

AN EXAMINATION OF TURKISH FOLK BELIEFS CONCERNING CLOTHING: ANKARA SAMPLE

Hatice HARMANKAYA¹

Aslı ATAGENÇ²

¹Doçent Doktor, Selçuk Üniversitesi, harmankayahatice@selcuk.edu.tr, ORCID ID: 0000-0001-6375-7586

²Tasarım Doktora Öğrencisi, Selçuk Üniversitesi, ORCID: 0000-0002-9587-8013

Harmankaya, Hatice ve Atagenç, Aslı. "An Examination Of Turkish Folk Beliefs Concerning Clothing: Ankara Sample". ulakbilge, 77 (2022 Ekim): s. 1033-1042. doi: 10.7816/ulakbilge-10-77-04

ABSTRACT

Throughout history, various religions have formed the source of beliefs in people. Within time, the beliefs not involving religious verdicts and doctrines have started to appear as well, and these beliefs have been named as "folk beliefs". Although folk beliefs seem a historic phenomenon, they also have continued their existence in modern world. Clothing and its accessories have historically active role in tradition, customs, beliefs and rituals. In each of the birth, life and death processes, clothes bear intangible and meaning based expressions as well as their tangible presence. Clothing and its accessories carry properties of both concrete and abstract values in cultural heritage. The aim of the research is to determine what Turkish folk beliefs are available concerning clothing and to detect the attitude towards these beliefs. The research was carried out by the scanning model in the scope of the descriptive method. The population of the research is 65 and over aged participants and 18-24 aged university students who are Turkish citizen and take place in Çankaya district of Ankara. In the selection of the sampling group, simple randomized sampling technique was used and 83 people were contacted. While Pearson Chi-Square statistical analysis was used in the comparison of the questions concerning folk beliefs with demographic variables, Mann-Whitney U and Kruskal Wallis H analyses were used in the questions concerning attitude. In the result of the research, it was seen that the age factor set up a meaningful difference in folk beliefs. It became clear that the elderly believes and practice folk beliefs more than the young. Even if in the scope of the research the participants' levels of knowing and practicing folk beliefs turned out to be relatively low, it was determined that they have had folk beliefs about clothing which they still continue to apply today.

Key Words: Clothing, culture, tradition, folk beliefs

Makale Bilgisi:

