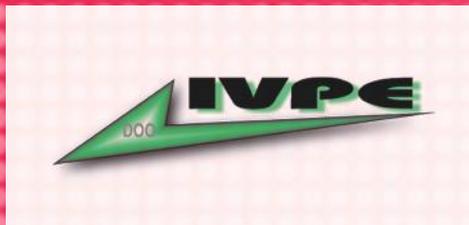


SOCIAL AND HUMANITIES SCIENCES

Theory, Current Researches
and New Trends

Prof. Dr. Hasan Babacan
Assoc. Prof. Dr. Ruhi İnan

SOCIAL AND HUMANITIES SCIENCES



ISBN: 978-9940-46-043-3



IVPE 2020

SOCIAL AND HUMANITIES SCIENCES

Theory, Current Researches and New Trends

Editors

Prof. Dr. Hasan BABACAN

Assoc. Prof. Dr. Ruhi İNAN

Editors
Prof. Dr. Hasan BABACAN
Assoc. Prof. Dr. Ruhi İNAN

First Edition •© October 2020 /Cetinje-Montenegro

ISBN • 978-9940-46-043-3

© copyright All Rights Reserved

web: www.ivpe.me

Tel. +382 41 234 709

e-mail: office@ivpe.me



Cetinje, Montenegro

PREFACE

Understanding one's own society, determining the needs of society and finding solutions to these needs are the main objectives of social sciences and humanities. The intensive and effective direction of social/visual media to our lives had has increased the importance of this field. Likewise, social sciences and humanities with their multivariate academic point of view, make important contributions in solving the problems by using analytical, critical or speculative methods.

This work having prepared by us offers clear and academic solutions about the sociological reflections of the media, the problems of digital insurance as well as tourism and digitalization. Besides these, it offers important determinations and solutions on issues such as Internet addiction among children, understanding of new media, visual culture, street sales as a sociological problem, digital system in Turkish insurance sector, English teaching, important Islamic terminologies, policy perception in Arab geography, work-family life balance, courage management, international energy companies, comparison of psychoanalytic criticism, Turkish medical tourism and sustainable tourism.

Hoping that it will be fruitful and have plenty of readers.

Editors

CONTENTS

CHAPTER I

Göknil ARDA

MATERIALEN ZU MILCHPRODUKTION IN DER ALTSTADT
AHLAT1

CHAPTER II

Ashfak Ahmad KHAN

VULNERABILITY AND RESILIENCE OF TOURISM TO
SOCIOECONOMIC, POLITICAL, AND NATURAL
CALAMITIES IN TURKEY: AN OVERVIEW OF
SUSTAINABLE TOURISM DEVELOPMENT16

CHAPTER III

Serpil KIR ELİTAŞ & Türker ELİTAŞ

REPRESENTATION AND PRESENTATION OF MARGINALITY
IN DIGITAL VISUAL CULTURE ENVIRONMENTS30

CHAPTER IV

Işıl Güneş MODIRI DILEK

INTERNET ADDICTION IN CHILDHOOD AND
INTERNET ADDICTION LEVEL IN FINE ARTS
TEACHER CANDIDATES53

CHAPTER V

Abbas KARAAĞAÇLI

THE STATE AND PROBLEMS OF THE STREET VENDORS IN
IRAN AND THE INITIATIVES TOWARDS SOLUTIONS77

CHAPTER VI

Huriye KUBİLAY

DIGITALLY MANAGED SYSTEM IN TURKISH
INSURANCE ARBITRATION COMMISSION97

CHAPTER VII

Gülşen TORUSDAĞ & Roger Alan TUNÇ

HIGH SCHOOL ENGLISH TEACHERS' PERCEPTIONS OF
TASK BASED LANGUAGE TEACHING102

CHAPTER VIII

Adem ÇELİK

PASTORAL POWER, JUSTICE, CRUELTY, ORDER AND
REBELLION IN ISLAMIC POLITICAL THOUGHT: AN
EVALUATION BASED ON SIYASATNAMAS (MIRROR FOR
PRINCES)115

CHAPTER IX

Seda TOPGUL

WORK-FAMILY LIFE BALANCE AND PARTIAL ANALYSIS
OF ACADEMIC STUDIES CONDUCTED ON THIS SUBJECT IN
TURKEY136

CHAPTER X

Yaser SNOUBAR & Magdy Atef Mahfouz ABITA

POST-CONFLICT SOCIAL POLICY: A PERCEPTION OF
SOCIAL POLICY FOR ARAB YOUNG ADULTS IN THE POST-
CONFLICT MIDDLE EAST145

CHAPTER XI

Cem ŞEN & İbrahim Sani MERT

COURAGE MANAGEMENT: COURAGE AS A MANAGEMENT
TOOL160

CHAPTER XII

İlknur ESKİN

A CONTENT ANALYSIS ON INVESTIGATION OF
CORPORATE SOCIAL RESPONSIBILITY INDICATORS IN
ANNUAL REPORTS: ENERGY COMPANIES IN AMERICA,
FRANCE AND INDIA184

CHAPTER XIII

Sedat BAY & Kağan KAYA

A CRITIQUE OF ORIENTALIST PRECONCEPTIONS ABOUT
ISLAM IN MONICA ALI'S *BRICK LANE*204

CHAPTER XIV

Sultan KOMUT BAKIŇ

A RE-READING OF MELVILLE’S “BILLY BUDD, THE SAILOR” FROM THE PERSPECTIVES OF PSYCHOANALYTIC CRITICISM AND NEW CRITICISM**217**

CHAPTER XV

Ümit AKIRMAK

THE ROLE OF RETRIEVAL PRACTICE IN IMPLICITLY ACTIVATED MEMORIES**227**

CHAPTER XVI

Serkan TÜRKMEN

ASSESSMENT OF MEDICAL TOURISM POTENTIAL OF TURKEY**246**

REFEREES

Prof. Dr. Alekdandar Kadijevic, University of Belgrade, Serbia

Prof. Dr. Bülent Cercis Tanrıtanır, Van Yüzüncü Yıl University, Turkey

Prof. Dr. Redzep Skrijelj, Novi Pazar State University, Serbia

Prof. Dr. Serbo Rastoder, Montenegro University, Montenegro

Prof. Dr. Yıldırım Atayeter, Süleyman Demirel University, Turkey

Prof. Dr. Zafer Gölen, Burdur Mehmet Akif Ersoy University, Turkey

Prof. Dr. Zeki Cemil Arda, Retired Faculty Member, Turkey

Assoc. Prof. Dr. Atıl Cem Çiçek, Kafkas University, Turkey

Assoc. Prof. Dr. Emina Berbic Kolari Osijek University, Croatia

Assoc. Prof. Dr. Hüseyin Karamelikli, Karabük University, Turkey

Assoc. Prof. Dr. Nihada Delibegovic Dzanic, Tuzla University, Bosnia and Herzegovina

Assoc. Prof. Dr. Yüksel Akay Unvan, Ankara Yıldırım Beyazıt University, Turkey

Asst. Prod. Dr. Hacer Aslan Kalay, Van Yüzüncü Yıl University, Turkey

Dr. Hasan Bello, Albania History Intittute, Albania

CHAPTER I
MATERIALEN ZU MILCHPRODUKTION IN DER
ALTSTADT AHLAT

Dr. Göknil ARDA
Ardahan Universität, Ardahan, Türkei, e-mail:
goknilarda@ardahan.edu.tr
Orcid No: 0000-0003-3643-8787

Der Kampf um Dasein des Menschengeschlechts begann u.a. mit der Lebensform als Jäger und Auflesen. Ein Teil der Nomadenbevölkerung zog vor in den Dörfern anzusiedeln, in dem sie entdecken, wie fruchtbar der Boden/Felder sind. Das Züchten von Getreide/Getreidezuchten war für die Menschen eine revolutionäre Bewegung in dem Zeitalter Neolithikum. Mensch brauchte dabei Produkte von den lebendigen Tiers wie Milch, Wolle, Stärke u.a. und auch durch Schlachten gewonnene Ware wie Fleisch, Leder, Knochen u.a. deshalb hat er entschlossen, die Tiere zu züchten.

Die Türken näherten sich auch in dem antiken Zeitalter von Milch und Milchproduktionen zuerst von Schafen dann Ziegen und zuletzt die von Kühen (Kemaloğlu, 2011: 415-438). Die Milchproduktionen Butter, Käse, Joghurt, çökelek Magermichkäse, Ayran (=Erfrischungsgetränk aus Joghurt u. Wasser mit einer Prise Salz).

Genügende Kenntnisse über das Leben der Türken findet man auch in dem bekannten Werk *Divânü Lûgat-it-Türk*, „Die Türken kommen meistens mit dem Tierzucht, Milchprodukten und Milchwirtschaft wie *ikdük, kanak, katık, katut, kayak, kıyak, kurut-, sağ yağ, sogut, süzme, udhıtma, udhit-, tar, yogurt...* Butter (*kıyak*) und Fett (*sade yağ*) verwendete man bei der Essenvorbereitung“ (Özdarıcı, 2011: 128-156). Nach Ögel findet man die Begriffe für die eben erwähnten Milchprodukten in vielen Nachschlagewerken, in Anatolien und Mittelasien und verwendete man der Sprache der Bevölkerung geläufig (<http://www.kulturelbellek.com/sag-yag-ve-ic-yagi/>). Das Wort Yoğurt (Joghurt) verwendete man sowohl im Werke „*Kutadgu Bilig*“ von Yusuf Has Hacip wie auch in „*Divânü Lûgat-it-Türk*“ von Kaşgarlı Mahmud in der heutigen Bedeutung. Das Wort Yogurt stammt von yoğurmak (kneten), im 8. Jahrhundert findet man das Wort yogurut als älteste Form des Wortes Yogurt (Yaygın, 1981: 17-22; <https://www.asuder.org.tr/sut-ve-suturunleri/yogurt/yogurt-tarihi/>). Die Verbreitung des Yogurt erfolgt mit Türken Wanderungen aus Mittelasien nach Anatolia und Thrakien. Das

Yogurt wird seit Jahrhunderten besonders in den Gegenden hergestellt und verwendet die unter dem türkischen Kultureinfluss befanden.

Über die Verbreitung von Yogurt in Europa finden wir die ersten Informationen. Im 16. Jahrhundert der König François I litt an Durchfall (die Diarrhöe). Keiner von den Ärzten in Europa konnte den König nicht helfen bzw. nicht heilen, ein Arzt kam aus ottomanischem Reich und begann ihn mit Yogurt zu behandeln und die Behandlung beendete mit völliger Heilung des Königs. Dadurch fand Yogurt im gesamten Europa große Verwendung und brachte man ihn nach Amerika. Marco Polo erwähnte, daß er in China Yogurt gegessen würde (<https://www.asuder.org.tr/sut-ve-sut-urunleri/yogurt/yogurt-tarihi/>).

Heute werden Milchprodukte der geschichtlichen Behauptungen entsprechend hergestellt (Schoop, 1998: 29, 30; Güler 2008; <http://birgunbiryerde.blogspot.com/2012/11/gecmisten-gunumuze-tereyag.html>; <https://ekitap.ktb.gov.tr/TR-78719/sut-ve-sutten-elde-edilen-urunler.html>).

Dafür verwendet man hauptsächlich *yayık* (=Butterfass) als Grundmaterial der Milchproduktionen. *Yayıks* wurden vorher aus Tierleder und Holz hergestellt. Heute haben wir elektrisch funktionierten *yayıks*.

Wir werden aber hier in diesem Artikel die zur Herstellung der Milchprodukte verwendeten und aus Keramik hergestellten Tonkrügen und-Gefäßen behandeln, welche Funde der archäologischen Ausgrabungen sind. Schoop besuchte die Siedlungen aus der chalkolitischen Zeit in Anatolien behauptet, dass die Keramikwaren mit Sieb, Öffnung die zur Herstellung der ersten Milchprodukte könnten verwendet wurden (Schoop, 1998: 27, 28). Aber es gibt keine archäologischen Ausgrabungen außer Norşun Tepe in Ost und Südost Anatolien (Karte 1).

Seit 7. Jahrhundert vor Christus verwendete man in Anatolien Gefäße zur Aufbewahrung von Milchprodukten, die bei den Ausgrabungen in Barcın Höyük und Yarıkkaya Höyük (Tafel 1) gefunden sind (Özbal, Türkecul-Bıyık *et al*, 2012: 15-31; Schoop, 1998; Powroznik 2008).

Zur Herstellung von Milchprodukten verwendete man auch folgende Ware Tongefäßteile mit Sieb und Teekanne förmige Ware. Solche Ware haben wir auch bei unseren Ausgrabungen Arbeiten in der Altstadt Ahlat (*Eski Ahlat Şehri*) bei Bitlis herausgefunden (Tafel 2).

Die Darstellung an der Wand im Tempel Ninhursag bei Tell el-Obeid zeigt das erste Mustergerät zur Herstellung von Milchprodukten (Tafel 3); dieses Relief aus 2400 v.Chr. stellt wie man eine Kuh melkt und die gewonnene Milch in den Gefäßen gesammelt und aufbewahrt und sie durch die *Yayık* bearbeitet (Potts, 1997;

http://www.usu.edu/markdamen/ane/slides/m022_sumer2.pdf). In Troia fand man auch ein Tongefäß aus 3. Jahrtausend vor Christus (Frühe Bronzezeit), das es wohl auch ein *Yayık* (Tafel 4) sein kann (http://turkcleronline.net/diger/troya/resimler/resimler_1.htm).

Bei unseren Ausgrabungen in den Jahren 2007-2010 in Eski Ahlat, unter der Leitung von Dr. habil. C. Nakış Karamağaralı, haben wir folgende Tongefäße zur Herstellung von Milchprodukten herausgefunden.

Keramikteile gehören den Gefäßkörper, deren Oberfläche bräunlich-rot und innere Fläche mit braunem Grundanstrich, manche sind poliert. Innere Seiten der Gefäßteile sind Zinnober Rot, nicht poliert und haben keine Grundstriche. Ton ist mittelhart und mittelgroß mit Sand, Steinkrümmler und Kalk gemischt. Unter beste geeignete Temperatur gebrannt. An den inneren-Wänden von manchen Waren sieht man tiefe und Kreuzweise Rillen (Tafel 5). Manche aber haben stattdessen Warzen. Ein anderes größeres Gefäß dieser Art wurde im Jahre 2009 Çifte (Büyük) Hamam-Ausgrabungsort in Eski Ahlat ausgegraben. Diese Teile gehören einem Gefäßboden und-Körper. Es gibt an der inneren Seite des Gefäßteilen kreuzweimerkten (Tafel 6), dass diese Format an den inneren Seite des kleinen und größeren Gefäßteile für einen bestimmten Zweck dienen sollte aber wussten wir nicht genau, wofür sie sind konnten wir nicht erklären.

Bei der Symposium „XIII. Ortaçağ ve Türk Dönemi Kazıları ve Sanat Tarihi Araştırmaları Sempozyumu (Oktober, 2009)“ an der Pamukkale Universität in Denizli diese Gefäßteile den Anwesenden gezeigt und haben gefragt, ob es jemand/Kollege gibt, der über die Form und Anwendung diesen Gegenstände weitere Kenntnisse mitteilen könnte wofür sie hergestellt sind (Arda, 2010: 41-48). Bisher haben wir darüber keine weiteren Informationen bekommen.

Wir haben unsere Forschungen weitergeführt und festgestellt, dass dieses Gefäß als ein *Yayık* verwendet wurde. Dieses Ergebnis erklären wir hier zum ersten Mal für die Forschungswelt. Nun zeigen wir andere Teile von *Yayık* ein Teil mit einem Loch in der Nähe des Henkels (Tafel 7) und unter der Öffnung sowie ein Teil aus dem Gefäßkörper (Tafel 8), dessen untere Teil nicht ganz geschont ist; ein geschonter Henkel (Tafel 9); außerdem ein Öffnungsteil zum Ölgießen, es gibt in dessen Mitte eine feine Rille (Tafel 10). Diese oben genannten Funde stammen aus der Ausgrabungen der Altstadt Ahlat (Eski Ahlat Şehri). Bei dem von uns sowohl bisher durch geführte Ausgrabungen als auch bei den Veröffentlichungen über die Ausgrabungsergebnisse im Mittelalter in unserem Land haben wir kein Gefäß finden können, die eine Ähnlichkeit mit dem Gefäßteilen aus Ahlat. Obwohl diese Funde aus einem Ausgrabungsort Çifte (Büyük) Hamam von der Seldschukischen Periode herausgefunden sind, können wir nicht behaupten können, dass diese

Gebiet wegen Zerstörung der Erde keine Stratigraphie besitzt, deshalb behaupten wir, dass es möglich ist, sie aus Gefäß aus prähistorischer Zeit gehören, weil die Eigenschaften des Teigs und Herstellungstechnik des Gefäßen zu den der erwähnten Zeit/Perioden hergestellten Ware ähneln. Unsere Behauptung hat uns nicht Irreführt, weil wir ähnliche Gefäßmuster nicht in Ost-Anatolien, sondern im Mittel-Anatolien getroffen sind. Bei den Ausgrabungen Kale Höyük in der Kreisstadt Kaman bei Kırşehir wurden Gefäße ausgefunden und festgestellt (Tafel 11), dass sie als *yayık* verwendet worden sind (Powroznik, 2008). Ein anderer Ausgrabungsort für solche Funde liegt in Altınyayla bei Sivas, wo eine der bedeutenden hethitischen Stadt Kuşaklı/Sarissa (Tafel 12) (Powroznik, 2008). In diesem Höyüks gibt es ordentliche Stratigraphie und diese Gefäße wurden in den Häusern aus der Eisen-Zeit. Sowohl in Kale Höyük als auch in Sarissa sich befundenen Häuser wurden diese Artgebrannte – *Yayıks* – sind nicht zum Handelszweck, sondern für jedes Haushalt bzw. für eigene Produktion gebraucht. Bei den Analysen der Teile wurde festgestellt, dass sie als „*yayık*“ Milchproduktionsmaterial verwendet worden sind (Powroznik, 2008).

Das Ahlat „*yayık*“ hat war allem große Ähnlichkeit mit dem *Yayık* aus Kuşaklı/Sarissa. An den Gefäßen von Kale Höyük sind die Tongefüge an dem Grundes Innerenteil des Gefäßes spitziger und die Risse sind ordentlicher. An den Gefäßen aus Sarissa sind die Warzen und Risse an den Inneren Seite und Gefäßgrund unordentlich und mit diesen Eigenschaften hat sie große Ähnlichkeit mit den Ahlater Gefäß (Tafel 13). Außerdem gibt es je einen gegenseitigen Vorsprung an der inneren Fläche von den beiden Schulter-Teilen. Diese innere Formgebung, bzw. Warzen, Risse und oben an dem Schulterteil des Gefäßkörpers sich befindende Vorsprünge dienen Yogurt im Gefäß zu zerschlagen und aufzulösen.

Die Gefäßteile eines *Yayık* aus Ahlat haben typologische Ähnlichkeiten mit den Beispielen aus Kale Höyük und Kuşaklı (Tafel 8, 14).

Nun schließlich schlagen wir vor, dass die *Yayık* Gefäße aus Ahlat hinsichtlich des Verwendungszweckes und technischen Eigenschaften keine Beispiele im Mittelalter haben, und deshalb sie der Eisen-Zeit gehören. Aber durch die Analyse der Gefäße könnte man bei der Datierung genauere Ergebnisse zielen, vielleicht gehören sie der noch früheren Epoche z.B. Chalkolitischen Zeitalter (?).

Die bisher nicht zum Vorschein gekommene *Yayık* (Für das Wort *Yayık* verwendet man heute der Begriff „*nehre/nekre*“ in der Umgebung der Stadt Bitlis-Ahlat und es wird damit gemeint, aus Ton hergestellte Pithos (*Pithoi*) nämlich *yayık* zur Herstellung von Milchprodukten wie Butter, Ayran. vergl. Koşay, 1957: 7-28; Oral, 1957: 29-34: *Yayık* in Form *testi*=Tonklug). Funde welche ethnoarchäologische Musterstücke sind

treffen wir heute an den verschiedenen Ortschaften Anatoliens wie Ahlat, Avanos, Yarıkkaya, Boğazköy, Sursun, das nochmal zeigt, wie wichtige Bedeutung der ethnoarchäologische Arbeiten sind (Tafel 15). Die *Yayıks* sind lebendige Zeugen der Überlieferungen und der Viehwirtschaft als Lebensgrundlage seit der prähistorischen Zeit.

Bibliographie

- Arda, G., “Eski Ahlat Şehri 2006-2009 Yıllarına Ait Sırsız Seramik Tipolojisi”, *XIII. Ortaçağ ve Türk Dönemi Kazıları ve Sanat Tarihi Araştırmaları Sempozyumu*, Denizli 14-16 Ekim 2009, İstanbul 2010, pp. 41-48.
- Güler, S., “Türk Mutfak Kültürü ve Yeme İçme Alışkanlıkları”, *Cognitive Approaches to the Concept of Food in the Mediterranean*, Girne Amerikan Üniversitesi, Girne, KKTC, 7-8 Mayıs, 2008; http://bildiri.anadolu.edu.tr/papers/29_600u80.pdf. (*Datum des Zugangs: 30.12.2013, 19:50*)
- Kemaloğlu, M., “Terekeme-Karapapak Türkleri ve Yemek Kültürü (Muş-Bulanık Çevresinde)”, *Erzincan Üniversitesi Sosyal Bilimler Enstitüsü Dergisi (EÜSBED)*, IV,2, 2011, pp. 415-438.
- Koşay, H. Z., “Türkiye Halkının Maddî Kültürüne Dair Araştırmalar II (Kap-Kaçak, Ocak v.s.)”, *Türk Etnografya Dergisi*, Sayı 2, 1957, pp. 7-28.
- Oral, Z., “Selçuk Devri Yemekleri II”, *Türk Etnografya Dergisi*, Sayı 2, 1957, pp. 29-34.
- Hadi Özbal, Ayla Türkekul-Bıyık *et al.*, “M.Ö. 7. Binyılda Barcın Höyük’te Süt Tüketimi Üzerine Yeni Araştırmalar”, *27. Arkeometri Sonuçları Toplantısı*, Ankara, 2012, pp. 15-31.
- Özdarıcı, Ö., “Dîvânu Lugâti’t-Türk’te Kadın ve Kadına İlişkin Unsurlar”, *Kırıkkale Üniversitesi Sosyal Bilimler Dergisi*, Cilt: 1, Sayı: 1, 2011, pp. 128-156.
- Potts, D. T., *Mesopotamian Civilization: The Material Foundations*, New York, 1997.
- Powrozniak, K., “Vessels for Milk Processing from Kaman-Kalehöyük and Kuşaklı”, *Anatolian Archaeological Studies*, XVII, 2008, pp. 225-231.
- Schoop, U.-D., “Anadolu’da Kalkolitik Çağda Süt Ürünleri Üretimi. Bir deneme”, *Arkeoloji ve Sanat*, vol. 87, pp. 26-32.
- Yaygın, H., “Yoğurdun Beslenme Değeri ve Sağlıkla İlgili Özellikleri”, *Gıda Dergisi*, 6 (5), 1981, pp. 17-22.

Web-Ressourcen:

<http://birgunbiryerde.blogspot.com/2012/11/gecmisten-gunumuze-tereyag.html> (*Datum des Zugangs: 11.07.2020, 20:41*)

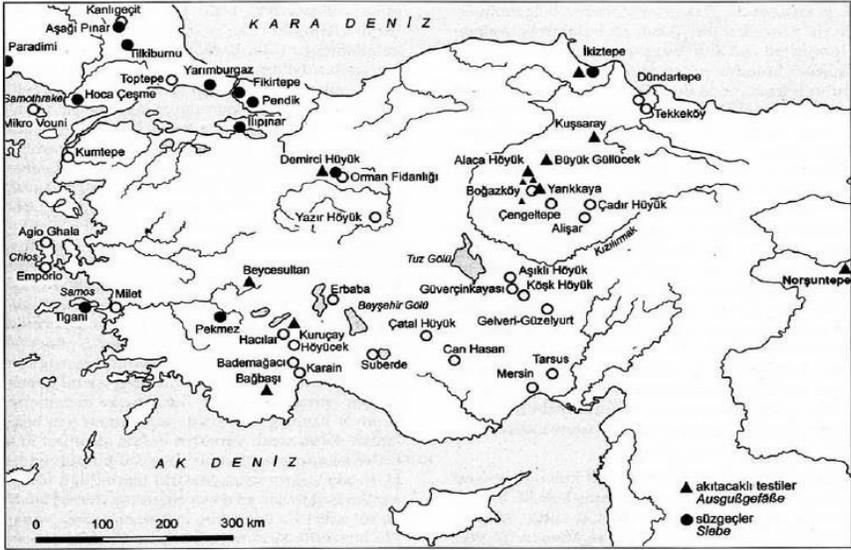
<https://ekitap.ktb.gov.tr/TR-78719/sut-ve-sutten-elde-edilen-urunler.html>. (*Datum des Zugangs: 11.07.2020, 20:39*)

http://turkleronline.net/diger/troya/resimler/resimler_1.htm. (*Datum des Zugangs: 30.12.2013, 19:55*)

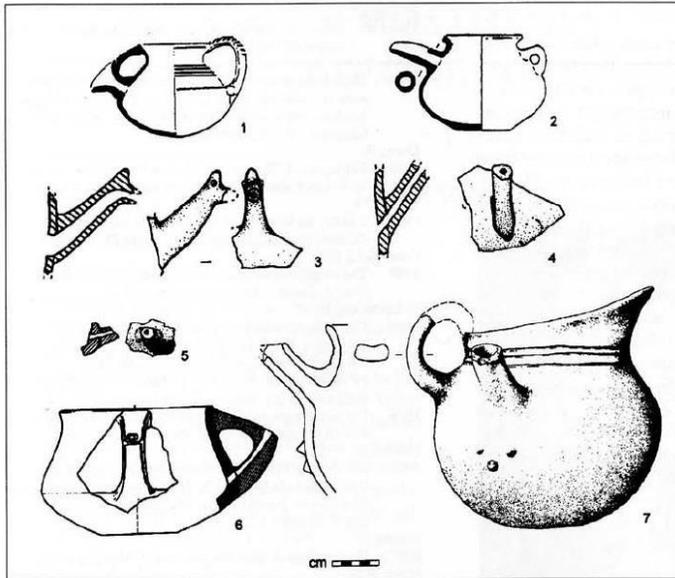
<https://www.asuder.org.tr/sut-ve-sut-urunleri/yogurt/yogurt-tarihi/>. (*Datum des Zugangs: 11.07.2020, 20:33*)

<http://www.kulturelbellek.com/sag-yag-ve-ic-yagi/>. (*Datum des Zugangs: 11.07.2020, 20:28*)

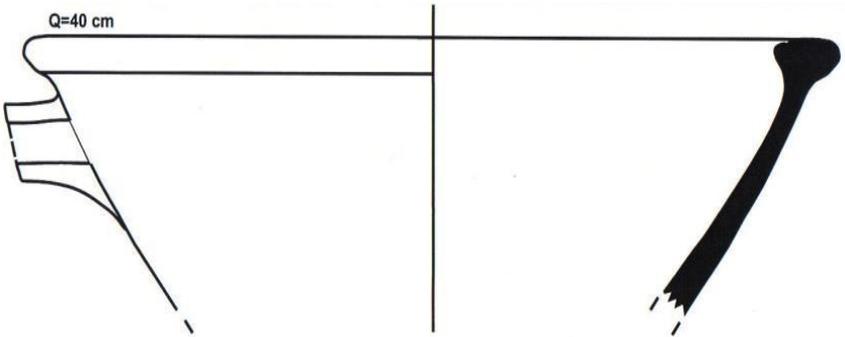
http://www.usu.edu/markdamen/ane/slides/m022_sumer2.pdf. (*Datum des Zugangs: 11.07.2020, 20:42*)



Karte 1: Fundorte der Gefäße mit Sieb und Krüge in Anatolien aus der Chalkolitischen Zeit (Schoop, 1998: Şekil 1, s. 27).



Tafel 1: Moderne Tongefäße aus Indien (1) und Oman (2); Abgussröhrchen aus Kuruçay (3, 4), İkiztepe (5) und Yarıkkaya (6) aus der Chalkolitischen Zeit und Abgussröhrchen aus Demircihöyük (7) aus der frühen Bronze Zeit im Vergleich (Schoop, 1998: Şekil 5, s. 31).



Tafel 2: Gefäßteil mit Sieb und Teekanneförmige Gefäßteil aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2010 (*Göknil ARDA*)



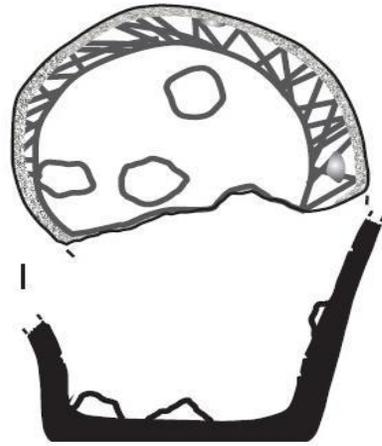
Tafel 3: Wandrelief in Ninursag Tempel in Tell el-Obeid.
(http://www.usu.edu/markdamen/ane/slides/m022_sumer2.pdf)



Tafel 4: *Yayık* (Milchproduktgerät?) aus Troia von der frühen Bronze Zeit.
(http://turkleronline.net/diger/troya/resimler/resimler_1.htm)

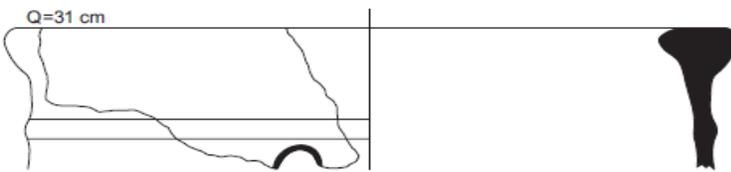


Tafel 5: Ein Körperteil von einem *yayık* aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2010 (*Göknil ARDA*).



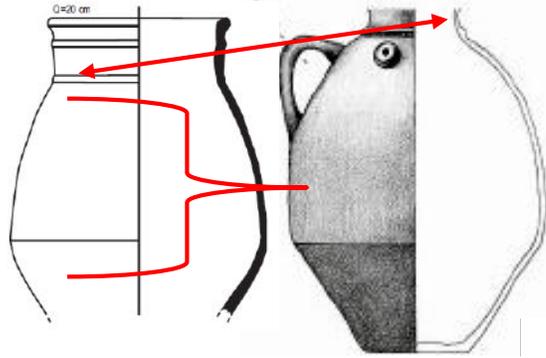
Q=19.4 cm

Tafel 6: Ein Körperteil von einem *yayık* aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2009 (*Göknil ARDA*).



Q=31 cm

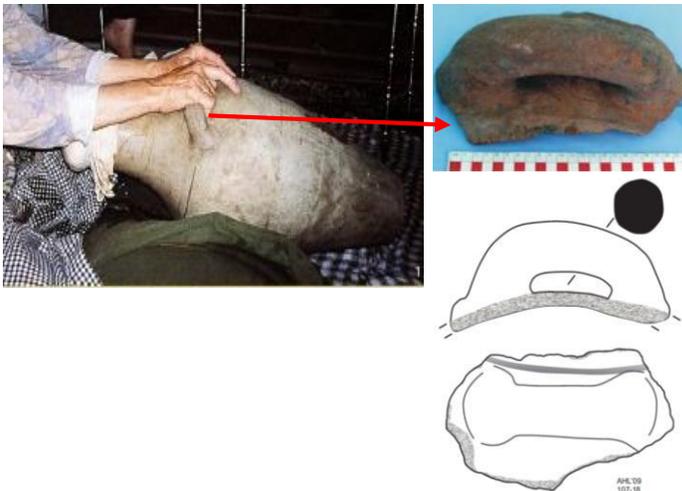
Tafel 7: Ein Körperteil von einem *yayık* (?) aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2010 (*Göknil ARDA*).



Ahlat

Kale Höyük

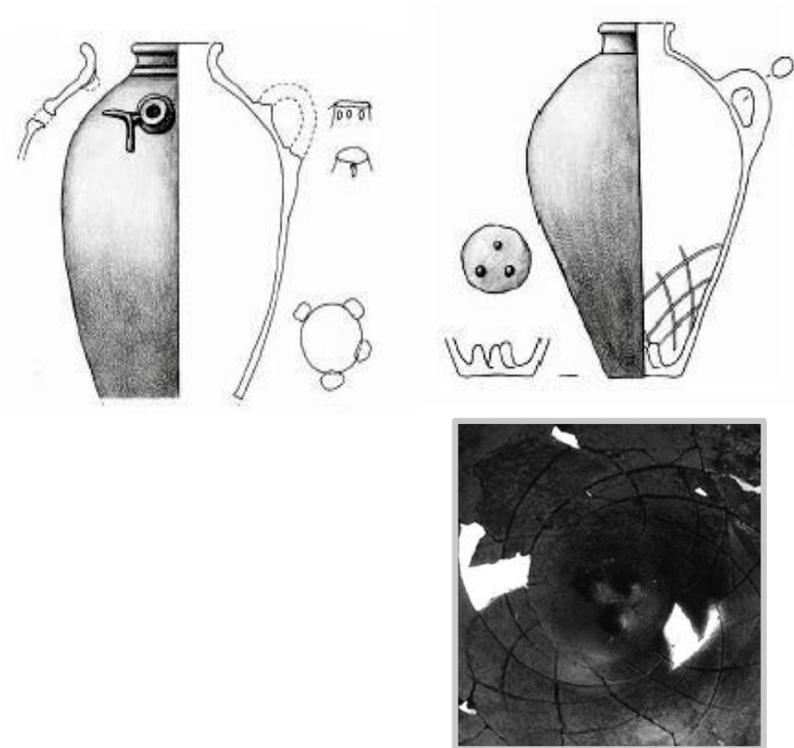
Tafel 8: Ein Körperteil von einem *yayık* (?) aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2009 im Vergleich mit dem aus Kale Höyük (Göknil ARDA; Powroznik, 2008).



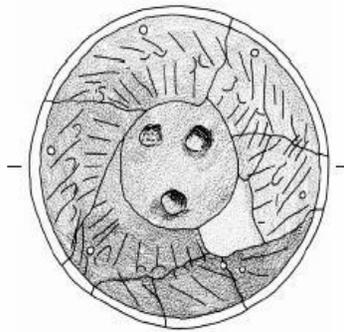
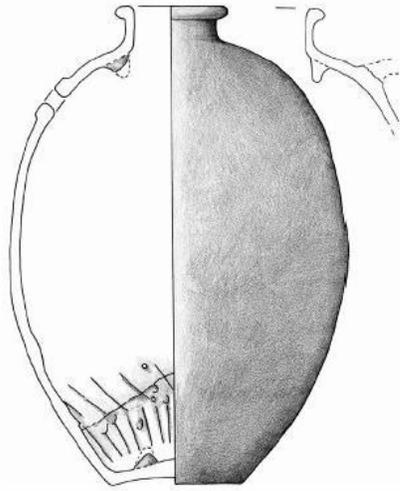
Tafel 9: Ein Henkel von einem *yayık* aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2009 (Göknil ARDA).



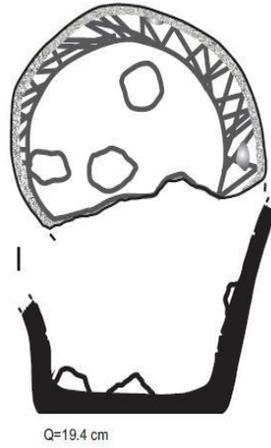
Tafel 10: Gießbriss von einem Ölgefäß (?) aus dem Fundort in der Altstadt Ahlat (Eski Ahlat Şehri) im Jahre 2010 (*Göknil ARDA*).



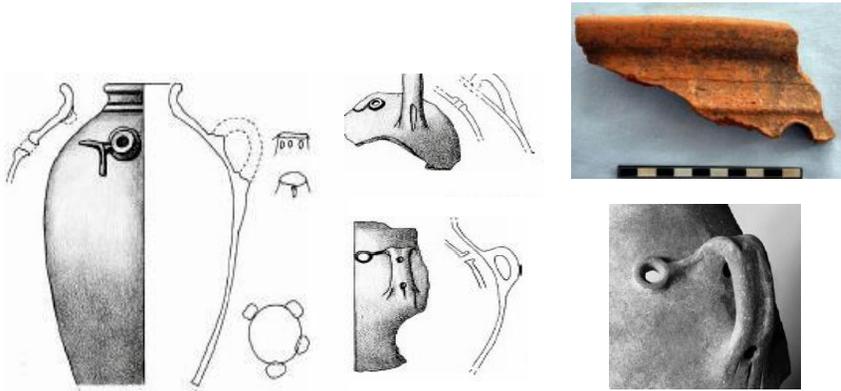
Tafel 11: *Yayık*steile aus dem Fundort in Kaman-Kale Höyük bei Kırşehir (*Powroznik, 2008.*)



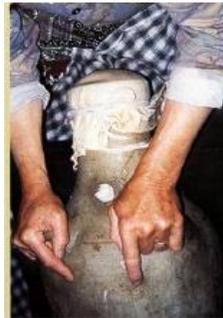
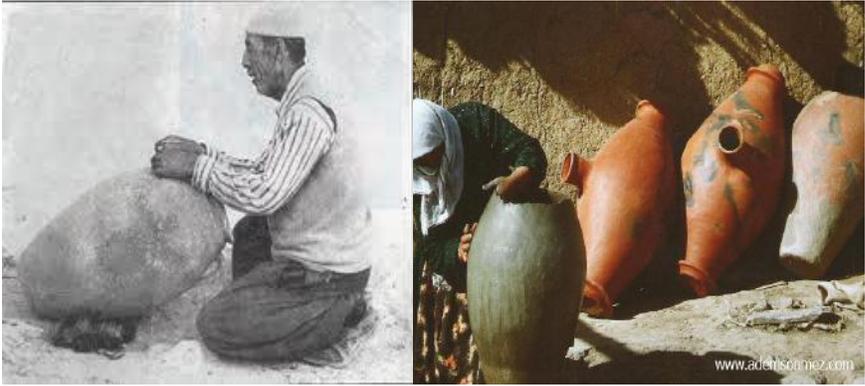
Tafel 12: *Yayık*steil aus dem Fundort in Kuşaklı/Sarissa bei Sivas (Powroznik, 2008).



Tafel 13: *Yayıksteil* aus dem Fundort in Altstadt Ahlat (Eski Ahlat Şehri) (Göknil ARDA).



Tafel 14: *Yayıksteil* aus dem Fundort in Altstadt Ahlat (Eski Ahlat Şehri) im Vergleich mit den aus Kale Höyük und Yarıkkaya (Göknil ARDA; Powroznik, 2008).



Tafel 15: Ethnoarchäologische *Yayık*materialen zur Milchproduktion.

CHAPTER II

VULNERABILITY AND RESILIENCE OF TOURISM TO SOCIOECONOMIC, POLITICAL, AND NATURAL CALAMITIES IN TURKEY: AN OVERVIEW OF SUSTAINABLE TOURISM DEVELOPMENT

Dr. Ashfak Ahmad KHAN

Karabuk University, Karabuk, Turkey, e-mail:

ashfakgeo@gmail.com

Orcid No: 0000-0003-1919-950X

1. Introduction

Tourism is one of the most important economic sectors that provide many direct and indirect incentives for economic growth (Elliott, 1994; Bramwell and Lane, 2011). A continuous significant increase in the share of tourism in the global economy is evident from the statistics provided by World Travel and Tourism Council (WTTC), according to which tourism contributed 8.9 trillion US dollars in the world economy in 2019, which is equal to 10.3 % of global Gross Domestic Product. Tourism is also appreciated as a dynamic sector to generate new job opportunities each year as, in 2019, almost 330 million jobs were attributed to tourism (WTTC, 2020). The role of tourism in economic growth is even more explicit in emerging economies of the world, which consider the sector an opportunity for exchange earnings and diversification of economic activities. The economic benefits of tourism are not only attractive to the developing south, but many developed nations also acknowledge the significant share of tourism in their economy (Najam et al. 2003; Radovanović and Lior 2017). More than 90 countries in the world have at least a 10% share of tourism in their total GDPs, which is not imperceptible. Tourism also provides a chance of diversification of income opportunities, which is vital for the development of local marginalized communities (Hao, Long, and Hoggard 2014; Bramwell et al. 2017). Hence, the convenience and value of tourism in the economic sector are indisputable as a vital instrument for poverty reduction and sustainable development.

Despite adequate resilience, tourism remains vulnerable to socio-economic and political crises as well the environmental hazards (Liu and Pratt 2017; Scott, Hall, and Gössling 2019; Nitivattananon and Srinonil 2019). The industry is susceptible to political turmoil, security issues,

terrorism, financial crisis, income and price elasticities, and climate change. Besides, the attitude and behavior of tourists and destination communities, active participation of locals in development projects, and the response of stakeholders also influence the tourism viability. The sustainability discourse tries to curtail the opposing edges of social, economic, and environmental regimes, which are infrangible parts of tourism development (Ruhanen et al. 2015; Budeanu et al. 2016). A strategical work plan is introduced for minimizing the conflicts and tradeoffs between the pillars of sustainability according to the notion of sustainable tourism development (United Nations 2005), the application of which is still questionable. The controversial debate of development vs. preservation also provides useful insights into the extent of vulnerability and resistance of tourism in the context of socio-economic, political, and environmental policies (Wang, Yang, and Zhang 2011). Economic development is the most crucial objective of tourism expansion in the developing world, while environmental safeguard is least appreciated. However, the economic policies regarding tourism development in most of the so-called developed north assure equal recognition of environmental protection (Radovanović and Lior 2017). Therefore, the status of tourism vulnerability and resilience also differs in developed and developing countries.

Turkey attracts millions of tourists each year due to the availability of extensive coastal areas, varied topography, and unique cultural and historical possessions. The introduction of incentive policy in 1982 was aimed to utilize the tourism potential at a larger scale and increase the exchange earnings (Sönmez and Graefe 1998; Tosun, Timothy, and Öztürk 2003). Like other developing countries, the targets of economic policies in Turkey also prioritize economic development, which is evident from the review of five-year development plans, while environment protection policy remains ambiguous (Sönmez 1998; Tekin 2015). Tourism has succeeded in a vital position in the country's economy for many decades, with a considerable share in GDP and job creation. Meanwhile, the tourism sector also faced severe damages stemmed from several economic, political, and natural disasters. The geographical location of the country makes it prone to fluctuation in natural environmental systems and associated industries, including tourism. Climate change is also another threat to historical and cultural monuments that play an important role in the development of heritage tourism (Atakuman 2010). Political instability, regional disparities,

terrorism, refuge migration, accommodation problems, and most recently spread of pandemics are among the significant variables of tourism demand in the country. Although tourism proves itself a very resilient industry in the country, sustainable development of the sector requires a more robust analysis of vulnerability issues.

Significant scholarly work is available on various aspects of tourism's susceptibility with varying results from different corners of the world. Similarly, some studies have provided useful insights to understand the complicated relationship of tourism with social, economic, and natural arrangements in Turkey. However, tourism's vulnerability and resiliency in a changing socio-economic, political, and natural environment are rarely documented. This chapter provides an overview of the extended debate on vulnerability and resilience of tourism to different variables of socio-economic and environmental settings in Turkey. The multidimensional impacts of various external and internal channels on tourism and resultant responses are of utmost importance for sustainable tourism development in the country. The chapter highlights three critical issues that are; (i) the influence of macroeconomic variables such as GDP, price, income, and purchasing power on the growth of tourism; (ii) the impact of sociopolitical factors like political settings, terrorism, and security on tourism demand and (iii) effects of climate change on tourism in Turkey. The study includes a comprehensive review of empirical investigations on the issues discussed above to provide a more realistic understanding of the perceptive nature of tourism. The findings of the study suggest avenues for a more detailed examination and underpin the ideas for policy formulation in sustainable tourism development in Turkey.

2. Sustainable Tourism Development in Turkey: Objections and Obligations

Turkey has a well-established and mature tourism market, which is predominantly based on mass tourism concentrated on the coastal areas with a reasonable share of heritage tourism, religious tourism, and ecotourism. Although tourism expansion started a bit late than other Mediterranean countries, the sector exhibited continuous growth in tourist arrivals and tourism receipts over the last few decades. Inbound tourist arrivals showed an overall increase in numbers except 1999, 2006, and 2016 which are associated with economic and political crises (World Bank, 2020). Currently, the country ranks among the top tourist destinations of the world, with more than 45 million inbound tourists' arrivals and nearly 41.1 billion \$ visitor export. Recent developments

in the infrastructure building alongside increased security measures and positive image-making have improved inbound tourism with a 10.1% increase in tourism-related GDP of the country in 2019(WTTC, 2020).

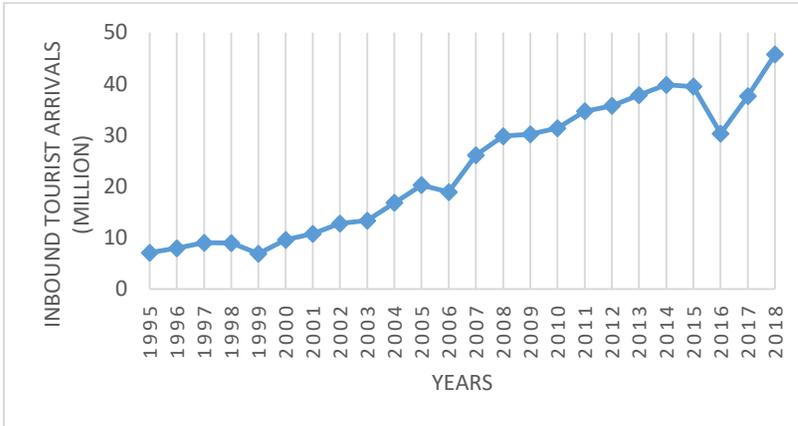


Figure 1: Dynamics of inbound tourism in Turkey

The tourism incentive law of Turkey, executed in 1982, can be considered as a benchmark for the rapid growth of tourism due to the provision of various subsidies in tourism-related development in the country. The liberalization of the economy and privatization of land for building the infrastructure to attract domestic and inbound tourists accelerated tourism development at a high pace (Yolal, 2016). The motive of more economic gain under “relaxed policy” impelled further expansion of tourist lodgings, destination development, and rapid urbanization without any consideration for environmental damages(Tosun and Jenkins 1996). Thus, tradeoffs between economic, social, and ecological structures emerged abruptly, while economic development surpassed the other two main pillars of sustainable development. As a result of such unplanned development, many social and environmental problems surfaced like overcrowded destinations, increased pollution, rapid urbanization, and damages to historical, cultural monuments. Although economic plans of the planned era started from the 1960s, clearly stated the importance of the environment, however, the underlying aim of expansion of mass tourism as an exchange product stayed dominant in most of the plans. The application of environmental laws and regulations remained inactive for decades due to a vague sustainable tourism policy.

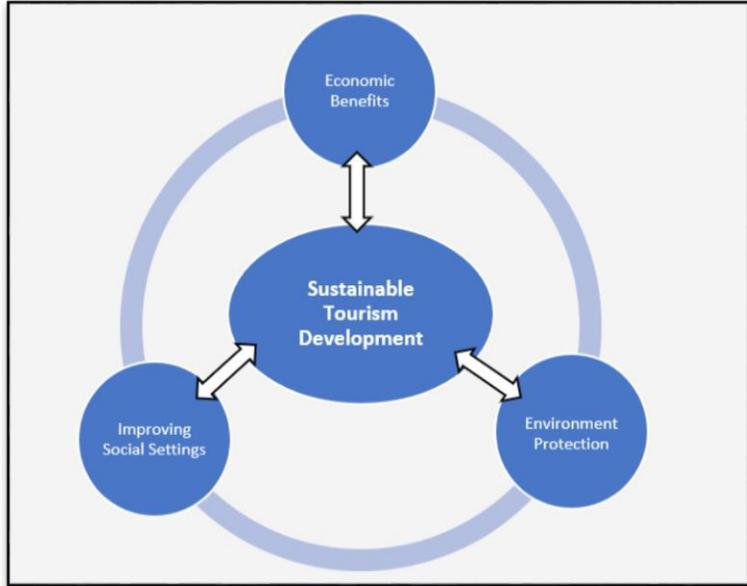


Figure 2: The process of sustainable tourism development

The idea of sustainable tourism development emerged to keep a check on the utilization of natural resources while maintaining economic and social development (Buckley 2012). Tourism development in an area puts tremendous pressure on the natural environment, which, in turn, hinders further development of tourism. This vicious cycle, an agent of severe socio-economic and environmental damages, can be broken by formulation and rigorous implementation of robust policy according to the principles of sustainable development. The application of sustainable tourism development is still in inception in Turkey despite many efforts to reinforce comprehensive tourism policy (Seckelmann 2002). The failure to achieve the targets of sustainability is rooted in the multidimensional nature of tourism, which involves conflicting institutional, organizational, and societal actors. Such a threatening situation makes tourism more vulnerable to future Dynamics of socio-economic and environmental systems. The tourism industry in Turkey has faced various setbacks over the last decades due to different global and local disasters. However, the industry has also shown mush resiliency based on adaptive strategies.

3. Tourism and Economic Indicators: Responses to the Worst

Tourism is, directly and indirectly, related to many macroeconomic variables such as income and price elasticities, inflation rate, GDP, Purchasing Power Parities (PPP), Foreign Direct Investments, and exchange rate volatilities. Besides, global financial crises also affect the industry negatively (Önder, Candemir, and Kumral 2009; Dogru, Sirakaya-Turk, and Crouch 2017). Infrastructure development in the fields of transportation and communication, along with energy consumption and security, are also well-documented variables that shed light on the nexus between tourism and the economic system. The development of tourism in Turkey has too faced severe challenges during the economic crises of 1994, 2001, and the global financial crisis of 2007-2008. The number of inbound tourist arrivals and tourism receipts declined significantly with overall shock to the industry. Similarly, such problems also affect foreign direct investment in different sectors of the country, including tourism. Some empirical studies have investigated the tourism led growth hypothesis in Turkey and reached different conclusions. Gunduz and Hatemi (2005) have confirmed the substantial weight of tourism in the economic growth of Turkey. Therefore, any downfall in the financial sector will directly influence the tourism sector in the country.

Inbound tourism is an essential source of exchange earnings for the destinations, which is highly vulnerable to economic conditions of both the origin and destination country. Currency depreciation is also another economic factor that plays a determining role in the growth of inbound tourism in Turkey. An empirical study conducted by Halicioglu (2010) investigated the links between the income of country of origin to the tourist flows towards Turkey. The results supported the view of determining the role of income in the growth of inbound tourist arrivals. Another study done by Akay, Cifter, and Teke (2017), highlighted the positive role of real income and real exchange rate on the tourism trade balance in Turkey. De Vita and Kyaw (2013) verified the importance of the dynamics of the exchange rate in the determination of inbound tourism growth. Their study analyzed the inbound tourists from Germany to Turkey and found a positive relationship between the exchange rate and tourism demand in Turkey. Kiliç and Bayar (2014) found a long-time positive relationship between real exchange rates on tourism receipts in Turkey. In another study on the nexus between tourism and macroeconomic variables by Dritsakis

(2012), GDP is found influencing the tourism development in the destination country.

Economic development plays a vital role in tourism expansion, which, in turn, adds substantial weight to the growth of the economy. Careful planning and robust monetary policy are necessary to build a strong infrastructure, tourist facilities, and management of tourism. Any economic disaster can affect the industry and create direct and indirect losses to related financial activities. However, tourism is a very resilient industry, which can bear several economic shocks with proper adaptive strategies. Turkey has overcome various economic crises that emerged in the last decades, and the tourism industry is still growing at a reasonable pace despite a few setbacks.

4. Tourism and Sociopolitical Turmoil: Impacts and Outcomes

A sustainable tourism approach requires integration among various arrangements of society, economics, and environment, as tourism is embedded in such patterns (Hall 2011). The development of tourism and the growth of tourism receipts demand political stability, community participation, stakeholder's involvement, and strong security measures. Political instability is responsible for the chaos, inaction of law and order, lack of social order, and maintenance of society. In an area facing such problems, tourism cannot prosper sustainably (Gozgor, Demir, and Bilgin 2017). The condition of political turmoil and disruptions can lead to serious security risks and terrorism, which are lethal to many economic activities, including tourism. The literature on tourism's vulnerability to political instability and terrorism has addressed the negative impacts of such incidents on tourism growth. Some country-specific studies have also revealed the regional disparities in tourism development associated to security risks, terrorism, and political turmoil (Gallo and Ertur 2003; Tosun, Timothy, and Öztürk 2003). However, the impact of political instabilities on tourism varies from country to country. The political lockdown between the European Union and Russia have affected tourism in Scandinavian countries negatively, while Mediterranean countries were little affected. Therefore, political and democratic relationships, conflicts, and ties among different countries play a significant impact on tourism.

Turkey is facing demanding challenges of security risks and terrorism over the last many years, with huge losses of life and property in several deadly incidents (Bilgel and Karahasan 2017). The protests government, actions of terrorist organizations, refugee migration, and

political crises of Iraq and Syria may hinder the sustainable development of tourism in Turkey. However, the impact is usually found negligible, and tourism shows remarkable resilience towards such incidents. The industry of tourism has also suffered formidable shocks due to political turmoil, especially in the case of heritage tourism development. The inscriptions of great historical and cultural sites in the World Heritage List, a significant impetus for heritage tourism, were delayed due to some political issues. Similarly, regional inequalities within the country are also observed in the development of tourism because of several factors out of which security risks and terrorism are important ones. According to Yaya (2009), the impact of terrorism on tourism is small; however, Turkey paid an enormous price of tourism during the period of the security crisis. Feridun (2011) has investigated the links between terrorism and tourism in Turkey using econometric modeling. The study concluded that terrorism caused negative impacts of tourism development in the country. Karamelikli, Khan, and Karimi (2019) argued that an increase in terrorism affects inbound tourism more severely in an asymmetric manner.

Inbound tourist arrivals to Turkey from Russia decreased significantly in 2014 due to a lack of consumer confidence to spend under the circumstances of reducing oil prices. Similarly, the political conflict between Russia and Turkey in 2015 also affected the tourist arrivals to Turkey (Tekin 2015). The findings of some empirical studies prove that tourism has excellent resilience concerning terrorism and political instability. The reasons for such a small impact may be related to the extent of terrorism and security issues that are not large scale. However, the effect cannot be ignored as sustainability in the sector requires continuous development without hindrances.

5. Tourism and Environmental Disasters: Resilience of Adaptive Capacity

Natural environmental disasters like extreme climate, floods, droughts, loss of biodiversity, earthquakes, and tsunamis, and climate change can have multiple adverse effects on tourism (Barbhuiya and Chatterjee 2020). Tourism has very close interaction with the natural environment and, in some cases, wholly based on the natural landscape like ecotourism and nature tourism, or some topographical features like hiking and ski tourism. Therefore, any kind of disturbance, humanmade, or natural, can lead to a severe threat to tourism in some areas (Tsai et al. 2012). Changes in natural environment patterns have a significant effect on the destination's image, which plays a critical

role in the selection of destination by tourists. Tourism and the natural environment are interconnected through a bidirectional relationship, as the natural environment provides opportunities for the development of tourism. In contrast, unplanned tourism development can ruin the worth of the destination. Therefore, a very cautious approach is required for the development of tourism in an area of sensitive environments like protected areas, heritage sites, and natural resorts. The core idea of sustainable tourism development is to protect the natural environment while its economic utilization in the tourism sector(Grober 2007).

The vulnerability of tourism to natural disasters remained an important issue of interest in scientific studies all over the world. The coastal areas have suffered considerable losses in tourism due to the substantial impact of flooding and tsunamis. Similarly, tourism in the areas with high risks of earthquakes is also very vulnerable and have paid the vast economic cost in past incidents (Asgari and Ozdemir, 2019). Climate change is among significant natural hazards, which has created alarming situations for many island states and coastal tourism in the world. A rise in sea level is perilous for coastal area tourism due to degradation and erosion of beaches, reduction of coral reefs, and loss of cultural heritage(Scott, Hall, and Gössling 2019). Extreme weather conditions like typhoons and hurricane also decrease the attractiveness of the destination, which further yield economic crisis. The already fragile historical buildings and cultural heritage are also influenced by extreme and unexpected weather episodes(T. M. Liu 2014). The impact of a natural disaster can be different at different kinds of tourist destinations; therefore, a categorical shock analysis of tourist destinations is suggested to improve resilience in a country with tourist attractions.

The tourism industry in Turkey is also vulnerable to various natural disasters associated with the country's geographical location and underlying natural environmental factors. The popular tourist destinations in Turkey are located in areas with high risks of seismic activities. The country has already struck by a high magnitude earthquake in 1999 in which heavy losses of life, property, and infrastructure were reported. Several scientific studies have analyzed the risks of earthquakes on tourism and found a negative causal relationship from earthquakes to tourism (Çetinsöz and Ege 2012; Ural 2015). Climate change is another natural hazard that may cause adverse effects on tourism development and sustainability. The findings of some empirical studies have confirmed the vulnerability of tourism to

climate change. However, tourism is also found resilient to extreme climate events but requires the development of more strong strategies to mitigate the effects. The implantation of more vigor climate change adaptation policies can yield better results in adaptative strategies for the resiliency of tourism.

6. Conclusion

Tourism, a growing economic sector, has direct involvement with the natural environment and social regimes of an area. It is considered a cheaper way of exchange earnings and has an essential place in the economic policies of many countries in the world. The present chapter provides useful insights to understand the vulnerability and resilience of tourism to various natural, socio-economic, and political stresses in Turkey. Due to the application of several policies, the country has established the growing tourism industry, which attracts a large number of inbound tourists each year. Tourism is an important source of exchange earnings and a significant share in the country's GDP. However, the sustainability of the tourism industry is questionable as per the evaluation of available literature. The vulnerability of tourism to different agents of socio-economic and environmental change is evident because of associated spatial and temporal processes. The focus of attention should be towards the mitigating efforts and increase in resilience to enhance sustainability in the sector.

The findings of present research have pointed out various multidimensional issues and challenges faced by the tourism industry in Turkey. The variabilities in different factors of the economic system are strongly associated with the development of tourism. Any global and local downfall or crisis in financial arrangements can put the industry at risk. However, some economic dynamics, like depreciation of currency and price, are found to affect tourism positively. Therefore, more studies with the application of different techniques are required to assess the exact impact, as the results of many previous studies are not very conclusive. Political instability, terrorism, and security risks are also among the influential factors that affect tourism demand negatively. Natural environmental disasters, if unmanaged, can also have brought devastating consequences for the tourism industry. However, tourism in Turkey is found can be very resilient to the multidimensional stresses, providing that the strong mitigating efforts are enacted. A detailed analysis of literature, including empirical investigations, has revealed many institutional and organizational weaknesses in the formulation and application of tourism policy in

Turkey. A holistic approach is suggested to deal with challenges faced by tourism for sustainable development in the future.

References

- Akay, Gokhan H., Atilla Cifter, and Ozdemir Teke. 2017. "Turkish Tourism, Exchange Rates and Income." *Tourism Economics* 23(1): 66–77.
- Asgary, A., Ozdemir, A.I. Global risks and tourism industry in Turkey. *Qual Quant* (2019). <https://doi.org/10.1007/s11135-019-00902-9>
- Atakuman, Çiğdem. 2010. "Value of Heritage in Turkey: History and Politics of Turkey's World Heritage Nominations." *Journal of Mediterranean Archaeology* 23(1): 107–31.
- Barbhuiya, Mahfuzuar Rahman, and Devlina Chatterjee. 2020. "Vulnerability and Resilience of the Tourism Sector in India : Effects of Natural Disasters and Internal Conflict." *Tourism Management Perspectives* 33(October 2019): 100616. <https://doi.org/10.1016/j.tmp.2019.100616>.
- Bilgel, Firat, and Burhan Can Karahasan. 2017. "The Economic Costs of Separatist Terrorism in Turkey." *Journal of Conflict Resolution* 61(2): 457–79.
- Bramwell, Bill, James Higham, Bernard Lane, and Graham Miller. 2017. "Twenty-Five Years of Sustainable Tourism and the Journal of Sustainable Tourism: Looking Back and Moving Forward." *Journal of Sustainable Tourism* 25(1): 1–9.
- Bramwell, Bill, and Bernard Lane. 2011. "Critical Research on the Governance of Tourism and Sustainability." (September 2014): 37–41.
- Buckley, Ralf. 2012. "SUSTAINABLE TOURISM : RESEARCH AND REALITY." *Annals of Tourism Research* 39(2): 528–46. <http://dx.doi.org/10.1016/j.annals.2012.02.003>.
- Budeanu, Adriana, Graham Miller, Gianna Moscardo, and Can Seng Ooi. 2016. "Sustainable Tourism, Progress, Challenges and Opportunities: An Introduction." *Journal of Cleaner Production* 111: 285–94.
- Çetinsöz, B.C., Ege, Z.: Risk reduction strategies according to demographic features of tourists: the case of Alanya. *Anatolia: Turizm Araştırmaları Dergisi*, Cilt 23, Sayı 2, Güz: 159–172 (2012). <http://dergi.park.gov.tr/download/article-file/154435> Accessed 18 July 2020
- De Vita, Glauco, and Khine S. Kyaw. 2013. "Role of the Exchange Rate in Tourism Demand." *Annals of Tourism Research* 43: 624–27. <http://dx.doi.org/10.1016/j.annals.2013.07.011>.

- Dogru, Tarik, Ercan Sirakaya-Turk, and Geoffrey I. Crouch. 2017. "Remodeling International Tourism Demand: Old Theory and New Evidence." *Tourism Management* 60: 47–55. <http://dx.doi.org/10.1016/j.tourman.2016.11.010>.
- Dritsakis, Nikolaos. 2012. "Tourism Development and Economic Growth in Seven Mediterranean Countries: A Panel Data Approach." *Tourism Economics* 18(4): 801–16.
- Elliott, Jennifer A. 1994. *An Introduction to Sustainable Development An Introduction to Sustainable Development*.
- Feridun, Mete. 2011. "Impact of Terrorism on Tourism in Turkey: Empirical Evidence from Turkey." *Applied Economics* 43(24): 3349–54.
- Gallo, Julie Le, and Cem Ertur. 2003. "Exploratory Spatial Data Analysis of the Distribution of Regional per Capita GDP in Europe , 1980 – 1995." *Papers in Regional Science* 201(2): 175–201. <http://dx.doi.org/10.1111/j.1435-5597.2003.tb00010.x>.
- Gozgor, Giray, Ender Demir, and Mehmet Huseyin Bilgin. 2017. "The Effects of the Military in Politics on the Inbound Tourism: Evidence from Turkey." *Asia Pacific Journal of Tourism Research* 22(8): 885–93. <https://doi.org/10.1080/10941665.2017.1343196>.
- Grober, Ulrich. 2007. "Deep Roots – A Conceptual History of ‘Sustainable Development.’" *Discussion Papers / Wissenschaftszentrum Berlin für Sozialforschung*, 2007-002.: 33. <https://nbn-resolving.org/urn:nbn:de:0168-ssoar-110771%0Ahttps://bibliothek.wzb.eu/pdf/2007/p07-002.pdf>.
- Gunduz, Lokman, and Abdunnasser Hatemi-J. 2005. "Is the Tourism-Led Growth Hypothesis Valid for Turkey?" *Applied Economics Letters* 12(8): 499–504.
- Halicioglu F (2010) An econometric analysis of the aggregate outbound tourism demand of Turkey. *Tourism Economics* 16(1): 83–97.
- Hall, C Michael. 2011. "Policy Learning and Policy Failure in Sustainable Tourism Governance : From First- and Second-Order to Third-Order Change ?" (September 2014): 37–41.
- Hao, Huili, Patrick Long, and Wilson Hoggard. 2014. "Comparing Property Owners’ Perceptions of Sustainable Tourism in a Coastal Resort County." *Journal of Policy Research in Tourism, Leisure and Events* 6(1): 31–51.
- Karamelikli, Huseyin, Ashfak Ahmad Khan, and Mohammad Sharif Karimi. 2019. "Current Issues in Tourism Is Terrorism a Real Threat to Tourism Development ? Analysis of Inbound and Domestic Tourist Arrivals in Turkey." *Current Issues in Tourism* 0(0): 1–17. <https://doi.org/10.1080/13683500.2019.1681945>.

