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About the Journal:

International Student Journal (ISJICUA) is a biannually student-run publication from the International Relationships Office at Agri Ibrahim Cecen University, Turkey. ICUA has provided a forum for quality all student work in many subjects from international colleges and universities all over the world.

The purpose of the scientific journal is to be given an opportunity for students, PhD Candidates and young researchers to express themselves and to share their own scientific discoveries, attitudes or interpretations of the world around us. Manuscripts should provide good alternatives and original suggestions. Authors should discuss a topic, expressed in a simple way, with the purpose of attracting a broad interest and understanding.

As an online journal, ISJICUA is not constrained to physical printing limitations and encourages the use of technology and multi-media projects that may not be suited for traditional print materials. GIS, 3D modeling and audio/video media files are welcomed. ISJICUA will also be published as hard copy without profit.

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The official languages of the journal are: Turkish, English and Russian.

The journal is published twice a year with the following capacity: up to 400 pages, A5.

Each issue of the journal contains three main sections, namely, scientific texts, essays and art texts.

Each issue has an ISBN number. Authors of accepted manuscripts will receive three copies of the issue containing their papers. The journal has an online version, as well.

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PHILOSOPHICAL ANALYSIS OF THE BALKANS

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Abstract:

The following abstract characterizes a puzzle which consists of several topics portraying political, economic, psychological and cultural aspects of development that are broad, philosophical and difficult to characterize due to a variety of problems present in the Balkans. This report aims to focus on several key problematic situations that are at the root of the crisis and evident in the Balkan Peninsula.

Key Words:

Balkans, USSR, Migration, Ottoman Empery, European Union

To begin, it is important to consider the views of others regarding the Balkans in order to integrate personal views and critical understanding. Opinion is thus largely dependent on existent theories and scientific findings by scientists with varieties of existent myths about this part of Europe resulting to misunderstanding and false assessment even though estimates may be accurate. As dedicated scholars describe the conditions present in the Balkans, they tend to exclude certain politicians who have populist and nationalist views that influence their assessment of the people in the Balkans.

Now let's move on to the specific arguments presented in the book of 1965:

Although this brief survey has emphasized the differences within the Balkan states, numerous points of unity and similarity do exist. Of utmost importance is the fact that the overall populations of the Balkan states predominantly consist of the peasant class identical to the majority of the people who continue to depend on the land for their livelihood in Greece. Furthermore, all the Balkan states lag behind the nations of central and Western Europe in terms of overall economic development and have much lower standards of living. Nevertheless, every Balkan country, whether socialist or capitalist, is making an immense effort to alter such situations. The attempt for transformation is being made throughout the Balkans in order to transform underdeveloped and lagging peasant societies and economies into something that resembles the modern industrial states whilst countries undergo harsh effects of such rapid change.

In their efforts of modernization, the Balkan countries, like the Soviet Union, have taken the industrial civilizations of America and Western Europe as their models that they look up to. As a result, the objects of daily life and architecture of each country are fast losing their unique national qualities. Articles for sale found in large stores of the Balkan countries reveal a depressing uniformity; identical dull and gray apartments and houses are replacing aesthetic native architecture and constructions. This development, arising from social and economic necessity means that the outward aspects of Balkan daily life are becoming increasingly similar to those of the rest of the Western world. Peasant women of the Balkan villages purchase dresses made in the factories of their own country, similar to the style of the typical housewife of the American Midwest; pots and pans in their kitchens may have been manufactured in state-owned plants identical to German design. The unique and individual in each country is thus sacrificed

in the interest of a developing industrial civilization in the hope that general improvement of living conditions will result.

The Balkan states share another quality: a history of foreign domination. In the past, as previously mentioned, Balkan societies have usually been under the control of other powers; this condition has lasted until the present. None of the Balkan states today, whether individually or collaboratively, are capable of producing the complicated and extremely expensive weapons of the Atomic Age. The Balkan armies, a force to be reckoned with before World War II, have now lost much of their military value. Thus, each of the Balkan states must rely on the patronage and protection of one of the great powers or depend on the maintenance for balance of power between them. Under the circumstances, the principal concern of each Balkan government must naturally be its relations with the great powers and not its ties with its neighbors. Thus, the hard realities of the international situation serve to make relations complex among the Balkan nations and to intensify traditional rivalries. (Gelavich, 1965:13-14)

After 50 years the situation remains the same however, there are some improvements that are associated with EU membership of various states such as Bulgaria, Romania and Greece. Let us explore what one of the few writers have to say regarding the collapse of the USSR. For example, Stefano Bianchini from the Faculty of Political Science "University of Bologna" writes the following:

One only needs to remember the dominant role played in the past by the Russian nation to the detriment of other nations in the tsarist empire as well as in the USSR, or the equally domineering behavior of the German nation (including Austrian-German) towards the Poles and Czechs, as well as the Serbian insensitivity towards other Yugoslav nations including the Croatian ambitions related to Bosnia and Slovenia and the treatment of the Romanians or Bulgarians towards Hungarians and Turks, and the manner in which the Turks treat their neighbors. (Bianchini, 1996:101-102)

Italian scholars make one important note associated with the problem of dominance, because every country desires to be independent and dominant over the remaining nations in the region therefore, desire for dominance by individual nations led to various military conflicts throughout history. In the end, conflicts between nations led to a situation in which every nation became highly dependent on other external forces.

An American professor Peter Sugar from the "University of Washington" differentiated four main groups concerning nationalism in Eastern Europe. He claims the following:

For convenience`s sake references of such groups include bourgeois, aristocratic, popular and bureaucratic eastern European nationalism. Manifestations of all the varieties can be detected in every region of Eastern Europe. Yet, at least in the early periods of nationalism, one of them dominated, and put its imprint on subsequent developments. (Sugar, 1994:172)

Nationalism is one of the most important points clearly evident in the base of conflicts in the Balkan regions. According to Peter Sugar, nationalism in Bulgaria and Serbia is widespread referred to as "popular nationalism" whilst in Romania, Greece and Turkey it is referred to as "bureaucratic nationalism". A more detailed description of categories follows:

Popular nationalism, also known as populist or egalitarian nationalism, emerged in Serbia and Bulgaria. In these lands over the long years of Ottoman rule had a leveling effect. The nobility

had disappeared except in Bosnia and Macedonia where conversion to Islam had saved the estates of certain families. Not numerous, these Muslim Slavs did not appear to differ from the feudatory and later hereditary Turkish landlords until the linguistic issue became important in the eyes of the Serb and Bulgarian nationalists. But because of the lands that these people inhabited, they were not incorporated into Serbia or Bulgaria until the twentieth century when nationalism was firmly enough established to be able to handle the seeming contradiction presented by the speech and faith of these people and their existence had little influence on the nationalism of Serbs and Bulgarians during its formative period. (Sugar, 1994:176)

In addition, this American scientist makes another important note about nationalism in Bulgaria and Serbia:

The fact that landlords were mostly foreigners and that the traditional institutions and language of the peasantry had survived centuries of foreign rule thanks to the millet system furnished the ingredients for the development of popular nationalism. This type of nationalism was developed by the native lower clergy, merchants, Serbs and Bulgarians who lived outside the borders of the Ottoman Empire. (Sugar, 1994:176-177)

Further important notes by professor Sugar include:

Bulgaria was called 'the present state' with good supportive reason. It takes little imagination to find one of the reasons for the grave difficulties Yugoslavia had to face between the two great wars of this century in the conflicting approaches to nationalism that the major nationalities of this country favored. Serbia`s basic popular approach was weakened and became partly aristocratic when Beograd (Belgrade) tried to dominate Zagreb and Ljubljana. Neither approach suited the Croats whose approach was a mixture of the aristocratic and bureaucratic, nor the Slovenians, whose nationalism consisted of the bourgeois. Three different approaches to nationalism produced three different views of the state that their union had created. The tendency of the broad approach represented by the pan-movements, in this case Yugoslavism, was replaced and reversed when the varying nationalism of three disparate people had to be reconciled within one state structure. Nationalism, which originally justified the demands for independence and union, revealed itself as a force that found its goal in itself. (Sugar, 1994: 177)

The previous last 2 words give a correct description about the situation in the Balkans. As per professor P. Sugar, nationalism therefore found its goal in itself. It is therefore vital to ask whether Bulgaria can independently exist in the 21st Century. Such trends are therefore hazardous due to alienated states of global processes. To get a comprehensive view of the situation with nationalism in the Balkans, we must further explore the views for Greece and Turkey by professor P. Sugar:

According to professor P. Sugar, bureaucratic nationalism also developed in Greece and Turkey. While the Greek movement started among the merchants and other middle-class elements, this group lacked leadership dispersed all over Europe and was unable to shape events during Greece`s war of independence. The civil war that paralleled this event also proved that no other element of the population was able to impose its views on the rest. Greek factionalism remained a serious problem, making united action difficult to achieve even after Greece had gained independence following the intervention of the Great Powers. Under these

circumstances, only the government and the bureaucracy could make their voices heard effectively everywhere in the country.

