

continued to be experienced since the Industrial Revolution. Mass production enables products to be in the same standard level. "Standard" has positive connotations in people's minds. People want to have a standard life for "standard life" includes a standard education system, standard products, standard hygiene, and standard children even... In other words, it promises a life which is guaranteed. Therefore, for people standardization equals to organization, regularity, unity, integrity, coherence... In *The Time Regulation Institute*, apart from these, people are attracted by their appearance. It is different and new. Here, again the novel's ironic tone should be remembered. The conscious of Enlightenment and Modernity in Turkey did not formed spontaneously with the scientific, politic, social and economic developments. Most of the reforms and notions are done and created accordingly by some people's attempts. The novel criticizes this via this ironic language.

The fact that people are attracted by the personnel and works of the institute but not realize what it brings with it is important to notice because it shows us how the discursive formations are used in the discourse of Modernity. Through placing the personnel in streets to check the watches of people and regulate the time if necessary, they have a right to control people when they want. To be able to do this, they need only to be accepted by society.

One of the things The Time Regulation Institute does, which is associated with the discourse of Modernity is the fact that it diffuses society and expands its area to move more and more. At first, they begin to work in the city and then they plan to expend their area towards the rural. The communication network is more advanced in the urban, to travel is easier, the population is much in comparison with the rural and the number of educated people is much more than the ones in the rural as well. Thus, it is understandable why the reforms and such diffusions start in the urban. Although in the novel they could not have a chance to access there, their effect reaches to the West. Some institutions like The Time Regulation Institute are established in the West. A researcher comes to Turkey to learn more about Ahmet Zamani Efendi and about the institute. Yet, their effect remained limited and could not be long-running. Still, even though they could not achieve their goal, the goal is meaningful in terms of its association with the discourse of Modernity. The more they are accepted the more they diffuse society until the fact that they interfere in the houses of people.

One of the main arguments of the institute just as other institutions in the discourse of Modernity is being useful and necessary. Although Hayri İrdal does not believe in this exactly, the real founder of the institute Halit Ayarlı believes in this absolutely. He is a man who belongs to the discourse of Modernity to the bitter end. He never lies but is also aware of the fact that each era has its own truth. He lives in the truth of his age. In that respect, Foucault's claims on the discourse and episteme are significant to be able to understand Halit Ayarlı and his faith which may seem a lie to us today.

Finally, the process of the abolishment of the institution is crucial. This process is directly relevant to the change of the

discourse. It is also interesting that it is abrogated by the very founders of it. As soon as the faith in the institute is broken, the presence of the institute becomes unnecessary in the eyes of society and it collapses. In that respect, why the institute is abolished just at that time, why it is done by its own founders etc. are significant questions to understand the purpose of its existence. What is more, the fact that they are eventually subjected to be queried and are badmouthed by everyone is important to indicate how the discourse changes.

They suddenly collapse when they want to intrude people's private lives. How is it possible when everything seems fine? The real cause of it is the change of the discourse. This also explains why people reacted to the project for the houses in clock style. Foucault's "the game of truth" is just about this. At first, *time* was started to be problematized and then became an instrument to discipline people over time. The Time Regulation Institute was the reflection of this; it was the materialized aspect of this process.

The points mentioned so far should be considered in the light of the fact that the novel is written in an ironic tone. The narrator tells everything seriously as happened but yet is aware of the absurdity of the process. What the novel displays is not irrelevant to the era written. The writing time of the novel, 1962, is the time that people started to realize the effects of Modernism. The author of the novel, Ahmet Hamdi Tanpınar, is one of them. He who lived between 1901 and 1962 witnessed the two world wars and the process of the establishment of the Turkish Republic which was shaped according to the discourse of Modernity and Enlightenment. Not only in *The Time Regulation Institute*, but in his other novels and stories as well it is obvious that Tanpınar feels the pain of the fracture originating from the wars and the foundation of Turkey. In *The Time Regulation Institute* he displays what experienced in the process of the Foundation of the Republic. He does not do this in a harsh way but in an ironic way. The narrator of the novel is also the main character just as the author himself who both experienced and suffered from this and wrote these experiences and agony down. We as readers may find the events described in the novel funny and even unbelievable but if we consider them carefully, we can see that we are not actually freed from the same discourse.

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