

Content Analysis of Financial Crisis Articles in Journal of “Türkiye Günlüğü”

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Abstract

The 1980s marked a period when Türkiye made significant strides toward establishing a free market economy and democracy. Until 1980, Türkiye adhered to an economy guided by import substitution development policies. However, with the enactment of the 1982 constitution, following the coup, a transition to a free market economy was initiated. After 1980, one of the most prominent intellectual journals emerging alongside democratization efforts was Türkiye Günlüğü. This study focuses on articles published in Türkiye Günlüğü concerning economic transformations, with a particular emphasis on global economic crises. The journal, which began publication after 1980 and continues its activities today, is analyzed using historical-descriptive content analysis. Within this framework, the study aims to clarify the journal’s perspective on Türkiye's economy during the transition to a free market system and in subsequent years.

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INTRODUCTION

The 1980s in Türkiye are recognized as a significant economic and political turning point, as the country began to depart from previously established economic and political systems. The 1980 coup d'état and its aftermath represent the starting point of this new trajectory. The martial law period following the coup lasted two years, after which Türkiye transitioned to a normalized state, experiencing profound economic and political changes. With a new constitution, Türkiye shifted from import substitution policies to a free market economy. Although democracy continued under the new constitution, populist policies aligned with global trends became more prominent in practice.

This period brought not only shifts in economic and political structures but also transformations among intellectuals affected by the coup. The post-coup democratic atmosphere fostered a new, more independent type of intellectual, distinct from state influence. One such intellectual presence that emerged in this democratic climate was Türkiye Günlüğü and its associated thinkers. Reflecting the post-1980 democratic spirit, the journal and its intellectual circle sought to generate alternative solutions and critically engage with various economic practices relevant to the nation's agenda.

Against this backdrop, this study focuses on a content analysis of financial crisis articles in Türkiye Günlüğü. In the first section, the political environment in which the journal was established is examined to assess the economic and political implications of the articles published. The second part of the study investigates the intellectual context during the journal's founding, aiming to reveal the extent to which this environment was shaped by the democratization process following the coup. The third chapter explores the journal's establishment, objectives, and goals. Under the analysis heading, the study evaluates articles addressing global economic crises and financial issues.

The Political Environment in Journal of Türkiye Günlüğü

The coup of September 12, 1980, and the subsequent events represent one of the most significant turning points in recent political and social history in Türkiye. The coup deactivated civil politics, causing politicians and large segments of society to lose influence over political life for an extended period. The harsh policies of the newly established military regime were imposed on society through institutions formed to support its rule. During this period, the discourse centered on "state survival" and "national unity and solidarity," overshadowing all other considerations. Besides politics, science, literature, and various art fields were placed under stringent control and scrutiny.

Following the coup, Turkish intellectuals experienced significant changes. The pre-1980s elitist intellectual, typically a civil servant, was replaced by a more independent intellectual due to the post-coup democratic atmosphere. Whereas intellectuals in the 1960s and 1970s tended to have strong ideological leanings, post-coup intellectuals adopted a culturally based "political populism" (Öğün, 1995: 26-27). This shift resulted from the diversification of intellectual perspectives in response to the changes brought by the coup. For instance, while being an intellectual before 1980 often implied leftist leanings, the Özal era and beyond saw the emergence of conservative-nationalist groups forming intellectual organizations, such as the Intellectuals' Quarry and Türkiye Günlüğü, thereby breaking the leftist monopoly on intellectualism (Duran, 2007: 197). The evolution of intellectual life in the post-1980 period is discussed further in a separate section. During this time, the Kemalist-elitist identity reemerged. In political circles, ideological divides between the right and left were no longer as pronounced as in the 1960s and 1970s. Instead, conflicts arose between Islamic movements and the state rather than between right and left ideologies.