- Kiliç, Cüneyt, and Yılmaz Bayar. 2014. "Effects of Real Exchange Rate Volatility on Tourism Receipts and Expenditures in Turkey." *Advances in Management and Applied Economics* 4(1): 89–101. <http://search.proquest.com/docview/1501427824/abstract/D6D3746FB8E94561PQ/7%5Cnhttp://media.proquest.com/media/pq/classic/doc/3227571171/fmt/pi/rep/NONE?hl=tourism%252Ctourism%252Cforeign%252Cforeign%252Cexchanges%252Cexchange%252Cexchanges%252Cexchange&c>.
- Liu, Anyu, and Stephen Pratt. 2017. "Tourism 's Vulnerability and Resilience to Terrorism." *Tourism Management* 60: 404–17. <http://dx.doi.org/10.1016/j.tourman.2017.01.001>.
- Liu, Tzu Ming. 2014. "Analysis of the Economic Impact of Meteorological Disasters on Tourism: The Case of Typhoon Morakot's Impact on the Maolin National Scenic Area in Taiwan." *Tourism Economics* 20(1): 143–56.
- Najam, Adil, Atiq A. Rahman, Saleemul Huq, and Youba Sokona. 2003. "Integrating Sustainable Development into the Fourth Assessment Report of the Intergovernmental Panel on Climate Change." *Climate Policy* 3(SUPPL 1).
- Nitivattananon, Vilas, and Sirinapha Srinonil. 2019. "Enhancing Coastal Areas Governance for Sustainable Tourism in the Context of Urbanization and Climate Change in Eastern Thailand." *Advances in Climate Change Research* 10(1): 47–58. <https://doi.org/10.1016/j.accre.2019.03.003>.
- Önder, A. Özlem, Aykan Candemir, and Neşe Kumral. 2009. "An Empirical Analysis of the Determinants of International Tourism Demand: The Case of Izmir." *European Planning Studies* 17(10): 1525–33. <http://www.tandfonline.com/doi/abs/10.1080/09654310903141748>.
- Radovanović, Mirjana, and Noam Lior. 2017. "Sustainable Economic–Environmental Planning in Southeast Europe – beyond-GDP and Climate Change Emphases." *Sustainable Development* 25(6): 580–94.
- Ruhanen, Lisa, Betty Weiler, Brent D. Moyle, and Char-lee J. McLennan. 2015. "Trends and Patterns in Sustainable Tourism Research: A 25-Year Bibliometric Analysis." *Journal of Sustainable Tourism* 23(4): 517–35. <http://www.tandfonline.com/doi/abs/10.1080/09669582.2014.978790>.
- Scott, Daniel, C. Michael Hall, and Stefan Gössling. 2019. "Global Tourism Vulnerability to Climate Change." *Annals of Tourism Research* 77(June): 49–61. <https://doi.org/10.1016/j.annals.2019.05.007>.

- Seckelmann, Astrid. 2002. "Domestic Tourism—a Chance for Regional Development in Turkey?" *Tourism Management* 23: 85–92.
- Sönmez, Sevil F. 1998. "Tourism, Terrorism, and Political Instability." *Annals of Tourism Research* 25(2): 416–56.
- Sönmez, Sevil F., and Alan R. Graefe. 1998. "Influence of Terrorism Risk on Foreign Tourism Decisions." *Annals of Tourism Research* 25(1): 112–44.
<http://linkinghub.elsevier.com/retrieve/pii/S0160738397000728>.
- Tekin, Ebru. 2015. "The Impacts of Political and Economic Uncertainties on the Tourism Industry in Turkey." *Mediterranean Journal of Social Sciences* 6(2): 265–72.
<http://www.mcses.org/journal/index.php/mjss/article/view/6190>.
- Tosun, Cevat, and Cl Jenkins. 1996. "Regional Planning Approaches to Tourism Development: The Case of Turkey." *Tourism Management* 17(7): 519–31.
- Tosun, Cevat, Dallen J. Timothy, and Yüksel Öztürk. 2003. "Tourism Growth, National Development and Regional Inequality in Turkey." *Journal of Sustainable Tourism* 11(2–3): 133–61.
- Tsai, Hsien Tang et al. 2012. "The Impacts of Natural Hazards on Taiwan's Tourism Industry." *Natural Hazards* 62(1): 83–91.
- United Nations . 2005. "Making Tourism More Sustainable - A Guide for Policy Makers (English Version)." *Making Tourism More Sustainable - A Guide for Policy Makers (English version)*.
- Ural, M.: Importance of risk management for the sustainability of tourism. *Balıkesir Univ. J. Soc. Sci. Inst.* 18(33), 163–178 (2015)
- Wang, Chengchao, Yusheng Yang, and Yaoqi Zhang. 2011. "Economic Development, Rural Livelihoods, and Ecological Restoration: Evidence from China." *Ambio* 40(1): 78–87.
- WTTC (World Travel & Tourism Council) 2020. *Travel & Tourism - Global Economic Impact & Trends*, retrieved from <https://wttc.org/Research/Economic-Impact>
- Yaya, Mehmet E. 2009. "Terrorism and Tourism: The Case of Turkey." *Defence and Peace Economics* 20(6): 477–97.
- Yolal, M. (2016). History of tourism development in Turkey. In *Alternative Tourism in Turkey* (pp. 23–33). Cham: Springer.
https://doi.org/10.1007/978-3-319-47537-0_2

CHAPTER III

REPRESENTATION AND PRESENTATION OF MARGINALITY IN DIGITAL VISUAL CULTURE ENVIRONMENTS

Assist. Prof. Dr. Serpil KIR ELİTAŞ
Hatay Mustafa Kemal University, Hatay, Turkey,
E-mail: serpilkiir@gmail.com
Orcid No: 0000-0002-6653-6102

Assist. Prof. Dr. Türker ELİTAŞ
Hatay Mustafa Kemal University, Hatay, Turkey,
E-mail: turkerelitas@gmail.com
Orcid No: 0000-0001-8018-1208

Introduction

The integration of technology into communication environments and tools has led to a new explanation and interpretation of the communication process. While these search for explanation and interpretation have included many terms that constitute the phenomenon of communication in the literature, the phenomenon of communication has been subjected to different classifications, both processally and physically. In this context, new communication technologies that are developing as a complaint of technology to communication are at the center of both the process and physical classifications. New communication technologies are a process in which communication is characterized as instrumental and effective, in which its nature and functionality gain differences.

The new communication technologies expressed in numerical codes, add new features to the traditionally referred instruments in the communication element, while at the same time introduce a limit of time and space that will increase the level of participation of the individual. The individual who participates in new communication technologies within the limitless space and time, it interacts with other digital participants like itself and begins to consecrate its existence through virtuality. While this process is an alternative to the traditional one for the individual, this alternative offers the individual the opportunity to engage in learning, attitude-behavior development and culturing based on seeing in a way that is completely independent of

traditional representative factors such as social pressure, exclusion, norms, rituals, and institutions.

Based on seeing at the dawn of digitalism, the individual who questions his or her belonging, attitudes and behaviors is becoming part of a new culture. This culture is a global culture where space and place are reset. These global culture codes, built on a virtual plane, are especially supported by enriched media content, which is a projection of new communication technologies.

Media content providers, one of the leading actors of a common culture in digital spaces, are an important medium for identifying universal new attitudes and behaviors that spread to practical life forms through virtual space. The contents, blessed with the attractiveness of the visual, are the most important arguments, especially in the construction of new cultural codes.

Netflix is a media content provider with the highest number of members in the world. It is a platform that reaches millions of individuals all over the world with its visual list based on films, series and documentaries prepared separately for each country and contributes to digital visual culture with the value, thought and mission it represents and tries to create. One of these values is marginal identities, which are othered and excluded by their traditional social structures.

In this study, the representation and presentation of LGBT individuals that are marginally marked in digital-based visual culture environments was explained by the Sense 8 series, which was selected as a sampling unit on the Netflix platform, the most important media content provider, which is superior to other providers in terms of fund and number of tracks. In this context, while the conceptual framework for the study was created by literature review, the series "Sense 8", which was selected by means of a purposeful sampling method, was analyzed by categorical analysis technique, which is one of the content analysis types.

Us and the state of otherness: Marginality

Society on the historical plane is a dynamic process, patterned from a wide variety of groups and various relations of power. This dynamic structure is undoubtedly the most fundamental determinant of social norms. These norms, patterned with codes that determine the limits of behavior and attitudes are either sanctified or excluded by the elimination and defense mechanisms they create. In this social structure and power where the excluded individual is considered heretical, the blessed individual is the representative of 'us', while the excluded individual is now the 'other'.

Marginality, emerging as a process within social practices, is one of the basic terms that sociology also uses to explain differences and states of divergence. Sociology, which is more concerned with the situation of the other, discusses individuals and groups who are not or cannot be marginalized in the minority.

The concept of marginal, first used by Stanley Jevons as an economic term in 1800's (Haçerlioğlu, 1993, p. 279), began to be used in sociology in the 1920s when Robert E. Park described immigrants from Europe to America as marginals.

Park drew for the first time the typology of marginality on Jewish immigrants in sociology, explaining the Jews as groups neither detached from their traditions nor accustomed to where they came from, and addressing the close relationship of marginalized formation with culture and identity. Jewish immigrants, who appear to be caught in the middle, have been the representatives of a culture that has been torn apart as a result of which they have emerged as hybrids (Park, 1928). This sociological determination of Park reveals the need to explain another sociological identification about the marginal assessment of immigrants. Based on this determination of Park, the position taken within the supervisory system will be determined by the authority that established the power and made the social design, which in the meantime established the state of stayiness. If the condition of staying in the meantime is within the limits of the determined social norms, "WE" will do it, if not, "THE OTHER" will do it. As a result, the individual who has a divided identity and is excluded from the collective process, which is defined as 'we', seeks to create a new 'we' structure from those who are in between like itself. However, it would also be an insufficient point of view to associate marginality with the social status of the individual who has just left one place and migrated to another.

When viewed from the theoretical level, marginal and marginality brought about differences of idea and opinion. In particular, the debates that arise from economic lodges inevitably spread to the social structure as well. In this context, while those in the liberal line of view who explain the concept of marginality through labour- capital relations argue that marginality is a temporary situation created by the economic process, Marxists argue that this concept arises as an inevitable result of the inequalities in the capitalist system. In this way, the critical group that makes a reference to both the capitalist system and the power argue that the power remains silent against these inequalities and that in the resulting ethnic and class struggle, it has created marginality by preferring the policy of exclusion.

The concept of marginality, which is explained in the Turkish Language Institution (TLI) lexicon by the state of being contrary, is to indicate the existence of a kind of exclusion and distance in relationships. Foucault seeks the reasons for this exclusion and distance in relationships in the individual's inability to participate in the social division of labour. The individual who is excluded from economic production, sexuality, family, playful activities is the marginal individual (Foucault, 2005, p. 77). From a Marxist perspective, while power is held responsible for marginality as a power to regulate relations, Foucault treats power as a complex and strategic situation in a certain society rather than a structure and a power. In this context, power is everywhere in different ways.

In the historical context, the use of the marginal concept in the exclusionary and othering context dates back to Medieval Europe. This concept, which was first used for Jews, homosexuals, prostitutes and lepers who developed a different way of thinking and living against the church's ideas and norms, was thus the projection of a social, religious and intellectual othering (Zengel and Kaya, 2003, p. 17). The ruling religious motives are the defining position of social norms.

Marginality is also closely related to the state of non-ordinary. This may be a form of rejection of social norms, or a rejection of society in the sense of thought, belief, life style and intellectual, which no one has or is not represented by the majority. In both cases, the individual (the marginal individual) who questions his or her belonging is increasingly moving away from the traditional or social norms, drawing a more mosaic and more democratic social structure utopia.

Rising online culture and hegemony of digital codes

While the concept of culture of Latin origin was interpreted in the context of the term 'cultura', which means agriculture until the 18th century. After this century this vicious meaning began to be evaluated on a multidimensional basis, and at the center of the explanations were placed the individual and the society. The concept of culture, designed with economic-based processes as the starting point, began to interfere with other social dynamics as an effect, and cultural studies after the 18th century were carried out through the system of values and thoughts that formed the individual and society (Özlem, 2000, p. 143).

The elements that form this system of values and thoughts, which are the basic components of culture, change from society to society, as well as other important factors that influence the development of culture, such as the historical memory and experiences of society, differ in all societies.

Culture is a multidimensional and dynamic concept. In this context, it is possible to make a very general definition only by increasing the common denominator of individuals and societies. The concept of culture, in which new meanings are constantly added, Voltair treated mind and culture as the continuous development of the mind, and emphasized that culture, which is a projection of social structure is nourished by the mind. Ziya Gökalp, who explained the culture by narrowing the meaning further, put forward a national and non-national practice.

Describing the national culture as democratic, Gökalp states that traditions, language and religion have an important influence in the enrichment and nourishment of this culture. On the other hand, non-national culture, which has an aristocratic appearance, is characterized as a culture of highly educated individuals, and Gökalp states that global patterns are an important source in this culture, rather than traditional motifs. (Doğan, 2002, p. 259).

Culture, which provides a sense of belonging by guiding the individual's attitudes and behaviors, is also an important content in the transfer of social memory to new generations as a means of transmission. This content reflects the general structure that determines the attitudes and behaviors of the individual that are part of the social structure.

The individual tends to recognize the culture and perceive the environment in the process of establishing and questioning his / her identity. In this context, it determines the place of culture within the cultural structure by passing the symbols, language, values and norms used in the transmission (Kendall, 2007, p. 79-87) through its own perception filter.

Culture is a phenomenon that changes individuals and changes with the individual. In particular, as a result of the physical boundaries that disappeared with globalization, the convergence of cultures with one another and the digitalization of the symbols, languages, values and norms that are the bearing elements of culture with the developing communication technologies caused a new cultural formation, and the elements of individual and social culture began to be rebuilt. While these new cultural formations are based on watching and participating in digital environments, which are a new social space, this process has also begun to give individuals new intellectual and vital acquisitions.

McLuhan explains the state of such convergence of cultures both physically and technologically based on technology, and explains that changes occur in the way that individuals perceive their environment with communication technologies, and as a result of this, similarities

and artificiality occur in different and unique cultures in an inescapable way. The individual, who is the bearer and reflection of cultures, is now undergoing a change through new communication technologies and creating new truths (Elitaş and Keskin, 2016, p. 548).

Communication technologies, especially new communication technologies interpreted as digitalization have built a homogeneous world culture. As people are now almost surrounded by common images and symbols, they have started to exhibit similar attitudes and behaviors by interpreting their selves and their cultural processes in the context of these common images and symbols (Elitaş and Keskin, 2016, p. 548).

The most important function of digitality is that it allows actions and thoughts to be digitally encoded and replicated and then circulated in electronic media (Sütçü, 2012, p. 84-85). At this point, it is not only objects that are introduced into circulation, but also their meanings. The individual who updates their lifestyles and paradigms of thought through these meanings, which are created in the structure of society in which the information we are in is spread rapidly, is moving away from the cultural values to which he belongs and is joining a new cultural society whose members are increasing every passing minute.

The most important component of digital culture is new communication technologies. Individuals have modeled themselves to integrate these technologies, which are ready to be used at any time by giving mandatory consent under the siege of new communication technologies. It is thought that new images in online environments no longer need the social norms that belong to the individual who enters the field of attraction. This can be expressed as the fact that the digitalization that brings the distant cultures closer ignores the nearby ones.

Problem of the study

This study examines how marginalized LGBT individuals and communities are represented and presented in the digital visual culture created by digital environments. Indeed, the most important interlocutor of digital visual culture is the individual. The individual exists in this cultural environment as both a participant and a creator and interacts with others. In this context, the individual who is in a position of both influencing and influenced is physically designing the cultural values that he is in at the beginning. In this context, without feeling any pressure, he is confronted with the fact that the cultural codes he has acquired on the social plane are being silenced and new codes are being formed in the new cultural environments in which he is consensually involved.

Digital visual culture is an online culture in which an individual participates in virtual spaces through new communication technologies and is exposed to new images and messages, especially based on vision. These cultural environments, where individuals who are ignored, excluded or speechless can express themselves more easily, they are also open to the participation of those who exclude the other, especially in societies where physical participation occurs.

Aim

The study assumes that the phenomenon of culture, which is the provider of interrelationship in the construction of society, has entered a new process of construction in the digitization phase that is created by new communication technologies, and in this process, it is particularly driven by the assumption that the individual who remains in the hegemony of digital faces new cultural codes. In this context, especially in the face of the new cultural codes introduced by digital, the individual who is trapped between the cultural axes of the society in which he / she resides, experiences the destruction of the truths of the society in which he / she participates physically in digital environments by being under visual appeal.

Using the charm of visuality effectively with the help of technology, digitality has been the founding element of a new culture with the prototype of an individual who develops new habits, new thought practices and internalizes innovations by seeing. Under these due diligence and possibilities, the research aimed to determine how marginalized LGBT groups are represented and presented in sequences where visuality and image transfer are most effectively used.

Population and sample

The population of the work constitutes series, which are published on Netflix. The sample is the Sense 8 serial chosen by the purposeful sampling method, which is one of the improbable sample types. In the improbable sample type, there is no chance of being selected equally for each of the sample units. The personal opinions and actions of the researcher are important (Erdoğan, 2012, p. 208). In the intended sample, the sample units are selected by the researcher in accordance with the predefined research objectives (Erdoğan, 2012, p. 210).

The work deals with how individuals and their social relationships are presented within a new culture that rises with digitization. In this context, the state of this change and transformation reflecting the current state of the digital media content providers, who produce and distribute content away from public purposes, has formed the center of

the field of study with the belief that it will best serve the objectives of the study.

Sampling information

Netflix, which is at the center of the study, is an American-owned media content provider. Founded in 1997 in California as a DVD rental company, the company has started to provide online services in the face of the development of technology in a way that will make DVDs lose their appeal (Onedio, 2016: <http://onedio.com>). Continuing with their new vision and mission to publish online video content in 2007, Netflix expanded their business by adding the possibility of watching movies from the internet to their media content publishing approach.

Netflix, which first opened to the channel in 2010 in an attempt to become a global platform by moving out of America, has started serving in more than 190 countries from January 2016. Currently serving in 17 languages, the company is the leader in terms of number of subscribers and fund in the market compared to other media content providers established after it.

The company, which has more than 100 million subscribers, serves only 36 percent of households in the United States. Netflix, which has not yet been fully active in major markets such as Russia and China for political reasons, still accounts for about 35 percent of all internet traffic in the world (Haberturk, 2016: <https://haberturk.com>).

The company employs approximately 2200 people and operates with a paid membership system. After filling in their personal information, users can follow the series and movies on this platform with the language options they want.

Netflix has a service concept that goes far beyond just being a platform that delivers series and movies to its subscribers for a certain fee. In particular, the company, which has a digital sense of Hollywood, makes up its own celebrity with new directors, screenwriters, actors and others it gathers in its pool. The company, which produces series and films with high budgets, such as those of Hollywood films, is a major danger to the traditional film industry, while at the same time taking significant risks with its opportunity for new faces.

Netflix, which does not meet its subscribers with the same content in every country, circulates its content in the context of many economic, social and political criteria, according to the value judgments of the country to which customers are connected, according to the sizes and speeds of the countries' internet databases. For example, according to October 2018 data, a user entering the system from the United States

will have 4339 movie and TV shows, while a user entering the system from Turkey will have 511 (Finder, 2019: <http://finder.com>).

The Sense 8 Series, which was studied as part of the study sample, is a sci-fi and drama series released for two seasons, currently filmed for Netflix by the Wachowski Brothers. Used spatially by many countries, the series focuses on eight different characters' experience. In addition to being a production that draws attention to the presentation and representation of LGBT individuals, the script also appears to be a kind of rights advocate for individuals who characterize themselves as other marginalized and remain silent within the social structure with which they participate physically.

There is no doubt that Netflix is the platform that gives the most screenings of LGBT-themed films and series, and allocates high budgets to these themed productions. Serving its subscribers with 129 LGBT-themed films and series, "Sense 8" is one of the most up-to-date series in the year of production.

Data collection and analysis technique

The theoretical data of the study was collected as a result of the literature search method and the data obtained from the "Sense 8" serial selected as a sample were followed in detail by different individuals. The data collected in the categories formed by the negotiations of two researchers' competence on the subject were analyzed using categorical analysis technique, one of the types of content analysis. According to Robert and Bouillaget, content analysis is a methodical, systematic, impartial and, if possible, quantitative analysis of the content of different types of texts in order to classify and interpret the original elements that do not allow themselves to a naive reading (Bilgin, 2006, p. 2). In general, categorical analysis means that a particular message is divided into several units and then examined in categories according to specific criteria. Categorization is the process of encoding, i.e., making sense of messages (Bilgin, 2006, p. 19). The categorical content analysis used in the study yielded the following categorical data in the series: character analysis, LGBT positioning, social interaction processes of LGBT individuals, metaphors for consumption.

Characters and projections in Sense 8 series

The Sense 8 series, released from the hands of the creators of the Matrix film, is a science fiction series. Released as just two seasons on the digital platform, it deals with eight different characters in the series, in which the concepts of space, identity and 'I' are reset and that 'I' alone does not make any sense. The series depicts the joy and consequences of being 'US' through events, explaining that eight

different characters have a single soul despite all differences, through unifying metaphors and common points.

The series refers to the psychological and psychic phenomena in which eight characters living in America, England, Mexico, Germany, South Korea, Kenya and India, who never knew each other, enter each other's lives as a result of an involuntary sudden mental connection with each other, and the message that differences must be dissolved into a crucible is based on physical, religious and gender differences.

To avoid the confusion of meaning, the first three episodes focused solely on the understanding of the structure of space, character and event, as the series is patterned with terms that concern many independent fields, such as medicine and sociology. In particular, the concept of 'limbic resonance', in which it is almost impossible to hear and encounter in daily life, is central to the series.

The series begins with a woman about to commit suicide having a dialogue with two men who do not see each other, but only the woman. One of these men is the woman's psychic protector while the other is the psychic hunter who wants to capture her.

Angel (Darly Hannah): this character is the mystery of the series, which often uses flashbacks and jumps from character to character. Understanding the character Angel is an important condition of understanding the other eight characters. Angel is the producer, builder and distributor of the series. This character, imbued with the characteristics and feelings of a mother in a world of facts, is the common point of eight other unsophisticated characters. This character, positioned as the main source of empathy and telepathy, is (in the phrase) a psychic mother. Like a mother, the reflection of protectiveness and selflessness in the series is given through Angel.

This production, which pushes the limits of meaning and understanding, also puts the characters into a single body and a single soul in the chain of psychic events. While this one-body comes together through telepathy, others, who lack empathy due to the principle of contrast, are not involved in the limbic resonance cycle exist as an enemy and a hunter. This means the others are destroyed, if one of the body-forming individuals is prey. In this context, Angel, who is trying to protect his psychic sons has to die in order to not be the prey.

Jonas (Naveen Andrews): a black character, Jonas is constantly by Angel's side, both physically and psychically. His mission in the series is to fulfill Angel's wishes. What angel wants most from Jonas is for him to reach out to his psychic sons and prepare them for the impending danger.

The series is based on psychoscience and events that an individual would not experience under normal circumstances. However, Sense 8, which brings together this psychic fluidity and feeling-based togetherness with a scientific and logical explanation in the scenario, has also reset and trivialized the places of physical participation in this context. The sequence of events that develop on this psychic plane is called limbic resonance.

Limbic resonance is "an ancient language even from our species... a simple molecule that happens in all living things. Scientists say that it's part of an ecobiological synaptic network. Those who take it see their birth, their death, the worlds beyond that. Truth, connection and transcendence." (Sense 8, Season 1 Episode 1, 16:42').

While all the associations and encounters in the series are realized in the limbic resonance axis, the situation of being in another place at the same time is also explained by this concept. In the construction where all relationships are constructed through limbic resonance, individuals are divided into two in this psychic fluidity, those who are at the peaks of feeling and empathy, and normal individuals due to limbic resonance.

Nomi Marks (Jamie Clayton): an LGBT Trans, Nomi is an emotional, sensitive, and tech-savvy character who lives with her boyfriend and doesn't meet his family. Nomi, who cannot be involved in social life practices, including her family, and who does not feel that she belongs to them, is the voice and face of marginalized identities in the series.

The series aims to give a message to the community. Undoubtedly the most striking of these messages is the desire for an order built on individual acceptances. According to the series, the most marginally defined individuals need this acceptance. Because individuals who exist in society as loneliness and otherization are not "gain" within the social separation system, but rather a "loss".

Lito Rodrigues: People, who never expected have a choice, too. These preferences should not harm their careers, professions or roles within the social structure. The series, which deals with this fact through Lito, draws attention to the clings and struggles of individuals who are othered by their preferences.

Lito Rodrigues, who is a very famous actor in Mexico, but hides that he is "Gay" because of Mexico's oppressive and traditional social structure, and even has far-fetched girlfriends and lovers to hide it in order to be like other individuals of society, is just like another LGBT character Nomi, overly emotional. Trapped between his career and the

preferences that make up himself, Lito wants to be actor on one hand, while also wanting to exist with his own preferences without losing her status in society.

Will Gorkski: a police officer in Chicago, Will is a seeker and representative of justice. Will, whose limbic effects are at their most extreme, is selfless and brave enough to risk even killing himself, just like his psychic mother Angel, to protect other Sense members from other individuals who don't feel it. Will, who began to feel the effects of limbic resonance in his childhood years, is the first contact of Jonas, who is tasked with protecting Sense members.

Capheus: born and raised in the regions of Kenya that have trouble finding water, Capheus is a black character who is representative of poverty and innocence. The innocence indicator of Sense 8, which is constantly working to get medicine to its sick mother, has not compromised accuracy and honesty despite the conditions of life that continue to be difficult. Capheus, who is always hopeful for the future with his dreams, is also a representative of hope in the series.

Sun: the opposite character of Capheus is Sun. Sun, who seems to have everything that Capheus needs in difficult living conditions, and is living Capheus' dream in this state. This girl, the heiress of the rich Korean family who lives the life which Capheus dreams of, is constantly unhappy and aggressive at the thought that she is not loved by her father. A very good martial artist, Sun constantly matches Capheus spiritually and protects him. The only place she can identify herself and be happy is with the other Sense 8 members, especially Capheus, whom she meets with telepathy without physical involvement.

Riley: Another Sense member who is not at peace with the community. Riley, who tries to both make money and be happy by DJing, is an emotional girl who needs protection as much as she is timid fragile but never lets anyone do it. The representative of beauty, who looks at life on a daily basis and constantly listens to music so as not to talk to anyone, can never recover from the effects of the tragedies she has experienced in the past.

LGBT positioning in Sense 8

Today, the world is discussing a whole new concept. As LGBT (Lesbian, Gay, Bisexual, Transgender), this concept has been debated on many platforms; it refers to marginality and the unity of marginals. This concept of marginality, which is marked and defined as perverted in social memory, forms a problematic area within the social structure by some circles, while some circles that approach this concept,

especially through the images presented by digital media, approach LGBT as the coexistence of differences within society.

In this concept, where sexuality and sexual preferences are at the center, the search for problematic signs takes place again through sexuality and sexual preferences. Because throughout human history, sexuality has always had a central importance within social formations. So much so that the smallest organization that constitutes social unity, all structures, especially the family, judge, evaluate, and most importantly position each other with the elements they attribute to sex.

The expectations and duties attributed to men and women on the social plane are an important indicator of the positioning of the individual within society. However, while being an individual is not sufficient in this positioning process, innate characteristics and identity designs that are transferred to the individual in the social transfer process are evaluated within the structure that exists as 'WE' in the positioning process.

Subject to social evaluation, the individual, especially according to the state of his or her gender, primarily passes through a filter. After the stage of sexual identity, the norms of the social system, which seeks to compensate the individual for codes determined by social memory according to the individual's sexual identity, activate the other sieve system to position the individual within the sociality. However, the social sieve designed as men and women cannot answer the question of how to behave in the face of a different structure and how to determine a place in society, and it assigns this situation to the social memory as a problematic area.

This problematic area based on sexuality, which is defined by social norms and recorded in social memory, comes across as a completely trouble-free area in new environments, especially based on socialization democratic, free and based solely on acceptance as an individual. In the current period, the most important creator of these environments is undoubtedly digital spaces.

New digital environments that do not require physical involvement reset the impact of traditional social dynamics on the individual's positioning, as well as initiate a new process of digital-based culture and identity building. But the components of the culture, which in traditional structures is marked as a problem area but has ceased to be a problem for digital culture, constitute another problem area. Because the participants of this new culture, which was created at the dawn of virtuality in digital environments, are more likely to have a homogeneous appearance because they are composed of individuals

who cannot exhibit their self in physical environments and who are displaced.

With the courage of invisibility at the point of self-expression, individuals who are considered marginalized in visible areas become part of a new social memory in the process of digitally-centered interaction. In this context, distant digital environments offer a more comfortable and free activity for the participants, while at the same time isolating the participants from the real one.

The most important creator of digital visual culture is internet technology. The individual who uses this technology in a particularly visually active manner is free to participate in all other platforms with his/her digital identity, as well as media content providers with his/her digital identity.

Netflix is a media content provider with the highest number of followers in the world, with a digital identity in this context, revealing the problem of positioning LGBT individuals, especially in the social media, in many series and films within its structure. On this platform, where social norms are reset in many productions, the Sense 8 series is a production in which those who are estranged and those who are seen as heretics are blessed.

Sense 8, whose directors are also made up of LGTB individuals, has also made up its main characters from out- of-the ordinary profiles. One of the characters of this series, which consists of eight main characters, is Transgender and one is Gay. The Transgender and Gays represented in the series by the characters Nomi and Lito Rodrigues give the message "we are everywhere" through the series. In this sense, the series presents messages to the community through sexuality and sexual preferences, encouraging LGBT individuals by representing them through characters and trying to activate them within the social structure they belong to. Specifically, the fact that Nomi stated in the second episode of the first season that he no longer wanted to hide as a representative of LGBT individuals is a projection of this encouragement and activation effort. This explanatory speech also illustrates why LGBT individuals are important in the organization they organize each year and put their name to the March of Honor.

I was afraid to look who I was for a long time. Because my parents taught me that there's something wrong with people like me. There was something bad about people like me that people would stay away from, or even hurt. Something that will never be loved. My mother adored St. Thomas Aquinas. To him, honor was a sin. St. Thomas, of all the deadly sins, counts honor as the scariest of the seven great sins. To him, it was the first sin that drove a man to other sins. But there was no hate on that

list of sins. Shame, too. I was afraid of this march because I didn't want to be a part of it. So today, I'm going to march for that part of me that was once afraid to march. And for all the people who can't march, for people who live lives like me. Today I will march to remember that I am not just an individual. I'm actually US. (Sense 8, Season 1 Episode 2, 6:15').

The series also features a character who resists all pressures, including Nomi's family. He is a character who is distracted by his sexual preferences, has superior computer skills, but cannot turn it into a benefit in a society where it is not accepted. In the series, Nomi, who does not have a sexual preference like the other members in the society who are physically involved, but is positioned alone, sad and helpless while being more intelligent and capable than other members who are considered as 'WE', is presented as an individual who needs society more than many people that are 'WE' by this representation and positioning. The series predicts that there may be a social benefit in the acceptance of marginals. In this context, there were added remarkable elements that ordinary people do not have such as intelligence, talent, courage to the characters designed as LGBT.

Lito Rodrigues, Mexico's most famous film actor, is the character who shows how ordinary the concept of Gay has become with the series. Lito, who has all kinds of opportunities to caress egos such as respectability, status and money in society, is in a constant struggle not to lose them just because of his sexual preferences. He struggles not only against traditions, religious rituals, social norms, but also in himself. Because Lito, who is Gay, knows that with his sexual preference being exposed, he will lose everything. In this context, the series emphasizes that individuals who are considered marginalized and perverted because of their sexual preferences are in danger of losing everything at once, yet it is a great courage to struggle is conveyed to the audience in each episode.

In the series, where the eight characters come on a quest as a result of fate by chance, or by logical explanation of the series, and almost all of them are marginalized, the characters are subjected to a kind of hunting and destruction. Although the creative team of the series operates this process of destruction for a different reason, subliminally it can be interpreted as the destruction of the one that is not ours. The Sense 8s, who are constantly trying to hide their identity in order not to be recognized and destroyed, and who are forced to pretend to be someone they are not, are shown as those who are constantly on the run and forced to hide. These escapes and hideouts can be interpreted as a projection of the 'I' within the 'US' that exists in our routine practical social environment.

Social interaction processes and environments of LGBT individuals

Sense 8 is an individual-centered series that examines the relationships of eight different characters with each other and their surroundings through a real and fictionalized utopian space. While the individual phenomenon at the center of the series represents diversity and difference, the problem of the individual's social interaction and communication processes within this diversity and difference constitute the main starting point of the series.

Focusing on social diversity and differences through eight characters who do not know each other, the series emphasizes the importance of being one spatially and interactorally. The production began with eight characters living physically far apart in a utopian space design and then came together in the real space to advocate for the minority within the majority through their struggle against the others.

In the world of reality, where they engage physically and interact, the characters in the series who experience problems of relationship and communication are in individual and social conflict, such as loneliness, poverty, social oppression, and asociality. Therefore, the characters who adopt a self-centered lifestyle in which there is no one in it are constantly confronted by each other with their innate 'limbic resonance' characteristic, which they themselves cannot make sense of.

These visits, where encounters turn into friendships, are a state of transcendence far beyond physical. The Sense 8 members, who are constantly meeting with this transcendence situation, engage in a bilateral social interaction in this utopian environment and in the real places where they are physically present. In this context, the phenomenon of space in the series is an important element in understanding the social interaction processes of the characters.

The series has designed a spatial divergence between reality and transcendence (limbic state). The reality is that the characters are physically present and develop relationships, but they always see themselves in the background, whereas the transcendent is a utopian time period closed to everyone's participation. The characters who are involved in a spatial division and thus in two kinds of social interaction have assumed the representation of the group on the spatial planes where they participate in the limbic situations and the universality through the spaces presented as real.

While the fact that each of the characters who participate in the real space live in a different country adds universality to the themes in the series, the characters who act with the mission of being the voice of

social problems give the message that these problems are of a universal nature. But these universal problems are more based on the individual who becomes lonely because of his or her sexual preferences, rather than on dramatic cases such as hunger, war, immigration, child labour and etc..

In the series, which has two different spaces, real and surreal spaces affect individuals' relationship patterns and levels of social interaction, and these spaces also bless the attitudes and behaviors of the characters in the series. In particular, characters who construct their relationship forms with a rejection approach towards the institutions they belong to or interact with, transmitting this again through space.

Marginally rated LGBT characters in the series strive to stay within the traditional but to expand the boundaries of the traditional. In doing so, they show a performance of defiance to all forms of relationships that may interfere. Interaction between families and relatives is low in the series. The characters' families and friends are often represented in a faint way. Characters are often witnessed interacting with their relatives via the internet and telephone. In this context, the family institution, the environment in which social interaction first began, has been rendered worthless.

The other characters are not very much represented, as the series concentrates on eight characters. In addition, no information is given about the business life of Nomi, the most prominent marginal identity of the series. The other most prominent character, Lito's work life is his most important area of social interaction. However, Lito is presented in a way that constantly tries to escape these environments and always lives in fear that people will learn of his sexual preferences. In general, the series approaches traditional socialization spaces and forms of relationships as taboo. Another phenomenon is marriage, in which the meaning and importance of the series is reset. In particular, in the final episode of the series, all the values referred to by the tradition to the phenomenon of marriage have been failed. The series, which processed this destruction through Kala, which is non-LGBT and representative of traditionalism, presented the years that Kala lived within traditional norms as wasted years. While Kala Dandekan, a representative of traditionalism, held an important place in the series until the final part of the series as a normal character, in the final part, the concept of loyalty, monogamy, family, and the general sense of 'social shame', which is important to Kala, were eliminated in her and this character was given a marginal identity.

In Sense 8, there is no consultation with family members in cases where marriage and dating are normally welcomed. The relationship

between men and women in the present day, when traditional norms and values begin to lose their influence, is largely similar to this situation. In this context it is possible to say that female-to-female, male-to-male flirtations are considered legitimate, although it is not very common to live in the same house without getting married in the series.

One of the areas where marginalized characters in the series socialize is the internet. In particular, this space, glorified by Nomi's personality, and the virtual forms of relationship that take place in this space are shown as the address of organizing and reproducing for marginalized individuals. This is also a space where the marginally displaced individuals of digital spaces can express themselves in a comfortable way. Unlike Nomi, which actively engages in social interaction on the internet, Lito is skeptical of digital environments, just as he is in traditional social interaction environments. However, digital also tries to design its real life with the values and norms of the environments. This area is an area where popularity and awareness for Lito is measured by the number of followers and percentage of likes. These types of socialization cause individuals who internalize global codes to constantly, reintroduce and produce these codes.

The series has also set up a new space as the medium of social interaction of individuals. It represents an utopian space like some of the elements in the series, and rather than being a public space, it looks like a private space where only Sense characters can participate. This utopian space is a 'limbic resonance' environment in which Sense members come together without physical involvement and continue their social interaction processes. The series has designed a social interaction environment and processes through limbic resonance. However, this environment, which is closed to the participation of ordinary people who are positioned as others in the series, and people who cannot empathize, is in itself a contrast with the utopian environment closed to the public by Sense 8, which criticizes the othering of marginality and calls for social unity, and builds on the perception that cannot be from "we".

The series places great emphasis on the 'March of Honor', where LGBT members come together, especially as socializing environments for characters with marginal identities. So much so that only one episode highlighted how Nomi prepared for this march and how sacred that march was for marginal identities. One of the most important social interaction environments of marginalized identities in this context is the "March of Honor", which requires physical participation.

Metaphorical meanings offered to consumption

The series is quite intense, placing meanings on icons, colors and indicators. While many of these meanings are patterned based on universally accepted symbols, colors, and indicators, some are also incorporated into the process of explanation as an indicator of the series' productivity. In this context, Sense 8, which is followed in many countries around the world, builds a common meaning through symbols, colors and indicators and permeates cultural areas. While these constructed meanings transferred to individuals through the series lead to the formation of a new culture, this visual-based culture undertaken by digital also causes the alienation of individuals to their original cultures.

Individuals who are part of an artificial culture on the axis of digitality are beginning to reinterpret the unwritten rules and norms of society in which they physically participate and make sense of belonging in the perspective of content produced with Sense 8. The individual who enters a new reading process against the environment and social memory based on the visual culture is primarily questioning the attitudes and behaviors that he / she considers outside of acceptability. There is no doubt that marginality, which has a historical background of being perceived as deviant, also passes through this filter of inquiry and re-reading of the individual and the individual develops new attitudes and behaviors on the axis of digitality.

Sense 8 series builds a perception based on marginality, especially through metaphoric methods against the acceptability attitude and behavior codes developed by the individual. In this construction process, almost everything conjures a meaning as a metaphor, especially the phenomenon of the body is being used limitlessly. While the uninhibited presentation of the body is focused on sexuality in the real sense and the effort to attract the attention of its audience, metaphorically it contains many messages and meanings. The series attacks the values of traditionalism by portraying the body as an object at once, which is as old as human history and which is consecrated, also opens war on the phenomenon of privacy, which is closed to debate on the axis of socialism over the human body. Ignoring the limits of body privacy in this context, Sense 8 constructs metaphorical meanings such as human rights, respect for individual preferences, and the unquestionability of sexuality through nudity and sexuality.

Using nudity limitlessly, the series also rejects the binding of religious rituals in the process of building metaphorical meaning. The presentation of nudity and homosexuality, considered sinful in religious rituals, has continued in almost every section, almost ignoring the

existence of individuals and societies who accept religious rituals as guides, and even criticizing the rituals. In fact, when viewed from these lodges, the LGBT phenomenon is the most important metaphor in the series. Because, beyond the othering of LGBT individuals and the exclusion of individuals due to their sexual preferences, the meaning underlying the metaphorical presentation of excluded individuals and the exclusion of prey as hunters is a stance against traditionalism and rituals.

In the process of representations and positioning of the series characters, meaning and construction are reinforced by metaphorical indicators and discourses. The way marginal characters are represented, and their positioning as two of the main characters in the script, metaphorically carries the message "We are everywhere", while at the same time displaying a metaphorical resistance to mediocrity and tradition with Nomi and Lito, which are representations of othered individuals. This resistance, developed especially from Nomi and Lito, is also discouraged. In this context, the concept of family, which is the projection of traditionalism, has been trivialized in the series, while the father figure, which is the embodiment of traditionalism and power, has also been ignored. Nomi and Lito, marginal characters in the series for two seasons, have no image of their father, and the series is metaphorically a reflection of the power distance and the father figure that represents tradition.

The series, which incorporates music and spatial phenomenon, two of the most important elements of visual elements, into the process of metaphorical meaning, presents, in particular, classical music and opera as a whole with its spaces. The characters of the series go to opera or classical music at regular intervals. In this context, classical music and opera are presented as an art that does not appeal to everyone but encompasses different ones, while in this presentation the image of the baby emerging from the mother's womb is also used with the backdrop of classical music. The use of the baby born from the womb, the marginals and opera-classical music in the same scene shows the metaphorical construction of the message that the marginals are wanted to be given as innocent and harmless as a baby. In this context, space and sound add depth to the theme at the point of transmission of meanings for the series.

The metaphor, which is the process of describing the unknown or the invisible with the known through establishing similarities, is used visually, as well as orally and written (Parsa and Parsa, 2004, p. 67). Based on this motto, Sense 8 adopted a metaphorical process of conveying the subject at the point of processing, and softened the script, which was both visually and verbally sharp.

Conclusion

Sense 8, which claims that an individual in social life forms can remain in a cycle without physical involvement, rejects physical involvement in this context. The series deals with this rejection, especially through individuals who have been excluded and othered within the social institution, and for individuals who remain as shadows, the characters in the series convey socialization and existence without physical involvement.

The series, which acts on the fundamental problematic of individuals, who do not find a place for themselves in the social structure, is also a rebellion against physically and mentally existence through this problem. In particular, the structure that works that the attitudes and behaviors that the individual deals with through physical participation provoke the urges of fear, othering, and exclusion of the individual from the self, at this point paints a pessimistic picture that equality and justice will not be achieved by the combination of physical participation. Sense 8, which offers a suggestion that this pessimistic picture can only change with the construction of a new culture, points to an extension in which all values are reset.

Patterned with reverse perceived psychology, Sense 8 has designed its characters as non-ordinary individuals. In this design, one of the most important indicators of characters away from mediocrity, is the characters' sexual attitudes and behaviors. The state of not being ordinary is interpreted as being superior in the series, while the state of not being ordinary in routine life forms is equated with marginality. In this context Sense 8 accepts the non-ordinary attribution to marginals in places and spaces that require physical participation, but does not accept the measure of worthlessness that falls to marginals in social assessments.

There are many new concepts that appear in the series. Although these concepts are of interest to many different branches of science, these concepts have been filled with a detailed study in a very clear and sharp way. One of these concepts is limbic resonance.

Limbic resonance is a condition in which two people, or a certain audience with their appearance in the series, witness and participate in each other's lives. Based on biological and medical literature, this concept is rendered in the series as an empathic feeling that unites the marginals, the deviants, and the others. Limbic resonance is a fusion. The spaces in which this union occurs are treated as limbic resonance, as well as non-real situations such as dreams and imagining, as well as spiritual migration. Sense 8, which considers limbic structure as a space

and place in this context, paints an utopian portrait that promises participation to the audience beyond reality.

The series, which makes a social critique, makes its criticisms based on questioning individual preferences and marking differences as worthless. The fact that individuals who are considered marginalized because of their sexual preferences are not accepted in the society that constitutes their self and belonging is not actually a social gain, but rather it is a very problematic area for social development. The series that visually points to this problematic area on the axis of marginals has shown the losses of societies with their characters equipped in technology, individual sports, and professional field. It is a kind of revenge on the social institutions through the beautification of the characters. The equivalent of this revenge in the new culture created on the digital plane, was to show the marginals as capable and valuable, excluding them from their physical habitats, and to show the norms, rituals, traditions, institutions and individuals that characterize themselves as “US”, lacking many human emotions, limited abilities and confrontation.

The production, which brings viewers to a discovery, again presents these elements to be discovered through a spiral of marginality and mystery. Sense 8, which we learn from the discourses in the series that emotions will be rediscovered and that there are very few people who can do this, has used the element of mystery, which is one of the most important principles of visual culture. With the pleasure and curiosity brought by the mystery, the tracks that receive the subliminal messages in the series without realizing it are subject to an update, at the point of attitudes and behaviors that the mass has junked itself sharply.

References

- Çeçen, A. (1996), *Kültür ve Politika*. Gündoğan Publishing: Ankara.
- Doğan, I. (2002). *Sosyoloji Kavramlar ve Sorunlar*. Pegem Academic Publishing: Ankara.
- Elitaş, T. & Keskin, S. (2016). Changing Process of Globalisation of Traditional Turkish Family Structure in Television Series Representation, *Journal of History School*, Issue: XXVII, 543-578.
- Finder (2019) [Online] Retrieved on 19.09.2019 <https://www.finder.com/global-netflix-library-totals>.
- Foucault, M. (2005). *Cinselliğin Tarihi*. (Trans. Hülya Tufan). Ayrıntı Publishing: Istanbul.

- Haberturk. (2016) [Online] Retrieved on 15.01.2019
<https://www.haberturk.com/ekonomi/teknoloji/haber/1180019-netflix-turkiyeden-nasil-izlenir>
- Haçerlioğlu, O. (1993). *Ekonomi Sözlüğü*. Remzi Bookstore: İstanbul.
- Onedio. (2016) [Online] Retrieved on 10.12.2018
<https://onedio.com/haber/yeni-baslayanlar-icin-netflix-654546>.
- Özbek, M. Ö. & Yaman, D. (2017). Sınırdaki Olanlar-Marjinaller ve Mekânsal İzdüşümleri, *Mimar. İst Journal*. Issue:58, 85-89.
- Özlem, D. (2000). *Kültür Bilimleri ve Kültür Felsefesi*. İnkilap Publishing: İstanbul.
- Park, R. E. (1928). Human Migration And The Marginal Man. *The American Journal Of Sociology*. Volume: XXXIII. Number: 6. 881-893.
- Parsa S. & Parsa A. (2004). *Göstergebilim Çözümlemeleri*. Ege University Printing House: İzmir.
- Sütçü, C. S. (2012). *Sosyal Medyaya Girmeden Önce Bilinmesi Gerekenler*. D. Yengin (Eds.) Yeni Medya ve... pp, 74-89. Anahtar Books: İstanbul.
- Zengel. R. & Kaya, İ. S. (2003). Marjinalite Kavramına Yaklaşımlar ve Marjinal Bir Yerleşim Örneği, *Ege Journal of Architecture*. Vol:45,17-21.

CHAPTER IV

INTERNET ADDICTION IN CHILDHOOD AND INTERNET ADDICTION LEVEL IN FINE ARTS TEACHER CANDIDATES

Assoc. Prof. Dr. Işıl Güneş MODIRI DILEK
Trabzon University, Trabzon, Turkey, e-mail:
isilmodiri@trabzon.edu.tr
Orcid No: 0000-0003-2556-5369

1. Introduction

This study is a link-up of two studies and has been quest an answer for two questions. The questions were **1- “How is the internet addiction level of fine arts teacher candidates (The art and music) that are the future’s art educators?”**(Modiri, 2012) **2- How is the internet addiction level in childhood?**(Modiri, 2017).

The Literature:

The developments in the fields of technology over the 20th century and increase of information day by day made us to give names such as “the age of information, the age of computer, age of communication” for the age we live in (Akkoyunlu: 1998). Internet is very useful if it’s used under control and whenever needed. So it makes our lives easier. It causes us to gain time because we can do information transaction in seconds via internet or we can find wide information about the issue we search for or we can communicate with people miles and miles far away for free. We can download anything we like such as movies, games or music. These reasons make the internet fascinating. But if we lost control of using, it becomes dangerous and steals our time. If somebody lost the control in internet use, we say he/she has problematic internet use or he is addicted to. It is the same in the case of digital games that creates addiction.

We come across in researches with the mental health problems that newly emerging with the internet addiction is increased in the last decades (Kuss, Griffiths, Binder, 2013). It has been assessed in the year 2005 that 650 million people around the world use the internet and some of them referred to as “internet addicts” (cited: Keser, Buzlu, 2005). Davis states that problematic internet use is a psychiatric case that involves inappropriate thinking and pathological behaviour (Davis, 2001). Related reports indicated that some on-line users were becoming addicted to the Internet like the way that others became addicted to

drugs or alcohol, which resulted in academic, social, and occupational impairment (Young, 1998).

Internet addiction leads to symptoms traditionally associated with substance-related addictions, namely mood modification, salience, tolerance, withdrawal, conflict, and relapse (Griffiths, 2005, Cited: Kuss, Griffiths, Binder, 2013). Also a research has utilized the Zung Depression Inventory (ZDI) and found that moderate to severe rates of depression coexist with pathological Internet use (Young, 1998). “Additionally, the use of social applications, for example online chatting (Huang, 2006; Leung, 2004), social networking sites (Kuss & Griffiths, 2011; Leung & Lee, 2012), such as *Facebook* (Kittinger, Correia, & Irons, 2012), and online instant messengers (Leung, 2004; Yuen & Lavin, 2004) have been found to be associated with Internet addiction” (Cited: Kuss, Griffiths, Binder, 2013).

According to Griffiths(1999, 2000a) many of the excessive users were not ‘Internet addicts’, they were just used the Internet excessively. The dominant view, which indirectly resulted is to choose the favour term “Internet Gaming Disorder” and to reject the “Internet addiction”, is means that a gaming addict is not addicted to the Internet but simply uses it as a medium to engage in the chosen behaviour (Cited: Griffiths, Kuss, Billieux, Pontes, 2016). According to Pornsakulvanich, Internet addiction among Thai college students was affected by their underlying characteristics or dispositions and the amount and types of Internet use. College students who were lonely believed their lives controlled by others and spent considerable time on the Internet, particularly using instant messaging/chat rooms and were more likely to develop Internet-addicted behaviours (Pornsakulvanich).

Anyway, excessive use of internet causes some problems on us. “Beard and Wolf have explained pathological internet usage as the “overuse” causing problems to the individual over domestic, work, school, social or psychological life”(Beard, Wolf, 2001). Young (1996) found that serious relationship problems were reported by %53 of Internet addicts surveyed. Marriages, dating relationships, parent-child relationships, and close friendships have been noted to be seriously disrupted by "net binges." Patients will gradually spend less time with people in their lives in exchange for solitary time in front of a computer (Barber, 1997, Cited: Young,1999, Cited: (Kuss, Griffiths, 2012).

Researches have shown that 50% of internet addicts have other psychological disorders (cited: Arisoy, 2009), most common of them are drug addiction (%38), mood disorders (%33), anxiety disorders (%10), psychotic disorder (%14), depression or dysthymia (%25). Also it is found out that, %38 of these individuals have other addictions such

as compulsive shopping (% 19), gambling (% 10), pyromania (% 10) and compulsive sex addiction(% 10). Some of these individuals display borderline, narcissistic and anti social personality disorder symptoms and especially those who have previously shown various impulse disorders seem to be more likely to display pathological and excessive use of internet (Odabaşoğlu et al, 2007). According to a research conducted in Turkey, hyperactivity, social phobias, depression trigger risky internet use has been observed especially common in teenagers (Gönül, 2002).

The Internet seems to be as the first educational tool driving schools to integrate Internet services among their classroom environments. However, one revealed survey indicated that 86% of responding teachers, librarians, and computer coordinators believe that Internet usage by children does not improve performance (Barber, 1997, Cited: Young,1999, Cited: Kuss, Griffiths, 2012).

The Internet has emerged as a playground increasingly populated by gamers as the activity of play that has been ever present in human history. The game is not only a play but also is an enjoyable spendtime activity, also it is a social activity as well. A minority of Internet game players experience symptoms traditionally associated with substance-related addictions, such as mood modification, tolerance or salience (Kuss, Griffiths, 2012).

Especially in children games not only can create an addiction, but also can be harmful because of their contents. Some of the games are objectionable because of their violent content. Some of them have issues as drug smuggling, bank robbery, war, murder or terror. Also some of them contains sexual contents. For these reason play of these kind of games are objectionable for children under 18.

What about the use of internet for education?

Education simply refers to the process of behavioral change (Kılıçoğlu, 2007). Computer usage certainly provides convenience in the access to and communication of information (Özden, Çağiltay and Çağiltay, 2004). In many libraries, the book contents have been transferred to digital media and makes available to users via internet. This provides great convenience to students in terms of accessing resources for education.

As we said before, the developments in the fields of technology over the 20th century, breakthroughs in communication and the folded increase of information day by day have given such names on the are we live in as “the age of information, the age of computer, age of communication” (Akkoyunlu: 1998). While the internet was used for

work purposes, nowadays it is widely used by users not specifically interested in technology in order to avoid the daily tensions and make their lives more convenient. It has been assessed in the year 2005 that 650 million people around the world use the internet and some of them referred to as “internet addicts” (cited: Keser, Buzlu, 2005).

David (2001) has stated that “a healthy internet use” is making use of internet in an appropriate time to access certain information. While some individuals limit their time of internet usage, it has also been observed that overuse of internet has caused individuals serious problems in social and work life. This chain of behaviors that individuals experience has been called “pathological” or “problematic” as it displays a destructive and abnormal role (Kaplan, 2002). “Internet addiction” has first been put forward by Goldberg (1996) and parallel to DSM-IV alcohol addiction diagnosis criteria, devised signs for internet addiction (Souza, Barbara, 1998). Some clinicians have notified similar cases having these symptoms right after Goldberg. Young has established the Center for On-line Addiction for the purpose of treating individuals displaying similar case markers by the help of DSMIV “pathological gambling” diagnosis criteria (O’reilly, 1996, Griffiths, 1999).

Davis (2002) states that excessive internet use is a psychiatric case that involves inappropriate thinking and pathological behavior (Davis, 2001). According to Morahan- Martin and Schumacher (2000) pathological internet use is the uncontrollable excessive use of internet and its serious damage to the life of the individual (Morahan, Schumacher, 2000). Grohol (1999) has explained internet addiction with a cognitive approach and focused on the “treatment of behaviour” rather than “addictive behaviour” itself and claimed that as in other addictions, internet addiction is also a way of avoiding stress and balancing emotional situation (Wang, 2001). Kandell (1998) has described the internet addiction as a psychological addiction and regarded youngsters as the risky group. Excessive use of internet has been determined effective on health, relationships and time management. (Chou, Hsiao, 2000). Beard and Wolf (2001) have defined pathological internet use as the “overuse” causing problems to the individual over domestic, work, school, social or psychological life (Beard, Wolf, 2001).

Technological addictions, as mentioned above, falls into nonchemical behaviour and has a negative influence on human-human relationship as it relies upon human-machine interaction. These addictions may be passive activities such as watching television or an active addiction such as playing computer games; therefore, may

stimulate addiction (Griffiths, 1995). Researches have also shown that 50% of internet addicts have other psychological disorders (cited: Arisoy, 2009). According to a research conducted in Turkey, it has been observed that hyperactivity, social phobias, depression trigger risky internet use especially in teenagers (Gönül, 2002).

The human being, when contacting other individuals rather than a machine or a computer, social skills come to use (Abbott & Lewry, 1992) and individual feels the need to communicate through behavioural skills and bond positively with others (Kelly, 1982).

In the light of this literature, it is clearly seen that how internet addiction can destroy an individual's life. It is important to know more about children's virtual life existing with internet or digital games. So that we can take the reins on control them. Likewise In the area of teaching which is based upon human-human relationship, the urge for teachers is crucial when social skills and spiritual health is concerned. In this study, the answer to the question of "What is the level of addiction of the fine art teacher candidates and primary school children?" is examined.

Question 1: "How is the internet addiction level of the fine arts teacher candidates that are the future's art educators?"

2. Aim

The main purpose of this study is; to determine of Art Education and music education programs students' internet addiction levels, compare and to make some evaluations with respect to obtained results.

3. Method

3.1 Study Groups and Data Collection

This research is a survey. The 2nd grade students that study in the Art Education (56 students) and Music Education programs (50 students) of Fine Arts Education Department at Fatih Education Faculty, Karadeniz Technical University (totally 106 students), constitute this research's study group.

In the study, for collecting data firstly literature search was conducted. By taking help from the obtained data in consequence of the literature search, a scale has been determined for apply to the study group. For measurement of fine arts department students' internet addiction levels, a scale consists of 35 topics and 4 sub dimensions improved by Günüç (2009), has been used. Quinary likert type scale has been used as answer options in the scale. The answer options have been determined as "Completely Agree", "Agree", "Indecisive", "Disagree" and "Absolutely Disagree".

3.2 Analysis of Data

The data have been obtained from application of internet addiction scale, have been put into the process of analysis. For examining of the study group answers towards topics formed the scale, descriptive frequency measurements have been done and tables have been formed. Firstly test of normality has been done and it is understood that the data was nonparametric. Mann Whitney U test have been done for comparing the answers of art education and music education students that consist the research study group. In application of the tests, the significance level has been determined as $p < 0,05$.

4. Findings

4.1 Examining of Internet Addiction Levels According to Sub Factors

In this section, the tables took place giving the measurement results towards factors of the answers that study group had given. In tables, related average scores regarding topics entered to the factors have been given and evaluations have been implemented towards these scores.

Table 1: Average Score Ranges Related to Scale

| Scale | Score Ranges | Comments |
|----------------------------|--------------|------------------------------------|
| Completely Agree | 4,21 – 5,00 | Very high internet addiction level |
| Agree | 3,41 – 4,20 | High internet addiction level |
| Indecisive | 2,61 – 3,40 | Moderate internet addiction level |
| Disagree | 1,81 – 2,60 | Low internet addiction level |
| Absolutely Disagree | 1,00 – 1,80 | Very low internet addiction level |

In table 1, the likert type quinary answer options range scores take place. The below tables have been explained by taking help from the table indicating which score corresponds to which range.

Table 2: Internet Addiction Level Scores Towards the Factor of Being Devoid

| Topic s | Q. 1 | Q. 2 | Q. 3 | Q. 4 | Q. 5 | Q. 6 | Q. 7 | Q. 8 | Q. 9 | Q. 10 | Q. 11 |
|-------------------------------|------|------|------|------|------|------|------|------|------|-------|-------|
| Average | 2,5 | 2,6 | 3,2 | 2,7 | 3,0 | 2,9 | 2,4 | 2,9 | 2,5 | 2,6 | 2,7 |
| (\bar{X}) | 7 | 0 | 7 | 6 | 3 | 0 | 5 | 3 | 0 | 1 | 1 |
| Sd | 1,4 | 1,2 | 1,2 | 1,2 | 1,2 | 1,2 | 1,2 | 1,2 | 1,2 | 1,2 | 1,3 |
| | 3 | 9 | 6 | 6 | 7 | 7 | 6 | 8 | 4 | 6 | 0 |

By examining the table 2, it is understood that the study group mostly answered the topics as **indecisive** or **disagree**. When we consider the table 1, it is seen that most of the average scores indicate the **indecisive** and **disagree** options. Consequently, it is emerged that

students mostly expose a “*moderate internet addiction level*” and partly “*low internet addiction level*” towards the factor of **being devoid**.

Table 3: Internet Addiction Level Scores Towards the Factor of Difficulty in Control

| Topics | Q.12 | Q.13 | Q.14 | Q.15 | Q.16 | Q.17 | Q.18 | Q.19 | Q.20 | Q.21 |
|--------------------------|------|------|------|------|------|------|------|------|------|------|
| Average (\bar{X}) | 2,37 | 2,27 | 2,21 | 2,54 | 2,03 | 2,17 | 2,06 | 2,16 | 2,26 | 2,20 |
| Sd | 1,28 | 1,21 | 1,18 | 1,19 | 1,09 | 1,21 | 1,14 | 1,14 | 1,19 | 1,17 |

By examining the table 3, it is understood that the study group doesn't participate in the related topics as general tendency. When we consider the table 1, it is seen that most of the average scores indicate the **Don't Agree** option. Consequently, it is emerged from the answers that students expose “*low internet addiction level*” towards the **difficulty in control** sub factor.

Table 4: Internet Addiction Level Scores Towards the Factor of Deformation in Functionality

| Topics | Q.22 | Q.23 | Q.24 | Q.25 | Q.26 | Q.27 | Q.28 |
|--------------------------|------|------|------|------|------|------|------|
| Average (\bar{X}) | 2,32 | 2,37 | 2,22 | 2,22 | 2,31 | 2,27 | 2,26 |
| Sd | 1,23 | 1,31 | 1,30 | 1,18 | 1,16 | 1,19 | 1,28 |

By examining the table 4, it is understood that the study group doesn't participate in the related topics as general tendency. When we consider the table 1, it is seen that most of the average scores indicate the **Don't Agree** option. Consequently, it is emerged from the answers that students expose “*low internet addiction level*” towards the **deformation in functionality** sub factor.

Table 5: Internet Addiction Level Scores Towards the Factor of Social Isolation

| Topics | Q.29 | Q.30 | Q.31 | Q.32 | Q.33 | Q.34 | Q.35 |
|--------------------------|------|------|------|------|------|------|------|
| Average (\bar{X}) | 2,18 | 2,07 | 2,20 | 1,98 | 2,16 | 2,24 | 2,00 |
| Sd | 1,17 | 1,18 | 1,33 | 1,17 | 1,25 | 1,30 | 1,27 |

By examining the table 5, it is understood that the study group doesn't participate in the related topics as general tendency. When we consider the table 1, it is seen that most of the average scores indicate the **Don't Agree** option. Consequently, it is emerged from the answers that students expose “*low internet addiction level*” towards the **social isolation** sub factor.

4.2 Compare of Departments According to Internet Addiction Levels Towards Factors:

In this section U test has been done to the study group's answers with mentioning compare of Art Education and Music Education program students' internet addiction levels. The significance level between groups has been accepted as $p < 0,05$. At the end of the test, no topics have been found significant differences among them. This result shows that there is no differences between internet addiction levels of music education and art education students.

4.3 Compare of Genders According to Internet Addiction Levels Towards Factors:

In this section U test has been done to the study group's answers with mentioning compare of Female and Male students' internet addiction levels and 8 topics that have been found significant difference among them, have been considered and presented in tables. The significance level between groups has been accepted as $p < 0,05$.

Table 6: U Test Results For Compare of Internet Addiction Levels According to Genders

| Topics (Questions) | Sex | N | Average(\bar{X}) | Sd | p |
|--|--------|----|----------------------|------|-------------|
| 10. I feel impatient to get online after a long time of disconnection from the internet. | Female | 61 | 47,95 | 1,26 | ,025 |
| | Male | 45 | 61,02 | | |
| 11. I search for internet in the places I go. | Female | 61 | 48,38 | 1,30 | ,041 |
| | Male | 45 | 60,44 | | |
| 13. I firstly think of connecting as I wake up. | Female | 61 | 47,06 | 1,21 | ,009 |
| | Male | 45 | 62,23 | | |
| 14. I feel the need to stay in internet longer than the last time. | Female | 61 | 47,66 | 1,18 | ,017 |
| | Male | 45 | 61,42 | | |
| 30. I prefer the cyber friends to real ones. | Female | 61 | 48,16 | 1,18 | ,028 |
| | Male | 45 | 60,73 | | |
| 31. I choose to share feelings through internet but rather speak face to face | Female | 61 | 47,62 | 1,33 | ,016 |
| | Male | 45 | 61,47 | | |
| 32. I make my friends from the internet. | Female | 61 | 47,81 | 1,17 | ,018 |
| | Male | 45 | 61,21 | | |
| 33. The internet is my best friends | Female | 61 | 47,47 | 1,25 | ,013 |
| | Male | 45 | 61,68 | | |

By examining of table 6, it can be understood that in expose of "moderate internet addiction level" and occurring significant differences between ideas of Female and Male students in 10. and 11. topics, the weight has been on **Male** students. Also the significant differences occurred in 13. , 14. , 30. , 31. , 32. and 33. topics in expose of "low internet addiction level" the weight has been on **Male** students.

