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From the Shadows of the Temples: Abrahamic Religions and Their Contribution to Education

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Abstract: *The continuous process of secularisation has been active in many societies regardless of the ruling regimes for many centuries. Since education represents one of the most important and influential fields in the modern world, this transformation of society's identification and affiliation from religious toward nonreligious values has created a sort of aversion to religious teachings amongst scholars and people overall. Consequently, the contribution of Abrahamic religions to the formation and establishment of today's educational institutions has been either neglected or observed as negative and decadent. However, it is de facto that over the course of history Abrahamic faiths have overly contributed to the formation of educational institutions we know today. Therefore, in this term paper we discuss the teachings and perspectives of Judaism, Christianity and Islam regarding knowledge and education, and present positive influence religious teachings have had on the establishment of educational institutions.*

Keywords: *secularisation, religious teachings, Abrahamic religions, knowledge, education.*

Article History

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INTRODUCTION

Judaism, Christianity and Islam are usually regarded as the only monotheistic religions in the world today. These three faiths differ in some crucial dogmas and practises, but they contain a unique monotheistic concept. Besides, they share the idea of the significance of education. Judaism, Christianity and Islam emphasise the imperative for learning and gaining knowledge. Therefore, from the very beginning of their teachings, these faiths have built foundations for the establishment of the first educational institutions which will be mentioned later on in this paper.

Religion as an inseparable concept from human nature has been continually represented as a decadent phenomenon and a paraphernalia for manipulation. Throughout history many have endeavoured to omit religious teachings and, furthermore, to throw a veil over their historical importance. However, they have always lacked a philosophical view or an idea that would set high moral and ethical principles amongst students and professors. On the other hand, religious educational institutions which would provide their students with worldly knowledge, have often brought up generations of fundamentalists and extremists. That is because science without religion is lame and religion without science is blind.

Ultimately, this paper examines the attitude of Judaism, Christianity and Islam toward education and their contribution to establishment of educational institutions.

JUDAISM

The fact that majority of Jewish people are well educated has been known for centuries. As Eliezer Eber believes, perhaps Jews are well educated because their religion requires them to be educated. In fact, male Jews are expected to read the Torah and teach it to their children. Since the Jews esteem their laws as divine revelations, and are being taught from their earliest youth, they bear the image of the law in their mentality, so it is the Hebrew culture that has made them more educated and successful. Torah and Talmud also support an idea of tradition and culture preservation through education: "The real guardians of a state are the teachers" (Talmud Yerushalmi, Hagigah 1:7).

Furthermore, Judaism has supported the establishment of the first science schools along with religious institutions. Yet, in Talmud, the slight advantage is given to the schools: "One does not keep children from school even to build the Temple" (Talmud, Shabbat 3:11).

However, we cannot comprehend the Jewish view on education unless we consider Hebrew history. Before the destruction of the Second Temple, the sect of Sadducees controlled Jewish society, largely through their dominance of religious and social roles therein. Their role was challenged by the Pharisees, who advocated the study of both the Written and Oral Torah.

The balance of power in Jewish society changed with the destruction of the Second Temple in 70 A.D. by the Romans in response to the Jewish revolt, led by the Sadducees. The Pharisees did not participate in the revolt, and used this window of opportunity to wrest power from the Sadducees. The Pharisees started the process of fundamental educational reform along the lines they had advocated before. It is possible that this was also a move to permanently shift power to themselves, as democratising educational institutions would undercut the foundation of the power of the Sadducees. Tradition such as reading and teaching children the Torah and supporting primary schools for Jewish communities and synagogues as learning institutions developed after this period, and proliferated more widely in the 6th and 7th centuries. Notably, this happened while the Jewish society was still mostly agricultural (Mittelberg, 1994). These events portray that even religious practices, the clearest form of cultural factors, cannot be studied and understood in isolation of the political struggles.

CHRISTIANITY

Christianity, as a religion which originates from Hebrew culture, shares many similarities with Judaism in regard to education and learning. However, being slightly less conservative when it comes to maintaining religious practices and traditions, it has contributed to the establishment of secular educational institutions in a greater extent. From the earliest ages of Christian faith, churches and monasteries contained special rooms for educating the Christian, but also very often non-Christian youth. There are many instances of monasteries which preserved a number of significant books and pieces of art in our country. Orthodox monastery Tvrdoš near Trebinje and Franciscan monastery in Fojnica possess a great amount of historically significant literature in almost all the fields of human interest (Marković, 2009).

Asceticism, which is the focal point of monastic life, is a uniform and a universal ideal of discipline. Different forms of discipline are mostly intended to develop notions of supreme educational value: spiritual growth and moral improvement. Even though monasticism was not the only way of educating, it influenced education in numerous ways. As mentioned, moral improvement of students represents its principal objective. However, it was not until the 16th and 17th centuries, that education became one of the controlling ideas of monasticism. Over the course of the Middle ages education was not a mass affair, meaning that most of the people outside the church were illiterate.

The monasteries - sole educational institutions of the Middle ages - were depositories of literature and learning and the sole schools for teaching; they offered the only professional training; they were the forerunners of researches; they served as publishing houses for the multiplication of books and places which produced the only scholars (Chadwick, 1993).

The monks produced practically all the literature of the time, including chronicles, lives of saints and scholastic discussion (Le Goff, 1988). The reason for

this Christian perspective toward education might be found in the very first verse of the Gospel of John: "In the beginning was the Word, and the Word was with God, and the Word was God." (John, 1:1)

The Word, as a metaphor for knowledge, has been regarded as a part of Holy Trinity's Spirit, which is given to the chosen (Piper & Taylor, 2009). Furthermore, as stated in Piper and Taylor (2009), the Bible is filled with every manner of literary device to add impact to the language and education: acrostics, alliteration, analogy, anthropomorphism, assonance, cadence, chiasm, consonance, dialogue, hyperbole, irony, metaphor, meter, onomatopoeia, paradox, parallelism, repetition, rhyme, satire, simile—they are all there, and more (Piper & Taylor, 2009).

Moreover, the impact of church on the culture and, thus, education, might be observed through five repetitive types of the Christian community's relations to the world. Reinhold Niebuhr states them in his famous work as following: Christ against culture, Christ of culture, Christ above culture, Christ and culture in paradox, and Christ the transformer of culture. Furthermore, he says: "The first two are expressions of opposition to and endorsement of the world, while the last three share a concern to mediate in distinctive ways the opposition between the first two" (Niebuhr, 1951, pg. 56). Ultimately, professor Newman states the pragmatic idea of Christian influence on education: "If then a practical end must be assigned to [education] ... I say it is that of training good members of society" (Newman, 1996, pg. 17).

Considering the information stated, one might undoubtedly conclude that Christianity as a faith and the Church as the institution which represents Christian ideas have had a great impact on educational systems, encompassing both sole education and moral conduct

ISLAM

The first verse in the Qur'an revealed to the Prophet Muhammad refers to reading, thinking, understanding, knowledge and all the complex cognitive processes involved in education. The Qur'an is conscious of the fact that in order to recognise God and his signs in the nature around us, one must have an adequate education. It, therefore, clearly distinguishes ordinary believers from well-educated Muslims: "Say, are those who know equal to those who do not know?" (Qur'an, 39:9)

Islam encourages education of children from early ages and emphasises the need for continual development of love for books and science amongst children, but at the same time insists on the upbringing and strengthening of moral values. All the spheres of human behaviour, whether public or private, are pervaded by education aimed at building an integral human personality and its positive qualities: intellect, emotion, good will and character. Education in Islam is especially significant because the consequences in an event of its absence are more dangerous than the lack of education. The idea of Islam's contribution to

the education is supported by the numerous examples of Islamic schools and libraries that were established over the course of the Golden age of Islam.

Such an example is The House of Wisdom (Arabic: بيت الحكمة; Bayt al-Hikma), which was a major intellectual centre during the Islamic Golden Age. The House of Wisdom was founded in Baghdad as a private library of Caliph Harun al-Rashid and culminated in prominence under his son al-Ma'mun, who brought many well-known scholars to share information, ideas, and culture in the House of Wisdom. The library was used by both Muslim scholars, and people of Jewish or Christian background. Besides translating books into Arabic and preserving them, scholars associated with the House of Wisdom also made many remarkable original contributions to diverse fields.

Spiritual and emotional education, which is neglected in today's religious and moral education, is also prominent in Sufi educational thought and practice. Sufism as a form of Islamic-oriented piety and intellectuality desires to enrich an individual by love, mercy and knowledge, as well as contribute to human education in a way that is useful to people (Polat, 2017)

Furthermore, Sufism regards learning as more than a usual didactic interaction between teachers and students. It tends to emphasise the relationships between the two, regarding this bond as a great advantage. Institutions of Sufism hold a respectable position in the educational and moral upbringing. This means that Sufi values intend to prepare an individual both mentally and morally to remain a "God's caliph on earth" (Qur'an, 2:30).

In conclusion, Sufi philosophy contributes to the formation of Islamic morality and educational systems, having an utmost significance in the interpretation of the Qur'an, and the Sunnah-Muhammad's practice (Peng-Keller, 1995). Though usually declared decadent by Western modern thoughts, the contribution of Islam to both has been proved in different sources.