The Kemalist tradition became a unifying factor between the September 12 administration and the leftist ideology. In this period, intellectuals strengthened their alignment with Kemalist ideals and positioned themselves as critics of Islamic movements, essentially turning political contention into a secular-Islamic conflict rather than a right-left one. Meanwhile, right-wing intellectuals, while opposing the radical transformations associated with Kemalism, continued to uphold the “solidarity” aspect of Kemalist ideology as a counter to ideas and groups perceived as threatening state integrity (Alkan, 1991b:10-11).

In the post-coup era, Kemalist state-centered discourse was pragmatically adapted to include elements of both modern civilization and Atatürk's nationalism alongside spiritual and religious values. This approach was endorsed by certain segments of society and various intellectual circles. During the first half of the 1980s, both secular-positivist (Enlightenment-inspired) Kemalism and the conservative-nationalist Turkish-Islamic synthesis sought to exert influence over social structures (Coşar, 2002: 718-728).

The purpose behind creating and promoting a Turkish-Islamic-Western civilization synthesis was to establish a center-right political formation blending liberal-conservative and nationalist values, primarily in opposition to leftist ideologies. The 1980 coup and the 1982 Constitution provided a foundation for realizing this political environment. With the 1982 Constitution and the restrictive political landscape, ANAP (the Motherland Party) rose to power through the 1983 general elections, becoming the leading representative of the center-right in Türkiye (Coşar, 2002: 718-730). Turgut Özal's “liberal nationalist” discourse marked the initial examples of the 1990s (Özel, Çetinsaya: <http://www.bilkent.edu.tr/~oozel/osmanli.doc>).

After 1980, and in parallel with global developments, leftist ideology also waned in Türkiye. As the left lost influence, economic politics assumed a more secondary role. Consequently, the economy began to be seen as an apolitical sphere. The liberal economy and free market principles led to a reduction in state roles, with liberalism quickly spreading not only in economics but also across various social domains.

In the 1990s, as leftist ideology declined further, the ideology associated with the Nationalist Movement Party (MHP), also referred to as the Turkish-Islamic Synthesis or “idealism,” underwent a restructuring. This restructuring emphasized pre-1970 motifs, even as divisions within the nationalist community became more pronounced. Tensions arose, for instance, between the MHP and the Grand Unity Party (BBP) (Bora and Can, 2004; 165). This divergence stemmed from the MHP's increased focus on Turkism, while Islamism took a less central role than it had in the past.

In the latter half of the 1990s, civil society organizations expanded in both number and influence, allowing opposition movements aimed at preserving the status quo to manifest through these organizations. For example, the Atatürkist Thought Association (ADD) supported the consolidation of Kemalist hegemony (Erdoğan, 2001: 585). It has been argued that with the capitalist global economy, status quo preservation gained appeal among non-governmental organizations that prioritized economic interests over political ones. In addition to Türkiye Günlüğü, numerous other journals and publications active in the intellectual sphere emerged around this period.

Intellectual Environment in the Establishment Period of Journal of Türkiye Günlüğü

After 1980, the intellectual landscape in Türkiye naturally reflected the broader social and political changes. The global shifts occurring at this time also influenced Turkish intellectuals, leading to substantial transformations in their outlooks. The collapse of socialism, the worldwide embrace of the free market economy, the onset of terrorism in Türkiye, and other significant factors collectively contributed to a shift in intellectual life.

A critical change during this period was the independence Turkish intellectuals began to assert from the state. This independence transformed journals, newspapers, and similar publications from being primarily left-wing domains into spaces where right-wing perspectives (nationalist, Islamist) were also represented and valued intellectually.

After 1980, several prominent publications, besides *Türkiye Günlüğü*, were established and thrived in the intellectual sphere, including *Aydınlar Ocağı*, *Forum*, *Liberal Thought*, *Conservative Thought*, *Journal of Defer*, *Toplum ve Bilim*, and *Birikim*. Although *Birikim* and *Forum* had been established before 1980, they are mentioned here because they continued publication after the coup.