Turkey therefore presents the clearest case of Bureaucratic nationalism. In this country, the possibilities for the development of various kinds on nationalism were the most limited in all of Eastern Europe. There was neither an aristocracy nor a middle class in the Ottoman Empire, and the clergy could not espouse nationalism, an ideal that clashed with Muslim theology and political theory. The intellectual and political life of the Turks in the Ottoman Empire was limited almost entirely to the military and civil servants, including students of the schools that trained people for jobs in the bureaucracy. Ideas of change and reform were limited and obtained the improvement of the state`s administrative organs and international position as its goals resulting to gradual development of Nationalism due to such circumstances. At first, it was not an independent philosophy or movement, but simply an additional tool in the hand of those who tried to reorganize the bureaucratic machinery and strengthen the state. (Sugar, 1994: 177)

After approximately 20 years, nationalism in all Balkan countries except Turkey has almost disappeared. Minor groups of people who still preach their nationalist ideas seem bleak as the majority of people are aware that such ideas simply have no future in the Balkans. History has clearly demonstrated the damage to nationalist ideas and their opposition in this small country. Because after every military conflict remained, less people remained to preach the ideas of nationalism.

How people from the Balkans see themselves?

Until now, a variety of perspectives were presented that gave an outlook to foreign scholars about the situation in the Balkans. In the following lines, I will introduce the opinion of a Bulgarian scientist regarding the situation in the Balkans. In this view, several aspects evident in the previous pages of this abstract will be evident in the following lines regarding the nature of the people living in the Balkans. Bulgarian scientist Tsvetana Gueorguieva attempts to answer an important question: ' Where is Bulgaria?'

'The Bridge on the Drina' is one of the best-known novels by Bosnian Serb writer Ivo Andrich, and winner of the 1961 Nobel Prize for Literature. The title and the novel itself could be seen as a key to the identity of all Balkan people including Bulgarians. Their territories, history and lives are perceived as a bridge linking and dividing East and West, Asia and Europe. As is known, living on a bridge is uncomfortable and rather dangerous, to say the least. As a sign of the Balkan population`s identity, the bridge largely explains the complexity of this identity, especially with regard to the question of whether it is European and, if it is, to what extent. The particular Bulgarian case of the general Balkan variant of identity wholly overlaps with the key concept of the bridge. Europe and Asia, the two points on which this bridge rests, are seen as an opposition: positive versus negative, good versus evil. People in contemporary Bulgaria are constantly reiterating that the settlement of one political issue or another is critical and that progress “towards Europe” or “towards Asia” depends on the direction chosen, as does the life of a society and of each individual. The most popular formulas are “on to Europe” or “back to Asia”. The location of the bridge in space coincides with a sort transition from a horrifying past to a normal future. The identity of the individual and the people is situated on a spatial-temporal

scale. One scale is represented by Europe, regarded as an entity, a civilization (in the singular and with a definite article – the civilization). The other is the Ottoman Empire and, in the past few years, the former Soviet Union, i.e. barbarity, cited with a specific address and associated with a particular country. The identity of Bulgarians is seen as a matter of contemporary choice on which their future depends. (Gueorguieva, 1998:153-154) A brief view of one of the paragraphs she wrote follows whereby additional comments are made thereafter:

Bulgarians thus understood that the mixed Balkan world and its function as a bridge linking Europe and Asia justified their peculiar intermediate identity. With their neighboring peoples and states, they had more than just a geographical location in common. With some, such as the Serbs and Croats, they were linked by common origins and similarity of language, and with others, i.e. the Greeks and Romanians, by one and the same religion. With all except the Turks, they had a common European past. All were united by their similar history as subjects of the Ottoman Empire. However, a general Balkan identity was incapable of preventing national identity of the Bulgarians as well as of other people of the Balkans, distinctions and controversies with neighbors became a leading trend which ought to have materialized the ideal political model of Europe at that time encoding in the formula of one nation, one state. (Gueorguieva, 1998:155)

This line of reasoning is typical of the majority of scientists in the Balkans. This somewhere is associated with needy feelings to be evaluated to Turkey as a consequence that a significant period of time that was dominant over the Balkans. In the 14th century, all the nations of the Balkans have fought among themselves and every nation has tried to take the lead. As a result of these battles for supremacy, all nations were so weakened that facilitated the Turks in their military campaigns. Also important to note is that some of the Balkan nations rent Turkish troops and paid in military conflict with each other. In Bulgaria there is a folk wisdom that says: "two fight, the third wins". Because of the many conflicts that occurred between the Balkan nations this has therefore led to the imposition of Ottoman rule. The analogy of Bulgarian and Turkish people will see to that since the establishment as a state to present day Turkey, it never came under foreign “slavery”. The history of the Bulgarian population consists of three competitive countries. One existed from 681 to 1018, the second from 1185 to 1396 and the third from 1878 up until today that Bulgarian individuals continue to argue whether it was an independent country during the period 1945 - 1989. Since the establishment of the Empire in Turkey in 1299 by Osman in order for reform in the republic by Mustafa Kemal in 1923, the Turkish population has never been under foreign influence. Today, it is unfortunate that some people in Bulgaria have still not learned from the bad and bloody events from history. They recall the past and praise, saying that the Bulgarian state has existed since 1300 thus a more precise definition would be 1300 years of a Bulgarian population. Although the Bulgarian society exists more than 1300 years, they hardly have their own state. For there to be a nation, it does not need to have its own state if the price of this country pays constant deprivation and blood of the people. There are several examples of populations who exist solely and represent themselves being capable to survive for centuries ahead such as Gypsies and Jews. Jews serve as an example of a particular society or population that have outlived so many countries and prone to destruction. Sometimes, unique populations desire to have their own state which can lead to severe damage to their representatives, a typical example of the Balkan nations.

To some extent this may be true, but this common past, studied by learners and taught by teachers is mainly described through a nationalist perspective in Bulgaria. History books tend to depict wars and conflicts that form a common desire for revenge and retaliation by learners. History however, should focus on positive examples and minimize the lessons associated with conflicts, wars and murders causing the majority of students who study "history" to obtain the roles of nationalists with utopian ideals. It is important to bear in mind also that in nature and natural events birders or separatism does not exist. Such events are held by our own human performances that result to limitations within and due to themselves resulting to each division leading to a limitation and weakness thus striving for social unity and not displacement as evident in the past.

Migration

Military conflicts which followed the difficult years in the past have lead to today's economic crisis forcing Balkan members of society to leave their countries and migrate to further developed countries. Which leads to how "citizens" of "the economically developed countries" look at people who have decided to leave their homelands, whether as equal human beings or as slaves. The answer to this question can be found in a report by Karmen Medica form University of Primorska, Slovenia. He notes:

Given the above, it seems perfectly reasonable to draw a comparison of migrants and slaves, which has been made by numerous scientists dealing with migration processes (Steven Castels, Max Miler, Klaus Bade, and other.) Both terms mentioned above, namely, refer to a non-free workforce subject towards a coerced movement. The comparison of migrants as a workforce or “non-free workers” and slaves from the time of colonialism also seems appropriate to Stephen Castles for the following reason:

Migrants have limited access to health and economic rights, as well as work contracts. They seem to be frequently excluded from certain professions, senior positions and functions, and have problems acquiring work permits specific to one employer for which workers cannot seek employment with another employer, ultimately being left with no other alternative but to return no their home countries.

Dynamic political deviations of the new world order (e.g. globalization, EU, the Schengen regime, deindustrialization of the West) bring radical change for migration flows and create new hindrances for migration. Change has also occurred in a manner of categories that define the notion of a migrant worker. Moreover, the seemingly simple difference between an economic migrant and a political refugee may signify deportation in one case and asylum in another.