CONCLUSION

Abrahamic religions, as most common faiths, have influenced all the fields of human work, including education. Although through the process of secularisation many individuals and regimes in the 20th and 21st century have endeavoured to diminish the contribution of named philosophies and faiths to the proliferation of the awareness of importance of education, they preserved the instances of their significance in every culture. Multiculturalism as a meeting point for the teaching of three religions, plays a role in making dynamic and interactive links and relationships among different cultures (Bećirović, 2012). Therefore, examining the teachings of these religions and their contribution to education helps in establishing common acceptance and tolerance amongst nations and cultures.

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Sezai Karakoç'un Ziyaret Hikayesinde Mekan UNSURLARI

(The Places of Action in a Visit Story of Sezai Karakoc)

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Abstract: Sezai Karakoç is a writer that gained a reputation in modern Turkish literature after fifties years of the last century with his short stories and poems. Terms, such as Islam, civilization and humanity that form the axis of his thought – world leap out in his works. As a thinker who has witnessed the decadence of highly rated human values, Sezai Karakoç considers that the teaching of modernity played the most important role in that negative process that occurred on Turkish territories. In A Visit story which is the object of this research, Sezai Karakoç noted the negative sides of urbanising as a product of modernity.

After we have analysed the locations where the action takes place we have come to the conclusion that they play an important role in the storyline. By using the method of text analysis, we have sorted out all the places of action that are to be found in the story such as the village, the coffeehouse and the prayer house and we can conclude that the placement of these locations is crucial for the essence of the narration. As Sezai Karakoc has written essays on different topics, we used his philosophical views about the function of these locations in the social context. Actually, the message that the writer wants to send us through the story is understood truly just by his description of the space elements. So, the inner or outer views of the space elements in A Visit story reflect the downfall of the human soul in that period.

Özet: Sezai Karakoç 1950'li yıllardan sonra Yeni Türk edebiyatında hem şiirleriyle hem hikayeleriyle tanınmış bir yazardır. İslam, insanlık, medeniyet gibi kavramlar Karakoç'un düşünce dünyasının eksenini oluşturmaktadır. Karakoç, modernizmi, insanlığın yüce değerlerinin düşüşüne yol açan bir hareket olarak açıklamaktadır. Sezai Karakoç'un Ziyaret hikayesinde söz edilen modernizmin getirdiği olumsuzlukları, insanların sıkı ilişkide bulundukları mekanlara yansımaları ele alınmıştır. Bu çalışmada içerik analizi yöntemi kullanılmıştır. Hikaye kurgusu içerisinde yer alan mekanların toplumsal değişim ile ilgili bağlantıları tesbit edilmiştir. Bu bağlantıların tesbiti noktasında Karakoç'un çeşitli yazı ve denemelerinden faydalanılmıştır. Çalışmada ulaşılan sonuç Karakoç'un moderniteyi mekansal manada eleştirmesidir. Karakoç'a göre insan modernite ile birlikte geçirmiş olduğu değişim sonucunda geleneksel değerlerini yitirmiş ve özünden uzaklaşmıştır. Bu değer yitimini gösteren unsurlardan birisi de insan değişiminin yansımalarının kaçınılmaz olduğu mekana ait değişikliklerdir. Mekandaki çürüme insan ruhunun batışını sembolize etmektedir.

Keywords: A visit, space element, modernity, urbanising.

Anahtar kelimeler: Ziyaret, mekan, modernizm, şehirleşme

Article History

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GİRİŞ

İkinci Yeni Hareket'ine mensup sayılan Sezai Karakoç'un diğer İkinci Yeni şairlerinden ayıran özelliklerinden biri de onun şiirlerinin yanında hikayeleri yazıp modern Türk hikayesi bünyesine katkı sağlamasıdır. Bu katkı nicelikten ziyade nitelik bakımındandır. Sezai Karakoç bugüne kadar Meydan Ortaya Çıktığında ve Portreler olmak üzere iki hikaye kitabı yayımlamıştır.

Sezai Karakoç'un İkinci Yeni Hareketi'ne mensup sayılmaması nedenlerinden en önemlisi kendisinin farklı hayat felsefesine sahip olması ve metafizik içerikli eserlerin yazmasıdır.

Sezai Karakoç'un çoğu hikayesinin merkezini dini kaynaklar ve bizzat yaşadığı dönemde Türkiye'de vuku bulan modernizmin tenkidi oluşturmaktadır. Bu bildiride söz konusu olacak Ziyaret hikayesinin konusu modernizmle gelen kentleşmenin getirdiği olumsuzlukların eleştirisi. Modernizm, "Bir inanç sistemi ya da öğreti bütününe değişen koşullara uyarılma eğilimi ya da hareketi. Özel olarak da, Batı'da 19. asrın sonlarına doğru ortaya çıkan ve Klisenin teolojik öğretisiyle toplum teorisini kentleşme ve endüstrileşme, geleneksel otoritenin çöküşü ve liberal/demokratik düşüncelerin yükselişinin ve nihayet modern bilimin etkisiyle dünya görüşünde vuku bulan değişmelerin sonucu olan yeni toplumsal ve politik koşullara uyarlamayı amaçlayan tavır ya da harekettir" (Cevizci, 1993:603). Moderniteye göre insanlığın gelişimi grafiği hep yukarıya doğru gitmektedir. Toplumlar zaman geçtikçe üst mertebelere ulaşmaktadır. Bu sadece ekonomik boyutu değil, hayatın bütün alanları kapsamaktadır. (Altun, 2005:2-3) Modernizm insana karşı yeni bir bakış oluşturup onun değeri maddi ürünleri üretme kabiliyetine bağlamaktadır. Bu anlayışın asıl sebebi ise dünyada sanayileşmenin hızlı bir şekilde yayılması ve insan gücüne ihtiyaç duymasıdır. Avrupa'da ortaya çıkan modernizm insanoğlunun bilim ve teknoloji alanında gerillimi için klisenin Tanrısını suçlamaktadır. Zira, Orta Çağ'daki Avrupa'yı teokratik rejim idare ettiği için Klise'nin anlayışına karşı gelen bilim insanların sergiledikleri tavırlarından suçlayıp farklı şekillerde eza ve cefaya maruz bırakmıştır. Doğu'daki modernizm öncüleri Avrupa için geçerli her neyse İslam alemi için de geçerli olduğunu iddia ettiklerinden Doğu'nun gerilimi için de Tanrıyı suçlamaya kalkmışlardır. Onlara göre, toplumsal ilerleme için gerekli olan ise halkı manevi değerlerden uzaklaştırılması. Sezai Karakoç; kendi eserlerinde insan sadece et ve kemikten oluşan bir makina olmayıp kendi manevi boyutuyla insanoğlunun ortak mirasına ve ilerlemesine potansiyel katkılara sahip olduğunu öne sürerek modernizm öncülerin iddialarına karşı çıkmaktadır. Sezai Karakoç insanı "bir ömür ruhunu yontan hakikat artisti" (Karakoç, 1979:44) ve kendi potresini çizmeye çalışan varlık olarak tarif etmektedir. (Karakoç, 1979:67) Halbuki modernizm insanı bu yüce sıfatlardan arındırmaya çalışıp yukarıda belirtildiği gibi sadece maddi boyutuna indirmektedir.

Modernizmin dünya çapında getirdiği en önemli olgu ise kentleşmedir. Kentleşme Sezai Karakoç'un anlayışına göre yeni bir kentin oluşumu değil, "tabiatın ölümünden doğan bir illüzyondur. Tabiat kent-dışı oluyor ve oradan insanlara kente dolaşiyor. Ancak sağlıklı bir kentleşme olmadığı gibi, kentlerin

de ölümüne sebep olmuştur." (Kevserbaş 2008:198) Böylelikle, "Modernizm, geleneksel şehirlerin bu ruhunu yok etmekle işe başladı. Bir şehir, ancak ruhu yok edilirse tarihten silinir diyen Ivan Illich ne kadar da haklıdır. Bu yok oluş, önce şehri yapan 'dil'in bozulması, ardından bu dilin yüklenerek taşıdığı değerlerin aşın(dırıl)ması, bu değerlerin oluşturduğu 'göz'ün deforme oluşu, bu gözün bozuluşu ile de 'güzellik' ve 'hikmet' idraklerinin değer yapıcılık/değer koruyuculuk niteliklerini kaybetmesi ile kendisini görünür kılar. Sözünü ettiğimiz bu bozulma, aşınma ve nitelik kaybı, toplumsal tarih pratiğinde 'modernleşme' olarak tezahür etmiş ve bu modernleşme süreci, bizim geleneksel şehirlerimizi dokusuyla, mimarîsiyle, içinde yaşanan hayatın mahiyeti ve temposuyla, insan ilişkileriyle, bütünüyle modern kentlere dönüştürme (kentleşme) çabası olarak kendini göstermiştir." (Andı, 2013:80) Kentleşme kendisiyle birlikte Marks tipi insanı da getirmiştir. Sezai Karakoç'a göre bu insan "ruhu bir muz gibi koparılıp atılmış, dininin yerini jimnastik almış, Tanrısı'na madde, kilisesine parti ikame edilmiş, dünya hakkındaki bütün fikri laboratuvarlarda imal ve kendine klişeler halinde telkin edilmiş, öte dünya ve hesap verme inancından habersiz, görünmeyen bir el tarafından günü gelince fabrikaya veya savaşa sürülen, öldüğü gün yarım kilo fosfor veya iki kilo suni gübre değeri olan bir insandır." (Karakoç, 2000:64)

Sezai Karakoç'un Ziyaret hikayesi modernizm çerçevesinde gerçekleşen kentleşme olgusunun tenkitlerinden örülüdür. Metafizik anlayışına sahip Sezai Karakoç dünya dahil olmak üzere bütün evrenin görülmeyen direklerin üzerine durduğuna inanıp bu görülmeyen direkler Tanrı'nın vahyettiği bütün semavi dinlerde mevcut evrensel değerler olduğunu savunmaktadır. Dünya da kendisi ve onun üzerindeki insanlık da, bu değerlerin sayesinde yaşamaktadır. Yahut, bu değerler yıkılırsa dünya da insanlık da yıkılmış olur. Sezai Karakoç bu değerleri hayatta tutturmak istediği için onların yıkılmasına yol açan kentleşmeye karşı çıkıp o tenkidin üzerine kalemle yontulmuş kelime heykellerini dikmektedir. Kalemle yontulmuş bu kelime heykellerinden biri de Ziyaret hikayesidir.