Journal of Forum was first published in 1954 by a group of intellectuals, many of whom remain prominent figures in *Türkiye* today. After a hiatus, it resumed publication on September 15, 1979, under the title *Yeni Forum* ("New Forum"), with the involvement of some of its original founders. During its publication, the Editorial Board included Prof. Dr. Emin Çarıkçı, Prof. Dr. İsmet Ergün, Ömer Lütfi Kanburoğlu, Prof. Dr. Ali Karaosmanoğlu, Altemur Kılıç, Prof. Dr. Orhan Morgil, Prof. Dr. Osman Metin Öztürk, and Prof. Osman Okyar. The journal advocated democratic principles, the order of freedom, and a pluralistic society grounded in a market economy, making it one of *Türkiye's* longest-standing publications (tr.wikipedia.org/wiki/Yeni_Forum_Dergisi).

The socialist cultural journal *Birikim*, launched as a monthly publication in 1975, was suspended under martial law in 1980. However, it resumed publication in May 1989 and continues to be active. As one of *Türkiye's* most established leftist journals, *Birikim* initially focused on the fundamental issues of socialism, debates within the New Left that developed Marxist theory, and introduced readers to new thinkers and intellectual perspectives. In the post-1980 era, *Birikim* shifted its focus to address the crisis of the left both globally and within *Türkiye*, re-evaluating and re-defining leftist ideals. The journal also began covering international issues, maintaining its status as a long-standing voice of leftist thought in *Türkiye* (www.birikimdergisi.com).

Toplum ve Bilim (Society and Science) has published four issues annually since 1977, becoming a prominent source in the social sciences. Before 1980, it primarily covered Ottoman history and social order discussions. However, starting in 1985, it broadened its scope, including critical perspectives on modernization alongside historical debates. From 1988 to 1993, the journal provided an extensive archive, covering a wide array of topics, from methodological debates to women's studies, urban structure, and political economy. Since 1993, the journal has adopted a thematic approach, focusing each issue on a specific topic. It includes analyses of *Türkiye's* social structure and various developments in the social sciences worldwide (www.birikimdergisi.com).

The Liberal Think Tank was informally established in Ankara on December 26, 1992, and later formalized as an association on April 1, 1994. The organization aims "to promote intellectual traditions that underpin modern civilization in *Türkiye*, support studies that help people understand and embrace values and institutions ensuring safety and prosperity, such as the market economy, ethics, freedom, human rights, justice, peace, equality, tolerance, and to contribute to the development of intellectual, philosophical, and empirical resources for readers to enhance their thinking and reasoning abilities" (www.liberaldt.org).

Düşünen Siyaset (Thinking Politics) began operations in Ankara in 1998. By publishing high-quality studies in the social sciences, it became a publication that gauges intellectual life in *Türkiye* and sets the intellectual agenda (www.lotuskitap.com).

The first issue of *Muhafazakâr Düşünce* (Conservative Thought) was published in 2004 under the title "From Tradition to the Future: Conservatism." Edited by Serhat Buhari Baytekin, the journal's editorial board comprises seven members. It aims to address the lack of understanding and the confusion surrounding conservatism in Turkish political and intellectual circles, filling a significant gap in this area. Its structure, which features independent studies, is reminiscent of

journals such as Doğu Batı and Düşünen Siyaset, carrying out academic and scientific studies on conservatism (www.muhafezakardusunce.com).

Defer was published between 1987 and 2002. Throughout its publication, Defer defined its mission as “the dissemination of critical thinking.” The publishers aimed to foster dialogue between different disciplines and fields, encouraging diverse perspectives on various issues (www.metiskitap.com).