One can notice the sheer importance of the arrangements on movement or the right to enter and leave a country that the developing world has set up for all potential migrants. The strongly and rhetorically present legalization of migration is becoming a volatile challenge. Migration therefore becomes undocumented and illegal once new laws have been introduced, setting a new modus vivendi and new rules on movement in a given area. As long as there is a widespread stereotypical conception of immigrants in the public and attitude of the state towards immigrant workers, its political, religious and cultural expectations permit them to be scorned by their immediate community or at work, and be marginalized in society at large, it is therefore

paradoxical to talk about the implementation of integration into the wider society. (Medica,2012:50-51)

Conclusion

The Balkans is a geographical locality within an ancient past. These lands have outlived various populations of which they have witnessed their conflicts. In the previous pages of this abstract set one of the main causes of these conflicts – nationalism as well as divided attention as to why people leave the Balkans. It can be concluded that although the vast majority of young adults leave the Balkans and especially in Bulgaria, there is also the tendency of people from other countries that have purchased their homes and settled in the beautiful Bulgarian villages. Perhaps in the near future, the Balkans will become an area for peaceful and restful accommodation.

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SOCIAL INFLUENCE ON ADDICTION

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No one can hurt you without your consent.

--Eleanor Roosevelt

Most of us know a friend or family member, whose lives are affected by addiction. We all know that addiction is a serious problem. We cannot consider “addiction” as something positive. Unfortunately, some kinds of addictions do not have immediate negative consequence so control is more difficult.
But behind that widely held agreement are many disagreements and questions. How big are addiction problems? What causes addiction? How does one overcome it? How should individual respond to society with addiction? What should families, schools, institutions of higher education do about addiction?

There are very different types of addictions, for example, addiction to drugs, food, lying, shopping, gambling, piercing, stealing and so on.

According to the Oxford Dictionary, Addiction is “Physically and mentally dependent on a particular substance”.

People may become addicted to drugs, nicotine, gambling, sex, the internet, pornography, shopping. It is quite possible to live a full and satisfying life without using any of these substances, or activities. Obviously many people engage with these substances and activities at various times in their lives. Most do not develop any significant problems or difficulties. This leads to the question, "At what point does an activity or substance use become an addiction? These rest of our definition helps to answer, "Where's the line between 'behaving badly' and addiction?"

Addiction harms not only the person with the addiction but also everyone around them. When distinguishing between "bad behavior" and addiction, the primary consideration is: Has the behavior caused substantial harm? In other words, what are the negative consequences of that behavior?
One way to understand "substantial harm" is to consider the harmful consequences of the activity or substance use. Let's call these consequences costs. Some costs are obvious. They arise directly from the substance or activity itself. There are also other, less-obvious costs. These occur because of the preoccupation with the addiction. Direct costs may be unique to the specific substance or activity itself. If you snort enough cocaine you will damage your nose. If you drink enough alcohol you will damage your digestive system. If you gamble a lot, you will lose a great deal of money. Some direct costs universally apply to most addictions: declining health, damage to interpersonal relationships, and diminishing financial resources. The less-obvious, indirect costs arise solely from the preoccupation with addiction. Eventually an

addiction becomes so central in a person's life that it consumes all their time, energy, and preoccupies their thoughts.
After getting addicted to something, often a person share and is willing others to try. If the person is psychologically influential, he can create his own environment of addicted ones. That's how groups are created. Frequently, the group gets larger and larger. But not all people can support "addictions", at least due to financial failure. In most cases they end very sadly.

Sometimes individuals affected by addiction do not readily see that their involvement with a substance or activity has resulted in substantial harm. Therefore, they may "deny" they have addiction. Of course, this "denial" makes perfect sense because substantial harm is a defining characteristic of addiction. Without it, there is no addiction. However, to other people these individuals seem indifferent to the harm their addiction causes. In response to this apparent lack of concern, these individuals are often told they are "in denial." This statement implies a form of dishonesty. We have never found accusations of this sort to be helpful. A more useful approach is to recognize many individuals are simply unaware of the total costs associated with their addiction. This recognition leads to a non-judgmental approach that encourages an honest and accurate appraisal of these costs. This helps people recognize the substantial harm caused by remaining involved with an addictive substance or activity.

Ordinarily, once the costs of an enjoyable behavior pile up, people will begin to naturally restrict or quit that behavior. This is another fact that distinguishes addictive behavior, from merely "bad behavior." Many people temporarily indulge in pleasurable activities that we might term "bad behavior." These may include drinking, drugging, indiscriminate sex, gambling, excessive consumption of entertainment, and overeating. All addictions begin in this rather normal realm of the pursuit of pleasure. The problems of addiction do not develop because of these pleasurable activities. Addiction becomes evident when someone seems to be unable to limit or stop these pleasurable activities. They seemingly demonstrate a "loss of control." Thus, the problem of addiction is not that someone enjoys these pleasures. The problem of addiction is that they cannot seem to stop.

As someone's addiction progresses (gets worse), that person feels "out-of-control" or "powerless" over their own behavior. Despite their best intentions to remain in control of their behavior, there are repeated episodes with more negative consequences. Sometimes the person is aware of this reduced control. Other times they may deceive themselves about how easy it would be to quit "anytime I want to." Ultimately everyone must make their own decision about whether to change a particular behavior. But, the requirements for making changes to our behavior are frequently under-estimated. They often require a great deal more effort and determination than someone realizes.

Family and friends are less easily deceived. These episodes of reduced control are more obvious to other people. Family and friends often wonder, "Well since you seem to believe you can control this behavior, why don't you?!" People with addictive problems are rather adept at turning the tables, and blaming others. "I wouldn't have to drink so much if you weren't such a nag." Instead of admitting a problem exists, a person developing an addiction may deny the existence of any problems. On the other hand, they may suggest their "complaining" partner exaggerated the problem, or even caused the problem. It is often difficult to determine whether

people genuinely believe these ideas, or are simply unwilling to face the frightening thought that they might have a problem.

In some cases, there may be sincere regret followed by a promise to change. After enough broken promises to change, promises are no longer believable. Family and friends settle into expecting the worst and trying to live with it. Alternatively, they may actively express their legitimate anger and frustration. The arguments and tension can be severe.

Why would someone want to do something that brings about harm? The answer is deceivingly simple: because at first it was pleasurable, or at least valuable. The addicted person might find it "valuable" because it reduced anxiety. Maybe it provided a temporary escape from dismal circumstances or sheer boredom. Perhaps it helped to briefly relieve depression. In fact, people are genetically predisposed to repeat things that are rewarding or bring about pleasure as this ensures our very survival. Without this genetic predisposition we would not eat or reproduce.

Therefore, only individuals with prior positive experiences with a substance or activity are vulnerable to developing an addiction. If you smoke pot a few times, and every time it makes you highly anxious and paranoid, you probably would not keep smoking. If you dislike the taste of alcohol and how it makes you feel, will you continue to drink? So, addiction begins because "it" was once pleasurable, rewarding, or valuable.
Notice the definition includes the concept that the substance or activity may no longer be pleasurable and/or valuable. In fact, over time many addictions become very unpleasant. Despite this fact, what usually remains pleasurable, valuable, and rewarding is the release from the powerful cravings that develop. Sometimes this is called cravings-use-pleasure-rest cycle.

The definition of addiction involves the repeated involvement with a substance or activity despite negative consequences. Friends and family members beg the addict to stop but they seem unwilling or unable to do so. Most addicted persons describe a genuine desire to stop. They feel guilty for breaking their promises to their loved ones. It appears they have lost all control. Discussions about "loss of control" sometimes overlook that control is rarely lost entirely. When we carefully interview someone with an addiction, we can usually identify these limits. For instance, there are heroin addicts who will steal to get money to buy drugs. However, they will go through drug withdrawal, rather than steal from family. There are individuals who drink excessively but not if they need to drive. There are cigarette smokers who will refrain from smoking if the smoke would bother someone nearby. Even in severe cases (e.g., a "skid-row alcoholic"), someone may share his alcohol with a friend, if that friend would otherwise go through alcohol withdrawal.

We have been discussing that "repeated involvement despite substantial harm" is a defining characteristic of addiction. This leads to some baffling questions, "Why would someone continue to engage in something that is harmful?" "Why don't they just stop already!?"

There is considerable disagreement about how to answer these very sensible questions. There are two possibilities: 1) A person develops a complete loss of control over their behavior; or 2) A person develops a decreased ability to control cravings for pleasure. It may seem like splitting hairs. However, the distinction between a complete loss of control and decreased control over cravings has big implications with respect to fixing this control problem.

When someone smokes a cigarette, they do not keel over and die. Instead, the only thing they immediately feel is a sense of pleasure or gratification. There are no immediate negative consequences associated with these choices. In other words, people have difficulty with self-control when the negative consequences of an action occur in the distant future as is the case with addictions. Therefore, to possess "self-control" one must develop the capacity to act with long-term consequences in mind.