MATERYAL BİR UNSUR OLARAK HİKAYEDE MEKAN

Kurguya dayalı metinler içerisinde yer alan hikaye türünde de mekan hikayenin anlamını derinleştiren önemli unsurlardan biridir. Hikayede mekan kurgunun yer aldığı doğanın bir dilimi olarak tanımlanmaktadır. "Doğa insanın kendi kültürel varlığını belirlemesinde başat bir rol oyna(r). Doğanın her türlü etkisinden uzaklaşabilmek için, barınma gereksinimi duyan insan kendisine bir kulübe inşa e(der). Bu bilinçli yer yapımıyla kendisini doğadan ayırıp onun karşısında kültürel bir varlık olarak türüne özgü yeni bir duruş belirlemeye başla(r)" (Oralış, 2006:65) İnsanın iç dünyasında yaşadığı dönüşümler, yaşadığı yerde de karşılık bulmalıydı. Mekânla bireyin ilişkisi, yaşanan corafya ile örtük bir düzlemde ilerler. Böylece mekânlar, insan hayatının/kişiliğinin ayrılmaz bir parçası olarak karşımıza çıkarken; insan da mekâna yeni boyutlar kazandırarak hâkimiyet alanını genişletmiş olur. Yani "[i]nsan, içinde yer aldığı mekânı algılayan, kendi konumunu bu yapı içinde belirleyen ve kendisine bu çevre

içinde hareket alanı sağlayabilen bir bilinç ve görüş yeteneğine sahiptir" (Yazıcı, 2002:269).

Edebiyat ve hayat iç içe olduğundan dolayı edebiyatta mekan unsuru belirleme, canlandırma, olay akışını yönlendirme gibi önemli işlevler üstlenir. Edebiyatta mekan unsuru birkaç şekilde tanımlanabilir. Edebiyattaki mekan unsurunun en geniş tanımı ise çevrenin fiziksel boyutudur. Mekan unsuru konuşmacı ya da yazarın kafasından çıkarılan çevredir. Bu edebi unsur yazma meselesi ya da dile ilişkin başka herhangi becerinin barındığı veya tartışıldığı sahne olarak da tasvir edilir. Edebiyat dünyasında mekan unsuru bir edebi eserin toplumsal çevre veya toplumsal bağlam olarak bilinen çerçevesini oluşturmak maksadıyla zaman ve olay örgüsü ile ilişkilendirilir.

Edebiyattaki mekan unsuruna dair genel konuların üzerine araştırmalar, yazarların kendi eserleri için mekan unsuru başlangıç noktası olarak düşündüklerini göstermektedir. Söz gelimi, Thomas March, mekan unsurunun ABD'nin Batı Bölgesi'nde mitler işleyişi gibi konularla ilişkisi göstermek amacıyla onu kullanmaktadır. (108-109) Bazı yazarlar özel eserleri için mekanı kültürel çerçeveyi sağlayan unsur olarak görmektedirler. Diğerler için ise mekan, kültürler arasında karşılaştırmalı araştırmalar için sağlam bir zemindir. (Jeremiah, 2000: 23) Yukarıdaki sözlerden mekan kavramı, yazarın okurlara demek istediğine katıldığından dolayı bir eserin anlaşılması için merkezi unsurun olması sonucuna varılmaktadır.

Ziyaret Hikayesinde Mekan Unsuru

Sezai Karakoç başka bir boyuttan gözlemlenmiş modern insanların yaşadıkları hayat tarzının çerçevesinde Ziyaret hikayesini kurgulamıştır. Hikayenin arka planını Türkiye'deki modernleşmenin hududunda gerçekleşen kentleşme olgusunu Sezai Karakoç "vaktinden önce diriltilmiş bir kaç kişinin" gözünden ele almaktadır. Sezai Karakoç'un herhangi eserinde olduğu gibi bu hikayenin nakışında da Kur'an'dan alınmış motifler göze çarpmaktadır- İslamın inancını temellendiren Kıyamet günü ve ölümden sonra kendi bedenleriyle insanların dirilmesinin yanı sıra İslami kaynaklarda farklı sebeplerden dolayı öldürüldükten ya da uyutulduktan sonra Kıyamet günü kopmadan önce dirilitilmiş birkaç kişinin olayları geçmektedir. Bunların arasında en çok bilinen Ashab-i Kehf, Tanrı'nın kemikleri toplayıp tekrar vucüt haline getirebileceğine kuşku duyan kişinin ölüp yüz yıldan sonra tekrar dirilmesi ya da Benü İsrâ'lin şimşek çattıktan sonra ölüp tekrar hayata dönmeleri hikayesidir.

Sezai Karakoç Ziyaret hikayesini bunlara benzer bir olaya başlamaktadır. "Gecenin gözleri olsaydı, bir kaç mezarı kımıldadığını, kabarıp yarıldığını görecekti... Mezarlar yarıldı ve ölümler dışarı çıktı."(Karakoç, 1999:127) Sezai Karakoç mezarların kımılması, kabarması ve yarılması ile insanların dirilme olayı birden değil basamak basamak gerçekleştiğini açığa vurmaktadır. Sezai Karakoç'un kullandığı mezarın kımılması diriltme gerçekleşmeden önce Al-Zizal suresinde geçen yerin kendi sarsıntı ile sarsılması ve ağırlıklarını çıkarmasına ima etmektedir. İslam anlayışına göre insan mezara girdiğinde hakikati

görecektir. Bundan dolayı mezar bir pencere ya da açılmış perde olarak algılanmaktadır. Bunun etrafında Necip Fazıl'ın "Ölüm güzel şey, budur perde ardından haber" (Kısakürek, 1977:153) sözleri de anlaşılmaktadır. Ayrıca, Ziyaret hikayesinde baş kahramanların vaktinden önce dirilmesi Ashab-i Kehf'in uyutulduktan üç yüz dokuz sene sonra uyanması ve kendileri arasında birini seçip şehre göndermelerine ima etmektedir

Ziyaret hikayesinde de diriltiren ölümler hemen yaşadıkları yere yönelmişlerdir. Onların yaşadıkları yer dağın yamacında bir kasaba oluşturmıştır. Kasaba, insanların toplu halde yaşadıkları köy ile kent arası olan yerdir. Kente göre kasabada nüfus sayısı daha az, halbuki kasabada normal yaşam tarzını sağlayan olmazsa olmaz cami, yerel okul, sağlık merkezi, kahve gibi müesseseler bulunmaktadır. Kasabada kentten farklı bir hayat tarzı yaşanmaktadır. Kasaba müslümanların yaşadıkları bölgelere ait olduğu için islam değerleri yaşamının sistemi üzerine kuruludur. Kasabadaki insanlar sadece zaman ve mekanla şartlandırılan alemle değil, aynı zamanda hem Tanrı ile hem de kabirdeki atalarla ilişkilerini sürdürmektedir. Bundan dolayı eskiden kasabalar dağların yamacı kurulmuştur. Mezarlar ise büyük kentlerde olduğu gibi mahallerlerden ve evlerden uzak mesafede bulunmamıştır. Kasaba insanı; sürekli kabristana bakarak kendi işlerini ifa ederdi. Böylece kasaba insanı hiçbir zaman ölümü bilinçten çıkaramamıştır. Bunun yanı sıra ataların kabirlerinden sürekli geçtiği için içinde onlara karşı vefayı beslemekten hiçbir şey onu alıkoyamamıştı.