Founded in 1970 and named after Necip Fazıl Kısakürek, the Centre of Intellectuals brought together conservative intellectuals around Turkish Culture Journal. Led by İbrahim Kafesoğlu, these intellectuals promoted the Turkish-Islamic synthesis, aiming to harmonize Turkist historical perspectives with Ottoman history. In the 1970s, these conservative intellectuals formed a cohesive elite group, uniting against leftist ideas. Although the Centre's influence has diminished since its establishment, its ideas continue to resonate within Türkiye (Alper and Göral, 2003: 583-589).

Journal of Türkiye Günlüğü, the main focus of this study, was first published in 1989. Details regarding the establishment and ongoing publication of the journal are provided in a dedicated section. However, the initial perspectives from the journal's environment about its existence and significance are of particular interest. In this regard, Mümtaz'er Türköne, one of the founding members of Türkiye Günlüğü who was interviewed for this study, remarked that the journal has retained the originality of its early years. According to Türköne, the increased presence of qualified intellectual publications toward the late 1990s reduced Türkiye Günlüğü's appeal somewhat, though it did not affect the journal's quality or intellectual environment. Türköne further noted that, unlike many similar journals, Türkiye Günlüğü had remarkable staying power, thanks largely to the dedication, interest, and efforts of Mustafa Çalık (Interviews 8, 2007).

Naci Bostancı (Interviews 10, 2007), another prominent figure associated with the journal, asserted that Türkiye Günlüğü has left a lasting legacy. He observed that every influential publication has a unique approach, stance, and perspective on events. Türkiye Günlüğü is similarly marked by an openness to well-supported, persuasive viewpoints without succumbing to political partisanship, valuing shared human knowledge, and fostering consistency in judgment and expression rather than adherence to ideology among its authors. Bostancı emphasized the importance of the journal's creation of a readership known as “Türkiye Günlüğü readers,” who embody the journal's character. The journal's establishment of a loyal readership and a community of thinkers, collectively known as the Türkiye Günlüğü Circle, signifies its success in achieving its foundational objectives.

Given this background, it is fitting to analyze Türkiye Günlüğü starting from its inception to understand the position it occupies and the changes it has undergone throughout its evolution.

The Emergence of Journal of Türkiye Günlüğü

The founding of Türkiye Günlüğü in April 1989 established an intellectual platform for right-wing ideologies in Türkiye. The purpose was not only to respond to the aftermath of the September 12 coup but also to create a space for self-critique and to foster consensus among intellectuals from different backgrounds. The journal emphasized the importance of intellectual openness and engaged discussions grounded in scientific principles.

From its inception, Türkiye Günlüğü was described by its authors as a response to the September 12 coup. They saw the journal as a space where they could freely and scientifically express and debate their ideas. Mustafa Çalık, the journal's founder, emphasized that the primary motivation behind the establishment of the journal was the desire to foster an intellectual space

where ideas could be openly articulated (Interviews 1, 2007). Ahmet Turan Alkan (Interviews 3, 2007) described the context of the journal's founding as follows:

"The journal began publication in 1989. The significance of that period lies in the fact that the wounds of September 12 were healing, free elections had taken place, and with the 1987 elections, Türkiye was once again experiencing strong governance. The country was democratizing, and we were beginning to recognize the viability of dialogue and compromise. Türkiye Günlüğü was built upon this optimistic atmosphere."

Alkan's comments illustrate the impact of the September 12 coup on the period. He noted that the pervasive reaction to the coup influenced every aspect of post-1980 Türkiye, and Türkiye Günlüğü was one such reaction.

From the coup of 1980 until 2007, the journal served as a lens through which all aspects of Türkiye—from politics to intellectual life, from the history of ideas to other domains—were interpreted. For the core group driving Türkiye Günlüğü, the establishment of the journal was an effort to understand the disintegration they experienced following the September 12 coup, a process that began taking shape in 1983 (Interviews 6, Turan, 2007).