So now what do you think? Is craving is an irresistible temptation followed by a complete loss of control? Or, is craving simply a very powerful temptation that leads to reduced control? As you ponder that question, consider the similarities between eating and addiction. Eating is satisfying, pleasurable, and rewarding. This means the next time we are hungry, we are probably going to eat. Oftentimes the most pleasurable foods are also the most harmful. Many people crave these harmful foods even when they are not hungry. Addiction works the same way. Through experience we learn that some substance or activity is pleasurable. As a result, we develop a craving to re-experience that pleasurable substance or activity. We go into a state of well-being or pleasure for a little while, followed by a return to normal mood. Then, the craving returns and the cycle of craving-use-pleasure-rest begins again. Learning to cope with cravings is fundamental to addiction recovery.

Human were, are and will be always willing to be approved and recognized in society. The desire to be famous leads us for making sometimes different choices.
The desire to be important, that inspired Dickens to write his immortal novels. This desire inspired Sir Christopher Wren to design his symphonies in stone. This desire made Rockefeller amass millions that he never spent!
It is this desire that lures many boys and girls into joining gangs and engaging in criminal activities. Engaging in some formal groups of “modern” people.

“As much as we thirst for approval, we dread condemnation.” - Hans Selye.

When you are out of your budget, can you still continue shopping? Well, she could. She was already out of her budget, but still she couldn’t stop. All her friends were fashion-girls and she couldn’t allow herself to be out of this “circle”.
The invisible pressure came from her friends. She ceased to listen to her parents already for a long time. She stubbornly believed that all she’s doing is cool and great. But the deceiving was soon identified. The great depress has started to her. Everything was crushing: her family, her friends, her relations.
Her family was middle-income. So, from her early ages she had a complex of inferiority. But for her parents was hard to support her rapture.
She liked so far what her friends were doing, how they were looking and what they were wearing.

John Wanamaker, founder of the stores that bear his name, once confessed: “I learned thirty years ago that it is foolish to scold. I have enough trouble overcoming my own limitations without fretting over the fact that God has not seen fit to distribute evenly the gift of intelligence.”

Often parents are tempted to criticize their children. You would expect me to say "don't." But I will not, I am merely going to say, "Before you criticize them, read one of the classics of American journalism, 'Father Forgets.' "(It originally appeared as an editorial in the People's Home Journal.)

FATHER FORGETS W. Livingston Larned

Listen, son: I am saying this as you lie asleep, one little paw crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I sat reading my paper in the library, a stifling wave of remorse swept over me. Guiltily I came to your bedside. There are the things I was thinking, son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when you threw some of your things on the floor. At breakfast I found fault, too. You spilled things. You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a hand and called, "Goodbye, Daddy!" and I frowned, and said in reply, "Hold your shoulders
back!" Then it began all over again in the late afternoon. As I came up the road I spied you, down on your knees, playing marbles. There were holes in your stockings. I humiliated you before your boyfriends by
marching you ahead of me to the house. Stockings were expensive - and if you had to buy them you would be more careful! Imagine that, son, from a father!
Do you remember, later, when I was reading in the library, how you came in timidly, with a sort of hurt look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. "What is it you want?" I snapped. You said nothing, but ran across in one tempestuous plunge, and
threw your arms around my neck and kissed me, and your small arms tightened with an affection that God had set blooming in your heart and which even neglect could not wither. And then you were gone, pattering up the stairs.
Well, son, it was shortly afterwards that my paper slipped from my hands and a terrible sickening fear came over me. What has habit been doing to me? The habit of finding fault, of reprimanding – this was my reward to you for being a boy. It was not that I did not love you; it was that I expected too much of youth. I was measuring you by the yardstick of my own years. And there was so much that was good and fine and true in your character. The little heart of you was as big as the dawn itself over the wide hills. This was shown by your spontaneous impulse to rush in and kiss me good night. Nothing else matters tonight, son. I have come to your bed-side in the darkness, and I have knelt there, ashamed!
It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours. But tomorrow I will be a real daddy! I will chum with you, and suffer when you suffer, and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: "He is nothing but a boy - a little boy!" I am afraid I have visualized you as a man. Yet as I see you now, son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much.
Instead of condemning people, let's try to understand them. Let's try to figure out why they do what they do. That's a lot more profitable and intriguing than criticism; and it breeds sympathy, tolerance and kindness. "To know all is to forgive all."

As Dr. Johnson said, "God himself, sir, does not propose to judge man until the end of his days." Why should you and I?

“Don’t complain about the snow on your neighbor’s roof,” said Confucius, “when your own doorstep is unclean.”

No one is perfect. We all have our own flaws. But it is not the case of criticizing and gossiping. Criticism is futile because it puts a person on the defensive and usually makes them strive to justify themselves. Criticism is dangerous, because it wounds a person’s precious pride, hurts their sense of importance, and arouses resentment. That’s how bad and negative can work criticism, it can prompt to do something out of control. It is ought to be forgotten blaming and criticizing, people’s lives would be more higher, lighter and simple, even though until the truth is detected. As B.F. Skinner, the world famous psychologist observed, “By criticizing we don’t make lasting changes and often incur lasting changes.”

The resentment that criticism engenders can demoralize employees, family members and friends, and still not correct the situation that has been condemned. Any fool may criticize, condemn and complain – and most fools do.

It is so much easier to blame other people, conditioning, or conditions for our own stagnant situation. But we are responsible --"response-able" -- to control our lives and to powerfully influence our circumstances by working on be, on what we are.

You should be able to distinguish “good” and “bad”.

Anyhow, keeping yourself from the “negative” influence will protect you somehow. In the other hand you may receive rebukes from the society. It’ll perplex firstly your parents. Even if there are lots of lessons which admonish us from the negative addictions, we still do that.

So, here is the best quote which good to bear in mind: “A great man shows his greatness,” said Carlyle, “by the way he treats little men.” Instead of criticizing, let’s help each other to prevent this big disaster.

The famous psychologist B.F. Skinner has noticed, that criticism often encourages bad behavior (infringer pays on itself attention, only when it(him) criticize). He recommended to pay attention fewer to bad behavior and to appreciate good behavior.

Instead of abusing subordinated that he somewhere was mistaken, quietly say to him: "You do (make) progress in job, but we much still should make. Let me show you, how it is possible to make it faster ". When he begins to work better, praise it (him).

Society - the aggregate of people living together in a more or less ordered community, in which we have proactive and reactive people. Proactive people don’t need someone’s acknowledgement instead of reactive. My favorite author Alice Walker, who observed, “The most common way people give up their power is by thinking they don’t have any.”

Reactive people most described as passive, always with no mood, weak and without a “rod”. They always need someone else’s help to make a decision. So it makes clear that reactive people are more exposed to social influence on addiction.

In the words of Gandhi, "They cannot take away our self respect if we do not give it to them." It is our willing permission, our consent to what happens to us, that hurts us far more than what happens to us in the first place.

No control problems involve taking the responsibility to change the line on the bottom on our face -to smile, to genuinely and peacefully accept these problems and learn to live with them, even though we don't like them. In this way, we do not empower these problems to control us.

We share in the spirit embodied in the Alcoholics Anonymous prayer, "Lord, give me the courage to change the things which can and ought to be changed, the serenity to accept the things which cannot be changed, and the wisdom to know the difference." We have in our hands

the first step to the solution. Changing our habits, changing our methods of influence and changing the way we see our no control problems are all within our Circle of Influence.
I urge everyone to be proactive, to be the only hero of your life, every time to have your own clear head on your shoulders and not to be dependent on someone's opinion. Not to allow to affect "negatively" on you.
Some people experience their addiction as a complete loss of control. These people believe they are incapable of managing their own behavior. Therefore, regaining this control would clearly require a power greater than themselves, such as divine intervention, or medical intervention. If this is the case, it seems pointless to ask them to control their behavior since by this definition, they cannot. From this perspective, only medicine or God can rescue them from their addiction.
Other people experience their addiction as an extreme difficulty resisting powerful cravings for pleasure (impaired control). These people will benefit from learning how to regain control over these cravings. Perhaps they may need professional assistance but the goal is to gain self-control. They may also find it beneficial to explore healthier ways of receiving pleasure.
Synergy is everywhere in nature. If you plant two plants close together, the roots commingle and improve the quality of the soil so that both plants will grow better than if they were separated. If you put two pieces of wood together, they will hold much more than the total of the weight held by each separately. The whole is greater than the sum of its parts. One plus one equals three or more.
This statement affirms the necessity of classes in school, opening some "psychology clubs", and even more effective town clubs, for maintaining more people; I think it will contribute greatly to society.
As Stephen Covey says, "You're the creator. You are in charge." It's based on the four unique human endowments of imagination, conscience, independent will, and particularly, self-awareness. It empowers you to say, "That's an unhealthy program I've been given from my childhood, from my social mirror. I don't like that ineffective script. I can change." I will be a self-starting individual who exercises initiative in accomplishing my life's goals. I will act on situations and opportunities, rather than to be acted upon. Frankl says we detect rather than invent our missions in life.
Personal leadership is not a singular experience. It doesn't begin and end with the writing of a personal mission statement. It is, rather, the ongoing process of keeping your vision and values before you and aligning your life to be congruent with those most important things. And in that effort, your powerful right-brain capacity can be a great help to you on a daily basis as you work to integrate your personal mission statement into your life. It's another application of "Begin with the End in Mind."

