre hiyerarşik depolama, pozitif oluşumları daha geniş değerler kategorisinde onaylarken, negatif oluşumları başka bir yerde depoluyor diye düşünülmektedir. Gold ve Robbins'in 1979 çalışmasına göre, pozitif olarak düşünülen değerlere, negatif olanlara göre daha çabuk tepki verilmektedir. Değerlerin sıralamaları ve sınıfları düşünüldüğünde, pozitif değerler negatif değerlere göre daha merkezde ve kolayca erişilebilir durumdadır (Gold & Robbins, 1979). Bu çalışmalara göre değerlere pozitif ve negatif yönler atfetmek mümkündür; fakat bu çalışmada bu durum dışarıda tutulmuştur. Yine de romanlardan örnekler verilebilir; örneğin, Yeşil Peri Gecesi'nde anlatıcı Teoman karakterinden iddialı, rekabetçi, başarı odaklı bir şahıs olarak bahseder; fakat bunu negatif bir şekilde dile getirmektedir. Anlatıcı Teoman'ın bu yönlerini övmez, aksine eleştirmektedir. Safa ise romanında konaktaki sefaya düşkünlüğü eleştirmektedir. Buna rağmen kodlayıcılar bu romanları yazarın ve karakterlerin değer yargılarından bağımsız olarak kodlamışlardır. Gelecekte yapılacak çalışmalar değerlerin pozitif ya da negatif bir biçimde romanda gösterilmesine odaklanabilir; bu sayede eleştirilen değerler, övülen değerlerle karşılaştırıldığında romanda geçen baskın değerlerin oranları değişebilir.

Çalışmada gözlemlenebileceği gibi Zaman Dönemi II romanlarının değerlendirilmesi incelendiğinde kodlayıcılar arasındaki tutarlılık fark edilmektedir. Bunun en akla yatkın açıklaması iki kodlayıcının da bu dönemde doğup büyümesinden kaynaklı olabilir. Kodlayıcıların değer algıları yaşadıkları döneme göre gelişmiş olup bu yüzden de tutarlılık göstermiş olabilir.

APPENDIX D: Thesis Permission Form/Tez İzin Formu

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YAZARIN / AUTHOR

Soyadı / Surname   : YAMAN
Adı / Name   : ÖYKÜ
Bölümü / Department   : PSİKOLOJİ

TEZİN ADI / TITLE OF THE THESIS (**İngilizce** / English) : Cultural Changes in Turkish Society: A Comparative Study Through Literature of Past and Today

TEZİN TÜRÜ / DEGREE: **Yüksek Lisans** / Master [X]   **Doktora** / PhD [ ]

1. **Tezin tamamı dünya çapında erişime açılacaktır. /** Release the entire work immediately for access worldwide.   [X]

2. **Tez iki yıl süreyle erişime kapalı olacaktır.** / Secure the entire work for patent and/or proprietary purposes for a period of **two year. ***   [ ]

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 A copy of the Decision of the Institute Administrative Committee will be delivered to the library together with the printed thesis.

Yazarın imzası / Signature   **Tarih** / Date