In his interview, Murat Yılmaz expressed a view similar to Turan's, underscoring the journal's critical stance towards the social changes after September 12. According to him, both the major themes in Türkiye Günlüğü and the way they were addressed reflect a reaction to the coup. He noted that as Özal's reforms began to dismantle the authoritarian atmosphere created by September 12, other publications also emerged. Although they differed in intellectual focus, these publications collectively fostered a climate of critique against the coup (Interviews 4, Yılmaz, 2007).

Mehmet Öz, a member of the editorial board (Interviews 2, 2007), also commented on the conditions in Türkiye at the time of the journal's inception:

"Türkiye Günlüğü emerged during a period when Türkiye was transitioning to democracy post-September 12, the ANAP government was implementing significant liberalization measures in the economy, and the political restrictions imposed by the September 12 regime were being lifted. During the same period, the Soviet bloc, one half of the Cold War divide, was experiencing the winds of Glasnost and Perestroika, and the liberal economic model was gaining global popularity. Thus, we witnessed a political and intellectual climate represented by figures such as Özal in Türkiye and Thatcher in the UK, who symbolized the free market economy and conservative values. In this environment, Türkiye Günlüğü was founded by a group of nationalist-origin intellectuals. I joined the editorial board upon my return from England in 1991, at the invitation of Mustafa Çalık. In the late 1980s and early 1990s, this journal became the intellectual driver of Turkish thought. The founding team, embodying a nationalist-democratic outlook, was open to a range of perspectives within Turkish intellectual circles. This openness is evident in the authorship and topics addressed in those years."

While Türkiye Günlüğü maintained a right-wing stance, its openness to diverse intellectual views demonstrated its commitment to intellectual respectability. This inclusivity allowed the journal to host articles and ideas from writers of various ideological backgrounds.

Erman Topbaş, whose translations have drawn particular attention in Türkiye Günlüğü, described the founding motivations of the journal as stemming from the intellectual needs brought forth by the September 12 era. He explained that the journal provided a platform for intellectuals from diverse ideological backgrounds, unified by the motto "There is no other Türkiye," where they could express themselves freely without succumbing to dogmatic thinking. He expressed this as follows:

"Before September 12, people turned a deaf ear to each other's truths, sometimes even resorting to violence against each other. But during the September 12 period, they found the

opportunity to reflect on both their ideas and the ideas of others. They were able to recognize their own mistakes and the truths of the 'other,' but they lacked a platform to come together. The old journals were not flexible in modifying their line or in opening their pages to the 'other.' I believe that the intellectual pressure to create a platform where 'our people' and 'others' could meet on equal terms led to the emergence of *Türkiye Günlüğü*" (Interviews 7, Topbaş, 2007).

Türkiye Günlüğü aimed to preserve Turkish conservative thought, tradition, and culture while renewing them. It advocated for integrating local culture and values rooted in Anatolia within the framework of global neoliberal capitalism. Mustafa Çalık described the journal as grounded in local Anatolian culture, Islamic in essence, driven by national sentiments, and embracing a universal perspective (Çalık, 1994a: 3-4). This ideological line has been described as "traditionalist-liberalism" or "conservative-liberalism." However, Çalık's emphasis on his nationalist identity has further shaped the conservative-nationalist outlook of the journal's community.

The *Türkiye Günlüğü* circle generated new discourses around themes of local and foreign dichotomies, often taking a stance against leftist ideologies in intellectual debates. However, due to the decline of communism, this stance shifted from anti-communism to a confrontation between local and foreign elements. It was argued that Westernization and modernization processes, often imported from the West, were foreign to Turkish society, affecting only the elite and intellectual classes (Akça, 2003: 460-464).

As indicated in interviews with its intellectual contributors, *Türkiye Günlüğü* approached issues from a civilization-culture-tradition perspective, focusing on the "national" dimension within this framework. In other words, they sought to foreground cultural nationalism rooted in historical, sociological, and cultural foundations, as exemplified by thinkers like Gökalp, rather than nationalism in a strictly ideological or political sense.