Kasabada hayat, Ahmet Haşim'in ifade ettiği şekliyle Müslüman saatine göre cereyan etmiştir. Her işin tabi olduğu namaz vakitleri böyle bir hayatın temel noktasıymış. Gündüz sabah namazından yatsıya sürüp geçerdi. Yatsıdan sonra insanlar kendi evlerine çekilip aileleriyle boş vakit geçirirmişti. "Yabancı saati alışkanlığından evvel bu iklimde, iki ucu gecelerin karanlığıyla simsiyah olan ve sırtı, çeşitli vakitlerin kırmızı, sarı ve lâcivert ateşleriyle yol yol boyalı, büyük bir canavar halinde, bir gece yarısından diğer bir gece yarısına kadar uzanan yirmidört saatlik "gün" tanınmazdı. Işıktaki başlayıp ışıktaki biten, oniki saatlik, kısa, hafif, yaşanması kolay bir günümüz vardı." (Haşim 2014:3)

Kente göre insanlar birbirine karşı daha yakın oldukları ve daha samimi yaşadıkları halde özel ile sosyal hayat arasındaki sınır bellidir. Ayrıca, kentte kahvelerin başka rol oynamaya başlayıp Sezai Karakoç'un sözleriyle selamlık çerçevesinde çıktığı için bu sınır hafiflemiştir.

Vakitten önce dirilme izni verilmiş birkaç insan dağdan şehre indiğinde sokakları tenha, kahveler ise dolu bulmuşlardır. Mahalle kahvelerin ortadan kalktığını, mahallelerden çarşıya göç ettiğini, çarşıyla ve dükkanlarla ilgili olduğunu fark ettiklerinde toplumun yanlış yöne yelken açtığını sonuca varmışlardır. Türk dünyasına kahvehaneler, kahvenin içilmeye başladığı zamandan itibaren girmiştir. "Osmanlı toplumunda ve Cumhuriyetin kuruluş döneminde, yaşanan sosyal ve siyasal değişimde, aktif rol oynayan ve toplumun nabzını tutmuştur." (Ediz, 2008:179-180) Mehmet Akif, kahvehaneyi başlangıçtan itibaren Osmanlı aleminde ürünleri olumsuz olan tohum olarak algıladığına karşı o dönemdeki kahvehanelerin İslam değerleriyle yatışmakta olan belli bir usulü varmıştır. Kahvehane, o dönemde bir nevi sosyal medya rolünü üstlenmiştir ve sadece

erkeklerin toplandıkları mekan olmuştur. Halbuki, kentleşmenin neticesi olarak kahvehaneler daha çok çarşılar da kurulmaya başladı, içine alköl, kumar oyunları vd. olumsuz unsurlar girmiştir. Bunun sayesinde erkekler akşam yemeklerinden sonra kahvehanelerde toplanarak kötü alışkanlıklara bağımlı kalıp ailelerinden uzak boş vakitlerini geçirdiklerinden dolayı aileleri ihmal edilmiş oldu. Karakoç'un "Masalarda oyun oynanıyordu. İlkin bunun ne olduğunu anlamakta güçlük çekti ölüler. Sonra her biri kendi mizacına göre yorumladı, bir anlam verdi gördüklerine. Fakat ortak kanıları, bunun, kahveye gelişin dükkanlardaki işleriyle ilgili olduğu tahminleri doğruladığı yönündeydi. Öyle yai bir şeyler alınıp, bir şeyler veriliyordu. Hayaller alınıp satılıyordu. Ellerdeki kağıtlar da senetler, faturalar ya da ticarete ilişkin belgelerdi." (Karakoç 1979:128) sözleri o dönemdeki kahvehanelerine tutulan ayna olarak oranın görüntüsü birebir göstermektedir.

Kahveden sonra diritilen ölüler camiye döndürdüler yüzlerini. Camiye yaklaştığında ölü bir sessizlik içinde kapkaranlık buldular. O ana kadar gördüklerinden bu en kötümser belirti oldu. Hatta onlardan biri şehrin üzerine felaketin ineceğinden korktuğu için arkadaşlarına şehri terketmelerini emretmişti. Cami; kasabada bir merkezi bünye ve orada yaşayan toplumun ruhunun aynasıdır. Camiyi ya da mabedi yalnız bırakan ve terkeden toplum, kendi ruhunu, Tanrı'yla ilişkisini, varoluş garantisini terk ettiği anlamına gelmektedir. "Cami, toplumun kalbidir. Oraya dokunulamaz. Caminin aldığı bir yara, kalbin aldığı bir yaradan farksızdır. Camilerimizle ayakta duruyoruz" (Karakoç, 1979:522-523) Nasıl kalbi yaralı olan birey kendini zar zor hayatta tutuyorsa cami de terketmiş bir toplum helak olmasına eğilimlidir. "Cami İslam medeniyetini doğurgan kurumdur. Denebilirse ana rahmi" (Karakoç, 1979:25) Sayed Hussain Nasr müslümanların yaşadıkları kasabada bulunan tüm müesseseler caminin uzantısı olduğu ve gölgesinde kurulduğunu belirtmektedir.

Ziyaret hikayesinde son mekan unsuru şehirdeki evlerdir. Adeta, ölüler evlerde umut meşalesini bulacaklarını düşünmüşlerdir, halbuki beklentileri kendilerini aldatmıştır. Aslında dışarıda gördükleri evlerde olup bitenlerin yansımasından başka bir şey olmamıştır. Çünkü bir organizma için hücre her ne ise, toplum için de ev odur. Evdeki ilişkiler sağlıklı ise, konuşulan verimli ise, herkes belli bir rolü üstlenip onu hakkıyla ifa ederse, böyle bir hayat tarzının uzantısı evin dışında da hissedilecektir. Ziyaret hikayesinde, ölülerin bacalardan, açık pencerelerden, kapı aralıklarından süzülerek girmeleri, onların metafiziksel boyutu göstermekle beraber, dışarıdan farklı etkenlerin eve girmesine müsait olduğunu da simgelediği kanaatindeyiz. Ziyaret hikayesindeki, "ölülerin ellerinde bir defter vardı ve o defterin bir sayfasına yeni bir şey yazmakla, bir haber geçmekle yükümlüydüler de, her sayfa çevirişte, ya yırtık ya kirli ya eçiş büçüş karamalarla dolu odluğu gerçeği yüz yüze gelmenin acı yürek burkunutusuyla sarsılıyordu. Temiz bir sayfa bulmak umuduyla, sayfa çevirmeyi çabuklaştırıyorlar". (Karakoç 1979:130) Bu cümleden Tanrı elçileri vaziyetinde olan ölüler için bir umut alevciği ne kadar önemli olduğu, onun üstünde o toplumun kurtulmasına sebep olacak o umut alevciğini bulmak için ellerinden geleni yapmalarını okumaktayız.

Kentte tüm evleri aynı durumda bulduklarından sonra bu toplum helak olmasına mahkum olduğu sonucuna varmaktadırlar. İslam kaynakları perspektifinden yazarın böyle bir tespiti yapması dikkate değer, çünkü Kur'an bir toplumda ıslahını isteyen ve onu gerçekleştirmek amacıyla elinden geleni yapan biri varsa o toplumun helak olmayacağını vaad etmektedir. Hikayeden ev, ev hayatı, aile ilişkileri bir toplum için son sığınak olduğu anlaşılmaktadır. Bundan dolayı hikayede mekan unsurlarının sıralamasında ev kastten son yer almaktadır.

SONUÇ

Ziyaret hikayesi bir toplumun geleneksel hayatının değişmesini ve bu değişmelerin değerler ölçeğine yansımaları fantastik bir olay etrafında kurgulamıştır. Hikayenin arka planında bir toplumun kasabadan kente geçişi olduğu için, kurgusunda mekan unsurunun önemli bir rol üstlendiği ifade edilebilir. Ziyaret hikayesi, yoğun anlatımı içerisinde çeşitli mekan unsurlarını barındırmaktadır. Her mekan belli bir değişmeye uğramıştır. Ancak Ziyaret hikayesinde Sezai Karakoç mekanın uğradığı fiziksel değişimleri öne çıkarmaktan ziyade insanların o mekanla ilgili ilişkiler ve ona karşı davranışları vurgulamaktadır. Mekan sadece mekansal manada bir değer ifade etmez. Ancak insanların ona yüklediği değer ile bir nalam kazanır. Sezai Karakoç böyle bir sonuç çıkarmamızla yetinmeyip insanların özellikle cami gibi kutsal mekanlara karşı davranışlarının, onların ruhlarını yansıtan bir ayna olduğu mesajını verir. İç veya dış mekan, ne olursa olsun, insanların bağlandıkları, etkileşim içinde oldukları bir bağlamdır. İnsanı bağlamı dışında algılamaya çalışmak en azından kusurlu bir eylemdir. Ziyaret hikayesinden, insanların kent, kahve, cami, ev gibi sürekli bir nevi iletişimde bulundukları mekanlarda iç dünyasının resimleri yansımaktadır.

Ziyaret hikayesinde iç mekanların sıralaması kurgusu için fazla önem taşımamaktadır. Ölülerin şehre indikten sonra ilkin kahveye girmeleri şartlandırıcı değildir. Karakoç, bu sıralama yoluyla bir toplumun bağlamındaki iç mekanlardan hangisinin ilk olarak olumsuz etkenlere maruz kaldığını ifade etmektedir. Bir toplumun kahvesine kart oynama gibi olumsuz alışkanlıkların girdiği farzedildiğinde toplumun bünyesinde bozulmaların meydana geleceğini tahmin etmek zor değildir. Lakin evlerde değerler üzerine kurulu bir iletişim devam ederse, o zaman o toplumun dokusundaki yara ilaçlar yoluyla tedavi edilebilir. Ziyaret hikayesinde olduğu gibi ev kahveden farksız ise o zaman o toplumun durumu soru işareti altındadır.