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CBS TABANLI KENT TEMATİK HARİTALARININ ÜRETİMİ BALTA LİMANI ÖRNEĞİ

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Özet

İçinde bulunduğumuz bilgi çağında kamu yönetimi de büyük bir dönüşüm geçirmektedir ve bu dönüşümde başlıca rolü bilgi teknolojileri oynamaktadır. Günümüzün karmaşık ve dinamik ortamında kentsel ve kırsal alanda, belediyelerin sundukları hizmetlerin zaman içerisinde artmasıyla, o ölçüde daha fazla kaynak oluşturmaya gereksinim duymaktadır.

Böyle bir durumda mekanların yönetilmesinde, gelişen bilgi teknolojileri kullanmak bir zorunluluk haline gelmiştir. Mekana dayalı verilerin yönetim ve organizasyonu Coğrafi Bilgi Sistemleri' nin konusunu oluşturmaktadır.

Bu noktadan hareketle gerçekleştirilen çalışmamız, İstanbul Balta Limanı bölgesine ait verilerin akılcı bir şekilde kullanılarak CBS ortamına aktarılması, katmanlar halinde gösterilmesi ve farklı sorgulama tipleri ile tematik harita üretilmesi amaçlanmaktadır.

Anahtar Kelime: Coğrafi Bilgi Sistemleri, Kentsel Alan, Tematik Harita

1.Giriş

Günümüzün karmaşık ve dinamik ortamında kentsel ve kırsal alanda, belediyelerin sundukları hizmetlerin artmasıyla, o ölçüde belediyeler daha fazla kaynak oluşturmaya gereksinim duymaktadır. Bu durum zincirleme olarak yöneticilerin politika üretme, uygulama ve iş takibinde daha fazla bilgiye sahip olma gereksinim artmaktadır.

İçişleri Bakanlığı verilerine göre Türkiye' de 1397 belediye bulunmaktadır. Bu belediyelerin 30 tanesi büyükşehir belediyesi olup, 20 tanesi 1 milyonun üzerinde nüfusa sahiptir. Böyle büyük bir kitlenin yaşadığı mekanların yönetilmesinde gelişen bilgi teknolojileri kullanmak bir zorunluluk haline gelmektedir. (Geymen, Sarı, 2002)

İçinde bulunduğumuz bilgi çağında kamu yönetimi de büyük bir dönüşüm geçirmektedir ve bu dönüşümde başlıca rolü bilgi teknolojileri oynamaktadır. Modern toplum yapılarının gittikçe daha karmaşıklaşması ve sosyal ilişki biçimlerinin adeta sonsuz düzeyde niceliksel çokluğa ulaşması, her zaman yeni ilişki biçimleri, sosyal yapı ve uygulamaların ortaya çıkması karşısında geleneksel kamu yönetimi enstrümanlarının yetersiz kalması, teknolojinin kamu yönetiminde de etkin ve asli olarak kullanılmasını zorunlu kılmaktadır. (Tataroğlu, 2007)

Sanayi toplumundan bilgi toplumuna geçiş sürecinin yaşandığı günümüzde bilgiye sahip olmak ve onu etkin bir şekilde kullanabilmek tarih boyunca süregeldiği gibi önemini korumaktadır. Bilgi çağının getirdiği değişim, yeniden yapılanma sürecini hızlandırmakta, toplum yaşamında ve kültürde kalıcı değişikliklere neden olmaktadır.

Bilgiler, alışılmış kaynaklardan çok, elle tutulup gözle görülmeyen soyut varlıklara dayanmaya başlamıştır. Ulusal ekonomik gelişme ve rekabet stratejisini bilgi ekonomisine dayandıran ülkeler, bilim, teknoloji ve bilişim alanındaki mevcut kurumsal yapılarını yeniden düzenlemekte ve bu ekonominin gereklerine uygun yeni kurumsal yapılar oluşturmaktadırlar. (Banger, 2001, Bozkurt, 2000)

Bu bağlamda kentlerin daha rahat okunabilmesi, yapılmak istenen projelerin daha hızlı bir şekilde yapılabilmesi için Coğrafi Bilgi Sistemleri(CBS) olmazsa olmazlar arasına girmiştir.

2.Coğrafi Bilgi Sistemleri

Mekana dayalı verilerin yönetim ve organizasyonu Coğrafi Bilgi Sistemleri' nin konusunu oluşturmaktadır.(Karaş, 2001) Coğrafi Bilgi Sistemleri(CBS) yeryüzüne ait verilerin toplanması, depolanması, sorgulanması ve görüntülenmesi işlemlerini yerine getiren bilgisayar destekli araçlar bütünüdür(Burrough, 1998).

Bir diğer tanıma göre ise; CBS, konuma dayalı gözlemlerle elde edilen bilgilerin toplanması, saklanması, işlenmesi ve kullanıcıya sunulması işlevlerini bir bütünlük içerisinde gerçekleştiren bir bilgi sistemidir(Yomralıoğlu, 2000).

Coğrafi Bilgi Sistemleri, günümüz dünyasının olmazsa olmazlarından olan stratejik yönetimin temel dayanağı haline gelmiştir. Karar vericilerin, araştırmacıların karar-destek aşamasında deyim yerindeyse eli ayağı konumundadır.

Keza, CBS sosyolojiden, kamuya, sağlıktan, siyasete bir çok alanı kapsadığı gibi, kentsel faaliyetlerin yerine getirilmesinde optimum kararı verebilmek için ihtiyaç duyulan planlama, altyapı, mühendislik, temel hizmetler ve yönetimsel bilgileri hızlı ve sağlıklı bir şekilde irdelemek amacıyla oluşturulan, coğrafi bilgi sistemlerinin kent bazında bir uygulaması olan konumsal bilgi sistemlerinden biridir.(Yomralıoğlu, 2000)

CBS'nin ihtiyacı olan, en önemli adım veridir, veriyi ilk elden, en baştan toplamak yerine, mümkün olduğunca, halihazırdaki verilerinden ve o veriye sahip olan başka kaynaklardan elde etmek ve bunları, söz konusu CBS formatına dönüştürmek çok daha ekonomik, hızlı ve akılcı bir yöntemdir.(Karaş, 2001)

3. CBS ve Kent Tematik Haritaları

Haritanın temel işlevi, haritası olduğu bölgenin topografyası ya da bu bölge ile mekansal olarak ilişkili diğer konular (bu bölgenin jeolojisi, jeomorfolojisi, iklimi, trafiği, yeraltı kaynakları, değişik bakış açılarından ekonomisi vb.) hakkında bilgi vermektir. Bu haliyle harita, insandan (haritayı üreten- kartograf) insana (harita kullanıcısı) mekansal referanslı bilgi aktaran, genel olarak basılı, bir iletişim aracıdır. Harita, Uluslararası Kartografya Birliği tarafından son olarak 1991 yılında tanımlanmıştır.

Bu tanım, "Harita, belirlenmiş bir kullanım amacı için gerçek doğa (haritası yapılan bölge) ile ilişkili seçilmiş bilgilerin aktarımını yapan bütüncül yapıda görsel, dokunsal ya da sayısal kartografik üründür." biçimindedir.

Tematik haritalar bir topografik altlık üzerinde o bölge ile mekansal referanslı olan her konuda bilgi aktaran kartografik ürünlerdir. Örneğin mekansal refaranslı konu olarak sayısız örnekten bir kaçı burada sayılabilir. Jeoloji, ulaşım, taşımacılık, hava sıcaklığı, hava basıncı, tarımcılık, madencilik, ekonomi, üretimler, denizcilik, hava, kentleşme ve toprak kirliliği, turizm v.b.