According to Türköne (1994: 32), the central element in the Turkish nation's cultural understanding is religion, particularly Islam. Other members of the *Türkiye Günlüğü* community expressed similar views, asserting that Islam's unifying influence could prevent potential conflicts arising from cultural or ethnic identity differences within Türkiye.

From its inception, *Türkiye Günlüğü* embraced a "Neo-Ottomanism" approach to global capitalism, aiming to revitalize the Ottoman imperial legacy to establish a strong position within the global capitalist order (Akça, 2003: 43). The intellectuals affiliated with *Türkiye Günlüğü* highlighted the value of cultural diversity within both Türkiye and the global context, emphasizing pluralism as a vital component of democracy and aligning it with the free market system. Consequently, the journal's general economic stance leaned toward a free-market perspective in line with pluralistic democracy.

As noted by individuals interviewed about the journal's purpose and foundation, the deep connection between *Türkiye Günlüğü* and its editor, Mustafa Çalık, stems from his significant contributions to its establishment and ongoing publication.

Naci Bostancı, a long-time contributor to the journal, explained this connection as follows:

"My dear friend Mustafa Çalık, with whom I studied at Mülkiye and who held significant positions at the State Planning Organization, was a leader in not just theoretical expressions of intellectual freedom but also in embodying it in his life. His intellectual depth, eloquence, and maturity in confronting both the irony and seriousness of life made him an ideal figure to spearhead this effort. As you know, while journals are often perceived as collective endeavors, in reality, one person typically shoulders the bulk of the burden. For *Türkiye Günlüğü*, that person is Mustafa Çalık. Unlike books, journals are more historical in nature, and thus a direct reciprocity exists between the journal's world and the broader climate of the period. Most importantly, *Türkiye*

Günlüğü has embodied the value of intellectual freedom in a way that goes beyond rhetoric. In this sense, it has become a tangible space for intellectual freedom" (Interviews 10, Bostancı, 2007).

Nevzat Kösoğlu, another prominent figure who highlighted Çalık's efforts and the significance of the journal, began by defining intellectualism and tracing the evolution and challenges of Turkish intellectuals from the Ottoman Empire to the Republic. He briefly commented on the impact of global and national developments on social structure and intellectual life (Interviews 3, Kösoğlu, 2007):

"On one hand, there are efforts to reconnect with one's values and culture, while on the other, there are attempts to impose Westernization, leading to conflicts in our cultural and political life. During this period of cultural tension, Mustafa Çalık began publishing Türkiye Günlüğü. I attended one of his meetings when he was just starting the journal, where he shared his intentions and vision. Mustafa comes from a background that seeks to reconnect with native values, meaning he belongs to a segment of society that is inclined toward its cultural roots. In the 1970s, however, the desire for cultural reorientation and the pressures of Western impositions led to ideological conflicts, often of low quality, devolving into political skirmishes. Mustafa aimed to elevate this reorientation movement by promoting a more sophisticated approach. At first, I thought his vision seemed a bit idealistic, and I even felt somewhat sorry for him. Although I didn't want to dampen his enthusiasm at the time, I wasn't particularly optimistic. Yet, against all odds, he achieved remarkable success."

Kösoğlu's initial doubts regarding the journal's potential eventually transformed into admiration as Türkiye Günlüğü succeeded beyond expectations. Many in the journal's circle attribute this success to the adherence to its foundational principles and unwavering character. In the journal's inaugural issue, Türkiye Günlüğü's mission, objectives, and guiding principles were laid out by Mustafa Çalık in a statement titled "As We Begin..."

Financial Crisis Articles and Their Analysis in Türkiye Günlüğü

Since its inception, Türkiye Günlüğü has positioned itself as a journal that follows both global and national developments and serves as a point of consensus. As such, its publications have consistently addressed global developments and the parallel transformations in Türkiye, offering potential solutions for emerging issues. A review of the journal's bibliography reveals that, since 1989, it has released 159 issues and continues to operate as a peer-reviewed academic journal.