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Why Is Switzerland Better Off Out of The European Union?

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Abstract: *Since the establishment of the European Union, many European countries have applied for its membership to increase the economic growth and negotiating power, as well as to enhance different regulations and rules. The main purpose of this study is to investigate why Switzerland never applied for the European Union membership. The investigation is performed by analysing different economic indicators of Switzerland, presented as advantages or disadvantages. The study also explains how Switzerland trade with the members of the European Union and exchange its goods and services even if it is not the Union's member. The focus of the study is set on the economic and political stability of the country that make it attractive when it comes to the foreign direct investment which positively affects the economic growth. The economy of Switzerland mainly depends on the service sector that is highly developed, as well as on the manufacturing industry based on educated people who know how to use high-technology. The study highlights the power of Swiss franc, known as a safe haven for investment. Data retrieved from research articles, reports, and books used for this study confirm the power and competitiveness of Switzerland's economy even though it has not joined the European Union.*

Keywords: *Switzerland, European Union, economic indicators, The Single Market.*

Article History

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INTRODUCTION

1.1 About Switzerland

Switzerland, also called Swiss Confederation, is a federal republic located in Central Europe. It is widespread on the total area of 41,285 km² and it shares 1,882 km-long borders by 5 countries: Italy (740 km), France (573 km), Germany (334 km), Austria (164 km), and Liechtenstein (41 km). This federal republic consists of 26 cantons and each of these cantons is considered as a federal state with the capital city Bern. The biggest city is Zurich and other big cities are Genève, Basel, Lausanne, and Chur. The population of Switzerland constantly increases. According to the census in 2010, Switzerland had 7,8 million people, but today it has more than 8,4 million citizens where 24,7% of them are foreigners such as Germans (4,3%), Italians (3,7%), Portuguese (3,2%), French (1,5%), and others (12%). An average population density is around 195 people per square kilometer ("Switzerland", n.d.).

Switzerland is known as the world's happiest country based on its legal system (neutral and democratic country that follow the rules and regulations), psychological factors (highest life expectancy 80.4 years for men and 84.7 years for women), armed neutrality (Swiss has not been in a war since 1815), and all economic indicators such as GDP and GDP per capita that will be later on discussed in detail. All of these things positively affect the standard of living in Switzerland and enable the country and its citizens to prosper from that. Because of this, Switzerland is very secured and attractive country that has huge potential to even more improve its economy, stability, and status of the country ("7 reasons why Switzerland is the happiest country in the world", n.d.).

1.2 Switzerland's economy

Switzerland is known as one of the biggest economic competitors not just in Europe but the whole world as well. It is based on three sectors: primary (agriculture), secondary (industry), and tertiary (services). Primary sector is not so developed and it is supported by the government. 10% of the population is employed in this sector in order to produce corn, wheat, all sorts of vegetables and dairy goods. In secondary sector 40% of the population is employed. This sector is mostly based on electrical engineering, metals, and machine industry. The most important sector for the Switzerland's economy is tertiary sector where is 50% of the population employed and 74% of Switzerland's GDP is generated by providing the services. In this sector, tourism, banking, and insurance services are most developed (Federal Department of Foreign Affairs, 2017).

The trade between Switzerland and other countries, especially European once constantly increases. The main exporting products in 2017 were: metals (\$84.6 billion), medicaments (\$70.3 billion), machines including PCs (\$23.7 billion),

watches and their parts (\$20.2 billion), and so on. The total value of exports was \$299.6 billion (Workman, 2018).

In the same year the most imported products in Switzerland were: precious metals (\$89.9 billion) pharmaceuticals (\$28.7 billion), machinery (\$18.9 billion), vehicles (\$15 billion), organic chemicals, mineral fuels, medical articles, furniture, etc. The total value of imports was \$268.5 billion. This tells us that Switzerland trades very well because it is in the trade surplus (its export is higher than its import). The main Switzerland's partners for the trade are countries: Germany, United States, China, India, France, and United Kingdom (Workman, 2018).

When it comes to the foreign direct investment (FDI), Switzerland is very attractive country to the investors. There are many reasons for that for example:

- A great location of Switzerland (gateway for many countries)
- Modern and developed infrastructure that encourages economic growth
- High GDP per capita Switzerland's citizens are able to spend huge amount of money
- Well educated and high skilled labor force
- Enforced laws such as Swiss Code of Obligations, the Cartel Law, and the Securities Law
- Political stability
- Tax incentives, and so on.

There are only two threats for FDI. The first threat is related to the big competition in Switzerland that requires from companies to invest huge amount of money in research and development in order to beat competitors and earn money. Because of this, Switzerland is sometimes called an epicenter of global competition. The second threat is that Switzerland has many regulations and rules that are enforced through the single market of the European Union such as quality of ingredients, labelling of the products, and so on. As a result of many advantages FDI in Switzerland reached the highest value of \$70.4 billion in 2015. The main investors in Switzerland are countries: The United States, Netherlands, and Luxembourg ("Switzerland: Foreign Investment", n.d.).

1.3 Switzerland's trade agreements

All of these exchanges of goods, services, and capital would not be achieved if the trade agreements do not exist. These agreements have an aim to reduce the trade barriers as well as to improve the business links within the countries in order to increase the liberalization and economic growth of involved countries. Switzerland's location is in the center of Europe and countries that are members of the European Union (EU) surround this country. These countries impacted Switzerland that became the member of the Organization for European Economic Cooperation (OEEC) in 1948. The goal of this organization was to reconstruct the economy and increase the cooperation between countries using funds from the Marshall Plan. Later on, OECC was renamed to the Organization for Economic Cooperation and Development (OECD), and finally it became the European Economic Community (EEC). In 1960, the United Kingdom, Austria, Sweden,

Norway, Denmark, Portugal, and Switzerland established the European Free Trade Association (EFTA). The agreement had a purpose to avoid the export and import customs duties and quotas for the industrial goods produced in Switzerland and other EFTA members. In 1989, the Insurance Agreement came into force. By this agreement, all members of the EEC were able to move their business such as travel insurance services. In the following years, Switzerland signed different agreements such as Agreement on the Carriage of Goods. The Bilateral I came into force in 2002. It was mostly concentrated on the free movement of people. The Bilateral II was signed in 2004 and it had an aim to increase the cooperation between the countries in fields such as security, environment, culture, and so on. Later on, Switzerland signed many agreements e.g. Schengen/Dublin Agreement, Taxation of Savings Agreement, Environment Agreement, Statistics Agreement, and so on. Most of the Switzerland's trade agreements are concluded within the context of the EFTA. There are also some agreements without the involvement of EFTA, including those with Japan and China. Switzerland has signed many free trade agreements with different partners located outside the EU e.g. agreements with Bosnia and Herzegovina, Turkey, and Singapore. The new agreements are constantly being negotiated for example MERCOSUR (Federal Department of Foreign Affairs, n.d.).

1.3.1 Switzerland and the EU

The EU is one of the biggest economic integrations in the world. It is founded on the basis of the European Coal and Steel Community (ECSC). The Union consists of 28 member states that have common economic, social, and security policies. The main achievements of the EU are: ending wars, abolishing the borders between member countries, ensuring fair and efficient trade based on common product regulations, the usage of single currency euro, the same external tariffs and quotas, abolishment of internal tariffs and quotas, fixing prices, ensuring large customer base, and so on (European Commission, 2018).

Switzerland's citizens were few times asked whether they would like to become a member of the EU, but every time they rejected this idea. In 2001 when was the last census regarding this topic, 76,8% of Switzerland's citizens said that they do not want to join the EU. There are many reasons that lead them to vote against the idea such as Switzerland's neutrality and conservativeness, independent banking system, constant economic growth, high standards of living, low unemployment rate, etc ("Why isn't Switzerland a part of the EU?" n.d.).

Also, other reasons that support the Switzerland wish to be out off the EU are that this country has strong and very specific political structure. It is one of the most democratic countries that promote neutrality and respect citizens' opinions. Switzerland is also known for its banking secrecy and all of these things are unfavorable for the joining to the EU (Trampusch & Mach, 2011).

One of the main reasons that keep Switzerland outside the EU is Switzerland's currency. As it is many times discussed, thanks to the Swiss franc (CHF) stability there are constantly some improvements in Switzerland's economy. The value of

the Swiss franc rises more than the value of other currencies which makes franc stronger. This currency is sometimes called is called "safe haven" asset for the investors (Vallet, 2016)

Even Switzerland is not a member of the EU it is a part of the EFTA. Through this association Switzerland has signed more than hundred bilateral agreements with the Union. The most important once were agreements called Bilateral I and Bilateral II. With these agreements Switzerland achieved the connection with the EU: people move freely (Schengen zone), trade barriers were abolished, free air and land transport, recognition of science (research) and youth programs, security cooperation, and so on. In order to enjoy these privileges, Switzerland is obligated to respect and follow all the EU laws. Switzerland is also a member of the World Trade Organization (WTO) and Organization for Economic Co-operation and Development (OECD). As a result of all of these agreements, Switzerland became a part of the EU's single market (European Commission, 2018).