5. Conclusion

Findings of the study show that students who have attended the study generally exposed that the students mostly exposed “*moderate internet addiction level*” and partly “*low internet addiction level*” about being “**devoid of**” internet addiction.

In the evaluation of the scale towards “*the difficulty of control*” sub factor, it has been seen that the students did **not agree** to the factor and hence “*low internet addiction level*” in control of internet usage has been found.

In the assessment about the “*dysfunctionality*” and “*Social isolation*” factors, the evaluation of the students showed that there was “*low internet addiction level*” resulting from internet addiction.

In comparing the results of the evaluations obtained from music and art education departments, have shown no significant differences in their levels of internet addiction.

The meaningful differences in articles 10 and 11 has been seen to develop between genders in “**undecided**” option and exposed “*moderate internet addiction level*”; while in 13, 14, 30, 31, 32 and 33 have developed in “**don’t agree**” option and exposed “*low internet addiction level*”. The dominance of differences in both situation has occurred in **male** students. When the answers of the study group were observed, 7 topics out of 35 “**undecided**” option has been marked and the rest of the articles were marked as “**don’t agree**” option.

In the evaluation of internet addiction level from the *being devoid* point of view, the students have expressed that they: do not feel uptight when not using internet, do not feel angry or upset when not being able to use it when they want, have a risk of not getting access to the internet and may possibly feel angry about it, may have the happiest moment when they get online, may feel better at times of anxiety, may feel angry if someone tries to disconnect them from the internet world, do not tend to use internet when they need to escape troubles, may be nervous when not getting online in the planned time, do not feel to connect when they are in a crowded environment, may feel impatient to get online after a long time of disconnection from the internet, may search for internet in the places they go.

In the evaluation of the internet addiction level regarding the *control difficulty* aspect, the students: do not feel a difficulty controlling or limiting their internet use, do not firstly think of connecting as they wake up, do not feel the need to stay longer than the last time, do not surf longer than they plan to, do not think about it when they are not on the internet, feel and meet their food or drink needs, do not cancel their

other plans for internet, feel free to go offline whenever they wish, finish using it when their parents ask them to and that they do not sacrifice their sleep for internet.

In the evaluation of internet addiction level from *dysfunctionality* point of view, the students have stated that they: do not have any issues with their families, finish using it when their friends call, do not restrain from other social activities such as sports, cinema, reading and so on, do not ignore their school/house/work responsibilities, that their friends do not complain about the time they spend on the internet, do not spend less time with family and friends because of internet use.

Lastly, in the evaluation of internet addiction level from *social isolation* viewpoint, the students have pointed out that they: do not have issues with their friends because of internet use, do not prefer the cyber friends to real ones, do not choose to share feelings through internet but rather speak face to face, do not make friends from the internet, claim that internet is not their best friends, say that a life without internet won't be empty or meaningless, do not have difficulty in connecting with people face to face because of internet.

As a result of the study it has been emerged that Music and Art Teacher candidates have exposed “*low internet addiction level*” as regards all sub factors.

Question 2: How is the internet addiction level in children?

2. Aim

The main purpose of this study is; to indicate internet usage problem and aim of using internet of children that study in primary, secondary and high schools and to make some evaluations with respect to obtained data.

3. Method

3.1 Study Groups and Data Collection

This research is a survey and also contains some questions for gain qualitative responses from children at the end of scale. 57 children from primary school (n=57) and 50 students from several grades of secondary schools (n=50) and 188 students from high school (n=188) both from governmental and private schools' students live in Trabzon/Turkey constitute this research's study group.

In the study, for collecting data firstly literature search was conducted. By taking help from the obtained data in consequence of the literature search, a scale (interview form) has been improved by the examiner for apply to the study group. For collection of data about

internet addiction cases of the students, an interview form consists of 13 questions with three answer options improved by Modiri (2016), has been used. The answer options have been determined as “Yes”, “No” and “Sometimes”. The scale also contained 4 questions for gain qualitative responses from children at the end of scale.

3.2 Analysis of Data

Firstly the data have been obtained from application of internet addiction scale (interview form), have been put into the process of analysis. For examining of the study group answers, descriptive frequency measurements have been done by SPSS and tables have been formed. Secondly quantitative responses analyzed and tabled.

4. Findings

4.1 Examining of Internet Addiction Cases According to the Topics

In this section, the tables took place giving the measurement results towards describing study groups and their answers frequented and interpreted. Also their qualitative responses to the topics had been shown on the tables.

Description of Study Groups as Regard as Their Grades

In this study has been seen that **%19.3** of the students study in Grade 4 (primary Schools), **%16.9** study in Grades 6-7-8 (secondary schools) and **%63.7** of the students study in Grade 9 (high schools).

Description of Study Groups as Regard as Their Ages

Also has been seen that **%19.3** of the students are in ages between 8-10, **%14.2** of the students are between 11-13 and **%66.4** of them are in the ages between 14-16.

Description of Study Groups as Regard as Their Schools

The **%19.3** of the students study in primary Schools, **%16.9** study in secondary schools and **%63.7** of the students study in high schools.

Description of Study Groups as Regard as Their Gender

The **%32.5** of the students were female and **%67.5** of the students were male.

Table 1: The Description of Study Groups' Answers Towards Topics 1-3

| Topics | 1. Internet is indispensable in my life. | 2. Some nights I dont sleep enough because of internet or digital games | 3. I sometimes hamstring my responsibilities because of internet or digital games. |
|--------|--|---|--|
|--------|--|---|--|

By analyzing of the answers of the students to the topics1-3 with three answer options, in topic 1 we can say that most of the students (**%72.9**) indicate that internet is indispensable in their lives. From the answers for topic 2, we can understand that few of the students (**%33.9**) stay sleepless because of the internet or digital games. From the answers for topic 3, we can see that approximately half of the students (**%43**) may hamstringing their responsibilities because of internet or digital games.

Table 2: The Description of Study Groups' Answers Towards Topics 4-6

| Topics | 4. I sometimes postpone my responsibilities because of internet/digital games. | 5. I feel myself alone or uneasy when I couldnt access to the internet. | 6. I feel myself angry if internet went out or got slow. |
|--------|--|---|--|
|--------|--|---|--|

In table 2, we see the answers of the students to the topics 4-6 with three answer options. In topic 4 we can see that approximately half of the students (**%44.1**) may postpone their responsibilities because of internet or digital games. From the answers for topic 5, we can understand that (**%39.3**) of the students feel themselves alone or uneasy in the case of inability to access to the internet. From the answers for topic 6, we can see that most of the students (**%58**) indicate that they feel themselves angry if the internet went out or got slow.

Table 3: The Description of Study Groups' Answers Towards Topics 7-9

| Topics | 7. I spend less time with my family because of internet or digital games. | 8. I prefer communicate with my friends via internet chat rather than meeting face to face. | 9. Internet is my best friend. |
|--------|---|---|--------------------------------|
|--------|---|---|--------------------------------|

In table 3, we see the answers of the students to the topics 7-9 with three answer options. In topic 7 we can see that few of the students (**%29.9**) spend less time with their family because of internet or digital games. From the answers for topic 8, we can understand that (**%39.3**) of the students prefer to communicate with their friends via internet chat

rather than meeting them face to face. From the answers for topic 9, we can say that few of the students (**%27.9**) described the internet as their best friend.

Table 4: The Description of Study Groups' Answers Towards Topics 10-11

| Topics | 10. I prefer to play digital games instead of do other things. | 11. I do internet surf with my mobile during the lessons at school, I do chat with my friends and share somethings. |
|--------|--|---|
|--------|--|---|

In table 4, we see the answers of the students to the topics 10-11 with three answer options. In topic 10 we can see that more than half of the students (**%52.5**) preferred to play digital games instead of do other things. From the answers for topic 11, we can understand that few of the students (**%12.6**) do internet surf with their mobile during the lessons at school, or do chat with their friends and share somethings.

Table 5: The Description of Study Groups' Answers Towards Topics 12-13

| Topics | 12. I play games via my tablet or mobile during the lessons at school. | 13. I can do the things that I can't do in the real life or I can say the things that I can't say in the real life by way of internet. |
|--------|--|--|
|--------|--|--|

In table 5, we see the answers of the students to the topics 12-13 with three answer options. In topic 12 we can see that few of the students (**%8.8**) play games via tablet or mobile during the lessons at school. From the answers for topic 13, we can understand that (**%41.3**) of the students can do the things that they can't do in the real life or they can say the things that they can't say in the real life by way of internet.

Table 6: The Description of Study Groups' Answers Towards Topic15

| Topics | 15. I spendhours every day on internet surfing or playing digital games |
|--------|---|
|--------|---|

By analyzing the topic 15, it is understood that most of the students (**%80**) spend one or two hours every day on internet or play digital games. Also we can understand that (**%20**) of the students access to internet or play digital games more than 3 hours in a day.

4.2 Qualitative Questions- Qualitative Responses

Table 7: The Qualitative questions

| Question 14 | Question 16 | Question 17 |
|---|--|---|
| I use internet for..... a) Talking to my friends b) follow the agenda c)Share on social networking sites as facebook d)For gain more friends e) For playing games f) To reach the recourses / to do homeworks g) For other reasons | Which games you play more on internet via your tablet or mobile? | İnternette en çok hangi sitelerde zaman geçirirsiniz? |

Table 8: The Study Groups' Answers Towards Question 14

| Grades/Schools | Mostly indicates (to less) | Other Reasons |
|---------------------------------------|----------------------------|--|
| Grade 4 Governmental Primary School | f | To do researches |
| Grade 4 Private Primary School | f/ e/ a | Watching movies Listening to music To do researches |
| Grade 6 Governmental Secondary School | f/ e/ a/c | For gain information Watching movies Listening to music Watching documentary Watching serials |
| Grade 7 Governmental Secondary School | f/ e/ a | Watching movies Listening to music Watching documentary |
| Grade 8 Governmental Secondary School | f/a / c /e | Listening to music |
| Grade 9 Vocational High School | f/a / c /e | To do researches To download computer programmes Watching movies To watch magazine pages To watch cartoon |
| Grade 9 Governmental High School | f/a / c /e | - |
| Grade 9 Private High School | a/ f/ c/ b/ e | Watching movies Watching serials Edult movies To do researches Listening to music For follow the fan groups Reading e- books |

In table 8, we see the answers of the students to the topic 14 with seven answer options. We can understand from the table that students in primary school (Grade 4 Govenmental School) use the internet mostly for reach to the recourses or to do homeworks. And also they use internet for their researches.

In primary school (Grade 4 Private school) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends and also for their researches, watching movies or listening to music.

We can see from the table that in socandary school (grades 6 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends, and Share on social networking sites as facebook. And also they use internet for gain information, watching movies, listening to music, watching documentary, watching serials.

Its seen on the table that in socandary school (grades 7 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends. And also they use internet for watching movies, listening to music and watching documentary.

We can understand from the table that in socandary school (grades 8 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games. And also they use internet for listen to music.

In High school (Grade 9 Vocational High school) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games. And also for their researches, watching movies, to download computer programes, to watch magazine pages and to watch cartoon.

We can understand from the table that in High school (Grade 9 Governmental High school) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games.

Its seen on the table that in High school (Grade 9 Private High school) students use the internet mostly for talk to the friends, reach to the recourses or do homeworks, share on social networking sites as facebook, follow the agenda and playing games. And also they use internet for watching movies, listening to music and watching documentary. And also they use internet for their researches, watchingedult movies, Watching serials, listenning to music, follow the fan groups and to read e- books.

Table 9: The Study Groups' Answers Towards Question 16

| Grades/Schools | The games they play |
|-----------------------|--|
| Grade 4 | Satral- Yapboz - Barbi – Ateş su - Kral oyunları - Skor oyunları |
| Governmental | Kız oyunları - Kral oyunları - GTA5- Counter- NF9 |
| Primary School | Giydirme - Yemek yapma- Barbi- Ejderha- Milyonlar Temple Run –Subway surfers - Konaşan Tom- I Angela Talking Tom - Dream league soccer- kantir - Milyonlar |

| | |
|--|---|
| Grade 4 Private Primary School | Stacdoll - Mine Craft – Barbie - LPS your world - Criminal Case Hungry Shark- Class of Dance - Real Racing 3 - Hay Day- Lubly Short Star Girl - Kantır – GT1- Fun run- Furby Boom- Jet pack My Dolphin show - Piano Tiles - Clash of Clans- GTA5 - Cooking mama- Hayday - My little pony video - LPS your world- Temple run- Angry Birds First Blood – Agario - FIFA 15- Sniper Fury - Need for speed - FIFA 14 - Bulmaca – Hocspoht- Bus rush- Subway Surf- Lego Scooby doo - Monster high - Hungry Shark- Lego- İkili Çatışma - Futeral oyunlar - moy 4- Macaralli- Futbol oyunu - araba oyunu - inşaatçılık oyunu - Dont touch the spike - family guy- Starwars – Talking Tom- Duo Lingo- Hayday- Yemek yapmaca - Kelime bulmaca - kelime avı - Gece savaşanlar - mortal combat - Responsible- Marya oyunları |
| Grade 6 Governmental Secondary School | Minecraft - Maç oyunu - Dead trigger 1 ve 2 - First score - Megapolis- Stardoll - Coco girl - Top eleven - Champ man - Temple run - Vegas gangster - Subway surf – NSS - Dragon manio - First blood- GTA - Dragon city - Kafa topu - Eğitici mario - Panter kaleci - Assinscred ASPArolt8 - Kim milyoner olmak ister - Clash of clans - FIFA 2015 - Fifa 2016- Sim city- Mortal combat – Blur - Dragon mania - Wolf team – Agario- Metin iki - Talking Tom2 – Counter - Candy crash - Dream league- MTA- Shadow fight 2- Lol - Bus rush - İslami bilgi oyunu - League of legends - Knight online - Pro evaluation soccer |
| Grade 7 Governmental Secondary School | Monster legends - Shadow fight - Dragon city - Pako car - FIFA15 Real racing 3 - Wolf team - Point Blank - Dream league soccer Araba oyunu - Bil ve fethet - Mutans Gencaly - Euro football - Parking 3D silah oyunu - First blood - Lol - Cm16 - Stupid zombi - Street fighter 2 Mutans genetic gloadies - GTA |
| Grade 8 Governmental Secondary School | Subway surf - Temple run - Araba yarışı - Adam asmaca - Hayaday Wolfteam - MTA - GTA5 - Boom beach – Tom – PUO - My angela Criminal case - Car driver 3 - Bil ve fethet - Kafa topu - Score Hero Clash of clans - kantır |
| Grade 9 Vocational High School | Savaş - City car park - Clash of clash - Monster saga - Park oyunu Masa tenisi - Score star - Subway surf - Boom beach - Dragon munia Clash of kings - Legues of legends – Rappelz - Race racina - Top eleven Fifa 2015 - Dota 2 - Paramanya - Yarış oyunları - Enstrüman çalmak Firts blood - GTA 4 - vica city - Blue fethed- Redline atmaca - Futbol - Basket - Zeka - Pontus sağa – sonvayvia - Metin 2 - Wolf team - Pes 2013 - Mortal combat - Counter-strike - Strateji oyunları - Asphalt 8 - Pool live tour - Euro truch similator - Okey - NSS – Aksiyon - Macera - Araba - Clash of clans – Dr. Driving - Hounds test hope - Score hero - Game of thoens - Left 4 dead 2 - Silah oyunu - LOL - Hungry shurk - Vegas gangsteri - Mine craft - Dream soccer futbol) - MTA2 - Bulmaca - CM15 - Candy crush - Temple run - Of road 4x4 - Hapis - Fight |
| Grade 9 Governmental High School | Shadow fight – Rust – Fear Factors- Pes - Vector - Zig zag - Pou Giydirme oyunları - Mario oyunları - Bal Bal Bal - Clash of clans Reel steel - Silk road - Six guns - My Tom - Hop Hop - Angry birds Dungeaon Hunter 5 - Mortal combat - FIFA 16 - Word hard game Savaş oyunu - Zeka oyunu - Macera oyunu – Football - Candy crash sogo Call of duty - Asphalt 8 - Boom beach - Survival craft - Agario - Minecraft GTA 5 - The witches - Hafıza - Subway surfers - Vegas gangster World of tanks - Top eleven - Eternal arena - Temple run League of legends - Smite - Metal gear solid 5:phantom pain - LOL Cs: Go - Mount and Blade Worbond - Wolf team |

| | |
|------------------------------------|--|
| Grade 9 Private High School | Scere hero - FTS 15 - Canty crash sogo – DAC - Football manager 14 Clash of clans - League of legends - Counter strike - Call of duty FIFA 16 - NBA - Mortal combat - Twitch - LOL - Mine craft Don't starve - Metin2 - Pes 16 - Nova 3 - Batak - Piano tiles2 - GTAS Point blank - Real racing 3 – NFS - Wolfteam - CS:go -Soccer manager |
|------------------------------------|--|

On the table 9, we can see the internet/Digital games that are popular among children at schools.

Table 10: The Study Groups' Answers Towards Question 17

| Grades/Schools | The websites they spend time in internet |
|--|--|
| Grade 4 Governmental Primary School | Facebook- Hablea- Game sites- Google - Instagram- watsap- Tango- Morpa kampus |
| Grade 4 Private Primary School | Game sites – Doctor games- Trial Tests - Google translate - Google - Safari - Morpa Kampüs – Youtube Facebook –Snapchat – MSN – Watsap - Google Play Store Game Score- Book sites – Instagram - itiraf.com - Friv Kral Oyun – Vikipedie – News sites - 3D Games |
| Grade 6 Governmental Secondary School | Facebook - Youtube - Google - Twitter - Play store - Apss store Instagram - News61 - e-ödev – watsap - e-okul – games- Eba Islamic info - Morpa kampus |
| Grade 7 Governmental Secondary School | 3D games - 3D players - Youtube - Facebook - Twitter - Google Watsap - EBA |
| Grade 8 Governmental Secondary School | Tonguç akademi - e-ödev - facebook - youtube - oyungemisi.com |
| Grade 9 Vocational High School | Facebook - Youtube - Google - instagram – twitter - fanatik News- magazine – watsap - mynet - Habertürk - Trial test - steam Homework pages - snapchat – swarm - mesenger - music sites tanguç akademi – game sites - movie sites |
| Grade 9 Governmental High School | Facebook - Youtube - skype – Puzzlefunsub - Watsap - whatpad Snapchat - news61 - acun.com – vikipedie - instagram - twitter Ask fan - Google translate – jogame - Messenger News – games – Webtekno - Play store - Google |
| Grade 9 Private High School | Facebook - Instagram - Onedio - Hi penpal – spotify – Homework sites Watsap - Ekşi sözlük – Youtube – vine – Movie sites - Twitter - Snapchat - Google - Instagram - Twich - Vikipedie - News – BSC – Transfermarkt –lesson notes – Trial tests – Story Sites – News 61- Games |

On the table 10, we see the internet websites that are popular among children.

5. Conclusion

Findings of the study related generally description of the study group students show that **%19.3** of the the students study in Grade 4 (primary Schools), **%16.9** study in Grades 6-7-8 (secondary schools) and **%63.7**

of the students study in Grade 9 (high schools) and also **%19.3** of the students are in ages between 8-10, **%14.2** of the students are between 11-13 and **%66.4** of them are in the ages between 14-16. As regard as gender It is seen that **%32.5** of the study group are female and **%67.5** of the students are male.

In point of evaluation of the scale towards description of the students' problematic internet use or internet addiction cases; from the analysis of topics 1-3 we understood that most of the students (**%72.9**) indicate that internet is indispensable in their lives. Also we see that few of the students (**%33.9**) stay sleepless because of the internet or digital games. From the answers for topic 3, we can understand that approximately half of the students (**%43**) may hamstring their responsibilities because of the web or digital games.

From the description of study groups' answers towards topics 4-6 we see that approximately half of the students (**%44.1**) may postpone their responsibilities because of internet or digital games. From the answers for topic 5, we can understand that (**%39.3**) of the students feel themselves alone or uneasy in the case of inability to access to the internet. From the answers for topic 6, we can see that most of the students (**%58**) indicate that they feel themselves angry if the internet went out or got slow.

Analysis towards description of the study group towards topics 7-9 shows that few of the students (**%29.9**) spend less time with their family because of internet or digital games. From the answers for topic 8, we can understand that (**%39.3**) of the students prefer to communicate with their friends via internet chat rather than meeting them face to face. From the answers for topic 9, we can say that few of the students (**%27.9**) described the internet as their best friend.

From the description of study groups' answers towards topics 10-11 we see that more than half of the students (**%52.5**) preferred to play digital games instead of do other things. From the answers for topic 11, we can understand that few of the students (**%12.6**) do internet surf with their mobile during the lessons at school, or do do chat with their friends and share somethings.

Analysis towards description of the study group towards topics 12-13 shows that few of the students (**%8.8**) play games via tablet or mobile during the lessons at school. From the answers for topic 13, we can understand that (**%41.3**) of the students can do the things that they can't do in the real life or they can say the things that they can't say in the real life by way of internet.

From the description of study groups' answers towards topic 15 we see that most of the students (%80) spend one or two hours every day on internet or play digital games. Also we find out that (%20) of the students access to internet or play digital games more than 3 hours in a day. Also %4.4 of the students indicate that they access to the internet or play digital games more than 5 hours in a day.

Other analysis show that In primary school (Grade 4 Private school) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends and also for their researches, watching movies or listening to music.

In socandary school (grades 6 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends, and Share on social networking sites as facebook. And also they use internet for gain information, watching movies, listening to music, watching documentary, watching serials.

In socandary school (grades 7 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, playing games, talking to the friends. And also they use internet for watching movies, listening to music and watching documentary.

Also In socandary school (grades 8 Governmental School) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games. And also they use internet for listen to music.

In High school (Grade 9 Vocational High school) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games. And also for their researches, watching movies, to download computer programes, to watch magazine pages and to watch cartoon.

In High school (Grade 9 Governmental High school) students use the internet mostly for reach to the recourses or to do homeworks, talking to the friends, Share on social networking sites as facebook and playing games.

Also in High school (Grade 9 Private High school) students use the internet mostly for talk to the friends, reach to the recourses or do homeworks, share on social networking sites as facebook, follow the agenda and playing games. And also they use internet for watching movies, listening to music and watching documentary. And also they use internet for their researches, watchingedult movies, Watching serials, listenning to music, follow the fan groups and to read e- books.

On table 13 we see a long list of games that students play in digital environments. Some of these games are objectionable because of their

violent content. Some of them have issues as drug smuggling, bank robbery, war, murder or terror. Also some of them contains sexual contents. For these reason play of these kind of games are objectionable for children under 18. There are some objectionable names of the games from the list that students in different grades and ages play:

Grade 4 Governmental Primary School (age 8-10) : GTA5-Counter strike

Grade 4 Private Primary School (age 8-10) : GTA5- Counter strike – Payday - First Blood - Sniper Fury - Çatışma İkili - mortal combat

Grade 6 Governmental Secondary School (age 11-13): Vegas gangster - First blood- GTA assassincreed - Mortal combat - Wolf team –Metin iki - Counter strike - MTA- Shadow fight 2 - League of legends

Grade 7Governmental Secondary School (age 11-13): Shadow fight - Wolf team - Point Blank - 3D silah oyunu - First blood - Lol - Street fighter 2 – GTA

Grade 8 Governmental Secondary School (age 11-13): Wolfteam - MTA - GTA5 - Counter Strike

Grade 9 Vocational High School (age 14-16): Legues of legends - Dota 2 - Firts blood - GTA4 - vice city - Wolf team - Vegas gangster - MTA2 – Fight

Grade 9 Governmental High School (age 14-16): Shadow fight – Rust – Fear Factors - Vector

Six guns - mortal combat - Fight - Call of duty - GTA 5 - The witches - Vegas gangster - World of tanks League of legends - Metal gear solid 5 – LOL - Cs Go - Mount and Blade Worbond - Wolf team

Grade 9 Private High School (age 14-16): DAC - League of legends - Counter strike - Call of duty - Mortal combat - LOL - Don't starve - Metin2 - Nova 3 - GTA5 - Point blank - Wolfteam - CS:go

On the last table we can see the list of most popular websites among study group students. From the analyzing of the list we can see that in primary school, the students of private schools use internet more affectively and they are more familiar with different sites. they use mostly social networking sites, search sites, game sites, chat sites and some sites for do homeworks.

In secondary school we see that aim of the students in internet use is similliar with the primary school but especially youtube is getting more popular among them.

In high school its seen that news sites, music sites, translations sites and sites for trial test sites for prepration to the university enterance exam are added.

From these results, we can understand that how internet important in children's lives. Most of them describe internet as indispensable in their lives and they may hamstring or postpone their responsibilities because of that. Also most of the children indicate that they feel themselves angry if the internet went out or got slow. It shows signals of addiction. Many of them indicates they feel alone or uneasy in the case of inability to access to the internet and also they prefer to communicate with their friends via internet chat rather than meeting them face to face. These answers also can be a clue of existance psychological problems and unsociality. Most of the students preferred to play digital games instead of do other things. Few of them do internet surf with their mobile during the lessons at school, or do do chat with their friends and share somethings. It may stem from the fact that tablet or mobile phones are forbidden at school. Many of the students indicate that they can do the things that they can't do in the real life or they can say the things that they can't say in the real life by way of internet. It shows that virtual life courage them to do wrong things.

From the findings of the study we can understand that %20 of the students use internet more than 3 hours a day and also %4.4 of them use it more than 5 hours a day. It shows that they tend to be addicted to internet or they already are.

It is understood from the findings that most of children use internet for good reasons as do homeworks, chat to their friends, listenning music, share on social network sites, etc. If they could control the time they have been accessed, it seems no problem. However according to the Barber (1997), Internet usage by children does not improve performance.

According to (Kuss, Griffiths, 2012) Game is not only a play but also an enjoyable pastime activity, it is a social activity as well. But some of these games are objectionable because of their violent content. Some of them have issues as drug smuugling, bank robbery, war, murder or terror. Also some of them contains sexual contents. For these reason play of these kind of games are objectionable for children under 18.

From the results of the study we can understand that children studying in the primary, secondary and high schools are tend to over use the internet and digital games. For avoid of internet addiction and it's symptoms, constantly control of the families and teachers at school

recommended. Children had better to use internet and play games under control of their parents.

References

- Abbott, P. & Lewry, S. (1992). *Front office: Procedures, social skills and management*. Oxford: Butterworth Heinemann.
- Akkoyunlu, B., (1998). Eğitimde teknolojik gelişmeler, Editör: Bekir Özer. *Çağdaş Eğitimde Yeni Teknolojiler*, Anadolu Üniversitesi, Eskişehir
- Arısoy, Ö. , *İnternet Bağımlılığı ve Tedavisi*, Psikiyatride Güncel Yaklaşımlar-Current Approaches In Psychiatry 2009; 1:55-67
- Beard K W, Wolf E M. Modification in the proposed diagnostic criteria for internet addiction. *Cyberpsychol Behav* 2001; 4:377-383.
- Caplan S.E. Problematic internet use and psychological well-being: development of a theory-based cognitive- behavioral measurement instrument. *Comput Human Behav* 2002; 18: 553-575.
- Chou C, Hsiao MC. Internet addiction, usage, gratification and pleasure experience: the Taiwan college students' case. *Computers&Education* 2000;35: 65-80.
- Davis R.A. A cognitive-behavioral model of pathological internet use. *Comput Human Behav* 2001;17 :187-195.
- Davis RA, Flett GL, Besser A. Validation of a new scale for measuring problematic internet use; implications for pre-employment screening. *Cyberpsychol Behav* 2002; 15:331- 347.
- Griffiths M. Internet addiction. *Psychologist*, 1999; 12:246-251.
- Griffiths MD. Technological addictions. *Clinical Psychology Forum* 1995; 76:14- 19.
- Griffiths, M. D., Kuss, D. J., Billieux, J., Pontes, H. M. Addictive Behaviors, The evolution of Internet addiction: A global perspective, 53 (2016) 193–195
- Gönül AS. Patolojik internet kullanımı (İnternet bağımlılığı/Kötüye kullanımı). *Yeni Symposium* 2002; 40:105-110.
- Günüç, S.,(2009). *İnternet Bağımlılık Ölçeğinin Geliştirilmesi Ve Bazı Demografik Değişkenler İle İnternet Bağımlılığı Arasındaki İlişkilerin İncelenmesi*, Yüzüncü Yıl Üniversitesi, Sosyal Bilimler Enstitüsü, Yüksek Lisans Tezi.

- Kelly, J. A. (1982). *Social skills training: A practical guide for interventios*. New York: Springer Publication Company.
- Keser, N. , Buzlu, S. (2005). *Problemlı İnternet Kullanımını Belirlemede Yardımcı Bir Araç: "İnternette Bilişsel Durum Ölçeđi"nin Üniversite Öğrencilerinde Geçerlik Ve Güvenirliđi*, Bađımlılık Dergisi, Cilt: 6, Sayı: 1, 2005 / Journal of Dependence, Vol: 6, N.: 1, 2005
- Kılıçođlu, M. (2007). *Aktif Öğrenme İçin Etkili Öğretmen*, İstanbul: Morpa Kültür Yayınları.
- Kuss, D. J., Griffiths, M. D., & Binder, J. F. (2013). Internet addiction in students: Prevalence and risk factors. *Computers in Human Behavior*, 29(3), 959–966.
- Kuss, D. J., & Griffiths, M. D. (2012). Internet gaming addiction: A systematic review of empirical research. *International Journal of Mental Health and Addiction*, 10(2), 278-296. DOI: 10.1007/s11469-011-9318-5
- Modiri, I. G. (2012). Determine Of Fine Arts Teacher Candidates' Internet Addiction Level, *Electronic Journal of Education Sciences (EJEDUS)*, 1(1): 26-35
- Modiri Dilek, I. G. (2017). Internet Addiction in Childhood, Third International Conference "Education across Borders" Education and Research across Time and Space (1100th Death Anniversary of St. Clement of Ohrid)
- Morahan-Martin J, Schumacher P. Incidence and correlates of pathological internet use among college students. *Comput Human Behav* 2000;16: 13-295
- Odabaşıođlu G, Öztürk Ö, Genç Y, Pektaş Ö. On olguluk bir seri ile internet bađımlılıđı-Klinik görünümleri. *Bađımlılık Dergisi* 2007; 8:46-51.
- O'Reilly M. Internet addiction: a new disorder enters the medical lexicon. *CMAJ* 1996;154: 1882-1883.
- O'Reilly M. İnternet addicts can get online help. *CMAJ* 2000; 163:199.
- Özden, M. Y., Çađıltay, K., Çađıltay, E. *Teknoloji ve Eğitim: Ülke Deneyimleri ve Türkiye İçin Dersler* (<http://www.egitim.aku.edu.tr/ozden1.htm> Erişim: 20.07.04).
- Pornsakulvanich, V., Internet Addiction, Individual Differences, and Well-being among Thai Students in a Private University

Souza K, Barbara L. Internet addiction disorder, interpersonal computing and technology. *An Electronic Journal for the 21 th Century* 1998; 6(1-2).

Wang W. Internet dependency and psychosocial maturity among college students. *Int J Human-Computer Studies* 2001;55: 919-938.

Young, K., Rogers, R. C., *CyberPsychology & Behavior*. Spring 1998, 1(1): 25-28. doi:10.1089/cpb.1998.1.25.

CHAPTER V

THE STATE AND PROBLEMS OF THE STREET VENDORS IN IRAN AND THE INITIATIVES TOWARDS SOLUTIONS

Dr. Abbas KARAAĞAÇLI

Giresun Üniversitesi Karadeniz Stratejik Araştırma Merkezi

Giresun/Turkey e- mail: karaagacliabbas@gmail.com

Orcid No: 0000-0002-4476-6572

INTRODUCTION

A. An Overview of the Street Vendors

In the last decade, due to the automation in agricultural production, millions of people, who used to live their lives in their villages or towns, began flocking to the cities with the hopes of finding employment. Within the scope of this rapid urbanization, the main reasons of the flow to the cities, especially from the rural areas are the wide spread health and education services, more advanced transportation technologies, cultural interactions and ability for the masses, who live a rather closed lifestyle to reach the opportunities and possibilities in metropolitan cities. The fact that the education of such masses, who flock to the big cities and their lack of any vocational profession pose a great obstacle for them to be formally employed within a state mechanism. That is why they are directed towards non-formal professions. (Bhowmik, 2005, p.76)

Millions of young people with no profession at their hands, try to get an employment chance in the factories, industrial complexes and workshops, all owned by private businesses. Those who cannot obtain any employment in the aforementioned businesses, then seek to turn the streets into their own employment grounds. The economic area, which we call the non-official economy or the street economy, turns into an employment area for thousands of poor, non-educated people, who freshly immigrate to the big cities. (Maneepong&Walsh,2013, p.54)

Due to the large scale economic crises and fluctuations, experienced in the under-developed or developing countries, located especially in Africa, South America, Asia and Central America, the already problem ridden employment areas in such countries have been having increasingly hard time to meet the new employment needs. The street

economy and the resulting issues have become one of the hottest talking points of the international society after 70's. (Heinonen, 2008, p.22)

The economic activities in developed western nations in industrial and services areas are carried out within the scope of laws. Such activities have been conducted outside the system in under-developed or developing countries in addition to the rapidly increasing informal economic activities. The street vendors and the street economy themselves as well as any problems, resulting from the indicated activities have picked the interest of many university scholars, social development experts and political planners. This matter gained further interest when the illicit employment and the street vendors began emerging in almost every country albeit with different scales. (Onyango Et Al.,2012)

First, an approach, stated that as the economies advance especially in the Western nations, the street economy would be extinct and the modernity especially in the developed countries would lead the way, was asserted and it was assumed that the street vendors would easily be gotten rid of. (Meneses-Reyes &Caballero-Juarez,2014)

However, this thesis was proven to be wrong in a rapid manner. As the result of process, began with millions of immigrants flocking to Europe and Northern America due to the economic crises, especially experienced in Asia, Africa and Central and South Africa, the unemployment, civil wars and the ethnic and sectarian conflicts; even the developed Western Countries faced with the problem of street economy. The immigrants, who took the risk and escaped to the developed countries (legally or illegally), turned the streets of their host nations into a way of living in order to survive. Without a doubt, as their own people joined the ranks of the unemployed thanks to the crises in their own countries, even the streets of the cities of the developed western nations have become a part of the street economy.

Today, the street economy has turned into system, which would provide food for people in rapidly developing countries. (Kayuni& Tambulasi, 2009)

The state mechanism, with the tools at its disposal, has constantly attempted to prevent and if it can, to completely eradicate this social phenomenon. The heads of the cities has been working to block the activities of the street vendors. Sometimes, when they failed to solve the problem, they tried to bring at least some discipline to the matter. However, it is hard to say they have been successful in this regard and

it can even be claimed that their attempts have backfired as well. (Meneses-Reyes & Caballero-Juarez, 2014)

The masses, who are involved in the street economy, are usually from the lowest orders of the social structure. While those people try to get by with their very limited capital and their local endeavor, they also make a significant contribution to the course of the economies by offering various goods and services to the poor and destitute portions of the society. (Weng, 2013)

It is hard to say that there are many studies in the international literature regarding the street economy before 2000. The International Labor Organization ILO¹ produced very important studies in this regard. Other substantial works on the positive and negative sides of the street economy were compiled by the World Bank, Pena (published in 1999), METULLAH (in 2003 on Kenya, Uganda, Zimbabwe, Ghana, Ivory Coast and South Africa), as well as JIMU (2004) and TIMALSINA (2011) In 2002, the International Law Commission regarded the street vendors, which had been regarded only as “non-formal” before, as a non-formal economic activity and within the scope of this definition, qualified it as the enterprises, which do not operate sufficiently within a legal framework. (La Hovary, 2013)

B. Situation in Iran

The historical roots of the street vendors date back to the pre-capitalist era. In those ages, street vendors used to load their products, mainly comprised of fabrics etc. to their mounts and they used to market them by wondering from village to village. In those times, money was not exchanged for such products. Generally a ledger used to be kept and after the harvest, the sum of the indicated sold goods used to be collected. Services like barbers used to be conducted in this manner as well. With the advent of the capitalist system, the surplus work power, who immigrated to the cities from the villages and small towns, were directed to be street vendors due to the high costs of rents of the work places and the ingoing sums.

According to Iranian economist Dr. Feriborz Reisdana; the concept of street commerce is the result of the unemployment and the discrimination. The name of the economic activity, resorted by the immigrant masses that are not within the formal economic order, in order to survive. ([http1](#)).

¹ International Labor Organization

Tehran, the Capital City of Iran, is, in addition to being the political capital, also the capital of the economy as well. Just like the other metropolitan cities of Asia, this city also hosts millions of immigrants, who seek employment. Unemployed people, who were previously employed in various industrial centers from all over the country, which have been experienced problems due to the sanctions of the Western nations in addition to its current economic issues, had to flock to Tehran after losing their jobs. On the other hand, millions of villagers, who used to work in agriculture, had to abandon their villages due to the climate change and its subsequent effect of famine within the last three decade and had to move to Tehran in order to save their families. While men, who constitute the major portion of the indicated migrations, worked in construction industry as workmen, women chose being street vendors as a profession.

Theoretically, many definitions have been made for street vendors. For example, "A person, who sells products and services with no pre-determined location, is called a street vendor." (Yatmo,2009). Particularly in Tehran, the subway stops and inside the subway carts have become a way of livelihood for women.

Those people can be regarded as sales people, who exhibit their products in venues such as streets, sidewalks parks etc. and who transport their goods in boxes, hard carts or on their hands. (Sekar,2008).

The activities of street trade are usually outside the taxation system of the relevant country. However, their existence is well known in trade markets for since the old times. Street vendors, for a very long time, have been selling the goods, which they produce or they procure from other sources, to the consumers. According to some philosophers, street vendors have been around and engaged in economic activities since the antiquity in developed and developing nations. (Recio& Gomez Jr,2013)

In Iran, in addition to the permanent street vendors, we can witness street vendors that appear in the national days and holidays of the nation as well. It is possible to encounter with street vendors in various metropolians of Iran, Tehran being first, on the streets, in the street corners, in subways and underpasses and even on the bridges.

In general, we can study the large populace who earns their keep in street economy and via being street vendors within the categories below;

- Traditional Street Vendors: This population has been an actor in the economic life as a part of the Iranian economy for a very long time. They are the street vendors, who market the agricultural products (which they used to produce before) handicraft or the products that they purchase from another wholesaler, to the consumers in public areas such as in front of their houses, in street corners, around the bazaars, squares, big markets etc with a small mark up.

- Haberdashery, which is a type of street trade that is also present in our country, exists in Iran in rural areas. While their numbers have been dwindled, those people we call haberdashers, offer their fashionable items (such as brushes, mirrors, jewelry etc.) , which rather appeal to villager women, to their customers in the hard to access settlements by loading the merchandise to their mounts and wondering around village by village.

- The type of street commerce, in which, pickups, trucks and minibuses are used, is actually very common in Iran.

- The street economy experiences its annual peak during the period starting with March 21st, which is the most important national day of Iran, lasting for 2 weeks until the last Wednesday (Carsamba Suri) that corresponds to the starting days of the Iranian calendar. Millions of street vendors in Iran offer all kinds of consumables to their customers in the temporary markets, set up just for those indicated days. This organization of street vendors that almost resembles a festival is one of the most prominent street economy activities in the world. Furthermore, December 21st, which is the longest night of the year, is called Yelda or Cille by Iranian people and celebrations are performed. During those celebrations, the street vendors make profits by selling their products.

- As the means of transportation have advanced in recent years, street vendors, men and women, who board the subway cars, try to market their goods to the subway passengers during the ride. For such street vendors, subway stops, bus terminals and even the intercity way stations can be regarded as potential sales venues as well.

- A populace that include street musicians and performers, street painters etc, who offer services with rather cultural context during the evening hours at the squares of the

large cities, such as Shiraz, Isfahan, Tabriz, Hamedan, Meshet and especially Tehran, all of which can be regarded as the prominent touristic centers of the nation in general, can be reviewed within the scope of the street economy.

- There is a practice that is also common in the other Middle Eastern countries with small peddlers that set up their business in front of a shop with the consent of the shop owner. In such practices, the peddlers are usually people, whom the store or the business owner knows and trusts. The peddler opens the shop early in the morning and takes his cart, which he places inside the shop in the evening, from the store and makes sales outside the shop until the evening. After the shop owner leaves, he / she places the cart and the products inside and closes the shop.

Undoubtfully, apart from the ways, listed above, many other street vendor phenomenon such as farmers, who market the fruits, vegetables and dried nuts that they produce in the fruit gardens to the consumers in village roads or towns, home owners in many cities (especially around the Caspian Sea), who rent a part or whole of their homes or villas to passengers for few days can be encountered.

All the above mentioned types of street trade share some common features. They can be listed as;

- Officially, they are not within and are not connected to any institution, association or any other upper body with similar nature,
 - They are not tax payers in a direct or indirect manner as they do not pay and individual or institutional taxes,
 - Within the frame of this economic activity they perform, they are not eligible to receive any health benefits. However, they benefit from the general health coverage even though such coverage is insufficient.
 - They are not entitled to any social security or retirement.
 - Apart from the general health services, it is not possible for them to benefit from any private health services in case of any problems that they may be subjected to during the time they undertake their activity such as an occupational accident.

- With a very minor exception, the street vendors do not have a class based organization such as a professional union, association etc.
- When undertaking this economic activity, they may not use any registered venue especially the closed ones. In this case, when there is no permanent location that they use for their economic activities, there will be no instances that require formality such as rental fee payment, withholding tax, rental agreement etc.

As seen here, although the street economy has a substantial share in the Iranian economic market, it is a completely unrecorded area of activity. The scale of the economic activities of civilian authorities, local governors, municipalities, ministries of treasury and economy, police force, banks, municipal officers, chambers of artisans and trade associations and their places within the economy as well as the data regarding the unemployment, employment, taxation and social security are not included into the statistics.

The Source Of The Problem

In Iran, which possess an abundance of underground and natural resources, the problem of unemployment is currently experienced in very high levels due to the structural issues of the economic system that the regime practices, the economic sanctions and embargos that the various Western nations (USA being the first) impose and due to the related failure of technology transfer. The unemployment comes first in the list of the most important problems of the nation.

Majority of the people in the country in the working age (the youngsters and the university graduates being the first) are having very hard time to land on a permanent job with social security. The official offices of Iran announce unemployment rates as very low. For example, Iran Official Statistics Office announced the unemployment rates in spring months of 2019 as 10,8 based on the data, supplied by the Ministry of Labor. ([http2](#)). However, the non-official information and the figures of the international organizations indicate that the actual figures are much higher than the posted rates. Based on the IMF data, the unemployment rate in Iran is currently %15,4. Forecasts predict that this rate shall increase up to %19,4 in 2024. In addition, the unemployment rate within the age group of 15-24 is around %30. ([http3](#))

The Iranian economy, which showed signs of improvement after the signing of the Nuclear Treaty between Iran and Germany, the Permanent Member of the United Nations, headed to a bottleneck after the USA unilaterally withdrawn from the treaty after Donald Trump was elected as the president. Iran rapidly lost its footing in the economic growth. The downscaling of the economy reduced the employment and this has become the most important problem of the nation as a social and economic fast. Therefore, one of the most important driving factors for the spreading of the street economy in the country is the increase in the unemployment rates.

Ahmad BĪGDELĪ, the member of Iranian Parliament and a member of Social Issues Committee asserts that %80 of the unemployed in Iran resorts to street commerce. According to him, even the university graduates have to deal with this business out of necessity. Furthermore, he states that even some public officers work as street vendors as a side job due to financial difficulties. The street vendors are gradually becoming a big issue in the capital. The statesmen should take immediate measures for the solution of this problem.

As a social problem, street trade became one of the most debilitating economic handicaps of Iran just like in the other countries. The lack (or the insufficiency) of any legal regulations in this regard due to the fact it is not present within the official records despite being within the general economic structure; creates an important economic, political, social, security and sociological problem. According to the experts, those, who make business with the street vendors, come from the lower income classes. The people from low income background, trade with the street vendors thanks to the lower prices of the goods and services. The solution is not decimating the street vendors but bringing an order to this market. (http5)

Different experts view the street economy from various perspectives. Economist Dr. Ragfer asserts that the root of the street economy is the globalization, urbanization, the insufficiency of the national economy in creating employment, inequality, poverty and corruption. The high unemployment rates and the high minimum subsistence levels prompt the head of the family to be a street vendor. Those vendors become a part of a structure, organized by the criminal syndicates, not the state. (http6)

Ways Towards Solution

The social scientists, economists, sociologist, opinion leaders and other experts do not share the same ideas regarding the street trade. According to some experts, the concept of street vendors, which is regarded as an issue, is a reality, born out of necessity. In different times, the local governors, economists and scientists brought this topic into the forefront by the means of seminars, workshops, press conferences and statements and voiced their opinions.

The appearance of the street vendors usually creates a negative aspect in terms of the overall look of the city. Since the street vendors are not burdened with any costs such as the rental fees, taxes, withdrawal etc, they have an opportunity to market their products far cheaper than the regular stores and shops. While this is met with the interest of the consumers from lower income backgrounds, occupying the sidewalks, the low quality of the traded goods and an occasion appearance of the illegal outfits, who benefit from such an environment, also highlights a negative aspect. According to the Iranian laws, the street commerce does not constitute a crime in a general sense. However, also pursuant to the city services law, nobody may act in way, which may prevent the crossing of people on the streets and on the sidewalks.

Furthermore, no one may market their products without obtaining a permit. Therefore, the street commerce, while itself is not a crime, sometimes resembles a breach in laws. According to Article 55 of the Municipal Law that is in effect in Iran, the municipal officers are authorized to tackle the street vendors, who hinder the crossing of the passengers on the streets and sidewalks. They can also get assistance from the security forces and the health administration. (<http://www.municipal.ir>)

From time to time, meetings are held in order to seek solution in regards to street commerce or at least for bringing some order to the street vendors. Before the Newroz festival of 2019, this issue was discussed in detail in Tehran City Council. Huccet Nezeri, a member of the council, demanded the drafting of a new legal regulation in order to provide some order to the street vendors. According to him, the regulations in regards to the occupation of the sidewalks exist and therefore, the street economy should be regulated by a new law. During the same meetings, Hasan Resuli, another member of the council, indicated that while granting the street vendors a legal identity, the interest of the society should also be taken into account. Furthermore,

according to Resuli, the Municipality Law of 1969 states that the street commerce is not a legal profession.

In the meeting, Mehdi Esadi, who is another member, stated that a sense of order should be brought to street trade by taking the international practices into account. Although the street vendors occupy the sidewalks, not paying taxes is not that important for this class. Yet, many legal economic institutions employ different strategies in order to avoid taxation. (http8)

On the other hand, the deputy chief of the Iranian Parliament, The commission for Social Affairs, in an interview, stated that “the Ministry of Interior and the municipalities should come together and find a solution to the issue of street vendors.” According to him, such a solution should be a permanent one and should not be comprised of some temporary measures. (http9) In terms of the solution of the street economy, which stands as a social issue, different suggestions are asserted in the parliament. For example, the representative of the city of Bem, Mr. Habibullah Nikzadi Penah, in a speech that he gave, told that “due to the lack of the equal opportunities, many people are directed towards this profession. The state should solve this problem by following a rational policy. When we consider the economic sanctions and the high levels of the unemployment rates, many families are having hard time to sustain themselves and face with important problems.” According to him, the state should allocate special areas to the street vendors and by keeping such areas under control, it should ensure the continuity of this economic activity. He says “we should put ourselves in the shoes of those street vendors and should empathize with those who have no problems, other than keeping a meal on the table for their families. (http10)

In addition to the experts, the representatives of the parliament make some suggestions too. According to the representative of the city of the Boston Abat, Mr. Muhammed Vehteti; the street vendors emerged as a result of economic problems and unemployment. He states that” there has been no way of solution, recommended by the state and the municipalities in this regard yet. We should provide a special ID to the street vendors therefore granting them a legal regulation because we witness the sales of illicit goods and even occasionally drugs under the guise of street trade.” (http11)

According to another representative, Mr. Ali Esadiye Kerem of the city of Babenk; the municipalities should assign special areas to the

street vendors. According to him, harsh measures against the street vendors are not the way of solution. Those people need to provide for their families and that is why these people should be supported to sustain their activities within a orderly environment to be allocated by the municipalities also by taking the hygiene into account. (http12)

Another support with the same train of thought came from Mr. Seyyit Cevat Huseyini Kiya, the representative of the city of Sangor. According to him, the street vendors need to have their own place without any charge. Such street vendors should not be taxed as well. Furthermore, the state should provide long term loans to them so that they can do their business right. When the rate of unemployment in the country is taken into account, helping them seems unavoidable. (http13)

Zehra Sai, the member of the Social Issues Committee of the Parliament and the representative of the city of Tabriz mentioned that no institution has any plans for the street vendors. She, who especially underlines the street vendors, who are active in subways, stated that this activity creates problems for opening the subway doors. She indicates that the economic problems are the cause of the street economy. According to her, a certain area should be given to the street vendors in subways. Such areas should operate as small markets under the supervision of the officers from the Municipality and the subway services. (Http14)

According to the representative of the City of Hudabende, Mr. Ahmet Bigdeli; the city planners regretfully failed to consider an area for the street vendors. According to him; %50 of the people, who work as street vendors in Tehran, are comprised of educated individuals and this large mass is involved in this profession only because of the desperation. (http15)

According to the Representative of the city of Şiraz, Mr. Mesut Rızai, undelivered promises, made by the municipalities are the most important problems for the street vendors. For him, instead of taking harsh measures against the street vendors, legal regulations should be enacted and venues, where the street vendors can operate, should be allocated. (http16)

Representative of Şeyhrıza, Mr. Samiye Mahmudu demands that the government should prepare bring the legal regulations regarding the street economy and present it to the agenda of the parliament. According to him, the solution of this problem is only thorough the legal regulations (23)

In an environment, in which, all above mentioned problems are being highlighted by the representatives, the Tehran Metropolitan Municipality reported that they are preparing plans to solve the problems of the street vendors and the conflicts of interest between the street vendors and the business owners. According to the information, disclosed by Huseyin Esari, a municipal officer, the municipality shall remove the street vendors from the main streets and by creating a master plan about them, it will prepare a designated area for the street vendors. The same officer also stated that some certain streets shall be rearranged for the street vendors. (http18)

In addition to the views that the representatives, experts and the municipal officers stated, the street vendors and the business owners voiced their opinion as well. The street vendor named Ali, who was interviewed by the “economyonline”, told that he had been selling women’s bags in the Veli Esr Street, which is one of the busiest streets in Tehran but added that his business had not been so well due to the recent jumps in the prices. He stated that his customer traffic decreased as the prices increased.

Husayin, who is dealing with street trading in the same street told that his business was just fine. Hamit Ismail Hacı, a business owner in the market underlined that the street vendors had been around since the old times and further stated that the street trade was present even in the periods, in which the economy had been good. According to him, most of the goods, sold on the streets are subpar and there is no legal body that the consumer may apply to in case of an issue regarding the product. (http19)

According to the news site Iran Spotting, the Tehran Municipal Council, in a statement under the emergency code, announced that it has accepted the preparation of the law regarding the problems of the street vendors. According to the news, the law should immediately be compiled and while 66 million people in Iran is in working age, only 23 million of them has a permanent job. That leaves around 43 million people unemployed and they have no other option than being a street vendor. (http20)

Conclusion

Just like in the under developed or developing nations in the world, the street economy is an important problem in Iran as well. In the particular example of Iran, the structural issues in this nations’ economy and the international sanctions and embargos have extreme impact on

the labor market. Millions of Iranian resort to being street vendors in order to survive.

The lack of legal regulations seems to be the most important problem in this regard. The fact that many politicians, especially the representatives fail to uphold their promises, which they give before the elections, shows that the problem continues with progression up to this day. Although some of the policies of the state were put into effect in order to increase the wealth of the lower income families, just like in all capitalist countries, especially in the third world countries, laborers and street vendors, who have no social security, are crushed under the economic issues. As a matter of fact, the large mass, which took to the street after the great oil price increase of December 2019, demanded economy related rights rather than the social and political rights.

The majority of the masses, who join the anti-government protests and provided support in this regard, is comprised of low income and unemployed youth with no social security. Most of this mass reside in the slums around the cities. This situation is the reminder that if the problems of millions of people, who are engaged in the street economy in Iran, which boasts rich underground and other natural resources, are not analyzed and solved, such masses will take up to the streets again in the near future to seek their rights.

Especially torching banks and other financial intuitions underlines hatred that the people from lower income background feel against the current economic system. While the administration deals with the foreign pressure, especially with the unjust sanctions that the USA imposed against Iran, it should also come up with solutions regarding the problems of millions of people.

As the result, the following are the immediate and solid recommendations;

- The Iranian Parliament should bring the topic of street economy to the table and crate a comprehensive legal legislation in parallel to the views and recommendations of the representatives, experts, social scientists, unions, political parties, opinion leaders and other relevant people and institutions.
- The executive power should put this legislation into effect without wasting any time.

- The local governments, local councils and the mayors should create protected areas, in which the street vendors can carry on with their activities, in line with the legislation and such areas should be made available for the use and benefit of this mass and the consumers.
- Tax collection offices and local governments should solve the financial issues such as the taxpayer status within the framework of the legal legislation after the street vendors are registered.
- In addition to the local government, provincial and district health directorates should carry on health inspections in terms of compliance of such designated areas with the health rules just like normal commercial enterprises.
- The media should illuminate the people by discussing this matter with the relevant experts and the sides especially via their instruments such as newspapers, TV, radio and programs with news and social contents.
- By cooperating with the security forces especially with the municipal officers, the goods and stalls of the street vendors should be protected against all kinds of illegal groups or individuals.

Such attempts shall save the street economy and the street vendors from being a social trouble and problem and shall transform them into a part of the national economic structure. Therefore, while millions of street vendors shall be able to provide for their families within the scope of the legal legislations, the public shall be able to enjoy the goods and services that are cheap but compliant with the standards.

Bibliography

- Bhownik, S.K(2005). *Street vendors in Asia: a review, economic and political weekly*, 2256-2264
- Maneepong, C., & Walsh, J.C(2013). *A new generation of Bangkok Street vendors Economic crisis as opportunity and threat*. *Cities*, 34,37-43
- Heinonen, U. (2008). *The hidden role of informal economy: is informal economy insignificant for phonom penh's development Modern myths of the Mekong*, 123-132

- Onyango, J., Olima, W., & Onyango, L (2012) *Dynamics of Street vending phenomenon in the Kisumu Municipality, Kenya*. International Journal of Arts and commerce, j(4), 107-120
- Meneses-Reyes,R., & Caballero-Juarez., J.A.(2014). *The Rights to work on the Street: Public space and constitutional Rights*, Planning Theory,13,370
- Kayuni, H.M., &Tambulasi, R.I(2009). *Political transitions and vulnerability of Street vending in Malawi*. Theoretical and Empirical Researches in Urban Management, 4(3), 79-96
- La Hovary, C. (2013). *The Informal Economy and Decent Work: A Policy Resource Guide, supporting transitions to formality*. International Labor Office
- Yatmo, Y.A.(2009). *Perception of Street vendors as 'out of place'urban elements at day time and night time*. Journal of environmental psychology,29(4),467-476
- Sekar, H.R.(2008) *Insecurities and Vulnerabilities of Informal Sector Vendors with Special Focus on Street Vending Children of NOIDA*
- Recio, R. B., & Gomez Jr, J.E.A.(2013). *Street vendors, their contested spaces, and the policy environment: A view from Caloocan, Metro Manila, Environment and Urbanization Asia*, 4(1), 173-190

11)http1: <https://meidaan.com/archive/1306>

12)http2:

<https://www.isna.ir/news/98050502500/%D8%AA%D8%B9%D8%A%D8%A7%D8%AF-%D8%A8%DB%8C%DA%A9%D8%A7%D8%B1%D8%A7%D9%86-%D8%AF%D8%B1-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86-%DA%86%D9%86%D8%AF-%D8%B1%D9%82%D9%85%DB%8C-%D8%A7%D8%B3%D8%AA>

13) http3:

<https://www.independentpersian.com/node/16796/%D9%86%D8%B1%D8%AE-%D8%A8%DB%8C%DA%A9%D8%A7%D8%B1%DB%8C-%D8%AC%D9%88%D8%A7%D9%86%D8%A7%D9%86-%D8%A7%DB%8C%D8%B1%D8%A7%D9%86->

[%D8%AF%D9%88-
%D8%A8%D8%B1%D8%A7%D8%A8%D8%B1-
%D9%86%D8%B1%D8%AE-
%D8%A8%DB%8C%DA%A9%D8%A7%D8%B1%DB%8C-
%D8%AF%D8%B1-%D8%AC%D9%87%D8%A7%D9%86](#)

14)http4:

<https://www.aa.com.tr/fa/%D8%A7%D8%AC%D8%AA%D9%85%D8%A7%D8%B9%DB%8C/%D8%A8%DB%8C%DA%A9%D8%A7%D8%B1%DB%8C-%D8%B9%D9%84%D8%AA-%DA%AF%D8%B1%D8%A7%DB%8C%D8%B4-80-%D8%AF%D8%B1%D8%B5%D8%AF-%D8%A7%D9%81%D8%B1%D8%A7%D8%AF-%D8%A8%D9%87-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%DB%8C-%D8%AF%D8%B1->

15) http5: <https://www.trt.net.tr/persian/yrn/2018/02/16/mshkhlt-qtsdy-w-bykhry-lt-fzysh-dstfrwshy-h-dr-yrn-st-911962>

16) http6:

<https://www.icana.ir/Fa/Tags/32638/%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86>

17)http7:

<https://www.khabaronline.ir/news/638289/%D8%B7%D8%B1%D8%AD%DB%8C-%D8%A8%D8%B1%D8%A7%DB%8C-%D8%AD%D9%84-%D9%85%D8%B4%DA%A9%D9%84->

18)http8:

<http://www.salamatnews.com/news/264693/%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%DB%8C-%D8%AC%D8%B1%D9%85-%D9%86%DB%8C%D8%B3%D8%AA-%D9%85%D8%B9%D8%B6%D9%84-%D8%A7%D8%B3%D8%AA>

19) http9:

<https://www.icana.ir/Fa/News/432666/%D8%B4%D9%87%D8%B1%D8%AF%D8%A7%D8%B1%DB%8C-%D8%B7%D8%B1%D8%AD-%D8%AC%D8%A7%D9%85%D8%B9%DB%8C->

[%D8%A8%D8%B1%D8%A7%DB%8C-%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87%DB%8C-%D8%AF%D8%A7%D8%A6%D9%85%DB%8C-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86-%D9%BE%D8%A7%DB%8C%D8%AA%D8%AE%D8%AA-%D8%AA%D8%AF%D9%88%DB%8C%D9%86-%DA%A9%D9%86%D8%AF](#)

20)http10:

[https://www.icana.ir/Fa/News/429987/%D8%AC%D9%85%D8%B9-%D8%A2%D9%88%D8%B1%DB%8C-%D8%B6%D8%B1%D8%A8%D8%AA%DB%8C-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86-%D8%A8%D8%AF%D9%88%D9%86%C2%A0%D8%A7%DB%8C%D8%AC%D8%A7%D8%AF-%D8%B4%D8%BA%D9%84-%D8%AC%D8%A7%DB%8C%DA%AF%D8%B2%DB%8C%D9%86%D8%8C-%D8%A2%D8%B3%DB%8C%D8%A8-%D9%87%D8%A7%DB%8C-%D8%A7%D8%AC%D8%AA%D9%85%D8%A7%D8%B9%DB%8C-%D8%AF%D8%B1-%D9%BE%DB%8C-%D8%AF%D8%A7%D8%B1%D8%AF](#)

21)http11:

[https://www.icana.ir/Fa/News/429914/%D8%AE%D8%B1%DB%8C%D8%AF-%D9%88-%D9%81%D8%B1%D9%88%D8%B4-%D9%85%D9%88%D8%A7%D8%AF-%D9%85%D8%AE%D8%AF%D8%B1-%D9%88-%DA%A9%D8%A7%D9%84%D8%A7%D9%87%D8%A7%DB%8C-%D9%82%D8%A7%DA%86%D8%A7%D9%82-%D8%AF%D8%B1-%D9%BE%D9%88%D8%B4%D8%B4-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%DB%8C](#)

22)http12:

[https://www.icana.ir/Fa/News/429814/%D8%B3%D8%AE%D8%AA-%DA%AF%DB%8C%D8%B1%DB%8C-%D8%A8%D9%87-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B](#)

4%D8%A7%D9%86-
%D8%B1%D8%A7%D9%87%DA%A9%D8%A7%D8%B1-
%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87
%DB%8C-
%D8%A7%D9%82%D8%AA%D8%B5%D8%A7%D8%AF-
%D9%86%DB%8C%D8%B3%D8%AA

23)http13:

https://www.icana.ir/Fa/News/420440/%DA%A9%D9%86%D8%AA
%D8%B1%D9%84-%D9%88-
%D9%86%D8%B8%D8%A7%D8%B1%D8%AA-
%D8%A8%D8%B1-
%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B
4%D8%A7%D9%86-%D9%85%D9%88%D8%A7%D8%AF-
%D8%BA%D8%B0%D8%A7%DB%8C%DB%8C-
%D8%A8%D8%A7-
%D8%A7%D8%B3%D8%AA%D9%82%D8%B1%D8%A7%D8%B
1-%D9%85%DA%A9%D8%A7%D9%86%DB%8C-
%D8%AB%D8%A7%D8%A8%D8%AA-
%D8%A7%D8%AC%D8%A7%D8%B1%D9%87-
%D8%A8%D9%87%D8%A7-%D8%A7%D8%B2-
%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B
4%D8%A7%D9%86-%D8%B4%D8%A8%D9%87-
%D8%B1%D8%A7%DB%8C%DA%AF%D8%A7%D9%86-
%D8%A8%D8%A7%D8%B4%D8%AF

24)http14:

https://www.icana.ir/Fa/News/403154/%D8%B4%D9%87%D8%B
1%D8%AF%D8%A7%D8%B1%DB%8C-
%D8%B9%D8%B2%D9%85%DB%8C-
%D8%A8%D8%B1%D8%A7%DB%8C-
%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87
%DB%8C-
%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B
4%D8%A7%D9%86-%D9%85%D8%AA%D8%B1%D9%88-
%D9%86%D8%AF%D8%A7%D8%B1%D8%AF-
%D8%A8%D8%A7%D8%B2%D8%A7%D8%B1%DA%86%D9%8
7-%D9%81%D8%B1%D9%88%D8%B4-
%D9%85%D8%AD%D8%B5%D9%88%D9%84%D8%A7%D8%A

[A-%D8%B1%D8%A7%D9%87-%D8%A7%D9%86%D8%AF%D8%A7%D8%B2%DB%8C-%D8%B4%D9%88%D8%AF](#)

25)http15:

<https://www.icana.ir/Fa/News/396806/50-%D8%AF%D8%B1%D8%B5%D8%AF-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86-%D9%BE%D8%A7%DB%8C%D8%AA%D8%AE%D8%AA-%D8%AA%D8%AD%D8%B5%DB%8C%D9%84%E2%80%8C%D8%A9%D8%B1%D8%AF%D9%87%E2%80%8C-%D9%87%D8%B3%D8%AA%D9%86%D8%AF-%D8%A7%D8%AC%D8%B1%D8%A7%DB%8C-%D8%B7%D8%B1%D8%AD-%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87%DB%8C-%D9%85%D8%B4%D8%A7%D8%BA%D9%84-%D8%B3%DB%8C%D8%A7%D8%B1-%D9%85%D8%B4%DA%A9%D9%84%DB%8C-%D8%A7%D8%B2-%D8%AA%D9%87%D8%B1%D8%A7%D9%86-%D8%AD%D9%84-%D9%86%D9%85%DB%8C%E2%80%8C%DA%A9%D9%86%D8%AF>

26)http16:

<https://www.icana.ir/Fa/News/356714/%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87%DB%8C-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86-%D8%B9%D8%B2%D9%85-%D8%AC%D8%AF%DB%8C-%D8%AF%D9%88%D9%84%D8%AA-%D8%B1%D8%A7-%D9%85%DB%8C%E2%80%8C%D8%B7%D9%84%D8%A8%D8%AF-%D9%81%D9%82%D8%B1-%D9%82%D8%A7%D9%86%D9%88%D9%86%DB%8C-%D8%B1%DB%8C%D8%B4%D9%87-%D8%B9%D8%AF%D9%85-%D8%AA%D8%A7%D9%85%DB%8C%D9%86-%D8%B1%D9%81%D8%A7%D9%87->

[%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7](#)

27)http17: <https://www.icana.ir/Fa/News/356714>

28)http18:

[https://www.khabaronline.ir/news/638289/%D8%B7%D8%B1%D8%AD%DB%8C-%D8%A8%D8%B1%D8%A7%DB%8C-%D8%AD%D9%84-%D9%85%D8%B4%DA%A9%D9%84-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86-%D8%AA%D9%87%D8%B1%D8%A7%D9%86-%D8%AF%D9%88-%D8%B1%D9%88%D8%B2-%D8%A8%D8%A7%D8%B2%D8%A7%D8%B1-%D8%AF%D8%B1-%D8%B4%D9%84%D9%88%D8%BA-%D8%AA%D8%B1%DB%8C%D9%86](#)

29)http19:

[https://www.eghtesadonline.com/%D8%A8%D8%AE%D8%B4-%D8%B9%D9%85%D9%88%D9%85%DB%8C-30/359544-%D9%85%D8%B5%D8%A7%D8%A6%D8%A8-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4-%D8%A2%D8%B3%DB%8C%D8%A8-%D9%87%D8%A7%DB%8C-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%DB%8C](#)

30)http20:

[https://ir.sputniknews.com/misc/201902144440096-%D8%B7%D8%B1%D8%AD-%D8%AC%D9%86%D8%AC%D8%A7%D9%84%DB%8C-%D8%B3%D8%A7%D9%85%D8%A7%D9%86%D8%AF%D9%87%DB%8C-%D8%AF%D8%B3%D8%AA%D9%81%D8%B1%D9%88%D8%B4%D8%A7%D9%86/](#)

CHAPTER VI

**DIGITALLY MANAGED SYSTEM
IN TURKISH INSURANCE ARBITRATION
COMMISSION**

Prof. Dr. Huriye KUBİLAY
İzmir University of Economics, İzmir, Turkey, e-mail:
huriye.kubilay@ieu.edu.tr
Orcid No: 0000-0002-7996-3779

1- Introduction

Digitalisation is a commonly used technology while offering and making insurance contract, execution and expiration of insurance contract and then during the resolution of dispute between the insurer and the person who had benefited from an insurance contract. The whole actors of the insurance sector; insurance companies, reinsurance companies, insurance intermediaries, insurance experts, actuaries, insurance arbitrators and appeal arbitrators all ease their jobs by taking advantage of digital facilities.