Analyzing the journal's bibliography, the first issue stands out with its inaugural statement, which emphasizes the importance of the transition to a free market economy in Türkiye following the coup. It contains articles underscoring the democratic significance of Türkiye's shift to a market economy. For instance, the inaugural issue features Vedat Bilgin's article "On the Tradition of Anti-Democratic Thought in Türkiye" and an interview with Nevzat Kösoğlu on democracy. These early articles connect economic evaluations with democracy, acknowledging the free market economy as one of democracy's key pillars.

The early 1990s saw discussions around globalization as a triumph of democratic principles, with the 7th issue focusing on "Glasnost and Perestroika: Socialism's Major Turning Point." The 9th issue, titled "Türkiye and the World in the 1980s," explores the major economic and political transformations shaping the world.

A significant economic turning point in Türkiye Günlüğü's editorial focus emerged in 1995, coinciding with Türkiye's entry into the Customs Union, which brought substantial economic changes. Issue 32 reflects this shift with its title, "Five Minutes to Midnight with Turkish Standard Time: The 1995 Customs Union Agreement."

In the first 100 issues, the journal published numerous articles on economic crises and related issues in Türkiye, although no single issue was entirely dedicated to economic topics. During the

1995-2000 period, themes like “national identity,” “politics,” and “elections” were more prominent in the journal.

The early 2000s marked a shift in the journal's agenda, as it increasingly focused on the relationship between economics and global dynamics. For example, Issue 78, published in 2004, is titled “World Conjuncture: 2004 Economics and Politics,” featuring articles on economic crises and their sociological and economic impacts globally. Issue 79 follows this trend, discussing Türkiye’s legal and economic changes in line with the European Union’s December 17 decision with the headline, “We Open the Doors, But You’ll Pass through a Barrel of Nails!”

In later issues, while various economic and financial crisis articles appeared as sub-sections, no issue was entirely dedicated to economic crises or finance. In other words, although the journal covered financial crises, economic policies, global crises, and their effects on Türkiye, no issue has entirely focused on these topics. From an economic policy perspective, this could be seen as a gap within the journal’s coverage.

CONCLUSION

From the Ottoman period until the 1980s, Turkish intellectuals were often characterized by their role in government institutions, lacking autonomy, and functioning as an elite class guiding society. As such, intellectuals in this period typically aimed to instill state-endorsed policies within society, rather than developing independent economic or social policies.

Before 1980, Turkish intellectuals were closely tied to bureaucratic structures. However, various transformations that occurred after 1980 significantly influenced their social roles. As the state’s role in the economy diminished, privatization gained prominence, and mass media became more widespread, intellectuals began to assert more independence from the state in both social and political spheres. This change marked the beginning of a shift away from the traditional bureaucratic-elitist structure, aligning Turkish intellectuals with a more Western-style intellectual trajectory. Intellectuals associated with Türkiye Günlüğü exemplify this post-1980 type of intellectual. From its foundation, the journal’s contributors have consistently maintained a stance of opposition, challenging state policies not only in the political realm but across a range of societal issues.

In terms of economic policy, as discussed in a previous section, the post-1980 era saw Türkiye Günlüğü adopt a supportive stance toward the free market economy. However, this support did not imply unconditional endorsement of all free-market decisions. On the contrary, the journal and its writers voiced opposition whenever they believed national or public interests were at risk. For example, during the early 2000s, a period when Türkiye made significant strides in aligning with EU standards, Türkiye Günlüğü used the term “barrel of nails” to critique the constraints imposed by EU harmonization, highlighting its disapproval within the issue dedicated to this topic.

Today, Türkiye Günlüğü continues its publication, engaging with both Türkiye’s sensitivities and global developments. However, one potential suggestion for the journal’s future direction could be a greater emphasis on economic issues, given their growing importance in Türkiye’s national agenda.

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