Coğrafi Bilgi Sistemleri, yersel mekansal verinin işlenmesi için bir araçtır ve aynı zamanda veri analizi ve sonuçlarının sunumunu da içerir. Yalnızca metin ve tablolarla yeterli olarak açıklanamayan yersel mekansal bilginin iletişimi için haritalar gereklidir. Aynı zamanda CBS'lerin karar verme işlevleri için de haritalar önemlidir. CBS analizlerinin sonuçları, ekran haritası ya da kağıt harita olarak yayınlanır. Bu nedenle CBS, herhangi bir ilişkisel veri tabanı ile bilgisayar destekli tasarım paketlerinden daha ileri bir sistemdir.

CBS Tabanlı Kent Tematik Haritaları, çeşitli sorgulama yapıp kentin sosyal, ekonomik, nüfus, kat adedi, arsa-arazi, orman, park, bahçe gibi konularda rapor alabildikleri, tematik haritalarla bu işlerin mekânsal dağılımını görebilecekleri bir haritalama sistemdir.

CBS Tabanlı Kent Tematik Haritalarının Faydaları;

- ✓ Mekana dayalı verilerin yönetim ve organizasyonunu kolaylaştırır.
- ✓ Kentin sosyal, ekonomik, kentsel durumunun mekansal dağılımını görebilecekleri bir haritalama sistemdir.

- ✓ Stratejik plan ve proje çalışmaları için hızlı karar-destek imkanı sağlamaktadır.
- ✓ Yöneticilere, kanun koyuculara karar-destek imkanı sağlamaktadır.

4. Yöntem ve Materyal

Gerçekleştirilecek çalışmamız, İstanbul Balta Limanı bölgesine ait verilerin akılcı bir şekilde kullanılarak CBS ortamına aktarılması, katmanlar halinde gösterilmesi ve farklı sorgulama tipleri ile tematik harita üretilmesi amaçlanmaktadır.

Çalışmamızda İstanbul Balta Limanı bölgesine ait taranmış raster veriler ile tutarlı olacak şekilde yazar tarafından üretilen sözel veriler kullanılacaktır. Çalışmamız, bir CBS ortamı olan ArcGIS programı kullanılacaktır.

5. Uygulama

Çalışmamızın uygulama algoritması;

- ✓ Veriler İçin Detay Sınıflarının Oluşturulması,
- ✓ Taranmış Görüntünün CBS Ortamına Aktarılması,
- ✓ Tutarlı Verilerin Girilmesi,
- ✓ İlişkilendirme ve Sorgulamaların Yapılması,
- ✓ Tematik Haritaların Üretilmesi,

şeklindedir.

Veriler İçin Detay Sınıflarının Oluşturulması,

Bu aşamada, ArcCatalog platformunda oluşturulan geodatabase içinde veri seti ve detay sınıfları oluşturarak, her bir detay sınıfı için; kendi durumuna göre öznitelik ve veri tipleri belirlenmiştir.

Ağaç Detayı,

Alan Adı	**Veri Tipi**
paftaID	Double
agacNo	Long Integer
agacTipi	Text

Bina Detayı,

Alan Adı	**Veri Tipi**
adaNo	Double
parselNo	Double
binaAdi	Text
katAdedi	Text
alanCevre	Double
parselAlan	Double

Parsel Detayı,

Alan Adı	**Veri Tipi**
parselID	Double
parselAlan	Double
paftaAdi	Double
adaNo	Double
TCKimlikNo	Double

parselCevre	Double

Yol Detayı,

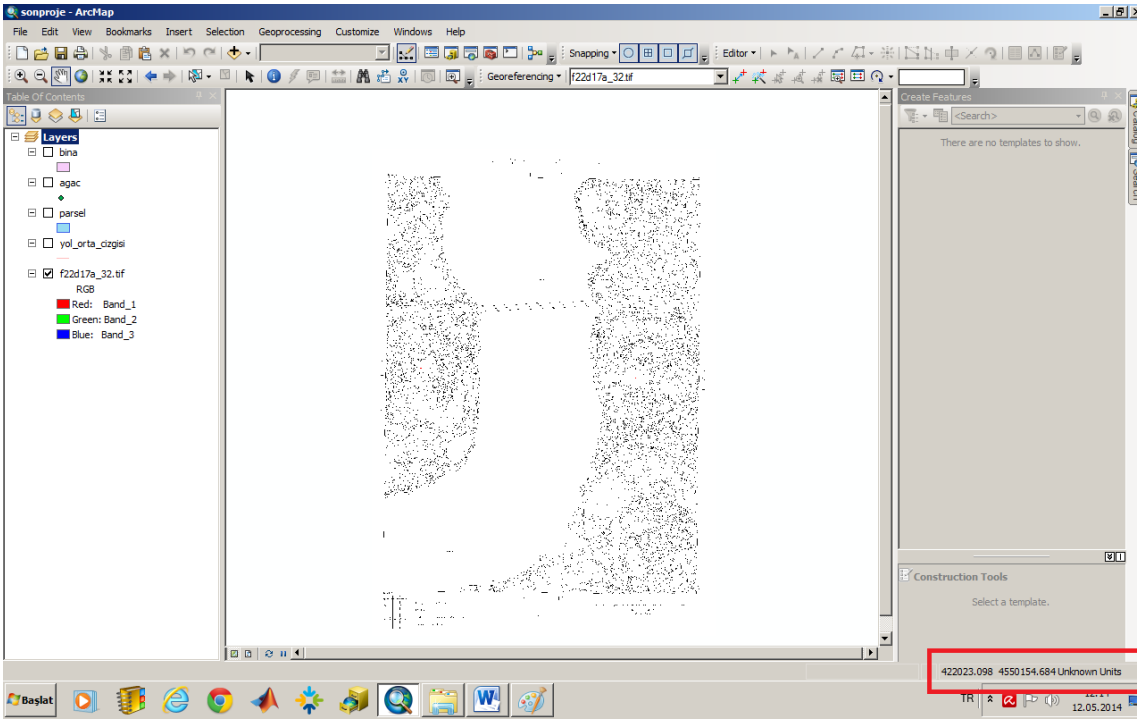
Alan Adı	Veri Tipi
yolAdi	Double
yolUzunluk	Double
paftaAdi	Double

Taranmış Görüntünün CBS Ortamına Aktarılması

Bu aşamada taranmış pafta, ekranda sayısallaştırılarak CBS ortamında vektör veriler elde edildi. Gerek duyulan coğrafi verilerin oluşturulmasıyla projenin veritabanı kısmı oluşturulmuştur.

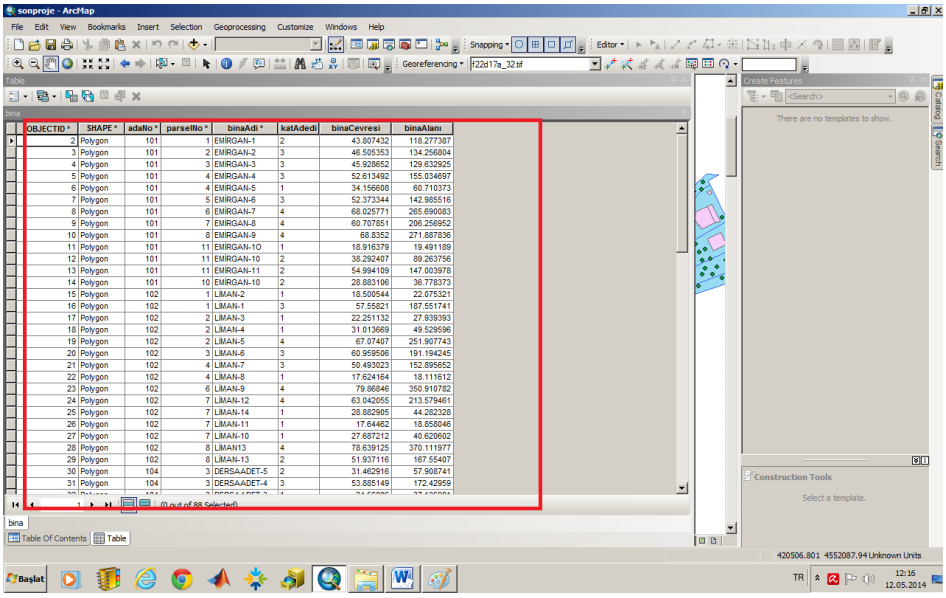
Oluşturulan her sınıf için projeksiyon olarak UTM - WGS84 seçilmiştir. Böylelikle raster verimiz seçilmiş olan projeksiyon sistemine göre yeniden konumlandırılır. Çalışmada en önemli durum UTM bölümlendirmelerine göre çalıştığımız alanın hangi zone'a düştüğünü bilmektir. İSTANBUL paftası kullanıldığı için, ZONE-35 sınırları içinde değerlendirilmiştir.