2- Background of Arbitration and Insurance Arbitration Commission, in Turkey

In general terms, “*Arbitration*” is not a new concept in Turkish Legal System. A dual system; as domestic arbitration and international arbitration, has been adopted in Turkish Law. Domestic arbitration in private law disputes had been regulated by the Civil Jurisdiction Procedure Act (Art.516-536), dated 18 June 1927. This Act has been repealed with Civil Procedure Act, numbered 6100, entered into force on 01 October 2011. The general rules of arbitration procedure can be found in the Civil Procedure Act (Art.407-444) (Kuru, 2017, pp.659 ff; Yılmaz, 2013, pp.1713; Umar, 2014, pp.1185). This Act has been prepared largely by taking into account the provisions of the International Arbitration Act, numbered 4686 (Official Gazette; Date: 05/07/2001, Number: 24453).

Insurance Arbitration Commission, as a voluntary and institutional arbitration tribunal, was established with the Article 30 of the Insurance Act, which entered into force upon being published at the Official Gazette, dated 14 June 2007, numbered 26552. In cases where there is no provision in the Insurance Act, the provisions of the Civil Procedure

Act are also applied by analogy to arbitration in insurance (Art.30 (23) of Insurance Act). Some considerations such as, Structure and Duties of the Commission, Qualifications and Working Procedures and Principles of Commission Director and Deputy Managers, Working Procedures and Principles of Insurance Arbitrators and Reporters, Organisation and Operation of the Commission, Insurance Arbitration System, Budget of the Commission and List have been determined by the Bylaw on Insurance Arbitration, which was entered into force upon being published at the Official Gazette, dated 17 August 2007, numbered 26616. This Bylaw was amended five times, by present day. So, the specific rules, regarding insurance arbitration are in the Article 30 of the Insurance Act and the Bylaw on Insurance Arbitration.

The Commission can evaluate an application, except applications related to compulsory insurance, if the risk subject to the dispute has occurred after the date of related institutions' (insurer's) membership to the Commission. On the other hand, the applications related to compulsory insurance, can be done in case of disputes that have arisen after the date of 18 April 2013, whether the institution (insurer) is a member of the Commission or not.

As of September 10, 2020, 189 non-life insurance arbitrators, 17 life insurance arbitrators, and 44 appeal arbitrators are on duty. The List is updated monthly and changes are reported to the Ministry of Justice and the Treasury Undersecretary every six months (www.sigortatahkim.org.tr).

3. A Specific Regulation, published by Insurance Arbitration Commission :“Policy for Protection and Processing of Personal Data”

Since, “*free flow of data*” (Franceschi/Schulze, 2019, pp.2 ff) is one of the most important facts for dispute resolution, according to Turkish Law, necessary regulations had to be made to protect the individual data privacy rights.

According to Art.30 (19) of Insurance Act; “*Those who take part in the Commission, arbitrators and reporters cannot disclose the information and secrets they have learned on the occasion of their work without the consent of those concerned. However, it is obligatory to inform criminal acts to the competent authorities.*” To protect the fundamental rights and freedoms of interested persons, especially the privacy of private life, in the processing of personal data, and to regulate the obligations of the Commission who process personal data and the procedures and principles are determined by “*Policy for Protection and Processing of Personal Data of Insurance Arbitration Commission*”.

Insurance Arbitration Commission (“*Commission*”) published “*Policy for Protection and Processing of Personal Datas*” (“*Policy*”) including that declaration and explanations of the Insurance Arbitration Commission related processing of personal data of categories of real persons listed by the Commission, within the Act on Protection of Personal Data, numbered 6698 (The Act on Protection of Personal Data was entered into force on 7 April 2016). The Act involves rules on processing all kinds of data related to real persons whose identity is determined or determinable. In this context, Policy’s scope of application is the retention process of personal data of data owners. Data owners are as follows; plaintiffs/applicants, defendants, third parties, arbitrator candidates, registered arbitrators, in Arbitrators List of the Commission, prospective experts and registered experts in Commission’s List.

Since, processing of information about people’s health conditions requires taking their explicit and a written consent, a statement of the applicant will be required for files that may contain medical knowledge/data (like, life, health/illness, personal accident, death, disability, treatment costs). In the applications made in person, applications that do not have a written consent statement regarding this issue will not be processed by the Commission. In applications made by proxy, the special authority to be given to the lawyer of the applicant and the consent declaration given by the attorney on behalf of the client will also be deemed valid (www.sigortatahkim.org.tr).

4. Functioning of Insurance Arbitration Commission

Digitally managed system has been applied more and more from the establishment of the Commission. Arbitrators are selected and charged electronically by the Commission, since its establishment. Artificial intelligence enables selection arbitrators (Esin) from the Arbitrator List.

Digital submissions, such as documents, interim decisions and arbitral awards, selection of experts, submission and disclosure of expert reports to parties, evaluation of experts, in the digital setting and transmission of information and documents via the online document submission platform (For fairness and transparency in the platform economy, see Franceschi/Schulze, 2019, pp.57 ff) facilitate and accelerate arbitration procedure. Arbitrators and parties of disputes can review and share case documents online.

While curfews and other public measures imposed due to the COVID-19 Pandemic caused judicial proceedings to cease (The Act on Amendment of Some Acts, numbered 7226. Official Gazette: Date 26/03/2020), Number:31080 repeated) for a while, the Insurance Arbitration Commission was able to function, due to digitalisation in

insurance arbitration. Contrary to judicial proceeding, time of arbitration is limited and can only be extended with the express and written consent of the parties. According to Art.30 (16) of Insurance Act; *“The arbitrators are obliged to make a decision within four months at the latest from the date of their appointment. Otherwise, the dispute will be settled by the competent court. However, this period can be extended with the express and written consent of the parties.”* and Art.30 (12) of Insurance Act; *“A decision is made about the appeal request within two months after the work is submitted to the Appeal Arbitration Delegation.”* Digitalisation and consent of the parties for extension of arbitration period have provided significant contribution to continuation of Insurance Arbitration Commission’s activities.

5. Conclusion

Arbitrators can conduct insurance arbitration in an expeditious and cost effective manner due to digitalisation (Esin; Fan). Accessibility and transparency are other advantages of Digitally Management System, in insurance arbitration.

Insurance Arbitration Commission has taken important steps towards protection of individuals’ personal data, archiving files and providing secure communications.

If the Digitally Managed System didn’t exist, the Insurance Arbitration Commission would have to stop their activities during the

COVID-19 Pandemic. Because of Digitally Managed System, insurance arbitration is running despite the Pandemic.

Therefore, it is understood that digitalisation will ensure the widespread use and development of insurance arbitration.

References

ESİN, G. İsmail, The Horizons of Technology and Digitalization in Arbitration, https://www.esin.av.tr/2020/01/17/the-horizons-of-technology-and-digitalization-in-arbitration/?utm_source=Mondaq&utm_medium=syndication&utm_campaign=LinkedIn-integration, (accessed on 19 September, 2020)

FAN, Kun, COVID-19 and Digitalisation of Arbitration, <https://www.cibel.unsw.edu.au/blog/covid-19-and-digitalization-arbitration> (accessed on 19 September, 2020)

FRANCESCHI, Alberto De/SCHULZE, Reiner, Digital Revolution – New Challenges for Law – Data Protection,

- Artificial Intelligence, Smart Products, Blockchain Technology and Virtual Currencies (2019), pp.2 ff; pp.57 ff.
- KURU, Baki, İstinaf Sistemine Göre Yazılmış Medeni Usul Hukuku, Ders Kitabı (2017), pp.659 ff.
- UMAR, Bilge, Hukuk Muhakemeleri Kanunu Şerhi (2014), pp.1185 ff.
- YILMAZ, Ejder, Hukuk Muhakemeleri Kanunu Şerhi, (2013), pp.1713 ff.

CHAPTER VII

HIGH SCHOOL ENGLISH TEACHERS' PERCEPTIONS OF TASK BASED LANGUAGE TEACHING

Asst. Prof. Dr. Gülşen TORUSDAĞ

Van Yüzüncü Yıl University, Turkey, e-mail:

gtorosdag24@hotmail.com

Orcid No: 000-0002-4323-7097

Graduate Student Roger Alan TUNÇ

Ağrı Türk Telekom Social Sciences High School, Turkey, e-mail:

roger.alantunc@gmail.com

Orcid No: 0000-0002-0055-5941

1. Introduction

Task Based Language Teaching has been gaining significance in recent years because of its effectiveness in second and foreign language education, which has become a necessity in the 21th century. The importance of TBLT as an approach to language education is also clear from the various works published on it. Ogilvie & Dunn (2010) list some of the studies published on TBLT as: Willis, 1996; Bygate, Skehan & Swain, 2001; Ellis, 2003, 2005; Leaver & Willis, 2004; Nunan, 2004; Edwards & Willis, 2005; Van den Branden, 2006; Willis & Willis, 2007; Samuda & Bygate, 2008. However, there has been significant variance among ELT theorists' perceptions about what characteristics a task should have in order to be called a task (Ellis, 2009).

Despite its effectiveness in teaching foreign languages, relatively few teachers have been able to successfully apply TBLT because it is much more demanding than the traditional methods (Nunan, 2004). In their study, which was carried out in Turkey, İlin and her colleagues explored that the tasks, which the teachers applied, were not more than typical language focus activities. However, there has not been much research on TBLT in Turkey to reveal how English teachers perceive, interpret, and apply TBLT (İlin et al, 2007).

This study was conducted to gain a deep understanding of six English teachers' perceptions, knowledge, and beliefs concerning TBLT. The study has a broad section of literature review which consists of two parts; the first part includes different approaches about what a task is, and the second part draws attention to the previous research carried out about English teachers perceptions and understandings of TBLT. This paper also includes a method part, which gives brief information about the design of the study along with some necessary information about the participants of the study and the reasons for choosing them. The data analysis section provides background criteria for analysis and interpretation of findings of the study. In the Findings part, the results of the study are represented in the light of the information provided by the participants. Ultimately the conclusion of the research and suggestions for further research are included in the paper.

2. Overview of Task Based Language Teaching

The review of the literature is divided into two parts: The first part of the review introduces some different approaches and definitions about the concept of a 'task', while second part concerns with the studies about the importance of teachers' perceptions of task based language teaching.

2.1 Different approaches to task characteristics

In the last few years task based language learning has been gaining importance in English language teaching methodology. It has been widely used all over the world in language classrooms (Ilin, et al, 2007). Shifting the focus from "form" to "meaning", TBLT has been much more successful in teaching communicative competency than the traditional methods (Kumaravadivelu, 2006). Although meaning is the primary focus almost in all the different definitions of 'task', there have been different approaches among second language acquisition researchers about the qualities that a communicative task should have. Micheal H. Long defines a task as:

...examples of tasks include painting a fence, dressing a child, filling out a form, buying a pairs of shoes, making an airline reservation, borrowing a library book, taking a driving test, typing a letter, making a hotel reservation, writing out a check, finding a street destination and

helping someone across the road. In other words, by task is meant the hundred and one things people do in everyday life, at work, at play and in between. (Long, 1985: 89)

According to (Nunan, 2004) this definition of ‘task’ made by Micheal H. Long is not a technical or a linguistic one because ‘task’ is described as a daily life chore here. Peter Skehan takes a different view, giving more linguistic context, and defines task as follows;

Tasks...are activities which have meaning as their primary focus. Success in task is evaluated in terms of an outcome and tasks generally bear some resemblance to real life language use. So task based instruction takes fairly strong view of communicative language teaching (Skehan, 1996: 20).

As cited in Nunan (2004), Jack C. Richards and his colleagues define the concept of ‘task’ in a very different way giving priority to the process of carrying out the task and they state that the production of language is not necessarily a characteristic of a task;

... an activity or action which is carried out as a result of processing or understanding language (i.e. as response). For example, driving a map while listening to a tape, listening to an instruction and performing a command may be referred to as a task. Task may or may not involve the production of language.... The use of a variety of different kinds of tasks in language teaching is said to make language teaching more communicative...since it provides a purpose for a classroom activity, which goes beyond the practice of language for its own sake. (Richards, et al. 1986: 286, cited from Nunan, 2004).

A different approach to the concept of task comes from Prahbu (1987, p: 17) in which the main concerns are about task outcome and language use. He defines a task as: “an activity which requires learners to arrive at an outcome from given information through some process of thought and which allows teachers to control and regulate that process.” The emphasis of this definition is on language outcome. According to Prahbu (1987), contrary to Long (1985) a task should have the potential to challenge the learners to create a linguistic outcome. Another definition to task comes from David Nunan, who brings the distinction between real world tasks and pedagogical task. Real world task are those which take place in real life; they involve the use of

language outside classroom, while pedagogical tasks are those which occur in classroom (Nunan, 2004). He defines a communicative task as:

...a piece of classroom work which involves learner's comprehending, manipulating, producing or interacting in the target language while their attention is focused mobilizing their grammatical knowledge in order to express meaning, and in which the intention is to convey meaning rather than manipulate form. The task also has a sense of completeness, being able to stand as a communicative act in its own right with a beginning a middle and an end (Nunan, 2004: 4).

2.2 English teachers' perceptions and beliefs about task based language teaching

Teachers' perceptions and knowledge about TBLT has a great impact on implementation of TBLT in classroom. Although it is pedagogically agreed that TBLT is productive and fruitful in language education, this does not necessarily guarantee its success unless language teachers know how TBLT works and successfully implement it in their classrooms (Skehan, 2003).

In their study with 228 Korean EFL teachers Jeon and Hahn (2006) explored that some language teachers are not familiar with the main characteristics of task based language instruction. They found out that almost 50% of teachers who participated in the study had some negative views about implementing TBLT. Jeon and Hahn's (2006) findings makes it clear that the main reason for those teachers who did not implement TBLT in their classes was the lack of self confidence, which was caused by deficiency in their knowledge about TBLT. Another important reason why some teachers do not implement TBLT is performance assessment (Jeon and Hahn, 2006). Evaluating students' performance challenges teachers who are not competent in TBLT framework and assessment.

The examination systems, which are based on grammatical competency, leave teachers with the enigma of continuing with traditional methods or using TBLT risking low scores in exam (Charles, 2004). Learners' ages and classroom size are two other important elements concerning the effectiveness of TBLT in EFL and ESL classrooms (Charles, 2004; Zhang, 2007). While perception about feasibility of task based language teaching is one of the biggest

hindrances, compatibility of TBLT with teachers' beliefs, perceptions, their knowledge of the approach and its implementation in classroom are also at great importance (Van den Branden, 2006). Zohrabi's (2011) study shows that although the students who participated in the study were willing to learn English and speak it fluently, the implementation of classroom activities and tasks bored them. He reports that the teachers who participated in the study just did what the course book demanded without giving any opportunity to students to communicate. The teachers controlled and dominated the language use in the class (Zahrabi, 2011). Using TBLT requires not only the change in the practices, which take place in classroom, but also a shift in teachers' perceptions of language learning and teaching. However many teachers are not ready for this shift mainly because of the lack of linguistic competence (Marke, 1997).

Lam & Wong (2000) also emphasize that the most important elements for success of TBLT are the teachers' implementation of tasks and teachers' perceptions about TBLT. They argue that although asserting teachers to use some strategies and techniques to perform a task more effectively is easy, these strategies and techniques may not be so easy to be applied by teachers. For instance, a pilot study which was conducted with an English teacher in Turkey by İlin et al. (2007) shows that, although the teacher was aware of characteristics of TBLT, the tasks she applied in the classroom were mainly form focused activities. However, the amount of the research, made on the topic, is too limited to get a deep perspective and to be able to make a general statement about all English teachers (İlin et al. 2007).

3. Method

This study is a qualitative study based on a semi structured interview. The procedures for data collection and analysis have been described in detail below. The methodology for data collection and data analysis has been selected in line with research questions which aim to find out how English teachers in Turkey perceive, evaluate and apply TBLT. Limitations to the study have been emphasized in the conclusion part.

3.1 Research questions

This study aims to explore 6 individual English teachers' perceptions of TBLT in Turkey. Research question are;

- 1) How do the teachers evaluate TBLT in language education, do they implement it in their classes?
- 2) What qualities should a task have according the teachers' own perceptions of task?
- 3) Do the tasks they implement in their classes are compatible with their understanding of task based learning?

3.2 Participants

The participants of this study were six high school English teachers who teach English to intermediate-advanced level students in three different high schools in Istanbul. The schools were chosen with the consideration to reflect the different types of high schools in Turkey. One of the schools was a science high school, the second one was an Anatolian high school, and the last one was general high school. All of the participants had at least five years of experience in teaching English. While two of them were male, four of the participants were female teachers. An individual meeting was arranged with each of the participants and during the meetings an interview was made with each of them. Each of the participants was given a pseudonym to protect their identities.

3.3 Data collection procedures

The data collection instrument for this qualitative research is a semi-structured interview, which aims to get a deep insight about high school English teachers' perceptions and interpretations about TBLT. The interview consists of two main questions and six sub questions. The first main question is concerned with teachers' general implementations to get information if they apply any kind of tasks in their classrooms. The following sub questions are to get a deeper insight into how they see language and what kind of techniques, methods, and activities they use to teach English as foreign language. The second part of the interview is to understand how the teachers perceive the pedagogic notion 'task' and to explore their views on the effectiveness of task based language teaching in second language pedagogy. The main question in this part

is to understand what they understand from a task, and the sub questions are to explore their attitudes concerning task difficulty, task characteristics, and the stages that should be followed during a task, if they apply this approach in their classrooms. The interview also has some main concepts in order to make it easier to paraphrase the questions when enough amount of information is not provided (for details see Appendix 1). The interviews have been recorded with an audio-recorder and some notes have been taken so as not to miss any important information.

3.4 Data analysis

After each interview the audio recordings were listened twice. In the first listening the parts of recordings that were concerned with the teacher's general implementations in the classroom were transcribed and some notes were taken. During the second listening the researchers listened to each interview and they tried to pay particular attention to the parts of the speech that deal with TBLT and transcribed these parts. The transcriptions were assessed and evaluated according to the TBLT frame proposed by Nunan (2004) to get a general insight of each teacher's beliefs and perceptions about the nature of language and TBLT. The parts of the transcriptions that particularly dealt with these issues were extracted and interpreted.

4. Findings

As Jeon and Hahn (2006) found out in their study, some English teachers are not aware of the characteristics of TBLT. This study shows similar results in a different way. While five of the six teachers were not familiar with the pedagogical concept 'task', the sixth participant talked about the features of English for Special Purposes when the researchers asked about his opinions on TBLT.

We do not apply TBLT because as you know, it is used only in special courses such as Business English, so because this is a state school we don't use it (Extract, interview with Nuri; 4 May 2016).

Although some classroom implementations that the teachers claimed to be using may be assessed as tasks, none of the six teachers were aware of the pedagogic concept of task. Yeliz was the second participant. When she was asked about her opinions concerning the definition of a task, she resisted not to understand the question which

was about what a 'task' is: Instead, she talked about the significance of 'title' in reading activities. Probably, she had never heard the word 'task'.

-What comes to your mind when I talk about the notion 'task'?

-Title... a ... Title is important...

-In a task you say...

-Yes, according to title...

-No, no I am not talking about 'title', I am talking about what a task is, you know... Task Based Language Instruction...

-If it is a writing activity 'title' is important, the subject is important I mean. (Extract, interview with Yeliz, 1 May 2016).

The most recurring activity type that the participants regarded as useful were role plays. Almost all of the teachers gave role plays as an example to the speaking activities they apply in their classroom and only A. Rezak said that he wanted his students to create their own dialogues after they read the one in the course book, and act it in front of the classroom. Although the other activities, which A. Rezak claimed he applied, have some common points with 'tasks'; he, like the other participants, lacked theoretical knowledge about TBLT.

-What comes to your mind when I talk about the concept 'task' in language education?

- Urm...could you make it a little bit explicit...

-You know, task based language teaching, the pedagogical approach or method...

-Yes, it is about student centeredness, the teacher guides them, so the process is the same but it is student centered. Teacher teaches students learning to learn in other words... (Extract, Interview with A. Rezak, 09 May 2016)

The data collected from the interviews shows that the teachers do not have much theoretical information on TBLT. None of the participants had any ideas about what constitutes the distinction between a task and a typical activity and it became obvious that they didn't use TBLT on purpose in their classes. It was not possible to get

any information about how they assess task difficulty and to evaluate if their conceptualization of ‘task’ and their classroom implementations were consistent with each other because they did not apply any kind of task consciously and had limited knowledge on the theoretical base.

Except for Öznur, all the participants emphasized the communicative aspect of language and they claimed that listening and speaking skills should have some priority over reading, writing, and grammar. However, most of their classroom implementations were not different from traditional grammar exercises, and it is understood that they use contrastive analysis to teach the phrases and structures of the target language. Öznur was an advocate of grammar and she emphasizes grammar over communication. She claimed it is not realistic to focus on communication in classroom.

Though we always complain that the students don't practice language, it is not so realistic to practice language in these artificial contexts... It is not very enjoyable to practice speaking in classroom. If firstly students manage to cope with grammar, it will be much more effective because there are 24-25 students in a classroom. It is difficult to communicate with all of them. When you challenge them to speak, generally extrovert students speak and the others are.... But otherwise at least, everyone sees the presentation and if s/he practices what s/he has learned it will more effective.(Extract, interview with Öznur; 10 May 2016)

5. Conclusion

This study was conducted to gain a deep understanding of high school English teachers perceptions about TBLT. It was carried out with six English teachers who teach English as foreign language in different types of high schools in Istanbul. One private interview was made with each of the participants. The findings of the interviews made with the teachers show that although some activities they apply in the classroom can be assessed as tasks, their knowledge on TBLT is insufficient to distinguish a task from a typical form focused activity or exercise, and they are not able to successfully apply the principles of TBLT in classroom.

The results of this study indicate that the participants, as high school English teachers, do not have a very positive view of TBLT. The main reason for this seems to be the fact that they do not have an in-depth

theoretical knowledge about TBLT. It has been observed that five of the participants are not familiar with TBLT, while one participant said TBLT is a method that can only be used in classes where English is taught for special purposes such as business English which is actually a different method called ESP in language pedagogy. It is understood that none of the participants use TBLT in their classes consciously. So there was no need to ask about task difficulty and the consistency of their theoretical knowledge and practical implementations about TBLT. The results point out that most of the participants are aware of the importance of communication in language education. However, the findings suggest that they focus on the grammatical aspect of language more than communication and interaction in their classrooms. The teachers seem to attribute this situation to their students' belief and perceptions concerning foreign language education. Most of the participants complained that because English is not included in University Entrance Exam as a compulsory subject for all the departments, students do not want to spend much time studying it, and they do not engage in the learning process actively, which might create a potential problem even if the teachers use TBLT.

Although TBLT is broadly accepted as an effective approach in foreign languages education, it will not enhance learning if it is not applied properly (Ellis, 2003). The fact that some of the classroom activities that the participants claimed to apply in their classrooms have some resemblance to tasks does not necessarily mean they use TBLT. Because in TBLT many factors such as task outcome, meaningfulness, communication, task difficulty, cultural and individual particularities come into play, teachers should have the theoretical knowledge about these factors to implement TBLT successfully. More comprehensive research is needed to explore English teachers' perceptions and beliefs about TBLT in Turkey because the number of the participants in this study is too limited to represent the perceptions of all the teachers about TBLT. Also, it should be noted that there may be significant differences between teachers' theoretical knowledge and their classroom implementations concerning TBLT.

References

- Carless, D. Issues in teachers' reinterpretation of a task-based innovation in primary schools. *TESOL Quarterly*, Vol.38 (2004), pp. 639–662.
- Ellis, R. Task-based language learning and teaching. *TESL- EJ*, Vol.7, No.3 (2003)
- Ellis, R. Task based language teaching: sorting out misunderstandings. *International Journal of Applied Linguistics*. Vol.19, No.3 (2009), pp. 221-246.
- İlin, G., İnozü, J. and Yumru, H. Teachers' and learners' perceptions of tasks: Objectives and outcomes. *Journal of Theory and Practice in Education*, Vol. 3 No.1 (2007), pp. 60-68.
- Jeon, I. J. and Hahn, J. W. Exploring EFL teachers' perception of task-based language teaching: a case study on Korean secondary school classroom practice. *Asian EFL Journal*, Vol.8, No.3 (2006), pp. 123-143.
- Kumaravadivelu, B. Learner perception of learning tasks. *ITL- International Journal of Applied Linguistics*. Vol. 152 (2006), pp. 127–151. DOI: 10.2143/ITL.152.0.2017866
- Lam, W. Y. K. and Wong, J. The effects of strategy training on developing discussion skills in an ESL classroom, *ELT Journal*, Vol.54, No.3 (2000), pp. 245–255. DOI: 10.1093/elt/54.3.245
- Long, M. *Input and Second Language Acquisition*. Rowley Mass. Newbury House (1985)
- Markee, N. Second language acquisition research: A resource for changing teachers' Professional cultures? *The Modern Language Journal*, Vol. 81, (1997), pp. 80–93. DOI: 10.1111/j.1540-4781.1997.tb01628.x
- Nunan, D. *Task-Based Language Teaching*. Cambridge, Oxford University Press (2004)
- Ogilvie, G. and Dun, W. Taking teachers education to task: exploring the role of teacher education in promoting the utilization of task based language instruction. *Language Teaching Research*, Reprint

and permission:permissionnav. Vol. 14, No. 2, pp. 161-181 (2010),
DOI: 10.1177/13621688809353875

Prabhu, N. S. *Second Language Pedagogy*. Oxford: Oxford University Press. (1987)

Skehan, P. A Framework for the implementation of task-based instruction. *Applied Linguistics*, Vol.17, No.1 (1996), pp. 38–62, DOI: 10.1093/applin/17.1.38

Skehan, P. Task-based instruction. *Language Teaching*, Vol.36, No.1 (2003), pp. 1-14. DOI: 10.1017/S026144480200188X

Van den Branden, K. Introduction: Task-based language teaching in a nutshell. In Van de Branden, K. (Ed.), *Task-Based Language Education: From theory to practice*. . Cambridge: Cambridge University Press (2006), pp. 1-16.

Zohrabi, M. An evaluation of classroom activities and exercises in ELT classroom for general purposes course. *English Language Teaching*, Vol. 4, No. 1 (2011), pp. 141-151.

Zhang, Y. E. TBLT-innovation in primary school English language teaching in Mainland China. In Van den Branden, K., Van Gorp, K., Verhelst, M. (Eds.), *Tasks in Action: Task-Based Language Education from a Classroom-Based Perspective* (2007), pp. 68-91.

Appendix 1

| | |
|--|---|
| <p>Interview Questions</p> <p>1.) Could you please tell me about one of your lessons? Please start when you first enter the classroom then take us through all the activities you apply in the class.</p> <p>1.1) Can you tell me about some speaking activities that you implement in your classes?</p> <p>1.2) Can you please give some information about the materials you use to teach English?</p> <p>2.) What comes to your mind when I talk about the notion "task"?</p> <p>2.1) What kind of stages do you follow while applying a task? I mean how do you start, continue, and end a task? Please give some examples?</p> <p>2.2) What kind of problems have you encountered while applying a task?</p> <p>2.3) What are your role and your students' roles while carrying out a task?</p> <p>2.4) How do you assess your students' success? That is to say according what criteria do you evaluate their performance?</p> | <p>Main Concepts Classroom activities Materials Goals Task (characteristics) Task (stages) Task (problem) Task (goal) Task (objective) Task (roles) Task (difficulty)</p> |
|--|---|

CHAPTER VIII

PASTORAL POWER, JUSTICE, CRUELTY, ORDER AND REBELLION IN ISLAMIC POLITICAL THOUGHT: AN EVALUATION BASED ON SIYASATNAMAS (MIRROR FOR PRINCES)

Asst. Prof., Adem ÇELİK

Kafkas University, Kars, Turkey, ademcelik36@hotmail.com

Orcid ID: 0000-0002-9297

1. Introduction

In the field of political thought, many metaphors are used to characterize the relationship between the ruler and the ruled. The captain-ship, the gardener-garden, the weaver-woven, and the shepherd-herd are some of these metaphors. The type of power that matches the position of the king, chief, or ruler over the ruled considering the shepherd's position over the herd is called pastoral power. Pastoral power is a type of power frequently seen in Indian and Persian counsel books and siyasatnamas, as well as in Egyptian, Assyrian, and Hebrew traditions. In the pastoral type of power, the main function of the king/ruler is not only to meet the collective needs of the city/site but also to rule the people to a large extent. Ruling people, one of the central themes of pastoral power, is not a common theme in Ancient Greek thought.

In ancient Greece and Rome, the city was seen as the object of the government, and people were only ruled indirectly. In this respect, the idea of pastoral power is not a common theme in Greece and Rome. "The origin of the idea of a government of men should be sought in the East, in a pre-Christian East first of all and then in the Christian East" (Foucault, 2007, p. 169). In ancient Greece, little reference is made to the shepherd-herd metaphor to describe the ruler-ruled relationship. The shepherd-herd metaphor is observed in the Homeric literature, in texts referring to the Pythagorean tradition, and in some texts of the Early Roman Empire (Foucault, 2002, p. 300). Other than that, the metaphor of the shepherd and the herd was also referred to in Plato's texts. However, Plato used the metaphor of the shepherd and the herd not to describe a relationship of a political nature, but to show that this metaphor could not explain a political relationship. Although Plato used the shepherd and the herd metaphor in his texts such as *The Republic*, *Laws*, *Statesman* and *Crito*, his main purpose was to send "the divine shepherd to the era of fables" (Ranciere, 2006, p. 34). In other words,

Plato tries to show that pastoral-style power cannot be used to characterize the political relationship. For Plato, the main adjective to describe the ruler is the weaver, not the shepherd. The relationship between the ruler and the ruled is not a shepherd-herd relationship, but a weaver-woven relationship.

The concept of pastoral power entered into Western thought through Christianity. Christian pastoralism is considered to have some distinct differences from pastoralism in the Indian, Persian, Assyrian, Egyptian, and Hebrew tradition. The theme of pastoral power, often emphasized in the Christian tradition, was used to refer to a relationship of a religious/spiritual nature rather than a relationship of a political nature. Here, reference is made to the relationship between God and through his mediation the church and the believers. The pastor (shepherd) is a person who takes care of both the whole herd and each member. In this respect, pastoral power is defined as associated with the concepts of salvation, law and truth in Christianity. One of the most important goals of pastoralism is to ensure that individuals progress on the path of salvation and to bring them to safety. Secondly, individuals and communities must submit to God's command and his will so that they may achieve salvation. Hence, pastoralism is about the law. "Finally, third, the pastorate is connected to the truth, since in Christianity, as in all scriptural religions, earning one's salvation and submission to the law are, of course, conditional upon acceptance, belief, and profession of a particular truth" (Foucault, 2007, p. 224). To secure the divine salvation of individuals/believers, the pastor must take care of both the whole community of believers and each member just as the shepherd does with his herd.

The metaphor of the shepherd and the herd referred to in pastoral power is used in many traditions to describe a two-way relationship: the shepherd and the herd metaphor alludes to both the ruler and his subjects, and the relationship between God and the ruler. In this type of power, God and the ruler are seen as the shepherds of people. The ruler is a subordinate shepherd to whom God has entrusted his herd. At the end of the day, the ruler is obliged to return what was entrusted to him by God (the herd). In this respect, it is seen that the pastoral power is a religious type of power. According to Foucault (2007, p. 170), the pastor-herd relationship in Hebrews is essentially and almost religious. In Hebrews, only David, who established the monarchy, was called the shepherd. Besides, there is a distinction between the pastor and the king in Christianity. The pastor/shepherd and the king, who aim for the salvation of believers and maintain their power in a mystical mode, are different people. Besides, when it comes to the Indian, Iranian, Egyptian and Islamic political thought traditions, the metaphor of the

shepherd and the herd was not constructed as a purely religious relationship. In most of the texts written in these traditions, the ruler was identified with the shepherd and the subjects with the herd. The study aims to analyze the theme of pastoral power in Islamic political thought through political treatises.

2. Siyasatnamas in general

"Siyasatnama", which is formed through the combination of the Arabic word "siyaset" (politics) and the Persian word "name" (letter), is the general name given to the works related to the state administration (Adalıođlu, 2004, p. 3). Siyasatnamas are texts that answer questions such as what are the basic principles of the administration, what kind of personality should an ideal ruler adhere to, and how the ruler shall protect his power, and these texts are written for a specific person. They have often aimed to advise the rulers, and sometimes viziers and other government officials. Besides, it is possible to include the texts in the type of counsel that advises the candidate rulers on the basic rules they should obey when they become rulers in this category. Since politics could also be defined as "judging and punishing the criminal according to the provisions of Sharia", "works that mention the punishments to be imposed on the criminal" are classified under the title of siyasatnama as well (Levend, 1963, p. 168).

Siyasatnamas, which generally mean works on state administration, are pedagogical texts guiding the administrators on establishing and maintaining their power firmly. Although ideal form of government is pointed in Siyasatnamas, they are pragmatic texts dominated with realpolitik aspects by presenting verses of Quran, Hadiths, examples and stories of historical events to the rulers on issues they examine. In other words, siyasatnamas explain the basic principles of ideal management and the characteristics of ideal ruler and at the same time offer practical management strategies on issues such as maintaining order and ensuring obedience. Siyasatnamas deal with issues such as the characteristics of the ruler and his assistants, the principles to be followed in war (Türk, 2012, p. 24), ways of treating subjects to protect the order, methods of suppressing or preventing riots, and management of the treasury.

Since they are texts written in the classical period, siyasatnamas establish a close relationship between morality and politics. Therefore, siyasatnamas can be included in the category of moral works (Levend, 1963, p. 171). Siyasatnamas are texts that track the relationship which ancient thinkers such as Aristotle established between virtue and politics (Türk, 2012, p. 24). Based on ancient's classification, sciences are divided in two categories of theoretical and practical. Politics and

ethics are considered as two practical sciences that enable people to be oriented towards happiness and good life. Al-Farabi (Farâbî, 2016, p. 109), who is one of the most important followers of Plato and Aristotle in Islamic political thought, defines politics as actions based on the will and the abilities that make up these actions, morals, character and habits and their purposes, "how they should be present in humans and what needs to be done for them to be present in humans as they should be, and how this can be ensured." In this respect, one of the aims of politics for Al-Farabi is to improve the moral characteristics of people. Similarly, Nasir al-Din al-Tusi (Nasîruddin Tusî, 2016, p. 17) divides practical philosophy into three categories of public manners, housekeeping and state administration. It is an Aristotelian assumption that ethics and politics should develop the virtues of thought and character. According to Aristotle (2009, p. 15), politics "spends most of its pains on making the citizens to be of a certain character, namely, good and capable of noble acts".

In this respect, ethical emphases in *siyasatnamas* point to both "responsibility and requirement that the individual should do" and what is and should be the ideal (Keskintaş, 2017, p. 98). While justice, piety, moderation, consultation, generosity, merit, and trustworthiness are classified as virtues that a ruler should own, cruelty, overstatement and understatement, stinginess and extravagance, nepotism, submission to the desires of the soul are described as evils that should be avoided. Despite the Aristotelian emphasis they established between virtue and politics, *siyasatnamas* differ from Aristotle on what politics is and who the subject of politics is. Unlike Aristotle (1959, p. 175), who sees the subject of political activity as citizens who have the right to participate in the legislative and executive power, *siyasatnamas* confine it to the ruler and state officials. In this regard, politics in *siyasatnamas* is not seen as an activity aimed at the happiness of citizens through active participation in the legislative and executive power, but as a management strategy that reproduces the ruling relationship that the ruler has established with his subjects. In this respect, it can be said that the definition of politics and justice in *siyasatnamas* is close to Plato, not to Aristotle.

3. Pastoral power, justice and cruelty in *siyasatnamas*

Despite their emphasis on ancient concepts such as moderation, virtue, and happiness, it is possible to observe significant differences between *siyasatnamas* and Ancient Greek political thought. In ancient thought, there is no reference to pastoral themes such as the relationship between the shepherd and the herd, except for a few texts. Even Plato, whose way of describing the governance relationship left significant

marks on Islamic thinkers, argues that the metaphor of the shepherd and the herd cannot be used to characterize the political relationship. Besides, it can be said that the pastoral themes that refer to the shepherd and the herd are important in determining the political relationship in Eastern and Islamic *siyasatnamas* traditions. In the *siyasatnamas* claiming that the relationship between the ruler and the ruled is the relationship between the shepherd and the herd, the pastoral power theme is supported by religious texts. As in other traditions, in the tradition of Islamic *siyasatnama*, the theme of pastoral power also refers primarily to a religious relationship. There is a chain of arguments, verses, hadiths and advice in the *siyasatnamas* (Türk, 2012, p. 32). The writer of a *siyasatnamas*, who makes an argument about the subject he is examining, tries to support his argument with verses, hadiths, historical events, stories and symbolic narration. Almost all *siyasatnamas* refer to pastoral themes when it comes to the relationship between the ruler and ruled or the king and the subject. The pastoral theme in which rulers are the shepherd and the subjects are the herd is supported by hadiths (Ibrahîm bin Muhammed, 2016, p. 177). Ibn Taymiyyah (İbn Teymiye, 1999, p. 36-37), claiming "the governor is the shepherd of people just like the shepherd of the herd", refers to the following incident in Bukhari and Muslim:

"You are all shepherds; You are all responsible for those under your administration. The Imam is the shepherd of people and is responsible for the herd. The woman is the shepherd of her husband's house; as such, she is also responsible. A slave is also the shepherd of his master's property and is responsible for it. Remember that each of you is a shepherd and each of you is responsible for what you have at your disposal."

In this hadith, it is emphasized that everyone is responsible for those under their rule. However, there is no distinction between political relationship and housekeeping. In other words, when this hadith is interpreted, it may be possible to conclude that the king and the slave do the same job. If this hadith is read in a context other than the concept of responsibility, it can be concluded that there is no difference between the king and the slave in terms of their work. However, there are serious differences between the ruler and the slave. Whether there is a difference between the shepherd and the ruler or not was discussed in the dialogues titled *Statesman* by Plato. One of the protagonists of the dialogue, *Stranger*, states that there are many branches of the art of shepherding and one of them is the art of politics that is about a certain herd (Plato, 2014, p. 50). As the dialogue progresses, it is concluded that shepherding is not an appropriate definition for qualifying kingdom, since many jobs and activities can be described as similar to shepherding. They decide that a complete description of the statesman

will not be made unless the "statesman" is detached from the other people who fill his circle and want to share the same title with him and he is established with all his differences. At the end of the dialogue, Plato (2014, p. 69) compares the statesman to the weaver, not the shepherd. From the moment he is likened to a shepherd, the distinction between the "statesman" and the slave will disappear and it will be concluded that everyone is a "statesman". However, the ideal is to have only one ruler. This is possible through the differentiation of the ruler from the others in terms of his characteristics. In this regard, according to Plato, even if the relationship between master-slave, husband-wife in the household is likened to the relationship between the shepherd and the herd, the art of government cannot be compared to shepherding. What is emphasized in this hadith is not the characteristics of the ruler and the ruled, but the responsibilities of the ruler (Dinçer, 2019, p. 78). However, the pastoral theme of the relationship between the ruler and his subjects as the relationship between the shepherd and the herd has been expanded in *siyasatnamas*.

There are many examples in Eastern pastoralism in which God and the king are likened to the shepherd. The king is seen as the subordinate shepherd to whom God entrusted his herd. In this respect, the king has divine rights and responsibilities for the herd. There is a similar situation when it comes to the tradition of Islamic *siyasatnamas*. Here the *melik*, or the ruler, is seen as "the shadow of Allah on earth". According to al-Mawardi (Mâverdi, 2016, p. 155), "Allah has appointed the *meliks* in their lands the caliphs of himself, the protectors of his subjects, those who fulfill his decrees over what he has created, and those who implement the law he has imposed. And *meliks* are said to be 'the shadow of Allah' on earth." Similar themes can be found in many political treatises. According to Nizam al-Mulk (1960, p. 9), in every age and time Allah chooses one member of human race and makes him praised and decorated with the art of the sultanate. He makes him responsible for the affairs of the world and the peace of the subjects, removing mischief, confusion and instigation. Abu Mansur as-Seâlibî (1997, p. 39), stating that there is a hadith expressing that the ruler is "the shadow of Allah on earth", he conveys the following hadith: "The Sultan is the shadow of Allah on earth. Whoever obeys him will obey me. Whoever rebels against him will rebel against me." According to Al-Ghazali (İmam-ı Gazâlî, 2016, p. 90), philosophers regarded "the presence of his ruler on earth as the wisdom of Allah, a proof for the existence of Allah and a clear indication that he is the only one." The evaluation of the ruler as "the shadow of Allah on earth" has served at least two functions in different historical/social contexts.

It was first used by the Umayyads, which was founded less than thirty years after the death of the Prophet, to put an end to internal turmoil and to solve the problem of political authority. The Umayyads, who previously tried to gain legitimacy through their kinship with the caliph Uthman, developed absolutist ideas under the constant threat of civil war and, with the caliphate of Abd al-Malik (r. 685-705), they tried to solve the problem of political authority based on the from-father-to-son sultanate model. In this period, the institution of the caliphate, which was seen as the caliph of the prophet before, was no longer meant the succession of the prophet, and the political authority was also defined as the deputy of Allah and his shadow on the earth. This situation resulted in birth of patrimonial monarchy in Islamic society. With the patrimonial monarchy established during the Umayyad period, the government system in which the ruler sees the state as a fief granted to himself and his family (from above), and the people as subordinates living under his protectorate and patronage distribution. They also began to use specifically Islamic ideas in support of monarchical authority. "They called themselves the 'Deputy of God' as well as of the Prophet" (Black, 2011, p. 18). The assessment that the ruler is the shadow of Allah on earth was used to solve the problem of obedience to political authority. With the assessment that the ruler is the shadow of Allah on earth, the legitimacy problem was tried to be solved by attributing holiness to the ruler. In the *siyasatnamas* that started to be written in the Islamic lands since the middle of the 8th century (Adalıoğlu, 2004, p. 17), the theme of pastoral power, which the Umayyads resorted to solve the problem of political authority, and which was seen in many of the Egyptian, Assyrian, Iranian and Indian political treatises, was referred to. The view of the ruler as the shadow and deputy of Allah on earth is similar to the pastoral power theme seen in other Eastern traditions.

Secondly, counting ruler as the shadow of Allah on earth was used to indicate that the people are entrusted by Allah to the ruler for their protection. According to these evaluations, Allah gave the task of protecting the people and meeting their needs to the ruler (Bağdatlı, 2018, p. 195). In the *siyasatnamas*, it was pointed out that the presence of the shepherd was necessary for the welfare of the herd and for the people to live per Allah's orders. Besides, the existence of the shepherd was presented as evidence for the existence of Allah, and a relationship was established between the ruler and the truth. In the tradition of Islamic *siyasatnamas*, the shepherd is associated with the welfare of the herd, the law of Allah and the truth. According to al-Shayzari (Şeyzeri, 2013, p. 70), communities without governors and judges are like herds of animals without a shepherd, in which way animals in herds without

shepherds run away from each other. Some of these animals go to dangerous places and perish, some get sick, and some of them enter the cultivated areas that are private property and cause damage, loss and various disputes. A similar situation exists in societies that are devoid of virtuous managers. Pîr Mehmed Za'îfî (2013, p. 112) states that “just as the shepherd is supposed to protect his sheep, so the sultan must be a shepherd for the people under his rule.” In this respect, the primary duty of the ruler is to protect the people. Then, from whom will the ruler protect the people? Pastoral power cannot be conceived without wolves that will harm the herd. In this respect, first of all, the figure of wolf should be included in the picture in the pastoral relationship established based on security/salvation. Who are the wolves that will harm the herd? Here we can see that three different powers can harm the members of the herd: the hungry wolves outside the herd, the "horned sheep" who are trying to persecute the other members of the herd, and the shepherd who is responsible for the welfare of the herd.

The first power that can attack the herd from outside is hungry wolves, that is, external enemies. In *Kutadgu Bilig*, Yusuf Khas Hajib (Yusuf Has Hacib, 2017, p. 112) emphasizes the necessity for the ruler to protect the people from external dangers, that is, from hungry wolves by stating that “a few hungry wolves gathered at the door, Oh Hakan, take care of the sheep.” In all *siyasatnamas*, it is argued that the ruler must have a strong army to protect his subjects from outside attacks. The strong army is depicted as one of the most important tools for the elimination of persecution and the establishment of justice, one of the central themes of *siyasatnamas*. According to the authors of the *siyasatnamas*, one of the most important duties of the ruler is the establishment of justice. However, in *siyasatnamas*, justice is not only an ideal but also a ruling strategy. The existence of justice is a prerequisite for protecting the "Order." Justice was seen as the most effective tool for the ruler to continue his reign, not only in the *siyasatnamas* written during the Islamic period but also in the Indo-Iranian *siyasatnamas*, which had an important influence on Islamic *siyasatnamas*. Halil İnalçık (1966, p. 262) summarizes the relationship established between the protection of the ruler's authority and justice in the Indo-Iranian *siyasatnamas* tradition as follows:

“Politics, on the other hand, is the way of preserving and strengthening the authority of the ruler and providing its means, namely the military and money, without causing discontent of the people. The public unrest and discontent is a situation that endangers the authority and leads to poverty. The ruler should avoid this as much as possible. This is only possible by being fair. In these works, justice is essentially understood as eliminating the cruelty over people, not allowing the strong to oppress the weak, and keeping the life and property of the subjects safe. In summary, sovereignty emerges as a concept closely

linked to justice. In other words, good politics depends on the personal merits of the ruler. If the ruler is merciful, gentle and forgiving, it is possible to establish a just government."

In the *siyasatnama* tradition, understanding the circle of justice is frequently referred to as a ruling strategy. Saadi Shirazi (Sadi, 1974, p. 40) formulates his understanding of the circle of justice as follow: "The sultan reigns as a sultan thanks to his military. The soldier is recruited with money. Money is collected from the people. The Sultan must be just so that they can gather around him." Similarly, in the *Koçi Bey Pamphlet* (Koçi Bey, 2008, p. 66), by stating that "the strength of the state comes from the army, the maintaining of the army is possible with the treasury, the collection of the treasury is achieved through the subjects, the well-being of the subjects is with justice and righteousness," the power of the sultan is associated with the army, and meeting the material needs necessary for the existence of the army depends on the ruling of the subjects fairly. In other words, the ruler needs the army to protect his subjects from the attacks of hungry wolves and to keep his reign standing, but he also needs to rule fairly to meet the needs of the army. The shepherd, who cannot protect the herd from hungry wolves, has failed to fulfill his duty. Therefore, according to Shirazi (Şirâzî, 2016, p. 51, 83), "the money received by the shepherd who cannot protect the sheep from the attack of the wolf and the ruler who cannot protect his subjects from the wolves is haram (undeserved)."

The second power that can harm the herd is the "horned sheep", that is, oppressors. The shepherd is obliged to prevent the horned sheep from hitting the hornless sheep (Nizam al-Mulk, 1960, p. 13). Why would some sheep in the same herd want to harm others? To answer this question, it is necessary to refer to the description of human nature in *siyasatnamas*. *Siyasatnamas* are based on the assumption that human nature is generally evil. One of the existing goals of the state, and perhaps the most important one, is to protect people from damages that will come from each other. As the emphasis on evil in human nature increases, so does the power of the state. Machiavelli and Hobbes, known as absolutist philosophers in the Western political thought, built their absolutist ideas on the evil character of human nature. The assumption that the evil in human nature will cause conflict is linked to the necessity of the existence of the state and the ruler as a factor to stop this conflict. In the tradition of Islamic *siyasatnama*, it is thought that the conflict will evolve into harmony and peace thanks to the existence of the ruler. Al-Mawardi (2016, p. 331) emphasizes the evil in human nature and the conflict between people to justify the existence of the state but excludes some of them: "All humans have the character of

envy and hatred. They are laden with bad thoughts and deeds. But those whom Allah protects from mischief and guides to the right path are an exception.” Similarly, according to as-Seâlibî (1997, p. 33), the need of the ruled for the ruler is like the need of the body for the head and “if there were no rulers, people would devour each other.” Al-Ghazali (2016, p. 89), on the other hand, compares societies without a ruler to fish that move without a head and argues that in this case, there will be confusion as the big fish will eat the small fish. The existence of the ruler is seen as essential for the safety of the people, the establishment of justice and the elimination of persecution.

A Platonic understanding of society and justice forms the basis of *siyasatnamas*. Since different layers make up the society, the ruler must treat each layer differently. As not everyone is equal, there is no single rule that can be applied to all members of society. In this regard, to establish justice and to determine what will be the share of any member of the society, the ruler must have a command of every part of the society, and just as the shepherd must know every member of the herd, he must know every one of his subjects. According to al-Shayzari (2013, p. 69), communities consist of groups whose goals and purposes are opposed to each other and whose nature is opposite to each other. Therefore, “naturally”, communities strongly need just rulers who will organize the hard work of the people, prevent harm to them, give them rights and prevent oppression. Similarly, Amasi (2016, p. 361-362) also argues that there are four groups in the society, namely, literates, soldiers, tradesmen, and farmers and that the ruler must maintain a balance between social groups. In the *siyasatnamas*, based on an understanding of society as an organism, it is emphasized that there must be various groups in an ideal society, each of which undertakes different roles and functions, and that a balance should be established between these groups for the order to be maintained. Justice is thought to be achieved not only by protecting the people from attacks by others, but also by maintaining the balance between the classes that make up the society. To attribute less or more value to a class than it deserves is also considered cruelty. It is for this reason that al-Rawandi (er-Râvendî, 1999, p. 70) defines justice as “giving everyone their due rights”. However, since society consists of different layers, the right of each social layer is different from the others and justice is about the observance of this difference. Justice, which means protecting the social hierarchy and keeping social groups in place, is the basic condition for the maintenance of order. According to al Shayzari (2013, p. 109), who argues that three different groups make up the society, these groups and the attitude of the head of the state towards these groups should be as follows: The first group is the people in charge of the state

administration, the ruler should always be mild-mannered towards those in this group and treat them equally. Those in the second group are the lower strata who have been enslaved by inferior feelings, and they must always be subjected to violence and harshness. The third group is the public layer. The ruler should treat them softly and roughly as the situation necessitates.

As in other examples of pastoral power, in the *siyasatnamas*, the shepherd's duties do not involve only meeting the worldly needs of the people and providing justice. The well-being, happiness and salvation of the people are also aimed in the pastoral power. According to Michel Foucault (2007, p. 169), a pastoral type of power organization is directed towards the rule of conscience and spirits. In this respect, the shepherd is interested not only in "worldly" affairs but perhaps in "otherworldly" affairs before that. It is not in vain that the oneness and existence of the ruler are shown as evidence for the existence of Allah in the texts in which the relationship between the ruler and his subjects is conveyed through the metaphor of the shepherd and the herd. As in other examples of Eastern pastoralism, it is thought in the *siyasatnamas* that the ruler is also responsible for the divine salvation of those he rules. Al-Mawardi (2016, p. 167) cites among the duties of the ruler and the reasons for his existence as, "to lead the subjects to the provisions of religion" and "to make up for every deficiency in the subjects." According to as-Seâlibî (1997, p. 40), religion is practiced properly thanks to the rulers. The assessment that the subjects are entrusted to the ruler is another central point of the idea of pastoral power. The ruler is the shepherd to whom the subjects are entrusted and who will submit back what is entrusted to him when the day comes. According to al-Mawardi (2016, p. 167), the subjects are entrusted by Allah to the ruler to protect them, compensate their deficiencies and right their wrongdoings. Therefore, the ruler has responsibilities for the trust given to him. The ruler should entrust public affairs to reliable people to protect the trust given to him properly, and should not appoint his children to undeserved positions because of the love he feels for them. A ruler who does so would betray the trust (Ibn Teymiye, 1999, p. 35). The shepherd and herd metaphor, which is frequently used in *siyasatnamas*, refers to the need for protection, not the need for being herded. When the general pattern of the *siyasatnamas* is examined, it is seen that there is a frequent emphasis on the fact that the ruler is responsible to Allah and the people.

Ibnü't-Tıktakâ (2017, p. 49-55) emphasizes the mutual rights and responsibilities between the ruler and the people. Accordingly, people have the duties of obeying and respecting the ruler, glorifying the ruler, acting sincerely and abandoning gossiping. Besides, the ruler has duties

such as protecting the honor and dignity of his subjects, protecting the cities close to the abode of war, fortifying the borders, ensuring the safety of the roads and preventing immorality. Al-Mawardi (2016, p. 323-325) argues that obedience to the ruler is subject to certain conditions. People should obey the ruler who has characteristics such as justice, pledged loyalty, grace and compassion. The ruler who collects taxes from the public and expects obedience has various responsibilities towards the people. Some of these responsibilities are as follows: To glorify their religion, to guide the principles and teachings of the religion, to lead Friday and religious festival prayers, to lead the pilgrimage, to protect their homeland, to eliminate poverty, to make roads safe, to protect their rights and to prevent persecution. In this respect, the virtues that the ruler and the ruled should have are frequently emphasized in political treatises. In some contexts, politicians who follow al-Farabi make a distinction between virtuous politics and deficient politics. Al-Tusi (2016, p. 267) and Amasi (2016, p. 351-353) point to a distinction between virtuous politics, whose aim is to empower people and get them to reach happiness, and deficient politics, whose aim is to enslave the people, lead them to corruption and tyranny. According to this distinction, while virtuous politics is based on public goodness such as security, peace, love and justice, deficient politics relies on evils such as fear, anguish, conflict, cruelty, and violence. In a society that follows deficient politics, people become like the rulers, they begin to do all kinds of evil, and vice becomes widespread. For the ruled to have virtue, the ruler must have virtue as well.

The ruler's failure to fulfill his responsibilities to people is also a type of cruelty. In this regard, the third power that will harm the members of the herd is the shepherd, who is in charge of protecting the herd. Yusuf Khass Hajib (2017, p. 122) recommends the ruler not to persecute his subjects by stating "people are like sheep, the ruler is like the shepherd, the shepherd must be merciful to the sheep." Justice and cruelty are two key concepts of *siyasatnamas*. In this respect, it can be said that the ruler has two essential tasks he has undertaken: to establish justice by eliminating cruelty and to regulate the affairs of the people (Dinçer, 2019, p. 54). Justice is often defined as the absence of cruelty. Accordingly, the sultan should be just, rule with justice, behave correctly and not persecute anyone by acting with his feelings (Necmeddin Dâye, 2017, p. 137), and should have the authority to save the ruled from persecution, injustice and cruelty (Şeyzerî, 2013, p. 211). The fairness of the ruler, who is in a position between Allah and those ruled, is both an order of Allah, an ideal in this respect, and a strategy that ensures the survival of the state. Accordingly, if oppression

increases somewhere, people will not fulfill their duty of obedience and the state collapses (Şeyzerî, 2013, p. 134). According to Shirazi (1974, p. 40), a man of cruel nature cannot be a sultan. This is because the wolf cannot perform the sultanate, and the sultan who lays the foundation of cruelty destroys the foundation of his sultanate. In this regard, there are expressions such as "a kingdom may last while there is irreligion, but it will not endure when there is oppression" in many siyasetnamas (Nizam al-Mulk, 2015, p. 12; İbnü't-Tıktakâ, 2017, p. 38; as-Seâlibi, 1997, p. 52).

According to Ibn Zafar (İbn Zafer, 2009, p. 50), either the ruler or injustice sits on a throne. This expression can be interpreted in two different ways. First, it can be thought that this expression is used to draw attention to the contrast between justice and cruelty. Second, it must have been used to point out that cruelty and injustice will prevail where there is no ruler. When siyasetnamas are examined in general, it is seen that both interpretations are correct. In siyasetnamas based on the evil nature of humans, it is considered that without the ruler, people will harm each other and the herd will be devoured by wolves. The shepherd's reason for existence is to protect the herd from the attacks of wolves. A herd without a shepherd is doomed to be destroyed by wolves. However, the possibility of the shepherd to harm the herd, that is, to oppress them, is also considered in the siyasetnamas. Stating that "Allah made the ruler a referee among people so that he would prevent some of them from persecuting others. If the ruler is cruel, what awaits us?", al-Mawardi (2016:325) indicated that he was aware that the ruler could oppress people. Again, in siyasetnamas, many stories about the just ruler and the cruel ruler are conveyed. According to Al-Ghazali (2016, p. 80), the ruler, who abolishes cruelty and torture among people and treats them justly, will have abundance in the soil and prevail over the enemy. If he does not do so and is cruel to his people, his rule will one day be taken away from him. At-Turtushi (Turtûşî, 2011, p. 111) points out "the shepherd of the herd protects the herd from the wolf. If the wolf were the shepherd for the lambs, who would protect the herd?", and expresses that the ruler who does not protect or usurp the rights of those under his rule will perish. It is seen that there is a series of tensions and contradictions in siyasetnamas that present justice as both an ideal and a technique of ruling. In the case of a cruel ruler, justice is put aside on the grounds of preserving the order, and people are advised not to rebel against the ruler, even if he is cruel.

4. Cruel shepherd, order and rebellion

Why does the shepherd in charge of protecting the herd become a wolf and harm the herd? What should the members of the herd do

against those who harm the herd by turning into a wolf? Siyasatnamas do not ignore such questions. When the siyasatnamas are examined, it is seen that the disobedience and rebellion, which are marked as a state of instigation, mischief and chaos, are condemned even if they are against the cruel ruler. According to them, the cruel ruler is inflicted upon people by Allah to punish the mistakes of the ruled. People have no choice but to put up with the cruel ruler and wait for Allah to destroy the cruel ruler. Ibnü't-Tıktakâ (2017, p. 55) quotes the following hadith, which regards cruel rulers as Allah taking revenge from the ruled through the ruler: "Do not curse the rulers. If they treat people well, there is a good deed for them and gratitude for you. If they do wrong, there is sin for them, and patience falls on you. Indeed, they are wrath, and Allah takes revenge on whomever He wills through the rulers. And face the wrath of Allah not with dissatisfaction and anger, but with calm and obedience." Similarly, at-Turtushi (2011, p. 175) argues that cruel rulers come to power because of the "sins" that people have committed, in which case, it should be considered that the sultan has some shortcomings and that he should be "excused". In the case of a cruel ruler, it is up to the people to be patient, thinking that the cruel ruler is inflicted on people by Allah because of the sins of the people, and to wait for the day when Allah will destroy the cruel ruler without neglecting their obligation to obey.

It is emphasized in the siyasatnamas that Muslims have to obey the ruler, even if he is cruel. At-Turtushi (2011, p. 173), after saying that obeying Muslim imams is a religious duty for the subjects, says "to respect the ruler, whether he is just or cruel, is respecting Allah in a sense." According to Ibn Taymiyyah (1999, p. 49-50), people "do not have a choice not to give the sultan his due, even if he is cruel." Ibn Taymiyyah argues that even if his decisions are unfair, people do not have the right to rebel against the ruler, because the existence of the ruler is both a religious and a rational necessity. Similarly, at-Turtushi (2011, p. 113) claims that the presence of a ruler on earth is the wisdom and blessing of Allah. At-Turtushi (2011, p. 133), who says that "if the ruler disappeared on earth, there would be nothing left about Allah," argues that in the absence of the ruler, people would be like fish in the water and the big and heavy ones would swallow the light and small ones. In the siyasatnamas, it is argued that there is divine wisdom in the existence of the ruler and his ruling, that the existence of the ruler is the condition of the existence of order, and that the strong will crush the weak in the absence of the ruler. By going one step further, a relationship is established between the presence of the ruler and the belief of *tawhid* (oneness). It is argued that just as there is only one god in the universe and the existence of God is necessary for the existence

of the universe, the existence of a single ruler is necessary for the existence of society and order. Since the ruler is seen as the condition for the continuity of the divine order, his absence means the absence of order, chaos and "anarchy." In this respect, despite all the statements that the ruler should stay away from cruelty, if a choice is to be made between the cruel ruler and the absence of the ruler, the choice is mostly used in favour of the cruel ruler. This is because it is thought that the deeds that the negative consequences of the absence of a ruler cannot be compared to the cruel ruler has done/will do. At-Turtushi (2011, p. 134) argues that not only the absence of rulers but also the existence of more than one ruler will cause chaos and disorder:

"When a confusion of authority arises, corruption descends on everyone like a black cloud. If the pressure of the ruler is to be put on one side of a scale, and the ruled being in trouble and persecuting each other, the blood flowing every hour every day, the loss of authority and complete anarchy are to be put on the other side of the scale, one-hour chaos weighs heavier than one year of oppressive and authoritarian order."