1.3.2 The EU single market

The single market also called common and internal market was established on the 1st of January in 1993 on the basis of the European Economic Community (EEC) that was signed on the Treaty of Rome in 1957. A precondition for a formation of the single market was an adoption of the White Paper that was identifying three hundred legislative acts. This led to the creation of the Single European Act. The market was created by a trade agreement between the members of the EU, as well as four countries that are not the members of the EU: Iceland, Liechtenstein, Norway, and Switzerland. These four countries were able to become a part of the single market because they are involved in the EFTA. Later on, through the Deep and Comprehensive Free Trade Area (DCFTA), Georgia, Moldova, and Ukraine also became a part of some sectors of the single market. Turkey has access to the free movement of goods because of its membership in the European Union Customs Union (EUCU) ("The single market – The EU's core task for 20 years," 2012).

The single market has free movements. The first movement is based on the free trade of physical goods (import and export). Another free movement is related to the ability of people to freely choose where they would like to live, study or work. The free movement of services is third movement that allows non-physical goods to be performed in other countries (e.g. consulting and call services). The last free movement is related to the capital where member countries do not have limits regarding transfer of money. The member countries of this market are obligated to pay annual fees as a contribution to the EU budget and follow the rules and laws of the European Court of Justice and European Law (Europedia, 2011).

On the following tables, there are presented some of the advantages and disadvantages of the single market ("The single market – The EU's core task for 20 years", 2012).

Table 1. 1 Benefits of the EU single market

PEOPLE WITHIN SINGLE MARKET	BUSINESSES WITHIN SINGLE MARKET
Wider choice of goods and services	Bigger market
Lower prices	Competing on equal terms
No visa	No tariffs and quotas
Products with the same quality standards	Sharing business practices
Erasmus program	Resources availability, cheap labor
Greater ability to find a job	Economy of scale
GDP per household increases	Trade agreements

Table 1. 2 Threats of the EU single market

PEOPLE WITHIN SINGLE MARKET	BUSINESSES WITHIN SINGLE MARKET
Immigrants may be a problem	Strict legislation rules and requirements
Worker mobility is not great as hoped	More competition
Less democracy	Losing opportunities to exploit closer relationships with non-members

Many countries argue that they have the problems with the immigrations and overall system that regulates this movement of people. Switzerland is not one of the countries that see the immigrants as a threat. The country uses all of its foreigners (25% of citizens) for the improvement in its social and economic situation in a way to fill the occupations for which natives are in a short supply. Also, there is a huge number of educated immigrants that are recognized as highly skilled workforce. The most important thing that immigrants bring to the working environment is diversity that has a positive impact on the productivity and efficiency of every business. Many foreigners start their business in Switzerland which are very successful for example Nestlé (Afonso, 2004).

Before the signing the agreement between Switzerland and the EU, Switzerland was more attractive to low skilled workforce. But after 2002, Switzerland became a center for well-educated and skilled people. This happened because the interests of these immigrants were respected and security has reached a higher level. All immigrants had their work contracts that provide to them many rights. The inflow of the immigrants positively affects the investment per household as well as the overall consumption (Stalder, 2010).

As a result of the single market, both parties (EU and Switzerland) have benefits. The proof is that Switzerland is the EU's 3rd largest trading partner and the EU is Switzerland's largest trading partner (78% of Switzerland's trade is conducted with the EU). On the following bar charts are presented the export and import values for the trade in goods and services between Switzerland and the EU as well as balance of trade in billions of euro in 2016 (European Commission, 2018).



Figure 1. 1 Trade in goods between the EU and Switzerland
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<http://ec.europa.eu/trade/policy/countries-and-regions/countries/switzerland/>

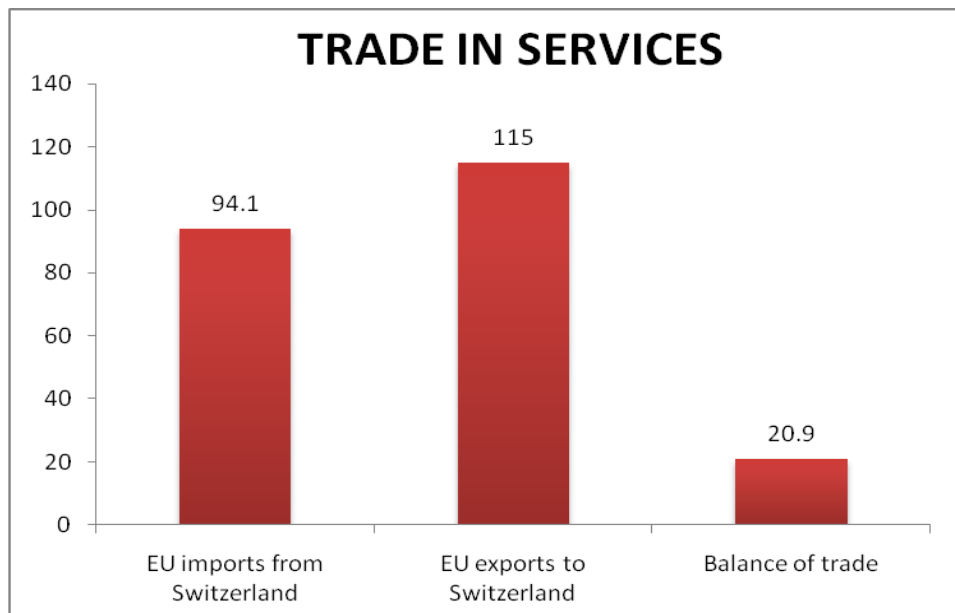


Figure 1. 2 Trade in services between the EU and Switzerland
Retrieved from:
<http://ec.europa.eu/trade/policy/countries-and-regions/countries/switzerland/>

Nowadays, Switzerland's economy is based on international cooperation that has started in 2017 and it will last until 2020. This cooperation has seven strategic objectives, and it takes place on three levels while involving networking with many partners. The first level is operational level with purpose to implement projects and programs. The second level is political dialogue (engaging in dialogue with other governments on their reform programs and policies). The last level is multilateral level which is influencing international dialogue and policies through participation within key international organizations (Federal Department of Foreign Affairs, n.d.).

1.4 Economic indicators

The economic indicators forecast and measure the economic performance of the countries. The most important macroeconomic indicator is gross domestic product (GDP). It is defined as the market value of all final goods and services that are produced within one country in a specific period of time. This economic indicator takes into account all kinds of goods and services and people willingness to pay for that. The most frequently, GDP is measured for three months or for a one year. It is calculated as a summation of investment, consumption, government purchases, and net exports (export – import). Real and nominal GDP are the two types of this indicator. While calculating real GDP constant base-year prices of all final goods and services are being used. On the other side, nominal GDP uses current prices of these goods and services and it does not reflect any increase/decrease in prices. Because of that, real GDP is more accurate economic indicator. When economists compare one country's performance with another country's performance they mostly use GDP per capita. When we divide GDP by the total number of one country's citizens we will get GDP per capita. The next economic indicator that may be used to measure one country's economic performance is the inflation rate. The inflation rate is a percentage of overall increases of prices in comparison with previous year(s). In order to calculate this indicator, the GDP deflator must be determined. GDP deflator is a measurement of the price level. When we divide nominal GDP by real GDP and multiple these by 100, we will get GDP deflator. After that, we will subtract GDP deflator in year 1 from GDP deflator in year 2, divide this by GDP deflator in year 1 and multiple by 100. By this way, we will get the inflation rate in year 2. As a popular economic indicator, economists also used unemployment rate. We can calculate this rate when we divide the number of unemployed people by the total labor force (employed + unemployed people) and multiple by 100. By this way, we will get the percentage of one country's citizens that does not have a job. As additional indicators, economists may use average gross salary, export growth rate, interest rate, balance of trade, human development index, and so on (Mankiw, 2011).

METHODOLOGY

A literature search for this paper was conducted using different online resources (Google, Google Scholar, and Elsevier), information from Data World Bank (www.data.worldbank.org), and Organization for Economic Co-operation and Development (www.oecd.org), and books. The keywords used for data search and collection were “Switzerland”, “European Union”, “Economic Indicators,” and “The Single Market”.

The aim of such research was to examine the all studies published before January 2018, regarding the economy of Switzerland in order to see whether Switzerland’s economy improves from year to year. Data comparison was used for different economic indicators of Switzerland and some EU’s member countries in different years, to help us understand why Switzerland is better off out of the European Union.

Inclusion Criteria

Studies that were considered for this paper had to contain the report on different economic indicators of Switzerland: GDP, GDP per capita, unemployment rate, inflation rate, export growth rate, and average gross salary.