Geliş: 19 Ağustos 2022

Düzeltilme: 9 Eylül 2022

Kabul: 16 Eylül 2022

Introduction

Human being has tried to render many events, which occur around and he/she cannot make sense of, meaningful via various beliefs or belief series since ancient times. Values developing with belief series are ones of elements forming the community culture (Schaffer and Lamm, 1995). Boratay (1994), defined the concept of belief as the adoption of a thought, fact, object and entity as real by persons or societies and stated that in contrary to sharpness and strictness in religious and moral rules, folk beliefs have different form and content from one place to another and one community to another. Each society has belief system and culture that bear peculiar properties and are based on needs of people. While culture is developed to meet humane needs, on the other hand it goes on as process by creating new needs (Malinowski, 1990). Culture is a system which is designed according to the level of exposure of each individual, who provides the formation of societies, to these elements and which is composed of elements occurring for the benefit of all societies. These elements involves areas such as values, norms, beliefs, belief series, symbols, rituals, language and technology (Diker and Deniz, 2017). Another one of these culture elements is folk beliefs. Folk belief can be defined as overall beliefs which are moved from past to present, do not belong to any religion and do live among people. These beliefs necessarily feel themselves in similar or different forms in every society. Therefore, it can be said that folk beliefs exhibit a universal prevalence (Eroğlu, 2016). In every society, it is likely to say that many folk beliefs are available inside religious elements. Folk beliefs are reconciled with the religion ruling in various forms, melted within religious elements, and merge with the ruling religion within time and then almost become a complementary element of that religion (Akbay, 2012). Folk culture arises from natural daily life of the folk. Folk culture comprises traditions, customs, raiment, trappings, art, folkdances, stories etc. and is transferred from generation to generation within society (Modleski, 1986). It is considered that a society finds its real spirit (beliefs, values, stories, food, raiment, music, folkdances, songs and national identity) in folk culture (Soygüder and Yaylagül, 2019). In the researches made, it is seen that there isn't any direct bond between folk beliefs and the community's development level (Balaban, 2006). Communities, in their daily lives, continue a series of beliefs pertaining to their own cultures and the practices brought along by these beliefs. These old beliefs and practices continue to live by transforming into a common value of the community. It can be said that folk beliefs are quite resistant to time and change. In spite of this, depending on changing time and conditions, even if it is likely to say that some beliefs vanish and are taken over by new beliefs, the realization of these changes can happen at the end of a pretty long process (Akbay, 2012). Since folk culture can undergo various changes within time, it never has remained as in its origin, went on its road by being affected by concrete and spiritual changes in people's lives and so by changing and developing (Krohn and Krohn, 1996). One of nations experiencing these changes at the most is Turks. Turks, who have a deep-rooted historical past, have changed geographies, and established relations with different nations by spreading to these geographies (Kapağan, 2014). When pre-Islamic Turkish beliefs are examined, it is seen that Turks, based on their life styles, have various religious beliefs and rituals from past to present. Turkish folk beliefs always have big importance for Turkish world, because the most important elements, which interconnect Turkish communities living on very wide geographies, take place in folk beliefs (Eroğlu, 2016). Clothing traditions as well as folk beliefs are an important part of culture in communities. Important changes also occur in clothing culture as a result of various interactions of a series of factors such as changing and developing conditions of life, family, education, economy, fashion, technological advancements, behavioural patterns including customs, morals and traditions, law order, religion and beliefs and sense of art (Sürür, 1983). In determining clothing; religious beliefs, cultural values and sometimes folk beliefs have been effective as well as climate, natural conditions and geography. Even if some common properties are seen in clothing of Anatolian people, their clothing patterns vary according to regions as in folk beliefs. The main reasons of these changes are traditions of the locality, the region's neighbourhood situations with the surrounding, climate conditions, past based culture accumulation, ethnical groups and socio-economical structure (Tezcan, 1983). In every community, to find many folk beliefs taking place in religious elements is possible. Türkoğlu (2002), mentioned that the adoption of Islam on Turkish clothing, but also stated that old Turkish belief has not been left completely, so that this new unification also reflects on clothes.

Folk beliefs forming the ground of the research are in the category of intangible cultural heritage. The concept of intangible cultural heritage is built on oral tradition in a community. This oral tradition is defined as "living heritage" open to every kind of change and variety. It carries an attribution of a heritage, which hasn't got certain borders and circumferences as in concrete products, and which renews itself in every transfer process. Cultural heritages continue their existence via intergenerational transmission. Thanks to this, the continuity of identities the individuals and communities have is provided (Gürçayır, 2011). Since intangible heritage, in contrary to the tangible, cannot be limited to a particular historical period, it is

necessary to continuously follow its traces. The inconsistency between pleasures and interests of the past generations and preferences of today's generations is one of the leading difficulties in conveying intangible heritage to the future (Yim, 2004). The role, setup and function of the folklore products, which have important role in building the identity and are as old as the history of mankind, have gained a political form in modern times. While cultures, the economic and political power of which are dominant, are becoming dominant over other cultures due to the reasons such as globalization, digital market and culture industry, it is pointed out by the agreement "Protection of Intangible Cultural Heritage" (PICH) approved in the 17 October 2003 dated 32th General Conference of UNESCO that intangible cultural heritage is available and valuable like tangible and natural heritage areas (Gündüz, et al. 2021). Turkey became a party to this agreement in 2006 and also closely followed the applications related with this agreement. States being parties to the agreement declared the program "Living Human Treasures".

The aim of this research dealt the examination of Turkish folk beliefs concerning clothing in terms of the young and old. With PICH agreement, the registration of the folk beliefs deemed intangible cultural heritage has become more important. Although information concerning folk beliefs takes place in literature, it is not reached any study concerning beliefs comprising the clothing elements. With this research that was structured examining clothing elements in Turkish folk beliefs, it is seen that the age factor leads to a meaningful difference in folk beliefs, and it is goaled to contribute a lot via these data.