Ibn Taymiyyah (1999, p. 150) reminds that it is said that "forty years with a cruel imam is better than a night without a sultan." Al-Mawardi (2016, p. 432), who argued that people should pray for the destruction of the cruel sultan, says that the scholars and those who work alongside the cruel sultan and the tyrant ruler adopted three different views regarding whether they should fulfill his orders: "Most of them considered it forbidden; one group saw it as *makruh* (abominable) and another group deemed it permissible unless the sultan ordered and forced the governor to persecute." Accordingly, if the ruler orders the persecution, his order should not be obeyed. However, except for "coercion and intolerable fear of being beaten." Al-Mawardi adopts the third of these views. According to al-Mawardi (2016, p. 433), a person working under the rule of the cruel sultan should intend benevolence and goodness and treat people with mercy and justice. In other words, according to al-Mawardi, state officials can work with the cruel ruler, provided that they do not persecute people. The common point of the *siyasatnamas* is that the ruler's existence - even if he is cruel - is interpreted as evidence for the wisdom and existence of Allah, that obedience to the ruler is recommended even if he is cruel, and that the cruel ruler is expected to be destroyed by Allah. In this respect, patience is recommended to people when the ruler is cruel. It is thought that it is Allah, not people, who must punish the cruel ruler for his deeds. This notion stems from the pastoral understanding of power that the ruler is sent by Allah and is Allah's shadow on earth.

In the *siyasatnamas* based on the understanding that "If the shepherds are good, the herd will be good" (er-Râvendî, 1999, p. 72),

the assumption is reversed when the cruel ruler is in question. While rebellion and disobedience should be attributed to what the cruel ruler does, the existence of the cruel ruler is associated with the sins of the people. In other words, it is assumed that the cruel ruler is inflicted upon the ruled because of what they did. When the logic of the *siyasatnamas* is followed, it is clear that this is a contradiction. This is because *siyasatnamas* are based on a hierarchy between both entities and the layers that make up the society and attribute determinism to the superior one when it comes to cause-effect relationships. Following this speculation, the disobedience of the ruled should have been attributed to the poor administration. However, the opposite is true. This contradiction arises from the difference between the ideal and the real. When it comes to *realpolitik*, *siyasatnamas* are texts that are ready to put aside the ideal of justice with the justification that the order should be preserved. For, justice is superior to cruelty, and cruelty to disorder and rebellion, which are described as instigation, mischief, and chaos. Therefore, as-Seâlibî (1997, p. 54) says that a ferocious lion is better than a cruel ruler, and a cruel ruler is better than never-ending mischief and chaos.

In *siyasatnamas*, which are seen as texts that idealize justice at first glance, it is seen that when rebellion, disobedience, and disorder described as chaos, disorder and instigation are in question, justice is set aside and consent to cruelty is recommended. According to *siyasatnamas*, the cruel ruler is better than rebellion and disorder, which are a state of chaos and turmoil. Behind the view that the cruel ruler is better than the absence of order, lies the understanding that human nature is evil, the compulsory relationship established between the welfare of the herd and the presence of the shepherd, and the understanding that the ruler is the shadow of Allah on earth. In such texts, which are based on the evil aspect of human nature, it is assumed that in the absence of any coercive force, the evil in human nature will step in and people will annihilate each other. *Siyasatnamas* are reminiscent of Hobbes (1998, p. 84), who describes the state of nature as the war of all against all. Only a coercive power can stop people, who are evil, selfish and self-interested by nature, from harming each other and “shedding blood abundantly.”

Being texts in which basic issues related to the state are discussed, *siyasatnamas* have a common conceptual network. The most important of these concepts are justice, cruelty and order. It is possible to talk about a consensus that both the Qur'an, which is the main source of Islam, and the political thought produced within the context of this source and tradition propose the concept of the "just state" as the ideal state of the state. Indeed, it is impossible not to interpret that the central

concept of the main source and the texts produced is justice. In this respect, the ideal of Islamic political thought is the just state and the ruler. It is seen that the fair ruler and the concept of justice are idealized in *siyasatnamas*, which are among the basic texts of Islamic political thought. However, reading politics only from the perspective of a fair and cruel ruler dilemma causes some important points to be overlooked. The exclusion of rebellion, disobedience, and disorder, that is, the absence of "order", which is marked as chaos, turmoil and instigation, causes great deficiencies. *Siyasatnamas* are often read as texts pointing to the ideal. *Siyasatnamas* indeed have an aspect that points to the ideal. Besides, *siyasatnamas* are texts that give real political advice to a tangible ruler and include ruling strategies and ruling techniques, rather than primarily pointing to the ideal. In this respect, determining how to rule the subjects and what the appropriate ruling techniques are among the primary aims of the *siyasatnamas*. Justice, which is mentioned as a key concept in *siyasatnamas*, is not only an ideal to be reached, but also and perhaps primarily a ruling strategy and a ruling technique. Justice is the most effective tool for establishing, protecting and reproducing order. However, when it comes to order, this tool can be put aside. In the *siyasatnamas*, justice, unity, order and survival are left aside, and it is recommended to obey the cruel ruler to the detriment of these concepts. From this point of view, it is possible to think that order and survival have priority over justice. Considering only for the concepts of justice and cruelty, it is overlooked that cruelty is seen as legitimate in the name of the order. In this context, while fair rulers and justice are presented as ideal in *siyasatnamas*, the cruel ruler and cruelty are seen as the lesser of two evils in the face of rebellion and disobedience, which are described as chaos, turmoil and instigation.

When read in terms of justice, cruelty and order, it is possible to make three inferences about *siyasatnamas*. First, the just state and the fair ruler are seen as an ideal to be achieved. Secondly, the cruel state and the cruel ruler are considered as the lesser of two evils and accepted compared to the absence of order. Finally, the absence of order is shown as the worst situation one can face. In terms of *siyasatnamas*, it can be said that the absence of order is described as a kind of cruelty, perhaps the greatest of all cruelties. This is because it is thought that order is needed primarily for the establishment of justice. It is assumed that justice can only be established with the order and that the order can be reproduced through justice. Behind the description of the absence of order as the greatest cruelty is the assumption that human beings are selfish and evil by nature and that in the absence of the state, which is a coercive force, people will oppress each other more. Pastoral power

cannot function without the understanding that people are flawed and bad.

5. Conclusion

The idea of pastoral power is seen in all Eastern societies as a type of power that likens the position of the ruler over the ruled to the position of the shepherd on the herd. In Egyptian, Assyrian, Indo-Persian, and Hebrew traditions, there is a pastoral power theme that emphasizes the need for people to be ruled. It is seen that the *siyasatnamas* written in Islamic lands since the middle of the 8th century were greatly influenced by these traditions and interpreted the relationship between the ruler and the ruled through pastoral themes. In this type of power, which likens the ruled to the herd, it is often emphasized that the herd needs a shepherd for their salvation, to be led to the right path and to find the truth. It is assumed that the herd, which is considered to be evil by nature and has the possibility of harming each other, was entrusted by Allah to the shepherd/ruler to be protected, guided to the right path and to find the truth.

The thought that the herd was entrusted to the shepherd by Allah to protect and meet their needs makes the shepherd responsible to Allah. Therefore, it is frequently emphasized in *siyasatnamas* that the shepherd who does not treat the herd properly will be punished by Allah. Since pastoral power is a religious power, there is a close relationship between the shepherd's divine salvation and how he treats the whole and individual members of the herd. In pastoral power, the shepherd is responsible for the salvation of the whole herd and each member. Therefore, the shepherd's salvation depends on the salvation of the herd. The shepherd who will achieve salvation is the shepherd who cares for the salvation of his herd. In all types of pastoral power, there is a distinction between the good, and the bad shepherd. "The bad shepherd only thinks of good pasture for his own profit, for fattening the flock that he will be able to sell and scatter, whereas the good shepherd thinks only of his flock and of nothing else" (Foucault, 2007, p. 173). In *siyasatnamas*, the just ruler is labeled as the good shepherd and the cruel ruler as the bad shepherd. Besides, it is recommended that the herd obey the bad shepherd and wait for the day when Allah, who gives the shepherd the duty of the shepherd, will punish him. In *siyasatnamas*, the political order is seen as a replica or reflection of the divine order. Allah is at the center of the divine order and the shepherd/king is at the center of the political order. The condition for the healthy functioning of the political order is that the shepherd fulfills his duty properly. That is, he must treat the members of the herd fairly, keep each one where they deserve, and meet their necessary needs. The person who will be a

shepherd to the herd must have certain virtues such as justice, generosity, farsightedness, and merit. Besides, in all types of pastoral power, when the pastor or the shepherd does not fulfill these duties, that is, when he treats the herd cruelly, it is assumed that this is due to the sins committed by the herd. Foucault (2007) reports that in Christian pastoralism a, the cruel shepherd is seen as a consequence of the sins of the herd. Similarly, in Islamic siyasatnamas, it is mentioned that the cruel shepherd was inflicted on the herd by Allah because of the sins committed by the members of the herd. Despite this similarity, there is a fundamental difference between Christian pastoralism and pastoral power in siyasatnamas. In Christian pastoralism, the pastor and the king are different people. In Foucault's words (2007, p. 207), despite all the interactions between them in Christian pastoralism, "the king remained king, and the pastor a pastor. The pastor remained a figure exercising power over the mystical world; the king remained someone who exercised power over the imperial world". Besides, in the East and in Islamic siyasatnamas, the king and the shepherd are not two different people, nor kingship and shepherding are two different power modes. Therefore, in analyzing the siyasatnamas, it can be said that no distinction refers to two different people in the form of shepherd and king, and it is more appropriate to use the phrase shepherd/king, which refers to the same person. Just as there is no distinction in siyasatnamas between the pastor/shepherd whose duty is only to ensure the divine salvation of the herd and the king whose duty is to regulate the state affairs, there are no worldly and otherworldly deeds that can be distinguished from each other in Islamic thought. In this respect, it is emphasized in siyasatnamas that the ruler, who is seen as the shepherd of the ruled, should take care of the salvation of the members of the herd both in terms of this world and the other world.

References

- Adalıoğlu, H. H. (2004). Siyasetnâmelerin klasik kaynakları. *Osmangazi Üniversitesi, Sosyal Bilimler Dergisi*, 5(2), 1-18.
- Ahmed bin Hüsameddin Amâsi. (2016). *Sultanların aynası mirâtû'l-mülûk*. (Mehmet Şakir Yılmaz, Trans, Ed.), İstanbul: Büyüyen Ay Yayınları.
- Aristotle. (1959). *Politics*. London: Harvard University Press.
- Aristotle. (2009). *The Nichomachean ethics*. (David Ross, Trans.), Oxford: Oxford University Press.
- Bağdatlı, Ö. (2018). *İslâm siyaset düşüncesinin kavramsal temelleri*. İstanbul: Dergâh Yayınları.

- Black, A. (2011). *The history of Islamic political thought from the Prophet to the present*. Edinburgh: Edinburgh University Press.
- Diñer, Ö. (2019). *Siyasetnameleri yeniden okumak*. İstanbul: Klasik Yayınları.
- Ebû Mansur es-Seâlibî. (1997). *Hükümdarlık sanatı (Âdâbu'l-mülûk)*. (Sait Aykut, Trans.), İstanbul: İnsan Yayınları.
- Ebû'n-Necîb Şeyzerî. (2013). *Nehcü's-sülûk fî siyaseti'l-mülûk Siyaset stratejileri*. (Ensar Köse, Trans.), İstanbul: Büyüyenay Yayınları.
- Farâbi. (2016). *İlimlerin sayımı (İhsâü'l-ulûm)*. (Cevher Caduk, Trans.), İstanbul: Kurtuba.
- Foucault, M. (2007). *Security, territory, population : Lectures at the College De France, 1977 – 78*. (Graham Burchell, Trans.), London: Palgrave.
- Foucault, M. (2002). *Power: The Essential works of Michel Foucault 1954-1984*. (Robert Hurley and others, Trans.), London: Penguin Books.
- Hobbes, T. (1998). *Leviathan*. Oxford: Oxford University Press.
- İbn Teymiye. (1999). *Siyaset es-Siyasetü'ş-şerriyye* (Vecdi Akyüz, Trans.), İstanbul: Dergâh Yayınları.
- İbnü't-Tıktakâ. (2017). *Siyaset âdâbı*. (Harun Yılmaz, Trans.), İstanbul: Klasik Yayınları.
- İbn Zafer (2009). *Adil hükümdar, uyrukların düşmanlığı hakkında yöneticiye öğütler*. (Barış Doğru, Trans.), İstanbul: Kırmızı Kedi Yayınevi.
- İbrahîm Bin Muhammed (2016). *Devlet ve insan siyasetin ilkeleri yöneticinin vasıfları*. (Hayrullah Acar, Trans.), İstanbul: Büyüyen Ay Yayınları.
- İmam-ı Gazâlî. (2016). *Mülkün sultanlarına... nasihatü'l-mülûk*. (Osman Şekerci, Trans.). İstanbul: Büyüyen Ay Yayınları.
- İnalçık, H. (1966). Kutadgu Bilig'de Türk ve İran siyaset nazariye ve gelenekleri. In *Reşid Rahmeti Arat İçin*, (pp. 259-271), Ankara: Türk Kültürünü Araştırma Enstitüsü Yayınları.
- Keskintaş, O. (2017). *Adalet, ahlâk ve nizam Osmanlı siyasetnameleri*. İstanbul: İletişim Yayınları.
- Koçi Bey. (2008). *Koçi Bey risaleleri*. (Seda Çakmakçıoğlu, Trans.), İstanbul: Kabcacı Yayınevi.

- Levend, A. S. (1963). Siyaset-nameler, *Türk Dili Araştırmaları Yıllığı-Belleten*, 10(1), 167-194. Retrieved from <https://dergipark.org.tr/tr/pub/belleten/issue/38249/442230>.
- Mâverdî. (2016). *Siyaset sanatı*. (Mustafa Sarıbiyık, Trans.), İstanbul: Ark Kitapları.
- Muhammad b. Ali b. Süleyman er Râvendî. (1999). *Râhat-üs-Sudûr ve Âyet-üs-Sürûr (Gönüllerin rahatı ve sevinç alameti) C: 1*. (Ahmet Ateş, Trans.), Ankara: Türk Tarih Kurumu Yayınları.
- Muhammed B. Turtûşî. (2011). *Sirâcu'l-Mülûk siyaset ahlakı ve ilkelerine dair*. (Said Aykut, Trans.), İstanbul: İnsan Yayınları.
- Nasîruddin Tusî. (2016). *Ahlâk-ı Nâsırî*. (Anar Gafarov&Zaur Şükürov, Trans.), İstanbul: Litera Yayıncılık.
- Necmeddîn Dâye. (2017). *Hüküm sahiplerinin izleyecekleri yol*. (Şefaettin Severcan, Trans.), İstanbul: Büyüyen Ay Yayınları.
- Nizam al-Mulk. (1960). *The Book of government or rules for Kings*. (Hubert Darke, Trans.), New Haven: Yale University Press.
- Ranciere, J. (2006). *Hatred of democracy*. (Steve Corcoran, Trans.), London, New York: Verso.
- Türk, B. H. (2012). *Çoban ve kral siyasetnamelerde ideal yönetici imgesi*. İstanbul: İletişim Yayınları.
- Pîr Mehmed Za'ifi. (2013). *Gülşen-i Mülûk hükümdarlar bahçesi*. (Vedat Ali Tok, Trans.), İstanbul: Büyüyen Ay Yayınları.
- Platon (2014). *Devlet adamı*. (Furkan Akderin, Trans.), İstanbul: Say Yayınları.
- Sadi. (1974). *Gülistan*. (Hikmet İlaydın), İstanbul: Hürriyet Yayınları.
- Sa'dî-yi Şirâzî. (2016). *Hükümdarlara öğütler nasihatü'l mülûk*. (Turgay Şafak, Trans.), İstanbul: Büyüyen Ay Yayınları.
- Yusuf Has Hacib. (2017). *Kutadgu bilig*. (Ayşegül Çakan, Trans.), İstanbul: Türkiye İş Bankası Kültür Yayınları.

CHAPTER IX

WORK-FAMILY LIFE BALANCE AND PARTIAL ANALYSIS OF ACADEMIC STUDIES CONDUCTED ON THIS SUBJECT IN TURKEY

Assoc. Prof. Dr. Seda TOPGUL
Akdeniz University, sedatopgul@akdeniz.edu.tr
Orcid ID: 0000-0003-1649-1732

1. Introduction

The number of dual-income families has increased ever since the women entered to the labor market. The inclusion of women in working life causes them to choose between their traditional roles and the roles required by work. The need for women to meet the responsibilities and demands of the family at home as well as those of their jobs have caused the concept of balance to emerge. The labor force participation rate of women in Turkey in 2010 was 27.6 percent; and as of January 2020, the female labor force participation rate is 32.2 percent. In the last ten years, the participation of women in labor force has increased by 4.6 percent. Furthermore, the woman's inability to balance her responsibilities at work and at home with her increasing workload causes excessive stress. Emotional tension and stress-based troubles required by more than one role of individuals, especially women, lead to role conflicts. The advancement of technology and the non-restricted nature of business life to certain places or hours make it harder to ensure the balance between business and family life. This causes problems for individuals and women are the most affected ones.

Child care is one of the fundamental subjects that make it harder to ensure a balance. In the study carried out by Meil, Rogero-Garcia and Romero-Balsas (2018: 174) on the roles of grandparents in the work-life balance strategies of families in Spain, it is seen that the grandparents have a crucial support in terms of child care. Although limited public support is provided in child care policies, the adequacy of the family's financial resources is decisive for benefiting from these supports. The participation of grandparents in the child caring makes it easier for the woman to maintain the balance between business and family life. Similarly, the flexible working hours and the supportive attitudes of the spouse, partner or family have positive effects on the work-life balance strategies of female family physicians (Phillips et al., 2016: 244). Another factor that supports the balance is the organizational supports making the work-life harmonization easier (Lo

Presti et al., 2020: 63). Organizational support has constructive effects on work-life balance in dual-income families (Rosso, Shteigman and Carmeli, 2016: 174). The organizational support provided reduces work stress while increasing work satisfaction. An increase in work satisfaction supports organizational commitment as well as contributing to the employee performance (Talukder, 2019: 98). Therefore, work-family life studies are frequently researched in social sciences due to providing positive returns in both individual and organizational aspect (Greenhaus and Allen, 2011: 166; Greenhaus, Ziegert and Allen, 2012: 266, Greenhaus and Kossek, 2014: 361). The contribution of this study to the literature is to partially analyze the scientific theses written on work-family life balance in Turkey and to present the focal point of these theses. In this context, it is aimed to analyze the theses which are written on work-family life balance and are uploaded to the National Thesis Center of the Higher Education Institution.

2. Methods

The study focuses on the way and methods of examining the work-life balance, which is a popular field of study, in postgraduate and doctoral theses. In order to do so, a close examination has been carried out for postgraduate and doctoral theses registered in the National Thesis Center. Close examination, in which qualitative research method is applied, depends on content analysis. The theses were examined and the aspects of the addressed subject and the methods used were evaluated.

3. Findings And Discussion

As of April 2020, 11 theses are available in the National Thesis Center of Higher Education Institution (HEI) on work-family life balance and they are grouped as 9 postgraduate, one doctoral and one medicine specialty thesis.

Table 1. Postgraduate, Doctoral and Medicine Specialty Theses Prepared on Work- Family and Work-Family Life Balance

| Thesis Author | Name of the Study | Aim | Method |
|--|---|---|--|
| Belkız Şerbetçioğlu (2019) Yıldız Technical University of Psychological Counseling and Guidance | Predicting psychological well-being levels of psychological counselors and teachers according to work-family-life balance, workplace friendship and emotional abuse at work | The aim of this study is to evaluate the emotional abuse with workplace friendship and work-family life balance and to examine its effects on the psychological | Descriptive analysis method, which is one of the qualitative research methods including the analysis of the data obtained with various data collection techniques, was employed. |

| | | | |
|--|--|---|---|
| | | well-being of the individuals. | |
| Muhammed Emre Güvey (2019) Süleyman Demirel University Department of Health Management | A study on the emotional literacy levels of hospital employees and the balance of work-life and work-family life | The aim of this study is to examine the effect of emotional literacy levels of the hospital employees on their work-family life balance. | In the study, surveys including emotional literacy, work-family life balance and demographic information were used. |
| Burcu Candoğan (2019) Pamukkale University Department of Labor Economics and Industrial Relations | Reproduction of gender roles with discussions of work-family life balance | In this study, the work-family conflicts resulting from having a dual-income household and harmonization efforts of blue and white collar employees in Denizli were examined from a gender perspective. | In-depth interview technique, which is one of the qualitative research patterns, was used. |
| Elif Çiftçi (2019) Avrasya University Department of Management Sciences | The effect of work-family life balance on performance | The aim of this study is to examine the work-family life balance on work performance. | Surveys based on relational screening model were applied. |
| Semih Coşkun (2019) Bandırma Onyedli Eylül University Department of Labor Economics and Industrial Relations | The measurement of work-life and work-family-life balance in businesses: A study in construction sector | The aim of this study is to examine the work-family life balance of people working in construction sector. | Survey-based measurement and evaluation was carried out. |
| Merve Karadeniz (2019) İstanbul University Department of Psychology | A study on the relationship of work engagement and being a workaholic with workload, work autonomy and work-family balance variables | The aim of this study is to examine the relationship between work-family balance and workload and work autonomy. | Research based on surveys was conducted. |
| Özkan İzki (2019) İstanbul Sabahattin Zaim University Department of Educational Sciences | The effect of work-family balance of teachers on their performance | In this study, the relationship between the work-life balance of the teachers and their work performance. | A survey study based on the relational screening model was carried out. |

| | | | |
|---|---|---|--|
| Özge Berfu Gürbüz (2017) Dokuz Eylül University Department of Family Medicine | The effect of work- family life balance of medicine specialty students on anxiety and depression | The aim of this study is to examine the relationship between work-family conflict, anxiety and depression levels. | The data were collected with surveys. |
| Meryem Esin (2017) Akdeniz University Department of Educational Sciences | Relationship between female teachers' work-family life balance and supervision tendencies | In this study, the relationship between the tendency of the teachers working in primary and secondary schools to become provincial educational supervisors and work-family life balance is evaluated. | A survey consisting of three sections was used as a data collection tool. |
| Fatoş Özkin (2015) Mustafa Kemal University Department of Business | Work-family life balance and the effect of intimidation on the intent to resign: Mediation role of burnout | This study evaluates the effect level of work-family life balance in determining the intention to resign and burnout of bankers, teachers and nurses. | Survey technique was used as a data collection method. |
| Çiğdem Apaydın (2011) Ankara University Department of Educational Administration and Policy | The relationship of academic members' work engagement with the work-life balance and work-family life balance | This study evaluates the relationship between the work-family life balance and work engagement of academic members. | The data of the study were collected by the Work Engagement Scale adapted to Turkish by the researcher, and the Work-Life Balance and the Work-Family-Life Balance Scale, developed by the researcher. |

Different theses written on work-family life balance are presented according to the university, department, year and method. The detailed evaluation of these theses is shown in the following tables.

Table 2. Number and Department of Theses

| Number of Theses | Department |
|------------------|---|
| 1 | Department of Psychological Counseling and Guidance |
| 1 | Health Management |
| 2 | Labor Economics and Industrial Relations |
| 1 | Management Sciences |
| 1 | Psychology |
| 2 | Educational Sciences |
| 1 | Family Medicine |
| 1 | Business |
| 1 | Educational Administration and Policy |

When Table 2 is examined, it is seen that theses on work-family balance or work-family life balance are written in different departments. Department of Labor Economics and Industrial Relations has the most theses, two, and they were written in Bandırma On Yedi Eylül and Pamukkale Universities in 2019.

Table 3. Thesis Type

| | |
|--------------------|----|
| Postgraduate | 9 |
| Doctoral | 1 |
| Medicine Specialty | 1 |
| Total | 11 |

9 of the 11 academically written theses were prepared as postgraduate thesis and the rest of the theses were written in doctoral and medicine specialty programs.

Table 4. Published Year

| Year | Postgraduate | Doctoral | Medicine Specialty |
|------|--------------|----------|--------------------|
| 2019 | 7 | | |
| 2017 | 1 | | 1 |
| 2015 | 1 | | |
| 2011 | | 1 | |

The number of work-family life balance studies has started to increase in our country in the last five years. When the years in which the theses were published, it is seen that they were mostly prepared after 2015. The first thesis written on this field in Turkey is the doctoral thesis written in 2011.

Table 5. Sample Groups of Theses

| Samples of Theses Written | Number |
|--|--------|
| Psychological Counselors and Teachers | 1 |
| Hospital Employees | 1 |
| Blue and White Collar Employees | 1 |
| Construction industry and construction company employees | 1 |
| Municipality employees | 1 |
| Female teachers | 1 |
| Medicine Specialty Students | 1 |
| Teaching, Nursing and Banking | 1 |
| Academic Members | 1 |
| White-collar employees in different sectors | 1 |
| Teachers | 1 |

Sample groups of the written theses mostly consist of teachers. Other than teachers, people working in education and health sectors mostly constitute the other groups.

Table 6. Research Methods Used in Theses

| Used Research Method | Postgraduate | Doctoral | Medicine Specialty |
|-------------------------------------|--------------|----------|--------------------|
| Descriptive Analysis / Quantitative | 1 | | |
| Survey / Qualitative | 5 | 1 | 1 |
| In-depth Interview / Quantitative | 1 | | |
| Relational Screening / Qualitative | 2 | | |

Whether the researchers use various research methods, different statistical methods and apply reliability tests is important in social sciences in terms of being scientific. The method should be systematized by determining the framework of the study in order to obtain healthier data (Çilingir, 2017: 159). The most common method used in the prepared theses is survey research method which is one of the quantitative research methods. Surveys were created by collecting different scales for the purpose of the research and data collection was conducted with the surveys created. Other methods used by the researchers are relational screening and quantitative research methods based on descriptive analysis as well qualitative research methods based on in-depth interview.

Table 7. Has the reliability test conducted?

| | Postgraduate | Doctoral | Medicine Specialty |
|-----|--------------|----------|--------------------|
| Yes | 8 | 1 | |
| No | 1 | | 1 |

Even though one of the theses written depended on qualitative research, quantitative research methods were preferred in other studies. In all of the theses except medicine specialty thesis, validation and reliability coefficients were achieved.

Table 8. Has various statistical methods been used?

| | Postgraduate | Doctoral | Medicine Specialty |
|-----|--------------|----------|--------------------|
| Yes | 8 | 1 | 1 |
| No | 1 | | |

No statistical method was used in the thesis employing in-depth interview, one of the qualitative research methods. In other theses, SPSS program was generally used. Descriptive analyses (average, standard deviation, percentage), Frequency, T Test, ANOVA and correlation analysis were among the used statistical methods. Regression analysis was used in two theses. In one postgraduate and doctoral thesis, LISREL program was preferred different than the other theses. As for different methods, confirmatory and explanatory factor analyses were carried out. The most commonly used analysis method in these studies was Pearson Correlation Coefficient. In these studies, it is seen that the concept of work-family life balance is examined as a dependent variable by associating it with other factors and it is examined as an independent variable in some of the studies. In some of the studies, homogeneity of the variances and normality of the distribution have not been tested in both Pearson's Correlation analysis and Regression analysis. The distribution is accepted as normal when the number of samples is taken into account.

4. Results And Discussion

Work-life family balance studies are one of the subjects that are frequently researched on with different aspects in the field of social sciences. This reason stems from the fact that work makes up the most important part of the human life. The most important part of the human life is work life and family life. However, the demands of these two different fields are different from each other. Work life requires discipline rules and different roles while family life requires sentimentality, sincerity and emotional roles. The person that moves in two different worlds every single day has to find a balance between

them. Especially women have a hard time meeting the demands of these two different worlds.

The inability of the woman to balance her roles and responsibilities at work and at home can create discomfort as it paves the way for the formation of unhealthy societies. The inability of woman to satisfy the responsibilities at work reduces the engagement to workplace, and causes a lack of concentration and motivation. When the woman cannot satisfy the responsibilities at home, she cannot allocate enough time to her family and has a hard time in caring for the children and elderly at home and thus, feels guilty. This shows the conflict caused by work and family life which is experienced by the woman. This conflict causes unproductivity, discontent and a decrease in life satisfaction (Topgöl, 2017: 53).

This study was carried out with the aim of evaluating theses among academic studies aimed at ensuring work-family-life balance of women, who are the foundation of a healthy society. The theses uploaded to the National Thesis Center of Higher Education Institution (HEI) on the work-family balance and work-family life balance was examined. According to this examination, 11 theses were found as of April, 9 of which written in postgraduate, one in doctoral and one in medicine specialty programs. It is seen that this subject has been mostly studied in the Department of Labor Economics and Industrial Relations and the Department of Educational Sciences. It is also observed that the subject has been studied in postgraduate level ever since 2015. In the studies in which teachers are selected as the sample group, there are also different sample groups. Furthermore, survey technique was preferred by focusing on the quantitative method, which is one of the research methods. Even though work-family life balance is an important subject, it is seen that the studies conducted in this field are limited. Furthermore, the fact that the subject has been studied with few and specific surveys, and the studies are similar to each other constitutes another problematic area. The study of a larger number of subjects and their diversification with different samples and methods as they are in the international literature will contribute more to the related literature.

References

- Çilingir, A., İletişim Alanında İçerik Analizi Yöntemi Kullanılarak Yapılan Yüksek Lisans ve Doktora Tezleri Üzerine Bir İnceleme, *Erciyes İletişim Dergisi*, cilt: 5, Sayı: 1 (2017), ss. 148-160.
- Greenhaus, J. H. ve Allen, T. D., Work-Family Balance: A Review and Extension of The Literature, Ed: Campell Quick, J. ve Tetrick, L. E., *Handbook of Occupational Health Psychology* (2011), Washington: American Psychological Association.

- Greenhaus, J. H., Ziegert, J. C. ve Allen, T. D., When Family-Supportive Supervision Matters: Relations between Multiple Sources of Support and Work-Family Balance, *Journal of Vocational Behavior* (2012), Vol. 80, pp. 266-275.
- Greenhaus, J.H. ve Kossek, E. E., The Contemporary Career: A Work-home Perspective, *Annual Review of Organizational Psychology and Organizational Behavior* (2014), 1, pp. 361-388.
- Lo Presti, A., Molino, M., Emanuel, F., Landolfi, A. ve Ghislieri, C., Work-Family Organizational Support as a Predictor of Work-Family Conflict, Enrichment and Balance: Crossover and Spillover Effects in Dual-Income Couples, *Europe's Journal of Psychology* (2020), Vol: 16, No: 1, pp. 62-81.
- Meil, G., Rogero-Garcia, J. ve Romero-Balsas, P., Grandparents' Role in Spanish Families' Work/Life Balance Strategies, *Journal of Comparative Family Studies* (2018), Vol: XLIX, No: 2, pp. 163-177.
- Phillips, J., Hustedde, C., Bjorkman, S., Prasad, R., Sola, O., Wendling, A., Bjorkman, K. ve Paladine, H., Rural Women Family Physicians: Strategies for Successful Work-Life Balance, *Annals of Family Medicine* (2016), Vol: 14, No: 3, pp. 244-252.
- Russo, M., Shteigman, A. ve Carmeli, A., Workplace and Family Support and Work-Life Balance: Implications for Individual Psychological Availability and Energy at Work, *The Journal of Positive Psychology* (2016), Vol: 11, No: 2, pp. 173-188.
- Talukder, M. H., Supervisor Support and Organizational Commitment: The Role of Work-Family Conflict, Job Satisfaction and Work-Life Balance, *Journal of Employment Counseling* (2019), No: 56, pp. 98-116.
- Topgöl, S., *İş Aile Yaşam Dengesi Dengeyi Sağlamaya Yönelik Uygulamalar* (2017), İstanbul: Filiz Kitabevi.

CHAPTER X

POST-CONFLICT SOCIAL POLICY: A PERCEPTION OF SOCIAL POLICY FOR ARAB YOUNG ADULTS IN THE POST-CONFLICT MIDDLE EAST

Assistant Professor Yaser SNOUBAR

Qatar University, Department of Social Sciences, Social Work
Program Coordinator ysnoubar@qu.edu.qa

Orcid Id: 0000-0002-6193-3408

Prof. Dr. Magdy Atef Mahfouz ABITA

Qatar University, Department of Social Sciences, Social Work
Program magdyatef@qu.edu.qa

Introduction

Wars and conflicts have created a real youth crisis in the Arab world that requires comprehensive and multidisciplinary solutions from within the region. This paper intends to examine the mechanism for enabling the Arab youth to participate in the peace-building as well as reform processes within the crisis-affected Arab countries by promoting social policy for young people. The authors of this paper seek to discuss the main elements of the youth support policies in the conflict-affected Arab countries in terms of their role in the peace-building and reform processes in these countries. Also, the authors hope to identify major opportunities and challenges facing the local solutions to the problems of Arab youth in the conflict-affected Arab countries as well as the local contributions of the Arab youth to the peace-building as well as reform processes within these crisis-affected Arab countries.

The youth stage is characterized by a dynamic. The characteristics of this stage indicate that it is the stage of acquiring skills and knowledge and looking forward to the future. Perhaps one of the most important features that characterizes this golden stage of age is freedom, openness, a tendency to innovate and work on change. In contrast, young people are dominated by many emotions that can affect their energy and turn them into negative energy that harms young people themselves and their communities. Therefore, young people in young societies are a very important demographic component and they are at the same time an opportunity if they are given all their rights and their participation in society and in the administration of the country.

Otherwise, they will be the biggest challenges that turn into real conflict and great crisis. Countries that do not have a clear youth policy and doesn't allow their youth to actively participate in the national affairs are under the threat of conflict, crisis and even civil war.

Young people are the most important sources of social change within the Arab region due to their increasing numbers (or "the youth bulge") in the region. At the same time, young people can play an important role in participating in the reform and peace processes in the region. Unfortunately, the youth segments of Arab societies have been marginalized from active participation, and their concerns have not been adequately addressed by the social policies of some Arab countries. Besides, wars and conflicts in Palestine, Syria, Iraq, Libya, and Yemen have increased the severity of the problems experienced by the young people and contributed to the aggravation of the youth crisis in the Arab region, where young people constitute the backbone of the socio-economic as well as political crises and conflicts. Although unemployment has long been the critical problem of the youth in various Arab countries, due to the ongoing crises and conflicts in the region, new problems have also emerged, such as exposure to violence, criminalization, and disability. It is also possible to witness an increase in their demand for out-immigration and asylum-seeking as well as their exposure to radicalization and terrorism-related problems. More alarmingly, the youth problems get worse recently in the absence of essential social services and resources for coping with these problems in various Arab countries.

Many of the problems related to education deprivation, the associated poverty and unemployment lead to discontent among young people, and they are fertile ground for participation in the ongoing conflict or exploitation by armed militias (Barakat et al., 2013). Therefore, it is not difficult to predict the future of the countries that have youth bulge in the absence of social policies for young people. For example, the lack of youth policies and the marginalization of young people in many Arab countries contributed directly to the ongoing conflict and led to a real crisis. However, the key to ending the conflict and restoring reform is the empower young people through multi-dimensional social policies.

It can said that peaceful solutions to end the conflict and re-reform in the Arab world, particularly in the countries undergoing crisis is to involve young people. As young people are power, change and freedom, emphasis should place on integrating this segment into society by involving them in political, social and economic life. Therefore, the success and stability of countries lies in the social policies they take in

the field of youth and their involvement in the administration of their country.

The main objective of this chapter is to present a social policy proposal on empowering and supporting young people to end the conflict in the Arab world and reform. This prospective study comes to rationalize decision-making processes in social policies related to youth by providing future references for decision makers.

Methodology

To achieve these goals, we:

1. Reviewed literature on the opportunities and challenges facing youth in the Arab world
2. Identify the main points of youth promotion in countries affected by conflict in the Arab world.
3. Presenting a proposal for future social policies that aim to empower young people to end the conflict and restore reform in the Arab world.

We will conclude this discussion by referring to important projects that must developed such as cooperation between the countries of the region itself to find local solutions that are compatible with the cultural, social, economic and political ground of the Arab countries, especially those in conflict. In the same time, we will suggest the most important programs, policies and local cooperation that should implemented to ending the crisis and realizing reforms in the Arab world by activate the role of youth in the region.

“The Youth Bulge” in the Arab World: Challenge or Opportunity?

When looking at the demographic structure in the Arab world it can see that most of the Arab countries have reached the peak of “youth bulge”. Where the age range between 10-24 years reached to 29%, this poses serious challenges to the level of employment protection education and political participation. Perhaps the young women at this pace is facing a challenge in terms of sizes inequality between males and females in the opportunities available (UN IATTTYP, 2016) Therefore, there is great importance in studying this important segment in the Arab world. Perhaps this study should focus on the problems and challenges faced by youth before and after the conflict in the region. The previous phase of the Arab Spring was characterize by the marginalization of young people and their involvement in political life, which can described as a time bomb, so to speak. As the wide participation of youth in ongoing conflicts is the motivation to use this metaphor (Snoubar & Musah, 2017). The youth bulge in the Arab

world is one of the most important challenges facing the region because of the pressures it has caused on the economy and services. In addition, it can be said that this youth bulge has markedly affected the emergence of radicalization and instability in the region (Fuller, 2004). Young people in the Arab world face the problem of unemployment, which is the highest compared to the rest of the world. This has led to a decline in the confidence of the young people in their governments, which made them live a significant political, economic and social crisis (OECD, 2016). The cost, quality and accessibility of education are also challenging for young people in the Arab World (Nelson et al., 2015).

Therefore, it can be said that youth bulge is a challenge that can predict conflicts and civil wars (Cincotta et al., 2003). Unemployment, poverty, inability to form a family and unequal educational opportunities among young people in the Arab world are among the most important risk factors that can help this prediction.

Despite the efforts and policies of many countries to find solutions to ease the crisis, it did not come with the desired result. For example “Over the past two decades, remarkable progress was achieved in the region in all educational indicators. Unfortunately however, significant problems do linger: high illiteracy rates among youth (reaching 16.6%), student dropouts from primary education, low enrolment of girls in comparison to boys, deterioration of education quality, and a general mismatch between education curricula and the labor market’s skill demands” (UNESCWA, 2010). It can be said that the youth bulge in the Arab world with the lack or fragility of youth policies aimed at involving young people in various aspects of political, economic and social life is one of the most important challenges that require urgent solutions between the decision makers and the youth of the region themselves. Therefore, transforming the challenge into an opportunity is an issue linked to local solutions within the region that involve young people in developing appropriate solutions.

Conflict and New Challenges in Front Arab Youth

Conflicts in many Arab countries such as Palestine, Iraq, Syria, Libya and Yemen have posed a serious challenge to the challenges faced by young people in the Arab world. The outbreak of conflicts and direct participation of youth has increased the severity and seriousness of the challenges that preceded it. The devastation caused by current events in the region has created a serious economic, social and political crisis. Thus, the exacerbation of unemployment, poverty, loss of employment, disruption of daily life and direct participation in the conflict are among the most serious features that have added to the post-conflict phase. Given the profile of the problems faced by young people because of the ongoing conflict, we can talk about serious challenges at

the psychosocial, regional and global levels. In other words, young people exposed to the psychological and physical problems caused by direct exposure to serious events such as imprisonment, torture, disability and displacement. At the regional and global level, the seeking for asylum to neighboring and other countries of the world and the resulting problems such as lack of access to services, discrimination and unknown fate.

The crisis in the Arab world has led to an increase in the levels of poverty and unemployment and thus increased forced migration of young people from conflict countries to neighboring countries and Europe (IOM, 2014). Studies show that the majority of those displaced to Europe from Arab countries are youth. At the same time, some fears have emerged in Europe indicating that these young people may pose a threat to European security, economy and culture (Mercy Corps, 2015). While Arab youth who fled wars and conflicts to neighboring countries such as Libya were subject to violence, torture, detention in inhumane conditions and similar human rights violations (Naik et al., 2015). The conditions created by wars and conflicts within the Arab world have led to the migration of hundreds of thousands of young people in search of a better life or to survive. For example, the conflict in Iraq has forced the migration of 230,000 Iraqis to neighboring countries where Turkish Republic hosts more than half of them (UNNHCR, 2017). Therefore, youth bulge in the Arab countries can be assessed as one of the most important factors that led to the conflict. The direct and indirect involvement of Arab youth in the ongoing conflict has exacerbated the crisis and exacerbated the problems it is experiencing. Given the size of youth participation, they are the most able to manage the conflict, because they are most affected by its multi-level results. In addition, previous problems and conflict-related problems are among the most important risk factors that make young people susceptible to exploitation by terrorist organizations or radical movements within a conflict society (Snoubar, & Hawal, 2015). The marginalization of young people and the absence of youth policies transform the abilities and energies of young people into negative things and thus lead to the emergence of fertile ground for radicalism within societies (Fuller, 2004). The problem of radicalism is one of the most serious problems that can arise among young people in Arab society. The dimensions of this problem can appear in international forums in a description of Arab youth as radicalism and terrorism. This requires youth policies in line with the reality of young Arabs themselves and focuses on their integration into political, economic and social institutions. In general, it is possible to say that one of the most prominent and dangerous challenges facing Arab youth at the regional and international levels is

the exposure to racism as radicals and terrorists. This is because of the nature of war and conflict and the participation of some Arab youth in radical organizations and parties, which makes all Arab youth vulnerable to this description.

For example, Muslim students in general and Arab students face specifically racial discrimination, according to a study of international students in the United States after the September 11 attacks, where Arab students were harassed and discriminated against on the basis of national origin or religion (Sutton, 2002). After these attacks, Arab students were subject to radical descriptions and terrorism with explicit slogans such as "Damn terrorists go back to your country" (Poyrazli & Lopez, 2007). In other studies on international students' exposure to racial discrimination in America (Hanassab, 2006), and Turkey (Snoubar, 2015), Middle Eastern students are the most discriminated against based on the country of origin

It is possible to say that the problem of racial discrimination faced by Arab youth outside their country is one of the most important challenges that can be added to the local challenges that are considered the outcome of current events in the region. This indicates that the crisis of Arab youth after the conflict began to take on the international character and requires solutions at the level of international relations to reduce the problem and change the circular ideas about Arab youth and Arab society as a whole. The other challenge for Arab youth at the regional and international levels is forced migration. As asylum was not the best solution to the crisis experienced by Arab youth because of wars and conflicts. The problems faced by the youth of the Arab world during and after the period of displacement in the host countries bear many of the risks that reflected on the youth themselves and the host countries. The obstacles facing young people in host countries such as the issue of language, employment and cultural problems negatively affect the psychosocial health of young people and their economic and social status. These issues require cooperative solutions through international relations among the states of the region.

Therefore, looking at the local, regional and international challenges facing Arab young's requires cooperation aimed at strengthening youth to end the conflict and overcome the crisis. In order for this cooperation to be meaningful, it is necessary to involve young people in all their steps and take their views on ending the conflict and turning the crisis into an opportunity and planning for reform in the Arab world from the perspective of young people themselves. This is one of the most important steps to reform in the Arab world from a youth perspective and from within the region itself.

Social policy proposal for future Youth policies in Arab region

The post-conflict phase requires the provision of many services to affected youth, the most important of which is mental health-related treatment services. It is worth noting that the conflict environment causes a lack of mental health resources available to war-affected youth. Many mental health problems are reported that are reported by young people after the conflict. Consequently, there is a need to develop mental health programs for young victims of conflict. Youth struggling with the mental health consequences of past trauma due to war merit special attention (Newnham et al, 2015). Therefore, this attention should consist of treatment, preventive and developmental programs, and the formulation of social policies that facilitate their reintegration into society.

Consequently, these services, programs, and projects of social policy for young people in countries affected by the conflict should be based on a human rights approach. So that this social policy plays the therapeutic, preventive, and developmental role that includes youth, whether they are victims or not (Garbarino et al., 2020). Given the nature of the conflict in the Arab region and its impact on young people in many ways, we find it necessary to develop a vision for future social policies aimed at integrating young people into society, which gives them the opportunity to confront their problems and turn them into building elements that confront reality in a peaceful way. Perhaps understanding the nature of the Arab region and realizing its reality through living in it and knowing and researching its problems makes the formulation of social policy more realistic. As a result of the complex societal reality experienced by young people as a result of successive changes that produce problems that need constant confrontation, perhaps the most prominent of which are:

- Poverty, unemployment and the low standard of living.
- Inability to form a family and family stability.
- Reduced educational level.
- Low level of youth awareness of social issues and problems.
- The high rate of patterns of violence among young people.
- Low level of ambition and future vision.
- Increased desire to migrate and take refuge in developed countries.
- Increase in negative behavior patterns.
- High rates of drug use and dangerous psychotropic substances.
- The tendency to negative methods of conflict resolution.
- Superficial thinking and looking for ways to succeed in the easiest way without striving for excellence.

- The collapse of the system of values and ethics.
- The problem of extremism and terrorism.

In light of this turbulent situation and the increasing problems of youth in the Arab region, the formulation of social policy to protect youth is the safe haven. Because the social policy directed at youth works to achieve stability, encourage development efforts, support the initiative, increase the provision of services and assistance, develop their conditions, and improve their living conditions to integrate into social, economic, political, and cultural life. Perhaps this current reality of youth, which constitutes a challenge to Arab society, requires countries to strive to develop social policies directed at youth at the therapeutic, preventive, and developmental levels in all fields. Consequently, there are a set of future aspirations for the social policy that the Arab region needs in youth issues, among which are:

1. Aspects related to social policies with therapeutic goals which include:

- Develop programs aimed at identifying youth problems that require urgent professional intervention through social surveys, while recognizing the factors and causes leading to these problems.
- Arrange the problems according to the system of priorities and the possibility of a solution in the short term.
- Activating the role of professions that can directly contribute to the development of treatment programs for young people, such as the profession of social work, and giving top importance to issues of training social workers and psychological specialists on the latest models and methods necessary to treat individual and group problems for young people.
- Benefiting from the experiences of social workers working in the youth field at the local, regional, and international levels concerning therapeutic intervention through conferences and external missions and cooperation with international researchers in the field of youth.

2. Future aspirations for social policy with preventive objectives which include:

- Activating preventive plans and programs to prevent the emergence of problems or reduce them, provided that they target the risks associated with youth problems caused by wars and conflicts in the Arab region, such as extremism and terrorism.
- Creating job opportunities that match the aspirations of young people and contribute to building society and reducing poverty to the maximum extent possible.

- Establishing many sports facilities that contribute to developing the physical and mental health of young people and helping them to evaluate leisure time and make use of them appropriately.
- Developing programs related to the prevention of wrong behavioral practices described to public health, wrong family upbringing, and a tendency to use violence in conflict resolution.
- Focusing on the multidisciplinary preventive efforts that can contribute to the continuity of preventing risks that may arise among young people in times of crisis, such as the tendency to use drugs and dangerous psychotropic substances.
- Establishing programs and intensifying workshops that aim to promote peaceful and legal methods in resolving disputes that emphasize respect for the legal culture of the youth in the Arab community.
- Promote collective and joint activity as a means to achieve prevention.

3. Future aspirations linked to social policy with development goals which include:

- Activating the developmental initiatives aimed at developing the society and strengthening the affiliation and citizenship spirit among the youth
- Activating the civil efforts based on volunteering, especially in which university youth participate.
- Focusing on the axis of human development that targets the participation of social workers in making social policies related to youth development.
- Supporting young people and giving them the opportunity to participate in political life and decision-making, especially decisions related to them.
- Investing material and human resources in the development, creativity, and innovation of young people to prepare them to contribute to social responsibility.

4. Future aspirations linked to the social work departments in the countries that witnessed wars and conflicts which include:

- Opening the social work department in various Arab universities and encouraging students to choose this specialization because of its importance in direct professional intervention with problems and the development of practical solutions and their application in cooperation with various disciplines.
- Carrying out a survey study of the needs of the labor market and linking the admission process in the specialization of social service according to those needs.

- Setting a clear definition of the role of the social worker and giving him the appropriate powers to contribute to the development of society and overcoming emerging problems.

Developing Projects Related To Youth in Conflict Countries

The authors of this paper seek discuss the main elements of the youth support projects in the conflict-affected Arab countries in terms of their role in the peace-building and reform processes in these Arab countries. This study focuses on the importance of developing projects aimed at involving young people in ending the crisis and restoring reform in the Arab world. Dynamic of the conflict is based mainly on the young people as the active component in ending the crisis and building peace for the main features of the positive interaction, namely (UNOY Peacebuilders, 2015):

“Young people are open to change. Young people have a greater potential of having inclusive, compassionate and dialogic worldviews while adults often have set dogmatic discourses.

Young people are knowledgeable about their peers’ realities. Young people know the needs that exist among peers based on their own experience and close contact with others.

- Young people are future-oriented. Peace “depends on whether the next generations accept or reject it, how they are socialized during the peace process, and their perceptions of what that peace process has achieved.

- Young people are idealistic and innovative. Young people have historically been the vanguard of social change. Young students or activists started and led many revolutions. Young people often have the creativity, initiative and time to develop more peaceful ways of being together.

- Young people are courageous. Young people in conflict situations are less risk averse. They can either react and create their own future or keep quiet and give up”.

Therefore, it is necessary to enable the Arab youngsters to participate in the peacebuilding and reform in the light of the Arab students who are receiving higher education by working on developing projects that serve this field.

Education and educational opportunities are the most important things that can be used to promote political hegemony, end conflict and overcome many of the problems faced by young people, such as marginalization and racial discrimination (Barakat et al., 2013). Despite the wars, conflicts and challenges faced by Arab youth at the local and

international levels, they are an opportunity for innovation, reform, development and an end to the conflict. Therefore, it is necessary to develop projects and programs that provide the ground for reform, peace building and transform young victims into peacemakers and effective reformers within Arab society. Young people are the biggest factor for reform and peace-building within the Arab region, the Middle East and North Africa in general.

Why youth-oriented projects?

As young people have a positive and effective role in ending the crisis and restoring reform and peace in the region, countries must provide fertile ground to facilitate the growth and effectiveness of this role. Here lies the importance of cooperation between the countries of the region, which focuses on positive and creative solutions in spreading the culture of peace among young people and attaches great importance to the positive role that youth can play at this stage.

Turkey and Qatar are the most prominent countries in the region that have a youth policy and regard youth as the main resource for development and reform. This is evidenced by the progress made by these countries in the development of supporting programs and laws and legislation aimed at protecting youth and their participation in political, economic and social life. Therefore, there is great importance in guiding the Turkish-Qatari model in the development of programs and projects aimed at involving young people in peace-building processes and creating a youth elite capable of developing creative solutions aimed at ending the conflict and achieving security, peace and reform within Arab society.

The tendency of some young people to participate in violence and conflict within the region may lie in the lack of opportunities and social, economic and political policies that allow young people to participate in building their society and provide a decent life for them. Therefore, there is a need to integrate them into programs aimed at involving young people in the development of social and economic policies and providing them with opportunities for future political participation. Through these programs, future solutions aimed at activating the role of youth at many levels will discuss in line with the views of the youth themselves.

It should be noted that these projects must focus on Importance of promoting youth in ending the crisis and realizing reforms in the Arab world. It also focuses on the creation and implementation mechanisms of empowering youth to the countries most affected by the conflicts and wars in the Arab world, specially Syria, Yemen, Libya, Iraq and Palestine.

The aim of youth-oriented projects is to provide an in-depth understanding of the standards, scale and mechanisms of empowering youth in war and conflict zones in order to ending the crisis and realizing reforms in the Arab world. As well as clarifying policy, priorities and operational modalities and procedures in empowering a young generation capable of bringing change. Youth-oriented projects must contain some fundamental points that social policies cannot succeed without it, which address as following issues:

- The issue of youth bulge and its impact on the situation of youth in general and their participation in the conflict in particular
- The most important problems experienced by young people in these countries before and after the conflict and what are the solutions from the point of view of young people themselves
- The most important knowledge and skills needed by young people to be able to contribute to conflict resolution, reconstruction and peace-building (building knowledge and developing the skills of youth coming from conflict and war environments)
- Discuss mechanisms for empowering young people and enhancing their participation in various political, economic and social fields
- Discuss the mental and physical health of young people in conflict-affected areas, as well as discuss youth welfare mechanisms and necessary social welfare services
- Discussing the expansion of youth capacities to reach reform within the Arab community through local solutions resulting from the youth of the region themselves
- Discuss mechanisms to transform the perception of youth from negativity into an active component capable of participation and decision-making.
- At the international level, discuss how to transform the perception of the youth of the Arab world from radicalism to resources for peace and partners in the process of peace-building in the world.
- Establish mechanisms to involve young people in institutions and decision-making by revealing the needs and views of youth to ensure their future participation in shaping the future of the country and reform.
- Discuss mechanisms and peaceful methods of conflict resolution and sound participation in decision-making and face social pressures as well as discuss factors that hinder social exclusion.
- Discuss the most important ways to create a new generation of leaders who can deal with the cultural, social and economic conditions of the countries of the region. As well as discuss the most important educational and enabling needs to reach it.

Conclusion

The deep understanding of the problems and challenges faced by young people in areas affected by war and conflict, helps to develop models and policies to overcome the crisis, stop conflict and achieve reform. Assessing the problems and obstacles faced by young people at the local, regional and international levels, and identifying the skills, knowledge and empowerment mechanisms needed by young people to end the conflict and to be an active actor in their country at the political, economic, social and developmental levels, is crucial. Prospective social policies that proposed in this chapter may contribute to the definition and clarification the mechanisms of support and empower young people in the Arab world, particularly in countries affected by war and conflict. As well as clarifying the cooperative role between region countries in supporting and empowering young people in the affected countries based on the idea of ending the conflict and re-reform as well as the belief that empowering young people is one of the most important elements of change. It suggests developing projects aimed at provides capacity building, knowledge management, and technical support to those involved in the re-establishment of conflict-affected countries in the Arab world. Which focuses specifically on strengthening and involving young people and increasing the participation of young people by preparing them to lead the country's future political phase. The proposed policies may contribute to clarifying the priorities that must be emphasized when supporting young people in conflict and war zones. As well as clarifying the importance of local solutions to conflict resolution and peacebuilding.

Bibliography

- Barakat, S., Connolly, D., Hardman, F., & Sundaram, V. (2013). The role of basic education in post-conflict recovery. *Comparative Education*, 49(2), 124-142.
- Cincotta, R P., Robert, E and Daniele A. (2003). *The security demographic: Population and civil conflict after the cold war*. Washington, D.C.: Population Action International.
- Fuller, G. E. (2004). *The youth crisis in Middle Eastern society*. Brief Paper. Clinton Township: Institute of Social Policy and Understanding.
- Garbarino, J., Governale, A., & Nesi, D. (2020). Vulnerable children: protection and social reintegration of child soldiers and youth members of gangs. *Child Abuse & Neglect*, 104415.

- Hanassab, S. (2006). Diversity, International Students, and Perceived Discrimination: Implications for Educators and Counselors. *Journal of Studies in International Education*, 10, 157–172.
- IOM International Organization for Migration (2014). Migration Initiatives 2015 Middle East and North Africa. Retrieved from: <https://www.iom.int/sites/default/files/country/docs/MI-2015-Middle-East-and-North-Africa.pdf>
- Mercy Corps (2015) Behind them, a Homeland in Ruins: The Youth of Europe's Refugee Crisis. Retrieved from: https://www.mercycorps.org/sites/default/files/The%20Youth%20of%20Europe%27s%20Refugee%20Crisis%20Report_0.pdf
- Naik, A., Marletta, V., Delaplace, J., Douillard, F., Rocheteau, L., Grech, D., & Ahmed, A. (2015). Detained youth: the fate of young migrants, asylum seekers and refugees in Libya today.
- Nelson, B.D., VanRooyen, M., Fehling, M., Tiernan, M. E., Jarrah, Z.M., Albezreh, S., Martineau, N. and Alhokair, A. (Jan 2015). Examining The Needs Of At-Risk Youth In The Middle East And North Africa: A Multi-Method Landscape Analysis And Systematic Literature Review. Retrieved From, http://hhi.harvard.edu/sites/default/files/publications/final_harvard_report_mena_youth_in_crisis_landscape_study.pdf
- Newnham, E. A., McBain, R. K., Hann, K., Akinsulure-Smith, A. M., Weisz, J., Lilienthal, G. M., ... & Betancourt, T. S. (2015). The Youth Readiness Intervention for war-affected youth. *Journal of Adolescent Health*, 56(6), 606-611.
- OECD. (2016). Youth in the MENA Region: How To Bring Them In, OECD Publishing Paris. <http://dx.doi.org/10.1787/9789264265721-en>
- Poyrazli, S. & Lopez, M. (2007). An exploratory study of perceived discrimination and homesickness: A comparison of international students and American students. *Journal of Psychology*, 141(3), 263-280.
- Snoubar, Y & Musah, S. (2017). The Impact of War and Conflict in Worsening the Problems of Middle Eastern Youngsters: A Proposal for Future Social Policies. *Journal of Youth Researches*, 5(1), 63-78.
- Snoubar, Y. (2015). Problems and Social Service Requirements of International Students Studying in Turkey. Ph. D. Dissertation, Hacettepe University, Ankara.

- Snoubar, Y., & Hawal, H. H. (2015). Young communities and the impact of wars and conflicts on the healthy growth of young people: Middle East as a model study. *EJIS European Journal of Interdisciplinary Studies Articles*, 1(1), 129-136.
- Sutton, R. (2002) Discrimination and Harassment among International Students: A Focus Group Study. Office for Equal Opportunity, 1-7. Retrieved from: http://oied.ncsu.edu/oied/pubs/focus_grp_report.pdf.
- UNESCWA. (2010). Regional Overview: Youth in the Arab Region. Accessed March 12th, 2017 Retrieved from:<https://social.un.org/youthyear/docs/Regional%20Overview%20Youth%20in%20the%20Arab%20Region-Western%20Asia.pdf>
- United Nations Inter-Agency Technical Task Team on Young People (UN IATTTYP). (2016). *Regional Framework of Joint Strategic Actions for Young People in the Arab States and Middle East and North Africa Region (2016–2017)*. Accessed October 29th, 2017 Retrieved from: http://documents.wfp.org/stellent/groups/public/documents/op_reports/wfp282333.pdf
- UNNHCR. (2017). Global Appeal 2017 Update - Middle East and North Africa (MENA) regional summary Dec 2016. Accessed March 12th, 2017 Retrieved from:<http://www.unhcr.org/publications/fundraising/5874f9f67/unhcr-global-appeal-2017-update-middle-east-north-africa-mena-regional.html?query=middle%20east%20and%20north%20africa%20refugees%202016>
- UNOY Peacebuilders (2015). Youth and Peacebuilding NGO input for the Peacebuilding Architecture Review UNOY Peacebuilders, March 25, 2015. Received From: <http://unoy.org/wp-content/uploads/Peacebuilding-Architecture-Review-Youth-and-Peacebuilding.pdf>

CHAPTER XI

COURAGE MANAGEMENT: COURAGE AS A MANAGEMENT TOOL

Dr. Cem ŞEN

Turkish Military Representation to NATO, Brussels, Belgium,
cem.sen@hotmail.com

Orcid No: 0000-0002-7300-0170

Prof. Dr. İbrahim Sani MERT

Antalya Bilim University, Antalya, Turkey,
ibrahim.mert@antalya.edu.tr

Orcid No: 0000-0002-2850-1865

1. Introduction

Courage emerges as a concept that has not lost its popularity and is an interesting subject that has kept philosophers busy throughout history. Courage, along with temperance, wisdom, and justice, is one of the four cardinal virtues in the Western tradition; and also a central virtue in Confucian thought, one of the three basic qualities of a virtuous person, along with wisdom, and goodness or benevolence (Harris, 1999).

The courage study, described as the rediscovery of an old virtue (Tillich, 2019), can be explained by the understanding of the importance and priority of courage in private, business, and social life. Courage forms the basis of a human character, and free life which can be used by smart management to catch the synergy targeted it into a success story. It will easier for managers and leaders, who understand the importance of courage, to succeed. Today, many arguments appeal to leaders and managers, with long lists of what they should and should not do. Management and leadership is, of course, not an ordinary thing, and regarded as the biggest responsibility a person can take. There should be a guide that will strengthen the power of managers and leaders, and help them use their power correctly for the right purpose. This guide, without a doubt, is courage (Mert, 2007).

Courage is the manifestation of the core values of man in management. Courage is the greatest service of man to himself, to others, and especially to the future. It is not a luxury in management, on the contrary, is a necessity, and a must. Simply, its existence leads to righteousness and its absence leads to wrong. If a leader doesn't have

courage, it is not important what he/she knows, what he/she has, or how well he/she is educated. Power and characteristics of leader and manager can only turn into a social good with the help of courage (Mert, & Aydemir, 2019).

Courage is the fundamental value that an individual should have to be himself/herself in his private and business life and to add value to his/her work, family, and environment. Employee courage, which is indispensable and the basic foundation of the competition in business life today, emerges as a potential that managers must professionally, systematically, and consciously handle, recognize, and manage beyond. Although the importance and effect of courage in both business life and private life has been emphasized in the recent studies on courage, how this effect should be reflected in the managerial area has not been adequately explained yet.

The purpose of this chapter is to draw attention to the importance of courage in the management process, especially the role of courage which makes personal vision and values real, and to be sensitive about how it can emerge in this process. Courage has a complex nature. Its complex nature makes courage sensitive to misunderstandings and uses. Investigating what courage means, will allow managers and leaders to know how to use courage, to recognize their stereotypical mistakes in courage, and increase their quality of management.

2. The role of courage in life – both in business and private

The extensive study of courage dates back to the times of first written history, especially Plato and Aristotle (Snyder, Lopez, & Pedrotti, 2010), and even to Confucius (Jiang, 2012) before them. It is possible to come across an interpretation of courage not only in philosophy but also almost in every field of social sciences. In these disciplines, courage is examined in different categories like emotion, behavior, virtue, or way of thinking, etc. (Pury, & Starkey, 2010). Although this is a topic of great interest, what courage means is still a matter of debate (Roochnik, 2015). The reason why courage has not been investigated sufficiently, a clear and concise definition has not been made so far (Woodard, & Pury, 2007) stems from the truth that it is difficult to measure it (Howard, & Alipour, 2014).

The moral quality of courage, which is closely related to morality, requires that the courage be addressed ontologically (Tillich, 2019). Therefore, it is necessary to analyze how courage is perceived in society and which attitudes and behaviors are explained by associating it with the behavior dimension that it shapes in daily life. This, in turn, points to the need to discover the current situation by systematically

addressing social thought of what courage is. Courage, mostly considered as a personality trait in the historical process, has recently begun to be treated as a form of behavior and action (Ginevra et al., 2019). Courage is a virtue that people care for. Therefore, it is a virtue that will never go out of fashion (Foster, 1898). However, it has been questioned by some philosophers whether courage, compared to other virtues, is more important and regarded as a virtue above them both throughout history (Tillich, 2019) and today's research (Stark, 2002).

In the last decade, with the contributions of positive psychology, there has been a great change in the classical courage understanding that has been inherited since Socrates in courage studies. For example, some of them are Brendtro, Brokenleg & Van Bockern (2005), Lopez, O'Byrne & Petersen (2003), and Maddi (2006). Courage is considered as a protective psychological resource in dealing with danger, crises, and future concerns. It protects and supports the rights of the individual and ensures that his/her voice is heard and plays an important role in the individual's coping with stressful situations (Watson, 2003). Courage gained momentum with positive psychology studies, is defined as being able to focus on the power to resist harmful habits and unreasonable concerns (Lopez, O'Byrne & Petersen, 2003).

While the management literature does not offer any single definition of courage, which everyone agrees on, the philosophy literature has long considered courage relevant in the management of civic affairs (Harris, 1999). In some studies on courage, it is stated that there are different types of courage, for example, moral courage, physical courage, and military courage, etc. However, it would be appropriate to approach courage from the holistic point of view, that is one type of courage can be detected in other types as well. As a matter of fact, even Socrates approached courage in this way and emphasized that courage is moral as well as physical (Mert, 2007). The first comprehensive definition of courage in history was made by Socrates. Socrates considers courage as a part of virtue. He tries not to narrow down courage into several special features, and find the balance between wisdom/reasoning and fortitude (Platon, 2002). According to Socrates, some features of courage can be listed as follows: courage is moral as well as physical, correct courage cannot be separated from knowledge, and it is based on an instinct¹. Plato agrees with these features of courage defined by Socrates. Aristotle sees courage as a virtue that makes sense between cowardice and boldness (Ryan, 2004). In his opinion; a person, acting stupidly, is unable to realize what the danger

¹ <http://etext.library.adelaide.edu.au/p/plato/p711a/introduction.html> (accessed on 17 January 2020).

he/she faces, whereas a cowardly person is aware of this danger and does not do anything. As can be seen easily from the discussion above, different views can be found about the elements that make up the nature of courage. The issue of what courage is and composed of varies not only from culture to culture but also from person to person (Mert, 2007). For example; some define courage as the absence of fear, while others emphasize courage emerges with fear.

