

## Abstracts (İngilizce özetler)

### **Conspiracy Theories as a security tool and the role of doxosophers**

**İSMET PARLAK - YAĞIZ ALP TANGÜN**

This article examines the historical role of conspiracy theories in art of government as a security discourse practice in modern political life, specific to Turkey. In this context, it is discussed that conspiracy theories within knowledge-power relations can be understood as a reasoning and discourse practice in perceiving political realm. This suggests that conspiracy theories are used as a government practice given the neo-liberal security conception. Theoretical framework of this argument is designated by focussing on transforming media-capital-power relations and Foucault's governmentality concept.

In the analysis part, it is examined by the method of CDA that conspiracy theory discourses are used in the moments/process of crisis and social construction through the newspaper columns of columnists as technician of opinion on the fact samples created between 2013-2017 years in Turkey. The usage of conspiracy theories updated by New Turkey image as a security device is evaluated by language strategies used in columns.

**Keywords:** conspiracy theory, governmentality, security, technician of opinion, political discourse, doxa.



## **Domestic but always missing sincerity in politics and culture: A discussion within the context of Critical Theory**

**MESUT YÜCEBAŞ**

The discourse of sincerity often appears in everyday life. Sincerity has some social meanings. These can be in the cultural and political dimension. In this case, political and cultural forms of sincerity are questioned by the critical theory perspective. In this context, politicians' discourse, advertising texts, news and TV series can guide us.

**Keywords:** Sincerity, populer culture, politics, Critical Theory.



## **Heteronomy, autonomy and politics as an autonomy praxis in Cornelius Castoriadis**

**ILYAS SÖĞÜTLÜ**

Who has formed the history and the societal realm in which we live? We are inclined to respond to such a question with reference to a number of overt or covert assumptions. If people think that they have brought the past along with the society they live in into existence and this creation proceeds in time, it is called autonomy. If they consider the world as a consequence of multiple elements such as God, faith or laws of the history and consider themselves as submissive figures who adapt to this flow, it is called a state of heteronomy. Two main human activities allowing autonomy are philosophy and politics. The consciousness of autonomy is however a prior factor for those activities. In the absence or deficiency of this consciousness, autonomy is replaced by heteronomy.

**Keywords:** Castoriadis, heteronomy, autonomy, self-reflection, politics.



## **City, sovereignty and conflict zones**

**DENİZ YONUCU**

This article tackles the relationship between counterinsurgency and counterviolence. Focusing on the case of Istanbul's dissident working-class neighborhoods, the article illustrates how creation of "low-intensity conflict zones" is central to maintenance of state sovereignty. The article argues that the violence and counterviolence contained in the places of the dissident populations should be understood within the context of French and US Cold War counter-insurgency strategies that are later exported to the Global South. Within this frame, the author approaches to the urban violence in Turkey from the vantage of counterinsurgency strategies, which are concerned with providing order by provoking conflict and counterviolence.

**Keywords:** Istanbul, dissent, counterinsurgency, urban violence, low intensity conflict.



## **Liquid organizing and tourist gazes: The case of management and organization studies**

**ALPER ASLAN**

Contemporary liquid modern world demands to be entrepreneur, competitive and self-responsible; in this world stillness make people losers. Being liquid and adapting to the market bring success. Liquid organizing increases inequalities. Bauman uses the metaphors of tourist and vagabond to emphasize the inequalities of contemporary world. The vagabonds are the waste of liquid modern world. Tourists adapt to liquid organizing and consumer culture. For them, the world is a space of interestingness and innovation. They are indifferent to the contemporary problems and inequalities.

This study, drawing on Bauman's tourist metaphor, refers to the indifference of academia to problems and inequalities of contemporary modern liquid world as "tourist gaze". In academia, tourist gaze brings success within the publish or perish game; it enables quick and numerous publications. However, this success cannot be separated from the indifference to the problems and inequalities of liquid organizing. This study assesses three different tourist gazes in management and organization studies that substantially produce knowledge for liquid organizing. Within this context, the first tourist gaze praises liquid organizing, and makes it miraculous. The second tourist gaze reduces scientific rigour to technical rigour. The last tourist gaze values being innovative and interesting.

**Keywords:** Liquid organizing, Bauman, inequality, tourist gaze, management and organization studies.



## **Different conceptions of home/homelessness in 20<sup>th</sup> century thought and the analysis of "The House of Asterion" by Jorge Luis Borges**

**UMUT ŞUMNU**

The concept of home/homelessness appears as one of the most prominent and most discussed term within 20<sup>th</sup> century thought. Beginning with the second half of the 19<sup>th</sup> century, philosophers and cultural theorists from different disciplines develop different approaches related with the concept of home/homelessness. In that respect, this article first aims to document these divergent understandings of home/homelessness. By bringing the names like Le Corbusier, Heidegger, Gaston

Bachelard, Frederick Kiesler, Freud, Derrida ve Deleuze and their conception of home/homelessness into discussion, the article can find a fertile soil to discuss the story of "House of Asterion", by Jorge Luis Borges, around the concept of home/homelessness.

**Keywords:** House, home, homelessness, Jorge Luis Borges, "The House of Asterion".



## **A historical view on different religious groups: The Akka Exile of Bahai's (1868)**

**MUAMMER VOLKAN ATUK**

In the Ottoman State, there were always different persons or groups, which were based on Islam or other religions and which claimed to have created a new religion. Mirza Hussein Ali (Bahauallah) is also amongst those who claimed themselves to be prophets and to have created a new religion. Mirza Hussein Ali who developed his own disciplines over the Babism Movement that emerged during the 19th century in Iran, spent most of his life in exile on the Ottoman soils and with the disciplines he developed, he created the Bahai community as a new religious group. As the Bahais were an important political tool for the relations between the Ottoman State and Iran, they was not assessed by the Ottoman State solely on a religious basis. Their presence as a community and their deportation to different counties also served to political purposes.

The Akka Exile of the Bahai's, which represents an explicit example to the fact that claims such as prophecy and mahdism were not considered solely as an ecclesiastical problem during the 19th century but also as a political issue that concerned international relations, constitutes a good illustration for understanding attitudes towards different religious groups within an empire that is in the course of modernization and centralization.

**Keywords:** Bahauallah, Adrianople, Akka, exile.



## **A Life for a timar: The tragicomic story of Divane Müslüm**

**MUHSİN SOYUDOĞAN**

For the Ottoman Empire, the end of the sixteenth and beginning of the seventeenth century was a period in which the economic crisis was deepened and evolved into a common systemic crisis. In parallel with the economic and social turmoil, the timar, a traditional institution of the Ottoman Empire, began to lose its efficiency. The story of a man, Divane Müslüm, who is trying to get a timar in the

meantime, is important in terms of reflecting the spirit of the period in general and the operation of the timar system in particular. However, the story of Müslüm is important not only for witnessing the historical changes in the macro level, but also for seeing how the ordinary individual has a function in the self-sustaining of the system. Finally, this story shows how Timar Ruznamçe registers can play an important role in creating a life story.

**Keywords:** *Timar* system, systemic crisis, *divane*, *ecnebi*, *Timar Ruznamçe* registers.