Method

In the research it was aimed to determine the folk beliefs concerning clothing among 18-24 aged university students and 65 and over aged old in Ankara.

Pattern of the Research

In the study the scanning model being one of descriptive research types was used. The scanning model tries to explain "what" events, objects, entities, institutions, groups and various areas are. These researches goal to explain the interaction between situations by paying attention to the relationships of the current events with previous events and conditions (Kaptan, 1989). The population of the research is 18-24 aged university students and 65 and over old taking place in Çankaya district of Ankara. The sampling group of the research is composed of 83 people reached via the snowball sampling method. The snowball sampling technique is specifically effective in detecting individuals or situations that may be a rich information source with respect to the problem of the research. The process starts with a simple question: "Who can be ones having information most in this subject? With whom can you suggest me to interview with respect to this subject? As long as the process proceeds, names and situations got will continue growing like a snowball." (Yıldırım and Şimşek, 2016).

Data Collection

In the collection of the research data the survey form was used. In the formation of the measurement tool, the literature review was made and necessary sources were examined. The folk beliefs in the scope of the research were detected from the literature in which the folk beliefs in the Central Anatolia Region were handled. In the research the folk beliefs concerning clothing were examined in three main categories as birth, life and death. In the first phase of the research, an archive was formed from the folk beliefs taking place in this three categories concerning clothing. In the second phase, clothing related beliefs in the archive were verified via the counselling of the relevant senior people in the scope of the fieldwork. The beliefs mostly met and verified were used for the scale. The survey questions were arranged in order to measure the participants' level in knowing and believing folk beliefs concerning clothing and to determine their attitudes towards these beliefs. The survey questions are composed of the total Likert-type 25 questions which have been structured to respond to the sub-problems of the research.

Data Collection Tools

The analysis of the data got from the survey application was made via IBM SPSS Statics Version 24 package program. The Alpha reliability coefficient, which was calculated according to answers given to the survey, was found 0.820. Simple descriptive statistical analyses were made to the data got from the survey, and the findings were presented in tables. In tables the answers given to questions were shown as number (n) and percent value (%). In the comparison of the relationship between the participants' the folk beliefs about clothing and their demographical variables, Mann-Whitney U analysis and Kruskal Wallis H analysis were used. A $p < 0.05$ statistical meaningful difference was accepted in the research findings.

Findings

In this section, the data got in the research via survey were analyzed and the findings coming out in the result of this analysis were interpreted. When demographical properties of participants living in Ankara were examined, it was determined that their 66.3% were women, 33.7% men, 45.8% 18-24 aged, 54.2% 65 and over aged, 38.6% single and 61.4% married. The number and percentage values of the answers given by the participants with respect to the folk beliefs concerning clothing take place in the below tables.

Table 1. Clothing Related Folk Beliefs About Birth

	Yes I Know		No, I don't Know		I Know But Not Like This		I Don't Believe I Don't Care		I Believe But I Disregard		I Believe Definitely Consider	
	s	%	s	%	s	%	s	%	s	%	s	%
To be protected from puerperal fever, white yashmak and red tulle are tied to the head of the puerperant and a red ribbon is attached to her collar.	41	49.4	24	28.9	10	12	44	53	5	6	12	14.5
The laundry of forty day old baby is not hanged outside after the evening prayer. It is believed that the forty will strike the baby if hanged out.	24	28.9	52	62.7	1	1.2	48	57.8	-	-	12	14.5
To protect the puerperant from evils, women's shoes and her husband's clothes are put to her room.	5	6	68	81.9	2	2.4	56	67.5	2	2.4	4	4.8
For newborn baby to live, a neckless undergarment is sown with fabrics taken from forty houses and it is worn to the baby.	7	8.4	70	84.3	-	-	57	68.7	-	-	2	2.4
For newborn baby to live, any dress is not taken to the baby until one year old, old clothes of neighbour children are worn to the child.	7	8.4	69	83.1	-	-	59	71.1	1	1.2	-	-
For newborn baby to live, a dress is taken and worn to the baby by the money collected from twelve doors.	6	7.2	71	85.5	-	-	59	71.1	1	1.2	-	-
For newborn baby to live, a shirt, on which the basmala is written, is worn to the baby.	-	-	76	91.6	1	1.2	58	69.9	-	-	1	1.2
Clothes of children are turned down and folded not to be affected by the evil eye.	6	7.2	71	85.5	2	2.4	49	59	3	3.6	3	3.6
Blue colored clothes are worn to the baby to avoid	17	20.5	55	66.3	6	7.2	48	57.8	1	1.2	10	12