The word “courage” is defined as the ability to do something dangerous, or to face pain or opposition, without showing fear by Oxford Advanced Learner’s Dictionary (2010), and its root comes from the Latin word “cor” or “cordis” and the French word “corager” which both means “heart”. It can be defined as the quality of mind enabling one to overcome fear or other difficult obstacles, in other words, it is overcoming the negative experience of fear with more positive feelings (Schwartz, 2004). Woodard (2004) defines courage as the power to survive mentally and morally in the face of fear, anxiety, and difficulty. And he defines the courageous person as, despite feeling fear and anxiety in a situation threatening his existence, the person who can do what is necessary. According to another definition, courage is an individual’s power where he/she gets from his/her depths to achieve a virtuous conclusion (Sekerka, & Bagozzi, 2007). The individual gets this power without being able to cope with the fear he/she feels. In other words, this power, which comes from the foundation of existence, gives its first exam by controlling the fear felt. Courage has gained momentum with positive psychology studies where it is defined as being able to focus on the power to resist harmful habits and unreasonable concerns (Lopez, O’Byrne & Petersen, 2003).

Courage is accepted as a basic virtue which is a prerequisite for other virtues to appear, e.g. accuracy, trust, etc. (Pury and Kowalski, 2007). In this aspect, courage, having an important regulating role, affects not only the behavioral consequences but also the human behaviors caused by the other virtues. When it comes to courageous behavior, Walton (1986) points out that it is an act of personal reasoning and suffering in a situation involving danger, difficulty, and pain with a moral intention. Gould (2005) states that courageous behavior has three dimensions which are fear, proper behavior, and purpose, whereas Klein and Napier (2003) put forward courage dimensions as sincerity, purpose, suffering, and risk. Kilmann, O’Hara, and Strauss (2010) focused on the organizational features of courageous behavior and identified them as follows: free choice, experience, risk, valuable purpose, conscious behavior of the person despite the danger, and fear. As can be seen, these features show that courage involves emotion, cognition, and

action in which an individual risks harm in pursuit of a noble purpose (Kilmann et al., 2010).

Recently, the need for moral values has been emphasized more frequently in books, articles, and news about business life. Moral values are needed for an organization to survive and reach its vision in the long term. The importance of moral values for organizations is better understood by leaders and managers day by day. Courage and honesty are at the top of these values. It is not possible for honesty, which has great importance in business life, to be placed in an organization without courage (Mert, 2007). Courage is a prerequisite for honesty as well as other virtues, i.e. moral values. Today, some companies do not behave honestly because they are afraid that their sales will drop, and some employees do not behave honestly because they are afraid that their boss will fire them (Duska, 2005), as it can be seen common fears of business and personal survival are those of not being good enough, not being needed, losing control, disappointing others (Perme, 2016). In essence, it seems obvious that great attention must be paid to moral values in business life. It is not a coincidence that at present, the moral course at the Harvard Business School is among the core courses. Every single day, the number of leaders needed in business life is increasing. The leader-follower ratio changes, leaders take on the role of followers as well. The impact of personal values on business has accelerated compared to the past (Jandt, 2002).

As to organizational courage, while it is hard enough to find personal courage, and what if the whole organization needs courage? Perhaps, it is not as easy as expected to adapt personal courage and then create and manage organizational courage (Perme, 1991). The organization is an entity where people come together with resources that are directed towards the achievement of a goal. To achieve the purpose of this organization and to lead everyone doing their best, a common vision is needed. The role of courage here is to realize the vision, mission, and values come true. It is difficult to develop courage in the organization. In addition to having a correct vision and correct values, it is necessary to have the courage to embrace hopelessness and fear. When courage is part of the organizational culture, this culture nurtures the courage of the employees as well. Organizations' ability to survive in today's intense, increasingly dynamic, and brutal competitive environment depends on this. A lot of fear in organizations is caused by events like mergers, acquisitions, economic downturns, technical innovations, and job changes, etc. Under these circumstances, it is important to remind employees that fear is a normal emotion and that courage means walking with fear, not being fearless (Perme, 2016) which eventually leads to a culture of courage.

3. Courage management

If an organization does not have a culture of courage that supports moral values, there will sooner or later be a collective collapse. The main thing is not only the system but the heart of every single individual. As the position of the individual increases in the organization, accountability and the need to share values with others will increase. We need leaders who have the courage to do the right thing, regardless of the subject matter, whether in business or private life. We need leaders who do not pursue their personal ambitions and desires. A leader or manager should take his steps not with the concern of “If I am wrong, I can be detected”, but with the belief that the truth will appear sooner or later. The leader should boldly move towards the truths he believes in, and believe that no logical explanation can change the truth. Courage leads the leader to complete dedication, and complete dedication to success (Wilma, 2005). Courage is the center of leadership. However, despite this, it has often been a neglected issue of leadership (Terry, 1993).

The secret of a successful organization lies in some specific features like caring for values, listening, learning, being consistent, and discipline (Mert, 2007). Encouragement is necessary for these actions to be implemented and effective (Burns, 2005). In organizations, it takes real courage to realize the values constantly, to create a listening and learning environment. This is the willingness to act in line with your beliefs about the organization’s responsibilities. When we take a look at the companies that have significant successes today, it can be seen that they have a common denominator in all fields. They all have followed the truths they believe in. The source of their success is not stemming from differentiation strategies, but because they believe they are the best they do and have the courage to eliminate all the obstacles that will hinder their thoughts. These firms did not care whether their work was done by others (Terry, 2005). We should be able to show the courage to do the right thing in the organization. If we do the right thing, we will always develop and grow correctly. If we have the courage it will be possible for us to catch up with the truths and not to leave the path of these truths. Today, we come across many companies that disappeared while trying to move forward on the path of growth. This fact shows us that growth should not be only in sales but also in values and courage (Herrmann, 2003).

Change is an important issue that organizations must focus on to survive. The secret of managing change in a large organization can be found in factors like courage, communication, careful analysis, and practice. Change is a fact that every organization faces. We can easily

see that these factors listed in change management lead us to the momentum formula of courage. We can gather the knowledge and power we need in communication, analysis, and implementation from the organization and the environment. But this power is a stationary force. The courage we have has led this power to the future and reach our goal by change (Mert, 2007). Combining change and courage is simply the signal of progress. The natural environment and the requirements of progress can be characterized by uncertainty, energy, and creativity, which can be accepted as the natural environment of courage as well (Perme, 1991).

The limits of human life are drawn by dreams, creativity, self-expected, and courage to experiment with the unfamiliar (Mert, 2007). Creative thinking constitutes the essence of pushing personal and social boundaries, in other words, simply the essence of progress. Creative thinking requires the courage to try out the extraordinary and the different. In an environment where there is no courage, it would be wrong to wait for creative thoughts to flourish (Falanga, 2005). The courage that overcomes fear in society, and which brings self-confidence to the upfront, prepares a suitable ground for creative thinking by removing the obstacles. Creativity is a process, and it needs the courage to take the first step in this process and continue to progress. The lack of courage destroys creativity. Creativity is a potential force. Due to the momentum law of courage, this power can be realized by its interaction with courage (Goodenough, & Woodruff, 2001).

Today, countries have entered a dynamic and brutal race to increase their market share. For example; developing countries such as China and India are now in a war of creativity. This race is actually a race of courage in business life. In developed countries, for example in Canada, the basic point of progress is being bolder is accepted as the main principle in business life. The economic war in the international arena is similar to the strategy and leadership principles in a normal military war. The most important of these similarities is courage (Mert, 2007). In a real sense, the more courageous always wins. If we are talking about success, that means we are talking about courageous behavior and taking risks. If an organization wants to be successful, gain a competitive and sustainable advantage in the international arena, it needs to take innovation and creativity as a guide. This can be achieved if only courage becomes part of the organizational culture (Middleton, 2005). It should be understood well by leaders and managers that the culture of courage to be created in the organization will have an effect that increases creative thinking and innovation.

It is not possible to ignore technology while talking about creativity in today's business environment. Technology forms the infrastructure

of synergy with its interdisciplinary bridge position. With this role, the importance of technology in business life is increasing day by day. Investment in technology is not only the area of investment; it affects and develops many different areas. Since technological research carries risks, courage is required for the technology to improve. In this respect, risk-taking can be increased by developing courage. Technological progress will gain more speed with courage placed in organizations (Sutherland, 1996).

Courage has a role in explaining the nature of entrepreneurship as well (Sutherland, 1996). It is a guiding factor in understanding what entrepreneurs are trying to do and why they take risks, i.e., it is a leading and indispensable feature of the entrepreneur (Naughton, & Cornwall, 2006). The word “venture” in the English language means “fortune, daring, and courage”. For this reason, the money invested for the realization of an invention is called “venture capital”, and the person who markets it by purchasing a brand new technology that will be put into practice for the first time is called “courageous/venture capitalist” (Şenyuva, 1990). Examining the entrepreneurship process will enable us to understand that courage is not only necessary for the emergence of entrepreneurship but also for continuing in a healthy way (Hamm, 2002). Entrepreneurship is for the future. The entrepreneur is trying to fold the power he/she has and carry it to the future. An entrepreneur does not have time to regret the past. Every step taken by the entrepreneur is a proactive behavior towards shaping the future. Courage is also for the future, and it must be powered from the past, but it should never allow the past to block itself. As can be seen, the entrepreneur has been identified with courage as if it were a single body (Naude, 2005).

In the past, countries that have taken long distances with great courage and performed raids have been replaced by global companies operating internationally now. The current gains of economic growth and the old gains of large expansions of lands are not much different from each other. As you can see, courage is needed to grow in real terms. The risk posed by rapid economic growth can only be taken courageously. For this courage to emerge, an environment where courage is accepted should be created. The way to find out if this is successful is through whether a courageous employee can feel trust in his organization or not (Mead, 1998).

Managers and leaders should be able to share values with employees to create an atmosphere of courage in the organization. In an environment where moral dilemmas are experienced, people cannot show their true courage and turn towards true courage. The answer to the question “Why do we need moral courage?” is simple. We can

respond easily as “to prevent the following errors and find solutions”, because (Lebow, 2005);

- We try to control people,
- We believe in that people unreliable,
- We see creating racing air and competition as the way to get the best out of people,
- We list people, products, businesses,
- We try to create perfect people.

Here, the importance of leaders who need to consider these issues becomes evident. Good leaders motivate people in many different ways. First of all, he/she always puts forward the vision of the organization to emphasize the values of its employees (Kotter, 2001). One of the main factors underlying being a good leader is to harmonize the values of the employees with the vision of the organization and create synergies between them. There is no point in having a vision that is not powered by personal values or does not cherish personal values. Such a vision is a sign of an organizational environment where cowardice culture prevails and courage is suppressed. Courage is the sign that leaders understand whether they are doing it right or not. The leader should be able to see both his/her courage and the courage of the employees and to feel this courage.

For a manager, it is easy to ask employees to act according to the organization's values, but he/she should be able to set an example and act in this direction and create trust as well. It takes courage to tell people what you believe in and to express it to other,s and listen to their suggestions when you have difficulty moving forward on the path you plan (Perme, 2016). The important thing for the leader is to have common sense about the organization's values and to share this common sense with his followers. Leaders need to make that the structure, process, and values in the organization should become a part of the organizational culture. The emergence of synergy in the organization depends on the extent to which this can be done. Leaders should encourage employees to act courageously when they are frightened. Those at the management level should be able to create an organizational climate in which courage is encouraged, noting that employees should be courageous not only in the business environment but also in their daily lives.

For managers to get information from their subordinates, managers need to ask their subordinates to give them the correct information and show courage to do so. Managers can access the correct information to

the extent of this courage of the subordinates. What ensures this is the integrity of the employees. It would be pointless to speak of honesty in an environment where courage does not exist. Employees who do not have the courage and prioritize their own interests compromise the right behavior. When employees do something wrong, they are afraid to say things to the authorities. They can even go beyond hesitation to hide their mistakes. Therefore, organizations need to define a well-defined, appropriately announced a clear policy on how to treat management against employee mistakes. Thus, employees are encouraged to convey any misbehaving behavior to the authorities. When employees make mistakes, they get rid of the uncertainties like, “What will happen now?”, “Who knows what happens to me?” (Wilma, 2005). For the courage to emerge, organizations must keep their weaknesses open to debate and criticism. However, it is also important that they are willing to question their policies and principles and be questioned by the employees. When leaders and managers personally demonstrate exemplary behavior in these matters, the courage of employees will not be suppressed, and their self-confidence and honesty will increase. Hence, courage should not be blocked in organizations (Potempa, 2002).

It does not make sense for managers to set goals without creating an organizational culture powered by core values. The goals set in an organization without courage are not just motivation but a source of pressure. In his article that questions management with goals Harry Levinson states that if a manager has not established a trust-based framework in the relationship with his subordinates, he/she can in no case gain their respect and trust. As a result, the process of implementing management with ordinary goals functions only as a pressure tool of management. If the organization’s philosophy consists of insatiable internal competition, gossip, and insecurity, there will be little point in talking about self-motivation, human needs, and commitment (Potempa, 2002). It is possible to get strength from the basic values only by being courageous. It takes personal courage to listen to the inner voice and realize the basic values in attitudes and behaviors. But if it were easy to do this, there would be no reason to mention about wrongs, injustice, or confrontation. The difficulty of applying the truths is due to the struggle against the wrongs. Courage is at the core of all this.

Managers and leaders should not leave courage to employees by considering courage as personal responsibility and should not neglect their part. Employees expect their courage to be supported as well as the support they expect from many other issues. Jan Carlzon, General Manager of Scandinavian Airlines, has made the following

determination in this regard; “People are not born with confidence. Even someone who has a high level of self-confidence can be easily broken. Confidence stems from success, experience, and organizational environment. The leading role of the leader is to instill confidence in people. People should be encouraged to take risks and take responsibility. If they make mistakes, managers and leaders are expected to be supportive and constructive (Laurie, & Heifetz, 2001).

If an atmosphere of courage cannot be created in the organization, as soon as employees encounter problems, they focus on defensive reasoning, leaving rigorous reasoning. Defensive reasoning is nothing but self-protection. Defensive approaches prevent people from thinking and acting courageously. The individual leaves production and creativity aside and passivates only through the instinct of self-protection and being defensive (Argyris, 1994). The organization is a system. Employees, as part of the system, must use their characteristics to create synergies in the organization. A person can live with his values in a way to add synergy to the society and to show the correct courage. But it would be wrong to place this responsibility only on individuals in the organization. Managers and leaders should seek the courage environment in essence, not in language. What managers and leaders say, do, expect, and demonstrate should be compatible with each other (Mert, 2007). When employees feel empowered, they can show their courage more easily. It is important and necessary for the success of the organization that the employees can stay alone with them, own the work they do. But if the managers constantly tell the employees what to do and keep them under strict control, it is not possible for the employees to feel being empowered.

Employees’ taking more responsibility can only be possible by developing internal loyalty rather than external dependency. As the task is defined by the employees, the employees will be able to define the importance of the goal themselves (Argyris, 1998). Conversely, with the increased control over the employees, they feel that they are not trusted. Due to this feeling of insecurity, increasing external dependencies, and low expectations from employees, their self-confidence decreases. They begin to add their mental strength and energy to the organization. Over time, employees even doubt their own thinking abilities and lose their motivation for independent decision making. Employees succumb to inertia, one of the greatest enemies of courage, with the thought that their superiors will question everything they do (Manzoni, & Barsoux, 1998). Today, we may encounter as many as successful organizations, perhaps more failures are encountered. If we examine how successful organizations act, what they care about, what policies and principles they follow, we can identify the

factors underlying these achievements. Above all, a successful organization is an organization that can be managed successfully and effectively. The leaders of these organizations are those who can initiate change and continue this change. Organizations that have successfully changed themselves will appear to have leaders who can focus employees' attention on doing the right thing and lead the organization on the right track, with personal courage (Guliani, 2005). A leader can act accurately and realistically if only he/she is brave. Fear causes leadership to fade away, and courage to exacerbate (Terry, 1993). The courage as being the most important feature of leadership means having the ability to show fortitude in difficult conditions. Courage in leadership is necessary for the leader to have sufficient confidence in himself and his followers. This trust will allow the leader to give his subordinates the freedom to do right and good. Besides, tolerance, which is a very important issue in human relations and management, is a characteristic of those who are courageous. A courageous leader or manager is tolerant of followers. Employees need leaders who guide them, are tolerant when needed, and support them when they do their job well. When employees do the right thing, if things don't go well, they look for a leader to take responsibility. This is only possible if the leader has courage (Mert, 2007). The atmosphere of honesty and courage created by a courageous leader pushes the whole organization up (Stefano, & Wasylyshyn, 2005).

The high emotional intelligence of the leader contributes to his/her being a brave manager. As the leader's emotional intelligence develops, his flexibility, tolerance, and sensitivity towards others develop. Listening to the voice of his/her heart takes the leader from a higher level of personal awareness to social awareness. Being honest towards your heart will enable the leader to listen to the core values at its core (Cryer, 2005). The role of emotional intelligence in leadership success is found between 85 and 90 percent (Bloch, & Whiteley, 2005). For leaders and managers, the opposite of not being cowardly does not mean you are courageous. Courage requires acting in the direction of the truth, beyond overcoming cowardice. Being able to overcome cowardice only means that the leader takes the first step, not that you are brave. The leader who can overcome cowardice is someone who has succeeded in standing up, not destroyed. It is high time to take a bold step forward (Miller, 2000).

Courage is the greatest pleasure a leader can get from managing personally. The courageous leader can enter the process of self-realization. But he should not be selfish in these feelings and should not stay in his position for a long time. A good manager should also be able to show the courage to leave his seat to lead young people when the

time comes. Courage puts a brave leader in a question of proportionality in all matters. The courage of the leader should not be an obstacle to the courage opportunities of others. This is a golden principle, the courage you show as a leader should not destroy or reduce others' courage (Mert, 2007). If this is the case, you should immediately question your courage because you have a wrong attitude. Courage is a virtue needed not only for power but also for the use of ideas and dreams. It is not a coincidence that courage is at the top of the basic features that effective leaders and managers should have. Having courage will enable other leadership features to be used. The secret to being successful in business is to have the courage to get rid of the selfish bog. Today, when many leaders are under threat or face an alarming situation, they disrupt their activities and cannot solve the problems they face. These leaders, on the other hand, complain about indecision and infidelity. Good leaders have courage, integrity, reliability, and discipline. They know what they do and their followers and they focus on doing the right job at the right time in the right manner. They do not index their vision and values to the dangers they face and the difficult conditions they encounter (Bossidy, 2005).

For courage to arise, it is necessary to have a situation that requires selection. One determines his/her life with the choices he/she makes. The more people use courage in their choices, the more they achieve a happy end state as a result of their choices. In this respect, courage ensures that even if it has been demonstrated in the last moments of life, one can attain a better life. For his/her existence to fulfill his/her responsibility, he/she must be courageous in his/her decisions. Being brave in a decision is possible when courage appears in the decision-making process. No matter how accurate and appropriate the decision, the desired outcome will not be achieved unless it is implemented boldly or followed boldly (Mert, 2005). If we are talking about management somewhere, we are talking about a need. This need is the need to do business together. In other words, we need others to achieve the goal. Not making sufficient use of the energy and power of the people we need will not be compatible with the management's spirit of doing business together. Beyond making bold decisions, managers, and leaders at all levels should ensure that employees can participate boldly in these decisions and then apply them boldly. A good decision is a process where courage makes itself felt at every stage.

Unless we are brave, we cannot make the right decisions. Courage is the primary feature of a strong character. Today, increasingly important character training reveals the need for this subject. These character trainings are aimed at making the right decisions for people (Rivers, 2004). A bold character that employees will need to make the

right decisions should be found not only in themselves but also in the leaders with whom they follow. In a dangerous situation they face, they expect their leaders to take the same risk or even more. The leader should be able to take the risk with his/her bold character, or at least make him/her feel willing and sufficient to do so. There is no more ideal way to spread courage and create courage.

A better understanding of the effect of courage in business life has led researchers to measure courage in the workplace. In this context, Howard et al. (2017) reviews the extant literature on courage and identifies a dimension of courage relevant to modern organizations, social courage, which is an intentional, deliberate, and altruistic behavior that may damage the actor's esteem in the eyes of others. As a result of their highly intensive study, quantitative inferences are derived, and the Workplace Social Courage Scale (WSCS) is created. Besides, in recent years, it has been emphasized that courage is effective as a mediator variable in the studies conducted on factors affecting the outcome variables considered important in organizational life. In a study conducted in this context (Santisi et al., 2020), it is stated that courage plays an intermediary role in the effect of psychological capital on the quality of life. Quality of life is influenced by both subjective and objective factors which consist of the evaluation of functional, physical, social, and emotional aspects of the person (Gladis et.al., 1999). Recent studies about positive psychology present the quality of life as a fundamental indicator for good health, and also it is detected that courage affects several work behavioral outcomes (Santisi et al., 2020). Courage promotes change, innovation, and coping skills to achieve aims, and it correlates positively with many individual resources (Koerner, 2014; Magnano et.al., 2017). The results showed that, in general, psychological capital predicts life satisfaction and flourishing, with an indirect mediation effect of courage only on flourishing. Two main conclusions emerged from the study: flourishing and life satisfaction are representative indicators of the quality of life; courage emerges as an important psychological resource that supports the individual to face and manage the uncertainties of the risk society (Santisi et al., 2020).

4. How do you know if you can manage courage?

Besides the difficulty of applying a courageous management style, it is not easy to determine whether such a management style is applied or not. The simplest way to understand this is to ask. You have to be brave to ask those around you about their thoughts or what to do (Goldsmith, 2005). A person's courage can be influenced by his/her status and level of the organization. The main element that makes the

difference here is the opportunity to use courage. Managers and leaders should realize this situation and should not misinterpret the courage of the employees. The momentum effect of courage comes forward at this point and it is also active. It is an ideal situation for organizations to have harmony between power and courage. Courage, like the wind, is an invisible force that can be felt with its effects. If there is no progress or improvement despite all efforts in the organization, the problem should be sought in the absence of courage, which is not directly seen but feels a great power with its effects.

It is not easy to determine how a leader or manager can create a courageous working environment, in other words, whether he/she can manage courage. Below, we tried to list what is and what is not in an organization where courage is managed correctly. To make an easy and understandable ranking, the functions of management (planning, organizing, commanding, coordinating, and controlling) stated by the Administrative Theory (Fayol, 1949) are taken as a basis. It is listed how the five basic management functions will appear in an organization where courage exists.

4.1. Planning:

- Leader and manager ensure that employees participate in all kinds of planning at the highest level. Employees are encouraged to participate in the planning phase.
- Employees are effective in determining the vision and values of the organization. They also play an active role in questioning and changing the vision when necessary.
- The environment of tolerance prevails in the planning process, the ideas put forward are respected, and early judgments are not made about these ideas.
- At the planning stage, all individuals in the organization express their opinions courageously. No management culture prevents creative ideas from participating in planning.
- Employees provide necessary feedback at every stage of the planning process.
- All kinds of plans are prepared in light of the organization's vision and values.
- Risk-taking cannot be avoided in planning. Thus, the quality of the plan is not decreased. A proactive attitude is dominant in planning.
- Planning, beyond preparing for the future, is about shaping the future.

4.2. Organizing:

- Employees, with potential high courage, perform tasks where individual work is more prominent.
- Employees, with potential high courage, are employed in functional departments where creative thinking is required.
- Rather than a rigid structure dominated by the hierarchy, there is a flexible structure where employees can easily use their potential.
- There is no organizational structure that blocks the employees and limits their courage in career progression.
- A bold idea and behavior cannot be lost or ignored within the organizational structure.
- Courage plays a decisive role in creating the organizational structure. In such an embodiment, a balance is provided between the strength and courage of the functionally separated units.
- A flexible structure is outstanding. The existing structure is not invariable according to the situation but is flexible enough to adapt to situations that require risk-taking.
- Authorities and positions can be questioned by employees. Managers have a sense of organization that their powers are used to support employees, not to put pressure on them.
- Organizations dominated by courage are prone to reorganization. There is a structure where resistance is not encountered in change and even it is seen as a source of motivation.
- There is a structure that needs leadership. The structure is alive and it is the potential courage of the leader and all other employees, which adds life to this structure.

4.3. Commanding:

- Extraordinary employees can transfer their energy to the organization with high motivation.
- There is a direction in which courage is not suppressed but rather encouraged and rewarded.
- Conflicts arising from personal interests are not observed among employees. There is an atmosphere dominated by trust and honesty.
- There is no gossip, success stories set an example for the other employees.

- Hierarchy is based on mutual respect. There is no practice of humiliating or embarrassing anyone's personality. The personality of every employee in the organization is of the same importance.

- Employees, with high potential courage and capacity, use this potential more effectively in the command-control system.

- In a command-control system, there is humility, sincerity, and clarity.

- Leadership is always one step ahead of the management.

- There is sincere respect and mutual attachment to the leadership. It can be observed that the employees can establish a well-balanced means-end-ways in their work.

- Command-control is displayed in an attitude and behavior that puts values first and does not compromise on this.

4.4. Coordinating:

- There is no fake communication, medium blocking, or misleading coordination. Employees have sincere relationships with each other.

- Coordination is a management function that helps courage create a synergistic effect and spread throughout the organization.

- In an encouraging practice, activities can often be coordinated among the necessary people and units.

- Coordination is easy, barriers to the effectiveness of coordination have been removed as employees have a high level of trust in each other and their organizations.

- Since an honest environment is created, with courageous employees, mistakes stem from coordination are not encountered.

- Coordination, which contributes to the unification of courage with power, is determined by shared values.

- Since units and employees know what to do in times of crisis, the need for coordination decreases in times of crisis.

- Coordination is carried out in the atmosphere of cooperation and support.

- Coordination is a source of motivation.

- Coordination is performed informally rather than formally.

4.5. Controlling:

- Control is not a tool to put pressure, but a tool used to help and support employees.
- Employees do not need to be checked, in case of a mistake, they give the necessary information to their superiors and receive feedback.
- Control costs are very low for the organization because of the low control requirements.
- Since nobody is afraid of hiding anything, the results of the checks contain outputs that are accurate and provide valuable feedback.
- It is about controlling the results rather than the process.
- Control is a source of motivation, not pressure on employees. Being controlled by a courageous leader or manager motivates employees.
- As a result of the control, positive results are obtained such as rewarding employees and setting examples.
- Control is a method of learning and getting inspiration from employees for leaders and managers.
- Control increases the organization's self-confidence and employees' belief in each other.
- Control is not only a top-down process but also a bottom-up as well.

5. Conclusion

Correctly managed courage will allow you to progress quickly in the journey to achieve your goals. Managing courage increases your ability to keep people together. In an environment dominated by the culture of courage, both the dissolution decreases and the employees unite with your organization. It is not possible to achieve the desired goals without integrating the organizational vision and values with the personal vision and values of the employees.

In organizations where the culture of courage is established, relationships are sincere. The statements of a brave employee are correct and sincere. Their attitude and behavior are compatible with each other as they should be. It should not be forgotten that this issue is a very important issue for career planning.

Organizations must be creative and innovative no matter what field they operate in today's intensely competitive environment. It is not possible to be creative and innovative without bold decisions and

initiatives. We have to be bolder than our competitors. It should be remembered that the power we have will increase or decrease in proportion to our courage.

We can see easily that if we can manage courage or not in the eyes of our employees. One of the things a true leader cannot tolerate is the fear and anxiety of his/her followers. In an environment where these looks become habitual, it would be wrong to admit that the leader has fulfilled his/her responsibility. The leader should be able to read courage from the eyes of his/her followers. It takes a great struggle to make courage a habit. This struggle is the core of the struggle for life. Habits include attitudes and behavior patterns that we try to win to regulate our lives and, on the other hand, we constantly question to see if we are in the right order. The main criterion for questioning and acquiring habits is again courage.

Courage is a measure of our determination to shape the future. Our courage connects our past to our future. With this task, courage has a role that integrates our lives. This integration allows us to establish a balance between the past and the future and our roles in society.

It is the definitions of vision, mission, and values that determine the measure of courage in the organization. It is not courage for a gazelle not to run away from the lion. Your existence, cause, principles, and values are the main factors that determine where and how your courage will take shape. Vision, mission, and values determine the organization's existence principles. Courage is an attitude and behavior that serves existence, and in a sense pays the diet of existence.

The simplest and most meaningful way to find out if you are displaying correct leadership or management is to determine to what extent employees can experience their courage when you reach their organizational goals. The critical issues here are to achieve the goal and to do it most daringly.

It can be said that there is a direct relationship between the right courage and the level of consciousness. As a leader or manager, the more you increase the courage of your followers, the more you add value to their lives and make them more conscious.

If you are afraid, you cannot react correctly to the situations you hear, see, and perceive. You cannot use the power and possibilities you have in the right manner or correctly. All this results in the inefficient use of your time and resources, away from the initiative to shape the future. Then, your future is shaped by the interests of the other people, organizations, or countries that can manage their time bolder than you.

References

- Argyris, C. (1994). Good communication that blocks learning. *Harvard Business Review*, 72(4), 77-86.
- Argyris, C. (1998). Empowerment: The emperor's new clothes. *Harvard Business Review*, 76(3), 98-105.
- Bloch, S. and Whiteley, P. (2005). *Kusursuz liderlik*, Translated by Ümit Şensoy, İstanbul: Optimist Yayınları.
- Bossidy, L.A. (2005). Larry Bossidy on execution. *Leadership Excellence*, 22(6), 16-18.
- Brendtro, L.K., Brokenleg, M. and Van Bockern, S. (2005). The circle of courage and positive psychology. *Reclaiming Children & Youth: The Journal of Strength-based Interventions*, 14, 130-136.
- Burns, K. (2005). It takes heart, brains, and a little nerve. *Pharmacy Post*, 13(6), 1-27
- Cryer, B. (2005). Listen to the heart. *Leadership Excellence*, 22(9), 2-20.
- Duska, R.F. (2005). A look at integrity in financial services. *Journal of Financial Service Professionals*, 59(5), 26-28.
- Falanga, M. (2005). Look beyond the obvious. *Vital Speeches of the Day*, 71(16), 509-511.
- Fayol, H. (1949). *General and industrial management*. Translated by C. Storrs, London: Sir Isaac Pitman & Sons.
- Foster, F. (1898). Some aspects of courage. *The North American Review*, 166(499), 678-685.
- Ginevra, M.C., Santilli, S., Camussi, E., Magnano, P., Capozza, D. and Nota, L. (2019). The Italian adaptation of courage measure. *International Journal for Educational and Vocational Guidance*. (<https://doi.org/10.1007/s10775-019-09412-4>)
- Gladis, M.M., Gosch, E.A., Dishuk, N.M. and Crits-Christoph, P. (1999). Quality of life: Expanding the scope of clinical significance. *Journal of Consulting and Clinical Psychology*, 67, 320-331
- Goodenough, U. and Woodruff, P. (2001). Think pieces: Mindful virtue, mindful reverence. *Zygon*, 36(4), 585-595.
- Goldsmith, M. (2005). The courage to ask. *Leadership Excellence*, 22(10), 1-5.

- Guliani, P. (2005). The Gutsy challenge for strategic planners. *Of Counsel*, 24(1), 5-8.
- Hamm, J. (2002). Why entrepreneurs don't scale? *Harvard Business Review*, 80(2), 110-115.
- Harris, H. (1999). Courage as a management virtue. *Business & Professional Ethics Journal*, 18(3/4), 27-49.
- Herrmann, N. (2003). *İş yaşamında bütünsel beyin*, Translated by Mehmet Öner. İstanbul: Hayat Yayınları.
- Howard, M.C. and Alipour, K.K. (2014). Does the courage measure really measure courage? A theoretical and empirical evaluation, *The Journal of Positive Psychology*, 9(5), 449-459.
- Howard, M.C., Farr, J.L., Grandey, A.A. and Gutworth, M.B. (2017). The creation of the workplace social courage scale (WSCS): An investigation of internal consistency, psychometric properties, validity, and utility. *Journal of Business and Psychology*, 32, 673-690.
- Jandt, F.E. (2002). *Yönetim sorunlarına etkili çözümler*, Translated by Levent Akin, Vedat G.Diker. İstanbul: Hayat Yayıncılık .
- Jiang, X. (2012). Confucius's View of Courage. *Journal of Chinese Philosophy*, 39(1), 44-59.
- Laurie, D.L. and Heifetz, R.A. (2001). The work of leadership. *Harvard Business Review*, 79(11), 131-141.
- Lebow, R. (2005). Try moral courage. *Leadership Excellence*, 12 (22), 27.
- Lopez, S.J., O'Byrne, K.K. and Petersen, S. (2003). Profiling courage. In S.J. Lopez ve C.R. Snyder (Eds.), *Positive Psychological Assessment: A Handbook of Models and Measures* (pp.185-198). Washington, DC: American Psychological Association.
- Kilmann, R.H., O'Hara, L.A. and Strauss, J.P. (2010). Developing and validating a quantitative measure of organizational courage. *Journal of Business and Psychology*, 25(1), 15-23.
- Koerner, M.M. (2014). Courage as identity work: Accounts of workplace courage. *Academy of Management Journal*, 14(57), 63-93.
- Kotter, J.S. (2001). What leaders really do? *Harvard Business Review*, 79(11), 85-96.

- Maddi, S.R. (2006). Hardiness: The courage to grow from stresses. *Journal of Positive Psychology*, 1, 160-168.
- Magnano, P., Santisi, G. and Platania, S. (2017). Emotional intelligence as mediator between burnout and organizational outcomes. *International Journal of Work Organization and Emotion*, 8, 305-320.
- Manzoni, J.F. and Barsoux, J.L. (1998). The set-up to-fail syndrome. *Harvard Business Review*, 76(2), 101-113.
- Mead, D.G. (1998). Courage to grow. *Vital Speeches of The Day*, 64(15), 465-468.
- Mert, İ.S. (2007). *Cesaret Yönetimi*. İstanbul: Hayat Yayınları.
- Mert, İ.S. and Aydemir, M. (2019). Yönetmel cesaretin tarihi kaynakları üzerine bir inceleme: Eski Türk yazıtlarında cesaret. *Anemon Muş Alparslan Üniversitesi Sosyal Bilimler Dergisi*, 7(6), 319-328.
- Middleton, A.C. (2005). Courage. *Marketing*, 110(24), 1-10.
- Miller, W.I. (2000). *The mystery of courage*. Cambridge: Harvard University Press.
- Naude, C. (2005). Showing Spartan courage. *Finweek*, October 12, 76.
- Naughton, M.J. and Cornwall, J.R. (2006). The virtue of courage in entrepreneurship: Engaging the catholic social tradition and the life-cycle of the business. *Business Ethics Quarterly*, 16 (11), 69-93.
- Perme, C.M. (1991). Building organizational courage in your company. C.M. Perme and Associates, Bloomington.
- Perme, C.M. (2016). Organizational courage, how to build it. (<https://www.humansynergistics.com/blog/constructive-culture-blog/details/constructive-culture/2016/05/04/organizational-courage-part-2-of-2-how-to-build-it>), (Accessed on 28 July, 2020).
- Platon. (2002). *Lysis Lakhes Dostluk Üzerine*. Translated by Sabahattin Eyüboğlu, N. Şazi Kösemihal, İstanbul: Sosyal Yayınları.
- Potempa, K. (2002). Finding the courage to lead: The Oregon experience. *Nursing Administration Quarterly*, 26(4), 9-16.
- Purpy C.L.S. and Kowalski R.M. (2007). Human strenghts, courageous actions, and general and personal courage. *The Journal of Positive Psychology*, 2(2), 120-128.

- Pury, C.L.S. and Starkey, C.B. (2010). Is courage an accolade or a process? A fundamental question for courage research. In C.L.S. Pury & S.J. Lopez (Eds.), *The psychology of courage: Modern research on an ancient virtue* (p. 67-87). Washington, DC: American Psychological Association.
- Rivers, T.M. (2004). Ten essentials for character education. *The Journal of General Education*, 53(3/4), 247-260.
- Roochnik, D. (2015). Courage and shame: Aristotle's Nicomachean Ethics III. 6-9, *Ethics & Politics*, 17(2), 214-232;
- Ryan, A. (2004). Intellectual Courage. *Social Research*, 71(1), 13-28
- Santisi, G., Lodi, E., Magnano, P., Zarbo, R. and Andrea, Z. (2020). Relationship between psychological capital and quality of life: The role of courage, *Sustainability*, 12(13), 1-14.
- Schwartz, N.L. (2004). Dreaded and dared: Courage as a virtue. *The University of Chicago Press Journals, Polity*, 36(3), 341-365.
- Sekerka L.E. and Bagozzi R.P. (2007). Moral courage in the workplace: Moving to and from the desire and decision to act. *Business Ethics: A European Review*, 16 (2), 132-149.
- Snyder, C.R., Lopez, S.J. and Pedrotti, J.T. (2010). *Positive psychology: The scientific and practical explorations of human strengths*. CA: Thousand Oaks Sage.
- Stark, A. (2002). Courage: A mystery or not? *The Antioch Review*, 60(2), 244-249.
- Stefano, S.F. and Wasylshyn, K.M. (2005). Integrity, courage, empathy (ICE): Three leadership essentials. *Human Resource Planning*, 28(4), 5-7.
- Sutherland, I. (1996). Technology and courage. *Sunlabs Perspectives 96-1*, 1-33.
- Şenyuva, A. (1990). *Cesaret sermayesi*. Ankara: Türkiye İş Bankası Kültür Yayınları 311, Ekonomi Dizisi 24.
- Terry, R.W. (1993). *Authentic leadership: Courage in action*. San Francisco: Jossey-Boss Publishers.
- Terry, R.W. (2005). The path to success is simple: Why do so few stay the course? *Marketing Week*, May 19.
- Tillich, P. (2019). *Olmak cesareti*, Translated by F.C. Dansuk. İstanbul: Okyanus Yayınları.

- Walton, D.N. (1986). *Courage: A philosophical investigation*. Los Angeles: University of California Press.
- Watson, S.F. (2003). Courage and caring: Step up to your next level of nursing excellence. *Patient Care Management*, 19(4), 4-6.
- Wilma, I.M. (2005). The financial executive. *Business World*, November 29, 1.
- Woodard, C.R. & Pury C.L.S. (2007). The construct of courage categorization and management. *Consulting Psychology Journal: Practice and Research*, 59(2), 135-147.
- Yonezawa, S. (2012). Socratic courage in Plato's Socratic dialogues. *British Journal for the History of Philosophy*, 20(4), 645-665.

CHAPTER XII

A CONTENT ANALYSIS ON INVESTIGATION OF CORPORATE SOCIAL RESPONSIBILITY INDICATORS IN ANNUAL REPORTS: ENERGY COMPANIES IN AMERICA, FRANCE AND INDIA

Assistant Professor İlknur ESKİN

Trakya University, Edirne, Turkey, e-mail:

ilknureskin@trakya.edu.tr

Orcid No: 0000-0003-2306-7315

Introduction

In the European Commission's Green Paper, corporate social responsibility (CSR) is defined as "A concept whereby companies integrate social and environmental concerns in their business operations and interaction with their stakeholders on a voluntary basis" (EU Green Paper, 2001; Delbard, 2008: 398). Despite various definitions of CSR, there are four structures underpinning its conceptualization. Firstly, CSR includes a range of obligations, legal and moral commitments. Secondly, it covers ethical behaviors regarding morality. Thirdly, it goes beyond the traditional concept of profit in measuring company performance and signifies that shareholders are more interested in these results other than stakeholders. Fourthly, CSR is concerned with social, labor, environmental and human rights issues (Servaes and Tamayo, 2013:1047; Madariaga and Rivera, 2017: 41).

CSR was initially an economic concept based on the objective of fulfilling legal obligations and linking social responsibility to corporate profit (Cheng and Kung, 2015: 4). The determinant of legal obligations is the social pressure created by the state, local jurisdictions, and the society (Schwartz and B Carroll, 2003: 509). That the companies are under the pressure of accountability and transparency in all their operational activities has increased CSR reporting. On the other hand, the fact that international organizations such as the OECD, United Nations and EU called for CSR reporting and accordingly, countries made appropriate arrangements, all helped to increase the level of CSR reporting (Friske et al., 2019:1). Implementation of CSR-promoting actions by developed countries has caused the issue to gain ground. For example, the UK was the first country to have a CSR ministry affiliated to the Department of Industry and Commerce, France required

companies with more than 300 employees to produce CSR reports, and the Danish government set up a CSR research center (Wanderley et al., 2008:370). In addition, the publication of global standards such as UN Global Compact Principles, OECD Guidelines for Multinational Enterprises, GRI, ISO 26000, AA1000, ISO 14001 and SA88000 in the last decade has raised CSR practices (Bonson and Bednarova, 2015:184). 95% of the Fortune Global 250 companies have been reporting CSR (KPMG 2017: 9).

The aim of the study is to examine CSR practices in America, France and India on the basis of globally accepted regulations and to investigate the extent of corporate social responsibility indicators in the annual reports of 20 energy companies in Fortune 500 listing. This article addresses the following questions:

Q1: What are the global initiatives that affect energy companies' CSR practices?

Q2: What are the changes in CSR issues by country in the energy companies' annual reports?

Q3: What are the explanations in the annual reports due to the concept of corporate governance?

Q4: What are the most and least emphasized issues regarding corporate social responsibility?

In the study, literature review, then CSR regulations, research method and results are explained. Finally, evaluation of the research was made.

Theoretical Background

CSR reports include data on environmental sustainability, society, culture, ethics and compliance, governance and occupational health, and safety (Variak, 2016: 177). The most common approach to the content of CSR reports is to include economic, social and environmental issues in these reports (Sila and Cek, 2017:798). The majority of the research on CSR includes broad-based examples. The literature focuses on the relationship between financial performance and CSR (Gonzalez-Benito, and Gonzalez-Benito, 2005; Waworuntu et al, 2014; Chuang and Huang 2018; Long and Quan 2019). Since the focus of this study is the energy sector and CSR applications in the USA, France, and India the literature was reviewed and summarized in this context.

Jain and Moya (2013) examined the CSR strategies of 33 international companies operating in India and determined that their CSR management was at global level. Zhou and Wei (2016) observed

companies in Chinese renewable energy sector for 13 years (2001-2013). They found a positive relationship between corporate financial performance and corporate social performance in terms of the renewable energy law. Jain and Winner (2016) investigated CSR and sustainability practices of 200 major state and private companies in India and indicated that major companies reported their CSR performances in accordance with global reporting standards as a result of the reforms held by the government. Pelau and Chinie (2017) examined the CSR of 92 global energy companies (Platts Top) and reported that although companies regulated their CSRs according to the Global Reporting Initiative, environmental performance was expressed differently in each company and this made it difficult for companies to compare their environmental performance. In addition, it was determined that the most common concepts related to corporate social responsibility are security, employees, environment, development and sustainability.

Stjepcevic and Siksnyte (2017) investigated the development of CSR by companies in the energy sector. The study revealed that providing information about economic, social and environmental performance to stakeholders with CSR is an important requirement since a company operating in the energy sector is exposed to environmental, health, safety and reputation risks. A recent study by Wu and Hu (2019) investigated the effect of CSR on the stock price crash risk reduction of 100 companies in the Chinese energy sector between 2014 and 2016. In the study, it was reported that the statements of energy companies about protecting the rights of their employees, protecting the environment, quality of their products, protecting consumer rights and the supply chain reduced the stock price crash risk significantly. Also, Maqbool and Zamir (2019) examined the scope of CSR disclosures of the 25 leading companies for the period 2009-2010 constituting BSE SENSEX, and stated that 31% of these companies made statements about CSR. The authors also identified “others”, as the best-described area of CSR followed by “environment” and “community participation” respectively.

Global Regulations on CSR

Since 1919, the International Labor Organization (ILO) has established working standards by bringing the governments, employers and workers 187 member states together, including the US, France and India. Labor standards provide an international framework for promoting productive working conditions for women and men in free, equal, safe and dignified conditions (ILO).

The Organization for Economic Co-operation and Development (OECD) has had a total of 36 members in the United States, France and India since 1961. The OECD is engaged in joint efforts to solve the economic, social and administrative problems of member countries and to ensure that they benefit from the opportunities of the globalization process. The organization published the OECD standard defining the principles of corporate social responsibility in 1976. This standard was updated more than once due to changes in international law (OECD).

The International Organization for Standardization (ISO) was established in 1946 and started operations in 1947. ISO provides specifications for products, services and systems to ensure quality, safety and efficiency in order to facilitate international trade. ISO is applied in 164 countries and to date it has published 22,879 standards including sustainability standards (ISO Standard).

The International Energy Agency (IEA) was established during the oil crisis of 1974 in the framework of economic cooperation and development to set policies to ensure the energy reliability, energy economy and sustainability of its 30 member states and other countries. The IEA has identified its focus as energy security, economic development, environmental awareness and worldwide cooperation (IEA).

With more than 160 member countries, the United Nations Global Compact (UNGC) is the world's largest corporate sustainability initiative. The United States, France and India are also members of the UNGC. UNGC, which began to operate in 2000, has published ten principles including the basic responsibilities of working life in the fields of human rights, labor standards, environment, transparency and anti-corruption, based on the Universal Declaration of Human Rights by the United Nations in the 1940s. Participation in the UNGC is voluntary, but countries must follow these principles after accession (UNGC Principles).

The most important legal regulation in the global struggle against global warming and climate change is the Paris Agreement. The Paris Agreement text, which came into force in 2015, is the most important and binding legal regulation in the field of combating climate change (Köse, 2018:69).

In 2016, GRI Standards were published by the Global Sustainability Standards Board (GSSB) to report to all stakeholders on economic, environmental and environmental impacts. The Board has recently published the GRI G4 Guidelines, which provide explanations in simple language to meet the sustainability reporting needs of organizations (GRI). GRI frame promotes generating comprehensive, accurate and

reliable sustainable performance indicators and provides quality non-financial information (Raucci and Tarquinio, 2020: 5). Thus, it is the most preferred frame in sustainability reporting. 89% of the companies in Fortune Global 250 index use GRI frame (KPMG 2017).

CSR Reporting in USA, France and India

Since 1993, KPMG has been regularly publishing the CSR reporting survey. The KPMG Survey of Corporate Responsibility Reporting 2017, which was recently published, announced the CSR reporting rates of regions between 2013 and 2017 (Figure I). According to the report, the increase in CSR reporting in Brazil, Mexico and Colombia made the Americas (north and south) the leader in 2017. The fact that countries with high CSR reporting rates such as Japan, India, Malaysia and Taiwan are located in the Asia-Pacific region has increased the CSR reporting rate of that region. Although the underlying trend in the European region appears to be on the rise, the difference in CSR reporting rates between Western Europe and Eastern Europe shows that the CSR reporting rate of this region is still low. (In 2017, the CSR reporting rate was 82% in Western Europe and 65% in Eastern Europe). Although CSR reporting in the Middle East and Africa is low in Angola, Oman and Israel, the high rate of CSR reporting in South Africa and Nigeria has increased the reporting rate of the region (KPMG 2017: 11-14). According to the KPMG 2017 report, the oil & gas and mining sectors, with high environmental and social impacts, are the sectors with the highest CSR reporting rate (KPMG 2017: 16).

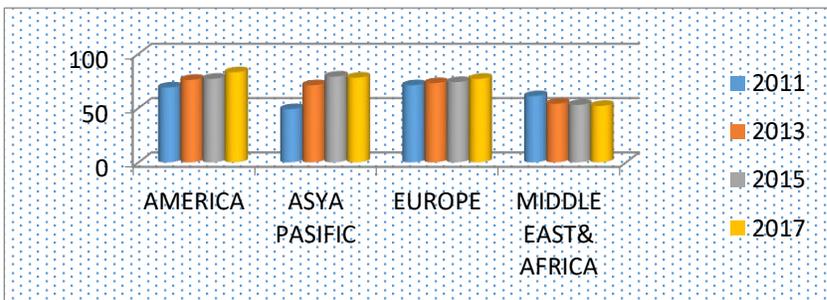


Figure I: Corporate Responsibility Reporting Rates by Region (2013-2017)

Source: The KPMG Survey of Corporate Responsibility Reporting 2017.

The US Dow Jones Sustainability Indices and Kinder, Lydenberg, Domini (KLD) are considered to be pioneers in the field of CSR reporting due to the development of a series of Socially Responsible

Investment indices (Giannarakis, 2013: 394). The CSR reporting rate increased to 92% in 2018 (KPMG, 2017:16).

In May 2001, France was required to disclose the social and environmental performance of the companies listed on the French stock exchange in their annual reports. In 2003, the European Parliament recommended that companies voluntarily adopt the CSR philosophy (Fombrun, 2005: 9). This recommendation was followed by the adoption of a law calling for the CSR reports of companies in France and the United Kingdom. Subsequently, Denmark, Norway and Sweden also demanded—companies to report environmental impacts (Wolniak and Habek, 2013: 93). With “Grenelle II Law” dated 2010 and “Law on New Economic Regulations” dated 2011, all the major companies operating in France are required to explain CSR issues in their annual activity reports (Gillet-Monjarret, 2018: 575). As a result of these regulations, the number of companies that make CSR reporting increased from 59% to 94% and France made 4th position in the world in the year 2011 (Kaya, 2016: 209). According to KPMG's 2017 survey, CSR reporting rate of France was 97% in 2015 despite it was 94% in 2018 (KPMG 2017:16).

The first official notification of CSR in India was made in 2007 by the Central Bank of India. RBI (the Reserve Bank of India) encouraged commercial banks to carry out CSR activities (Chhaparia and Jha, 2018: 80). Since then, a number of CSR-related actions have been initiated in India. The "Voluntary Guidelines on Corporate Social Responsibility" published in 2009 was expanded in 2011 and published as "National Voluntary Guidelines on Social, Environmental and Economic Responsibilities of Business". In 2012, Business Responsibility Report" (BRR) was published. As of 2014, CSR reporting became mandatory (CSR in India). In India, the CSR reporting rate was 95% in 2014-2015 compared to 99% in 2017-2018 (KPMG, 2018: 5).

Research Method

Sample Construction

The study's focus on examine the corporate social responsibility approach of companies operating in the energy sector in the USA, France and India and to find out how CSR regulations affect energy companies. Therefore, a number of energy companies was selected from the Fortune 500 list in 2018 (N = 21). The 2018 annual report of 20 energy companies was analyzed by content analysis. The web pages of the companies were accessed on the Fortune 500 site giving data and their annual reports. The websites of the sample companies were accessed between 15 August and 31 December 2019.

Data Collection Procedures

The content analysis method is a prevalent used method in the analysis of CSR reports. Krippendorff defines content analysis in general as “a research technique for making replicable and valid inferences from texts to contextualize their use” (Krippendorff, 2013 in Drisko and Maschi, 2016). Content analysis the literature was reviewed and summarized in this context.

Campopiano and Massis (2015) analyzed the CSR reports of 98 companies in Italy using the content analysis method and investigated whether there is a difference in the CSR reporting type and content between family and non-family firm companies. In the study, 23 of 24 family companies and 64 of 74 non-family companies have CSR sections on their web pages; it was determined that 15 of the family company and 27 of the non-family companies published CSR reports. It was actuated that 61% of the companies adopted the GRI standard as the CSR reporting standard. In the study, it was resolute that “environmental and green issues” and “philanthropy issues” in the CSR title of family companies, “general stakeholder management issues” and “employee issues” in companies that are not family companies were highlighted. Duff (2016) analyzed the annual activity reports, CSR reports, and web pages of 20 professional accounting companies in the UK using the content analysis method; and examined the content of these companies' CSR information. According to the analyze, it is stated that the companies make the most explanations in the category of CSR (69%) in the HR category, and make the least explanations in the categories of (3%) client disclosures and energy. Szczepankiewicz and Mucko (2016) reviewed the content of CSR reports of 8 companies in the sector of energy and mine in Poland. Even though the companies report according to GRI standards, uniformity cannot be achieved in the reports according to the results of the study. It was emphasized that this is due to the nature of CSR reporting since it contains company-specific issues. Ettinger et al. (2018) examined the web sites of the CSR certified hotels in Austria which contain information about what information is given, how customers comment online about CSR practices, and how hotels respond to them. It was explained that the most emphasized issue by both hotel and customers is “product and service quality”. Additionally, the study declared that hotels and customers take into consideration the environmental problems and supplier relations as the most considered issues, and employee relations are the least.

In order to analyze the annual reports of the companies within the scope of the research via content analysis method, the sub-headings of the CSR were first extracted. The studies of Campopiano and Massis (2015), Duff (2016), Ettinger et al., (2018), El-Bassiouny and El-

Bassiouny (2019) and the approaches of the GRI G4 Guide were used for this process (GRI).

We examined 13 reports from the USA, 3 reports from France and 4 reports from India. For each of the reports we identified: (1) CSR reporting type, (2) support for global initiatives, (3) sustainability strategy, (4) general shareholder management issues, (5) internal audit information, (6) economic performance data, (7) environmental performance information, and (8) social performance information.

Results and Implications

Table I summarizes the level of CSR information sharing of energy companies and their support of global enterprises. All of the energy companies included in the research shared CSR in the category of "other" when reporting on corporate web pages and 65% of the companies stated the importance of CSR strategies as announced in their annual reports. In addition, UNGC, EU directives and EPA were among the global initiatives.

Table I: CSR General Information on Energy Companies (Fortune 500 in 2018)

| Company | Origin | Support for Global Initiative | Explaining Sustainability Strategies | CSR information on website |
|-----------------------|--------|-----------------------------------|--------------------------------------|----------------------------|
| Exxon Mobil | USA | UNGP | Yes | Yes |
| Total | France | UNGC | Yes | Yes |
| Chevron | USA | TCFD OGCI IPEACA | Yes | Yes |
| Phillips 66 | USA | UNGC TCFD CDP WRI WWF | Yes | Yes |
| Valero Energy | USA | Undeclared | Yes | Yes |
| Marathon Petroleum | USA | EPA | No | Yes |
| Reliance Industries | India | UNGC | Yes | Yes |
| Electricite de France | France | EU directives | No | Yes |
| Indian Oil | India | UNGC | Yes | Yes |

| | | | | |
|------------------------------|--------|---------------|-----|-----|
| Engie | France | EU directives | No | Yes |
| Oil & Natural Gas | India | UNGC | Yes | Yes |
| Energy Transfer | USA | EPA | No | Yes |
| Bharat Petroleum | India | UNGC | Yes | Yes |
| World Fuel Services | USA | Undeclared | No | Yes |
| Conoco Phillips | USA | EPA | Yes | Yes |
| Enterprise Products Partners | USA | EPA | No | Yes |
| Exelon | USA | UNGC | Yes | Yes |
| Schlumberger | USA | Undeclared | Yes | Yes |
| Veolia Environment | USA | UNGC | Yes | Yes |
| PBF Energy | USA | EPA | No | Yes |

Table II displays the extent to which corporate governance information is included in the annual reports of energy companies for each country category that was analyzed. We can say that corporate governance practices have increased as a result of the determination of a format for the information that public companies will share with the public. In this context, it was determined that the majority of companies covered by the research explained general shareholder management (75%) and internal auditing (80%) in their annual reports. All Indian companies included general shareholder management and internal audit in their annual reports.

Table II: Corporate Governance Information declared by Energy Companies

| Indicator | Country | Hits | % |
|--------------------------------|--------------|------|-----------|
| General Shareholder Management | USA | 10 | 50 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 5 | 25 |
| | Total | | 20 |

| | | | |
|----------------|--------------|-----------|------------|
| Internal Audit | USA | 10 | 50 |
| | France | 2 | 10 |
| | India | 4 | 20 |
| | Undeclared | 4 | 20 |
| | Total | 20 | 100 |

Table III displays how much economic performance data is included in the annual reports of energy companies for each country category that we analyzed. The energy companies of all three countries provided detailed information on economic and market performance. However, in their annual reports, they also provided information on their most recent procurement practices (60%). All of the Indian companies provided information on this subject.

Table III: Economic Performance Information of Energy Companies

| Indicator | Country | Hits | % |
|-----------------------|--------------|-----------|------------|
| Economic performance | USA | 13 | 65 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 0 | 0 |
| | Total | 20 | 100 |
| Market performance | USA | 13 | 65 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 0 | 0 |
| | Total | 20 | 100 |
| Procurement practices | USA | 6 | 30 |
| | France | 2 | 10 |
| | India | 4 | 20 |
| | Undeclared | 8 | 40 |
| | Total | 20 | 100 |

Table IV displays what environmental performance information is contained in the energy company activity reports for each country category. Within the scope of the research, "recoverable resources" (95%), "emission control" issues (95%), "water solutions", and "transportation investments" (90%) were included in the annual reports. 80% of the companies defined climate change as a risk and explained their policies to combat this risk. The lowest level of their environmental grievance mechanism (40%) was stated in the reports. This includes environmental performance information in the annual activity reports of Indian companies.

Table IV. Environmental Performance Information of Energy Companies

| Indicator | Country | Hits | % |
|------------------------|----------------|-------------|------------|
| Recoverable resources | USA | 13 | 65 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 0 | 0 |
| | Total | 20 | 100 |
| Low energy investments | USA | 9 | 45 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 4 | 20 |
| | Total | 20 | 100 |
| Emission control | USA | 13 | 65 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 0 | 0 |
| | Total | 20 | 100 |
| Water solutions | USA | 12 | 60 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 1 | 5 |
| | Total | 20 | 100 |

| | | | |
|-----------------------------------|--------------|-----------|------------|
| Waste management application | USA | 12 | 60 |
| | France | 3 | 15 |
| | India | 3 | 15 |
| | Undeclared | 2 | 10 |
| | Total | 20 | 100 |
| Transportation investments | USA | 13 | 65 |
| | France | 2 | 10 |
| | India | 4 | 20 |
| | Undeclared | 1 | 5 |
| | Total | 20 | 100 |
| Environmental grievance mechanism | USA | 3 | 15 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 12 | 60 |
| | Total | 20 | 100 |
| Climate change risk | USA | 11 | 55 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 4 | 20 |
| | Total | 20 | 100 |

Table V displays the extent to which social performance information is included in the annual reports of energy companies for each category that was analyzed. 95% of the companies in the research included occupational health & safety and 80% included personnel training & education. In the reports, the fight against discrimination (35%) and projects carried out for local people (55%) were explained. The companies that gave the most social activity information in the reports were of Indian origin.

Table V: Social Performance Information of Energy Companies

| Indicator | Country | Hits | % |
|--|----------------|-------------|------------|
| Occupational health and safety system | USA | 12 | 60 |
| | France | 3 | 15 |
| | India | 4 | 20 |
| | Undeclared | 1 | 5 |
| | Total | 20 | 100 |
| Anti-discrimination in personnel selection | USA | 4 | 20 |
| | France | 1 | 5 |
| | India | 2 | 10 |
| | Undeclared | 13 | 65 |
| | Total | 20 | 100 |
| Personnel training & education | USA | 11 | 55 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 4 | 20 |
| | Total | 20 | 100 |
| Projects for local community | USA | 6 | 30 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 9 | 45 |
| | Total | 20 | 100 |
| Customer health and safety | USA | 6 | 30 |
| | France | 2 | 10 |
| | India | 4 | 20 |
| | Undeclared | 8 | 40 |
| | Total | 20 | 100 |
| Marketing communication | USA | 7 | 35 |
| | France | 1 | 5 |

| | | | |
|-------------------------------|--------------|-----------|------------|
| | India | 4 | 20 |
| | Undeclared | 8 | 40 |
| | Total | 20 | 100 |
| Ethical standards information | USA | 7 | 35 |
| | France | 1 | 5 |
| | India | 4 | 20 |
| | Undeclared | 8 | 40 |
| | Total | 20 | 100 |
| Diversity/gender equality | USA | 6 | 30 |
| | France | 1 | 5 |
| | India | 3 | 15 |
| | Undeclared | 10 | 50 |
| | Total | 20 | 100 |

Conclusions

Energy companies in Fortune 500 (2018), where the world's largest companies are included, are originated from America, France and India. Sustainability policies implemented by these companies which have an important share in the world economy are important parameters determining the future of countries. In this context, by considering the annual reports via content analysis method, CSR practices of the energy companies in America, France and, India which is the rising star of Asia were examined.

According to KPMG (2015), there are two factors that affect the companies' including more CSR information in their annual activity reports. The first is that shareholders would like to make use of the risks and opportunities of a company and the second that states and stock markets make it a condition for companies to provide information about CSR data in their annual activity reports. On the other hand, CSR is accepted as a key for business strategy as it provides competitive advantage over shareholders, employees and customers (Tulcanaza Prieto et al., 2020) and such information is included in activity reports.

The fact that the issue of CSR acquired currency in the USA and the EU dates back a long time. It is seen that the policies implemented by UNGC and EPA for sustainable development in America are effective.

In the EU, social responsibility practices of EEA are adopted by many countries. For instance, as a member of the EEA, the issue targeted by France by means of the Paris Agreement in order to prevent global warming is remarkable. It is also inferred that the idea of "philanthropy", which is one of the important corner stones of Indian culture, is integrated into the sustainability strategy. It is determined that Indian origin companies adopt sustainability principles of UNGC' (Q1). It is the initiative adopted in the USA due to the reason that various methods, means and guidance programs have been developed (Camilleri 2017) in order to support EPA sustainable environment practices. UNGC is a universally accepted initiative which aims to synchronize activities of companies with human rights and environment and which supports fight against corruption (Orzes et al., 2020). EU Directives have been effective for companies in EU countries to include nonfinancial information in their activity reports (Raucci and Tarquinio, 2020).

In the research, CSR indicators were assigned in line with the information in the literature and GRI G4 Guide, and these indicators were compared with the CSR information included in the annual reports the companies. As a result, there was no difference in CSR disclosures on a country basis (Q2). However, studies that comparatively investigate CSR practices of the countries provide different results. Bashtovaya (2014) examined CSR reports of 10 major companies in energy sector in Russia and USA and found out that Russian companies have announce more comprehensive social performance indicators than American companies and that some issues appeared only in Russian companies' reports (orphanage support, professional sports teams and youth sports support infrastructure development, historical heritage protection, etc.) and that American companies extensively explained environmental performances (natural and anthropogenic emergencies, climate change prevention, alternative energy development, etc.) that were ignored by Russian companies. Duman et al., (2015) comparatively investigated CSR awareness, activities and integration of Turkish and British building companies. The results of the study showed that although building companies are aware of social responsibilities, they have minimum level of CSR awareness and that this concept is fairly new particularly in construction sector in Turkey due to the fact that CSR concept acquired in Turkey in the 2000s and in Britain in the 1990s. El-Bassiouny and El-Bassiouny (2019) have examined annual activity and CSR reports of Egyptian, German and American companies (a total of 88 companies) and investigated the effects of organizational level factors on CSR reporting practices. The study found out that Egypt has a lower level of CSR inform level than

Germany and the USA due to its weak economic and institutional conditions and that German companies have the highest level of CSR inform level.

Corporate governance is a practice that allows taking steps for sustainable development for the interest of all shareholders (Salvioni et al., 2018). The main principles of corporate governance are transparency and accountability. All energy companies shared CSR information on their corporate web pages. 65% of companies announced their sustainability strategies, 75% shareholder management and 80% internal audit in their annual reports (Q3).

All of the companies announced economic performance, market performance, recoverable resources, emission control, 95% of water solutions, transportation investments and occupational health and safety system, 90% of waste management application. 80% of companies defined climate change as a risk and explained their policies against this issue. In their annual reports, the explanations about economic and environmental indicators are prioritized. In the reports, anti-discrimination in personnel selection (35%), environmental grievance mechanism (40%), diversity / gender equality (50%) and projects for local community (55%) were explained at the lowest level. In other words, social indicators included in the annual reports falls into the lowest level (Q4).