Exclusion Criteria: Non-English language articles and duplicate data

RESULTS

3.1 GDP

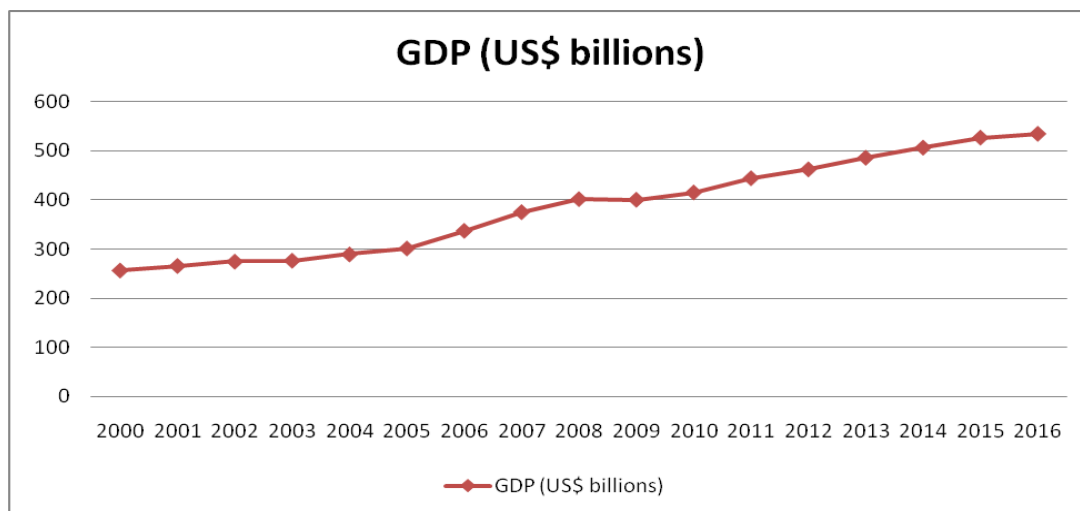


Figure 3. 1 Switzerland’s GDP (US\$ billions) from 2000 to 2016

Table 3. 1 Switzerland’s GDP (US\$) from 2000 to 2016

YEAR	GDP (US\$ billions)
2000	256.829
2001	266.121

2002	274.769
2003	276.76
2004	289.555
2005	301.741
2006	337.617
2007	375.576
2008	402.151
2009	400.819
2010	415.654
2011	444.549
2012	462.615
2013	486.239
2014	506.895
2015	527.16
2016	534.903

Figure 3.1 and Table 3.1 show Switzerland's GDP from 2000 to 2016 expressed in billions of dollars. In this period of time, GDP constantly increased and there was just one small decrease from 2008 to 2009 because of global financial crises. Based on this data, we can say that some or even all the components of GDP have increased. This also tells us that the overall economy of Switzerland improves from year to year.

3.2 GDP per capita

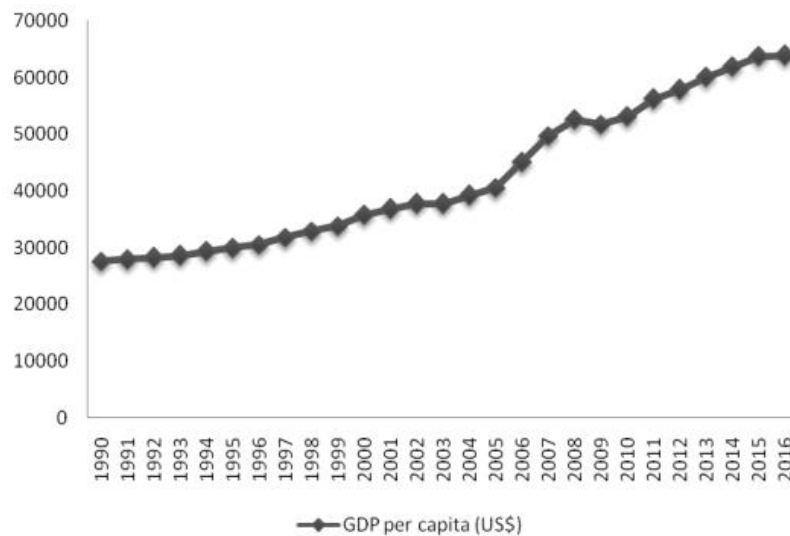


Figure 3. 2 Switzerland's GDP per capita

In Figure 3.2 it is shown how the value of GDP per capita has changed from 1990 to 2016. If we follow the line we will see constant increase of the value of GDP per capita until the global financial crisis. That year GDP per capita slightly decreased, but after that it continues to grow. Even the number of citizens in Switzerland increases, the country's economy constantly follows the trends and this is a huge advantage for the country.

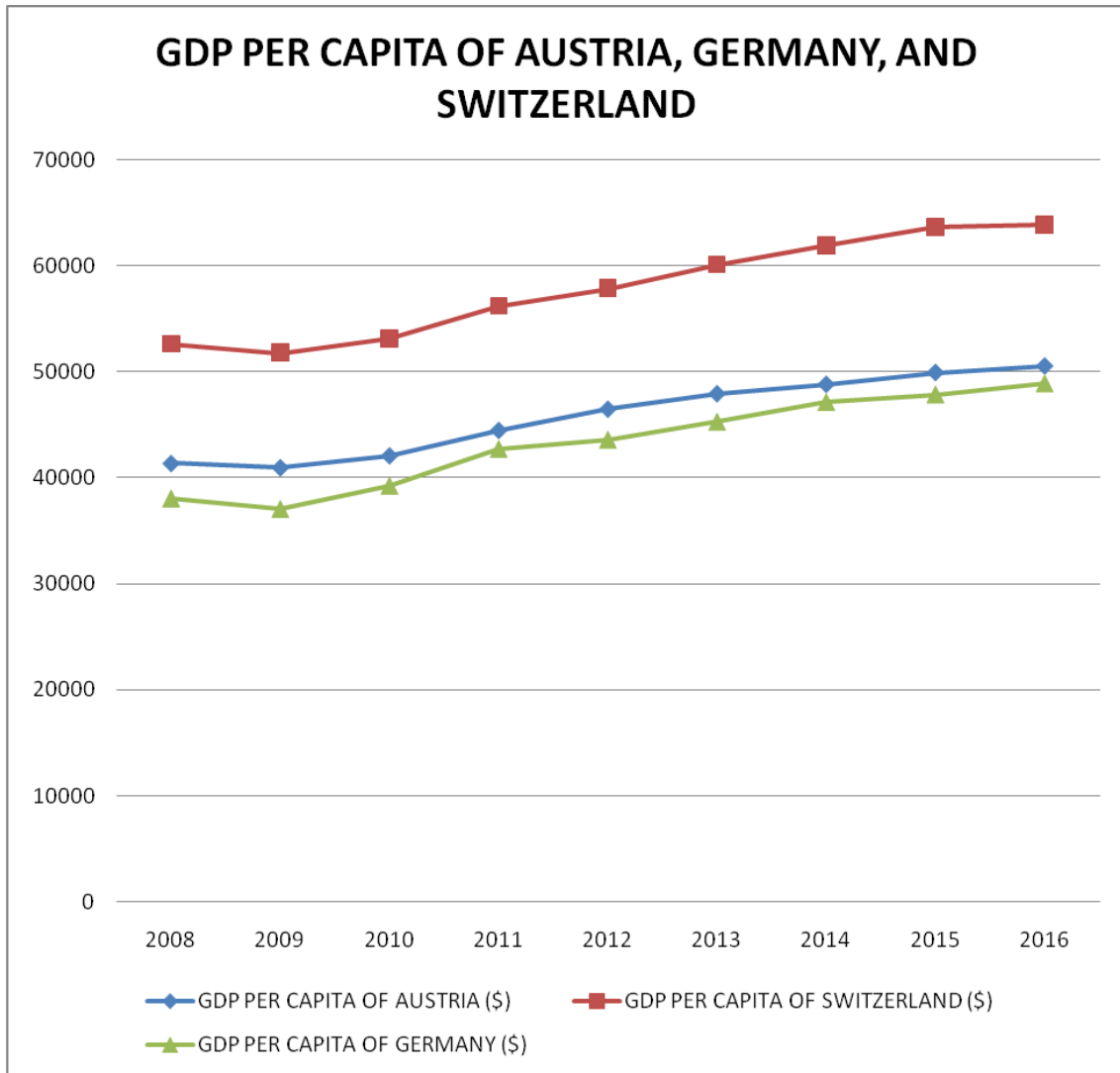


Figure 3. 3 GDP per capita of Austria, Germany, and Switzerland from 2008 to 2016

Figure 3.3 compares GDP per capita of Austria, Germany, and Switzerland from 2008 to 2016. If we follow these two lines we can easily see that GDP per capita of Switzerland is much higher than GDP per capita of Austria and Germany. This tells us that Switzerland's economy is more developed and it has better results than Austria and Germany.

3.3 Inflation rate

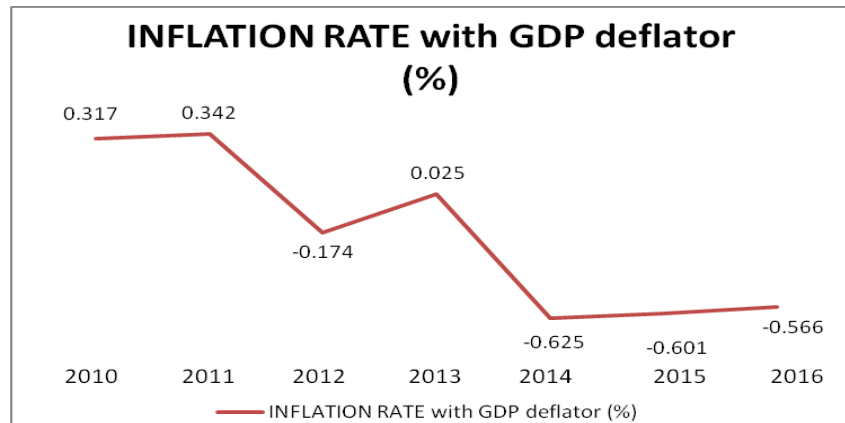


Figure 3. 4 Inflation rate with GDP deflator (%) of Switzerland from 2010 to 2016

The inflation rate of Switzerland slightly fluctuates as it is shown in Figure 6. Those increases in the percentage of inflation rate are not huge and because of that the overall increases of prices is not significant. This is very beneficial for Switzerland's economy.