the evil eye of those coming to visit the baby.

When Table 1 is examined, it is seen that the participants have mostly answered all belief options in the way “No, I don’t know” and “I don’t believe and pay attention” The clothing beliefs mostly known by participants with respect to birth have turned out to be “White yashmak and a red tulle are tied to the head of the puerperant to be protected from puerperal fever and a red ribbon is attached to her collar” (49.4%), “The laundry of forty day old baby is not hanged outside after the evening prayer. If hanged out, it is believed that the forty strikes the baby” (28.9%) and “Blue colored clothes are worn to the baby to avoid the evil eye of those coming home to visit the baby” (20.5%).

According to the cross table analysis made between the participants’ folk beliefs about birth and the gender variable, in the belief “To be protected from puerperal fever, white yashmak and red tulle are tied to the head of the puerperant and a red ribbon is attached to her collar”, it is seen that the women’s rate of knowing this belief (54.5%) is higher than that of men. It is determined that the percentages of male participants in the answers “No, I don’t know” (42.9%) and “I believe but don’t pay attention” (14.3%) are higher than those of women. Having been about a subject concerning birth, this belief is known and paid attention by women more. In the belief that “Blue colored clothes are worn to the baby to avoid the evil eye of those coming home to visit the baby”, while it is seen that 50% of males have given the answer “Yes, I know”, this rate is lower in females. This leads to the result that women know this folk belief less than men and do not believe it.

Table 2. Clothing Related Folk Beliefs About Life

	Yes I Know		No, I don't Know		I Know But Not Like This		I Don't Believe I Don't Care		I Believe But I Disregard		I Believe Definitely Consider	
	s	%	s	%	s	%	s	%	s	%	s	%
It is believed that a person wearing red colored dress in a rainy day will be thunderstruck.	5	6	68	81.9	1	1.2	59	71.1	2	2.4	-	-
Clothes such as jacket, trousers, shalwar, shirt, hat and socks are worn upside down while gone to the rain prayer.	15	18.1	60	72.3	4	4.8	54	65.1	2	2.4	1	1.2
It is believed that if basmala is not recited when a new dress is taken or while belongings of girls are being put into the wedding chest, some part of these will be taken away or banged up by goblins.	9	10.8	65	78.3	4	4.8	51	61.4	2	2.4	5	6
It is believed that the lifetime of the mother and daughter, who wear each other’s clothes, will get shorter.	12	14.5	63	75.9	1	1.2	58	69.9	1	1.2	1	1.2
To attach blue bead talisman to clothes protects the person from evil eye.	67	80.7	1	1.2	2	2.4	18	21.7	9	10.8	39	47
It is believed that at the house of the person on whom something is sown, poverty will happen and he/she will not be able to get married.	37	44.6	36	43.4	3	3.6	48	57.8	4	4.8	6	7.2
It is believed that buttons of the trousers should be opened to be protected from the goblin, who replicates a voice the house owner recognizes or disguises someone.	4	4.8	70	84.3	3	3.6	55	66.3	1	1.2	1	1.2