Daha sonra taranmış pafta CBS ortamında ArcMAP platformunda georeferencing tool ikonuyla sayısallaştırma işlemini gerçekleştirilerek; paftanın sayısal olarak CBS ortamına aktarımı tamamlanmıştır.

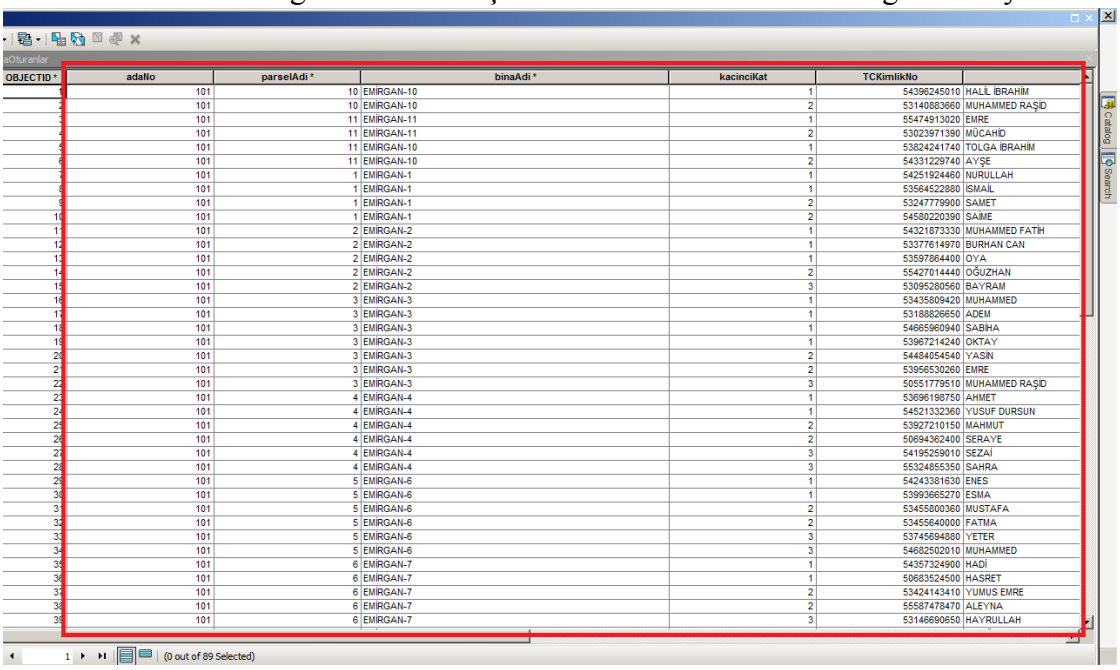


Tutarlı Verilerin Girilmesi,

Bu aşamada ArcGIS'in, ArcMAP platformu kullanılarak her bir detay sınıfı için yazar tarafından, tutarlı veriler girildi. Aşağıdaki görüntüde parsel detay sınıfından bir örnek görmekteyiz.

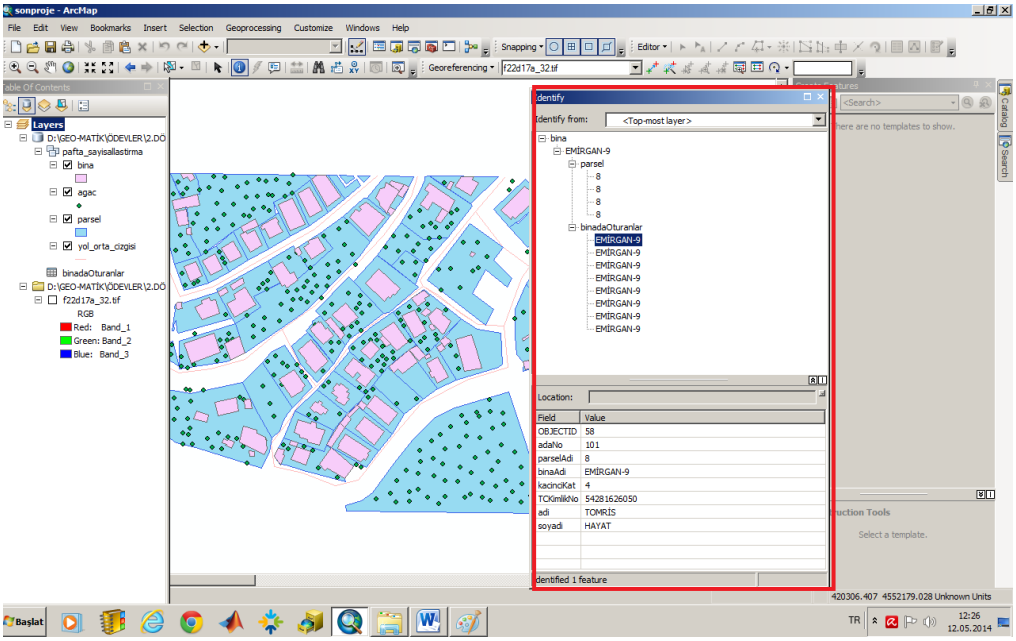


Binada oturanların sorgulanabilmesi için binadaOturanlar tablosunu görmekteyiz.



İlişkilendirme ve Sorgulamaların Yapılması,

Son olarak yapılan çalışmanın ilişkilendirme ve sorgulama durumunu görmek için ArcMAP platformundan denetlendi.



5.Sonuçlar

Bu çalışmada İstanbul'a ait raster paftalar kullanılarak, mekana dayalı tematik haritalar üretilmeye çalışılmıştır.

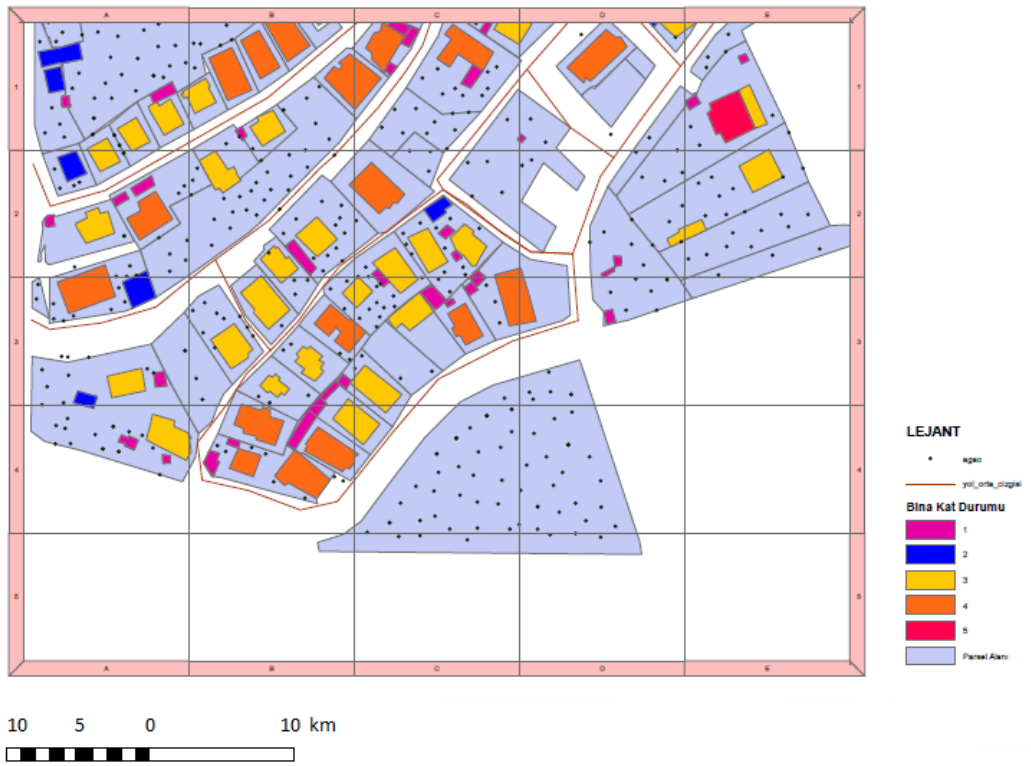
Çalışmada İstanbul Balta Limanı bölgesine ait verilerin akılcı bir şekilde kullanılarak CBS ortamına aktarılması, katmanlar halinde gösterilmesi ve farklı sorgulama tipleri ile tematik harita üretimi gerçekleştirilmiştir.