3.4 Unemployment rate

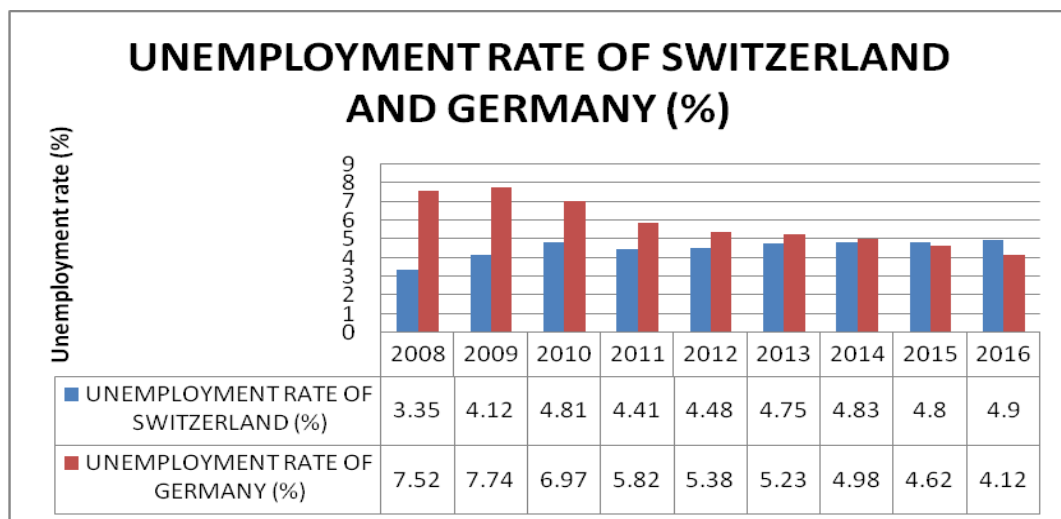


Figure 3. 5 Unemployment rate of Switzerland and Germany from 2008 to 2016 expressed in percentages

Figure 3.5 shows the comparison between unemployment rates of Switzerland and Germany from 2008 to 2016. Germany, a member country of the EU and one of the most developing countries in this Union, had during some years even higher unemployment rate than Switzerland. In the period of financial crisis, Germany had two times more unemployed people than Switzerland. In case of

Switzerland's unemployment rates, they are quite constant and always around 4%.

3.5 Export growth rate

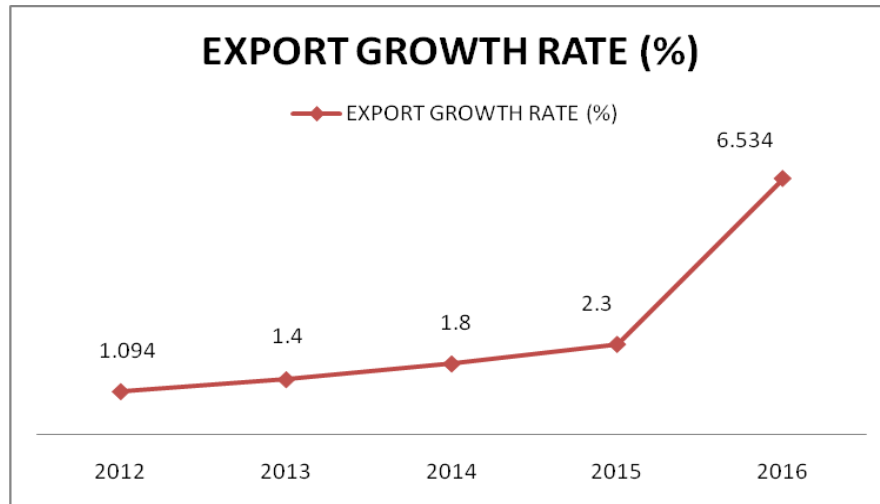


Figure 3. 6 Export growth rate (%) of Switzerland from 2012 to 2016

Figure 3.6 shows the increase in export growth rate (%) of Switzerland in the period of time from 2012 to 2016. In these four year, Switzerland has exported a huge amount of goods and services and every year this country just increases its export, there are no declines which is very good.

3.6 Average gross salary

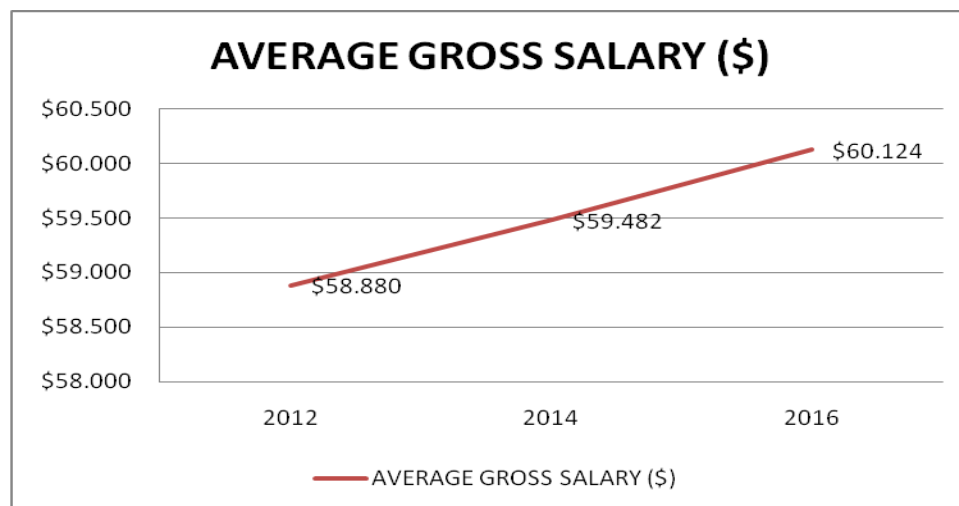


Figure 3. 7 Average gross salary (\$) of Switzerland in 2012, 2014, and 2016

In Figure 3.7 is shown how an average gross salary in Switzerland increases from year to year. From 2012 to 2014 the average gross salary have increased for 602 dollars and in the next two years, this salary have increased for 642 dollars. Based

on this we can say that every two year, average gross salary increases for 600 dollars which is a huge advantage for Switzerland's citizens because the inflation rate does not increases this much.

DISCUSSION

While 28 countries joined the European Union to improve their economy, there are still some countries that are in the process of the application for the membership of this Union. Switzerland is not one of the member countries or applicants to become a member. As a federal republic known as a third most developed and richest country in the world, Switzerland based its success on the regulations, monetary security, highly educated and skilled workforce, attractiveness for foreign direct investment, tourism, easiness of doing business, and so on. Because of its constant improvements and achievements, Switzerland is known as one of the biggest competitors in Europe and the whole world as well.

Through the free trade agreements and membership in the single market, it became the EU's 3rd largest trading partner. By this way, Switzerland exports its goods and services across borders while paying much less annual fees than it should pay if it was a member of the EU. While it cannot permit the immigrations, the country use foreigners to fill the occupations for which natives are in short supply. Also, there are highly-skilled immigrants that bring diversity and expertise to the Swiss economy. As a result, the country increases its productivity and salaries grow as well.

Switzerland from year to year boosts its economy because export value increases from year to year and GDP and GDP per capita increases as well. GDP per capita does not increase so much in countries that are members of the EU (e.g. Austria) as much as it increases in Switzerland. In comparison with Germany that is one of the most powerful and developed countries that are members of the EU, Switzerland has much lower unemployment rate that is always around 4%. An average gross salary in Switzerland increases and this is huge advantage for the country because its inflation rate is not increasing. The only declines that Switzerland had in its economy were in time of the global financial crises, but these declines were not significant because Switzerland improved them in the following years. As a result of all of these economic indicators that are considered as an advantage for Switzerland, the living standard in this county is high, and human development index is 0.939.

CONCLUSION

Based on all of these previously mentioned economic indicators I can conclude that Switzerland improves its economy from year to year. There are no significant declines that would negatively influence the stability of Swiss economy. Thanks to these facts, Switzerland is declared as one of the biggest trade competitors in the world. The export of goods and services from this country constantly increase while import values are much lower and this creates trade surplus. This country

has no need to join the EU because Switzerland already does business very well as a neutral, sovereign and democratic country. While it operates as a non-member of the EU, Switzerland saves a lot of money that would be obligated to give to the EU if became a member. It is much cheaper for Switzerland to pay just for the membership of the EU single market and the country uses this opportunity. Also, Switzerland has signed a lot of free trade agreements with an aim of strengthening its connection with other countries. As long as Switzerland has low unemployment, constant trade surplus, high living standard, and stable currency there is no need for such a country to join the EU. Switzerland is currently better off out of the European Union.

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