It is believed that if a woman or man puts her/his black colored dress underneath her/his pillow and then sleeps, she/he will get incubus.	3	3.6	73	88	1	1.2	54	65.1	1	1.2	1	1.2
It is believed that socks and underclothes shouldn't be worn upside down, otherwise the wheels will come off.	52	62.7	19	22.9	1	1.2	36	43.4	8	9.6	19	22.9
It is believed that trousers shouldn't be worn by standing, otherwise the Satan will sting the foot.	7	8.4	68	81.9	1	1.2	55	66.3	1	1.2	1	1.2
Doing laundry on Fridays is banned.	23	27.7	54	65.1	1	1.2	49	59	1	1.2	7	8.4
Since it is believed that on Fridays the angels come to houses and recite Allah (God), sewing is not performed at home that day.	27	32.5	49	59	1	1.2	42	50.6	4	4.8	10	12
On Hidirellez day, to open the fate of a person, whose fate is tied (namely he/she will not be able to get married), clothes and trappings, which have been collected from seven houses, are put into a casserole. The locked casserole is poured onto the bottom of a rosewood.	11	13,3	59	71.1	9	10,8	54	65.1	-	-	1	1.2

When Table 2 is examined, it comes out that the participants have known at the most the beliefs "To attach blue bead talisman to clothes protects the person from evil eye" (80.7%), "It is believed that socks and underclothes shouldn't be worn upside down, otherwise the wheels will come off" (62.7%), "It is believed that at the house of the person on whom something is sown, poverty will happen and he/she will not be able to get married." (44.6%), and "Since it is believed that on Fridays the angels come to houses and recite Allah (God), sewing is not performed at home that day" (32.5%). It is determined that the participants pay attention to and certainly believe the topics of beliefs, which they know, "attaching blue bead talisman to clothes protects the person from evil eye" (%47), "socks, underclothes shouldn't be worn upside down, otherwise the wheels will come off" (%22.9). It is seen that they, in high rates, do not know, believe and pay attention to other folk beliefs concerning clothing in the life area.

According to the cross table analysis made between the participants' folk beliefs concerning life and their genders, it is seen that males have known the belief "It is believed that if basmala is not recited when a new dress is taken and while belongings of girls are put into the wedding chest, some part of these will be taken away or banged up by goblins" more than females. 25% of male participants have given the answer "Yes, I know", 14.3% the answer "I know, but not this way". In females this rate turns out to be 3.6% "Yes, I know", 87.3% "No, I don't know". Although it is a folk belief especially towards girls and dowry, that the familiarity and paying attention level in males is more compared to females is a remarkable result. While it is seen that 78.6% of males have given the answer "Yes, I know" to the belief "It is believed that socks, underclothes shouldn't be worn upside down, otherwise the wheels will come off", in females this rate is 54.5%. While the familiarity level of this folk belief is less in females compared to males, it is seen that its familiarity by both females and males is well enough.

Table 3. Clothing Related Folk Beliefs About Death

	Yes I Know		No, I don't Know		I Know But Not Like This		I Don't Believe I Don't Care		I Believe But I Disregard		I Believe Definitely Consider	
	s	%	s	%	s	%	s	%	s	%	s	%
Clothes on the person, who has died, are destroyed by burning because the probability of carrying any disease by the corpse is considered. The remaining clothes are distributed to the relatives and to the poor.	30	36.1	29	34.9	18	21.7	33	39.8	5	6	20	24.1
The women, whose husbands have died, do not wear new dress until the fifty second day and never gussy up.	30	36.1	41	49.4	7	8.4	41	49.4	3	3.6	16	19.3
Clothes being on the dead are given to the bathers of the dead.	13	15.7	60	72.3	7	8.4	41	49.4	3	3.6	9	10.8

According to Table 3, 36.1% of the participants have stated that they know the belief “Clothes on the person, who has died, are destroyed by burning because the probability of carrying any disease by the corpse is considered. The remaining clothes are distributed to the relatives and to the poor” and 24.1% stated “they believe, certainly pay attention”. In the research it is determined that the belief “The women, whose husbands have died, do not wear new dress until the fifty second day and never gussy up” is known at the rate of 36.1%. It has come out that the belief “Clothes being on the dead are given to the bathers of the dead” is not known (72.3%). In general, it has come out that all beliefs’ unfamiliarity and unbeliability levels are quite high.