The study has some limitations. In the study, the annual reports of 20 energy companies for 2018 were evaluated according to the literature and the indicators in the GRI framework, the results obtained here cannot be generalized. Future studies can handle the issue in the light of quantitative research methods by investigating which CSR information (economic, social, and environmental) affects company performance, such as diversity/gender equality, project for local community, waste management.

Bibliography

- Bashtovaya, V. (2014). CSR Reporting in the United States and Russia, *Social Responsibility Journal*, 10 (1), pp.64-84.
- Bonson, E, and Bednarova, M. (2015). CSR Reporting Practices of Eurozone Companies, *Spanish Accounting Review*, 18 (2), pp.184.
- Camilleri, M. (2017). Corporate Citizenship and Social Responsibility Policies in the United States of America, *Sustainability Accounting, Management and Policy Journal*, 8 (1), pp.77-93.

- Campopiano, G., and Massis, A. (2015). Corporate Social Responsibility Reporting: A Content Analysis in Family and Non-Family Firms, *Journal of Business Ethics*, 129(3), pp.511-534.
- Cheng, C., and Kung, F. (2015). The effects of Mandatory Corporate Social Responsibility Policy on Accounting Conservation, *Review of Accounting and Finance*, 15(1), pp.4.
- Chhaparia, P., and Jha, M. (2018). Corporate Social Responsibility in India: The Legal Evolution of CSR Policy, *Amity Global Business Review*, 13(1), pp.80.
- Chuang, S., and Huang S., (2018). The Effect of Environmental Corporate Social Responsibility on Environmental Performance and Business Competitiveness: The Mediation of Green Information Technology Capital, *Journal of Business Ethics*, 150 (4), pp 991-1009.
- Delbard, O. (2008). CSR legislation in France and the European Regulatory Paradox: An analysis of EU CSR Policy and Sustainability Reporting Practice, *Corporate Governance: An International Journal*, 8, pp.398.
- Drisko, J., and Maschi, T. (2016). *Content Analysis*, New York: Oxford University Press.
- Duff, A. (2016). Corporate Social Responsibility Reporting in Professional Accounting Firms, *The British Accounting Review*, 48 (1), 74-86
- Duman, D., and Giritli, H. & McDermott, P. (2015). Corporate Social Responsibility in Construction Industry, A comparative study between UK and Turkey, *Built Environment Project and Asset Management*, 6 (2), pp.218-231.
- El-Bassiouny, D., and El-Bassiouny, N. (2019). Diversity, Corporate Governance and CSR Reporting, A Comparative Analysis between top-listed firms in Egypt, Germany and the US, *Management of Environmental Quality: An International Journal*, 30 (1), pp.116-136.
- Ettinger, A., Grabner-Krauter, S., and Terlutter, R. (2018). Online CSR Communication in the Hotel Industry: Evidence from Small Hotels, *International Journal of Hospitality Management*, 68, p.94-104.

- Friske, W., Nikolov, A., and Hoang, P. (2019). CSR Reporting Practices: an Integrative Model and Analysis, *Journal of Marketing Theory and Practice*, November, pp.1,
- Fombrun, C. (2005). A World of Reputation Research, Analysis and Thinking- Building Corporate Reputation Through CSR Initiatives : Evolving Standards, *Corporate Reputation Review*, pp.8, 9.
- Giannarakis, G.(2013).Determinants of Corporate Social Responsibility Disclosures: The Case of US Companies, *International Journal of Information Systems and Change Management*, 6 (3), 205-221
- Gillet-Monjarret, C. (2018). Assurance Reports Included in the CSR Reports of French Firms: A Longitudinal Study, *Sustainability Accounting, Management and Policy Journal*, 9 (5), 575.
- Gonzalez-Benito, J., and Gonzalez-Benito, O. (2005). Environmental Proactivity and Business Performance: An empirical Analysis. *Omega*, 33(1), pp.1-15.
- Jain, R. and Moya, M. (2013). Global, Local, or Glocal: Investigating CSR Strategies of Best Corporate Citizens in India, *International Journal of Strategic Communication*, 7 (3), pp.207-226.
- Jain, R. and Winner, L. (2016). CSR and sustainability reporting practices of top companies in India, *Corporate Communications: An International Journal*, 21(1), 2016, pp. 36-55.
- Kaya, I. (2016). The Mandatory Social and Environmental Reporting: Evidence from France, *Procedia-Social and Behavioral Sciences*, pp.209,
- Köse, İ. (2018). İklim Değişikliği Müzakereleri: Türkiye'nin Paris Anlaşması'nın İmza Süreci, *Ege Stratejik Araştırmalar Dergisi*, 9 (1), pp.69.
- KPMG. (2017). *KPMG The Road Ahead: KPMG Survey of Corporate Responsibility Reporting 2017*, Zurich: KPMG.
- KPMG. (2018). *India's CSR Reporting Survey 2018*, India: KPMG.
- KPMG. (2019). *Energy Sector*, Zurich: KPMG.
- Long, H. and Quan, D., (2019). Corporate Social Responsibility and Firm Performance: The Moderation Mechanism of Relationship Marketing Orientation, *Central Asian Review of Economics and Policy*, 1(2), pp. 27-40.
- Madariaga, G., and Rivera, F. (2017). Corporate Social Responsibility, Customer Satisfaction, Corporate Reputation, and Firms' Market

- Value: Evidence from the Automobile Industry. *Spanish Journal of Marketing*, 21(1), pp.41.
- Maqbool, S., and Zamir, M. (2019). Corporate Social Responsibility Reporting in India: A Study of SENSEX Companies, *Management and Labour Studies*, April, pp.1-15.
- Orzes, G., Maretto, A., Moro, M., and Nassimbeni, G. (2020). The Impact of the United Nations Global Compact on Firm Performance: A Longitudinal Analysis, *International Journal of Production Economics*, 227, pp.1-13.
- Pelau, C. and Chinie, A. (2017). Environmental key Performance Indicators of CSR Activities in the Energy Industry, *Proceedings of the International Conference on Business Excellence*, 11 (1).
- Rauci, D. and Tarquinio, L. (2020). Sustainability Performance Indicators and Non- Financial Information Reporting. Evidence from the Italian Case. *Administrative Sciences*, 10 (1), pp.5.
- Salvioni, D., Franzoni, S., Gennari, F., and Cassano, R. (2018). Convergence in Corporate Governance Systems and Sustainability Culture, *Business Performance Management*, 19 (1), pp.7-15.
- Servaes, H., and Tamayo, A. (2013). The Impact of Corporate Social Responsibility of Firm Value: The Role of Customer Awareness, *Management Science*, 59(5), pp.1045-1061.
- Schwartz, M. and B Carroll, A. (2003). Corporate Social Responsibility: A Three-Domain Approach, *Business Ethics Quarterly*, 13, (4), pp.509.
- Sila, I. and Cek, K. (2017). The Impact of Environmental, Social and Governance Dimensions of Corporate Social Responsibility on Economic Performance: Australian Evidence, *Proiad Computer Science* (120), 797-804.
- Stjepcevic, J. and Siksnylyte, I. (2017). Corporate Social Responsibility in Energy Sector, *Transformations in Business and Economics*, 16, (1), 21-33.
- Szczepankiewicz, A. and Mucko, P. (2016). CSR Reporting Practices of Polish Energy and Mining Companies, *Sustainability*, 8 (2), pp.1-17.
- Tulcanaza Prieto, A., Shin, H., Lee, Y., and Lee, C. (2020). Relationship among CSR Initiatives and Financial and Non-Financial Corporate Performance in the Ecuadorian Banking Environment, *Sustainability*, 12 (4), pp.3-17

- Variak, L. (2016). CSR Reporting of Companies on a global scale, *Procedia Economics and Finance*, 39, pp.177
- Wanderley, L., Lucian, R., and Farache, F. (2008). CSR Information Disclosure on the Web: A Context-Based Approach Analyzing the Influence of Country of Origin and Industry Sector, *Journal of Business Ethics*, 82, pp.370
- Waworuntu, S., Wantah, M., and Rusmanto, T. (2014). CSR and Financial Performance Analysis: Evidence from top ASEAN Listed Companies, *Procedia Social and Behavioral Sciences*, 164, pp 493-500,
- Wolniak, R. and Habek, P. (2013). CSR Reporting in France and The Netherlands, *Scientific Journals Maritime University of Szczecin*, 34(106), 93.
- Wu, C. and Hu, J. (2019). Can CSR Reduce Stock Price Crash Risk? Evidence from China's Energy Industry, *Energy Policy*, 128 (C), pp.505-518.
- Zhou, L. and Wei, Y. (2016). Impact of renewable energy law on the correlation between CSR and Financial Performance, 2016 International Conference. In: Smart Grid and Clean Energy Technologies (ICSGCE), pp. 150-154.
- CSR in India, <https://www.csr.gov.in/#>, (17.08.2019)
- EU Green Paper (2001): <https://ec.europa.eu> (17.08.2019)
- GRI (2016): <https://www.globalreporting.org> (05.08.2019)
- IEA: <https://www.iea.org//about/> (17.08.2019)
- ILO: <https://www.ilo.org//about> (18.08 2019)
- India: <https://climateactiontracker.org/countries/india> (18.08.2019)
- ISO Standard: <https://www.iso.org/standard> (18.08 2019)
- OECD: <https://legalinstruments.oecd.org> (19.09.2019)
- UNGC Principles: <https://www.unglobalcompact.org> (19.09.2019)
- Web-sites of companies listed at Fortune (17.09. 2019).

CHAPTER XIII

A CRITIQUE OF ORIENTALIST PRECONCEPTIONS ABOUT ISLAM IN MONICA ALI'S *BRICK LANE*

Dr. Lecturer Sedat BAY
Cumhuriyet University, Sivas, Turkey, e- mail:
sedatbayoglu@gmail.com
Orcid No: 0000-0001-9118-2775

Dr. Lecturer Kağan KAYA
Cumhuriyet University, Sivas, Turkey, e- mail:
kkaya@cumhuriyet.edu.tr
Orcid No: 0000-0001-9251-0267

1.Introduction

The political ambitions between civilizations have had a long history and can go back to the ancient times. Colonial nations have fought under some pretexts, developing some discourses against the other side, and clearing their conscience. They, as the attacking side, have often aimed to justify their violence and struggle before the eyes of their society and the world nations. Although they have generally claimed that their argument is rooted in universal notions and rules, whether the dimension of this universality and justifiability has been clearly proved or not is still a contentious issue.

The Western nations' critique of the Oriental culture, religion and civilization appears in most of the discussed subject matters which refer to distinction and difference between civilizations. Discussing the Western nations' attitude to the Oriental people which sets out to generate stereotypes in *Orientalism*, Said claims that "this doctrine was fashioned out of the experiences of many Europeans, all of them converging upon such essential aspects of the Orient as the Oriental character, Oriental despotism, Oriental sensuality, and the like" (Said, 1979, p.203). These fixed images of the Oriental people were invented by the Western nations and predicated on subjective categorization and interpretations instead of any objective truth or experiment. Refusing the sustainability of the Orientalist assertions with regard to the artistic, linguistic, cultural and religious features of

the Eastern societies, Krishna argues that these assertions only serve as “rather a rhetoric of Western self-fashioning and enabling of its dominance and control over the rest of the world” (Krishna, 2009, p.74). Then, this argument is nothing more than the Western countries’ attempt to silence the opposing voices in the world and trying to display their so-called non-objectionable ideas that are calculated to serve the Western politics, economy, and hegemony. These thoughts and claims disclose the fact that the proponents of this Orientalist argument drag themselves into an imperialist, racist and ethnocentric outlook, being able to postulate the distinction between themselves and the Oriental societies due to their power (Said, 1979, p. 204).

The Orientalist discourse has always been extended to each aspect of the Eastern nations’ life and views including their religious beliefs. This attitude can be best observed in the Western nations’ respond to Muslims all over the world as well as those in the Western countries. Muslims are frequently equated with terrorism and violent acts because of some marginal events having occurred in the near and remote past between the Western and Eastern nations. As Weedon (2004) puts, “the binaries that govern Western discourses about Islam do not allow Muslim people or nations to be diverse or democratic and modern”, being “supported and reinforced by the limited range of images of Muslim societies that predominate in the West” (p.143). According to Edward Said (1979), “the history of popular anti-Arab and anti-Islamic prejudice in the West, which is immediately reflected in the history of Orientalism,” is one of the factors which have made “even the simplest perception of the Arabs and Islam into a highly politicized, almost raucous matter” (p.26). Orientalist views on Islam have not emerged in recent years; rather, they have a long-standing character that exceeds centuries. Said (1979) keeps on elucidating the historical development of prejudice and hatred against Islam as such:

Not for nothing did Islam come to symbolize terror, devastation, the demonic, hordes of hated barbarians. For Europe. Islam was a lasting trauma. Until the end of the seventeenth century the “Ottoman peril” lurked alongside Europe to represent for the whole of Christian civilization a constant danger... (p.59).

While associating Islam with such negative images, Europe takes no notice of the fact that the Ottoman Empire did not commit any ethnic or racial crime against humanity. For instance, after the conquest of Istanbul, Mehmed The Conqueror did not attempt to

convert Christians and allowed them to practice their religious duties freely. Nevertheless, such truths have been overlooked by Orientalist mindsets.

In the wake of 11 September 2001, Muslims have confronted the charge of terrorism that the Western Orientalists have brought against the Islamic world “even though it has not been ascertained who the attackers were and for what ideology they served” (Karagöz, 2020, p.90). Cesari (2007) lays stress on the affront and disgrace Muslims were subjected to in the following lines:

In the post-September 11 context, both European and American Muslims have faced relentless correlations between *Islam*, seen as an international political threat, and *Muslims* in general (even those living in democratic nations, as has been shown by the hostile reactions that followed the attacks of 11 September 2001). This suggests the permanence of an essentialist approach to Islam and Muslims which is rooted in several centuries of confrontation between the Muslim world and Europe. What we profess to know about Islam is to a large extent the product of a vision constructed upon centuries of discord, as much political as religious (p.52).

Although the Western world frequently defines itself as peaceful, developed and civilized (Takkaç & Yılmaz, 2019) as opposed to the Oriental world, they have often insisted on ascription of 9/11 attacks and cruelty to other innocent Muslims across the world who have never approved of these attacks and terrorism. Thus, “the events of 9/11 were manipulated by” Orientalists, “who were already waiting to sharpen the lines of discrimination, in order to stigmatize this religion as the producer of terrorists and plunderers for the Western world” (Karagöz, 2020, p.91).

The Western countries’ attacks and Orientalist mindset against the Eastern nations have prompted the Muslims to develop and organize their counterattacks because they probably lost their patience as a result of witnessing a large amount of bloodshed caused by the West in various Eastern Muslim countries. When they were asked why they launched attacks against the Western countries like USA, some leaders of the Islamic jihad expressed their rage by making references to the “atomic” bombing of Nagasaki and Hiroshima, killing innocent people in Tokyo, the violent attacks of USA and Israel against Iraq, Afghanistan and Palestine (Krishna, 2009, p.152). One of the

“subway” bombers in London expressed that he decided to organize their bombing after beholding the massacre of innocent Iraqi citizens which tempted them to initiate such an attack (Krishna, 2009, p.151).

The Muslim population has confronted religious discrimination and disillusion since their arrival in the Western cities with different hopes and dreams. To illustrate, R. Geaves (2007) argues: “The South Asian Muslim presence in Britain is predominantly a result of economic migration and continues the colonial relationship forged in the sub-continent in a new postcolonial context ...” which therefore forces these Muslims to feel themselves members of the rabble and to precipitate their counter-attitude against the discriminatory policies (p.240). “Unemployment,” poor “housing conditions” and educational problems can be counted as several among other troubles Muslims have to endure while in Britain (Anwar, 2005, p. 44). Muslims often proclaim that they are doubly discriminated since they are both members of Islam and of the Eastern origins; however, there is still not any precaution and legislation which is supposed to protect Muslims against any offensive acts and manners in a Western country (Modood, 1993, p.147).

2. Islam and orientalism in *Brick Lane*

The reader can encounter a variety of subject matters in *Brick Lane* such as multicultural issues, immigration, financial, religious, and “cultural” concerns of Bangladeshi immigrants in London (Bhillade, 2013, p.166). Nazneen and Chanu are Bangladeshi immigrants who leave their native land and settle in London as Chanu aims to take up a good career that is in harmony with his education. Monica Ali draws attention to what extent these immigrants are integrated into the mainstream culture of Britain since religious beliefs of the immigrants pose certain barriers to their adaptation to the Western values according to the host society. They are not welcome and are expected to leave Britain and return to their homeland. Especially the aftermath of the 9/11 events becomes a turning point for the Muslim immigrants. This is because these attacks have intensified the rage and prejudice of the British population against the Muslim immigrants.

Another subject matter in the novel has to do with the conflict between the first and the second-generation immigrants in a foreign Western city which encourages these members of the young generation to experience new and unfamiliar freedom and which makes them mirror alienated identities (Dutta, 2013, p. 3). For instance, although Chanu seems determined to inspire his daughters to

use “Bengali” and sing local “songs,” the daughters do not want to wear traditional clothes like Salwaar kameez, refusing to listen to native “Bengali music;” instead, they prefer to display their integration with the British society by wearing “jeans” (Dutta, 2013, p. 3). The author “portrays young Bangladeshis, Shahana, Shefali, Azad, who were born and raised in Britain and therefore adapted to British culture, British society and British identity as they voice their distaste with Bangladeshi culture, language and lifestyle” (Töngür, 2014, p. 562).

The religious matter of Bangladeshi and other immigrants is often highlighted by the author in *Brick Lane* as one of the deepest sufferings of Muslims who frequently feel threatened and uneasy in Britain and who, as a reaction to the Orientalist challenges, enunciate their rage against the Western nations’ colonialist or brutal acts towards the Muslims in the Middle East. Not feeling secure and an internal part of the British society because of the white people’s intolerance, the Muslims, especially Nazneen, Chanu and Karim, in Britain gather and arrange meetings where they utter their hatred against the Western societies’ scorn and unjust hate for the Muslims. The group of Bengal Tigers is founded by the immigrant Muslims as a shelter for those people in order to protect themselves from the attacks of Lion Hearts which is another group founded by the Orientalist Western people in order to attack and force the Muslims to leave the country.

In the novel, Ali reveals the preparations of the Bush government to declare a war against the Middle East due to the 9/11 attacks that are claimed to be arranged by the Muslims as Karim utters this as follows: “Think about it. The American president is preparing his crusade. And we’re preparing to party? It’s not on” (Ali, 2003, p. 312). In March 2003, America waged a war against Iraq by charging it with being involved in the events of 9/11, preserving “mass destruction” and “nuclear weapons”, and posing certain risks for the security of the world albeit the official reports disproved these charges after intense researches (Krishna, 2009, p. 135). If America had taken steps objectively instead of hinging on the Orientalist bias, it would not have launched war with forged evidence and would not have killed innocent citizens in the Middle East who had no relevance to the attacks of 9/11. “In its post-war pronouncements on the future of Iraq, the US administration reiterated its policy of instating what it calls ‘freedom’ and ‘democracy’ as part of a wide programme of so-called ‘democratizing’ the Middle East” (Weedon, 2004, p.143).

However, this mission culminated in the emergence of a government in Iraq which began to make decisions in accordance with the US economic and “military” interests even though a great number of citizens in Iraq did not demand that the US make them familiar with a democratic regime (Weedon, 2004, p. 143).

The novel points out the period after of 9/11 and its critical impacts on the position of the Muslims in the eyes of the Western citizens for the attacks on September 11 have led the Muslim immigrants to be suspected of being terrorists and carrying out violent attacks (Dutta, 2013, p.3). Karim draws attention to the shadowy and miserable circumstances after such terrorist attacks in which these attacks result against Muslims and says “I can tell you – no Arab nation benefits. No Muslim, in the world. We are the ones who are going to suffer” (Ali, 2003, p. 318). Being concerned about the future of the Muslim immigrants in Britain after these events and informing that Lion Hearts will initiate an attack against them, the Questioner states in the meeting of Bengal Tigers: “Out there, right now, are people who are twisted with hatred for us and for Islam. They are planning to march right on our doorsteps, and we are not going to let them get away with it” (Ali, 2003, p. 350). But the Muslim characters in the novel do not support such an attack since they think that not all of the Christians can be classified as an oppressive group that tortures and condemns all of Muslims across the world. This is underscored by Nazneen who says that “Those who were not Muslims, would they be any less dead?” after hearing that somebody asks, “How many of the thirty-five thousand were Muslims?” (Ali, 2003, p. 349). Nazneen means that even if the dead people of the 9/11 attacks are from other religions, they are human beings who have the right to live their life, so she does not approve of violent and merciless bombing attacks that cause innocent people to die whatever nation and belief system they belong to.

The author does not advocate the idea that Islam orders Muslims to kill innocent believers of other religions, referring to some verses of Qur’an. It is emphasized that what is written in Qur’an is that “He who kills himself with a sword, or poison, or throws himself off a mountain will be tormented on the Day of Resurrection with that very thing” (Ali, 2003, p. 319). Thus, Ali attempts to disclose the inconsistency between the Islamic rules and the 9/11 attacks which several so-called Muslims carried out by killing both themselves and thousands of other people. In such terrorist attacks, it is generally observed that suicide bombers carry out their attacks by blasting a

bomb in crowded locations where both lots of innocent people and these bombers are exterminated; nevertheless, there is not such an order in Islam in that it does not even command people to take their lives by committing suicide and kill other people.

Ali implies the idea that the Muslim characters in the novel do not think that those who blame Muslims for the 9/11 attacks can submit any compelling and credible evidence regarding these charges (Töngür, 2014, p. 567). To exemplify, Karim proposes some illogical and shady sides of these attacks in this way:

All four black boxes from the aeroplanes – that’s where everything that went on is recorded – were destroyed. But have you heard about the magic passport? One of the hijackers’ passports survived the fire – heat of over one thousand degrees Fahrenheit. Found in the rubble of the World Trade Center. What kind of fools does the FBI take us for? (Ali, 2003, p. 319).

Thinking that these attacks are designed to operate in favor of the Orientalist ambitions and hatred of the Western powers against the Muslims community in the world, Karim stresses the fact that the 9/11 events are just an embodiment of machinations which can be utilized and displayed as a lame excuse for attacking and killing the innocent Muslims. The author conveys one more suspicious detail as regards these attacks that can attest to the impossibility of the contention that Muslims carried out such acts of violence. This is reflected in the speech of Karim: “They’re saying another Qur’an got left behind in a rental car by these so-called Islamic terrorists ... All these devout men throwing away the Word of God like sweet papers” (Ali, 2003, p. 319). Karim implies that real and sincere Muslims do not carry this Holy Book with themselves like simple ordinary possessions and not leave it anywhere as these are decreed to be sacrilege. He aims to unfold how some facts which are contrary to the Islamic rules are tried to be presented by the Western media and powers and attributed to the terrorists, who cannot be real Muslims. Here, the aim is most probably to exhibit all of the Muslims all over the world as terrorists through such false charges.

In the novel, the Western countries’ colonialist attempts in the past and their avarice are mentioned in order to unfold the traumatic outcomes of the Orientalist logic and acts which have left numerous dead people and impoverished societies behind. These events have also provoked the anger of the upcoming generations of the native

people who have read these outrageous experiences, or who have passed these appalling memories on their younger generations. Chanu, for instance, wishes to attract the interests of his daughters to the paintings of a famous artist called Abedin who depicts the drastic circumstances in Bangladesh after the British colonialism as is put across by him:

This artist, Abedin – he painted the famine which came to our country in 1942 and '43. These famous paintings hang now in a museum in Dhaka. I will take you to see them. In the famine, there was life and there was death. The people of Bangladesh died, and the cows and the vultures lived. Abedin shows it all; the child is too weak to walk or even to crawl, and the fat, black crows – how patiently they wait by the child for their next feast ... Three million people died because of starvation. Can you imagine that? You cannot. Can you imagine something else? While the crows and vultures stripped our bones, the British, our rulers, exported grain from the country. (Ali, 2003, p. 308).

Consequently, the anger of the immigrant Muslims against the Western world and civilization does not begin with the emergence of the 9/11 events notwithstanding these events have intensified the Western rage and assaults against the Muslim world and the Muslims' rage against them in return.

In order to criticize and deny the fabricated discourse of the British nation with regard to its so-called favourable enterprises such as providing railways, democracy, and the introduction of the Western civilization, Chanu says: "They bequeathed us law and democracy. That's what they think. And never a word of the truth – that they beggared us, that they brought Bengal to its knees ..." (Ali, 2003, p. 203). In addition, he states: "Do you think that they would have brought the railway if they did not want to sell their steel and or their locomotives? Do you think that they brought us railways from the goodness of their hearts?" (Ali, 2003, p. 203). These are harsh realities for Chanu and other colonized Muslims who have ultimately realized the real face of the British civilizing mission that has turned out to be a genuine debacle for the native community as it has enriched the British government and supplied the Western population with a free market so as to sell their products while bringing just poverty and frustration to the native land. Unsurprisingly, whenever the ex-colonized Muslims recall these historical facts revealing the principal cause of their society's deterioration and distress, their rage against

the British nation deepens. As Krishna (2009) argues, “colonized peoples everywhere retain an acute memory and draw upon an enduring reservoir of past images and instances of colonization at the hands of Western powers” (p.142).

Having a significant role in both the Western and the Eastern nations, holding many conflicts throughout history and witnessing lots of people who have been killed as a result of these religious tensions, Palestine is one of the mentioned subject matters in the novel which denotes the anger of the Muslim immigrants in the British society due to the ruthless attitudes toward the Muslims in Palestine. The Questioner underlines it as follows: “What’s changed? Our brothers in Palestine and India and around the world, are they no longer persecuted?” (Ali, 2003, p. 293). The Israeli looters divest the Palestinian citizens of their homes, steal their properties and force “farmers” to leave their fields (Abdullah, 2007, p. 122). “The undisguised injustices and double standards applied to Palestine have been an underlying cause for the radicalization of British Muslims” (Abdullah, 2007, p. 125).

The writer presents the brutal actions of the Western countries in the Middle East countries where sinless children were killed mercilessly and how these events awaken the rage and antagonism of the Muslims across the world. In the novel, the Questioner in a meeting where the Muslim immigrants gather together displays some photographs of the slaughtered children and clarifies:

This is Nassar, aged one year. Weight, nine pounds and four ounces. Ideal weight, twenty-two pounds. The photograph was taken in Basra, December 1996 ... Some more Iraqi children. Mashgal, Adras, and Misal. All under one year. This was taken in 1998 ... This is Noor. Six years old. This is what you can see of Noor after an American AGM-130 missile hit the Al Jumhuriya of Basra on 25th January 1999. (Ali, 2003, p. 232)

Due to the imperialistic policies and Orientalist conceptions of the Western nations, a large number of innocent children have been killed in the Muslim countries, and it is not raised for a moment in the Western media, but if several Western citizens are killed by unknown people who are immediately announced as Muslims, this murder is disseminated in the world media for a long time. The Questioner underscores it: “If a few Muslim children die, who cares? If it’s a few hundred, a few thousand, half a million, a million, who cares?” (Ali,

2003, p. 233). What he complains of is that even though little children and babies are not aware of the terrorist attacks in the Western countries and do not have a role in such attempts, they are killed and not even mentioned for it is not considered worthy of mentioning no matter how high these death rates are because the discriminatory outlook of Orientalists supposes one or millions of them as the same.

Regarding general attitudes toward the Muslim immigrants in the Western countries, Weedon (2004) asserts: “Muslim minorities in Western societies offer the greatest challenge to liberal pluralism and the acceptance or even the celebration of diversity” (p. 152). In the narrative, it is discussed that embracing and respecting the Muslims immigrants remain only an imaginary notion since they often have to cope with criticism, discriminatory modes of behaviors and speeches of the Western citizens owing to their Islamic identities. The writer frequently remarks in the novel that the Muslim characters directly witness the British citizens’ hatred which they display through disseminating leaflets and marching to protest even the presence of Islam in Europe. Chanu, for example, recognizes a leaflet, left in the letterbox, and found by his daughter, in Shahana’s hand in which following expressions are written:

Christianity is being gently slaughtered. It is “only one” of the world’s “great religions.” Indeed, in our local schools you could be forgiven for thinking that Islam is the official religion ... Should we be forced to put up with this? When the truth is that it is a religion of hate and intolerance. When Muslim extremists are planning to turn Britain into an Islamic Republic, using a combination of immigration, high birth, and conversion. (Ali, 2003, p. 205)

Although these British Christians declare Muslims’ religion as a means of breeding hatred and conflict among different religions while attributing a positive quality to their religion, they do not consider psychological oppression and anxiety which Chanu and other Muslim Bangladeshis are often subject to. Instead of letting each citizen choose whatever religion and follow its rules comfortably, they aim to persuade people to think that Islam will bring about oppression and fear in Britain. This propaganda causes the Muslim immigrants to feel alarmed and anxious about their lives and what kind of precautions they can take against this attack, so they, as members of Bengal Tigers, regularly hold meetings where they discuss their current conditions and the Western people’s rage against themselves.

“While many religious communities, including Christians, have fundamentalist wings, they are not widely depicted or perceived in these terms” (Weedon, 2004, p.152). Raising objections to such a view revealing discriminatory and generalizing tendencies, Karim utters that “Islamic terrorists. Islamic terrorists. That’s all you hear. You never hear Catholic terrorist, do you? Or Hindu terrorist? What about Jewish terrorist?” (Ali, 2003, p. 341). In other words, he means that each religious group incorporates its own extremist groups and terrorism cannot be attached to merely Islam. Reaching too generalized judgments about Muslim communities out of rare events leads each member of Islam to be accused of specific crimes of terrorism that they do not even know and commit. Attempting to refute such unjust and biased charges brought against all the Muslims, Karim claims: “They don’t even know what they’re saying. Islam lays down certain rules of engagement for war. It ain’t permitted to kill women, children, innocent men, or the elderly. It ain’t permitted to kill other Muslims” (Ali, 2003, p. 341). For that reason, terrorist attacks and suicide bombings cannot be identified with the Islamic rules which command Muslims not to kill innocent people even in a war. Karim’s statement proves that those who are involved in bombings and terror attacks and kill innocent people under the pretext of Islam uncover their identities and tendencies which defy Islamic rules that he mentions above.

3. Conclusions

One of the central subject matters in *Brick Lane* that Monica Ali focuses on implicitly is the fact that Orientalism has served to feed the rage against the Islamic world for centuries even though the 9/11 attacks have intensified negative feelings against Muslims across the world. The narrative underlines the perception that Orientalist views have motivated the Western countries to plunder, exploit, slaughter innocent Muslims in India, Iraq and Palestine and reduce these countries to poverty. Thus, it is not so surprising to observe the strong reactions which the Muslim immigrants in Britain exhibit against the Western world as a result of the attacks of the Western nations against the Muslim communities in the Middle East as well as psychological oppression and discriminatory propaganda to which they are frequently exposed in Britain. In the novel, the author conveys this notion in the speech of the Questioner who expresses in a meeting of Muslims: “Our chairman is a man of peace. I am also a man peace. Islam is a peaceful religion. But what do you do if someone comes to fight you? Do you run away?” (p.348). Thus, the author implies the

idea that certain Orientalist visions and ideologies of the Western world have often established barriers between themselves and the Muslim world, and especially their policies that have led a lot of innocent children and women to be killed in the Middle East countries have reinforced the Muslim citizens' determination to precipitate their anti-Western counter-attacks. Out of the narrative, it may be drawn that the 9/11 attacks need to be investigated in detail and illuminated as there is not concrete evidence which proves that Muslims perpetrated such a crime. The writer offers referring to the rules of Islam which forbid killing innocent people believing in other religions.

References

- Abdullah, D. (2007). How the Zionist Colonisation of Palestine Radicalised British Muslims. T. Abbas (Dü.) içinde, *Islamic Political Radicalism* (s. 117-131). Edinburgh: Edinburgh University Press.
- Ali, M. (2003). *Brick Lane*. New York: Scribner.
- Anwar, M. (2005). Muslims in Britain: Issues, Policy and Practice. T. Abbas (Dü.) içinde, *Muslim Britain: Communities under Pressure* (s. 31-47). London and New York: Zed Books.
- Bhillade, N. P. (2013). To Speak About the Unspeakable: Marginalized Position of Class, Community and Gender. *The Criterion: An International Journal in English* 4(6), 162-168.
- Cesari, J. (. (2007). Muslim identities in Europe: the snare of exceptionalism. A. Al-Azmeh, & E. Fokas (Dü) içinde, *Islam in Europe* (s. 49-68). New York: Cambridge University Press.
- Dutta, S. (2013). Remapping Identity and Selfhood: Multiculturalism and Plurality in Monica Ali's *Brick Lane* and Zadie Smith's *White Teeth*. *The Criterion: An International Journal in English* 4(4), 1-4.
- Geaves, R. (2007). An Assessment of Colonial Strategies of Resistance, Liminality and Herberg's Thesis in the Rise of Radicalism among British South Asian Youth. T. Abbas (Dü.)

- çinde, *Islamic Political Radicalism* (s. 231-247). Edinburgh: Edinburgh University Press.
- Karagöz, C. (2020). Doubly Oppressed Immigrants in Brick Lane. *Kafkas University Journal of the Institute of Social Sciences*, 25, 81-93.
- Krishna, S. (2009). *Globalization And Postcolonialism*. USA: Rowman & Littlefield Publishers.
- Modood, T. (1993). Muslims, Incitement to Hatred and the Law. J. Hort (Dü.) içinde, *Liberalism, Multiculturalism And Toleration* (s. 139-156). New York: Palgrave.
- Said, E. W. (1979). *Orientalism*. New York: Vintage Books.
- Takkaç, M., & Yılmaz, K. Ç. (2019). Martin Crimp'in Attempts on Her Life Oyunu Üzerine Baumancı Bir Okuma. *Sivas Cumhuriyet Üniversitesi Edebiyat Fakültesi Sosyal Bilimler Dergisi*, 309-334.
- Töngür, A. N. (2014). Rebellion: Second generation Bangladeshi Immigrants in Brick Lane by Monica Ali. *The Journal of International Social Research* 6(26), 561-567.
- Weedon, C. (2004). *Identity and Culture: Narratives of Difference and Belonging*. Englan: Open University Press.

CHAPTER XIV

A RE-READING OF MELVILLE'S "BILLY BUDD, THE SAILOR" FROM THE PERSPECTIVES OF PSYCHOANALYTIC CRITICISM AND NEW CRITICISM

Asst. Prof. Sultan KOMUT BAKINÇ
Haliç University, sultankomut@halic.edu.tr
Orcid No: 0000-0001-7815-389X

1. Introduction

"Most of us recognize that no reading is innocent or without presuppositions." Terry Eagleton

"Billy Budd, the Sailor" is considered by many critics as being one of Herman Melville's masterpieces after "Moby Dick". Being Melville's final work increases not only the importance attached to the novella but also the varieties of approaches which critics adopt analyzing it. Hence, the text has been interpreted by so many critics that almost everything has been written about it. William York Tindall claims in his essay that "What had to be said has been said by Captain Vere or Melville himself" (1975, p.34). However, as the last work of a prominent author, "Billy Budd, the Sailor" will have been interpreted as long as the critics are alive like Freud writes "every man is a poet at heart and [that] the last poet will not perish till the last man does" (1908, p.421).

In the novella, the protagonist Billy Budd is depicted as an unfortunate sailor who killed one of his masters despite being unintentional and as a result, he is condemned to death. Before he is about to be killed because of the decision of the captain of the ship, Captain Vere, the unfortunate Billy Budd says "God bless Captain Vere!", a phrase which is open to multi-layered interpretations (Melville, 1995, p.80). What Melville meant with his Billy Budd's famous last words; whether they were 'literal' or 'ironic' is of great importance to the literary critics studying on "Billy Budd, the Sailor". In this chapter, in trying to deal with interpreting these last words and other confronting ideas throughout Melville's last work, I focus on Psychoanalytic Criticism and New Criticism, which are the most appropriate ones for this context, to serve the idea of "acceptance" or "irony".

2. Psychoanalytic Criticism and Psychoanalytic Critics on Billy Budd

Psychoanalytic criticism was founded on the principles of what Freud calls psychoanalysis: "the name (1) of a procedure for the

investigation of mental processes which are almost inaccessible in any other way, (2) of a method (based upon that investigation) for the treatment of neurotic disorders and (3) of a collection of psychological information obtained along those lines, which is gradually being accumulated into a new scientific discipline” (1923, p.235). Before Freud, people with mental disorders were kept in captivity and treated badly and /or had to get brain surgeries, which mostly resulted in deaths. Freud chose a much simpler way of dealing with these people; talking to them to cure their illnesses. While dealing with psychoanalytic criticism we are interested in what ideas and terminology Freud presented to the literary criticism.

One of the most important concepts that Freud suggested is “unconscious”. In his essay “Psychoanalysis” he writes: "What is in your mind, is not identical with what you are conscious of; whether something is going on in your mind and whether you hear of it, are two different things"(1963, p.189). To him, all people have repressed feelings (another key term widely used; repression) in their unconscious mind, and when this repression of fantasies becomes too high to control in daily life, it leads people to neurosis. He claims that children like to play with their toys without embarrassment; adults conceal their fantasies, with which past repressions can lead to neurosis. As a tool to reveal people's unconscious minds, Freud drew on interpretation of dreams. Much as Freud is widely accepted as the most crucial figure in Psychoanalytic Criticism; such figures as Lacan and Jung are also of great significance in the field and inspired many critics while interpreting literary texts.

Psychoanalytic criticism aims to show that a work of art can be interpreted by means of trying to understand the human psyche, the creator's mind, repressions, desires which are structured in the work of art. To achieve this end, critics have questioned the life of the authors, and thus, they have tried to interpret the work of art. The only method of psychoanalytic criticism, however, is not to analyze the author's psyche; critics are also interested in the characters' emotions, repressions, or desires. Equally important, symbols are used by many critics as they may represent some connections with the author's and/or characters' lives. In our case, there are many symbols in “Billy Budd, the Sailor”, and so it is also appropriate for psychoanalytic criticism.

Dreams are of great significance in Freud's psychoanalytic theory. In the "Interpretation of Dreams" he suggests that "...the dream content seems like a transcript of the dream-thoughts into another mode of expression, whose characters and syntactic laws- it is our business to discover by comparing the original and the translation” (Freud, 2010, p.924). If we assume dream as a literary text, then the dream's manifest content may be the text itself and latent content may be the

interpretation of it. While this is the case, the critic must analyze the dream; the text, and try to analyze it through psychoanalytic techniques.

Melville's major characters Billy Budd, Captain Vere, and Claggart can be accepted as symbolic as R. W. Short claims in his essay "Melville as Symbolist". He contends that "Melville wants his characters to be "original" in the sense that Adam, Eve, and Satan were original in the Garden of Eden. In this type, his clearest creations are probably Claggart and Billy Budd, the one original evil and the other original innocence" (Short, 1959, p.109). Being rich in symbols, human desires, repressions, and guilt many critics have interpreted "Billy Budd, the Sailor" adopting Psychoanalytic Criticism. As a result, in an array of articles, I have tried to choose the ones best serving to my concern, whether the last words of Billy Budd show us Melville's acceptance or not. As well as referring to E. L. Watson, who states that "The critic's function is rather to hint at what lies beneath-hidden, sometimes under the surface" (1975, p.12), the focus is on one major essay using Psychoanalytic Criticism on Billy Budd, which is "Melville's Billy Budd as An Inside Narrative" by William Braswell.

When we consider Bressler's Freudian idea that "A work of literature was the external expression of the author's unconscious mind. Accordingly, the literary work must then be treated like a dream, applying psychoanalytic techniques to the text to uncover the author's hidden motivations, repressed desires, and wishes" (Bressler, 1994, p.3), we may well say that William Braswell uses this Freudian idea while interpreting "Billy Budd, The sailor".

At the outset, William Braswell focuses on "an inside narrative" which was given in parentheses as a kind of subtitle. He presupposes that this subtitle can be interpreted as "inner life of a single ship" or "inside in a family sense" (1957, p.133); and yet, he chooses another way to interpret the subtitle. He believes that "Billy Budd may justifiably and profitably be considered as an inside narrative about a tragic conflict in Melville's own spiritual life" (Braswell, 1957, p.133). He believes the ship the *Indomitable* is a "microcosm" of Melville's world and the story of what happened in the ship is "a symbolic projection of a personal crisis and the resolution of it" and he adds that just as Melville is "divine", so are Billy and Vere "noble" (1957, p.133). The author uses the word "noble" while depicting Billy, he writes "Noble descent was as evident in him as in a blood horse" (Melville, 1995, p.16).

Just as most critics who have applied psychoanalytic reading of Billy Budd, Braswell also uses the themes of innocence and guilt in his essay. After having been brought to the ship *Indomitable*, Billy Budd is so "impressed for the duty aboard" that he cannot comprehend who is good or evil. He is "so unsuspecting and so unfamiliar with the ways of evil

that at first he thinks Claggart likes him” (Braswell, 1957, p.134). Another symbolic representation, to Braswell, is again between Billy and Claggart; the former symbolizing “the heart” the latter symbolizing “the head” (1957, p.135). Melville’s use of phrases like “masculine beauty” (1995, p.17), “Baby Budd” (1995, p.33) for Billy and “a man of high quality”, “social and moral” and “Englishman” (1995, p.27) for Claggart can be argued to lay foundations for Braswell to make this argument. By making a symbolization of “the heart” and “the head”, Braswell positions Vere in a tough situation; to be between his heart and his head; that is, between emotions and law, between individuals and society. He, using Vere's situation on the focal point, claims that "The relationship between heart and head in Melville's early life seems to have been, on the whole, well-balanced, with the heart somewhat predominant" (Braswell, 1957, p.136). He could be right to assert this if we follow Freud’s words on “Creative Writers and Daydreaming “the psychological novel in general no doubt owes its special nature to the inclination of the modern writer to split up his ego, by self-observation, into many part-egos, and in consequence, to personify the conflicting currents of his mental life in several heroes” (1908, p.426).

Braswell also makes use of Melville’s letter to Hawthorne, in which he writes “I stand for the heart. To the dogs with the head”. By using this letter as evidence Braswell argues that Melville is supporting Billy Budd, and he intentionally creates an innocent and good character, that is, Billy as the heart that Melville stands for. After quoting the letter he claims that “he [Melville] ultimately realized that could bring him to disaster- in fact, threatened to do so” (Braswell,1957, p.138). Here, the critic is referring to the fact that Melville was a rebellious author in his initial works but in his lifetime, he learned to be calmer and as a result, critic suggests this last book was his acceptance. The heart, which was a symbol for Billy, was dead. As mentioned, other critics wrote about Melville's hard years and acknowledged that these tough days had a deep impact on Melville. For instance, Van Vyck Brooks writes that “It was true that Melville lost for a while this confidence in humankind, with much of his faith in America, as well, on in himself, for his belief in the world and in men waned with his own creative powers, although he recovered both as the time went on” (1949, p.123).

Braswell goes on his analysis with the crisis in Billy Budd and Melville’s life, writing that “the action of Captain Vere in regard to Billy indicates symbolically how Melville, with his faculties threatening mutiny, resolved his own greatest personal crisis” (1957, p.138). In his essay “Melville’s Testament of Acceptance” E. L. Grant Watson also acknowledges Billy’s problems of speech as “an indication of some unresolved problem in the writer himself” (1975, p.14).

In dealing with Billy Budd's famous last words before his execution, although Braswell accepts that Vere is responsible for the death of Billy Budd, he claims Billy Budd does not judge Captain Vere, rather he "understands and approves what Vere has done" (1957, p.143). He also reveals that some critics have interpreted these last words as "ironical"; however, he opposes the interpretation strictly arguing that "Billy,(...), is incapable of conscious irony" (1957, p.143). Likewise, E. L. Watson supports the theory of "acceptance" and states that "Billy's last words are the triumphant seal of his acceptance" (1975, p.15). According to Braswell's interpretation, Captain Vere has a conflict between "the heart" and "the head", which can symbolically mean emotions and law or individual and society, but then when Captain Vere chooses "the head", accepting laws' superiority, Braswell assumes that Billy "understands and approves" Vere. A problem with Braswell's analysis can be seen here, in my view, Billy as he is, cannot understand or approve Captain Vere's decision on his execution by sticking to the rules and laws of the society, of which Billy is almost unaware.

As the last point, using psychoanalytic criticism as a guide, Braswell makes a parallel between Melville and his characters by writing "In the character of Billy Budd he presents, one may say, the dominant tendencies of his young manhood; in Captain Vere, he presents, in essence, the later Melville"(1957, p.144). What he means by making this parallel between Melville and his characters is explained a few paragraphs later: "the passing years brought about a change in Melville's attitude toward the teachings of the pamphlet. In writing Billy Budd, he was sympathetic toward not only the Christlike Billy but also the philosophical Vere" (1957, p.145). It has been shown that while interpreting the text, Braswell and others chooses to make use of Melville's life as a guide to understand what Billy means on the brink of his execution.

After exploring how some critics used Psychoanalytic Criticism to interpret Billy Budd, let us see how New Critics interpreted Melville's novella, particularly the last words of Billy Budd to grasp the differences between two schools of interpretation.

3. New Criticism and New Critics' Reading on Billy Budd

New Criticism is a literary movement that started as a reaction to readings of texts focusing on the author, the context, or its relations to other texts. We can simply define it as a close reading, which is a key feature of New Criticism. New Critics believe that a text is autonomous and self-contained and must be treated as such. The interpretation of a text must have no relationship with neither the author nor the reader. As T. S. Eliot states in "Tradition and Individual Talent", writing "is not a turning loose of emotion, but an escape from emotion; it's not the expression of personality but an escape from personality" (2010,

p.1097). The most important figures of New Criticism are I. A. Richards, T. S. Eliot, and Cleanth Brooks, all of whose works made up the major features of the movement. New Critics were particularly interested in poetry, but their way of dealing with texts, such as; close reading, search for irony, paradox, and themes have been used in other literary texts since then and New Criticism has been called a proper school of a critical approach to literature.

Cleanth Brooks, who is well-known with 'The Well Wrought Urn', identifies what 'the Heresy of Paraphrase' is and adds that a work of art bears its meaning as a total, not changed or rephrased. Although New Critics' main concern was poetry, when Brooks writes "we cannot describe adequately enough for many purposes what the poem, in general, is 'about' and what the general effect of the poem is" (2010, p.1336), we can point to not only poem but also other literary forms seeing as their meanings cannot be generalized as Brooks suggests.

In his essay "Formalist Critics" Brooks responds to objections to New Criticism such as *cutting it loose from its author* and *severing it from those who actually read it*. He acknowledges that "man's experience is indeed a seamless garment, no part of which can be separated from the rest" (Brooks, 1951). Nonetheless, he claims, "Speculation on the mental processes of the author takes the critic away from the work into biography and psychology" (Brooks,1951).

Irony is an important feature of dealing with the self-contained, autonomous text for New Critics. The critics who have read *Billy Budd* adopting New Criticism have focused on Melville's irony to reveal the hidden meanings that the text bears. According to Abrams and Hartman "[I]rony is a statement in which the meaning that a speaker employs is sharply different from the meaning that is ostensibly expressed. The ironic statement usually involves the explicit expression of one attitude or evaluation, but with indications in the overall speech-situation that the speaker intends a very different, and often opposite, attitude or evaluation" (1999, p.135).

Seeing that *Billy Budd*'s last words are of great value to this paper, New Critics' use of irony while interpreting the literary texts will be the center of attention in this part of the chapter. Richard Harter Fogle states in his essay "Billy Budd – Acceptance or Irony" that "Billy Budd is ironic in the modern sense of irony somewhat overworked by T. S. Eliot- who called it wit- I. A. Richards and the New Critics; that is a consciousness of the difficulties which any belief or attitude must face, an awareness of complexity" (1975, p.43). In the same vein, Joseph Schiffman's essay "Melville's Final Stage; Irony- A Re-Examination of Billy Budd Criticism" is a good example of New Criticism and the use of irony while analyzing the novella. Having mentioned that critics have taken it as "an acceptance", Schiffman writes that "Most critics, by

mistaking form for content, have missed the main importance of Billy Budd” and claims that Melville’s thought never changed but “change lies in his style” (1950, p.128). He believes that Billy Budd is a tale of irony and that in the final years of his life Melville “turned to irony for his final attack upon evil” (Schiffman, 1950, p.128). The author makes a summary of the plot of Billy Budd:

Billy Budd is a simple, naïve sailor...Aboard Indomitable, he unhappily finds himself the object of unreasoning hatred by John Claggart, Master at Arms of the ship. Claggart denounces Billy to Captain Vere as a mutineer. Vere, aware that the charge is groundless, offers Billy the opportunity to face Claggart and make effective reply. But Billy, who shutters in moments of stress, cannot summon his speech organs to his defense. Exasperated in his inability to refute the lie, Billy strikes Claggart, who falls dead. (Schiffman, 1950, p.129)

By making the text so open to us, Schiffman is implementing New Critics rules. According to them, the only thing matters is the text itself and Schiffman uses the text as a primary source to analyze it, rather than Melville's life, desires, or repressions.

Schiffman criticizes the critics who accept Billy Budd’s final words as proof of Melville’s acceptance and claims those critics “forget” that “Melville is always something other than obvious” (1950, p.130). Accepting that most features of Billy Budd “bear the stamp of the youthful Melville”, with which I believe he does a psychoanalytic criticism, he also distances Billy Budd from Melville’s other stories because Billy Budd “is written with a cool, detached pen, a seemingly impartial pen” unlike Melville’s other works (Schiffman, 1950,p.132).

Schiffman also argues that from the very beginning readers are informed about the incapability of Billy Budd and, as a consequence, his last words “God bless Captain Vere!” should be analyzed “in the mouth of the speaker” (1950, p.133). Stating that both Billy and Captain Vere are *ironic figures* Schiffman asks readers; “‘God bless Captain Vere!’ Is this not piercing irony? As innocent Billy utters these words, does not the reader gag?” and concludes that “The injustice of Billy’s hanging is heightened by his ironic blessing of the ironic Vere” (1950, p.133). We can argue that the new critics also share the idea that Billy is innocent, and his execution is not fair, so do the Psychoanalytic Critics. On the other hand, their understanding of these famous last words is completely different. To illustrate, in his essay ‘Billy Budd: Famous Last Words’ Michael Hancher suggests “...Vere’s world is morally unacceptable, and cannot be affirmed; the utterance must, therefore, be ironical, at least for Melville if it not for Billy” and adds that these last words just “ask God’s blessing on Vere” as he does something unacceptable (1989, p.113).

A final issue that Schiffman points at in his article is Billy's last words' impact on the other sailors. Claiming that Billy's last words are ironic and affirming that he was innocent, Schiffman states that "the men blessed Billy, not Vere, with the words 'God bless Captain Vere'" and they assume Billy "as a living symbol for all sailors" (1950, p.135). Schiffman, at the end of his essay, writes about Billy's stuttering and comes to a perfect conclusion that Billy "stammered in life, but spoke clearly in death" (1950, p.136).

4. Conclusion

In his essay "Melville as Symbolist" R. W. Short states why it is so difficult to analyze Melville. He states "Here lies the essential Melville problem. If we can reduce to general terms both quest and goal, we shall understand why name of the interpreters, even of the contradictory ones, has been wholly wrong; and why to most of us Melville's meaning seems so near and at the same time so remote" (1959, p.109). Dealing with this noteworthy difficulty, when critics examine "Billy Budd, the Sailor" and Billy's last words with their Psychoanalytic glasses on, we see that they mostly agree that Billy Budd, being Melville's last work, is a kind of Melville's manifestation of acceptance. On the other hand, the ones who wear New Criticism glasses see Billy Budd's last words ironic. As readers, we must keep in mind Howard Vincent's view that "to study how a book is put together is at times as hard, as exasperating, and as violating as the author's own composing" (1975, p.4). Either we accept "What was unconscious should become conscious" as Freud suggests or "A poem should not mean but be!" by MacLeish, we get a different taste from a work of art; it is not important what kind of art it is; it may be a novel, a short story, a novella, a poem or even a sculpture. We can argue these contrasting interpretations to be true in that; people look at the same thing and perceive different things, which makes all of us unique.

References

- Abrams, M. H. & Harpham, G.G. (1999). *A glossary of literary terms*. (7th Ed.) Boston: Heinle &Heinle.
- Braswell, W. (1957). Melville's Billy Budd as "an inside narrative". *American Literature*, 29(2), 133-146. doi:10.2307/2922102
- Bressler, C. E. (1994). *Literary criticism, an introduction to theory and practice*. Prentice Hall, Inc.
- Brooks, V.V. (1949). *The times of Melville and Whitman*. Readers Union.
- Brooks, C. (1951). The Formalist Critics *The Kenyon Review*, Winter 1951, Vol. XIII, No. <https://kenyonreview.org/kr-online-issue/kenyon-review-credos/selections/cleanth-brooks-656342/>
- Brooks, C. (2010). The well wrought urn in *The Norton Anthology of Theory and Criticism*, edited by Vincent B. Leitch, 1217-1229. New York: W. W. Norton & Company.
- Eagleton, T. (1996). *Literary theory, an introduction*. (2nd Ed.) Blackwell Publishers.
- Eliot, T.S Tradition and individual talent in *The Norton Anthology of Theory and Criticism*, edited by Vincent B. Leitch, 955-961. New York: W. W. Norton & Company.
- Fogle, R.H. (1975). Billy Budd - acceptance or irony (Ed. Howard P. Vincent) in *20th Century interpretations of Billy Budd* edited by Howard P. Vincent Prentice Hall INC.
- Freud, S. (1908) Creative writers and daydreaming <https://static1.squarespace.com/static/5441df7ee4b02f59465d2869/t/588e9620e6f2e152d3ebcffc/1485739554918/Freud+-+Creative+Writers+and+Day+Dreaming%281%29.pdf>
- Freud, S. (1923). Two encyclopaedia articles. In Strachey, J. (Ed. & Trans.), *The standard edition of the complete psychological works of Sigmund Freud* (Vol. 18, pp. 233–260). London, UK: Hogarth.
- Freud, S. (1963). *Freud character and culture; psychoanalysis applied to anthropology, mythology, folklore, literature, and culture in general* (*The collected papers of Sigmund Freud, BS 193 V*) (Ed. Philip Rieff). New York: Collier.
- Freud, S. (2010). Interpretation of dreams. In *The Norton Anthology of Theory and Criticism*, edited by Vincent B. Leitch, 814-824. New York: W. W. Norton & Company.
- Hancher, M. (1989). "Billy Budd": famous last words. *Cardozo Studies in Law and Literature*, 1(1), 109-121. doi:10.2307/27670195
- Melville, H. (1995). *Billy Budd, the sailor* Penguin Popular Classics.
- MacLeish, A. (1926). "Ars poetica" from *Collected Poems 1917-1982*. Copyright © 1985 by The Estate of Archibald MacLeish.

<https://www.poetryfoundation.org/poetrymagazine/poems/17168/ars-poetica>

- Schiffman, J. (1950). Melville's final stage, irony: a re-examination of Billy Budd Criticism. *American Literature*, 22(2), 128-136. doi:10.2307/2921745
- Short, R.W. (1959). Melville as symbolist. (Ed. Feidelson, C. Brodtkorb, P.) In *Interpretations of American Literature*, Oxford University Press.
- Tindall, W.Y. (1975). The ceremony of innocence (Ed. Howard P. Vincent) In *20th Century interpretations of Billy Budd*, Prentice Hall INC.
- Watson, E.L (1975). Melville's testament of acceptance. (Ed. Howard P. Vincent). In *20th Century interpretations of Billy Budd*, Prentice Hall INC.
- Vincent, H.P. (1975). *20th Century interpretations of Billy Budd*. Prentice Hall INC.

CHAPTER XV

THE ROLE OF RETRIEVAL PRACTICE IN IMPLICITLY ACTIVATED MEMORIES¹

Dr. Ümit AKIRMAK

Istanbul Bilgi University, Istanbul, Turkey, email:

umit.akirmak@bilgi.edu.tr

Orcid No: 0000-0003-3134-8133

Forgetting has been extensively examined in memory literature due to its practical and theoretical importance. Forgetting is a ubiquitous phenomenon and fundamentally connected to the limitations of our cognitive architecture. Adding similar experiences to our memory creates a problem because similarity makes it difficult to isolate and remember particular experiences, creating a problem called interference (Anderson & Neely, 1996). Although there are various underlying mechanisms of forgetting, the present research focuses on interference and specifically retrieval-induced forgetting (RIF; Anderson, Bjork, & Bjork, 1994). For this purpose, a brief review of interference, retrieval-induced forgetting, and automatically activated word knowledge is provided first. Then, the experimental study is presented together with the results and conclusions.

1. Interference theory

According to the interference theory, forgetting occurs because new experiences make it difficult to remember old experiences, called retroactive interference (Barnes & Underwood, 1959; Baddeley & Hitch, 1977). In a typical retroactive interference experiment, one group of participants (control group) studies a list of words (List A) and, after a retention interval (i.e., the time delay between the study of words and memory test), their memory for the words are assessed in a recall test. Another group of participants (experimental group) studies the same word list (List A) and an additional list of words (List B). Then, the memory accuracy for the words in List A is assessed. Generally, memory accuracy of the experimental group is worse than the control group. As an analogy, suppose you are trying to remember which movie you watched with a friend two months ago. If this was the only movie you watched together

¹ This paper is based on an original empirical study conducted by Ümit Akırmak in partial fulfillment of the requirements for the degree of MA in Cognition, Neuroscience, & Social Psychology at the University of South Florida under the supervision of Prof. Dr. Douglas L. Nelson.

with this friend (i.e., the experience of participants in the control group), this friend is a useful part of the retrieval cue and thus you are able to correctly recall the name of the movie you watched together two months ago. However, if you have watched various other movies with this friend (i.e., the experience of participants in the experimental group), then all these other occasions make it difficult for you to remember the particular movie/experience you want to remember, leading to interference and thus forgetting.

A classic explanation for this phenomenon is response competition. According to McGeoch (1942), when stimulus B is learned with stimulus A, A-B association is learned. Similarly, when stimulus C is also learned with stimulus A, A-C association is learned. A-B and A-C associations are independent of each other and if these associations are learned consecutively (e.g. first studying A-B pairs and then A-C pairs), then the relative strength of a particular response determines whether B or C is recalled given the memory cue (e.g., A). According to the response competition theory, the stronger responses have a higher probability of being recalled over less strong responses given that both of them were paired with the same context or memory cue. Thus, according to the response competition theory, interference depends on the strength of the competing items, and participants are aware of only the item that wins this competition while the other item is forgotten.

Interference theory attributes the magnitude of forgetting to the similarity or relatedness of the competing stimulus to the target stimulus, i.e., item relatedness (McGeoch, 1932). As the relatedness of the items B and C increased in an A-B A-C interference paradigm, the correct retrieval of the target item tended to decrease. Hence, interference effects are moderated by the degree of similarity between the competitor and target items. The highest impairments in retrieval and the greatest magnitude of forgetting were observed when highly similar items or tasks are utilized.

2. Retrieval-induced forgetting

The retrieval-induced forgetting paradigm involves four stages (Abel & Bäuml, 2020; Anderson et al. 1994). The experimental stimuli consist of words that are category names and category exemplars. In the first phase, participants study category-exemplar pairs. Then, participants are given a stem completion test on half of the categories with half of the exemplars, i.e., retrieval practice. For example, if animal, planet, fruit, and furniture are the categories and tiger-walrus, Pluto-Mars, cherry-banana, chair-table are the exemplars of those categories, participants do retrieval-practice (i.e. get a memory test) on animal-tiger and fruit-banana. With this procedure, three different types of items are created. Retrieval practiced items are the exemplars from the practiced categories (RP+), e.g., tiger-banana. Non-

retrieval practiced items are the exemplars that belong to a practiced category but are not practiced in the retrieval-practice phase (RP-), e.g. walrus-cherry. Finally, there are the items that are unpracticed exemplars from the unpracticed categories (NRP), e.g. Pluto-chair. After the retrieval-practice phase, participants receive a distractor task for 20-30 minutes. In the final phase, they are given memory cues and asked to remember all words that appeared in the experiment. The typical results show that the RP+ items are remembered better than NRP items and RP- items are remembered worse than the NRP items. Engaging in retrieval-practice improves memory for the practiced item and at the same time reduces memory accuracy for the item that belongs to the practiced category but did not receive retrieval practice (Anderson, 2003; Anderson et al., 1994). The inhibition effect is only apparent in the practiced category but is absent in the unpracticed category, indicating that the presence of response competition is not sufficient to produce forgetting.

Anderson, Bjork, & Bjork (1994, 2000) demonstrated the importance of retrieval practice more clearly by making a slight change in the standard task. Instead of giving a retrieval test for the additional interpolated words, they asked participants to study some of the category exemplars in the absence of the retrieval practice component. This and other experiments (Bauml, 1996) using repeated study sessions instead of test trials failed to find inhibition, i.e. failed to find interference from the interpolated activity. Although the strength of the word pairs is assumed to increase during extra study trials, they failed to produce inhibition effects. Anderson (2003) concluded that retrieval practice is necessary in order to obtain inhibition and forgetting effects. This account places a privileged role for the act of recalling over studying and supports the idea that retrieval itself may cause forgetting of related material. In order to obtain interference effects, it appears to be necessary to test participants on the interpolated list of words or competitors (Anderson, 2003; Bauml, 1996). The strength dependence assumption of earlier interference theories has been challenged by work on retrieval-induced forgetting (Anderson, 2003). Anderson et al. (1994, 2000) claimed that interference and thus the amount of forgetting depends not on the mere study of to-be-remembered stimuli but on the retrieval practice of them, that is, receiving a memory test.

Although interference theory predicts greater forgetting when competing items are related to target items, the literature on retrieval processes provides evidence against this account. According to the findings on RIF, related memories are inhibited to avoid confusion with to-be-remembered items (Anderson et al., 1994). This explanation stresses the importance of retrieval processes engaged in between the study and retrieval of target information, rather than the similarities between items or tasks. Both interference and RIF accounts assume that competition

between pairs of words is a necessary condition for interference to occur. Response competition arises in a memory experiment because all associates of a memory cue become activated even though there is only a single target/accurate memory (Anderson et al., 1994). However, they diverge in the theoretical position of the strength of competing items. According to interference theory, any procedure or method that affects the strength of interfering material also has an effect on the magnitude of interference. In contrast, according to the RIF, interference is independent of item strength but dependent on the inhibitory control processes that are used to resolve interference. Thus, retrieval practice is a necessary condition for forgetting to occur, regardless of item strength (Bauml, 1996; Glanc, 2015).

3. Automatic activation of words and context

The focus of the RIF paradigm is inhibition at the item level. In addition to the interference generated at the item level, findings also suggest that the disruption of context reduces accessibility to a studied word, leading to interference and thus forgetting. Nelson, McEvoy, Janczura, & Xu (1993) showed that reducing access to the contextual cues of the learning episode by shifting attention to a novel task leads to forgetting. This account of forgetting stresses the role of shifts in mental context and item-context associations rather than the role of item-item associations (Nelson & McEvoy, 2005; also see Sahakyan & Delaney, 2010).