Sonuç olarak Balta Limanı bölgesine ait farklı sorgulamalar ile çalışma alanı, ağaç türü ve kat adedine göre tematik haritalar üretilmiştir. Üretilen tematik haritalarda, çalışma alanının bina, ağaç ve yeşil alan olduğu görülmüştür. Ağaç türüne göre yapılan tematik haritada ağaçların yaygın bir alana sahip olduğu görülmüştür. Bina kat adedine göre üretilen tematik haritada ise, 3 ve 4 katlı binaların yoğunlukta olduğu görülmüştür.

ÇALIŞMA ALANI HARİTASI

AĞAÇ TÜRÜ DAĞILIM HARİTASI

KAT ADEDİNE GÖRE BİNA-PARSEL DAĞILIM HARİTASI



Bu tür çalışmaların hepsinin başarısı doğru, güvenilir veriye dayanır. Grafik ve sözel verilerin yanlış ve taraflı olması, çalışmayı zedeleyerek doğru kararların alınmasına mani olacaktır.
Bu çalışma kentsel gelişimin önemli bir parametresi olan mekansal dağılımı CBS yardımıyla hali hazır haritalara bağlı olarak kolay ve pratik bir yolunu sunmaktadır. Gelecekte yapılacak çalışmaların daha doğru ve güvenilir olması temennisiyle.

6.Teşekkür

Bu çalışma için kullandığım CBS bilgi, birikim ve deneyimleri dolayısıyla Doç. Dr. Sayın Tarık TÜRK Hocam' a, uygulama derslerindeki öz verili çalışmaları, uygulama notlarıyla bize her zaman destek olan Arş. Gör. Sayın Anıl Can BİRDAL Hocam' a teşekkür ederim.
Bu çalışma kapsamında kullanmış olduğum raster veriler için de İstanbul Büyükşehir Belediyesi' ne teşekkür ederim.

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ЧТО СОЕДИНЯЕТ ПОЛЬШУ С ТУРЦЦИЕЙ? 600-ЛЕТНИЙ ЮБИЛЕЙ УСТАНОВЛЕНИЯ ПОЛЬСКО-ТУРЕЦКИХ ДИПЛОМАТИЧЕСКИХ ОТНОШЕНИЙ

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„Это одно из старейших, поддерживанных до сих пор, дипломатических отношений в истории политики" – сказал в одном из турецких журналов Радослав Сикорский. Мы попробуем теперь вспомнить очень интересную, но иногда трудную историю польско-турецких отношений.

Дипломатические отношения Польши с Турцией начались еще перед завоеванием Константинополя. И вот это показывает как важными явились эти связи. Как сказал Радослав Сикорский, для турецкого „Hürriyet Daily News", упомянутые выше контакты длятся в три раза больше чем существуют Соединенные Штаты Америки. Были установлены еще перед открытием португальцами морского пути в Индию. „600 лет дружбы является чем-то уникальным. Я не слышал о странах, которые имели бы столь же долгую историю дипломатических отношений, как наша" – утверждал в „Польском радио" посол Турции в Польше Yusuf Ziya Ozcan. Говорил это в связи с юбилеем нынешнего года, которому сопровождали официальные празднования, культурные инициативы и встречи на высшем уровне.

Хотя не всегда Турцию с Польшей соединяла дружба, то этот юбилей является исключительным. Он напоминает о том, что хотя в каждой из этих стран выступает разная культура, то их судьбы всегда сплетались. По этому поводу стоит приблизить несколько интересных эпизодов, которых большинство из нас даже не знает, а которые в большой степени соединяют нашу страну с Турцией.

Каждый поляк должен знать о том, что Турция, а также Швейцерия, никогда не узнали разделов Польши. Думаю, что это имеет огромное значение для польского общества. Мы уважаем Турцию и ее народ за то, что они оказались нашими единственными истинными друзьями в этих тяжелых для нас моментах. Как говорит легенда, во время разделов Польши при дворе султана находился пустой стул, который ждал польского посла, а на ежегодных презентациях дипломатов на дворе говорилось о том, что „Посланник Лехии еще не приехал". Интересным является факт, что в хранилище султана находились ключи от польского посольства. Сразу после обретения независимости в 1918 году, султан вернул эти ключи полякам.

Огромное значение для польско-турецких отношений имеет поселок Адамполь (тур. Polonezköy, рус. Полонезкей – польская деревня) росположенный недалеко от Стамбула. Он был создан благодаря усилиям князя Чарторыйского, а также доброжелательности турков. Поселок являлся приютом для ветеранов Ноябрского восстания, Европейских революций 1848-1849 (т. н. Весны народов), а также Январсого восстания.Факт существования польской деревни во время когда польское государство не существовало, притягивал в Адамполь множество поляков. В деревне существовала также школа где можно было изучать польский язык. После 1918 года некоторые поляки вернулись домой, остальные в 1938 году получили турецкое гражданство. Годы после Второй мировой войны были для жителей деревни тяжелыми и им было надо заниматься свиноводством. Они продавали свои продукты в области региона. Адамполь посещали: римский папа Иоанн Павел II, президены Польши – Лех Валенса и Александр Квасневский, президенты Турции: Мустафа Кемаль Ататюрк и Кенан Эврен. Сегодня Адамполь представляет собой типичный туристический город. Люди приезжают здесь, чтобы отдохнуть в отелях и пансионах. Обедают в популярных ресторанах. Адамполь – предвкушение небес расположенное в Стамбуле. Несмотря на то, что поляки составляют около 1/3 жителей города, пожилые люди до сих пор говорят на польском языке. Существует еще такая традиция, что всегда войтом назначается поляка. Польские традиции до сих пор живы в Адамполе. Об этом напоминает стиль жизни людей, которые здесь остались, их развлечения, а также обряды (например свадьбы).

Мустафа Кемаль Ататюрк является первым президентом Турецкой Республики. Его называют также основателем современной Турции. Приблизил Турцию к Европе.

Польские любители турецкой культуры часто напоминают о том, что II Речь Посполита была одной из первых стран признавших существование нового государственного быта. Необходимо отметить, что ,,Трактат о Дружбе", который был подписан между Польшей и Турцией 23 июля 1923 года все еще существует. Любопытной подробностью является визит Ататюрка в поселке Адамполь в 1937 году. Говорят, что жители поселка приветствовали его с хлебом и солью.

В польском языке можем найти много турцизмов. Благодаря туркам сегодня в нашей польской речи можем ползоваться также словами из арабского и персидского языков. Примерами могут быть: basza (баша), bej (бэй), horda (хорда), buława (булава), burka (бурка), kołczan (колчан), rumak (румак), ułan (улан), tabun (табун), wataha (ватаха), kołpak (колпак)(1). Кроме того используется также слова в разговорной речи: kiecka (кецка), kapuś (капусь), bulić (булить). Также в русском языке выступает форма персидского слова *pul* – деньги, *пулить* – покупать, *пропулить* – продать.

Оказывается, что не только заимствования из туреческого языка обединяли нас с ними. Турция стала поставщиком тканей, оружия, ковров а ткаже ювелирных изделий. Кроме того, трудно было отличить национальный костюм поляка и турка. По мнению западных стран, во время существования дворянства в Польше они были похожи друг на друга. Хотя польское дворянство не пыталось принимать турецкие обычаи, то оно завидовало некоторых из них. Примером могут быть типичные для турецкогй культуры гаремы.

В XIX веке у поляков были очень хорошие отношения с турками. В связи с тем мнжество политических беженцев видело в Турции ,,второй дом" (например жители Адамполя). Многие из них защищали Турцию, изменяли и принимали попытку модернизации государства. Мне кажется, что заслуживает нашего внимания Юзеф Бем, который после падения Ноябрского восстания сбежал в Турцию, изменил веру на ислам и вступил в турецкую армию. Кроме того он сотворил собственную фабрику салитры, а также стал губернатором сирийского Алеппо.

Вспоминается также личность Кароля Бжозовского. Он был поэтом из XIX века, польского происхождения. Говорится, что он является создателем сотни километров телефонных линий в Турции.

(1) В тексте не переводится слов на русский язык. В скобках дается только их запись на русском языке с целью указать сходство между турецким поизношением и польским.

(2) Все указанные выше фотографии сделал автор текста (Оливя Богуш) во время практики на Балканах (Адамполь, сентябрь 2014 г.).

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