According to the cross table analysis made between the participants’ folk beliefs concerning death and their genders, while 35.7% of males have given the answer “I know, but not this way” to the belief “Clothes on the person, who has died, are destroyed by burning because the probability of carrying any disease by the corpse is considered”, in females this rate is 14.5%. In the belief “The women, whose husbands have died, do not wear new dress until the fifty second day and never gussy up”, while 10.7% of males have given the answer “I believe, but don’t pay attention”, it is seen that this option has never been selected in females. In the belief “Clothes being on the dead are given the bathers of the dead”, while 17.9 of males have given the answer “I know, but not this way”, in females this rate is 3.6%. It has come out that the folk beliefs concerning clothing about death are lower in females compared to males.

Table 4. Scale Score Averages Distribution of Demographical Properties and Clothing Related Folk Beliefs

		37-42 Mean		t	p
		Ort.±SS	Median (Min.-Max.)		
Gender	Woman	3,21.±0,96	3,33 (1-4,83)	0,607	0,546
	Man	3,08.±0,74	3,33 (1,17-4,5)		
Age	18- 24	2,76.±0,86	2,67 (1-4,67)	-4,158	<0,001
	65 Years and Older	3,51.±0,77	3,5 (1,5-4,83)		
Marital Status	Single	2,83.±0,85	2,92 (1,17-4,67)	-2,865	0,005
	Married	3,38.±0,86	3,33 (1-4,83)		
Occupation	Working	3,07.±0,76	3,33 (1,17-4,83)	-0,797	0,428
	Not Working	3,23.±0,97	3,33 (1-4,83)		
Educational Status	Primary and Secondary Education	4,22.±0,64	4,5 (3,33-4,83)	3,998	0,011

High School	3,09.±0,94	3,33 (1,5-4,5)
Associate's Degree - Bachelor's	3,18.±0,78	3,33 (1,17-4,67)
Postgraduate	2,87.±0,98	2,75 (1-4,83)

According to Table 4, in which Mann-Whitney U and Kruskal Wallis H analyses made between the participants' demographical properties and the folk beliefs about clothing take place, it has come out that there are statistically meaningful differences among groups between the participants' age groups, marital statuses and education and the scale scores ($p < 0.05$). In the Bonferroni-Corrected Mann-Whitney U analysis made to find which groups the difference is sourced from according to educational background, it is found that there is statistically meaningful difference between the scale scores of the primary and secondary graduates and the scale scores of the master graduates ($p < 0.0083$). According to gender and employment statuses, it is not seen statistically meaningful difference among groups in terms of scale scores ($p > 0.05$).

Conclusion

Clothing is an element, which has existed from ancient times and is indispensable for human life. It has become part of cultural life together with human being in different forms and with different meanings throughout history. Clothing and its accessories historically have an active role in tradition, customs, beliefs and rituals. In each of birth, life and death processes, clothes accommodate abstract and meaning-based expressions as well as their concrete entities. Clothing and its accessories carry properties of both concrete and abstract values within cultural heritage. In contrary to all these properties, it is understood that a great majority of the participants in the research do not know and believe folk beliefs concerning clothing. However, different results have been reached in the beliefs concerning the evil eye. It is seen that the evil eye belief is the only belief highly known and believed. This result shows consistency with the outcome in Irmak's (2017) article titled "Evil Eye Belief and Practices in Bingöl" that the evil eye belief and practices, which have been transferred from past to present, still continue in all localities of Anatolia.

One of important results got in the research is that the age and gender variable is quite effective in believing folk beliefs. It is seen that the old know and believe folk beliefs more than the young. This result shows resemblance with the result reached by Arıcı (2018) in his master thesis titled "Folk Beliefs of Selçuklu District of Konya City" that education level and age factor have caused meaningful difference on practicing folk beliefs and that especially 60 and above aged people have behaved sensitively about folk beliefs. Although male participants' rate in knowing folk beliefs is higher than that of females, it is determined that females' rate in believing and paying attention is higher compared to males. In Taş's (2019) research about the effect of gender and age on superstitions, it is seen that females have more tendency to superstitions than males and as far as age grows this tendency increases. It is seen that while in women the familiarity level of issues (questions) such as puerperance, baby, evil eye and handiwork is high, in men these show diversity. Especially in questions concerning death and funeral practices, it is concluded that males have known folk beliefs more. The reason of this is considered that since funeral practices and ceremonies are male-centered in Islamic tradition, this belief is known by males more. The reasons of people in practicing folk beliefs are sourced firstly from the need for feeling that their families are safe and secondly from the need for feeling themselves safe.