The memory model that focuses on the influence and maintenance of implicitly activated information is Processing Implicit and Explicit Representations 2 (PIER 2; Nelson, Schreiber, & McEvoy, 1992; Nelson & Zhang, 2000). This line of research has focused on how implicitly activated word information is maintained in an accessible state in memory. Forgetting is mainly derived from disruptions in the accessibility of an item. According to this model, remembering is a function of both explicit and implicit representations. The influence of these two representations is usually examined in an extra-list cued recall task. In this task, participants study a list of words, and then in the test phase, they are given cue words that are associatively related to the studied words in order to aid the recall of the studied words, called targets. The cues presented in the test are not presented in the study phase and are related to the targets via pre-existing associative connections formed as a result of experience with language (Deese, 1965). It is assumed that when an individual experiences a word, e.g., DOG, it implicitly activates all of its related associates (i.e., associative structure) ANIMAL, CAT, BARK, and so forth. If DOG is a studied word, CAT might be used as a cue to probe memory for DOG. The associative relations among words, in other words, pre-existing word knowledge, is typically assessed and manipulated through free association

norms (see the following articles for reviews on free association: Nelson et al., 1992; Tarakçı, Mert, Yavuz, & Akirmak, 2019)

The explicit representation of the target word includes the item and context information that is present during encoding as well as the type of study (i.e. rehearsing words, counting vowels or rating concreteness, etc.) (Nelson & Goodmon, 2003). Studying a word produces an explicit representation that is associated with the context of the study. In a sense, the context of the learning experience can act as a retrieval cue because contextual cues are encoded into the explicit representation. Moreover, context cues influence the effects of implicitly activated memories because those memories are bound to the target. Thus, any disruption of context affects both explicit and implicit representations of the target (Nelson & Goodmon, 2003; Nelson, Goodmon, & Akirmak, 2007).

Correct recall in the extra-list cuing task varies as a function of the associative structure of the words, which constitutes the implicit representation (for a detailed discussion, see Nelson & McEvoy, 2005). It is assumed that studying a word implicitly activates all of its associatively related words. The number of other words a target word is meaningfully related to is called associative set size (Akirmak & Orhon, 2018). Words with small set size are easier to recall compared to words with large set size (Nelson et al., 1994; Nelson, McKinney & McEvoy, 2003). The explanation for the target set size (or target competitor) effects rests on the probability of sampling a target among its associates given the cue. When words are studied or when they serve as test cues, they implicitly activate their associates. Hence, the associates of the cue and the target are activated during testing and the intersection between the target's and the cue's associative sets determine the probability of recall (Nelson et al. 1993). Some associates of the target aid whereas some of them disrupt recall. Specifically, associates of the target that are not in the cue's associative set hinder recall because they compete with the target for recall and they are called target competitors. Target set size effects are derived from the number of competitors, and having more and stronger competitors for the target makes sampling the target less probable (Nelson, McKinney, Gee & Janczura, 1998). Besides target competitors, other word characteristics also influence the probability of correct recall. In PIER 2, the associative connections that link the cue and target together represent the strength of cue-target relationship². The cue-target associative strength decreases as the number and strength of the competing associates of the cue and target

² The strength of the associations between cue and the target was determined by free association. The links may be forward (cue activates target) or backward (target activates cue). Also, the links may be indirect such as shared associates (both cue and target activates a common associate) or mediators (cue activates an associate which then activates the target).

increase (Nelson & McEvoy, 2005). In general, targets that have smaller set sizes (fewer competitors), and more indirect associative connections with the cue through other words result in a better cued-recall performance (Nelson & McEvoy, 2005). Overall, these are automatic (i.e., implicit) effects and influence episodic recall.

The positive effects of implicitly activated word knowledge on retrieval are susceptible to switching the focus of attention (Nelson et al., 1998). For example, target set size effects diminish when participants solve math problems after studying a list of words. Although words with small set size have a recall advantage due to having fewer competitors, this advantage is eliminated when participants switch attention to a different task before the final recall test. In an attempt to investigate the effects of different interpolated activities on forgetting, Nelson et al. (1993) manipulated the types of activities engaged in between study and recall. They manipulated target competitors in an extra-list cued-recall task to examine the effects of interpolated activity on the size of implicit memory effects. In their experiments, participants first studied a list of words (targets). Some of the participants studied two additional word lists of either related or unrelated words, some of the participants worked on math problems during the retention interval, and some controls were tested immediately. The results revealed a recall advantage of words with smaller set size (.67) over words with large set size (.52), which demonstrated the set size effect ($\Delta = .15$). Importantly, this effect disappeared when participants solved math problems ($\Delta = .00$), but not when they studied related ($\Delta = .14$) or unrelated lists of words ($\Delta = .16$). The obtained results were attributed to the attention shift from the context of studying words to that of solving math problems. Attention was switched from studying words to solving math problems that made it harder to gain access to the previous word context because it was not in the focus of attention (Nelson et al., 1993). It may be reduced because the memory of the words is actively inhibited or because performance on the math task reduces access to the context of the word learning experience.

4. Types of interference

It is important to note the presence of two separate sources of interference during a cued recall experiment. One source concerns the influence of implicitly activated associates (i.e., competitors) on episodic recall. Having more competitors leads to greater interference and thus lower recall. Cued recall performance is higher for small set size targets due to fewer associates that are in competition for recall and thus resulting in low interference arising from its associative structure. The other source of interference is produced by the episodic experience itself. When participants first study a list of words and then study additional word lists that are semantically related to the initial words, memory accuracy declines

more compared to studying semantically unrelated words. Thus, this source of interference concerns the similarity of the interpolated activity. Recall performance is lower when additional word lists that are associatively related to the to-be-remembered list are studied, i.e. specific interference, compared to interpolated lists that are associatively unrelated to the target list, i.e. general interference.

A previous study found small specific interference or relatedness effects even though participants studied additional words that were associatively related to the target words (Nelson et al. 1993). Recall accuracy did not depend on the relatedness of the interpolated word lists. This finding is important because it goes against the predictions of interference theory. According to the interference theory, the similarity of the two tasks has a negative impact on recall (McGeoch, 1942). It would be expected that studying interpolated word lists that contain the associates of the targets would cause more interference compared to studying interpolated word lists which contain unrelated words. Furthermore, in this same study, set size effects were eliminated only in the math disruption condition but not in conditions, where participants studied additional word lists. Therefore, eliminating set size effects seems to be more under control of attention shifts rather than task similarity.

Bauml's (1996) study is relevant because the results of his experiment suggest that it might be necessary to test memory for the interpolated list rather than a mere study of it to obtain interference effects. Specifically, Nelson et al. (1993) might not have found specific interference effects because memory for the interpolated word lists was not tested. The competition produced by only studying the interpolated list of words may have been too weak to produce large specific interference effects. Testing participants on the interpolated lists may be required to produce strong response competition, leading to specific interference.

5. Current study

It is not clear how the manipulations of explicit and implicit sources of interference interact in an episodic memory experiment as no research has examined these issues in a single study. In order to understand what causes specific interference in episodic tasks, it is crucial to vary the type of interpolated activity in an experimental setting to examine what disrupts memory performance. From a theoretical perspective, attention shifts and retrieval-induced inhibition accounts are two different approaches to explain forgetting. The former makes predictions about recall performance as a function of task similarity between the original learning and interpolated learning. The latter attributes memory performance to retrieval processes engaged in between original learning and final recall.

The goal of the present study was to examine whether retrieval-practice would produce larger interference effects compared to study-only conditions and whether it would have an effect on the effects of competing associates (i.e., set size). It is hypothesized that if testing is crucial in elevating response competition, then a higher interference and forgetting should be observed in the condition where participants study and get tested on additional word lists (i.e., study-test) compared to the where participants only study additional word lists (i.e., study-only). Moreover, the influence of relatedness was examined by manipulating the semantic relatedness of the interpolated word lists. The present study evaluated whether the combination of testing and associative relatedness increase response competition and thus results in larger interference effects. The status of competing associates was examined by comparing the magnitude of competitor effects in all conditions to determine which experimental manipulation results in greater disruption of set size effects. Previous research found that the effects of competing associates are reduced only when multiplication problems were employed as a distractor task. The present study aimed at replicating this finding, and furthermore exploring whether the combination of studying and being tested on interpolated word lists would produce a reduction in set size effects similar to a math task.

6. Method

6.1 Design and participants

The design of the experiment was a 2x2x2 mixed-subjects factorial, with word relatedness (interfering lists were either related or unrelated to the targets) and test conditions (study-only and study-test) manipulated between subjects. Target competitors (many or few) were manipulated within subjects. There were two control conditions (immediate memory test and memory test after 10 minutes of math problems) to determine whether the manipulation of target competitors works as expected. One hundred and twenty participants were recruited from the University of South Florida's participant pool of undergraduate psychology students and were given extra credit for their participation.

6.2 Materials

All words were chosen from Nelson et al.'s (1999) pool of free association norms³. Targets were the words that were studied by the participants in the first study list and the cues were the words that were associatively related to the targets and used to test memory for the targets. There were two main word lists (List1 and List 2) and an additional word list (List 3) to serve as the list of words that were not associatively related

³ All study materials are available upon request from the author.

to any of the words in List 1 or List 2. Word lists consisted of 24 targets, 12 of them having many competitors, and 12 of them having fewer competitors. A target competitor is an associate of the target that is not connected to the test cue. Targets having fewer competitors had a mean of 4.25 competitors ($SD = 1.29$) and targets having many competitors had a mean of 10.83 competitors ($SD = 3.98$). The number of cue competitors ($M = 7.67$, $SD = 6.05$ and $M = 9.17$, $SD = 4.73$ respectively for few and many target competitors) was equated at each level of target competitors. Target competitor strength averaged .78 for the words that have many competitors and .32 for the words that have few competitors.

There were no direct associative connections among the words within a list. Memory cues, which were utilized to probe memory in the test phase, were associatively related to a single target. The cue to target strength, target to cue strength, and indirect associations affect extra-list cued-recall and were controlled at each level of target competitors. The strength values were pooled over the two lists of words (List 1 and List 2). The pooled mean forward strength is .07 ($SD = .02$), mean backward strength is .02 ($SD = .03$), and mean mediator strength is .05 ($SD = .08$). These two lists were analyzed for specific interference and competitor effects. A final list of words (List 3) was created to be used as an unrelated word list. List 3's forward strength was .07 ($SD = .01$), backward strength was .02 ($SD = .03$), and mediator strength was .02 ($SD = .04$). The words in these three lists were associatively unrelated to each other and thus served as unrelated lists when one of them was used as a target word list.

Two related lists were constructed by choosing two direct associates of a target word in List 1 and List 2. The same memory cue for a given target word was utilized in all cued recall memory tests. The associates of the targets in the interpolated lists were controlled on both forward and backward strength at each level of competitor strength. For the targets with lower levels of competitor strength, forward strength averaged .14 ($SD = .16$), and .13 ($SD = .19$), respectively for the first and second interpolated list; for targets with higher levels of competition, these values are .15 ($SD = .17$), and .14 ($SD = .19$). Backward strength is also controlled at each level of target competitors ($M = .02$, $SD = .04$).

A four-page booklet that has simple multiplication problems was prepared for the math disruption condition. Math problems included two or three-digit numbers (e.g. $24 \times 123 = ?$) that were generated randomly.

6.3 Procedure

Each participant was tested in individual sessions. Each studied word appeared on a computer screen individually for 3 seconds. The words were written in uppercase bold letters and were positioned in the middle of the screen. In the extra-list cued-recall task, participants first study a list of

words, and then memory for the studied words was assessed by presenting associatively related words as memory cues. Study instructions for the word lists required participants to read aloud a list of words on the computer screen and to remember as many of them as possible for a later memory test but the form of the memory test was not mentioned. Before the experiment started, there was a brief practice session to familiarize participants with the experiment. The presentation order of the word lists was counterbalanced. Interpolated lists were either related or unrelated to the list of targets and subjects were randomly assigned to one of these conditions. In an attempt to control retention interval across all conditions, participants in the study-only condition studied the interpolated word lists twice (see Table 1).

Table 1: Design of the Experiment Showing the Time Sequence for Each Condition

| Experimental conditions | Time | | | | | |
|-------------------------|----------------|--------------------------|----------------|----------------|----------------|----------------|
| | t ₁ | t ₂ | t ₃ | t ₄ | t ₅ | t ₆ |
| Study-only | | | | | | |
| Related | S ₁ | S ₂ | S ₂ | S ₃ | S ₃ | T ₁ |
| Unrelated | S ₁ | S ₂ | S ₂ | S ₃ | S ₃ | T ₁ |
| Study-test | | | | | | |
| Related | S ₁ | S ₂ | T ₂ | S ₃ | T ₃ | T ₁ |
| Unrelated | S ₁ | S ₂ | T ₂ | S ₃ | T ₃ | T ₁ |
| Math disruption | S ₁ | Math task for 10 minutes | | | | T ₁ |
| Immediate test | S ₁ | T ₁ | | | | |

Note. Related = indicates that the interpolated list is composed of words that are associates of the targets, Unrelated = indicates that the interpolated list is composed of words that are not associates of the target, S = study of the numbered word list, T = memory test of the numbered word list

In the study-only condition, after target words were presented, participants were told that either they would study another unrelated list of words or they would study a list of words related to the target words depending on whether they were assigned to unrelated or related word list conditions. They were told to focus on the second word list. After the first interpolated list of words, they were told that the same list would be presented again. Participants were given the same instructions for the second interpolated word list. After all words were studied, instructions for the memory test were provided. They were told that they would see other words (i.e. memory cues) that are associatively related to the words that

they saw in the first list (i.e. target list). The test was paced at a 6-second rate.

The study and test instructions were the same in the study-test condition. The testing of interpolated-lists was timed (6 seconds for each word) so that the time between the study of the first list and the test of the first list was controlled (approximately 10 minutes of retention interval). Participants first studied the list of targets. Upon completion of studying the target list, they studied the first interpolated list of words after which their memory for the interpolated list was tested. Next, they studied the second interpolated list and were tested on that list. Finally, there was a cued-recall memory test on the initial word list. The cues used in the related condition were the same in all the tests whereas the cues used in the unrelated condition were different for each given interpolated list.

There were two control groups of participants. In the first control condition, participants studied a word list and received an immediate memory test. In the other control condition, participants studied the target list and received the memory test after solving simple math problems for 10 minutes. The duration of the math test matched the retention interval in the study-test condition. The cued-recall memory test was self-paced in the control conditions.

7. Results

Table 2 presents the probabilities of the first list recall for each condition. The overall recall was better in the immediate condition, next best in the math condition, and worse in the interference conditions that involve only study or study and test of words. Also, words that have few competitors were recalled best when there was no interference. This competitor effect was reduced with the induction of either math or word interference. Data were analyzed in a series of two-way ANOVAs in which the factors of interest were study conditions and target competitors.

The immediate and math conditions were control conditions to replicate the previous findings on competitor effects by using different materials. A 2x2 analysis of variance(ANOVA) test restricted to the control conditions showed that main effects of competitors, $F(1, 38) = 14.04$, $MS_e = .02$, $p < .05$ and conditions $F(1, 38) = 7.52$, $MS_e=.05$ $p < .05$. Targets with few competitors were recalled better than targets with many competitors, and recall was better in the immediate condition than the math condition. The conditions x competitors interaction was also significant $F(1,38) = 5.68$, $MS_e = .02$, $p < .05$. A Fisher's LSD of .09 indicated that competitor effects were present when participants' memory was tested immediately however, this advantage of having few competitors were eliminated with the math condition. This finding replicated the prior results (Nelson et al, 1993) by showing that competitor effects were greater in the immediate condition

than in the math condition and supports the generalizability of PIER 2's predictions by using novel material.

Table 2: Probability of Correct Recall as a Function of Number of Competitors, Relatedness, and Distractor Tasks

| | Controls | | Study-only | | Study-test | |
|--|----------|-----|------------|-----|------------|-----|
| Number of Immediate Math Related Unrelated Related Unrelated competitors | | | | | | |
| Few | .60 | .40 | .27 | .28 | .31 | .28 |
| Many | .42 | .36 | .20 | .22 | .24 | .20 |

A 2x2 ANOVA restricted to the immediate and study-only conditions indicated the main effects of study conditions, $F(2, 57) = 35.06$, $MS_e = .03$, $p < .01$ and competitors, $F(1, 57) = 18.08$, $MS_e = .02$, $p < .01$. The interaction between study conditions and competitors was reliable $F(2, 57) = 3.07$, $MS_e = .02$, $p < .05$. As shown in Figure 1, participants' overall recall was better when there was no disruption compared to related or unrelated study-only conditions which did not show a statistically significant difference between each other ($LSD = .08$). Targets with few competitors were recalled better regardless of the study condition. However, there was a significant reduction in the competitor effect in study-only conditions compared to the immediate test control. The strength of competitor effects dropped from .18 (immediate condition) to .07 (study-only related) and .06 (study-only unrelated) ($LSD = .08$).

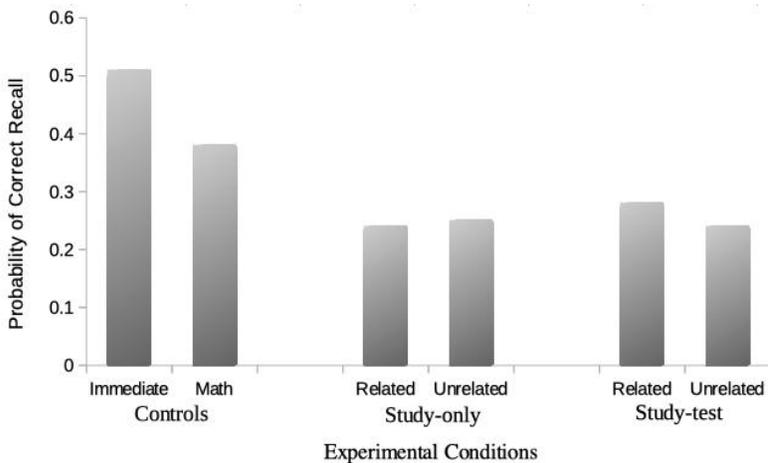


Figure 1. Probability of Correct Recall in the Experimental Conditions

A 2 x 2 ANOVA restricted to the immediate and study-test conditions indicated similar results as with study-only conditions. There was a main effect of study conditions, $F(2, 57) = 25.27$, $MS_e = .03$, $p < .01$ indicating that participants in the immediate condition recalled more words than participants in the study-test condition ($LSD = .08$). There was a main effect of competitors, $F(1, 57) = 22.47$, $MS_e = .02$, $p < .01$ indicating that targets that had few competitors were recalled higher than targets with many competitors. The Conditions x Competitors interaction failed to reach significance, $F(2, 57) = 2.50$, $p = .09$. However, the same trend towards the reduction of competitor effects can also be observed when the means are examined in Table 2. The magnitude of competitor effect dropped from .18 (immediate) to .07 (study-test related) and .08 (study-test unrelated) ($LSD = .07$).

A 2x2x2 analysis of variance was conducted between study-only and study-test conditions to examine the effects of testing and relatedness. There was a main effect of competitors, $F(1, 76) = 12.33$, $MS_e = .03$, $p < .05$. Recall on targets with few competitors was better than recall on targets with many competitors. However, there was no effect of condition (study-only vs. study-test), no effect of relatedness (related vs. unrelated), and no reliable interaction between them. Also, set size did not interact with any of the manipulated variables.

Finally, a 5x2 ANOVA was conducted on the interference conditions (math and word interference conditions) and indicated that there was a main effect of study conditions $F(4, 95) = 4.57$, $MS_e = .03$, $p < .01$. An LSD of .08 indicated that the highest recall was in the math condition whereas the study-only or study-test conditions did not differ from each other. There was a main effect of competitors, $F(1,95) = 28.13$, $MS_e = .02$, $p < .01$, however there was no reliable interaction, $p > .05$.

8. Discussion

Target competitors are the associates of the target that are not associatively linked to the cue (Nelson & McEvoy, 2005). Targets with fewer competitors and weaker competitor strength have a recall advantage over those with many competitors, named the set size or competitor effect (Nelson et al., 1993). The present study examined the effects of testing on the competitor effects in an extra-list cued recall task. Specifically, the question of interest was whether the competitor effects would be eliminated as a function of different distraction tasks after the initial study. Present findings replicated previous results on competitor effects (Nelson et al., 1993; Nelson, Goodmon, & Ceo, 2007). Participants recalled words with few competitors better than words with many competitors. Overall, recall was higher in the immediate condition and next highest in the math condition, and it was worse in study-only (the mere study of interpolated

lists) and study-test (study and test of interpolated lists) conditions. Competitor effects were present when participants' memory was tested immediately as well as when participants either studied or studied and were tested on the interpolated lists, but not present when they did a math task. Neither testing nor the relatedness of the interpolated word lists changed the presence of the competitor effects as indicated by the unreliable interaction effects. However, there was a reduction in the magnitude of the competitor effects in all experimental conditions. These results indicated that the effects of competitor strength were reduced after engaging in a distractor task such as solving simple multiplications, studying additional word lists, or studying and receiving a memory test on additional word lists.

It was hypothesized that testing participants' memory for the interpolated lists might increase the amount of interference and thus reduce the recall advantage of words that have few competitors. Testing the interpolated lists did not produce more interference compared to merely studying the interpolated lists. The size of the competitor effect was comparable for the study-only and study-test conditions. Thus, there was no support for a retrieval-induced forgetting mechanism in the present study within the context of extra-list cued-recall task.

An obvious difference between the extra-list cued recall and retrieval-induced forgetting paradigms is that the RIF paradigm utilizes a stem completion task (e.g., Fruit – Or____), which ensures almost perfect recall of the competitors. However, in a cued recall test, participants receive the meaning cue but not the initial letters of the target and thus they do not always recall the specific target word. Hence, one may argue that the memory for first list words was not inhibited strongly in the interpolated study-test phase, because participants did not recall the word they studied in the interpolated lists at a high recall rate. This difference is a potential limitation of the present study. Nevertheless, this limitation was acknowledged before the experiment was designed and word pairs with strong semantic associations were used in the interpolated lists to increase recall rates of the competitors. However, even such strong associative links between the cue and competitors failed to produce robust RIF effects in the extra-list cuing task.

Another difference between the RIF paradigm and extra-list cued recall task is the type of words used. The standard RIF paradigm uses category exemplar pairs (Abel & Bäuml, 2020). It is quite possible that the use of category exemplar pairs may be a special case. Categories and their exemplars may be related in a special way in contrast to semantic associates. In addition, the RIF paradigm is similar to the intra-list cuing task where the target and cue pairs are studied together. In intra-list cuing task targets and cued are shown together and word characteristics have less

effect on correct recall. Manipulation of relatedness intra-list or inter-list may produce different outcomes in terms of the amount of inhibition or interference produced (Bruza, Kitto, Nelson, & McEvoy, 2009). This possibility remains to be determined in future studies.

PIER 2 assumes that explicit and implicit representations are independent (Nelson et al., 2007). The results of the present study indicated that the explicit representation is affected by the similarity of the task, i.e., the relatedness of the word lists. Recall performance was better in the math condition compared to study-only or study-test conditions. Hence, as the similarity between the original task and the interpolated task increased the amount of general interference increased and thus yielded lower recall. This difference may partly rest on the list length effect. At least in the free recall task, recall on longer lists is worse compared to shorter lists (Yonelinas, 1994). In addition, multiplication of numbers is assumed to utilize a different type of processing than working with words (Nelson & Goodmon, 2003; Nelson & McEvoy, 2005). From the interference theory perspective, more interference would be expected when the original and interpolated tasks are similar (i.e., studying words and studying other words as a distractor task) and the present findings confirm this prediction. However, present findings showed that related words did not produce more interference than unrelated words. The response competition account predicts a higher amount of forgetting when the interpolated lists are associatively related compared to when the interpolated lists are not associatively related simply because response competition is higher when the words are related. However, no differences between related or unrelated interpolated words were found in the present study. Based on these results it can be argued that response competition is an inadequate explanation for forgetting observed in extra-list cued-recall tasks. These findings are similar to a prior study, which also failed to demonstrate specific interference effects (Nelson et al., 1993).

According to PIER 2, shifting attention to a novel task causes a reduction in competitor effects (Nelson & McEvoy, 2005). In contrast, the present study found that studying words also reduced competitor effects. There was a reduction of competitor effects in all disruption conditions, indicating that the implicit representation is affected by the delay between the study and the test (i.e., retention interval). The benefits of the implicitly activated information may depend more on the interval between study and test than on attention shifts per se, which is trace decay (Baddeley, 1986; Yonelinas & Levy, 2002). In order to see the effects of retention interval on competitor effects, there is a need to conduct a study by varying different retention intervals and interpolated activities. The expectation would be that with longer retention intervals competitor effects would be further

reduced. In other words, when the retention interval is controlled for, the influence of competitors is expected to diminish.

It is well known that shifts in context disrupt explicit recall of events (Godden, & Baddley, 1975). According to PIER 2, explicit and implicit representations are both encoded in a certain context and thus it is important to recover context information for successful recall (Nelson, & McEvoy, 2005). When there is a need to allocate attentional resources to a conceptually different task, a shift in the mental and environmental context occurs and accessibility to the original study episode is reduced. Access is disrupted because the demands of an earlier task may be irrelevant to the demands of a new task and thus earlier context becomes less accessible. Studying different word lists are not irrelevant to each other although they constitute slightly different contexts. Thus, PIER 2 predicts that study or study and test of additional word lists should not affect the benefits of implicitly activated information, because they involve using overlapping conceptual resources and thus do not produce a strong change of mental context (Nelson, & McEvoy, 2005). The results of the present study gave weak support to this prediction of PIER 2. Disruptions that involved words reduced the magnitude of competitor effects in the present study. Forgetting might have caused some by loss of access to previous or to-be-remembered context and some by the delay between study and test. The trace decay occurring during the retention interval appears to be important in reducing the influence of implicitly activated information.

Future studies can explore the effects of testing on implicit memory by using an intra-list cuing task. In this task, the target and cue pairs are shown together in the study phase. This procedure is more alike to the way participants study category – exemplar pairs in the RIF paradigm. In addition, the characteristics of words used in the RIF paradigm should be examined in terms of the associative strength of the relationship between category and exemplar pairs, as previous studies only controlled for printed frequency but not the other word characteristics (Anderson, 2003). Target competitors, cue competitors, or the strength indexes may increase or decrease the amount of interference. Finally, the present study did not use category names as cues. It is possible that when category names and exemplars are used, standard RIF effects may be evident in the extra-list cued recall task.

References

- Abel, M. and Bäuml, K. H. T. (2020). "Retrieval-induced forgetting in a social context: Do the same mechanisms underlie forgetting in speakers and listeners?" *Memory & Cognition*, 48(1), 1–15. <https://doi.org/10.3758/s13421-019-00957-x>
- Akırmak, Ü., and Orhon, M. A. (2018). "Türkçe Kelimelerin Serbest Çağrışım Normları Üzerine Güvenirlilik ve Geçerlik Çalışması." *Türk Psikoloji Dergisi*, 33(88), 62–78.
- Anderson, M. J. and Neely, J. H. (1996). "Interference and inhibition in memory retrieval." In E. Bjork & R. A. Bjork (Eds.), *Memory, handbook of perception and cognition* (pp. 237-313). San Diego, CA: Academic Press.
- Anderson, M. J. (2003). "Rethinking interference theory: Executive control and the mechanisms of forgetting." *Journal of Memory and Language*, 49, 415-445
- Anderson, M. J., Bjork, R. A., and Bjork, E. L. (1994). "Remembering can cause forgetting: Retrieval dynamics in long-term memory." *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 20(5), 1063-1087
- Anderson, M. C., Bjork, E. L., and Bjork, R. A. (2000). "Retrieval-induced forgetting: Evidence for a recall-specific mechanism." *Psychonomic Bulletin & Review*, 7(3), 522–530. doi: [10.3758/BF03214366](https://doi.org/10.3758/BF03214366)
- Baddeley, A. D. (1986). *Working memory*. New York: Oxford University Press.
- Baddeley, A. D. (1998). "When memory fails." In *Human memory: Theory and practice*, Rev. Ed. (pp. 169-189). Needham Heights, MA: Allyn & Bacon.
- Baddeley, A. D. and Hitch, G. (1977). "Recency re-examined." In S. Dornic (Ed.), *Attention and performance* (Vol. 6, pp. 647–667). Hillsdale, NJ: Erlbaum.
- Barnes, J. M. and Underwood, B. J. (1959). "Fate of first-list associations in transfer theory." *Journal of Experimental Psychology*, 58, 97-105.
- Bauml, K. H. (1996). "Revisiting an old issue: Retroactive interference as a function of the degree of original and interpolated learning." *Psychonomic Bulletin & Review*, 3, 380-384
- Bruza, P., Kitto, K., Nelson, D., and McEvoy, C. (2009). "Is there something quantum-like about the human mental lexicon?" *Journal*

- of *Mathematical Psychology*, 53(5), 362–377. doi: 10.1016/j.jmp.2009.04.004
- Deese, J. (1965). *The structure of associations in language and thought*. Baltimore, MD: Johns Hopkins University Press, Derry.
- Glanc, G. A. (2015) “An investigation of response competition in retrieval-induced forgetting.” *Cogent Psychology*, 2(1), doi: [10.1080/23311908.2015.100781](https://doi.org/10.1080/23311908.2015.100781)
- Godden, D. R. and Baddley, A. D. (1975). “Context-dependent memory in two natural environments: On land and under water.” *British Journal of Psychology*, 66, 325-331
- McGeoch, J. A. (1932). “Forgetting and the law of disuse.” *Psychological Review*, 39, 352-370
- McGeoch, J. A. (1942). “Fundamental conditions of forgetting.” Chapter XI. *The Psychology of Human Learning: An Introduction*. Longmans, Green & Co., NY.
- Nelson, D. L. and Goodmon, L. B. (2003). “Disrupting attention: The need for retrieval cues in working memory theories.” *Memory & Cognition*. Vol 31(1), 65-76.
- Nelson, D.L., Goodmon, L.B., and Akirmak, U. (2007). “Implicitly activated memories are associated to general context cues.” *Memory & Cognition*, 35(8), 1878-1891
- Nelson, D. L., Goodmon, L. B., and Ceo, D. (2007).” How does delayed testing reduce effects of implicit memory: context infusion or cuing with context?” *Memory & Cognition*, 35(5), 1014–1023. <https://doi.org/10.3758/BF03193474>
- Nelson, D. L. and McEvoy, C. L. (2005). “Implicitly activated memories: The missing links of remembering.” In Chizuko, I., & Nobuo, O. (Eds.), *Human learning and memory: Advances in theory and its application: The 4th Tsukuba International Conference on Memory* (177-198). US: Lawrence Erlbaum Associates.
- Nelson, D. L., McEvoy, C. L., Janczura, G. A., and Xu, J. (1993). “Implicit memory and inhibition.” *Journal of Memory and Language*, 32, 667-691
- Nelson, D. L., McKinney, V. M., Gee, N. R., and Janczura, G. A. (1998). “Interpreting the influence of implicitly activated memories on recall and recognition.” *Psychological Review*, 105(2), 299-324.

- Nelson, D. L., McKinney, V. M., and McEvoy, C. L. (2003). "Are implicitly activated associates selectively activated?" *Psychonomic Bulletin & Review*, 10(1), 118-124.
- Nelson, D. L., & McEvoy, C. L., and Schreiber, T. A. (1999). *The University of South Florida word association, rhyme, and fragment norms*. <http://w3.usf.edu/FreeAssociation/>
- Nelson, D. L., Schreiber, T. A., and McEvoy, C. L. (1992). "Processing implicit and explicit representations." *Psychological Review*, 99, 322–348.
- Nelson, D. L. and Zhang, N. (2000). "The ties that bind what is known to the recall of what is new." *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 27(5), 1147–1159. doi: 10.1037/0278-7393.27.5.1147
- Plihal, W. and Born, J. (1999). "Effects of early and late nocturnal sleep on priming and spatial memory." *Psychophysiology*, 36(5), 571-582
- Sahakyan, L. and Delaney, P. F. (2010). "Item-specific encoding produces an additional benefit of directed forgetting: Evidence from intrusion errors." *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 36(5), 1346–1354. <https://doi.org/10.1037/a0020121>
- Tarakçı, B., Mert, B., Yavuz, M., and Akırmak, Ü. (2019). "Serbest çağrışım üzerine derleme: yöntemler, teoriler ve psikolojide kullanım alanları [A review on free association: Methods, theories, and applications in psychology]." *International Journal of Economics, Administrative and Social Sciences*, 2(1), 59-80.
- Veling, H. and Knippenberg, A. (2004). "Remembering can cause inhibition: Retrieval-induced inhibition as cue independent process." *Journal of Experimental Psychology: Learning, Memory, and Cognition*, 30(2), 315-318
- Yonelinas, A. P (1994). "Receiver-operating characteristics in recognition memory: evidence for a dual-process model." *Journal of Experimental Psychology: Learning, Memory and Cognition*, 20, 1341-54.
- Yonelinas, A. P. and Levy, B. J. (2002). "Dissociating familiarity from recollection in human recognition memory: Different rates of forgetting over short retention intervals." *Psychonomic Bulletin and Review*, 9(3), 575-582.

CHAPTER XVI

ASSESSMENT OF MEDICAL TOURISM POTENTIAL OF TURKEY

Assist. Prof. Dr. Serkan TÜRKMEN
Canakkale Onsekiz Mart University, Turkey,
e-mail:sturkmen@comu.edu.tr
Orcid No: 0000-0002-0921-6102

Introduction

Tourism movements are developing in the world and as of the end of 2019, one out of every five people has started traveling (UNWTO, 2020). Although there are many reasons among people's travel preferences, some of them stand out. The increase in the quality of life throughout the world has led to the prolongation of human life. In their work and social life, people have changed some habits and started to behave more consciously in consumption. The main reason for this is the desire to live a healthy life. Therefore, people now buy certain goods and services not only to recover but also to protect their health and consequently this style of behavior has enabled the diversification of tourism services, which are to be offered to people's consumption. Under the health tourism spectrum, many destinations try to attract tourism demand with different features and services (Lee and Lee, 2015).

Health tourism has emerged as a new type of tourism in line with the demands and needs of tourism demand. One of the main reasons behind the formation of this type of tourism is that people in the middle- and high-income groups strive to protect their health. People, where economic conditions permitted, started to increase spending on protecting their health. With this effort, they also changed the way they participated in tourism movements. In addition, people have started to prefer to benefit from a touristic service within the framework of health tourism in order to cope with work stress and mental fatigue (Han et al., 2018).

The increase in the world population, the prolongation of human life, and the investment in people's personal health mean that health tourism will continue to grow and develop in the future. Therefore, tourism destinations need to better understand health tourism and tourists in

providing competitive advantage. Turkey is one of the major tourist destinations; however, a significant portion of the destinations in Turkey attracts tourists in summer only. In this sense, both in enhancing the competitiveness of both seasonal tourism destination in prolonging the duration of action of health tourism can be an opportunity for Turkey. Considering the fact that health services in developed countries in Europe are more expensive than Turkey, Turkey may become an important destination especially medical tourism opportunities by turning this situation.

Health Tourism

With the 21st century, concepts such as health, healthy life and healthy aging have started to gain importance in the daily life of individuals. People have adopted a healthy lifestyle and have begun to change their behavior according to this lifestyle. Problems such as overcrowding, work stress, environmental and noise pollution in big cities affect healthy life negatively. Today, people who continue their lives as office workers experience inactivity and health problems due to inactivity. Among these negativities, solutions are sought to eliminate these adverse situations with the increase in the number of more conscious individuals (Zorlu, 2018). After 2000, health-promoting actions towards diet, yoga or stress avoidance began to increase in individuals (Page et al., 2017). Therefore, it can be said that health tourism emerged as a result of the holiday searches of people who want to protect and improve their health.

Health tourism is defined by the World Tourism Organization (UNWTO, 2018) as *tourism that covers those types of tourism which have as a primary motivation, the contribution to physical, mental and/or spiritual health through medical and wellness-based activities which increase the capacity of individuals to satisfy their own needs and function better as individuals in their environment and society.*

Health tourism is organized travels for the protection, development and improvement of people's mental and physical well-being (Carrera and Bridges, 2006). Health tourism, in its simplest form, can be defined as travel for treatment, protection or improvement of health.

The target audience of health tourism consists of people whose health is impaired and people who are sensitive to protecting their health. Especially after 2000, health-promoting actions towards diet, yoga or stress avoidance began to increase in young individuals (Page et al., 2017). Due to advances in technology and medicine in the world, an increase in the elderly population is observed and a dynamic elderly population emerges. People have now started to act by evaluating the best solution and best price options, not only the physicians or prices in

their own countries, while solving their health problems. Considering the types of health tourism, when the concept first appeared, it was examined under three headings. These; thermal, advanced age and medical tourism. (Zengingönül et al., 2012). Developments over time have revealed that this concept distinction is insufficient. For this reason, the differences between health tourism types are reflected in the literature today. According to the most common opinion, health tourism is examined under four different headings as Thermal tourism, Spa-Wellness tourism, Disabled tourism, Elderly tourism and Medical tourism (Smitz and Puczko, 2014). Thermal tourism, "Mineralized thermal waters and muds combined with the environment and climate factors in the region of the source, in order to make a positive contribution to human health, under the supervision and program of the specialist physician; It is a tourism movement for cure applications in coordination with supportive treatments such as physical therapy, rehabilitation, exercise, psychotherapy, diet" (Alonso-Alvarez, 2012). Spa-Wellness tourism includes treatment and rehabilitation practices with the help of assistant health personnel in spa and spa centers in order to partially heal post-illness or diseases that cause permanent damage (Aslanova, 2013). Tourism for the disabled and elderly is a type of tourism that allows disabled and elderly people to experience their holidays in addition to treatment and rehabilitation practices in institutions such as clinical hotels, recreation areas, holiday villages and nursing homes (Yardan et al., 2014).

Medical Tourism

Today's tourists tend to gravitate towards different types of tourism. In particular, there is an increase in the demand for health tourism types in line with the need for a healthier and happier life or medical intervention. In this context, the health tourism destinations that tourists take into consideration when making their choices are formed (İlban et al., 2008).

The travels for the treatment of a specific disease in particular are considered within the scope of medical tourism. Medical tourism is defined as traveling for applications that generally involve surgical or medical interventions that require special expertise (Yirik et al., 2015). Medical tourism is the treatment-oriented practices that are planned by physicians in health institutions and organizations by people with a certain disease in their region or to another country (Gökdayı and Polat, 2015). Medical Tourism is defined as "*traveling for treatment or protection from possible diseases when medical interventions that require some expertise are needed*" (Altsoy and Bo, 2018). Goodrich and Goodrich (1987: 217) defined healthcare tourism as "*the attempt on the part of a tourist facility or destination to attract tourists by*

deliberately promoting its health-care services and facilities, in addition to its regular tourist amenities". Medical tourism is defined by UNWTO as *"a type of tourism activity which involves the use of evidence-based medical healing resources and services (both invasive and non-invasive)"* (UNWTO, 2018). The main source of associating treatment-based travels with tourism is related to how people spend their leisure time during, before or after treatment. The fact that people spend money on accommodation in hotels during the treatment process and for elements consisting of different cultural and natural attractions constitute the reality of medical tourism (Heung et al., 2010).

The target audience of health tourism consists of individuals who are not healthy and who are sensitive to protect their health (Zengingönül et al., 2012). It is known that the importance of tourism, whose main purpose is to treat and protect health, is increasing and that this increasing significance has many reasons. The first reasons that come to mind are the high costs of healthcare services in developed countries, the lack of healthcare systems, and the prolongation of waiting times due to the overpopulation (Khan et al., 2016).

Medical tourism aims to provide medical treatment options to ensure the comfort of patients and their families. In line with the high level of education and welfare in developed countries, health services provision is costly (Marlowe and Sullivan, 2007). Health needs and health expenditures of the aging population in developed countries are increasing day by day. In order to overcome these difficulties, social security institutions and private insurance institutions in developed countries are trying to get health services at low cost by making package agreements with countries in the vicinity that offer quality medical services and (Özsarı and Karatana, 2013).

In general, there are more people who prefer countries that are close to their own. The biggest reason for this is that there are factors such as easy transportation, easy information about the destination to be visited, less language problems to be experienced in communication. The reasons for not choosing destinations in nearby countries may be that the treatment to be applied is not available in that country, the physician quality and the success rate of previous operations are low, cost factors, lack of insurance coverage, and problems with privacy (Majeed and Lu, 2017). Table 1 includes the costs of various treatments in some countries.

As can be observed in Table 1, by taking these treatments in different countries, they can both reduce costs economically and perform certain tourism activities by taking advantage of the touristic facilities in the country where they receive treatment. American or British tourists the

cost of treatment in case of receiving one of these treatments can reduce the rate of 55-60% in Turkey.

People traveling for treatment should first feel safe and want compensation in case of any problems. They prefer that they can find an interlocutor in unfavorable situations, and they choose accredited institutions and feel safe (Tontuş, 2018).

Table 1: Costs of Some Treatments (\$)

| Procedure | US | UK | India | Singapore |
|-------------------------|-------------|-------------|-----------|--------------|
| Angioplasty | 57000 | 21000-27000 | 11000 | 18500 |
| Angiography | 2500 – 3000 | 3000 | 600 | 1000 |
| Hip replacement | 43000 | 43000-46000 | 9000 | 12000 |
| Knee replacement | 40000 | 36000-38000 | 6000-9000 | 12000 |
| Open Heart(CABG) | 100000 | 43000 | 7500 | 9600 |
| IVF | 10000-15000 | 7000-10000 | 3000-6000 | 7000 |
| Face lift | 20000 | 21000 | 3100 | 6250 |
| Heart valve Replacement | 160000 | 150000 | 9000 | 12500 |
| Breast Reduction | 10000 | 11000 | 2200 | 8000 |
| Bone Marrow Transplant | 250000 | 215000 | 60000 | 80000-100000 |
| Liver Transplant | 250000 | 215000 | 60000 | 80000-100000 |
| Kidney Transplant | 250000 | 215000 | 60000 | 80000-100000 |
| Dental Implants | 250000 | 215000 | 60000 | 80000-100000 |

Source: <https://www.health-tourism.com/medical-tourism/statistics/>

It is known that travels for health tourism are generally from developed countries to developing countries. The main reason for this is the lower cost of treatment services in developing countries (Manaf et al., 2015). In terms of treatment, it is also an important advantage that the waiting queues in developed countries are very long (Çiçek & Avderen, 2013).

Medical tourism has a number of different characteristics compared to other tourism types;

- Medical tourism requires technical equipment; it is necessary to find certain surgeries, aesthetics, elements that require physical therapy, medical equipment and tools used in the treatment of various diseases. Having medical equipment to international standards is one of the top priorities (Han, 2013).
- Medical tourism includes a number of legal regulations; patients who will be treated abroad must complete procedures such as passport, visa, travel insurance procedures, as well as health insurance

and accreditation of the hospital where they will be treated (Heung et al., 2010).

- It requires qualified personnel; Skilled personnel are indispensable for service quality for all types of tourism. However, this situation has even more critical importance in medical tourism. First of all, the staff should know the foreign languages needed and understand the requests and needs of the tourists coming for treatment purposes (Afthanorhan et al., 2018). In addition, the personnel should have the necessary knowledge to guide the patients well and to meet their needs during and after the treatment. The main determinant of service quality in medical tourism depends on the full satisfaction of the needs of the patients by tourism workers (Debata et al., 2013).

- The healthcare provider must be accredited; health services should be provided at international standards. It is not sufficient for the hospitals to claim to have qualified doctors and employees in medical tourism. It is absolutely necessary to apply to organizations that evaluate international health services and to be accredited for hospitals treating patients within the scope of medical tourism. Incoming patients want to be sure that these accredited institutions will receive treatment at international standards (Gan and Frederick, 2011).

- It is a type of tourism that supports different types of tourism for patients and their relatives; tourists who will be hosted within the scope of medical tourism and their relatives should also benefit from alternative tourism types in the country they visit. The accommodation should have city tourism (museum, historical area, variety events etc.) or natural attractions where they can relax and spend time. Thus, besides the health sector, other businesses and local people also benefit from medical tourism.

- It needs support from public policies; medical tourism must be supported within a certain plan and policy. Thus, countries can implement certain legal regulations for the development of medical tourism by making international agreements. In addition, international promotion and incentive campaigns for medical tourism should be carried out by governments (Yu et al., 2011).

Medical Tourism Potential in Turkey

Referring to preferred destinations for health tourism in the Middle East and Asian regions in India, Malaysia, Thailand, South Korea, Singapore, Japan and Turkey. Germany, Switzerland, Belgium, Hungary, Italy and Czech Republic in the European region and Canada, Colombia, the USA, Mexico, Brazil and Argentina in the American region are the first preferred countries (Buzcu and Birdir, 2019).

When we look at the destination characteristics of these countries, India and Thailand are the top two countries in medical tourism with cost advantage. The most common surgical procedure in India is heart surgery, in Thailand aesthetic and gender reassignment operations are performed. Singapore is one of the leading countries in medical tourism in Asia and is the most expensive destination (Sandberg, 2017). Countries such as Germany, South Korea and the USA attract tourists because of their development using advanced technology, Hungary (thermal tourism) and Spain (elderly tourism) have made investments in both tourism and health tourism from the past to the present (Dalkiran, 2017).

Turkey has taken important steps in recent years about the health tourism. As a result, serious developments have taken place including progress made in many areas such as the increase in the number of fully equipped hospitals, the increase in the number of staff who can speak foreign languages, the provision of price advantages, and the variety of package tours. The works and collaborations of many institutions such as the Ministry of Health, the Ministry of Culture and Tourism, health institutions, travel agencies, insurance companies and intermediary institutions have begun to yield results. In the last 5 years, both the number of tourists coming for health tourism and the income provided have increased. In the same direction, destination studies should be carried out successfully. For this, the natural beauties, cultural heritage, historical places and transportation of the destination should be made more prominent (Çiçek and Ilgaz, 2015).

Turkey has become one of the most important countries in particular for cosmetic, orthopedic, in vitro fertilization and treatment of some types of cancer (Sandberg, 2017). In addition, some health organizations have also taken important steps in various operations. The most important advantage of Turkey in terms of health tourism is that it is quite cheap compared to developed countries. For example, while heart by-pass operation costs \$125.000 in the United States and \$39.000-43.000 in Spain, this figure ranges between \$8.000-25.000 in Turkey (Bien et al., 2018). The low cost of health services in Turkey has started to attract interest of medical tourists. Especially after 2010, the increase in this number of medical tourists has gained a great momentum. Turkey is among the major countries that may be preferred for aesthetic and dental patients traveling abroad for operations. While the number of people coming from abroad to public and private hospitals for treatment purposes was around 74.000 in total in 2008, this number has increased to 300.000 in the past 6 years and has increased 4 times (Sülkü, 2017). This figure reached 500.000 in 2018. Turkey's medical tourism demand forecast for 2023 is about 2.5 million tourists

(Anadolu Agency, 2018). There are areas that Turkey has advantages and disadvantages in terms of health tourism. Turkey's strengths and weaknesses in terms of medical tourism are displayed in Table 2.

Table 2: Turkey's Strengths and Weaknesses in terms of Medical Tourism

| Strengths | Weaknesses |
|---|--|
| <ul style="list-style-type: none"> ➤ Qualified manpower ➤ Health infrastructure and technology ➤ Treatment costs ➤ Number of accredited hospitals ➤ Tourism service quality ➤ Touristic attractions ➤ Proximity to big markets | <ul style="list-style-type: none"> ➤ Non-matured medical tourism awareness ➤ Lack of legal regulations for medical tourism ➤ Foreign language inadequacy of medical personnel ➤ Lack of required personnel for medical tourism (midwives, nurses, caretakers etc.) ➤ Lack of coordination between the hospital and insurance companies ➤ Lack of medical tourism researches ➤ Lack of promotion and marketing ➤ Negative image of Turkey |

Doctors, nurses and caregivers for the treatment of diseases that require medical intervention. health personnel should consist of a group of qualified people. Turkey has a very successful group of doctors and specialists in the fields of research in university hospitals and private health institutions. For the treatment of diseases that require medical intervention, healthcare professionals such as doctors, nurses and caregivers should consist of a qualified group of people. Turkey has a very successful group of doctors in university research hospitals and private health institutions. The number of health personnel in Turkey is 1.610.635. 165.363 of these are doctors and 204.969 are nurses (Anadolu Agency, 2020). From this point Turkey is quite in an advantageous position in terms of trained health personnel to increase the pace of its medical tourism investments.

Turkey has adequate technological infrastructure and facilities for the treatment of various diseases. Medical tourists coming to the country can be served thanks to the sufficient specialist health personnel and the technological infrastructure and equipment available to these personnel. In addition, the health costs being very low in Turkey compared to developed countries is a significant advantage (Sag and Zengul, 2019). People may have the opportunity for both being treated

and taking a vacation with the treatment expenditures that they can incur in developed countries.

The hospitals in Turkey with international treatment standards are accredited by applying to important organizations. One of the most important and globally recognized accreditation documents in the health area is the Joint Commission International (JCI) document (Şahin, 2020). In Turkey, 33 health institutions have JCI accreditation certificate (JCI, 2020). Accreditation documents provide tourists with confidence as they provide concrete evidence in terms of treatment, care and safety.

As Turkey is a tourism country, it is quite experienced in hosting tourists, providing a quality service to them (Aksu and Bayar, 2016). Therefore, it can keep tourist satisfaction at a high level with high quality service offered to medical tourists and their relatives. In this way, it can also find a chance to market and promote through the tourists served.

The mass tourism in Turkey is seasonal. Turkey has noticed this and strived to strengthen tourism to overcome concentrated masses in terms of time and place aspects. It has invested in these tourism types because it has rich natural beauties and resources in the development of alternative tourism types. In addition to medical tourism, the types of spa & wellness tourism (thermal) tourism, geriatric tourism and disabled tourism, which are included in the scope of health tourism, support each other (Lunt et Aa., 2010). Turkey has facilities providing services under this kind of tourism. Furthermore, Turkey hosts tourists within the scope of the tourism types of faith, culture, plains-nature golfing and sports (Parker and Demirel, 2016). Thus, the abundance of many alternative tourist attractions for medical tourists and their relatives traveling together makes Turkey a place of attraction.

One of Turkey's most important advantages is its geographical location. Turkey has the advantage to attract medical tourists from many different countries as it is close to Arabian Peninsula and Middle Asia. As a matter of fact, it currently hosts medical tourists from countries such as Saudi Arabia, Kuwait, Qatar, United Arab Emirates, Germany, UK, the Netherlands, Italy, Spain, and France (Sag and Zengul, 2016). In addition, it has the potential to host high-income people not only from developed countries but also from developing countries as medical tourists.

There are also aspects for which Turkey has disadvantages in terms of medical tourism. Turkey has realized the importance of health tourism in this area; however, it has focused on thermal spa & wellness and therefore the third age tourism. Corporate sense of awareness of

medical tourism is not yet fully established in Turkey. Perspective on this type of tourism should be holistic. Public and private sectors should come together, hospital and touristic facilities should be integrated and coordinated. In addition, by ensuring this coordination, some legal regulations should be introduced to ensure the professional development of the medical tourism product. There are ambiguous situations that are related to the confusion and limits of authority between certain procedures and regulations.

It is important for Turkey to attract medical tourists from different countries and that the number of these tourists increase. However, the language deficiency of the health personnel may decrease the service quality. Therefore, it is necessary to train the existing health personnel and to plan foreign language education according to the potential tourists in the future employment of health personnel.

Another important issue is that health personnel are inadequate to provide services compared to medical tourism. The health personnel in Turkey who possesses the sufficient knowledge and equipment for treatment should evolve towards providing services within the scope of medical tourism. Because medical tourists want to receive services like tourists besides being treated. Healthcare personnel should be educated in terms of point of view and behavior towards patient tourists and their relatives. Therefore, health personnel in Turkey should establish a separate unit for medical tourism.

The hospitals in Turkey and overseas companies providing health insurance should form strong relationships. The patients coming to Turkey mostly experience non-compliance related procedures or lack of communication between patients' transactions with insurance companies, this disturbs the medical tourist and negatively affects the tendency to receive services in line with uncertainties.

Studies are being conducted in Turkey that research the current state of medical tourism and its potential. However, projects are lacking in terms of the applicability of medical tourism. There is a lack of research to provide concrete evidence and guide practice. This type of research should be done in cooperation with the public and private sectors, and the projects to be developed should be quickly transformed into practice.

One of the biggest problems of Turkish tourism is the lack of promotion and marketing. Generally, tourism enterprises depend on foreign tour operators (İnanç and Doğantan, 2020). Followed by correct investments in medical tourism, Turkey itself should conduct the promotion and marketing activities. Certain travel agencies should be encouraged and supported by the public in that regard.

Another important issue is to have a bad image of Turkey in the west. If the western tourists do not have any experiences in Turkey, they associate it with Arabian culture. The website medicalltourism.com ranked Turkey in 23rd place in terms of service quality among 46 destinations. However, in the basic information given about Turkey included, "*it is common to see women wearing abayas (a black overgarment worn by some Islamic women) with niqabs (a face veil that covers everything but the eyes)*". There are people in Turkey that are dressed in this manner but this cannot be considered as an accurate generalization. Based on their beliefs, there are people who wear this style in European countries and America. Therefore, there is a serious difference between the current state of Turkey and its perceived image. Turkey needs to do overseas image works to overcome this problem. Turkey turning the perceived image in its favor will be quite beneficial in the preference of all touristic services.

Conclusion

Health tourism is a growing sector. Medical tourism, which is a part of health tourism, consists of sectors that support each other. It is evident that this sector will grow even more in the future with the aging of the population in economically developed countries and regions and the more emphasis on healthy living. The aspects that health tourists attach importance regarding their medical destination choices are service quality, affordability, touristic characteristics of the region where they will receive health services, hygiene, service duration, technical equipment of the hospital and international standards. This study has discussed the potential of medical tourism in Turkey and has made assessments regarding the advantageous and disadvantageous aspects of Turkey in terms of medical tourism.

Located in the middle of Middle East, Europe, Balkans and Africa, Turkey has the potential to be the leading country in health tourism thanks to well-trained physicians and health workers, ease of access, non-visa travel opportunities for 62 countries and high health technology. The health tourists that come from countries with which Turkey has historical and cultural connections constitute an important potential for Turkey. Turkey, however, cannot effectively use the full potential yet. In this case, it is possible for Turkey to use its potential effectively, making use of the emerging opportunities and becoming a place of attraction for health tourism. In order to take place as an important country in the world medical tourism market, it must gain the power to compete with other countries. In this competitive environment, long and short-term goals should be set and priorities should be determined.

The infrastructure and superstructure of medical tourism must be at international standards. One of the most important issues is the importance that should be given due importance to marketing strategies and researches related to medical tourism. Promotions related to health tourism should be included in the international arena. Turkey's target markets should be chosen to increase the share of medical tourism and particularly easy to transport, various trade agreements with countries or cultural similarities that medical tourism opportunities in Turkey should be introduced. Turks who are relatives living overseas should be encouraged to receive treatment in our country. Coordination should be ensured among the institutions serving in the field of health tourism in our country, and the number of accredited organizations should be increased. Physicians and other healthcare professionals should be given the necessary training in foreign language skills. Health investments to be made in coordination by the Ministry of Health, tourism sector and private health institutions will be a great opportunity for the coming years. For this, from a managerial perspective, there is a need to work to position Turkey in the world and build organizational competencies. Turkey may increase its potential in medical tourism by utilizing its health infrastructure efficiently. In addition, it should perform constant market research and service quality researches in terms of medical tourism.

References

- Afthanorhan, A., Awang, Z., Salleh, F., Ghazali, P., & Rashid, N. J. M. S. L. (2018). The effect of product quality, medical price and staff skills on patient loyalty via cultural impact in medical tourism. *Management Science Letters*, 8(12), 1421-1424.
- Aksu, A., & Bayar, K. (2019). Development of Health Tourism in Turkey: SWOT Analysis of Antalya Province. *Journal of Tourism Management Research*, 6 (2), 134-154.
- Alonso-Álvarez, L. (2012). The value of water: the origins and expansion of thermal tourism in Spain, 1750–2010. *Journal of Tourism History*, 4 (1), 15-34.
- Altsoy, S., & Boz, İ.T. (2018). Medikal turizm alanında faaliyet gösteren hastanelerdeki mevcut sorunlar ve çözüm önerileri. *Hacettepe Sağlık İdaresi Dergisi*, 22 (1), 113-134.
- Anadolu Agency (2018). Statement of Health Minister. Retrieved from <https://www.aa.com.tr/tr/politika/2018-de-turkiyede-tedavi-olan-uluslararasi-hasta-sayisi-500-bini-asmistir/1551148>

- Anadolu Agency (2020). Number of Health Peronnels. Retrived from <https://www.aa.com.tr/tr/koronavirus/saglik-bakani-koca-bugune-dek-2-bin-423-hastamiz-iyilesip-taburcu-edildi/1800223>
- Aslanova, K. (2013). Türkiye’de sađlık turizmi ve sađlık turizmi hukuku. *Avrasya Uluslararası Arařtırmalar Dergisi*, 3(3), 129-145.
- Biyan, N., Aybaraz, E., & Koç, E. (2018). medikal turizmde duygusal zekâ ve kültürel duyarlılık. *Uşak Üniversitesi Sosyal Bilimler Dergisi*, 1, 52- 70.
- Buzcu, Z., & Birdir, K., (2019). Türkiye’de medikal turizm incelemesi: özel hastanelerde bir çalışma. *Gaziantep University Journal of Social Sciences*, 18 (1), 311-327,
- Carrera, P. M., & Bridges, J. F. (2006). Globalization and healthcare: understanding health and medical tourism. *Expert Review of Pharmacoeconomics & Outcomes Research*, 6(4), 447-454.
- Çiçek, R., & Ilgaz, A. (2015). Destinasyonların pazarlanmasında imaj ve markanın rolü: Nevşehir örneđi. *Akademik Bakış Uluslararası Hakemli Sosyal Bilimler Dergisi*, (48), 171-183.
- Çiçek, R., Avderen, S. (2013). Sađlık turizmi açısından İç Anadolu Bölgesi’ndeki kaplıca ve termal tesislerin mevcut yapısının ve potansiyelinin belirlenmesine yönelik bir araştırma. *KMÜ Sosyal ve Ekonomik Arařtırmalar Dergisi*, 15 (25), 25-35
- Dalkıran, G. B. (2017). Bir sađlık turizmi destinasyonu olarak Trakya Bölgesi. *Sosyal Bilimler Arařtırma Dergisi*, 6 (4), 162-178.
- Debata, B. R., Patnaik, B., Mahapatra, S. S., & Sree, K. (2015). Interrelations of service quality and service loyalty dimensions in medical tourism. *Benchmarking: An International Journal*.
- Gan, L. L., & Frederick, J. R. (2011). Medical tourism facilitators: Patterns of service differentiation. *Journal of Vacation Marketing*, 17 (3), 165-183.
- Goodrich, J., & Goodrich, G. (1987). Health care tourism—An exploratory study. *Tourism Management*, 8 (3), 217–222.
- Gökdayı, İ., & Polat, M. (2015). Isparta’da medikal turizmin yapılabirliđi üzerine bir çalışma. *KMÜ Sosyal ve Ekonomik Arařtırmalar Dergisi*, 17 (29), 9-16.
- Han, H. (2013). The healthcare hotel: Distinctive attributes for international medical travelers. *Tourism Management*, 36, 257-268.

- Han, J. S., Lee, T. J., & Ryu, K. (2018). The promotion of health tourism products for domestic tourists. *International Journal of Tourism Research*, 20 (2), 137-146.
- Heung, V.C.S., Kucukusta, D., & Song, H. (2010). A Conceptual Model of Medical Tourism: Implications for Future Research. *Journal of Travel & Tourism Marketing*, 27 (3), 236-251.
- İlban, M. Oğuz, Köroğlu, A., & Bozok, D. (2008). Termal turizm amaçlı seyahat eden turistlerde destinasyon imajı: Gönen örneği, *İstanbul Ticaret Üniversitesi Sosyal Bilimler Dergisi*, 7 (13), 105-129.
- İnaç, İ., & Doğan, E. (2020). Otel Yöneticileri Perspektifinden Dijital Pazarlama. *Anadolu Üniversitesi İşletme Fakültesi Dergisi*, 2 (1), 13-26.
- JCI (2020). JCI-Accredited Organizations in Turkey. Retrived from [https://www.jointcommissioninternational.org/about-jci/accredited-organizations/#f:_Facet_Country=\[Turkey](https://www.jointcommissioninternational.org/about-jci/accredited-organizations/#f:_Facet_Country=[Turkey)
- Khan, M. J., Chelliah, S., & Haron, M. S. (2016). Medical tourism destination image formation process: A conceptual model. *International Journal of Healthcare Management*, 9 (2), 134-143.
- Lee, K. H., & Lee, T. J. (2015). Opportunities and issues in the healthtourism industry: Deep sea water development in Taiwan. *Tourism Analysis*, 20 (4), 419-424.
- Lunt, N., & Carrera, P. (2010). Medical tourism: assessing the evidence on treatment abroad. *Maturitas*, 66(1), 27-32.
- Majeed, S., & Lu, C. (2017). Changing preferences, moving places and third party administrators: A scoping review of medical tourism trends (1990-2016). *Almatourism-Journal of Tourism, Culture and Territorial Development*, 8 (15), 56-83.
- Manaf, N. H. A., Hussin, H., Kassim, P. N. J., Alavi, R., & Dahari, Z. (2015). Medical tourism service quality: finally some empirical findings. *Total Quality Management & Business Excellence*, 26 (9-10), 1017-1028.
- Marlowe, J., & Sullivan, P. (2007). Medical tourism: The ultimate outsourcing. *Human Resource Planning*, 30(2), 8-10.
- Ozsari, S. H., & Karatana, O. (2013). Health tourism situation in Turkey. *The Journal of Kartal Training and Research Hospital*, 24 (2), 136-145.

- Page, S., Hartwell, H., Johns, N., Fyall, A., Ladkin, A., & Hemingway, A. (2017). Case study: Wellness, tourism and small business development in a UK coastal resort: Public engagement in practice. *Tourism Management*, 60, 466-477.
- Polat, Z., & Demirel, O. (2016). Evaluation of alternative tourism in the light of natural, cultural and visual resources in Turkey landscape. *Journal of Environmental Protection and Ecology*, 17(3), 1220-1228.
- Sag, I., & Zengul, F. D. (2019). Why medical tourists choose Turkey as a medical tourism destination?. *Journal of Hospitality and Tourism Insights*, 2 (3), 296-306.
- Sandberg, D. S. (2017). Medical tourism: An emerging global healthcare industry. *International Journal of Healthcare Management*, 10 (4), 281-288.
- Smith, M., & Puczko, L. (2014). *Health, tourism and hospitality: Spas, wellness and medical travel*. New York and London: Routledge.
- Sülkü, S. (2017). Sağlık turizminde Türkiye'nin dünyadaki yeri ve potansiyeli. *Uluslararası İktisadi ve İdari Bilimler Dergisi*, 1, 99-113.
- Şahin, D. (2020). JCI Akreditasyonu ile Türkiye'de Sağlık Hizmetlerinin Kalite ve Akreditasyonu İlgili Kuruluşların Çalışmalarına İlişkin Araştırma. *Sağlıkta Kalite ve Akreditasyon Dergisi*, 3(1), 15-25.
- Tontuş, Ö. (2018). Sağlık turizmi tanıtımı ve sağlık hizmetlerinin pazarlanması ilkeleri üzerine değerlendirme. *Disiplinler arası Akademik Turizm Dergisi*, 3(1), 67 – 88.
- UNWTO (2020). Tourism Highlights. Retrived from <https://www.e-unwto.org/doi/pdf/10.18111/wtobarometereng.2020.18.1.1>
- UNWTO, 2018. Health tourism <https://www.e-unwto.org/doi/pdf/10.18111/9789284420308>
- Yardan, E. D., Dikmetaş, H., Us, N. C., & Yabana, B. (2014). Türkiye ve Dünya'da Sağlık Turizmi. *Sağlıkta Performans ve Kalite Dergisi*, 8 (2), 27-42.
- Yirik, Ş., Ekici, R., & Baltacı, F. (2015). *Türkiye ve dünyada sağlık turizmi (medikal turizm)*. Ankara: Detay yayıncılık.
- Yu, J., Lee, T. J., & Noh, H. (2011). Characteristics of a medical tourism industry: The case of South Korea. *Journal of Travel & Tourism Marketing*, 28(8), 856-872.

Zengingönül, O., Emeç, H., İyilikçi, D.E. & Bingöl, P. (2012). *Sağlık Turizmi: İstanbul'a Yönelik Bir Değerlendirme*. İstanbul: Ekonomistler Platformu Derneği.

Zorlu, Ö. (2018). *Termal Turizm ve İşletmeciliği*. Ankara: Detay Yayıncılık.