Folk beliefs come across us as beliefs transferred from bigs to littles via oral narration. The leading cause of folk beliefs is its being a habit coming from family elders. It can be concluded that the way of transferring the clothing related folk beliefs, which are indispensable part of human life, to the next generations will continue in the same way. Even if the levels of knowing and practicing folk beliefs by participants in the scope of the research have come out a little lower, it is determined that there are the folk beliefs they still have continued to practice today. It is considered that the strong relationship between folk beliefs and the society's traditional codes will be able to continue its existence in the future as in the past.

References

- Akbay, O. H. (2012). Tohno Hikayeleri'nde Geçen Halk İnanışları Üzerine Bir Değerlendirme. Mehmet Akif Ersoy Üniversitesi Sosyal Bilimler Enstitüsü Dergisi, 4(6), 87- 107.
- Alptürker Gündüz, İ., Gök, T., Alptürker, H. (2021). Somut Olmayan Kültürel Miras Farkındalığının Bilinirlik ve Deneyimleme Açısından Değerlendirilmesi. Millî Folklor Dergisi, 132, 16-31.

- Arıcı, B. (2018). Konya İli Selçuklu İlçesi Halk İnanışları. Yayınlanmamış Yüksek Lisans Tezi, Uşak Üniversitesi Sosyal Bilimler Enstitüsü, Uşak.
- Balaban, T.(2006). Sandıklı Halk İnanışları ve Uygulamaları. Yayınlanmamış Yüksek Lisans Tezi, Afyon Kocatepe Üniversitesi Sosyal Bilimler Enstitüsü, Afyon.
- Boratav, P. N. (1994). 100 Soruda Türk Folkloru (3. Baskı). İstanbul: Gerçek Yayınevi.
- Diker, O., Deniz, T.(2017). Coğrafya ve Tarih Perspektifinden Somut Kültürel Miras ve Türkiye (2. Baskı). Ankara: PEGEM Akademi.Eroğlu, A. H. (2016). Türk Halk İnançlarının Güncel Değeri, I. Türkiyat Araştırmaları Sempozyumu Bildirileri içinde (87-97). Ankara: Hacettepe Üniversitesi Türkiyat Araştırma Enstitüsü Yayınları.
- Gürçayır, S. (2011). Somut Olmayan Kültürel Mirasın Korunması Sözleşmesi Üzerine Eleştirel Bir Okuma. Millî Folklor Dergisi, 23(92), 5-12.
- İrmak, Y. (2017). Bingöl'de Nazar İnanıcı ve Uygulamaları. Bingöl Araştırmaları Dergisi, 3(2), 65- 78.
- Kapağan, E. (2014). Gök Tanrı İnanıcı ve Bu İnanç Sisteminin İçinde Alkış, Dua ve Dilekler. Turkish Studies, 9(3), 801- 810.
- Kaptan, S.(1989). Bilimsel Araştırma ve Gözlem Teknikleri. Ankara: Tekışık A.ş.
- Krohn, J., Krohn K. (1996). Halk Bilimi Yöntemleri, (Çev. Günsel İçöz), Fikret Türkmen, Ankara: TDK Yayınları.
- Malinowski, B. (1990). İnsan ve Kültür. M. Fatih Gümüş (Çev.). Ankara: Verso Yayınları.
- Modleski, T. (1986). Studies in Entertainment: Critical Approaches to Mass Culture. Bloomington and Indianapolis: Indiana University Press.
- Sabahattin, T.(2002). Tarih Boyunca Anadolu'da Giyim-Kuşam: Tarih Öncesi Çağlardan, Osmanlı Devletine Kadar. Atılım Basım.
- Schaefer, R. T., Lamm, R. P. (1995). Sociology (5. Baskı).USA: McGRAW-HILL.
- Soygüder B. Ş., Yaylagül, L. (2019). Kültürel Süreklilik Bağlamında Türk Halk Kültüründe Mavi/Turkuaz Mavisi ve Nazar Boncuğu . Akdeniz Üniversitesi İletişim Fakültesi Dergisi, (31), 665- 688.
- Sürür, A. (1983). Ege Bölgesi Kadın Kıyafetleri (1. Baskı). İstanbul: Apa Ofset Basımevi.
- Taş, N. (2019). Tıp ve İlahiyat Fakültesi Öğrencilerinde Batıl İnanç, Dindarlık ve Mutluluk İlişkisi. Yayınlanmamış Yüksek Lisans Tezi, Çanakkale Onsekiz Mart Üniversitesi Sosyal Bilimler Enstitüsü, Çanakkale.
- Tezcan, M. (1983). Giyim Olgusuna Sosyo-Kültürel Bakış ve Türklerde Giyim. Ankara Üniversitesi Eğitim Bilimleri Fakültesi Dergisi, 16(1), 255- 276.
- Yıldırım, A. ve Şimşek, H. (2016). Sosyal bilimlerde nitel araştırma yöntemleri (10. Baskı). Ankara: Seçkin.
- Yim, D. (2004). Living Human Treasures and the Protection of Intangible Culture Heritage: Experiences and Challenges. ICOM News, 4, 10-12.

GİYİM İLE İLGİLİ TÜRK HALK İNANIŞLARININ İNCELENMESİ: ANKARA ÖRNEĞİ

Hatice Harmankaya, Aslı Atagenc

ÖZET

Tarih boyunca farklı dinler, insanlardaki inançların kaynağını oluşturmuştur. Zaman içinde din hükümleri ve öğretilerine dahil olmayan inançlar da ortaya çıkmaya başlamış ve bu inançlara, "halk inançları" adı verilmiştir. Halk inanışları tarihsel bir olgu gibi gözükmese de modern dünyada da varlığını sürdürmeye devam etmiştir. Giyim ve aksesuarlarının tarihsel açıdan gelenek, görenek, inanç ve ritüeller içinde ekin bir rolü vardır. Doğum, yaşam ve ölüm süreçlerinin her birinde giysiler somut varlıklarının yanı sıra soyut ve anlama dayalı ifadeler barındırır. Giyim ve aksesuarları, kültürel miras içinde hem somut hem de soyut değerlere sahip özellikler taşımaktadırlar. Araştırmanın amacı; giyim konusunda Türk halk inanışlarının neler olduğunu ve bu inanışlara karşı tutumu belirlemektir. Araştırma, betimsel yöntem kapsamında tarama modeli ile yürütülmüştür. Araştırmanın evrenini Türkiye vatandaşı olan Ankara'nın Çankaya ilçesinde bulunan 65 yaş üzeri katılımcılar ve 18- 24 yaş arası üniversite öğrencileri oluşturmaktadır. Örneklem grubu seçiminde basit tesadüfi örneklem tekniği kullanılarak 83 kişiye ulaşılmıştır. Halk inanışlarıyla ilgili soruların demografik değişkenler ile karşılaştırılmasında Pearson Chi-Square (Ki-kare trend) istatistiksel analizi kullanılırken tutum ile ilgili sorularda Mann Whitney U ve Kruskal Wallis H analizi kullanılmıştır. Araştırma sonucunda yaş faktörünün halk inanışlarında anlamlı bir fark oluşturduğu görülmüştür. Yaşlıların gençlere göre halk inanışlarına daha çok inandığı ve uyguladığı ortaya çıkmıştır. Araştırma kapsamındaki katılımcıların halk inanışlarını bilme ve uygulama düzeyleri kısmen düşük çıkmış olsa bile günümüzde giyim konusunda hala uygulamaya devam ettikleri halk inanışlarının olduğu belirlenmiştir.

Anahtar Kelimeler: Giyim, kültür, gelenek, halk inanışları